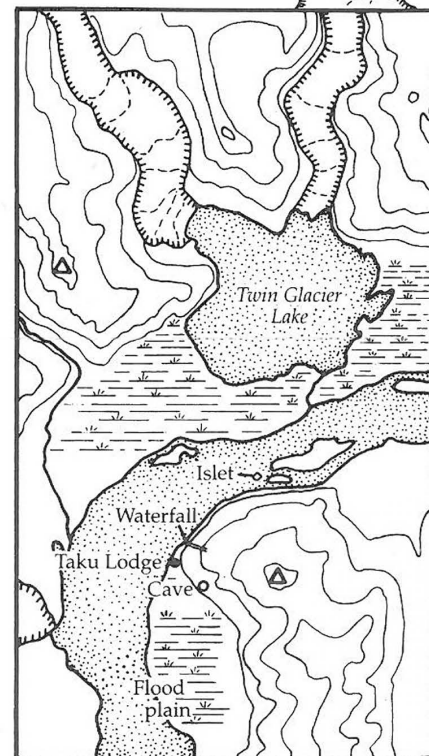
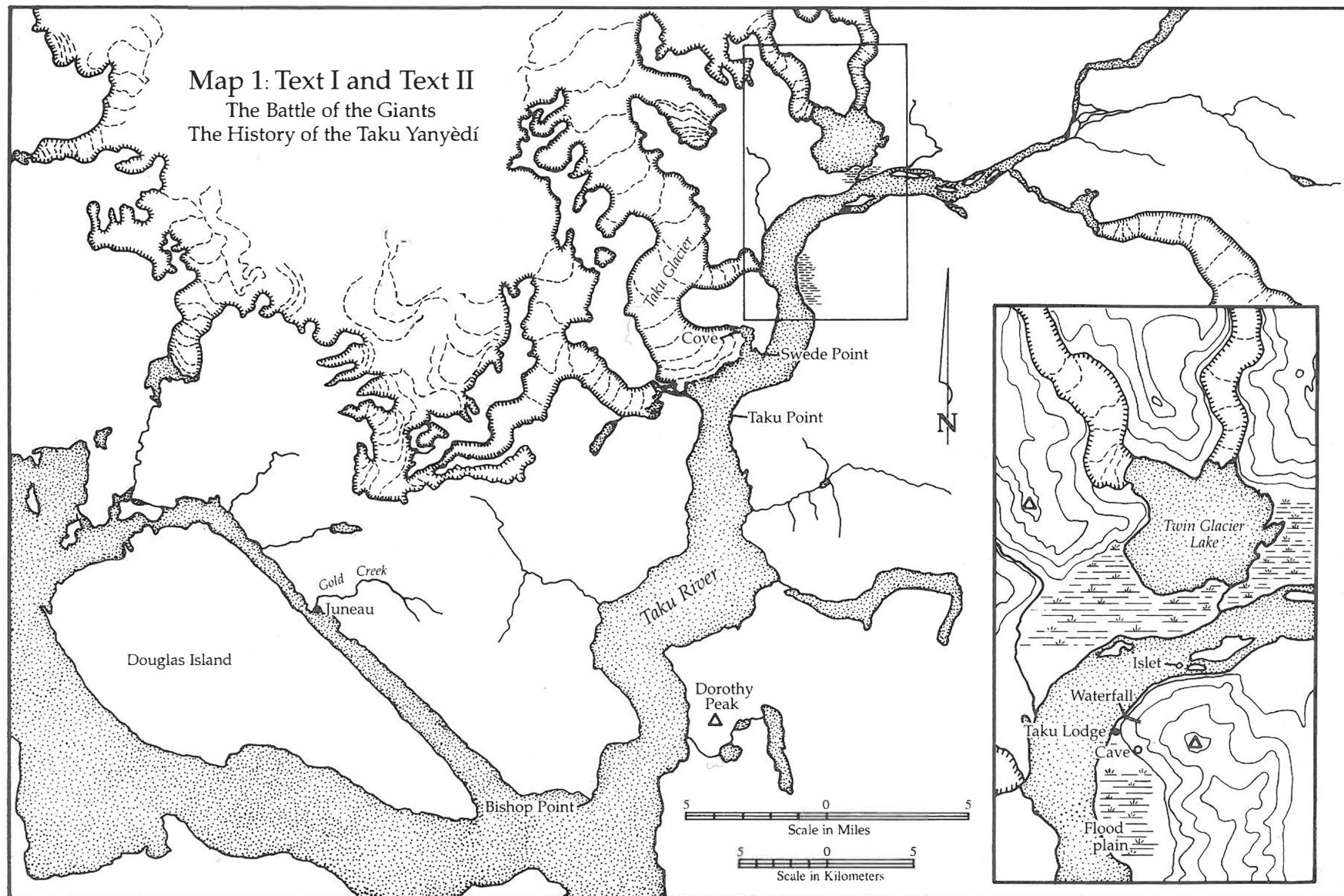


Map 1: Text I and Text II
The Battle of the Giants
The History of the Taku Yanyèdì





Elizabeth Nyman (1915-). Photograph by Wayne Towriss for YNLC.

Text I
KHUDZITÌYI ÁT KHUŁAGÀWÚ
THE BATTLE OF THE GIANTS



KHUDZITÌYI ÁT KHUŁAGÀWÚ

December 1988

- Tle wê / wùch kíká áwé át has datîyin yú.á,
yâdu á wé Łkùdasêts'k,
yâdu á wé Was'as'ê.
Á áwé tle wùch tugêt has xh'awdli.át.
5 Tle k'adên wùch in has datîyin,¹
ch'a wâ sáyá has at kàwa.àkhw tle ch'a wùch xh'ayáxh.
Á khu.as *giant*—
khudzitìyi át yê has ayasâkw.²
- Á áwé
10 tle ch'a yâk'udé áwé ch'u tle khuwdudlihà.
Tléł tsu wâ sá utîyin yú.á yá shàx'w,
ch'u tle dàt yáxh sá daghàti.
Áyú has khułagàwú áwé yû,
ách áwé yû daghàti a xhù à áwé yû,
15 yû,
wé shà.
Á áwé,
"Xhát axh àyíxh naxhsatì yá T'àkhú,"
yû áwé wùch has dàyadakhá.
20 "Tlêk', de yan xá xhwànúk,⁴
tléł àdé àxh ghunayê khwànùgu yé,"
tle yê yàwakhà.
Tle wé kàxh shagaxhduł'ix' à yù xh'atánk áwé.
A shukát khu.a ch'a wùch has xh'adaxîtt xá,
25 ch'u tle kát has sèx'àkhwch tle,
tle tsu yâx' áwé ch'u tle a dà kè has xh'èl.àtch,
wùch has xh'adaxîtt.
- De wâ nanî sáwé ch'u tle wûsht has at jishùwanê.
Tle àwashât, wé Was'as'éch áwé wùshât yú.á.
30 Tle khúnáxh tle yá a shàyí tle yâx' tle àxh àwał'ix',
kàxh asèwał'ix'.
Tle yú diyâde áwé kè àwaghíx',

1. Mrs. Nyman starts to say "tle wé good [friends...]" and then decides to rephrase it in Tlingit.

2. In Coastal Tlingit this would be *khustin át*.

4. Note the enclitic separating preverb from verb word.

THE BATTLE OF THE GIANTS

December 1988

- They used to be situated opposite each other, they say:
on this side was *Lkùdasêts'k*,
and on this side, *Was'as'ê*.
Then they insulted each other.
- 5 [Before that] they had gotten along well together;
agreeing on everything they proposed to do.
They were giants—
khudzitiyi át, they are called.
- Then
10 suddenly they got into a fight.
These mountains used to be fine;
they were nice and neat.³
But when [those giants] fought [they rolled over them],
so some of them are [squashed in places] like that,
15 and like that,
those mountains.
Then
"The Taku should belong to me,"
each said to the other.
20 "No, I'm already sitting here;⁵
I'm not about to move off,"
[*Lkùdasêts'k*] said.
It was the one who was to be decapitated who was speaking.
First they would provoke each other,
25 then they would forget about it,
and then they would start up on it again,
provoking each other.
- One day they got into a fight [over it].
He grabbed him; *Was'as'ê* grabbed [*Lkùdasêts'k*], they say.
30 Then he broke his head off right here;
he decapitated him.
He threw it across [the river, saying],

3. That is, they were regularly formed and spaced. The phrase *dàt yáxh sá* is hard to translate, having somewhat the flavor of English "as nice as you please."

5. After "Tlêk" Mrs. Nyman says "*ch'u tle ch'as wé Was'as'ê*." This seems to be a false start, which she corrects below when she says that it was *Lkùdasêts'k*, the one who was to be decapitated, who was speaking.

- “Łkùdasêts’k shàiyíxh / naxhsat̃i.”⁶
 Áwé ch’u tle yû yat̃i,
 35 àsx’i sâni â yû kawsi.â.⁷
- Tle a tēxh’i áwé tle àxh kè àwaxhút’,
 wé T’àkhú ash jikáxh akawułkhidích áwé.
 Yá du tēxh’,
 “Łkùdasêts’k tēxh’i khu.a T’àkhú Tēxh’ixh naxhsat̃i.”
 40 áwé tle wé yē nàdà tle yē,
 tle yât uwaxíx.
 Tle yú khà tēxh’i yáxh kayaxát.
- Yá a lèkachûxh’u khu.a áwé tľaxh yû
 yinde àwayish
 45 áwé tsá anaxh kè àwayish.
 Tle yât yáxh kayaxát wēt.
 Ch’a dāt yís sáwé yât às â wsi.à yât,
 ha tle yá khà xhikshá yáxh tle yû.
 Yât áwé wé a lèkachûxh’unáxh kè àwaxhút’,
 50 tle yât,
 tle áxh nàdà tle yû.
 “Yá T’àkhú kàdé nghadà yá t’îx’ kahîni,
 ch’a łdakát khà xh’ès,
 Łingít xh’ès,” yú.á.
 55 Á áwé
 wâ sâ i tûch tsu gúx’à / tlél katulał’úx’xh àdé si.ât’i yé
 wé hîn.
- Áwé yidát áwé a káxh has xh’axhawûs’—
 wé Chânk’i ĩsh yē sh kałnik
 60 tle a kanaxh yē uwagút wé x’ât’k’átsk’u xá,
 tle k’adên a dà yû akwdłghínk yû akaník.
 Ch’u tle té áwé yē yat̃i,
 ch’u tle *solid rock* áwé yē yat̃i yû akaník.
 Ch’u tle yú diyíndáxh áwé yē kwsikàk
 65 wé té.
Well, it could be, you know, wé du [lèkachûxh’u].
 Wé ghíł xhâwé yē yat̃i wé Łkùdasêts’k,
 shà,
 shà áwé / yē yat̃i.
 70 Á áwé—

6. The word *naxhsat̃i* is added as an afterthought; the postposition *-x* is either omitted or not audible.

7. Mrs. Nyman here says, “*Tle yá a lèyùwú áwé...*” but then decides to talk about the heart before the windpipe.

"Let it become *Lkùdasêts'k Shàyí*, (*Lkùdasêts'k's* head)."
So that is how it is.

35 There are little trees growing here and there on it.

Then he yanked his heart out,
because [*Lkùdasêts'k*] had tried to wrest [the Taku] from him.
As for his heart, [he said,]

40 "Let *Lkùdasêts'k's* heart become the Heart of the Taku."
[The Taku] flows like this;
it landed here.
It looks like a human heart.

The windpipe
he pulled down
45 and then yanked it out.
It [became a small island that] extends as far as over there.
For some reason there are trees growing here,
[it is] like a human shoulder, like this.
Here he pulled the windpipe out,
50 here,
and water flows out there.

"Let ice water flow out into the Taku
for everyone,
for the Tlingit," they say [he said].
55 So
what do you think: we don't drink even a cup of it, it is so cold,
that water.

Now I have been asking them about it—
Harry Carlick says
60 he has walked across that small island
and inspected [the waterfall] carefully, he says.
It is nothing but rock;
it is solid rock, he says.
[It starts] from somewhere far below and is very thick,
65 that rock.
Well, it could be, you know, his [windpipe].
[After all,] *Lkùdasêts'k* is a [rock] cliff,
a mountain;
it is a mountain.
70 So...

- {Wé Was'as'ê áktsú?}
 Wé Was'as'ê khu.a áwé tle
 du tûn at wùtì.
 Hú khu.a,
 75 "Kèshixjix'à kíkàdé yê kkhwasgât."
 Á áwé ách áwu á.
 "Tlaxh wâ yan tùwajaghu à lingít sáwé
 axh yàxh sh tù gakghwałtsìn,"
 tle yê yàwakhà / hú khu.a.
- 80 Á áwé wé—
 anaxh yan wutuwakhúxh.
 Áwé axh xhán à yîyi tléł...
 ô—ch'u ghunâ yatìyi yêdâxh
 du jìdé at gughwaxîx.
- 85 Tle yê áwé a yáxh kè wdlitlét' wé shà,
 tle yê xhâwé yatì.
 Tle yê kinde kè yàwatsákh.
 Yât áwé ch'u tle yû dàk uwanugu yé yáxh yatì.
 Áwé yât áwé áxh kè uwagút tle yû,
 90 tle yû,
 tle wé dàk uwanugu yé yáxh yatìyi yé.
 Tle àdé yà gagút áwé tsá yú.á tle
 wé yinde áwé khuxh awdlighín, tle wé yàkw tléł dutìn.
 "Ha wâ sáyá dês khúxhde kkhwadagút?"
- 95 Á áwé ch'a yá áxh kè nagut yé áwé wé kêtładi k'wát'i tle yû
 áxh nałi.átk, tle wé a kúdi.
 A kàxh áwé yê awsini / wé kêtładi k'wát'i.
 Tle tléł du tûch wułchîsh wé—
 wé yû dàk uwanugu yé yáxh yatìyi yêt / wugùdí.
- 100 *How he gonna come back?—*
he could make it all right.
 A ách áwé
 àxh khuxh wudigút.
 Du k'ùdas'í tù kwshêwé yê aya.û wé...
- 105 sêt akùstán wé / wé kêtładi k'wát'i.
 Dikî áyú, nàłi yú dikî.
- Ùn yû xh'adudli.átk,
 "Łıl x'wán khâkhwxh xhat wunikh ðłk'w," yê
 dàyadukhá.
- 110 Á áwé
 khà xh'aya.áxhch wé át, wé shà tsú.

- {*Was'as'ê* too?}
Was'as'ê
 was upset [by what happened],
 He [said],
 75 "I will locate across from *Kèshixjix'à*."
 Therefore he is there.
 "People that are truly self-confident
 will gain sustenance from my sides,"
 he said.
- 80 One time
 we went ashore there.
 Now my deceased husband was not [daunted by anything];
 no matter what kind of place [he had to go to get it,
 he would keep on until] he got what he was after.
 85 He climbed up that mountainside;
 it was [steep] like this.
 He followed [the hillside] upward.
 Here there is an outcropping;⁸
 he came up to this place,
 90 like this,
 to the outcropping.
 When he had made his way there, he said,
 he looked back down, and the boat was not visible.
 "Now how am I going to get back?"
 95 Now where he was climbing there were seagull eggs
 lying here and there, [seagull] nests.
 He was gathering the seagull eggs from [the nests].
 It looked to him like it would be too risky
 [to go out onto] that outcropping [and] walk about on it.
 100 How was he going to come back?—
 he could make it all right [but he could see no way back].
 So
 he turned back there.
 I guess he had [the sleeves of] his shirt [knotted together and
 inside them]
 105 he had those seagull eggs slung around his neck.
 Up high, he was way up high.
- They used to speak to [the mountain],
 "Don't let anything bad happen to me, grandfather," they
 would say to it.
- 110 And
 that mountain could understand human speech too.⁹

8. Literally, "it is like a place where it sits out."

9. That is, humans understand speech, and so can the mountain.

Text II
T'ÀKHÚ YANYÈDÍ DÀT SHKALNÌK
THE HISTORY OF THE TAKU YANYÈDÍ



T'ÀKHÚ YANYÈDÍ DÀT SHKALNÌK

January 1984

Sít' áwé yú.á tle yú T'àkhú wát anaxh yan kawu.âyin—
Tlêl yisatìn gé wê T'àkhú wát?
{Tlêk'.}

5 Tle yú áwé anaxh yan kawu.âyin yú.á.
Tle yú shà
tle yú áxh kasixát
tle wé sít' áx' yê tîyi yé tle yú.
Tlêl wuduskú
tsu wé nânaxh.á â yê khutiýí
10 kha tsu wé îxnaxh.á.

Á áwé wé khâx'w shàn dâxhinâxh has yatì.
Wê nânaxh.á à Kaxhtûk yú áwé duwasâkw.
Á áwé yîdât wê lodge át da.â.
15 Tle khúnâxh áwé a shagûn áwé i ìn kakkhwanîk.
Yá T'àkhú Khwân áwé hît áwé has alyêxh yú.á.
Yâ a tuwâtxh Yanyèdí yú hà wduwasayi át hás,
â áwé a shagûn áwé.
Á áwé wé khâ shàn khúnâxh khâ shâde hâni yá uhân hás áwé,
20 Ghùch áwé,
hú áwé xh'awduwawûs',
du kèlk'i hás kha du kîk' hás,
"Dà sáyá hît xh gaxhtu layêxh?"
yê áwé dâ yadukhá yú.á.
25 "Ha wâ sáyá yatì,
wâ sáyá,
yân xhâwé wêt yan uwa.â,"
yê áwé xh'ayakhá yú.á,
"á áwé hît xh gaxhtu layêxh."
30 Á áwé tle a kâ khâ luyâwagúkxh,
yâ xhút'â tîn dus'ûw xá.
Wê yân tle kaduxhút'kw, kaduxhút'kw yîs khâx'w.

[A tûnâxh áwé khuyawùl yú.á wé sít'.
Á áwé tle] wé îxnaxh.á à áwé,
35 dà sáyá aya.âxhch.

THE HISTORY OF THE TAKU YANYÈDÍ

January 1984

A great glacier used to stretch down to the mouth of the Taku River.
Haven't you seen the mouth of the Taku?

{No.}

It used to stretch down to there, they say.

5 A mountain
stands there

by where the glacier used to be.

The people [to the south of the glacier] didn't know
that there were people to the north,
10 and [those to the north didn't know about] those to the south
either.

Now there were two old men.

[One lived at] the place called *Kaxhtûk*, to the north.¹

That is where the lodge now stands.

15 I am going to tell you the true history of it.

The Taku people were making a house, they say.

Our clan, which got the name *Yanyèdí* from [this house],
this is the history of it.

20 This old man, the true leader of our people,
a Wolf,

was asked

by his nephews and brothers,

"What shall we make our house of?"

they said to him, so they say.

25 "Well, how would it be,

how about

that hemlock growing over there?"

he said, they say

"that is what we will make our house of."

30 So they ran over to it

and chopped it down with an adze.

They hewed the hemlock; the young men hewed it.

[There was a cavity extending into the glacier.

35 Now] the [old man] to the south,
heard something.

1. She calls this place both "*Katûk*" and "*Kaxhtûk*," but she recognizes the former as more correct. This word in Coastal Tlingit is "*tatûk*" or "*katûk*," and means "cave."

Khachu

a dàdé ásíwé gàw wuduwatàn,
wê xhút' à shâdâxh wuduwa'îx'i.
Tle dè ch'a yê tlêx' has du jì yê yatìyi xhút' à áwé
40 a dàdé áwé [tuwdudzitì].
Àdé áwé khà sé duwa.áxhch,
tle wê sít' tûnáxh áwé dàk is.áxhch tle.
"Wâ sákwshêgé,
khà sé yáxh áyá khuxhà.áxhch,"
45 yê áwé xh'ayakhá wê khâ,
wê îxnaxh.á à—
Nàda.êyà yû duwasâkw hú khu.a,
wê îxnaxh.át à à.

Á áwé, wê tlêx' à tsú, [wê Kaxhtûkx' yê yatìyi à],
50 wê a t'âx' ghanúkch
wê sít' àdé nàdàyi yé.
Wâ a dà yù tukdatàn sáwé,
"K'e yan kakhasanùgú,"
yû áwé tuwatì yú.á.
55 Á áwé tle xh'atuxh.ayîghi
yû dusâgun ch'âkw.
Yá dzísk'w,
tle yât naduxáshch,
[a ít náxh à a ghatsdàdùgú áwé,]
60 khà xh'ûs wâ sá kufigê a yáxh,
kha yá dikînaxh.á,
á áwé yá khà xîs' yan shukùtànch.
Tle yû yatìyi yé,
tle khà xh'ètákw â kahèxh,
65 tle yât khu.a tle udukhây ch dûx tin.
[K'ûx l'îdí áwé khênàxh uduŷyèxhjin.]
Tle yût'át k'ûxh' tin áwé tle nduk'ûxh'ch,
tlél hîn anaxh yaxh kùdà.
Á áwé àn át ana.átch yú.á
70 wê sîw tú.

Á áwé ch'as a dà yù tuwatánk.
De kayàní yê yà nanìn.
Tle wê ch'âl' áwé àwas'úw,
tle adàkàwas'él' tle yû.
75 Àghâ áwé tsá wê xh'atuxh.ayîghi
tle a dàt akawsi.áxhw tle yû,
tle k'adên.

It was actually [the people to the north]
 taking up the drum to mourn the loss²
 of the adze, which had broken off at the head.
 It was the only adze they had;
 40 they were expressing their grief over it.
 Their voice came from the other side,
 resounding through the glacier.
 "How could it be
 that I hear something like a human voice?"
 45 the man said,
 the one to the south—
 his name was *Nàda.êyà*,
 the one living to the south.

Now the other [old man], the one at *Kaxhtûk*,
 50 used to live up inland from
 where the river went [under the glacier].
 After he had thought it over,
 "Let me find out about this,"
 he thought to himself, they say.
 55 [They used to have] knee boots
 [that] they called *xh'atuxh.ayîghi*, long ago.
 They would [take] moose hide
 [and] cut it here,
 the hide from the hindquarters
 60 as long as a person's foot,
 and the upper part
 would reach to the top of the shin.
 The part where
 the heel is located,
 65 here they would sew it together with sinew.
 They used to make awls from marten tails.
 Then they would cover it with pitch
 so it would be waterproof.
 These are what they would use to walk
 70 in the rain.

So the old man was thinking about this.
 [It was in spring when] the plants were coming out.
 So he chopped down some willows
 and peeled off the bark.
 75 Then he took a knee boot
 and wrapped the bark around it
 very securely.

2. This phrase, literally "took up the drum about it" means that they undertook public mourning by drumming and singing.

Tle wé T'àkhú àdé nàdàyi yède áwé ajiwanákh tle,
tle a tayit áwé wñhàsh tle.

- 80 Dà sáwé tsû,
awsitin wê Nàda.êyà.
"Ch'a ghuna.át áyá anaxh hàt wuñhàsh.
Yàkw yíde yì ìgúkh,"
wé du kèl'k'i hás áwé yê s ayawsikhà.
- 85 Tlâkw áwé a kàdé aduxhà tle,
wuduwashàt tle.
Ha wê Nàda.êyà wakhshiyit duti áwé,
"Á ásíyá khuyatì wê sít' tliyànaxh.á,"
yê yàwakhà.
- 90 Àghà áwé tle du gùxhú,
kha hú, wê Nàda.êyà,
tle dà sákwshé yàkwxh wududliyèxh.
Tle wé sít' kanaxh áwé tle awsixât' wé gùxh, tle yû.
Dà sáyá tsû yá nânaxh.á gwâwé ch'u tle â yáxh yatì,
- 95 yankát áwé uwadâ.
- Wé Kaxhtûk,
Kaxhtûk,
wé khâ shàn khu.a áwé
Xûts yû dusâgun,
100 Xûts.
Dà sáwé—ch'a tlákw gíwé khùtîs',
ch'a tlákw khùtîs'.
Dà sáwé yû dikînaxh.á.
"K'e a yáxh anayilghìn.
- 105 Ch'a ghuna.át áyú,
ch'a dà sáyá,
ch'u ch'âk',
ch'u yêl gwâwégé áxh yà ndakhín.
Tlél khu.a áyú a yáxh axh tuwâ utí,"
- 110 yû áwé xh'ayakhá.
Tle yânáxh tle áwé awsixât' wé yàkw tle.
"Tle ìngít áyá a yáxh yatì,"
yû áwé khuxh'ayakhá yú.á.
Tle wé T'àwákh Êxh'i yû duwasâgu yé
- 115 tle wé áx' tle hîni ìkh has atân áwé,
tle has at'ík tle.
Ch'a wê xhút'à dàdé áwé,
gàw wuduwatàn.
Dà sáyá tsú ìngít gwâwé.

He released it into the Taku to be carried down with the current
and it floated under the glacier.

- 80 So what do you know,³
Nàda.êyà saw it.
 "Something strange has floated down here.
 Run and jump in the canoe,"
 he told his nephews.
- 85 So they quickly paddled over to it
 and snatched it [out of the water].
 When they showed it to *Nàda.êyà*,
 "Then there must be people on the other side of the glacier,"
 he said.
- 90 Then his slave
 and he, *Nàda.êyà*,
 made a canoe out of something.
 Then the slave dragged [the canoe] over the glacier.
 Lo and behold, [the river] to the north of it was like a lake;
 95 it was high tide.
- [The one at] *Kaxhtûk*,
Kaxhtûk,
 the old man,
 was named *Xûts*,
 100 Brown Bear.
 There was something—he must have been watching constantly,
 constantly watching.
 There was something up there.
 "Look at the side of the glacier.
 105 There's something strange,
 something,
 maybe an eagle,
 or could that be a raven flying along there?
 It doesn't look like one to me, though,"
 110 he said.
 [The slave] was pulling the canoe this way, toward them.
 "It is just like a person,"
 they said, so they say.
 At the place they call Goose Slough
 115 they brought a canoe down to the water
 and paddled.
 It was to mourn the loss of the adze
 that they had taken up the drum.
 And what do you know, they were Tlingits!⁴

3. This has the feel of English "lo and behold," which unfortunately has no precise modern equivalent.

4. Or "they were people!"

Tle wé T'àkhú àdé nàdàyi yède áwé àjìwanákh tle,
tle a tayìt áwé wlihásh tle.

- 80 Dà sáwé tsû,
awsitìn wê Nàda.êyà.
"Ch'a ghuna.át áyá anaxh hàt wulihásh.
Yàkw yíde yì lùgúkh,"
wé du kèk'i hás áwé yê s ayawsikhà.
85 Tlâkw áwé a kàdé aduxhâ tle,
wuduwashât tle.
Ha wê Nàda.êyà wakhshiyìt dutì áwé,
"Á ásíyá khuyatì wê sít' tliyànaxh.á,"
yê yàwakhà.
90 Àghâ áwé tle du gùxhú,
kha hú, wê Nàda.êyà,
tle dà sákwshe yàkwxh wududliyéxh.
Tle wé sít' kanaxh áwé tle awsixât' wé gùxh, tle yû.
Dà sáyá tsû yá nânaxh.á gwâwé ch'u tle â yáxh yatì,
95 yankát áwé uwadâ.

- Wé Kaxhtûk,
Kaxhtûk,
wé khâ shàn khu.a áwé
Xûts yû dusâgun,
100 Xûts.
Dà sáwé—ch'a tlákw gíwé khùtís',
ch'a tlákw khùtís'.
Dà sáwé yû dikînaxh.á.
"K'e a yáxh anayiłghìn.
105 Ch'a ghuna.át áyú,
ch'a dà sáyá,
ch'u ch'âk',
ch'u yêl gwâwégé áxh yà ndakhín.
Tléł khu.a áyú a yáxh axh tuwâ utí,"
110 yû áwé xh'ayakhá.
Tle yânáxh tle áwé awsixât' wé yàkw tle.
"Tle lîngít áyá a yáxh yatì,"
yû áwé khuxh'ayakhá yú.á.
Tle wé T'âwákh Êxh'i yû duwasâgu yé
115 tle wé áx' tle hîni ìkh has atân áwé,
tle has at'ík tle.
Ch'a wê xhút'à dàdé áwé,
gàw wuduwatàn.
Dà sáyá tsú lîngít gwâwé.

He released it into the Taku to be carried down with the current
and it floated under the glacier.

- 80 So what do you know,³
Nàda.êyà saw it.
 "Something strange has floated down here.
 Run and jump in the canoe,"
 he told his nephews.
- 85 So they quickly paddled over to it
 and snatched it [out of the water].
 When they showed it to *Nàda.êyà*,
 "Then there must be people on the other side of the glacier,"
 he said.
- 90 Then his slave
 and he, *Nàda.êyà*,
 made a canoe out of something.
 Then the slave dragged [the canoe] over the glacier.
 Lo and behold, [the river] to the north of it was like a lake;
 95 it was high tide.
- [The one at] *Kaxhtûk*,
Kaxhtûk,
 the old man,
 was named *Xûts*,
 100 Brown Bear.
 There was something—he must have been watching constantly,
 constantly watching.
 There was something up there.
 "Look at the side of the glacier.
 105 There's something strange,
 something,
 maybe an eagle,
 or could that be a raven flying along there?
 It doesn't look like one to me, though,"
 110 he said.
 [The slave] was pulling the canoe this way, toward them.
 "It is just like a person,"
 they said, so they say.
 At the place they call Goose Slough
 115 they brought a canoe down to the water
 and paddled.
 It was to mourn the loss of the adze
 that they had taken up the drum.
 And what do you know, they were Tlingits!⁴

3. This has the feel of English "lo and behold," which unfortunately has no precise modern equivalent.

4. Or "they were people!"

- 120 Àghâ áwé Nàda.êyà áwé yê yàwakhà,
 “Tlâxhwayè,”
 tle wê tlêx’ à tsú tle “Tlâxhwayè.”
 “Hello,” yû áwé has xh’ayakhá.
 Àghâ áwê,
 125 wê Nàda.êyà tle
 du ìn kadunîk wê xhút’ à,
 tle dè ch’a yá tlêx’ khà jì yê yatìyi át áyá
 shâdâxh wùl’îx’.
 Xhút’ à áwé wê yàkw yít [aḷ.át].
 130 Wé sít’ àn ghadus’ûw yís áwé,
 yàkw yít aḷ.át.
 Á áwé tle shàwát gùxh du jìt kawduwakhâ,
 wê Nàda.êyà khu.a.
 He’, x’ûl’ yáxh at yatì.
 135 Wé ìngít tlêl wuduskú wê îxnaxh.á [â yê khutìyí].

 Àghâ áwé yú.á,
 wê shàwát gùxh du jìt kadukhâ,
 tle x’ùn sdágâwé khà xhâni uwaxhî.
 A dà áwé yû has xh’aḷi.átk wê Xûts kha wê Nàda.êyà,
 140 wâ sáyá kghwatî.
 Tlêl xhâyá àdé sít’ tayìnâxh yû khùnaxhḷihashgi yé [yàkw tín].
 Àghâ áwé tle Nàda.êyà,
 tsu ch’a uhân hás áwé Ghùch áwé,
 tle yê yàwakhà,
 145 “A dà áyá yù tuxhàtánk.
 Á yê kkhwasanî.
 Tlêl sít’ â yê kghwatì.”
 Ch’a yèsú ch’uḷ yêl du.àxhjí ayû,
 wê shàwát gùxh du jìt kawduwakhâ wê xhút’ à dasêx’.
 150 Yàkw yít dus.â.
 Wé khís’ kát dàk has du ìn wuḷihásh,
 tle tsu anaxh kè gaxhdusxât’ wê yàkw.

 Àghâ áwé wê khâ,
 khâ gùxh du jìx’ [yê yatì].
 155 Tle kàxh asèwaḷ’îx’ wê Nàda.êyà khu.a,
 tle wê sít’ kanaxh awsixât’ tle yû
 wê kàxh asèwaḷ’îx’i à.
 Ách áwé Yakwdèyí yû duwasâkw

- 120 Then *Nàda.êyà* said,
 “*Tlâxhwayè*,”
 and the other old man also replied “*Tlâxhwayè*.”⁵
 They were saying, “Hello.”
 Then
- 125 *Nàda.êyà*
 was told about the adze,
 the only one they had,
 it had broken off at the head.
 Now *Nàda.êyà* had some adzes in the canoe.
 130 So he could use them to chop the glacier ice
 he had them in the canoe. [He gave one to them].
 [So in return] they sent a female slave to him,
 to *Nàda.êyà*.
 My, everyone was in an uproar.
 135 They hadn’t known that there were people to the south.
- So then
 after they had sent the female slave to him,
 he stayed over with them for some days.
Xûts and *Nàda.êyà* discussed
 140 how it was to be.
 There was no way to go under the glacier in canoes.
 Then *Nàda.êyà*,
 who was of our moiety, a Wolf,
 said
 145 “I have been thinking about it,
 and this is what I will do.
 There will be no glacier there.”
 First thing in the morning⁶
 they sent the female slave to him in exchange for the adzes.
 150 They set her in the canoe.
 They floated down with the tide,
 intending to pull [the canoe] over the glacier again.
- Now that man *Nàda.êyà*
 had a male slave.
 155 *Nàda.êyà* decapitated him
 and dragged across the glacier
 the decapitated [body of the slave].
 Therefore this place is called *Yakwdèyí* (canoe path)

5. She did not know where this word came from; it turns out that this is the usual greeting in Chinook Jargon, usually written “*Klahowya*,” from a Lower Chinook word approximately renderable as “*tlaxauyam*” (apparently with loss of final *m*). I suspect that the word was introduced by a relatively recent relayer of the clan history, in order to emphasize that the two chiefs were meeting as strangers.

6. Literally, “before the raven[’s call] was heard.” This is a common way of saying “first thing in the morning.”

- wé sít' kanaxh awusxât'i yîyich.
 160 Ch'ú yìdádídé yê tuwasâkw Yakwdèyí.
 Áwé yânáxh tle,
 tle wê Yakwdèyínáxh,
 de wé shé tle yanaxh kàwaxát
 wé gùxh shèyí.
 165 Tle yat'àyi hîn ûsh â yaxh kawdudxixâ
 tle yê áwé
 tle shadaghátch,
 tle shadaghátch wé sít' tle.
 Àghâ áwé wé T'àkhú,
 170 wé T'àkhú Khwân Sít'i
 yû áwé tùsâgu,
 tle wé dâghi dàkh uwał'ix' tle,
 tle ch'a àxh shadaxhêch yàdachûn tle,
 ch'ú tle anaxh áwé tle yû,
 175 tle wùch xhùt yaxhdagùwu yís áwé.

 Ách áyá tle ch'ú *Juneau*-dâxh à khu.ù
 ch'a yâ dâkh kâx' yê à yatì,
 Teslin,
 kha yât, kha wé *Atlin*.
 180 Á yê has du ìn kaxhanîk,
 ha wê dlèt khâxh has satiyích khu.a áwé
 tlêl has du dà yâ khushùsgé.
 Áyá yá *boundary line* ch'a yê wùch ghunayâ hà wli.át,
 yû áwé s du ìn kaxhanîk.

 185 Àghâ áwé yú.á
 yan wududliyêxh wé hît,
 wé Yán Hít.
 "[Hàw,] ha wâ sáyá a kâxh khugaxhdusâ?"
 yû dâyadukhá wé Xûts.
 190 Ha Xûts kha Ltàdutin
 yû áwé dusâgun wé khâ.
 Àghâ áwé yú.á tle yê yàwakhâ,
 "Wâ hà naxhdusâgut sáyá,
 Yán Hít xhâwé yê yatì."
 195 Ách áyá Yanyèdí áyá uhân,
 Yanyèdí.
 Ách áyá Yanyèdí, wé khâx'w,
 uhân khu.a áwé Yanyèdishâ.

 200 Á áwé ch'ù yìdádídé áxh axhałghin nìch
 wé shà tle yû dikî áwê.
 Tle yû áxh kayaxát,
 wé sít' áxh kaxádi yé,
 yê áwé axh ìn kadunìgín.

after the [slave whose body] he dragged across the glacier.
 160 To this day we call it *Yakwǎyí*.
 And along here,
 along *Yakwǎyí*,
 there was a trail of blood,
 the slave's blood.
 165 It was as if hot water had been poured out;
 just like that
 it kept collapsing inward,
 the glacier kept collapsing inward [as if melting away].
 Then
 170 the Taku People's Glacier—
 this is what we used to call it—
 was cleft open all the way up [to the mountainsides];
 it crumbled apart in a straight line,
 creating a way
 175 for them to travel among one another.

This is why there are some people from Juneau
 living in the interior,
 in Teslin,
 here in Whitehorse, and in Atlin.
 180 This is what I tell them,
 but because they are white people
 they do not understand.
 It's this boundary line that has separated us,
 I tell them.

185 Then, they say,
 they finished building the house,
 Hemlock House.
 "Now how shall we name our people after it?"
 said *Xûts*—
 190 *Xûts* and *Ltǎdutìn*,
 these were his names.
 Then he said,
 "So that we will have a name to be called by,
 this is Hemlock House.
 195 Therefore we are *Yanyèdí*,
 the Hemlock House Clan."
 The men are *Yanyèdí*,
 and we women are *Yanyèdishâ*.

200 To this very day I sometimes look
 at that mountain so high.
 It rises up
 where the glacier used to stretch across;
 so I used to be told.

- Adáxh áwé—
 205 wé tlagù hídi àxh dukêl'
 ch'u ghuna.à a ití duḷyéxh.
 Á áwé axh àt áwé—
 Ch'âkw tlêl nèlx' yát du.èxhín.
 Chashhít
 210 khà ít yû nàiyê
 áwé áx' t'akwanêyi du.èxh.
 Áwé wé yîs à Yán Hít â yà nduḷyéxhi áwé
 wê axh àt â khuwdziti.
 Yá Yán Hít áxh dusxat'x'i yé
 215 tle dè yáxh yatì tle,
 A yàxh áwé â khuwdziti
 yan duḷyéxh wé hít,
 de yánde yà naníní áwé.
 Tlêx' dís áwé
 220 tlêl át yù ùgútgun ch'âkw,
 wê t'akwanêyi wdu.ùwú.
 Adáxh áwé wé yìwân hás,
 shàtk'átsk'u áwé khuwdziti.
 Du tlâ tin nèl a.ât,
 225 tlêx' dís shunaxîx áwé
 â nèl wududzinúk wê Yán Hít.
 "Ha wâ sáyá gaxhdusâ?"
 yê áwé dàyadukhá wê yîs à Ltàdutìn—
 wê ch'âgu àyí de wùnà.
 230 Àghâ áwé yê yàwakhà,
 "Ha wâ naxhdusâgut sáwé
 Dèyaxhshâ yû x'wán yisá,
 wê Yán Hít Dèyí yàxh
 â khuwustiyích áwé."
 235 Yanyèdí Yátx'i áwé.
- Áwé wa.é tsú Yanyèdí Yátx'i áwé,
 khà yâ likh'êyi át áwé.
 Tle yú *Queen* gúshé tsú du yádi
 khúnáxh yê áwé yì xh'alitsìn,
 240 Yanyèdí Yátx'ixh yì satìyí.
 K'e wé axh sáni du sàyí i yát àwatí,

- After that—
 205 they would periodically tear down the old house
 and build a new one in its stead.
 Now my aunt, my father's sister—
 Long ago, they did not bear children at home.
 They would [stay] in a brush hut
 210 some distance away from the people
 [and] have their babies.
 Now when the new Hemlock House was being built,
 my aunt was born there.
 The way they dragged [the hemlocks for] Hemlock House along
 215 was like a trail.
 Beside [the trail] she was born
 after they finished the house,
 [or rather] when it was almost finished.
 For one month
 220 they wouldn't walk around outside, long ago,
 after they had their baby.
 And it was one of your clan;⁷
 a little [Raven] girl was born.
 When they walked into the house with her mother,
 225 after one month
 they carried her into Hemlock House.
 "What will her name be?"
 the new [chief named] *Ltàdutìn* said—
 the old one had died.
 230 Then he said,
 "So that she will have a name to be called by,
 you must name her *Dèyaxhshâ* (Trailside Woman),
 for it was beside Hemlock House Trail
 that she was born."
 235 She is one of the Children of the *Yanyèdí*.

You too are [of] the Children of the *Yanyèdí*;
 this is a precious thing.
 Just like the child of the Queen of England,
 you are valuable [people],
 240 because you are the Children of the *Yanyèdí*.⁸
 It was my uncle, my father's brother, who gave you the name

7. She addresses Leer here as a representative of his namesake's clan. Leer's namesake *Wèhá*, Jimmy Fox, was a Raven of the *Ghànaxh.ádi* clan, and his father was a Wolf of the *Yanyèdí* clan. The form "*yìwân hás*" is usually plural: "those of your clan." Here it may refer not only to the girl but her mother and others attending the birth. It should be kept in mind that all kin relations and events relating to them are traditionally viewed as functions of clans rather than individuals.

8. Here again, she is addressing Leer as a representative of a social group, the set of those whose father's clan is *Yanyèdí*, and shifts to the plural in talking about this group as a whole.

- Wèhá.
 Tlaxh x'êghà dikîx' áwé yê iyatì,
 ch'a ìdakát yá Yanyèdí Yátx'i
 245 yá T'àkhú kàxh áwé.
 Ách áwé axh tuwâ sigû yisatìní
 yá i shagûn,
 àdé yû kawdiyayi yé.
 Tle ch'a wâ yikuwât' sá [khuxhastìyí]—
 250 tsu ch'u tlêl ch'a tlèxh áyá khùxhastì,
 tsu i ìtikhâch áwé kghwatîw.
 A yíxh ûsh kè iyawduwaxhâ [wé T'àkhú]
 kha yâ ìdakát át x'úx' kàdé yà kakghishaxî.⁹
- Àghâ áwé
 255 ch'u wé uhân i tlâ ch'u ì yisikuwu à—
 ch'a ìdakát gaghisakû yá T'àkhúdáxh
 wâ sáyú ikawdayâyi.
 Àghâ x'úx' kâ yê kghî.ù tle khúnáxh
 yì xh'alatsìní áwé—
 260 uhânch yê tuwasâkw,
 wé Lingítxh hà satìyí.
 Ch'a ìdakát wé Yanyèdí Yátx'i,
 á áwé xh'alitsìni át áwé yê yatì.
 Tlêl ch'a àdùch sá i yàdé jiguxhsagù,
 265 àdé sh gùnì khudatìyin ch'âkw.
 Ch'a yû diyínde i ìt xh'awdutàní,
 á áwé sh tûxh áwé dusnîgun.
 Á yê áwé iyatì.
 K'e wé axh sáni,
 270 xh'alitsìni sà áwé yê yatì
 wé Wèhá,
 i jìt àwatì.
 Yá Yanyèdí Yátx'ixh isatìyí
 dikîx' áwé yê iyatì,
 275 i sáyí tlaxh khúnáxh [xh'alitsìn].
 Á áwé yê dà yaxhakhá wé shàwát.
 K'e yû *Queen* àdé,
 kha yû *King George* àdé du yâ ayaduwanêyi yé,
 tlêl àdé ch'a àdùch sá ch'a wâ sá has wùnaxhsikhàyi yé,
 280 tle khúnáxh yê áwé yatì wé Yanyèdí Yátx'i,

Wèhá.

You are truly exalted,
 [you and] all the Children of the *Yanyèdí*,
 245 [whose name comes] from the Taku River.
 This is why I want you to see
 your background, your history,
 what happened in the past.
 As long as [I live]—
 250 I will not live forever,
 but those who come after you will read it.
 If only you were taken by boat along the Taku River
 you could write down the whole story in a book.⁹

Now
 255 your mother [that comes from] us, whom you do not know—
 but you will know all [your history] from the Taku River,
 what happened to you in your past.
 Then you will put down on paper
 your treasure—
 260 this is what we call it,
 we Tlingits.
 All the Children of the *Yanyèdí*
 are treasured.¹⁰
 No one will shove his fist in your face;
 265 this is how people respected themselves long ago.
 If someone were to talk down to you,
 one would be offended by it.
 This is how you are.
 My uncle,
 270 this is a valuable name,
 Wèhá,
 [that] he gave to you.
 As [one of] the Children of the *Yanyèdí*
 you are exalted;
 275 your name is very valuable.
 This is what I was telling that woman.¹¹
 As the Queen
 and King George are respected,
 so no one will be able to say anything against you;
 280 this is truly how it is with the Children of the *Yanyèdí*¹²

9. A short section was omitted here, about how difficult it is for most people to write Tlingit so that they can read it back accurately.

10. Literally, "that which is expensive, valuable." Note that the group is here considered as an entity ("át").

11. Here she refers to Allice Legat, who worked with Mrs. Nyman in the early 1980s.

12. A person is called the "child" ("yáadi") of his or her father's clan. Through his namesake, Leer is a child of the *Yanyèdí*.

kha wê Yanyèdí,
 yá T'àkhú kàxh áwé.
 Á ách áwé axh tuwâ sigû yisatini
 wé àxh i shagûn khuwdzitiyi yé,
 285 yâ uhân hà túnáxh.
 Áyá tlaxh x'êghà áyá ìdzî
 áyá yìdadi khâwu ùn yù xh'aduḷ.átgi.

Áyá ch'ákw áyá àghâ,
 ch'uḷ dlèt khâ khùghastijí,
 290 àghâ áwé
 wùch yâ ayadunêyin.
 Hàw, Yêl áwé wa.é,
 axh sáni sàyxh isitì.
 Xhát áwé Ghùch yê xhat yatì.
 295 Yê daxh kàwahayi khâ áwé
 wùch yàghâ tuḷanùgún.
 Àghâ áwé wé hà yátx'i khúnáxh
 dàtuwtusinígu à hà sàyi,
 hà ìḷk'w, hà tlâk'w,
 300 hà kâk.
 Yê áwé yâ't'à sà áwé,
 xh'adudlitsini sà áwé,
 wùch yàghâ has ditì
 has du jìxh áyá tùtì.
 305 Yak'ê wé axh sáni àdé du sàyi i jìt àwatiyi yé,
 tlêl tsu tlêx' wâ sá utí gúshé.
It's good,
 wé Wèhá yû iwdusàyi.
 Tlaxh x'êghà áwé yâ khusgêyin
 310 wé axh sáni,
 wé Wèhá.
 Xhwasakûwun tle k'adên.

Áyá yìdát ch'u khunâ
 tsu Ghùch áyá xhát,
 315 ha wé khâ tsú Ghùch,
 ch'a àn áwé ch'u tle wùch xhánxh khâ ḷudagùkh.
 Adáxh áwé yù at kùtik ghanígún áwé
 tle yê xhat yanduskhêch,
 "Yá axh àyi axh yádi tsú du yâ sà sá."
 320 Ha wâ sáyú kkhwasâkw?
 Yá du îsh Ghùch,
 yá du tlâ tsú Ghùch,
 wé shàtk'átsk'u tsú Ghùch.
 Ha wâ sáyú kkhwasâkw?
 325 Khû digêkh, *see?*
 Á áyá axh tugêdexh sitì,

- and the *Yanyèdí*,
 [whose name comes] from the Taku River.
 Therefore I want you to see
 the place where your history came into being
 285 through us.
 It is truly difficult
 to explain this to the younger generation.
- Long ago,
 before there were white people,
 290 then
 they used to respect one another.
 Now, you are a Raven;
 you are my uncle's namesake.
 I am a Wolf.
 295 People in this relationship
 we considered suitable partners for one another.
 And to our children [we give]
 names [of people] that we held dear:
 our grandfather, our mother's sister,
 300 our mother's brother.
 Such names,
 names we hold dear,
 are suitable for [our children];
 we give them to them.
 305 It's good that my uncle gave his name to you;
 there is nothing wrong with it at all, I think.
 It's good
 that you were named *Wèhá*.
 He was a very wise man,
 310 my uncle
Wèhá.
 I knew him well.
- But these days, even though, [for example],
 I am a Wolf,
 315 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."
 320 What am I to name her?
 Her father is a Wolf,
 her mother a Wolf,
 and the girl too, a Wolf.
 What am I to name her?
 325 It is destructive [to our society], see?
 This is wrong to me,

kha yá yìdát àdé yà at kundayen yé.

- Ch'âkw wâ sá à wunìyí—
 tle ch'ú shàtk'átsk'uxh xhat satìyídáxh
 330 xhwasakûwun—
 yá khà ití dà sá,
 k'e axh dà.át s'êl'i yât,
 ch'a wâ sá ûsh xhat wùnì,
 tle kagaxhduchâk áwé,
 335 ch'a axh dakhês'i,
 dà sá tle yê.
 Tlêx' tâkw shuwuxìxí áwé dàk gaxhduł.ât,
 dàkhw.à sá Ghùchxh sitìyi à,
 "I tlâk'w ádi, i tlâ ádi,"
 340 yû khà jìxhùxh à kduł.átch tle yû.
 A kàdé áwé kandughîx'ch,
 "Yá du kakh'anâxhâni,
 du kanîxh'i yis.át áwé yâx',"
 tle tlêx' tle yû.
 345 Áyá yìdát tlêl yê at utí,
 khushtuyáxh tle khûx' [ch'a àdû sá wâ sá wunìyí].

- Á áyá khà ìn ûsh àdé yì.àdí áwé,
 T'àkhú yíde,
 tle yan shuwutàní áwé,
 350 tle axh xh'édáxh kakghishaxî.
 Tlêl axh tuwâ ushgú
 yá axh yátx'i ghèghí—
 a xhù.à de kèjín jinkàt tâkw kha kèjínxh daxh sitì—
 tlêl axh tuwâ ushgú khut has awughîx'i
 355 yá àdé khutùstîyi yé.
 Ách áyá ch'a xhâch tsú át axhwdishî
 hà ìn tlêx' dís iwuyèxhí,
if you got any chance.

- Ch'âkw ch'ú tle wé àghâ
 360 wé Nàda.êyà kaxhlanik yé,
 khudzitìyi át áwé â yê tîyin yú.á,
 wé T'àkhú wát.
 Á áwé wùch tugêl has xh'awdli.át.
 [Ch'âkw] tlêl khwasatínch
 365 wé Was'as'ê.
 Tlêl yisakú á tsú gúshé?
 Ch'ú tle wé Kèshìxjìx'à kîkâ áwé yê yatì.
 Tle yû shà tle yû yatì,
 tle yû a yáxh yàwashiyi yé yáxh yatì,
 370 [Was'as'ê yû duwasâkw].

and the way things are going these days [is not good].

Long ago, when something would happen to one of them—
 ever since I was a girl
 330 I have known this—
 whatever a person leaves behind,
 such as my tattered belongings here,
 if something were to happen to me,
 they would pack them up,
 335 my sewings
 or whatever.
 After one year they would bring them out
 for those who are of the Wolf clan,
 “This is your mother’s sister’s; this is your mother’s,”
 340 [with these words] they distribute them.
 They contribute money for it,
 “[This is for] the fence around her grave;
 this here is for her headstone,”
 [they all work] together.
 345 But now things are not like that;
 it doesn’t matter to people if something happens to someone.

So if you would only go with us
 to the Taku River,
 after [the trip],
 350 you could take down my story in writing.
 I don’t want
 my poor children—
 some of them are 55 years old—
 I don’t want them to lose
 355 the way we used to live.
 So I too hope
 that you can take off a month and go with us
 if you have any chance.

Long ago at the time
 360 I was talking about, [before the time of] *Nàda.êyà*,
 there were [two] giants
 at the mouth of the Taku River.
 Now they had a disagreement.
 It’s been a long time since I’ve seen
 365 *Was’as’ê*.
 Perhaps you don’t know what it is, either?
 It’s right across from *Kèshixjix’à*.
 The mountain is like that,
 as if touching the face of it;
 370 it is called *Was’as’ê*.

- Á áwé wé Kaxhtûk nânaxh.á à,
 áwé wùch kâ khà luyawdigúkh,
 wé khudzitìyi át,
 tle has khuwdudlihá.
 375 Á áwé kàxh asèwał'îx' wêt tle,
 tle yá a shàiyí tle wé T'àkhú kanaxh diyâde kè àwaghíx'.
 K'e yât ûsh tle yû,
 yû yindatân áwé,
 wé du shàiyí.
 380 Yá du kasán khu.a tle yá khà xhikshá tle,
 tle às tle yû â yù kawsi.â,
 asyátx'i.
 Yât, kàxh sawduwał'îx'i yé,
 yá du lèkachûxh'u yínáxh áwé wé hîn nàdà tle yû.
 385 Áyá tle yá a tèxh'i khu.a áwé tle àxh kè [àwaxhút'],
 tle wé T'àkhú yít àwaghíx'.
 Tlêł ułgé wé x'ât',
 gwáł ch'a yâ room ch'a yê gugênk' a yânáxh kułigê,
 tle yû áyá kayaxát tle,
 390 ch'as chùkanyátx'i áwé a kâ wsi.à.
 "T'àkhú Tèxh'i yís áyá,"
 yê áwé yàwakhà,
 wé Was'as'ê.
 Hú khu.a áwé tle wê
 395 áx' yê yatìyi yé, wé Was'as'ê
 tle àdé yê wdzigít tle.
 Á áwé wê axh wû yê hà dàyakhâyin,
 tle ch'u yís yadák'wxh satiyídáxh áwé yú.á
 du ìn kadunîk ch'u shugu datì,
 400 Wâ sáyú tlêł àxh yù ułháshk
 wé T'àkhú Tèxh'i?
 Tle ch'u yìdádídé gíwé â yê yatì.
It's been a long time tlêł khwasatínch.
 Ch'u tle wé T'àkhú tle a dagiygé áwé tle áwu.
 405 Wê Was'as'ê khu.a áwé
 tle wé áx' yê yatìyi yé,
 kêtładi k'wát'i káxh áwé át ana.átjin ch'âkw yú.á.
 Á áyú du ìn kaxhanîk wé dlèt sháwát,
 yê shákdêwé hà dujìyin,
 410 ch'u tle ch'as xhât kâx' khutudzitì,
 kha dliy kâx'.
 Tlêk'.
 Łdakát yêde áwé yà kdusxúkch.
 Wé t'á, khà yâ lîkh'èyi át áwé wé t'á yú.á,
 415 dusxùgún,

- Now [*Łkùdasêts'k*] the one upriver from *Kaxhtúk* [started the fight];
 they ran to attack one another,
 the giants,
 and then they fought.
- 375 Then [*Was'as'ê*] decapitated [*Łkùdasêts'k*] there
 and threw his head over to the other side of the Taku River.
 Here, as it were, like this,
 face down,
 is his head.
- 380 His torso [and] shoulder,
 there are trees growing around where it landed,
 young trees.
 Here where he was decapitated
 water flows out of his windpipe like this.
- 385 His heart he yanked out
 and threw it into the Taku River.
 There is a small island there,
 perhaps a little larger than this room,
 stretched out so;
- 390 only short grass grows on it.
 "This will be the Heart of the Taku,"
 said
Was'as'ê.
 He [went to]
 395 the place where [the mountain] is today, *Was'as'ê*—
 he moved there.
 This is what my father-in-law used to tell us;
 since he was a young boy
 they told him that it's still the same as ever.
- 400 For some reason it never drifts away,
 the Heart of the Taku?
 I suppose it is still there to this day.
 It's been a long time since I've seen it.
 It is still in the middle of the Taku River.
- 405 At *Was'as'ê*,
 at the place where it is,
 they would go for seagull eggs long ago.
 This is what I was telling that white woman:¹³
 maybe this is what people thought of us Tlingits,
 410 that we subsisted only on fish
 and on meat.
 No.
 They would dry all sorts of things.
 King salmon is a highly valued food, they say;
 415 they would dry it:

13. Here she refers to Allice Legat, who worked with Mrs. Nyman in the early 1980s.

- a yuwàxh'íshi,
 a kùwú,
 a shà'yí,
 a díxh'i.
 420 Khúnáxh a xh'íshi khu.a áwé tle káxh dułx'ás'in.
 Tâkw yìn áwé,
 dàkhw.à sá
 wâ yatìyi yêx' sá a shà'yí kadułkéłxh,
 dustâych.
- 425 Ha dà sáyá êł'xh has awułyèxhín.
 Ha tle ch'ú ch'âkw khu.a shákdê tlêł wuduskûwun êł'.
 Àghâ áyá axh wúch axh in kanik yé khu.a áwé,
 yê sh kałnigín,
 wé Kêshixjix'à jìghè áwé yú.á anaxh yan yakw.ùkhùxhch,
 430 tle wé té kh'wátł tle gán a dàt du.àkch.
 Yê áwé daxh kudigê,
 yê kwdiyât',
 wê a síxwti yê kwditlâ.
 Át yandułkít'ch
 435 yú.á.
 Tle wé dèkí tle yû,
 wé yaxh'âkdáxh áwé yê dàduné.
 Wé êł' hín tle shàdułts'ít'ch wé té kh'wátł tle.
 Tle yú a dàdé ùdu.àkch tle,
 440 uł.úkch, uł.úkch.
 Kàxwâ a kàdé yà kagaxhłakúxún.
 Ch'ú tle a kát kawułkùxú áwé
 dàk wùdułkít'ch yú.á,
 ghas.ât'i yís.
 445 Wé shâ khu.a áwé dzísk'u kułûx'shání
 yaxh has awùs.úxch tle,
 daxh udusxúkch tle kdułk'wât' tle yû.
Maybe a pound of salt, maybe more,
all depends on how much salt.
 450 A ká tle yê kunaskákch
 wé té kh'wátł tle.
 Àghâ áwé tle a kàxh tle kaduxâs' wus.ât'i,
 tle wé at kułûx'shání tûde tle,
 tle yaxh yà shayakdułhíkch wé êł' xùk.
 455 Yê áwé has awuskûwun.
- Hàw, yá tlêkhw, wé xákwł'i áwé kdusxùk,
 kha gâwákh,
 tinx wé s'ík ìxhí xhù,

- dry fish from the belly,
the tail,
the head,
the back.
- 420 They would slice off fillets to make the real dry fish.
Then in the middle of winter,
whichever ones [they felt like],
sometimes the heads, they would soak them
and boil them.
- 425 And you know what they made salt from?
Long ago perhaps they were not familiar with salt.
But then according to what my father-in-law told me,
he used to tell this story,
that people used to beach their canoes inside *Kèshixjix'à*
430 and build fires around stone pots.
They were tall
and long,
and the handles were stout.
They would move [the pots] about with poles
435 [stuck through the handles], they say.¹⁴
They would [go out to] the ocean
[and] get [salt water] from the channel.
They would fill up a stone pot with salt water.
Then they would build a fire around it
440 and it would boil and boil.
Gradually the water would evaporate.
When it had evaporated
they would lift the pot off the fire
so it could cool off.
445 The women would [take] moose bladders
[and] inflate them;
they would let them dry and fold them into shape.
Maybe a pound of salt, maybe more,
it all depends, how much salt [you get].
450 It was this thick
on [the bottom of] the stone pots.
Then they would scrape the salt off after it cooled.
[and put it] into the bladders,
filling them with salt.
455 This is what they knew how to do.
- Well, they also dried berries: soapberries
and serviceberries,
crowberries in black bear grease,

14. She explains that they would put a stick through the handle of the pot to serve as a handle with which to move the pot.

- dà sá wùch ghunayâde tlêkhw.
 460 Wé xákwł'i ch'u tle
 tle yû áwé yú.á—
 axh tlâch áwé axh in kanigín
 tle yât'át yáxh kuskàk.
 Tle yû áwé tle a tayìxh shìy dułyèxhch
 465 tle khûk yáxh tle yû.
 Wudustàyi,
 tle kawut'ix'i áwé
 tle yû a kàdé kduchâk tle,
 tle yû làkh'âsgi yáxh [kadust'âk] tle yû,
 470 tle daxh dusxûk tle wé gawákh kha wé xákwł'i.
 Tâkw yìn áwé kadułkéłxh.
 A xhùshûgayi áwé wé gawákh
 yê dàduné wé atxhá itde.
 Wé sh kaduñigí—
 475 àghâ khu.a s'é *tape* khà jì yê yatì—
 sh kañnik shû aghakhîch.
 Á wé yîs khâx'wch áwé yê dànê nìch wé xákwł'i,
 yá xákwł'i ghaduxhà yís.
 "Ch'a yâx' xh'aynákh wé sh kañnik,"
 480 yá xákwł'i duxhâ nìch yú.á.
- Hàw, yá xhât yan ghadusxúgún áwé
 shà kàdé yâde ana.átjin wé *Atlin*.
 Tsálk áwé yê dàduné,
 kha s'âxh, tawê, jánwu, watsíx.
 485 Lìxhêdli khâ áwé dzísk'w ajákhxh.
 Tle dusxûk,
 tle ìdakát yan wudusxùgú áwé
 [wùch shukàdé duyâ nìch.]
 Wé *old village* Tatlenx'ixhù yû duwasâkw, Tatlenx'ixhù.
 490 Áyá dà sáyá,
 tawê dliyí, s'âxh dliyí, tsálgi dliyí,
 yê wùch xh'âxh áyá dus.ìyín ch'âkw.
 Yê áyá has hà uwajî,
 ch'u tle ch'as tlêx' yatìyi át kâx' áyá khutùstîyin.
 495 [Tlêk',] tle wùch ghunayâde.
- Axh chànch áyá axh wakhkâx' yê wsinì.
 He', jánwu ìkh kawtuwajél,
 wé T'àkhú yík.
 Yá a chíghayi yû áwé duwasâkw,¹⁷
 500 yèsú yaxh daxh ayawłihíts,

17. End of this side of the tape.

all kinds of berries.
 460 Soapberries—
 like this, they say—
 my mother used to tell me
 they were as thick as this.
 They would make the bottoms of the containers from tree limbs,
 465 square.
 After they were boiled
 and had hardened
 they would store them in these,
 pressing them down like seaweed;
 470 they dried serviceberries and soapberries.
 In winter they would soak them.
 They would [mix] sugar in with the serviceberries
 [and] prepare them for after dinner.
 When they told stories—
 475 I wish they had had tapes then—
 they would sit around listening to stories.
 The young people would prepare soapberries,
 soapberries to eat.
 “Leave off your stories now!”
 480 they would eat the soapberries.

Now after they finished drying fish
 they would head this way, to the mountains by Atlin.
 They hunted ground squirrels,
 groundhogs, mountain sheep, mountain goat and caribou.
 485 A lucky man might get a moose.
 They dried them,
 and when they had dried everything
 they would carry [two packs] down, relaying them.¹⁵
 The old village is called *Tatlenx'ixhù*.
 490 [They would take different kinds of meat,
 mountain sheep, groundhog, ground squirrel,
 [and] cook them together on different occasions.
 But what people think of us
 is that we subsisted on only one kind of food.
 495 No, different kinds.

I was there to see my mother-in-law do this.¹⁶
 My, we carried mountain goats down
 at the Taku River.
 What are called hoofs
 500 she singed the fur off all of them;

15. That is, they would take one pack to a point, leave it and go back for the other and pack it a ways past the first, and so on.

16. Literally, “My mother-in-law did so to it before my very eyes.”

- ch'u tle wé gishù xâs'i yáxh daghàtì.
 Hîn tâdâxh daxh awlîxâs' tle,
 tle wé a shàiyí tsú.
 Àghâ tsá sùkh gwêl tû akàwachák tle.
 505 "Yû ênà kàdé nastí,"
 yê xhat dâyahká.
 Khúnâxh áyá yìdát yá *January* yát áwé a kâxh xhat xh'èwawûs',
 "Hât à ò.á wé at chíghayi,
 kha wé a shàiyí."
 510 Ch'a kh'wâtl ká akàwachák,
 awsitâ tle.
 Hîn yáxh î áwé—
It's quite a change from other things, eh?

 Ha yê áwé khutùstîyin,
 515 yê áwé dâyahkhâ.
 Lîdzî khu.a áwé
 wé tlêl a yáxh akùshxìdí xhâ.

they are just like bacon.

She took them out of the water and scraped them off,
and the heads likewise.

Then she put them away in a gunnysack.

505 "Put it on the drying rack,"
she told me.

Not until this time of the year, January, did she ask me about it,
"Bring some hoofs
and heads."

510 She put them right in the pot
and boiled them.

When it was quite soft from boiling—
It's quite a change from other things, eh?

515 This is how we used to live;
this is what I'm saying.
But it's hard [to understand]
when it is not written down accurately.



Sèdayà Elizabeth Nyman (left) with Tsínt' Margaret Calvin in 1990.



Back row: *Skundaxhdu.ù* Bessie, *S'igaxhshâk'w* Mary Anderson, *Sèdayà Elizabeth Nyman*, *Khàtgwè* Sandy Anderson(baby), *Lkhùxhì* or *Xh'adèkna.àt* Mary Jack, *Xhàstìn* Lucy Jack. Front row: Carolin Jim, *Gùntá Ísh* Roy John, *Khùdudâ* Jimmie Williams, in front of the priest's van at the Catholic Church in Atlin in the 1950s. Photo from Elizabeth Nyman's personal collection.



Elizabeth Nyman in Tulsequah circa 1940. Photo from Elizabeth Nyman's personal collection.