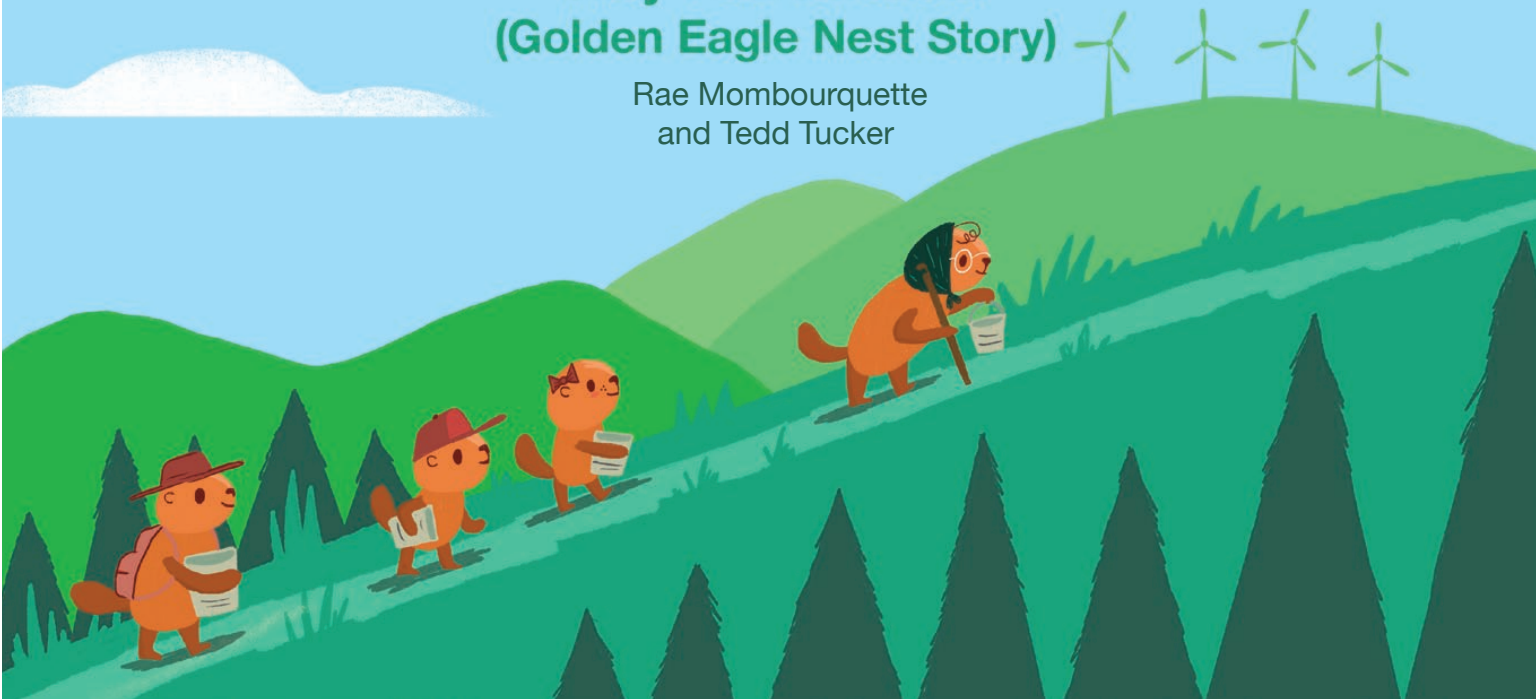


THE WINDS OVER WHITEHORSE

Thay T'aw Kwändür
(Golden Eagle Nest Story)

Rae Mombourquette
and Tedd Tucker



THE
WINDS
OVER
WHITEHORSE

Thay T'aw Kwändür
(Golden Eagle Nest Story)



Rae Mombourquette
and Tedd Tucker

Discover Our Language

Look out for these words in the book

Southern Tutchone English

Aké	Sit Down
Tsen	Hush/Quiet
tsen ch'ū	Walk Quietly
Dän k'e	Southern Tutchone Language
T'äw	Nest
Kwä dāy	Long Ago
Nimə	Your Mother
nitsū shāw	Your Great Grandmother
nitsūə	Your grandmother
Ushèa	Her Grandkids
Gwaay	Gee (an expression of surprise)

Ä mə



My Mother

Ä tsüə



My Grandmother

Ints'i ghà shadät'l'ä l



With or by the wind, many parts moving together in a circle/wind turbine

ntl'ät



Low Bush Cranberry

Thay



Golden Eagle

Thay T'äw



Golden Eagle Nest/Haeckel Hill

Tsã l



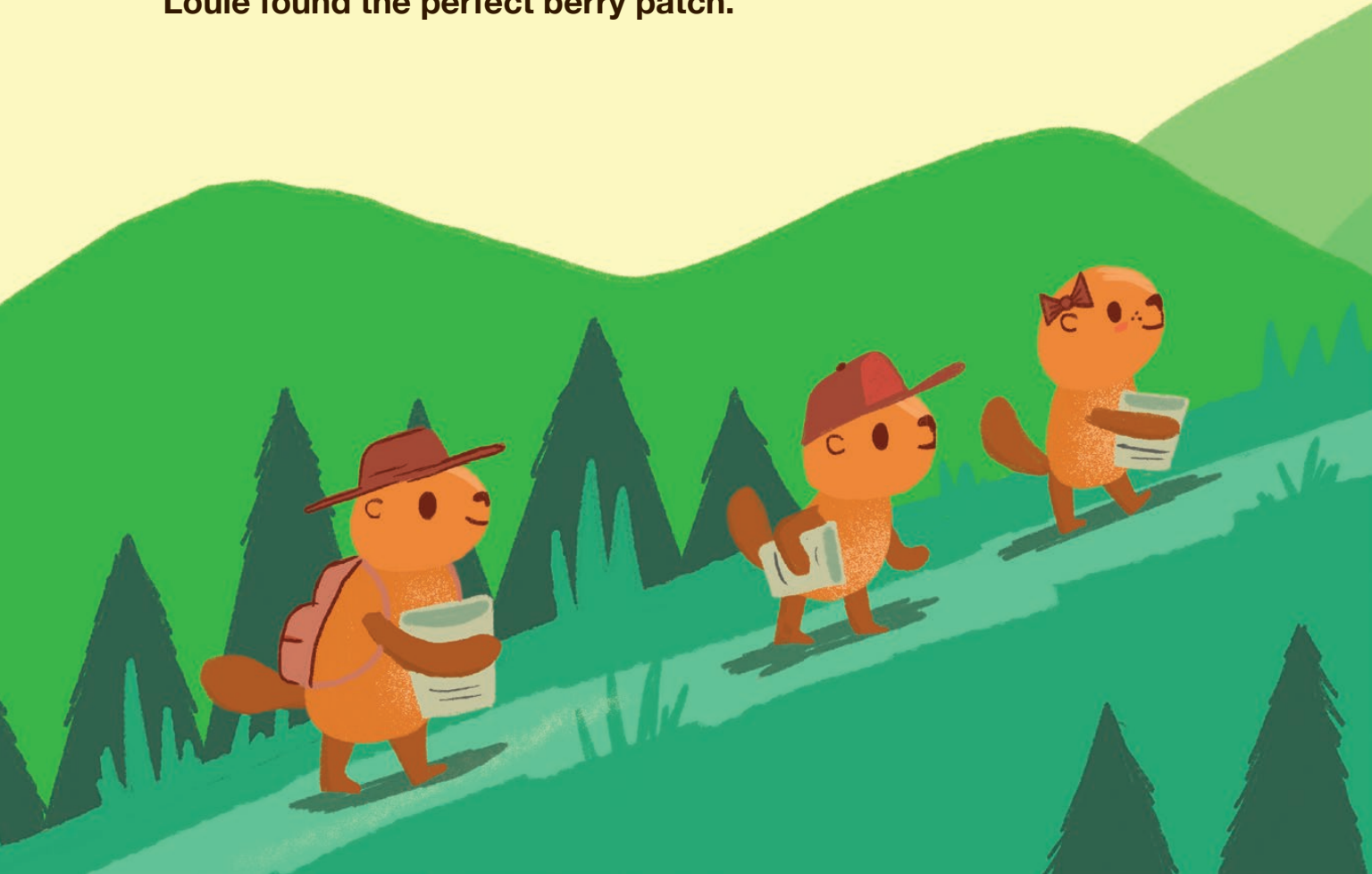
Gopher

Ts'ürk'i



Raven

On a sunny mountain, overlooking Whitehorse, the **Tsà** | Gopher family set out to pick berries. The autumn sun was shining and the south wind was carrying warmth as it blew up the mountain from the valley below. **Ä mą** Momma, **Ä tsūą** Granny, Olive and Louie found the perfect berry patch.





Dook, Dook, Dook, went the berries in the bucket.

Ä ma and Ä tsūa carefully picked the deep red berries.



Olive and Louie were teasing each other about how much fuller their buckets were and who could pick the fastest.

“Tsen, hush now!” said Ā mā. “Both of your buckets are empty.”





“**Ä tsūḗ**, what are these berries called in **dänk’e** language?” asked Louie.

“This one is called **ntl’ät**, a low bush cranberry,” replied **Ä tsūḗ**.



“**Ä ma**, why do we hike all the way up here to get **ntl’ät**?” asked Olive.



“This is a very special patch that **nitsūḗ**, your grandma, brought me to when I was just a child like you. We would walk up here to pick them in the fall so we could make **ntl’ät** jam to eat all winter,” **Ä ma** replied.



“**Ä ma**, why do we hike all the way up here to get **nti'ät**?” asked Olive.

“And who told **Ä tsūḷ** about this patch?” Louie asked, eyeing everyone else’s berry buckets.

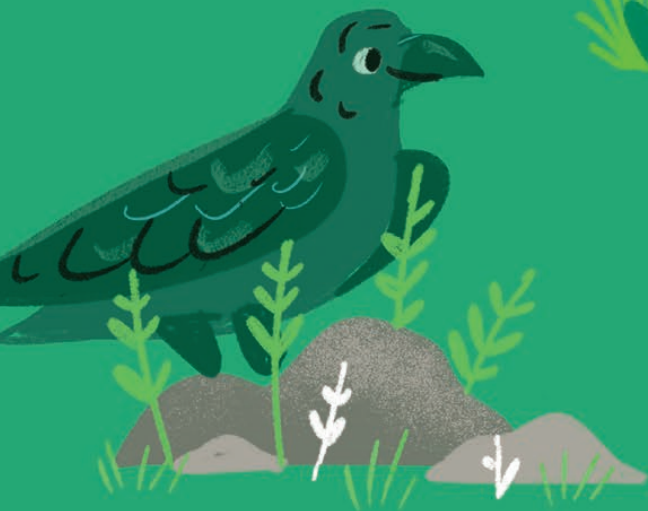
“I came up here with **nitsū shāw**, your great granny. Our family has been coming up here to **Thay T'äw** for generations,” **Ä tsūḷ** told them.





“Why is it called **Thay T’äw**?” asked Louie.


Ä tsūą loved **ushèa**, her grandkids’, curiosity about the land and its history. She thought about their question. She knew the answer well, as she was told it many times as a child, but she also knew that if she told them the story, she wouldn’t have time to pick berries.



So when she saw **Ts’ürk’i** Raven roosting nearby, she saw an opportunity to get back to berry picking. “Why don’t you go ask **Ts’ürk’i** to tell you the story? He knows it better than me.”

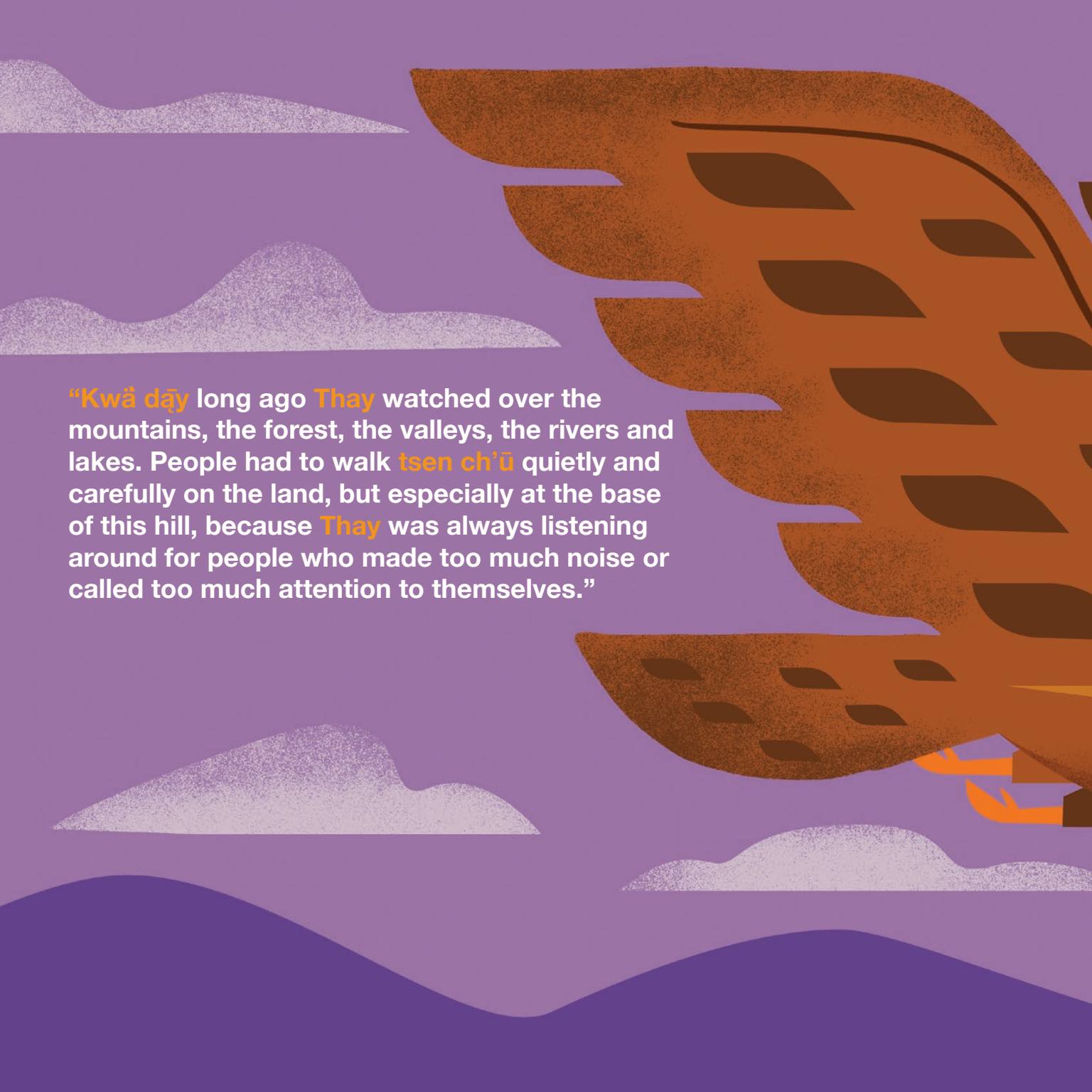
Ts'úrk'i was happy to see the kids and always had time to share a story. **"Aké,** sit, and I will tell you a story about this hill here."





“Long before there was a busy city with neighbourhoods full of houses and cars on the roads, there was a giant golden eagle, named **Thay**, who lived in the **T’äw** nest up here on this mountain. That’s why **nitsųą** calls this mountain here **Thay T’äw**, which means Golden Eagle Nest.”



The background is a solid purple color. On the left side, there are several stylized mountain ranges represented by horizontal bands of a light purple, stippled texture. On the right side, there is a large, stylized tree with a brown trunk and branches, and dark brown, pointed leaves. The tree's canopy extends towards the top right corner. At the bottom of the tree, there are some orange and yellow shapes that look like small flames or leaves. The overall style is graphic and minimalist.

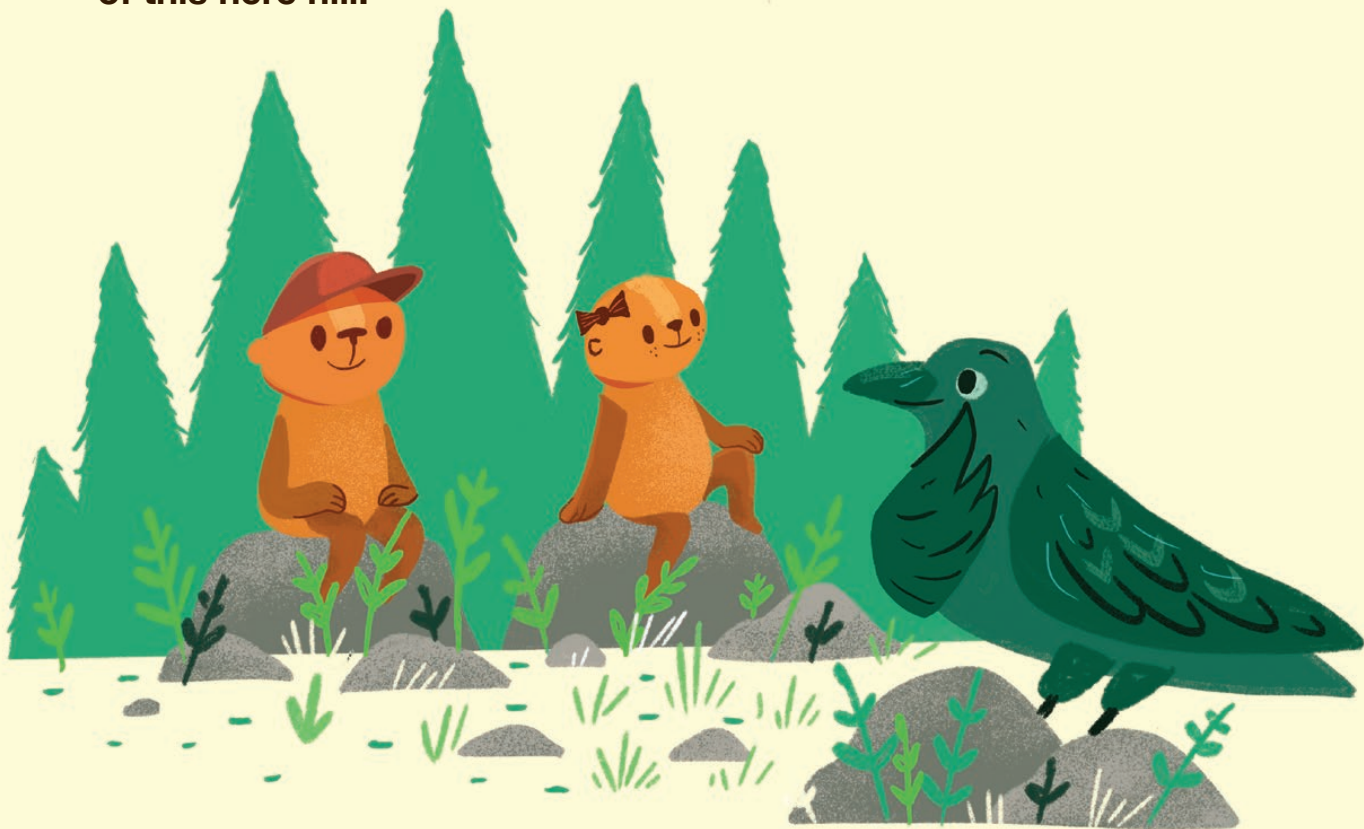
“Kwǎ dǎy long ago Thay watched over the mountains, the forest, the valleys, the rivers and lakes. People had to walk tsen ch’ū quietly and carefully on the land, but especially at the base of this hill, because Thay was always listening around for people who made too much noise or called too much attention to themselves.”




“What would he do?” asked Olive with wide-eyes. **Ts'úrki** looked at Olive and said in his most serious voice, “Well, if the people didn’t walk **tsen ch’ū**, then **They** would pick them off the mountain, like a cranberry. *Dook!*”

"Gwaay! Gee! Does **Thay** still live up on top of the mountain!?" asked Louie.

"That was **Kwã dāy**," answered **Ts'ūrki**, "and I haven't seen **Thay** in a very long time. A lot has changed with the land now. There is a city in the valley and **Ints'i ghày shadät'ä** I wind turbines on top of this here hill."

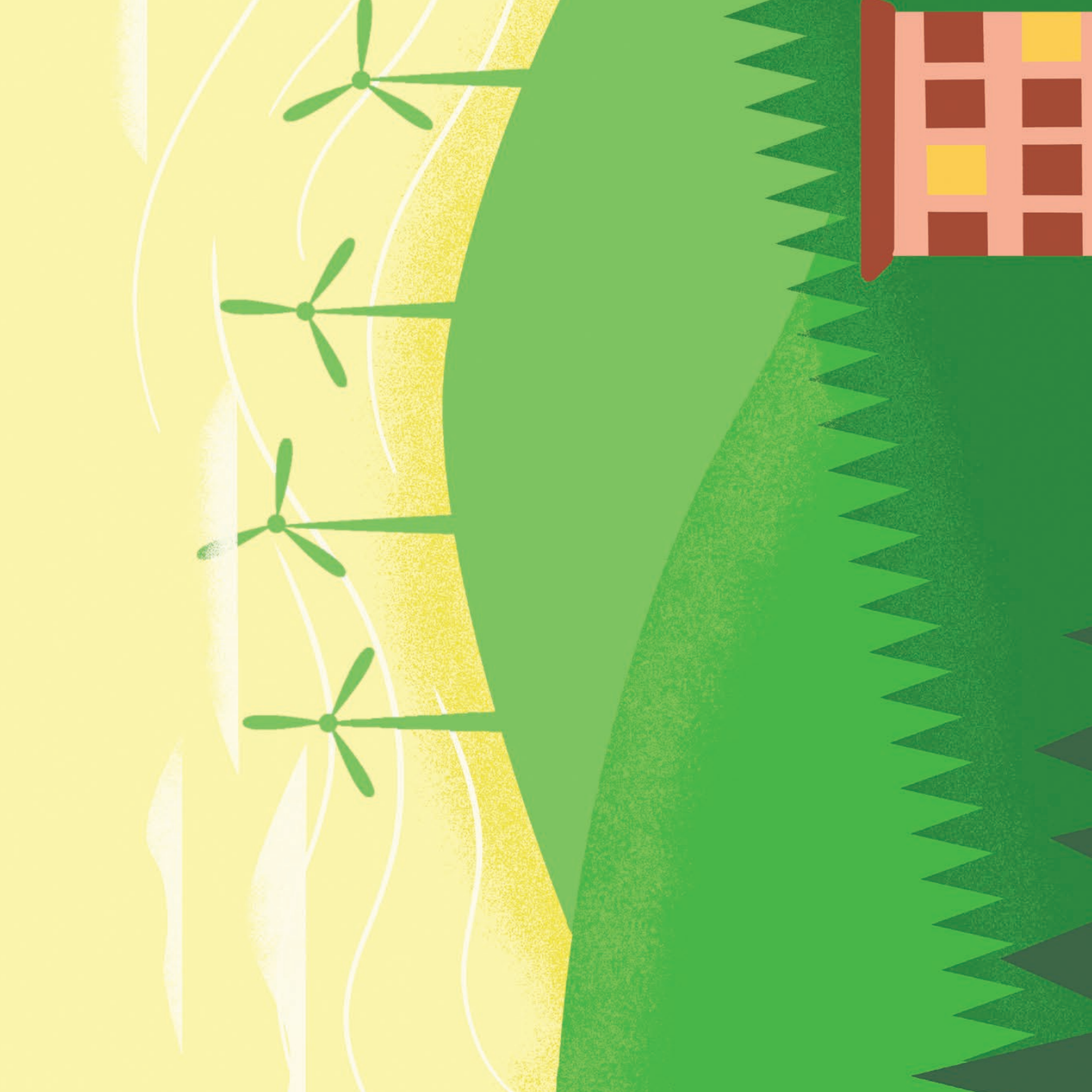




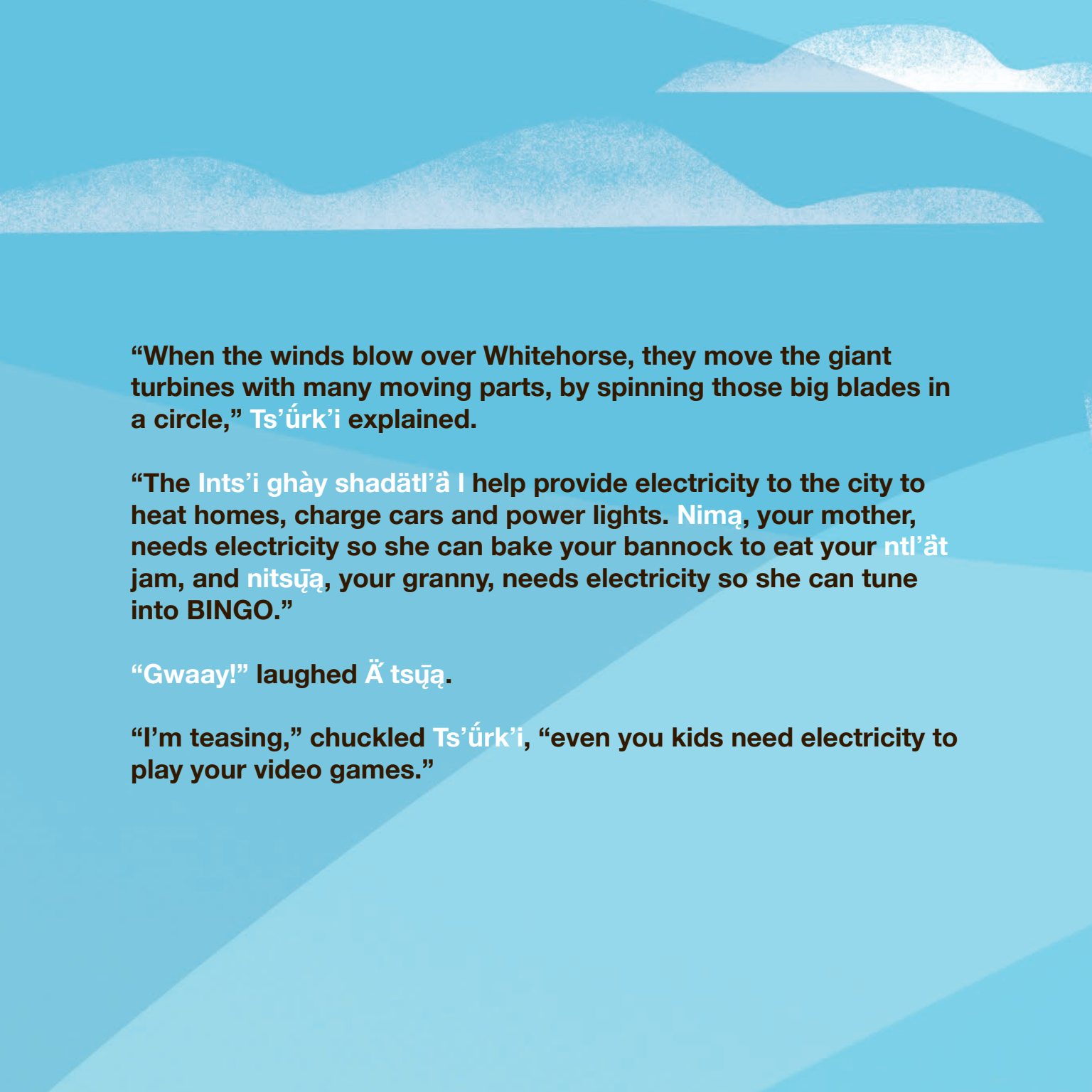
“What do they do?” asked Olive, pointing to the twirling tower on the ridge.

“Hmmm, can you think of all the things you use electricity for?” asked Ts’úrki.









“When the winds blow over Whitehorse, they move the giant turbines with many moving parts, by spinning those big blades in a circle,” Ts’ürk’i explained.

“The Ints’i ghày shadätl’ä I help provide electricity to the city to heat homes, charge cars and power lights. Nimaḡ, your mother, needs electricity so she can bake your bannock to eat your ntl’ät jam, and nitsūḡ, your granny, needs electricity so she can tune into BINGO.”

“Gwaay!” laughed Ä tsūḡ.

“I’m teasing,” chuckled Ts’ürk’i, “even you kids need electricity to play your video games.”



“But, where is **Thay** now?” Louie asked.

Ts'úrk'i thought about Louie's question and answered with a smirk, “Well, I'm not sure, but maybe **Thay** is still here, watching over the land. It sure would take something pretty powerful to create the winds that spin those **Ints'i ghày shadätl'ä** I wind turbines.”



"Gwaay! Your buckets are full and mine is empty," said Olive.

"Tsen, hush now," soothed Ä mā.

Dook, Dook, Dooook went the berries as she poured some of her own into both Louie and Olive's buckets.





Waving to **Ts'ŭrk'i**, the **Tsà I** family headed back down the mountain to their cozy house. Everyone carried their own buckets, dreaming of hot tea, warm bannock and fresh **ntl'ät** jam.

The north wind blew a crisp, cool air, and the kids walked **tšen ch'ū** off the mountain, already looking forward to the next time they would return.










The **Ints'i ghàt'ä** | wind turbines are located within Kwanlin Dün First Nation Traditional Territory on **Thay T'äw**, Haeckel Hill, overlooking Whitehorse. Clean energy projects such as this one protect our environment by replacing fossil fuels that emit pollution and greenhouse gases. This project is an investment in the long-term health and sustainability of Yukon communities.





The Haeckel Hill-Thay T'aw Wind Energy Project will produce enough clean energy to power over 650 Yukon homes annually for the next 20 years. This is equivalent to over 40 million litres of fossil fuel.

Kwanlin Dün First Nation: Land, Governance, and History

Since **Kwà dāy**, the **Tagür ch'än** (Tagish) people of **Kwanlin Dün** First Nation have lived and thrived along **Tágà Shāw** (Big River), known today as the Yukon River. **Kwanlin** People today, just like people of long ago live, hunt, gather and travel between **Takwädàdhà** or **Takwàthada** (Marsh Lake), **Kwanlin** (Whitehorse), **Nàkhù Chù** or **T'á Hini** (Takhini River), **Tàa'an Män'** (Lake Laberge), **Łu Zila Män** (Fish Lake) all of which are visible when on top of **Thay T'äw** (Haeckel Hill).

Today our people are organized under our self-government and land claims agreements. These agreements allow our Nation to work with others. One example of working together is the development of new energy projects on our land; like the **Ints'i ghày shadätl'ä** I wind turbines on **Thay T'äw**.

The story of **Thay**, comes from a respected Elder **Äyenjiatà** Louie Smith, who lived until he was almost 100 years old. He shared that when he was small his family would walk from **Tàa'an Män'** to **Kwanlin** and pass by **Thay T'äw**. When they walked at the base of the hill he was told to **tсен ch'ü** (walk quietly) so as not to wake the giant Golden Eagle. Elder Louie said that if you made too much noise **Thay** would fly off his nest and pick you up like a **Tsà I** (gopher) and eat you. That story is about a time before the world was fixed and made safe for us all to live on this land.

The Traditional Territory of the **Kwanlin Dün** First Nation is shared with the **Ta'an Kwäch'än** Council. Together, both Nations understand their history and stories of the land are true, and that each person may learn their own lessons from them.

Book Contributors

Rae Mombourquette is called Kikchuks, Good and Hard Working in Tlingit, she is Yeif Raven and lives in Kwanlin. Kikchuks works with words of our Elders to create something new. She does her best to honour our Elders.

Cory Holway is called Äyjhà, he is Kajèt, Crow Clan and was born in Kwänlin. Äyjhà is learning and teaching Dän k'è kwänje, Southern Tutchone. He does his best to listen to our Elders.

Nakhela (Hazel) Bunbury is Agunda, Wolf Clan, ashaw an Elder from Tàa'an Män'. Nakhela speaks and teaches the southern community's dialect of Southern Tutchone. She has worked for many years to teach, mentor and uplift the young ones.

David Bunbury Tlākshan, is Wolf Clan from Tàa'an Män'. He speaks and teaches the southern community's dialect of Southern Tutchone . He does his best to pass on Dänk'e.

Tedd Tucker, is a Yukon-based illustrator. When he's not drawing pictures, he can be found wandering the forest around Whitehorse on the Traditional Territories of the Kwanlin Dün First Nation and the Ta'an Kwäch'än Council. He tries best to roam quietly and carefully.

Copyright © 2024 Eagle Hill Energy Limited Partnership.

All rights reserved. No portion of this book may be reproduced or used in any manner without the prior written permission of the copyright owner, except in the case of brief quotations in critical reviews and other non-commercial uses permitted by copyright law. To request permissions, contact Eagle Hill Energy Limited Partnership at haeckelhillwind@cnlp.ca.

ISBN: 978-1-7380191-0-6 (Print Book)

ISBN: 978-1-7380191-1-3 (eBook)

ISBN: 978-1-7380191-2-0 (Hardcover)

Book design and illustrations by Tedd Tucker

Written by Rae Mombourquette and Tedd Tucker

Southern Tutchone translations by Cory “Äyǰzhà” Holway with guidance from Nàkhela (Hazel) Bunbury and David Bunbury Tlākshan

This story is adapted from Kwanlin Dün First Nation Elder Louie Smith’s oral history of Thay T’aw. Used by permission of Kwanlin Dün First Nation and the Smith family.

This project is funded in part by the Government of Canada 

Eagle Hill Energy Limited Partnership
c/o Chu Níikwän Limited Partnership
121A Platinum Road, Whitehorse, YT, Y1A 5M3
<https://www.chuniikwan.ca/eagle-hill-energy>



CHU NÍIKWÄN
LIMITED PARTNERSHIP
CNDC GROUP OF COMPANIES





**EAGLE HILL
ENERGY**
LIMITED PARTNERSHIP

CNDC GROUP OF COMPANIES



CHU NIİKWÄN
LIMITED PARTNERSHIP

CNDC GROUP OF COMPANIES



**KWANLIN DÜN
FIRST NATION**