



The gravehouse of *Lkhùxhì* or *Khinxh.ashì* Mary Jack in Atlin. Photo from Elizabeth Nyman's personal collection.

Text VI
TL'ANAXÎDÁKHW
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TL'ANAXÎDÁKHW

October 1987

Ha ch'a tlákw áwé axh ìn sh kaduñìgín
khà xh'êt uxhsa.àxhch.
Áwé axh ìn áwé kawdudlinìk wé Tl'anaxîdákhw.

- Yú shàwát
5 [ch'u tle dê du kàdé yà khunahên,]¹
khùn yà khunałgás'.
Tlákw áwé tlél nêłx' khà t'akwanèyí du.wèhx'ín,
ch'a ghût / chashhít khà kâ kè shadutìch.
- 10 Á áwé de
de yê yà sh nadanúk wé shàwát—
gùdàxh sákwshêwé
yà khunałgás'.
Âk'w áwé át dên wé a yàxht khuwłigás',
15 hé' tle wùch kíkàdé áwé tle chashhít yê wdudzinì,
tle ch'a tlêx' áyá a xh'âkt adu.âk.
Á áwé wé shàwát kàxwâ yê sh danúk yú.á.
Dèshi
du dàxh àwanàkh tle
20 chashhít ch'a ghût du jiyís kè shawduwatì.
Tle a yì áwé tle
k'adên wududzinì du ya.âk
t'àdên.
- 25 Àghâ áwé tsá yèsú
wé shâ,
du yáxh shâ, du tlâk'w,
kha ch'u du shátxh, du tlâ,
du dàxh wùnàkh.
Kàxwâ khughastì wé t'akwanèyi,
30 de t'ùk tûde wdudzinùk,
jiwduwa.áxhw.
Ghìghách' du yìxh wuduwayìkh,
a ká áwé át dustá.

De x'ùn uxhî sákwshêwé,

1. This line was added during editing.

TL'ANAXÎDÁKHW

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'anaxîdákhw*.

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.

Then
25 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 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',
 "Dâ hât à ghagùdî yìwân,
 de ât' axh kanaxh wùtì," yû xh'ayakhá.
 Tlél tsu tlêx' khùlk'átl'ch.
 80 "Wâ sáyá dê at nânî," yê áwé tuwatì.
 Yât'à tât áwé de tsu du káxh kè at nashíx.
 Tle yá du x'ûwu áwé yû anasnìch.
 Tsu wé du t'akwanêyi tsú ch'u tle
 a yadât wujixìx.
 85 Àkù.àkhw gíwé a wàkh àxh kè ashakawutlèghú.
 Á áwé tle yû anasnìch
 tle "Dâ sáyá, dà sá
 axh káxh kè ishíxch?" yû áwé tuwatì.
- Kàxwâshgé khi.á yê nanî.
 90 Tle tlél khuwustì.
 Yèsú tsu àdé íx'.
 "K'e kunkha.àghû."
 Ch'âkw yát wudu.ùwú
 tlêx' dís yânáxh áwé yì.át kâ áyá khundu.wèch.
 95 Tle k'adên ghà khuwutìyí áwé tsá yèsú
 khushàdusnùkch,
 wùtsàghâ kâx' át anagútch.
 Áwé du wùtsàghayí àwatàn,
 àdé,
 100 wé át khuwligas'i yé.
 Dâ sáwé tsú ch'u tle
 ch'a ldakát
 ch'u tlél tsu wé xh'àn tsú [tlél khùstí].
 ch'u tle át kawlikís'.
 105 Ách áwé tle khà yàxh dàkh shàwayísh.
 Dâ sáwé tsú ch'u tle ch'as shé
 tle khà wakhlitâ yaxh daxh shayawlit'sít'.
 Ch'u tle khà xhùxh yà nagút tle yû.
 Khushayadihên yú.á
 110 ch'u tle tlél tsu ch'a tlênáxh
 ch'a yê à utí.
- Àdé áwé ù.àxhch—
 a yânáxh yakaxhwliník á khu.a—
 àdé áwé ù.àxhch wé—
 115 "Khà wàghí gwáchxhi!
 Khà wàghí gwáchxhi!"
 yû áwé át wujik'ên,
 "Khà wàghí gwáchxhi!
 Khà wàghí gwáchxhi!"
 120 yû áwé xh'ayakhá wé
 wêt'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 ásíyá
 àdé yê duwa.áxhch wé—
 125 wé ts'ats'î,
 wé Â Tayádi.
 Ts'ats'î áyú yú s akanîk
 ch'a àn khu.a yú â tâx' áwé khudziti.
 Á áwê
 130 xh'anà yà khuwdudlighát.
- "Hàhá wâ sáyá xhat gughatî,"
 yú áwé tuwatì yú.á.
 Shûgunáxh s'é ghàxh shût â.
 Du tlà hás, du ísh hás, du îk' hás,
 135 du shatxhi hás,
 du kâk hás,
 du sani hás,
 sê daxh ùdihên,
 ghâxh.
 140 "Ha wâ sákwhêwé xhat gughatî,"
 yú áwé tuwatì yú.á.⁴
- Àghâ áwé yú.á,
 tle yá shûgu àyí
 káxh kawduwayàyi x'ûw áwé
 145 tle nât awdiyísh
 wé shàwát,
 tle wé du yátk'u tsú
 tsu ch'a ghuna.à tsú a dàdé akayîkh tle yú,
 tsu a niyàdé à tsu ch'a ghuna.à tsu—
 150 gwál k'ûx x'ûw,
 dà sá ghàkh x'ûw,
 tle wùch kinâde yà akanajél.
 Kàxwâshgé yê yà kagùtlâ yú.á,
 wé du yátk'u tsú.
 155 Ch'u tle dê tlél dutin wé du yátk'u.
 Ha wâ sáyá,
 tle kàxwâ ch'u tle tlél du tû ushgú
 ch'a yê àn át à satàní wé x'ûw,
 tle ìdakát áwé nât akawdijél.
- 160 Àghâ áwé tsá
 ch'a yèsú khi.á yê wunìyí 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 kghwagût ch'a kùgêyi áwé,
wé du yátk'u tsú⁸
gwál wé jík'à tín gíwé yà ùnałjík'.
165 Aghâ áwé hán yú.á,
yúde khutîs'.
"Dàtxh sgí s'é xhat naxhsatî?"
ùłxhês' áwé,
"Dàtxh sgíwé s'é xhat naxhsatîyí?"
170 A dà yù tuwatánk,
át hán,
tlél ch'u tle tlâkw yê yà wùnakhên.
Adaxh tsu yê yàwakhâ,
"Dàtxh sgíwé s'é xhat naxhsatî?"
175 Yá dàx'ùn à yê yanakhâ áwé,
"Tl'anaxîdákhw,"—
gwál ch'a yê gíyú du ît tuwdutàn.
"Hàhá, Tl'anaxîdákhwxh xhat guxhsatî.
Kh'anashgidê khâghà yù xhat naghasêgit,"
180 yê áwé awdlixhês'.
- Tle àxh áwé yût uwagút tle.¹³
Du kê xá shayadihên wé at dùgú,
ch'a kagênáxh áwé yà nagút.
Wâ kunàliyê wugùdí sáwé
185 wé t'akwanêyi
du dixh'kàdé sh kh'awdligháy.
Axx'ayàwa.â áwé àn yà nagút.
Ch'as yà anałtsín kadaghàxhí.
"Kh'anashgidê khâch x'wán isàngha.áxhch,"
190 yù áwé awdlixhês' wé du yátk'u kdaghàxhí.
"A kâx' áyá yù kghwatik,"
yù áwé ùłxhês'.
- Á áwé ách
ch'a àdû sá
195 ák' ayahìn yá sh kałnìk,
du ìghâ yù yasèk yù áwé axh ìn kadunìgín.
Ch'u tle gùsú x'ûwxh satîyi tle ch'u tle
tle du xhàwú yê kwdliyât' yú.á wé át,
wé t'akwanêyi tsú.
200 Ch'u tle ch'as du yá áwé yú diyîde [duwatîn].

8. The false starts "du dix'kát as...; xhîy tín 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'anaxîdákhw,"—
 perhaps someone thought she should become that.¹¹
 "Oh, yes, I will become the Tl'anaxîdákhw.
 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*-dâxh áwé wé axh îsh has khustîyin,
 Khâch.âdixh has wusiti.¹⁵
 Has du kâk áwé yê tîyin,
 205 Nats'âl yû dusâgun.
 Hú áwé du îsh kha du tlâ
 tle ch'a tlênâxh áwé s du jî yatî wé s du yâdi,
 wé s du yît.
 Dât yâxh sâ kè has awsiwât yú.á.
- 210 Á áwé ch'âkw áwé yú.á,
 yût'ât s'àkh áwé jintâ yan kûduł.âtch—
 Attahî yû duwasâkw.
 Ân— tlél khu.a xhwsatîn—
 yû ân adułkhâ yú.á.
 215 Khâ jidut'úkt.
 Á áwé ch'u tle du îxh at wûdułdlâkhch tle,
 ch'u tle ch'as
 ch'as yâ yakdudlâkhch.
 Dâ sâwé
 220 du ádi, du î kdudlihêni át ch'u tle yê anasnîch tle,
 tle du îxh wûdułdlâkhch.
- Á áwé yèsú
 yèsú dês du tlâ kha du îsh
 shâ kâdé áwé yâ s na.át—
 225 ch'u tle ch'a tlâkw áwé.
 Wâ nanî sâwé du tlâ yê yâwakhâ,
 "Tlêk' gú.á,
 axh yîtk',
 shâwât itínâxh áyú,
 230 tle ch'as yú ałkhâ yê adàné.
 Tle du jiyîs shâwât yê yanaxhtusakhâ,
 àghâ áwé ân sh tukakghwałtlè," yû,
 yû áwé xh'ayakhâ.
- Á áwé tle khâ xhùdé wùgùt.
 235 Wé shâx'wsâni
 yîs yaxh yawsiwât,
 ch'a tsu hét'à áwé a tlâdâxh axh'awûs'.
 Tle wé yîs shâx'wsâni áwé
 tle yê s xh'ayakhâ, "Tlaxh khúdâxh áwé ałkhâ,
 240 tlaxh khúdâxh tlél àdé k'adên 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'áł*.
 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 *attahî*—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. "*Attahî*" 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 *slahal* or *lahal*, known in Coastal Tlingit as "*nahên*."

17. Literally, "they shot their hands."

- Tsu wé s du tlâ xh'ayáxh áwé s xh'ayakhá.
 Tle wé s du tlâ has xh'awduwûs'í áwé,
 tle hú tsú tle tsu yê yanakhêch, "Khútsh ałkhâ.
 Tléł anaxh khustí
 245 du jì yê nghwàtiyi yeyáxh hà tuwâ yatì,"
 tle yê áwé dâyađukhá.
 Kawdudlinùk,
 á áwé yê duwasâkw.
- 250 Á áwé
 shawatshàn áwé yú.á wé du dachxhánk' / asihân,
 ch'u tle ch'u yê kwsagênk'idáxh.
 Du tlâ wùnà kha du ísh.
 Á áwé tléł ách uxhłitini khâ
 255 ách áwé yà anaswát.
 Tle wé ghawèt ásíwé
 ch'u tle ch'a yú khà ít áwé
 chashhít,
 nàłi khà ítđáxh, yû áwé chashhít / â yê awsiniyi yé
 260 wé du dachxhánk'.
 Tle yá a t'íká áwé yú tsáłk áxh ashawsi.áxhw,
 a t'êt áwé as.â.
 Dà sákwshêwé s'âxw sákw àwakhâ.
 Ch'u tle gùdê sá yà nànałgás',
 265 tle ch'a yú khà ít áwé áxh yà khuga.wèch.¹⁹
 Gwáł tle wâ sá yìkuwât' wé at t'êt as.âyì yú.á.
- Á áwé wé—
 wé Nats'ál khu.a áwé
 ch'u tle du íxh yawdudlidlákh wé du chíli ka.ádi
 270 tle ch'as yá
 du kâ yê yatìyi à áwé àn yà nagút.
 Yût'át t'ùch' yáxh yatìyi—
 dà sákwshêwé sadàt'ây sê awdidúx',
 tle ch'as á áwé kha wé du k'ùdas'í kha wé du x'wáni,
 275 á áwé àn yà nagút.²¹
 Tsu kał.atxhâkh áwé tle yût uwagút,
 tléł ùghàxhàyi át gíwé,
 tle yaxh yawdudlidlákh du ítxh.
 Kè wjixíx du ísh has ítde kha du tlâ.²²
 280 Tle yú kłihîni yé áwé tle sùkh â yê yatì áwé²³
 dè anaxh yan uwashû 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 yà na...; anaxh yà 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
 260 [for] her granddaughter.
 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'áł
 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 wujixíx,
 285 ch'u tle tsu yá tliyànaxh.àdé.
 Ha tlêk', ch'a ghunayêde ásiyá.²⁵
 Á khuxh wujixíx
 tle yá du dà.ádi áwé tle dàdách yûde awdis'él'
 tle du tîli tsú
 290 tle kałdàghákw
 àdé yà nashíx.
 Ch'u tle yê kunàliyé,
 á tle dê yê aguxhsatîn yû kùwajî,
 tle tliyànaxh.àdé tsu
 295 tsu kè sh t'âyawdikhâ
 wé t'akwanêyi.
 Hûch khu.a áwé axh'ayàwa.â wé
 du tlâ àn yà nagút, yû.

 Áyú ch'âkw gun'ênxw yû áwé dusâgun,²⁶
 300 ch'u khâ tin tle yû
 áxh kè khùdutùłch
 yât,
 xhałak'ách' xhàwú tin áwé yê dàdunêyin.
 Á áwé tle tás áxh kè udusdûx'ch tle yá khà gúk.
 305 gukkadzàs, yû tsú duwasâkw.
 Á áwé ch'a yâk'udách áwé a kâ dàk tuwdishát tle
 àxh yûde daxh àwak'úts.
 Yânaxh.á à tsú ch'u tle tlél dà sá.

 Àghâ áwé tsá²⁷
 310 wé àdé aya.axhji yêde yà nashíx.
 Tle tsu tliyànaxh.àdé duwa.áxhch,
 a kát sèwax'ákhw wé du jintât akawullûx'u.²⁸
 Ch'a yâk'udé áwé tsu a kâ dàk tuwdishát tle
 du jintât akłalûx' áwé,
 315 dàx'ùndahîn áwé kè àwalít yû.
 Dàt tlèn sáwé tsú wêxh yà nagút,
 wé du yádi du dixh'kàdé sh t'âyadakhá.
 Tle ch'a yê kunàliyêdách áwé yû awsini,
 tle du dixh'kàxh kè wdzigít
 320 tle du jighèt wudzigít yû.

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

26. The phrase "yá khà gukka..." omitted at this point. These ear pendants are called "gukłênxw" in Coastal Tlingit.

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

28. Or "du jintâk"

- 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] *gun'ênxw*,
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.
 Yû lukatan às ch'u tle [a luká]xh kè wjixíx tle yá dikî,
 yú dikî!
 Át â,
 325 wé t'akwanêyi du jiwú.
- Àghâ áwé tsá yèsû
 ash dayîn â yaxh uwanúk.³¹
 "Hâhî axh t'akwanêyi."³²
 "Akh gùxhú gí kè kakghwas.hít?"³³
 330 yû kè yàwakhâ.
 Tlél yù xh'ètángi áwé yú.á,
 ch'as du shá áwé yû adàné.
 "Tsu axh gùxhú ágí tsu gùxh has akghwa.ù?"
 Tle "Àá," tle yû ash dàyakhá,
 335 Dà sá—tlél tsu ch'a dà sá a ghût wutì yú.á—yâ
 yá khudzitiyi át, yâ
 k'ûx, dà sá, lukshiyân, dà sá,
 ghàkh, tlél tsu tlêx' ch'a a wanyâxh yawugùt.³⁵
 Yê adàyakhá ch'u tle,
 340 "Ch'u tle axh jìdé kanà.ùk yeyáxh gughatì
 axh duwuwèt,
 yê xhat naghatì."³⁷
 Du shá tin "Àá," yû áwé ash dàyakhá.
 Ch'u tle du tût shuyawdik'ít'
 345 tle tlél tsu dà sá
 a káxh ash xh'èngHàwûs'i át dê khustí.
- Yiwùyât' yú.á àn át àyí wé t'akwanêyi.
 Ch'a yâde yù xh'ayatangi yêde áwé yá
 a xhàwú àxh ałk'ûts tle.
 350 Dà sákwshêwé yú.á tle yê t'ùk
 tle yâxh kè kawduwa.axhu yeyáxh yatì tle,
 á áwé tle àxh akàwak'ûts tle.
 Tle hûch'i àyí áwé yê ayawsikhà,
 tle dê du tût shùwaxíx,
 355 "Akh jiyís wêx' / gánde nagú."
 Á khu.a áwé tlél du tuwâ wushgû
 tle yakawdinâsh, "Tlêk'," tle.
 "Ha tlél i jìdé kkhwasanùk yá t'akwanêyi,"
 yû áwé ayawsikhà.

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

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

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

35. The false start "yá xh'awdatàn wé ..." is omitted.

37. The false starts "Tle yê 'Àá,' ...; tle yê áwé tle 'Àá,' yû 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'ùndahîn axh'anawûs',
 àghâ áwé tsá yèsú du shá yû awsini.
 Tle yú x'îdadi áwé yú.á át satîn
 tle yânaxh.á áwé tle
 tle â wûnûk
- 365 wé Tl'anaxîdákhw.
 Dèshi át â.
 Wâ yîkunayât' át àyí sáwé àxh wudihàn tle,
 tle yê tsu wé áxh yâ nagudi yê yàwagút.
 Tle ch'a yú dikîdáxh áwé yû awsini wé t'akwanêyi tle,
 370 tle du dixh'kát wudzigít tle.
 Tle àn yût uwagút, axh'ayàwa.â,
 "Hahê—, hahê—, hahê—,"
 àn yâ nagút.
 Tle ch'u nàhîyi yêde áyú yú.á asaya.áxhch
- 375 ch'u tle ch'a kàxwâ dé ch'a a kawánjak'u a.axhji nîkw,
 wé axh'ayawu.âyí.
- Tlâkw áwé â yâ wjixix wé
 wé áx' ash jiyís gánde wùgùdi yé.
 Dàt sdágâyú tle yê kùgêyi yêdáxh áyú tle yû
 380 dàt kajákhw tin sdágâwé tle kûkh yáxh kàwaxát.
 A kinâ áwé tsá wê—
 wé gán tux'úx'u yû has ayasâgu át,
 a tayì—
 a kinâ áwé yú.á tle kichxhanagát yáxh yatì
- 385 tle tsu tlél' hîn áyú yê utí yú.á.
 Ch'u tle a kát áwé kawduwatàyi [yeyáxh yatì],
 yê kakwdigê.
 Ch'u tle gûn gíyú yê utí yú.á,
 nas'gadùshú kayatì.
- 390 Ch'u tle ch'u yá a tayìtl'átgi tín áwé tle yû kè àwatì.
 Tle wé sê awdidux'u át yaxh akàwaya⁴²
 tle àn áwé axh'awsî.áxhw tle yû.
- Á khu.a a yânáxh yakaxhwliník wé—⁴³
 wé às yít àn ishk'ên áwé tle yû,
 395 "Á!" yû awsini.
 Du łudíxh'dáxh áwé tle dàx'ùn tle yû,
 áxh akàwadlâkw
 tle yá du x'àshdé.
 Á áwé ch'u tle yê kwditlâ yú.á yá du xhakw.ítí tle,

42. The false start "tle a kê 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 *TI'anaxîdákhw*.
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'u dàx'ùn yìká yá du dixh'ká tle yá yínde.
 Tle wâ yìkawuyât'i sáyú yú át
 àxh tle yû—
 ch'a àdû sá
 du ìn à
- 405 wé Nats'át—⁴⁴
 yû àxh kè à dutiyí tle
 dànâkw yû has ayasâkw.
- Áwé át â wé áx' àwa.axhi yé.
 Áyú du xh'us.ítí áyú yú.á wé át,
 410 wé Tl'anaxîdákhw,⁴⁵
 k'e tle dlèt ûsh a tûxh yàwagút
 yê áwé yatì yú.á wé tl'átk,
 wé áxh yàwagudi yé.
 Áyá a xh'ustàk tl'éxh'gu
- 415 áwé tle tsu àxh daxh [akàwadlâkw]
 Nas'gadùshú yìká wé át a xh'us.ítí,
 tle àxh yê awsini tle wêt'át tin tle / ayàwa.ù.
 Tle àxh yût uwagút.
 Wâ sdágâyú yatì,
- 420 k'e â ûsh dułshát yê áwé yatì yú.á
 wé àxh asèwa.axhi yé.
 A tûx' áwé ch'u tle dé ch'a a kawánjak'u aya.áxhch
 wé axh'ayawu.àyí wé du yádi du dixh'kàdé.
- Kàxwâ de àxh yût gût.
 425 Ch'a tlêx' ginjùchwân x'ûw yû dusâgu át áyú
 ch'a tlêx' áyú⁴⁶
 yâxh ayàwaxhìch yú.á.
 Dà sáwé tsú du tlâch wusitìn wé...
 wé shànâxh yíkdâxh.
- 430 "Axx yîtk' wêxh kè nagút."
 T'á yukàyí áwé àxh kè àwatì
 tle wûshdâxh àwaxásh tle.⁴⁷
 Ałwásx' áwé.
 "Du ít yàn.uwahâ axh yîtk'," yû áwé tuwatì.
- 435 Tle ch'a yà nagúdi tín áwé wé [du kíká.]
 wé gán ch'ûk'dâxh tle,
 "I xh'ès áwé xhaławásx' wêt'át yîtk',"
 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 anayân ...; du ..." are omitted.

47. The false starts, "Àwatsík ...; awłitsík ..." 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'âł*
 took a piece of it, [he would also become wealthy]—
 they call it *dânâkw* [body medicine].

Now he was sitting there where he had heard her.
 Now the footprints of that—
 410 the *Tl'anaxîdâkhw*,
 [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 ît yànwuhá.
 Kukhatâ," tle yû yàwakhà.
 Tle yû s'íxh tú áwé tle a k'í áwé
 axh kè khùwał'íx'—
 tle yû yaxh kawsiyàyi yêyáxh áwé natìch wé s'íxh.
 Á áwé tle a tayìxh kè khùwał'íx' tle,
 445 tle wé du x'ûwu tín tle àdé nèł uwagút tle.

Yèsú wé du îsh tléł hàxh ugùt,
 s'áxh xhùdé áwé wùgùt, dâs'à a yayì / yê adàné.
 De wâ nanî sáwé
 anaxh hàt uwagút / wé du îsh.
 450 Du shát xhánt uwagút
 àghâ áwé yê ayawsikhà,
 "Ha axh yîtk' hàt uwagút.
 Du xh'ès áwé wêł'át xhwałiwásin áwé
 tléł du tú ushgú awuxhàyi.
 455 Yû s'íxh tayìdé wùgùt,
 át giwé utá."
 Has àwakhîł áwé de.
 "Ha wânáxh sáwés tléł at uxhá axh yîtk'?"
 yû áwé xh'ayakhá.⁴⁸

460 Á áwé
 kàxwâ yan xi.ât,
 a siyèkh ch'a yèsú ts'ùtát áwé
 wé du îsh àdé wùgùt.
 "Wâ sáyá khiyanîkw?
 465 Ch'a ituwakhîł áyá."
 Àghâ áwé tsá du îsh tin akàwanîk
 du ìghâ at wùsù,
 tléł khu.a tle k'adên yan akawunîk.
 Gùdách tutîsh sdágâyá du kát uwagút.
 470 Tsu ghâxh,
 ch'u tle tléł tsu a t'êdách kê udasêch ghâxh yú.á.
 Yá nas'gi à tât áwé àwajùn wé shàwát.
 Gùdách sdágâyú
 yîs khâ du xhânde yà nagút.
 475 Ch'a yûde áwé ash yáxh at shùkh.
 Àghâ áwé yê ash yawsikhà,
 "Xhát áwé i ìghâ xhat wùsù.
 Tl'anaxîdákhw áyá xhát."
 Tle wé àdé du ìn yê 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'anaxîdákhw."
 Then he dreamt about how the people were to treat him.⁵⁰
 480 The [river named] Shànaxhîni (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 hâť kâwadâ,
 wé áx' s'íxh tûť tâyí yé yâť—
 wâ sâkwshêyá tle yan uwanî—
 á áwé tle yânde gaxhduskhîť⁵¹
 485 nas'gadûshú yîká.
 "Kayâni tl'âk' áwé âdé gaxhyîyâ,
 ch'û tle khîť, s'igèdí khîđu yâxh gughatî tle yû.
 Yá â yê kghînuť yé khu.a áwé diyînde yû khugaxhduhâ,
 sùkh a tâ yê gaxhyî.ù.
 490 Shûgu âyí i kâdé dâk shayawdudzighix'i à,
 "Ha ľaxhêťl,
 Tl'anaxí dá khw
 axh kâť shayawľiwáľ'.
 Ch'a ľdakâť âť axh jîx' / yan ghanîyí yís,
 dà sáyá âghâ xhwâgûđi âť tlêľ a ghûť âxh xhwagûđíkh."
 495 Wûch ghunayâde / du gûxhx'ú, shayanaxhdahâ du gûxhú,
 tsu hâs tsú gûxh has angha.ù
 Tle yê áwé âľxhês' tle dâkde shayagaxhdulghîch.
 Kâxwâ hûch'i âyí dâk shayadusghîx'ni—
 yê áwé ash shukâwajâ.
 500 "Tle ch'as i shakî anaxh gughashû
 wé kayâni tl'âk' / tûde
 kha wé ghîťghâ,
 wûch ghunayâde tle wé kayâni tl'âk',
 ch'a ľdakâť ch'û tle dà sâ áxh aydlixhês'.
 505 Ch'û tle ľdakâť áwé de i jîyís yan uwanî—
 tle yê yû s'ikawdusyâyí,"
 yû ash dâyahá.
 Tle ash nákh yûť gûť áwé
 gûdâxh tuk'é sdâgâwé du kê wûxîx.
 510 Tle ch'a nânâxh áwé tle—

 Á áwé tle wê—
 tle dâx'ûn áwé ân has xh'êwaxhî,
 tlêľ tsu hîn kha tlêľ tsu ch'û atxhá.
 Tle wé âdé âwajûni yê yâxh áwé
 515 tle yû has akawsiyâ tle.
 Tsu dâx'ûn áwé has du xh'êť xîwa.át,
 tle nas'gadûshú tât xh'ânâxh.
 Tle yâdâxh áwé ch'û tle
 tuk'é tin yûť uwagûť wé yadák'w.

51. The false starts "yû ...; wûch 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'anaxîdákhw
 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'anaxîdákhw* is bestowing on *Nats'ák*; 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 datîyi
wé ałkhâ?
Ha ch'u àghâ áwé tle wé s'áxh
tle ch'u tle wùch kanaxh ûsh akàwahà, tle yê áwé wùtì.
Tle dèshgi àxh ikh àwa.át wé shà ká.
Gùsú ch'u tle wé ałkhâ shùt nanúkji?
525 Tle ch'a ghunayêde wdudzitìn tle.⁵⁵
Ch'u tlênáxh khustiyí áwé tle
du gùxhú gânx' kawsihít,
yîs yadák'wxh sitì.⁵⁶
Gùsú
wé has akùlnùgu à?
530 yîs shàx'wsâni
ch'u yèkhâ yakashxit yé
du wakhshiyiyís,
tsu hêt'à, tsu ch'a ghuna.à tsú ch'ù yê.

Wâ nanî sáwê
535 yê s ayawsikhâ wé s du yît,
"De ghà shákdêyá yìkùwât' yít'k'
tlênáxh khìstiyí.
I àt hás shayadihên, i jiyís yê à yanaxhtusakhâ."
"Tlêk', tlêł axh tuwâ ushgú,"
540 tle yû yàwakhâ.
De wâ yìkuwât' àxh sáwé, hé'!⁵⁷
ch'u tle ch'a wêde áwé nagútch
tle anaxh hât udayâyich.
Dà sá yánde yà akunałgên.
545 Kàxwâ nas'gadùshú natì du chíli,
wé dzixhâwu át, wùch ghunayâde át a kàdé yà anashkhákh.
Á áwé wùch kìkàdé áwé / has khuwa.û,
tle ch'a tlêx' xh'àn a xh'ât du.àk.
Yá s du kìká áwé â khuya.û wé s du yît.

550 Yès áwé yú.á dlèt yát'x'i yê wùnì.
Á áwé
shawdinúk,
has shawdikhî, kát has àwa.ák.
"Gùsú wé axh yít'k',
555 ch'as du x'ûwu áwé át áxh."
Wé at dùgú x'ûw áwé de du jìx' yê wùtì,
a tú áwé â tèxh.
"Ch'as du x'ûwu áwé át áxh yú diyânaxh.á axh yít'k',"
yê áwé xh'ayakhá wé [du tlâ].

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

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

57. The false start "ch'u tle du jì ..." 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 wêde du àt has xhánde shákdêyú awditâw,"
yê áwé xh'ayakhá / wé du îsh.
Á áwé tle wùgùt / wé du tlâ khu.a.
Ch'a tsu hêt'à chashhít áwé áxh gùt.
- 565 "Tlêk', tlél yât,
tlêk', " ch'u tle
yagêyi yê áwé yú.á ch'u tle khà xhùxh yàwagút,
tlél gùt'á sá.
"Tlêk', tlél gùt sá,
570 tlél àdû xhán sá,"
yû áwé xh'ayakhá du tlâ.
- 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 tlâ tlél khùdzitiyi kha du îsh,
ch'as wé du hîk'w,
tle wé dâkhnáxh tle wêtadi
580 de nèt wulishû du xh'us.ítí.
Áwé a hîk'w axh'èwawûs',
"Tlél xhwasatìn," yû áwé,
"K'e a yáxh anîghìn,"
yê áwé ayawsikhà.
- 585 Ách áwé yá tsáík áxh ashawsi.axhu át awdlighín,
dà sáwé tsú a guntût tá.
Tle àn gaxxh wùhà.
Tle ch'a yê àwa.ù tle àxh khuxh wudigút,
àxh áwé tle nèt uwagút yú.á.
- 590 Sh yáxh kaduñnùgu át áwé / kuhànkî.
Wé du îsh kha du tlâ khudzitiyi khà
tlél du yàghàkhâ áwé yê utí,
yê áwé duñtánin ch'âkw.
Sh tûxh kaduñhâch'in.
- 595 Á áwé
nèt gût áwé
du tlâch xh'èwawûs',
"Hêdu i àt hás kadân
wêdu yîs shàx'wsâni wêx' yaxh yawsiwát.
600 Hás áwé i jiyís / yê à yanaxhtusakhàt satùhêyin,"
yû yawdudzikhà.
"Tlêk', tlél axh tuwâ ushgú," tle yakawdinâsh.
"Tlél axh tû ushgú, has xhat kawuñnùgún.
Khúdâxh axhàkhâ yû xhat has dàyakhâyin.

- 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 ìn tût xhwa.àdí yú kuhànkî.
 Tléł ch'a wâ sá xhat yawuskhàynín hú.
 Axh tuwâ sigû hú axh jiyís yê yayìysakhàyi,"
 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 nàní—
 du xhán áwé tle yû át àwa.át wé shawatshàn.
 615 "Axh yît tuwâ wsigû wé i dachxhánk'.
- Tléł du tû ushgú
 ch'a dàkhw à sá du àt hás
 du ìn tût wutù.àdí du jiyís.
 Ghà dê yatì.
- 620 K'e hú àdé tuwatiyi yé áwé axh yîtk'.
 Yê gaxhdushâx'w áwé.
 At t'édáxh dàk sagú x'wán."
 Tsu ayawduwa.át nèldé.⁶⁰
- Àxh áwé yê awsini wé tsáłgi x'ûw
 625 wé áxh ashawus.àxhu yé,
 tle wé yîs hàw áwé â yê àwa.û,
 a ká áwé át as.â.⁶¹
 Dà sákwsêwé sadàt'ây wududliyéxh,
 du shadàt kawduwayíkh.
- 630 Tle anaxh áwé hàt uwagút wé
 wé Nats'ál khu.a ch'u tle
 tle a tawáni wùnùk tle.
 Yâx' áwé tsá wé du shàwuyán kha wé du tlâ,
 du hunxhu hás,
 635 du kâk hás ldakát,
 yà kandujél wé át wé dzixhâwu át,
 kè ndaghát, kè ndaghát.
 Tle shàwát gùxh kha khâ gùxh
 tle dèxh du jît kawduwakhâ wé shawatshàn.
- 640 Áwé
 ch'u tle chíł yaxh shayawłihík
 wé du dachxhánk' àn wuduwashâx'w wé át
 wé dzixhâwu át.
 Ch'u tle àxh áwé tle àn yuxh wù.àt tle.
 Gùsú wé [has] ash kùłnùgu à?
 645 Tayas'ûwú áwé has du jintâxh has anłi.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 kuhànkî.
 Tle wé has du gùxhx'ú ch'u tle
 650 ch'u tle át nàwligâs'i yeyáxh tîyin,
 yû áwé has du gùxhx'ú
 tle tsu ch'u wé s du gùxhx'ú áwé
 tle tsu gùxh daxh has aya.û.
 Dà sál! has du jiyís hàndé yà kakdujéłch wé dzixhâwu át de.

655 Á áwé
 tlél tliyê áwé yê wunùk wé shàtk' khu.a yú.á.
 Wé xhút'à aksatánch,
 gán yê adànê nìch.
 "Ihí," yû ash dâyahâ nìch wé [du xhúxh],
 660 á tle wâ sá ał'ûn wùgùt wé du xhúxh tle a ítí áwé.

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 dàshìx'í tle yú dikinde tle
 665 wudlix'is'i yáxh yatì.
 Á áwé tle â khà tànałxáchch.
 Ách áwé tle át shakdughîx'ch
 yú.á.

Á áwé tle a yâ uwagút wé shàtk' khu.a,
 tle wé xhút'à át awsítán dèshgi,
 670 kàxwâ hênáxh tsú,
 kàxwâ kè ł'ix'.
 Áwé yû yan yasdât áwé yú.á
 yû yatxh yawdzidát daxhyiká.
 Tle wêde yáxh kuwât' áwé wùł'ix' yú.á daxhyiká,
 675 yú a x'àndé.
 Tle wé shìy áwé a dàxh yà ashayanałxhích tle.⁶⁴
 Gwál wêde yáxh gíwé yakwdayât'in
 wé tàkwhídi.
 Á áwé tle áx' wùshdáchh ayas'ûw tle.
 "Wâ sáyá yatiyi yé áyá yât,
 680 tle yâx' wùł'ix' kha yût,"
 yû áwé tuwatì.
 Ách áwé ch'as a yáxh yà anałghín,
 ch'u tle yû áwé wùshdáchh wudighât wé às,
 tle a tu.ítix'.

64. The false starts "Tle wé sh tûx' wé ...; gán â ..." 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 yâť wé kút át tîn,
 wé gantux'úx'u kút.
 A ká áwé tsá yê kakwdigê yú.á,
 xh'ân yáxh kadaghàti,
 nas'gadùshú kayati, a kát kała.át.
- 690 Gán kahâgu áwé akakawlis'úw.
 De yèsú hú dês du ìghâ at wùsù.⁶⁵
 Yèsú tsu á dês àn yà has xh'ênaxhîn,
 tsu ch'u yê nas'gadùshú
 àn has xh'èwaxhî.
- 695 Àghâ khu.a áwé ch'u tle hîn ûsh has du kát kàwa.â yê wùtì,
 àghâ yê duwasâkw, has wulinâlxh.
 Ch'u tle gushé tsu—
 át has wuìgâs'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' yû áwé,
 wé du shát kha wé hú.
 Gwâl yê áxh has awuìxhês' gí hás tsú.
- 705 Á áwé
 yê axh îsh—
 Nêxh'w yû áwé dusâgun—
 has du in à áwé,
 wé Khâch.ádi áwé yê has tîyin
 wé axh îsh tsú.
- 710 Á áwé wê
 axh hîlk'w S'igaxhshâk'w tin kè has ayada.át
 yú du àníde,
 àghâ áwé yú.á—
 de ch'âkw gíwé yê wùnì—
 yá du dixh'katilí áwé,
 wé Tl'anaxîdákhw hâtl'i.
 Tle *trunk* yê kwìgê Nàdagùch yû duwasâkw,
 a tûde áwé tle yê dzixhâwu át hât awutiyí
- 720 tle àxh à nduìx'úì'ch tle a tûde yû.
 A tûx' áwé yê duwa.û wé Tl'anaxîdákhw hâtl'i,
 kha wé du dixh'ká wé áx' / akàwadlagu yé,
 wé tìl.
- Á áwé tle àxh à wduwal'îx'
 tle axh îsh jìt wuduwatî, Nêxh'w jìt.
 725 "Igaxhìaxhêdlit 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 *Khàch.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'ál*] had died long ago—
the scabs on his back
[and] the *Tl'anaxîdákhw'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'anaxîdákhw'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 akanîk,
 tle ch'a tlák'ghà áwé
 tle àxh daxh nàhà wé Tl'anaxîdákhw hâtl'i.
 Kàxwâ ch'a tlêx' a tû yan à katî,
 kha wé du dixh'katîkî tle
 735 tle gushé àdé yà kandak'it'i yé.
 Tléł kawdushgûk yú.á.
 Yê áwé axh ìn has akanîgín.

Hàw, hûch' 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'anaxîdákhw'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.

Key to the Genealogical Charts

Each person is represented by a vertical line with the Tlingit and English names (if known) written vertically along it, plus a circle or triangle: circle for female, triangle for male. A double horizontal line represents a marriage bond. Successive marriages are represented by a series of marriage bonds linking a person to several spouses; in these cases the spouses are numbered to show the order of marriages. A vertical line descending from a marriage bond leads down to one or more children.

The Tlingit nation is divided into two moieties, *Ghùch* (Wolf) and *Yêl* (Raven, in the interior properly called Crow). Each clan belongs to one of these two moieties. A person is born into the clan of his mother, and is called the "child" ("*yádi*") of his father's clan and the "grandchild" ("*dachxhán*") of his mother's father's and father's father's clans. Traditionally, people married only those of the opposite moiety, often preferably those of their father's clan. A person's clan, if known, is here represented by coloring the circle or triangle. Many people now tend to use the name of their clan's principal crest instead of the actual name of their clan. For example, *Dèshítàn* people will often refer to their clan as the Beaver clan. The following clans figure in the charts.

<u>Clan</u>	<u>Principal crests</u>	<u>Color</u>
Wolf Moiety		
Yanyèdí	Wolf, Brown Bear	Blue
Crow Moiety		
Kùkhittàn	Crow	Black
Ghànaxh.ádi	Crow	Pink
Ishkìtàn	Frog	Orange
Dèshítàn	Beaver	Brown
Khàch.ádi	Frog	Red
Tì'hittàn	Dog Salmon	Yellow
Lukàxh.ádi	Crow	Gray

Note that the *Khàch.ádi* in these charts all come from the Stikine River area, and the *Tì'hittàn* and *Lukàxh.ádi* come from the coast. The remaining clans, as well as the *Dak'awèdí* (a wolf clan), are the main Interior Tlingit clans.

Photography in color plates 1-7 by Dave Gelotte for ANLC. Photography in color plates 8-13 by Wayne Towriss for YNLC.

Chart 1:
Elizabeth Nyman, main chart

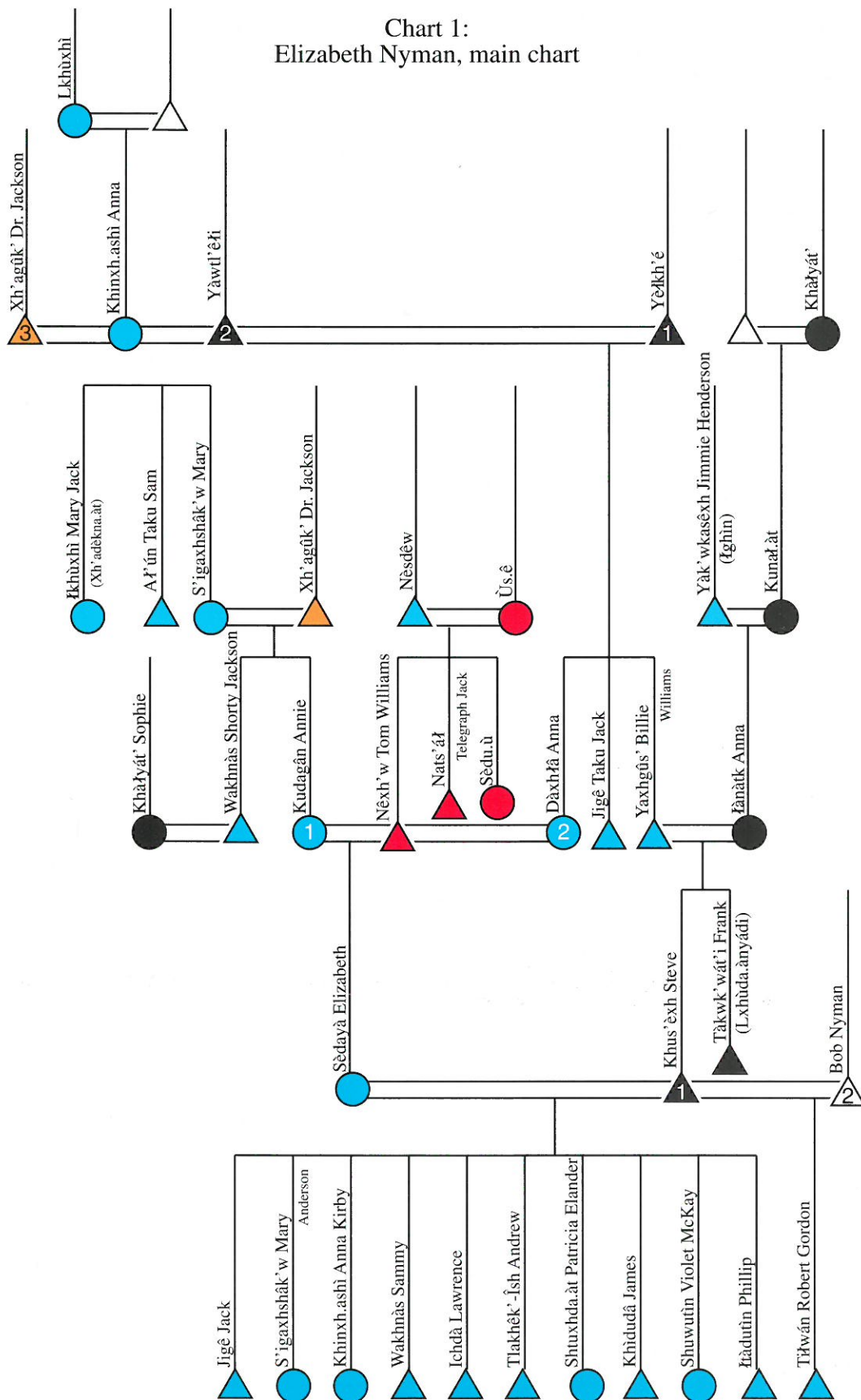


Chart 2:
Elibabeth Nyman's grandmother's siblings

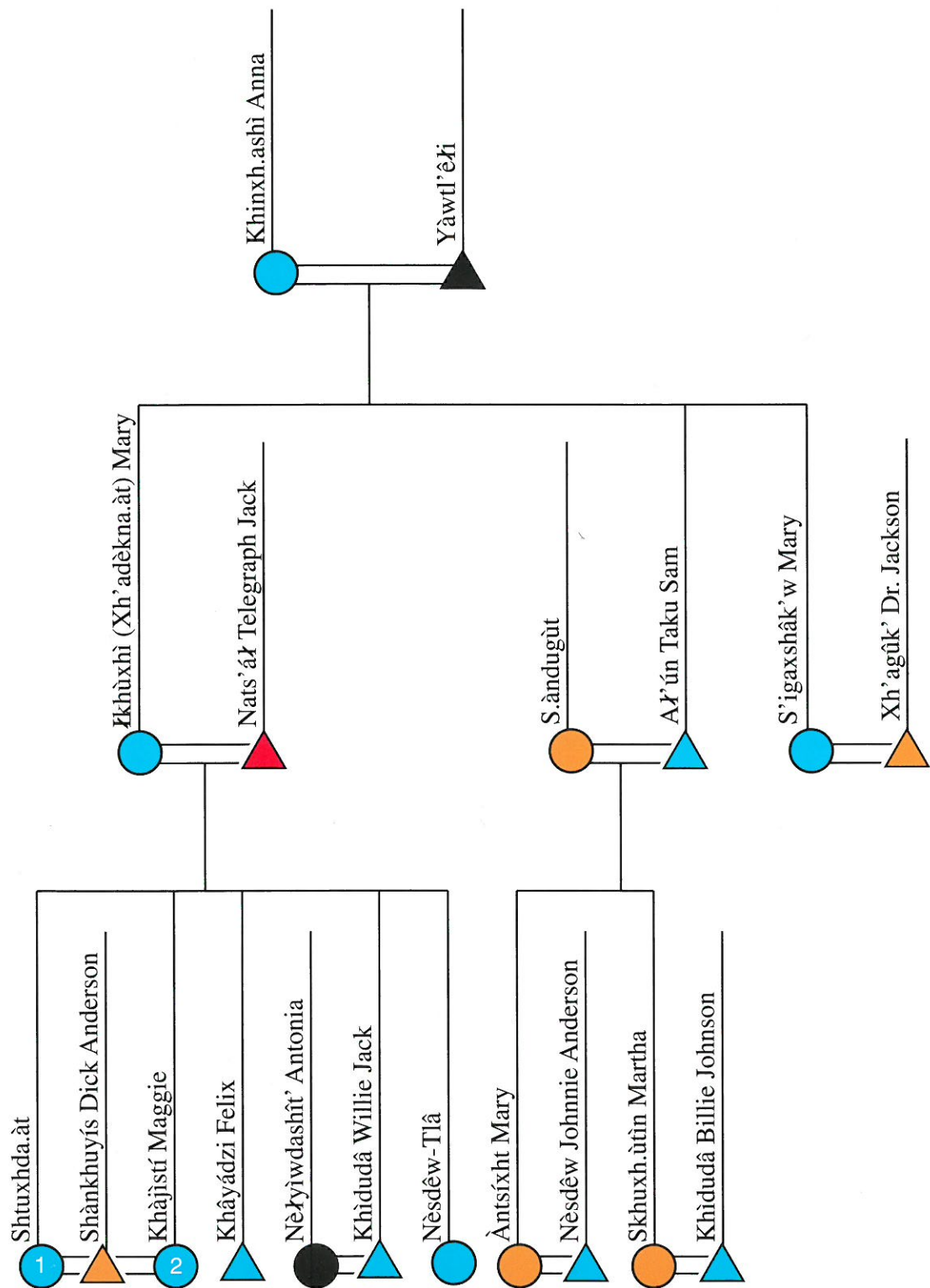


Chart 3:
Anna and Charlie Johnson's children

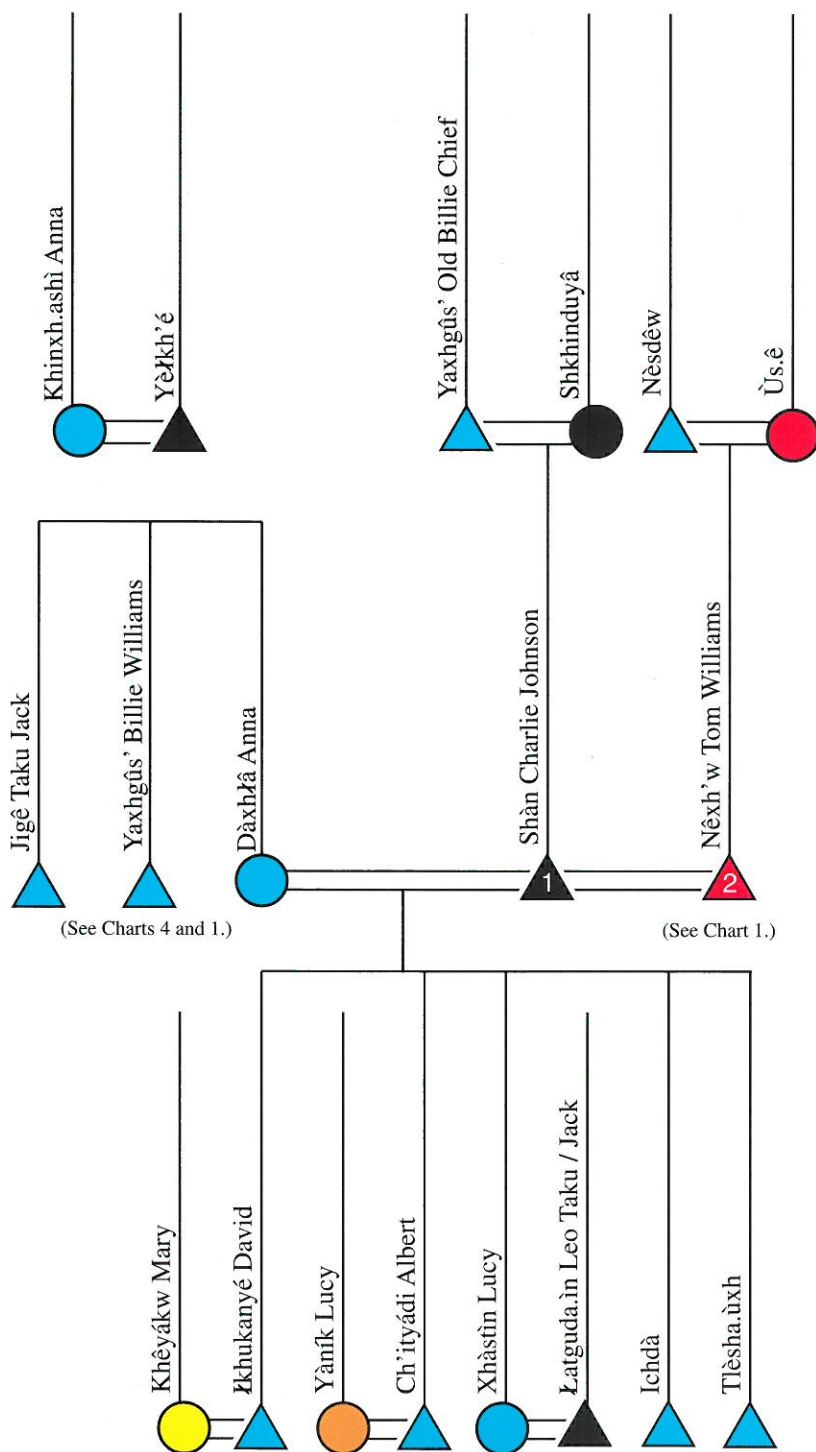


Chart 4:
Emma and Taku Jack's children

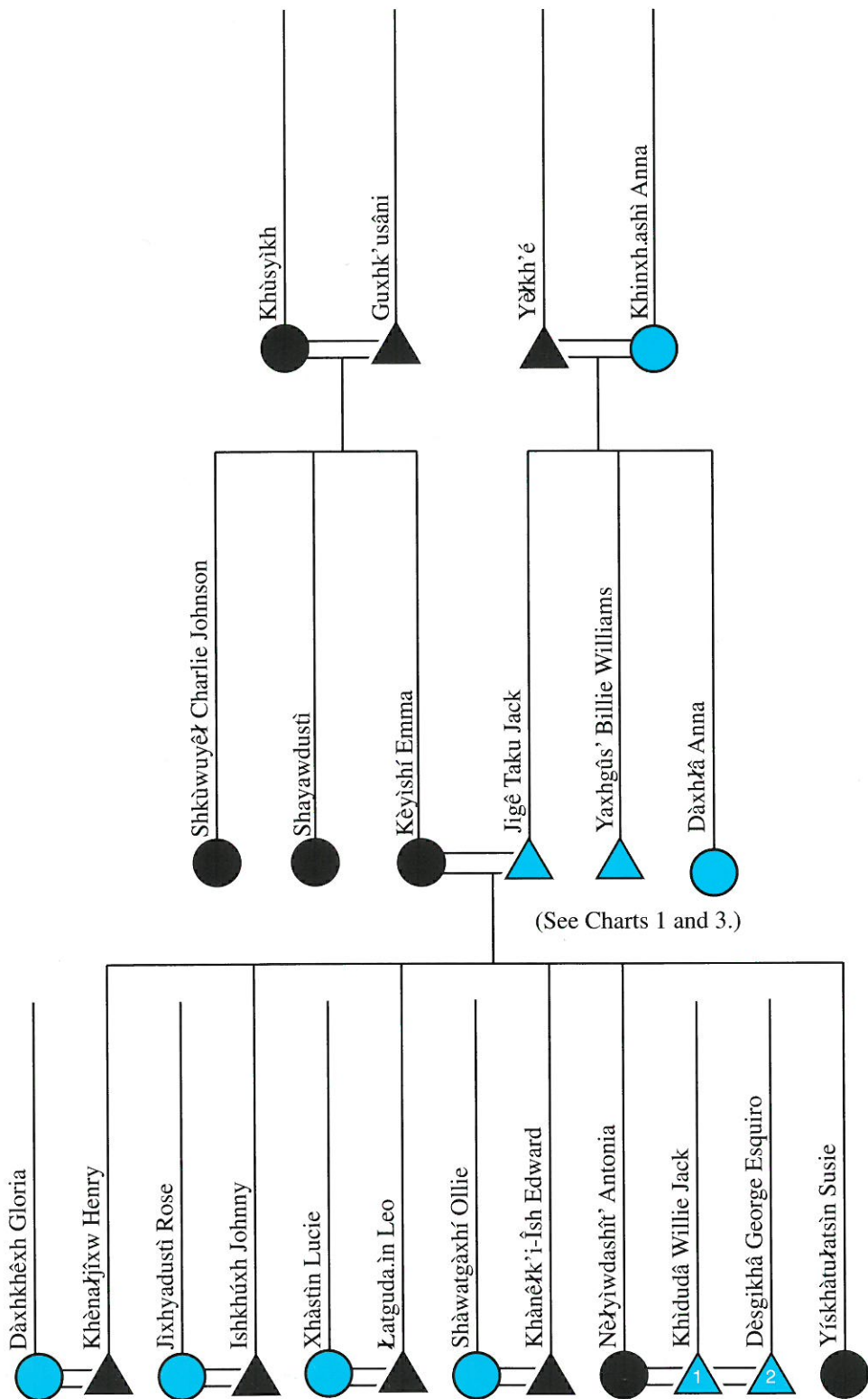


Chart 5:
Dr. Jackson's Children

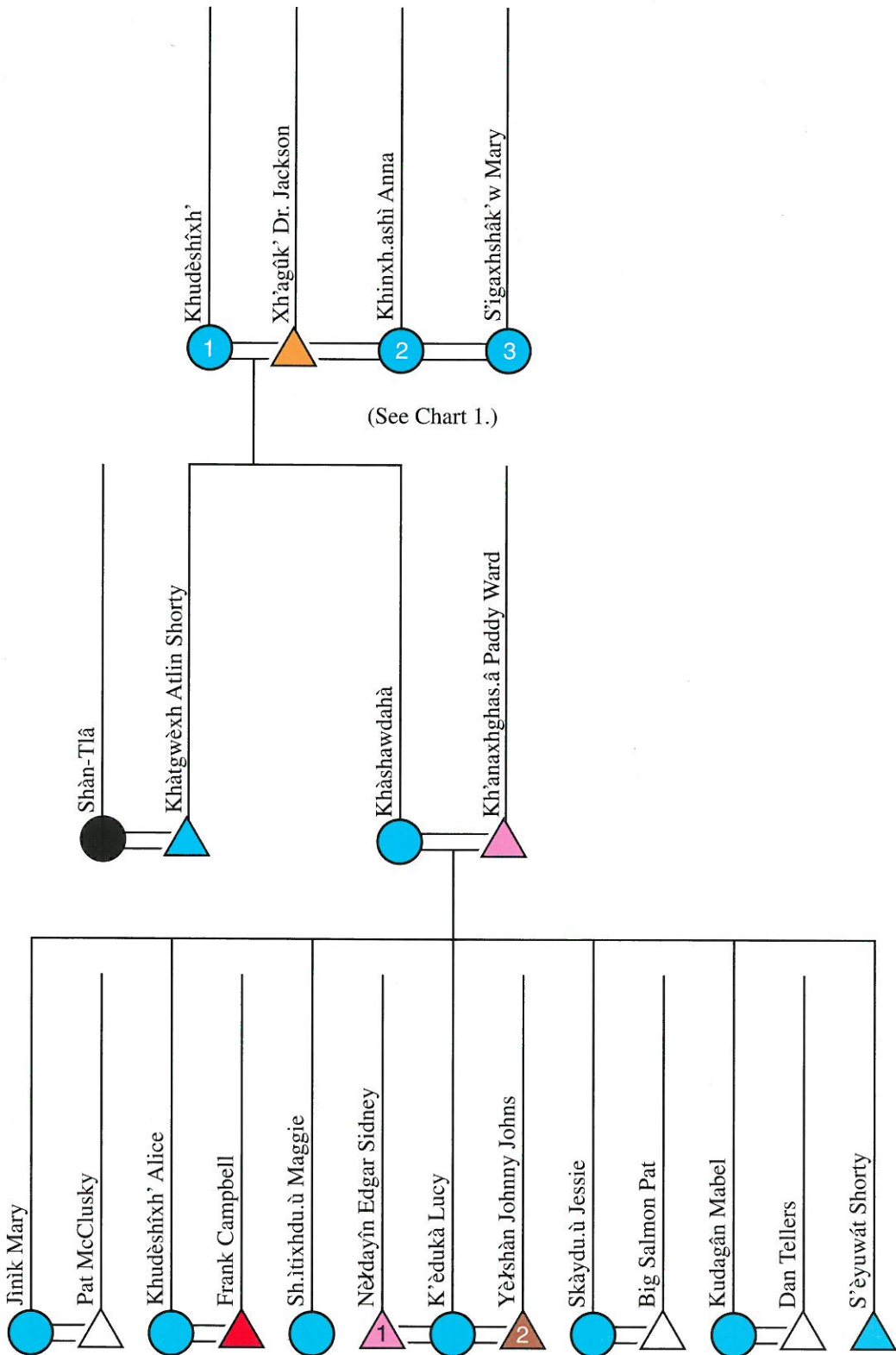


Chart 6:
Clara Williams' Children

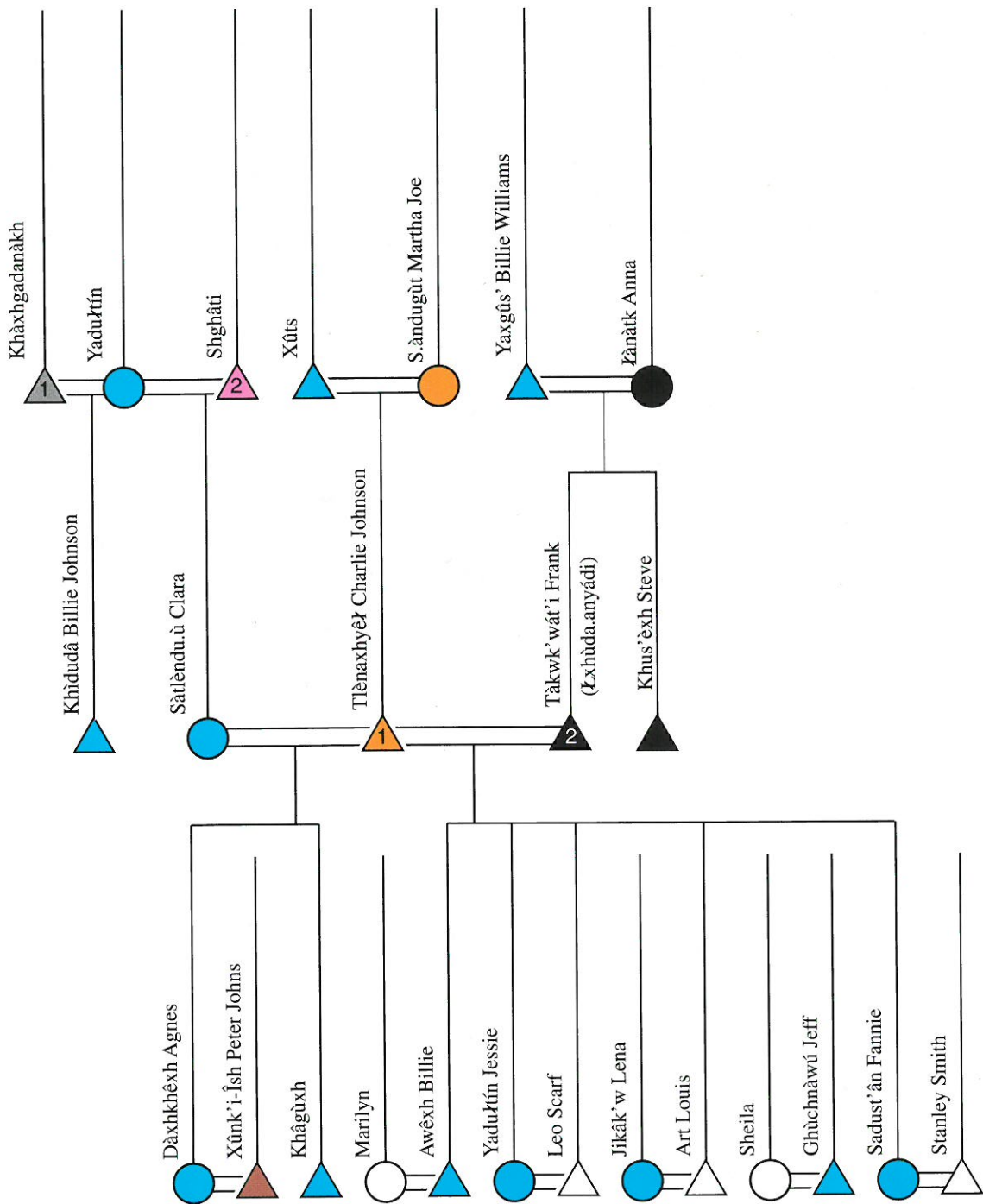




PLATE 1. WAS'AS'É, THE WINNER OF THE BATTLE OF THE GIANTS

Was'as'é moved downstream near what is now called Dorothy Lake. The Taku River is in the foreground. See Map 1.



Plate 2. THE TORSO OF THE VANQUISHED GIANT *LKÛDASÊTS'K*

Viewed here from the southwest, Taku Lodge is visible in the clearing below the base of the mountain. The cave *Kaxhtûk* is somewhere along the immediate base. The sheer face at far left is where the giant was decapitated. The waterfall — *Lkùdasêts'k ðekachûxh'u*, the windpipe of the giant (see Plate 5) — flows there along the larger rock slide.



PLATE 3. THE TORSO OF THE GIANT *LKÛDASÊTS'K*

This view is from the north. Mrs. Nyman calls the two basins on this mountain *shà tâhî*, literally 'mountain basket.'



PLATE 4. *LKÛDASÊTS'K SHÀYÍ*, THE HEAD OF THE GIANT *LKÛDASÊTS'K*

Lkûdasêts'k's head lies across the river from the torso. See Map 1 preceeding Text I for its location. The glacier is described as follows: *Lkûdasêts'k t'îx' lakát ak.át; á áwé kè awîníxh'*. 'Lkûdasêts'k had chunks of ice in his mouth; then he spit them out.'



Plate 5. THE WINDPIPE OF THE GIANT *LKÛDASÊTS'K*

This waterfall, *Lkûdasêts'k lèkachûx'u*, comes out of the severed windpipe of the giant. The water is always ice cold.



Plate 6. SHÀ TLÈN KLOOCHMAN MOUNTAIN

This photograph shows the mountain Mrs. Nyman's family climbed in fleeing from the game wardens.



Plate 7. SIT'KUNÀ GHÌYÍ, GLACIER-BIDDING BAY

This is the site where Mrs. Nyman's father shot the seal and sent it to shore on the iceberg. The bay is no longer there. It has been overrun by the glacier, which now seems to be threatening to crosscut the river again, according to Mrs. Nyman.

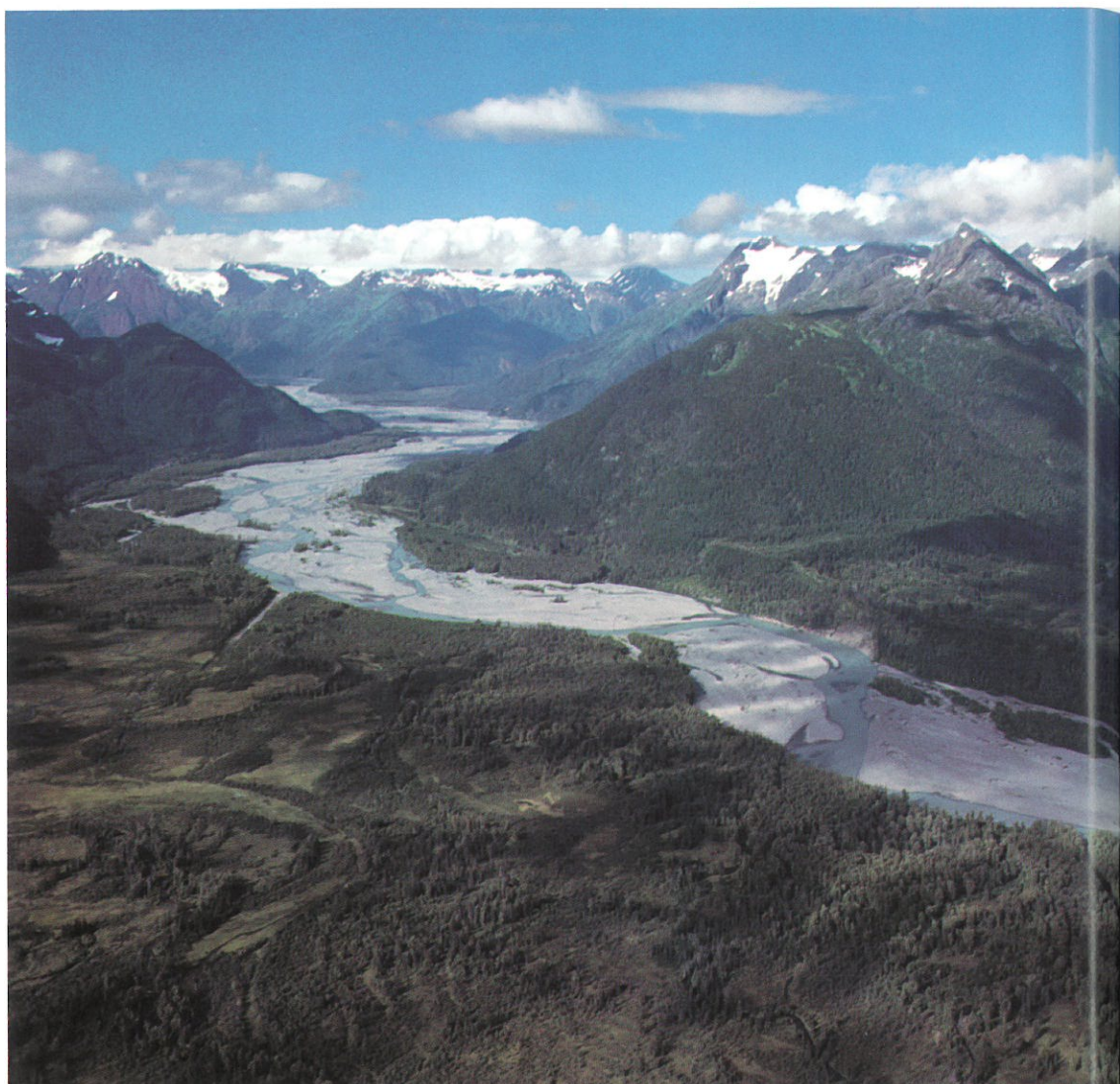




Plate 8. TÀLTSUXÊ, THE TULSEQUAH RIVER

This view is from near the river's confluence with the Taku River (far right). Where the hills descend to the river valley near the center of this photo is the site where Mrs. Nyman's father discovered gold, subsequently rediscovered by prospectors and now called Polaris Mine. Across the river a short way upstream from here is where *Yayênà Hîni*, Shazah Creek, joins the Tulsequah.

Plate 9. Â TLÈN, ATLIN LAKE, AND LÛXH'U Â, SLOKO LAKE

In the background is the head of *Â Tlèn*, Atlin Lake; *Lûxh'u Â*, Sloko Lake, is in the foreground. The first word of this name refers to the milkiness of the water in Sloko Lake and Sloko River, which is typical of glacial runoff. The elevated land between the two lakes is called *At Âní Tlèn*, literally 'big game-land' (that is, 'big expanse of game-land,' not 'land of big game'). To the left of this on the low country is *Yakwðèyí*, or 'canoe path,' the portage between the head of Atlin Lake and Sloko Lake. The Interior Tlingits had logs strategically placed so they could pull their canoes across the portage.



Plate 10. ATLIN

The town is shown in the foreground of this photograph. The white patches are alkalai flats. Atlin Mountain is across the lake in the background to the left.



Plate 11. MRS. NYMAN WITH JEFF LEER AND JOHN RITTER



Plate 12. MRS. NYMAN AT WORK WITH JEFF LEER



Plate 13. MRS. NYMAN'S GESTURES

Clockwise from upper left, these photographs illustrate the gestures that play a prominent role in Tlingit storytelling. In the first three photos, Mrs. Nyman's left hand represents the slanted tree up which *Nats'á* ran with the *Tl'anaxídákhw*'s baby (see Text VI); after he ran up the tree, he sat there with the baby until the *Tlanaxídákhw* agreed to all his demands. In the photo at bottom left, Mrs. Nyman's left hand represents *Natsá*'s back, and her right hand represents the *Tl'anaxídákhw*'s claws. This graphically represents the part where *Tl'anaxídákhw* clawed *Nats'á*'s back, leaving scabs that fell off and were kept as good-luck relics, called *dānākw* in Tlingit. Note that these gestures help the listener to visualize the events depicted in the story and sometimes supply information not conveyed in the spoken version of the story.

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[(sheep's) bow mountain]
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- Dashdané Âyi: Dixie Lake
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- Nàk'ina.â Hîni (lower Nakina River from the confluence with King Salmon River south)
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- Shà Tlèn or Nùw Shàyî: Klooohman Mountain
[big mountain or fort mountain]
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[big valley]
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- Shànáxh Tlèn Hîni: Wilms Creek (*in Text III called Canyon Creek*)
[Shànáxh Tlèn creek]
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- Shànaxhhîni
[valley river]
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[limestone outcropping or big Sinwà]
III: 882; Map 2
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(upper Nakina River)
[Tatlenx'ixhù river]
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- Ts'ètina Hîni: Gold Bottom Creek
[Ts'ètina creek (the first word is
Athabaskan)]
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- T'àkhú: Taku River
[said to be short for T'àwákh Ghałákhú
'goose flood', named from the fact that
T'àwákh Êxh'i floods when the geese
are nesting]
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256, 282, 348, 362, 376, 386, 404, 498;
III: 228; IV: 955; V: 99, 197, 869, 878;
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[charcoal creek]
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- T'ùch' Hîni
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[side of T'ùch' (charcoal)]
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- Was'as'ê: Dorothy Peak [?]
[(giant's name)]
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395, 405; Map 1
- Watsix Hîni: O'Donnel River
[caribou river]
III: 893; V: 472, 776; Maps 2, 3
- Xh'àk Tlèn
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- Yat'ayi Hîn: Hot Springs
[hot springs]
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[warm water bay]
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- Yayênà Hîni: Shazah Creek
[whetstone creek]
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- Yayuwà: Luwa Ridge
[interstice]
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