

Tle wéi / wooch keeká áwé át has datéeyin yú.á,	They used to be situated opposite each other, they say:	
yáadu á wé Lkoodaséits'k,	on this side was <i>Lkoodaséits'k</i> ,	
yáadu á wé Was'as'éi.	and on this side, <i>Was'as'éi</i> .	
Á áwé tle wooch tugéit has x'awdli.át.	Then they insulted each other.	
Tle k'adéin wooch een has datéeyin,	[Before that] they had gotten along well together;	5
ch'a wáa sáyá has at kaawa.aakw tle ch'a wooch x'ayáx.	agreeing on everything they proposed to do.	
Á ƙu.as <i>giant</i> —	They were giants—	
ƙudziteeyi át yéi has ayasáakw.	<i>ƙudziteeyi át</i> , they are called.	
Á áwé	Then	
tle ch'a yáak'udé áwé ch'u tle ƙuwdudliha.	suddenly they got into a fight.	10
Tlél tsu wáa sá utéeyin yú.á yá shaax'w,	These mountains used to be fine;	
ch'u tle daat yáx sá dagaatee.	they were nice and neat.	
Áyú has ƙulagaawú áwé yóo,	But when [those giants] fought [they rolled over them],	
ách áwé yóo dagaatee a xoo aa áwé yóo,	so some of them are [squashed in places] like that,	
yóo,	and like that,	15
wé shaa.	those mountains.	
Á áwé,	Then	
“Xát ax aayix naxsatee yá T'aakú,”	“The Taku should belong to me,”	
yóo áwé wooch has daayadaƙá.	each said to the other.	
“Tléik', de yan xá xwaanúk,	“No, I'm already sitting here;	20
tlél aadé aax gunayéi ƙwaanooƙu yé,”	I'm not about to move off,”	

tle yéi yaawaḱaa.	[<i>Lkoodaséits'k</i>] said.	
Tle wé kaax̄ shagaḱdul'ix' aa yoo x̄'atánk áwé.	It was the one who was to be decapitated who was speaking.	
A shukát̄ ku.a ch'a wooch has x̄adaxítt x̄á,	First they would provoke each other,	
ch'u tle kát has seix'aak̄wch tle,	then they would forget about it,	25
tle tsu yáax' áwé ch'u tle a daa kei has x̄'eil.aatch,	and then they would start up on it again,	
wooch has x̄'adaxéett.	provoking each other.	
De wáa nanée sáwé ch'u tle wóosht has at jishoowanéi.	One day they got into a fight [over it].	
Tle aawasháat, wé Was'as'éich áwé woosháat yú.á.	He grabbed him; <i>Was'as'éi</i> grabbed [<i>Lkoodaséits'k</i>], they say.	
Tle kúnáx̄ tle yá a shaayí tle yáax' tle aax̄ aawal'éex',	Then he broke his head off right here;	30
kaax̄ aseiwál'éex'.	he decapitated him.	
Tle yóo diyáade áwé kei aawagíx',	He threw it across [the river, saying],	
"Lkoodaséits'k shaayíx̄ / naḱsatee."	"Let it become <i>Lkoodaséits'k Shaayí</i> , (<i>Lkoodaséits'k's</i> head)."	
Awé ch'u tle yóo yatee,	So there is how it is.	
aasx'i sáani áa yoo kawsi.áa.	There are little trees growing here and there on it.	35
Tle a téix'i áwé tle aax̄ kei aawaḱút',	Then he yanked his heart out,	
wé T'aakú ash jikáx̄ akawulkeedích áwé.	because [<i>Lkoodaséits'k</i>] had tried to wrest [the Taku] from him.	
Yá du téix',	As for his heart, [he said,]	
"Lkoodaséits'k téix'i ku.a T'aakú Téix'ix̄ naḱsatee."	"Let <i>Lkoodaséits'k's</i> heart become the Heart of the Taku."	
áwé tle wéi yéi naadaa tle yéi,	[The Taku] flows like this;	40

tle yáat uwaxíx.	it landed here.	
Tle yóo k̄aa téix'i yáx kayaxát.	It looks like a human heart.	
Yá a leikachóox'u k̄u.a áwé tla _x yóo	The windpipe	
yínde aawayeesh	he pulled down	
áwé tsá ana _x kei aawayísh.	and then yanked it out.	
Tle yáat yáx kayaxát wéit.	It [became a small island that] extends as far as over there.	
Ch'a daat yís sáwé yáat aas áa wsi.aa yáat,	For some reason there are trees growing here,	
ha tle yá k̄aa x̄ikshá yáx tle yóo.	[it is] like a human shoulder, like this.	
Yáat áwé wé a leikachóox'unáx kei aawa _x út',	Here he pulled the windpipe out,	
tle yáat,	here,	50
tle áx naadaa tle yóo.	and water flows out there.	
"Yá T'aakú kaadé ngadaa yá t'éex' kahéeni,	"Let ice water flow out into the Taku	
ch'a ldakát k̄aa x̄'eis,	for everyone,	
Lingít x̄'eis," yú.á.	for the Lingít," they say [he said].	
Á áwé	So	
wáa sá i tóoch tsu gúx'aa / tlél katulal'úx'x̄ aadé si.áat'i yé	what do you think: we don't drink a cup of it, it is so cold,	
wé héen.	that water.	
Áwé yeedát áwé a káx has x̄'axawóos' —	Now I have been asking them about it—	
wé Cháank'i Éesh yéi sh kalneek	Harry Carlick says	
tle a kana _x yei uwagút wé x̄'áat'k'átsk'u x̄á,	he has walked across that small island	60

tle k'adéin a daa yoo akwdligínk yóo akanéek.	and inspected [the waterfall] carefully, he says.	
Ch'u tle té áwé yéi yatee,	It is nothing but rock;	
ch'u tle <i>solid rock</i> áwé yéi yatee yóo akanéek.	it is solid rock, he says.	
Ch'u tle yóo diyíndáx áwé yéi kwsikaak	[It starts] from somewhere far below and is very thick,	
wé té.	that rock.	65
<i>Well, it could be, you know, wé du</i> [leikachóox̄'u].	Well, it could be, you know, his [windpipe].	
Wé gíl' x̄áawé yéi yatee wé Lkoodaséits'k,	[After all,] <i>Lkoodaséits'k</i> is a [rock] cliff,	
shaa,	a mountain;	
shaa áwé / yéi yatee.	it is a mountain.	
Á áwé—	So...	70
{Wé Was'as'éi áktsú?}	{ <i>Was'as'éi</i> too?}	
Wé Was'as'éi k̄u.a áwé tle	<i>Was'as'éi</i>	
du tóon at wootee.	was upset [by what happened],	
Hú k̄u.a,	He [said],	
“Keishixjix'aa keekaa dé yéi k̄kwasgéet.”	“I will locate across from <i>Keishixjix'aa</i> .”	75
Á áwé ách áwu á.	Therefore he is there.	
“Tlax̄ wáa yan toowajagu aa lingít sáwé	“People that are truly self-confident	
aḡ yaax̄ sh tóo gakgwaltseen,”	will gain sustenance from my sides,”	
tle yéi yaawaḡaa / hú k̄u.a.	he said.	
Á áwé wé—	One time	80
anaḡ yan wutuwaḡúx̄.	we went ashore there.	

Áwé a _{x̄} x̄án aa yéeyi tlél...	Now my deceased husband was not [daunted by anything];	
óo—ch'u gunáa yateeyi yéidáx	no matter what kind of place [he had to go to get it,	
du jeedé at gugwaxéex.	he would keep on until] he got what he was after.	
Tle yéi áwé a yáx kei wdlitlét' wé shaa,	He climbed up that mountainside;	85
tle yéi x̄áawé yatee.	it was [steep] like this.	
Tle yéi kinde kei yaawatsák.	He followed [the hillside] upward.	
Yáat áwé ch'u tle yóo daak uwanugu yé yáx yatee.	Here there is an outcropping;	
Áwé yáat áwé áx kei uwagút tle yóo,	he came up to this place,	
tle yóo,	like this,	90
tle wé daak uwanugu yé yáx yateeyi yé.	to the outcropping.	
Tle aadé yaa gagóot áwé tsá yú.á tle	When he had made his way there, he said,	
wé yinde áwé k̄ux awdligín, tle wé yaakw tlél duteen.	he looked back down, and the boat was not visible.	
“Ha wáa sáyá déis k̄uxde k̄kwadagóot?”	“Now how am I going to get back?”	
Á áwé ch'a yá áx kei nagut yé áwé wé kéitladi k'wát'i tle yóo	Now where he was climbing there were seagull eggs	95
áx nali.átk, tle wé a kúdi.	lying here and there, [seagull] nests.	
A kaax áwé yéi awsinee / wé kéitladi k'wát'i.	He was gathering the seagull eggs from [the nests].	
Tle tlél du tóoch wulchéesh wé—	It looked to him like it would be too risky	
wé yóo daak uwanugu yé yáx yateeyi yéit / wugoodí.	[to go out onto] that outcropping [and] walk about on it.	
<i>How he gonna come back?—</i>	How was he going to come back?—	100
<i>he could make it all right.</i>	he could make it all right [but he could see no way back].	
A ách áwé	So	
aax k̄ux wudigút.	he turned back there.	

Du k'oodas'í tóo kwshéiwé yéi aya.óo wé...	I guess he had [the sleeves of] his shirt [knotted together and inside them]	
séit akoostán wé / wé kéitladi k'wát'i.	he had those seagull eggs slung around his neck.	105
Dikée áyú, naalée yóo dikée.	Up high, he was way up high.	
Oon yoo x̄'adudli.átk,	They used to speak to [the mountain],	
“Líl x̄'wán k̄áakw̄x̄ x̄at wooneek̄ léelk'w,” yéi daayaduk̄á.	“Don't let anything bad happen to me, grandfather,” they would say to it.	
Á áwé	And	110
k̄aa x̄'aya.áx̄ch wé át, wé shaa tsú.	that mountain could understand human speech too.	

Notes to the [story]