

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 ƙuwduɗliha.	suddenly they got into a fight.	10
Tléɓ 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 ƙwaanooɗu yé,»	I'm not about to move off,”	
tle yéi yaawaƙaa.	[ <i>Lkoodaséits'k</i> ] said.	
Tle wé kaax shagaxɗul'ix' aa yoo x'atánk áwé.	It was the one who was to be decapitated who was speaking.	
A shukát ƙu.a ch'a wooch has x'adaxéett xá,	First they would provoke each other,	
ch'u tle kát has seix'aakwch tle,	then they would forget about it,	25

tle tsu yáax' áwé ch'u tle a daa kei has x'eil.aatch,	and then they would start up on it again,	
wooch has x'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 kúnáx tle yá a shaayí tle yáax' tle aax aawal'éex',	Then he broke his head off right here;	30
kaax aseiwál'éex'.	he decapitated him.	
Tle yóo diyáade áwé kei aawagíx',	He threw it across [the river, saying],	
«Lkoodaséits'k shaayíx / naxsatee.»	“Let it become <i>Lkoodaséits'k Shaayí</i> , ( <i>Lkoodaséits'k's</i> head).”	
Áwé 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 aax kei aawaxút',	Then he yanked his heart out,	
wé T'aakú ash jikáx 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'ix naxsatee.»	“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 kaa téix'i yáx kayaxát.	It looks like a human heart.	
Yá a leikachóox'u ku.a áwé tlaax yóo	The windpipe	
yinde aawayeesh	he pulled down	
áwé tsá anaax 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 kaa xikshá yáx tle yóo.	[it is] like a human shoulder, like this.	

Yáat áwé wé a leikachóox'unáx kei aawaḡút', tle yáat, tle áx naadaa tle yóo.	Here he pulled the windpipe out, here, and water flows out there.	50
«Yá T'aaḡú kaadé ngadaa yá t'éex' kahéeni, ch'a ldakát kaa x'eis, Lingít x'eis,» yú.á.	"Let ice water flow out into the Taku for everyone, for the Lingít," they say [he said].	
Á áwé	So	
wáa sá i tóoch tsu gúx'aa / tlél katulal'úx'x aadé si.áat'i yé wé héen.	what do you think: we don't drink a cup of it, it is so cold, that water.	
Áwé yeedát áwé a káx has x'axawóos'— wé Cháank'i Éesh yéi sh kalneek tle a kanaḡ yei uwagút wé x'áat'k'átsk'u xá, tle k'adéin a daa yoo akwdligínk yóo akanéek.	Now I have been asking them about it— Harry Carlick says he has walked across that small island and inspected [the waterfall] carefully, he says.	60
Ch'u tle té áwé yéi yatee, ch'u tle <i>solid rock</i> áwé yéi yatee yóo akanéek.	It is nothing but rock; it is solid rock, he says.	
Ch'u tle yóo diyíndáx áwé yéi kwsikaak wé té.	[It starts] from somewhere far below and is very thick, that rock.	65
<i>Well, it could be, you know, wé du</i> [leikachóox'u].	Well, it could be, you know, his [windpipe].	
Wé gíl' xáawé yéi yatee wé Lkoodaséits'k, shaa, shaa áwé / yéi yatee.	[After all,] <i>Lkoodaséits'k</i> is a [rock] cliff, a mountain; it is a mountain.	
Á áwé—	So...	70
{Wé Was'as'éi áktsú?}	{ <i>Was'as'éi</i> too?}	
Wé Was'as'éi ku.a áwé tle du tóon at wootee.	<i>Was'as'éi</i> was upset [by what happened],	
Hú ku.a, «Keishixjix'aa keekaadé yéi kḡwasgéet.»	He [said], "I will locate across from <i>Keishixjix'aa</i> ."	75

Á áwé ách áwu á.	Therefore he is there.	
«Tla <sub>x</sub> wáa yan toowajagu aa lingít sáwé a <sub>x</sub> yaax sh tóo gakgwaltseen,»	"People that are truly self-confident will gain sustenance from my sides,"	
tle yéi yaawa <sub>k</sub> aa / hú ku.a.	he said.	
Á áwé wé—	One time	80
anax yan wutuwa <sub>k</sub> úx.	we went ashore there.	
Áwé a <sub>x</sub> xán aa yéeyi tlél...	Now my deceased husband was not [daunted by anything];	
óo—ch'u gunáa yateeyi yéidáx du jeedé at gugwaxéex.	no matter what kind of place [he had to go to get it, he would keep on until] he got what he was after.	
Tle yéi áwé a yáx kei wdlitl'ét' wé shaa, tle yéi xáawé yatee.	He climbed up that mountainside; it was [steep] like this.	85
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, tle yóo,	he came up to this place, like this,	90
tle wé daak uwanugu yé yáx yateeyi yé.	to the outcropping.	
Tle aadé yaa gagóot áwé tsá yú.á tle wé yinde áwé ku <sub>x</sub> awdligín, tle wé yaakw tlél duteen.	When he had made his way there, he said, he looked back down, and the boat was not visible.	
«Ha wáa sáyá déis kú <sub>x</sub> de kkwadagóot?»	"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— wé yóo daak uwanugu yé yáx yateeyi yéit / wugoodí.	It looked to him like it would be too risky [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	
aax̄ kux̄ wudigút.	he turned back there.	
Du k'oodas'í too 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 yoo dikée.	Up high, he was way up high.	
Oon yoo x'adudli.átk,	They used to speak to [the mountain],	
«Líl x'wán káakw̄x̄ xat wooneek̄ léelk'w,» yéi	“Don't let anything bad happen to me, grandfather,”	
daayaduká.	they would say to it.	
Á áwé	And	110
k̄aa x'aya.áx̄ch wé át, wé shaa tsú.	that mountain could understand human speech too.	

## Notes to the [story]