

Xóotsx X'ayaakuwdligadi Shaawát
Yeilnaawú x'éidáx sh kalneek

Dáxnáx sháa áwé woosh kik'iyán.
Yú áa at wuduwa.eeni yé
dzísk'w áa wduwa.eeni yé
dleeygáa áwé aadéi aawa.aat.
Adax kúxdei neildéi kux du.áat
wé dleey ldakát
wududli.aat.
Aagáa áwé dáxnáx woosh kik'iyán
wé tléikw
wé tléikw xoot áwé s woo.aat.

10

Ha ch'a a xoot has wu.aadí ch'u tle
tle has du náx aawa.aat.
Adax wé kik'i.aa
wé du shátx, "Tláakw déi" yóo áwé adaayaká.
Ash itx yaa nagút.
Ch'u tle tláakw áwé ka wé
áx ayaawa.adi yéix yaa nagút.

Adax aagáa áwé
wé shatxi.aa
tle wé
ch'u kóonáx wé
áwé xóots
yá áx' gándeí woogoodi yé

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The Woman Who Married the Bear
told by Tom Peters

There were two women, sisters.
They went for meat
to the place where animals were killed,
the place where moose were killed.
When they were returning home
the meat was all
packed out.
That's when the two sisters
came on the berries,
they came on the berries.

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Well, when they came on them, just then
the people left them behind.
Then the younger sister
said, "Hurry now." to her older sister.
She walked behind her.
She went quickly and
along where people had walked.

Then from there
the older sister
walked right through there
right through
right where
a brown bear

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kóonáx anax kwshéi wé yaa nagút; áwé a káa yan
kamdliyás'.

A kaax áwé kei mshix'il' yú.á.

Tle yá du tleigu tle ldakát á du jinák yax
kamjixín.

Aagáa áwé xóots

gúshé aadéi adaayaka yé? A éet yaká aawatée.

Wé du kéek' kwá tle ash náx woogoot.

Aagáa áwé

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aagáa áwé ash kagéit uwagút wé káa.

E!

Goodáx káa sáyá yéi yatee?

Yées káa.

Tle ash xándei yaa nagúdi teen áwé yéi adaayaká

"Ax een na.á.

Ax een na.á," yóo adaayaká.

"Tléik' !

Ax éesh

hás xat guxsaháa."

"Aadéi gaxtoo.áat.

Ch'u tle, ch'u tleix ax een na.á

yá ax neiléedei

yá ax neiléedei

yú ax neilée áa yéi yateeyi yéidei."

Ts'ás shóogu áwé tlél yéi tootí.

Yá du toowóo gíwé tle gúshé aadéi yoo

amsineiyi yé.

Yáax' áwé tle aan woo.aat.

Tléel tsu naliyéidei s wu.aadí áwé

xáaw

át yatán.

Tle a kanax has yaawa.át.

Ch'a yeisú l unaliyéit has u.aatji

tsu xáaw tsu át yatán.

Nas'giyeekáx'

a kaanáx has yaawa.át.

Kach shaa ásiyú.

Áwé xáaw yax du tuwáa yatee wé shaawát.

Ch'u tle, ch'u yaa has na.ádi áwé, ch'u tle

kaa xoot has uwa.át.

Ch'u shugu lingít wáa sá nateech; ch'u yéi du

tuwáa yatee.

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had defecated; she stepped on it.
That was what she slipped on, it's said.
And those berries of hers all spilled from her hands.
What was it she said then
to the Brown Bear? She insulted it.
But her sister had already left her.
That's when

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that's when the man appeared in front of her.
Nice!

Where was this man from?

A young man.

As soon as he came by her he said to her

"Come with me,
come with me," he said to her.

"No!

My parents

will miss me."

40

"We will go there.

Just come, come with me forever,

come home with me,

come home with me

to the place where my home is."

At first she didn't want to go.

Maybe he did something to her mind.

Then she went with him.

They hadn't gone very far

when a log

50

was lying there.

They went over it.

They hadn't been going far

when another log was lying there.

They walked

for three days.

Here they were really mountains.

That's what seemed like logs to the woman.

Then, while they were walking along then

they came on people.

60

They were surely human beings; that's just how
they seemed to her.

That's when

the one she had gone with said to her,

"Don't look up.

Aagáa áwé
wé aan át woo.aadi aa yéi ash daayaká
"Lil kéi eelgénjeek.
S'ootaat
lil kaa xoot keetéés'ik."
Ahé
de wáa nanéi sgihé?
"Wáa teeyéech sá kwshéi gé yéi xat daayaká?"
Gúshé du aanikwáani wé shaawát?
Du éesh
du tláa
gúshé.
"Wáa teeyích sá kwshé wéi gé yéi xat daayaká?"
yéi áwé a daa tuwatee.
Aagáa ch'a yeisú s'ootáat
áwé kei mdzigít.
Aagáa áwé
yá x'óow yáx yateeyi át áwé daak aawayísh.
Daa ch'a áa at nagataayi yú neil
xóots.

70

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Yáadax áwé tle
tle kaa gunayáa has uwa.át.
Adax áwé xóots ku.aa ch'a wéidax áwé yéi
adaanéi nuch.
Áwé xáat.
At x'aan
yoo shaaká --
s'aax
tsálk.

Ch'a kóonax
tléix' táakw.
Tléix' táakw yaanáx
aan wooyeix
tléix' taakw.eetée ka yú tléix' táakw.

90

Aagáa yú táakwdei yaa kugaháa áwé
yan has koowa.óo.
Tléi tsu awuskú tsu ch'a guna.átx sateeyi, du
toowóoch ku.aa ch'u tle lingít áyá
yéi yatee.
"Hé keenaa áhé áa kugaxtoo.óo," yóo.

At dawn,
don't look among the people."
But then
at what point was it?
"I wonder why he's saying this to me," she thought.
Weren't they the woman's people? 70
Weren't they
her father
her mother?
"I wonder why he's saying this to me," she thought.
Then, when she woke up
at dawn
that's when
she pushed the blanket-like thing down from her face.
So many animals were asleep inside there,
brown bears. 80

From here
they separated from the people.
But from then on, the brown bear
would hunt just around there.
There were salmon.
Things were drying
on the mountain--
ground squirrel
ground hog.

It was exactly
one year. 90
She had been gone with him
more than a year,
one spring and one winter.

When winter began coming
they had settled in.
She didn't know he was something else either,
but thought he was a human being.
"We will live up there," he said.
How she liked it!
It seemed to her
like a house made of branches. 100
Nice!
It was very nice.

Wáa sá du tuwáx'.

Chashhit

yáx áwé du tuwáa yatee.

E!

tláx wáa ku.aa sá yak'éi.

Hít wáa sá nateech yéi yatee.

Aagáa áwé

yéi ash daayaká

"hé keenaadax

haaw

haandéi yéi nasné yá haa yeeyís."

Tle aadéi wé woogoot wé shaawát.

Tle amsikóo áwé wéit'átx sateeyi wé xóotsx
sateeyí wé ash wusineixí.

"Líl yú keenaadax eel'éex'EEK wé haaw.

Yú tl'átgi kaax x'wán yéi nasné."

Ch'u tle wé

tle wé haaw al'ix' nóok áwé; tle ch'a wé
keenaadax áwé aawal'ix'.

Tle haat amlí.át

"Shk'ei.

Yú díkéedax ágé iyal'ix'?

Aa

Shk'ei!"

Drat!

Aagáa áwé a jeet amlí.át.

"Hé

Yú tl'átgi kaax l'ix', yóo i daayaxaká.

Haa kakaysikwéy áwé."

Wududzikóo

wé du éesh

ka wé du tláa

ka wé

du koowú áa yéi yateeyi yé.

Duwatéen wé du x'us.eetí wéit'át tin
át wu.aadí.

Aagáa ch'a gunayéidei áwé s woo.aat.

Ch'u tle ch'u yéi teeyí ch'u yéi teeyí.

Wáa yeikunayáat' sá kwshéi wé tle dáxnáx at
yátx'i du jee yéi wootee.

Máa sá lingít

tle yéi dagaatee.

It was the way a house should be.

That's when

he told her

"Bring down some

branches

from up there for our bed."

The woman immediately went up there.

Then she knew what he was, that he was a brown

bear who had captured her.

110

"Don't break the branches from up there.

Pick them from the ground."

Just then,

then when she broke the branches, she broke them
from above.

Then she brought them.

"Let me see.

Did you break them from up there?

Yes.

Let me see!"

That's when she gave them to him.

120

"Drat!

I told you 'Pick them from the ground.'

Now you've marked where we live."

It was known

to her father

and to her mother

and others

where the den was.

They could see from her footprints that she had gone
with him.

130

Then they moved to a different place.

Then they stayed there, they stayed there.

She was with him long enough to have two children.

They were just

like people.

Then they moved to a different place.

They settled there.

How the people of our village are

that's how they were.

Everything,

140

there was nothing that they needed,

Tle ch'a gunayéit has uwa.át.

Aa s kuyaawa.óo.

Máa sá nateech ch'a yáa haa aanikwáani
tle yéi áyá yatee.

Ldakát át

tlél tsu daa sá a eetéenáx has utí
hít.

140

Aagáa

keijínináx áyá s yatee

wé du éek' hás.

Aagáa áwé s akaawa.aakw.

Duwatéen wé s du dlaak' x'us.eetí; Duwatéen
wéit'át teen

át wu.aadí.

Ch'u tle mdudzikóo tle a jeedéi yéi teeyí.

Aagáa kúxdei kundaháa tlax k'idéin kúxdei

kundaháa áwé

kayaanée kéi yéi s amsinéi

wé du éek' hás

tle wé keijínináx has teeyí.

Ch'u tle a yís

wé xóots yís áwé kéi s amsinéi.

Tlax x'éigaa kasi.égwaa

yóo kdunéek.

Yisikóo gé yéi duwasaagu át kayaanée?

That's the first one áwé tlél Lingít yisakú.

(N. D.) At yayeex' ák.wé yéi yóo kdusneigin?

Yéh, yéh!

Ha yáax' wududzikóo yóodáx áwé haandéi jinahaayín.

Yéi kdunéek ax een.

I don't want to bother that thing.

Tlax x'éigaa strict-x sitee yóo kdunéek.

Áwé daasá,

áwé daasá yá dáanaax,

ayís áyá yéi daadunéiyin.

Haa, a tsú a yáx yéi daadunéi.

Tle gushéi tle something like crazy yax naneich
yóo kdunéek.

Áwé kéi yéi s amsinéi

adax áwé kayaanée kéi yéi mdusneiyín.

Eight days.

Nas'gidooshú yagiyee x'áanáx

150

160

170

at home.

But that time
there were five of them
the brothers of hers.
That was when they tried.
They could see their sister's footprints; they
could see
that she had gone
with that thing.

He knew immediately that his life
was in their hands.

150

When spring returned, when spring finally returned,
the brothers of hers
all five of them,
picked medicine leaves.
They did it just to get him,
just to get the bear.
It is truly sensitive
people say.

Do you know what is called "leaves?"
That's the first Tlingit you didn't know.
(N.D.) Is it made to acquire something?
Yeah! Yeah!

160

It is known here that they were imported from
over there.

This was told to us.
I never wanted to try those things.
It is really strictly handled, they say.
They are the ones,
they are the ones
that were made for things like money.

And these too were made correctly.

170

Maybe it was something that made you crazy, they say.
They made medicine,
from then on, medicine was made.

Eight days,
for eight days
in the morning
no

food was eaten
and no water,
water,

180

in the morning

tlél

at duxá

ka tlél héen

héen

tlél héen duna.

Aagáa tlax kúnax át koowaháa

springtime

April.

Aagáa wé yeisú they try it.

Adax áwé keitl

daxkustéeyin

daxduhéixwayin.

S'ukkoox'aaxw

yóo duwasáakw wéit

wé keitl.

Tléel ch'a tléix' yóo s u.átgin

wé woosh kik'iyán.

Yéi yakyee

yá s'ootaat

wé hunxu.aach

áwé s'é nagútch

yá gooch.

Tsu a eeti.aa

tsu a eeti.aa.

Haahá!

Wáa nanéi sáwé kik'.aat koowaháa

wé shaawát wé du éek'.

Awé

wé kúxdei kundaháa

yá gáan áwé áa yux nalnúkch yóo.

Haahá!

K'idéin kúxdei kundaháa.

Aagáa áwé

a kát wakshoowagóo

wé át

wé xóots

wé du kaaniyán.

"I éek' has áwé

ax yís daak has ayamdi.át

He'

Hé!

180

190

200

210

no water was drunk.

Then spring really returned,
spring time

April.

Now they tried.

Then there used to be
dogs

trained with medicine.

"Chewing Ribs"

was the name

of the dog.

Those brothers

didn't go searching just once.

Today

this morning

the eldest

would go

to the hill.

Then the next one

then the next one.

Ah, ha!

At one point it was the turn of the youngest
of the woman's brothers.

When spring

returned

she would go outside, groping her way, like this.

Ah, ha!

Spring finally returned.

That's when

the animal,

the brown bear,

had a vision

of his brothers-in-law.

"Your brothers

are making medicine against me.

Oh, oh.

Oh, oh.

It seems like it's the youngest who will get me.

Be brave."

That's what he told her, what the one with her

told the woman

and her children too,

190

200

210

220

tle wé kik'.aa jeet xat gugatee yei yáx áwé
yatee.

I gu.aax x'wán."

Yóo áwé adaayaká wé ash xáni yéi yateeyi aa
wé shaawát

220

wé du yátx'i tsú

dáxnáx.

"I gu.aax x'wán.

Ch'a has du jeet xat natéeni x'wán i gu.aax,
wé i éek' has has du jeet."

Aagáa wé át wé shaawát ch'u tle hóoch'i aayídei
giwé aan yóo x'ala.atgi nuch.

"Eesháan ax éek'.

Líl wáa sás has daa eenéik"

yóo áwé adaayaká nooch.

230

"Wé kik'.aa,

Wé kik'.aa i éek' áwé, hú áwé."

Ayá

adax wé shaawát

ch'u sūgaa dágaa yóo oowajée wé shaawát.

Áwé té

déix yatee yéi kwdigéi.

Áwé at xaayi ch'u tle yá atxá

tle a tóo yaa al.átch

ch'a tlákw.

240

Ch'u tle wé yéi anasnéi áwé,

"Haahá! "

Daa sá yóo héidei dultin át yéi wé du waagi
yati.

Ha gwáa, át gutu.ádi áwé xóots.

"Haahá!

Haandéi kkwagóot wé i éek'.

Gu.aax x'wán."

Ch'a yeisú

yeisú kee.á yéi wuneiyí teen áwé

wé du toowú neil kamdligás',

250

wé hú.

Yáat

tle yáa neil kawulgáas'i áwé

wéit tle wé s'eenáa wáa sá yateeyi yé.

Wé frashlight yóo duwasáagu yéi giwé utee.

Tle yóo áwé tle kamdligás'

wé neilnáx.

both of them.

"Be brave.

When I fall into their hands, be brave,
when I fall into your brothers' hands."

At that time the woman would beg the animal
with all she could.

"Have pity on my brothers.

Don't do anything to them,"
she would say to it.

230

"The younger one,
your younger brother will be the one."
From then

he already knew what the woman
was going to do.

There were two
stones this size.

Each time they ate
she'd roll them secretly
in his food.

240

When she finished doing that,
"There!"

But it seemed to him as if she had done it
openly.

Surely the bear was an animal of the forest.

"There he is!

Your brother is coming here.

Be brave."

Just as soon,
as soon as it became dawn
his thoughts shot in,
his thoughts.

250

Here,
when they shot inside
they were just like a beam of light,
maybe they were just like a flashlight.
That is how they shot
through the house.

He caught the beams right there.

He snapped them back outside.

These were people's thoughts, it's said.

260

Because of that the black bear
and the brown bear
can see people.

Tle yáax' áwé aawasháat wé át.

Tle gándeí ashakaawal'ix'.

Ayá kaa toowú yú.á yéi yatee.

They see it.

A tuwáadax áwé wé s'EEK ku.aa

ka wé xóots.

They're pretty hard.

Awé wé á, a koowú tlél

tlél a káx yóo oogútk

áyá kaa toowóo.

Wáa yateeyi káa tle

yóo a neiléet a koowóot kawulgáas'i

ch'u tle gándeí ashakool'ixch.

That's why they can't found it.

Há'!

Haahá!

Cha ch'a wé yéi asa.áax áwé tsá

wé yéi ash daayakaayí

aagáa áwé tsá

yá gáanax áwé a koowú x'é áwé áa yux woogoot

wé shaawát.

Yáat

yá du kichyát áwé al.át áwé

áwé té

áwé

té du jee yéi yateeyi,

tle yú ikdei

wé shaa yá

wé kukamdlit'ix'i

crust.

Tle yá a kináa yan aawatée,

that thing is rolled down

ka tsu wé tléix'aa aawat'ei.

Awé shaa yáx áwé yaa nagút.

Ch'u tle amsikóo tle

wé du keidlí

we du keidlí ash een át woo.aat.

Há'!

Ch'u yaa nagúdi áwé

look like it

at wusineex'i yáx yatee wé dleit ká.

260

270

280

290

They're pretty hard to find.
That's why he couldn't find it,
why he couldn't find the den,
because of his thoughts.
When a man's thoughts
are shot inside its den,
he snaps them back toward the entrance. 270
That's why they can't find it.
Heh.

Ah, ha.

When she heard this from him,
when he told her those things,
that's when
the woman finally went out to the entrance of
the den.

Here
she put those stones
between her legs, 280
those stones
she had,
then, toward the beach,
on the side of the mountain,
on the frozen
crust
she rolled them down,
those things rolled down
and he found one.

He walked along the side of the mountain. 290

That dog of his
knew right then,
that dog of his that hunted with him.
Heh!
While it was going along
it acted
as if it got a scent of something on the snow.
It ran around sniffing.
Here it was where the stone had rolled down,
wasn't it?

Up that way 300
he followed it.
The people of today

Tle yóo áwé át wujixeex.

Kach wé té áwé áx yeik kaawagwadli yé ásiwé;
kindei

300

ch'a a itx yaa nagút wé.

Tlél yéi yeedadi aayí

lingít yáx utéeyin áyú ch'áagu aayí.

Tough.

Yáadax gúshé x'oon kaay sá just one day they run
over there

Yeedát ku.aa....

Daasá wé?

"Haahá!

Haahá! xat kamlisei i éek'"

yóo áwé adaayaká yú.a.

310

Aagáa áwé yáat

tsaagál'.

Yáat áwé áx kootsúwch

kach yóo a oox ásiyú yéi du tuwáa yatee yú
shaawát.

Aax

dákdei akayéesh.

Aagáa áwé yeisú x'éigaa

a yáa x'amdigáx'.

"Eesháan ax éek'," yóo.

Ch'a tle yóox áwé kei nagút.

320

Há'!

Ch'a yáak'oodéi áwé keenaadéi samduwa.áx
áwé

wé keitl.

Tlél yá yeedadi keidlí yáx utéeyin.

Has awuskóowun chú tle yá lingít yáx
long time ago.

Há'! gwál yóo éil ká tsú ch'u yéi téeyin
áyú keitl.

Héit

330

tle hé kéenax.á

ch'u tlákw all the time áwé yéi téeyin át
x'éidei awugoodí.

They can't go straight up.

Tle ch'as wé kéenax.á.

Ch'a daa sá ch'a yá kaa daa.ádi aadéi dugéech.

are not like the ones of long ago.

They were tough.

If they went from here no matter
how many miles they had to go
they'd make it in a day.

And now.....

What are they?

"Ah hah!

Ah, ha! your brother's getting close,"
he told her, it is said.

310

Then like when

spears

are hung from rafters

is how his teeth looked to the woman.

He pulled them out

from there.

That is when she really

begged of him,

"Pity my brother," she said.

He was approaching up there.

320

Heh.

Then

suddenly the bear heard the dog barking
from the topside.

It wasn't like a dog of today.

They were as smart as humans

long ago.

Well, probably they were the same on the coast too,
those dogs.

Over there

330

it is always done like this when the entrance
of a den was approached.

From the upper side.

You can't go straight up.

Only from the upper side.

Whatever, even a piece of clothing, was tossed in.

That is what he did.

He tossed his mitten

into the entrance.

He could only see the paw

inside

340

Ha yéi áwé adaané.
 Hé du tsáax'i
 a x'awooldéi agéech.
 Ch'as yá a jín áwé axsatínch
 tle yá neil
 tle yá du díx'dei.

340

"I gú.áax x'wán.
 Yux yaa kkwagóot
 du jiyeex'.
 Du een ash kakkwalyát i éek'
 yéi áwé adaayaká yú.á.

Yóo wé yíndei áwé
 akaawadóok.
 Aagáa áwé áa ash shukaawajáa.
 "Du jeet xat natéeni i éek'
 líl ch'a koogéiyi x'wán yá ax doogú.
 Tle s du een kananeek.
 Du een kananeek.

350

Yóo gagaan yanax yéi xixji yé
 adasháan x'wán
 ax doogú yax has ayagaagaxeech."
 Ach áwé ch'u yeedát yéi daaduné.
 Ch'u yáat'aa sh kalneekdáx.
 Tléel ch'u koogéiyi yóox duxeech.
 Tle ch'as yóo a yeex at dultsaak.
 Tle yóo gagaan anax yéi xixji yé dasháan
 yax yéi yaduxíchch
 á a x'éidáx.

360

Yáat'aa a x'awoolt uwagút.
 Ch'a a dayéen hán.
 Hé'!
 Ch'a aan áwé
 wé keitl tlél x'eidaxwétlx.
 De du jeet wootee wé xóots.
 Tle yá a xán áwé át uwagút.
 Daa sáyú tsu ts'as aadéi wé a koowóo?
 Aadéi x'amduwataan.

370

"Ix'aguxdaxwéitl," yú.á
 S'ukkoox'aaxw."

then sweeping behind.

"Be brave,
I will go out
to him.
I will play with your brother "
he said to her, it's said.

The bear lured him
into coming down.
That's when he instructed her.
"When your brother finishes with me
don't be careless with my skin. 350
You tell them right away.
You tell him.
Drape my skin
with the head
toward the setting sun."
That's why it's still done now.
From this very story.
It is never tossed away carelessly.
A pole is placed under it thus. 360
It is hung and pointed
towards the sunset,
from his words.

He came right to the entrance there.
He stood facing it.
Ah ha!
But even at that
his dog didn't tire from barking.
He had already killed the bear.
He went up to it. 370
What else was there in the den?
Someone spoke from inside.

"Your mouth will get tired,
Chewing Ribs?"

He just stood there.
What's more, his sister came out of there,
the one who had been gone
so long.

Ch'a at hán.

Daa sáwé tsú du dlaak' anax yux woogoot
wé de ch'áakw

hél koostéeyin.

Ayaawadlaak.

Tlax wé at yátx'i tsú
dáxnáx.

380

"Adax áyá

yá ax doogú

ch'u tleix x'wán i jee yéi natí,"

yóo áwé ash daayaká.

Aagáa áwé ash ée akoolgúks'

áwé du x'asheeyí.

"Yáat'aa x'wán gashí

yá ax doogú yax yageexíchni"

yóo áwé ash daayaká.

390

(At this point Tom Peters
sings two songs. See notes.)

Part Two

Awé

áwé xóots

áwé kaxwlineegi.

Aagáa

ch'u tle yax wunatee.

Wé du aanikwaani xoox wunadáa.

Aagáa áwé

ch'a wáa sá kustéeyin áyú ch'áakw

ch'u yéi áwé.

Aagáa du jee yéi yatee wé du xúx

doogú yéeyi

400

aadéi ash daayakáayi yé.

Aaa, "gageegoodí x'wán

yá ax doogú

naax nidayeesh."

Aaa; yéi áwé ash daayakáayin.

Adax wé du yátx'i tsú

ch'u tle du t'aakt uwawát.

Aagáa

nagagút

410

He got her.
The children also, 380
the two of them.
"From there
this skin of mine
you will always keep with you,"
is what he had said to her.
That's when he taught her
this song of his.
"You will sing this
when you hang my skin,"
he said to her. 390

(At this point, Tom Peters
sings two songs. See Notes.)

Part Two

It was
the brown bear
that I was telling about.
Then
things were settled.
She became accustomed to her village people.
Then
she lived the way
she had as long ago.
It was then she had her husband's 400
former skin
the way he had told her to do.
Yes. "When you go out
you will put this skin of mine
on your back."
Yes; this is what he once told her.
From then her children
had reached her size.
Then
she would leave them 410
when people would hunt ground squirrels.
She would only go a short way.
How did she get the squirrels?
Only the mound of her pack would be seen

áyá tsálgi xoot anga.át.
 Ch'a wéidei áwé nagútch.
 Wáa sá kwshé anasneich áwé tsálk?
 Ch'u du kagoochk'i yaa gaxíxch neildéi.
 Ch'u tléi wé kgwagoodí wé tsá
 wé du xúx
 doogú yéeyi naát oodayeeshch.
 Aaa.
 Waa yateeyi yéix' áwé wé tléikw
 tléikw xoodéi kgwagoodí.
 Ch'u tle yá neildáx gunéi wugoodí teen áwé náat
 oodayeeshch.
 Tle ch'u shugu xóotsx
 áwé nasteech.
 Wé du yátx'i tsú.
 Yú dikée xéel'i aaniká,
 wé tléikw xoo.
 Wé shaa yáa daak ugootch.
 Wé du yátx'i tsú ash een.
 Ha de x'oondahéen yéi nasgéet sáwé
 wé du éek' has
 wé s du tlaa áyá yéi s adaayaká,
 "Atlée!
 Ax dlaak' s'é yéi yanaská
 haa tuwáa sigóo ch'a du een ach katoolyádi."
 Aagáa áwé aan akanéek,
 "Tléik'!
 Tléik'!
 Tléil a yísx ustí
 yéi s xat daaneiyí.
 Aaa; tléil ch'u shugu yá ax kustí ax jee
 yéi utí.
 Áwé
 wé ax xúx
 du doogú
 náat kadayísh
 tle tléil yá tlagu tundatáani, ax tóo yéi utéex.
 Ach áwé, tléik'!
 Ha ch'a yéi yéi xat teeyí.
 Ch'a wáa yeikuwáat' sá yee xoo yéi xat gugateé."
 Ha ch'a aan áwé,
 "Yei s'é yanaská atlée!
 Ax dlaak',

420

430

440

450

moving along to her house.

Only when she was ready to go
would she pull on
the skin that was her husband's.
Yes.

At times it would be going after berries,
when she was going to get berries. 420
Just as she was leaving home, as she started
out, she would pull it on.

She would become
a real bear.

Her children too.

Up there where last year's berries grew
in the berry patch.

She would come out on the mountain.

Her children with her too.

After doing this so many times,
the brothers of hers 430
asked their mother

"Mother!

will you tell my sister

we want to just play a game with her?"

That was when she told her mother

"No!

No!

It is not right

for them to do this to me.

Yes. I am not the same anymore as I used to be. 440
When

I pull on

my husband's
skin

I don't think my old thoughts any more.

This is why. No!

Let me be.

Let me live among you for as long as possible."

But still the brothers asked her

"Mother! please ask 450
our sister

to let us play with her."

How many times

they must have asked this.

Finally she said to them

ch'a du een ash kanaxtoolyát."

De x'oondaheen áyá

yéi yanakáa giwé.

Yeisú yéi a daayaká.

"Haa, haa, góok!

Gook!

Ax een has ash kungalyát."

Tle yéi a daayakaayidáx áwé du tláa tle

woogoot.

460

Ch'u tle ch'a yeisú neildáx gunéi wugoodi tln áwé

náat amdiyish,

wé du xúx doogú.

Ch'u shugu xóots wáa sá nateech.

Wé du yátx'i tsú

wé dáxnáx yateeyi

yá du daa áwé át woo.aat.

Wé keenaa áwé

wé kaa kináa áwé wé shaa yát téen

áwé tléikw xoo.

Aagáa áwé áa daak uwa.át.

470

Ha tlél giyá yéi s oojí.

Áwé tláak

wé chooneit

áwé

loon.

Wé loon áwé a x'éidei s aawatsúw.

Adax ch'as wé ash káx woogoodi aa

áwé du éek' tle yóo eetiyádi.

Ha hú áwé

déix yatee du chooneidí.

480

Tle yóo x'éigaa tláak

áa yéi dagaatee.

Áwé

choogwéil

yóo duwasáakw áwé.

Áwé

wé chooneit a tóo yéi daxsitixx'u át.

Séi yax kadutee.

Áwé tle a tóodei amli.aat.

Tléil wé du hunxu has aadéi kuwanugu yáx áwé

adaa.unéi yú.á.

490

Tle ch'a altín áwé.

"Well, okay, let's go!

Let's go!

Let them play with me."

After she said this to her mother
she left.

460

As soon as she left home she pulled on
the skin of her husband.

She looked just like a brown bear.

Her children too

the two of them
went alongside of her.

It was up there
above everyone on the face of the mountain
among the berries.

This is when she came out there.

470

Maybe they didn't believe she would.

The blades

of the arrows

were

pieces of bark.

Pieces of bark were placed on the tip.

Except the blade of the one who found her,
her brother, the youngest one.

It was he,

there were two arrows of his.

480

They each had

a real arrowhead.

There was

what is called

a quiver.

Arrows

are kept inside it.

It's worn around the neck.

He put the arrows inside it.

He didn't do to his sister what his
older brothers did, it's said.

490

He only watched.

From then his older brothers
stalked her.

The way an animal

is struck with arrows

is how they did it.

Adax áwé du hunxu háś
tle a daadéi áwé s uwa.át.

Wáa sáwé chooneit
tín áwé daa sá dut'úkdi,
yéi áwé.

Tle wé shux'aa aayí
tle wé shux'aa aayí
wé du éet lagáas',
aagáa áwé a sé mduwa.áx.

500

"I itnáx aa."

Yáax' áwé has du xoo ayamdigút.

Tle x'oonínáx sá kwshí hé? Tle tléil tsu daatx
sá s ustí.

Wé du yátx'i tsú.

Áwé yéi nanéi, aagáa áwé s du kéek'

wé déix tláak du jee yei siteeyi
aax kei amsitée.

(Slap!

Slap!)

Aawaják

wé du dlaak'.

Ha, that's the end of it.

510

When the first one's arrow,
when the first one's arrow
struck her

was when her cry was heard.

500

"From behind you."

Here's when she turned on them.

How many of them were there? They were helpless
against her.

And her children too.

When they were dead is when the younger brother,
the one with the two arrowheads,
drew them out.

(Slap!

Slap!)

He killed her,
that sister of his.

Now that is the end.

510

Xóotsx X'ayaakuwdligadi Shaawát
Naakil.aan x'éidáx sh kalneek

Xát
xát aadéi
xaan kaduneegi yé
aadéi xaan dutlaagu yé áyá yá
yá sh kalneek.

Yóo
Gunanaa áyá
yá ku.oo
yá dáak ká
Gunanaa.

10

Áyá
hás du daat sh kalneek áyá.
Yáadu á, yáa yagiyee kakkwanéek
jinkaata yaawaxée
yá dís
aadéi xaan kaduneegi yé yáx.
Yóo áyá kadunéek shux'aanáx
yá sh kalneek.

Kúdaxch kuwa.óo yá ku.oo
yá Gunanaa.

20

Aadáx áyá
yá kutaan.
Kutaandéi yaa kunahéin.
Taakw.eeti
yóo áyá wduwasáa; taakw a eeti áyá.

The Woman Who Married the Bear
told by Frank Dick, Sr.

Me.

This is the way
it was told to me,
the way this ancient story
was told to me.

These people,
are Athabaskans,
those living
in the Interior,
Athabaskans.

10

And
this story is about them.
This is it; I will tell it today,
the tenth day
of the month,
the way it was told to me.

This story
is how it was first told.
These Athabaskans
lived really isolated.

20

Next
it was summer.
The season was changing to summer.
Spring
is what they called it; the remains of winter.

A áyá
 yaana.eit áyá yaa kana.éin.
 Áyá yá shaatk'.
 Du éesh,
 du éesh kéilk' áyá 30
 aan engage-x sitee.
 Ash gugasháa.
 Áyá yana.eitgáa aawa.aat.
 He', yéi wdudzinee yá yana.eit.
 Yáadax naduyáan.
 Áyá ha wáa sáyá
 wáa yoo akoo.átgi sáyá
 wulik'oots
 yá du aayí yá shaatk'.
 Ch'u tle 40
 yaa ch'u ana.ádi áyá
 ch'u ana.ádi áyá
 yá xóots
 a x'us.eeti káa s woo.aat; yeisú áx yaawagút.
 Has du shuká
 has du shukáx yaa nagút.
 Áyá
 a eetix' áyá yán kawdliyás'
 yá shaatk'.
 Áyá a káx' áyá kéi x'uswushix'il'. 50
 Ach áyá atx gadaháan ldakát du daa yéi yatee.
 Ach áyá yéi ayawsikaa.
 "Wáa sá kwshí yáa gé
 ch'as kaa x'anaadéi s al'il' nukch gé
 tukx'agékákwx'?"
 Yá yoo x'atánk
 aadéi kaawageiyi yé.
 De tsu du yeegáa akéen.
 Yan sh isnée áwé tsá gunéi aawa.át.
 X'oon waa sákwshei aax aawa.aat 60
 yáax' áwé wulik'oots
 wé ách yaa nasyaan át
 ayaan dzaasí.
 Yóo áyá wduwasáa yá tix'
 ayaan dzaasí.
 Ach áyá a yáx at gwaakóo,
 "ch'u ayaan dzaasí ngwak'oots jeewahaayi át."
 Yéi x'ayaduká.

And this
Indian celery was growing.
This young woman
was engaged
to her father's nephew 30
her father's sister's child.
He was going to marry her.
And the women went for Indian celery.
Wow! they collected Indian celery.
They were packing them on their backs.
What happened anyway?
After they walked for a long way
the straps broke
on the young woman's pack.
While 40
they were still walking,
while they were still walking
they came upon
bear tracks; it had just gone through there.
Ahead of them,
it went ahead of them.
This
young woman
stepped in the leavings.
And her foot slipped on it. 50
So when she stood up it was all over her.
So then she said this to it,
"Why is it
they always crap in our way
the big basket butt?"
This was all
she said.
Everyone was sitting waiting for her again.
They started going again after she cleaned
herself up.
I wonder how many of them and how they got out
of there. 60
Here they broke--
the things she was packing with,
Athabaskan thongs.
This is what they called this rawhide:
Athabaskan thongs.
This is why there is a proverb,

Ei.ei.ei.ei. nak'útsch.

Ch'u adaa.us.áxwch

70

deisgwách xáanaa.

Hóoch'

du nák aawa.aat tle.

Aadáx gadaháan aadáx gunéi góot tsu

adaasa.áxwdáx áyá

gunéi uwagút tsu.

Aagáa du géidei yanagút ch'u shóogu yú du sáni

yú du éesh kéilk'.

Yú aan engage-x siteeyí.

Ch'u shóogu hú áyá du géidei yaanagút.

Haa, ash éet x'eiwatán.

80

Ash éet x'atáan áyá du jeetx awsitee.

Tle awsitee

a jiyís.

Dei sgé yaa s gaa.áat; dei sgé yaa s gaa.áat á.

Tlax wáa yóo s ku.áat de xeewa.át tle.

Ax' áyá uwaxéet has uwa.át, "Gaa déi ch'a yáax'

has gaxée."

Ach áwé áa s uwaxée.

Hél wáa sá utí.

Lingít áyú du waakx',

ch'u tle lingít, ch'u shóogu lingít.

90

Hél tsu wáa sá utí.

Haaw! wé gán

shóot has awdi.ák.

A gookt has kéen; has at xá.

Gwál wudawú gé

a x'eis.

Yan née yan has at wuxaayí áwé

tayeedéi s woo.aat.

Hél wáa sá uteeyí.

Ch'a lingít ch'u shóogu lingít.

100

Gwál tlax dé keix'akaadéi áwé shákdei.

A dakádeen aa yax uwatáa.

Wé shaawát dakádin áayax uwatáa.

Tle kéi wusgeedí

du toowú yóo woonei.

A x'akwtóot wudlinúk.

Ax' áyá yé

"Even an Athabaskan thong would break."

This is what we say.

Ei.ei.ei.ei, the straps would break.

Toward evening

she was still tying the straps.

70

Gone!

Everyone had left her.

Then she got up and started walking again;

after she finished tying it

she started walking again.

When he came toward her he was just like her

paternal uncle,

her father's sister's child,

the one she was engaged to.

He was just like him coming toward her.

So, he spoke to her.

80

After he spoke to her he took the bundle from her.

He packed the bundle

for her.

They went along for so long; they went along

for so very long.

They walked so long it was now dark.

Now they came to a place to overnight.

"Let's just spend the night here."

So they spent the night there.

There wasn't anything different.

He was a Tlingit in her eyes,

a human being, a real human.

90

There wasn't even anything different.

Now! With this wood

they built a fire.

They were sitting next to it; they were eating.

Maybe she brought

food for them.

When they were done, when they finished eating,

they went to bed.

Because there wasn't anything different.

Just a human, a real human.

100

It must have been early dawn.

He rolled away from her.

He rolled away from the woman.

tle too aawanúk wé xóots.
 Adayéen aa yax uwatáa; tsu ch'u shóogu lingitx
 sitee.
 Aagáa awé yéi ash daayaká, 110
 "Hél wáa sá i toowú utéek.
 Hél wáa sá ikkwasanei.
 Tle ku.aa áyá ikkwasháa.
 Sh tugéit xat yaydzikáa
 yáa lingit wakkáax'.
 Tle l ushk'idéin xat yaysikáa.
 Ach áyá
 hél ku.aa ikkwajaak; tle ikkwasháa ku.aa."
 Tléel tsu wáa sá du toowú utí.
 Ch'u shóogu lingit du wáakx'. 120
 Tléel tsu wáa sá utí.
 Haa, wáannée sáyá kaa xoot has uwa.át.

Yeis.
 Yeisdéi wáa kunáax' sá xáat héeni yée yéi teex.
 Aagáa áwé
 tsá has woo.aat
 xáat aanídei.

At x'aan
 ch'a yáa haa yáx
 ch'a yáa haa yáx lingit yáx. 130
 Has at x'aan
 du wáakx'.
 Atx'aan sákw áyú yéi has adaané.
 Ayú yá gán
 yú du éen sháa
 dusgútx'.
 Tle yú héen táadax shaak áyá yei daaduné
 wudlitl'ák'.
 Áwé hú kú.aa áwé
 ch'as wusixugu aa áwé aagáa kushée wé gán. 140
 E! wáa sá gagáanch
 wé du éen aa has aayi ku.aa wé.
 ch'a yaadachóon wuduwxugu yáx áwé nateech.
 Haaw! wáannée sáyá háadéi anaa.aat
 tle lingit yáx.
 Haa!
 K'e yáa xát.

When she awoke
she was startled.
Her fingers felt through his fur.
This is when
she felt it was a bear.
He rolled over to face her; he looked like
a human being again.
That is when he told her, 110
"Don't be afraid.
I won't hurt you.
I am going to marry you though.
You insulted me
in front of those people.
You cussed at me.
But
I won't kill you; but you will be my wife."
She still didn't feel any different.
He was just like a human being in her eyes. 120
There wasn't even anything different.
Now, at one point, they had come upon the others.

Fall.
Toward fall when salmon come up the streams.
That's when
they started going
to the land of the salmon.

They were drying salmon
just like us,
just like us humans. 130
To her eyes
they were drying salmon.
They were getting salmon for dryfish.
The women with her
were packing
the firewood.
They were getting drift logs right out of the water,
water logged.
But she
was looking only for dry wood. 140
Wow! How it would burn
but the fires of the others,
would look as if they were only steaming.

Xát

neil xwaagút.

Ax kinaak.ádi kaax kei kkwadatée
kakkwakéek.

150

Yéi áyá,

tle neildéi has na.aadí áyá

yá has du kinaak.ádi

kaax kéi has adatéech.

Kawdukéegi gankáx' áwé koodukikch.

He'!

dáat yáx sá gagáanch wé gán.

Du aayí ku.aa áwé tle yakoolkéés'ch

wé héenx sateeyí.

160

Wáanáx sá yéi kdayéini?

Ach áwé áa shakawduwajáa yáa du yáx sháach

wudlitl'ak'i aa.

Neildéi na.aadí.

Haaw,

kaa jixan.ádi áwé,

áwé has du jixan.ádi áwé has du ooxú

wéi aatlénx'.

Séitx kéi kdutéech.

T'áa yáx daak has awutéeych.

170

Ch'u tle t'áa áyú yú has du hidi

tle lingít yáx.

Yax daak woodutéeych

dákdei yadul.áat

wé

kaa naa.ádi.

Ch'u yéi, ch'u yéi, tle ch'u yéi áwé tsu.

Gwá! wáannée sáyá yeik kukandak'it' tsu.

He'!

xáat haa déi yéi daaduné.

180

Táakw niyís at dux'áan.

At x'áan.

At dux'áan.

Uháan haa wáakx' ku.aa s tlél yéi s utí.

Hás axá áyú haa wáakx' ku.aa.

Hásch ku.aa has at x'áan áwé ch'a yá haa yáx.

Gunanaa jiyáx

has at x'áan.

Now! at one point they were coming in
just like humans.

Well.

Take me for example.

Me,

I come inside,
when I take my coat off
I'll shake it.

150

This is how,
as they were coming in
they were taking off
their coats.

When they shook them they would shake them over
the fire.

Wow!

What did it burn like?

Hers though would keep going out,
being water logged.

160

Who knows why it was like this!

So the other women showed her what to do
with the wet ones,
when they were coming in.

Now,

their weapons,
their weapons are their teeth,
these big ones.

They would remove them from their necks.

They would hang them on the wall.

170

Their home was surely made of wood planks
just like humans.

They would hang them up
set them against the wall
and

their clothes.

They did this over and over again.

Hey, at what point was it they were coming
down again?

Boy!

they were bringing in fish.

180

Fish were being dried for winter.

Dryfish.

Fish were being dried.

Ldinaxk'iyéidei yan at dux'áan
ldinaxk'iyéidei yan at dux'áan áwé tsá 190
yéi kuyaawakaa.

"Haahá

de at daxwuduwxoon
táakw aanídei."

K'e uhaan yú

yú at x'aan aanídáx yú táakwx' áa yéi haa teeyi
aadéi kux tuda.aatch haa aanix'.

Yéi áwé at wuduwxoon.

He'!

At x'éeshi daat yáx sá yakoogéi 200
has du jee.

Uháanch kwás tlél tooteen
yá has du at x'aaní.

Áwé de

de du kaanáx at wootee

wé yaa na.át

wé kíndeí.

Ach áwé yéi ayawsikaa wé du xúx

(wé shaawát x'éígaa

a x'éígaa koowatee)

"Ch'a yáat dé." 210

Ayaawatín

du éek' hás át na.átji yé.

Ayaawatín,

ách áwé á

aanx has axlayeix.

Tláakw kaaxát wéit'át tlein

wé a koowú kahaa.

Du waakx' ku.aa hít áwé,

hít áwé dulyeix. 220

He'!

yan uwanée wé hít.

A yeenáx yéi s uwa.át.

A yeenáx yéi has áat

x'oon áa has uxée sá kwshí wé,

du x'awoolí daak wujixix

wé naagas'éí.

De has du x'awoolí daak wushxeexí áwé

To our eyes though this is not what they're doing.
To our eyes they're just eating it.
But they were drying the fish though just like us.
They were drying the fish
like Athabaskans.

After they had dried plenty of fish,
after they had dried plenty of fish, then 190
someone said,

"Well,
we're packing up now
to go to our winter land."
Like us, for example;
from our dryfish camp
we go back to our village for the winter.
This is the way they packed up.

Good!
They had 200
plenty of dryfish at hand.
But we don't see
their dryfish.

And now
she was already worn out
walking
up the mountain.
So she said to her husband,
(they did
what this woman said) 210
"This place will do."

She recognized
where her brothers went.
She recognized it,
that was why
she wanted to make it her home.

This huge animal worked fast
digging the den.
But to her eyes it was a house,
it was a house being built. 220
Wow!

The house was finished.
They went in.

yéi ash yawsikaa.

"He!

230

wáa sáyá keeya.óo chxánk'?

Lingít x'usya.áak áyá.

Lingít x'usya.áak áyá iya.óo

chxánk'.

Yú keenaawú

áx kadéix' yé.

Yú taakw kanadá áx kadéix' yé."

Awé ash een aawach'éx'.

Ach áwé aa kei has uwa.át tsu.

Ax' áwé tsá

240

aan awliyéx tsu.

Tle áa yéi s wootee.

Yáax' áwé tsá

taakw.eetí.

Taakw.eetídei áwé.

Daak has ayawdinák wé du éek' has.

Wududziteen.

Wududziteen xóots x'us.eetí; t'akkáx yawlishóo
du x'us.eetí.

Awé yéi duwasáagu

yéi dusáagun ch'áagu káawuch

250

"keitl wududzinook."

Gadusnúkch áwé yóo áwé duwasáakw keitl.

Keitl tín aawa.aat.

Á áyá yéi wduwasáa.

Keitl tín has woo.aat.

Aawa.aat.

Tle ch'u tle

ch'u tle yú hít yeedáx yux wu.aadí yú du éek'
hás

yú chooneit yáx áwé neildéi kalgáas'

has du kutéeni

260

wé keitl,

neildéi kalgas'i yáx yú chooneit.

Neildéi kalgas'i yáx áwé yatee.

K'e hé gagaan.

Goot'á sá anax kuyawóoli yeináx neilx kadagáan.

A yáx áwé kuwanóok.

Awé áa kdagútch.

Gándeí kúxdei ashakool'ix'ch.

When they had gone in,
when they had spent how many nights there,
this fox
ran out in front of the door.

When it ran out in front of their door
it said to them,

"Hey,
how is this you're living, grandchild?
This is a path for people.
You are living in a path for people,
grandchild.

Up above there
is the slide area.
The winter avalanche area."

He pointed it out to them.
So they moved up again.

There finally
he built a den again.
This is where they lived.

Here finally
it was spring.
It was toward spring.
Her younger brothers were making medicine.
They saw them.

They saw the bear tracks; her footprints
were trailing up beside him.

This is what they called,
this is what the men of long ago called
"carrying a dog."

They'd carry a dog is what they called it.
They went with dogs.

This is what it was called.

They left with dogs.

They went.

It was when
her brothers left the house
the eyesight
of the dogs

was shooting into the den like arrows,
like arrows shooting into the den.
That's how it was shooting into the den.

Tleiyéi yéi nateech.

Yáax' áwé tsu

270

tle ch'u shóogu.

Neil yakoolgeechch

wé keitl ka wé hás

has du kutéeni.

Yóo áwé wuduwasáa

has du kutéeni áwé.

Ch'a wéit'át waakx' áwé yéi yatee

ch'a wé yatseeneit.

Wé xóots waakx' áwé yéi yatee.

Wé káa kutéeni

280

neildéi yakalgéech.

Ax' áwé s gadagútch.

Gándeí ool'ix'ch.

Wáanée sáwé du jikaanáx wootee.

Hél ayawudlaak.

Aagáa áwé x'awoolt loowagúk

wé keitl

has du x'awool.

Haahá!

Du kaanáx yaa at gatée áwé wé

290

wéit'át tlein.

Aagáa áwé yéi ayawsikaa

wé du shát.

"I gu.aa yáx x'wán ja'.

De ax kaanáx at wootee.

De ax kaanáx wootee.

Hél kúxde yóo xwsanei."

At k'átsk'u

aawasáa

aadéi akqwasáakw yé.

300

Saa a jeet aawatée

wé du yádi.

Tsu káax sateeyi ka ch'u shaawátx sateeyi

aadéi akqwasáakw yé.

Aagáa áwé tsá áa wdihaan du jixan.ádi.

Haahá!

Hél sh yayeedé akakqwasgaan.

Hél du eedéi.

Ach áwé yéi ayawsikaa wé du xúx.

"Ihi!

310

Take the sun for example.
Through wherever there are holes the beams shine in.
That's how it was happening.
The bear would jump to it.
He would break the arrows back outside.
It would stop for a while.
Then it would start again
the same way. 270
The dogs and
their eyesight
would come piercing into the den.
Their eyesight
is what they called this.
It only looks like this
to the bear.
It's like this in the bear's eyes.
The humans' eyesight 280
was piercing into the den.
He would jump up to it.
He would break it outward.
At one point it overpowered him.
He couldn't handle it.
That's when the dogs
ran up to the entrance,
to their entrance.
Now!

As they were overpowering 290
that big animal,
he told
his wife,
"Be brave, darling.
It's too much for me.
It's too much for me now.
I can't hold them back."
He named
the child
by what it would be called. 300
He gave a name
to each child.
According to whether it was a boy or a girl
he would name them.
Then he stood up for his weapons.

Ihí ja'

ihí!

Yéi x'andulyéich.

Yéi yoo x'adudli.átk.

"Ja', ihí!

I kaani yán át na.atji yé áyá.

Ihí."

Ch'a yéi gwá gushé.

Séitx kéi yéi ajikawdzinéi.

Yax daak yéi ayawsinéi tsu.

Yax daak ayaawatée tsu du jixan.ádi.

Aagáa áwé tsá

ch'ú wé neildéi tláakw kadudzixát wé x'awool
wé chooneit.

Áwé wé tléix' yateeyi aa áwé neil awaxút' wé
keitl.

Áwé hú ku.aa áwé wé shaawát

tayeedéi awdixeech.

Tayeet as.áa.

Ayaawatín du éek' hás keidlí áyú.

Aagáa áwé yux gugagut nóok yéi ash yawsikaa,

"Goosú wéidei i jeet xwaaxích keitl?

Haahí!"

"Tléi keitl áhé tsáax' áhé."

Tsáax' áhé yóo áwé aawasáa aan.

Ach áwé gáant sh wudligás'.

Gáani yux yaa yanas.éini áwé has aawaják.

Tle yóoooooooo

éekdei wooleet.

A itx kaa loowagook.

Yú éekx' áwé kaa jiyeegáa wootee.

Aagáa áwé wé kik'i aa

wé kik'i aa áwé yéi yawdudzikaa,

"Aadéi nagú!

aadéi nagú!

Yux naltl'eet.

Ldakát yá a yee

yux naltl'eet

a yeedáx."

320

330

340

Now!

He was not going to look where he was going.

No, not him.

That is why she said this to her husband,

"Don't, 310

don't, darling,

don't."

That's what they called each other.

That's how couples talk.

"Darling don't,

This is where your brothers-in-law come.

Don't."

Let's leave it at that.

He took his weapons off his neck.

He hung them up on the wall again. 320

He hung up his weapons again.

That was when

these arrows

came fast into the den from the entrance.

He dragged the one dog into the den.

But the woman though

threw it under her.

She had it lying under her.

She recognized it as her brothers' dog.

When the bear was going out he said to her, 330

"Where is the dog I threw in to you?

Give it here."

"It wasn't a dog, it was a glove."

She told him it was a glove.

That's why he dived out.

As the bear was sticking his head out they killed it.

It tumbled aaaaall

the way down the hill.

The dogs ran down after it.

Way down below they were able to handle it. 340

This was when the youngest,

the youngest was told,

"Go up there!

Go up there!

Ch'a áa kéi nagúdi áwé awsiteen
wé chooneit.

350

Wé keitl tsú áwu.

Daawdudzi.áxw.

Wé chooneit l'éex'i yá a x'awoolí
a x'awool goojí
a kát satéen.

"Xát áyá ík'.

Xát áyá.

Tlél íxéíxík.

Yee káani áwé.

Du shakwtóot x'áan yaysatí.

360

Du shakwtóot x'áan yaysatí ík'.

I tláa

i tláa yéi s yanaská

ax naa.ádi tín haat has ga.aat."

Ach áwé aadéi woogoot yíndeí
akaawaneek.

"Haa káani áwé,

haa káani áwé.

Yéi xát daayaká ax dlaak',

'du shakwtóot x'áan yaysatí

370

yee káani áwé.'" "

Háa!

Aadéi nagú!

Yiyják!

Wáa sáyá kuwa.éin yéix'?

Wuduwajáqi yéix' l gaduxaa?

Aawa.áx.

Ch'a yú dikeedáx.

Yan akawli.áx yú kaa shukaadéi háni áwé.

Yei x'ayaká du x'eis wuduwaják.

380

Ach áwé hú ku.aa wé k'ík'i aa áwé tle dáak
wujixix du tláa hás xándeí.

Woogoot.

Du tlaa ka du éesh

yéi áwé áa kéi s uwa.át

a naa.ádi tín.

Hél ulgé wé

wé a yádi.

Tle ch'a áa ajeewanák.

Clean it out.

Everything in it
clean out
from inside it."

As he was getting up there he saw
the arrows.

350

The dog was also there.

They were tied up in a bundle.

The broken arrows
were lying at the entrance
on the entrance mound.

"It's me, brother.

It's me.

Don't ever eat that.

He is your brother-in-law.

Put a fire at the fur on his head.

360

Put a fire at the fur on his head, little brother.

Your mother,

tell your mother

to come up here with my clothes."

That is why he went down

and told this.

"It was our brother-in-law,

it was our brother-in-law.

My sister told me,

'Put a fire at the fur on his head,

370

he is your brother-in-law.'"

So!

"Go back up there!

You killed it.

Why shouldn't we, when we've been fasting?

Why not eat what we kill?"

She heard this.

From way up there.

She recognized it was the leader's voice.

He said they killed the bear for him to eat.

380

That's why the youngest brother ran to his parents.

He went.

That's how her mother and father

went up there

with the clothes.

Aan yóo x'awli.át,
wé a kayádi.

390

Xwasakóowun.
Gúnei góot.
Kunáx a kát xat seiwax'ákw
yá a kát gunéi uwagudi shí.
Yá du xúx
a daadáx ashí
yá shí yeik gagóot
wé du xúx
wunaawú,
wudujaagí.

400

Kaldaagéináx áwé tsá
yéi kuyawsikaa
aan yeik ga.áat.
Du x'ayáx wé k'ík'i aa hás.
A tayeet awduwa.ák.
Aawa.aat.
Aagáa áwé tsá koon akaawaneek, "yóodu,
yóodei nay.á.
Yóonáx shatán s'eik"
koon akaawaneek, "yóonáx shatán s'eik
s'eeek áwé."
Áwé aadéi kukaawanáa.
Wuduwaják aax.

410

Ā áwé wé
wé kaa shukaadei kaa
wé kaa húnxu tlein.
Tlél du tuwáa ushgú du x'éix at wuduteeyí.
Akáa jiyawlisik tle.
"Tlél du x'éix at yitéexík.
Ch'a yeeháanch gaxyisakóo wáa sá at gugateeyí
du x'éix at yeeyteeyí yáa ax x'akaanáx."
Ach áwé tle du x'éigaa.
Tlé du x'éigaa at wootee.
Hél du x'éix at duteex.
De hóoch'.
De át wudigwáat'.

420

Tlax wáa teeyí sáwé

This child of the bear
was not very big.
So she just left it there.
She was talking
with the cub.

390

I used to know it.
When she started to leave.
I have really forgotten
the song for when she started down.
She was singing
the song about her husband,
when she was coming down,
when her husband
died,
when they killed him.

400

Slowly
she instructed them
while she was walking down with them.
The younger brothers did as she told.
They built a fire under him.
They left.
This is when she told them, "Over there,
go over there.
The smoke rising over there,"
she told them, "The smoke rising over there
is a black bear."
That is where she sent them.
They killed the black bear there.

410

That was
the leader,
the older brother.
He didn't want anyone to feed her.
He kept them from feeding her.
"Don't feed her.
You'll all find out what'll happen
if you feed her against my orders."
That was why they obeyed.
They obeyed him.
They didn't feed her anything.
She was a goner.

420

yóonáx naashóo aas
 dúk gíyú,
 ch'a yéi aas gwá gíyú,
 "A k'éedei nagú. 430
 Híl du éex yidasheek.
 Ch'a hú
 ch'a hú aadéi ngagóot."
 Ch'a yéi áwés aadéi wdigwáat'.
 At wudigwát' wé aas k'í.
 Du chooneidí.
 Hél tsú yéi yeekawuyáat'í áwé
 anax haat wdikín wé núkt.
 Ch'a yáa du kináa wjikaak. 440
 Núkt.

Aawat'úk.
 Tle yáa du x'aseiyix' áwé wdzigeet.
 S'eeek áwé.
 S'eeekx wusitee.

Awé tle ch'a yéi
 tlákw ch'a yei
 wé s'eeek
 koon yoo akaanikk
 goot'á sá. 450
 A káax' áwé aadé anagútch.
 Aax at du.een.
 "Hél du éex idasheek tle ch'a hú
 tle ch'a hóoch."
 A yáx áwé tlél du éex dushee.
 Tle ch'a hóoch.
 Tle ch'a yéi teeyí áwé
 yax sh yawdzigoodán tle ch'a hú
 tle yáax' áwé.
 Haaw, yéi áyá shukatán yá sh kalneek. 460
 Tle ch'a aadéi yéi kunaaliyéidei áyá xwsikóo.
 Tle ch'a hóoch'.

She was only crawling around.

How bad off she was.

There was a tree standing over there

maybe it was a cottonwood,

maybe it was just an ordinary tree,

430

"Walk over to the base of it," they told her.

"Don't help her.

Just her.

Let her walk over herself."

So she just crawled over there.

She crawled to the base of the tree.

Her bow and arrow.

It wasn't very long

when this dusky grouse came flying over.

It landed right above her.

440

A dusky grouse.

She killed it with her arrow.

It dropped right in front of her.

It was a black bear.

It turned into a black bear.

So

from then on

she told only

of where

the black bears were.

450

According to that they went there to hunt.

They would kill them there.

"Don't help her, leave her

by herself."

So they didn't help her.

She helped herself.

Just as she was

it was here

she straightened herself up.

Well, this is how the story ends.

460

This is as far as I know the story.

That's the end.

Kaats'

Tseexwáa x'édáx sh kalneek

Likoodzi sh kalneek áyá.

Ch'a ldakát át áyá yaa yanaxix.

Ch'u ch'áagoodáx

yú al'óon

at gutóot aa wu.aadéen

lingít

ka héen xukaanáx aa at eenéen.

"Daa sáyú aan has at een?"

yóo áyá x'ayaduká

a xoo aa ku.oo.

10

X'oon táakw sá shoowaxeex.

Ha aan at du.een át xáa yá kustéeyin.

Lingítch

aadéi s at in yé,

yú heentak ádi tsú

aadéi kéi s ashátji yé

ka yá át woo.aadi át,

yá héen xukaanáx aa

aadéi s a.eeni yé

áwé wdudzikóo

20

ka yú dáakt woo.aadi át xá.

Ha yá káa ku.aa

at natí áyú

keitl.

Kaats'
told by J. B. Fawcett

This is a magnificent story.
Many kinds of things happened.
Even from long ago
Tlingits
used to go hunting
in the forest
and harvesting on the sea.
"What did they hunt with?"
is what
some people ask. 10
How many years have passed.
Surely there used to be weapons to hunt with.
Tlingits
knew
how to hunt things,
those sea mammals too,
and how to catch
those animals that walked,
how to harvest
those on the sea 20
and those that walked inland.
There was a man
who went out hunting
with a dog.
Those great inland animals,

A koowóodáx áyú yéi daadunéiyeeen
yú dakka.ádi tlenx'
dligéix'i át.

Keitl teen áwé yéi daadunéi nuch
keitl teen.

Aagáa áwé

30

a x'éit uwagút.

Du shát kudzitee

wé káa

du shát kudzitee.

Wáa sáyá?

Ch'u yeisú akoo.aagú áyá

káakwx daak uwagúdi yáx áyú yatee.

Xóots yóo duwasáagu át áwé.

Héidoo áx' yéi at kawdiyaayi yé,

Kichxáandáx haandéi kaawaháa.

40

Dakká áwé.

Yees Geey yóo áwé duwasáakw Lingitch

dleit káach kwá Yes Bay.

Ax' áwé yéi yan at kawdiyáa.

Wé héench áwé; aatlein héen áwé.

Haaw.

Wáa nanéi sáwé?

Ch'u yeisú

ch'u yeisú akoo.aagú áwé

ash woosháat.

50

Tle ayawuyeigi áwé.

Tle a x'éit áwé uwagút

wé at koowú.

Awé gáani yux woogoot

wé át.

Aadéi áwé neil ash uwaxích.

Kaju áwu giwé gé du shát

wé shéech aa xóots.

Wé neilú á.

Áyá a daa áyá aawasháat.

60

Shaawát áwé du wakshiyeex'.

Tle awusháadi áyá

"Héidu áwé xat gasneix?"

yóo áwé yaawakaa

Kaats' ku.aa.

Ch'u yeisú x'óol' yáx teeyí wé du xúx wé gáan

ldakát át koowashée.

large animals,
were taken from their den.
They were taken with the use of dogs,
with the use of dogs.
That's when 30
they came to its entrance.
The man
had a wife,
he had a wife.
Why was it?
After trying for a while
he stepped into a dangerous place.
It was the animal called brown bear.
Over here is where it happened,
it happened on the near side of Ketchikan. 40
It was inland.
Yees Geey is what Tlingits call the place,
but the White People call it Yes Bay.
That's where this happened.
There is a river there too, a large river.
Now,
at what point was it?
While he was trying,
while he was still trying,
it grabbed him. 50
It was while he was aiming at it.
He got right up to the entrance
of its den.
The animal
jumped out.
It tossed him inside.
Its mate was probably in there all along,
that female brown bear.
She was inside.
He grabbed her private parts. 60
She looked like a woman to him.
As he grabbed her
Kaats'
said
"Hey, why don't you help me?"
While her mate was still confused outside
he was searching all over.
While he was searching

- Wé atgaa kushée
 wé du keitlx'i
 du keidli
 yanax áwé ash wooxeech.
 Ach áyá at kookeidéex sitee,
 "Ash tayee
 yá a káa yei s kéich."
 S du yei.ádi haaw áwé s du yei.ádeex sitee wé át.
 A káx áwé loowatsaak.
 Ch'ákwx sateeyi áwé
 wéinax neil uwagút.
 Hit áwé
 hit áwé
 du wakshiyeex'
 wé at koowú ásiwéi gé.
 "Goosú yáadei neil xwaaxiji lingit"
 yóo áwé yaawakaa wé át.
 "Tsáax' áwé yáadu á.
 Tsáax' áwé yáadu á.
 Wé yáanax neil iyatée,
 yáadu á."
 A wakkáx wooshee du xúx.
 Aadéi sh daa tuwditee
 yá ash daat jiwuskóox'u
 wé shaawát ku.aa
 aadéi sh daa tuwditee.
 Tléel du tuwáa ushgú akawuneegi.
 A wakkáx wooshee du xúx.
 Tléel aadéi a náx naxwdzigeedi yé koosti.
 Nagútch
 gaandei.
 Aagáa áwé ash shukoojeis' nuch.
 "Tléel wáa sá ikgwatee.
 Tléel wáa sá ikgwatee."
 Wáa nanéi sáyú át koowaháa.
 Tléix' díš
 tléix' taatx áwé sitee du wakshiyeex'
 hú ku.aa
 kach tléix' díš áwé.
 Tléel koosti
 Kaats' ku.aa.
 Hóoch'.
 Káakwt uwanéi.

70

80

90

100

110

for those dogs of his,
his dogs, 70
she buried him.
That's why there's a saying
"underneath
the thing they sit on."
Spruce boughs are their beds, the beds of those
animals.
She lay face down.
After a while
the male bear came in.
It was a house,
it was a house 80
in Kaats' eyes
although it was the den, wasn't it?
"Where is the human I threw in here?"
the animal said.
"It was a mitten, here it is.
It was a mitten, here it is.
That's what you threw in here.
Here it is."
She put her paws over her husband's eyes.
She felt something for Kaats', 90
when he touched her,
the female bear,
she felt something for him.
She didn't want to tell on him.
She put her paws over her husband's eyes.
Kaats' didn't know what he was going to do.
The male bear
would go out.
That's when she would instruct him.
"Nothing will happen to you. 100
Nothing will happen to you."
At one point, the moment came.
In Kaats' eyes though,
for him,
one month was a night,
here it was a month all the while.
But Kaats'
was gone.
He was no more.
He had an accident. 110

Hóoch' áyú.

Tlél wuduskú goosú á.

Kudushee nuch.

Du kéek' hás

tlax kik'i.aa kudzitee

aawasháa.

Du yáx yées shaawát aawasháa

wé kik'i.aa.

Du húnxw ku.aa

at s'aatx'í.

Awé yéi yanduskéich "héit'aa ku.aa xáa déi

du húnxu káx kukgwashée."

Duwakeet

wududziteen áyú du x'us.eetí

aáa

jiwánnáx

yá héen yíx kei wlishóo.

Wáa sáyú

yatseeneit x'usyík t'akkáx kei wlishóo

yú kaa x'us.eetí.

Aagáa áyá wduwakít

"Atch gíyá wsineix"

yóo x'ayaduká.

Aan yátx'i yéi sh kalneek.

Ch'a aadéi yéi nay.oo x'wán.

X'éigaa sh kalneek áyá

x'éigaa sh kalneek áyá.

Anax wududzikuwu át áyá

du x'éidáx

a áyá.

Keitl

tóo akayanook.

Yú neilx' áyú gagaan x'oos áwé oowayáa.

Neildéi

koodagáanch neildéi.

Gagaan x'oos áwé oowayáa

wé keitl tundatáani áwé,

wé áa kdaháanch,

wé shaawát.

Tlél yóo s a woodlákkw.

Goosú á hú?

Ldakát yéit kudushée.

120

130

140

150

He was no more.
They didn't know where he was.
They would search.
Of his younger brothers
the very youngest one
had a wife.
The youngest
had a wife as young as he.
His older brother
was a master hunter. 120
They would say, "Why doesn't this one
find his older brother?"
People were suspicious,
his footprints were seen
yes,
alongside the bear footprints
they went up alongside the river.
Why
were this man's footprints
going up alongside the brown bear's? 130
That's when people became suspicious,
"Perhaps he was taken by something,"
is what people said.
Noble people said this.
Please excuse this.
This is a true story,
this is a true story.
This is how it's known,
this is
from his lips. 140
The bear would feel the approach
of the dogs.
In the den they seem like sunbeams.
They would shine in,
into the den.
The dogs' thoughts
seem like sunbeams;
the woman
would jump up to reach for them.

They couldn't find him. 150
Where was he?
People searched everywhere.

Tléel du yakaayée koosti
 yú kik'i.aa ku.aa
 "Héit'aa ku.aa xáa déi."
 Wuduziteen áyú du x'us.eeti.
 "Héit'aa ku.aa xáa déi du húnxw
 du húnxwgaa kukgwashée"
 yóo áyú yanduskéich du hunxu hásch
 wé kik'i.aa.

160

Du shát
 shawatshaan.
 Wáa nanéi sáyú át koowaháa.
 Du keitlx'i
 "At X'éeshee Gwálaa"
 yóo ayasáakw tléix' aa du keidlí.
 Tléix' aa kwá "Shaayeesxwáa."
 Tléix' aa ku.aa
 kát xat seiwax'ákw.

170

Nás'k keitl
 tle number one
 Shaayeesxwáa.
 Áwé
 wáa nanéi sáwe yéi yaawa^ukaa
 "ax téeli yan sané x'wán
 ax téeli
 kkwagóot
 ch'a kukkwashée áwé."
Kach hóoch ku.aa siyú gé a káx kukgwashée du
húnxw gé?

180

Woosh woox'áanx' yú x'áan s'aatx'i ku.aa.
 Wáa nanéi sáwé yéi yaawa^ukaa wé shaawát,
 "Haahá.
 Iyatéen gé?
 Iyatéen gé?"
 Ax' áwé ash wak^ukooká
 áa wdihaan
 tsu áa kdaháanch.

Tléik',
 tlél kúxdei yóo udati
 ch'u yéi adaaneiyi áwé x'awoolt loowagúk wé át.
 Ach áwé yáa yeedát xóots
 xóots a koowú yeaysikóo
 aan yátx'i daax'oon x'adakit'x
 woosh géidei

190

But the younger brother
 wasn't saying anything.
 "Why not him?" they were saying.
 His footprints were seen.
 "Why can't he
 find his older brother?"
 is what the older brothers said
 about their younger brother. 160
 His wife
 was an old woman.
 At one point the moment came.
 His dogs,
 "At X'éeshee Gwálaa"
 is the name of one of his dogs.
 The other was "Shaayeesxwáa."
 But I forget
 the other one.
 Three dogs, 170
 first class,
 Shaayeesxwáa.
 Then
 at one point the younger brother asked his wife,
 "Can you get my shoes ready,
 my shoes,
 I'll go
 to search."
 But he was the one who would find his older
 brother, wasn't he?
 But the angry men were becoming quarrelsome. 180
 At one point the female bear said,
 "I see.
 Do you see?
 Do you see?"
 She told him to look there.
 She would jump up to grab them,
 she would jump up to grab them again.
 No,
 it wasn't slowing down,
 while she was still doing this they tracked to the
 entrance. 190
 That's why bears today,
 in bear dens, you know,
 these noble children make four barriers

aa a yeewú aa.

A anax áwé

x'adakít'x

á anax áwé

yeedát yéi kwdáyéin.

Aagáa yú gaaw ku.aa

200

ayaawadlaak wé

ch'a yeisú yéi at kunoogú áwé x'awoolt loowagúk
wé keitl.

Aadéi s yadaxún wé at koowú x'é.

Ayaawatín du keitlx'i.

"Ax keidlí!"

á áwé

"Gu.aa yáx x'wán,"

yóo áwé ash yawsikaa.

"I gu.aa yáx x'wán."

Tlél aadéi naxwdzigeedi yé.

210

Tlél áyú yú óonaa kaa jee.

Yú át

chooneit áwé.

Óonaa yáanáx litseen.

Aa xwsiteen.

Gán, yéi wé kwdliyaát'.

Kasiyéi.

Yú ksatán yáax' yú at doogú a kadzaasi
litseen.

Wé a lú aa kwá yéi kwdiyáat'.

220

S'aak.

K'wát' yáx kadiwxás' a shuyatóox dutsaak.

A tóotx yóox xeex.

A tóodei yoo yaxixk yú át.

Tle at katé áwé.

Yéi áwé at eenéen lingít.

Ch'u yeisú

a daa yoo jikool.átgi áwé.

(Slap!)

Tlél aadéi naxwdzigeedi yé.

Xwasikóo du saayí.

230

Ch'u tle kúnáx áwé x'óol' yáx

xat yatee

yá lidzée.

Lidzée cha shaatk'.

Sometimes tsá

one after the other
 on the inside.
 Because of what happened
 they make barriers,
 because of what happened
 it's this way today.
 But at that time 200
 he reached there,
 those dogs tracked right to the entrance while she
 was still doing this.
 They pointed their noses to the mouth of the den.
 He recognized his dogs.
 "My dogs!"
 he said,
 "Be brave,"
 he said to them.
 "Be brave."
 He didn't know what he was going to do. 210
 There were no guns.
 Those things
 were bow and arrow.
 They were more powerful than guns.
 I saw some.
 See, they were this long.
 Strange looking.
 The bow was curved right here, and strung with hide,
 it was strong.
 But the points were this long. 220
 Bones.
 They were round like eggs; they were inserted
 into the end of the point.
 It detaches itself.
 It attaches itself inside the target.
 It was just like a bullet.
 That's how Tlingits killed things.
 While he was still
 trying to get ready
 (Slap!)
 Kaats' didn't know what he was going to do.
 I knew the brother's name. 230
 When I get mixed up,
 it's difficult.
 It's really difficult, my good woman.

a káa daak tuxwdateeni i x'úx' káa yéi k_gwatée.
 Aak'é yaa koosgé i jeewóo á.
 Yak'éi.
 Haaw.

Awé

240

yéi ayawsikaa

Shaayeesxwáa

"Yeedát awéigich i x'adaxwétl_x ashaa."Ayalatín du hún_{xw}.

Tléix'.aa tsú ayaawatín.

"I x'adaxwétl déi."A x'awoolx' yú_x yawdzi.aa

du kéek' gwaa wéigé

ash yalatín.

"Tléil wáa sá xat utí

250

xát áyáx'awugané déi."Ayalatín du hún_{xw}."Yáadu xát!""Yáadu xát!"Tléix' táakw áwé de tléil koostí xá.Hóoch áwé ayaawadlaak du hún_{xw}."Hél keeneegéek x'wán

hél keeneegéek

tsu haadéi kgeegóot.

260

Haadéi kgeegóot."

Du tuwáa sigóowu át a káa yan ayawsikáa

daa sá ash tuwáa sagoowú

yóo éekdax.

"Hél keeneegéek!"

Yóot loowagúk yú keitlx'.

Wáa sáyú

ch'áakw áyú has du een yoo aya.átk yú kéitl.

Toowú sagú

yo-ho-ho-ho

tle kái s da.átch.

Tle s wududziteen.

Toowú sagú

áyú s duwakeet

"Wáa sáhé tláx s du toowóo sigóo hé keitl."

Tléil du yakaayi koostí.

270

Sometime
when I think of it, we'll put it down on paper.
You have a good mind.
Good.
Now.

Then 240

Kaats' said
to Shaayeesxwáa,
"If only you'd stop barking."
He stared at his older brother.
Kaats' recognized the other dog too.
"Stop barking now!"

He looked out of the mouth of the den,
why, that was his younger brother,
he stared at him.

"I'm all right, 250

it's me,
tell him to stop barking."
He stared at his older brother.

"Here I am!

Here I am!"

He had been gone for one year, you see.

It was he who found his older brother.

"Please don't tell this,

don't tell,

come back again. 260

Come back."

He asked him to get what he needed,

whatever he needed

from the coast.

"Don't tell."

The dogs ran on home.

Why?

The dogs had gone with them many times before.

They were so happy

yo-ho-ho-ho 270

they'd jump up on their hind legs.

People could see them.

The dogs were so happy

people got suspicious

and said, "Why are these dogs so happy?"

Wé du shát teen akaawaneek xá,

"Xwasiteen ax húnxw.

Yan xat yawsikáa.

I gu.aa yáx x'wán,"

280

yóo adaayaká du shát.

"Haadéi kgwagóot.

Aadéi kukgwaháa."

Kookénáa áwé s du jeewú aa.

Ch'áagoodáx áwé wéit'aat kudzitee.

Yisikóo wéit'át kookénáa.

At natí áwé,

de át yaawagás'

tsaa

tsaadáx jidanook áwé ash tuwáa sigóo.

290

Yóo áwé yan ayawsikáa du kék'.

Wé yaakw tsú

du yaagú

"Gaxtookóox.

Héidu á."

Aá ash shukaawajáa anax yeik gugagut yé;

ch'u yeedát áwu á.

Yóo yú ixkéé ku.oo yú Teikweidí,

gán, haa een has akanéek.

"Yóodu áx' wé yatseeneitch kuwsineixi yé;

wéidu á; yáadu á,"

yóodu Ketchikan.

300

Yáadu aa tsú

Yes Bay yóo duwasáakw.

Yees Geey yóo duwasáakw; aatlein héen áwé

yú a kát kaawadáa

yáadu á á.

X'ax'án hásch áwé haa een has akanéek.

Teikweidí xáawé háš áwé yéi s woonei.

Wé shukaadei káa áx' átx wusiteeyi yé áwé.

Aá atoosgeiwú.

Haaw

310

áwé at natí

at natí

áwé áx kux yé

has du káa yán koowatée du yátx'í.

Nás'gináx áwé yatee

wé káax'w

He had nothing to say.
He told his wife, you see,
"I saw my older brother.
He instructed me.
Be brave," 280
he said to his wife
"He will come.
The time will come."
They had a messenger.
They have been around for a long time.
You know what a messenger is.
Kaats' was yearning
to go hunting
for seals,
he wanted to get his hands on seals. 290
This is what he instructed his younger brother.
The boat too,
his boat.
"We will go by boat.
There it is."
Kaats' showed him to where he was coming down;
it's still there today.
The Teikweidí people down south,
see, they told us about it.
"There's where the brown bear saved a person;
there it is; here it is,"
Ketchikan is there. 300
Also this place
called Yes Bay.
It's called Yeas Geey; there's a large river,
the tributary that joins it this way
is here.
X'ax'áan and his group were the ones who told us.
They are the Teikweidí whom this happened to.
That's where their ancestor became a thing of value.
We seined there.
Now, 310
this is where they hunted,
they hunted,
where they paddled,
his children were one winter old.
There were three of them,

xóots.

Hás áyá s'ukkasdúkx has sitee yáa yeedát
hás áwé.

Du yátx'í áwé

lingít áwé

hú du tuwáatx.

Yóo aantkeenée s wakshiyeex' ku.aa.

Áwé át ugootch.

At natí

du kéek'

(whispered line, inaudible)

Ash shukaawajáa wé du shát

wé xóots

"Yóodu á

áa yéi haa kgwatee yé áwé."

Wé xáat

wé xáat héeni

áx' áwé wdudziteen du x'us.eetí áwé.

Kéi wlishóo wé xóots x'us.eetí áwé

yáax kei wlishóo du x'us.eetí.

Ch'a kúnáx yú tléix'.aach áwé tsá wsiteen
k'idéin

aan yaa na.át.

Á anax áwé wdudzikóo

ách áwé du eegáa at wootee xá.

Yá shaawát áwé mistake yéi awsinei

yá du shát yéeyi.

Tléel yéi ngwaneiyéen ágwá.

Áyá yá shaawát aadéi yaawakaayi yé kúnáx wé du
shát yéeyi

wé éek aa.

Ash een yak'éí

wé xóots

wé aawashayi aa.

Ash een tuli.aan

du yátx'í du jeewóo de xá

ash een tuli.aan.

"Tléel du éex x'eetaanéek x'wán wé i shát,"

yóo ash daayaká.

"Aaá"

yóo yaawakaa.

Tléel áx x'eitaan.

Wéit'aa

320

330

340

350

male
 brown bears.
 They are the ones that are called solid rib cage today,
 that's them.
 They are his children, 320
 they are human
 because of him.
 But to people's eyes, though, they are bears.
 He would go there.
 His younger brother
 hunted.
 Kaats' instructed
 his brown bear wife,
 "There it is,
 the place where we will live." 330
 The salmon,
 the salmon river,
 is where her footprints were seen.
 The brown bear footprints lead upward,
 her footprints lead along here.
 Only one person saw them
 clearly,
 he was walking with her.
 That was how they knew.
 That's why it seemed proper, you see. 340
 It was the woman who made a mistake,
 his former wife.
 This wouldn't have happened to him, don't you agree?
 It was because of what the woman said, his former wife
 on the coast.
 The brown bear,
 the one who was his wife,
 was good to him.
 She was kind to him,
 she already had his children, you see, 350
 she was kind to him.
 "Please don't speak to your wife,"
 she said to him.
 "Yes,"
 he said.
 He wouldn't speak to her.
 Those
 seals, lots!

wé tsaa, hé'
 haat awooskooxch.

(Slap!)

Toowú sagú!

360

yá xóots.

Has du éesh.

Sagú áwé

wé tsaa

asagahéinín dáakdei

a x'eis.

Yáat'aa áwé s du x'eis.

Tléel áwé du tuwáa ushgú

a wanáak

ch'a a wanáak

370

áwé áa yéi yatee.

Áwé héen áwé

héen áwé héengaa áwé woogoot Kaats' ku.aa.

Tléel jéalousx ustí wé xóots du yís

ash een tuli.aan.

Ch'al yéi óosh gé wuteeyéen aadéi oosh gé
 ngwateeyi yé dé.

Ch'u tle átx áwé naxwsateeyi át áwé yú.á

yóo áwé dutláakw xá.

Ach áwé kaa x'aya.áxch wéit'át xóots.

Lingít

lingít kusteeyi.

380

Yóo yagútk.

De tsu s woo.aat

at natí

du kéek' hás.

Hé'

daa sá

gaduwaxaayi át.

Áwé héen,

wé héengaa áwé

héen x'é áwé át uwagút; hú ku.aa, Kaats' ku.aa

390

ash yayeet ásiwéi gé wé hán giwé

wé du shát.

Wé anák ux kéi uwatiyi xá.

Dáxnáx áwé yatee du shát,

dáxnáx.

he would bring in by boat.

(Slap)

The brown bears

360

were happy!

Their father.

There was joy

when he wanted to bring the seals

to the beach

for them to eat.

These were for them to eat.

He didn't want to

part from them

to live

370

apart from them.

There was a stream,

a stream where Kaats' went for water.

The brown bear wasn't jealous over him,

she was kind to him.

If only things hadn't happened this way,

how would it have been?

It would have really been something, they say.

That's how it's told, you see.

This is why the brown bears understand humans.

Humans,

the human way of life.

380

Kaats' would go out.

His younger brothers

had gone out again

to hunt.

Lots!

whatever

was for food.

It was water,

it was for water

that he, Kaats', came to the mouth of the stream, 390

but his human wife

was standing there waiting for him, wasn't she?

The one from before he got lost, you see.

He had two wives,

two.

It was the older one

Yá yanwáat áwé
 wé mistake yéi awsinei.
 Ch'á aadéi yéi kgee.oo
 ax sée
 yé á.
 Tle true story áwé.
 Wáa sá yak'éi eewóos'i.
 A tónáx kiudzitee Teikweidi
 xwasikóo k'idéin
 i éesh,
 i léelk'w tsú yé.

400

Yóot uwagút
 héen áyá yaa anas.in.
 Ch'u shóogu du kusteeyi.
 Ax goot ku.aa
 áx goot ku.aa
 wé yatseeneit
 du shát.
 Aadéi óosh gé ngwateeyi yé gé
 ch'u mistake l yoo oosneigi kát wé shaawát xá.
 Héen yaa anas.in.
 "Héidú já'!"

410

yóo ash yawsikaa
 "De koodzée kwshéi yóo gé yak'wudzixaawu át
 awsiteen gé."
 (Ch'a aadéi yéi xat x'akgee.oo.)
 Yóo áwé ash yawsikaa
 "Daadzixaawu át awsiteen,"
 yóo áwé ash daayaká xá.
 Tléel áx x'eitaan.
 Ayá yá aadéi ash yawsikaayi yéich áwé át x'eiwatán.
 "Ha dú!
 Yeisú shí gé ix'akxwaa.aakw héit'aa,"
 yóo yaawakaa.
 Ha.

420

Hóoch' áwé.
 Tléel a xán
 tlél ax ugoot.
 Yáatx áwé tle du een át s kóox; tle at natí
 wé du kéek' hás teen
 at natí.
 Yóo yanshukát du yátx'i

430

who made the mistake.

Please excuse

this,

my daughter.

400

This is a true story.

How good it is that you're asking about it.

Your birth is from Teikweidi,

I know it well,

your father,

your grandmother too.

He left,

carrying water.

His life was the same as before.

But she'd come to him,

410

but she'd come to him,

that brown bear,

his wife.

How would it have been

if the woman hadn't made the mistake, you see.

He was carrying water.

"Hey there, my dear,"

she said to him,

"Isn't it magnificent to see a tiny face with
hair on it?"

(Please excuse my language.)

420

This is what she said to him,

"To see a thing with hair on it,"

is what she said to him, you see.

He wouldn't speak to her.

It was because she said this to him that he
spoke to her.

"You!!

If only I could have coached you on your words, you!"
he said to her.

Now.

That was it.

430

He wasn't with her,

he didn't go there.

From then on, he would go by boat with his
younger brothers to hunt,

to hunt.

But on the beach

wé xóots ku.aa
de s dligéix'.
"Yiják yee éesh
yiják."

Tsaa,
tle anax yeik has lugúkch sagú wéit'át.
Áwé yei uwagút áwé yú.á
áwé yá shí ku.aa yaa kuxligát.
Yá haa daakeitx'éech kwá s ashée nuch.
Déix yeekaadéi dushí
aak'é shí áyú
xóots x'asheeyí.

440

Has aawaják wé s du éesh.
Aagáa áwé áwé altín yú k'atxáan
ka yú goox
kookénaa áwé
k'atxáan
s altín.

450

Yéi áwé kdulneek du x'éidáx.

Du guk.ádi du gúgu yú.á

wé shaawát

du wootsaagáyi; yées káa áwé

at doogú x'óow áwé awdlisík.

Yakawjixít,

ách áwé a yáx has yakashxeet Teikweidí.

460

Wé at yakooxéedayi áwé.

Lingít áwé yú.á.

Hóoch'!

tle agóotx sitee tle wé du xúx.

Has aawaják has du éesh.

Dáakt has uwa.át hás ku.aa.

A xánt hán du xúx

wé át

lingít áwé

s du wakshiyeex'.

470

Ashí wé shí

wé Teikweidéech has ashée nuch.

Kichxáandáx aa

s du dayéen ashí.

Xóots x'asheeyí.

A kát gáax!

A kát gáax.

his bear children
were fully grown.
"Kill your father.
Kill him."

Pleased with the seals, 440
the children would come running down to the beach.
It's said he stepped out of the canoe,
but I have forgotten the song.
But our "outer containers" usually sang it.
It was sung in two ways,
it is a fine song,
the Brown Bear Song.
They killed that father of theirs.
That's when the coward watched
and the slave-- 450
he was a messenger--
and the coward
watched.
That's how it's told from his words.
It's said there were earrings on the ears
of the woman,
she had a cane; she was a young person,
she wore an animal skin on her back tied around
her waist.
She had painted her face,
this is why the Teikweidí paint their faces like
her. 460
It's the animal's face paint.
She was human, they say.
No more!
that husband of hers was mutilated.
They killed their father.
They went back into the forest.
But the animal wife
stood by her husband's body,
she was a human
in their eyes. 470
She sang the cry
sung by the Teikweidí.
The one from Ketchikan,
she sang to them.
The Brown Bear Song.

Aadáx has awlik'úts a jini.

Gaax kíknáx áwé aadéi altsóow yá a daasheeyí
wé du xúx
gaax kíknáx.

She cried to it!

She cried to it.

They had torn his arms off.

She joined them back to his body while singing
this cry

for her husband,

while singing this cry.

480

Sít' Kaa Káx Kana.áa
Kaasgéiy x'éidáx sh kalneek

Gathéeni yóo áwé duwasáakw
wé haa aaní.

Gathéeni,
wé Sít' Eeti Geey.
A áwé á duwa.óo.

Ldakát yéidei xáat ku.aa áwé áx ya.aa.
A káx áwé duwa.óo; wé aanx wududliyéx.

Ldakát yéidei xáat áwu á.
Yak'éiyi xáat áx ya.aayéen.

Áwé ch'u áa yéi kuteeyée áwé
wé hitx'.

10

Tlax keijín yaanax gíwé át udakeen
wé hitx':

yá Kaagwaantaan
ka wé Wooshkeetaan
ka wé Eechhittaán
ka

yá ooháan Chookaneidéex haa sateeyí,
ldakát uhaan áwé awu.á.

Aa yéi haa yatee.

20

A áwé

ch'u wáa yóo tukdatángi sá kwshíwé
wé shaatk' kwá
wooweidi? At t'éit dus.áa.

Glacier Bay History
told by Susie James

The name of it is Gathéeni,
that land of ours.
Gathéeni,
the bay where the glacier was.
It was where people lived.
Salmon of all kinds ran there.
That's why the people lived there;
 they made it a village.
Many kinds of salmon are there.
Good salmon ran there.
It was while people were still living there, 10
the houses:
maybe as many as five houses stood there,
the houses:
the Kaagwaantaan
and the Wooshkeetaan
and the Eechhitta
and
us, those of us who are Chookaneidí,
all of us were there.
We were living there. 20
It was then,
what was she thinking, anyway,
that young girl
at the start of her enrichment?
 She was curtained off.

- Nás'k táakw áwé at t'éi yéi anúkjeen.
 Ach áwé tlax haa shayadahéineen
 yá lingítx ha sateeyí,
 yá haa yádi aadéi tulatíni yé.
 Tle yá nas'gi aa táakw áwé tsá du xúx sák w jee
 jidunaakch
 tle ch'a wé at t'éidáx.
 Shaawát yát áwé du een yéi jidunéiyeen. 30
 Á áwé yéi áwé yéi áwé at t'éit áa; dé déix
 táakw áwé; nas'gi aa táakw áwé a
 kaadéi yaa kunahéin.
 De tlél nalé áwé
 jigaxdunaagi.
 Gaxdushaayi de tlél nalé.
 Á áwé shux'aa gaadi áwé dux'áan.
 Tlé t'éex'
 t'éex' tayeet woo.áayjeen gaat;
 yeedát tlél yéi at utí.
 Á áwé dux'an nuch.
 Dusxuk nuch.
 Á áwé ch'a wáa yoo at koodayáa sá kwshíwé. 40
 Wé shaatk' ku.aa du eedée.
 Teey áwé anax yóot wuduliyéx,
 wé hít k'iyee anax
 teey.
 Á yee áwé áa yéi duwa.óo wé shaatk'.
 Tle yóo naakée áwé s tlél gooháa yú.a.
 Á áwé yá shaax' xoonáx áwé duwatini
 sít' áwé yóo naakéeeeeeeee;
 yeisú yéi googenk'i át áwé.
 Áx wulixáat' yóo naakée.
 Tlax wé héen yikdax tlél duteen; tle yóo
 deikéetx áwé tsá duteen nuch. 50
 Awsikóo ku.aa yú sít' áa yéi teeyí.
 Ach áwé tle akaawagéis
 wé sít'
 "Sít'!
 Geis,
 geis."
 Wé atx'éeshi aawaxayi, a daa x'éeshi áwé tle
 yú keitl jiyáx áwé yá aadéi
 k'astóox; áwé tle ách akoolgéis.
 "Sít'.

One was curtained off for three years.
That is why there were very many of us who are
 Tlingit,
because of how we cared for this child of ours.
Only at the end of the third year her hand
 would be given to her husband
straight from her place of isolation.
A female child was handled this way. 30
That was the way it was, the way she sat
 behind a curtain; it had been two years;
 it was the third year approaching.
It was not long
before she would be released.
It was not long before someone would marry her.
There were the first sockeyes they smoked.
The sockeyes
used to run up under the ice, under the ice;
 it's not that way any more.
It was those they smoked.
They usually dried them.
But just what was happening? 40
That girl and her place.
It was an extension made of cedar bark
behind the house,
cedar bark.
That was where the young girl was kept.
It was said you could clearly see up the bay.
Through the mountains there you could see
 the glacier waaaaaay up the bay;
 it was only a tiny piece
It was hanging there up the bay.
It couldn't be seen much from the river;
 it could only
be seen from way out. 50
But she knew the glacier was there.
That is why she called the glacier
like a dog,
"Glacier,
here,
here."
With that dryfish she had eaten,
 the bones from the sides;
The way you call a dog she was spitting on it;
 she called it like a dog with it.

Geis.

60

Geis.

Geis" yu.a.

Gaat daax'éesheech áwé akoolgéis.Yá teey yee yatx ashoowatán anax áwé.

Áwé tle du kéek'ch áwé yéi yawsikaa

"Dú! wáa sá wé tsu x'ayeeká?"Áwé l ax'adaat tooshtí.

Waa nanéi sáwé tle du tláat at'aa oowagút. "Atlée!

Wáa sá wé x'ayaká ax shátx?"

"Wáa sá yú?

70

Jaa! Jaa!" yóo a daa yaká.

"Tlél eet kaax neegí daak duteech."

"Ha lis'úi. I een yan kakaneek aadéi x'ayaka yé?Sít' áwé akoogéis ax shátx; keitl,

keitl wáa sá kdugéisi ayáx áwé:

tuf! tuf! tuf! tuf! tuf! Aadéi k'astóox wé s'aak

wé gaat s'aagí

tle ách áwé--'sít' geis!

Geis! Geis!

Geis!"

80

gú sá wé tle aadéi kéi awsigix'."

"L keeneegéek! L keeneegéek!"

tle ax akawligéik wé du sée.Keena.áa s'ootaat áwé tsá a xánnáx daak uwagút."Wáa sá wé tsú x'ayeeká?

Daa sákw sáwé tsú akeegéis?

Yisikóo gé i daa ligaas áya? Tlél yéi kaawahayi

aadéi ax sh x'agaaxdudlishuwu yé.Wáa sá wé x'ayeeká? Tlél yéi x'ayeekáak."Aan yóo x'ali.átk.

90

At natéeyi át yanagwéich.

Ch'a yák'wdei áwé yéi sh kawdudlineek

"Wáa sá kaawahayi sít' áyú tlax yéi yaa kana.éin."

Ch'a yóoooooooooooo

naakéedei duwatini át áwé.

Yeedát ku.aa de wé haanaa yaa

akunalséin, aadéi yaa kana.en yé

yóo sh kadulneek.

Haa há.

Du téix't uwatée wé shaawát tlé wé kaa tláa.

Tle tláaaaaaaaaakw áwé yaa kana.éin.

100

Keitl yaa nashíxi

"Glacier.

Here.

60

Here.

Here," she said.

She called it with the sockeye dryfish.

She lifted the cedar bark from there.

Then her younger sister said to her,

"Hey, why are you saying that?"

She ignored what she said.

At one point the little sister

went to tell her mother? "Mother!

Why is my older sister saying that?"

"What's the matter?

70

Sh! Sh!" her mother told her.

"Girls don't bring news from back rooms."

"But wait! Let me tell you first what she's saying.

My older sister's calling the glacier; like a dog,
just like you call a dog:

Ptuh! Ptuh! Ptuh! Ptuh! Ptuh!

She's spitting on the bone,

the sockeye bone,

and using it to say, 'Glacier! Here!

Here! Here!

Here!'

80

Then she threw it up there."

"Don't tell! Don't tell!"

she warned that daughter of hers.

When dawn came that morning she finally went to her.

"What are you saying those things for now?

What are you calling the glacier for?

Don't you know that you can break a taboo?

You shouldn't be saying things
about anything like that.

Why were you saying those things?

Don't you say them again."

She talked to her.

90

Hunters would go up there by boat.

Suddenly people said,

"What's wrong with the glacier? It's growing so much!"

They used to see it w-a-a-a-a-y
up the bay.

But now it was near, getting closer,

the way it was moving,

people said.

kayáanax áyu dulyaakw yóo kdunéek,
aadéi yaa kana.ein yé.

Ha áyú akoolxéitl' déin koowanéi.
Yá tléix' táakw yándeí yaa shagahéek áwé
yéi sh kawdudlineek.
Sít'k'i T'ooch' áwé ch'u ch'áakwdax áa yéi yatee.
Sít'k'i T'ooch' yóo duwasáagu yé.
"De wé Sít'k'i T'ooch' áwé de a tóodei yaa kandayein.
De wé yées aa tóodei de yaa kundayein,"
yóo áwé sh kadulneek.

"Haa há.

110

Wáa sá yá? Wáa sá yá at gugatée?"
Atóox' ldakát wé Sít' Eeti Geey áwé wshil'úx'.
K'é yóo mink kawduhéeni tle yéi áyú yatee,
yóo áyú kdunéek.

Yú diyée

yá l'éiw tóox yaa kana.ein aa, áyú yéi kaaxát.
Yóo yú kindei dagátch yóo héen takaanáx.
Haat yáx kuwanéekw yóo x'óol' kindei dagátch.
Wé sít' áx yaa kana.en yé áwé yéi kaaxát.
Yóo mingi yáx kawduwahéen yú s'é.

S'é áyú ch'u tle mink kawduhéeni yáx yatee wé. 120

Aagáa áwé dawóotl déin koowanei.
Wáa sá yóo? Tléi aadéi kúxdei yóo naxdudzineiyi yé.

Aagáa áwé tle

atshi has awliyex tle wé

tlagoo káax'u ku.aa.

Naanaa Hít áwé nándeí la.áa.

Naanaa Hít.

Wé i aat

gwál yé tlél i een yoo akoolneekk
wé Kaaxwaan.

130

Has du kahidi áwé nándeí la.áa.

A neeyaadéi áwé la.áa haa aayí

Xinaa Hít á.

Yóo duwasáakw aagáa

Xinaa Hít á

yóo áwé duwasáakw haa aayí aagáa.

Yáadei áwé

shayadihéin hitx'.

A t'áax áwé tsu aa kdlixwás'.

Shayadahéin wé ku.oo.

140

Oh, no.
 It pierced the heart of that woman,
 the mother of the girl.
 It was now growing fa-a-a-a-st. 100
 They said the way it was moving,
 the way it was growing, was faster
 than a running dog.

Then people became afraid.
 It was when the year was becoming full
 people said.
 It was Little Black Glacier that was there from
 long ago.
 The place called Little Black Glacier.
 "Little Black Glacier is already
 disappearing into the other one.
 It is already disappearing into the new one,"
 is what people said.

"Oh, no. 110
 What's happening? What's going
 to happen to the people?"
 At the same time Glacier Bay was murky.
 People said it was like diluted milk.
 Down there
 the one growing through the sand behaved that way.
 It was churning up from the bottom of the bay.
 Whirlpools churned over to the surface like the tide.
 Where the glacier was moving, it behaved that way.
 The clay was like diluted milk,
 The clay there was just like diluted milk. 120
 This was when people became frightened.

Why was it? Wasn't there any way to stop it?
 That was when
 they made the songs then,
 those people of long ago.
 Naanaa Hit stood there,
 Naanaa Hit.
 Your paternal aunt
Kaaxwaan
 has probably told this to you. 130
 Their clan house stood up the river.
 Next to it stood ours,
 Xinaa Hit indeed.
 Its name then was

Aagáa áwé tle
 du tláa een akanéek
 Shaawatséek' een áwé akanéek,
 "X'ayaakuwdligadi yáx áwé yatee i dachxán" yóo
 ayawsikaa.

"Yóo sít' áwé akaawagéis.

Áwé de yaa haa kunalséin áwé aadéi,
 aadéi yaa kana.en yé.

Tle keitl yaa nashixi yáx áwé akana.éin.

Tle keitl yaa nashixi yáx.

Tlax tlél tsu aadéi a jeetx at koongaanoogu yé

150

yóo aadéi yaa kana.en yé yú sít'"

yóo áwé adaayaká wé du tláa.

Aagáa áwé hú ku.aa yéi yaawakaa

"Aaa,

tle ch'u kunaliyéix' yándeí yaa yeegané tle,

tle ch'u kunaliyéix' yandeí yaa yeegané.

Aadéi yee guxdakel' yé.

Yee toowóoch yándeí yaa ksané.

Aaa.

Yá ax dachxánk' x'ayaakuwulgáadi

160

xát áwé du eetéex

xát áwé du eetéex.

Yá ax tlaa káak hás hídí ch'a ayeex' yéi xat gugatée.

Ax tlaa káak hás hídí

ch'a ayeex' yéi xat gugatée.

Tléel ayeetx yaakw yídei kkwagoot.

Yá ax dachxánk' kwá yées shaawát áyá.

At yátx'i du jeedáx yéi kukgwastée.

Hú ku.aa du een yaakw yídei gaxyi.áat.

Xát kwá ch'a yá ax káak hás hídí tin

yóo xat kakgwatée."

170

Tle yóo áwé adaayaká wé du sée.

Aagáa áwé

yéi adaayaká "Dú! Wáa sá tsú x'ayeeká?

Daat yís sáyú ch'a yáax' yéi i ngatée? Wa.é tsú,

wa.é xáa tsú haa een." "Tléik'

Tléel yee een.

Tléel yee een yáatx kukkwateen.

Aaa!

Yá

ax tlaa káak hás hídí

ch'a aan yoo xat kakgwatée,"

180

Xinaa Hít, indeed,
that was the name of ours then.
There were many
other houses.
And there was a row of houses behind these too.
There were many people there. 140
That's when
the mother of the girl told her mother,
told Shaawatséek'.
"It seems your granddaughter has
broken a taboo," she told her.
"She called that glacier.
Now it's nearly on top of us, the way
the way it's growing.
It's growing like a running dog.
It's like a running dog.
There's no way to get away from it 150
the way the glacier has been growing,"
she said to her mother.
That's when her mother said,
"Yes,
then just prepare ahead of time, then,
then just prepare ahead of time.
The place you will escape to:
prepare it in your minds.
Yes!
This little granddaughter of mine
that broke the taboo, 160
I will take her place,
I will take her place.
I will stay in my mother's maternal uncles' house.
I will simply stay
in my mother's maternal uncle's house.
I will not leave to go to the boats.
But this granddaughter of mine is a young woman.
Children will be born from her.
So you will take her aboard with you.
But whatever happens to my maternal uncles'
house will happen to me." 170
That's what she said to her daughter.
That's when
she replied, "Hey! What are you saying?
Why should you stay behind? You too,
you'll go with us too." "No!

yóo áwé x'ayaká
 Shaawatséek' ku.aa.
 Kaasteen ku.aa wé yaakw yikdei."
 (Áwé tle yóo áwé shandutlékwch sh kalneegéech.
Xáach aadéi xwasikuwu yé; aadéi
xa.áxji yé; áyá ayáx kaxlanik
 nuch.

Yá yax has yawdlishán ax léelk'u hás
 has du káx' ax daa aawadaak,
 has du x'éidáx áwé
 kaxanéek.)

190

Aagáa áwé
 yéi yawakaa hú ku.aa
 yú kaa tláa
 du xúx teen akanéek
 "Yóo áwé x'ayaká ax tláa ka yóo, ka yóo."
 Aagáa áwé wé kaa káak ku.aa
 shí alyéix.
 Shí alyéix.
 Akoo.aakw wé shí
 alyéixi.

200

Naanaa Hítdei woogoot.
 Tle tsu ch'u áx' áwé tle tsu
 yéi ayawsikaa
 áaa

Kaanaxduwóos'
 ch'áagu aayí,
 "Shí áyá xlayéix.
 Wáa sá kwshí gé i k_gwatée wa.é tsú gé
 shí ilayéxni?
Tlax ch'as tlax l daa sá haa x'éidei
koonaxduneek

210

yáadax gunayéi
 haa dakél'ni."
 "Yak'éi" tle yóo yaawakaa, "yak'é
 Daa yóo tuxaatangi át áwé.
 Daa yóo tuxaatánk.
 Yándeí kkwasanéi"
 yóo áwé ash yawsikaa.
 "A káax' áwé tle
 kaydachák.

Kaydachák." Desgwach wé
 wé Aax'w Xoo t'ikáwu; desgwach.

220

I am not going with you.
 I won't leave here with you.
 Yes!
 What happens to this,
 my mother's maternal uncles' house will happen to
 me," 180
 is what
 Shaawatséek' said.
 "But Kaasteen will go in the boat."
 (It's usually switched by story tellers.
 This is the way I know the story,
 the way I heard it; this is how
 I tell it.
 My maternal grandfathers, those who were already aged
 when I first became aware of them,
 I'm telling it
 from their lips.) 190
 That's when
 the mother of the girl
 said,
 telling her husband,
 "My mother is saying such and such."
 That's when the maternal uncle
 was composing a song.
 He was composing a song.
 He was trying to compose
 a song. 200
 He went over to Naanaa Hít.
 This was where
 he said
 yes
 to Kaanaxduwóos',
 the one of long ago,
 "I am composing a song.
 How would it be if you
 compose a song too?
 It wouldn't be right if there might
 not be anything heard from us 210
 when we begin
 our escape from here."
 "Fine!" he said. "Good.
 That's what I've been thinking about.
 I've been thinking about it.
 I will compose one,"

De wé Aax'w

Xoo duwasáagu yé de a t'ikáwu áwé
wé sít'.

Aadéi yaa kana.en yé.

Ch'u tle ch'u tle yasatgi át áyu ayaawadlaak.

Aadéi yaa kana.en yé yú sít.

Aagáa áwé

tle has kawdichák.

Daa sá kwshíwé kducháak

230

wé yaakw yíkdei?

Yaakw yíkdei kawduwa.aakw

dulnáax'u yaakw yíkdei.

Ch'u tle wé aan yaká yaa kunaséini wé

wé Aax'w Xoo t'iká,

aagáa áwé wé héen ku.aa ch'u tle yóo

kíndei shakdakudli yáx kuwaneekw.

Aagáa áwé kaa tóox yei kunatéen; aagáa áwé

tle ldkát wé aan áwé át wuduwxoon tle.

Tle yakwkáa yándeí yaa kunanein de,

de yakwkáa yándeí yaa kunanein.

240

Aagáa yakwkáa yan kunéi áwé

wé hú ku.aa tlél du tuwáa ushgú yaakw yíkdei wugoodi

wé kaa léelk'w.

"Ax dachxánk' yaakw yíkdei du een nay.á.

Wé Kaasteen yaakw yídei du een nay.á.

Xát ku.aa ch'a yáax'

yá ax léelk'w hás hídí ax tlaa káak hás hídí teen

yóo xat kakgwatée" yóo áwé x'ayaká.

Ach áwé tle yaakw yídei du náx gunayéi aawa.át.

De shakastíx'i áwé yaakw.

Naanaa Hítnáx aa kéi kawduwashée wé shí.

250

First Song

Eehee iyaa

eehee yéi hei yaa

yéi aalaa hei yaahaa

ei hei hayoo oo

aalaa iyaa aa laa

Ax aali

gushei, hei yaa

yéi aalaa hei yaa aa

he said to him.

"As soon as I'm done,
you pack.

you pack." Soon

220

it was reaching the outside of Aax'w Xoo; soon.

The glacier

was outside the place called

Aax'w Xoo.

How swiftly it was growing.

It was even, even faster than anything.

How swiftly the glacier was growing,

This was when

they packed.

I wonder what they packed

230

into the boats?

Into the boats they worked at

lifting their packs, into the boats.

When it was nearing the front of the village

on the outside of Aax'w Xoo,

then the water behaved just like

it was churning up in large chunks.

That's when people became frightened;

That's when the whole village

began to get ready then.

Then they were getting ready in the boats,

they were getting ready in the boats.

240

Then, when they were ready in the boats

that grandmother

didn't want to go aboard.

"Take my little granddaughter aboard with you.

Take Kaasteen aboard with you.

But I will just stay here.

Whatever happens to my grandparents' house,

to my mother's maternal uncles' house

will happen to me," she said.

That is why they began boarding the boats without her.

They were already anchored in the bay.

They began singing the song from Naanaa Hit.

250

First Song

Eehee iyaa

eehee yei hei yaa

yei aalaa hei yaahaa

yei hei hayoo ooo
aalaa iyaa aa haaa

Ax hidi,
gushei, hei yaa
yei aalaa hei yaahaa
yei hei hayoo ooo
aalaa iyaa aa haaa

Hwee-e-e-e-e-e. Gaax a.

Second Song
(sung twice)

Ishaan gushei hei
ax aani hee
i shaan gushei, hei
ax aani hee
dinak yaa kxagoot aa
hee hee hee hee
ahaa haa haa haa
yee hee hee hee
ahaa haa haaa
yee hee yaa hee hee.

Ishaan gushei hei
ax hidi hee
ishaan gushei hei
ax hidi hee
dinak yaa kxaakoox, aa
hee hee hee hee
ahaa haa haa haaa
yee hee hee hee
ahaa haa haa
yee hee yaa hee.

Gaax aa...
Gaax daa sheeyí áyá.

ei hei hayoo oo
aalaa iyaa aa laa

My land
will I ever....
yei aalaa hei yaa aa
yei hei hayoo ooo
aalaa iyaa aa haaa

My house
will I ever....
yei aalaa hei yaahaa
yei hei hayoo ooo
aalaa iyaa aa haaa

Hwee-e-e-e-e-e. This is a cry.

Second Song
(sung twice)

Won't my land
be pitiful
Won't my land
be pitiful
when I leave on foot?
hee hee hee hee
ahaa haa haa haa
yee hee hee hee
ahaa haa haaa
yee hee yaa hee hee.

Won't my house
be pitiful
won't my house
be pitiful
when I leave by boat?
hee hee hee hee
ahaa haa haa haaa
yee hee hee hee
ahaa haa haa
yee hee yaa hee.

This is a cry.
This is a song for the cry.

Sít' Kaa Káx Kana.áa
Kooteen x'édáx sh kalneek

Yáa yeedát aadéi gunéi sh kakkwalnik yé
yáa yagiyee.

Haa,

shux'áanáx,

aadéi yoo haa kudiyeigi yé
yá Glacier Bay.

Aadéi áx' yoo haa kawdiyayi yé.

Haa xoodáx áyá yá shatkátsk'u
Chookaneidí.

A áyá

ts'itskw áyá

awsiwát.

Yéi duwasáakw

(tlax ch'u short cut áyá oosáaych)

ts'itskw.

Ts'ats'éé yoo áhé duwasáakw, yá

yei kwdzigéi

héen xukát kanashinch.

A áyá

a k'wát'i áyá tle

tle a tóonáx yóot wugoodí áyá;

tle awsineix yá shaatk'átsk'ooch.

Tle yéi a daayakáa nooch.

Tle a jikgwanaagí áwé yaak latséen.

Tle a jikgwanaagí áwé tle yéi ayanaskéich,

10

20

Glacier Bay History
told by Amy Marvin

Now this is the way I will begin telling the story
today.

Now,

at the beginning
of how things happened to us
at Glacier Bay.
the way things happened to us there.
This little girl was one of us
Chookaneidí.

It was she 10
who raised
the bird.

Its name was
(she would shorten up the name)
ts'itskw.
Ts'ats'ée was its full name; these
tiny ones
that swim on the sea.

It was when 20
it came
out of its egg this little girl saved it.
She would say to it
as she was letting it go when it got strong,
as she was letting it go she would say to it,

"Tlél naali yéidei yoo i gútgook.
 Tlél naali yéidei yoo i gútgook; kut kéi
 i guxlas'éés.
 Chookaneidí áyá uháan.
 Chookaneidí áyá uháan; kut kéi i kkwagéex'.
 Tle ch'ayóok',
 tle ch'ayóok, haagú."
 Yá "Chookaneidí" tle du sháan tóonáx neil
 yaawdigíx giyá yá ts'ats'éé ku.aa.

30

Yáax' áwé tle
 tle du xáni kuxkoodayáaych tle.
 Tle yéi áwé tle ash éex toowadaa.
 A áyá yá
 áa wdzixeet,
 áx'.
 Tlákw woosh eetéex yaa gasxítch áx'.

Aagáa áyá
 tle yéi s x'ayaká

40

"Chóoooooooo-
 kaneidí."
 Yaakw áa awusteeni tle yéi has x'ayaká, "Chóooooo-
 kaneidí."

Has k'asagóo nooch.
 Ch'u yeedádidéi yéi s x'ayaká.
 A tsú aan haa x'éix akdudliyáakw.
 Yéi duwasaakw wé shaatk'átsk'u kwá Shkwáx'.
 Shkwáx'

yéi áhé duwasáakw.
 Hú áyá yá ts'itskw awsiwát.

50

Haa.
 Aadáx
 k'e aadéi haa kandayáayi
 aadéi át shushatin yé.

Yáax' áyá
 du éet koowaháa
 yá shaatk'.
 Yées

yées
 at t'éit dus.áa.
 Yáa yagiye yéi wduwasáakw teenager.
 Áx áyá wsitee yá shaatk'.
 Kaasteen.

60

"Don't go too far.
Don't go too far; you might blow away.
We are Chookaneidí.
We are Chookaneidí; I might lose you
So come back right away,
right away." 30
Maybe it was "Chookaneidí" that stuck
in the mind of the bird.
Here it would
come back to her then.
This was how it got used to her.
It was this bird
that multiplied
there.
They multiply one generation after another over there.
It was then
they would say 40
"Chooooo-
kaneidí."
When they saw a boat they would say "Chooooo-
kaneidí."
They're fun to listen to.
They say this even now.
People don't believe us when we tell this either.
The name of this little girl was Shkwáx'.
Shkwáx'
was her name. 50
She is the one who raised the bird.
Well,
from there
look at what's been happening to us,
to where this has led us.

Now
the time had come
for this young woman.
Very young
newly 60
put in confinement.
Today she would be called teenager.
This is what this young girl was.
Kaasteen.
This was when

Aagáa áyá
 dus.áa.
 Tléel yú neil.
 Tle yá hít
 tóonáx áwé.
 Eet kuxdusteech. 70
 Yáa yeedadi kusteeyi yáx áyú at yatee.
 Tléel yú neilnax.áa kawuhá yú yéi kawdiyayi káa.
 Tle yá hít tóonáx áwé
 du daakahídi dulyeíxch.
 Aagáa áwé
kuwduwa.éex'.
Kuwduwa.éex' áwé yoo at kuwateek.
 Aadéi áwé tle hóoch'
 tle ldakát ku.éex'dei yaa kukandak'it'.
 Yá shaatk' du tláa ku.aa áwé 80
 tle ash xánt uwagút.
 Gaat yuwaax'éeshi áwé tle ash jeet yéi awsinéi.
 "Ná."
 Yá shaatk'átsk'u kwá gwál nas'gidooshú táakw
 yá shaatk'átsk'u.
 Áyá du tláa du éex tuwsitee tlél du tuwáa ushgú.
 Tléel public-déi kaa yátx'i yóo jidul.átgin
 aagáa yú gaaw
 woosh yáa awudané kát.
 Aadéi at téeyi yé.
 Tléel kaa yátx'i 90
 ch'a baby tsú tlél át yóo koodujélk.
 Áwé du séek' éex áwé tuwsitee yá shaawát.
 A áwe
 da.áak.
 Du da.aagi daak aawatán.
 Da.áak.
 Hóoch'! Tléel koodakáatk'.
 Áwé tle yá shaawátx wusiteeyi aa xándei áwé
 wjixeex yá shaatk'átsk'u ku.aa.
 Tle a xánt ish~~k~~ák.
 Axá wé atx'éeshi. 100
 Wé Kaasteen.
 Alwáal'.
 Ch'a yák'udáx áwé yínde*i* yóo wdzigeet.
 Aagáa áwé tle kéi ashooowa.áx.
 Tle yáanáx áwé alshát yú.á wé atx'éeshi.

they had her sit.
Not in the house.
But in an extension
of the house.
A room would be made. 70
It was like the bedrooms of today.
Someone who was in this condition would not be
allowed inside the main house.
They would build a room for her
extending from the main house.
At the same time
there was a feast.
A feast was being held.
Everybody was gone,
everyone had gone to the feast.
But this young girl's mother 80
went to see her.
She gave her some sockeye strips.
"Here."
There was another little girl,
a little girl maybe 8 years old.
Her mother didn't want to leave her.
People didn't take their children out in public
in those days
because they respected one another.
This is how things were.
People didn't take children 90
even the babies.
This woman didn't want to leave her little girl.
She was weaving
a basket.
She brought her weaving out.
She wove.
They were all gone! It was deserted.
Then the little girl ran in by the one
who had become a woman.
She sat with her.
Kaasteen 100
was eating the dryfish.
She broke them.
All of a sudden she bent down.
This is when she lifted the edge of her wall.
They say she held the dryfish out with one hand.

Tle yéi áwé áa yaa yawdzi.aa.

Tle aadéi yaa akananik yé áyú

yú shaatk'átsk'u du tláa een.

"Néi!

Sit'!

Geis, geis, geis, geis, geis.

110

Néi!

Sit'!

Geis, geis, geis, geis, geis, geis.

Néi!

Sit'!

Geis, geis, geis, geis, geis!"

Tle áx áwé ashoowa.aax.

Tle du yáa kut wunei yú shaatk'átsk'u.

Ach áwé tle wdigoot; tle du tlaa xáni daak

wujixix.

"Atléi!

120

Waa sáyú x'ayaká?"

'Néi!

Sit'!

Geis geis geis.'

Tle nas'gidahéen yéi yawakaa.

Atléi!

Nas'gidahéen tle yéi yaawakaa."

"Dáa! Júk!

Ldakát yéidei yaa yagakéich,"

tle yóo áwé ayawsikaa du séek'.

130

Yá shaawát áyá witless-x wusitee.

Yá du séek' teen neili wukeiyi

shaawát áyá witless-x wusitee

du daat

yá Kaasteen daat.

Ach áyá

ch'u shóogu áx yaa ktoonikji yé.

Tléi ch'a yeisú.

Áyá wóosht kawdujeil yá sh kalneek.

Tle aadéi yaa kandulnik yé áyá.

Ax léelk'w,

140

ax tláa,

ax éesh,

tle has wuwáadi áyá kutx has shoowaxeex.

Ach áyá tlél

a wanáakx áyá yaa koonaxlanik ax toowóoch;

Then she bent down that way.
This is how the little girl told it to her mother.
"Hey,
glacier!
Here, here, here, here, here. 110
Hey,
glacier!
Here, here, here, here, here, here."
Hey,
glacier!
here, here, here, here, here.
Then she lowered the wall.
The little girl was surprised by this.
That was why she got up; she ran out by her mother.
"Mom! 120
Why is she saying this?
'Hey,
glacier!
Here, here, here.'
Three times she said this.
Mom!
Three times she said this."
"Don't say that! Go away!
You're always saying things,"
she said to her little daughter. 130
This woman was the witness.
This one who stayed home with her
 little daughter was the witness
about her,
about Kaasteen.
This is why
we tell it the same way.
We didn't just
toss this story together.
This is the way it's told.
My grandmother, 140
my mother,
my father,
were very old when they died.
This is why I don't
deviate when I tell it; I tell it exactly right.
At that time
the ice

kunáx ayáx áyá yaa kanaxlaník.

Aagáa áwé

tlél yú díkéenáx áwé gunayéi shayawuxaash
yá t'éex'.

Diyéenáx áwé,

diyéenáx áwé gunayéi yawdigích.

150

Ach áwé tlél wuduskú.

Hél aadóoch sá wuskú.

Tle ch'a yák'wdáx áwé yá a kát aawa.aadi aa aan
a kat'óott uwagás'.

Wáa sáyá tle kawdzinét yá aan?

Wáa sáyá?

Yoo aan ka.áx áwé tle wduwajee; tlél yéi kooshtú.

Tsu a yinaadéi aa,

tsu a yinaadéi aa.

Wáa sáyá tlél tliyéi yéi uteex.

160

Tle ásiwéi gé, tle tláakw ásiwéi gé woosh

t'ikaadéi yaa yandagích yá t'éex'.

Ach áwé déi

woosh xánt wuduwa.át.

"Wáa sáyá at kawdiyaa?

Cha ch'a tléix' dahéen xaa yá.

Wáa sáyá?

Tléik' á,

tlé yoo aan ka.á gwáa yáa gé?

Tle ch'as a tóodei áyá yaa aa natéen."

Tle tsu tlél yéi kuwustóo.

170

Tle tsu yéi woonei.

Yáax' áwé tsá déi, yéi yaawakaa wé shaawát,

"Aatlein át áwé! Yú eetkát aa aa áwé.

Yú atx'éeshi teen akaawageis."

Goot'á sáwé sít' áwu á?

Tléi sít' aadéi duteen.

A áwé a saayi a jeet aawatée yá kaasteench

ku.aa; yú "sít'" yóo aawasaa.

Daa sáyú yéi ayasáakw?

Yéi gugéink' áwé áx wulixáat'i át áwé.

Áwé tle saa a jeet aawatée.

180

Ach áwé tle yaa koosgéix'i kwá

tle woosh xánt wudi.át.

"Oh!

Tléi ásiwé á yáx yawukaa."

Daa wligaasi káa xá,

didn't begin advancing from the top.
It began advancing from the bottom,
from the bottom. 150
That was why no one knew.
Not one person knew.
All of a sudden it struck
the middle of the land that people were living on.
Why was the land shaking?
Why was it?
People thought it was an earthquake;
it didn't bother anyone.
Then another one,
then another one.
Why didn't it quit? 160
Here it was the ice crushing against
itself and moving in.
That was why
they finally gathered together.
"What's happening?
It should happen just once.
Why is this?
Oh no!
It wasn't an earthquake, was it?
It's becoming stronger."
The people forgot about it again. 170
Then it happened again.
Here this woman finally said
"Oh dear! It's the one sitting in the room.
She called it with dryfish like a dog."
Where was the glacier?
There wasn't a glacier to be seen.
But that was what Kaasteen
gave a name to; she named it "sit'."
What was it she named this?
There was a little piece stuck there.
That was what she gave a name to. 180
That was why the people who were wise gathered then.
"Oh!
I guess she said a bad thing."
When a person who is ritually unclean, you see,
mistakenly does something,
it turns bad.
That's the reason,

- daa sá mistake-déin awsinei,
 tlél áyáx utí.
 Tle yéi áwé,
 tle yéi áwé
 tle woosh xángaa wduwa.aat.
 Oh, x'ayaakuwdligát ásiwé 190
 mistake-déin ásiwé yóot x'awditán a daax'.
 Haahá.
 Tle woosh kanax áwé kéi kukdak'it'ch.
 Tle woosh kanax áwé kéi kukdak'it'ch.
 Yax at gaku dawóotl yáx yaa at nanein kaa
 aani áwé; kaa neili áwé át akéen.
 Áwé a kaa yaa at kandaxíl'.
 Tle tlél yei ushtú wé shaawát ku.a.
 Tle giyáa du tóodei de yaa nagút ch'a tlákw.
 Du káx áyú,
 du káx áyú yéi yan kawdiyáa yú sít'. 200
 Aadéi aawaxooxu yé yáx.
 Yáax' áwé yéi kuyaawakaa,
 "X'ayaakuwdligát ásiwé.
 Góok,
 at gaxduxoon dé yáadáx."
 Tléi áwé gaa yaa unashtéen.
 Ch'u tle yándeí yóo aa sixíxk de, wé hit
 aadéi kei latsinji yé; yú
 (Slap!)
 woosh t'ikaadéi
 dagatji yáx kuwanóok. 210
 (Slap!)
 Yú t'éex' aadéi, aadéi litseeni yé.
 Tle áwé tle wdudzikóo.
 Yá t'éex'ch ásiwéi gé yaa kukanashít' gé.
 Yaa akanalshít' áwé; yá aan áwé yaa akanalshít'.
 Aagáa áwé yéi kuyaawakaa, "Góok!
 Góok! Góok! Góok!
 Góok!
 Naa gaxlagáas'i dé.
 Góok!
 Naa gaxlagáas'.
 Tléi áyá gaa wushtee. 220
 Tléi áyá gaa wushtee."
 Aagáa áwé tle yéi kuyaawakaa.
 "Góok, at gaxtooxoon.

that's the reason
they gathered together.
Oh, she violated a taboo, didn't she? 190
I guess she mistakenly said things about the ice.
Oh, no.
They kept gathering.
They kept gathering.
They were really troubled by the way
 things were turning out on their land;
 people stayed in their homes.
It was becoming troublesome too.
But the young girl wasn't bothered by this anymore.
Perhaps it was changing her every moment.
It was because of her,
the glacier was doing this because of her. 200
Because of the way she called it over.
Here they said
"I guess she broke a taboo, didn't she?
Quick!
Let's get ready to get out."
Things weren't turning out right.
The house was already falling over on its side
from how strong the ice was getting.
 (Slap!)
It was was behaving
like it was crushing against itself, 210
 (Slap!)
how strong the ice was.
And they knew.
It was the ice pushing the people, wasn't it?
It was pushing; it was pushing the village along.
This was when people said, "Quick!
 Quick! Quick! Quick!
Quick.
Let's move the people.
Quick!
Move the people.
It isn't right. 220
It isn't right."
This was when they said,
"Quick! Let's pack.
Her too.
It's ok to take the one who broke the taboo; it's ok.

Hú tsú,
gaa yatee wé x'ayaakuwdligadi aa; gaa yatee
yaax gaagagoot!
Yaax gaagagoot."
 Woosh daa tuwudzinóokw xá.
 Hél aadéi áa jeexduwanaagi yé; yées shaawát áwé,
 yées shaatk'.
 Aaa, yax at gwakú, "at x'aakeidi sákw áwé,
 dus.áa."
 Áwé yéi yan kawdiyáa.
 Aagáa áwé tle yéi kuyaawakaa
 "Ha ch'a tlél wáa sá utí yaax wugoodí.
Yaax gaagagoot."
 Ach áwé tle x'awduwawóos', ch'a yóonáx.
 "Dé kéi at gaxduxóon áyá.
 Góok,
 i daa.ádi k'idéin.
 K'idéin."
 "Tléik',
 tlél yaax yéi kkwagoot."
 Tláv'!
 Tláakw áwé kée yóo x'eiwanei.
 " 'Tléi yaax yéi kgwagoot,' yú.á
 wé x'ayaakuwdligadi aa.
 Tléi du tuwáa ushgú yaax wugoodi yú.á."
 Haahá!
 Tle guneitkanaayéet shuwjixín.
 "Wéit'aa du aat aadéi ngagoodí
 du aat; góok, góok, góok."
 Héináx.á kwá at wuduwaxoon; x'óol' yáx at
 yatee de.
 Tle tlákw áyá kawdzinét,
 tlákw áwé kawdzinét; adawóotl yáx at yatee de.
 Yeedadi aayí óoxjaa yáx gíyú.
 Tle kulixéitlshán aadéi yaa kanaxat yé.
 A sóox áwé.
 "Aaa, yóo kawuhaayí, ka yóo kudayéini kálk'w
ax éek' sée
 yóo kudayéini, ha
 góok
 at gaxoon,
 at gaxoon!
 Eesháan i tláa i éesh eesháan."

230

240

250

260

Let her come aboard.

Let her come aboard."

People used to cherish each other, you see.

There was no way they could have

left her there; she was a young woman
a young girl.

230

Yes, like the saying, "they had her sitting for
seed."

This is when this happened to her.

This was when people said,

"There's nothing wrong with her coming aboard.

Let her come aboard."

That was why they asked her, indirectly,

"People will be getting ready now.

Quick!

Fix your clothes.

Fix them."

240

"No!

I won't go aboard."

Oh no!

Her words spread quickly.

"She said, 'I won't go aboard,'

the one who broke the taboo.

She said she doesn't want to go aboard."

Oh, no.

Then it came to the opposite groups.

"This paternal aunt of hers should go to her,
her father's sister; Quick, quick, quick."

250

On that side of the village people were packing;

it was already like a whirlpool.

The village was trembling constantly,

trembling constantly; it was as if

they were expecting disaster.

Perhaps it was like the storm we just had.

It was very frightening the way things were.

They were trying to beat it.

"Yes, because it is like this, and

because it is this way, my niece,
my brother's daughter

because things are this way, now,

let's go,

260

pack,

pack!

Du een yoo x'adudli.átk.

"Tléik'!

Tléik'!

Tlél yaax yéi kkwagoot.

Tlél yaax yéi kkwagoot.

Ch'a wáa yeikuwáat'dei sáyá

ax yáa yéi kgwatée yá aadéi yaxwaakaayi yé." 270

Tlél oosháak.

"Ch'a wáa yeikuwáat'dei sáyá ax yáa yéi kgwatée.

Aadéi yaxwaakaayi yé; ách áwé

tlél yaax yéi kkwagoot; tlél yéi kgwatée."

Ach áwé déi du x'ayáax kaa taawahaa.

Ach áwé yei kuyaawakaa

"Góok!

Yáat'át ku.aa déi

du xándeí.

Hél aadéi ch'a yéi jixduwanaagi yé. 280

Aaa,

góok!"

Tle gunayéi yaawaxíx.

Daa sáyá yatsáagu yáx yateeyi át áwé,

aan du xándeí gunayéi aawa.át

du aat hás

ldakát

tle yá uhaan hás teen

du xándeí

du atxaayí sákw. 290

"Kaasteen x'éidei!

Kaasteen x'éidei!"

Tle yéi áwé

daa sáyá

ash gwalit' áayi át.

Yá daa sá dujáxí tle dusxóok

yá a doogú.

Tle x'óowx daxdulyéix.

Tle á áwé tle; "Kaasteen kaadéi!

(Kaasteen kaadéi!)

Kaasteen x'éidei!

(Kaasteen x'éidei!)

Kaasteen kaadéi!" 300

Tle yéi áwé.

tle du nák ayadu.átx tle.

Haa,

Pity your mother, take pity on your father."

They begged her.

"No!

No!

I won't go aboard.

I won't go aboard.

What I said

will stain my face forever."

270

She didn't deny it.

What I said will stain my face

forever; this is why

I won't go aboard; it won't happen.

That was why they gave up on her.

That was why they said

"Let's go!

But let's take these things

to her.

We can't just leave her this way.

280

Yes.

Let's go!"

It began to happen.

They began going to her

with things that would keep,

her paternal aunts,

all of them,

with all of us,

going to her

with things for her food.

290

"For Kaasteen to eat!

For Kaasteen to eat!"

In this way they brought

whatever

might keep her warm,

the skins

of whatever was killed and dried.

They were made into robes.

These, "For Kaasteen!"

("For Kaasteen!")

300

"For Kaasteen to eat!"

("For Kaasteen to eat!")

"For Kaasteen!"

In this way

they turned then and left her.

ach áwé tle kaa x'éí yéi wootee
 tle ch'a wáa yeikuwáat'dei sáyá kaa x'éí yéi yatee
kaa toowú asinóogu káa tle du kaadéi at dujáxx.

Cha ch'a a itdáxx tsá kaa toowú

kei klatseench.

310

Ka "du x'éidei," yóo tsú yoo kuwaakéik.

Cha ch'a du x'éidáxx áwé tsá goot aa naa jeex dutee
 du x'éit kuxda.oot.

Aagáa áwé du x'éit kooda.óowch

yá kaa toowú asinéegu kaa xooní.

Yú guneitkanaayéech gawdasháadi áwé hóoch tsú
 tle axá.

Ach áyá "koo.éex'" yóo at tuwasáakw.

Koo.éex' ya yagaxíxch

haa toowú neegu sh tóodáxx kei xtudateeyít.

Cha ch'a yóo guneitkanaayí jeet wuteeyí

320

yá, daa sá yan wutuwashadi át,

cha ch'a hú du x'éit kuwda.ooowú wtusakoowú; cha

ch'a á áwé tsá haa tuwunágux yaa ksateech.

Du éenax

yá Kaasteen.

Ka daa sá wtuwajagi át

ha Kaasteen kaadéi

guneitkanaayí jeet wutooteeyí,

cha ch'a a itdáxx tsá haa toowóo kéi latseench.

A náagux áwé sitee, haa tuwunáagu.

Yá aadéi yoo kawdiyayi yé yá Kaasteen; áyá

kaa ée at wulitúw.

330

Aadáxx áwé ldakát du kát kawduwajél.

Aaa.

Yáax' áwé.

Hóoch'.

De yaagú yíndei yaa kukandagéin.

Aagáa áwé du tóox kei at uwaxíx Shaawatséek'.

Aaa.

De woowáat.

Ax yáanáxx áwé de woowáat aagáa.

"Likoodzí kwshá!"

340

Gunéi uwagút.

Aaa.

Dé du náxx ayaguxda.at aa du xoonx'i áwé át náxx

wé a yeex' du náxx akqwa.at hídi.

Aagáa áwé tle héidei kéi ashoowaxíxch.

Now,
this is the reason it became a saying,
it will be a saying forever, for whomever
 is mourned, people relinquish
the ownership of things in their memory.
Only after this do we feel stronger. 310
And "for her to eat," is also said.
Only if the food which is given
 is eaten with another clan
can it go to her.
This is when she will have some,
the relative who is mourned.
When the opposite clan takes a bite
 she will also eat some.
This is the reason we call it "invitation to feast."
A feast is offered
to remove our grief.
Only when we give to the opposite clan 320
whatever we offer,
only when we know it went to her;
 only when this is done does it
 become a balm for our spirits.
Because of her,
Kaasteen.
And whatever we relinquish our ownership to,
for Kaasteen,
when we give them to the opposite clan,
only after this do our spirits become strong.
It's medicine, spiritual medicine.
Because of the things that happened to Kaasteen;
 this is what informed us. 330
When all the things were piled on her.
Yes.
Now.
They were gone.
They were all aboard the canoes.
That was when Shaawatséek' got angry.
Yes.
She was already old.
She was already older than me at the time.
"Isn't it a shame," she said. 340
She started going there.
Yes.

Aaa.

"Yee eetidei ágé yaa kkwadaxéet,
ax éek' hás?

Yaax gaysagú wé Kaasteen kwa.

Yaax gaysagú.

350

Xát kwá du eetéex'.

Tlák^w áyá naná

shuxsitee.

Ach áwé xát kwa du eetéex'.

Aaa.

Yaax gaagagoot.

Yaax gaagagoot."

Aagáa áwé tle tsu salagaawdéin yóot x'awditán
Kaasteen.

"Tlél yaax yéi kkwagoot.

Yéi yaxwaakaa tlél yaax yéi kkwagoot.

360

Ch'a yáa yéi xat gugatéé."

Yéi áwé.

Tlél yawudlaak tsu.

Haa,

hóoch' áwé.

De áx' áwé kaa taawlixaach.

That's the last one áyá

Shaawatséek' du xánt wugoodí.

Ach áwé

du xándáx yóot aawa.át.

370

De gaa áwé kaawagei.

Yax atgwakú

naaléi át wudigadi yé

du aat hás jeedáx

du sani hás jeedáx,

du tlaa hás jeedáx

atxá.

Tléilí yú hít shawuheegí yáx áyú du jeet at
wuduwatée.

Aagáa wé tsáa

yaakwdéi kukawdik'éet'.

380

Aaa.

Tléil tle yóot yawugú du náx.

Wé yaakw yée yan akée áwé

ch'a awsigook.

Tle ch'a yá at gaxoon tóox' ásiwé du sháan tóo
yéi kuwanéekw wé Kaanaxduwóos' kwá yá shí.

The relatives who were going to leave her
were standing by Kaasteen
in the house they were leaving her in.
This was when Shaawatséek' pushed the door open.
Yes.

"Am I going to bring your next generation,
my brothers?

But take Kaasteen aboard.

Take her aboard.

350

I will take her place.

I'm expecting death

at any moment.

So I will take her place.

Yes.

Let her go aboard.

Let her go aboard."

This was when Kaasteen spoke, in a loud voice

"I will not go aboard.

I said, I will not go aboard.

360

I'm staying here."

That was it.

Shaawatséek' couldn't persuade her either.

Now,

no more.

They gave up on her.

This was the last try

when Shaawatséek' came for her.

This was why

they left her.

370

There was enough.

It measured up.

The food

from her paternal aunts,

from her paternal uncles,

from her mother's people

was piled high.

They were leaving her with almost

enough to fill the house.

This is when they all finally

went aboard.

380

Yes.

They didn't padddle away just then.

When they were all seated in the canoes

Du sháan tóo yéi kuwanéekw.

Awsikóo tsú

du eegáa áa yoo a.átgi.

Ha.

Tléik', áa yan wujikák yú hít yee.

390

Ch'a yá deikéet awusgoogú áwé

tle wdudziteen.

Héidei áa yax wusixix.

Tle kaa x'éinax yóot uwaxix

"Héidei áa yax wusixix!"

Tl'aadéin áwé kei wsixix s'é,

du een wé hít.

Aaa.

Aagáa wé kaa tláa áwé kadagáax.

Kawdigaax.

400

Yá Kaasteen du tláa áwé kawdigaax.

Aaa.

Tle du x'éidax áwé

wé sháa tsú kawdzigaax.

Ch'u l ák' has ooheení áwé tle yindei yei
yanasx'út',

wé a yeet aa hít

de yindei áwé.

Naaléi áyú aax duwa.axji yé

yú kaa sé.

Aadéi gaxdusti yé.

410

Hél tsu latseen koosti.

Yaa yeedát áwé tlél,

tlél yá naná.

Daa sáwé héidei woaxeex.

Aagáa ku.aa ch'u t'ukanéiyi

wáa sá wuneiyí ch'u tle yax yaa kuwaklajakch
wé toowóo néekw.

Aadéi woosh goonée kuditeeyi yé.

Aadéi kwayen yé.

Aaa, ách áwé yaakwnáx wudihaan.

Ch'a kaa sé duwa.áxch.

420

Ch'a kadusgáax.

Tle kaa wakshiyeex' áwé yóo kuwateek
yindei nasxéex wé hít.

they just drifted.

While they were packing, I guess, this song kept
flashing on the mind of Kaanaxduwóos'.

It kept flashing on his mind.

He knew too

when they went to get her.

My!

No, she didn't want to leave the house.

390

Only when they were drifting out
they saw.

The house was rolling over.

And it popped out of their mouths

"It's rolling over!"

It fell over sideways,
and she with the house.

Yes.

That's when her mother screamed.

She screamed.

400

Kaasteen's mother screamed.

Yes.

The other women also
screamed with her.

While they couldn't believe it, it was sliding downward,
the house she sat in,
downward.

Their voices
could be heard from far away,
crying.

410

They had no more strength.

Today

death is not like that.

It's like something dropping.

At that time though,

if anything happened to even an infant,
the grief would leave us weak.

The way we didn't want to loose each other.

The way things were.

Yes, this was why he stood up in the canoe.

The voices were still loud.

420

They were still crying.

Aagáa áwé kéi akaawashée tle.

424

First Song

Ahaa haa hei hei
 ahaa haaa hei heiiiii
 ahaa haa hei heiiiii
 aa haa hei hei
 ahaa haa hei hi.aa

Ishaan gushei hei
ax hidi hee
 ishaan gushei hei
ax hidi hee
 dinak yaa kxaagoot, aa
 hee hee aahaaa
 hee hee aaa
 ahaa, haaa hei hei hi.aa haa

Repeat first verse and vocables

Ishaan gushei hei
ax aani hei
 ishaan gushei hei
ax aani hei
 dinak yaa kxaakoox aa
 hee hee aahaaa
 hee hee aaa
 ahaa, haa, hei, hei, hi, aaa

Repeat second verse and vocables

hooooo, hoo, hoo.

Haa, aadéi yoo s kawdiyayi yé áyá.
 Aadéi s wooteeyi ye áyá.
 Haa.

425

Aagáa yéigaa shí áyá,
 ya Kaasteen du nák yóot kuyawugoowú.
 Yá hít du daakeidí yáx yan kawdiyáa,
 yá Chookaneidí hídí.

430

Du een yá héen takaadéi nasxéex kaa wakkáax'.

She was dying before their eyes
as the house slid downward.
This was when he began singing, then.

424

First Song

Ahaa haa hei hei
ahaa haaa hei heiiiiiyy
ahaa haa hei heiiiiiyy
aa haa hei hei
ahaa haa hei hi.aa

Won't my house
be pitiful
won't my house
be pitiful
when I leave on foot?
hee hee aahaaa
hee hee aaa
ahaa, haaa hei hei hi.aa haa

Repeat first verse and vocables

Won't my land
be pitiful
won't my land
be pitiful
when I leave by boat?
hee hee aahaaa
hee hee aaa
ahaa, haa, hei, hei, hi, aaa

Repeat second verse and vocables

hooooo, hoo, hoo.

Now this is what happened to them.
This is how they were.
Now.

425

This is the song from there.
when they left Kaasteen.
This house became like her coffin,

430

Ach áyá hitt ashoowatán,
shux'aanáx kei akashée,
yá shí.

"Isháan gushé ax hídi,"
yóo yaawakaa.

Aaa.

Du náx yóot yagóo ku.as, "ishaan gushei ax aani."

Aaa.

Tlél kwshá tle tléix' wóosht wul.aat

yá at wulyaakw.

Yá daatoowú yanéegu,

has du xooní,

yá shaawát,

has du wakshiyeex' yóo kootée,

aaa, hél tsu aadóo sá shí du too yéi wunei.

Ts'as akdudlixéitl' áyú.

Ch'as sh wuduwatáat áyú aadéi koogaganeixi yé yáx,
because tlax a yáanáx áyú yatee

yú aan aadéi kawdzinéidi yé.

Tlél ch'a yángaa utí.

Ach ayú ldakát akdudlixéetl'.

Ch'a aan áyá yá shí du too yéi woonei.

Aaa.

Ach áyá for everlasting tsu ax eetéex yaa
kana.éin aa.

Has du jiyís recorded-x yaa nxalayéx,

has axsakóowoot waa náx sá kuwusteeyí yá shí.

Tlél kwás káa du een

sh yawuskaa.

Ch'a yáa yeedat xángaa kwás yéi yaa kanduník káa.

No!

Tléik'!

Haa,

aadéi kakkwalanéek tsú

á ku.aa yáat'aa,

ách yéi kawduwaneegi át.

Aadax áwé

Wanachích t'iká

yéi xwaajée.

A t'ikáa woogóo áwé

yaakwnáx wudihaan

aaa,

tsu haa xooní,

440

450

460

470

this Chookaneidí house.

It went with her to the bottom of the sea
before their eyes.

This is why the words are of the house,
when he first sang

this song

"Pity my house,"

he said.

Yes.

And when they left her, "pity my land."

Yes.

440

I guess they didn't put the comparison together
at first.

When one who was precious,

their relative,

this woman,

died before their eyes,

yes, no one else thought of songs.

They were just afraid.

They just trembled to go where they could be saved
because it was too much

the way the land was shaking.

450

It wasn't letting up.

This was why they were afraid.

Even with all this he thought of the song.

Yes.

This is the reason it's everlasting, also for
the generations coming after me.

I'm recording for them

so that they will know why this song came into being.

But no man volunteered

to stay with her.

But recently someone said that one did.

460

No!

No!

Well,

I will come to it,

the part of the story

why people were saying this.

After this

I guess it was

out from Pleasant Island.

When they were passing it,

470

Chookaneidí,
Sdayáat.
Hú áwé tsu yéi yaawakaa
"Tleiyéix' s'é,
tleiyéix' s'é."

Ach áwé tle tliyéi yéi wootee wé yaa
yanagwen yaakw; aaa.

"Xát tsú,
ax tundatáani
tlél aadéi
yóodei koonaxdiyaayi yé.
Xát tsú ax toowóo aadéi yateeyi yé
ax x'éínáx yóot gas.aax."
Tle áwé awsigook; ldakát wé yaakwx' áwé awsigook.

480

Aagáa áwé du too yéi wooneiyi shí áwé tle
kei akaawashée.

Aaa.

488

Second Song

Ahaa haa aaa haa
hei hei aaa hei hei
ahaa haaa aaa haa
yei hei hayoo
aaa yei hei
aaa haa haa

Ax aani hee
gushei hei aaa haa
ch'al gukateen aa
shei aanaa haa hayoo
aahaa yei hei hei hayoo
aanaa aaa haa haa
haa haa yei hei hayoo
aahaa haa haa haa.

Repeat first verse and vocables

Ax hidi hee
gushei ei aa haa

Sdayáat,
a Chookaneidí,
also our relative,
stood up in the canoe.

Yes.

He also repeated,
"Stop for a moment.
Stop for a moment."

That was why they held those moving
canoes motionless; yes.

"I too

cannot let

what I'm thinking

pass.

Please listen

to the way I feel too."

They began drifting; all the canoes drifted.

480

This is when he sang the song
that flashed on his mind.

Yes.

488

Second Song

Ahaa haa aaa haa
hei hei aaa hei hei
ahaa haaa aaa haa
yei hei hayoo
aaa yei hei
aaa haa haa

My land,
will I ever
see it again?
shei aanaa haa hayoo
aahaa yei hei hei hayoo
aanaa aaa haa haa
haa haa yei hei hayoo
aahaa haa haa haa.

ch'al gukateen aa
 shei aanaa hayoo
 aahaa yei hei hei hayoo
 aahaa aaa haa

Repeat second verse and vocables

a haa haa haa
 hooooo hoo hoo.

Haa, Sdayáat aayi áyá.

Aaa.

490

Yéi áyá dáxnáx áyá shí has awliyéx
 yá at kandaxéel'.

Haa.

Hél ch'a koogéiyi a nák yaa s woonagwéin.

Haa,

tsu ch'a yá T'akdeintaan
 tsu hél sh tóot has kuwdashí

ka yá Kaagwaantaan

ka yá Wooshkeetaan.

Ch'u tlei yéi yaa kuwanagwéin.

500

Ch'as hás áyá yá s du toowú néegu

s du x'éinax kindei yóo woonei.

Tléel ch'a koogéiyi a nák yóodei has yawugoo tle.

Haa.

Aagáa áyá tsá gunayéi yaawagóo.

Wooshkeetaan áwé

yá Excursion Inlet yóo duwasáakw yeedát,

aadéi áwé yan yaawagóo.

Kaagwaantaan ku.aa áwé s

yáa yá Ground Hog Bay,

Kax'noowú

510

yéi gíyá sh disáakw.

A áyá aadéi áyá yan yaawagóo

hás ku.aa yá Kaagwaantaan aayi.

Uháan ku.aa wé tle tsú gunayéi

haa yaawagóo s du dakádin.

Lakooxas't'aakhéen.

Yáadu á.

Yá at shasatéen; ch'u yeedát áwé á;

Repeat first verse and vocables

My house,
will I ever
see it again?
shei aanaa hayoo
aahaa yei hei hei hayoo
aahaa aaa haa

Repeat second verse and vocables

a haa haa haa
hooooo hoo hoo.

Now, this is Sdayat's song.
Yes.

490

This is how the two of them composed songs
when trouble came.

Well,
they didn't just abandon her carelessly.

Now,
not even the T'akdeintaan
searched their minds,
or the Kaagwaantaan,
or the Wooshkeetaan.

They just left.

500

It was only these men who expressed their pain.
They didn't just leave her carelessly.

Now
only then they began leaving.

The Wooshkeetaan
went to the place
called Excursion Inlet today.
But the Kaagwaantaan

went to Ground Hog Bay.

I guess it's called
Grouse Fort.

510

This is where they went, the group of Kaagwaantaan.
As for us, we continued away from them.

There is
a river called Lakooxas't'aakhéen.

yá Frank Norten-ch aanx wuliyex,
yá geey yáx yateeyi yé.

Tle á áyá, héeni wtuwa.aat.

Haa

lisaagée xá yaakw yík.

520

Aagáa áyá áx' héeni aawa.aat; tle áyá tle

chush ya.áak yéi wdudzinei tle,

Spasski.

Lakooxas't'aakhéen yéi duwasáakw.

Tle á áyá tle áx' héeni has woo.aat.

Haa yax at gwakú

adawóotl kayáx at yatee.

Tlél daa sá koostí.

Tle yéi áyá.

It flows there; it's still there today;
 where Frank Norten made his land,
a place like a cove.
It was there; we waded ashore.

Now
you know how tiring it is to be in a canoe. 520
It was then and there we waded ashore;

 this is where we prepared a place to live
at Spasski.

It's called Lakooxas't'aakhéen.

It was there we waded ashore.

It was like
after a war.

There was nothing.

This is how it was.

Anóoshi

Yaaneekee x'éidáx sh kalneek

Nas'gadooshú jinkaath kaa nas'gadooshú áyá
ax katáagu.

August

15th

dax áyá yé yakakgwagéi

ax katáagu.

Aagaa kuxdzitee.

S'iták

ax éeshch áa xat wusiwát.

Du hídi at al.aayéen ax éesh S'iták.

Ax' áyá kuxdzitee.

Atx áyá xat uwawát.

Ax éeshch aa xat wusiwát.

Aaa,

áa adáx áyá

yá Laaxaayik yóo duwasaagu yé at haawligás'

S'itákdáx.

Ayá áx' yei haa wootixwx'.

Aaa, yá L'uknax.ádi yóo haa duwasáakw.

Aaa, yá Lingit'aani tóox'

tlél tlax haa shayawdahaa.

Aaa,

L'uknax.ádi

átgaa tutí.

At has yawuguwún

10

20

First Russians
told by Charlie White

My age is 88.

On August

15th

that will be

my age.

That's how long I have lived.

Situk

is where my father raised me.

My father had his house there in Situk.

That's where I was born.

It's where I grew up.

10

My father raised me there.

Yes,

and from there

we moved to this place called Laaxaayik
from Situk.

And that is where we lived.

Yes, we are called L'uknax.ádi.

In the world

there aren't many of us.

20

Yes,

L'uknax.ádi

were traders.

They travelled a lot

also to that side, the mouth of Copper River,

tsu héináx á Ikhéeni a wát,
átgaa tutí.

Aaa, áyá

yá Yakwdáatt has yawaagóo

jinkaat yaakw

yá at doogúgaa tutí.

30

Aaa,

kúxdei yaa has yakwdagoo áyá

has du kax' yaa kaawadaa

yú eey.

Waa sá akat xát seiwax'akw a saayí?

Aaa, Lituya Bay.

Ayá

ax' héent

wdzik'ít L'uknax.ádi,

jinkaat yaakw,

hóoch'

40

tlél tsu tleináx.

Kúxdei nú káx' has du een wulihaash

dáxnáx káa.

A tadáat kéen

dáxnáx.

X'aats'ák'u

yóo aa duwasáakw

ka

Xíxch'i Shaan.

50

Kúxdei nú káx' has du een wulihaash

yú yaakw a tadáat has kéen.

Woosh dayéen has dakeen akát.

Has du kaa yandéi yaa xiga.aat áyá

yá Xíxch'i Shaan yóo duwasáagu aa

xíxch' áyú a x'eitee.

Gwá-gwá-gwá-gwá.

Yá du dayéen aayí ku.aa áyú

sh wudligák yéil yáx áyú.

Sh dli.áxch,

60

gáa-gáa-gáa-gáa-gáa.

Dei yáa yeedát yáx has du kaa yándeí yáa
xeina.át.

Yaakw tadaat has kéen.

Hóoch'!

Hél has wuduskú waa sá has kawdayaayí.

trading.
 Yes, now
 these boats arrived at Yakutat,
 ten boats
 trading for furs. 30
 Yes,
 as they were voyaging back now
 the tides
 turned to rapids on them.
 What is it? I forget the name of it.

Yes, Lituya Bay.
 Now
 this is where
 the L'uknax.ádi capsized,
 ten boats, 40
 no more
 there wasn't a single one left.
 Two men
 floated over to a back eddy.
 Two
 were straddling the overturned bottom.
 One was called
 X'aats'ák'u
 and
 Xixch'i Shaan. 50
 They were straddling the bottom of the
 overturned boat
 that floated into a back eddy.
 They were sitting facing each other.
 As it was getting dark on them,
 the one named Xixch'i Shaan
 was imitating a Frog.
Gwá-gwá-gwá-gwá.
 But the one facing him
 was cawing like a Raven.
 He made the sound 60
gáa-gáa-gáa-gáa.
 It was getting dark on them, just like it is now.
 They were straddling the bottom of the
 overturned boat.
 No more!
 No one knew what happened to them.

Has du kaa yan xeewa.at déi.
 Wé has du een aa hás ku.aa hóoch'.
 Kutx shuwaxeex.

Tle has du eetéex áyá keiwa.aa
 yá yaakw tadaat has keení.

70

Aaa,

anax áyá

yá

has awa.oowú

at doogú--

cháatl xáas'i gwéil, yáa yeedát

kudziteeyi aa

sél' gwéil yax gíyú utée,

tlél ulnaawún,

yú cháatl xáas'i gwéil yéi duwasáakw,

80

a toox' áwé yéi duwa.óo wé at doogú,

yáxwch'

naagas'éi

ldakát át, k'óox'

k'óox' doogú

kóoshdaa

nukshayáan,

everything--

á áyá

Anóoshi aanídei akawahéit'.

90

Anax áyá

adaax' yana.áa

Anóoshi

áyá has koowashee

yá yan tl'átgi has a yungadláak.

Anax áyá

yan awlis'is yá Lituya Bay

Anóoshi.

Anax áyá yá yan tl'átgi has ayawadlaak

yú at doogú wé L'uknax.ádich aan too yéi

uwaháayi.

100

Atx has du aaní dei akawahéit'.

Anax áyá yá tl'átk' has ayawadlaak Anóoshich.

Haaw!

Dei áyá yan kaxwliník.

Darkness now covered them.
The men with them were now gone.
They all died.
Daylight came without them
straddling the bottom of the overturned boat. 70
Yes,
through this
the
furs
that they bought--
in a halibut skin bag, like what we have
today,
it must have been like rubber bags,
they didn't leak,
they're called halibut skin bags, 80
this is what they had these furs in--
sea otter,
fox,
everything--marten,
marten furs,
land otter,
mink,
everything--
all this
the tide swept to Russia. 90
Through this,
when they discovered it,
the Russians
went searching
so they could find the mainland.
Through this
the Russians
sailed into Lituya Bay.
Through this they arrived at the mainland,
the furs that the L'ukna^x.ádi capsized with, 100
that were swept to their land.
Through this the Russians came upon this land.
So!
I have finished telling the story.

Yéil Yaagú
Jeenik x'éidáx sh kalneek

Kulixéitl'shan wé eey.
Daxdahéen L'uknax.ádi ax' héent wudzik'it'.

Wé Ltu.aa yaa kawudaayi a tooodei wookooxú aa áwé.
Tlél tsú dleit káa yá Alasgi awuskú.

Tlé yú gus' yát wulihásh
at doogú daa.aaxw.

Tlé yá plástic gwéil ooyaa núch at naasi.
Xóots naasi.

Tlé dulxáash tsú áwé s wóochdei duskáa.
At naasi

gwéil áwé wé at doogú; tlé yú gus' yat wulihásh
Ltu.aa.

Wé héench aan yéi kuwsineeyi át.

Ach áyá yá Alasgi kaadéi

Anóoshi kuwashee.

Áyá a káx kuwduwashee yá Alasgi kax' Lingít.

Has tsú tlél

tlél washéin has oo.oo, ch'a yéi

s'is'aa een at has wulis'ées.

Ltu.aanáx s'é kei aawlis'is

Anóoshi yaagú.

Áwé

Lingít l atyax sh koolneek.

Yéil yaagú áyú.

Yóo áyú kdunéek wooch een,

10

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Raven Boat
told by Jennie White

The rapids are very scary.
Twice the L'uknax.ádi capsized there.

This one boat travelled out of Lituya Bay
when the tide had droppped.
No white man knew of Alaska.
The bundle of furs
floated out to the face of the clouds.
The intestines resembled a plastic bag.
Brown Bear intestines.
They are cut and sewn back together.
The intestinal
bag of furs floated to the face of the clouds
from Lituya Bay,
the ones the people drowned with.
This is why
the Russians searched for Alaska.
That's how they found Tlingits in Alaska.
They didn't
have machines either they'd just
sail with canvas.
A Russian boat
first sailed into Lituya Bay.
And so
the Tlingits didn't tell it like it really was.
It was the Raven boat,

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Yéil yaagú.

Yú Anóoshi áyú yéi yaa kandunik.

Wudusteení tle téix yoo kuguxsateek.

Ch'u yeedát yéi yatee yá Lingít.

Áwé yóot'át

s'áxt'.

A tóonáx kukawduwatúl

ka

ketlháatl'i

gwéil yax wduwakáa ka yátx'i náa

atoo yéi wduwa.oo.

Tléi téix yoo kuguxsateek.

Yóo áwé Lingít aadéi yaa sh kagalnikch'i yé.

Wé s'íksh,

á ku.a áwé a toonáx kukawduwatúl,

k'ei tunaxkudutées' yáx.

A tóonáx áwé dultínch

wé Ltu.aanáx kei klas'éés'.

Hél téix kuguxsatee aagáa.

Ketlháatl'i tsú kaa séix yawduwakáa.

s'áxt'

ku.a áwé yéi kwdagei

tsú a toonáx kukawduwatúl.

Káa yátx'i

séi yei duwa.óo.

Aadéi yóo at kaawaniyi yé shukát

wé shgóona shudultee nóok.

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40

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was what they told one another,
the Raven boat.
That's what they were saying about the Russians.
If you looked directly at it you would turn to stone.
Even today the Tlingits are like that.
And that
devil's club. 30
They drilled holes in them
and
dog droppings
were sewn like bags
and put into their children's clothes.
You would turn to stone.
That's the way the Tlingits talked about this.
This blue hellebore
was hollowed through though,
let's see, like binoculars. 40
As it sailed into Lituya Bay
they looked at it through these.
Then they wouldn't turn to stone.
Dog droppings too were hung around children's
necks.
But the larger
devil's club
had holes drilled through them too.
They were put on the necks
of their children.
That's the way things happened in the beginning
when they awaited the schooner. 50

Gus'k'ikwáan
Asx'aak x'éidáx sh kalneek

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

Ltu.áa káa áwé duwa.óo,
ch'áaaaakw.
Atx'aan hítx'i ka ch'a yéi hítx' áa yéi dagaatee.
Yanshuká áwé yéi duwasáakw Ltu.áa,
 ch'u l dleit káa yan ulgáas'ji.
Wáa nanée sáwé tléix' ts'ootaat,
gáani yux aawagoot.
Áwé dleit yáx yateeyi át áwé yú héen
 xukaadéi wududziteen, yú yax'áak;
kei latitch,
ka át wuliteet.
Wáa nanée sáwé tlax kaa xán yaa akanalséin.
"Daa sáyú?
Daa sáyú, daa sáyú?"
"Ch'a góot át áyú!"
"Ch'a góot át áyú!"

10

The Coming of the First White Man
told by George R. Betts

People lived in Lituya Bay
loooong ago.
Smoke houses and other houses were there.
There was a deserted place called Lituya Bay before
the white man migrated in from the sea.
At one point one morning
a person went outside.
Then there was a white object that could be seen
way out on the sea
bouncing on the waves
and rocked by the waves.
At one point it was coming closer to the people. 10
"What's that?
"What's that, what's that?"
"It's something different!"
"It's something different!"
"Is it Raven?"
"Maybe that's what it is."
"I think that's what it is--

"Yéil gwáa yóo gé?"

"Goodáx sá l yéi át áwé?"

"Yéi xwaajée yéi át áwé;

yá lingít'aaní alyéix yéil,

yéi sh kalneek tsu kúxdei guxdagóot."

Aatlein át áwé a yáx at yatee.

(Ch'u tle wé Ltu.áa,

áa yáx áwé déin.

Héen naadaa;

éil' áyú, a kaadéi naadaa daak gagadéinín.

Yeik gagaléinín ku.aas,

a kaadáx nadaa nooch.)

Ch'u tle a kaanáx áwé kei wshix'úl'.

Ch'u tle áwé aantkeení áwé at gutóot wudikél',

ch'a ldakát;

tle atyátx'i tsú,

at gutóodei kawduwajeil.

Yá at gutóodáx áwé, dultín.

Wáa nanée sáwé,

tle kasayedéin at wuduwa.áx.

Kach yóo shayéinaa áwé héent wududzigíx'.

"Tléil yilatíneek!"

atyátx'i yéi daayaduká.

"Tléil aadóo sá áx ulgeenéek.

Yilatín núkni, téix yee guxsatée.

Yéil áyú, haat oowakúx."

"Hé! A daat aawa.aat!"

A daat at kawdaxdiyaa.

Kach a tu.aasi daat áwé woo.aat, wé sailors.

Wáa nanée sáwé, ch'áaaakw dultínitx áwé,

s'íksh,

áwé wuduwal'ix',

s'íksh.

A tóonáx áwé kuyawduwawál,

áwé téix koonastéegaa áwé;

a tóonáx dultín.

Áwé a xoo aa áx algeenitx l téix koonastée áwé,

yéi kuyaawakaa,

"K'e aadéi daak yakwqwakooxú.

K'e aadéi daak yakwqwakoox."

"Daa sáyú?"

Áwé tle dáxnax yées káa áwé,

ch'a wé aasx' gutóodáx,

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Raven who created the world.
He said he would come back again."
Some dangerous thing was happening. 20
(Lituya Bay
lay like a lake.
There was a current;
salt water flowed in when the tide was coming in.
But when the tide was going out
the sea water would also drain out.)
So the thing went right on in with the flood tide.
Then the people of the village ran scared right
into the forest,
all of them;
the children too, 30
were taken to the forest.
They watched from the forest.
At one point
they heard strange sounds.
Actually it was the anchor that was thrown in
the water.
"Don't look at it!"
they told the children.
"Don't anybody look at it.
If you look at it, you'll turn to stone.
That's Raven, he's come by boat." 40
"Oh! People are running around on it!"
Things are moving around on it.
Actually it was the sailors climbing around the
mast.
At one point after they had watched for a
loooong time,
they took blue hellebore
and broke the stalks,
blue hellebore.
They poked holes through them
so that they wouldn't turn to stone;
they watched through them. 50
When no one turned to stone while watching,
someone said,
"Let's go out there.
We'll go out there."
"What's that?"
Then there were two young men;

wé seet,
 (yaakw áwé yéi duwasáakw seet)
yeik wuduwaxút'.
 Ch'u tle a yíx aawa.aat.
 Ch'u tle a daat has uwakúx; a daat has uwalít.
 A daat has kóox áwé,
tíx' dzeit, yaa kawdudliyaa.
 Ch'u tle a geidéi has duxoox,
kaa tl'eikch áwé s dusxoox,
kaa tl'eik.
 Tle áa kei s uwa.át.
 A daa s woos.éix;
 tléil tsu yéi s at gwasatínch.
Kach yú át wulis'eesi yaakw tlein áwé.
 Ch'u tle yá a yeehídi yeedéi s du een ana.áat
 áwé,
 has awsiteen --
 ch'u tles has sh wudziteen.
Kach tunaxkaateen tlein áwé a yígu,
tunaxkaateen tlein.
Kaa yahaayi, a kaadéi duwatéeni át,
 tle yóo s aawasáa.
 Ch'u tle yá cook hididéi s du een aawa.aat.
Ax' áwé s du x'éix at duteex.
 Woon áwé has du x'eis wududzi.ée,
 woon.
 Has altín.
 Dleit l'éiw tsú.
 Dleit l'éiw,
 has du x'ayee daak wududzi.in.
 Ch'u tle yá kóox xoodéi áwé has alxwénx',
 yá dleit l'éiw.
Kach yú shóogaa áwé.
 Yá kóox áwé, woonx has oowajée.
 Áwé ch'a s altín.
 Wáa nanée sáwé aa gawdudlixwéin.
 "Ha! Gán!
 K'e! X'éi yeedanú!"
 "Yak'éi shákdéi."
 Ach áwé aa gawdlixwéin.
 Ch'u tle "Aak'é atxá áyá,
 yá woon,
 maggots,

60

70

80

90

from the woods
a canoe
(the kind of canoe called "seet")
was pulled down to the beach. 60
They quickly went aboard.
They quickly went out to it, paddled out to it.
When they got out to it,
a rope ladder was lowered.
Then they were beckoned to go aboard,
they were beckoned over by the crewmen's fingers,
the crewmen's fingers.
Then they went up there.
They examined it; they had not seen anything
like it.
Actually it was a huge sail boat. 70
When the crew took them inside the cabin,
they saw--
they saw themselves.
Actually it was a huge mirror inside there,
a huge mirror.
They gave this name then,
to the thing an image of people could be seen on.
Then they were taken to the cook's galley.
There they were given food.
Worms were cooked for them, 80
worms.
They stared at it.
White sand also.
White sand
was put in front of them.
Then they spooned this white sand into the rice.
Actually it was sugar.
What they thought were worms, was rice.
This was what they had just been staring at.
At what point was it one of them took
a spoonfull? 90
"Hey! Look!
Go ahead! Taste it!"
"It might be good."
So the other took a spoonful.
Just as he did, he said "This is good food,
these worms,
maggots,

aak'é atxá áyá."

Ldakát yéidei s du x'éi at dusxáa áwé,
tle náaw has du x'éi wududlináa,

100

ndáaw,
brandy gíyú.

Ch'u tle tlax kasayedéin yaa s sh nadanúk.
Tléil tsu

"Waa sáyá yéi yaa sh naxdanúk?

Gán! Kasayedéin yaa sh naxdanúk!"

Tle "Toowú sagú tsú ax tóox yei jikanaxix"
yóo s x'ayaká.

Ldakát yéidei a yíkt has du een yoo akoo.át
áwé,

tsu a x'ayaaxt has du een aawa.át.

110

Has du jee yéi aa wduwa.oo.

Kóox

ka shóogaa

ka gáatl

ách has wududziwóo.

Has du een kadunéek, aadéi dus.ee yé.

Ha daat kát sá kwshé wé ágé wududzi.ée?

Tléil xá k'wátl kaa jee aagáa

Tléil a kát gadudzi.eeyi k'wátl.

Tle yan has kóox áwé,

120

koon has sh kalneek:

"Aantkeeni áyú a yígu.

Kasiyéiyi át tsú a yígu.

Chush yahaayi daakeit,

yá looking glass,

chush yahaayi daakeit;

ch'u tle sh tuditéen.

Yáax' áwé,

haa x'eis wududzi.ée wé woon."

Ch'u tle ldakát has akanéek.

130

Aax áwé,

ldakát a daadéi daak kuyaawagóo.

Tlax shux'áa dleit káa yan wukooxú áyá,

Ltu.áa kaanáx;

Latooya Bay áyá yéi duwasáakw Ltu.áa,

yá Alasgi káx'.

Ha hóoch' áwé ax sh kalneegi.

this is good food."

After they were fed all kinds of food,

then they were given alcohol

100

alcohol

perhaps it was brandy.

Then they began to feel very strange.

Never before.....

"Why am I beginning to feel this way?

Look! I'm beginning to feel strange!"

And "I'm beginning to feel happiness

settling through my body too,"

they said.

After they had taken them through the whole ship,

they took them to the railing.

110

They gave them some things.

Rice

and sugar

and pilot bread

were given to them to take along.

They were told how to cook them.

Now I wonder what it was cooked on.

You know, people didn't have pots then....

There was no cooking pot for it.

When they got ashore

120

they told everyone:

"There are many people in there.

Strange things are in there too.

A box of our images,

this looking glass,

a box of our images;

we could just see ourselves.

Next

they cooked maggots for us to eat."

They told everything.

130

After that,

they all went out on their canoes.

This was the very first time the white man came

ashore,

through Lituya Bay;

Ltu.áa is called Lituya Bay

in Alaska.

Well! This is all of my story.