

Yóo wé		That, there,	
Henyaa áwé		Henyaa	
yéi duwasáakw áwé du.úxx'un.		it is called; people used to live there.	
Taakw.aaní.		Winter Village.	
Áwé tlél tla _x		Here, though,	5
wooch een yan ka _x wla.aax wáaná _x sáwé		I never really went over it together why	
kóo _x ayawdultseen.		people trained for strength.	
Gwál tla _x ch'áagu sh kalneegí, ách áwé tlél óonaa k _u stí ka tlél gayéis'.		Maybe this is an ancient story, and that is why there are no guns and metal.	
Áwé tle yéi x _w ajée nuch wé taan áwé aax has jeewanúk wé at _x á sákw.		At times I always think it was sea lions they took for food.	
Áwé tléiná _x k _á a áwé.		There was one man.	10
Galwéit' yóo duwasáakw.		He was called Galwéit'.	
Naa sháade hánix sitee.		He is a leader of his nation.	
Yáa du kéilk' ku.aa wé		But his maternal nephew	
a xoo aach yéi sáakw nuch k _o osk _á awu yáx yatee.		some people always called him a misfit.	
Tlél daa.itk _o oshgóok.		He is awkward.	15
Tle k'idéin ku.oo tóná _x kuwudzitee.		At that time, he was born from good people.	

Áwé		So it was,	
ch'u l k̄ena.éiji áwé tle héende ana.átch.		before daybreak people would go to the water.	
Wé du káak yaa k̄aa shugagútch.		His maternal uncle leads the people.	
Sagú yáx k̄aa yayík du.áxji nuch héendei yaa ana.ádi.		The people's voices would sound off with joy as they went to the water.	20
Áwé hú ku.a tlél k̄aa yáa ulk'eyéech áwé,		Him, though, people didn't respect him,	
ch'a góot héeni yoo uwagút.		he went to different waters.	
Yan awuxéix'u áwé héendei nagútch.		When people were completely asleep, he would go to the water.	
(F.J.: Should I tell it just the way they tell it?)			
(N.D.: Uh huh.)			25
Áwé tle ch'u tle du kaanáx wuteeyéedei áwé héeni ganúkch.		Then, at that time, he would sit in the water until it overpowered him.	
Daak̄ gagúdin áwé		When he came up from the sea	
wé x'aan yakoolkís'ch.		the fire would be out.	
Yá gan.eetí kwá s woot'áaych.		But where the fire had been would be warm.	
Áwé gat'aat áwé tle		Then so he could warm up	30
yá ganeetéet akoollóox'ch.		he would urinate right on where the fire had been.	
Áwé a kasáyji áwé ash ult'áaych,		The steam from this would warm him,	

wé gan.eetéenáx.		through the place where the fire had been.	
Ch'éix'w du daa yéi nateech wé gandaa teixéech.		Grime would collect on his body because he slept by the fire.	
Áwé tlél du daat kaa tooshtí.		No one paid attention to him.	35
Tléináx yateeyi aa du káak shát áwé eeshandéin ash daa tuwatee.		One of his uncle's wives felt sorry for him.	
Áwé yá atxá du x'éide		Food, for him to eat,	
du x'éix ateex nuch.		she would feed him.	
Wé du xúx wakshóot aan téé nuch kwá.		She would avoid being seen doing this by her husband, though.	
Áwé wáa yéi kunayáat' sáwé		Then after a period of time	40
ch'u tle akwdahu nuch hú kwá wé		he would just then cry out in pain	
tléináx héent aayí;		when he sat alone in the water'	
wé kus.áat' jeet,		from the cold,	
wé tle du x'éináx kei xixji nuch.		it would come out of his mouth.	
Wáa nanée sáwé		At some point	45
tsu hú ch'u héent aayí áwé		while he was sitting in the water again	
yá du t'áanáx du éet x'awduwatán.		someone spoke to him from the beach.	
«Haat hú!» yóo áwé ash yawskaa wé káa.		“Wade over here!” that man said to him.	
Át awutlgín.		He looked over there.	

S'eeek x'óow áwé atx'óo wé k̄aa.		That man wore a black bear skin cape.	50
Tlél yéi koolgé.		He wasn't too tall.	
Áwé tle yéi ash yawšk̄aa.		Then he said to him,	
«I eegáa áyá x̄at woosoo.		“I'm your good luck.	
Latseen áyá x̄át.		I'm Strength.	
Yéi x̄at duwasáakw Latseen.»		I am called Strength.”	55
Áwé yéi ash yawšk̄aa, «Ha		Strength said to him, “Now	
x̄aan k̄uklahá!»		wrestle with me!”	
Áwé tle aadéi ash daayaḱa yáx̄ áwé.		Then he did as he had been told.	
Tlél tsu wáa sá awusnei.		He didn't do any damage to him.	
Áwé tle		And then	60
tle yéi ash yawšk̄aa,		Strength said to him,	
«Wéix' yan hán!»		“Stand right there!”	
Áwé tle wé		Then	
tayeidí áwé ách ash daa la.ús'kw		Strength scrubbed his body with yellow seaweed (bladderwrack)	
yá du s'aagix'áak,		on his joints,	65
ldakát yá du s'aagix'áak.		all of his joints.	
Nas'gadooshú dutiw nuch k̄aa s'aagí.		People count them as eight bones.	

Yá yéi kulyát' aa gíwé.		Perhaps they are the long limbs.	
Ldakát yá du s'aagix'áak.		All of his joints.	
Ách áwé al.is'kw wé tayeidí.		That is why he scrubbed him with yellow seaweed.	70
Áwé tle yéi ash yawškaa, «Ha		Then Strength said to him, “Now	
tsu héenx gagú! »		go into the water again!”	
Tsu héenx woogoot.		He went into the water again.	
Tsu ch'u yéi ash yawškaa.		He just said it to him (westle me).	
Tsu ch'u wáa sáwé tle yan ash uxéechch.		Again, just any old way Strength threw him down.	75
Yáax' áwé tsu,		And here again,	
tsu ch'u yéi ash daa woo.óos'.		soon he scrubbed him again the same way.	
Tsu héende ash kaawanáa.		He sent him to the water again.	
Daax'oon.aa yéi ash nasnée áwé		The fourth time he did this to him,	
tlél yan ash wuxéech.		Strength did not throw him down.	80
Áwé tle yéi ash yawškaa, «Yan xat eexéech tsu!		Strength said to to him, “Throw me down again!	
De déi áwé! »		That's enough, already!”	
yóo ash yawškaa.		he said to him.	

Tle ch'as yéi yaa yana <u>kéini</u> tóox áwé tle a eetéex yaa wutlgén.		As soon as he said that, Strength disappeared.	
Ch'as kaxwaan áwé áx yaa anasgúk wé héen át háni yé.		Only patches of frost floated where Strength had stood in the water.	85
Tlénáx áwé tle yan wutltsín.		He gained strength all alone.	
Yóot kwá át		They say	
ách has wooch skwéiy yéi sh kalneek nuch.		there was a think by which they tested each other.	
Asyádi áwé.		It was a young tree.	
Yá aan kat'oonáx naashóo.		It stood in the middle of the village.	90
Aanka.aasí tle yéi wtwasáa ch'a wé ku.oowúch.		It was called "Village Tree" by those people.	
Ka		And	
yá sheey oowayayi át		this thing that was like a large branch	
yá aas k'éet lukatán.		stuck out at the base of the tree.	
A ku.aa wé Aanloowú yóo wtwasáa		It was named it the Village Nose.	95
Ch'a góot yéidei tsú dusáakw nuch.		It is also called by another name.	
		I'll tell it what it is after this.	
Áwé át ash kaawanáa.		Strength told him to go out to it.	
«Wé Aanloowú x'wán daak xóot'!		"Pull the village nose out!	

Héen t́áax̄ yitaaní tle tsu a t́óodei kgeegóok̄.		Immerse it in water then put it back again!	10 0
Áwé wé asyádi tsu—		This young tree, too—	
a x'aannáx̄ gagisax'áa tle a k'éedei! »		split it from the tip down to the base!”	
Áwé ch'a aadéi ash daayaḱa yáx̄;		He did just as he told him;	
áwé tle, a x'aannáx̄ yéi anasx'éin tle.		he began splitting from the top down.	
A x̄aadéet awsx'áa.		He split it down to the roots.	10 5
Aagáa áwé tsá tsu neildéi woogoot.		Only after this he returned home again.	
Shadukéi áwé du káak		When people awoke, his maternal uncle	
yaa ḱaa shunagút tsu.		was leading the people again.	
De ch'a litseen yóo áwé du káak.		His maternal uncle was very strong.	
Latseen s'aatéex̄ sitee.		He was a Master of Strength.	11 0
Tle yaa nagúdi áwé tsu akaawa.aakw wé aan loowú.		As he walked up to it he tried pulling the village nose.	
Tle aax̄ tóot aawaxút'.		Then he pulled it right out.	
Ḵaa yayík wutwa.áx̄		You could hear people cheer.	
Yáax' áwé tle wé asyádi tsú, tle wé yaa anasx'éini tle a x̄aadít awsx'aa.		Here then when he began splitting the young tree too he split it down to the roots.	

Yéi ku.aa wé ash yawskaa wé káa:		But Strength had told the nephew:	11 5
«tsu ch'u eetiyaḡ x'wán kuḡ yanasteeyán wé aas tsú!»		“Put the tree back the way it was again!”	
Xóon tú áwú.		It was during a north wind.	
Áwé tsu eetiyaḡ a.oowúch áwé,		He had put it back the way it was,	
ách áwé du káakch yéi aawajee ch'u kawushgédich		his maternal uncle thought, because it was still dark,	
hóoch áawax'áa wé át.		that it was something he had split.	12 0
Áwé ák' awtwahín a yáḡ wultseení.		People believed he was strong enough.	
Tle at wutwaxoon.		Then they got ready to go.	
Taan Aaní yóo duwasáakw.		The place is called Sea Lion Village.	
Tle ch'a yá neech áwé.		Then it's just on the beach.	
Yá yeedát áa yéi yatee tle lishóowu yáḡ yatee.		Now at that place it's like it sticks up.	12 5
Áwé wé gaaw kwá hé tlél aas áa yéi utéeyin yóo akanik nuch.		But at that time, it is told, there weren't any trees there.	
Áwé taan áa gaḡkéech.		Sea lions always sit there.	
Tlaḡ yá a shakéex' áwé		At the very top	
ganúkch tlaḡ wé aa tlein.		the very large one would sit.	

Noowka _k áawu yóo		“Man on the Fort”	13 0
ch'a lingítch áwé yéi uwasáa wé taan tlein tle		is just what the Lingít named the large sea lion,	
tlax ligéiyi aa tlein.		the very large one.	
Áwé du een át wutxooní wé du káak		When people were preparing to go with his maternal uncle,	
tláakw áwé yú.á.		it was winter, they say.	
Tle hú tsú		But he also	13 5
xwaasdáa s'éil'k'i		carried a ragged rug on his shoulder,	
gáach s'éil'k'i gíwé yeik oonagút.		maybe a ragged cloth.	
Dé ch'a hóoch' áwé a káa teix át áwé.		That was the only thing he slept on.	
Áwé tle yawtwatsák.		The people didn't want him to go.	
Tle du shóodáx deikéex dultsaagí áwé tle yá		When they were pushing away from him	14 0
yaakw géegit uwashée.		he reached for the stern of the boat.	
Yéi akanéek tle aax akawltéix'.		People say he twisted it off.	
Tle dáagi koon aawayeesh; aagáa áwé tsa a yíx woogoot.		Then he pulled it up on the beach with the people in it; only then did he step in.	

Á áwé ch'u yeedát a yáx at gat.lkóo nuch: «ch'a wé sheen x'ayee áwé áx woogoot.»		Even until now there is a proverb from this: "he just went along as a bailer."	
Áwé yaa yakwnakúxu áwé		Then, when they were paddling along,	14 5
kaskooxóox sitee hú kwá.		he was a bailer.	
Ch'a kunaaléi aadéi yaa yakwnakux yé.		It was kind of far where they were paddling to.	
Át yakwkóox áwé tle		When they got there	
tle héeni woogoot wé du káak.		his maternal uncle stepped off the boat.	
Wáa latseení sáyá taan yátx'i yoo ayagwáldi tle		He was so strong when he punched the sea lion cubs	15 0
tle a een ch'a du jín tin.		he killed them with his bare hands.	
Daak nagút ch'a x'oon sáwé		How many sea lions he killed	
aawaják tle wé taan.		as he was going up.	
Áwé tla _x wé a shakéet		He is at the very top,	
aa aa áwé du tóoch wulichéesh áa kei uwagút.		there he thought it was possible to walk up onto it.	15 5
Yá a geen áwé akaawa.aakw; wooshdáx a tl'eik ak _g was'éil' tle wé taan.		He tried the flippers; he's going to rip the fingers apart then, of that sea lion.	
Tle du sá káa yéi nanúgu áwé du geen kínde yóo awusnei áwé		Then as he was sitting down on its neck, it raised its flipper,	
wé taan ku.aa		the sea lion,	

tle yóo dikíndeí kei ash uwaxích.		and tossed him up in the air.	
Yindasháan áwé tsá wé tayakáash káa yan shaawagás'; tle hóoch'.		He fell head first on a rock.; then he was gone.	16 0
Tle shakaawawál'.		His head was fractured.	
Eeshandéin kaa tuwatee wé		People felt grief	
has du shaadéi háni aadéi wooteeyi yé.		about what happened to their leader.	
Ách áwé wé káa ku.aa		But that's why that man,	
Atkaháas'i yóo wtwasáa		people named him named Atkaháas'i	16 5
wé l.ushnéek'ich		because he didn't keep himself clean,	
áwé tle wudihaan.		he stood up then.	
Áwé tle yéi x'adutee,		People imitate him saying,	
«Aadóoch sá daak uwaxút' yá Aanloowú?		"Who pulled out the Village Nose?	
Xáach xáa wé daak xwaaxút'.		It was I who pulled it out.	17 0
Aadóoch sá aawax'áa yá aas,		Who split this tree,	
yá Aanka.aasí?		the Village Tree?	
Xáach xáa wé.»		It was I."	
Áwé tle nagúdi áwé tle yaakw yíx daak nagút.		Then as he's walking, he's walking up through the boat.	

Yá yaxak'áawu		The thwarts broke	17 5
a t'éit kawlyáas' tle du xées'dei l'éex'.		as his shins hit them.	
Áwé		As	
kei wushk'éini áwé		he jumped up out of the boat	
taakw laak'ásgi yóo toosáakw nooch aa kutstee.		there was what we call winter seaweed	
Áwé yá téix' yáa teeyí		When it's on the rocks	18 0
kax'il'k nuch.		they're always slippery.	
Tle kei wchk'én ch'a aan tlél x'uskawushx'éel'.		But when he jumped on them he didn't even slip.	
Tle kei nagút.		Then he went up.	
We taan yátx'i át kin yé kwa wé íkdei gakéech.		The place where young sea lions sit is closer to the sea.	
Ch'a wáa sáwé ayagwált		However lightly he was punching	18 5
tle yax yaa ayanalják.		he was killing them there.	
Tle yóo kindei woogoot wé du káak aawajági		Then he went up to the one that killed his uncle,	
taan tlein		the big sea lion,	

a ginkáa wchkaak̄.		he squatted on its flipper.	
Ch'a gígaa kíndei yoo yax̄ ash siné; tléik'!		It tried in vain to lift him upward; no!	19 0
Tle yá a geen		Then, its flippers here,	
tle yáa yá woosh tkán yóo awusneiyí áwé wóoshdáx̄ akaawas'éil'.		Then where they face away from each other, he ripped them apart.	
Tle aawaják̄.		Then he killed it.	
Aagáa áwé tsá yá át kin aa taan a xoot jiwtgút; tle hóoch'!		Only then did he go attacking the sea lions sitting there; they were gonners.	
A góotx̄ yaa analyéx̄.		He kept on slaughtering them.	19 5
Yéi áwé kawdudlneek.		That is how people tell his story.	
Áyá dleewkwát		Here the one	
ash daat yawstaagi aa		that carefully cared for him,	
du káak shátch áwé		his maternal uncle's wife,	
du jeet watée wé át		was the one who had given him that thing,	20 0
daa.		the ermine.	
Áwé aadéi héeni kkwagoodí áwé tsá		When he was going into the water toward, only then	
du shaḡaawú		his hair,	

a tóox' a káx wutch'ín yóo toosáakw nuch.		he tied it into it, we always call it «ch'éen».	
Áwé gandaadáx t'ooch' áwé tle ách yawtlxwáts.		The charcoal from the fire was what he blackened his face with.	20 5
		(You know that soot.)	
Aan áwé tsá héeni woogoot.		Only when he had this he went into the water.	
Ách áwé tle wé ch'a yéi nateech wé du káak		That was why, it is always that way—his uncle—	
wé ash daat yawstagi aa yéi kdunik nuch		people tell about the one who took care of Dukt'ootl',	
yanwáadi aa du káak shát áwé		the older one, his maternal uncle's wife,	21 0
tle tóot ajeewatán.		then he took her in.	
De ch'a yéi at téeyin ch'áakw.		That is how really used to be long ago.	
Yá kaa káak naganéin		When a maternal uncle died,	
tle wé a shát áwé		then the wife	
aax kei duteejéen.		was picked up off of it.	21 5
Wé yées shaawátx siteeyi aa kwá tlél a daat tooshtí tle.		But he didn't care for the younger one then.	
Áwé tlél wut.skóowun wáa sá dusáagu,		People didn't know what his name was,	
tle wé du káak saayí áwé du saayéex wustee Galwéit'.		so his maternal uncle's name became his name: Galwéit'.	

Wé du shát saayí tsú tlél		His wife's name, too,	
tlél wut.skóowun a xoo aach.		some of them didn't know it.	22 0
Áwé yá woonawu ax éeshch		Here my father who is dead,	
ku.aa wé		though,	
awsikóo.		knew.	
Yéi akanéek has du xooní áwé		He said she was his relative,	
ax satéeyin wé shaawát. Shangukeidí. Shangukasháa.		the one that was a woman. Shangukeidí. A woman of the Shangukeidí.	22 5
Yéi twasáakw Seitéew.		She is called Seitéew.	
Atx áwé shayadiheni yéix' tlél wut.skú.		People from many places don't know it.	
Hásch kwá du éenáx		They are the ones, through her descendency,	
ka s du shangóonnáx kawuhaayích áwé awuskóowun.		because this happened through their ancestors, he used to know it.	
Yéi áyá yan shoowatán wé sh kalneek.		This is how this story ends.	23 0