

Aak'wtaatseen
"Shanyaak'utlaax"

told by Deikeenáak'w
Sitka, 1904

Transcribed by John R. Swanton, 1904

Published in Swanton, Tlingit Myths and Texts (1909)
as Story # 99, "Moldy End," pp. 301-310

Transliterated into modern orthography by
Roby Littlefield & Ethel Makinen

edited by
Roby Littlefield, Ethel Makinen, Lydia George,
Nora Marks Dauenhauer & Richard Dauenhauer

Working Draft: February 2003

Line numbers refer to page and sentence in Swanton (1909) story #99.

* Indicates an editors' note or comment to that line. See "Notes."

301-1

Daxéit áyú áa yéi kutíxx'un, Kiks.ádi. Xáat áa yéi has adaanéi nooch.
The Kiks.ádi used to camp at Daxéit. They worked on fish there.

301-2*

Á áwé áx' yándeí yaa at nadoox'án yóo xáat atx'éeshi sákw. Daadus.aaxw de.
They were finishing drying their fish at that place. They were already tying them
up in bundles.

301-3*

Á áwé kéidladi yanáakw yéi adaané. Dáas'aa a waak déi has nanúkch.
A young boy was working on a snare for seagulls. The seagull would come to the
"eye" of the snare.

301-4

Ashóotx neil góot áwé, du éet yaan oowaháa.
Afterward, when he came home, he was hungry.

301-5*

“Atlée, ax éet yaan oowaháa.”

“Momma, I’m hungry.”

301-6

"Atx'éeshi ax jeet tí."

"Give me a piece of dryfish."

301-7

Ash jeet aawatée yóo atx'éeshi.

So she gave him some dry fish.

301-8*

A shinyaa wuditlax.

It had gotten mold on the top.

301-9*

Yéi ayawsikaa, "Yóo atx'éeshi ch'a shanyagutlaax ax x'éix eeteex nooch!"

Then he said to his mother "You always give me the moldy end of the dry fish!"

301-10

Yee t'édáx daa dus.aaxw nooch.

They always stored the bundles of fish in the back corner of the house.

301-11*

Atx'éeshi áyú yéi ayawsikaa.

He spoke to the dried salmon that way.

301-12

Ch'u tle atóox' áwé, t'aayawduwaka "I dáas'aayi awaakt uwagút kéidladi!"

At the same time, someone shouted, "There is a seagull caught in your snare!"

301-13

Ch'u tle yóo akoojeek áwé, aadéi daak wujixix.

He was curious about it so he ran down to the beach.

301-14

Ch'u tle, akaadéi héenx wujixeex, du dáas'aayi.

He ran into the water for his snare.

301-15

Héen diyee géix' daak hoo áwé, héen dei wuduwa_xóot'. Ayáx woonei, yóo yadák'w.

When he waded out into the middle of the river, he was pulled in. That's what happened to the young boy.

301-16

Ldakát yóo xáat yéi daanéiyi, éekdei áwé du t'áat luwagúk.
All the people working on salmon ran down to the beach after him.

302-1

Kudushée du eegáa.
They were searching for him.

302-2

Tlél wudusteen.
They did not see him.

302-3

Ch'u tle, tlél wuduskú, wáasá wooneiyí.
No one knew what happened to him.

302-4*

Ch'u tle yóo xáat ku.aa áyú, toowóo kaligéiy.
Then the salmon felt very proud.

302-5

Yóo héen wátx' woosh kát shayawditée.
At the mouth of the river the fish were rushing around.

302-6

Yóo xáat kwáani áyóo, yéi ash wusinei.
It was the salmon people that did that to him.

302-7

Du een ch'u tle, daak yaawa.áa, yóo xáat kwáani.
The salmon people started outward to their land with him.

302-8

Has du aaní dei, aan daak has yaawa.áa.
They went out to their land with him.

302-9*

Yaakw yáx ash waagí kawdiyaa.
To his mind's eye it seemed like a canoe.

302-10*

Yóo aankáawu ásgíyú xáat xoonáx, yátx ash wuliyéx.
The leader from among the salmon people adopted him.

302-11*

Ch'a du xánu yóo kéidladi, daak ash ayawdzihóo, deikéedei.
The seagull that he waded out to get was still with him.

302-12

Ch'u tle, áa yéi wootee axóo xáat kwáani aaní.
And he lived there among them in the salmon people's land.

302-13

Tléix' táakw has du xoo yéi wootee.
He stayed with them for one year.

302-14

Deikée aanée x'ayee, yóo kdixwás' kaháakw.
In that far out land it looked to him like salmon eggs were heaped.

302-15

Ch'a kaa ya' éináx áwé, akaawdikwaach.
Behind everybody's back he scooped up a handful and put it in his mouth.

302-16

Ch'ú yóo aantkeeníh áyú kéi t'aa uwa.íx', "Aantkeení háatl'i ayaxáa
Shanyaak'utlaax."
And the people shouted out, "Shanyaak'utlaax has eaten our excrement"

302-17*

Aagáa áyá, tle du yáx' wuduwasáa, yóo saa.
So at that time they gave him that name, Shanyaak'utlaax.

302-18*

Chóosh káx awdzikóo yóo xáat kwáanich woosneixí.
He knew himself that the fish people had taken him.

302-19

Ch'u tle tayedéi woogoot, toowdi.ús'.
But then he went to bed, sulking.

302-20

S'ootaat áwé yéi yaawaḱaa du éesh, "Wáasá i yawdudzikaax ax yéet?"
In the morning his father asked him, "What did they say to you, my son?"

302-21*

Ch'u tle yóot x'awditán, "Kaa Tú Kaxsake Héenidéi oon yaakwgaytaan.

He spoke up and said, "Take him by canoe to Peaceful River.

303-1*

Awátka dóoli séináx x'wán, jeeyayíí."

Put his arms around the necks of sand hill cranes at the mouth of the stream."

303-2

A yáx áwé awsiteen yan yóo kduwaxíxk, déix wooch dayéen yóo héen wát káx'.

That's the way he saw it, bouncing up and down, two of them facing each other at the mouth of the stream.

303-3

Ldakát át áwé, yayík duwa.áxch yóo héen yík, kín tsú.

Everything could be heard in the river, even the brant.

303-4*

Ách áwé, yéi duwasáakw Kaa Tú Kaxsake Héen.
That is the reason why it is called Peaceful River.

303-5

Goosóo toowóo nóogu yéeyí?
Where was the feeling of sadness?

303-6

Tle du tóotx kawdik'éeet'.
It all went out from him.

303-7*

Ch'u xáat kwáanich tsú wusikóo, kúxdei dís, ayéenx' xáat dísix sateeyí.
Even the salmon people knew when it was the middle of Salmon Month.

303-8*

Yáa yánx' haa gootóonáx áwé daak woosh hínch, yóo xáat sákw.
From out of the large, woody debris along the river bank, the future salmon
would swim out downstream.

303-9

Wáananéi sáwé, du een at wuduwxoon.
All of a sudden they got ready to travel with him.

303-10

Yáa yándeí ch'u kaa shukát áwé at wooxoon.
He got ready ahead of everybody to go ashore.

303-11

Yáa yándeí l'óok kwáani áwé, tle yáx yawdudziták has du yaagú, l'óok.
Someone put holes in the canoes of the Coho people that were getting ready to
return.

303-12

Ách áwé kaa ítx' daak ya.éich l'óok.
That is why the cohos are the last to return.

303-13*

L'uknax.ádi shagunaayí, L'ook.
The L'uknax.ádi have the coho as their emblem.

303-14

Ách áwé ch'a yeedádidé L'uknax.ádi tsú Lingít lich'éeyákw.
That's why up to this day the L'uknax.ádi are slow!

303-15

Wáananéi sáwé, tlék'gaa káa at woxoon, téel' ka cháas'.
At one point, one at a time, the dog salmon and humpies got ready.

303-16*

Dei Aak'wtaatseen tín áyú, yándeí at wuduwxoon.
They got ready to take Aak'wtaatseen to shore.

303-17

Gunayéi yaawa.áa yándeí yóo xáat kwáani tlein.
The great salmon people began their migration to shore.

303-18*

Wáananéi sáwé, at'éit yaawagóo yóo séet x'é', yóo xáat kwáani.
At one point, the salmon people came to the back side of the strait.

303-19

Á áwé yóo séet x'éix' kaawagaayi aa áwé teel adaa yéi nateech.
Those who lingered at the mouth of the strait would have scars on them.

304-1

Aanáx daak has kutéen áwé, ch'u tle yóo Lingítch yateeni góos' yeenáx daak
yawoogoowú áwé, tle yaakw oowaa nooch.
When they came into sight, even from under the clouds that are seen by humans,
what looked like canoes came out.

304-2

Ch'u tle yax daak woogóoch.
Then they would swim in a school toward shore.

304-3*

Xwéix kei kduháaych, tséek tsú dul.at nooch.
They would dig a pit and bring flat roasting sticks.

304-4

Ch'u tle yóo xáat kwáani áyú, yéi kunuk nooch.
The salmon people would do that.

304-5*

Yóo tayat'aayí yadaayí, yáadei áyú woosh daadéi dugich nooch, yóo xáat kwáani.

To them it appeared like they would throw hot rocks on each other.

304-6*

A duk tú oowás, axóo aa.

The skin of some of them moved like fish skins being roasted on hot rocks.

304-7

A eetí áwé, aa yéi natech yóo xáat xáas'i.

These were the scars that were left on their skin.

304-8

Aak'wtaatseench áwé wusikóo, yóo xáat kwáani aadéi wooch daadaneiyi yé.
Aak'wtaatseen knew what the salmon would do to each other.

304-9

Wáananéi sáwé aax at wooxon, yáa yándeí gunayéi yaawa.áa.
At that point , they got ready, and started for shore.

304-10

Yóo xáat kwáani, agéit yaawa.áa yaaw kwáani.
The salmon people met the herring people.

304-11

Xáat kwáani yaagú yíknáx wuduwahaan.
Someone stood up in the salmon people's boat.

304-12*

Yéi has yawdudzika "Yeedát sgwéich yee washtu x'úxooch kuwsineix".
They said "If only your cheekmeat satisfied people's hunger."

304-13

Yóot'aa hás woosh yáatx kasteex.
They challenged one another.

304-14*

Ch'as tsu yéi yaawa_{ka} a yaaw kwáani "Yee shukát kuyawtuwalaa.
The herring people said, " We fed them before you.

304-15*

Dei ch'a haa washtu x'úxuyi áwé, haa kaháagu.
Our eggs are our cheek meat.

304-16*

Yeedát gwáa wa.éich liyeeká deiyí yík guxlach'éix'w.
Maybe now your backbone will get dirty.

304-17*

Gunayéi yaawagóo xáat kwáani, yóo x'áat' daadéi.
The salmon people started off toward the islands.

304-18*

Yáa x'áat' t'ikát saxéex áwé, yéi yaawa_{kaa} yóo xáat aankáawu, "Daakw héendei sá yeehwáan?"

When the fleet got to the outside of the island the salmon head man said, “Which river are you going to?”

305-1

Yóo woosh daa yadaká xáat kwáani, yóot'aa héendei yóo x'ayaduká,
yóo xáat kwáani, a xoox yaa has jikandu.ákw.

The salmon people told each other which river they would be going to.

305-2*

Cháas' ku.aa yéi yaawakaaa, "Ooháan ku.aa ch'a héi x'as'tu héen."

The humpies said, "We are going to the mouth of this river."

305-3*

Kúnax wéi Lingít, awsineixi aa ku.aa, Daxéit aawasáa.

The human who was taken selected Daxéit.

305-4*

Wat'aa Yayee xáat kwáanich yéi oowasáa.

The salmon people called it Wat'aa Yayee.

305-5

Ch'u tle héen wát, tléil gooháa.

The mouth of the river is really easy to see.

305-6*

Yóo x'aa kwá yéi wduwasáa Yóo Luklixashgi X'aa.

Cha ch'as yan wuneyí yóo noow, át x'aan hídi áyú.

But the point is called "Floating Point."

When the fort was finally ready, it was really a smoke house.

305-7*

Has du waakx' yéi kudayéin yóo xáat kwáani.

It seemed that way to the eyes of the salmon people.

305-8*

Yéi duwasáakw yóo xáat Lingítch "Tsaá Yátx'i Téel'i."

The Tlingit people call these fish the "Seal Pup Dog Salmon."

305-9*

Shóogu héen wát dayéen yaa yana.éini, Tlaganís Luká, dusxút' nooch,
anáax nagataant.

When they were migrating to the mouth of the first river, at the place called Sapling point, the people would chop and sharpen saplings so the fish could jump on them.

305-10

At yátx'i ku.aa yéi ulxéis' nuch, "ax éesh aayí náadei".
The children would wish, " Come to my father's trap."

305-11

Wáananéi sáwé, anáax gatánín, ch'u l aa dujájji.

At one point, whereas before they hadn't been able to kill one, now one jumped on it.

305-12

Tlax wáa sá kaa toowóo sagóo nooch.

How very happy everybody would be each time.

305-13

Wáananéi sáwé wududziteen, x'éigaa du éesh yóo naakée héen yíknáx yaa nakúxu.

At one point his true father was seen coming downriver in a boat.

305-14

"Shk'e áa gidahaan," yóo yawdudzikaa.

"Why don't you stand up," he was told.

305-15

Kei uwatán.

He jumped up.

305-16

"Há. Dlagwadláa!" tle yóo yaawakaa du tláa.

"How beautiful," his mother said.

305-17*

"Xáat kadáan," tle yóo ash uwasáa, du tláa.

"What a precious fish!" his mother called him.

306-1

Aatx áwé, héent uwax'ák wé xáat.

After that, the salmon swam into the river.

306-2

Daxéit yíkt ixdayéen, yáx wooskéech sháa daxaashí.

The women who were cutting fish would sit on the bank of Daxéit facing downstream.

306-3*

Yóo xáat ku.aa woosh kát shuwudatéech yóo héen yíx'.

The salmon would bunch up on top of each other in the river.

306-4*

Xách yóo daxaash sháa áyú, du léich nooch, yóo xáat kwáanich.

In fact, the salmon people were jeering at the women slicing fish.

306-5*

Ayéenx' yéi dux'aaní áwé tsá, yéi yawdudzi_kaa, "I tláa xándeí nagú."
When the fish were finally half dried, the boy was told, "Go to your mother now."

306-6

Éekx' daxáash du tláa xáat.
His mother was cutting fish on the beach.

306-7

Yáa ísh kát wulihásh yóo yaakw, du igayáak.
He floated there at a hole in the river bed, below her.

306-8

A tayeenáx áwé daak sh ulhaashch.
From under there he would float out.

306-9

Ch'u tle du xúx a yís aawa.éex'.
Then she called her husband to come see it.

306-10

"Aak'ei xáat áhé héináx daak shayalháshch."
"A fine salmon keeps floating out here."

306-11

K'ix'aa aawasháat du éeshch.
His father grapped a gaff hook.

306-12

Tlél yéi awuskú du yéetx sateeyí.
He didn't know it was his son.

306-13

Deikéet wudlitsís du jeená_k.
He darted away from him.

306-14

Dei áa awulixaach du yéet.
He had despaired about ever seeing his son again.

306-15

Dei táakw, du káa yan uwatée.

It had been over a year already.

306-16

Wáananéi sáwé áa daak uwax'ák du éesh jiyeex'.
At one point he swam out to his father.

306-17

A k'éex' áwé xákw kát aawaxút'.
When he gaffed it, he pulled it onto the mud flat.

306-18*

A shá aawaxích tooch sákw.
He clubbed it on the head to keep it fresh (to cook soon).

306-19

Ch'u tle du shát jeet aawaxích.
He threw it to his wife.

306-20

"Naxaash."
"Cut it up!"

306-21

"Gaxtoos.eet."
To cook!

306-22

Ch'u tle wáa sá xáat, sh jiyee yan dustáaych, gaxduxaashí.
She carefully put it down in front of her just like any salmon that's going to be cut.

307-1

Ch'u ch'áakw Lingít teen, kuwdzitée, yóo eek.
The Tlingits had copper long ago.

307-2

Eek katáx'xee, áyú du séiwu.á, yóo yadák'w.
Twisted copper was on the neck of that young man.

307-3

Aan héenx woogoodín.
He had gone into the water with it.

307-4

Ch'áakw asakát yóo ayateegí, áyú tlél ash jeegáa ushtí, áyá át awdligén du lítaayi.

After cutting at it for a long time, it was too much for her, and she looked at her knife.

307-5

Eek katáx'xee kaagáa du lítaayi.

Bits from the twisted copper were on her knife.

307-6

Ch'u tle aawa.éex' du xúx, "Haagú!"
Then she called her husband, "Come here!"

307-7

Tle a daa has yawdzi.aa.
Then they examined it.

307-8

Du yéet séit kateeni eek katáx' xee gwáa yá.
It was the copper choker his son had on, wasn't it?

307-9*

Ch'áakw kaa jee yan unéijin léet' yóo duwasáakw.
Long ago they had long, finely woven baskets at hand, called "léet'."

307-10

Ch'u tle awuskoowú áwé, wéi léet' tóodei aawaxeech.
As soon as he knew, he threw him in the basket.

307-11

Adaa aawax' wáal'.
He put feathers on him.

307-12

Yáa hit ká gaanx' kei awsitáa yóo xáat léet' tóot.
He put the fish in the basket on the roof of the house.

307-13*

Ch'u keix'é áwé, aadéi kayík wuduwa.áx.
At dawn, a noise was heard.

307-14*

Uxyéik uwatsák.
The spirit was on his mouth.

307-15

Keina.áa akeekáni kéi uwagút.
When it dawned, he went up to see.

307-16

Káa tlein gwáa, át satáan yóo xáat yéeyi.

It was a big man, wasn't it, who lay there, who used to be a fish.

307-17*

Ldakát yóo hítx' ayeedáx gáani yux at kaawduwajeil.
They moved everything out of all the houses.

307-18

Shayadihéin Kiks.ádi áx'.
There were many Kiks.ádi there.

307-19

Yóo xáat yéeyi ch'u tle oon neil awu.aadí áwé, yóox kaa x' akaawanáa,
"Yindasháan naga.aadí aantkeení."
As soon as the people came inside, the former salmon told them to speak out,
"Go with your heads down, all you people."

308-1*

Yóo áyú yoox woo.aat.
That is how they went out.

308-2

Kei yawduwaxáa éil' ka s'áxt'.
Salt water and devil's club were brought up.

308-3*

Yéik wududzigoot.
A spirit was let out.

308-4

Ch'a du x'ayáx yan dunáa áwé wududlikoo.
When, according to his command, they finished drinking it, they vomited.

308-5

Yóo s'áxt' ka yóo éil' wududlikoo.
They vomited the devil's club and salt water.

308-6

Xáanaadé yaa kugaháa áwé wudishúch yóo íxt'.
Toward evening the shaman bathed.

308-7*

A igayáak áak'w yéi wuduwasáakw Xíjaa Éix'i atáa wdashoojéech áyú.

Down toward the beach was a small pond named “Beating Time Slough” because he bathed in it.

308-8*

Xáanaa áwé x' éigaa wé yéik woo.aat.

In the evening the true spirits came.

308-9*

Du x' éináx shí yóot kooshxeinch du yéikx'i gaaga.ádín.

From his mouth blood squirted out when his spirits came to him.

308-10*

Du yéigix wusitee wé daak ashuyawdzihoowu kéidladi.
The seagull that he had waded out to get became one of his spirits.

308-11

Aagáa áwé aa kaashukaawajáa, wé hinyik xáadi aadé daagaxdunéi yé.
Then he instructed them how to take care of the salmon in the river.

308-12*

“Daax’oon yeekáx’, wóoshdáx kaxduxáshch.”
“People will cut it in four places.”

308-13

Du x’ayáx yéi aawasáa, “Aadéi yá.”
They named it “That’s the way” according to his words.

Part Two

308-14*

Aatx áwé yéi ayawsikaa du yéigi, “Yóodu á, Keis.axji Héen. Áx’ kadus’eet
xaanás’, yóo x’áas wankáx’.”
After that, his spirit said to him, “Keis.axji Héen is over there. That’s where
people tie a raft together there, at the edge of the noisy falls.”

308-15*

Akudlénxaa áyú, du yéikx’i aadé litseeni yé.
He tested his spirits, to see how strong they were.

308-16

Yáx gaaléi yóo x’áas, aadé wuduwax’áasi yé.
The falls are high, the place where the water falls.

308-17

Kiks.ádi akát yawdiháa, yóo xaanás’.
The Kiks.ádi crowded aboard the raft.

308-18

Du yéikx’ich yéi uwasáa, “Taan xaanás’.”
His spirits named it “Sea Lion Raft.”

308-19*

Wáananéi sáwé, akaawanáa.

At one point, he told it to go.

308-20*

Yóo xaanás' adaax x'awdisaa.
He blew on the raft.

308-21

Yóo x'áas tóode yís, yóo tléináx káa, tléil toowóo wultseen.
This one man didn't have the mental strength to go into the waterfall.

309-1

Yóo x'áas wánx dlixwás'i at t'áni awlisháat, yóo x'áas tóode kat shawdlixiji áyú,
yóo xaanás'.
When the raft dove headfirst into the falls, he grabbed a branch hanging at the
edge of the falls.

309-2*

Ch'u tle haa yeedéi wuligáas'.
It went deep down under.

309-3

Tléix' uwaxéi.
It was gone for one night.

309-4*

Ts'ootaat, héen wátde kayéik, wuduwa.áx at xeech.
Next morning, at the mouth of the creek was heard the sound of a stick beating.

309-5

Haa yeenáx kei yawsixút' yóo xaanás'.
The raft was pulled up from down deep underneath.

309-6

Yóo sh wudzineixi aa du xoonx'í xoo yaa woogoot.
The one who had saved himself went back to his relatives.

309-7

Yéi sh kalneek Kiks.ádi kútx shoowaxeex.
The man said the Kiks.ádi had all perished.

309-8*

Sháa ku.aa gaxsatí.
The women were all keening.

309-9*

Ch'a yóo íxt' wakshiyee áyú yéi yatee.
That was the vision of that shaman.

309-10

Ách áyú, yéi yaawa_kaa –
That's why he said –

309-11

Du yéigi x'áyáx, "Tlél wáa sá aawoonei, yóo Lingít."
Like his spirit said, "None of the people were hurt."

309-12

Anaa.ádi tsú, tlél aakawuls'éil'.
Their clothes also were not even torn.

309-13*

Ách áwé, Kiks.ádi toowú litseen.
This is why the Kiks.ádi are strong spirited.

309-14

Yóo káa ku.aa, kaadéix' akaax adaatx wusheexí.
But the man was ashamed for running away.

309-15*

A kaax kei yaduskóox,
When they were brought up from there,

309-16*

óox' yéik woo.aat.
a spirit went into him.

309-17*

Tsú kóoshdaa áyá, ayaawashee du latseení át yax dusdaat áyú.
He also sang to the land otter in order that people would be convinced of his strength.

309-18*

Haayee at luwasateen x'aa, aadé akaawanáa, du xankáawu.
Below it a point was extended; he told his assistant to go there.

309-19*

Woosáani gataan.
Take a spear.

309-20
Áyá wookoox.
He went to it.

309-21
Tlél daa sá awusteen.
He didn't see anything.

309-22
Áa uwaxée wé xáanaa.
He spent the night there.

310-1
Aax kei uwakúx.
He came up from there.

310-2*
Ch'u keix'é áwé yéi yaawa_kaa "Ayáa xat wuga_xaa."
Just before dawn he said, "Let him take me past it."

310-3
Yóo íxt' yéi yaawa_kaa "Yáa éexnáx aa uwakúx."
The shaman said, "He went to the south of it."

310-4
Yéi ayawsikaa du xankáawu "I gu.aa yáx x'wán."
His assistant said, "Be brave."

310-5*
Adaadé k'astóox yóo áadaa k'óol'.
He spit on the end of the spear.

310-6*
Awlihík.
He chanted for strength.

310-7
Tle wudagoodí áwé, du x'ayáx, tle yóo x'áa káanáx kei awugoogú áwé, yóo kóoshdaa l'eett uwagás'.

Then, when he jumped up like he said, and when he threw it across the point, he hit a land otter's tail.

310-8

Tle akaawanáa yóo íxt'ich, " Anax sakóox dé."
Then the shaman told him to go, "Cross it by boat."

310-9*

Káas' yáx áyú, kawlit'ík yóo kóoshdaa.
That land otter had stiffened like a stick.

310-10

Yóo áadaa du l'eetdé yaxát.
The spear was stuck to its tail.

310-11

Ách áwé, ch'u yáa yeedádi káawuch yéi yasáakw, "Yóo X'aa Kaanáx, át Yadugook."
That's why people of today still call it "The Point It Was Thrown Across."

310-12*

Haayee áyá x'áat' du axáayi át aawatsák ayahaayí.
In his vision he is bracing his paddle against the island below.

310-13*

Akáx' a l'óot'i aax akgwaxáash yóo kóoshdaa.

On the island he was going to cut off the tongue of the land otter.

310-14*

Ách áwé yéi wuduwasáa yóo x'áat' "Wóosh Dáx Awlixeeji Yé".

That's why they named that island "The Place Divided."

310-15

Nas'gadooshú, akáa x'eiwaxéi yóo x'áat', yóo kóoshdaa l'óot'i aax awuxaashí.

He fasted eight days on the island when he cut the land otter tongue.

310-16*

Aatx áwé kei uwakúx.

After this, he came up by boat.

310-17*

Yóo aandéi kei naaguxlagáas'.

The clan is going to move to the permanent village.

310-18

Tléix' handíd táakw, ka ashónáx yéi yeekaawayáat', aagáa kudziteeyi yé.

He lived more than 100 years.

310-19*

Woosh duwagéigin yaa ganúkwch du yéikx'i aadé litseeni yéi ch'a yú, yaa ganáa.

Even as he was dying, his spirits were so strong, that he sat and they moved him in a circle in a trance.