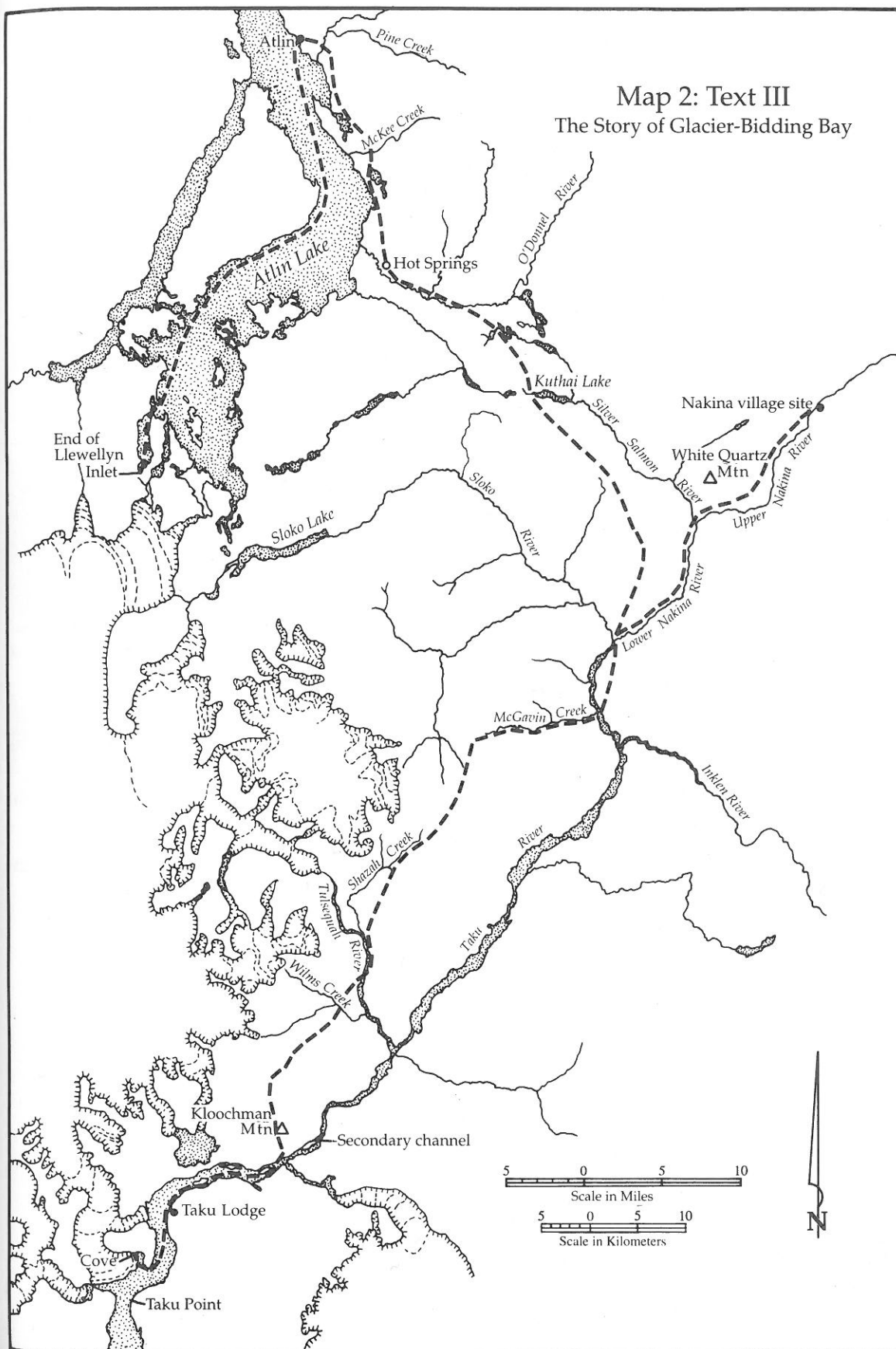


Map 2: Text III
The Story of Glacier-Bidding Bay





Lkhukanyé David Johnson, and *Sèdayà* Elizabeth Nyman ride an ice floe across the Nakina River in about 1927. Photo from Elizabeth Nyman's personal collection.

Text III
SIT'KUNÀ GHÌYI DÀT SH KALNÌK
THE STORY OF GLACIER-BIDDING BAY



SIT'KUNÀ GHÌYI DÀT SH KALNÌK
February 1988

- Wé Sit'kunà Ghìyí
tle yê áwé yati,
látín wê—
yâdu á wé sít' anaxh hât kàwa.ayi yé tle
5 tle yû àxh khukayaxát.
Tlél tlaxh unaí wé ghìy,
tle ch'a yàdachûn áwé tle yû yati.
Tle x'à áyá yât tle.
Á áwé Yanyèdí X'àyí,
10 kha tsu Sít' X'àyí yû áyá has ayasâkw
tle àxh áwé tle yá *Taku Lodge*-de tle khukawdishû.

Á áwé has akaník áwé wé axh îsh wé du húnxhu tín wùch in,
wé sít'
ùn yû xh'adudli.átk,
15 khà xh'aya.áxhch yû has xh'ayakhá,
wé Nàda.êyàch
tsu àxh dàk wułłáyí yîyich
á àxh áwé has awsikû.

Á àghâ áwé wé axh îsh tle yá sít'de wùgùt tle,
20 wé Nêxh'w khu.a.
Wé Nats'ál khu.a áwé yât, yá ghìy tâk áwé
át ayàwayèk wé tsà—
gùnáxh sá kè à yawdzi.â—
áyá ch'as ayasa.únxhà,
25 ch'as ayasa.únxhà.
Axx îsh khu.a áwé tle yâde wùgùt wé sít'de.
Dèshi àdé du ûnayi duwa.áxhch.
"De tsu à wdzitûk wé ûnà,"
yé dàyatùkhá wé axh îsh,
30 wé tlêx' à,
wé Nats'ál.

Kàxwâshgí—
gúshé x'ûndahîn sáwé àdé at wułi.ûn,
de ch'âkwxh nastí áwé tsu ch'as anaxh hât uwagút.
35 Dlèt yátx'i xhá yé yati.
"Wêxh yà nagút axh îsh," tle yû xh'ayaxhakhá.

THE STORY OF GLACIER-BIDDING BAY

February, 1988

Sit'kunà Ghìyí (Glacier-bidding Bay)

is like this,

see—

here is where the glacier moves this way;

5 the valley continues like this.

A short distance away lies the bay,

straight on down.

Here is a point.

This is *Yanyèdí X'àyí* (*Yanyèdí* Point)—

10 they also call it *Sít' X'àyí* (Swede Point)—

it extends out toward [where the] Taku Lodge [is].

This is what my father and his brothers would discuss together:
the glacier

could be spoken to

15 and it would understand what it was told, they said,

because *Nàda.êyà* [had let the blood drain from the slave's body

and] the ice had receded, melting away from it.

This is how they knew about it.

One time my father went to the glacier,

20 *Nêxh'w* (Tom Williams).

[His brother] *Nats'áł* (Telegraph Jack) was here at the back of the bay
hunting for seals by waiting for them to surface—

whenever one would surface

he would shoot and miss,

25 shoot and miss.

My father went over here toward the glacier.

Eventually the sound of his gunshots came from there.

"One of them fired his gun again,"

we said of my father—

30 the other one, that is, [his brother]

Nats'áł.

Finally—

I don't know how many times he fired that way—

after a long time he came back this way.

35 There were snow drifts on the ground.

"There comes father," I said.

Ch'a áx' ghàxhtusitini yé yáxh kunàliyi yé áwé
 hà ìn àwach'íxh' wé sít'.
 Dà sáwé a ká tle yû kayaxát.
 40 Sít' tle yû áwé àghâ áxh daxh kaduháshx'w,
 yè naḷên áwé.
 Ch'a àn áwé tle yê
 sít' xh'ânáxh tle yû,
 tle yânáxh hàt uxìxch tle tsu.
 45 Yât tsu à tîn, tle tsu a xh'ânáxh tle tsu.

Àghâ áwé wé sít' kè àwas'úw tle yû,
 tle wé tsà shèyí áwé tle a dà ayàwayìkh,
 kha yât tle yû,
 50 kanèsdi yáxh a ká.
 Àghâ áwé tsá a ká akàwachák wé tsà,
 tle yû wùch dasêx'in tle.
 Yèsú
 yê ayawsikhà, "Yá Sit'kunà Ghìyíde áyá iwduwa.îx',"
 55 tle yê áwé ayawsikhà.
 Ách ásíwé tle yê tle ghunayê uwaxíx tle.
 Ha wânáxh khu.a sáyú ch'u tle
 a dà yà ìaháshch tle tsu yât'à tle tsu wé tlêx' à,
 tle yû,
 60 tle khà xh'ânáxh át wùgùdi yé yáxh yatì wé sít'.

Tle ch'as tuḷatín áwé.
 Tle yê, tle wé Sit'kunà Ghìyí yê yatì,
 tle khúnáxh yât áwé tle
 tle áx' tle yandachûn yan uwagút—
 65 yan uwaxíx wé t'íx'.
 Tle a kanaxh sanàshû,
 tle a dàxh yè naḷên tle.
 Tlâkw áwé wé a dàt has uwa.át,
 s'éł' x'wán áwé yê s adaghà.ù.
 70 Tle a kàxh tle yû dákhde dughích tle yû.
 Tle wé a kàxh dàkh has akajêł áwé tle
 wé ghîn tle has awlìxàsh.
 Àghâ tsá yèsú tle yû has awsix'â.
 Ch'a ghuna.à shìy anaxh has ayawlìtsákh
 75 tle a kát has akàwayíkh.
 Tle wé tsà áwé tle a kh'aḷúnáxh has anaxáshch,
 tle anaxh has ayawusyìghí tle
 axh ìk' jìt,
 tlêx' à áwé xhát.
 80 Kashìxh'ìł'k wé át ch'u tle yû
 yà nashxh'ìł',

When he had gotten close enough for us to see
 he pointed at the glacier.
The surface of it looked like this.
40 Icebergs were floating up against it;
 the tide was going out.
Nevertheless, [instead of following the tide,
 one iceberg threaded its way] between the other icebergs;
it kept moving this way along here.
45 There was one here and again [it moved the same way]
 between them.

Then he chopped an iceberg to shape
and marked it with seal blood, drawing a line around it
and here, so,
50 on top, in the form of a cross.
Then he piled the seal on top
head to foot, like this.
Then
he told it, "You have been asked to go to Glacier-bidding Bay,"
55 he told it.
So it started to move.
For some reason
it threaded its way around the other icebergs, this one and that one,
like this,
60 the way a person picks his way through a crowd.

We just watched it.
Glacier-bidding Bay is like this,
 and right here
it came directly shoreward
65 and reached shore, the ice.
There was a big pile [of seals] on it
 and the ice was melting away on the edges.
They quickly positioned themselves around it;
 they had rubber boots on.
70 They took the seals off and threw them up on the bank one by one.
After they had gotten them all off
they cut red willows.
Then they worked them to make them supple.
They took another stick and looped the willow around it
75 and pulled it tight.
Then they cut each seal just below the nose
and when they threaded the willow through the cut
[they gave one] to my brother [to pull home]
and another to me.
80 It was slippery so
[the seals] slid along easily;

- tle daxh katùxhút'x'w áwé wé s'ísà hít xh'awùldé.
 Hé' wé axh tlâk'w kha wé axh tlâ kha axh shátxh
 tle has awlîháw kwshêwé
 85 wé â has gughałx'ish yé tle.
 Ch'u nás'gináxh hás áwé lítà has du jìwú.
- Jî, daxh xhasik'é, a xhù à áwé tle t'ùch' yáxh daghàtì,
 yá a kach'éch'xhi tle yû.
 A kàdé ñghî wé t'ùch' yáxh xhasatìyí.
 90 Tle á áwé tle daxh has ałx'îsh tle.
 Hé', tle dà sá tlaxh khût uwahayi át wudujàghí
 a yáxh áwé tle a kàxh sh dlitì axh shátxh khu.a.
- Tle yá a kùwú áwé tle àxh—
 a gîní áwé yû duwasâkw—
 95 tle àxh daxh ałxâsh tle.
 Tle tsík tûxh áwé yê adàné tle daxh ałhîts,
 tle daxh ałxâs' tle yû.
 Tle wé gishù xâs'i ùdaghàyâ tle.
 Tle wé dlèt tín áwé tle tsu ùxâs'ch tle yû,
 100 té kh'wátł kàdé tle.
- Yan has asnî áwé tle wé nàs a yídáxh yê s adàné,
 tle ch'a du jishâx' áwé wé axh shátxh.
 Tle yât'át yáxh áwé kùtlà,
 wûshnáxh yà anasyíkh tle yû.
 105 tle yínde yè nagás'.
 A tú áwé tsá wé tsà dliyí tle yât à uwatsákh kha yât,
 wé tà y áwés tsu yât tle dàx'ùn yìká.
 Tle a tûde áwé yè naxíx wé [dliy kha wé tà y]—
 tle a dàxh yê à nasnìn tle yû.
 110 Tle yá a yânáxh kè asnî áwé tle
 axh'awsí.áxhw tle.¹
 Tle axh'asa.âxhw áwé tsá wé kh'wátł kàdé àwatì,
 tle axh'awłi.úk tsu.
 Tle yà na.în yé yáxh áwé tle ch'as
 115 tle a dà yà ndaxhagi yé yáxh yà nanìn
 yû yà ndaxh'íxh'i.
 Tle wé dliy tsú, kàxwâ yê yà kagùtlâ.
 Dèshi ya.î—

1. Or "axh'awłitł'în."

- we pulled them over to the doorway of the tent.
My mother and her sister and my older sister,
I guess, had laid down hemlock branches
85 where they were going to skin.
All three of them had knives.
- My, but the seals had nice fur! Some had black
spots like this;
the places where the fur was black were shiny.
90 Those are the ones they were skinning.
As when one kills something that one really hungers after,
my sister was overjoyed.
- [My mother] took the tails—
they're called flippers—
95 and cut them off.
Then she skewered them and singed off the fur
and scraped them off.
They look like pork rinds.
She would put snow on it and scrape it off ²
100 [and put it] into a stone pot.
- When they had finished that, they took out the intestines;
my sister was there ready to help [my mother].
It was as big around as this;
she was chaining it
105 so that it hung down.
Inside the intestines she stuck pieces of meat here and there,
and pieces of fat here, in four places.
The meat and fat disappeared inside
[as] she braided more intestine around it, like that.³
110 And when she had braided it up past the [meat and fat]
she tied off the end.
After she tied it off she put it into a pot
and boiled it again.
As it was getting cooked
115 its surface contracted so that it became more compact
 [like a sausage] as it shriveled up,
together with the meat; it ended up this big around.
Eventually it got cooked—

2. They would put the seal into snow or else put snow on top of it; this would make it easier to scrape off the outer skin.

3. She started by chaining the intestine, then forming a circle around a piece of fat. She then proceeded to braid a tube by chaining on the existing chain, in the same way one crochets a sock. She would braid up past a piece of fat until it "disappeared" inside, that is, she could no longer see it. Then she would put another piece of fat inside the tube of intestine she was braiding. Finally she would tie off the ends.

- tle all day gíwé a kát as.ín—
 120 wudli.úk.
 Áwé tsà gíní tsú de yan uwa.î.
 Tlél tlaxh tà yáwé yê utí.
 Ch'ú tle ch'as yú khunùgú gíwé
 tle ch'as xhís' yáxh áwé yatì
 125 tle ch'a tà yín tle.
- Tle ch'a wtuwakhídi yé yáxh áwé hà yatì uhân khu.a
 wé axh îk' tin,
 tle ch'a yú tùtìní tle tlél hà tuwâ ushgú.
 Hé', tle áxh dàkh awsi.ín wé du kh'wádli wé axh shátxh.
 130 Tle wé yán hàwú káx' áwé yan àwatì
 a tùdách hîn ghàghadà yí yís,
 wé àn uwa.iyi hîn a tùtxh ghàghadàt.
 Wé tsà gíní tsú tsu ch'ù yê.
 Axh îsh khu.a áwé tle wé a s'ûghu tle has akawsihán tle yû,
 135 tle s'ikhyatû yù has aḷi.átk tle.
 Has awsikû áwé de tlél gaxhtùxhà yí wé axh îk' tin,
 ch'a hà tuwâ áwé ksiyê,
 tle khúnáxh t'ùch' yáxh xhâwé daghàtì a dlìyí kha wé a shèyí tsú.
- Hé', axh shátxh tle yú áwé akḷax'âs' wé a nàsí tle yê,
 140 tle wé dlìy a tù uwa.î.
 Tle êl' a yâ yê yù asinik tle.
 Àghâ áwé tsá akaxásht, axhá.
 "K'e xh'ê à idanú," yú xhat dàyakhá,
 "Tlêk'," tle.
 145 Axh îk' tsú "Tlêk'."
 Tle wé a gíní tsú tsu ch'ù yê tle yú akḷax'âs't tle,
 tle wé dlìy xùk tín áwé tle axhá.
 Uhânch khú.a tlêk' tle ch'as
 ch'as wé dlìy xùk yê kuḷgè áwé hà jìt wududli.át,
 150 ch'as á áwé wtuwaxhâ.
 A sayèkh tsu ch'ù yê, tle yê tle ch'as wé kûx,
 kûx has awsi.î, ch'as á áwé wtuwaxhâ.
- Dèshgí dê dàx'ùn uxhî.
 Áwé axh îsh yê yàwakhà, "Yaxh has yaguxhḷaḷâxw wé at yátx'i.
 155 K'e yú ghíl' yàdé nkha gùdí,
 jánwu shákdé áwu,
 khushtuyáxh jánwu yádi xhwa.ûni."
 Tle wùgùt.
 Tlél tlaxh yìwuyât' áwé tsu ch'as anaxh hàt awsixát' wé jánwu.
 160 Wé ghîn a sê awsidúx',
 àn yú yà anasxát'.
 Tle wêx' hàt awsixát',
 tlâkw áwé tle wé yán hàwú—

I guess she had it on the fire all day long—
120 it was finished boiling.
The seal flippers were also done cooking.
[The “fat” on the flippers] isn’t really fatty.
Because [the seal] moves [its flippers constantly] like this, I guess,
[the “fat”] is more like gristle
125 together with fat.

We were pretty suspicious of it,
my brother and I;
we disliked it on sight.
My older sister, though, took her pot off the fire
130 and set [the braided intestine] on the hemlock boughs
to let the liquid drain off,
so the liquid it was cooked in could drain off;
she did the same with the seal flippers.
My father [and his brother], meanwhile, cut apart the ribs
135 and smoked them briefly over the fire.
They knew my brother and I would not eat this;
it looked strange to us:
the meat and blood were just black.

Then my sister sliced up the intestine;
140 the meat inside was cooked.
She rubbed salt over it.
Then she cut it up and ate it.
“Why don’t you try some,” she said to me.
[I just said] “No”;
145 and my brother, too, “No.”
Likewise the flippers, too, she sliced them up
and ate them with jerky.
We didn’t touch it;
they just gave us pieces of jerky about this size,
150 and that’s all we ate.
The next day, likewise, nothing but rice;
they cooked rice, and that’s all we ate.

Now four days had already passed
when our father said, “The children are going to starve.
155 I’d better go to the cliffside;
maybe there are mountain goat—
if I shoot even a baby goat, that will do.”
So he left.
Before long he came back with a goat in tow.
160 He had a willow withe tied around its neck;
that’s how he was towing it.
He dragged it over there
and quickly they took hemlock boughs—

- 165 tle yû kh'âtl' yáxh xhâwé daxh siti wé át—
 tle wûch kinâ áwé tle yû áxh yà has akanajél.
 Has awlîx'îsh wé jánwu.
 Yá a ghádzi áwé tle tlâkw tle akawlîx'ás' tle yû axh îsh khu.a—
 awsikû hà ît yàn uwahâ—
 tle wé gishù îxhî tin tle akawlîs'îkw hà xh'ès.
 170 "Yaxh has yaguxhlaîxw wé at yátx'i," yú.á.
 Tle ch'a á áwé tsá wtuwaxhâ wé axh îk' tin.
 Kûx tsú àn has awsi.î.
 Tle axh îsh yê yàwakhà,
 "Tlél uḷigēyi jánwu áwé ch'as wé at yátx'i xh'ès áwé.
 175 Uhân khu.a áwé tsà dliyi kâ yê khugaxhtùstî,"
 yê áwé xh'ayakhá.

 Tle yagê àdé s àwajaghi yé wé tsà.
 Á áwé yan has axhsanì yís,
 tle àdû àyí sá yan awlîx'îsh tle has aḷ.él'xh tle,
 180 tle tsu tlêx' à, tsu tlêx' à.
 Ch'as kè daxh nadaghát wé tsà dùgú khu.a tle yû.
 Daxhdahîn gíwé—
 wé Kaxhtûk Xh'ayi â yê hà yatì
 s'ísà hît yì—
 185 daxhdahîn gíwé àdé awusxât' axh îsh
 wé tsà tàyi kha wé—
 wé a dùgú,
 àn.

 Yâx' áwé tsá àdé ghunayê wtuwa.át,
 190 tle â kè wtuwa.át.
 Tle ldakát áwé tle t'îshde has aḷ.àt wé axh tlâ wé tsà,
 t'îsh yaxh yawdudliyéxh tle yû,
 yû yaxh yakawdudlijél.
 Tle yaxh yasaxûk áwé tle has akàwachák.
 195 Tle àxh yèsú wé nánde ghunayê wtuwa.át—
 a tûx' gwâl ch'a nás'k gíyú utí hà kèdlí—
 tle wé *boundary line* îxnaxh.á wûshnáxh tìy hît át da.â tle àdé áwé.

 Á àghâ áwé wé—
 gwâl i ìn kaxhwanìk wé *game wardens* jìdâxh khut ayawtudi.àt?
 200 {Tlêk'.}

 Ha tle á ktsú i tuwâ sigû i ìn kaxhanìgí?
 {Àá.}

 Tle wé wûshnáxh tìy hît,
 yagê wé wûshnáxh tìy hît

they're flat, you see—
165 and spread them out several deep.
Then they skinned the goat.
My father, meanwhile, took a hindquarter and quickly sliced it up—
he knew how hungry we were—
and fried it with bacon grease for us.
170 "The children are going to starve," he said.
So that is what my brother and I ate.
They cooked rice with it, too.
My father said,
"It's small goat, just enough for the children.
175 We [adults] will live on seal meat,"
he said.

It was a lot of seal they had killed.
In order to get them done,
whenever someone finished skinning one they salted it,
180 and the next, and the next.
The seal meat was piling up, like this.
Twice, I guess—
we were living at *Kaxhtûk Xh'ayî*,
(the campsite near Taku Lodge) in a tent—
185 my father took two loads, I guess, of
seal fat and
skin
as well.

Then at this time we started off
190 and walked up [to the campsite].
My mother and the others put all the seal skins in tanning frames;
they built the tanning frames
and set them up.
When they were all dry they packed them away.
195 From there we started off upstream—
we had maybe three dogs with us as well—
to a place south of the boundary line where there were some cabins.

After that—
have I ever told you about how we fled from the game wardens?

200 {No.}

Would you like me to tell you about that too?

{Yes.}

That cabin—
it was a big cabin;

- 205 tle á áwé a yì nèl khuwtuwa.û.
 Sdùx tsú a yì, *heater* tsú a yì.
 “K’e dzísk’u l’ûn kukhwagût wé gán yan yê xhwsaniyí,”
 yû xh’ayakhá wé axh îsh khu.a wé Nêxh’w.
 Tle wé gán yan yê has asnî nèldé tùyâ,
 210 axh îk’ tin katùchâk.
 Yagêyi hît áwé,
 tle yû îxnaxh.á wé xh’ahât kíknâxh áwé tle yû
 â katùchâk tle yû,
 hênaxh.á tsú tle.
 215 Gân áwé tsu hà jiya.âk yê awsini wé axh îsh
 yèsú tsu â ktudachâk
 tle yû dikinde kàwa.úk tle yû.
- A siyèkh áwé a l’ûn wùgùt.
 Tlèkhâ kha kîjín yê áwé du.ûw wé a dùgú,
 220 wé êl’ kâx’.
 A yís áwé tle
 wé axh tlâk’w Dàxhîâ kha axh tlâ
 Xh’adèknâ.ât,
 yâdu axh shátxh Xhàstìn,
 225 tle wé dzísk’u yádi áwé du jìxh du.àxh wé axh shátxh khu.a.
 Wé hás khu.a áwés wé a tlâ
 wâni dèxh has ùjàkhch tle yê.
- Dlèt khâ áwé tle yá T’âkhú diyânaxh.á
 hà kîkâ yê yatì.
 230 De yà ndashán wé khâ shàn,
Oscar Yehring yû duwasâkw.
 Tle áwé tle axh îsh yê yàwakhà,
 “K’e du xh’êxh à naxhtùtì yá dliy,
 tlaxh yak’êyi à a s’ûghu kha wé—
 235 kaduŕs’ikwxh à a ghatsdàdliyí,” tle yû yàwakhà.
 Tle daxh has àwaxásh tle yû tle àdé dàk àn uwagút,
 du xh’êxh wuduwatì.
 Yèsú àxh sh tughâ ditì.
 Xhachu hú ásíwé kè hà kakghwanîk.
 240 Tle x’ùndahîn sáwé dzísk’w yaxh ayawlijàkh

- 205 that's the one we moved into.
 It had a stove and heater inside.
 "I'd better go moose hunting after I've gotten firewood,"
 said my father, *Nêxh'w*.
 After they had gotten the firewood we packed it in,
 210 my brother and I, and stacked it up.
 It was a big house;
 on the south side alongside the door
 is where we stacked it,
 and on this side, too.
 215 Outside, too, father cleared away a place for us to work
 and we stacked wood there too;
 it was piled high, like this.
- The next day he went hunting
 The going price for hides was twenty-five dollars
 220 on the coast.
 To that end [they were putting up hides],
 my aunt *Dàxhâ* (Anna), my mother
Xh'adèkna.ât (Mary),⁴
 and my sister *Xhàstìn*;⁵
 225 they gave the hides of the moose calves to my sister.
 [If] they [kill] a mother [they also kill her calves];
 sometimes they kill two [calves] in that way.
- There was a white man living across the Taku
 from us.
 230 He was getting pretty old;
 his name was Oscar Yehring.⁶
 My father said,
 "Let's bring him some of this meat,
 some really nice ribs and
 235 fried hindquarter," he said.
 So they cut some up and went over there with it,
 and gave it to him.
 Then he thanked them for it.
 Whereas in fact, he was the one who was going to report us.
 240 I don't know how many times they went to kill moose,

4. *Xh'adèkna.ât*, also named *Lkhùxhì* after her grandmother, was biologically Elizabeth Nyman's mother's mother's elder sister, the one who adopted Elizabeth after her mother's death. Here and elsewhere Mrs. Nyman simply calls her "mother."

5. *Xhàstìn* was her husband's brother Frank Williams' wife, but she calls her "sister" here. She does not know her English name.

6. This name is pronounced like "Yehling" on the tape, but there is a "Yehring Creek" that empties into the Taku Inlet in front of *T'àkhú Têxh'i* (the Heart of the Taku), which according to Donald J. Orth's *Dictionary of Alaska Place Names* is named after one Oscar Yehring. Mrs. Nyman does not know its true name.

- wé axh îsh kha wé tlêx' à,
 wé du húnxhw,
 wé Nats'ál.
 Tle ch'u dâxhinâxh hâs has na.âtxh
 245 tle wé at dũgú hàxh duł.ât.
 Tle hâs khu.a áwé yê s adàné wé axh tlâ wé at dũgú.
 Hé', tle yũde yê daxh xh'atukwdliyat',
 wé has du at dũgú àdé has ashayatì yé.
 Ch'a wâ yũ kũtî sâwé tsá
 250 ch'as hà xhânt uwagút wé khâ, wé dlèt khâ,
 jâji yê daxh adaghâ.ũ.
 Khachu tle
 wé dzísk'w â has a.în yê xhũ ásíwé át wũgút tle
 x'ũx' kàdé yâ akanashxít.
- 255 Adaxh áwé tle àxh
 tle wé Tâłtsuxhêde tle tsu has at kâwanâ,
 tle tsu â kè wtuwa.ât wé ghâtâ yê dâné áwé.
 Tle wé at dũgú khu.as tle ch'a â yê wũtì,
 kha wé tsà dũgú.
 260 Tle daxh wududlixwách,
 daxh has awłixwách wé axh tlâ,
 wé nêłnâxh,
 wé tsà dũgú,
 tle yaxh daxh ayawłixwách.
 265 Ch'a yèsú ł has du xhânt khutũtĩnjí áwé wé axh tlâk'w,
 ghúkhł' kwshêwé àwa.ũn wé axh îsh.
 A áwé tle awłik'úts axh tlâk'w Dâxhłâ khu.a,
 ch'u tle ch'as yâ a k'itukaxh'wâl'i áwé
 tle *it's pretty, you know*.
 270 Tle awłix'ish wé ghúkhł',
 tle at kâ yũ aya.áxhk tle,
 tle yê xh'wâl' yáxh yatì tle.
 Tle awłixwách tle
 jintâk.wúghâ tĩn,
 275 yũ.
 Aghâ áwé tsá yèsú tle yan xũk tle akawłik'wát'.
 A dàxh at dudzinĩgu át áwé wé ghúkhł',
 tle á s àwat'ì wé *game warden*-ch.

- father and the other "father,"
 his brother
Nats'áł.
 They both kept going out
 245 and bringing back hides.
 Meanwhile, my mother and the others were preparing the hides.
 My, they spanned quite a distance, from here to there.⁷
 [the poles] they hung their hides on.
 Now for some reason
 250 that man came to us, the white man;
 he was buying snowshoes.
 It turns out that he was going about
 visiting the sites where they had been killing moose
 and writing them down on paper.
- 255 After that [my father and his brother]
 decided we should go back to Tulsequah,
 so we went up there to do some trapping.
 The hides were left behind
 as well as the seal skins.
 260 They were tanned;
 my mother and the others tanned them
 in the house—
 the seal skins, that is—
 they tanned lots of them.
- 265 Before we had traveled to my aunt's place
 my father had shot a swan.
 So my aunt *Dàxhîlâ* plucked off the feathers
 [leaving] just the underlayer of down—
 it's pretty, you know.
- 270 Then she skinned the swan
 and "washed it in moose brains"⁸
 until it was quite soft.
 Then she tanned it
 with a hand scraper,
 275 like this.
 When it was finished drying she folded it up.
 Swan [skin] is a precious commodity.
 This is what the game wardens found.

7. On tape this sounds like "*yê xh'atukwdaxhkudliyât'*," where "*xh'atukw-*" may be a false start (i.e. original "*yê xh'atukwdliyât'*" amended to "*yê daxh kudliyât'*" midspeech); on the other hand, this may be a variant of "*yê xh'atukwdaxhdliyât'*" (with "*dagha-*" before the classifier). The poles that span the crossed support poles are called "*a xh'atu.ádi.*" The phrase "*a xh'atú*" seems to refer to the span between pairs of support poles.

8. Literally, "she rubs [the skin] back and forth on something." This refers to the traditional method of fine tanning.

- Wé *Oscar Yehring*,
 280 tle ch'a wâ sá dzísk'w has àwajákh
 tle du xhêxh dutìxh tle,
 tle hú ásíwé tle kawjixít
 wé *game warden*-x'i jìdé,
 "Tle khutxh áyá yà has at shunałxix yât."
 285 Tle wé axh ìsh àwasâ kha wé tlêx' à
 kha wé uhân dâxhináxh at yát'x'i kha wé nás'gináxh shâ.⁹

- Tâkw áwé,
 tle wé Tâłtsuxhêx' kè tù.ât áwé
 tle s'ísà hít yì â yê hà yatì.
 290 Tle wé ghàtâ yê s adàné,
 ch'a x'ùn sâwés yatì wé ghàtâ.
 Á áwé yê s adàné,
 yâx' áwé tle sagwèt yê has awsini—
 yá Lingít àyí ghàtâ áwé yê duwasâkw sagwèt—
 295 tle kinde s asawłi.ât tle.
 Tle gushé x'ùn k'ûx sáyú has àwajákh,
 kha wé nûskw,
 dà sâwé, kha wé łukshiyân,
 áyá daxh has awdzighát.
 300 Shayadihên!

- Yâx' áwé tle wé s'igèdí ch'u tle a khîdux'u tle kha wé a hít'x'i,
 tle a xhù has wakhkùwâch',
 a xhùt has awdlighìn.
 Tle ch'a has du jishâx' áwé kè na.ât.¹¹
 305 Tle wé ghàtâ / yaxh has adèł.
 Tlêx' *hundred* wanyâx' áwé has àwajákh
 wé s'igèdí àxh.

- Tle àghâ áwé tle yê s yâwakhà,
 xhànás'[khatułayèxh].
 310 Hé', áx' tsú has a.ìn wé dzísk'w,
 tle yá *March* yát áwé ch'u tle kinde has axâsh
 wé axh tlâ khu.a
 tle kàdé has ałx'âs',
 tle łdakát wé dzísk'u dliyi wdudzixúk.
 315 Tle wé a s'aghí áwé tle
 wé a s'akhtu.ìxhí kâxh tle yê s awsini,
 tle wé at kułûx'shani yaxh daxh shayawłits'ít' wé at s'aghí ìxhí.
 Wé at dūgú has du jìt kâwasûs,
 yaxh yà has ayanalxwâch.
 320 A xhù à áwé dlèt yáxh daghàtì,

9. The false start "Á ásíwé tle tlêł àdé ..." is omitted here.

11. Or "kè has yas.êch."

280 It was that Oscar Yehring,
 the one who, when they managed to kill a moose,
 they would give some to him—
 it turned out that he was the one who wrote
 to the game wardens,
 "They are killing off too much game around here."
 285 He named my father and the other one,
 and us two children and the three women.

It was winter
 and when we went up to Tulsequah
 we stayed in a tent.
 290 They were setting traps—
 I don't know how many traps there were—
 anyway, that is what they were doing;
 at this time they were using *sagwèts*—¹⁰
 the Tlingit-style trap is called *sagwèt*—
 295 they set them up.
 I don't know how many marten they killed,
 as well as wolverine,
 and so on, mink,
 they trapped.
 300 Lots!

Here, too, were beaver dams and lodges—
 the eye could not see an end to them—
 they went about inspecting them.
 The beavers kept coming up to where they could kill them.
 305 They kept watch on the traps.
 They killed more than a hundred
 beavers there.

Then they said,
 ["Let's make a] raft..."
 310 Oh, yes, they killed moose there too,
 in March; they were cutting them and piling them up,
 my mother [and the other women],
 and filleting them,
 and they dried all the moose meat.
 315 Then they took the bones and
 [cracked them open] to get at the marrow,
 and filled all the bladders with the marrow.
 The hides just came rolling in
 and they tanned them all.
 320 Some of them were white,

10. This is a type of deadfall trap.

- a xhù à áwé wé nàkhw tín—
 tlél yát yáxh s'ús'ani á—
 wé nàkhw áwé
 tle àn áxh daxh has akłas'íkxh.
 325 Uhàn khu.a áwé yê hà kwdzigê,
 ch'as wé gán nèldé tùyâ yé ìx' gíwé hà uk'é,
 wé axh ìk' tin.
- Yâdâxh áwé,
 hé', ch'u tle de *May* yát áwé de kayàní yê yà nanìn.
 330 "Gúk, dàk khatùkhùxhú
Juneau-dé, wé at dùgú gaxhtùhùn," tle yû has yàwakhà.
 "Àghâ tsá yú Shghagwènáxh khugaxhtùtîn
 À Tlèndé."
 Tle "À," tle yû has xh'ayakhá.
 335 Ách áwé axh ìsh tle wé xhàná's' awliyéxh tle
 gwál de yûde yânáxh kułiyât'.
 Àghâ tsá tle a dà kh'anâxhán yáxh aya.û tle yû.
 Wé a ghè áwé tsá â kawduwachák wé dzísk'u dliyi xùk,
 a dà.âxhw tle wùch kinâ tle yû,
 340 kha wé s'igèdí wdudzixúk,
 tle á tsú tle tle yê kawduwachák,
 wé dzísk'u ìxhí, wé dzísk'u s'akhtu.ìxhí
 â has akàwachák.
 Ha wé at dùgú tsú, tlèx' *hundred* wanyâx' áwé wé s'igèdí,
 345 kha wé k'ûx,
 dà sá łukshiyân, dà,
 yaxh has yawdzighadi át.
- Wé ch'akhúxh,
 ch'a a tûx' áwé tsá ch'as wé—
 350 wé axh wû Yaxhgûs',
 axh kâkxh sitìyi à khâ—
he's my uncle—
 wé du shát Lànàtk,
 kha wé du kîk' áwé
 355 Wakhnàs yû dusâgun,
 axh tlâ du ìk' áwé axh kâkxh wusitì,
he's my uncle.
 Axh ìxh dashîyin kuhànkîxh xhat satìyí.
 Àghâ áwé tle

and some of them [they smoked] with rotten wood—
there are no pinecones there like there are here—
rotten wood

is what they smoked them with.
325 We [children] were still small;
all we were good for was to pack in the firewood,
my brother and I.

After this,
by this time it was May and turning green.
330 "Come on, let's boat down
to Juneau and sell the furs," they said,
"After that we can come back via Skagway
to Atlin."
"Yes," they said.
335 So my father and his brother made a raft;
it was maybe longer than from here to there.
Then it had something like a fence around it, like this.
Inside that they piled up the dry moose meat
in bundles, stacked up, like this,
340 and the beaver, which they had dried,
they stacked that up too, like that,
and the moose marrow
they stacked up there.
And the furs too, over a hundred beaver
345 and marten
and so forth, mink, weasel,
all the things they had trapped.

The canoe—
[I should explain], at the same time
350 my [future] father-in-law, *Yaxhgûs'* (Billie Williams),
who was my uncle—
he was my uncle;
his wife was *Lànàtk* (Anna),
and his younger brother
355 was named *Wakhnàs* (Shorty Jackson),
[he was] my mother's brother, [so he] was an uncle to me;¹²
he was my uncle;
he used to help me because I was an orphan.
At that time

12. *Yaxhgûs'*, Billie Williams, was Elizabeth's biological mother's half-brother, and so was originally a maternal uncle (*kâk*) to her. When she married his son *Khus'èxh*, Steve, he became her father-in-law. His relationship to her was thus a complex one: As an uncle, he had the role of imparting wisdom and counsel to her; but as a father-in-law, he was obligated to try her worthiness as a partner to his son. Note also that on the tape, she says he was her mother's son ("*axh tlâ du yî't*"), but she subsequently corrected this to mother's brother ("*axh tlâ du îk*").

- 360 cha ch'as hà xhàni kè has wudlitsákh,
tle wé s'igèdí áwé has ał'ún has tsú.
Dèxh gíwé hà xhàni has wuxhí.
Tle yâdâxh áwé tle yê has yâwakhà,
"Hà in yâxh ghàgha.àdí wé Khìdudâ.
365 A yayìghâ â yê hà kghwatì,
wé Tàłtsuxhê wát."
Ách áwé tle khùn yâxh wù.àt wé axh îk' khu.a.
- 370 Xhachu de wé *game warden* ásíwé de át uwakhúxh,
tle wé has du at dũgú tle àxh kawduwajèł tle wé
yê has awsiniyi s'igèdí tle łdakát.
Á áwé nás'gináxh áwé has yatì,
dâxhináxh wé *American àyí game warden*,
yât'à áwé wé *Canadian àyí*,
nás'gináxh *game warden* áwé.
- 375 Á áwé axh àt,
wé Yaxhgûs' du shát Lànàtk—
ch'ú àghâ át wùgùt—
du kík' áwé
my uncle-ch uwashâ,
380 Khàlyát' yû dusâgun.
Á áwé du sèdí áwé tle yê yatì,
gûn sèt áwé yê ana.wèch áwé tle
yá du dùnyàx' yê yatì.
Á áwé tle àdé áwé,
385 tle yâde áwé wùshì wé *game warden* khu.a
tle ash sênáxh kè akawsixát'.
"Axx tuwâ sigû yá i sèdí,"
tle a kujîn áwé àdé wùshì tle anaxh kè akawsixát'.
Tle k'adên áwé a dà yù akwdlighínk tle.
390 K'adên a dà yù akùłghîn áwé tle ajiwanákh tle ch'a yê.
Tle tliyàdé áwé a jín àwagwál,
wé axh àt Lànàtk khu.a.
Tle yâx' áwé tle dàk has uwakhúxh,
wé at dũgú tle yàkw yíde has akàwajèł,
395 wé dzixhâwu át yê s awsini.
Has ach xh'awûs' áwé yût'à *Tom Williams*¹⁴
kha *Telegraph Jack* gí de yisikû?
{Áá.}
Tle wé axh àt khu.a tle yê,
400 "Tlél yì xh'atù.áxhch, tlél—
tlél yì xh'atù.áxhch," tle yê,

14. Note "ach" instead of "ash"; compare the similar variation between "wùch" and "wùsh."

- 360 they came up to where we were by poling [the canoe];
 they, too, were hunting beaver.
 They stayed with us for two nights, I guess.
 Then they said,
 "Let *Khìdudâ* (Willie Jack) come along with us.
 365 We'll wait there
 at the mouth of the Tulsequah."
 So my brother [Willie] went along with them.
- It turned out that the game wardens had already gone there
 and had taken their furs,
 370 the beaver furs they had put up, all of them.
 There were three of them,
 two American game wardens
 and a Canadian,
 three game wardens.
- 375 Now my aunt,
Yaxhgûs' wife *Lànàtk* (Anna)—
 she was still able to walk then—
 her younger sister
 was married to my uncle;
 380 her name was *Khàhyát'* (Sophie Jackson).
 [*Lànàtk*] had a necklace;
 she wore a gold necklace
 that hung inside her dress.
 So that is where
 385 the game warden reached in—right here,
 and pulled it out by her neck.
 "I like your necklace," [he said];
 that is why he reached in there and pulled it out.
 He examined it closely.
- 390 After he had examined it closely he let it go like that,
 and she slapped his hand away,¹³
 my aunt *Lànàtk*.
 Then [the game wardens] went downstream
 and loaded the furs onto the boat,
 395 the furs that they had put up.
 They had asked about that Tom Williams
 and Telegraph Jack—do you know him?
 {Yes.}
 But my aunt [kept repeating],
 400 "We can't understand you;
 we can't understand you,"

13. This warden is apparently regarded as subhuman. Not only is he referred to by the non-salient "a" in contrast with *Khàhyát'*, who is referred to by focused "ash"; but the noun "*jíni*" normally refers either to a severed limb or to an animal's paw, but here refers to the warden's hand.

ch'a Lìngít xh'ênáxh áwé yê xh'ayakhá,
tle àxh dàk has uwakhúxh.

405 Tle ch'u àghâ xânà áwé tle
wé du xhúxh hât has uwakhúxh wé du kík' tin.
Tle àn daxh akàwanìk,

dà sáwé tsú Khidudâ has du ìn yàkw t â.
Tle ch'u àghâ tàt áwé wé *Shorty Jackson* tle
du kík' tin hà xhàni kè uwa.át tle tsu.
410 "Game warden hà at dùgú
hà itídáxh has awli.àt.
Yì ìghâ khudushî," tle yû has adàyakhá wé axh îsh,
kha wé axh tlâk'w kha axh tlâ.
De yan hà uwanî wé íxde!

415 Tle ách áwé tle àxh
a siyèkh áwé tle àxh dàk hà wlihásh—
dàk wulíhásh wé axh îsh
wé xhànás' tin.
Uhân khu.a áwé xwàsda yàkw / a yít tùkhîn.

420 Hà shukáxh áwé yè nalhásh.
Tle wé tsà dùgú áx' yê duwa.uwu yé
kha wé dzísk'u dùgú â yê duwa.uwu yé
tle anaxh yan wutuwakhúxh,
wé *cabin* yì â yê hà tîyi yé.

425 Dà sáwé tsú tle xh'édáxh has àwał'ix' tle,
tle wé dzísk'u s'àghí áwé tle yû has akàwachák
tle yû, tle yû, tle yû,
tsu hêt tle tsu wêt, tle wêt.

430 Tle gúshé x'ùn yìkàdé sáwé has àwatíw,
tlél' xhwasakú á khu.a.

Tle wé ghúkhł'i dùgú àxh has àwa.àxh
kha wé tsà dùgú yaxh yawdudlixwaji.

Tle ldakát tle àxh tle yê s awsinì.

435 "Ha x'êghà ásíyá tle tlél' hà jiyís—
yagêyi át áyá khut kè gaxhtùghîx'," tle yû has yàwakhà.

Tle wé Nàhîni yû duwasâgu yé yíde áwé
wé xhànás' wududzixât' tle—
kè ndusyíkh.

440 Tle ł â ghàxhdudzitini yênáxh kè has awsiyíkh,
kha wé ch'akhúxh tsú tle kux wuduwashát wé ch'akhúxh khu.a,
tle yindatân has àwatàn
ghaxùgú yís.

Tle wé xhànás' khu.a áwé
tle wé dliy xùk a dà.âxhw yê daxh kudligê,
445 yûde yáxh,
hinde áwé has akłaxês',

she said in Tlingit,
so they left and went downstream.

That same evening
405 her husband and his brother came back.
They told them about these things;
 Khìdudâ (Willie Jack) was there in the boat with them, too.
And that same night Shorty Jackson
 and his brother came up to where we were again.
410 "The game wardens have taken our furs
 away from where we left them.
They're searching for you," they told my father
and my aunt and mother,
"We're all ready to head south!"

415 So then
the next day we set off floating downstream—
that is, my father started off downstream
with the raft.
The rest of us were in a canvas canoe.
420 He floated along ahead of us.
At the place where the seal skins were kept
 and where the moose hides were kept
 we went ashore,
at the place where we had stayed in the cabin.
425 What do you know, they had broken the lock off the door
and had arranged the moose bones in piles
 like this,
here and there.
I don't know how many piles they counted;
430 I don't know.
They took the swan skin
 and the seal skins, every one of them tanned.
They took them all away.
"Truly [they left] nothing for us—
435 we are going to lose a great deal," they said.

So [they went] to the place we call *Nàhîni* [secondary channel]
dragging the raft—
they were pulling it up by rope.
They pulled it up to a place where it was not visible,
440 and the canoe too, they pulled the canoe aground
and turned it upside down
so that it would dry out.
Now [on] the raft [were]
 great bundles of jerky,
445 as much as from here to there,
and they dumped them into the river;

tlél àdé yú shà yáxh kè xhduwayàyi yé.
 Tle wé kètl, kètl xhíyí yé has awsiní wé axh tlâ,
 wé kètl xhíyí tú has kawdichák.
 450 Uhân khu.a áwé wé táś kadliyí tle ch'as yak'êyi à áwé
 tle gwêl tú kawduwachák wé axh ík' kha xhát,
 hà wûwu sák w áwé,
 kha wé at s'aghí ìxhí.
 "Yà gaxhyiyâ, yì wûwu sák w áwé,"
 455 tle yû hà yawdudzikhà.

A siyèkh ch'a yèsú ts'ùtât áwé ghunayê wduwa.át—
 a yáxh ghàlî wé shà.
 Uhân khu.a at yátx'i yisikû tlél dà sá tú ùnùk—
 hé', áxh kè wùch gatùlké' ch axh ík' tin,
 460 axh shuká áwé,
 ch'a du ít yé naxhsanìch.
 Yú dikî kè xhtù.ádín áwé s du yìghâ â xhtùkhìch,
 ch'a wé yà ntudayân ch'a àn.¹⁵

Wâ nanî sáwé axh îsh—
 465 tle dê yú dikî a yakat'ût kînaxh.â kè wtuwa.át,
 àghâ áwé tle â wtudlisâ, tle wé ghagàn de kè uwaxíx—
 áwé axh îsh ch'as tunaxhkhudutís' áxh àwatì,
 yûde át axh'èwatàn.
 Dà sáwé tsú wé gânt â wé *Oscar*,
 470 tle wé tunaxhkhudutís' tin uhân tsú hà ìghâ khutís' gíwé.
 Tle àghâ áwé axh îsh yé yàwakhà,
 "Tlâkw, khushtuyáxh yì kanaxh yà natîni.
 Àxh nèldé yà nagút wé khâ shàn," yé yàwakhà.
 Tlâkw áwé ghunayê àwa.át,
 475 kàxwâ ch'u tle wé a shakînáxh tliyàdé—
 gwál yú a shakîdáxh tlaxh / ch'a yé gunàsînk'i yé gíwé—
 khà tút uwak'úts wé khà dasêgu wé axh tlâk'w,
 hú áwé khà shukát khudziti,
 wé Dàxhlâ.

480 Hé', a tûx' wuñidlín!
 Kasáyjà gùdáxh sáwé ashunñi.át.
 Yà ndayân tsú, wé axh tlâ tsú, wé axh shátxh tsú.
 Wé axh îsh khu.a
 ch'u tle s du shakinâ kè kàwa.ugu at dùgú yà s anayân,
 485 kha wé kètlx' tsú.
 Á áwé â ghaduśà tle yû yàwakhà wé axh îsh,
 tlél àdé hà ghwàxhsitini yé.

15. The false start "*Xhachu ...*" is omitted here.

they weren't able to pack them up the mountainside.
 My mother and the others made dog packs for the dogs
 and they loaded up the dog packs.
 450 We [children] took jerky made from back meat, only the best,
 and packed it into a bag, my brother and I,
 for our traveling food,
 as well as marrow.
 "You are going to pack this; it is to be your traveling food,"
 455 they told us.

The next day we left early in the morning—
 it was a steep mountain (Kluchman Mountain).
 But we [children]—you know how kids are: they never get tired—
 my brother and I ran uphill chasing each other;
 460 he ran ahead,
 I always took up the rear.
 When we had gotten far up we would sit and wait for them;
 in spite of the fact that we were carrying packs, too.

After a while my father—
 465 we had already gotten high up, more than halfway up,
 and then we rested there; the sun was already up—
 and my father took out binoculars
 and was looking around in the distance.
 And what do you know, Oscar Yehring was sitting outside;
 470 he was looking for us too, with binoculars, apparently.
 Then father said,
 "Hurry up; no matter if you're getting exhausted;
 that old man is leaving for home," he said.
 So they quickly started off;
 475 eventually [they got] over the peak to the other side—
 perhaps just a little way down from the top—
 and they were out of breath, [especially] my aunt;
 she was the oldest of them,
Dàxhâ (Anna).¹⁶
 480 Besides, she was fat!
 Sweat was streaming down her face.¹⁷
 She was carrying a pack too, as did my mother and my sister.
 My father and his brother
 were packing furs, which extended high above their heads.,
 485 as were the dogs.
 So father said we should rest there;
 he couldn't see us there.

16. After Elizabeth's mother's death, her father *Nêxh'w*, Tom Williams, married *Dàxhâ*, Anna, his first wife's half-sister. This was the traditional practice; it had the effect of maintaining clan relationships.

17. More literally, "sweat extended in streams from somewhere."

Tle wé—
 áx' has wudlisâ.

- 490 Áwé shà yadà xh'ès'awâyi áwé kawdliyìch.
 Yèsú át wutulìkêl' wé axh ìk' tin.
 Ch'as at yátx'i xá,
 dà sá du tuwâ sigû yê adàné.
 Á tle yú a shakîde kè agunastán wé shà yadà xh'ès'awâyi,
 495 á áwé yà ntułakél'.
 Dà sáwé té áwé àghâ khuxhatis' nìch sî sákaw,

- áwé dà sáwé xhwasiṭin,
 hé' tle yû áwé khâs' yáxh daghàtì tle yû.
 Tle ch'as a yáxh yà anxhałghín tle yû áwé tle
 500 át kawdishù tle yû,
 tle yûde,
 tle yû, tle wé shà shakî tliyàdé.
 Khúnáxh yâť'át yáxh áwé yati yá hît dàx'úx'u,
 ch'a yê gugênk' a yânáxh *it's deep*,
 505 *a little deeper color*,
 tle kadli.ít'jà áwé.
 Gwáł yê daxh kudzikàk¹⁸
 Tlél tle yû utí, ch'a tl'adawánin yáxh áwé yû daghàtì.
 Á áwé tle
 510 tle át xhwajixíx de.
 Hé', axh ìk' khu.a yûde kè anałkél'
 wé xh'ès'awâ,
 daxh ashadaghadzèt áwé.
 Hé', tle át xhwajixíx,
 515 dèshgi àxh kè xhaxhút'ch,
 wâ nanî sáwé àxh kè à xhwàxhút'.
 Gwáł yê gíwé kùwûxh',
 yê kùwât'.
 Á kkhatìyí yû axh tuwatì àn khunkhas.ùk'út,
 520 wé té sî áwé khałtû xhwdlisín.¹⁹
 Tle wé té tlèn kát xhaghîx' áwé
 tle ch'as yû khu.a wùnì,
 tle dlèt yáxh yatìyi—
 tlél tsu àdé wûshdáchh unghàk'ùdzi yé.
 525 Tle yû â kaxhwsaxàdí áwé tle ch'a łdakát á tle yû
 tle yà kanayît yé yáxh yati tle dlèt yáxh,
 tle yû kast'ât' ùwayâ.
 Á áwé tle yá té kâ yan xhwàtî tle,
 yałik'ats'i té.

18. The uncompleted phrase "wé yû yatìyi ..." is omitted here.

19. End of side A of this tape.

So
they rested there.

- 490 Then some rock ptarmigans took off.
We were chasing them around, my brother and I.
We were just children; [you know]
they do whatever they want.
Rock ptarmigans were running up single file up toward the top
495 and we were chasing them.
Now it happened that I was always on the lookout for rocks to
use as dolls,
and I saw something—
it was veined.
I looked up and down along it like this
500 and the vein ran zigzag
off that way
like this, toward the other side of the mountaintop.
It was just about the same color as this wallpaper,
but it was a little deeper,
505 a little deeper color,
and it sparkled.
[There were pieces] maybe this thick;
they were not [flat], but tilted, like this.
So
510 I ran over there.
My brother was off chasing after
the ptarmigan
and throwing rocks at them.
So I ran over there
515 and began trying to pull a piece out;
eventually I managed to pull one out.
It was maybe this wide
and this long.
I wanted to take a piece to play doll with,
520 so I hid the stone doll in my pocket.²⁰
When I hurled it onto a large rock [to split it]
it just [broke into smithereens]—
a white [powder]—
it wouldn't fracture.
525 And when I pulled on it, the whole thing
seemed to stretch [and turn] white;
it was fibrous like cotton.²¹
So I put a piece onto a rock,
a sharp-edged rock.

20. Stone dolls were common toys for girls in this area; there is a collection of them in the Chicago Field Museum.

21. It seems likely that this was a vein of asbestos.

- 530 Àghâ tsá ch'a ghuna.à té tin áwé yû xhat'íxh',
tle áxh yà yanaxhsat'íxh',
kàxwâ yê kugè axh jìt xîx
wé té xhwasitini,
tle khatltûde xhwðiti.
- 535 "Dà sáwé, dà sá de ylisín?" yû áwé xhat dàyakhá axh tlâ.
"Tlél dà sá," yê dàyaxhakhá,
tlêx' à axh khatltût à xhatîn, tlêx' à áwé yât.
Tle axh khatltût khushî tle
àwat'î tle yûde kè àwaghíx'.
- 540 Yât'à áwé tlél du ìn kùxhanik.
- Tle àxh ghunayê wtuwa.át, dlèt ítí áwé.
Hé', axh tlâk'w khà ítix áwé yà nagút,
Dàxhlâ áwé,
wudlinítl.
- 545 Yâde áwé kdadâ wé dlèt ítí,
wé hás;
uhân khu.à
a xh'akíxh yà hà ìunagúkh.
- Tle du nákh àwa.át / wé axh tlâk'w khu.a.
- 550 Á áwé tle yût'át awlîl'íx',
wé hàw,
wé ìk'ûxh'èt hàwú—dligêx' yû shà ká—
tle awlîl'íx' kwshêwé tle wùch kinât akawljíjêl tle yû,
tle a kê wùnùk tle yê.
- 555 Yá àxh awlîl'íx'i yê áwé tle yâx' ałshát yû.
Tle gwál yê kwsikàk wé hàw.
Wùch kinât akawljíjêl tle a kê wùnùk,
tle dàk wushíxh'íł'.
- Ch'u tle wêxh yà ana.át,
- 560 ch'u tle yû íkhde tle khà yânáxh yawshíxh'íł' tle
tle wé dlèt áx' yan sh wudi[gughu yé] / tle át wushíxh'íł'.
Tle ch'u khà shukát áwé tle yû
íkht â hú khu.a khà yìghâ.
Tle á áwé tle â hà uwaxhî.
- 565 Axh tuwâ ksiyê
wé—
núkt xá yât, gùch yayá áwé át ìunagúkhch,
khukałt'íx' ká,
wé núkt / daxh du.axhji nìch.
Á áwé tle yê hà yawsikhà axh ísh,

- 530 Then I pounded on it with another rock;
I started pounding on one side and proceeded to the other,
and eventually a piece so big came off in my hands,
that rock which I had seen,
and I put it in my pocket.
- 535 "What is that; what have you hidden there?" my mother asked me.
"Nothing," I said—
one piece I had in my pocket, the other here.
She searched my pocket and
found the one and threw it away.
- 540 But I didn't tell her about this other one.
- Then we started off through the avalanched snow.²²
My aunt was bringing up the rear,
Dàxhlâ, that is,
she was fat.
- 545 The snow came up to here
on them;
we children, on the other hand,
ran along on top of the snow.
- Then my aunt fell behind.
550 So she broke off those
boughs,
balsam boughs—there were big ones on the mountain—
she broke them off, I guess, and laid them one on top of the other
and sat down on them like that.
- 555 She held on to them here where she broke them off.
The boughs were perhaps this thick.
She laid them one on top of the other and sat down on them
and slid down.
The others were walking along over there
560 and she slid right on past them to the riverbank;
she slid right up to where the snow ended.
So she [was] ahead of everyone else;
she sat there at the riverbank waiting for them.
That is where we spent the night.
- 565 It was strange to me
[to see how the grouse puffed out their throats]—
there were blue grouse here, running about the hillside
on the crusted snow;
you could hear those blue grouse.
So father said,

22. That is, an expanse of snow which had avalanched and was thus too deep and compact to melt as quickly as the rest of the snow.

- 570 "Líl yù xh'ayla.átgikh,
núkdi séghà áwé khuxhał.áxhs'.
Hà atxhàyi áwé dliy xùk ch'a wêx' shukghwaxîx,"
yê áwé xh'ayakhá.
Á áwé ch'as khutùł.áxhs',
575 dà sáwé xhwà.áxh wé dikinde às yax'andé,
"Fvv, fvv, fvv, fvv," yû duwa.áxhch wé yû khunùgú.
Yât áwé yê du.axhji nìch,
wé a sé du.axhji nìch.
Hàw, tle a yíxh kè wdlitl'ét' wé axh îsh khu.a wé às tle.
580 Tle wé a xhání kè itl'ét' tle—
at tutèyí tsú yà shunaxíx—
àwa.ún tle àxh dàk wudzigít.
Ch'a yèsú xânàdé yà khunahên áwé
daxh duwa.áxhch wé àsx'i xhùdé yû,
585 a sé.
Ch'a tsu hêt'à yíxh kè ułtl'ét'ch tle ù.ûnch tle.
Ch'ù yê adànèyí áwé ch'u tle gúshé x'ùn sáwé àwa.ún.
Hé', tle daxh tułak'úts' has du ji.în,
wé axh tlâ kha wé axh shátxh.
590 Tle yaxh has yawtułik'úts', daxh has awłihíts tle k'adên.
Àghâ áwé tsá has awsi.î.
Tle hà uwatsín.
Hé', ch'u yèkhâ núkt axha yé.
Tle wé àxh khuwdi.ùwu à áwé tle has akàwachák.
595 ch'a àdû sá dèxh, tlèx',
yê yà daxh has anayân, uhân tsú.
- Yê áwé khùwajì axh îsh,
wânix'ís kè xhat guxhłajík'ch,
wânix'ís áwé
600 tlél a yáxh xhat ułtsìn yà nxhagúdi,
yû áwé xhat has uwajî.
Tlél tsu tlèx' wâ sá xhat utí,
át wùch natùłkéł'ch axh îk' tin.
Gwál tlèx' tâkw shákdèwé axh shukát khudzitì wé axh îk',
605 hú khu.a axh yânáxh łitsìn,
xhát khu.a áwé du khín.
Hé', át wùch natùłkéł'ch.
Tle àghâ áwé tle wé núkt
tle hà gwèli tú kawduwachák tle.
610 "Gûk, ach kanayıyát
àn.
Khashde yà ikkhwałajík' áwé,"
yû áwé xhat dáyakhá wé axh îsh.
- Kàxwâ wé Shànáxh Tlèn yínáxh dàk tù.ât.
615 Áwé Shànáxh Tlèn yû duwasâgu yé tle

- 570 "Don't speak now;
 I'm listening for grouse calls.
Our food [is almost gone]; we will soon run out of jerky,"
he said.
So we just [sat there] listening,
575 and what do you know, I heard up in a tree,
 "Fvv, fvv, fvv, fvv," it went as it [puffed out its throat].
You could hear it here;
 you could hear its cry.
Well, now, father climbed right up into the tree.
580 As he was climbing up toward it—
 he was running out of bullets, too—
 he shot it and it fell down.
As it was getting to be evening
 they could be heard among the trees,
585 their cries.
So he kept climbing into one [tree] after another and shooting them.
He did this until he had shot I don't know how many.
We [children] helped them pluck them,
my mother and my sister.
590 They plucked them all and carefully singed off the feathers.
 Then they cooked them.
 That was good nourishment for us.
 Everybody was eating grouse.
 The leftover ones they packed away,
595 everyone [had] one or two
 [that] they were carrying in their pack, even us [children].
- My father thought
he would probably have to keep packing me on his back,
that probably
600 I was not strong enough to walk along;
 this is what they thought of me.
But I was doing just fine;
my brother and I were chasing each other about.
My brother was maybe a year older than I;
605 he was stronger than I,
 and I was weaker than he.
My, we chased each other about.
Then they took blue grouse
 and stuck them in our bags.
610 "Go ahead, play
 with [blue grouse in your packs].
I thought I was going to have to pack you,"
 my father told me.
- Finally we came out into *Shànáxh Tlèn* (Big Valley).
615 The place called *Shànáxh Tlèn*

- tle yû áwé anaxh hât khukawdishû.
 Ch'u tle wé Tàłtsuxhê,
 á áwé *Canyon Creek* anaxh / dzèt yánde ksaxádin.²³
 A yî dâk tù.ât áwé,
 620 wâ sáyá a kanaxh yánde gaxhtù.ât?
 yânaxh.á áwé uhân,
 yâdu Tàłtsuxhê.
 Yèsú shanaxhwâyi áwé yà has anał.ât wé axh îsh.
 Dìtlèx'w yû às,
 625 gwâl yê gíwé kùdatlà,
 yânaxh.ât áwé à hán kha yânaxh.á,
 wùch gêde yà has anas'úw,
 wé hîn kanaxh áwé kê has aguxhłaghîch.
 Yîwùyat' àghâ yà has anas'úw yé wé às tlèn,
 630 gwâl ch'u yîdádídé wé a gùwú á.
 Ch'a yâk'udé áwé kè uwał'íx' tle.
 Hé', tle yû dikí áwé,
 tle yû diyânaxh.á ghíł'ák'w át yadatîn tle yû áwé
 tle â wjixhîn.
 635 Yayát' wé às.
 A łukâ kè has uwa.ât
 tle a dàshìyí tle áxh has ayawłis'úw tle yû.
 Tle khúnáxh tle k'e yak'êyi dzèt kanaxh ûsh yánde yà nìgút,
 yê áwé yatì,
 640 tle a kanaxh yan wutuwa.ât.

 Tle diyânaxh.á
 tle wé yèłtâyi áxh nałi.átk tle yû,
 tle a xhùxh áwé yà ntù.ât tle.
 Tle yû dâkh yanxùn tú áwé tle kè has àwas'úw tle,
 645 tle yû a wakhyíxh [kè has khùwas'úw]
 wé *game warden*-ch hà s'ìghí ghwasłinghà áwé.
 Tle áx' dâk wutuwa.ât,
 yaxh hà yawdlixwéł ch'u uhân tsú,
 tle tayìdé hà wdudlikêł'
 650 wé axh îk' tin,
 tle hà x'ûwu áwé tle a tût tle tùxhéx'w.

 Axh îsh khu.a ásíwé tle tlél tâch ujákhxh, we Nèxh'w,
Tom Williams.
 Tle wé shanaxwâyi—
 655 hênaxh.á shanaxwâyixh siti,
 hênaxh.á áwé kêt'u—
 tle àn áwé tle wùgùt wé dâkhde.
 Tle dà sáwé wé astughíł'i yâ uwagút,
 tle áwé adaghat'íx'h't, tle àxh dâkde daghátch tle.

23. The Tlingit name is *Shànáxh Tlèn Hîni*, which Mrs. Nyman translates as "Canyon Creek."

follows the ridge like this.
At the Tulsequah
there used to be a bridge across Canyon Creek (i.e. Wilms Creek).
When we came out into the valley,
620 [we wondered], how are we going to get across?—
 we were on this side,
 and here was the Tulsequah.
At that time my father and his brother were carrying axes.
There were stout trees,
625 maybe this big around.
One of them stood on this side and the other on this side;
they were chopping in toward each other;
 they were going to fell it so that it lay across the river.
It took them a long time to chop through that big tree—
630 perhaps the stump of it is there to this day.
Suddenly it broke.
Up above
on the other side, against a small cliff, that's where
it fell.
635 It was a long tree.
They got up on top of it
 and chopped off the limbs, like that.
It was as if you were walking over a really nice bridge;
 that's how it was;
640 we walked across it.

On the other side
there were meadows here and there, like this;
we walked along through them.
Further up they chopped out a place in a windfall—[actually,
645 they chopped out a shelter] in the center of it,²⁴
so that the game wardens couldn't see our smoke.
So we came out there;
 we were all tired, even us [children],
so they shoed us off to bed,
650 my brother and I;
we just slept in our blankets.

But my father couldn't get to sleep, *Nêxh'w*,
Tom Williams.
So he took an axe—
655 one end was an axe
 and the other end a pick—
and he walked farther up with it.
And what do you know, he came to the base of a rock outcropping
and began hammering it [with the pick]; pieces were falling away.

24. Literally, "they chopped an area up along the center of it."

- 660 Tle yû khâs' yáxh yatìyi yé áwé tle
 dèshi â sh jiwdligè tle
 áxh yè akanat'íxh' tle.
 Tle àxh áwé tle wé du k'ùdas'í kàxh kè awditî tle
 yaxh akàwayâ tle yû.
- 665 Tle a kàdé yà akanajél
 wé têx'
 wé ghíl' yàdàxh.
 Tle *gold* áwé ùwayâ wé a tú.
 Dàk àwayâ
- 670 wé át tùxhex'w yé,
 tle wé xh'àn gùkx' áwé tle yaxh akawsixâ.
 "Gûn áyá xhwàt'î, Dàxhlâ,"
 tle yû yàwakhà,
 "Tle gûn áwé ùwayâ yât."
- 675 Tléf has du jì wé a tûnáxh khudutis' át,
 ch'a yé has du wàkh tín áwé has ałtín.
 Tle wé du húnxhu wakhshiyit àwatí.
 "Ha ch'u tle ìkùdzí gúshé,
 ch'u tle gûn áyá ùwayâ,"
- 680 yé áwé xh'ayakhá.
 Ch'u tle ch'a áx' yaxh akawsixâ wé â yaxh akawsixayi yé.
- Áwé tle khúnáxh tàt yìn áwé
 àxh ghunayê wtuwa.át hà xhdustînghà,
 tle wé nánde, tle wé Tàłtsuxhê yík.
- 685 Yayênà Hîni yû has ayasâkw wé hîn tle
 anaxh hât kàwadâ.
 Ch'u tle khúnáxh tle a dàt awdigàni yé yáxh daghàtì wé ghíl',
 wé yû yatìyi yé,
 hîn a tânáxh hât kàwadâ.
- 690 Yayênà Hîni tle dè ch'a yé áwé has ayasâkw.
 Tle a łukáxh—
 yânaxh.á a łuká áwé áxh kè wtuwa.át tle.
 Hé', nàñyi yé áwé.
 Tle yâx' áwé tle wé a shakî kè wtuwa.át.
- 695 Jî! tle a tût wutuwa.át.
 "Dzánti jâji yé kkhwasanî,"
 tle yû yàwakhà wé axh îsh Nêxh'w.
 Tle wé kèshîsh áwé tle yû,
 tle a k'í wûshde aksa.áxhwch,
 700 wûshde a dà ùs.áxhwch
 tle dèxh tle yû,
 wé dzánti jâji.
 Tle ch'a yé áwé
 dà sákwshêwé wé at dàkahâni tle
- 705 a ikhtâxh àn daxh àwayìkh tle.²⁵

25. The false start "Tle wé hú kha ..." is omitted here.

660 There was a crevice in it,
 which he went to work on,
 working his way up [the crevice].
 After that he took off his coat
 and spread it out on the ground, like this,
 665 and began piling on
 the pieces of rock
 from the outcropping.
 The inside looked like gold.
 Then he carried it down
 670 to where we were sleeping
 and dumped it onto the ground near the fire.
 "Look, *Dàxhâ*, I've found gold,"
 he said,
 "It looks just like gold here."
 675 They had no magnifying glass,
 so they were looking at it with their naked eyes.
 Then he showed it to his brother.
 "Isn't it amazing;
 it looks just like gold,"
 680 he said.
 Then he dumped it where he had dumped the rest of it.

 In the middle of the night
 we started off—so that we would not be seen—
 northward, up the Tulsequah.
 685 There was a stream they called *Yayênà Hîni* (Shazah Creek)
 that flows this way.
 The cliffs were as bright as if the sun shone on them,
 at that place
 the river flows this way along it.
 690 *Yayênà Hîni*, that is just what they called it.
 Up the ridge,
 up the ridge on this side we climbed.
 My, it was a long way.
 Right here we came up to the top.
 695 Gee, we got into [deep snow].
 "I'm going to make flounder snowshoes,"
 said my father *Nêxh'w*.
 So he took alder
 and tied it together at the end;
 700 he tied [crosspieces] along the sides,
 two of them, like this,
 flounder snowshoes.
 Then just like that,
 what do you know, with the webbing
 705 he filled in the foot filling.²⁶

26. The "foot filling" is the filling made of heavy rawhide that supports the feet.

Tle yê áwé yìkuwát'xh wé dzánti jâji tle yû.
 Ch'a a kinâxh áwé s aksa.àxh,²⁷
 tle a ikhtâxh has ayìkh.

- Ch'u tle wé
 710 axh îsh kha wé tlêx' à,
 wé du húnxhw,
 kha wé axh tlâk'w, axh tlâ,
 kha axh shátxh tle yê,
 tle s du xhùghâ kawayât' wé dzánti jâji.
 715 Tle àn áwé tle yût has uwa.át—
 uhân khu.a áwé a xh'akîxh yà hà ḥunagúkh.
 Tlél' àdé yinde hà kùnaxhdiyìghi yé.

- Dà sáwé tsú—
 tle yú Shànaxhhîni àxh tliyàdé nàdàyi yé áwé
 720 tle ghíł'ák'w át yadatîn tle,
 tle khúnáxh tle sêkh'w yáxh yatì—
 dà sáwé jánwu a yát wujixìx,
 a yát wùgùt.
 Wé du yádi áwé du dàt wujik'ên tle yû,
 725 tsu hêt, wé têt' xhù át wujik'ên tle,
 wé jánwu yádi.
 Á áwé tle a yat'êde wùgùt—
 tle axh îk' tle du ítde kè wjixìx tle—
 tle yê a xhánt gût áwé àwa.ún wé jánwu.
 730 De shùwaxìx wé hà atxhàyi.
 Hé', tle hât àwayâ wé jánwu.
 Axh îk' khu.a áwé tle wé jánwu yádi àwashât.

- Sêkh'u Té yû áwé duwasâkw
 wé jánwu áx' àwa.uni yé.
 735 Hé', tle shànáxh áwé tle yû yatì tle.
 Tle wé Sêkh'u Té Hîni áwé tle wé—
 wé L'ûxh'u [Hîn] kàdé nàdà.
 Yèsú a yíxh wutuwa.àt.
 Tle dêxh â hà uwaxhî,
 740 wé jánwu dlìyí tle kè s àwaxásh,
 wé a s'aghí khu.a áwé tle wé kètl
 a kâx' yà kgha.àdít has axhá.
 Uhân khu.a áwé wé jánwu yádi—
 wé ghíł'ák'w sâni yû daghàtì
 745 wé shànáxh yík—
 ch'a tsu hêt' àdé áwé ntùshátch wé jánwu yádi.
 Hé', tle wé têt' xhùt nashk'éñch yû tle.
 Ha tlaxh dàt yáxh sáyú hà tuwâ shaklìghî.
 Tle wé yê yatìyi yé tle yâde kè wushk'èni k'e ch'u tle

27. The phrase "wé a ikhtâk" is omitted here. It seems to be either a mistake or a redundant part of the next line.

Those flounder snowshoes only take so long to make.
They just tie [the crosspieces] to the top
and then they fill it in.

Then

- 710 my father and the other one,
his brother,
and my aunt and my mother,
and my sister—
there were enough for each to have a pair of flounder snowshoes.
715 So they started off on their snowshoes;
we children ran along on top of the snow.
We were too light to sink into the snow.

And what do you know—

- where *Shànaxhîni* (valley river) flows off the other way
720 lies a small rock bluff;
it is bright red—
and what do you know, there was a goat running about on it,
walking about, on the cliff.
Her kid was frisking around her, like that,
725 here and there, frisking about on the rocks,
the goat's kid.
Then [my father] sneaked up behind it—
my brother ran up after him—
and when [my father] got close to it he shot the goat.
730 Our food was gone by then.
He packed the goat back.
My little brother caught the baby goat.

Sêkh'u Té (Vermilion Rock) is the name of
the place where [father] shot the goat.

- 735 There is a valley like this
and *Sêkh'u Té Hîni* [*Sêkh'u Té* Creek]
flows into Sloko [River].
At that we were walking along [the valley].
We camped there for two nights;
740 they cut up the goat meat;
the bones [they saved for] the dogs,
who ate them to get the strength to go on.²⁸
We children [took over] the baby goat—
there are little cliffs here and there like this
745 in the valley—
so we would take the baby goat to one or the other [cliff].
It would jump around among the rocks like that.
We really thought it was cute.
When it leaped up onto the side of a [steep] place like that

28. Literally, "in order for them to go along subsisting on them they ate them."

- 750 tɬ'atgi kát ûsh gí wjik'ên,
 tle yê áwé yati wé jánwu yádi.
 Gwál yê gíyú kùlgè.
 Á áwé
 â jigaxhtùnakh níkw áwé tle xhát khu.a tle a dàdé xhaghâxh wé át.
 755 Tléł has du tû ushgú wtusanùgú.
 "Yú àn à jánwu wêt wù.àt,
 has aguxhsahân," yû hà dàyadukhá.
 Tle jiwtuwanákh ch'a has du xh'ayáxh.
 Tle àxh ghunayê wtuwa.át.
- 760 Yèsú tsu tle yûde a yáxh kàwadà wé hîn,²⁹
 yât áwé tsu yûde yû khuyati.
 Tle tsu a yíde wtuwa.àt yât'à yíkde.
 Xhachu K'wałxhi Hîni shâk ásíwé.
 Á khu.a áwé ch'u tle wâ yatiyi yêx' áwé yà kxhasgháxhch,
 765 wé axh ík' tsú.
 Yût'át áwé kèshísh,
 kha wé ghîn,
 kha wé s'áxt',
 kha wé t'ûk',
 770 kha wé xhàhèwú,
 yê áwé a yî wsi.à wé hîn
 ch'u tle tléł tsu anaxh awùghàgùdi yé khùstí.
 Wé s'áxt' ch'u tle yá kaxhyì yáxh daxh kudliyat',
 yê daxh kudlitlà a xhù à.
- 775 Yú a kayàní yà kana.êni yáxh xá,
 tle yû a kayàní tsú wé kłik'ats'i át a tayínáxh yûde ka.â,
 wâ kwdatlàwú sáwé wé s'áxt'.
 Á áwé ch'u tle hà xh'ayáxh ayawsinùk wé axh ík' tin,
 tléł hà tû ushgú dé yà ntù.ádi tle.
- 780 A tûx' wé t'ûk' hà dàxh shakdaxídi tle
 hà xhákt,
 hà xhákt tle,
 tle ch'a gù sá ch'a yá hà yáxh,
 yû áx' yû khunùgú.
 785 Á áwé ch'ù dáxhináxh hás wé axh îsh
 tle has khùwas'ûw.
 Tle yê kunàhí gíwé át has khùwas'uwu yé.
 Cha ch'a àghâ áwé tsá a yíxh yà hà łunagúkh.

29. That is, "táxhgi yáxh kàwadà."

- 750 [it made it look as effortless] as if it were jumping around on level
ground;
that's how that baby goat was.
It was perhaps this big.
So
when we were about to let it go I really cried over it.
755 They didn't want us to keep it as a pet.
"[You see] its fellow goats walking about over there;
they will raise it," they told us.
So we let it go like they said.
Then we left that place.
- 760 At that point there was a river following [the hill]
and here too, [a valley] going off that way [toward the Sloko].
So we went down into the nearer [valley].
It turns out it was the head of *K'walxhi Hîni* (McGavin Creek).
From time to time I would cry for a while [about the baby goat],
765 and my brother would too.
There was alder
and red willow
and devil's club
and nettles
770 and blackcurrant
growing like that in the river valley;
there was no way to get around it.
The devil's club was as tall as this ceiling;
some of them were this big around.
775 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.
It made my brother and I feel like giving up;
we didn't feel like walking any further.
780 What is more, when the nettles whipped against our bodies³⁰
they stung us;
they stung us,
someplace like on the face,
when they did that.
785 Both my fathers
chopped away the underbrush.
It was quite some distance that they broke trail, I guess.
When finally [they got into the clear we were so happy] we ran
along it.³¹

30. That is, when the adults pushed aside the undergrowth, sometimes they could not keep it from recoiling and whipping against the children. When this happened with nettles, they stung.

31. That is, when they finally got into the clear the children were so happy they just ran along the trail into the clearing, heedless of the stickers.

- 790 Gushé x'ùn sákws'hêyú a yíxh hà uwaxhî wé K'waḷxhi Hîni.
 Tle wé Nàk'ina.â anaxh khuyakwdishuwu yé
 yû duwasâkw
 tle anaxh dàk wutuwa.át.
 S'igèdí áwé át khîn
 wé K'waḷxhi Hîni wát.
 795 Ch'u tle yaxh shayawḷits'ít' wé s'igèdí âyi.
 A ká áwé àxh s'igèdí tle has àwa.únt,
 gushé x'ùn sákws'hêwé, shayadihên,
 a tûx' ch'as à tlénx'.
 Daxh has awḷix'ish
 800 tle s'ikhyatû yû has awḷi.át wé hà wûwu sákws'.

 Dà sáwé tsû
 dzísk'w
 wé diyânáxh áwé kandashú kíká át wùgùt,
 wé kè kana.en kayàní áwé axhá.
 805 Hé', àghâ áwé
 axh ish, wé Nêxh'w,
 "Tlâkw, tlâkw,
 ch'âḷ' hândé naysaxhút'x'w."
 Wé Nats'ál,
 810 *Telegraph Jack,*
 hà jidé áwé aḷs'ûw wé ch'âḷ',
 tle ch'a yû áwé a tûde daxh ashakḷaxìch
 wé xwàsḍâ yàkw yà has anayân.
 Ch'u tle *just enough to get across that Nakina* áwé
 815 tle àn dàk uwakhúxh axh ish.
 Tle ch'a k'át gwâwé ayàwadlâkh tle,
 tle àwa.ún wé dzísk'w.
 Tle wé dliy tle
 tle àxh yan daxh ayàwaxhâ,
 820 gwáḷ x'ùndahîn sáwé àdé yan uwakhúxh.
 Tle á dês tsu,
 x'ùn sákws'hêwé á hà uwaxhî,
 tle wé dliy tle kè has àwaxásh yá axh tlâ,
 ch'u tle s'ikhyatû yû wdudli.át.

 825 Tle àxh ghunayê wtuwa.át—
 hás khu.a áwé tle a tuxàgí yê has awsini
 wé ch'akhúxh,
 wé axh ish.
 Ch'u tle wé hà ádi kha wé dliy—daxh kawdudzinâ
 830 tle ch'a ḷdakát dzísk'w ch'u kwḷagè áwé,

790 I don't know how many nights we camped along McGavin Creek
 The place where there is a ledge along the bluff flanking the Nakina,
 as it is called,
 that is where we came out.
 There were beavers living
 at the mouth of McGavin Creek.
 795 The beaver ponds were all full of beaver.
 They shot beaver after beaver there,
 I don't know how many; there were lots,
 furthermore, [they shot] only big ones.
 They skinned them
 800 and hung them up to smoke for our traveling food.

And what do you know,
 there was a moose
 walking around across [the river] from the ledge on the bluff,
 eating fresh greenery.
 805 Then
 my father, *Nêxh'w*, [said],
 "Hurry, hurry,
 drag bunches of willow over here."
 [His brother], *Nats'ál*,
 810 Telegraph Jack,
 chopped them and handed them to us,
 and [father] stuck them in [the frame casing as a makeshift frame for]
 the canvas canoe they were packing along—
 just enough to get across the Nakina—
 815 then father started out in it.
 He just barely made it across
 and shot the moose.
 Then he took the meat
 and ferried it across;
 820 he made many trips across.
 Then again³²
 we spent some nights there
 and my mother and the others cut up the meat
 and hung it up to smoke.

825 Then we left—
 they had made a frame for
 the canoe,
 my father and his brother.
 All of our supplies and the meat—they half-dried it,
 830 all the moose, the whole thing;

32. Literally, "that (i.e. the moose meat) too, this time." The idea is that they first stayed in one place for a while to process the beaver; this time they did the same with the moose.

- tle daxh has akawsinâ s'ikhyatûx',
 hà wûwu sák w áwé—
 tle a yî kawduwachák wé ch'akhúxh
 tle uhân khu.a ch'a yán[náxh yà ntù.át].
 835 Wé kandashú, tle dè anaxh khudziti tle wé Nàk'ina.âde,
 tlagù dèyí,
 tlagù khâwu dèyí.
 Has awsikû wé axh tlâk'w.
 Tle a yî hà ìn dàk àwa.át,
 840 tle wé kètl tsú hà ìn yà ìunagúkh.
 Ch'as hás áwé kè has anałtákh wé xwàsđâ yàkw
 kha wé hà áđi.
 Tle wé Nàk'ina.ânáxh dàk wutuwa.át,
 tle diyâde yánde has hà yàwaxhâw'w tle.
 845 Tle khúnáxh wé Nàk'ina.â
 wé Khuyak'â Ânı tle anaxh yan wutuwa.át.
- Tle áx' áwé tle tsu ênà yê s awsini
 tle wé dliy a kàdé daxh shayawduwatı tle.
 Tle wé t'èxh xh'a.ıtıde has wù.át.
 850 Dà sáwé tsú àshát kha wé xh'wât' tle àxh hàt has akàwajél.
- Yèsú á dês kè has àwaxásh wé axh tlâ kha wé axh tlâk'w
 tle yánde shayawduwatı kaghanà yı yıs.
 Gushé x'ùn sákwshêwé â hà uwaxhı.
 Tle wé xwàsđâ yàkw tle dàwduwa.áxhw
 855 kha wé at dğú khà kanaxh yakùgê ch'a k'át
 tle àdé s awsiyikh.
 Ch'a àdé ân yanaxhtuwadlâghi yé yáxh kugè áwé
 yà has anayân.
- Tle wé axh îsh khu.a yá
 860 T'ùch' Shakínáxh has wù.át yá Nàk'ina.âde,
 wé axh îsh kha axh tlâk'w Dàxhlâ,
 kha axh shátxh Xhàstın nàs'gináxh.
 Tle wé du húnxhw wé Nats'ál khu.a áwé
 Tatlenx'ixhùnáxh at kàwanâ
 865 wé t'ághâ—
 wé t'á kè nax'ák de.
 Á áwé wé Nèxinté àghâ áwé tle xhàtın,
 wé Nèxinté, áx'

- they had half-dried in the smoke
 as food for the journey—
 they packed away in the canoe;
 we [women and children] went overland.
 835 There was a trail along the ridge leading to Nakina,
 an ancient trail,
 a trail of the ancient people.
 My aunt and the others knew it.
 So they walked out on that trail with us;
 840 the dogs were running along with us too.
 Just [the men] poled up with the canvas canoe
 and our supplies.
 We walked out by way of Nakina,
 and they ferried us across.
 845 Right at Nakina,
 at the Indian Reservation, we crossed.³³
- There they made drying racks again
 and hung meat to dry on it.
 Then they went to the fishing hole.
 850 What do you know, they brought steelheads and trout back
 from there.
 Then again my mother and my aunt cut it up
 and hung it up to half-dry.
 I don't know how many nights we camped there.
 Then they bound up the canvas canoe,
 855 and the furs that were too much for us [to pack]
 they towed over there.³⁴
 As much as we could carry and still reach [Atlin]³⁵
 they carried in packs.
- My father and the others
 860 went to Nakina by way of *T'ùch' Shakî* (Charcoal Peak):
 my father and my aunt *Dàxhlâ*
 and my sister *Xhàstìn*, three of them.
 His brother *Nats'ál*
 decided we should go by way of old Nakina Village,
 865 to get king salmon—
 the kings were running already.
 At that time I [first] saw *Nèxinté* (Green Flint),
 Nèxinté; there

33. "*Khuyak'â*" (Teslin pronunciation "*Khuwak'â*") is the name of a *Kùkhhittàn* chief who built a potlatch house at Nakina Village (see McClellan 1975, p. 475). "*Khuyakâ Àní*" means "*Khuyak'â*'s village."

34. That is, they took skins and sewed them together to make watertight containers for the rest of the skins; these they towed along behind the canoe.

35. Literally, "the amount such that we could reach it like that."

- wé k'íxh'à tín akù.àkhw,
 870 tle kè àwaxhút' wé hintàkłáłés'i yû duwasâgu à,
 wé t'á.
 Yê kwdzigê wé át,
 wé xhât,
 wé hintàkłáłés'i.
 875 Tle á áwé s'é kè x'ákch,
 a ít áwé tsá wé à tlénx' kè x'ákch.
 Ha tsu â hà uwaxhî,
 àxh áwé tle wé Tatlenx'ixhù kè wtuwa.át.
 Tle ch'as xh'wât' àxh / kè daxh akàwajéł wé axh îsh.
 880 Tle á áwé tle akawsinâ axh tlâ khu.a.

 Tle tsu àxh yût wutuwa.át
 tle
 wé Sinwà Tlèn yáxh—
 a yáxh xhâwé yà khukdustákhch—
 tle anaxh yan wutuwa.át.
 885 Kàxwâ
 wé Sinwà Yádi
 tle â hà uwaxhî tsu.
 Yâtxh áwé ch'u tle
 wé Ghat.âyi Shú
 dà sáwé tsú de áwu hás,
 890 dzísk'w kwshêwé àwajákh wé axh îsh.
 Tle has akawsinâ tle.
 Tle àxh áwé tle
 wé Watsix Hîni â kè wtuwa.át.
 "Wé Mrs. Murphy xhânde kkhwagût,
 895 car hà ighâ—ch'u truck kha ch'u car hà ighâ hât ghakhùxhút,"
 tle yû yàwakhà wé axh îsh Nêxh'w,
 tle àdé wùgùt.
 Wé axh tlâ kha wé axh tlâk'w, wé axh shátxh kha wé
 wé axh îsh du húnxhw Nats'ál—
 900 hú khu.a áwé tle [a ídi wùnùk]—
 has kadachâk xhá,
 yaxh has at dâyawsi.áxhw tle
 àdé a kàdé naxhdudli.àdi yé yáxh.
 Ch'âkwxh nastî áwé anaxh [hât uwagút wé axh îsh].
 905 Axxh ík' tin sh tudlitî áwé, dê áwé,
 hà àní yà yantùdlákh.
 Hé', gùt'á sáwé ach katùlyat nìch.

 Dà sáwé tsu hât uwagút axh îsh.
 "De hànédé wùkhùxh," yê yàwakhà.
 910 "Khinayil.áxhch," yê hà dâxadukhá.

he was trying to catch them with a gaff.
 870 He pulled out what is called a *hintàkklâs'i*,
 [a kind of] king salmon.
 They are small
 salmon,
 those *hintàkklâs'i*.
 875 They are the first to swim upstream;
 after them the larger ones swim upstream.
 We stayed the night there
 and then went up to old Nakina Village.
 My father caught trout, just pulling them out one after another.
 880 My mother half-dried them.

Then we took off from there
 and [went up along]
 the side of *Sinwà Tlèn* (White Quartz Mountain)—
 they used poles to walk along the side of it—
 we walked across it.
 885 Then we [reached]
Sinwà Yádi (a smaller mountain across Katina Creek)
 and stayed the night there.
 From here
 [we went to] *Ghat.âyi Shú* (the end of Kuthai Lake)
 and what do you know, there they were;
 890 my father had killed a moose.
 They half-dried it
 and then
 we walked up to *Watsix Hîni* (O'Donnel River).
 "I'm going to go to Mrs. Murphy's house
 895 to get a car or truck to come after us,"
 my father *Nêxh'w* said,
 so he went there.
 My mother and her sister, my sister and
 my father's brother *Nats'âk*—
 900 he [stayed behind]—
 they packed things up
 and tied everything into bundles
 of the proper size, so that they would fit on the truck.³⁶
 After a long time father came.
 905 My brother and I rejoiced: that was the end of it;
 we were almost home in our village.
 We were constantly playing.

Then, what do you know, father came back.
 "He's already left for here," he said;
 910 "Keep your ears open," he told us.

36. Literally, "in accordance with the way one might put them onto it [the truck]."

- Hé', tle wé gùch shakî áwé tle àdé kè hà ìuwagúkh,
wé axh îk' tin.
Ch'a hà gukashâx' áwé anaxh hàt uwakhúxh.
A kayêk duwa.âxhch, àdé tù.îx'.
- 915 Hé', dà sáwé tsú *truck* tlèn gwâwé hà ìghâ hàt uwakhúxh.
Tle wé kètlx' tle a kàdé tle...
Wé axh îsh a díxh't has khîn,
axh îk' tsú, ch'as uhân áwé a shakáwu,
driver t'akhkát tùkhîn.
- 920 Hà ìn ghunayê uwakhúxh tle.
Tlél yìwuyât'i áwé tle wé Yat'âyì Hîn,
kàxwâ wé Inhîni,
kàxwâ Kùsawu Hîn,
tle wé ànt wutuwakhúxh.
- 925 Àghâ ch'u khudzitì wé Jigê,
wé Xûts,
Taku Jack.
Du jì ásíwé yù xh'aduwatánk
wé *game warden* has du jìdâxh kè ayawtudi.adi.
- 930 Àghâ áwé tle hú khu.a áwé tle àdé xh'awditàn,
"Axxh ìngídi áwé yê has yatì.
Chief áyá xhát.
De wé *boundary line* kanaxh
hàndé shákdé has yàwa.át,
935 tlél wutusakú."
"Tle wêt has átñi x'wán tlâkw hàndé xh'anidatàn,"
tle yû yawdudzikhà.
Ha ch'u ì hà íxh khùdujìyí áwé
wé *trucker* hà ìn anaxh hàt uwakhúxh.
- 940 Hé', du tùwú yak'ê
wé *chief* khu.a
wé du dlàk' hás kha yá uhân hás / has hà wustiní.
"Àdé xh'akkhwadatân,
tlél tsu yì dàt át yè khukghwastí,"
945 tle yû yàwakhà.
Tle àdé xh'awditàn tle.
"Yâ dàkh has uwa.át,
tlél tsu àdé has naghisinìyì yé.
Xhát áyá *chief*-xh xhát sitì,
xhát axh ìngídi áwé yê has yatì.
- 950 Tlél has du ìdé gaxhyishì.

- So we ran up to the top of the hill,
 my brother and I,
 and we could hear it coming down the road.³⁷
 We could hear the sound [of the motor]; we were hollering at it.
 915 What do you know, that big truck came to get us.
 Then [they loaded] the dogs on.
 My father and his brother were sitting in the back,
 as well as my brother; only we [women] were in the cab
 sitting next to the driver.
 920 Then he started to drive us [home].
 Before long [we passed] the Hot Springs,
 then *Inhîni* (McKee Creek),
 then *Kûsawu Hîn* (Pine Creek),
 and then we got to the village.
- 925 At that time *Jigê* was still alive,
 [that is] *Xûts*,
 Taku Jack.
 He must have been the one they sent word to,
 those game wardens we had fled from.
 930 Then he sent word [back] there,
 "They are my people.
 I am the chief.
 They have probably already crossed the boundary line
 and are on their way here;
 935 we don't know."
 "When they arrive there, be sure to send word here immediately,"
 they told him.
 Before they even knew it was us
 the trucker arrived with us.³⁸
- 940 My, he was happy,
 the chief;
 [they were happy] to see us, his sisters and us [children].
 "I will send word there;
 you will not have any further troubles,"
 945 he said.
 So he sent word there.
 "They have come up here;
 there is nothing more you can do to them.
 I am the chief,
 and they are my people.
 950 You can't touch them now.

37. Literally, "in our earshot [the driver] came along [down the road] by vehicle." The next sentence continues, "its sound was audible." Translations where "the truck came down the road" is the main clause sound awkward in English.

38. This apparently means that they arrived before word had reached the village that they had sent for the truck, so nobody even suspected that they were about to arrive.

Tsu yâx' ûsh hàt khìyatín,
 wé *American custom-xh* isatìyí tlél àdé has naghisinìyi yé,"
 tle yû yàwakhà.
 Tle ách áwé tle hà jiwduwanákh.

- 955 Tle wé axh wû khu.a áwé tle
 wé *Juneau* / tle át kawduwajél wé du at dūgú
 wé *game warden* xhá.
 Tle àghâ áwé tle *court-de* has wuduwatì tle.
 Tle wé *court-x'* áwé yê yàwakhà,
 960 "Akh tuwâ ûsh gí sigû sùxh xhwałayèxhí wé *game warden*,
 wé axh shát dùnyàdé wushìyí,"
 tle yê kè yàwakhà.
 Tle xh'awduwawûs' wé *game warden*, "Ch'a a yáxh ák.wé?"
 "Ha tle gûn sèt áwé yê aya.û,
 965 á áwé yû kxhwàjìk,
 a káxh áwé du dùnyàdé xhwàshì,"
 tle yû yàwakhà.
 Tle gânt wuduwaghíx' wé has du kaxîł'i
 tle wé has du at dūgú tle has du jì khuxh yê wdudzinì.
 970 Tle wé *game warden* wé axh àt guntûde wùshiyi à,
 hú khu.a tle du î jiwduwaginákh,
 tle wé at dūgú khu.a tle has du jì khuxh wududli.át.
 {À, ch'a łdakát?}
 Tle ch'a łdakát, *everything*.
 975 Tlél tsu has ayawudlâkh wé—

 Tle wé *chief* tin has akanîk,
 wé tsà dūgú àxh has akàwajél
 kha wé ghúkhł'i dūgú
 kha wé dzísk'u dūgú,
 980 łdakát át,
 "Dàt yís sáyá—
 tle ch'u ł has ghaysatínji,
 tlél tsu has yìysakú wâ sá has tiyí—
 dàt yís sáyá has du ádi tle àxh kayìyjà?
 985 Wâ sá tlél ch'a â yê y.ù
 tle has shayìytlèghúde?
 Has du wakhkâx' tsá
 àxh yê naxhyìysinì,"
 tle tsu yû yàwakhà wé hà *chief-i* khu.a.
 990 Tlél hà dàt át khuwustì,
 wé axh îsh tlél has du dàt át khuwustì tle.
 Tle a kát khà sèwax'ákhw tle.

Yâdâxh áwé

Even if you were to make the trip up here,
 you American customs agents could do nothing to them,"
 he said.
 So they let us go free.

- 955 They had already taken my father-in-law's
 furs to Juneau,
 those game wardens.
 Then the matter was brought to court.
 In court he said,
 960 "I would like to see that game warden get what he deserves³⁹
 for reaching inside my wife's dress,"
 he said.
 They asked the game warden, "Is that the truth?"
 "She had a gold necklace on,
 965 and I was curious about it;
 this is the reason I reached inside her dress,"
 he said.
 So they threw their case out of court
 and gave their furs back to them.
 970 The game warden that had reached inside my aunt's dress
 they fired;
 the furs they gave back to them.
 {All of them?}
 All of them, everything.
 975 They didn't even confiscate [their furs.]

- When they told the chief
 that they had taken the seal skins from [the cache],
 and the swan skin,
 and the moose hides,
 980 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?
 985 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
 before you took [the furs] away,"
 this is what our chief said.
 990 We did not get into trouble;
 my father did not get into trouble.
 They forgot about it.

From here

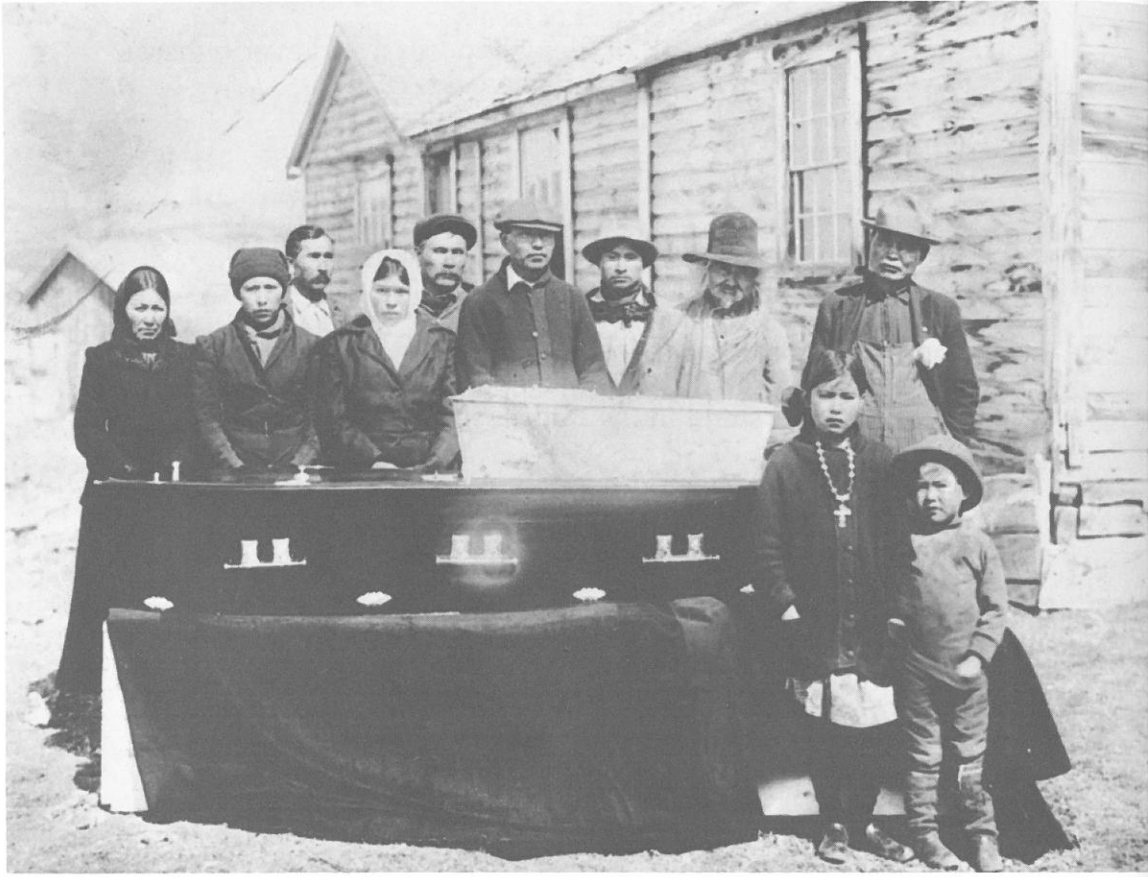
39. Or, "I would like to get satisfaction from that game warden ..."

- 995 ɬdakát wé ɬingít àní—
 â khushayadahênin xá
 tlagù khâx'u—
 hé', tle yú nánde áwé hà in / yàwagù wé yàkw,
 nánde, A shuyì, tle ɬdakát yé tle.
 Yìwùyât', gwáɬ dèxh sánde gíwé
 1000 àdé khuwuyèxh.
 Hé', àghâ khu.a s'é wèt'át,
 wé *chief*,
 at shî nìch áwé,
 yàkw yídáxh áwé ana.àt nìch ɬ'èxh tín,
 1005 tle yû,
 tsu hêt'à yàkw,
 tsu hêt'à yàkw.
 Wé xákw ká áwé tle yû áxh khuwùsnákhch,
 khà dagiygé áwé â yan uhànch
 1010 atshí tín.
 Hé', û-û-û, tle *good time* áwé—
 wé axh îsh kha wé axh tlâ has du in yà yandusxíx.
 Has du tùwú yak'ê khuxh wutuda.àdí.

 Yê áwé yù hà kawdiyâ.

the whole Indian village—
995 there were a lot of people there then,
the old time people—
we went up in a whole fleet of boats,
up to *A shuyi* [the head of Llewellyn Inlet] and everywhere.
It was a long time, perhaps two weeks,
1000 that they stayed away [from home].
At that time first
the chief
would sing;
the people would disembark in procession, dancing,
1005 like this,
and then another boat,
and then another boat.
[The chief] would have them stand in line along the sandbar,
and he would stand in the middle of them,
1010 singing.
My oh my, what a good time
they had with my father and my mother.
They were glad we returned.

This is what happened to us.



Back row: *Yaduktín* (no English name), *Sàtlèndu.ù* (no English name), *Shàn* Charlie Johnson, *Skhuxh.ùtín* Martha Johnson, *A'ún* Taku Sam, *Khìdudâ* Billie Johnson, *Tuwàxhattîyi* Timmy Shorty, *Xh'agûk'* Dr. Jackson, *Khu'ùtl* John Bone. Front row: *Dàxkhêxh* Agnes, Agnes's brother (name unknown). Photo from Marilyn Williams' personal collection.



Left to right: *Kh'anaxghas.â* Paddie Ward, *Tàkw'wát'i* Frank Williams, *Lànàtk* Anna Williams, *Khàtyát'* Sophie Jackson, *Khuxhtich* Dan Ward. Photo from Elizabeth Nyman's personal collection.



Above: *Yískhàtulatsin* Susie Jack, *Khàtyát'* Sophie Ward, *Kh'anaxhghas.â* Paddie Ward, *Àntsíxht* Mary Anderson, *Lànàtk* Anna Williams, *Khêyákw* Mary Johnson, *Yaduxwê* Ísh Judson Ward, *Ltuwudahêxh* Peter Johnson, *Skhuxh.ùtin* Martha Johnson *Yàník* Lucy Johnson. Front: *Khuxhtich* Dan Ward, *Nats'ál* Telegraph Jack, at the gravesite of *Khíts'ál* Shortie Johnson. Photo from Elizabeth Nyman's personal collection.

Right: *Xúts* or *Jigê* Taku Jack, *Yant'ètín* John Taku, *Dàxkhêxh* Agnes Johnson, *Khènañîxw* Henry Jack, *Yískhàtulatsin* Susie Jack, *K'èdukà* Lucy Ward, *L.atguda.in* Leo Jack, *Kuwugán* Dick Johnson. Photo from Marilyn Williams' personal collection.

