

Sít' áwé yú.á.tle yóo T'aakú wát anax yan kawu.áayin —	A great glacier used to stretch down to the mouth of the Taku River.	
Tléil yisateen gé wéi T'aakú wát?	Haven't you seen the mouth of the Taku?	
{Tléik'}	{No.}	
Tle yóo áwé anax yan kawu.áayin yú.á.	It used to stretch down to there, they say.	
Tle yóo shaa	A mountain	5
tle yóo áx kasixát	stands there	
tle wé sít' áx' yéi téeyi yé tle yóo.	by where the glacier used to be.	
Tléil wuduskú	The people [to the south of the glacier] didn't know	
tsu wé náanax.á aa yéi kuteeyí	that there were people to the north,	
ka tsu wé éexnax.á.	and [those to the north didn't know about] those to the south either.	10
[sic vacare]	[left blank]	
Á áwé wé káax'w shaan dáxináx has yatee.	No there were two old men.	
Wéi náanax.á aa Kaxtóok yóo áwé duwasáakw.	[One lived at] the place called <i>Kaxtóok</i> , to the north.	
Á áwé yeedát wé lodge át da.áa.	That is where the lodge now stands.	
Tle kúnáx áwé a shagóon áwé i een kakkwanéek.	I am going to tell you the true history of it.	15
Yá T'aakú Kwáan áwé hít áwé has alyéix yú.á.	The Taku people were making a house, they say.	
Yáa a tuwáatx Yanyeidí yóo haa wduwasayi át hás,	Our clan, which got the name <i>Yanyeidí</i> from [this house],	
á áwé a shagóon áwé.	this is the history of it.	
Á áwé wé káa shaan kúnáx kaa sháade háni yá uháan hás áwé,	This old man, the true leader of our people,	
Gooch áwé,	a Wolf,	20
hú áwé x'awduwawóos',	was asked	
du keilk'i hás ka du kéek' hás,	by his nephews and brothers,	
"Daa sáyá hítx gaxtulayéix?"	"What shall we make our house of?"	
yéi áwé daayaduká yú.á.	they said to him, so they say.	
"Ha wáa sáyá yatee,	"Well, how would it be,	25
wáa sáyá,	how about	

yán xáawé wéit yan uwa.áa,”	that hemlock growing over there?”	
yéi áwé x'ayaká yú.á.	he said, they say	
“á áwé hítx gaxtulayéix.”	“that is what we will make our house of.”	
Á áwé tle a káa kaa luyaawagúk,	So they ran over to it	30
yáa xút'aa tín dus'óow xá.	and chopped it down with an adze.	
Wé yán tle kaduxút'kw, kaduxút'kw yées káax'w.	They hewed the hemlock; the young men hewed it.	
[A tóonáx áwé kuyawool yú.á wé sít'. Á áwé tle] wé éexnaḡ.á aa áwé,	[There was a cavity extending into the glacier. Now] the [old man] to the south,	
daa sáyá aya.áxch.	heard something.	35
Xachu	It was actually [the people to the north]	
a daadé ásiwé gaaw wudwataan, wé xút'aa sháadáx wuduwal'éex'i.	taking up the drum to mourn the loss of the adze, which had broken off at the head.	
Tle dei ch'a yéi tléix' has du jee yéi yateeyi xút'aa áwé	It was the only adze they had;	
a daadé áwé [tuwdudzitee].	they were expressing their grief over it.	40
Aadé áwé kaa sé duwa.áxch, tle wéi sít' tóonáx áwé daak is.áxch tle.	Their voices came from the other side, resounding through the glacier.	
“Wáa sákwhéigé, kaa sé yáx áyá kuḡaa.áxch,”	“How could it be that I hear something like a human voice?”	
yéi áwé x'ayaká wéi kaa, wé éexnaḡ.á aa—	the man said, the one to the south—	45
Naada.éiyaa yóo duwasáakw hú ku.a, wéi éexnaḡ.át aa aa.	his name was Naada.éiyaa, the one living to the south.	
Á áwé, wé tléix' aa tsú, [wé Kaxtóokx' yéi yateeyi aa],	Now the other [old man], the one at Kaxtóok,	
wé a t'áax' ganúkch	used to live up inland from	50
wé sít' aadé naadaayi yé.	where the river went [under the glacier].	
Wáa a daa yoo tukdataán sáwé,	After he had thought it over,	

“K'e yan kaḱasanoogú,”	“Let me find out about this,”	
yóo áwé tuwatee yú.á.	he thought to himself, they say.	
Á áwé tle x'atux.ayéegi	[They used to have] knee boots	55
yóo dusáagun ch'áakw.	[that] they called x'atux.ayéegi, long ago.	
Yá dzísk'w,	They would [take] moose hide	
tle yáat naduxáshch,	[and] cut it here,	
[a ítnáx aa a gatsdaadoogú áwé,]	the hide from the hindquarters	
ḱaa x'oos wáa sá kuligéi a yáx,	as long as a person's foot,	60
ḱaa yá dikéenaḱ.á,	and the upper part	
á áwé yá ḱaa xées' yan shukootaanch.	would reach to the top of the shin.	
Tle yóo yateeyi yé,	The part where	
tle ḱaa x'eitákw áa kaheix,	the heel is located,	
tle yáat ḱu.a tle uduḱáaych dóox tin.	here they would sew it together with sinew.	65
[K'óox l'eedí áwé ḱéinaax udulyeixjín.]	They used to make awls from marten tails.	
Tle yóot'át k'óox' tin áwé tle nduk'óox'ch,	Then they would cover it with pitch	
tlél héen anaḱ yax koodaa.	so it would be waterproof.	
Á áwé aan át ana.atch yú.á	These are what they would use to walk	
wé séew tú.	in the rain.	70
Á áwé ch'as a daa yoo tuwatánk.	So the old man was thinking about this.	
De kyaaní yéi yaa naneen.	[It was in spring when] the plants were coming out.	
Tle wéi ch'áal' áwé aawas'úw,	So he chopped down some willows	
tle adaakaawas'él' tle yóo.	and peeled off the bark.	
Aagáa áwé tsá wé x'atux.ayéegi	Then he took a knee boot	75
tle a daat akawsi.áxw tle yóo,	and wrapped the bark around it	
tle k'adéin.	very securely.	
Tle wé T'aakú aadé naadaayi yéide áwé ajeewanáḱ tle,	He released it into the Taku to be carried down with the current	
tle a tayeet áwé wlihaash tle.	and it floated under the glacier.	

Daa sáwé tsóo, awsiteen wéi Naada.éiyaa.	So what do you know, <i>Naada.éiyaa</i> saw it.	80
“Ch’a guna.át áyá anax haat wulihásh. Yaakw yíde yee lugúk,” wé du keilk’i háš áwé yéi s ayawsikaa.	"Something strange has floated down here. Run and jump in the canoe,” he told his nephews.	
Tláakw áwé a kaadé aduxáa tle, wuduwasháat tle.	So they quickly paddled over to it and snatched it [out of the water].	85
Ha wéi Naada.éiyaa wakshiyeeet dutée áwé, “Á ásiyá kuyatee wéi sít’ tliyaanax.á,” yéi yaawaqaa.	When they showed it to <i>Naada.éiyaa</i> , “Then there must be people on the other side of the glacier,” he said.	
Aagáa áwé tle du gooxú, ka hú, wéi Naada.éiyaa, tle daa sákwshé yaakwx wududliyéx.	Then his slave and he, <i>Naada.éiyaa</i> , made a canoe out of something.	90
Tle wé sít’ kanax áwé tle awsixáat’ wé goox, tle yóo.	Then the slave dragged [the canoe] over the glacier.	
Daa sáyá tsóo yá náanax.á gwáawé ch’u tle áa yáx yatee, yankát áwé uwadáa.	Lo and behold, [the river] to the north of it was like a lake; it was high tide.	95
Wé Kaxtóok, Kaxtóok, wé káa shaan ku.a áwé Xóots yóo dusáagun, Xóots.	[The one at] <i>Kaxtóok</i> , <i>Kaxtóok</i> , the old man, was named <i>Xóots</i> , Brown Bear.	100
Daa sáwé—ch’a tlákw gíwé kootées’, ch’a tlákw kootées’.	There was something—he must have been watching constantly, constantly watching.	
Daa sáwé yóo dikéanax.á. "K’e a yáx anayilgeen.	There was something up there. "Look at the side of the glacier.	
Ch’a guna.át áyú,	There’s something strange,	105

ch'a daa sáyá,	something,	
ch'u ch'áak',	maybe an eagle,	
ch'u yéil gwáawégé áx yaa ndakín.	or could that be a raven flying along there?	
Tléel ku.a áyú a yáx ax tuwáa uti,"	It doesn't look like one to me, though,"	
yóo áwé x'ayaaká.	he said.	110
Tle yáanáx tle áwé awsixáat' wé yaakw tle.	[The slave] was pulling the canoe this way, toward them.	
"Tle lingít áyá a yáx yatee,"	"It is just like a person,"	
yóo áwé kux'ayaaká yú.á.	they said, so they say.	
Tle wéi T'aawák Éix'i yóo duwasáagu yé	At the place they call Goose Slough	
tle wéi áx' tle héeni eek has atáan áwé,	they brought a canoe down to the water	115
tle has at'éek tle.	and paddled.	
Ch'a wéi xút'aa daadé áwé,	It was to mourn the loss of the adze	
gaaw wuduwatan.	that they had taken up the drum.	
Daa sáyá tsú lingít gwáawé.	And what do you know, they were Tlingits!	
Aagáa áwé Naada.éiyaa áwé yéi yaawaakaa,	Then <i>Naada.éiyaa</i> said,	
"Tláaxwayei,"	" <i>Tláaxwayei</i> ,"	
tle wéi tléix' aa tsú tle "Tláaxwayei."	and the other old man also replied " <i>Tláaxwayei</i> ."	
"Hello," yóo áwé has x'ayaaká.	They were saying, "Hello."	
Aagáa áwéi,	Then	
wé Naada.éiyaa ku.a.	<i>Naada.éiyaa</i>	125
du een kadunéek wé xút'aa,	was told about the adze,	
tle dei ch'a yá tléix' kaa jee yateeyi át áyá	the one they had,	
sháadáx wool'éex'.	it had broken off at the head.	
Xút'aa áwé wé yaakw yít [al.át].	Now <i>Naada.éiyaa</i> had some adzes in the canoe.	
Wé sít' aan gadus'óow yís áwé,	So he could use them to chop the glacier ice	130
yaakw yít al.át.	so he had them in the canoe. [He gave one to them].	
Á áwé tle shaawát goox du jeet kawduwakáa,	[So in return] they sent a female slave to him,	
wé Naada.éiyaa ku.a.	to <i>Naada.éiyaa</i> .	

He', x'ool' yáx at yatee.	My, everyone was in an uproar.	
Wé lingít tléil wuduskú wé éexnaḡ.á [áa yéi kuteeyí].	They hadn't know that there were people to the south.	135
Aagáa áwé yú.á,	So then	
wé shaawát goox du jeet kadukáa,	after they had sent the female slave to him,	
tle x'oon sdágáawé kaa xáni uwaxée.	he stayed over with them for some days.	
A daa áwé yoo háas x'ali.átk wéi Xóots ka wé Naada.éiyaa,	Xóots and Naada.éiyaa discussed	
wáa sáyá kgwatée.	how it was to be.	140
Tléil xáayá aadé sít' tayeenáx yoo koonaxlihashgi yé [yaakw tín].	There was no way to go under the glacier in canoes.	
Aagáa áwé tle Naada.éiyaa,	Then Naada.éiyaa,	
tsu ch'a uháan háas áwé Gooch áwé,	who was of our moiety, a Wolf,	
tle yéi yaawaḡaa,	said	
"A daa áyá yoo tuxaatánk.	"I have been thinking about it,	145
Á yéi kḡwasanee.	and this is what I will do.	
Tléil sít' áa yéi kgwatee."	There will be no glacier here."	
Ch'a yeisú ch'ul yéil du.aaxjí ayóo,	First thing in the morning	
wé shaawát goox du jeet kawduwakáa wé xút'aa daséix'.	they sent the female slave to him in exchange for the adzes.	
Yaakw yít dus.áa.	They set her in the canoe.	150
Wé kées' kát daak has du een wulihásh,	They floated down with the tide,	
tle tsu anax kei gaxdusxáat' wé yaakw.	intending to pull [the canoe] over the glacier again.	
Aagáa áwé wé káa,	Now that man Naada.éiyaa	
káa goox du jeex' [yéi yatee].	had a male slave.	
Tle kaax aseiwál'éex' wéi Naada.éiyaa ku.a,	Naada.éiyaa decapitated him	155
tle wéi sít' kanaḡ. awsixáat' tle yóo	and dragged across the glacier	
wé kaax aseiwál'éex'i aa.	the decapitated [body of the slave].	
Ách áwé Yakwdeiyí yóo duwasáakw	Therefore this place is called Yakwdeiyí (canoe path)	

wé sít' kanaḡ awusxáat'i yéeyich.	after the [slave whose body] he dragged across the glacier.	
Ch'u yeedádidé yéi tuwasáakw Yakwdeiyí.	To this day we call it <i>Yakwdeiyí</i> .	160
Áwé yáanáx tle,	And along here,	
tle wéi Yakwdeiyínáx,	along <i>Yakwdeiyí</i> ,	
de wé shé tle yanáx kaawaxát	there was a trail of blood,	
wé gooḡ sheiyí.	the slave's blood.	
Tle yat'aayi héen óosh áa yaḡ kawdudzixáa	It was just as if hot water had been poured out;	165
tle yéi áwé	just like that	
tle shadagátch,	it kept collapsing inward,	
tle shadagátch wé sít' tle.	the glacier kept collapsing inward [as if melting away].	
Aagáa áwé wé T'aakú,	Then	
wé T'aakú Kwáan Sít'i	the Taku People's Glacier—	
yóo áwé toosáagu,	this is what we used to call it—	
tle wé dáagi daak uwal'ix' tle,	was cleft open all the way up [to the mountainsides];	
tle ch'a aax shadaḡeich yaadachóon tle,	it crumbled apart in a straight line,	
ch'u tle anaḡ áwé tle yóo,	crafting a way	
tle woch xoot yaḡdagoowu yís áwé.	for them to travel among one another.	175
Ách áyá tle ch'u <i>Juneau-dáx</i> aa ku.oo	This is why there are some people from Juneau	
ch'a yáa dáak káx' yéi aa yatee,	living in the interior,	
Teslin,	in Teslin,	
ka yáat, ka wé <i>Atlin</i> .	here in Whitehorse, and in Atlin.	
Áa yéi has du een kaḡanéek,	This is what I tell them,	180
ha wéi dleit káax has sateeyich ku.a áwé	but because they are white people	
tléil has du daa yaa kushoosgé.	they do not understanding.	
Áyá yá <i>boundary line</i> ch'a yéi woch gunayáa haa wli.át,	It's this boundary line that has separated us,	
yóo áwé s du een kaḡanéek.	I tell them.	

Aagáa áwé yú.á	Then, they say,	185
yan wudliyéx wé hít,	they finished building the house,	
wé Yán Hít.	Hemlock House.	
“[Haaw,] ha wáa sáyá a kaax̄ kugaḅdusáa?”	"Now how shall we name our people after it?"	
yóo daayaduḅá wé Xóots.	said Xóots—	
Ha Xóots ka Ltaaduteen	Xóots and Ltaaduteen,	190
yóo áwé dusáagun wé káa.	these were his names.	
Aagáa áwé yú.á tle yéi yaawaḅaa,	Then he said,	
"Wáa haa naḅdusáagut sáyá,	"So that we will have a name to be called by,	
Yán Hít xáawé yéi yatee.”	this is Hemlock House.	
Ách áyá Yanyeidí áyá uháan,	Therefore we are <i>Yanyeidí</i> ,	195
Yanyeidí.	the Hemlock House Clan.”	
Ách áyá Yanyeidí, wé káax'w,	The men are <i>Yanyeidí</i> ,	
uháan ku.a áwé Yanyeidisháa.	and we women are <i>Yanyeidisháa</i> .	
Á áwé ch'oo yeedádidé áx̄ ax̄algin neech	To this very day I sometimes look	
wé shaa tle yóo dikée áwéi.	at that mountain so high.	
Tle yóo áx̄ kayaxát,	It rises up	200
wé sít' áx̄ kaxádi yé,	where the glacier used to stretch across;	
yéi áwé ax̄ een kaduneeḅín.	so I used to be told.	
Adáx̄ áwé—	After that—	
wé tlagoo hídi aax̄ dukéil'	they would periodically tear down the old house	205
ch'u guna.aa a eetí dullyéx̄.	and build a new one in its stead.	
Á áwé ax̄ aat áwé—	Now my aunt, my father's sister—	
Ch'áakw tléil neilx' yát du.eeḅín.	Long ago, they did not bear children at home.	
Chashhít	They would [stay] in a brush hut	
ḅaa ít yóo naaliyéi	some distance away from the people	210
áwé áx' t'akwanéiyi du.eeḅ.	[and] have their babies.	
Áwé wé yées aa Yán Hít áa yaa nduléxi áwé	Now when the new Hemlock House was being built,	

wé ax̄ aat áa kuwdzitee.	my aunt was born there.	
Yá Yán Hít áx̄ duxat'x'i yé	The way they dragged [the hemlocks for] Hemlock House along	
tle dei yáx̄ yatee tle,	was like a trail.	215
A yaax̄ áwé áa kuwdzitee	Beside [the trail] she was born	
yan dulyéix̄ wé hít,	after they finished the house,	
de yánde yaa naneení áwé.	[or rather] when it was almost finished.	
Tléix' dís áwé	For one month	
tléil át yoo oogútgun ch'áakw,	they wouldn't walk around outside, long ago,	220
wéi t'akwanéiyi wdu.oowú.	after they had their baby.	
Adáx̄ áwé wé yeewáan hás,	And it was one of your clan;	
shaatk'átsk'u áwé kuwdzitee.	a little [Raven] girl was born.	
Du tláa tin neil a.áat,	When they walked into the house with her mother,	
tléix' dís shunaxéex̄ áwé	after one month	225
áa neilwududzinúk wéi Yán Hít.	they carried her into Hemlock House.	
"Ha wáa sáyá gaḵdusáa?"	"What will her name be?"	
yéi áwé daayaduḵá wéi yées aa Ltaaduteen—	the new [chief named] <i>Ltaaduteen</i> said—	
wé ch'áagu aayí de woonaa.	the old one had died.	
Aagáa áwé yéi yaawaḵaa,	Then he said,	230
"Ha wáa naḵdusáagu sáwé	"So that she will have a name to be called by,	
Deiyax̄sháa yóo x'wán yisá,	you must name her <i>Deiyax̄sháa</i> (Trailside Woman),	
wéi Yán Hít Deiyí yaax̄	for it was beside Hemlock House Trail	
áa kuwusteeyích̄ áwé."	that she was born."	
Yanyeidí Yátx'i áwé.	She was one of the Children of the <i>Yanyeidí</i> .	
Áwé wa.é tsú Yanyeidí Yátx'i áwé,	You too are [of] the Children of the <i>Yanyeidí</i> ;	
ḵaa yáa liḵ'éiyi át áwé.	this is a precious thing.	
Tle yú <i>Queen</i> gúshé tsú du yádi	Just like the child of the Queen of England,	
ḵúnáx̄ yéi áwé yee x'alitseen,	you are valuable [people],	
Yanyeidí Yátx'iḵ̄ yee sateeyí.	because you are the Children of the <i>Yanyeidí</i> .	240

K'e wé ax sáni du saayí i yát aawatée,	It was my uncle, my father's brother, who gave you the name	
Weihá.	Weihá.	
Tlaḵ x'éigaa dikéex' áwé yéi iyatee,	You are truly exalted,	
ch'a ldakát yá Yanyeidí Yátx'i	[you and] all the Children of the <i>Yanyeidí</i> ,	
yá T'aakú kaax áwé.	[whose name comes] from the Taku River.	245
Ách áwé ax tuwáa sigóo yisateení	This is why I want you to see	
yá i shagóon,	your background, your history,	
aadé yóo kawdiyayi yé.	what happened in the past.	
Tle ch'a wáa yikuwáat' sá [kuxasteeyí]—	As long as [I live]—	
tsu ch'u tléil ch'a tleix áyá kooxastí,	I will not live forever,	250
tsu i eetikáach áwé kgwatéew.	but those who come after you will read it.	
A yíx óosh kei iyawduwaxáa [wé T'aakú]	If only you were taken by boat along the Taku River	
ka yáa ldakát át x'úx' kaadé yaa kkgishaxéet.	you could write down the whole story in a book.	
Aagáa áwé	Now	
ch'u wé uháan i tláa ch'u l yisikuwu aa—	your mother [that comes from] us, whom you do not know—	255
ch'a ldakát gagsakóo yá T'aakóodáx	but you will know all [your history] from the Taku River,	
wáa sáyú ikawdayáayi.	what happened to you in your past.	
Aagáa x'úx' káa yéi kgee.oo tle kúnáx	Then you will put down on paper	
yee x'alatseení áwé—	your treasure—	
uháanch yéi tuwasáakw,	this is what we call it,	260
wé Lingítḵ haa sateeyí.	we Tlingits.	
Ch'a ldakát wé Yanyeidí Yátx'i,	All the Children of the <i>Yanyeidí</i>	
á áwé x'alitseeni át áwé yéi yatee.	are treasured.	
Tléil ch'a aadooch sá i yaadé jiguxsagoo,	No one will shove his fist in your face;	
aadé sh gooní kudatéeyin ch'áakw.	this is how people respected themselves long ago.	265
Ch'a yóo diyinde i éet x'awdutaaní,	If someone were to talk down to you,	
á áwé sh toox áwé dusnéegun.	one would be offended by it.	

Á yéi áwé iyatee.	This is how you are.	
K'e wéi aḡ sáni,	My uncle,	
x'alitseeni saa áwé yéi yatee	this is a valuable name,	270
wé Weihá,	<i>Weihá,</i>	
i jeet aawatée.	[that] he gave to you.	
Yá Yanyeidí Yátx'iḡ isateeyí	As [one of] the Children of the <i>Yanyeidí</i>	
dikéex' áwé yéi iyatee,	you are exalted;	
i saayí tlaḡ kúnáx [x'alitseen].	your name is very valuable.	275
Á áwé yéi daayaḡaká wé shaawát.	This is what I was telling that woman.	
K'e yóo <i>Queen</i> aadé,	As the Queen	
ka yóo <i>King George</i> aadé du yáa ayaduwanéiyi yé,	and King George are respected,	
tléil aadé ch'a aadóoch sá ch'a wáa sá has wonaḡsikaayi yé,	so no one will be able to say anything about you;	
tle kúnáx yéi áwé yatee wéi Yanyeidí Yátx'i,	this is truly how it is with the Children of the <i>Yanyeidí</i> .	280
ka wéi Yanyeidí,	and the <i>Yanyeidí</i> ,	
yá T'aakú kaax áwé.	[whose name comes] from the Taku River.	
Á ách áwé aḡ tuwáa sigóo yisateení	Therefore I want you to see	
wé aax i shagóon kuwdziteeyi yé,	the place where your history came into being	
yá uháan haa tónáx.	through us.	285
Áyá tlaḡ x'éigaa áyá lidzée	It is truly difficult	
áyá yeedadi káawu oon yoo x'adul.átgi.	to explain this to the younger generation.	
Áyá ch'áakw áyá aagáa,	Long ago,	
ch'ul dleit káa koogasteejí,	before there were white people,	
aagáa áwé	then	290
wooch yáa ayadunéiyin.	they used to respect one another.	
Haaw, Yéil áwé wa.é,	Now, you are a Raven;	
aḡ sáni saayíx isitee.	you are my uncle's namesake.	
Xát áwé Gooch yéi xat yatee.	I am a Wolf.	

Yéi daḡ kaawahayi káa áwé wooch yaagáa tulanoogún.	People in this relationship we are considered suitable partners for one another.	295
Aagáa áwé wé haa yátx'i kúnáx daatuwtusinéegu aa haa saayí, haa léelk'w, haa tláak'w, haa káak.	And to our children [we give] names [of people] that we held dear: our grandfather, our mother's sister, our mother's brother.	300
Yéi áwé yaat'aa saa áwé, x'adudlitseeni saa áwé, wooch yaagáa has ditee, has du jeeḡ áyá tootee.	Such names, names we hold dear, are suitable for [our children]; we give them to them.	
Yak'éi wé aḡ sáni aadé du saayí i jeet aawatiyi yé, tléil tsu tléix' wáa sá utí gúshé. <i>It's good,</i>	It's good that my uncle gave his name to you; there is nothing wrong with it at all, I think.	305
wé Weihá yóo iwdusaayí. Tlaḡ x'éigaa áwé yaa kúsgéeyin wé aḡ sáni, wé Weihá.	that you were name <i>Weihá</i> . He was a very wise man, my uncle <i>Weihá</i> .	310
Xwasakóowun tle k'adéin.	I knew him well.	
Áyá yeedát ch'u kúnáa tsu Gooch áyá xát, ha wé káa tsú Gooch, ch'a aan áwé ch'u tle wooch xánx kaa ludagook. Adáx áwé yoo at kooteek ganígún áwé tle yéi xat yanduskéech, "Yá aḡ aayí aḡ yádi tsú du yáa saa sá." Ha wáa sáyú kḡwasáakw? Yá du éesh Gooch,	But these days, even though, [for example], I am a Wolf, and that man is a Wolf too, they just run to each other anyway. And afterwards, when they have a potlatch, they will say to me, "Me too, give my child a name." What am I to name her? Her father is a Wolf,	315 320

yá du tláa tsú Gooch,	her mother a Wolf,	
wé shaatk'átsk'u tsú Gooch.	and the girl too, a Wolf.	
Ha wáa sáyú kkwasaáakw?	What am I to name her?	
Kóo digéek, see?	It is destructive [to our society], see?	325
Á áyá ax tugéedex sitee,	This is wrong to me,	
ka yá yeedát aadé yaa at kundayen yé.	and the way things are going these days [is not good].	
Ch'áakw wáa sá aa wuneeyí—	Long ago, when something would happen to one of them—	
tle ch'u shaatk'átsk'u _x xat sateeyídáx	ever since I was a girl	
xwasakóowun—	I have known this—	330
yá kaa eetí daa sá,	whatever a person leaves behind,	
k'e ax daa.át s'éil'i yáat,	such as my tattered belongings here,	
ch'a wáa sá óosh xat woonee,	if something were to happen to me,	
tle kagaxducháak áwé,	they would pack them up,	
ch'a ax dakées'i,	my sewings	335
daa sá tle yéi.	or whatever.	
Tléix' táakw shuwuxeexí áwé daak gaxdul.áat,	After one year they would bring them out	
daakw.aa sá Goochx siteeyi aa,	for those who are of the Wolf clan,	
"I tláak'w ádi, i tláa ádi,"	"This is your mother's sister's; this is your mother's,"	
yóo kaa jixoox aa kdul.átch tle yóo.	[with these words] they distribute them.	340
A kaadé áwé kandugéex'ch,	They contribute money for it,	
"Yá du kak'anáaxáni,	"[This is for] the fence around her grave;	
du kanéex'i yis.át áwé yáax',"	this here is for her headstone,"	
tle tléix' tle yóo.	[they all work] together.	
Áyá yeedát tlél yéi at utí,	But now things are not like that;	345
kushtuyáx tle kóox' [ch'a aadóo sá wáa sá wuneeyí].	it doesn't matter to people if something happens to someone.	
Á áyá kaa een óosh aadé yee.aadí áwé,	So if you would only go with us	

T'aakú yíde,	to the Taku River,	
tle yan shuwataaní áwé,	after [the trip]	
tle ax x'éidáx kagishaxéet.	you could take down my story in writing.	350
Tléil ax tuwáa ushgú	I don't want	
yá ax yátx'i geigí—	my poor children—	
a xoo.aa de keijín jinkaata táakw ka keijínx dax sitee—	some of them are 55 years old—	
tléil ax tuwáa ushgú kut has awugéex'i	I don't want them to lose	
yá aadé kutoostéeyi yé.	the way we used to live.	355
Ách áyá ch'a xáach tsú át axwdishée	So I too hope	
haa een tléix' dís iwuyeixí,	that you can take off a month and go with us	
<i>if you got any chance.</i>	<i>if you got any chance.</i>	
Ch'áakw ch'u tle wé aagáa	Long ago at the time	
wé Naada.éiyaa kaxlanik yé,	I was talking about, [before the time of] <i>Naada.éiyaa,</i>	360
kudziteeyi át áwé áa yéi téeyin yú.á,	there were [two] giants	
wé T'aakú wát.	at the mouth of the Taku River.	
Á áwé wooch tugéit has x'awdli.át.	Now they had a disagreement.	
[Ch'áakw] tléil kwasatínch	It's been a long time since I've seen	
wé Was'as'éi.	<i>Was'as'éi.</i>	365
Tléil yisakú a tsú gúshé?	Perhaps you don't know what it is, either?	
Ch'u tle wé Keishixjix'aa keekáa áwé yéi yatee.	It's right across from <i>Keishixjix'aa.</i>	
Tle yóo shaa tle yóo yatee,	The mountain is like that,	
tle yóo a yáx yaawashiyi yé yáx yatee,	as if touching the face of it;	
[Was'as'éi yóo duwasáakw].	it is called <i>Was'as'éi.</i>	370
Á áwé wé Kaxtóok náana.á aa,	Now [<i>Lkoodaséits'k</i>] the one upriver from <i>Kaxtóok</i> [started the fight];	
áwé wooch káa kaa luyawdigúk,	they ran to attack one another,	
wé kudziteeyi át,	the giants,	

tle has kuwdudlihaa.	and then they fought.	
Á áwé kaax aseiwál'éex' wéit tle,	Then [<i>Was'as'éi</i>] decapitated [<i>Lkoodaséits'k</i>] there	375
tle yá a shaayí tle wé T'aakú kanax diyáade kei aawagíx'.	and threw his head over to the other side of the Taku River.	
K'e yáat óosh tle yóo,	Here, as it were, like this,	
yóo yindatáan áwé,	face down,	
wé du shaayí.	is his head.	
Yá du kasán ku.a tle yá kaa xikshá tle,	His torso [and] shoulder,	380
tle aas tle yóo áa kawsi.áa,	there are trees growing around where it landed,	
asyátx'i.	young trees.	
Yáat, kaax sawduwal'éex'i yé,	Here where he was decapitated	
yá du leikachóox'u yínáx áwé wé héen naadaa tle yóo.	water flows out of his windpipes like this.	
Áyá tle yá a téix'i ku.a áwé tle aax kei [aawaxút'],	His heart he yanked out	385
tle wé T'aakú yeet aawagíx'.	and threw it into the Taku River.	
Tléil ulgé wé x'áat',	There is a small island there,	
gwál ch'a yáa room ch'a yéi gugéink' a yáanáx kuligéi,	perhaps a little larger than this room,	
tle yóo áyá kayaxát tle,	stretched out so;	
ch'as chookanyátx'i áwé a káa wsi.aa.	only grass grows on it.	390
"T'aakú Téix'i yís áyá,"	"This will be the Heart of the Taku,"	
yéi áwé yaawaakaa,	said	
wé Was'as'éi.	<i>Was'as'éi.</i>	
Hú ku.a áwé tle wéi	He [went to]	
áx' yéi yateeyi yé, wé Was'as'éi	the place where [the mountain] is today, <i>Was'as'éi</i>	395
	—	
tle aadé yéi wdzigeet tle.	he moved there.	
Á áwé wéi ax wóo yéi haa daayakáayin,	This is what my father-in-law used to tell us;	
tle ch'u yées yadák'wx sateeyídáx áwé yú.á	since he was a young boy	
du een kadunéek ch'u shugu datée,	they told him that it's still the same as ever.	

Wáa sáyú tlél aax yoo ulháshk	For some reason it never drifts away,	400
wé T'aakú Téix'i?	the Heart of the Taku?	
Tle ch'u yeedádidé gíwé áa yéi yatee.	I suppose it is still there to this day.	
<i>It's been a long time</i> tlél kwatínch.	It's been a long time since I've seen it.	
Ch'u tle wé T'aakú tle a dagiygé áwé tle áwu.	It is still in the middle of the Taku River.	
Wé Was'as'éi ku.a áwé	At <i>Was'as'éi</i> ,	405
tle wé áx' yéi yateeyi yé,	at the place where it is,	
kéitladi k'wát'i káx áwé át ana.átjin ch'áakw yú.á.	they would go for seagull eggs long ago.	
Á ayú du een kaxanéek wé dleit shaawát,	This is what I was telling that white woman:	
yéi shákwdeiwé haa dujéeyin,	maybe this is what people though of us Tlingits,	
ch'u tle ch'as xáat káax' kutudzitee,	that we only subsisted on fish	410
ka dleey káx'.	and on meat.	
Tléik'.	No.	
Ldakát yéide áwé yaa kdusxúkch.	They would dry all sorts of things.	
Wé t'á, kaa yáa lik'éiyi át áwé wé t'á yú.á,	King salmon is a highly valued food, they say;	
dusxoogún,	they would dry it.	415
a yuwaax'éeshi,	dry fish from the belly,	
a koowú,	the tail,	
a shaayí,	the head,	
a díx'i.	the back.	
Kúnáx a x'éeshi ku.a áwé tle káx dulx'áas'in.	They would slice off fillets to make the real dry fish.	420
Táakw yeen áwé,	Then in the middle of winter,	
daakw.aa sá	whichever ones [they felt like],	
wáa yateeyi yéix' sá a shaayí kadulkélx,	sometimes the heads, they would soak them	
dustáaych.	and boil them.	
Ha daa sáyá éil'x has awulyeixi'.	And you know what they made salt from?	425
Ha tle ch'u ch'áakw ku.a shákdéi tlél wuduskóowun éil'.	Long ago perhaps they were not familiar with salt.	

Aagáa áyá aḵ wooch aḵ een kanik yéi ku.a áwé,	But then according to what my father-in-law told me,	
yéi sh kalneegín,	he used to tell this story,	
wé Keishixjix'aa jigei áwé yú.á anaḵ yan yakw.ooḵooḵch,	that people used to beach their canoes inside Keishixjix'aa	
tle wé té k'wátl tle gán a daat du.aakch.	and build fires around stone pots.	430
Yéi áwé daḵ kudigéi,	They were tall	
yéi kwdiyáat',	and long,	
wéi a síxwti yéi kwditláa.	and the handles were stout.	
Át yandulkít'ch	They would move [the pots] about with poles	
yú.á.	[stuck through the handles], they say.	435
Tle wé deikée tle yóo,	They would [go out to] the ocean	
wé yaḵ'áakdáx áwé yéi daaduné.	[and] get [salt water] from the channel.	
Wé éil' héen tle shaadulst'éet'ch wé té k'wátl tle.	They would fill up a stone pot with salt water.	
Tle yóo a daadé oodu.aakch tle,	Then they would build a fire around it	
ul.úkch, ul.úkch.	and it would boil and boil.	440
Kaaxwáa a kaadé yaa kagaḵlakóoxún.	Gradually the water would evaporate.	
Ch'u tle a kát kawulkooxú áwé	When it had evaporated	
daak woodulkéet'ch yú.á,	they would lift the pot off the fire	
gas.áat'i yís.	so it would cool off.	
Wé sháa ku.a áwé dzísk'u kulóox'sháni	The women would [take] moose bladders	445
yaḵ has awoos.úxch tle,	[and] inflate them;	
daḵ udusúkch tle kdulk'wáat' tle yóo.	they would let them dry and fold them into shape.	
<i>Maybe a pound of salt, maybe more,</i>	Maybe a pound of salt, maybe more,	
<i>all depends on how much salt.</i>	it all depends, how much salt [you get].	
A ká tle yéi kunaskákch	It was this thick	450
wé té k'wátl tle.	on [the bottom of] the stone pots.	
Aagáa áwé tle a kaax tle kaduxáas' wus.áat'i,	Then they would scrape the salt off after it cooled.	
tle wé at kulóox'sháni tóode tle,	[and put it] into the bladders,	
tle yaḵ yaa shayakdulhíkch wé éil' xook.	filling them with salt.	

Yéi áwé has awuskóowun.	This is what they knew how to do.	455
Haaw, yá tléikw, wé xákwli áwé kdusxook, ka gaawák, tinx wé s'eeek eexí xoo, daa sá wooch gunayáade tléikw.	Well, they also dried berries: soapberries and serviceberries, crowberries in black bear grease, all kinds of berries.	
Wé xákwli ch'u tle tle yóo áwé yú.á— ax tláach áwé ax een kaneegín tle yáat'át yáx kuskaak.	Soapberries— like this, they say— my mother used to tell me they were as thick as this.	460
Tle yóo áwé tle a tayeex sheey dulyeich tle kóok yáx tle yóo.	They would make the bottoms of the containers from tree limbs, square.	465
Wudustaayí, tle kawut'éex'i áwé tle yóo a kaadé kducháak tle, tle yóo laak'ásgi yáx [kadust'áak] tle yóo, tle dax dusxook tle wé gaawák ka wé xákwli.	After they were boiled and had hardened they would store them in these, pressing them down like seaweed; they dried serviceberries and soapberries.	470
Táakw yeen áwé kadulkélx. A xóoshóogayi áwé wé gaawák yéi daaduné wé atxá itde.	In winter they would soak them. They would [mix] sugar in with the servicesberries [and] prepare them for after dinner.	
Wé sh kadulneegí— aagáa ku.a s'é tape kaa jee yéi yatee— sh kalneek shóo agakéech.	When they told stories— I wish they had tapes them— they would sit around listening to stories.	475
Á wé yées káax'wch áwé yéi daanéi neech wé xákwli, yá xákwli gaduxaa yís.	The young people would prepare soapberries, soapberries to eat.	
"Ch'a yáax' x'aynákw wé sh kalneek," yá xákwli duxáa neech yú.á.	"Leave off your stories now!" they would eat the soapberries.	480
Haaw, yá xáat yan gaduxúgún áwé	Now after they finished drying fish	

shaa kaadé yáade ana.átjin wé <i>Atlin</i> .	they would head this way, to the mountains by Atlin.	
Tsálk áwé yéi daaduné,	They hunted ground squirrels,	
ka s'aax, tawéi, jánwu, watsíx.	groundhogs, mountain sheep, mountain goat and caribou.	
Lixéidli káa áwé dzísk'w ajáqx.	A lucky man might get a moose.	485
Tle dusxook,	They dried them,	
tle ldakát yan wudusxoogú áwé	and when they had dried everything	
[wooch shukaadé duyáa neech.]	they would carry [two packs] down, relaying them.	
Wé <i>old village</i> Tatlenx'ixoo yóo duwasáakw, Tatlenx'ixoo.	The old village is called <i>Tatlenx'ixoo</i> .	
Áyá daa sáyá,	[They would take different kinds of meat,]	490
tawéi dleeyí, s'aax dleeyí, tsálsge dleeyí,	mountain sheep, groundhog, ground squirrel,	
yéi wooch x'áax áyá dus.eeyín ch'áakw.	[and] cook them together on different occasions.	
Yéi áyá has haa uwajée,	But what people think of us	
ch'u tle ch'as tléix' yateeyi át káax' áyá kutoostéeyin.	is that we only subsisted on only one kind of food.	
[Tléik',] tle wooch gunayáade.	No, different kinds.	495
Ax chaanch áyá ax wakkáax' yéi wsinee.	I was there to see my mother-in-law do this.	
He', jánwu eek kawtuwajél,	My, we carried mountain goats down	
wé T'aakú yík.	at the Taku River.	
Yá a chígayi yóo áwé duwasáakw,	What are called hoofs	
yeisú yax dax ayawlihíts,	she singed the fur off all of them;	500
ch'u tle wé gishoo xáas'i yax dagaatee.	they are just like bacon.	
Héen táadax dax awlixás' tle,	She took them out of the water and scraped them off,	
tle wé a shaayí tsú.	and the heads likewise.	
Aagáa tsá sook gwéil too akaawachák tle.	Then she put them away in a gunnysack.	
"Yóo éena kaadé nastí,"	"Put it on the drying rack,"	
yéi xat daayaká.	she told me.	

Ḳúnáx áyá yeedát yá <i>January</i> yát áwé a káx xat x'eiwawóos',	Not until this time of the year, January, did she ask me about it,
“Haat aa la.á wé at chígayi, ka wé a shaayí.”	“Bring some hoofs and heads.”
Ch'a k'wátl ká akaawachák, awsitáa tle.	She put them right in the pot and boiled them.
Héen yáx ée áwé— <i>It's quite a change from other things, eh?</i>	When it was quite soft from boiling— It's quite a change from other things, eh?
Ha yéi áwé kutoostéeyin, yéi áwé daayaḵaká.	This is how we used to live; this is what I'm saying.
Lidzée ku.a áwé wé tléil a yáx akooshxeedí xáa.	But it's hard [to understand] when it is not written down accurately.