

Kák'w

Shaadaax' x'éidáx sh kalneek

This text is prepared and contributed by Naatstláa (Constance Naish) and Shaachooká (Gillian Story) as a memorial to Shaadaax' (Robert Zuboff) who gave so much help in their early study of the Tlingit language upon which the present system of writing Tlingit is based.

Yú haa aaní áyú,

yú haa aaní,

Kák'w áyú yóo duwasáakw;

Dleit Káa x'éinax ku.aa,

Basket Bay.

A áyú, tsaa áyú áa shaduxíshdeen,

yú tl'átk.

Tlax kasiyéiyi yáx áyú yatee yú tl'átk.

Yándeí yaa kgaléinin áyú,

tléinax yateeyi aa káa áyú,

kandukéich.

Yú kées' áyú,

kúnax a káa yan woodáaych.

Yá aan tayeedéi,

téil kagánee káax' áyú ana.átch,

yá aan tayeedéi.

Yá Tus' koowú eexayáak,

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**Basket Bay History**  
**told by Robert Zuboff**

That land of ours,  
that land of ours  
is called Kák'w;  
but in English  
Basket Bay.

You know, they used to club seals,  
at that place.

That place is kind of strange.

When the tide was almost out  
they would send  
one man as guard.

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People would keep  
a watch on the tide.

They would go underneath the village  
in a grotto, by the light of sapwood,  
underneath the village.

Down the bay from Shark's Cave,

yá Kaakáakw, a shakanax.aanáx áyú,  
a shakanax.aanáx áyú yoo aya.átk,  
yá aan tayeedéi.

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Dzeit áyú áa wduwaxút',  
aatlein;  
aas áyú.

Ayú dzeitx wududliyéx.

Anax áyá yaa aga.átjeen yóo aan tayeedéi,  
téilx' kaa jee yéi nateech; aadéi akdulgáanch.  
A káax' áyá shaduxísht yá tsaa,  
yá aan tayeex'.

Idakát yéidei át áyá át woodaháaych yá diyée.

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A áyá yá kées' latíni ku.aa áyá kugasteech;  
tléináx áyú yú éegi yan aa uhaanch.  
Tléináx áyú yú hít káx' aa ganúkch.

Nás'gi aa áwé ku.aa, áa yax haan áwé Kaakáakw  
shakée;

daax'oon aa áwé,

ch'u tle wé wool x'éi yax haan.

Ch'u tle éekdáx yaa wunadéini teen áwé,  
kei at'aa.íx'ch,

"Dei éekdáx yaawadáaaaaa."

Ch'u tle yóo hít kát aa,  
aa x'éit was gadutéenín,

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"Eekdáx yaawadáaaaaa."

Yéi áyú has du xoox yaa gaxíxch.

Ch'u tle yá hóoch'i aayích áyá,anax....

aan yá woolnáx áyá yéi yaa yaxdagíxch,

"Dei éekdáx yaawadáaaaaa."

A káax' áyá,

yá kaa jáagadi,

yá a leikachóox'unáx áyá kindei shaduxóot',

yá tsaa yowú.

Anax áyá du.úxs'.

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Tle x'adus.aaxw;

tle x'adus.aaxw;

tle x'adus.aaxw.

Tlax kúnáx áyú yasátk yú haa yee.

Oowayáa, yaa shanats'ít'i yáx áyú nateech  
aadéi yasatgi yé.

Ch'u tle x'éix dushadi yáx áyá yoo yaneek,  
yá haa yee.

Ch'u tle tlax kúnáx áyú yéi jidunéi nooch,

to the head north of Kaakáakw,  
to the head north of this they would cross over  
to go under the village. 20  
A ladder was adzed there  
a huge one;  
it was a tree.  
This is what was made into a ladder.  
This is what they came down on to go underneath  
the village.  
Sapwood torches were held; they would be lighted.  
By the light of this they clubbed seals,  
underneath the village.  
Many different kinds of animals would gather  
down there.  
And you know, there would be tide watchers. 30  
One would stand out on the beach.  
One would sit on the top of a house.  
The third one would stand at the arch of Kaakáakw;  
the fourth one  
would stand right at the mouth of the hole.  
As soon as the tide started coming up  
he would cry out,  
"The tiiiiiide is starting uuuuuuup."  
As if it were put in his mouth  
the one sitting on top of the house repeated 40  
"The tiiiiiide is starting uuuuuuup."  
This was how they passed the word.  
The very last man  
would thrust his head down the hole with the words,  
"The tiiiiiide is starting uuuuuuup."  
Accordingly,  
men would pull up the seal stomachs  
through the throats  
of their kills.  
They would blow them up through the throat. 50  
They tied them off;  
they tied them off;  
they tied them off.  
The tide comes in under us very quickly,  
like filling a container to the brim  
is how quick it is.  
It's like cutting off any escape  
under us.

yá kaa jáagadi daax'.

Ch'u tle yándeí yaa yéi ndusneeni teen áwé,

kundakél'ch áwé,

tláakw áwé;

kíndeí yóo dzeit kát áwé kaa lugookch

kagít tú áyá;

áwé ch'a wé téil káax' áyá át kaa lunagúkch.

Ch'u tle áyá a nák neil oo.aatch

yá kaa jáagadi.

Yankaadéi yaa kgadéinin áwé tsá,

yankaadéi yaa kgadéinin,

aagáa áwé yá kaa yakaanáx áwé,

yá Goon X'aak'ú yayeenáx áwé

kíndeí anasgook nooch,

yá kaa jáagadi.

Áyá, yéi áyá.

Ch'u tle ch'as yaakw a káa daak kúxji nooch.

Yéi áyá dutláakw,

a daat át,

yá Kák'w, aadáx haa ádix siteeyi yé,

aadáx haa ádix siteeyi yé.

Naaléi,

dei ch'áakw áyá,

dei ch'áakw,

aadáx haa dutlagú;

ách haa dudlisáakw,

Kak'weidí.

Shóogoonáx,

aadéi yóo at kawdiyayi yé,

yá Lingít,

shayadiheni aa yéi sh kalneek

yá ixkéenax áyá,

haat haa wsidák,

yá ixkéé.

A áyá shayadiheni aa,

Shtax'héen yíknáx yaa wsidaak,

Shtax'héen yíknáx.

Yá ax éesh hás has dutlakw nooch,

yá Shtax'héen yíknáx, yaa has wusdaagi.

Tléix' yateeyi yé áyú áx',

yá héen,

sít' tayeedéi naadaa.

Ax' áyá wudu~~du~~lis'ít yá xaanás'.

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They would work very hard,  
on this kill of theirs.  
No sooner would they finish the last one 60  
than they would run  
quickly;

they would run up the ladder in the dark;  
only by the light of the sapwood  
would they run up.

They would even go home from their kill.  
When the tide was finally nearly up,  
when the tide was nearly up,  
was when out from the village, in the bay,  
in front of Spring Water Point  
their kills would pop up out of the water.  
You know, this is the way it was. 70  
Then they would just get them by boat.  
This is how the history is told,  
about

Basket Bay, from the time it's been ours,  
from the time it's been ours,  
ages.

It was long ago,  
it's been long,  
since the histories have been told of us;  
we are named for it, 80  
Kak'weidi.

For the things that happened  
to the Tlingits  
in the beginning,  
many say  
we migrated here  
through the south,  
the south.

And, you know, there are many  
who migrated down the Stikine River,  
down the Stikine River. 90

The story of my fathers is always told,  
of when they migrated down the Stikine.  
At one place, there,  
in the river,  
the river flowed under a glacier.  
This is where they tied a raft together.  
They put the elderly women on it.

A káx' áyá yéi has wuduwa.oo

yá shaanáx'w sáani.

Awastí yóo aa wduwasáakw ka Koowasíx,

yá shaanáx'w sáani.

Hás áyá shóogoonáx yá sít' tayedéi

daak has wuduwagú.

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A tayeenáx has galháash áwé héinax.aadéi

kei has at kaawashée.

Yá sít' tayeenáx has wulhaashi áyá

át has shukawdlixú.

A káax' áyá,

xaanáx' yéi wdudzinee.

A kaadéi aa woo.aat.

A tayeenáx áyá yá sít' tayeenáx áyá kuwlihaash,

yá íxdei.

Tsu shayadiheni aa ku.aa áyá

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áa akawdlixéetl',

yá sít' tayedéi wulhaash.

Ach áyá a kát aa uwa.át,

yá sít' kát aa uwa.át.

A áyá Jilkáatnáx yeik uwa.át

yá ax éesh hás xoonx'i,

yá Dakl'aweidí.

Jilkáat aax has wusitee.

Yá sít' kát awu.aadí áyá a kaax saa áyá,

Sit'ká á,

Sit'ká, yóo kuduwasáakw,

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yá Jilkáatnáx yeik uwa.adi aa.

Yá uháan,

yá Deisheetaanx haa sateeyí,

ch'a yaadachóon áyá,

yéi has akanéek,

yá ixkéenax áyá,

yá ixkéenax.

Goot'aanáx sá kwshé yeik wutuwa.át uháan.

Goot'á sá kwshé anax yeik wutuwa.át.

Aadáx áyá tsá, yá nándei,

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yá nándei,

gunayéi kuwtuwashée.

Shayadiheni yé kawduwa.aakw.

Shayadiheni yé aanx wududliyéx.

Wé gaaw áwé,

yá Xutsnoowú yax'áak,

One's name was Awastí and the other Koowasíx,  
these elderly women.  
They are the first ones who were pushed under 100  
the glacier.  
Having drifted under it and through to the  
other side,  
they started singing.  
Floating under the glacier  
gave them their song.  
Based on this  
a raft was made.  
Some went on it.  
Under it, under the glacier, they floated,  
down the river.  
But many of them 110  
were afraid  
to float under the glacier.  
This is why they started over it,  
some started over the glacier.  
These are the ones who came down the Chilkat,  
the relatives of my fathers,  
the Dakl'aweidi.  
They became the Chilkats.  
The name that came from those  
who went over the glacier  
is Sit'ká indeed,  
those who came down through Chilkat, 120  
are named Sit'ká.  
Those of us  
who are Deisheetaan,  
still  
tell it like this,  
as coming from the South,  
from the south.  
I wonder where we came out, those of us.  
I wonder where we came out.  
From there we finally went northward, 130  
northward,  
we began searching.  
They tried many places.  
Villages were founded in many places.  
At that time  
across from Brown Bear Fort,



yax ilt'éex',  
 t'éex' kát aa uwa.át,  
 wé gaaw áwé,  
 aagáa daak kuwligas'i yé.  
 Ha! shayadiheni aa yá haa xoonx'í,  
 yá Deisheetaan,  
 yá dáak kák' yéi aa daxyatee.  
 Ch'u ch'águdáx,  
 áa yéi has yatee.

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Shayadihéin,  
 yá Nahóowu, áa yéi yatee,  
 ka yá ax saayi,  
 Shaadaax' tsú áa yéi yatee,  
 yá dáak ká.

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A áyá a daa yoo tuxatángi áyá, hás,  
 ch'u ch'águdáx áa yéi s teeyí,  
 has du een gé yá woochdáx haa wusdaagéen.  
 Yéi áyá a daa yoo tuxatangi nooch.  
 Ach yá éil' kát haa kawdiyáa,  
 uháan ku.aa.  
 Ch'a yéi áyá x'akkwanáak,  
 yá sh kalneek.

when it froze,  
they walked over ice  
at that time,  
at the point when they moved across. 140  
Well! There are many who are our relatives,  
these Deisheetaan,  
some are living in the Interior.  
Since long ago,  
they have been living there.  
They are many,  
Nahóowu lives there  
and this namesake of mine.  
Shaadaax' is also there,  
in the Interior. 150  
You know, thinking about them,  
if they've been living there a long time,  
maybe we separated and migrated from them.  
This is what I'm thinking about them.  
This is why we  
gathered here on the coast.  
This is where I will end  
this story.

Táax'aa  
Shaadaax' x'éidáx sh kalneek

Áwé  
wé ax yaagú yíkt  
"Guide" yóo dusáagun,  
a yíkt áwé át naxakúxch.  
Asgeiwú.

Áwé,  
yéi xat duwasáakw  
Lingít x'éináx  
Shaadaax'.  
Áwé yá  
yá ax saayínax áwé  
áwé xat wooxoox Geetwéin.  
Ch'áagu aayí  
ch'áakw woonaa.

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Yées yadák'wx xat sitee.  
Tle ch'u yées yadák'wx xat sateeyíday  
s'eenáa yaakw ax jee yéi wootee.  
I had  
nineteen hundred and six model,  
tle shóogunáx come outx yaa nastéeni.  
Áwé wé  
déix ax jeex' sitee wé yaakw tlénx'.  
Yá hóoch'i aayí áwé  
ax yéet jeet xwasitée.

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**Mosquito**  
**told by Robert Zuboff**

It was  
in this boat of mine,  
it was called "Guide,"  
I would travel around in it,  
seining.

Well,  
my name  
in Tlingit  
is Shaadaax'.  
It was  
because of my name  
Geetwéin called me over.  
The one of long ago,  
he died long ago.  
I was a young man.  
From the time I was a young man  
I had a seine boat.  
I had  
a nineteen hundred and six model,  
from when they first came out.  
I had  
two of these big boats.  
The last one  
I gave to my son.  
But he wrecked it.

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Tle akawliwál'.

He wrecked the boat,

wé a yíkt át naxakúxji aa kúnáx.

Áwé yá ax saayí askóo áwé

yéi xat yawsikaa:

"Ax tuwáx' áyá sigóo i een kunáax daak

kaxwaneegi

yá i saayí."

Yú dakká áyá

áx' yéi haa wooteex.

Tlax áyá woot'éex'

haa kusteeyi áx'.

Yá xáat.

Yá el'kaadax

haa x'éi kei x'ákch.

Yá xáat.

A áyá tlax daat yáx sáyá haa x'éi yak'éi

yá xáat.

Kúnax

yat'éex'

kustí yóo dakká.

Wáa t'éex'i sáyú

ch'á á wóoch isxá

aantkeení.

Kusaxa kwáan kudzitee

wé gaaw.

A áwé

a daa yoo x'atula.atgi nooch,

yá el'kaadéi haa wulgáas'i.

A daa yoo x'atula.atgi nuch.

Ch'u a daa yóo x'atula.atgi áyá.

Yá

tléix' yateeyi aa

yá family áyá has du x'axan.ádi áyá

yaa kunak'éin.

Áyá tléinax yateeyi aa áyá

tle aawal'óon,

oogaajaagi átga.

Tléil yeik wugoodí áyá yáa

du yinaadéi aa du kéek' du eegáa koowashee.

Tle hú áyá tsú tléil

tléil yeik woogoot.

L yeik ugóot áyá

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He wrecked the boat,  
the same one I used to go around in.  
Then, knowing what my name was,  
Geetwéin said to me:  
"I would like very much to explain to you 30  
this name of yours."  
We were living there  
in the Interior.  
Our life there  
was so hard.  
The salmon.  
From the ocean  
they would come up for us to eat.  
The salmon.  
And these how good they tasted to us, 40  
the salmon.  
It was very  
hard  
to live in the Interior.  
It was so hard  
the people  
ate each other.  
There were cannibals  
at that time.  
That was 50  
what we would tell about  
when we migrated to the coast.  
What we would tell about.  
What we would still tell about.  
There was  
this one  
family whose food  
was getting scarce.  
Then one of them  
went hunting 60  
for something he could kill.  
When he didn't come back down  
his younger brother went to search for him.  
Then he  
didn't come back down either.  
When he didn't come back down  
the youngest one,  
maybe he was seventeen years old,

yá kik'i aa,  
 gwál jinkaát táakw ka daxadooshú,  
 gwal jinkaát táakw ka nas'gadooshóox gí ustí  
 yá kik'i aa,  
 ch'a yaa nasgáx áyá du hunxu hásgaa yaa  
                   kunashéen.

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Áyá dáak yá shaa x'áak  
 áa kaháa áyá awsiteeni káa áyá.  
 Ch'u tle áyu awsikóo  
kusaxa kwáanx sateeyí.

Ash xándeí yaa nagút. Tléil aadéi awoonaxdihaani  
                   yé a nák. Ch'u tle wdudlit'ix'ee át yáx  
                   áyú. Akoolxéitl' áyú yéi ash wusinei.  
 Tle ash xándeí yaa nagúdi áwé tlé ash  
                   shaawaxích áwé

kusaxa kwáanch áwé shaawaxích.

Wudzigeet,  
 áa wdzigeet.

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Wáa sá du toowú yak'úi wé kusaxa kwáan.  
 Aadáx awsitaa wé yadák'w  
 tle gwéil tooodei,  
 gwéil tooodei.

Tle aawayaa  
 du aanídei  
 du hídi át la.aa yéidei.

Gáan áwé  
 gáan x'awoolx' áwé kaax yéi awdzinei  
 wé du yáanayi.

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A yeedéi  
 du hídi yeedéi neil uwagút wé kusaxa kwáan.  
 Wé yadák'w ku.aa áwé  
 wé yáanaa tooowu.

Áwé akoo.aakw áwé a tooodáx kei wugoodí.  
 Alk'óots yáa tix'  
 tix'x'i sáani xaat ách daa wdudzi.axu wé yáanaa.

A tooodáx kei góot áwé  
 du jéet wujixín wé kusaxa kwáan x'ús'i.

A yayex kei uwahán gáannax.á.

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Ch'u tle gáannax.áa yúx yaa yanas.éini teen áwé  
                   ashaawaxích.

Tsu ashaawaxích.

Tsu ashaawaxích.

Tsu ashaawaxích.

maybe eighteen years old,  
the youngest one, 70  
was crying as he kept on searching for his  
older brothers.

Inland between the mountains  
when he reached there he saw it was the man.  
He immediately knew  
it was a cannibal.

It was coming toward him. He couldn't run from  
it. He was like a frozen thing. It was  
fear that did this to him.

When it came near him it struck him on the head,  
the cannibal struck him on the head.

He fell,  
he fell there. 80

How good the cannibal felt.

It picked him up from there, that young man  
and put him into a sack  
into a sack.

Then it packed him on its back  
to its territory  
to where its house was standing.

Outside  
out by the entrance it removed  
its pack. 90

The cannibal went inside  
inside its home.

But the young man  
was inside the pack.

He was trying to get out of it.

He broke those ties,  
small strings of spruce roots tying the pack.

When he came out  
he got the cannibal's club.

He waited where it was going to come out. 100  
As it stuck its head out, he struck it.

He struck it again.

He struck it again.

He struck it again.

He said,

"I know I killed this cannibal.

But it did a painful thing to me.

It killed two of my older brothers.



Yéi x'ayaká

"Xwasikóo áyá xwajaagi yáa kusaxa kwáan.

Ha néekw déin ku.aa yá xat wusinei.

Ax húnxu hás áyá dáxnáx aawaják.

Wáa sgí s'é gé xwsinei gé tsu tsu

néekw déin naganeiyit xá.

Yak'éi shákdei

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du yeet aaxwa.aagi kei xwsagaani."

A yáx áwé

shóot ada.áak,

tle a kát aawaxút'

wé x'aan kát aawaxút'

wé kusaxa kwáan.

Tle ch'as a kél't'i áa yéi teeyi áwé

tléil a daax' yankáx toodashátx.

"Wáa sgí s'é gé xwsinei wé kusaxa kwáan

kél't'i gé?"

Áyá ch'a l a daa yankáx toodashátxi áwé

awli.óox,

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wé kusaxa kwáan kél't'i áwé awli.óox.

Kaawayix' yóo woonei áwé,

táax'aa wusitee.

Ach áwé táax'aa

kuwustáax'i,

ch'u tle koodzi yáx áwé yóo kusineik; ch'u

kusaxa kwáanx áwé sitee yeisú.

L yoo awoodlákwgu ku.aa áwé

du tuwáa sigóo yá kaa sheiyi kaa tóotx kei

akawujeili.

Yéi áwé wootee.

Dikée Aankáawu yá Lingit'aani

130

awliyex.

Kúnax haa wsixán,

haa yá Lingit'aani ka.ádi.

Ch'a á áyá ch'a yá Lingit'aanich áyá wliyex

yá táax'aa.

Ach áyá yéi

a daat sh kalneek

kudzitee, áa yéi haa teeyi áyá Téslin,

Téslin.

Yá áa tlein tuwán áyá

140

yá

Caribou Cross

What more can I do to make it feel more pain?  
Maybe it will be better 110  
if I build a fire under him, and burn him up."  
So just like that  
when he built a fire,  
he pulled him into it,  
he pulled the cannibal  
into the fire.  
When only the ashes were left,  
when he couldn't make up his mind, he thought,  
"What more can I do to the cannibal's ashes?"  
And while he couldn't make up his mind, he 120  
blew on it,  
he blew on the cannibal's ashes.  
They went into the air,  
they became mosquitos.  
That's why mosquitos  
when they bite someone,  
hurt you bad, they're still the cannibal;  
even today.  
When it can't do this  
it tries to take all the blood from a person.  
That's what happened.  
The Lord above created 130  
this world.  
He loved us very much,  
us in this world.  
Mosquitos  
were created by the world.  
That is why  
there is a story  
about it, when we were living in Teslin,  
Teslin.  
It's beside the big lake. 140  
The place  
is called  
Caribou Cross,  
the place where animals cross.  
Right near it is called Teslin.  
There are many people there,  
we are many.  
We are still there.  
They speak our language.

yóo duwasáakw yáa  
yá at gutu.ádi anax naa.aadi yé.  
A xánk' áyá yéi duwasáakw Téslin.  
Áyá shayadihéin,  
haa shayadihéin.  
Ax' ch'a yeisú áa yéi haa yatee.  
Haa x'éináx yoo has x'ali.átk.  
Yéi áyá yándeí shukgwatáan.  
Yáa yeedát  
yá at yátx'i teen  
sh kakkwalnéek  
Dleit Káa x'éináx.

This is how I'll end it.  
And now  
I will tell stories  
to the children  
in English.

150

Kaax'achgóok

Ixt'ik' Eesh x'éidáx sh kalneek

Yá Sheet'kaadáx aa

Kiks.ádi

ldakát yéidei áyá yoo haa kaawanéi.

Xáat Kwáanix haa wsitee,

Aak'wtaatseen.

Kooshdaa Kwáani xoox' tsú yéi aa wootee,

Kaakáa.

Haa xoodáx tsú daak aa wlis'is,

Kaax'achgóok.

Yoo kdujeeek nuch áyá aadóo sá yoo x'atángi.

10

Ax éesh

Tak'xoo.

L.aanteech du kéilk'.

Ax léelk'w

Kaak'wáji

ka tsu ax léelk'u tlein

Kaat'aláa

ax éesh niyaanáx.

Daax'oon áyá téeyin ax saayí

ax yáa wduwasayi saax'w.

20

Dleit káach tle tlél átx ulyeix.

Ixt'ik' Eesh,

Woolshook.

Yáat'aa kwá ax léelk'u hásch áyá ax yáa uwasayi  
saa áyá.

Kaax'achgóok

told by Andrew P. Johnson

To those of us Kiks.ádi  
from Sitka,  
many things happened.  
We became salmon people,  
Aak'wtaatseen.  
One of us also stayed with Kooshdaa Kwáani,  
Kaakáa.  
And one of us sailed out,  
Kaax'achgóok.  
People usually wonder who is talking. 10  
My father  
was Tak'xoo.  
He was the nephew of L.aanteech.  
My grandfather  
was Kaak'wáji  
and my great grandfather  
Kaat'aláa,  
on my father's side.  
I have four names,  
names given to me. 20  
A white man would not use them.  
Ixt'ík' Eesh,  
Woolshook.  
This one though was given to me by my  
grandparents.

Shaayeexáak

ka Wasdéik.

Yá ax tlaakáak háš

has du sh kalneegí áyá yee een kakkwalaneek,  
Kaax'achgóok daak wuls'eesí.

Sheet'ká yóo wduwasayi yé

30

yá Lingít aaní áwé

Sheet'ká.

Yáa yeedát yéi duwasáagu yé

Old Sitka.

A ku.aa wé tlél Sheet'ká áwé.

Gajaahéen yóo áwé wduwasáa,

yá haanaanáx aadéi aa tliyaadéi kwás

Walachéix'i.

A digiygéix' áwé s awulyeixin wé Noow Tlein, yá

Anóoshich.

Áyá yeedát Old Sitka yóo duwasáakw Dleit Káach.

Ch'a át áyá haa kundayeijin taakw.eetix'.

40

Wáa nganein sáwé

yá Ch'al'geiyita.aan

áa yéi haa nateech.

A itnáx áwé

tsu wéit kawtushitán Shaaseiyi.aan.

Taakw.eetít kugahéinín

x'óon áyá yan usdáaych.

Ldakát yá x'át'x'i xóox' yéi nateech.

Áyá kadulshakxi nuch

woosáani tin.

50

Daxyeekaadéi yú téeyin yú woosáani.

Yá kátdei kdusxatxi át

at kadzaasí,

wáa wdukaayí sá kwshí wé?

At s'aan.aaxw dzaas yóo dusáaych.

Gaadlaani yé yís aa á.

Ka tsu at shaxishdi dzaas

l gwaadlaani yé yís aa.

Dáxnáx áyú wóoch káa aawasháa

Kaax'achgóok.

60

Yanwát

ka yées shaawát.

Kalshákx áyá akooshtánin.

Tlél kei jeexíxch.

At s'aatix áyú sitee.

Shaayeexáak  
and Wasdéik.

This story I will tell you  
is of my mother's maternal uncles,  
when Kaax'achgook sailed out.

The place named Sitka  
was a Tlingit village,  
Sitka.

30

It is the place now called  
Old Sitka.

But that place is not Sitka.

They called it Gajaahéen.

It is the one on this side; on the other side  
is Walach'éix'i.

In between Noow Tlein was built by the Russians.

Now it is called Old Sitka by the white folks.

We only used to travel around in spring.

40

Once in a while

we lived there

in Ch'al'geiyita.aan.

After this

we frequented Shaaseiyi.aan.

When spring came

fur seals would drift in on the tide.

They would be throughout all these islands.

This is what people used to tire out and kill  
with spears.

50

They used two different kinds of spears.

How long

were the thongs

that were tied to the spear point?

They were called at s'aan.aaxw dzaas.

They were for a deep place.

And the thongs that battered the head  
for a shallow place.

Kaax'achgók

had two wives.

60

An older woman

and a younger woman.

He frequently went hunting sea mammals.

He never lost out.

He was a master hunter.

Well, I wonder what happened to him.



Ha ch'a wáa ku.aa sá kwshí yá yoo kaawanéi?

Tsu daak kóox áwé s'ootaat

é! desgwach awoostákxaa.

De yaa jindaxwétl.

Yá x'oon át shasatin yéidei áwé gunéi s uwakúx

70

du keilk'i hás teen.

A xoodéi áwé kadagáax wé x'oon yádi.

A tóodei áwé kaa seiwa.áx

"Ihi!

Ihi! Sh eelk'átl'!

Kaax'achgóok át nakuxji yé áyá,

Kaax'achgóok."

Du keilk'i hás áwé yéi ayawsikaa

"yándeí déi,

yándeí déi!"

80

Gunéi s uwakúx tle.

Aan eegayáakt has kóox

tle héeni wugoodí áwé,

shakáadeix áwé sitee,

tlék'gaa áwé a shakaadax yéi adaané

du woosáani gootl; tle akal'ix't.

Héendei aléet.

Ldakát yax ayalal'éex' áwé tsá

dákdei gunayéi uwagút.

Tlax wáa sáyú x'egaa adanoogún yú x'oon dleeyí

90

yá yées aa du shát.

Ach áwé tlax yéi

yan ooxeechch kalshákx.

Xáanaa áwé at gadus.ée; at duxá.

Yú k'wátl yóo tuwasáagu át

kákw áwé

k'idéin wuduwa.agi aa kákw.

Yawdagaat'aayi té áwé a kaadéi dugich nuch; áwé

ul.úkch tle.

A kát adush.utlxi nuch; dleey tsú a kát dustéix

yú.á.

Ahé shaawát áwé agawdzi.ée; agawdzitáa wé x'oon

dleeyí.

100

S'ix' kaadéi áwé yéi adaané.

Áwé yées aa du shát wé Kaax'achgóok du shát áwé

du s'ix'i tle át aawatán.

"Taxhéenak'u a kát yilaxwén."

Tle yáadei áwé yóo wdudzinei du s'ix'i.

When he went out again in the morning,  
drat! he began missing his target.  
His arms were tiring.  
With his sisters' sons 70  
he started for the place where the fur seals  
were floating in a cluster.  
He heard the sound of a fur seal pup crying.  
Among the cries he heard a human voice:  
"Don't!  
Don't! Hush!  
This is the place where Kaax'achgóok hunts,  
Kaax'achgóok."  
He said to his maternal nephews,  
"Let's go in now,  
let's go in now!" 80  
Then they started going.  
When they reached the beach of their village,  
as he stepped out into the water,  
he was a bow man,  
one by one he took his spears  
from the bow; then he broke them one by one.  
He threw them into the sea.  
When he had broken them all then  
he started up.  
How his young wife 90  
loved eating fur seal meat.  
That was why  
he worked so hard at tiring fur seals out.  
One evening people were cooking; they were  
eating.  
These things we call cooking pots  
were baskets,  
tightly woven baskets.  
Heated stones were thrown into them; it would  
boil.  
People would boil salmon in these;  
meat was also boiled in them, it's said.  
This one woman cooked some; she boiled some 100  
seal meat.  
She spooned it in a dish.  
The young wife of his, this wife of Kaax'achgóok,  
slid her dish along side of it.  
"Couldn't you spoon some broth on this?"

Ahé tlax eeshandéin

du toowú awsinei

yá Kaax'achgóok ku.a.

Tle yan at duxáa áwé yéi ayawsikaa du

shatx'iyán, "Já'

ax kaaniyán xoodéi nay.á.

Yéi s yanaysaká,

110

'Woosáani eetínáx áyá yatee Kaax'achgóok

woosáani eetínáx.'" "

Neil has áat áwé has du itx áwé yaa yéi ndusnein

tlax wáa dagaak'éiyi aa woosáanx'i sáwé

du kaaniyán jeedáx át á.

S'ootaat áwé yaax has woo.aat.

Gunéi s uwakúx.

A xoot áwé s wookoox.

Tlax du waakgáa wooteeyi aa áwé aawaták.

At s'aan.aaxw dzaas á, a káa yéi yatee.

120

Tléi áyú yíndei aan wultsees wé x'óon ku.a.

Héen xukáx áwé yaa nashk'én dákdei yinaadéi.

Yá Ch'al'geiyita.aan

yakáa yéi dagaateeyi x'áat'

deikéenax.áa s kaháa áwé

ch'a yeisú yaa nashk'én has du shukáx.

Ch'a a itx yaa s nakúxu

k'eeljáa tlein has du kát agoowashát.

Tup!

At wushtóogu yáx áwé woonei.

130

Tle tláakw áwé kúxdei s ayawdli.át yándei.

"Yee gu.aa yáx x'wán, ax keilk'i hás,

yee gu.aa yáx x'wán.

Tlax yíndei naytsóow yee axáayi."

E'! tláakw áwé aduxáa.

Kaa x'anawóos'ch.

"Ch'a yeisú a shukaadéi ge yaa ntóokúx?"

"Tléik'!

Tléik'! de tliyéix' áyá yéi haa yatee."

"Tláakw!

140

Tláakw ayxáa!"

Wáa nanée sáwé yéi yawdudzikaa.

"Ha de kúxdei áyá yaa haa nalhásh." De

xáanaadéi yaa kunahéin.

Ch'a yeisú ayawditee.

Wáa wdaxweidlí sáyá kik'i.aa

They pushed her dish to the side.

This made

Kaax'achgóok

feel pitiful.

As soon as they finished eating he told his

wives, "Ja',

go to my brothers-in-law.

Say to them,

110

'Kaax'achgóok is in need of spears,

in need of spears.'"

When his wives came home men were carrying

behind them

some very nice spears

from his brothers-in-law.

At dawn they went aboard.

They started going.

They came among the fur seals.

He speared the one he thought was nice.

The point that tangles around the animal was

120

on his spear.

But the fur seal didn't dive down with the spear.

It was jumping on the surface heading for the

open sea.

When they were on the outside of the islands

off Ch'al'geiyita.aan

when they were outside of them,

it was still jumping on the surface ahead of them.

While they were chasing it,

a strong wind storm overtook them.

Tup!

It was as swift as a gun shot.

130

They quickly turned back towards land.

"Be brave, my nephews

be brave.

Push your paddles way down."

Oh, they paddled fast.

He would ask them,

"Is the boat still moving ahead?"

"No!

No!" "We're not moving now."

"Hurry!

140

Hurry! Paddle!"

In a while they said to him

du kéilk'.

Yaakwdéi aawataan du axáayi.

Jilkáatdax áyú du.óow noojín yá tsálk.

Tsálgi x'óow

á áwé

átx dulyeixín.

Yan sh wudzitáa shanáa wdis'it.

Ldakát yaakwdéi kawdaxduwayish kaa axáax'u.

Yándeí sh dul.aat.

Kaa itnáx áwé tsá yaakwdéi aawataan

du axáayi, Kaax'achgóok.

Gunéi s wulis'is.

Kayikduwa.áxch k'eeljáa tlein.

Teet.

Hél has kool.áxch

a t'éiknáx.

Tlax x'oon aa yagiyee shunaxéex sáwé

ch'a yeisú axéx'w.

Tle aadéi sh wududli.ús. "Ch'a gaa déi,

ch'a gaa déi yéi kunganei."

S'ootaat áwé.

Kaax'achgóokch kayik.uwa.áx.

Hé', goodáx aantkeení sáhé? Tlax yéi daléich.

Ldakát áwé duléich yéi.

Aa sá kwshí yóo gé tlax yéi daléich?

Ldaagéinax áwé shanáadax daak awdiyish

du x'óowu.

Yatx awdligén.

Yánt áwé yoo liháshk has du yaagú ku.a.

Analgéin áwé gwál l'awx'áat'i tlein gwáa yóo gé?

Tlax ligéi yú x'áat' tlein.

A kaanáx áwé kawdi.áa kayaanax'i.

Ch'u tle wdzik'ík' áyú yú át ku.a; k'ineilx'ú

a káa kaawa.aa.

Yóo kaa yayik ku.a

xach wéi át ásgíwé

x'óon

taan

yáxwch'.

Ldakát yá héen táanáx kudaxdziteeyi át áwé

á kát kéen.

Ashawsikéi du keilk'i hás.

"Shaydaké!

150

160

170

180

"We're drifting backward now." It was toward dusk.  
The wind still kept on blowing.  
How tired was his younger  
nephew.

He pulled his paddle into the boat.  
They usually bought those ground squirrels from  
Chilkat.

Ground squirrel robes  
were the ones used 150  
in those days.

He lay back, wrapping the robe around his head.  
All of them pulled their paddles aboard.  
They began lying down.

Kaax'achgook was the last one  
to pull his paddle aboard.  
The wind began to carry them.  
They could hear the loud sound of the storm wind.  
Waves.

They were deaf 160  
to anything else but the wind.

When many days went by  
they were still asleep.  
They had given up. "Let's just let it happen,  
let's just let it happen to us."  
It was in the morning.

Kaax'achgook heard the noises.  
My! Where did all the people come from? How they  
yelled!

They were all yelling that way.  
Who were they that yelled that way? 170  
From around his head he slowly lowered his robe.  
He looked up.

Their boat was floating against the beach.  
When he looked around he thought,  
"Isn't that a big sand island?"  
It was very large, that big island.

Grass was growing on it.  
It was very dense; bamboo  
grew on the island.  
But the voices though,  
weren't they  
fur seal 180  
sea lion

Shaydaké! Yan áyá haa wlihášh."

Goo sá kwshí yá át kuwlihášh?

Tlél yawduteen.

Daak has at kajéil

190

aagáa áwé daak wuduwatán has du yaagú;  
at gutóox'

daak has aawatán.

"Dlinkwát x'wán yilatín

yee yaagú, ax keilk'i hás.

Dlinkwát x'wán yilatín." kaa shukoojeis'

Kaax'achgóok.

A góot ágé

wé dáadzi

aan shóox adu.ak át?

Wooch yát yóo shaduwateek.

200

K'át

kát adu.aak

wé gán.

Aa wduwaják wé x'óon

shawduwaxích.

At gadus.ée.

Hél koolk'átl'k.

Yan at duxáa áwé yéi kuyawsikaa

"ch'a tlákw yagiyee x'wán a daa yanay.á.

Yee yaagú dlinkwát yilatín.

210

Aaa.

Tlél wáa sáyú uneigik yóo

ka haa at xaayi sákw tsú.

Aa gaxyilaxwáchs'

wé x'óon doogú

ka wé at dookx'ú.

Wé taan doogú ku.aa wés dzaas sákw áwé.

K'wát' yáx áwé kagaxyisahánt

naxlayát'gix'i

wé dzaasx'."

220

A yáx áwé yéi jiduné.

A xoo aa dleey dut'óos'

dusxook; yándeí yaa ndusnein.

Tlél áyá héen a ká

yú x'áat'.

Tlé yíndeí kanaltleích wé héen ku.a l'éiw

tóodei.

Yá k'eeljáach aax wudagaal'ix'i aa kineilx'ú

and sea otter?

Many kinds of sea mammals  
were sitting on it.

He woke his nephews.

"Wake up!

Wake up! We've drifted ashore."

Where was it they had drifted?

They didn't recognize it.

When they had carried everything up the beach 190

then they brought their canoe up the beach; they

brought it up

into some bushes.

"Remember to take good care  
of your boat, my maternal nephews.

Remember to take good care of it," Kaax'achgóok  
instructed.

Were they without  
fire rubbing sticks,  
the things you start a fire with?

They're rubbed together. 200

They made

a big

fire.

One fur seal was killed,  
clubbed on the head.

They cooked.

They were quiet.

When they finished eating he told them

"Remember to check it frequently.

Remember to take care of your boat. 210

Yes.

Don't let anything happen to it  
or the things for our food either.

You'll tan some  
of the fur seal skins  
and other skins.

But make the sea lions into thongs.  
You can cut them in a circular motion  
so that those thongs  
can be long." 220

They worked like he said.

Some of them barbecued meat  
and dried it; they were nearly finished.



- agoowx'ú áwé yax shayawlits'it'  
 héen, séew héeni.  
 A áwé duná.  
 Tléel tsu héen a kát koodéin wé x'áat' ku.a. 230  
 Tlákw yéi jiduné tlákw yigiyee.  
 Xáanaadéi áwé  
 xáanaadéi yaa kukgahéinín áwé  
 gáanx' áwé ganúkch.  
 Katushatánin  
 yándeí wdagaawadi aa  
 yá gáant keen.  
 "A.án" yóo toosáakw nooch.  
Xach yóo a káx' ásgí yú yan kuwoodáaych  
 yá kutx.ayanahá, 240  
 K'óoxdísí  
ka wé  
Lk'ayáak'w  
 a ya.eetí.  
 A káa yan kuwoodáaych goox' sá kawuhaayi  
ka yú dís anax kái xixji yé  
ka gagaan anax yéi xixji yé.  
 A káa yan kuwoodáaych.  
 A káax' áwé át kuyanagwéijin.  
 A káax' tsú yéi at daaduné. 250  
 Áwé ooltínch xáanaadéi;  
Kaax'achgóok áa ganúkch.  
 Tle k'át kukawushgéedi áwé tsá yan sh ustáaych;  
 nateich.  
 Desgwach tléix' táakw  
 desgwach a yáanáx.  
 Tléel wáa sá yoo wookéik  
Kaax'achgóok ku.a.  
 E'! teesh déin kuwdagaanei.  
 Goosú kaa aaní?  
 Goonax áwu sá kwshí? 260  
 Tléel wuduskú.  
 Tle kaan naasa.áa  
 a yanaak.áat'ani  
 kát tani yáx áwé yatee.  
 Hél wuduskú goonax.á sá.  
Kaax'achgóok ku.aa sgiwé de  
 a daax yaawa.aa.  
 Ax' áwé kaa jikaawakáa wé k'ineilx'ú,

There was no water  
on this island.

But the water would seep into the sand.  
Where the wind storm broke the bamboo, the  
stumps were filled  
with water, rain water.

That's what they drank.

There wasn't another drop of water on the  
island though.

230

They worked all the time every day.

Toward evening,  
toward evening when it was becoming dusk,  
Kaax'achgóok would sit outside.

People who were elders  
routinely  
sat outside.

We used to call it "a.án."

Here they checked  
the stars,

240

Venus

and

the Milky

Way.

They would check where they were now,  
and where the moon was rising from  
and where the sun was rising from.

They would check.

People used this as a map.

They used it also to work by.

250

That's what he would look at toward evening.

Kaax'achgóok would sit there.

When night fell he finally lay back; he'd sleep.

It was already  
more than a year.

But Kaax'achgóok  
didn't say much.

My, they would get lonely.

Where was their village?

Where was it?

260

They didn't know.

It was like a container  
with the lid

lying on top of them.

yaakw yáx kudayat' aa  
déix.

270

A shóodei áwé wduwadúx'  
wé at yoowú

x'óon yoowú; l'éiw a too yéi daxduwa.óo.

Yá taan yoowú ku.a wés wudaxduwa.úx héen daakeit  
sákw aa.

Wé taan x'adaadzaayí tlax dliyat'gix'i aa

kaa x'usye.ádi sákw

kaa x'usye.ádi sákw áwé á ku.a.

Daa dus.aaxw tle.

Há! desgwach kei jiyanayék yá wdudlixwaji at  
dookx'ú tlax wáa dagaak'éiyi aa sá.

Kaa at xaayí tsú de yan kawdudligáa.

280

Xáanaadéi áwé yéi kuyawsikaa Kaax'achgóok

"Eeti.aa yigiyee

s'ootaatx' áwé gunéi gaxtookóox.

Ch'u yaxté atan kadaxwás'i

gunéi gaxtookóox."

Ch'u s'ootáat áwé l at gooháayi shawduwakée  
tle yaakw yikt kawduwajél.

Yú dikee.ádi káax' áwé yan ayawsitán

Kaax'achgóok wé yaakw.

Eeeeei,

290

k'e aduxáa.

Ch'a aadéi aduxaa yéidei áwé at duxá.

Wé wdudzi.iyi dleey ka wdudzixugu aa  
at duxá.

Xáanaadéi áwé shawdudziyaa

wé shayéinaa sákw,

k'ineilx'ú.

At yoowx'ú a shóo wdaxduwadúx'

l'éiw a too yéi dagaatee wé at yoowx'ú.

A áwé tle héeni kawdaxdudliyaa,

300

yáanax.á

a yat'ák ka yáanax.á, yindei

naaliyéidei kawdaxdudliyaa.

Ahé tlél gunéi kuwulhaash taatx'

yá axéx'xu.

Tsu s'ootaatx' áwé tsu gunayéi has ukooxch.

Eeeeei!

K'e aduxaa nuch.

Hél k'át héen duná.

Nobody knew where they were.

But Kaax'achgóok

had figured it out already.

He told them to get bamboo,

two,

as long as the boat.

270

To the end they tied

the stomachs

fur seal stomachs; they put sand into them.

But the sea lion stomachs they inflated for

water containers.

And the sea lion whiskers, the very long ones

were for under their feet,

for under their feet,

They began tying them in bundles.

My! They were piled high,

those tanned skins, the very nice ones.

They gathered all their preserved food too.

280

Toward evening Kaax'achgóok said to them,

"We will be leaving

first thing in the morning.

We'll start out

while the handle of the big dipper is still

visible."

When it was early morning,

while they still couldn't see, they woke

and loaded the boat.

Kaax'achgóok steered the boat

by the stars.

Ohhhh

290

did they paddle.

They ate while they paddled.

The meat they had cooked and the ones they dried

they ate.

Toward evening they anchored with the things

they had made for anchors,

bamboos.

They had tied the stomachs to the end,

the stomachs with the sand inside them.

That was what they lowered into the sea,

300

one on one side

and another on the other side; down

deep they lowered them.

Ch'a kaa jeewú kwá at yoowx'ú tóo yéi dagaatee 310  
wé héen.

X'oon kuxéi sáwé

yá éil' káx'.

Tléinax aach áwé t'aayaawakaa

"Háa! wé kéidladi xáa wé! Haa shukát wulihaash.

Yóodu á!

Aadéi yanal.á!

Tle a káa yan yasatán!"

De yeisdé ku.aa wé yaa kunahéin.

Ha gwál de táakwdei yinaadéi ku.a áyú. 320

De shaa yaadéi de aléet yá dleit.

Desgwach héennax kei yanaxásh

wé kéidladi ku.a.

Xach L'úx shakée ásgí wé.

Dleitx'i sáani áa yéi yatee.

A áwé kéidladi yóo s aawasáa.

Tléi áyú tlax kaa tuwáa ushgú wdusaayí

yá shaax sateeyí.

K'idéin a daa kuyana.áa áwé

yéi kuyawsika, "Yá a jigeidéi x'wán. 330

Yan yasatán wé yaakw.

Góok,

yíndei naytsóow

yee axáyí. "

E'! tláakw áwé aduxáa.

Tle a kát kaa seiwax'ákw kaa at xaayí

ka wé héen.

Tláakw aduxáa.

Yá eechx'i t'éinax áa kóox

sú áyú áa wsi.aa 340

a géeknax áwé yaax shukawdudzitee

ka a shakaanax.

Tle a yée yan sh wududli.át.

A yíkt axéx'w.

Wé yaakw yíx' áwé wdudlisáa.

Tle ch'u yeedádidéi ách dudlisáakw

Yakwkalaséigákw á

áa s wulsaayích yá yaakw yíx'.

Yan has kóox áwé daak at kawduwajél.

Kaa yaagú daak wuduwatán; k'idéin 350

sh daaduné.

Yándeí yaa sh nadusnein.

They didn't drift away that night  
while they slept.  
Each morning they would begin paddling again.  
Ohhhh!  
how long they would paddle.  
They didn't drink much water.  
But they had some inside animal stomachs, 310  
some water.  
How many days they had been going  
on the ocean.  
One man yelled out  
"Hey! That's a seagull there; it's drifting in  
front of us.  
There it is!  
Steer toward it!  
Set your bow on it."  
It was already nearly fall.  
Perhaps it was toward winter. 320  
The mountains were already dusted with snow.  
The head of the seagull was beginning to cut  
through the ocean.  
Here it was the tip of Mt. Edgumbe.  
There was a little snow there.  
This was what they were calling a seagull.  
They really didn't want to call the mountain  
by its name.  
After they had recognized it,  
he said to them, "Steer the boat 330  
into the arm."  
Go!  
Push your paddles  
way down."  
My! they paddled fast.  
They forgot about their food  
and water.  
They paddled fast.  
When they reached behind the reefs  
where kelp grew 340  
they pulled some on board at the stern  
and at the bow.  
Then they lay down in the bottom of their canoe.  
They slept inside it.  
They rested inside the canoe.

Dushóoch.

K'idéin yan sh dusnéi,

Kaax'achgóok ku.aa wé té yát áwé uwagút; áx'  
áwé akat'éix'.

Has du yoo kooneigi áwé

a yáa akatéix' wé té.

Ch'a yeisú áa yéi téeyin du ji.eeti.

(Á áyá aadéi gaxtookóox ch'a goox' sá.)

K'át yan sh dusnéi

aagáa áwé tsu yaakw yíx aawa.aat; gunéi  
yakw.uwakúx.

Daxéitt áwé yatán.

Yeisdéi yaa kukgahéinín; Kiks.átx'i has  
nalgás'ch.

Kunáadei aa nalgás'ch

Geey Tleindéi

ka Daxéitdei,

ka yá héenáx'w sáanidéi; a xoo aa

tle aanx áyú daxdzitee

yóo áa yéi kunateech yé; kaa at xaayi

a daa yóo akoo.atgi nuch yé.

Yóo yées shaawát

du shát

hú ku.aa wé dei wduwasháa.

Du kéilk'ich áwé uwasháa.

Tlax a yáanáx de galtíshch

wé shaawát.

Ach áwé yées káa du jeet jiwduwatán.

Tlax sh tóodáx kuwdzihaa de.

Wé yanwát du shát ku.a ch'a yeisú du tóox  
kaawagaa.

Yá du xándáx

daak uwakuxu aa

ch'a yeisú du tóox

kaawagaa.

Gáanx' áyú ganúkch gagaan yanax yei anaxíxi.

Tlax k'át sh tóodáx akawdajeili

du tundatáani aagáa áwé tsá neil ugootch.

Áyá tsu yá át aayi áwé

ch'a aadéi

héen du yadaanáx kaawadaayi yé

ch'a aan áwé át oolgeinch

Yoo Luklihashgi X'aa lutú.

360

370

380

390

Today it's still called  
"canoe rest"  
because they rested there in this canoe.  
When they got ashore they unloaded their boat.  
They brought up their canoe; they cleaned  
themselves up. 350

They were dressing up.  
They bathed.  
When they finished dressing up,  
Kaax'achgóok went up to the face of a rock;  
there he carved.

He carved on the rock  
what had happened to them.  
It was still there recently, the work of  
his hands.

(This is where we will go sometime.)  
When they were completely dressed 360  
they went aboard again; they began paddling.  
The boat headed toward Daxéit.  
It was near fall; the Kiks.ádi would move.  
Some would move to Kunáa

to Geey Tlein  
and Daxéit  
and to the small streams; some of the places  
were villages  
where people camped; they would put up  
their food. 370

The young woman,  
his wife,  
had a husband.  
His nephew was her husband.

This woman  
was missing Kaax'achgóok so very much.  
This is why she was placed with a young man.  
She had already recovered.  
However, he was still lingering on the mind  
of that older wife of his.

The one who sailed 380  
away from her  
was still lingering  
on her mind.  
She would sit outside when the sun was setting.  
When she had cried until no tears



Anax daak uwakúx wé yaakw.  
 Yándeí yaa kgakúxún yéeyi áyú ax tlaakáak  
 ax léelk'w Kaax'achgóok,  
 daax'oondahéen áyú héendeí anatsákch  
 du axáayi; s'át'nax.aanáx  
 a xukáa awooyíshch.  
 A káx' áwé yan woos.áaych du axáayi.  
 A áwé du shátch  
 tle yaawatín.  
 Tlax k'idéin yan akooltéen aagáa áwé tsá  
 wdihaan.

400

Neil uwagút.  
 "Ha! Tlagukwáanx'i xáa yú haadéi yaa nakúx."  
 Ldakát du daa.itnagóowu  
 áyá de du shantú.  
 Aa yax kawdayáax áyú duwajée  
 hú ku.a.  
 Ach áwé ch'a sh k'akalgedéin daayaduká.  
 Wáa nanéi sáwé áa yux aawagoot.  
 "Ha ch'a a yax áwé  
 yaakw haadé yaa nakúx."  
 Yées káax'w áwé át kaawa.át taashukaadéi;  
 yan áyú uwaláa.  
 Tlax taashuká yayát' Daxéit.  
 Ayá áx aa yaawanák  
 tle yú ixkéedei.  
 Shayadihéini aa áwé aadéi woo.aat.  
 K'idéin yan kadusnóok aagáa áwé tsá  
 kei t'aawduwa.ix' yú ixkéede.  
 "Kaax'achgóo-oo-ook  
 koowagáa-aa-aak."

410

Tle haadéi yaa nas.áx.  
 Tle yá aant is.áax áwé át kawduwa.át;  
 x'óol' yax at woonei.  
 Wé yanwáat du shát ku.aa wé tle tláakw áwé  
 at sa.ée.

420

Tlax yáa  
 daakw aa at xá sá du tuwáa sagóo noojín  
 á áwé as.ée  
 du xúx x'eis.  
 Wé yées aa du shát ku.a áwé  
 kadéix' áwé; du yax' yéi woonei  
 wé du xúx tsú.

were left, she'd go inside.

It was while she was sitting there again  
as her tears

flowed down her face

that she kept looking

at the tip of Yoo Luklihashgi X'aa.

The canoe came out of there.

When my mother's maternal uncle came toward shore,  
my grandfather Kaax'achgóok,

he would put his paddle in the ocean

four times; then he would pull it across the stern  
with his left hand.

He would rest his elbows over his paddle.

This is what his wife  
recognized.

When she was sure of what she saw she stood up.  
She went inside.

"Well! The one long dead is coming."

All his mannerisms  
were still on her mind.

But they thought

her mind had snapped.

That was why they kidded her.

After a while someone went out there.

"Hey, it's true,

a canoe is coming."

Young men ran down the tide flats; it was low tide.  
The tide flat extended way out at Daxéit.

This was where the men stood  
all the way down the river.

There were many who went there.

When they were sure, they yelled out the news  
from down the river.

"Kaax'achgóooooooooook  
has returrrrrrrned!"

They could hear the news coming up.

When the news reached the village people started  
to run down; they became like a whirlpool.

But his older wife quickly began to cook.

Whichever foods

he really used to like

was what she cooked

for her husband to eat.

390

400

410

420

- Yindasháan áwé s kéen. 430  
Wáa sá kwshí yándeí s kaguxdayáa?  
Wáa sáyú tlax yéi sh yáa wdiwútl gadusháat?  
Haa, kei ginnadutéen wé yaakw.  
Ch'a a yíkt has kéen.  
Kaa eegayáakt  
gindutéé áwé aagáa wé tsá  
yei s uwa.át; a yíkdáx daak at kandujél;  
            yú x'at'aakx' áwé kei jiyawduwayék  
            wé at doogú,  
wududlixwaji  
ka wé  
taan x'adaadzaayí. 440  
K'idéin yan at duxáa  
yan sh kalnéek  
has du yoo kooneigí, yan aklanéek  
áa kaa jikaawakaa,  
"Yóo x'wán  
kaa jixoox yala.át wé...  
kaa jixoox yéi yaa gaysané  
wé taan x'adaadzaayí.  
Wé at doogú."  
At áwé x'eiwatán du kéilk'. 450  
"Gunalchéesh á  
ax kéilk', gunalchéesh  
yá i tlaakáak  
du yáx yeeyashée.  
Gunalchéesh.  
Ha, wooch yeeydzixán áyá.  
Ch'a yéi déi yan kuxdayaayí.  
Ch'a yéi déi ngatee.  
Wa.é tsú!  
Wa.é tsú! 460  
K'idéin x'wán dlinkwát latín  
wé ax kéilk'  
k'idéin. "  
Idakát kaa jixoox ayakaawajél wé at dookx'ú.  
E'! toowú sagú yéi daaduné.  
Xaju tóox' ásgí yú de yan awsinéi.  
Sh tóox' yan awdzinéi de  
yá du tundatáani  
ka yá aadé yan kawdiyayi yé.  
Áyá kei akaawashée 470

But the young wife of his  
was shame-faced; it was on the face  
of her husband too.  
They sat with their heads down. 430  
They wondered, what was going to happen to them?  
Why was she so in a hurry to be married?  
Now they were pulling up the canoe.  
They just sat in the canoe.  
When it was brought  
up to the village that's when they finally  
got off the boat; they brought the things from  
inside the boat; they were piled up by  
the door, those skins  
that were tanned  
and the  
sea lion whiskers. 440  
When they had finished eating  
when he finished telling the story  
when he had finished telling  
of the things that had happened to them,  
he told the people,  
"Will you  
distribute these to the people this way?  
Hand the sea lion whiskers  
out to the people.  
The skins."  
He spoke with his sister's son. 450  
"Thank you, indeed,  
my nephew, thank you,  
you wiped the face  
of your mother's maternal uncle.  
Thank you.  
Surely, you care for each other.  
Let's just let it be.  
Let things remain just the way they are.  
You too!  
You too! 460  
Will you take good care  
of my sister's son,  
good care."  
He handed skins out to all the people.  
My! It made people happy.  
Hadn't he already made up his mind?

yá du x'asheeyí.

Ahé yáadu á

ax tlaakáak

Kaax'achgóok,

aadéi x'ayakáayi yé á

aadéi x'ayakáayi yé!

Ch'a á ku.aa yás

tlél gaxyi.aax.

Has du kunóogu de yan shuwjixín.

Ach áyá

tlél gaxyi.aax.

He had already made up his mind  
about his thoughts  
and what had happened to him.  
He started singing  
his song.

470

This is the one here  
my mother's maternal uncle  
Kaax'achgóok,  
the way he said it, indeed,  
the way he said it!  
But this is the only thing  
you won't hear.  
What they did is now ended.  
This is why  
you won't hear it.

480

Naatsilanéi

Kéet Yaanaayi x'éidáx sh kalneek

A dlaak' áwé aawasháa wé k'isáani.

Naatsilanéi

yóo gíwé duwasáakw.

Áwé aan sh kalnik nuch wé du kaani yán,  
aadéi ashigóogu yé yú sixaagu jáajee.

Áwé a yeet has awuwawóok

yóo taan eeji

a kaanáx yei wugoodí.

Ach áwé yan has uwanéi.

"Ha k'e daak xat yayxá!" yóo gíwé x'awooká  
wé káa.

10

Dei du jeewú a

wé sixaagu jáajee.

Áx' áwé daak yawduwaxáa aadéi.

Daak yawduwaxáa.

A daat kóox áwé,

há'! taan

**Naatsilanéi**  
**told by Willie Marks**

He was married to the sister of those young men.

Naatsilanéi  
was what they say his name was.

He would tell stories to his brothers-in-law  
about how well he could use those crampon snowshoes.

They didn't think  
he could get on  
the sea lion rock.

That was why they prepared.

"Well! Let's let you all take me out!"  
is maybe what that man said.

10

He already had  
those crampon snowshoes.

They took him out there by boat.

They took him by boat.

When the boat got there--  
wow! there were a lot of sea lions



yóo x'áat' ká.

Kei jilashátch  
wé teet.

Du tóogaa nanéi áwé yándeí  
é! kei wjik'én.

20

Ch'u shóogu áx wulixáat'i yé áwé.

Héendeí guxshax'éel' yóo áwé duwajée.

Ch'a yéi giyú s asayahéi; héent wusgeedí  
tlél tsu yéi s aguxsaneix.

Áyá s ash yaawadlaak áyú.  
Dikeenaa a shantóodeí wjixeex.  
A shakéedeí yóo gwáa wéi gé.  
A xoot wujixíx wé taan.  
About four, five atáak áwé

"Ax shóot yikúx déi"  
yóo yaawakaa.

30

Ch'a yéi yawukaayí áwé yaakwdéi yéi wdudzinei  
wé axáa.  
Wáa sá kwshé wduwanúk? Southeast giwé wduwanúk.

Tle yaa nals'is.

Ch'a altín áwé.  
Áwé tla<sub>x</sub> wé s du kéek',  
kik'i.aa has du kéek' áwé, du káani.  
Hú áwé kada<sub>gax</sub> tin ash shóodeí axáa aawataan.  
Axáa giwé  
a shóodeí wé du káani.  
Áwé du jeedá<sub>x</sub> yóot wuduwas'él'.

40

Tle yéi áwé gunéi wlis'is tsu yándeí.  
Tla<sub>x</sub> naaliyéix' yawuls'eesí áwé tsá kindachóon  
aawakei.  
Tle gunayéi uwakú<sub>x</sub> yándeí.  
Hú kwá a shakéet aa.

Yaa kagashgéet giwé shanáa wdis'it

on the island!

The waves

reached high.

When he thought the time was right--

20

my! he leaped to the shore.

He stuck to the spot there.

They thought he would slip into the sea.

Maybe that's what they wanted; if he fell into

the sea they wouldn't help him.

But then he outsmarted them.

He ran up to the top.

To the top, I guess.

He ran through the sea lions.

When he had speared about four or five of them

he said,

30

"Bring the boat over now!"

Just as he said that they pulled in their oars.

Which way was the wind blowing? Maybe it was

blowing southeast.

The wind was taking them.

He could only watch them.

It was their very youngest brother,

the youngest of the brothers, his brother-in-law.

It was he, who while he was crying, grabbed an

oar to get him.

Maybe he was rowing

to his brother-in-law.

40

But they tore it from his hands.

That was how they started to blow toward shore again.

When they were blown far enough out that's when

they sat up.

Then they began to row to shore.

But he sat at the top of the island.

wé taan eejí káx'.

Tle héent wulitít yóo gíwé s akanéek.

Wé yánx' ku.aa

tlél has awusneix.

50

Yaa kanashgídi áwé aawa.áxi át áwé

du daxakaadéi wé teet jinastaan tóodei.

"I eegáa áyá yaa nxagút."

Sh yaax daak shuwdi.áx.

S'igeidi x'óow áwé yéi aya.óo.

Tléi daa sá á.

Nobody there.

Daax'oon.aa, nas'gi.aa,

yá daax'oon.aa.

Yá nas'gi.aa l daa sá ooxsatéen áwé

daax'oon.aa a yís yan uwanéi.

Yá a woolí a wak.eetéenáx áwé altín.

"What's going on?" yóo gíwé tuwatee.

Du wakkáax' áwé anax wudihaan, wé teet x'atú wé

káa tlein.

L ash éet x'eitaanji áwé yéi ash yawsikaa

"Goodéi sáwé?"

"Yá eech tayeedéi áwé."

60

"How I gonna get there?"

yóo yaawaakaa.

Tle yá héen áwé yatx ashoowa.áx.

"A tayeedéi nagú!" yóo ash yawsikaa.

Tléi tóo awunoogú áwé tle.

Gwá'!

Aan,

hít.

Aa yaa woogoot wé diyée.

Tle neildéi yaa nagúdi áwé awsiteen wé át satáan

wé káa.

Kát du eedéi sixát

wé harpoon x'eidí áwé.

Wudutaagéen áwé.

Hásch kwá tlél has ooteen,

yóo taan kwáanich yóo lingít jineiyí.

70

When it began to get dark maybe he wrapped himself  
up, pulling his blanket over his head  
on that sea lion rock.

Maybe they were saying he was swept into the sea  
by the waves.  
On the mainland though  
they couldn't rescue him. 50

It was getting dark when he heard that thing in the  
roar of the waves while he was trying to sleep.  
"I'm coming to get you!"  
He pushed the wrap from his face.  
It was a beaver robe he wore.  
There was nothing there.  
Nobody there.

The fourth time, the third time,  
the fourth time.  
The third time when he didn't see anything  
he prepared for the fourth one.  
He watched through the hole where the 60  
eyehole was.

Maybe his thoughts were "What's going on?"  
It stood up right before his eyes,  
at the lip-edge of the waves, this huge man.  
Before it could speak Naatsilanéi asked it, "Where to?"  
"Under this rock."

"How am I going to get there?"  
he said.  
It lifted the edge of the sea like a cloth.  
"Go under this," it said to him.  
He didn't even feel the sea.  
Oh! 70  
It's a village,  
a house.  
He went there, down there.  
As he was entering the house, he saw that man  
lying there.  
A harpoon point was stuck in him.  
It was a harpoon point.  
He had been harpooned.

"Wáa sá igaxduhéi?"

80

yóo daayaduká. "How much you want?"

Ch'a du toowú áwé yéi woonei.

"A tuwáatx ax aani woonkaadlaagi át gwáa?"

"You get it!"

yóo yawdudzikaa.

"Ach iwdudzihéi."

Tle wdudzikóo du toowú hú

waa sá teeyí.

Tle wé gwál ch'a act giwé yéi adaané.

A xánt uwagút wé gantas'aatí.

90

A daa yoo koolnúkgu áwé,

aax yóot awsixút'

wé s'aak kát.

Ach áwé yéi at gadudlikóo

"Oodáx kát kawdziteeyi yáx woonei."

Ch'a náanáx shawdinúk.

Ach áwé du jeet kawduwatée wé át,

wé balloon tlein,

speed boat balloon, tlél xwasakú wáa sá kwasaayi.

Gwál de a shakéex' áwé du een kéi aawa.át tsu  
wé eech.

100

"Yáat'át toox áwé yei kgeegóot.

Tlél tsu yáat daa yóo tikgeetaan. Ch'u tle yú

i aanix' x'wán yan tután.

Okay," yóo yawdudzikaa.

A tooodei woogoot tle.

Gwál du een áwé x'awdudzi.áxw.

Yet,

gee,

saam,

sée,

yóo áwé kei kawduwagix'.

110

Daax'oondahéen wuduwatúw.

Tle haat agoowashát wé yándeí át.

Du een áwé yaa kanals'is.

Ch'áakw yaa kanals'isi áwé yéi tuwdisháat, "Tláv'!

Tsu ch'oo shóogu áx' tsú s'é xaan kux ayagadatee?"

But they, the sea lion people,  
couldn't see what the human had made.

"How will we pay you?" 80  
they asked him. "How much do you want?"  
He had only to think,  
"Something I could reach my village with."  
"You've got it!"  
they said to him.  
"You will be paid with it."  
They could read his mind,  
whatever he thought.  
Then he probably just put on an act.  
He went by the sick man. 90  
While he was feeling around him  
he pulled the bone spear head  
out of him.  
That's where the proverb comes from  
"he was like the man who had a spear removed."  
He sat up without feeling pain.

That's why they gave that thing to him,  
that big balloon,  
a motorized rubber raft, I don't know what to  
call it.

They probably took him to the surface again, 100  
to the reef.  
"Get into this thing.  
Don't think of this place again; think only  
of your village.  
Okay," they said to him.  
Then he went inside of it.  
They probably tied it shut with him.

One,  
two,  
three,  
four,  
they tossed it up in the air. 110  
They moved over the waves the fourth time.

Tóo aawanuk yan yóo latítgi.

Gwál zipper áwé a x'atóowu á.

Héidei shuwduwataan.

"We told you not to think like that," yóo.

"Yáa yeedát ku.aa ch'u tle áx' yan tután.

Tlél tsu kux teedatánjeek. Right

place to your home."

120

Tsu kawduwa.aakw tsu.

Gunéi kawlis'is du een.

Daak latítgi áwé gwál

waa sá kwshé a tóodáx kei uwagút.

Gwál wé automatic button giwé áwu?

Gwá', du aaní t'éiknax.á áyú.

Ayaawatín tle.

He's got a hard feeling

what they do to him.

Ach áwé tle woogoot.

130

Gwál yaa kanashgít áwé de.

Wé du shát niyaadéi,

yá du aaní niyaadéi

yaa anal'ún giwé?

Yáa yeedádi yáx ágé? Tlél woosh daadéi oogaax.

Wé x'aak'w luká wé té shakée áwé át áa du shát.

Ax' áwé gáax.

A xánt uwagút. "Hey, honey!"

"Oh yeh," yóo áwé yaawakaa.

Aan áwé akawlineek what happened to him.

140

Tle yéi gíyá du éek' hás niyaadéi áa yax wujixín.

A géidei áa yáx wujixín du toowú wé shaawát.

Ach áhé tlé du xúxt wudishée.

"Ax xút'ayi ax jeedéi yéi kgisanéi."

Gwál atxá tsú.

"Be sure lotsa rice."

Yéi áwé ash jeet yéi awsinéi taat giwé.

Anax yaa has kuxji yé ku.aa giwé awsikóo,

yá hunting, wé du kaani yán.

Axóot' wé át.

150

Gwál wé taanch áwé áa shukaawajáa aadéi

kgwasgit yé.

Ach áwé tle yéi adaané wé át.

Wé kéet áwé axóot'.

Then the wind gusted, that southeast wind.  
The bubble was blown with him.  
After the wind had been blowing for a while he  
thought, "Oops,  
what if it blows back there with me again?"  
He felt the waves pounding him on the shore.  
It probably had a zipper for an opening.  
They opened it.  
"We told you not to think like that!" they said.  
"So now think only of that place! Don't let  
your thoughts return! Go right straight  
to your home!"

120

He tried it again.  
The wind began to carry him.  
When the waves were pounding it on the beach,  
I wonder how he got out.  
There was probably an automatic button.  
Well, it was on the other side of his village.  
He recognized it.  
He had bad feelings  
about what they had done to him.  
That's why he went up right away.  
It was probably getting dark already.  
Maybe he was sneaking  
toward this wife of his,  
toward this village of his.

130

Was it like now? People don't cry for each  
other any more.  
On that little point, sitting on top of the  
rock was his wife.  
She was crying over there.

He went up to her. "Hey, honey!"  
"Oh, yeah," she answered.  
He told her what had happened to him.  
Maybe this is how she turned against her brothers.  
The thoughts of that woman turned against them.  
That was why she helped her husband.  
"Get me my adze."  
Probably some food, too.  
"Be sure there's lots of rice."  
That's how she brought them to him, perhaps

140.



Killer Whale.

I don't know what kinda wood.  
 Koogéiyi l'oowú áwé yéi adaané.  
 Yéi awsinei  
 just the easiest way.  
 They're ready to go.  
 Héen táax' yéi aya.óo.

160

Gwál yá taat yeen; yax taat ayawdataayí  
 ldakát át  
 tlél ushk'é.

Midnight.

Aagáa áwé akaawanáa gíwé,  
 yet, gee, saam, sée.  
 Tle héent loowagúk tle wé át.  
 Tléik'! Diginaanáx áwé kei awsigúk.  
 There's no ghost in there.  
 A tootx woohaa tle,  
 the wood.

170

Ach áwé tsu góot át; ldakát át akoo.aakw.  
 Cha ch'a yá xáay áwé tsá  
 awliyéx hóoch'een yís.  
 A héent akoonáa áwé tsá  
 yú héen táax has kawduwax'aak.  
 Deikéenáx has gadanáak áwé ldakát át has  
 du x'éiwu.

Ayaawadlaak  
 tsaa,  
 halibut.

"Ha, haandéi déi!" yóo ayawsikaa.  
 "Yáanáx haadéi kgwakóox wé yaakw.  
 Ax' áwé yee jikakkwakáa."  
 Gwál yóo áwé adaayaká.  
 "The youngest one ku.aa áwé  
 you put him safe.  
 Yaakw wáal'i kaadéi áwé gaxyilanáash."

180

All right, s'ootaatx áwé yaa gakúxch.

Anax haadéi yaa nakúx wé yaakw.  
 Haahá,  
 yan awsinéi de.

190

during the night.

Maybe he knew where they usually passed  
when those brothers-in-law of his hunted.

He adzed out those things.

150

Those sealions had probably instructed him  
on what he should do.

That's why he immediately worked on those things.

They were Killer Whales he adzed.

Killer Whales.

I don't know what kind of wood.

He made them from any old wood.

He made them

just the easiest way.

They were ready to go.

He had them in the water.

160

Probably at midnight; when the night turns over  
all things

are evil.

Midnight.

Maybe that's when he told them to go,  
one, two, three, four.

Those creatures immediately ran into the sea.

No! They floated up out there.

There was no spirit in them.

There was no trace of it inside  
the wood anymore.

170

That was why he tried a different kind; he tried  
all kinds of things.

Only when he finally carved yellow cedar

he carved for the last time.

When he finally told them to go into the sea  
they glided through the sea.

When they stood up out in the water they had  
many things in their jaws.

He got

seal,

halibut.

"Well, come over now!" he said to them.

180

"The boat will pass through here.

I will tell you when to go for them."

That's what he probably said to them.

Gwál aan yóo x'ali.átk tláakw wé fish  
wé awliyexi.

Du tóogaa nakóox áwé akaawanáa.

Shhhhhhhhhh.

Áwé a daanáx wudinaak.

Has akaawax'ál wé yaakw.

Wé awliyexi át áwé yéi kuwanóok.

Wé smallest ku.aa áwé, axáa ash shóodei  
awusháadeen,

hú ku.aa áwé yá yaakw wáal'i kát wudzigít.

Ágiwé yan awsikúx,

wé át k'átsk'ooch.

Ach áwé sh kawdlineek, hú ku.aa,

yá át k'átsk'u.

Gwál aan akawlineek tsú.

Gwál ash xánnáx shákdéi; yan uwakúx

yá du káank'i.

Áwé woogoot neildéi.

Aagáa áwé

aan yóo x'awli.át tsu wé awliyexi fish,

wé du jiyís yaakw akaawax'éili.

"Next time

tlél tsu yéi gaxyeesgeet,"

yóo yan ayawsikáa.

"Daa sá gaxyixáa á áyá gaxyi.een."

Ach áwé lingít tlél wáa sá adaa.uné wé át,

yéi kwdligeyi yéix'.

Aagáa áyá hú ku.aa yanax daak uwagút tle

ch'a áa ngwaanaawu yéidei giwé.

200

210

"But you put the youngest one  
in a safe place.  
Throw him on a broken piece of the boat."

All right, they would paddle early in the morning.

The boat was passing through there.

Okay,

he had them ready then.

190

He probably talked all the time to the fish  
he had made.

When they were right for him he told them to go.  
Shhhhhhhhhhhh.

They stood up around the boat.

They crunched the boat between their jaws.

Those things he carved were doing this.

But the smallest one the one who had picked up  
the paddle toward him,

fell on a piece of the boat.

Maybe that was what the young boy  
paddled to shore.

200

That's why he, that young boy,  
was able to tell about it.

Probably Naatsilanéi told him too.

Probably he came to him, I guess; that little  
brother-in-law of his

reached shore.

He went home.

That's when

Naatsilanéi talked again to those fish he had carved  
that had crunched the boat in their jaws.

210

"Next time

you will not do this again,"

is what he told them to remember.

"Whatever you'll eat is what you will kill."

That's why those things don't do any harm to humans,  
however large they are.

That's when Naatsilanéi went into the forest,  
maybe to wherever he would die.

## Naatsilanéi

Tseexwáa x'éidáx sh kalneek

Yá sh kalneek:

yéi duwasáakw yá káa, Naatsilanéi.

Du kaani yán teen áwé daak uwakúx

Taan t'iká.

Ch'a anax Lawáak deikéénax áwu á  
has du aaní.

Aadáx áwé daak has uwakúx aadéi.

A áwé

a shóotx yan has uwakúx,

has du káani.

Wáa sá kwshé yú aan yéi s jeewanei?

A shayinkáx' áwé yéi yatee;

ch'as yóo deikéex yaa nakúxu áwé,

"haandéi ax shóode, ax kaani yán!"

yóo áyú x'ayaká.

Kudzitee yú káa du x'éitx áyá kadunéek.

Ach áwé wtusikóo.

Yá uháan haa léelk'u hás áwé.

Yéi áyú s tuwasáakw Tsaagweidíx aa sitee.

Naatsilanéi yóo duwasáakw wé káa ku.aa,

wé tléix' aa.

Kúnax tlél aadéi naxwdzigeedi yé koosti.

"Wáa sáyá xat gugatéé?"

10

20

**Naatsilanéi**  
**told by J. B. Fawcett**

The story:

the name of this man was Naatsilanéi.  
He went out by boat with his brothers-in-law  
outside of Taan.

Their village  
was just outside of Klawock.  
It was from there they went out by boat  
to that place.

And then  
they came back  
without their brother-in-law.  
What had they done with him?  
He was at the middle of the island.

10

When they were already way out on the boat  
he said

"Come here and get me, my brothers-in-law."  
There was a man from whose lips this is told.  
This is how we know it.  
They are our ancestors.  
This is what we call those who are Tsaagweidi.  
That man's name was Naatsilanéi,  
the other one.

20

He really didn't know what to do.  
"What is going to become of me?"  
These thoughts were on his mind.

Yá tǐ áwé du tóowoo á.

Hel awuskú

x'oon sá wux̄eeyi áx'.

Du éet x'awduwatán.

Kashde naaléi ásiwé gé aagáa a káa

yéi yateeyi yé wé x'áat'.

"Wáa sáyá eewanei?"

A yát awdligén.

Yées káa áwé,

yées káa.

"Ha ax shóotx áwé yan has uwakúx̄."

"Ha has tulatín xá.

Wé diginaawú á

anax̄ yan has uwakuxu yé.

Ch'a tliyéi ganú x'wán,

tliyéi ganú."

Tléi yeiwuyáat'i áwé.

Tsu uwaxée ásgé.

Aagáa áwé,

ash xánt uwagút.

"Haagú!

Haagú!

Yá át tóodei nagú!

Yá át tóodei nagú!"

Daax'oondahéen yóo a kaanáx̄ ayakaawatée

yú teet kaanáx̄.

Wé káach ku.a,

daax'oon aa,

yáax' áwé tsá a tóodei ash kawanáa.

At yoowú áwé.

Aatlein áyú.

Tléi awuskú.

"Tléi kux̄ teedatánjik̄ haandéi x'wán.

Tle yóo yan tután.

Awu á l'éiw."

Ch'a a kat'óodi kaháa áwé áa kux̄ tuwdishát.

"A tóonáx̄ daak gú.

Áwé, i een kaxanéek.

Náa, yáat'át i jeex'.

Tléi haandéi kux̄ teedatánjik̄ x'wán.

30

40

50

60

He didn't know  
how many nights he spent there.  
Someone talked to him.  
He had probably been there a long time  
on that island.

"What happened to you?"

That was the voice he looked at.

It was a young man,  
a young man.

30

"They left without me, you know," Naatsilanéi said.

"Well, we watched them, you see," the young man  
said.

"It's right out there  
where they came ashore.  
Just sit still please,  
sit still."

Time went fast.

He stayed another night.

That's when

40

he came to Naatsilanéi.

"Come here!

come here!

Get inside this thing!

Get inside this thing!"

He moved it over the waves four times.

Finally,

on the fourth time,

the man told him to get inside.

It was a stomach.

50

A large one.

He didn't know.

"Please don't think back to here.

Only think about the mainland.

There is a sandy beach."

When he was only half way his thought returned.

"Come out of there.

That's what I told you.

Here, hold this.

Please don't think about here.

60

Hold this."



I jeex' yáat'aa."  
 A jeet aawatée wéit'át.  
 Tléil aadóoch sá wuskú.  
 Wududzikóo ku.aa  
 daat daax sá sateeyí.  
 "A tóonáx áyá xáax x'akgeetáan,  
 a tóonáx."  
 Tlél yeiwuyáat'i áwé.  
 Wáa sáyá yan kawliháš; too ayanook.  
 Áa ash shukaawajáa aadé aguxsanei yé.  
 Neilnáx áwé alshát,  
 neilnáx.  
 Aagáa áwé a tóodáx toot awliyísh.  
 A tóonáx áwé át x'eiwatán wé ash jeet aawatiyi át.  
 "De yáadu xát,"  
 yóo áyú ayawsikaa.  
 "Ha iduwatéen.  
 Gu.aax x'wán!  
 Yéi aa kgisatéen.  
 Daa sá i tuwaagáa yatee  
 gageeséix."  
 Wé át tóonáx  
 yóo áwé yoo x'ayatánk.  
 Tlél yeiwuyáat'i áwé

70

80

du xándeí yaa yanagwéin wé yaakw.  
 Du xándeí yaa yanagwéin.  
 "Daat ku.oo sáyú?"  
 Hél awuskú.  
 Lingít áyú  
 ch'a aan kwá tlél awuskú.  
 Ch'a k'át kadu.aakw.  
 "Wáa sáyá eewanei?"  
 "Ha wéidáx áyá yan xat yawduwaxáa."  
 Hél áyú akooneek aan.  
 "Wéitx áwé yan xat yawduwaxáa."  
 Tlél has awuskú.  
 Du shát kudzitee,  
 du shát.  
 Ch'áakw aadéi at téeyi yé;  
 dáxnáx áwé yatee du shát.  
 Hél has awuskú.  
 "Wáa sáyá?"

90

100

He gave Naatsilanéi that thing.

No one knew.

But it was known  
what it was for.

"Through this you will talk to me,  
through this."

It wasn't long when he noticed.

Hey--it had floated to shore; he could feel it.

The man instructed him what he would do with it. 70

He held it from the inside,  
from the inside.

Then he pulled it out.

Through this thing he was given he spoke to the man.

"I'm already here!"

he said to him.

"Well, we can see you.

Have courage!

You will see more.

Whatever you desire 80  
just name it."

He talked

through this thing.

It wasn't long when

these boats were coming toward him.

They were coming toward him.

"What kind of people were they?"

He didn't know.

They were human

but he didn't know them. 90

But they tried to talk.

"What happened to you?"

"Well, I was brought in from out there."

He wasn't telling what had happened.

"I was brought in from out there."

They didn't know what had happened.

His wives were there,

his wives.

This is the way things were long ago;

he had two wives.

They didn't know. 100

"Why was it?"

they would ask about him; they would weep.

has anawóos'ch; has gaxsatée nooch.

"Tléil wutusakú.

Du een áwé daak jiwsitán wé x'áat' kaadáx.

Hél du káx kuwtooshee."

Yóo áwé s akanéek wé s du káani.

Hél yeiwuyáat'i áyá,

ash xánt uwagút wé káa.

"Haagú.

Iyatéen gé héit'át?"

110

Daa sákwshí yú gí, yóo?

"I atxaayi áhé.

I atxaayi áhé.

Héidu á."

Du eegáa áyú woosoo.

Du eegáa woosoo.

Wé át kawdliyeeki át.

Ldakát káach áwé wsikóo.

Kín yóo duwasáagu át.

Lingít áwé.

120

Lingít.

Aagáa áwé,

"Wéidu i atxaayi"

áa shukdujeis'.

"Héidu i hidi.

Aadéi kgeegóot.

Tléil a x'awoolnáx áx eegoodik x'wán.

Tliyaanax áwu i shát.

Wé tléix' aa,

aadéi shugaxdugóot."

130

Yóo áwé ash daayaká.

Wáa nanéi sáwé át koowaháa,

kúxdei

yóo wdaneiyí wé taat.

Taat yeen

keix'éidei kuwuhaayi áwé,

"Haakw déi,"

yóo ash yawsikaa.

Tlax tlél áwé unalé

du x'usyeex'.

140

"Yáadu á,

Yáadu á.

Iyatéen ágé wéit'át?

"We don't know.  
 A wave carried him out from the island.  
 We couldn't find him."  
 This is how they told about their brother-in-law.  
 It wasn't long  
 when that man came to him.  
 "Come here.  
 Do you see that?" 110  
 I wonder what it was.  
 "That's your food.  
 That's your food.  
 It's over here."  
 It was his help.  
 It was help.  
 Those beings that fly.  
 Many people know them.  
 The things called Brant.  
 It was human. 120  
 Human.

That's when  
 Brant pointed them out to him.  
 "That's your food.  
 Your house is over here.  
 You will go to it.  
 Don't enter through the door.  
 Your wife will be on the other side.  
 One of them  
 will be brought there." 130  
 That's what he said to him.

At one point it was time  
 when the night  
 comes to a halt.  
 When half of the night  
 was becoming dawn  
 Brant said to him,  
 "Come now."  
 It didn't seem far  
 for him to walk. 140  
 "Here it is,  
 here it is.  
 Do you see that thing?  
 Pick it up!

Aax gasataan!

Anax keix latsaak!

Awu i shát!"

Hél yeiwuyáat'i áwé.

A jeex' át uwashée.

"Xát áyá,

xát áyá."

150

"Wá.é k.wé? Xát áyá".

"Wáa sá eewanei?"

"Haa ax shóotx áyá yan has uwakúx xá."

Du jishagóoni

ch'u ch'águtx áwé kudzitee,

aan at delyex át,

du xút'ayi,

ka wé aan at layex át.

Dáaknáx áwé ash jeet yéi awsinéi

a gúkshináx,

160

yóot'át aadé ash shukaawajayi yáx

dáaknáx

wé du aaní áa yéi yateeyi yé.

Du atxaayí yagéi

du eegáa woosoowu át.

Atx áwé áa yéi yatee.

Ax' áwé.

"K'e aadéi anaxdulgeini."

Tléil has awuskú yá áa yéi yateeyi yé.

Aaa.

170

At natí,

al'óoni áwé,

yaa s nakux.

"I een kakkwanéek."

Wé át áwé ash éet x'eiwatán

we du eegáa woosoowu át.

"I een kakkwanéek.

Yáadei,

yáadei s gugakóox.

Keijínináx a yée s gugatée,

hás."

180

Yóo áwé ash daayaká

"Keijínináx."

Wé kéet

áx' áwé awliyéx.

Ch'a ldakát át áwé alyéix.

Stick it up through there!

Your wife is there!"

It wasn't but a moment.

He took it from Brant.

"It's me,

it's me," Naatsilanéi said.

150

"Is that you? It's me," she said.

"What happened to you?"

"Well, they went home without me."

His tools

have been in existence for a long time,

the things people make things with,

his adze,

and the things he makes things with.

She gave them to him through the forest side

through the corner,

160

the way the helper instructed him

through the forest side

in that place where he lived.

His food was plentiful

from his helper.

From then he lived there.

It was there.

"Let's look over there," the others said.

They didn't know where he was living.

Yes.

170

They were hunting.

Hunters

were going by boat.

"I will tell you."

It was that being that talked to him,

that being that was helping him.

"I will tell you.

Here,

they will come here.

There will be five of them in there.

Those are the ones."

180

That is what the helper told him.

"Five of them."

It was there he carved

the Killer Whales.

He carved all kinds of materials.

People don't tell it the same way.

Tlél woosh x'ayáx koodulneek.

Loon awliyéx.

Laax tsu awliyéx.

Woosh gunayáade át; daa sá yan

wulihásh áwé alyéix.

Kéet yáx áwé akaxáshx tle.

190

Aadóoch sáyú kaawach'ák'w?

Wé du eegáa woosoowu át ásiwéi gé?

Áwé wé xáay áwé tsá.

Ach áwé ch'u yáa yakyee

kéet

a taayí ganaltáa wduteeyí

tle yóo xáay yáx du.áxji nuch a katáx'jayi.

Sure-x sitee

yáat'aa yá sh kalneek.

Hél ch'a koogéiyi sh kalneek áyá.

200

Haa saax'ú kudzitee.

Has du tóonáx kuwdziteeyi ku.oo shayadihéin.

Ch'u yá yakyeedéi.

Ch'u yá yakyeedéi.

Hásch has akawsitíy

kéet.

Naatsilanéich áyú kawsitíy.

Wáa nanéi sáwé a kaax kuwduwa.áx

"Wéidu á.

Wéidu á."

210

Daa sá aagáa

yoo akuwakéik.

A yayeidí áwé kudzitee; yaakw yayeidí yáx áwé yatee.

Aadéi shukawduwajayi yáx

wé kéet.

A yayeidí

káx áwé akunanáach.

"Yú át áwé ax tuwáa sigoo,"

yóo áwé yanakéich.

Cháatl,

220

daa sá,

tsaa.

Ach áwé tsaa alijáakwch'án kéet

yá yakyeedéi.

Wáa nanéi sáwé át koowaháa.

"Aaa.

He carved bark.  
He carved red cedar.  
Different kinds of material; whatever  
    had drifted ashore is what he carved.  
He'd cut them like Killer Whales. 190  
Who was the one that carved them?  
It was the helper, wasn't it?  
It was finally yellow cedar.  
That is why even till today  
when Killer Whale  
fat is put in a flame  
the crackling of it is just like yellow cedar.  
This one is true,  
this story.  
This is not a story without value. 200  
We have our names.  
From them there are many people.  
Even till today.  
Even till today.  
They were the ones who carved  
Killer Whales.  
It was Naatsilanéi who carved them.  
At one point people heard  
"There they are.  
There they are". 210  
For whatever he needed  
he would send out the Killer Whales.  
There was a cradle for them like cradles for boats.  
That's how he instructed  
the Killer Whales.  
He would tell them  
to get on their cradles.  
"This is what I want,"  
is what he would say.  
"Halibut, 220  
what else,  
seal."  
That's why Killer Whale is the killer of seals  
till today.  
  
At one point its turn came.  
"Yes.



De wéidu á,  
 wéidu á."  
 Aagáa áwé át x'eiwatán  
 wé du jigayéix át,  
 "Yee gu.aa yáx x'wán.  
 Wé kik'i aa  
ku.a x'wán tlél wáa sá yoo ysaneigík,  
 wé kik'i aa,"  
 yóo áwé yaawakaa.  
 Wáa nanée sáwé  
 a kaax kuwduwa.áx, "Wéidu á.  
 Góok!  
 Góok! Ax jigidagú!  
 Gu.aa yáx x'wán!  
 Wé kik'i aa ku.a x'wán gaysaneix,"  
 yóo áwé yaawakaa.  
 Ash daadéi kawdigaax  
yú x'áat' káx'  
du náx yaa yakwgakóox.  
 Ach áwé.

230

240

A yáx áwé, hóoch' wé yaakw.  
Wóoshdáx has awsigáat.  
 Kéet áwé.  
 Wé kik'i aa ku.a áwé yaakw kigi kát áwé  
s akawlixít.  
Dáagi s ashoowahoo aan.  
Dáagi s ashoowahoo.  
 Ash daadé kawdagaaxích áwé.  
 Áwé wdudzikóo wé kéet a daasheeyí.  
X'alitseen.  
Yá haa niyaanax.á aa kwa wéináx áwé kei  
shukawsixix T'aakóonáx.  
Ch'u shugu a daasheeyí kéet.  
 "Yan wulihashi kéet"  
yóo áwé shukdulxúxs'.  
 Aaa.  
Ldakát káach áyá wsikóo.  
 Ach áwé kuwa.áxch,  
 wé át.  
 Kéet  
kuwa.áxch.

250

260

It's right there already,  
it's right there."

That's when he told them,  
those things he had carved,

230

"Be brave.

But the younger one,  
please don't do anything  
to the younger one,"  
he said.

At one point  
he heard "There they are!  
Go!

Go fight them!

Be brave!

240

But please save that younger one,"  
he said.

The younger one had cried for him  
on the island  
when they left without him.  
That's why.

Just like that, the boat was no more.

The killer whales  
cracked it in half.

But the younger one was pushed onto a half of the  
boat.

250

They swam it to the beach with him.

They swam it to the beach.

Because he cried for him.

People know the Killer Whale song.

It is valued.

It's the one from our side but the strands  
surfaced over there from Taku.

It is the same song for Killer Whale,

"Drifted ashore Killer Whale"

are the words to it.

Yes.

260

Everybody knows this.

This is why those things  
can hear people.

The Killer Whale

can hear people.

They can sit on land.

Dáagi s gakeech wéit'át.

Ch'u yeedátdei

whale killer yóo duwasáakw dleit káach ku.a.

Uháanch ku.a yei tuwasáakw kúnáx wé tléix' aa.

Tléil áyú a gooshí á.

270

Tlax tlél du gooshí á.

Kúnáx a sháade hání ásíyú gé?

Hú áwé kúnáx

x'áan s'aatíx kaa xoox' wusitee.

Has du saax'ú...?

Tlax kút x yéi kaawayáat' yá sh kalneek.

Aaá. Tléil a tóo yéi haa wutee.

Yá haa shagóonx'ich ku.a yá kalanik noojín,

has du daakeitx'íx sateeyích.

Áyá ch'a a xoo aa áyá wtusikóo de.

280

Tlax kút x yéi kooyáat'

tlaagú áyá.

Deikeelunáak yóo áwé duwasáakw.

Lawáak t'íkáwu á

wé noow.

Wé deikée ku.a

wé x'áat' áwé.

Deikéet satéen wé x'áat'.

A káx' áwé yéi yan at kawdiyáa.

Even till today  
it's called "Killer Whale" by the Whitemen.  
But we have a name for the other one.  
It didn't have a dorsal fin.  
It really didn't have a dorsal fin.  
It is surely the real leader isn't it?  
It was he  
who was the meanest one among them.  
Their names....?  
This story was told too long ago.  
Yes; we weren't in it.  
But our ancestors used to tell it,  
because they were their outer containers.  
We only know some of them.  
This is too ancient  
of a story.  
It is called Deikeelunáak.  
That fort  
is outside of Klawock.  
Out there  
is an island.  
That island lies way out.  
It was on it that this happened.

270

280

Dukt'ootl'

Taakw K'wát'i x'éidáx sh kalneek

Yóo wé

Henryaa áwé

yéi duwasáakw áwé du.úxx'un.

Taakw.aaní.

Awé tlél tlax

wooch een yan kaxwla.aax wáanáx sáwé

kóox ayawdultseen.

Gwál tlax ch'áagu sh kalneegi, ách áwé tlél

ónaa koostí ka tlél gayéis'.

Awé tle yéi xwajée nuch wé taan áwé aax has

jiwtnúk wé atxá sákw.

10

Awé 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.

Tléel daa.itkooshgóok.

Tle k'idéin ku.oo tóonáx kuwudzitee.

Awé

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

Awé hú ku.a tlél kaa yáa ulk'eiyéech áwé,

ch'a góot héení 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. )

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

Daak gagúdin áwé

wé x'aan yakoolkís'ch.

Yá gan.eetí kwás woot'áaych.

Áwé gat'aat áwé tle

yá gan.eetéet akoollóox'ch.

Áwé a kasáyjayi áwé ash ult'áaych

wé gan.eetéenáx.

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

Áwé tlél du daat kaa tooshti.

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

Áwé yá atxá du x'éidei

du x'éix ateex nuch.

Wé du xúx wakshóot aan téé nuch kwá.

Áwé wáa yeikunayáat' sáwé

ch'u tle akwdahu nuch hú kwá wé

tléinax héent aayi

wé kus.áat' jeet,

wé tle du x'éináx kei xixji nuch.

Wáa nanée sáwé

tsu hú ch'u héent aayi áwé

yá du t'áanáx du éet x'awduwatán.

"Haat hú" yóo áwé ash yawskaa wé káa.

At awtlgín.

S'eeek x'óow áwé atx'óo wé káa.

Tléel yéi koolgé.

Áwé tle yéi ash yawskaa

"I eegáa áya xat woosoo.

Latseen áyá xat.

Yéi xat duwasáakw Latseen."

Áwé yéi ash yawskaa, "Ha

xaan kuklahá."

Áwé tle aadéi ash daayaka yáx áwé.

Tléel tsu wáa sá awusnei.

Áwé tle

tlé yéi ash yawskaa,

"Wéix' yan háan."

Áwé tle wé

30

40

50

60

( 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

30

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

40

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.

50

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

60

Strength said to him,

"Stand right there."

Then Strength

began to scrub him with yellow seaweed



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'aagí.  
 Yá yéi kulyat' aa giwé.  
 Ldakát yá du s'aagix'áak. Ach áwé al.is'kw  
       wé tayeidí.

Áwé tle yéi ash yawskaa "Ha  
 tsu héenx gagú."

70

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.

Áwé tle yéi ash yawskaa "Yan xat eexéech tsu.  
 De déi áwé,"

yóo ash yawskaa.

80

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

90

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.

Áwé át ash kaawanáa.

"Wé Aanloowú x'wán daak xóot'.

Héen táax yitaani tle tsu a tóodei kgeegóok.

Áwé wé asyádi tsu

a x'aannáx gagisax'áa tle a k'éedei."

Áwé ch'a aadéi ash daayaka yáx. Áwé tle

100

a x'aannáx yéi anasx'éin tle.

A xaadéet awsx'áa.

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." 70  
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. 80  
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 90  
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 100  
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

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 kawushgéedich  
 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 shakeéex' áwé

ganúkch tlax wé aa tlein.

Noowkakáawu yóo

ch'a lingítch 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  
                   yíx 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 latseení 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 tlaax wé a shakéet  
 aa aa áwé du tooch wulichéesh áa kei uwagút.  
 Yá a geen áwé akaawa.aakw. Wóoshdax a tl'eik  
 akguas'éil' tle wé taan.  
 Tle du sakáa yéi nanúgu áwé du geen kíndei yóo  
 awusnei áwé  
 wé taan ku.aa  
 tle yóo dikíndei 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 yíx 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 yatx'i át kin yé kwa wé íkdei 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 wóoshdák akaawas'éil'.

Tle aawaják.  
 Aagáa áwé tsá yá át kin aa taan a xoot jiwgtút.  
     Tle hóoch'!

190

A góotx yaa analyéx.  
 Yéi áwé kawdutlneek.  
 Áyá dleewkwát  
 ash daat yawstaagi aa  
 du káak shátch áwé  
 du jeet uwatée wé át  
 dáa.

Áwé aadéi héeni kwagoodi áwé tsá  
 du shaxaawú  
 a tóox' a káx wutch'in yóo toosáakw nuch.  
 Áwé gandaadák t'ooch' áwé tle ách yawtlxwáts.  
 (You know that soot.)

200

Aan áwé tsá héeni woogoot.  
 Ách áwé tle wé ch'a yéi nateech wé du káak  
 wé ash daat yawstagi 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.

210

Wé yées shaawátx siteeyi aa kwá tlél a daat  
     tooshtí 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 woonawu ax éeshch  
 ku.aa wé  
 awsikóo.

220

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.

190

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."

200

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

210

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



Yéi akanéek has du xooní áwé  
áx satéeyin wé shaawát. Shangukeidi.

Shangukasháa.

Yei twasáakw Seitéew.

Ātx áwé shayadiheni yéix' tlél wut.skú.

Hásch kwá du éenáx

ka s du shangóonnáx kawuhaayích áwé awuskóowun.

Yéi áyá yan shoowatán wé shkalneek.

knew.

220

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.

Kaakex'wti

Kéet Yaanaayi x'éidax sh kalneek

Kaakex'wti áyá kakkwalaneek yeedát.  
Yá Gathéeni yóo duwasáagu yé áwé  
áa yéi kuteexéen yú deikée Yant'iká.  
Nagukyadaa t'áak áwé yéi duwasáakw Gathéeni.  
A áyá ch'áagu káawu áwé yéi yateeyi yé.  
Aa yéi teexéen  
yá war  
jínák áwé; yú safe place-x' yéi s teexéen.  
Yú lidzéeyi yé; yéi áwé kuduwa.óo.

Ayá

10

taatx' áwé du.eenin tsaa

kaa atxaayi sákw.

Ach áwé

wookoox.

Du at'eegi tsú du een.

Digiygéidei áwé tsu kustée nuch.

Wáa sá kwshé du ée kaawaháa wé digi ygéidei

ka wé at'eegi?

Has iltsís

wé anax naakwaani yé t'áat.

Du jeewú wé tsaagál'.

20

Gwál has aa woo.een.

Yaa keiga.áa giwé

kúxdei déi.

Daa sá du yáx woodakeench? Ayá du ée lidzée,

Kaakex'wti  
told by Willie Marks

Now, I will tell of Kaakex'wti.  
This place called Gathéeni  
is where people lived, out there along the ocean.  
On the mainland from Cape Spencer the place  
is called Gathéeni.  
It was this kind of a place ancient people lived in.  
They used to live there  
away from  
war parties; they lived in a safe place.  
A difficult place; this was how people lived.

Seals 10  
were killed at night  
for people to eat.  
That's why  
he went.  
His paddlers were also with him  
also the one who sits midship in the canoe.  
I wonder how the midsection man was related to him,  
and to the one who paddled.  
They were anchored  
where the seals swam by at night.  
He had a spear. 20  
Perhaps they killed some.  
Maybe it was getting light,

du yadaat wudikeen.

Tsu yéi kunoogú áwé du axáayi áwé yóo awsinei.

A yát áwé wdikín.

Áwé yaakw yée wdzigeet.

Daatz' sáyá dulyaakw? Ksiyidéin kaaxát.

Áwé wáa sá kwshé? Gwál héent aawaxích wé át  
wé bird.

30

(Yeisú a xánt yéi xat daayaduká.)

Aandéi gunayéi s uwakúx.

Ch'u yéi gunéi s kóox; ch'u l yeiwuyáat'i áwé

káx daak shaawaxíx du digiygéidei

a digiygéit aa aa.

Tlax yaa kunaséini gíwé du aaní

du at'eegí

káx daak shaawaxíx tsu.

Tle táach áwé kujákx.

40

Tle yoo kuwanáakw gíwé tle.

Du yataayí áwé ashaawaxích

wé káa.

Tle aant ayaawaxáa

gwál aan eegayáax' gwál éex' áwé

"wáa sá woonei ax yikkáawu?"

Wáa sáyá tléil aadóo sá?

Tléil tsu Lingít yéi oostíinch

wé aan.

Tle tleix áwé axéx'w.

50

Aa daak góot,

hóoch'. Kutx shoowaxeex,

yóo yú one city áwé yéi woonei.

A áwé gwál yanax akawsihéit' yá du xoonx'i.

Aagáa wé tsá gunayéi uwagút.

Gaatáa,

ch'áakw kustéeyin; gaatáa yóo duwasáagu át

du jeewú.

Gwál yaa

atuwáatx

60

at nagwaa.eeni át tsú; du jeewú á.

Wáa sá kwshé yoo kaawagút? Yá Tsalxaan

t'éináx gíwé yaa wugoot.

time to return.

What was it that kept flying past his face? It  
bothered him

when it flew to his face.

When it did this again he waved his paddle.

It flew into the paddle.

It dropped in the canoe.

What did he compare it to? It was grotesque.

Then what? Perhaps he threw that thing in  
the sea,

30

that bird.

(I have been reprimanded just recently.)

They began paddling to the village.

They had just begun to paddle; they had not  
been going long

when his midsection paddler keeled over,  
the one sitting in the midsection.

Maybe when they were nearing their village  
his stern man

keeled over also.

People would fall asleep.

40

Maybe people were dying then.

That man

had clubbed his sleep.

When he brought his dead crew to the village  
perhaps to the beach of the village perhaps

he was yelling

"What's happened to my crew?"

Why was there no one?

He didn't see a single human

at the village.

People were sleeping forever.

50

When he went up from the beach,

they were gone. They had all died.

This happened to the one village.

Perhaps he buried these relatives of his.

Only then he began walking.

Traps

were around long ago. He had  
those things called traps.

Ei.i.i.i.i.i!

Yaa nagút.

Gwál tlax, gwál x'oon dís sá shoowaxeex

aagáa yaa nagut yé.

Aagaa áyá a káx woogoot

yú át áwé

kaa x'us.eetí,

héen yaax.

Wáa sáyá kaawahayi

yéixk' áyá yáat la.áa héen táak?

70

Tle woosh dookx' yéi duwa.óo.

Tlax tliyaa aa yeet áwé aa satáan.

Tléix' saakk' áwé a yeet satáan.

Kaa x'us.eetí a daa yéi dagaatee.

Tle awsikóo wé saak áwé dulxést

(Tléix' yeelxeisi, how much each you get?)

Awsikóo lingít áwé a káx woogoot.

Ach áwé tle yéi awsinei,

yá wuháan áa yéi yateeyi yéix' yéi daadune át

wé saak aan yéi daadune át

aan du.een át.

T'éetx á

yóo duwasáakw,

awlis'ít.

80

Aagáa wé

yanax ax'awsitaan

yú deikée héen táanáx.

Tlax du toowóoch shahéek áwé

áa daak uwahóo.

Shaawahík.

90

Tle wé yéix xánx' áwé yax aksaxéix.

Tle tliyaa aa tsú a xánx' yax aksaxéix.

Tle a tóodei yoo sixíxk wé yéixk' ku.a,

tle yéi áwé adaané.

Yaa keina.éini áwé

aawa.áx kaa sé.

Aax kut wujixeex.

Weh-weh-weh-weh-weh.

Daak ana.át.

100

Probably  
he also had some of those things  
he might hunt with. 60

Which way did he go? Maybe he came down  
behind Mt. Fairweather.  
He walked.  
Faaaaaaaaaar!  
Probably many many months passed during his walk.  
That's when he came on them,

those things,  
a man's footprints  
along a river bank. 70  
What are these little dead falls  
doing here, sitting there in the water?

They were placed close to one other.  
Inside the farthest one  
lay one little hooligan.  
Some footprints were around them.  
He knew that hooligans were being trapped.  
(If you trap one, how many will it feed?)  
He knew he had come on humans.  
That's why he made it, 80  
the thing they make in our land,  
those things used to catch hooligans,  
the thing that is used to kill them.  
He wove  
the one that is called  
a trap, indeed.

That's when  
he hooked it down  
out there in the river.  
When he thought it was very full 90'  
he waded out there.  
It was full.

Then he dumped them by the traps.  
Again by the ones beyond them he'd dump some.  
Until the traps disappeared  
that's how he did it.



Awsiteen

wé Gunanaa.

Duwatéen wé du x'us.eeti.

Áyá tléil gooháa wooyík teen yoo x'adudli.átk;  
tléil gooháa s du eedéi.

Awé tléik',

tléil show off-x sh wustee.

Kux yawdi.át tsu.

Gwál wáa sá kwshé yéi kaawayáat'; gwál uwaxée tsu.

Aagáa áwé tsu kaa sé aawa.áx.

110

Wéix yaa ana.át tsu

wududzikóo lingít áwé áwu; át uwagút.

Wé át, wé át aadéi koogeyi yé; aatlein atxá áyú,  
wé aadéi akawlixéis'i át.

Ach áwé du eedéi sh tugáa kunaxdateet áwé  
duxoox.

Shaawát gwáa wé gé oon yaa ana.át?

Du jiyís shaawát áwé.

Ch'a yéi yoo x'adudli.átk.

Gwál tle du een duch'éx't.

"Yáadu i shát sákw," yóo.

Aagáa áwé tsá wé aas gutóonáx yóot uwagút.

Tle du een kadukaa,

"It's all yours."

Koon yóot uwa.át neildéi.

120

Ch'u yéi wé áa yéi wootee; x'oon táakw x'áanáx  
sá kwshé a xoo yéi wootee?

Tle yátx'

du yátx'i.

Ch'a yák'wdei áwé

(yá aadéi yanakéich yé kwá yaa kuxwligát.)

De yatx kawdligéi

gwál sixteen

fifteen years áyú yéi duwasáakw Lingitch

yatx kawdligéi.

De kúxdei asgi wé tuditee.

K'é éeknáx akunga.aagú?

130

(A géit kaxwlinik.)

When day was breaking  
 he heard people's voices.  
 He ran away from there to hide.  
 Weh-weh-weh-weh-weh. 100  
 People were coming out.

He saw  
 the Athabaskans.  
 They could see his footprints.  
 It was easy to see they were trying to talk to  
 him; it was easy to see.

No!  
 He didn't show himself.  
 They left again.  
 Perhaps for long; perhaps for just one night.  
 That's when he heard people's voices again. 110

They were coming again,  
 they knew a human was there; one had come.  
 How many the hooligans were; there was a lot of food,  
 the hooligans he dumped there.  
 Because they wanted to show their gratitude to him  
 they called him.  
 Wasn't that a woman they had brought along?  
 It was a woman for him.

Perhaps they tried to talk to him.  
 Perhaps they pointed her out to him. 120  
 "Here is a wife for you," they said.  
 Only then did he finally come out of the forest.  
 They motioned to him in sign language  
 "She's all yours."  
 He left to go home with them.

That's how he remained there; for how many years  
 did he live among them?  
 Then there were children,  
 his children.  
 All of a sudden --  
 (but I forgot what he would say.) 130  
 They were already fully grown,  
 perhaps over sixteen  
 fifteen years; that's what Tlingits call

Tléináx áwé woogoot s'é  
 aadáx  
 yá kúxdei niyaadéi. 140  
 Eeknáx áwé awsikóo yú anax haat uwagudi yé  
                   yú dáaknáx  
 yú shaa t'éináx.  
 Ach áwé éeknáx.aanáx awsikóo áx yaa kgwagudi.

Ei.i.i.i.i.i! Yéi yaa nagút.  
 Yú Lituya Bay.  
 A kaanáx giwé xaanás' yéi awsinei.  
 Haanaanax.á áwé yéi duwasáakw  
 yá south niyaanax á  
 Nagootk'í á.  
 Gwáa! 150  
 Lingít du géidei yaa nagút.

A daasheeyí kudzitee  
 yá du géidei yaa nagúdi  
 tléil ku.aa wé xwsakú.  
 A yáanaa yéi koowáat'.  
 Tlax du xángaa yaa kagoosei áwé du toowúch  
                   kindachóon yawdzi.aa.

Gwáa,  
 té gwáa wé gé.  
 Ach áwé yéi wduwasáa ch'u yáa yagiyeedéi  
 Nagootk'í. 160  
 Tle ách wududlisáa.

Kux wudigút tle  
 tsu.

Aagáa gwál wáa sá kwshé yéi kaawayáat' neilx'.  
 Gwál tsu díš shuwdagaaxeex.  
 Yáax' áwé woosh kaadéi yéi awsinei giwé wé a  
                   xoot uwagudi  
 wé tináa,  
 daa sá kwshé tsú aan,  
 á áwé du yátx'ich gagayaayít áwé.  
 Yan has née áwé 170  
 gunéi has uwa.át  
 éeknáx.

already fully grown.  
I guess he wanted to go back.  
Why not try along the shore line?

(I told it wrong.)  
First he left there  
alone  
toward the way back. 140  
He knew how he had come along the shore line  
through the forest  
from behind the mountain.  
That's why he knew how he would go along the beach.

F a r r r r r ! How long he walked.  
Lituya Bay.  
Perhaps he made a raft to cross it.  
On the near side of it  
this south side of it  
is what is called Nagootk'i.  
Hey! 150  
A Tlingit was coming toward Kaakex'wti.

There is a song for this,  
the one who was coming toward him,  
but I don't know it.  
His pack was very tall.  
When he was closer to him he thought  
he lifted his head.  
Hey!  
It was a rock.  
That's why it's called even till today  
"The Little Walker." 160  
It was given that name then.

He went back  
again.

Then perhaps he stayed long at home.  
Perhaps a month went by.  
Maybe here he collected those coppers  
he came upon,  
whatever else with them  
all his children could pack.

Yaa s na.át.

A shákdéi wé T'aayx'aa giwé áa daak has uwa.át.  
Goot'á kwa sá kwshíwé?

Ch'a yeisú aadax daak yakw.uwakúx.

We x'aan ch'á yeisú x'aanx sitee wé gán.

Awé áa daak has uwa.át wé aan  
tsu aan.

Chookaneidi áwé naakéedei kuwa.óo.

180

A niyaadéi kuwa.óo Kaagwaantaan.

Ya Kaagwaantaan ku.aa áwé s du ixt'i kudzitee.

A áwé át at shuwotéeych at sheeyi.

Tl'anaxéedákw áwé ooltaanch.

Yéi áwé ash waagée yatee.

Yá Tl'anaxéedákw ku.aa áyá Auke Bay-dáx áyá  
kuwdzitee.

A yakgwahéiyagu yáx áwé ash tuwáa yatee; ha  
aadóoch sá wsiteen

hú áwé aan káawoox sateexín, wé Tl'anaxéedákw.

Yéi áyá at shée nuch yá yéik.

Tl'anaxéedákw yaa nagúdi.

190

"Yee gu.aa yáx x'wán," yóo adaayaká du xwáax'u.

Ch'a yák'wde áwé áa daak aawa.át.

Lingit diyáawu.

Aadéi yoo x'adudli.átk; chush x'éináx yoo  
s x'ali.átk.

Áyá Chookaneidi

"háatkées" giwé áa yux wujixeex.

"Ixinaawú á,

ixinaawú, yee káa at xáshgu ku.oo

kóoshdaa káax'w sáani."

Yóo áwé ayawsikaa.

200

Kóoshdaa káax áwé aksanéek.

Tle yéi ayawsikaa du yátx'i

"ixinaadéi haa kdunáa."

Ach áwé yéi at gadudlikóo

"chush keekaadáx Gunanaa aa kawdukaayín."

Yá Chookaneidi áwé yéi wdzigeet.

De áwu wé ixt',

wé Kaagwaantaan ixt'.

When they were ready  
they began walking 170  
along the beach.

They walked.

Maybe they came up there toward the head of  
Dixon Harbor.

But where were they?  
People had just left.  
The wood was still embers.

That was the settlement they came on  
also a settlement.  
The Chookaneidí lived uppermost in the bay. 180  
Next to them lived the Kaagwaantaan.

The Kaagwaantaan had a shaman.  
He was the one who would predict when he sang.  
He would compare it to Tl'anaxéedakw.

That is how he looked to him.  
Tl'anaxéedakw originated from Auke Bay.  
It looked to him like her ghost; well,  
whoever saw

Tl'anaxéedakw would become rich.  
This is how those shaman spirits would sing.  
The coming of Tl'anaxéedakw. 190  
He told his men, "Be brave."  
All of a sudden people came out there.  
People were across the river.

People were talking there; they were speaking  
their language.

Maybe it was a "hard case"  
Chookaneidí who ran out there.

"They're down the bay!

They're down the bay! The people who were  
cutting tongues to get you,  
you little land otter people,"  
is what he said. 200

He claimed they were land otter people.  
So Kaakex'wti told his children,  
"They're telling us to go down the bay."

Aagáa áwé  
 tsu yéi kuyaawakaa, 210  
 "Lingít áhé diyáanax.áwu."  
 Tle du een kawduwaneek wé ixt',  
 "Á áwé,  
 á áwé."  
 Has du kaanáx áwé kaa loowagook.  
 "Gwa'! tináa gwáa wéi gé s du jee."  
 Aagáa áyá  
 akawlineek aadéi yoo kawdiyayi yé.  
 Aagáa gíyás tle yaakwnáx  
 akaawa.aakw. 220  
 Áa yoo kuyaawagóo  
 hé Ikhéeni.  
 Aagáa áyá yawduwadlákwx' yá EEK.  
 Yáadei ku.aa wé aan káax'ooch.  
 Aan káax'oo jiyís yéi daa wduwanei.

That's why there's a proverb  
about "sending Athabaskans down the opposite bay."  
It was a Chookaneidí who did that.

The shaman was already there,  
the Kaagwaantaan shaman.

That's when

they told him

210

"There are some people across the bay."

The shaman immediately told them

"They are the ones,

they are the ones."

Then the people ran out to them.

"Hey! They have coppers!"

That is when

he told what happened to him.

Maybe that's when

he tried by boat.

220

Boats went

to the Copper River.

That is where copper was acquired.

But only for the rich people.

It was brought here for the rich people.