

Wé Sit'kunaan Geeyi	<i>Sit'kunaan Geeyi</i> (Glacier-bidding Bay)
tle yéi áwé yatee,	is like this,
latín wéi—	see—
yáadu á wé sít' anax haat kaaway.ayi yé tle	here is where the glacier moves this way;
tle yóo aax kúkayaxát.	the valley continues like this. 5
Tléel tlaḡ unalí wé geey,	A short distance away lies the bay,
tle ch'a yaadachóon áwé tle yóo yatee.	straight on down.
Tle x'aa áyá yáat tle.	Here is a point.
Á áwé Yanyeidí X'aayí,	This is <i>Yanyeidí X'aayí</i> ( <i>Yanyeidí</i> Point)—
ka tsu Sít' X'aayí yóo áyá has ayasáakw	they also call it <i>Sít' X'aayí</i> ( <i>Swede</i> Point)— 10
tle aax áwé tle yá <i>Taku Lodge</i> -de tle kúkawdishóo.	it extends out toward [where the] <i>Taku Lodge</i> [is].
Á áwé has akanéek áwé wé aḡ éesh wé du húnxu tín wooch een,	This is what my father and his brothers would discuss together:
wé sít'	the glacier
oon yoo x'adudli.átk,	could be spoken to
kaa x'aya.áxch yóo has x'ayaká,	and it would understand what it was told, they said, 15
wé Naada.éiyach	because <i>Nada.éiyaa</i> [had let the blood drain from the slave's body
tsu aax daak wullaayí yéeyich	and] the ice had receded, melting away from it.
á aax áwé has awsikóo.	This is how they knew about it.
Á aagáa áwé wé aḡ éesh tle yá sít'de woogoot tle,	One time my father went to the glacier,
wé Néix'w ku.a.	<i>Néix'w</i> (Tom Williams). 20
Wé Nats'ál ku.a áwé yáat, yá geey táak áwé	[His brother] <i>Nats'ál</i> ( <i>Telegraph</i> Jack) was here at the back of the bay
át ayaawayeik wé tsaa—	hunting for seals by waiting for them to surface—
goonáx sá kei aa yawdzi.áa—	whenever one would surface
áyá ch'as ayasa.únḡaa,	he would shoot and miss,

ch'as ayasa.únx̄aa.	shoot and miss.	25
Ax̄ éesh̄ ku.a áwé tle yáade woogoot wé sít'de.	My father went over here toward the glacier.	
Deishi aadé du óonayi duwa.áx̄ch.	Eventually the sound of his gunshots came from there.	
“De tsu aa wdzitóok wé óonaa,”	“One of them fired his gun again,”	
yéi daayatooká wé ax̄ éesh̄,	we said of my father—	
wé tléix'aa,	the other one, that is, [his brother]	30
wé Nats'ál.	<i>Nats'ál.</i>	
Kaaxwáashgí—	Finally—	
gúshé x'oondahéen sáwé aadé at wuli.óon,	I don't know how many times he fired that way—	
de ch'áakw̄x̄ nastée áwé tsu ch'as anax̄ haat uwagút.	after a long time he came back this way.	
Dleit yátx'i x̄á yéi yatee.	There were snow drifts on the ground.	35
“Wéix̄ yaa nagút ax̄ éesh̄,” tle yóo x̄'ayax̄aká.	“There comes father,” I said.	
Ch'a áx' gaax̄tusiteení yé yáx̄ kunaaliyi yé áwé	When he had gotten close enough for us to see	
haa een aawach'íx' wé sít'.	he pointed at the glacier.	
Daa sáwé a ká tle yóo kayaxát.	The surface of it looked like this.	
Sít' tle yóo áwé aagáa áx̄ dax̄ kaduháshx'w,	Icebergs were floating up against it;	40
yéi naléin áwé.	the tide was going out.	
Ch'a aan áwé tle yéi	Nevertheless, [instead of following the tide,	
sít' x̄'áanáx̄ tle yóo,	one iceberg threaded its way] between the other icebergs;	
tle yáanáx̄ haat uxeexch tle tsu.	it kept moving this way along here.	
Yáat tsu aa téen, tle tsu a x̄'áanáx̄ tle tsu.	There was one here and again [it moved the same way]	45
[intentionally left blank]	between them.	
Aagáa áwé wé sít' kei aawas'úw tle yóo,	Then he chopped an iceberg to shape	
tle wé tsaá sheiyí áwé tle a daa ayaawayeek,	and marked it with seal blood, drawing a line around it	
ka yáat tle yóo,	and here, so,	

kanéisdi yáx a ká.	on top, in the form of a cross.	50
Aagáa áwé tsá a káa akaawachák wé tsaa,	Then he piled the seal on top	
tle yóo wooch daséix'in tle.	head to foot, like this.	
Yeisú	Then	
yéi ayawsikaa, "Yá Sit'kunaan Geeyide áyá iwduwa.éex'."	he told it, "You have been asked to go to Glacier-bidding Bay,"	
tle yéi áwé ayawsikaa.	he told it.	55
Ách ásiwé tle yéi tle gunayéi uwaxix tle.	So it started to move.	
Ha wáanáx ku.a sáyú ch'u tle	For some reason	
a daa yaa laháshch tle tsu yáat'aa tle tsu wé tléix'aa,	it threaded its way around the other icebergs, this one and that one,	
tle yóo,	like this,	
tle kaa x'áanáx át woogoodi yé yáx yatee wé sít'.	the way a person picks his way through a crowd.	60
Tle ch'as tulin' áwé.	We just watched it.	
Tle yéi, tle wé Sit'kunaan Geeyi yéi yatee,	Glacier-bidding Bay is like this,	
tle kúnax yáat áwé tle	and right here	
tle áx' tle yandachóon yan uwagút—	it came directly shoreward	
yan uwaxix wé t'éex'.	and reached shore, the ice.	65
Tle a kanax sanaashóo,	There was a big pile [of seals] on it	
tle a daax yei nalléin tle.	and the ice was melting away on the edges.	
Tláakw áwé wé a daat has uwa.át,	They quickly positioned themselves around it;	
s'él' x'wán áwé yéi s adagaa.oo.	they had rubber boots on.	
Tle a kaax tle yóo dákdé dugéech tle yóo.	They took the seals off and threw them up on the bank one by one.	70
Tle wé a kaax daak has akajéil áwé tle	After they had gotten them all off	
wé géen tle has awlixaash.	they cut red willows.	
Aagáa tsá yeisú tle yóo has awsix'áa.	Then they worked them to make them supple.	
Ch'a guna.aa sheey anax has ayawlitásák	They took another stick and looped the willow around it	
tle a kát has akaawayík.	and pulled it tight.	75

Tle wé tsaá áwé tle a k'alóonáx hasanaxáshch,	Then they cut each seal just below the nose	
tleanax hasayawusyeeegí tle	and when they threaded the willow through the cut	
ax'éek' jeet,	[they gave one] to my brother [to pull home]	
tléix'aa áwé xát.	and another to me.	
Kashix'íl'k wé át ch'u tle yóo	It was slippery so	80
yaa nashx'íl',	[the seals] slid along easily;	
tle dax katooxút'x'w áwé wé s'ísaa hít x'awooldé.	we pulled them over to the doorway of the tent.	
Hé' wé ax tláak'w ka wé ax tláa ka ax shátx	My mother and her sister and my older sister,	
tle hasawliháw kwshéiwé	I guess, had laid down hemlock branches	
wé áa has gugalx'ish yé tle.	where they were going to skin.	85
Ch'u nás'gináx háas áwé lítaa has du jeewú.	All three of them had knives.	
Jée, dax xasik'éi, a xoo aa áwé tle t'ooch' yáx dagaatee,	My, but the seals had nice fur! Some had black	
yá a kach'éch'xi tle yóo.	spots like this;	
A kaadé ligée wé t'ooch' yáx xasateeyí.	the places where the fur was black were shiny.	
Tle á áwé tle dax has alx'éesh tle.	Those are the ones they were skinning.	90
Hé', tle daa sá tla x kóot uwahayi át wudujaagi	As when one kills something that one really	
a yáx áwé tle a kaax sh dlitée ax shátx ku.a.	hungers after, my sister was overjoyed.	
Tle yá a koowú áwé tle aax—	[My mother] took the tails—	
a geení áwé yóo duwasáakw—	they're called flippers—	
tle aax dax alxáash tle.	and cut them off.	95
Tle tséek toox áwé yéi adaané tle dax alhéets,	Then she skewered them and singed off the fur	
tle dax alxáas' tle yóo.	and scraped them off.	
Tle wé gishoo xáas'i udagaayáa tle.	They look like pork rinds.	
Tle wé dleit tín áwé tle tsu ooxáas'ch tle yóo,	She would put snow on it and scrape it off	
té k'wátl kaadé tle.	[and put it] into a stone pot.	100

Yan has asnée áwé tle wé naas a yídax yéi s adaané,	When they had finished that, they took out the intestines;	
tle ch'a du jisháax' áwé wé ax shátx.	my sister was there ready to help [my mother].	
Tle yáat'aa yáx áwé kootlaa,	It was as big around as this;	
wóoshnáx yaa anasyík tle yóo.	she was chaining it	
tle yinde yei nagás'.	so that it hung down.	105
A tú áwé tsá wé tsaá dleeyí tle yáat aa uwatsák ka yáat,	Inside the intestines she stuck pieces of meat here and there,	
wé taay áwés tsu yáat tle daax'oon yeeká.	and pieces of fat here, in four places.	
Tle a tóode áwé yei naxix wé [dleey ka wé taay] —	The meat and fat disappeared inside	
tle a daax yéi aa nasneen tle yóo.	[as] she braided more intestines around it, like that.	
Tle yá a yáanáx kei asnée áwé tle	And when she had braided it up past the [meat and fat]	110
ax'awsi.áxw tle.	she tied off the end.	
Tle ax'asa.áaxw áwé tsá wé k'wátl kaadé aawatee,	After she tied it off she put it into a pot	
tle ax'awli.úk tsu.	and boiled it again.	
Tle yaa na.éen yé yáx áwé tle ch'as	As it was getting cooked	
tle a daa yaa ndaxagi yé yáx yaa naneen	its surface contracted so that it became more compact	115
yóo yaa ndax'ix'i.	[like a sausage] as it shriveled up,	
Tle wé dleey tsú, kaaxwáa yéi yaa kagootláa.	together with the meat; it ended up this big around.	
Deishi ya.ée—	Eventually it got cooked—	
tle all day gíwé a kát as.in—	I guess she had it on the fire all day long—	
wudli.úk.	it was finished boiling.	120
Áwé tsaá geení tsú de yan uwa.ée.	The seal flippers were also done cooking.	
Tlél tlaax taay áwé yéi utí.	[The “fat” on the flippers] isn't really fatty.	
Ch'u tle ch'as yóo kunoogú gíwé	Because [the seal] moves [its flippers constantly] like this, I guess,	
tle ch'as xís' yáx áwé yatee	[the “fat”] is more like gristle	

tle ch'a taay tín tle.	together with fat.	125
Tle ch'a wtuwakídi yé yáx áwé haa yatee uháan ku.a	We were pretty suspicious of it,	
wé ax' éek' tin,	my brother and I;	
tle ch'a yóo tooteení tle tlél haa tuwáa ushgú.	we disliked it on sight.	
Hé', tle aax daak awsi.in wé du k'wádli wé ax' shátx.	My older sister, though, took her pot off the fire	
Tle wé yán haawú káx' áwé yan aawatee	and set [the braided intestine] on the hemlock boughs	130
a tódax héen gaagadaayi yís,	to let the liquid drain off,	
wé aan uwa.iyi héen a tóotx gaagadaat.	so the liquid it was cooked in could drain off;	
Wé tsaa geení tsú tsu ch'oo yéi.	she did the same with the seal flippers.	
Ax' éesh ku.a áwé tle wé a s'óogu tle has akawsihán tle yóo,	My father [and his brother], meanwhile, cut apart the ribs	
tle s'ikyatóo yoo has ali.átk tle.	and smoked them briefly over the fire.	135
Has awsikóo áwé de tlél gaḡtooḡaayi wé ax' éek' tin,	They knew my brother and I would not eat this;	
ch'a haa tuwáa áwé ksiyéi,	it looked strange to us:	
tle kúnáx' t'ooch' yáx xáawé dagaatee a dleeyí ka wé a sheeyí tsú.	the meat and blood were just black.	
Hé', ax' shátx tle yóo áwé aklox'áas' wé a naasi tle yéi,	Then my sister sliced up the intestine;	
tle wé dleey a too uwa.ée.	the meat inside was cooked.	140
Tle éil', a yáa yéi yoo asineek tle.	She rubbed salt over it.	
Aagáa áwé tsá akaxásht, ax'á.	Then she cut it up and ate it.	
"K'e x'éi aa idanú," yóo xat daayaḡá,	"Why don't you try some," she said to me.	
"Tléik'," tle.	[I just said] "No";	
Ax' éek' tsú "Tléik'."	and my brother, too, "No."	145
Tle wé a geení tsú tsu ch'u yéi tle yóo aklox'ás't tle,	Likewise the flippers, too, she sliced them up	
tle wé dleey xook tín áwé tle ax'á.	and ate them with jerky.	

Uháanch kú.a tléik' tle ch'as	We didn't touch it;	
ch'as wé dleey xook yéi kulgei áwé haa jeet wududli.át,	they just gave us pieces of jerky about this size,	
ch'as á áwé wtuwaxáa.	and that's all we ate.	150
A sayeik tsu ch'oo yéi, tle yéi tle ch'as wé kóox,	The next day, likewise, nothing but rice;	
kóox has awsi.ée, ch'as á áwé wtuwaxáa.	they cooked rice, and that's all we ate.	
Deishgí déi daax'oon uxée.	Now four days had already passed	
Áwé ax éesh yéi yaawaḱaa, "Yax has yaguxláláaxw wé at yátx'i.	when our father said, "The children are going to starve.	
K'e yú gil' yaadé nḱagoodí,	I'd better go to the cliffside;	155
jánwu shákdé áwu,	maybe there are mountain goat—	
ḱushtuyáx jánwu yádi xwa.óoni."	if I shoot even a baby goat that will do."	
Tle woogoot.	So he left.	
Tlél tlaḱ yeewuyáat' áwé tsu ch'as anaḱ haat awsixát' wé jánwu.	Before long he came back with a goat in tow.	
Wé géen a séi awsidúx',	He had a willow withe tied around its neck;	160
aan yóo yaa anasxát'.	that's how long he was towing it.	
Tle wéix' haat awsixát',	He dragged it over there	
tláakw áwé tle wé yán haawú—	and quickly took hemlock boughs—	
tle yóo k'áatl' yáx xáawé dax sitee wé át—	they're flat, you see—	
tle woch kináa áwé tle yóo áx yaa has akanajél.	and spread them out several deep.	165
Has awlix'eesh wé jánwu.	Then they skinned the goat.	
Yá a gádzi áwé tle tláakw tle akawlix'ás' tle yóo ax éesh ḱu.a—	My father, meanwhile, took a hindquarter and quickly sliced it up—	
awsikóo haa éet yaan uwaháa—	he knew how hungry we were—	
tle wé gishoo eexí tin tle akawlis'íkw haa x'eis.	and fried it with bacon grease for us.	
"Yax has yaguxláláaxw wé at yátx'i," yú.á.	"The children are going to starve," he said.	170
Tle ch'a á áwé tsá wtuwaxáa wé ax éek' tin.	So that is what my brother and I ate.	
Kóox tsú aan has awsi.ée.	They cooked rice with it, too.	
Tle ax éesh yéi yaawaḱaa,	My father said,	

“Tlél uligéiyi jánwu áwé ch'as wé at yátx'i x'eis áwé.	"It's small goat, just enough for the children.	
Uháan ku.a áwé tsaá dleeyi káa yei kugaxtoostée,”	We [adults] will live on seal meat,”	175
yéi áwé x'ayaká.	he said.	
Tle yagéi aadé s aawajagi yé wé tsaá.	It was a lot of seal they had killed.	
Á áwé yan has axsanee yís,	In order to get them done,	
tle aadóo aayí sá yan awlix'ish tle has al.él'x tle,	whenever someone had finished skinning one they salted it,	
tle tsu tléix'aa, tsu tléix'aa.	and the next, and the next.	180
Ch'as kei dax nadagát wé tsaá doogú ku.a tle yóo.	The seal meat was piling up, like this.	
Daxdahéen gíwé—	Twice, I guess—	
wé Kaxtóok X'ayee áa yéi haa yatee	we were living at Kaxtóok X'ayee,	
s'ísaa hít yee—	(the campsite near Taku Lodge) in a tent—	
daxdahéen gíwé aadé awusxáat' ax éesh	my father took two loads, I guess, of	185
wé tsaá taayí ka wé—	seal fat and	
wé a doogú,	skin	
aan.	as well.	
Yaax' áwé tsá aadé gunayéi wtuwa.át,	Then at this time we started off	
tle áa kei wtuwa.át.	and walked up [to the campsite].	190
Tle ldakát áwé tle t'éeshde has al.aat ax tláa wé tsaá,	My mother and the others put all the seal skins in tanning frames;	
t'éesh yax yawdudliyéx tle yóo,	they built the tanning frames	
yóo yax yakawdudlijél.	and set them up.	
Tle yax yasaxóok áwé tle has akaawachák.	When they were all dry they packed them away.	
Tle aax yeisú wé nánde gunayéi wtuwa.át—	From there we started off upstream—	195
a tóox'gwál ch'a nás'k gíyú utí haa keidlí—	we had maybe three dogs with us as well—	
tle wé <i>boundary line</i> éexnax.á wóoshnáx teey hít át da.áa tle aadé áwé.	to a place south of the boundary line where there were some cabins.	

Á aagáa áwé wé—	After that—	
gwál i een kaḡwaneek wé <i>game wardens</i> jeedáx kut ayawtudli.aat?	have I ever told you about how we fled from the game wardens?	
{Tléik'.}	{No.}	200
Ha tle á ktsú i tuwáa sigóo i een kaḡaneegí?	Would you like me to tell you about that too?	
{Aaá.}	{Yes.}	
Tle wé wóoshnáx teey hít,	That cabin—	
yagéi wé wóoshnáx teey hít	it was a big cabin;	
tle á áwé a yee neil kuwtuwa.óo.	that's the one we moved into.	205
Sdoox tsú a yee, <i>heater</i> tsú a yee.	It had a stove and heater inside.	
"K'e dsisk'u l'óon kuḡwagóot wé gán yan yéi xwsaneeyí,"	"I'd better go moose hunting after I've gotten firewood,"	
yóo x'ayaká wé ax éesh ku.a wé Néix'w.	said my father, <i>Néix'w</i> .	
Tle wé gán yan yéi has asnée neildé tooyáa, ax éek' tin katoocháak.	After they had gotten the fireweed we packed it in, my brother and I, and stacked it up.	210
Yagéiyi hít áwé,	It was a big house;	
tle yú éexnaḡ.á wé x'aháat kíknáx áwé tle yóo	on the south side alongside the door	
áa katoocháak tle yóo,	is where we stacked it,	
héinaḡ.á tsú tle.	and on this side, too.	
Gáan áwé tsu haa jiya.áak yéi awsinee wé ax éesh	Outside, too, father cleared away a place for us to work	215
yeisú tsu áa ktudacháak	and we stacked wood there too;	
tle yú dikinde kaawa.úk tle yóo.	it was piled high, like this.	
A siyeik áwé al'óon woogoot.	The next day he went hunting	
Tleikáa ka keijín yéi áwé du.óow wé a doogú, wé éil' káx'.	The going price for hides was twenty-five dollars on the coast.	220
A yís áwé tle	To that end [they were putting up hides],	

wé ax tláak'w Daaxláa ka ax tláa	my aunt <i>Daaxláa</i> (Anna), my mother	
X'adeiknaa.aat,	<i>X'adeikna.aat</i> (Mary),	
yáadu ax shátx Xaasteen,	and my sister <i>Xaasteen</i> ;	
tle wé dzísk'u yádi áwé du jeex du.aaxch wé ax shátx ku.a.	they gave the hides of the moose calves to my sister.	225
Wé hás ku.a áwés wé a tláa	[If] they [kill] a mother [they also kill her calves];	
wáani déix has oojaakch tle yéi.	sometimes they kill two [calves] in that way.	
Dleit káa áwé tle yá T'aakú diyáanaax.á	There was a white man living across the Taku	
haa keekáa yéi yatee.	from us.	
De yaa ndashán wé káa shaan,	He was getting pretty old;	230
<i>Oscar Yehring</i> yóo duwasáakw.	his name was Oscar Yehring.	
Tle áwé tle ax éesh yéi yaawaḱaa,	My father said,	
"K'e du x'éix aa naxtootee yá dleey,	"Let's bring him some of this meat,	
tlax yak'éiyi aa a s'óogu ka wé—	some really nice ribs and	
kaduls'ikwx aa a gatsdaadleeyí," tle yóo yaawaḱaa.	fried hindquarter," he said.	235
Tle dax has aawaxásh tle yóo tle aadé daak aan uwagút,	So they cut some up and went over there with it,	
du x'éix wuduwatee.	and gave it to him.	
Yeisú aax sh tugáa ditee.	Then he thanked them for it.	
Xachu hú ásiwé kei haa kakgwanéek.	Whereas in fact, he was the one who was going to report us.	
Tle x'oondahéen sáwé dzísk'u yax yawliják	I don't know how many times they went to kill	240
wé ax éesh ka wé tléix'aa,	father and the other "father,"	
wé du húnxw,	his brother	
wé Nats'ál.	<i>Nats'ál</i> .	
Tle ch'u dáxináx hás has na.átch	They both kept going out	
tle wé at doogú haax dul.aat.	and bringing back hides.	245
Tle hás ku.a áwé yéi s adané wé ax tláa wé at doogú.	Meanwhile, my mother and the others were preparing the hides.	

Hé', tle yóode yéi dax x'atukwdliyaat',	My, they spanned quite a distance, from here to there.
wé has du at doogú aadé has ashayatee yé.	[the poles] they hung their hides on.
Ch'a wáa yoo kootée sáwé tsá	Now for some reason
ch'as haa xánt uwagút wé káa, wé dleit káa,	that man came to us, the white man;
jáaji yéi dax adagaa.oo.	he was buying snowshoes.
Ƙachu tle	It turns out that he was going about
wé dzísk'w áa has a.een yé xoo ásíwé át woogoot tle	visiting the sites where they had been killing moose
x'úx' kaadé yaa akanashxít.	and writing them down on paper.
Adaḡ áwé tle aax	After that [my father and his brother]
tle wé Taaltsuxéide tle tsu has at kaawanáa,	decided we should go back to Tulsequah,
tle tsu áa kei wtuwa.át wé gaatáa yéi daané áwé.	so we went up there to do some trapping.
Tle wé at doogú ku.as tle ch'a áa yéi wootee,	The hides were left behind
ka wé tsa doogú.	as well as the seal skins.
Tle dax wududlixwách,	They were tanned;
dax has awlixwách wé ax tláa,	my mother and the others tanned them
wé neilnáx,	in the house—
wé tsa doogú,	the seal skins, that is—
tle yax dax ayawlixwách.	they tanned lots of them.
Ch'a yeisú l has du xánt kutooteenjí áwé wé ax tláak'w,	Before we had traveled to my aunt's place
gúkl' kwshéiwé aawa.ún wé ax éesh.	my father had shot a swan.
A áwé tle awlik'uts ax tláak'w Daaxláa ku.a,	So my aunt <i>Daaxláa</i> plucked off the feathers
ch'u tle ch'as yá a k'itukaḡwáal'i áwé	[leaving] just the underlayer of down—
tle <i>it's pretty, you know.</i>	it's pretty, you know.
Tle awlix'eesh wé gúkl',	Then she skinned the swan
tle at káa yoo aya.áxk tle,	and “washed it in moose brains”
tle yéi x'wáal'i yáx yatee tle.	until it was quite soft.

Tle awlixwách tle	Then she tanned it
jintaak.wúgaa tín,	with a hand scraper,
yóo.	like this.
Aagáa áwé tsá yeisú tle yan xóok tle akawlik'wát'.	When it was finished drying she folded it up.
A daax at dudzinéegu át áwé wé gúkl',	Swan [skin] is a precious commodity.
tle á s aawat'ee wé game warden-ch.	This is what the game wardens found.
Wé Oscar Yehring,	It was that Oscar Yehring,
tle ch'a wáa sá dzísk'w has aawaják	the one who, when they managed to kill a moose,
tle du xéix duteex tle,	they would give some to him—
tle hú ásíwé tle kawjixít	it turned out that he was the one who wrote
wé game warden-x'i jeedí,	to the game wardens,
“Tle kutx áyá yaa has at shunalxix yáat.”	“They are killing off too much game around here.”
Tle wé ax éesh aawasáa ka wé tléix'aa	He named my father and the other one,
ka wé uháan dáxináx at yátx'i ka wé nás'gináx sháa.	and us two children and the three women.
Táakw áwé,	It was winter
tle wé Taaltsuxéix' kei too.áat áwé	and when we went up to Tulsequah
tle s'ísaa hít yee áa yéi haa yatee.	we stayed in a tent.
Tle wé gaatáa yéi s adaané,	They were setting traps—
ch'a x'oon sáwés yatee wé gaatáa.	I don't know how many traps there were—
Á áwé yéi s adaané,	anyway, that is what they were doing;
yáax' áwé tle sagweit yéi has awsinee—	at this time they were using <i>sagweits</i> —
yá Lingít aayí gaatáa áwé yéi duwasáakw sagweit—	the Tlingit-style trap is called <i>sagweit</i> —
tle kindei s asawli.át tle.	they set them up.
Tle gushé x'oon k'óox sáyú has aawaják,	I don't know how many marten they killed,
ka wé nóoskw,	as well as wolverine,
daa sáwé, ka wé lukshiyáan,	and so on, mink,
áyá dax has awdzigát.	they trapped.

Shayadihéin!	Lots!	300
Yáax' áwé tle wé s'igeidí ch'u tle a kéedux'u tle ka wé a hítx'i,	Here, too, were beaver dams and lodges—	
tle a xoo has waḵkoowáach',	the eye could not see an end to them—	
a xoot has awdligeen.	they went about inspecting them.	
Tle ch'a has du jisháax' áwé kei na.át.	The beavers kept coming up to where they could kill them.	
Tle wé gaatáa / yax has adeil.	They kept watch on the traps.	305
Tléix' <i>hundred</i> wanyáax' áwé has aawaják	They killed more than a hundred	
wé s'igeidí aax.	beavers there.	
Tle aagáa áwé tle yéi s yaawaḵaa,	Then they said,	
xaanás' [ḵatulayeix].	["Let's make a] raft..."	
Hé', áx' tsú has a.een wé dzísk'w,	Oh, yes, they killed moose there too,	310
tle yá <i>March</i> yát áwé ch'u tle kinde has axáash	in March, they were cutting them up and piling them up,	
wé ax tláa ku.a	my mother [and the other women],	
tle kaadé has alx'áas',	and filleting them,	
tle ldakát wé dzísk'u dleeyí wdudzixúk.	and they dried all the moose meat.	
Tle wé a s'aagí áwé tle	Then they took the bones and	315
wé a s'aktu.eexí káx tle yéi s awsinee,	[cracked them open] to get at the marrow,	
tle wé at kulóox'shani yax dax shayawlits'ít' wé at s'aagí eexí.	and filled all the bladders with the marrow.	
Wé at doogú has du jeet kaawasóos,	The hides just came rolling in	
yax yaa has ayanalxwách.	and they tanned them all.	
A xoo aa áwé dleit yax dagaatee,	Some of them were white,	320
a xoo aa áwé wé naaḵw tín—	and some of them [they smoked] with rotten wood —	
tlél yáat yax s'óos'ani á—	there are no pinecones there like there are here—	
wé naaḵw áwé	rotten wood	
tle aan áx dax has aklas'íkx.	is what they smoked them with.	

Uháan ku.a áwé yéi haa kwdzigéi,	We [children] were still small;	325
ch'as wé gán neildé tooyáa yéi éex' gíwé haa uk'é,	all we were good for was to pack in the firewood,	
wé ax' éek' tin.	my brother and I.	
Yáadax' áwé,	After this,	
hé', ch'u tle de <i>May</i> yát áwé de kayaaní yéi yaa naneen.	by this time it was May and turning green.	
"Góok, daak katookoóxú	"Come on, let's boat down	330
<i>Juneau</i> -dé, wé at doogú gaxtoohoon," tle yóo has yaawakaa.	to Juneau and sell the furs," they said,	
"Aagáa tsá yú Shgagweinax' kugaxtootéen	"After that we can come back via Skagway	
Áa Tleindé."	to Atlin."	
Tle "Aa," tle yóo has x'ayaká.	"Yes," they said.	
Ách áwé ax' éesh tle wé xaanás' awliyéx tle gwál de yóode yáanax' kuliyáat'.	So my father and his brother made a raft;	335
Aagáa tsá tle a daa k'anáaxán yax' aya.óo tle yóo.	Then it had something like a fence around it, like this.	
Wé a ge áwé tsá áa kawduwachák wé dzísk'u dleeyí xook,	Inside that they piled up the dry moose meat	
a daa.áaxw tle wooch kináa tle yóo,	in bundles, stacked up, like this,	
ka wé s'igeidí wdudzixúk,	and the beaver, which they had dried,	340
tle á tsú tle tle yéi kawduwachák,	they stacked that up too, like that,	
wé dzísk'u eexí, wé dzísk'u s'aktu.eexí	and the moose marrow	
áa has akaawachák.	they stacked up there.	
Ha wé át doogú tsú, tléix' <i>hundred</i> wanyáax' áwé wé s'igeidí,	And the furs too, over a hundred beaver	
ka wé k'óox,	and marten	345
daa sá lukshiyáan, dáa,	and so forth, mink, weasel,	
yax' has yawdzigadi át.	all the things they had trapped.	
Wé ch'akúx,	The canoe—	
ch'a a toox' áwé tsá ch'as wé—	[I should explain], at the same time	

wé ax wóo Yaxgóos',	my [future] father-in-law, Yaxgóos' [Billie Williams],	350
ax káakx siteeyí aa káa—	who was my uncle—	
he's my uncle—	he was my uncle;	
wé du shát Laanaatk,	his wife was Laanaatk (Anna),	
ka wé du kéek' áwé	and his younger brother	
Waknaas yóo dusáagun,	was name Waknaas (Shorty Jackson),	355
ax tláa du éek' áwé ax káakx wusitee,	[he was] my mother's brother, [so he] was an uncle to me;	
he's my uncle.	he was my uncle;	
Ax éex dashéeyin kuhaankéex xat sateeyí.	he used to help me because I was an orphan.	
Aagáa áwé tle	At that time	
cha ch'as haa xáni kei has wudlitsák,	they came up to where we were poling [the canoe];	360
tle wé s'igeidí áwé has al'óon hátsú.	they, too, were hunting beaver.	
Déix gíwé haa xáni has wuxí.	They stayed with us for two nights, I guess.	
Tle yáadax áwé tle yéi has yaawakaa,	Then they said,	
"Haa een yaax gaaga.aadí wé Keedudáa.	"Let Keedudáa (Willie Jack) come along with us.	
A yayeegáa áa yéi haa kgwatée,	We'll wait there	365
wé Taaltsuxéi wát."	at the mouth of the Tulsequah."	
Ách áwé tle koon yaax woo.aat wé ax éek' ku.a.	So my brother [Willie] went along with them.	
Xachu de wé game warden ásiwé de át uwakúx,	It turned out that the game wardens had already gone there	
tle wé has du at doogú tle aax kawduwajeil tle wé	and had taken their furs	
yéi has awsineeyi s'igeidí tle ldakát.	the beaver furs they had put up, all of them.	370
Á áwé nás'gináx áwé has yatee,	There were three of them,	
dáxináx wé American aayí game warden,	two American game wardens	
yáat'aa áwé wé Canadian aayí,	and a Canadian,	
nás'gináx game warden áwé.	three game wardens.	
Á áwé ax aat,	Now my aunt,	375
wé Yaxgóos' du shát Laanaatk—	Yaxgóos' wife Laanaatk (Anna)—	

ch'u aagáa át woogoot—	she was still able to walk then—	
du kéek' áwé	her younger sister	
my <i>uncle</i> -ch uwasháa,	was married to my uncle;	
Kaalyát' yóo dusáagun.	her name was <i>Kaalyát'</i> (Sophie Jackson).	380
Á áwé du seidí áwé tle yéi yatee,	[ <i>Laanaatk</i> ] had a necklace;	
góon seit áwé yéi ana.weich áwé tle	she wore a gold necklace	
yá du doonyaax' yéi yatee.	that hung inside her dress.	
Á áwé tle aadé áwé,	So that is where	
tle yáade áwé wooshee wé <i>game warden</i> ku.a	the game warden reached in—right here,	385
tle ash séináx kei akawsixát'.	and pulled it out by her neck.	
"Ax tuwáa sigóo yá i seidi,"	"I like your necklace," [he said];	
tle a kujéen áwé aadé wooshee tle anax kei akawsixát'.	that is why he reached in there and pulled it out.	
Tle k'adéin áwé a daa yoo akwdligínk tle.	He examined it closely.	
K'adéin a daa yoo akoolgéen áwé tle ajeewanák tle ch'a yéi.	After he had examined it closely he let it go like that,	390
Tle tliyaadé áwé a jín aawagwál,	and she slapped his hand away,	
wé ax aat Laanaatk ku.a.	my aunt <i>Laanaatk</i> .	
Tle yáax' áwé tle daak has uwakúx,	Then [the game wardens] went downstream	
wé at doogú tle yaakw yíde has akaawajeil,	and loaded the furs onto the boat,	
wé dzixáawu át yéi s awsinee.	the furs that they had put up.	395
Has ach x'awóos' áwé yóot'aa <i>Tom Williams</i>	They had asked about that Tom Williams	
ka <i>Telegraph Jack</i> gí de yisikóo?	and Telegraph Jack—do you know him?	
{Aaá.}	{Yes.}	
Tle wé ax aat ku.a tle yéi,	But my aunt [kept repeating],	
Tlél yee x'atoo.áxch, tlél—	"We can't understand you;	400
tlél yee x'atoo.áxch," tle yéi,	we can't understand you,"	
ch'a Lingít x'éináx áwé yéi x'ayaká,	she said it in Tlingit,	
tle aax daak has uwakúx.	so they left and went downstream.	
Tle ch'u aagáa xáanaa áwé tle	That same evening	

wé du xúx haat has uwakúx wé du kéek' tin.	her husband and his brother came back.	405
Tle aan dax akaawaneek,	They told them about these things;	
daa sáwé tsú Keedudáa has du een yaakwt áa.	Keedudáa (Willie Jack) was there in the boat with them, too.	
Tle ch'u aagáa taat áwé wé Shorty Jackson tle du kéek' tin haa xáni kei uwa.át tle tsu.	And that same night Shorty Jackson and his brother came up to where we were again.	
"Game warden haa at doogú	"The game wardens have taken our furs	410
haa eetídáx has awli.aat.	away from where we left them	
Yee eegáa kudushée," tle yóo has adaayaká wé ax éesh,	They're searching for you," they told my father	
ka wé ax tláak'w ka ax tláa.	and my aunt and mother,	
De yan haa uwanée wé íxde!	"We're all ready to head south!"	
		415
Tle ách áwé tle aax	So then	
a siyeik áwé tle aax daak haa wlihásh—	the next day we set off floating downstream—	
daak wulihásh wé ax éesh	that is, my father started off downstream	
wé xaanás' tin.	with the raft.	
Uháan ku.a áwé xwaasdáa yaakw / a yít tookéen.	The rest of us were in a canvas canoe.	
Haa shukáx áwé yei nalhásh.	He floated along ahead of us.	420
Tle wé tsaa doogú áx' yéi duwa.uwu yé	At the place where the seal skins were kept	
ka wé dzísk'u doogú áa yéi duwa.uwu yé	and where the moose hides were kept	
tle anax yan wutuwakúx,	we went ashore,	
wé cabin yee áa yéi haa téeyi yé.	at the place where we had stayed in the cabin.	
Daa sáwé tsú tle x'éidáx has aawal'éex' tle,	What do you know, they had broken the lock off the door	425
tle wé dzísk'u s'aagí áwé tle yóo has akaawachák	and had arranged the moose bones in piles	
tle yóo, tle yóo, tle yóo,	like this,	
tsu héit tle tsu wéit, tle wéit.	here and there.	
Tle gúshé x'oon yeekadé sáwé has aawatíw,	I don't know how many piles they counted;	
tlél xwasakú á ku.a.	I don't know.	430

Tle wé gúkl'i doogú aax has aawa.aax	They took the swan skin	
ka wé tsaa doogú yax yawdudlixwaji.	and the seal skins, every one of them tanned.	
Tle ldakát tle aax tle yéi s awsinee.	They took them all away.	
“Ha x'éigaa ásiyá tle tlél haa jiyís—	“Truly [they left] nothing for us—	
yagéiyi át áyá kut kei gaxtoogéex,” tle yóo has yaawakaa.	we are going to lose a great deal,” they said.	435
Tle wé Naahéeni yóo duwasáagu yé yíde áwé	So [they went] to the place we call <i>Naahéeni</i> [secondary channel]	
wé xaanás' wududzixáat' tle—	dragging the raft—	
kei ndusyík.	they were pulling it up by rope.	
Tle l áa gaaxdudziteení yéinax kei has awsiyík,	They pulled it up to a place where it was not visible,	
ka wé ch'akúx tsú tle kux wuduwashát wé ch'akúx ku.a,	and the canoe too, they pulled the canoe aground	440
tle yindatáan has aawataan	and turned it upside down	
gaxoogú yís.	so that it would dry out.	
Tle wé xaanás' ku.a áwé	Now [on] the raft [were]	
tle wé dleey xook a daa.áaxw yéi dax kudligéi,	great bundles of jerky,	
yóode yáx,	as much as from here to there,	445
héende áwé has aklaxéis',	and they dumped them into the river;	
tlél aadé yú shaa yáx kei xduwayaayi yé.	they weren't able to pack them up the mountainside.	
Tle wé keitl, keitl xéeyi yéi has awsinee wé ax tláa,	My mother and the others made dog packs for the dogs	
wé keitl xéeyi too has kawdichák.	and they loaded up the dog packs.	
Uháan ku.a áwé wé tás kadleeyi tle ch'as yak'éiyi aa áwé	We [the children] took jerky made from back meat, only the best,	450
tle géil too kawduwachák wé ax éek' ka xát,	and packed it into a bag, my brother and I,	
haa wóowu sákw áwé,	for our traveling food,	
ka wé at s'aagí eexí.	as well as marrow.	
“Yaa gaxyeeyáa, yee wóowu sákw áwé,”	“You are going to pack this; it is to be your traveling food,”	
tle yóo haa yawdudzika.	they told us.	455

A siyeik ch'a yeisú ts'ootaat áwé gunayéi wduwa.át—	The next day we left early in the morning—	
a yáx gaalée wé shaa.	it was a steep mountain (Kluchman Mountain).	
Uháan ku.a at yátx'i yisikóo tlél daa sá tóo oonook—	But we [children]—you know how kids are: they never get tired—	
hé', áx kei woch gatoolkél'ch ax éek' tin,	my brother and I ran uphill chasing each other;	
ax shuká áwé,	he ran ahead,	460
ch'a du ít yéi naḡsaneech.	I always took up the rear.	
Yú dikée kei xtoo.ádín áwé s du yeegáa áa xtooḡeech,	When we had gotten far up we would sit and wait for them;	
ch'a wé yaa ntudayáan ch'a aan.	in spite of the fact that we were carrying packs, too.	
Wáa nanée sáwé ax éesh—	After a while my father—	
tle déi yú dikée a yakat'óot kéenax.áa kei wtuwa.át,	we had already gotten high up, more than halfway up,	465
aagáa áwé tle áa wtudlisáa, tle wé gagaan de kei uwaxix—	and then we rested there; the sun was already up—	
áwé ax éesh ch'as tunaxḡudutéés' aax aawatee,	and my father took out binoculars	
yóode át ax'eiwataan.	and was looking around in the distance.	
Daa sáwé tsú wé gáant áa wé <i>Oscar</i> ,	And what do you know, Oscar Yehring was sitting outside;	
tle wé tunaxḡudutéés' tin uháan tsú haa eegáa ḡutéés' gíwé.	he was looking for us too, with binoculars, apparently.	470
Tle aagáa áwé ax éesh yéi yaawaḡaa,	Then father said,	
“Tláakw, ḡushtuyáx yee kanaḡ yaa natéeni.	“Hurry up; no matter if you're getting exhausted;	
Aax neildé yaa nagút wé káa shaan,” yéi yaawaḡaa.	that old man is leaving for home,” he said.	
Tláakw áwé gunayéi aawa.aat,	So they quickly started off;	
kaaxwáa ch'u tle wé shakéenáx tliyaadé—	eventually [they got] over the peak to the other side—	475
gwál yú a shakéedáx tlaḡ / ch'a yéi gunaaséenki yé gíwé—	perhaps just a little way down from the top—	

kaa tóot uwak'uts wé kaa daséigu wé ax tláak'w,	and they were out of breath, [especially] my aunt;	
hú áwé kaa shukat kudzitee,	she was the oldest of them,	
wé Daaxláa.	<i>Daaxláa</i> (Anna).	
Hé', a toox' wulneedlín!	Besides, she was fat!	480
Kasáyjaa goodáx sáwé ashunli.aat.	Sweat was streaming down her face.	
Yaa ndayáan tsú, wé ax tláa tsú, wé ax shátx tsú.	She was carrying a pack too, as did my mother and my sister.	
Wé ax éesh ku.a	My father and his brother	
ch'u tle s du shakináa kei kaawa.ugu at doogú yaa s anayáan,	were packing furs, which extended high above their heads.,	
ka wé keitlx' tsú.	as were the dogs.	485
Á áwé áa gadulsaá tle yóo yaawaáa wé ax éesh,	So father said we should rest there;	
tlél aadé haa gwaaxsiteeni yé.	he couldn't see us there.	
Tle wé—	So	
áx' has wudlisáa.	they rested there.	
		490
Áwé shaa yadaa x'eis'awáayi áwé kawdliyeech.	Then some rock ptarmigans took off.	
Yeisú át wutulikéil' wé ax éek' tin.	We were chasing them around, my brother and I.	
Ch'as at yátx'i xá,	We were just children; [you know]	
daa sá du tuwáa sigóo yéi adaané.	they do whatever they want.	
Á tle yú a shakéede kei agunastán wé shaa yadaa x'eis'awáayi,	Rock ptarmigans were running up single file toward the top	
á áwé yaa ntulakél'.	and we were chasing them.	495
Daa sáwé té áwé aagáa kuxatis' neech síi sákw,	Now it happened that I was always on the lookout for rocks to	
	use as dolls	
áwé daa sáwé xwasiteen,	and I saw something—	
hé' tle yóo áwé káas' yáx dagaatee tle yóo.	it was veined.	
Tle ch'as a yáx yaa anxalgín tle yóo áwé tle	I looked up and down along it like this	
át kawdishoo tle yóo,	and the vein ran zigzag	500

tle yóode,	off that way	
tle yóo, tle wé shaa shakée tliyaadé.	like this, toward the other side of the mountaintop.	
Kúnáx yáat'át yáx áwé yatee yá hít daax'úx'u,	It was about the same color as this wallpaper,	
ch'a yéi gugéink' a yáanáx <i>it's deep,</i>	but it was a little deeper,	
<i>a little deeper color,</i>	a little deeper color,	505
tle kadli.it'jaa áwé.	and it sparkled.	
Gwál yéi dax kudzikaak	[There were pieces] maybe this thick;	
Tlél tle yóo utí, ch'a tl'aadawánin yáx áwé yóo dagaatee.	they were not [flat], but tilted, like this.	
Á áwé tle	So	
tle át xwajixix de.	I ran over there.	510
Hé', ax éek' ku.a yóode kei analkél'	My brother was off chasing after	
wé x'eis'awáa,	the ptarmigan	
dax ashadagadzeit áwé.	and throwing rocks at them.	
Hé', tle át xwajixix,	So I ran over there	
deishgi aax kei xaxút'ch,	and began trying to pull a piece out;	515
wáa nanée sáwé aax kei aa xwaaxút'.	eventually I managed to pull one out.	
Gwál yéi gíwé koowóox',	It was maybe this wide	
yéi koowáat'.	and this long.	
Aa kKateeyí yóo ax tuwatee aan kunkas.ook'út,	I wanted to take a piece to play doll with,	
wé té sée áwé kaltóo xwdlisín.	so I hid the stone doll in my pocket.	520
Tle wé té tlein kát xagéex' áwé	When I hurled it onto a large rock [to split it]	
tle ch'as yóo ku.a woonee,	it just [broke into smithereens]—	
tle dleit yáx yateeyi—	a white [powder]—	
tlél tsu aadé wóoshdáx ungaak'oodzi yé.	it wouldn't fracture.	
Tle yóo áa kaxwsaxaadí áwé tle ch'a ldakát á tle yóo	And when I pulled on it, the whole thing	525
tle yaa kanayéet yé yáx yatee tle dleit yáx,	seemed to stretch [and turn] white;	
tle yóo kast'áat' oowayáa.	it was fibrous like cotton.	
Á áwé tle yá té káa yan xwaatée tle,	So I put a piece onto a rock,	

yalik'ats'i té.	a sharp-edged rock.	
Aagáa tsá ch'a guna.aa té tin áwé yóo xat'ééx',	Then I pounded on it with another rock;	53 <sup>o</sup>
tle áx yaa yanaxsat'íx',	I started pounding on one side and proceeded to the other,	
kaaxwáa yéi kugei ax jeet xéex	and eventually a piece so big came off in my hands,	
wé té xwasiteeni,	the rock which I had seen,	
tle katltóode xwditee.	and put it in my pocket.	
"Daa sáwé, daa sá de ylisín?" yóo áwé xat daayaká ax tláa.	"What is that; what have you hidden there?" my mother asked me.	53 <sup>o</sup>
"Tléel daa sá," yéi daayaxaká,	"Nothing," I said—	
tléix' aa ax katltóot aa xatéen, tléix' aa áwé yáat.	one piece I had in my pocket, the other here.	
Tle ax katltóot kushée tle	She searched my pocket and	
aawat'ee tle yóode kei aawagíx'.	found the one and threw it away.	
Yáat'aa áwé tlél du een kooxaneek.	But I didn't tell her about this other one.	54 <sup>o</sup>
Tle aax gunayéi wtuwa.át, dleit eetí áwé.	Then we started off through the avalanched snow.	
Hé', ax tláak'w kaa ítx áwé yaa nagút,	My aunt was bringing up the rear,	
Daaxláa áwé,	<i>Daaxláa</i> , that is,	
wudlinítl.	she was fat.	
Yáade áwé kdadáa wé dleit eetí,	The snow came up to here	54 <sup>o</sup>
wé háas;	on them.	
uháan ku.aa	we children, on the other hand,	
a x'akéex yaa haa lunagúk.	ran along on top of the snow.	
Tle du nák aawa.aat / wé ax tláak'w ku.a.	Then my aunt fell behind.	
Á áwé tle yóot'át awlil'íx',	So she broke off those	55 <sup>o</sup>
wé haaw,	boughs,	
wé lk'oox'eit haawú—dligéix' yú shaa ká—	balsam boughs—there were big ones on the mountain—	
tle awlil'íx' kwshéiwé tle wooch kináat akawlijél tle yóo,	she broke them off, I guess, and laid them one on top of the other	

tle a káa woonook tle yéi.	and sat down on them like that.	
Yá aax awlil'ix'i yé áwé tle yáax' alshát yóo.	She held on to them here where she broke them off.	555
Tle gwál yéi kwsikaak wé haaw.	The boughs were perhaps this thick.	
Wooch kináat akawlijél tle a káa woonook,	She laid them one on top of the other and sat down on them	
tle daak wushix'íl'.	and slid down.	
Ch'u tle wéix yaa ana.át,	The others were walking along over there	
ch'u tle yú ikde tle kaa yáanáx yawshix'íl' tle	and she slid right on past them to the riverbank;	560
tle wé dleit áx' yan sh wudi[gugu yé] / tle át wushix'íl'.	she slight right up to where the snow ended.	
Tle ch'u kaa shukat áwé tle yóo	So she [was] ahead of everyone else;	
éékt áa hú ku.a kaa yeegáa.	she sat there at the riverbank waiting for them.	
Tle á áwé tle áa haa uwaxée.	That is where we spent the night.	
		565
Ax tuwáa ksiyéi / wé—	It was strange to me	
núkt xá yáat, gooch yayá áwé at lunagúkch,	[to see how the grouse puffed out their throats]—	
kukalt'éex' ká,	there were blue grouse here, running about the hillside on the crusted snow;	
wé núkt / dax du.axji neech.	you could hear those blue grouse.	
Á áwé tle yéi haa yawsikaa ax éesh,	So father said,	
“Líl yoo x'ayla.átgik,	"Don't speak now;	570
núkti ségaa áwé kuxal.áxs'.	I'm listening for grouse calls.	
Haa atxaayí áwé dleey xook ch'a wéix' shukgwaxéex,"	Our food [is almost gone]; we will soon run out of jerky,"	
yéi áwé x'ayaká.	he said.	
Á áwé ch'as kutool.áxs',	So we just [sat there] listening,	
daa sáwé xwaa.áx wé dikinde aas yax'aandé,	and what do you know, I heard up in a tree,	575
“Fvv, fvv, fvv, fvv,” yóo duwa.áxch wé yóo kunoogú.	“Fvv, fvv, fvv, fvv,” it went as it [puffed out its throat].	
Yáat áwé yéi du.axji neech,	You could hear it here;	
wé a sé du.axji neech.	you could hear its cry.	

Haaw, tle a yíx kei wdlit'ét' wé ax éesh ku.a wé aas tle.	Well, now, father climbed right up into the tree.	
Tle wé a xáni kei iltl'éit' tle—	As he was climbing up toward it—	580
at tuteeyí tsú yaa shunaxíx—	he was running out of bullets, too—	
aawa.ún tle aax daak wudzígít.	he shot it and it fell down.	
Ch'a yeisú xáanaadé yaa kunahéin áwé	As it was getting to be evening	
daḡ duwa.áxch wé aasx'i xoodé yóo,	they could be heard among the trees,	
a sé.	their cries.	585
Ch'a tsu héit'aa yíx kei ultl'éit'ch tle oo.óonch tle.	So he kept climbing into one [tree] after another and shooting them.	
Ch'oo yéi adaaneyí áwé ch'u tle gúshé x'oon sáwé aawa.ún.	He did this until he had shot I don't know how many.	
Hé', tle daḡ tulak'óots' has du ji.een,	We [children] helped them pluck them,	
wé ax tláa ka wé ax shátx.	my mother and my sister.	
Tle yax has yawtulik'úts', daḡ has awlihíts tle k'adéin.	They plucked them all and carefully singed off the feathers.	590
Aagáa áwé tsá has awsi.ée.	Then they cooked them.	
Tle haa uwatsín.	That was good nourishment for us.	
Hé', ch'u yeikáa núkt axa yé.	Everybody was eating grouse.	
Tle wé aax kuwdi.oowu aa áwé tle has akaawachák.	The leftover ones they packed away,	
ch'a aadóo sá déix, tléix',	everyone [had] one or two	595
yéi yaa daḡ has anayáan, uháan tsú.	[that] they were carrying in their pack, even us [children].	
Yéi áwé koowajee ax éesh,	My father thought	
wáanix'ís kei xat guxlajík'ch,	he would probably have to keep packing me on his back,	
wáanix'ís áwé	that probably	
tlél a yax xat ultseen yaa nxagúdi,	I was not strong enough to walk along;	600
yóo áwé xat has uwajée.	this is what they thought of me.	
Tléel tsu tléix' wáa sá xat utí,	But I was doing just fine;	
át woch natoolkél'ch ax éek' tin.	my brother and I were chasing each other about.	

Gwál tléix' táakw shákdéiwé ax shukát kudzitee wé ax éek',	My brother was maybe a year older than I;	
hú ku.a ax yáanáx litseen,	he was stronger than I,	605
xát ku.a áwé du kín.	and I was weaker than he.	
Hé', át wooch natoókél'ch.	My, we chased each other about.	
Tle aagáa áwé tle wé núkt	Then they took blue grouse	
tle haa gwéili too kawduwachák tle.	and stuck them in our bags.	
"Góok, ach kanayilyát	"Go ahead, play	610
aan.	with [blue grouse in your packs].	
Kashde yaa ikkwalajéek' áwé,"	I thought I was going to have to pack you,"	
yóo áwé xat daayaqá wé ax éesh.	my father told me.	
Kaaxwáa wé Shaanáx Tlein yínáx daak too.áat.	Finally we came out into <i>Shaanáx Tlein</i> (Big Valley).	
Áwé Shaanáx Tlein yóo duwasáagu yé tle	The place called <i>Shaanáx Tells</i>	615
tle yóo áwé anax haat kukawdishóo.	follows the ridge like this.	
Ch'u tle wé Taaltsuxéi,	At the Tulsequah	
á áwé Canyon Creek anax / dzeit yánde ksaxádin.	there used to be a bridge across Canyon Creek (i.e. Wilms Creek).	
A yée daak too.áat áwé,	When we came out into the valley,	
wáa sáyá a kanax yánde gaxtoo.áat?	[we wondered], how are we going to get across?—	620
yáanax.á áwé uháan,	we were on this side,	
yáadu Taaltsuxéi.	and here was the Tulsequah.	
Yeisú shanaxwáayi áwé yaa has anal.át wé ax éesh.	At that time my father and his brother were carrying axes.	
Ditleix'w yú aas,	There were stout trees,	
gwál yéi gíwé koodatlaa,	maybe this big around.	625
yáanax.át áwé aa hán ka yáanax.á,	One of them stood on this side and the other on this side;	
wooch géide yaa has anas'úw,	they were chopping in toward each other;	
wé héen kanax áwé kéi has aguxlagéech.	they were going to fell it so that it lay across the river.	

Yeewooyáat' aagáa yaa has anas'uw yé wé aas tlein,	It took them a long time to chop through that big tree—	
gwál ch'u yeedádidé wé a goowú á.	perhaps the stump of it is there to this day.	630
Ch'a yáak'udé áwé kei uwal'ix' tle.	Suddenly it broke.	
Hé', tle yú dikée áwé,	Up above	
tle yú diyáana <sub>x</sub> .á gíl'ák'w át yadatéen tle yóo áwé	on the other side, against a small cliff, that's where	
tle áa wjixeen.	it fell.	
Yayát' wé aas.	It was a long tree.	635
A lukáa kei has uwa.át	They got up on top of it	
tle a daasheeyí tle áx has ayawlis'úw tle yóo.	and chopped off the limbs, like that.	
Tle kúnáx tle k'e yak'éiyi dzeit kana <sub>x</sub> óosh yánde yaa neegút,	It was as if you were walking over a really nice bridge;	
yéi áwé yatee,	that's how it was;	
tle a kana <sub>x</sub> yan wutuwa.át.	we walked across it.	640
Tle diyáana <sub>x</sub> .á	On the other side	
tle wé yeiltáayi áx nali.átk tle yóo,	there were meadows here and there, like this;	
tle a xoox áwé yaa ntoo.át tle.	we walked along through them.	
Tle yú dáak yanxoon tú áwé tle kei has aawas'úw tle,	Further up they chopped out a place in a windfall— [actually,	
tle yú a wakyix [kei has koowas'úw]	they chopped out a shelter] in the center of it,	645
wé game warden-ch haa s'eegi gwastéengaa áwé.	so that the game wardens couldn't see our smoke.	
Tle áx' daak wutuwa.át,	So we came out there;	
yax haa yawdlixwétl ch'u uháan tsú,	we were all tired, even us [children],	
tle tayedé haa wdudlikéil'	so they shooed us off to bed,	
wé ax éek' tin,	my brother and I;	650
tle haa x'óowu áwé tle a toot tle tooxéx'w.	we just slept in our blankets.	
Ax éesh ku.a ásiwé tle tlél táach ujá <sub>kx</sub> , we [sic] Néix'w,	But my father couldn't get to sleep, Néix'w,	

<i>Tom Williams.</i>	Tom Williams.	
Tle wé shanaxwáayi—	So he took an axe—	
héina <sub>x</sub> .á shanaxwáayi <sub>x</sub> sitee,	one end was an axe	655
héina <sub>x</sub> .á áwé kéit'u—	and the other end a pick—	
tle aan áwé tle woogoot wé dá <sub>k</sub> de.	and he walked farther up with it.	
Tle daa sáwé wé astugíl'i yáa uwagút,	And what do you, he came to the base of a rock outcropping	
tle áwé adagat'íx't, tle aax dá <sub>k</sub> de dagátch tle.	and began hammering it [with the pick]; pieces were falling away.	
Tle yóo káas' yáx yateeyi yé áwé tle	There was a crevice in it,	660
deishi áa sh jiwldligei tle	which he went to work on,	
áx yei akanat'íx' tle.	working his way up [the crevice].	
Tle aax áwé tle wé du k'oodas'í kaax kei awditée tle	After that he took off his coat	
yax akaawayáa tle yóo.	and spread it out on the ground, like this,	
Tle a kaadé yaa akanajél	and began piling on	665
wé téix'	the pieces of rock	
wé gíl' yaadáx.	from the outcropping.	
Tle <i>gold</i> áwé oowayáa wé a tú.	The inside looked like gold.	
Daak aawayáa	Then he carried it down	
wé át tooxex'w yé,	to where we were sleeping	670
tle wé x'aan gookx' áwé tle yax akawsixáa.	and dumped it onto the ground near the fire.	
“Góon áyá xwaat'ee, Daaxláa,”	“Look, <i>Daaxláa</i> , I've found gold,”	
tle yóo yaawa <sub>k</sub> aa,	he said,	
“Tle góon áwé oowayáa yáat.”	“It looks just like gold here.”	
Tlé <sub>l</sub> has du jee wé a tóonáx kudutis' át,	They had no magnifying glass,	675
ch'a yéi has du waak tín áwé has altín.	so they were looking at it with their naked eyes.	
Tle wé du hún <sub>x</sub> u wakshiyeeet aawatée.	Then he showed it to his brother.	
“Ha ch'u tle likoodzí gúshé,	“Isn't it amazing;	
ch'u tle góon áyá oowayáa,”	it looks just like gold,”	
yéi áwé x'aya <sub>k</sub> á.	he said.	680

Ch'u tle ch'a áx' yax akawsixáa wé áa yax akawsixayi yé.	Then he dumped it where he had dumped the rest of it.	
Áwé tle kúnáx taat yeen áwé aax gunayéi wtuwa.át haa x̄dustéengaa, tle wé nánde, tle wé Taaltsuxéi yík.	In the middle of the night we started off—so that we would not be seen— northward, up the Tulsequah.	
Yayéinaa Héeni yóo has ayasáakw wé héen tle anax haat kaawadáa.	There was a stream they called <i>Yayéinaa Héeni</i> (Shazah Creek) that flows this way.	685
Ch'u tle kúnáx tle a daat awdigaani yé yáx dagaatee wé gíl', wé yóo yateeyí yé, héen a táanáx haat kaawadáa.	The cliffs were as bright as if the sun shone on them, at that place the river flows this way along it.	
Yayéinaa Héeni tle dei ch'a yéi áwé has ayasáakw.	<i>Yayéinaa Héeni</i> , that is just what they called it.	690
Tle a lukáx— yáanax.á luká áwé áx kei wtuwa.át tle. Hé', naaléeyi yé áwé.	Up the ridge, up the ridge on this side we climbed. My, it was a long way.	
Tle yáax' áwé tle wé a shakée kei wtuwa.át. Jée! tle a tóot wutuwa.át.	Right here we came up to the top. Gee, we got into [deep snow].	695
“Dzánti jáaji yéi k̄kwasané,” tle yóo yaawaḱaa wé ax̄ éesh Néix'w.	“I'm going to make flounder snowshoes,” said my father <i>Néix'w</i> .	
Tle wé keishísh áwé tle yóo, tle a k'í wóoshde aksa.áxw̄x, wóoshde a daa oos.áxw̄ch	So he took alder and tied it together at the end; he tied [crosspieces] along the sides,	700
tle déix̄ tle yóo, wé dzánti jáaji. Tle ch'a yéi áwé	two of them, like this, flounder snowshoes. Then just like that,	
daa sákwhéiwé wé at daakaháani tle a iktáax̄ aan dax̄ aawayeek̄ tle.	what do you know, with the webbing he filled in the foot filling.	705
Tle yéi áwé yeekuwát'x̄ wé dzánti jáaji tle yóo.	Those flounder snowshoes only take so long to make.	

Ch'a a kináax áwé s aksa.aax,	They just tie [the crosspieces] to the top	
tle a iktáax has ayeek.	and then they fill it in.	
Ch'u tle wé	Then	
aḡ éesh ka wé tléix'aa,	my father and the other one,	710
wé du húnxw,	his brother,	
ka wé aḡ tláak'w, aḡ tláa,	and my aunt and my mother,	
ka aḡ shátx tle yéi,	and my sister—	
tle s du xoogáa kaawayáat' wé dzánti jáaji.	there were enough for each to have a pair of flounder snowshoes.	
Tle aan áwé tle yóot has uwa.át—	So they started off on their snowshoes;	715
uháan ku.a áwé a x'akéex yaa haa lunagúk.	we children ran along on top of the snow.	
Tlél aadé yinde haa koonaxdiyeegi yé.	We were too light to sink into the snow.	
Daa sáwé tsú—	And what do you know—	
tle yú Shaanaxhéeni aax tliyaadé naadaayi yé áwé	where <i>Shaanaxhéeni</i> (valley river) flows off the other way	
tle gíl'ák'w át yadatéen tle,	lies a small rock bluff;	720
tle kúnax tle séik'w yáx yatee—	it is bright red—	
daa sáwé jánwu a yát wujixíx,	and what do you know, there was a goat running about on it,	
a yát woogoot.	walking about, on the cliff.	
Wé du yádi áwé du daat wujik'éin tle yóo,	Here kid was frisking around her, like that,	
tsu héit, wé téix' xoo át wujik'éin tle,	here and there, frisking about on the rocks,	725
wé jánwu yádi.	the goat's kid.	
Á áwé tle a yat'éide woogoot—	Then [my father] sneaked up behind it—	
tle aḡ éek' tle du ítde kei wjixíx tle—	my brother ran up after him—	
tle yéi a xánt góot áwé aawa.ún wé jánwu.	and when [my father] got close to it he shot the goat.	
De shoowaxeex wé haa atxaayí.	Our food was gone by then.	730
Hé', tle haat aawayáa wé jánwu.	He packed the goat back.	
Aḡ éek' ku.a áwé tle wé jánwu yádi aawasháat.	My little brother caught the baby goat.	

Séik'u Té yóo áwé duwasáakw wé jánwu áx' aawa.uni yé.	Séik'u Té (Vermilion Rock) is the name of the place where [father] shot the goat.	
Hé', tle shaanáx áwé tle yóo yatee tle.	There is a valley like this	735
Tle wé Séik'u Té Héeni áwé tle wé— wé L'óox'u [Héen] kaadé naadaa.	and Séik'u Té Héeni [Séik'u Té Creek] flows into Sloko [River].	
Yeisú a yíx wutuwa.aat.	At that we were walking along [the valley].	
Tle déix áa haa uwaxée, wé jánwu dleeyí tle kei s aawaxásh,	We camped there for two nights; they cut up the goat meat;	740
wé a s'aagí ku.a áwé tle wé keitl a káax' yaa kga.aadít has axá.	the bones [they saved for] the dogs, who ate them to get the strength to go on.	
Uháan ku.a áwé wé jánwu yádi— wé gíl'áx'w sáani yóo dagaatee	We children [took over] the baby goat— there are little cliffs here and there like this	
wé shaanáx yík—	in the valley—	745
ch'a tsu héit'aadé áwé ntoosháitch wé jánwu yádi.	so we would take the baby goat to one or the other [cliff].	
Hé', tle wé téix' xoot nashk'éench yóo tle.	It would jump around among the rocks like that.	
Ha tlaḅ daat yáḅ sáyú haa tuwáa shakligée.	We really thought it was cute.	
Tle wé yéi yateeyi yé tle yáade kei wushk'éini k'e ch'u tle	When it leaped up onto the side of a [steep] place like that	
tl'atgi kát óosh gí wjik'éin,	[it make it look as effortless] as if it were jumping around on level	750
tle yéi áwé yatee wé jánwu yádi.	ground; that's how that baby goat was.	
Gwál yéi gíyú koolgei.	It was perhaps this big.	
Á áwé	So	
áa jigaxtoonak néekw áwé tle xát ku.a tle a daadé xagáax wé át.	when we were about to let it go I really cried over it.	
Tléel has du too ushgú wtusanooqú.	They didn't want us to keep it as a pet.	755
"Yú aan aa jánwu wéit woo.aat, has aguxsaháan," yóo haa daayaduká.	"[You see] its fellow goats walking about over there; they will raise it," they told us.	

Tle jiwtuwanák ch'a has du x'ayáx.	So we let it go like they said.	
Tle aaḡ gunayéi wtuwa.át.	Then we left that place.	
		760
Yeisú tsu tle yóode a yáx kaawadaa wé héen, yáat áwé tsu yóode yóo kuyatee.	At that point there was a river following [the hill] and here too, [a valley] going off that way [toward the Sloko].	
Tle tsu a yíde wtuwa.aat yáat'aa yíkde.	So we went down into the nearer [valley].	
Xachu K'walxi Héeni sháak ásiwé.	It turns out it was the head of <i>K'walxi Héeni</i> (McGavin Creek).	
Á ku.a áwé ch'u tle wáa yateeyi yéix' áwé yaa kxasgáxch, wé ax' éek' tsú.	From time to time I would cry out for a while [about the baby goat], and my brother would too.	765
Yóot'át áwé keishísh, ka wé géen, ka wé s'áxt', ka wé t'óok', ka wé xaaheiwú,	There was alder and red willow and devil's club and nettles and blackcurrant	770
yéi áwé a yée wsi.aa wé héen ch'u tle tlél tsu anax' awoogaagoodi yé kooostí.	growing like that in the river valley; there was no way to get around it.	
Wé s'áxt' ch'u tle yá kaxyeé yáx dax' kudliyáat', yéi dax' kudlitlaa a xoo aa.	The devil's club was as tall as this ceiling; some of them were this big around.	
Yú a kayaaní yaa kana.éini yáx xá, tle yóo a kayaaní tsú wé klik'ats'i át a tayeenáx yóode ka.áa, wáa kwdatlaawú sáwé wé s'áxt'.	When the leaves come out sharp points grow out on the bottoms of the leaves too when [the stem] gets to be so big in diameter.	775
Á áwé ch'u tle haa x'ayáx ayawsinook wé ax' éek' tin, tlél haa too ushgú dé yaa ntoo.ádi tle.	It made my brother and I feel like giving up; we didn't feel like walking any further.	
A toox' wé t'óok' haa daax' shakdaxéedi tle haa xákt, haa xákt tle,	What is more, when the nettles whipped against our bodies they stung us; they stung us;	780

tle ch'a goo sá ch'a yá haa yáx,	someplace like on the face,	
yóo áx' yóo kunoogú.	when they did that.	
Á áwé ch'oo dáxináx hás wé ax éesh	Both my fathers	785
tle has kooowas'óow.	chopped away the underbrush.	
Tle yéi kunaanée gíwé át has kooowas'uwu yé.	It was quite some distance that they broke trail, I guess.	
Cha ch'a aagáa áwé tsá a yíx yaa haa lunagúk.	When finally [they got into the clear we were so happy] we ran along it.	
Gushé x'oon sákwshéiyú a yíx haa uwaxée wé K'walxi Héeni.	I don't know how many nights we camped along McGavin Creek	
Tle wé Naak'ina.áa anax kuyakwdishuwu yé	The place where there is a ledge along the bluff flanking the Nakina,	790
yóo duwasáakw.	as it is called,	
tle anax daak wutuwa.át.	that is where we came out.	
S'igeidí áwé át kéen	There were beavers living	
wé K'walxi Héeni wát.	at the mouth of McGavin Creek.	
Ch'u tle yax shayawlits'ít' wé s'igeidí áayi.	The beaver ponds were all full of beaver.	795
A ká awé aax s'igeidí tle has aawa.únt,	They shot beaver after beaver there,	
gushé x'oon sákwshéiwé, shayadihéin,	I don't know how many; there were lots,	
a toox' ch'as aa tlénx'.	furthermore, [they shot] only big ones.	
Daax has awlix'ish	They skinned them	
tle s'íkyatoo yoo has awli.át wé haa wóowu sákw.	and hung them up to smoke for our traveling food.	800
Daa sáwé tsóo	And what do you know,	
dzísk'w	there was a moose	
wé diyáanáx áwé kandashú keeká át woogoot,	walking around across [the river] from the ledge on the bluff,	
wé kei kana.en kayaaní áwé axá.	eating fresh greenery.	
Hé', aagáa áwé	Then	805
ax éesh, wé Néix'w,	my father, Néix'w, [said],	
"Tláakw, tláakw,	"Hurry, hurry,	

ch'áal' haandé naysaxút'xw'."	drag bunches of willow over here."	
Wé Nats'ál,	[His brother], <i>Nats'ál</i> ,	
<i>Telegraph Jack</i> ,	Telegraph Jack,	810
haa jeedé áwé als'óow wé ch'áal',	chopped them and handed them to us,	
tle ch'a yóo áwé a tóode dax ashaklaxeech	and [father] stuck them in [the frame as a makeshift frame for]	
wé xwaasdáa yaakw yaa has anayáan.	the canvas canoe they were packing along—	
Ch'u tle <i>just enough to get across that Nakina</i> áwé	just enough to get across the Nakina—	
tle aan daak uwakúx ax éesh.	then father started out in it.	815
Tle ch'a k'át gwáawé ayaawadlaak tle,	He just barely made it across	
tle aawa.ún wé dzísk'w.	and shot the moose.	
Tle wé dleey tle	Then he took the meat	
tle aax yan dax ayaawaxáa,	and ferried it across;	
gwál x'oondahéen sáwé aadé yan uwakúx.	he made many trips across.	820
Tle á déis tsu,	Then again	
x'oon sákwhéiwé á haa uwaxée,	we spent some nights there	
tle wé dleey tle kei has aawaxásh yá ax tláa,	and my mother and the others cut up the meat	
ch'u tle s'ikyatóo yoo wdudli.át.	and hung it up to smoke.	
		825
Tle aax gunayéi wtuwa.át—	Then we left—	
hás ku.a áwé tle a tuxaagí yéi has awsinee	they had made a frame for	
wé ch'akúx,	the canoe,	
wé ax éesh.	my father and his brother.	
Ch'u tle wé haa ádi ka wé dleey—dax kawdudzináa	All of our supplies and the meat—they half-dried it,	
tle ch'a ldakát dzísk'w ch'u kwlagei áwé,	all the moose, the whole thing;	830
tle dax has akawsináa s'ikyatóox',	they had half-dried in the smoke	
haa wóowu sákw áwé—	as food for the journey—	
tle a yée kawduwachák wé ch'akúx	they packed away the canoe;	
tle uháan ku.a ch'a yán[nax yaa ntoo.át].	we [women and children] went overland.	

Wé kandashú, tle dei anax̄ kudzitee tle wé Naak'ina.áade,	There was a trail along the ridge leading to Nakina,	835
tlagoo deiyí,	an ancient trail,	
tlagoo káawu deiyí.	a trail of the ancient people.	
Has awsikóo wé ax̄ tláak'w.	My aunt and the others knew it.	
Tle a yée haa een daak aawa.at,	So they walked out on that trail with us;	
tle wé keitl tsú haa een yaa lunagúk.	the dogs were running along with us too.	840
Ch'as hás áwé kei has analták wé xwaasdáa yaakw	Just [the men] poled up with the canvas canoe	
ka wé haa ádi.	and our supplies.	
Tle wé Naak'ina.áanax̄ daak wutuwa.át,	We walked out by way of Nakina,	
tle diyáade yánde has haa yaawax̄áax'w tle.	and they ferried us across.	
Tle kúnáx̄ wé Naak'ina.áa	Right at Nakina,	845
wé Kuyak'áa Aaní tle anax̄ yan wutuwa.át.	at the Indian Reservation, we crossed.	
Tle áx' áwé tle tsu éinaa yéi s awsinee	There they made drying racks again	
tle wé dleey a kaadé dax̄ shayawduwatee tle.	and hung meat to dry on it.	
Tle wé t'eix̄ x'a.eetide has woo.aat.	Then they went to the fishing hole.	
Daa sáwé tsú aashát ka wé x'wáat' tle aax̄ haat has akaawajél.	What do you know, they brought steelheads and trout back	850
Yeisú á déis kei has aawaxásh wé ax̄ tláa ka wé ax̄ tláak'w	from there. Then again my mother and my aunt cut it up	
tle yánde shayawduwatee kaganaayí yís.	and hung it to half-dry.	
Gushé x'oon sákwshéiwé áa haa uwax̄ée.	I don't know how many nights we camped there.	
Tle wé xwaasdáa yaakw tle daawduwa.áxw	Then they bound up the canvas canoe,	
ka wé at doogú kaa kanax̄ yakoogéi ch'a k'át	and the furs that were too much for us [to pack]	855
tle aadé s awsiyeeḱ.	they towed over there.	
Ch'a aadé aan yanax̄tuwadlaagi yé yáx̄ kugei áwé	As much as we could carry and still reach [Atlin]	
yaa has anayáan.	they carried in packs.	

Tle wé ax éesh ku.a yá	My father and the others	
T'ooch' Shakéenáx has woo.aat yá Naak'ina.áade,	went to Nakina by way of <i>T'ooch' Shakée</i> (Charcoal Peak):	860
wé ax éesh ka ax tláak'w Daaxláa,	my father and my aunt <i>Daaxláa</i>	
ka ax shátx Xaasteen nás'gináx.	and my sister <i>Xaasteen</i> , three of them.	
Tle wé du húnxw wé Nats'al ku.a áwé	His brother <i>Nats'al</i>	
Tatlenx'ixoonáx at kaawanáa	decided we should go by way of old Nakina Village,	
wé t'ágaa—	to get king salmon—	865
wé t'á kei nax'ák de.	the kings were running already.	
Á áwé wé Neixinté aagáa áwé tle xaatéen,	At that time I [first] saw <i>Neixinté</i> (Green Flint),	
wé Neixinté, áx'	<i>Neixinté</i> ; there	
wé k'ix'aa tín akoo.aakw,	he was trying to catch them with a gaff.	
tle kei aawaxút' wé hintaaklaléis'i yóo duwasáagu aa,	He pulled out what is called a <i>hintaaklaléis'i</i> ,	870
wé t'á.	[a kind of] king salmon.	
Yéi kwdzigéi wé át,	They are small	
wé xáat,	salmon,	
wé hintaaklaléis'i.	those <i>hintaaklaléis'i</i> .	
Tle á áwé s'é kei x'ákch,	They are the first to swim upstream;	875
a ít áwé tsá wé aa tlénx' kei x'ákch.	after them the larger ones swim upstream.	
Ha tsu áa haa uwaagéé,	We stayed the night there	
aax áwé tle wé Tatlenx'ixoo kei wtuwa.át.	and then went up to old Nakina Village.	
Tle ch'as x'wáat' aax / kei dax akaawajél wé ax éesh.	My father caught trout, just pulling them out one after another.	
Tle á áwé tle akawsináa ax tláa ku.a	My mother half-dried them.	880
Tle tsu aax yóot wutuwa.át	Then we took off from there and [went up along]	
tle / wé Sinwaa Tlein yáx—	the side of Sinwaa Tlein (White Quartz Mountain)—	
a yáx xáawé yaa kukdustákch—	they used poles to walk along the side of it—	
tle anax yan wutuwa.át.	we walked across it.	

Kaaxwáa	Then we [reached]	885
wé Sinwaa Yádi / tle áa haa uwaxée tsu.	<i>Sinwaa Yádi</i> (a small mountain across Katina Creek) and stayed the night there.	
Yáatx áwé ch'u tle	From here	
wé Gat.áayi Shú	[we went to] <i>Gat.áayi Shú</i> (the end of Kuthai Lake)	
daa sáwé tsú de áwu hás,	and what do you know, there they were;	
dzísk'w kwshéiwé aawaják wé ax éesh.	my father had killed a moose.	890
Tle has akawsináa tle.	They half-dried it	
Tle aax áwé tle	and then	
wé Watsix Héeni áa kei wtuwa.át.	we walked up to <i>Watsix Héeni</i> (O'Donnel River).	
"Wé Mrs. Murphy xánde kkwagóot,	"I'm going to go to Mrs. Murphy's house	
car haa eegáa—ch'u truck ka ch'u car haa eegáa haat gaxóoxút,"	to get a car or truck to come after us,"	895
tle yóo yaawakaa wé ax éesh Néix'w,	my father <i>Néix'w</i> said,	
tle aadé woogoot.	so he went there.	
Wé ax tláa ka wé ax tláak'w, wé ax shátx ka wé wé ax éesh du húnxw Nats'ál—	My mother and her sister, my sister and my father's brother <i>Nats'ál</i> —	
hú ku.a áwé tle [a ídi woonook]—	he [stayed behind]—	900
has kadacháak xá,	they packed things up	
yax has at daayawsi.áxw tle	and tied everything into bundles	
aadé a kaadé naxdudli.aadi yé yáx.	of the proper size, so that they would fit on the truck.	
Ch'áakwx nastée áwéanax [haat uwagút wé ax éesh].	After a long time father came.	
Ax éek' tin sh tudlitée áwé, déi áwé,	My brother and I rejoiced: that was the end of it;	905
haa aaní yaa yantoodlák.	we were almost home in our village.	
Hé', goot'á sáwé ach katoolyat neech.	We were constantly playing.	
Daa sáwé tsu haat uwagút ax éesh.	Then, what do you know, father came back.	
"De haandé wookoox," yéi yaawakaa.	"He's already left for here," he said;	
"Kinayil.áxch," yéi haa daayaduká.	"Keep your ears open," he told us.	910

Hé', tle wé gooch shakée áwé tle aadé kei haa loowagúk,	So we ran to the top of the hill,	
wé ax' éek' tin.	my brother and I,	
Ch'a haa gukasháax' áwéanax haat uwakúx.	and we could hear it coming down the road.	
A kayéik duwa.áxch, aadé too.éex'.	We could hear the sound [of the motor]; we were hollering at it.	
Hé', daa sáwé tsú truck tlein gwáawé haa eegáa haat uwakúx.	What do you know, that big truck came to get us.	915
Tle wé keitlx' tle a kaadé tle...	Then [they loaded] the dogs on.	
Wé ax' éesh a díx't has kéen,	My father and his brother were sitting in the back,	
ax' éek' tsú, ch'as uháan áwé a shakáwu,	as well as my brother; only we [women] were in the cab	
driver t'akkát tookéen.	sitting next to the driver.	
Haa een gunayéi uwakúx tle.	Then he started to drive us [home].	920
Tlél yeewuyáat'i áwé tle wé Yat'aayi Héen,	Before long [we passed] the Hot Springs,	
kaaxwáa wé Inhéeni,	then <i>Inhéeni</i> (McKee Creek),	
kaaxwáa Koosawu Héen,	then <i>Koosawu Héen</i> (Pine Creek),	
tle wé aant wutuwakúx.	and then we got to the village.	
		925
Aagáa ch'u kudzitee wé Jigéi,	At that time <i>Jigéi</i> was still alive,	
wé Xóots,	[that is] <i>Xóots</i> ,	
<i>Taku Jack</i> .	<i>Taku Jack</i> .	
Du jee ásiwé yoo x'aduwatánk	He must have been the one they sent word to,	
wé game warden has du jeedáx kei ayawtudi.adi.	those game wardens we had fled from.	
Aagáa áwé tle hú ku.a áwé tle aadé x'awditaan,	Then he sent word [back] there,	930
"Ax' lingídi áwé yéi has yatee.	"They are my people.	
<i>Chief</i> áyá xát.	I am the chief.	
De wé boundary line kanax	They have probably already crossed the boundary line	
haandé shákdé has yaawa.át,	and are on their way here;	
tlél wutusakú."	we don't know."	935

"Tle wéit has átni x'wán tláakw haandé x'anidataan,"	"When they arrive there, be sure to send word here immediately,"	
tle yóo yawdudzikaa.	they told him.	
Ha ch'u l haa éex koodujeeyí áwé	Before they even knew it was us	
wé trucker haa een anax haat uwakúx.	the trucker arrived with us.	
Hé', du toowú yak'éi	My, he was happy,	940
wé chiefku.a	the chief;	
wé du dlaak' hás ka yá uháan hás / has haa wusteení.	[they were happy] to see us, his sisters and us [children].	
"Aadé x'akkadátán,	"I will send word there;	
tlél tsu yee daat át yei kukgwastée,"	you will not have any further troubles,"	
tle yóo yaawaḱaa.	he said.	945
Tle aadé x'awditaan tle. / "Yáa daak has uwa.át,	So he sent word there. "They have come up here;	
tlél tsu aadé has nagisineeyi yé.	there is nothing more you can do to them.	
Xát áyá chief-x xat sitee,	I am the chief,	
xát ax lingídi áwé yéi has yatee.	and they are my people.	
Tlél has du eedé gaxiyishee.	You can't touch them now.	950
Tsu yáax' óosh haat keeyatín,	Even if you were to make the trip up here,	
wé American custom-x isateeyí tlél aadé has nagisineeyi yé,"	you American customs agents could do nothing to them,"	
tle yóo yaawaḱaa.	he said.	
Tle ách áwé tle haa jiwduwanák.	So they let us go free.	
		955
Tle wé ax wóo ku.a áwé tle	They had already taken my father-in-law's	
wé Juneau / tle át kawduwajél wé du at doogú	furs to Juneau,	
wé gamer warden xá.	those game wardens.	
Tle aagáa áwé tle court-de has wuduwatee tle.	Then the matter was brought to court.	
Tle wé court-x' áwé yéi yaawaḱaa,	In court he said,	
"Ax tuwáa óosh gí sigóo sóox xwalayeixí wé game warden,	"I would like to see that game warden get what he	960
wé ax shát doonyaadé wusheeyí,"	for reaching inside my wife's dress,"	

tle yéi kei yaawaḱáa.	he said.	
Tle x'awduwawóos' wé <i>game warden</i> , "Ch'a a yáx ák.wé?"	They asked the game warden, "Is that the truth?"	
"Ha tle góon seit áwé yéi aya.óo, á áwé yoo kxwaajeek, a káx áwé du doonyaadé xwaashee,"	"She had a gold necklace on, and I was curious about it; this is the reason I reached inside her dress,"	965
tle yóo yaawaḱaa.	he said.	
Tle gáant wuduwaḱix' wé has du kaxéel'i tle wé has du at doogú tle has du jee kux yéi wdudzinée.	So they threw their case out of court and gave their furs back to them.	
Tle wé <i>game warden</i> wé ax aat guntóode woosheeyi aa, hú ku.a tle du ée jiwudzinák, tle wé at doogú ku.a tle has du jee kux wududli.át.	The game warden that had reached inside my aunt's dress they fired; the furs they gave back to them.	970
{Aa, ch'a ldakát?}	{All of them?}	
Tle ch'a ldakát, <i>everything</i> .	All of them, everything.	
Tlél tsu has ayawudlaak wé—	They didn't even confiscate [their furs.]	975
Tle wé <i>chief</i> tin has akanéek, wé tsa doogú aax has akaawajél ka wé gúkl'i doogú ka wé dzísk'u doogú, ldakát át, "Daat yís sáyá— tle ch'u l has gaysatínji, tlél tsu has yeeyesakú wáa sá has teeyí— daat yís sáyá has du ádi tle aax kayeejeil? Wáa sá tlél ch'a áa yéi y.oo tle has shayeeylefteigúde? Has du wakkáax' tsá	When they told the chief that they had taken the seal skins from [the cache], and the swan skin, and the moose hides, everything, "Why is it— before you had even seen them, nor did you know what kind of people they were— why did you take their things away? Why didn't you just leave them alone until you [were ready to] arrest them? You could have waited until they were there to see it	980

aax yéi naxyeeysinee,”	before you took [the furs] away,”	
tle tsu yóo yaawa <sub>k</sub> aa wé haa <i>chief</i> -i <sub>k</sub> u.a.	this is what our chief said.	
Tlé <sub>l</sub> haa daat át <sub>k</sub> uwustee,	We did not get into trouble;	990
wé ax éesh tlél has du daat át <sub>k</sub> uwustee tle.	my father did not get into trouble.	
Tle a kát <sub>k</sub> aa seiwax'ákw tle.	They forgot about it.	
Yáadax áwé	From here	
ldakát wé lingít aaní—	the whole Indian village—	
áa <sub>k</sub> ushayadahéinin xá	there were a lot of people there then,	995
tlagoo <sub>k</sub> áax'u—	the old time people—	
hé', tle yú nánde áwé haa een / yaawagoo wé yaakw,	we went up in a whole fleet of boats,	
nánde, A shuyee, tle ldakát yé tle.	up to <i>A shuyee</i> [the head of Llewellyn Inlet] and everywhere.	
Yeewooyáat', gwál déix sánde gíwé	It was a long time, perhaps two weeks,	

	that they stayed away [from home].	1000
Hé', aagáa <sub>k</sub> u.a s'é wéit'át,	At that time first	
wé <i>chief</i> ,	the chief	
at shée neech áwé,	would sing;	
yaakw yídax áwé ana.aat neech l'eix tín,	the people would disembark in procession, dancing,	
tle yóo,	like this,	1005
tsu héit'aa yaakw,	and then another boat,	
tsu héit'aa yaakw.	and then another boat.	
Wé xákw ká áwé áwé tle yóo áx <sub>k</sub> uwoosná <sub>k</sub> ch,	[The chief] would have them stand in line along the sandbar,	
<sub>k</sub> aa dagiygé áwé áa yan uhaanch	and he would stand in the middle of them,	
atshí tín.	singing.	1010
Hé', óo-óo-óo, tle <i>good time</i> áwé—	My oh my, what a good time	

wé ax éesh ka wé ax tláa has du een yaa yandusxíx.	they had with my father and my mother.	
Has du toowú yak'ei kux wutuda.aadí.	They were glad we returned.	
Yéi áwé yoo haa kawdiyáa.	This is what happened to us.	

Notes to the [story]

Sit'kunaan Geeyi Daat Sh Kalneek  
Seidayaa x'éidax, February 1988

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As told by Elizabeth Nyman, February 1988

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