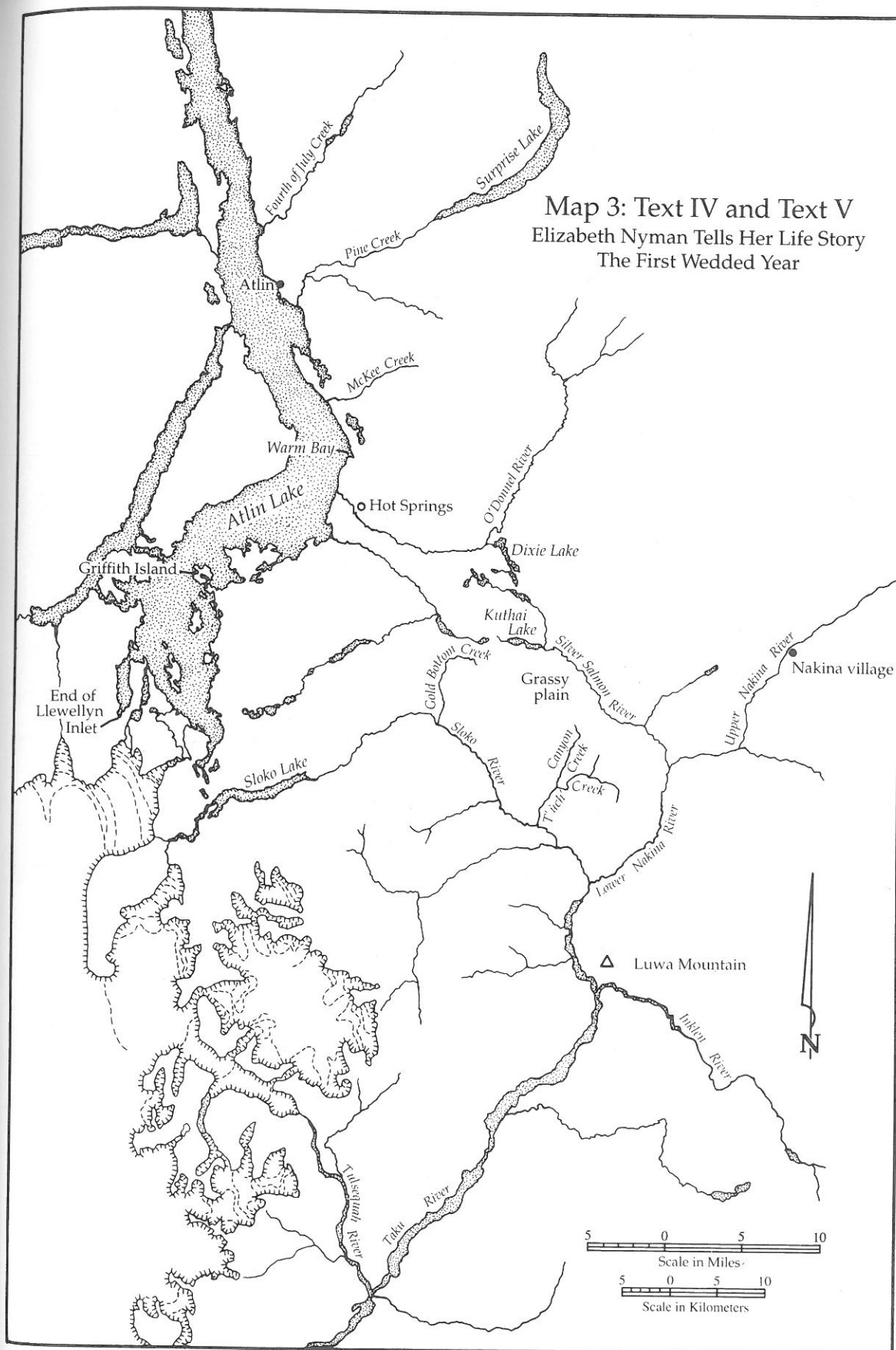


Map 3: Text IV and Text V
Elizabeth Nyman Tells Her Life Story
The First Wedded Year



POTLATCH - ATLIN, B.C. - 1918
Atlin Historical Society



Nêxh'w Tom Williams, *Kh'anaxghas.â* Paddie Ward, *Nats'âl* Telegraph Jack, *Khènañjixw* Henry Jack, *Yèk'idâ* Scotty (last name unknown), *Tl'êw* Ish Edgar Sidney, *Shànkhuýís* Dick Johnson, *Yant'ètín* John Jim, *Tlènaxhyêl* Charlie Johnson, *Khêyákw* Mary Johnson. Front: *Nèsdêw* Johnny Anderson, *Shàn* Charlie Johnson. Man in dancing pose unidentified. Photo from Elizabeth Nyman's personal collection.

Text IV
SÈDAYÀ DU KHUSTÌYÍ DÀT SH KALNÌK
ELIZABETH NYMAN TELLS HER LIFE STORY



SÈDAYÀ DU KHUSTIYÍ DÀT SH KALNÌK
July 1986

- Ha axh îsh *Telegraph Creek*-dâxh áwé yê tîyin.
Khàch.ádixh wusitì,
ách áwé Khàch.ádi Yátx'ixh xhat wusitì.
Axx tlâ khu.a áwé Yanyèdishâ,
5 Xh'agûk' du sîk' áwé yê tîyin axh tlâ;
Kudagân yû dusâgun.
Du kê yê xhat natî áwé yú.á,
du díxh' wâ sâkwshêwé tîyin,
 gwâl ch'a yê gíwé khuwustì,
10 wulî'îx'.
Á áwé daxh.adûshú díxh xhat nastî áwé khuxhwdziti,
tlél yan yakaxhwâgé axh dísi.
Àghâ áwé,
tlêx' díxh xhat nastî áwé axh tlâ wùnà.
15 Nanâ áwé yû
 my uncle Billie Williams
 Idakát tle *chief* tin tle wùch xhènáxh wuduwa.àt.
Àghâ áwé,
wùch xh'aduwûs', "Wâ sáwé gaxhdusnî wé t'akwanêyi?"
20 Ha wâ naxhdusnît sáwé wé axh wû
 Yaxhgûs' áwé yê yàwakhâ,
 "Dû tlâ tayîxh xh'anaxhdutì.
 Àghâ áwé du tlâ tin tl'átgi tûde gaxhdutì."
 Tle wé *my generated grandmother* khu.a áwé kè sh t'àyawdikhâ,
25 "tlél yê kghwatì.
 Ch'û tle ch'a gùx' sá axh jinákh uwaláxw àdé áwé
 du xh'ès dà sá kkhwatâx'."
 "Ha a kâx' ák.wé kghisawât?
 Ishânch áwé kghwajâkh."
30 Àn à khu.áwé tlél yû xh'èshgwêk yú.á,
 ch'as hú áwé yû xh'ayatánk wé Yaxhgûs'.
 "Ha khushtuyáxh ghà yatì,
 ch'a axh jinákh tsá ghwàlàxw," yú.á.
 Á áwé tle du xh'ède wdudzihâ tle xhat wusinèxh.

ELIZABETH NYMAN TELLS HER LIFE STORY

July 1986

My father was from Telegraph Creek.
He was a *Khàch.ádi*,
so I am a Child of the *Khàch.ádi*.
My mother was a *Yanyèdí* woman,
5 the daughter of *Xh'agûk'* (Dr. Jackson);
her name was *Kudagân*.
While she was pregnant with me,
something was wrong with her back—
 maybe she was born that way—
10 it was broken.
So I was born when I was seven months old;
I was premature.¹
Then
when I was one month old my mother died.
15 After she died
my uncle Billie Williams and the others
 all got together with the chief.
Then
they were asking one another, "What are we to do with the baby?"
20 For lack of anything else to do, my future father-in-law,
 Yaxhgûs' (Billie Williams) said,
 "Let her be smothered under her mother's breast²
 and buried with her mother."
Then my true grandmother (*Khinxh.ashì*, Anna) spoke up,
25 "It will not be so.
Whenever she begins to starve on me
I will chew up something for her to eat."
"Can you raise her on that?
She'll die of hardship," [said Billie Williams.]
30 The others did not say a word;
it was *Yaxhgûs'* alone who was speaking.
"That's all right; I don't care;
 if she starves on me, then she'll starve," she said.
So they conceded to her, and she saved me.

1. Literally, "I didn't complete the number of my months."

2. Literally, "Let her mouth be placed under her mother." According to Mrs. Nyman, a baby whose mother had died and who had no one to care for it might be smothered by putting its mother's corpse on top of it, with the mother's breast over its mouth.

- 35 Adáxh áwé xhat sihân, ch'a àdû sá at yátx'i aya.û,
 á áwé tle daxh.akhê nìch,
 tlêx' yakyì xh'ânáxh axh xh'ê axhduḷḷ'at yú.á.
 Gwáḷ shayadihên wé yátx' adaghà.ùwu khu.ù
 ch'a tsu yâ't'à akhê ch'a tsu yâ't'à.
- 40 Ha wâ sákws'hégé tlaxh yê a dà yan tuwditán axh ḷḷ'w.
 Kûx kwshêwé tle astêxh nìch,
 tle ch'as hînxh wustiyíde,
 àghâ áwé tsá *cheesecloth* túnáxh ayanasxêch tle.
 Tle k'adên ha k'adên ch'a yâx' a dàkaḷéḷ'i
- 45 a kâxh yê awusnìyí áwé tle
 tle ìxh a kàdé anaḷxwénch tle àn ùstâych.
 Yâx' áwé
 wé *condensed milk* yû duwasâgu *milk*—
 shûgà yáxh xhâwé tle duwanûk—
- 50 á áwé tle a kàdé anaḷxwénch yê gugênk'
 tle àn a kâ yù akùhâych.
 Sháḷk' yê kùgê axh tlâ jì yê tîyin,
 a síxwti kawdudzitixh'i yáxh yatì,
 àn áwé axh xh'ê asxhâ nìch wé
- 55 yátx' adaghà.ùwu à àn ghâtâ xhùdé awu.àdí.
- De wâ nanî sdágâwé axh îsh àn xh'ayidé wùgùt.
 Àghâ áwé,
 Mrs. Pillman-ch yê yawsikha, "Wâ sá duwa.û wé t'akwanêyi?"
 "Ha du ḷḷ'uch sihân, *his generated grandmother*-ch sihân."
- 60 Àghâ áwé yú.á wé
baby bottle du wakhshiyit wuduwatán axh îsh.
 Tle ash jiyís yê awsini,
 "Yû áyá yê dàduné kha yû yê dàdune, yâdu a xhù.ádi,"
 yû áwé ash dàyakhá.
- 65 Tle dáxhghà áwé tle wé *bottle* kha wêt'át
 tle ḷdakát àwa.ù axh îsh khu.a.
 Gwáḷ de xhat ḷigê gíwé.
 Àghâ áwé axh ḷḷ'û jì hàt yê awsini,
 "Yû áyá dàduné kha yû, yâdu á a kàyí,"
- 70 yû áwé dàyadukhá yú.á axh ḷḷ'w.
 Gwáḷ dàt yáxh ságíyú sh uḷtí.
 Tle yê anasnî áwé tle hûch' àdû sá awukhêyi
 wé axh xh'ê aduḷḷ'âyí.
 Kàxwâ xh'axhanâkh yú.á wé ḷ'à,
 ch'as at xhât yaxhwdzi.â.
- 75

- 35 So she adopted me; whoever had children
she would pay
to nurse me for a day [at a time], they say.
People who perhaps had a lot of children,
she would pay one or another of them.
- 40 I wonder how my grandmother figured out how to do all that.
She would boil rice
until it was just liquid
and pour it through cheesecloth.
After she had carefully, very carefully,
45 gotten out the rice husks
she would spoon in some oil and boil it with it.
Then too
the type of milk called condensed milk—
it tastes really sweet, like sugar—
50 she would spoon in a little bit of that
and stir it in.
My mother had little spoon, so big,
with a twisted handle;
this is what she would feed me with
55 when the families with children had gone to the trapping grounds.
- One time my father went to town.
Then
Mrs. Pillman asked him, "What are they doing with the baby?"³
"Her grandmother has adopted her, her true grandmother."
60 So
they showed my father a baby bottle.
They fixed it up for him,
"Here's how you do it, like this and this; here's the equipment,"
they told him.
- 65 So [he got] two apiece, the bottle and the [rest of it];
my father bought the whole works.
Maybe I was big by then.
So he brought them to my grandmother,
"Here's how you do it, like this; here's the measuring cup,"
70 they told my grandmother.
She must have been overjoyed.
After they did that they didn't have to pay anyone else
to breast-feed me.⁴
Eventually I was weaned
75 and ate [solid] food.⁵

3. Mrs. Pillman ran the drugstore in Whitehorse.

4. Approximately, "After she/he had done that to it, that was the end of paying someone to nurse me."

5. Literally, "Eventually I orally gave up the baby bottle; / I turned my face only to food."

Kàxwâshgé
de yù xh'axhatangi nîkw àghâ gwâgíwé
wé axh hîk'w ch'u tle de yù xâts'i kè ushìch.

Á áwê,
80 dàx'ùn tâkwxh xhat satiyí áwé yú.á yê wùnì wé axh hîk'w.
Ch'a yâx' áwé xhsakwèxh, ch'a tsu yâx' tlêk'.

Áyû,
wé Yaxhgûs' du yît xhánx' áwé yê xhat tîyin.
Du xhání yê xhat natí áwé shux'à àyí xhwsinùk wé t'akwanêyi,
85 du húnxhu sàyíxh awliyéxh Jigê,
Xûts,
dlèt khâ xh'ênáxh tsú ch'u Jackie tsu yû àwasâ.
Yá daxh.à áwé wé axh sîk' S'igaxhshâk'w xhwasinùk
yú ghâtâ tl'átgi, Kaxhnùwk'u Tukhkâx',
90 Hîn Tlèn yû duwasâgu yé.

Àghâ áwé khúnáxh yan at tùxhâ áwé
a dà kè xh'awditán wé axh wû.
Ch'a àdé áwé kadujîxw du wakhhîni.
"K'e àdé tlél yà khùxhashgêyi yé,
95 axh tlâ ûsh gé tlél a kâxh xh'awut'îx'in gí
ch'a axh xh'ayáxh,
du tlâ tayíxh xh'anaxhdutì.
Àdû sâkwshêyágé axh húnxhu sàyí yà xhshigêyi,
Jigê,

100 Xûts,
Jackie—
àdû sâkwshêgé yanaxh èkh ashuxhsagùdín gé?
Yidát a dà yù tuxhatángi áyá tlaxh x'éghà axh î kîtishí
kha axh î sighàxhí.

105 Axh dlàk' sàyí S'igaxhshâk'w—
àdûch sâkwshé yanaxh èkh uxhsagùdín.
De ch'a àdé axh tùwú yanîgu yé áyá,
a yáxh xh'ayaxhakhá.
Ha tlaxh x'éghà khu.áyâ,

Finally
I was now able to speak and
my grandmother rejoiced.⁶

So
80 when I was four, they say, my grandmother died.
This is as much as I know of her, nothing more.

Now
I was married to the son of *Yaxhgûs'* (Billy Williams).⁷
When I was married to him I had my first baby;
85 he gave him his elder brother's name *Jigê*,
Xûts (Brown Bear),
and in English as well he called him Jackie.
I had my second one, my daughter *S'igaxhshâk'w* (Mary)
at the trapping grounds, at *Kaxhnûwk'u Tukhká*,
90 at a place called *Hîn Tlèn* (Inklen River).
At that time, once we were all through eating,
my father-in-law brought up the subject [of my birth].
His tears were just rolling down.
"You see how foolish I was;
95 if my mother had not insisted [otherwise],
they would have done what I said
and smothered her under her mother.
Who would have taken on my elder brother's name, so dear to me,
Jigê,
100 *Xûts*,
Jackie—
who would have brought him back down to us?⁸
When I think about it now it makes me feel lonely
and I feel like weeping.
105 My sister's namesake, *S'igaxhshâk'w*—
who would have brought her back down to us?⁹
I am so sorry,
this is what I am trying to express.
Truly

6. Literally, "my grandmother would lift her hands up to the sky."

7. Literally, "I used to stay with him." Unlike the English idiom "to live with someone," in Tlingit this expression does not imply that the couple are not married.

8. Approximately, "Who would have led him along the ground to the water's edge?" This is a reference to reincarnation: the baby brings along the reincarnated being of the ancestor on his journey from the afterlife, which is spoken of as being located upland or in the interior, down to the water's edge to join the world of the living.

9. *S'igaxhshâk'w*, Mary, was *Yaxhgûs'*, Billie Williams' half-sister, after whom Elizabeth's eldest daughter Mary was named. She and Jackie had been born when Billie Williams spoke these words. The import is that if Elizabeth had been smothered as he had originally suggested, his grandchildren would not have been born through her.

- 110 axh tût áyá wuxìxín,
 ách áyá tle i yáx' kaxhanik
 àdé ìnkhasaniyi yé.
 Yìdát khu.áyá axh tùwú ìtsin yá axh húnxhu sàyi
 kha yá axh dlàk' sàyi.
 'Gunałchîsh ch'a kùgêyi,' yû xh'ayaxhakhá axh tlâ.
 115 Tlaxh yê axh tùwú ghałtishji yêx' axh húnxhu dàdé kha axh dlàk',
 yìdát yânáxh èkh has uwa.át.
 Tlaxh x'êghà áyá axh tùwú yak'ê,"
 yê áwé xh'ayakhá.
 Ágíyá yê duwasâgu à dlèt khâch *confess* yê awsini.
 120 Ha ch'u yìdádídé tléł du niyàdé kaxhwsahá,
 ha de ch'a àdé hà shagûn tîyi yê áyú
 a yáxh xhat kàwa.àkhw.
 Yá yìdát yê axh tutî nìch,
 "Yìdát s'é iyatîn i dachxhanx'i yán has du yátx'i ìdakát,"
 125 ch'u wé S'igaxhshâk'w àyí tin yaxh yawsiwát;
 x'ùnínáxh yatîyi à sá yátx' daxh has adagha.wèt'.
 Tsu wê du tlâ sàyi Khinxx.ashì àyí
 ch'u tle dê l'êw yáxh yakùgê,
 yú Terrace áx' yà has nasxhít,
 130 wé axh dachxhanx'i yán.
 Kha tsu wé Jackie àyí yú Vancouver
 gushé àdé â khuyakùgêyi yé,
 yà daxh has nasxhít.
 Ch'a tlênáxh xhát áwê
 135 has du shàdíxh xhat sitì yìdát.
 Ha ch'a a yáxh áwé xh'ayakhá wé axh wû,
 du xh'ayáxh ûsh xhat wudusniyín
 dèsgwach ch'u tle hà ítí wdiláxh yìdát.
 Ha ch'a Dikânkâwu łatsinì shákdê
 140 yú *my generated grandmother* xhat wusnèxhí.
 Ách yìdát du sàyi
 wé Terrace-x' khut kè nasxhít,
 du dachxhanx'i yán de wâ sáyá kùgê.

 Tlaxh wâ yatîyi yêx' áwê
 145 tû khà xh'axhshakhít nìch,
 ch'u yá dlèt shâ kha ch'u dlèt khâx'w.
 Axh hłk'w yû nanî,
 àghâ áwé
 ch'as wé axh hłk'w wé khâ khuwdziti.

- 110 it was on my mind;
 this is why I am confessing to you
 what I might have done to you.
 And now I am encouraged [because of] my elder brother's namesake
 and my sister's namesake.
 'Thank you so much,' I say to my mother.
 115 I have missed my elder brother and sister so much,
 and now they have come back down.
 I am truly happy,"
 he said.
 I guess in English you would say he "confessed."
 120 To this day I don't blame him;
 it's just the way our culture used to be,
 what he told them to do with me.
 Now I always think,
 "I wish you could see all your grandchildren's children,"
 125 They are all grown up, including Mary's children;
 so many of them have children.
 And those of his mother's namesake, *Khinxh.ashì* (Anna Kirby),
 are as numerous as sand
 and still having more children in Terrace,
 130 my grandchildren.
 And Jackie's [children] in Vancouver,
 I don't know how many there are,
 and they are still having more children.
 I alone
 135 am their only living forebear.¹⁰
 It is true what my father-in-law said;
 if they had done what he told them to do
 we would have been left barren now.¹¹
 Perhaps it is by the power of God
 140 that my true grandmother saved me.
 So now her namesake's family
 is growing by leaps and bounds in Terrace.
 She has I don't know how many grandchildren.
- Sometimes
 145 I am suspicious of what people say,
 white women or white men.
 When my grandmother passed on,
 at that time
 I had only one grandfather left.

10. Literally, "I am their shoot," i.e. the part of the plant that starts a whole new branch.

11. Approximately, "by now the place we had occupied would be withered away or dried up now." The metaphor comparing the family to a plant is carried on here; without her "shoot," the family would have died out.

- 150 Gùt'át sákws'hêwé khunxhashìch du ìghâ wé axh ìl̥k'w yú.á,
 ch'a tsu yâx' áwé xhsakwèxh nìch.
 Wé axh àt hás,
 Àntsíxht,
 áwé du kík' Skhuxh.ùtìn,
- 155 Ch'as wé axh ìn ghaxhdustiyí áwé xhwsikû.
 Yê xhat dàyadukhá, "Líl du káxh khiwûs'ikh i ìl̥k'w.
 Hà nákh tl'átgi tûde wduwatì.
 Tlél tsu yê kghisatìn."
 Yû áwé xhat dàyadukhâ nìch.
- 160 Á áwê
 axh ìl̥k'w áwé yê tîyin wé Lkhùxhì,
 tle yankáx' axh tlâk'w áwé wé Khàshawdahà—
 axh tlâ kha hú has du ìsh ch'a tlênáxh wùti—
 adaxh áwê
- 165 Xh'agûk' yû áwé dusâgun wé hà ìl̥k'w.
 Á áwé tûde xhat sàwahà.
 Axh ìshch khu.a áwé tlél
 kha wé axh tlâ hás tlél has du tuwâ ushgú
 has du xhânde xhwagùdí,
 170 tlél wûshxh has us.àxh.
 Á áwé ch'u yìdádídé yê yatì wé
 has du tûnáxh dàk uwa.adi khu.ù.
 Á ách áwé yú axh ìl̥k'uch *adopted*-xh xhat wuḷiyéxh
 tle yú *Victoria*-dâxh hât jìwahâ / axh x'úx'u.
- 175 Adaxh áwê
 ch'a du xhâni yê xhat yatì axh tlâ.
- Kàxwâ jinkàt tâkwxh yà xhat gasatì gé—
 tlél xhwasakú axh katâgu
 ch'u ghunâ wâ ykuwât' sá xhat wuduwashâ tlél xhwasakú.
- 180 Yâx' áwé
 sgûnde at yátx'i yà kandujél.
 Xhát tsú
 tlél àdé,
 tsu àdé úsh axh tuwatì tlél àdé yê wùnkàkhàyi yé.
- 185 "Tlél àdé ijìkhànàghi yé sgûnde,"
 tle yû xhat yawsikhà wé axh tlâ,
 ch'a du xh'ayáxh wé axh ìk' tsú.
 á áwé wé Nètyìwdashît' kha wé du kík' khu.a
 has du ìch awdudziwû,

- 150 I kept searching for my grandmother everywhere, they say;
 I only know this little bit about her.
 My father's sister,
Àntsíxht (Mary Anderson)
 and her younger sister *Skhuxh.ùtìn* (Martha Johnson),
 155 I know that they were crying with me.
 They said to me, "Don't ask about your grandmother.
 She was taken from us and put into the earth.
 You will see her no more."
 That's what they would tell me.
- 160 Now
 I had a grandmother, *Lkhùxhì* (Mary)
 and my true mother's sister, *Khàshawdahà* (Mrs. Paddy Ward)—
 she and my mother had the same father—¹²
 and
 165 our grandfather's name was *Xh'agûk'* (Doctor Jackson).
 He wanted me to stay with him.
 But my father
 and my mother's family didn't want
 me to go stay with them;
 170 they didn't get along together.¹³
 And they are still the same to this day,
 those who are descended from them.
 Therefore my grandmother *Lkhùxhì* adopted me;
 my [adoption] papers came from Victoria.
- 175 After that
 I just lived with my mother [*Lkhùxhì*].¹⁴
- Eventually I got to be ten or so—
 I didn't even know my age;
 the whole time I was married I didn't know it.
- 180 At this time
 they were sending children out to school.
 I [wanted to go] too
 but couldn't;
 even if I wanted to go I couldn't say so.
- 185 "I can't let you go to school,"
 my mother said,
 and my brother [said] the same thing.
 Now *Nèhyìwdashìt'* (Antonia) and her younger sister
 were sent to school.

12. Literally, "the father of my mother and her was only one."

13. Literally, "they didn't listen to one another."

14. *Lkhùxhì* is both Elizabeth's grandmother (biologically her mother's mother's elder sister) and, by virtue of having adopted her, her mother. See note 4 under the story of Glacier-bidding Bay.

190 ch'a k'át has kashxìt, du kík' khu.a wùnà.
 Adaxh áwé,
 kàxwà jinkàt tâkw kha dêxhxxh xhat nastî,
 tle yê áwé,
 dà sá â xhat shukùjès' yê dàxhanê nìch,
 195 khuxha.akhw nìch.
 Ch'a dâxhináxxh áwé hà yatì, axh îk' kha xhát.

Jinkàt tâkw kha dàx'ùnxh xhat nastî áwé
 wé axh xhúxxh sákxw kè khùwatín sgûndáxxh.
 He'! *first of July* ká áwé tle x'ûl' yáxxh khuyatì,
 200 ch'a a xhùt ágé yût kawlisûs wé nâw,
 wanínáxxh áwé dutâw wé át.
 Tle wé axh tlâ has du ghût ágé yatì,
 yà khukanashên.
 Axh àt áwé yê tîyin, wé axh chàn
 205 Lànàtk yû duwasâkw, yû êl' kàdâxxh.
 Tlél' át wugùdín, áwé át kaxhwłijixw khà xh'ayáxxh.
 "K'e yû àn shûde naxhtù.àt, k'e yû."
 Áwé àdé kaxhwłijixw,
 xhachu du díxh't ásíwé dus.ín wé nâw.
 210 Wé Êl' Hîn xhánt kaxhwłijixw.
 "Hîng hà nagú hà xh'ès," yú.á.
 Áyá xhwàshât wé *bottle*,
 a xákwti.
 Tlâkw wé â yàxhdé xhwàgùt,
 215 àxxh kè xhwsí.ín.
 Dà sáwé tsû,
 nâw gwâwé has adaná.
 Adaxh áwé
 at lâtín àdé àwa.àt.
 220 Hé', x'ûl' yáxxh at yatì.
 Yâx' áwé nèldé, xânà niyàdé.
 "Kâ naxhtùkhê *picnic*," yú.á.
 Tle áwé tle khuwdudzixhùt',
 Kùsawu Â shûde áwé.

225 Khus'èxxh yû áwé dusâgun wé du xhání yê xhat wùtiyi à,
 de yîs yadák'w,
 gwál' nás'k tâkw, dàx'ùn tâkw gíwé axh shukát khùstí.
 "Yú hîn yíxxh du ìn yè ga.á,
 yú dè kàdé gaxhyì.àt."
 230 *Catholic school*-x' áwé wdudziwát,
 ách ásíwé a wakhshùt has yatì wé at daná tin.
 Áwé tle wtuwa.àt.

- 190 At least they could write; her younger sister is dead though.
 So then
 I finally turned twelve
 and so
 whatever she told me to do I did;
 195 I tried to do it.
 There were just two of us, my brother and I.
- When I was fourteen
 my husband-to-be traveled back up from school.
 My! on the first of July people were in an uproar;
 200 they were circulating all kinds of alcohol
 and drinking it on the sly.
 My mother and the others were in on it too, I guess;
 people were getting drunk.
 I had an aunt, my future mother-in-law,¹⁵
 205 named *Lànàtk* (Anna) from the coast.
 She couldn't walk, so I wheeled her around as I was told.
 "Let's go over to that end of town, over that way."
 So I wheeled her over there;
 actually they had a bottle of booze stowed behind her back.
 210 I wheeled her up to [the spring called] *ÊŶ Hîn* (salt water).
 "Go get us some water," they said.
 So I grabbed the bottle,
 the empty bottle.
 I quickly went to the edge of the lake
 215 and brought some water back up.
 And here
 they were drinking booze!
 Then
 they went to watch the celebration.
 220 My, everything was in an uproar.
 On the way home, toward evening,
 they said, "Let's hire a car and have a picnic."
 So they took a load of people
 over to the end of *Kùsawu Â* (Surprise Lake).
- 225 The one I got married to was named *Khus'èxh* (Steve Williams);
 he was then a young man,
 about three or four years older than I was.
 "You go down along the river with him,
 and then you'll get onto the road."
 230 He was raised in Catholic school,
 so they were trying to hide their drinking from him.
 So we started off.

15. *Lànàtk* is not directly related to Elizabeth, but is referred to as a paternal aunt ("àt") because she is of the opposite moiety.

- Ch'a tlákw áwé jiyaxhwàyé,
 áwé axh tlâ àdé axh ìn yà sh kagaṇṇikji yé khâ dàt,
 ách áwé
- 235 ch'a tlákw jiyaxhwàyé wé Khus'èxh.
 Té áwé hinde tughích.
 Hàhá, wâ sáwé xhat wusinì,
 axh sênáxh áwé yà shich.
 Dà sá ûsh,
- 240 xh'àn ûsh i sê yà yaduṭsákhch,
 yê gíyá sh tuxhdanúk.
 Xhaghâxh áwé.
 "Tliyé yê xhat na.ù, ishakkhwaxhísht.
 Tléḷ axh tuwâ ushgú,
- 245 tléḷ xhwasakú wâ sáwé xhat dà.ìné,
 gwál xhat gaghìjàkh gíwé."
 Hàhá!
 khuxhlagàw.
 De wâ nanì sáwé wtuwa.áxh wé kâ,
- 250 ch'u tle yà at yanasnákh yânáxh áwé yà nxhagút,
 xhát khu.a tle du nákh xhwàgút.
 Tlákw dè yít xhwajixíx.
 Áxh áwé
 kâ kâ kè wtuwa.át khúxhde.
- 255 Hé'! nèḷ,
 nèḷ kwshêwé tle s akàwajéḷ wé nâw khu.a wé axh îsh.
 Wanínáxh áwé du î duhûn.
 Hé', x'û—Í' yáxh at yatì wé *first of July* ká wé Lingít àní
 tle tléḷ tsu ch'a tlênáxh yatìyi khâ gíwé dà awudàkh.
- 260 Axh îk'
 Ch'ityádi áwé du sîk',
 gwál de *seven years* gíyú yê utí,
 cha ch'as anaxh hàt awsinúk.
 "I guntû nghatàyi.
- 265 At tudaná áyá, dlínkwát látín," yú.á.
 Axh guntûde áwé xhwsigút wé shàtk'átsk'u.
 Kwshêwé tle kè has kàwashû,
 axh tlâ khu.a.
 Ha wâ sákwshêwé yù kàwagút
- 270 wé axh xhání yê gaxhdu.ù à.
 Has du xhání nèḷ uwagút, tle áx' áwé tle a xh'êt has à wsi.ín,
 ch'a yèsú áwé
 a wakhshût has tîyin—
 xhát khu.a tâch xhat uwajákh—
 ch'u tle has du xh'êdáxh áwé at daná.
- 275 Áwé tle yê s ayawsikhà, "A shantûde nagú, â natá.
 Axh yîtk'i ití—
 áxh yàwashì / du dlàk'ch—

- I was constantly on guard with him,
the way my mother was always telling me to be around men;
that's why
- 235 I was on my guard with *Khus'èxh*.
We were throwing stones in the water.
Oh my, he did something to me;
he kept putting his arms around my neck.
It was as if—
- 240 as if someone kept thrusting fire at your throat:
perhaps that is how I felt.
I was crying.
"Leave me alone; I'll clobber you over the head!
I don't like it;
- 245 I don't know what you're doing to me;
maybe you'll kill me."
My goodness!
I was fighting.
After a while we heard the car;
- 250 I was walking faster than a person chasing an animal;
I walked away from him.
I ran quickly to the road.
After that
we got back into the car.
- 255 My!
they brought in bottles of booze, my father and the others.
They were secretly selling it to him.
My! the Tlingit village was topsy-turvy on that first of July;
I don't suppose there was even one man sober.
- 260 My brother
Ch'ityádi (Albert Johnson)'s daughter
was perhaps seven years old;
he brought her over to me.
"Let her sleep in your arms.
- 265 We're drinking, so take good care of her," he said.
I took the little girl into my arms.
They must have been getting drunk,
my mother and the others.
I don't know how he got there,
- 270 the one I was to be married to;
He came into their house, and there they gave him some booze,
after they had just
been trying to hide their drinking from him—
I myself fell asleep—
he was drinking what they gave him to drink.
- 275 Then they said to him, "Go upstairs and lie down.
My son's room—
his sister has already made the bed—

- â natá," yû áwé s adàyahká yú.á.
 Tle àdé wùgùt.
 280 Ha yîs khâ xhá *you know* kha wé nâw awdinâ,
 tle gushé àdé yatìyi yé.
 Tle wé nâwch yaxh has yałajâkh ásíwé tle
 àxh yà wùgùt tle.
 Dà sáwé yû xhat duwaxhích.
 285 Ha wâ sáyú?
 Gwáł ch'ú tle
 yatsinèt gíyú axh yâ dâk yawus.á.
 Tle gùdâxh sáwé?
 Tle tsu xhaghâxh áwé.
 290 "Júk!" yû dâyahakhá,
 "axh tlâ kè has gughasgît."

 Tle áwé axh tuwâ sigû k'adên khunâxh dàkh kaxhwanìgí.
 Ch'a łdakát khâch áyá yê uwajî,
 under age áyá khâ dât át xhwasikû.
 295 No.
 Tlél tsu xhwsakú tsu—
 I don't know nothing about man.
 Tsu I don't even know how to fall in love, I was too young.
 Á áwé łdakát khâch yê xhat dâyahâ nìch,
 300 wé yîs yaxh yà yanaswat à wé Atlin,
 "Under age áwé khâ xhâni yê ìwatì gushé?"
 "Áá," yê s dâyahakhâ nìch.
 Tlél kè s du dâ yakhushuguxhsagê tsu has du ìn ûsh kaxhaník.
 A xhù.à áwê
 305 Ch'a tsu at shùkh kíknâxh has xhat xh'awûs'.
 Tlél khu.a has awuskú wâ—
 how much hard time I had.

 Á áwê
 axh îsh kwshêwé kè wdzigít,
 310 wé du ìn khuxhłagàwúch wé "Júk!" yû dâyahakhàiyí.
 A tûx' wé x'ûw
 tle yû áwé wùch yát wududlikhâ,
 a tú áwé wé shàtk'átsk'ú axh jighèt xhasatá.
 Tlél anaxh / axh ît ghwàshìyi yé.
 Tle wé axh tlâ kwshêwé tle ashawsigút tle wé
 315 axhsatín wé kè khuwusgidí áwé tle
 a shantûde kè wjixìx.
 Hàw, gwê! axh tlâ axh kâ shawdigút.
 Anaxh yà wujixìx, tle gânt wujixìx.
 "Tlél àdé yâx' yê ìnghàtiyi yé," k'e ch'ú tle
 320 du wàkh tìn ûsh gé xhat wusitín
 du ìnxh xhat satìyí, tle yê áwé.
 Ch'ú tle

sleep there," they told him, they say.
So he went there.
280 He was a young man, you know, and had drunk booze;
I didn't know what condition he was in.
When they had all passed out
he came down from there.
All of a sudden someone's roughing me up.
285 What happened?
Was it perhaps
a bear that had appeared before me?
Where had it come from?
I started crying again.
290 "Get away!" I said to him,
"my mother and the others will get up."

Now, I want to explain it carefully.
Everyone thinks
that I experienced a man under age.
295 No
I didn't even know—
I didn't know anything about men.
I didn't even know how to fall in love; I was too young.
But everyone asks me,
300 all the young people growing up in Atlin,
"Is it true that you were living with a man under age?"
"Yes," I say to them.
They wouldn't understand it if I were to tell them.
Some of them
305 laugh while they are asking me.
They don't know
what a hard time I had.

So then
I guess my father got up
310 because I was fighting with him and saying "Get away!"
Besides that, [I had] a blanket
that had been folded over and sewed together;
I was holding the girl in my arms inside it.
He couldn't get at me through it.
He apparently woke my mother up and
315 when he saw that they were up
he ran up into the attic.
Oh my goodness, my mother got up and grabbed me.
He ran down downstairs and outside.
"You can't stay here," [she said].
320 [She acted] as if she had seen with her own eyes
that I was with him.
Right there

- t'â ká áwé
axh ìn khuḷagàw.
325 *I was too scared to do anything for myself.*
Ch'a yá axh dà.ádi axh nâxh yà ayanâs'él'.
"Nagú du ítde.
I tuwâ sigû shákdé wé khâ, du xhânde nagú,"
tle yû xhat yawsikhà.
330 Ch'u tle tlél àdé tliyê xhat unghà.ùwu yé,
ch'u tle xhat jâkhw,
ách áwé àxh xhwàgùt wé du tlâ hás xhânde.
- Axh àt áwé yê tîyin wé axh chàn.
Àt nanúkch, tlél yû kùshgútkw.
335 Lànàtk yû dusâgun,
du îsh áwé Lghìn
yû êl' kàdâxh.
Â nêl xhwàgút, de khiwa.à,
tle k'adên gíwé ghagàn kè naxíx.
Â nêl xhwàgút, a tûx' shégé xhaghâxh.
340 Wé has du *bedroom*-i â nêl xhwàgút, àghâ áwé
tle xhat xh'èwawûs' wé du tlâ,
"Wâ sáwé iwani?"
Tlél àdé tsu xh'ènkhaditâni yé,
xhat sawduwatsíxh ûsh khúnâxh yê xhat yatì.
345 "Hàgú, dâkhnaxh.àdé nagú."
Khâxhx'wèt tlèn áwé s du jìwú.
Axh jacket-i kâxh kè xhwđitì.
Axh nâxh shayawlis'él' wé axh tlâ.
Du guntûde xhwàgút,
350 k'adên axh tûdâxh khunahâ áwé tsá
du ìn kaxhaník wâ sáyú
yû xhat kawdayàyí.
"Ha ghà yatì, ch'a yâx',
ch'a tlêx' yâx' iwuxhìyí kha ch'u dêxh
355 àdé i ìn gaxhtù.ât,"
yû xhat yawdudzikhà.
Tâch xhat uwajákh.
K'e yê yguwâtl' gíwé tâch xhat wujàkh tle tsu shaxhwdinúk.
Du jì.ìn áwé dà sáwé yê dàxhané wé axh àt.
360 At wutuwxhâ wé ts'ùtât.
- Tlél tsu yê xhat yawuskhà,
"Wé axh yît xhânde áwé isaxhâhê," yû.
Tle áwé
has àwaxhùxh wé has du yît.
365 "Yú du yì.ádi kâxh wunashì," yû xhat dàyadukhá,
"wé du *room*-u."
Xhachu àn ásíwé yû has xh'âkì.átk.

- on the floor
she was fighting with me.
325 I was too scared to do anything for myself.
She was tearing up all my clothes.
"Go after him, then.
Apparently you like that man, so go to him!"
she said to me.
330 She wouldn't leave me alone;
she was cuffing me,
so I went to his mother's house.
- My mother-in-law was my aunt.
She would just sit around; she was crippled.
335 Her name was *Lànàtk* (Anna);
her father's name was *Łghìn* (Jimmie Henderson)
from the coast.
I came in there; it was daylight
and the sun was well on its way up.
I came in there; I must still have been crying.
340 I walked into their bedroom, and
his mother asked me,
"What happened to you?"
I couldn't even speak;
it was as if I had been throttled.
345 "Come here, go into the back room."
They had a big bed.
I took off my jacket.
My mother had torn up all my clothes.
I went and lay my head on her chest;
350 after I had calmed down
I told her what
had happened to me.
"It's all right; just stay here;
after you have stayed here a night or two
355 we'll take you [back home],"
she said to me.
I fell asleep.
Before long I guess I fell asleep and then I got up again.
I did some kind of work together with my aunt.
360 We ate breakfast.
- She didn't say to me,
"I want you to go to my son."
They just
called their son over.
365 "Go make his bed," they told me,
"in his room."
Actually, they were having a talk with him.

- “Ch’u tle tlèxh áwé i xhánde kawduwanâ.
 Wé át gé iyanúk, tlèk’ gwâyágé,” yû dâyardukhá yú.á.
 370 Áwé ch’a ðakát du jiyís [yê dâyardukhá]—
 wé axh tlâk’w Khàshawdahà du yátx’i—
 wé s du îsh
 ch’u khudziti,
 Kh’anaxhghas.â yû áwé dusâgun wé s du îsh,
 375 kha wé s du tlâ khu.a Khàshawdahà—
 Skâydu.ù kha Kudagân.
 Tle wé has du îsh du kêlk’ áwé yê tîyin wé axh chànn,
 wé Lànàtk.
 Á áwé tle wé du dachxhán yáxh áwé kawuhâyin wé Khus’èxh.
 380 Tle a yáxh xhat kawḷinúk,
 axh tlâ ghût xhat uwawát,
 tle yû yàwakhà hú khu.a.
 Ách áwé xh’aduwwûs’ wé axh xhúxh sákww,
 wé Khus’èxh,
 385 “Yú i ḷḷk’u sî
 wé Skâydu.ù, kha Kudagân,
 ch’a tl’ák’ghànáxh áwé has khudziti.
 Dàkhw.à sá át iyanúk wê’t’â?”
 Àghâ áwé du tlâ áyá yê ayawsikhà,
 390 “Tlél ûsh axh tuwâ ushgûwun,
 tlél du îxh ùnkhanîgun.
 Axh tuwâ sagûwúch áwé du xhánt xhwàgút,
 tlél khu.áyá xhwsakú du jiyís kaxîl’ yê kkhwasaniyí.
 Tlél jikkhwanàkh.
 395 Tlél axh tuwâ ushgú yût’â yú dáxhináxh yatyi à.
 Axh tuwâ sigú hú du ìn tût xhwa.àdí,
 axh jiyís du ìn tût yìy.àdí,”
 áwé yê yàwakhà.
 “Hàw, ha wâ sáwé dê, kuhànkî xhâwé.”
- 400 Tlél xhwasakú xhâch khu.a.
 Wé gân à yì k’adên / k’e â yù at kaxhajêl áwé tle xhwdixît’ tle.
 Anaxh yuxh wùgút tle.
 Xhat has uxhùxh wé axh àt,
 axh ìn yù has xh’aḷi.átk.
 405 Ha gwáḷ ch’u tle yú kát kàwagani xh’àn tûde gíwé kkhwagút,
 tle yê áwé sh tuxhdinúk.
 Tlél tsu khâ xhángghà yù uxhagútkw,
nothing.
 “Ha wâ sáyú xhat gughatî yú khâ guntû nxhatêni?”
 410 yû áwé axh tuwatì.
 Tlél tsu sh yànáxh unxhasnùgú áwé wé wakhhîn,
 yê xhat kùdâḷ.
 “Àdê i ìn gaxhtù.ât i tlâ xhánde,” yê áyá.
 Wé du xhúxhch áwé wé Yaxhgûs’ch áwé kawḷijixw axh ìn.

- "She has been sent to live with you for good.
 Do you want that, or not?" they asked him.
 370 [They suggested as potential matches] for him all
 my mother's sister *Khàshawdahà*'s children—
 their father
 was still alive;
 their father's name was *Kh'anaxhghas.â* (Paddy Ward),
 375 and their mother was *Khàshawdahà*—
 [they suggested] *Skâydu.ù* (Jessie), and *Kudagân* (Mabel).
 My mother-in-law was my father's niece,
Lànàtk (Anna).
 So *Khus'èxh* (Steve) was like a grandchild to [Paddy Ward].
 380 I was beneath his station.
 I grew up without my mother—
 this is what [Paddy Ward] said.
 So they were asking my husband-to-be,
Khus'èxh,
 385 "Your grandfather's daughters
Skâydu.ù and *Kudagân*
 each live alone.
 Which one would you like, or that one?"
 Then he told his mother,
 390 "If I had not liked her
 I wouldn't have bothered her.
 I went to her because I liked her;
 I didn't know I'd be making trouble for her.
 I won't abandon her.
 395 I don't like those two other ones.
 I want to live with her;
 I want you to take her in for me,"
 he said.
 "Well, now, are you sure? She's an orphan, you know."
 400 I didn't know what was going on.
 After I straightened up the spare room, I swept it.
 Then he went outside.
 My aunt and the others called me over
 and had a talk with me.
 405 Maybe it will be like walking into a burning fire,
 this is what I imagined to myself.
 I had never even gone near men,
 nothing.
 "How would it be to sleep with that man?"
 410 I wondered.
 I didn't even feel the tears running down my face,
 I was so frightened.
 "We're going with you to your mother," she said.
 Her husband *Yaxhgûs'* (Billy Williams) wheeled her there with me.

- 415 Tsu du î akuxhdlìxhîtl' wé axh tlâ.
 Axxh in nêl àwa.àt,
 tle yê yàwakhà wé axh tlâ—
 wé axh kîlk'w xhâwé axh tlâxh siti—
 "Telêl axh tuwâ ushgú tsu yâx' du in khuxh yìyda.ádi.
 420 Ch'a hú àdé sh sadihêyi yêyâxh áwé
 du tuwâ sigû yû kawdayàyi,"
 yê áwé xh'ayakhá.
 Łdakát yá axh dà.ádi áwé tle axh jìdé àwaít tle.
 Well, what else could I do?
 425 Tle wé axh chànn sákww tle yê yàwakhà,
 "Kachák wé i nà.ádi, tle tlêxh áwé hà in gaghì.át,
 tlêl tsu yâ hàndé kghìgût, tlêl du tuwâ ushgú."
 Kaxhwàchák wé axh dà.ádi.
 Axxh îsh khu.a áwé yú
 430 a xh'akàdé uyêxh,
 kha wé axh îk'.

 Axxh in nêldé has wù.àt.
 "Tle du xhâni áwé yê ikghwatî," tle yû xhat yawdudzikhà.
 Dàt yís sákwwshêwê,
 435 "Telêl'," yû xh'ayaxhakhá,
 "Telêl axh tuwâ ushgú.
 Ch'a i guntû nkhatêxhí,
 axh tuwâ sigû k'adên xhwatàyi."
 "Áá," tle yû yàwakhà.
 440 Ô—, gwál ch'a kawuyík gíwé uxhładlêgu.
 "Dêxh áwé axh guntû ikghwaxhî," yú.á.
 Tlêx' uxhî áwé
 dânà has atîw,
 "Dàt yis.át sákwwshêwégé?" yû áwé axh tuwatì.
 445 Ch'a tlákw yan at xhwàkhít.
 Hé'! tle khàyakût' x'ûw tsú tle daxh kadułk'wât' tle yû.
 Dà sá xh'ałitsìni át áwé wùch kàdé yê yà s anasnìn.
 Xhachu
 wé àn yê has xhat gughashâx'w át ásiwé,
 tlêl xhwasakú xhâch khu.a.
 450 Tle áwé tle wé axh tlâ du jìdé yê wdudzini,
 wé dânà tsú,
 dânà yagê has àwatíw.
 Dêxh áwé du guntû xhat uwaxhî,
 gwál ch'u tle k'adên áyú uxhatêxh.
 Yâx' áwé yê xhat yawdudzikhà,
 455 "Ha du guntû áwé gaghìtêxh, wé i xhúxh áwé."

- 415 I was still afraid of my mother.
They took me inside,
and my mother said—
my grandmother was my mother—
“I don’t want you to bring her back here again.
420 She wants to keep on doing
just what she herself wishes to do,”
she said.
She just threw all my clothes at me.
Well, what else could I do?
425 Then my future mother-in-law said,
“Pack up your clothes; you’re coming with us for good;
you’ll never come back here; she doesn’t want you to.”
I packed up my clothing.
My father
430 was gone to Teslin then,
as well as my brother.
- They took me home.
“You are going to live with him,” they told me.
For some reason
435 I said “No,
I don’t want to.
Let me sleep with you;
I want to get a good night’s sleep.”
“Yes,” she said,
440 Oh, I could have shouted for joy.¹⁶
“You can sleep with me for two nights,” she said.
After one night
they were counting money;
“What is that for anyway?” I wondered.
445 I was always suspecting something.
My! then they were folding button blankets.
They were piling up valuable things.
As it turned out,
that was what they were going to pay as my dowry,
but I didn’t know that [at the time].
450 They gave it to my mother,
as well as the money;
they counted out a lot of money.
I slept with her two nights;
I must have slept really well.
Then they told me,
455 “[From now on] you are to sleep with him; he’s your husband.”

16. Approximately, “I could have waved my hands as if stroking the air.” The verb refers to stroking or caressing, or without overt object to repeated hand motion in dance.

Gùt'á sáyú át akxhwàgháxh?
 Gùsú axh ít uxhdishiyi át?—
nothing.

Hé! shayadihên wê
 460 k'isâni àghâ,
 tle khùn áwé tle khut gashíxch tle
 wé axh xhúxh sák w khu.a.
 Jî, tle
I'm happy when he's gone.
 Tle wâ nghanìn sáwé tle uxhîych tle,
 465 tle ch'a a yáxh áwé tle k'adên naxhatèch.

De wâ nanî sáwé
 wé gân kwshêwé
 dà sáwé tsu at daná,¹⁸
 wé du wakhshût khutíyi à.
 470 Hé! wé gân áwé áxh ìkh
 sha.axhwkanasxíx,
 wé Henry áwé kha wê
 Ishkhúxh
 kha wê
 475 Johnny Jack,
 kha Edward kha Leo kha axh shátxh yâdu hú,
 tlèdùshûnáxh áwé has yatì.

Àghâ áwé â yuxh wujixìx wé du îsh,
 anaxh áwé nêl àwaxhút', de khi.á áwé.
 480 Anaxh áwé nêl àwaxhút', tle yá
 khâxhaxhx'wèt tle yû
 â yan yû ayasigwêk wé shayèt ká.
 "Yâdu á i ítí.
 I shát áwé wêdu.
 485 Á du t'akhká áyú gaghìtâ," yê áwé dàyadukhá.
 Hé! tle kè xhat wudzigít,
 tlâkw áwé shaxhwdinúk tle,
 nâ yê shaxhwdi.ù.
 Wé axh chànn sák w tsú
 490 de t'â kát â.
 Du xhâni dàk xhwàgút, sdûx tût axhwà.ák.
 At gawtudzi.î, at wutuwxhâ, hú khu.a áwé tá.
 Gwâl de yûde yà gaxîx áwé shawdinúk,

18. There seems to be a conflation of the *tsú* of *dà sáwé tsú* "lo and behold" and *tsu* "again."

There was nowhere I could go for consolation;¹⁷
 there was nothing that could help me—
 nothing.

My! there were a lot of
 460 boys then,
 and he was always running off somewhere with them,
 my husband-to-be.

Gee,
 I was just happy when he was gone.
 Sometimes he would stay overnight,
 465 and I would be able to get a good night's sleep.

Then one day,
 outside, I guess,
 here he was drinking again,
 the one they had been hiding their drinking from.
 470 My, they were outside walking down to the shore
 with their arms draped over on another's shoulders,¹⁹
 Henry and
Ishkhúxh (Johnny Jack)
 and
 475 Johnny Jack
 and Edward and Leo and my older sister here;
 there were six of them.

Then his father ran outside
 and dragged him inside; it was daylight.
 480 He dragged him inside and
 on the bed where we slept
 he kept shoving his head down onto the pillow,
 "This is your room.
 That is your wife.
 485 You must sleep by her side," they told him.
 My goodness! I woke up
 and quickly got up
 and dressed.
 My future mother-in-law
 490 was also sitting on the floor.
 I came out to where she was and lit the stove.
 We cooked and ate, but [*Khus'èxh*] was sleeping.
 It was perhaps late afternoon when he got up;²⁰

17. Approximately, "Where did I go crying to?" This and the following are rhetorical questions.

19. This marvellous idiom conveys the picture of fish connected by the heads by being strung on a line, moving [jerkily] through space down toward the water's edge.

20. Literally, "When [the sun] was moving perhaps off that way he got up."

- 495 tle du xh'ès at xhwasi.î tle,
 du xh'êxh at xhwàtì.
 K'adên yá ghèwú yê dâtùnè, ch'a dà sá.
- 500 Tlêx' dís xh'ânáxh áyá hûch' xhwatàyi.
 Wé *sheet* tle yû áwé tle a tû wùxhatúłch tle yû,
 khałashátch yá a shutú yû.
 Wâ nanî sáwé tá axh kanaxh yà natîn xhá,
 tlél uxhatèxh tàt kanaxh.
 Wâ sá axh ìdé yà nashîn ch'u tle
 wanínáxh khuxhłagaw nìch.
- 505 De wâ nanî sáwê
 de wé dís de gwál jinkàt kha kèjín yawuxhìyí gíwé,
 tle ch'a àdé xha.à yède áwé tle yaxh xhat yałaghékhxh
 "K'e yú a shantûde ankhatatâw," tle yû axh tuwatì.
 Dzèt áwé yû anaxh wududliyèxh,
 a káxh kè xhwàgút.
 510 Àghâ áwé tsá wê
 át has at kàwajél,
 tle axh yì áwé tle k'adên xhwasinì tle,
 tle àdé xhwàgút.
 Khutàn, khuyawsit'âxh'w,
 515 ch'u tle ch'as yû yánde yà shanxhastèni gíwé
 tle tâch xhat wujàkh.
 Tlél àdûch sá wuskú a shantût xhatàyi.
 Dà sáwé axh ìghâ yû khuwduwashì.
 "Khut wudzigít."
 520 Xànà áwé kè xhat wudzigít,
 ch'a xhát,
 k'adên shadàxh yaxhwdishì.
 Tlél àdûch sá xhat wustîn anaxh yà xhwagùdí.
 Has khushî, gushé gút sá khuwduwashì.
 525 Anaxh nêl xhwàgút du xhánnáxh wé axh chàn.
 "Hàw, gùdàxh sáwé hàt iyagút," yú.á.
 "Xhatâyin áwé," yê dà yaxhakhá.
 Tlél axh ît xh'awutàn.
 Hàhá, tsu wé tàt, ô—,
 530 ch'u tle wé tá gíwé axh ît wudashí wé yakyi.
 Tle *I was all right*.
 But yá nas'gi.à tàt áwé tle khi.âde áwé tle tsu ch'ù yê,
 tlél àdé tâch xhat ghwàjàghì yé k'adên wé du guntú.
 "Ha wâ sáyá dê xhat gughatí áyá
 535 ch'u tle yá tâkw kanaxh yê xhat natîni?"
 áwé axh tutî nìch.
 Tsu gùdàxh sáwé xhaghaxh nìch.

495 I cooked for him
and fed him.
We fixed up the net and so on.

I didn't get any sleep for a month.
I would wind the sheet around myself
and clutch the corner of it like this.
500 After a while I was getting very sleepy;
I wasn't sleeping all night long.
When he would start to reach for me
I would surreptitiously fight him off.

Then one day,
505 maybe on the fifteenth of that month
I kept nodding off right where I sat.
"I should steal away into the attic," I thought.
A ladder was built there;
I went up it.
510 Then
they had stuff stored there
and I cleared out a place for myself
and went there.
It was in summer, when it was hot,
515 and even as I was laying down my head
I fell asleep.
Nobody knew that I was sleeping in the attic.
Well, they searched for me.
"She's lost."
520 That evening I awoke
alone
and carefully smoothed my hair down.
Nobody saw me coming back down.
They were searching; I don't know where they searched.
525 I came in where my mother-in-law was.
"Well, where did you come from?" she said.
"I was asleep," I said.
She didn't say anything to me.
Oho, again that night—
530 I guess the sleep I had gotten that day helped me;
I was all right.
But the third night, toward dawn, the same thing happened,
and I couldn't get completely to sleep with him.
"What is going to become of me
535 if I am like this all winter?"
I kept thinking.
Again I would start crying for some reason.²¹

21. Literally "Still from where would I cry?"

Tsu wé axh tlâ áwé ch'a axh tûch du ká at kùs.hâych.
 Yìdát ûsh gé xhat yatîn,
she wouldn't even believe me.

- 540 Ch'u shûgudáxh
 de ch'a yê yatì,
 kálk'w, wé
 du tlâ kha ch'u du îsh tlél khudzitìyi à at yátx'i.
 Tléł àdé ch'u tle yú khà àyí yáxh yû naxhduwa.ûwu yé.
 545 Á áwé ách yìdát xhát
 àdû sáyá kuhànkîxh sitì,
 kha àdû sáyá ch'a wâ sá yatì, *it needs a help*,
 tle axh têxh' tûdáxh áwé tle yû naxhsanich,
 tle axh têxh' tût usgitch.
 550 K'adên, k'adên, ch'as k'adên ùn yê jixhanê nìch.

- Ha tlél yê xhat utí xhát.
 Tlênáxh áwé wùtì du yît,
 Khìdudâ yû dusâgun,
 yâdu áwé xhát,
 555 axh shátxh áwé Xhàstìn yû dusâgun,
 hú tsú de ch'âkw wùnà.
 Ô—, ch'u tle has du têxh' áwé yê yatì wé axh shátxh,
 shàwât tlènxh sitì.
 Áwé sh kê yà tunda.ás—
 560 khúdáxh yìkuwât' áwé tlênáxh khuwdzitì,
 tlél udushêxh
 tlèkhâ tâkw wanyâx' áwé—
 á áwé sh kê yà tànda.ás.
 Á áwé ghâtâ xhùt wutuwa.àt.
 565 Jí'! khut wùgùt.
 Xànà áwé hât uwagút.
 Hé'! a tîli áwé a xh'ûsdáxh has ayîkh.
 Ha dûsh áwé àn ach kuxhalyát nìch yê xhat gusigênk'.
 Wé dûsh tle axh jinákh yánde kê wduwaxhích.
 570 Xhachu axh îsh ásíwé ayatîn, wé Nèxh'w.
 Tle yê xhat yawsikhà,
 "Idatîl, yú t'èxhdé axh ìn na.á."
 Axh tîli áwé tlâkw xhadatîls',
 axh kinà.ádi tle yan uwajaghu à áwé kê yan xhwaditî,
 575 jâji wàkhxh xhwàgùt du ìn.
 Nàlî wé t'èxh â yê aya.uwu yé.
 Áyá yê de axh tutî nìch, yak'é áyú yê khutiyí.

I still blamed my mother for what happened.
 I wished she could see me now;
 [at the time] she wouldn't even believe me.

540 From the beginning
 it has always been like this,
 nephew,
 for children whose mother or father are not alive.
 People simply cannot take care of them the way they do their own.
 545 So now, for my part,
 whoever is an orphan,
 or has something the matter and needs help,
 I open up my heart to him;
 It afflicts my heart.²²
 550 I do my very best to help him out.²³

I am not like [*Lkhùxhì* was].
 She had one son
 named *Khìdudâ* (Willie Jack)
 and then me,
 555 and my elder sister, named *Khàstìn* (Lucy)—²⁴
 she too died long ago.
 Oh, my, my elder sister was just like their own heart to them;
 she was a mature woman.
 And she was feeling alone—
 560 she had lived alone too long,
 unmarried,
 [even though] she was over twenty years old—
 she was feeling alone.
 Then we went to the trapping grounds.
 565 Gee! she got lost.
 She came back in the evening.
 My! they were taking her shoes off (to get the snow out).
 I was playing with a cat; I was small, [you know].
 And suddenly they snatched the cat from me and put it down.
 570 As it happened, my father, *Nêxh'w*, saw them do that.
 He said to me,
 "Get your shoes on; come to the fishing hole with me."
 I put my shoes on quickly,
 got into my coat, a comfortable one,
 575 and put my snowshoes on [to go] with him.
 The place where he had set his hooks was far away.
 I often think it's nice to live like that.

22. Approximately, "From my heart I always do so to him; he just falls about in my heart."

23. Literally, "Carefully, carefully, carefully I work with him/her."

24. Willie was *Lkhùxhì*'s biological son; Lucy and Elizabeth were both adopted.

- Áyú hàw áwé awli'íx' axh îsh tle yú dlèt kê yan awli.át.
 "Wêx' ghanú," yú.á.
 580 Hú tsú
 hàw tayì awdli'íx', át ał.át,
 a kát áwé â.
 Áwé xhat wù.íx',
 "Sèdayà,
 585 axh sîk' áwé yê iyatì,
 khúnáxh yankáx' i îsh áyá xhát.
 I tlâ áwé xhwashâyin.
 Tlêx' dísxh isatiyí áwé i nákh yê wùnì.
 Tle khúnáxh tlênáxh áwé khiydzitì.
 590 Tlél i îk',
 kha tlél i kîk',
 kha tlél i shátxh,
 tle khúnáxh tlênáxh áwé ìwanì.
 Tlél yankáx' i shátxh kha i îk' khuwustì,
 595 kha ch'u i kîk',
 kha tlél i tlâ khùstí.
 K'adên axh xh'êt sa.áxh."
 Axh jín áwé ałshát.
 "Khushtuyáxh tsu wâ sá àn yê has jinèyí wé i shátxh Xhàstìn,
 600 líl i tùwú unîgukh.
 Dikânkhwu khudzitì yú dikî,
 i kát wùdên.
 Shànghìyí tâ yà kghìgût sîk',
 kha tlél i xh'êde khà tùwú kè kghwanîkw,
 605 a yáxh axh tuwâ iyatì.
 Yaxh yakghìgùdán.
 Dà sá i tuwâ sigûwu át i jì yê kghwatì.
 Ha axh xh'agêde khìstiyí khu.a áwés tlél yakghìdlàkh.
 Khushtuyáxh tsu wâ sá i ìn yê s jinèyí líl x'ânxxh ìnùgúkh,
 610 k'e wé i dûshi i jinákh gânde kè wduwaxhích,
 ch'a àn sh tìdlitlèwu át.
 Hàw, tlaxh líl x'wán a káxh isèx'aghúkh,
 a kê dâk tinidatánch yá àdé idà yaxhakha yé,"
 yê áwé xhat dâyahá.
 615 á áwé ch'u yá yìdádídé
 du xh'akâ dâk tuxhdatánji nìch wé axh îsh.

My father broke up some boughs and placed them on the snow.
 "Sit over there," he said.

580 He too
 broke some boughs to sit on; he had put them there
 and was sitting on them.²⁵
 He called to me,
 "Sèdayà,

585 you are my daughter;
 I am your true father.
 I married your mother.
 When you were one month old she died and left you alone.
 You were the only one born of her.

590 You have no brothers,
 younger sisters,
 or older sisters;
 you were all alone.
 You had no true older sisters or brothers

595 or younger sisters,
 and you have no mother.
 Listen carefully to me."
 He was holding my hand.
 "No matter how they treat your older sister *Xhàstìn*,²⁶

600 don't be sad.
 God is up above [in heaven],²⁷
 and he is watching you.
 You will live a full life, daughter,²⁸
 and no one will be hurt by your words:

605 this is how you seem to me.
 You will find the right way.²⁹
 Whatever you want you will have.
 But if you live contrary to what I tell you, you will not succeed.
 No matter how they treat you, do not be angry;

610 you see how they snatched your cat from you and threw it outside,
 [the cat] that kept you company.
 Now, never ever forget;
 always remember these things I am saying to you,"
 he told me.

615 So now, to this very day,
 I always remember my father's words.

25. Literally, "He also / broke boughs under himself; he has them lying there; / he is sitting on them."

26. Literally, "how they work with her."

27. Or "God exists/lives up above."

28. Literally, "You will walk along at the head of Old Age Bay." This image seems to be connected to that of a person walking upland to the afterworld after death: Old Age Bay is the link between the coast of life and the interior of afterlife.

29. Approximately, "You will resume going the right way," which resembles closely the English "You will come about."

- Tle *no more*, tlél tsu axh tùwú tin dà sá utí, tsu wâ sá.
 Tle ch'as wé axh shátxh tle
 dàt yáxh sá a dà has tuwatì kha wé axh îk'.
 620 Xhát khu.a áwé *just like I'm outside, eh?*
 Ch'a yú has du dàgànyàxh yà xhat nasgidi yêyáxh xhat wùtì.
 Á áwê
 wâ yatìyi yêx' áwé ch'u wé dlèt shâch yê s xhat dàyakhá,
 "Under age yú gúshé khà xhání yê iwatì?"
 625 "Áá," tle ch'a yàdachûn yê nxhakhêch,
 ch'a at xhashukh nìch.
 Tlél axh tùwú tin utí,
 tsu wâ sá has xhat dàyakhàí.
- Adaxh áwé wê
 630 axh wû, tlaxh x'êghà...
 Tlêx' tâkw áwé—
 á s'é yan kakhañanik—
 tlêx' tâkw áwé wùch xhání yê hà wditì.
 Tlél unañí nás'k dís shuxhwàxixí áwé tlél àdé,
 635 *I can't,*
 wâni ch'a axh têxh'ch tû yanùk shákde
that I can't sleep with him
the way they want us, you know,
 wùch xhání yê hà wdatìyí.
 640 Dliyghâ áwé wtuwa.àt wé â kíká.
 A l'êwu áwé áwu á wé axh îsh
 tle dêxh dzísk'w â yaxh ayawhijákh.
 Áwé tle ldakát wé Lingít ànídâxh áwé tle àdé khùwaxhùxh,
 tle ch'a àdû sá dà sá du tuwâ sigû
 645 dàk aguxhdayâ.
 Tlél yú â yàxhdâxh unañí.
 Áwé tle ldakát áwé àdé àwa.àt, hé'!
 xhát tsú,
 kha hú tsú,
 650 wé Khus'èxh.
 Yís khâxh siti, *about eighteen years old.*
 Jikwlixhîtl'shán shêyúgúshé axh îx'.
 Hé', ch'a tlâkw áwé kaxhdachâk
 wé axh gwêli tûde,
 655 axh shátxh has du ìn áwé.
 Ch'as axh ìn yà kgha.àt, tle ch'as axh ìn yà kgha.àt,
 no, tlél axh tuwâ ushgú.
 Khushtuyáxh wâ sá kudàlì wé xhîy, ch'a àn áwé yà nxhagút,
 tlâkw, tlâkw.
 660 Tle gùch yáxh áwé yatì áwé
 â has wudlisâ wé axh shátxh, du xhúxh tin.
 Tle s du xhènáxh xhwàgùt.
 Hé'! yù s xh'añi.átk.
 Yâx' áwé yê yaxhwsikhà wé axh shátxh Xhàstìn,

Nothing bothers me any more.
My older sister,
they thought she was special, and my brother, too.
620 Me, it was just like I was [on the] outside.
It was like I was stumbling along [on my own], separate from them.
Now
sometimes white women ask me,
"You were under age when you married, weren't you?"
625 I simply say yes
and laugh.
It doesn't bother me,
what they have to say about me.

Then
630 my father-in-law really...
One year—
I should finish telling about this first—
we were together for one year.
For almost three months I couldn't,
635 I couldn't;
maybe my heart just felt
that I couldn't sleep with him
the way they wanted us to, you know,
that we be together.
640 We went after meat across the lake.
There's a salt lick there, and my father
killed two moose.
So they invited everybody from the Indian village there;
whoever wanted anything
645 could pack it back out.
It wasn't far from the lake.
Everybody went there, my!
including me
and him,
650 *Khus'èxh*.
He was a young man, about eighteen years old.
I guess the way he acted seemed scary to me.
My! I was packing away food very quickly
into my bag
655 with my elder sister and the others.
He kept saying he wanted to walk along with me;
no, I didn't want him to.
No matter how heavy the pack was, I just kept walking
fast, fast.
660 There's a sort of hill;
my elder sister and her husband were resting there.
I joined them.
My! they were talking.
At this point I said to my elder sister *Xhàstìn*,

- 665 "I shukáxh yà kkhagùt.
 Tléł axh tuwâ ushgú wé Khus'èxh,
 ch'a tlákw áwé axh íxh àwaníkw," yú.á.
 Tle wâ sá lĩtsin a yáxh áwé kè at uwashúkxh
 wé axh shátkh khu.a du ìn sh kaxhwdinìk,
 670 axh tùwúch khu.a axh idé guxhdashì.
 "I xhúxh áwé," tle yû áwé xhat yawsikhà.
 Ha k'e ch'u tle yú yàwat'ayi át ùsh gé axh yáxh yè kandusxên
 tle yê áwé sh tuxhdinùk.
 "I xhúxh áwé! Wânáxh sáwé yú yiyatsákhk?
 675 Ch'u tle *all your life* ák.wé yú yakghitsákh?"
 yê áwé xhat dàyakhá.
- Xhách khu.a áyá tléł a dàt át xhwasakú khâ.
 Ha hú shákdê ch'a ghunayêde tĩyin *but*
 xhát khu.a áwé,
 680 yú axh tlâ àdé axh ìn khâ'w yà daxh akaganikji yé áyá
 tle lĩdakát tle axh yâ yê yatì,
 tle tsu ch'a wé du ìn ch'a gùdé sá xhwa.àdí tle
I don't want it,
 kha tsu wé tayìx' du dayîn â yaxh yaxhwdatàyí *I don't want it.*
 685 Tle *I want to be by myself.*
 Á áwé yê has khuwajì shákdê
 [wé dlèt] shâ kha ch'u wé Lingít,
 wé yìdát yaxh yà yanaswat à,
 "Tlaxh àdé ùsh gé *crazy*-xh satĩyi yé
 690 *under age* khà xhâni yê wùtì," yû shákdê xhat duwajì.
 Ách áwé wé dlèt shàwát, wé du ìn sh kaxhahṇigi dlèt shàwát—
 i jìdé kashxìt yû sh kaṇṇik—
 du ìn áwé tle khunâxh dàkh kaxhwànik.
 Àghâ áwé yê xhat yawsikhà tle
 695 ch'a yú dlèt shâ áwé yê has xh'ayakhá,
 "Ch'a *under age* áyû
 khâ dàt át awsikû."
 Ách áyá yê yù kawdiyâ,
 "Yû áwé idàyadukhá," yû áwé xhat dàyakhá.
 700 "Ha ghà yatì," yû áwé s dà yaxhakhá.
 Adaxh áwê
 tléł xhwasakú wâ sá yà hà kandu.ághu.
 Gushé át nagutji yé wé axh xhán à,
 wé du yáxh k'isâni tĩn gushé àdé khut gasgitji yé.
 705 Ch'as wé axh àt xhán áwé ch'a tlákw,
 dà sá yê adàné du jì.ìn yê dàxhané.

Kàxwâshgé tàkwde yà khugahâ—

- 665 "I'll walk on ahead of you.
 I don't like *Khus'èxh*;
 he's always bothering me," I said.
 She started laughing as hard as she could.
 I explained myself to my elder sister;
 670 I thought she was going to help me.
 "He's your husband," she said.
 I felt like someone was pouring something hot
 onto my face.
 "He's your husband. Why do you keep pushing him away?
 675 Are you going to keep pushing him away all your life?"
 she said to me.
- But I didn't know anything about men.
 Maybe she was different but
 as for me,
 680 all those things my mother had kept telling me about men
 were in my mind,³⁰
 and I didn't even want to go anywhere with him,
 I didn't want to;
 and I didn't want to turn to him in my sleep.
 685 I just wanted to be by myself.
 Now, they think,
 white women and Tlingits,
 the new generation,
 "She must really have been crazy,
 690 living with a man under age," they probably think of me.
 That's why that white woman, the one I was telling stories to—
 she says she writes to you—
 I explained it to her.
 Then she said to me
 695 that the white women say,
 "[She was] under age
 [when] she knew about men."
 That's how it happened;
 she told me, "That's what they say about you."
 700 "It doesn't matter," I tell them.
 After that
 I didn't know what they were planning for us to do.
 I didn't know where my husband kept going,
 where he and the other boys kept wandering off to.³¹
 705 [I just stayed] with my aunt all the time;
 whatever she did, I would do with her.

Then eventually it was getting to be winter—

30. Literally, "were all before me, at my face."

31. Literally, "with boys like him[self] I don't know where he wanders off."

- hé'! yìdádi yáxh ágé *Christmas* ká ànxh a.àt áyú—
 gushé yú at gutú áwé áx' hà kâ khiwa.à.
 710 Andê s wù.àt,
 xhát khu.a áwé ch'a axh àt xhán.
 Khukałt'ix' ká áwé
 yú *catalog* dàk wuduwatì.
 Wé axh àt khu.a áwé yê xh'ayakhá,
 715 "Xhàstinch áwé du nâ shaguxhdakhâ."
 Dà sákwshêwégé?
 Tléł xhwasakú dà sáwé yê gaxhdusnì.
 Wâ nanì sáwé yê xhat yawdudzikhà,
 "Dà sá i tuwâ sigû yú *catalog* kàxh?
 720 Dlèt khâ niyànáxh áwé dês,
 de iwtuwashâx'w áwé axh yîtk'i jiyís.
 Ch'a yì xhtułatínit áwé tlêx' tâkw yânáxh áwé,
 ch'a yê wùch xhání yê yì diti.
 Tlaxh x'êghà ásíyá khuyanakhêjin,
 725 yê kàwahayi à
 kuhànkìxh sitiyi khâ
 sh yáxh kadułnùgún ch'âkw.
 Tléł du tlâ kha tléł du shátxh,
 tléł ash wùnghàjiyi khâ khùstí.
 730 Ách áyá i kát áwé yatùdênin
 wé Khus'èxh du îsh kha yá xhát,
 kha wé du húnxhw.
 Yaxh ásí yakghìgùdán.
 De ch'a yê yatì ch'u ch'âkw ch'u hà shagùndáxh,
 735 wâ yatiyi à kuhànkì yaxh wùwagùdán,
 wâ yatiyi à áwé tlêk',
 ch'u tle ch'as sh kahàdí yáxh nadanìch.
 Ha tléł ásí yê ikghwatì,
 a yáxh hà tuwâ iyatì."
 740 Á áwé yê duwasâkw "khûxh awdudlixhês',"
 yê áwé has xhat wusinì.
 "Married-xh áwé yì guxhsatì
 wé axh yîtk'i tìn *church-x'.*"
 Ha gù sáwé dè, dà sáwé yê duwasâkw, tléł xhwasakú xhát khu.a.
 745 "Yú nakwnêt xhándè áwé yì ìn gaxhtù.àt,
 yì ìn khunâxh dàkh akghanìgít.
 De *May* yát gíyú kha ch'u *June* yát,
 àghâ áwé
 lðakát át wâ sá du ìn yê jìnè
 750 kha hú wâ sá i ìn yê jìnè,
 tléł tsu khû udagêkh, ch'u tle tlêx' yáxh áwé yì yatì tle yû.
 Yì khustiýi ásí yánde kghwajâkhw,"
 yû áwé xhat dàyadukhá.
 Àghâ áwé wé axh chànn yê yàwakhà,
 755 "Ch'âkw yîyi khu.a áwé sh yáxh kadułnùgún

my! it wasn't like Christmas nowadays, when people come to town;
I suppose [Christmas Day] dawned on us in the bush.
710 They went to town,
but I just stayed with my aunt.
In April
they brought the catalog out.
My aunt said,
715 "*Xhàstìn* can sew it for her."
What could it be?
I didn't know what they were going to do.
After some time they asked me,
"What do you want from the catalog?
720 It's time to do it white-man style now;
we've already paid your bride price for my son.
We wanted to observe you, so for over a year
you have been living together.
It is true what they used to say:
725 one in that situation,
one who is an orphan
was considered beneath other people's station.
They had no mother and no elder sister,
no one to discipline them.
730 This is why we have kept an eye on you,
Khus'èxh's father and I,
and his elder brother.
It looks like you'll make it through.
This is how it has long been, since the beginning of our culture:
735 some orphans make it through
and some don't;
they just sort of go crazy.
Apparently you won't be that way;
this is what we think of you."
740 This is what we call "giving their blessing,"
that's what they did to me.
"You are going to be married,
you and my son, in church."
I didn't know where that was, or what they were talking about.
745 "We are going to take you to the priest
so that he can explain it to you.
Perhaps May or June,
at that time
he'll explain everything: how you treat him
750 and how he treats you;
there's nothing wrong with it; you will be as one.
Your life will become established,"
they told me.
Then my mother-in-law said,
755 "Long ago in the past they looked down on

- kuhànkî.
 Du kàni yánc̣h du nâ yê shangha.úxhx'ut áwé
 khà yît du yayît aduḷghínjin.
 Ha dàghu du kàni sáwé du jín̄de kghwashî wé Khus'èxh?
 760 Hà yiyadlâkh khu.a áwé
 wé àdé k'adên du ìn yê jìne yé kha yá uhân.
 Yá át xhwànùgu yêx'
 tlákw de axh dà.ádi axh jiyís ì.ús'kw,
 kha yâ
 765 tlél' àdé khùnkhanùgu át—
 tlél' àdé yú *washroom*-dé yù nkhangutgu yé—
 Tlákw de yà kagisaxêch,
 tl'ètákw khâ ásí we.é,"
 yê áwé xhat dàyakhá.
 770 "Ách áwé ch'u tle ch'a wâ sá xhat kítsìn a yáxh áwé
 axh yît jiyís,
 tle yú *Catholic church-x' married*-xh yì nastîni tsá
 tle yì jigaxhtùnâkh,"
 yû xhat dàyakhá.
 775 Tlél' xhwasakú dà sáwé *married* yû duwasâkw xhát khu.a.
 Wé nakwnêt xhâni yù tuwa.átk, Lìngít xh'ênáxh yù xh'ayatánk.
- Wé shûgu du xhâni yê xhat natî wé Khus'èxh,
 sgündáxh xhâwé,
 dà sáwé
 780 dlèt khâ xh'ênáxh axh ìn daxh ayasâgu át
 tlél' tsu tlêx' dà sá xhwsakú.
 Dà sá axh ìxh àwaxhùxh—
 ch'a ldakát át áwé áxh xhashî nìch, wêt'át, yût'át,
 wêt'át, wêt'át,
 785 gushé dà sáwé àwasâ.
 Wâ nanî sáwé yàkw tìn wutuwakhùxh,
 kha wé shádà—
 wé gas a tûnáxh yaduḷxês' xhá wé washîn tûde,
 "*funnel*" yû duwasâkw—
 790 á áwé axh ìxh àwaxhùxh wê,
 "Hàhî wé shádà.
 Gas a tûde kakkhwasaxâ."
 Tle ch'a yû a shaká tìn áwé át xhwajixìx,
 dà sá, áxh xhashì, áxh xhashì.
 795 Wâ nanî sáwé àxh àwatàn.
 "Yâdu á, *funnel* áyá," yú.á.

orphans.

In order that their son be clothed by his brothers-in-law
they would try to ascertain the best prospects for their son.³²
What brother-in-law is there to give a hand to *Khus'èxh*?

760 But you have won us over

by the way you treat him so well, and us too.

When I had to drag myself around
you were always already washing my clothes
and

765 [doing] the things I cannot do—

I cannot go to the washroom—

you were always already dumping out [the commode];
you are surely a virtuous person,"

she said to me.

770 "Therefore, as far as I am able,

for my son's sake,

after you are married in the Catholic church

we will leave you in peace,"

she told me.

775 I didn't know what "married" meant then.

We used to go to see the priest; he spoke Tlingit.

When I first lived with *Khus'èxh*,

after [he left] school,

whatever

780 things he would name to me in English

I didn't know even one of them.

Whatever he would ask me for—

I would reach for everything, that one, that one over there,

that one, that one—

785 I didn't know what he was referring to.

One time we were going by boat,

and the funnel—

you pour gas into the engine with it;

it's called a "funnel"—

790 he asked me for it,

"Give me the funnel.

I'm going to pour some gas in."

I was just running around in the bow of the boat;

I'd touch something here, something there.

795 Finally he picked it up.

"Here it is; this is a funnel," he said.

32. Approximately, "So that his brothers-in-law would put them (i.e. articles of clothing) on him, one would look to what awaited one's son." A man's brothers-in-law would literally dress him for the wedding, this symbolizing their willingness to help him in all aspects of life so that their sister and her children would live and prosper. It was thus a definite liability to marry an orphan.

- Á áwé yèsú a dà yù tuxhatangi nìch, “Dà sákwsghêyú?”
 “Ch’a a yáxh,
 k’e kunkha.àghú, *I’m going to try to learn it,*
 800 yù axh tuwatì.
 Dà sá axh íxh àwaxhùxh tle,
 “Tle áxh nashì,” tle yù yaxhwsikhà, tle kaghênáxh áwé
 du dàx’ khúxhde yà xhat tukandagás’,
 gùsú wé sh dà xhdas’itxhi x’úw?
 805 Nás’k dís yà shunaxíx.
 “Dà sá axh íxh ìxhùxh,
 áxh nashì, ‘Yât’át áwé,’ yù.
 Àghâ áwé yà kkhwasakû.”
 Tlaxh khúdáxh áyú yú at gutûx’ kè xhat has wusiwát yú axh tlâ,
 810 ách áwé.
 Tlél tsu yú shùdé xhat jiwduwàkh,
 tlél tsu yú l’èxhdé xhat jìdunákhxh,
 ch’u tle ch’as nèl,
 ch’as wé nèl yê dànè,
 815 *that’s all.*
 Tlél áyá axh xhùní shàx’wsâni tín xhat jìdunákhxhin,
 tle *prisoner* áwé áx’ xhat uwawát.
 A àxh áwé dà sá yà naxhsakwên ch’a kaghênáxh, ch’a kaghênáxh.

 Áwé tle wé nakwnêṭ xhâni yù tuwa.átk,
 820 hà ìn yà akananík wâ sá wùch xhâni yê hà guxhdatiyí.
July nás’k yawuxhiyí,
 àghâ áwé,
 tle shûgunáxh áwé
wedding áx’ yê wùnì wé hà àní,
 825 wé *Catholic church-x’ married-xh* hà wsitì.
 Hé’! yagê hà jìdé àn àwa.àdi át,
 tsu wé dânà kha tsu yá átxh khatuḷiyèxhi át.
 Tlél yìdádi yáxh *shower* xhá,
 tle ch’a wé *church* xh’awùlx’ áwé hà jìdé yê dàduné.
 830 Tle àxh áwé tsá
 tle ch’a uhân sh gawtudlitsín.³³
 Tlél xhá àdé s jixhtuwanàghì yé.
 Wé axh chàṇ tlél ách uxhḷitini khâ khùstí,
 xhâch áwé xhḷatínin.
 835 *About fifteen years* áwé tlél tsu du nákh gùdé sá xhwagùt
 wé axh chàṇ,
 xhwaḷitín,
 áwé axh wû tsú.
 Gushé hà nákh has kandak’ít’ch wâ yatìyi yê.
 840 Á àghâ áwé wé axh ìsh du xh’êt xhat usgìtch.

33. Following this line is “*Has du ìn khu.a...*” “But [we stayed] with them...,” a false start, which is omitted.

I was still thinking about it, "What could it be?
Let me do it right;
let me try; I'm going to try to learn it,"
800 I thought to myself.
Whatever he asked me for,
"Just touch it," I told him, and gradually
I was starting to open up to him;
the blanket tied around myself was a thing of the past.
805 Three months were almost up.
"Whatever you ask of me,
touch it [and say], 'This is it.'
Then I'll get to know it."
My mother and the rest raised me in the bush too much;
810 that's why [I didn't know English].
They didn't let me go to the show;
they wouldn't let me go to dances;
just home,
working around the house,
815 that's all.
They wouldn't let me go out with the other girls;
I grew up a prisoner.
But later on I began to learn things little by little.

So then we started going to see the priest,
820 and he explained to us how we were to live together.
On the third of July,
then
for the first time
there was a wedding in our town;
825 we were married in the Catholic church.
My! they brought a lot of gifts for us,
both money and things for us to use.
Not a shower like nowadays,
they just gave them to us at the door of the church.
830 After that
we just supported ourselves.
We couldn't leave [our parents-in-law], though.
There was no one to look after my mother-in-law.
I was the one to look after her.
835 For about fifteen years I didn't leave her to go anywhere,
my mother-in-law.
I looked after her,
and my father-in-law too.
[The men] left us from time to time.
840 At that time my father used to counsel me.

Á xhat wùjì nìch xá,
wé Nèxh'w khu.a,
wé axh îsh,
wâ sá khududzitì, wâ sá
845 at yatì, yê áwé.

A yânáxh yakaxhwłíník. Wé shûgu...
tlél dà sá xhwsakú.
Gushé àdé axh tuwáx' at yatiyi yé,
tle ch'as wê / at gas.ì kha ch'a dà sá yê dàxhané.
850 Á áwé
wé axh wû tle wâ sá at gaxhtùxhâ tle yâx' áwé tle axh ìn,
"Yû áwé at yatì kha yû áwé at yatì."
Áyá axh tuwâ sigû yá *new generation*-ch wuskùwú
xhát tsú àdé tlél dà sá xhwsakúwu yé.
855 Tle wé axh yîtk' khuwdziti,
Jackie.
Du ñlł'wch áwé tût wusinúk, Dàxhlâ.
Tlél du tû ushgú du ñk' sàyi [ch'a àdûch sá wułtini,
axhłatínit tuwatì ch'a hûch.]
860 Wét'à wé iyatini à wé S'igaxhshâk'w,
yû áwé duwasâkw, axh ñlł'u sàyi áwé yê yatì,
hú tsú de xhwsinúk.
She was about eight or nine months old,
àghâ áwé
865 tú yâ xh'anaxhshakhít wé axh wû.
"Wâ sáyá ch'u tle ch'as xhát
tlél dàt ñx' sá xhat uk'é?" yê áwé axh tuwatì.
Every time ch'a gù sá at gaxhtùxhâ,
àghâ áwé axh kàdé yanakhêch.
870 Kadujixw nìch wé axh wakhhîni.
Á áyá axh tuwâ sigû k'adên át has wus.àxhí yá *new generations.*
Wé axh xhúxh du húnxhw áwé
yê áwé kùgê *marble knife* yû duwasâkw wé lítà,
s'âkh a síxwtìxh sitì.
875 Á áwé tle axh tû kè uwaxíx—
k'e łatín àdé shkahàdíxh xhat satìyi yé xhát tsú—
tû xh'axhshikhít.
"Tlél yìkghwayât' yât yû xhwsaniyi," yû áwé axh tuwatì.
I would have done it too.
880 Jî—!
Wé hà k'idàkà áwé,
yût'à,
wé axh tlâk'w Khàshawdahà,
kha wé du xhúxh,

- He would give me advice,
Nêxh'w (Tom Williams),
 my father,
 telling me how people live and how
 845 things are, that's what [he used to do].
- I've gotten ahead of myself. At first...
 I didn't know anything.
 I didn't know my own mind;³⁴
 I only did the cooking and things like that.
 850 Then
 whenever we were about to eat, my father-in-law [would tell me,]
 "This is how it is, like this and like that."
 Now I want this new generation to know
 that I didn't use to know anything either.
 855 Then my son was born,
 Jackie.
 His grandmother *Dàxhî* (Anna) took him.
 She didn't like anyone else to look after her brother's namesake;
 she just wanted to look after him herself.
 860 The one you see there, *S'igaxhshâk'w* (Mary Anderson)³⁵
 her name is, she is my grandmother's namesake;
 I had her too.
 She was about eight or nine months old,
 when
 865 I got sick and tired of what my father-in-law was saying.
 "Why is it that it's always only me
 that is no good for anything?" I thought.
 Every time we were about to eat
 he would criticize me.
 870 Tears would fall from my eyes.
 So now I want the new generation to listen well.
 My husband's older brother
 [had] a knife, the kind called a marble knife;
 it has a bone handle.
 875 That's what entered my mind—
 you see how crazy I was too—
 I was sick and tired of what he was saying.
 "Pretty soon I'm going to do it," I thought.
 I would have done it, too.
 880 Gee!
 Next door to us,
 that one,
 my mother's sister *Khàshawdahà*
 and her husband

34. Approximately, "I don't know how things are to me (i.e. to my own mind)."

35. She refers here to her daughter Mary.

- 885 wé *Paddy*,
 kha wé du sî,
 Skàydu.ù,
 kha wé du xhúxh,
 Tàkwk'wát'i kha wé Kudagân,
 890 hé'! yê áwé áxh yà s na.át, daxh.adùshúnáxh áwé has yati.
 Wé atshi át áwé yà ndusxát'.
 Á áwé àdé yà kagajíxwch, ha wâ sáyú axh tuwâ sigû.
 Xhát khu.a ch'a tlákw axh wû ch'a tlákw axh yâ yan wùs.âych.
 Á a tùwúde áwé sh kukhadajâkh yû axh tuwati.
 895 Axh sîk' áwé yât wuḷighèkh wé s'ísà hît yì,
 ghèghách' du yì yê xhà.û.
 De àxh tût xhwàyísh wé ítà.
 Kè sh t'âyawdikhâ.
 "Shî wé t'akwanêyi," yú.á,
 900 tle ch'a àdé tsu â jìxhwànákh tle,
 àxh xhwasinùk.
That's what saved me.
- Xânà áwê
 axh îsh gwáḷ
 905 *about five miles back* gíwé â yê s yati,
 wé axh tlák'w Dàxhlâ tin,
 kha wé axh yîtk',
Jackie, yê kwligê.
 "Àdé khuxh khatuda.àdí," yû xhat dàyakhá wé axh xhán à.
 910 "Áá," yê dàyaxhakhá tle at wutuwxùn,
 sh xhadlitî, axh îsh xhánde gaxhtù.ât,
 du ìn sh kakkhwadaník.
 Kètl at wàkhde wtuwaghích tle wtuwa.át àdé,
 wé t'akwanêyi tsú xát'à tût tusa.â,
 915 wêt'à wé S'igaxhshâk'w.
 A át wtuwa.át, hé'! dzísk'w shêwé àwajákh, / axh îsh.
 Łdakát a yik.ádi áwé wdudzi.î.
 Wé axh tlák'w khu.a kwshêwé sakwnên awsi.î.
 Dàkh hà wdudzi.át,
 920 at tùxhá.
 Yan at tùxhá áwé tle wé s'ix' tle yaxh xhùyaxhwli.ús'
 tle kaxhwàchák has du jiyís.
 Ch'a tlákw áwé axh tût wùxix wé àdé sh kukhasnì yé.
 A ch'u yidádidé du kinàyêgi xhládlêkw nìch axh îsh.
 925 Ô, a yayit tukxhwàjéḷ wé xânà tlèn.
 De wâ nanî sáwé yê yaxhwsikhâ,
 "Îsh."

885 Paddy,
and her daughter
Skâydu.ù (Jessie)
and her husband;
Tàkwk'wât'i (Frank Williams) and *Kudagân* (Mabel);
890 my! that's how they were walking along; there were seven of them.
They were pulling along the phonograph in the sled.
You could hear the music playing; I really liked it.
But my father-in-law always had his eye on me.
The more I thought about it the more I felt like killing myself.³⁶
895 My daughter was swinging nearby in the tent;
I had put up a hammock for her.
I pulled the knife out.
She let out a yell.
"Oh my gosh, the baby," I said [to myself];
900 Just like that I put the knife back down
and picked her up.
That's what saved me.

In the evening
my father
905 was perhaps about five miles back,
along with my mother's sister *Dàxhlà* (Anna)
and my son
Jackie, who was big.
"Let's go back there," my husband said to me.
910 "Yes," I said, and we got ready to go.
I was happy we were going to [see] my father
so that I could explain my situation to him.
We quickly harnessed up the dogs and went there;
the baby too we had sitting in the sled,
915 *S'igaxhshâk'w* (Mary), that is.
So we arrived there, and my! my father had killed a moose.
They had cooked all the innards.
My aunt (*Dàxhlà*, Anna) had made bread.
They welcomed us in
920 and we ate.
After we had eaten I washed the dishes
and put them away for him.
I kept pondering the thought of what I would have done to myself.
To this day I thank the guiding spirit of my father.³⁷
925 Oh, I had enough stored up inside me to [talk about] all evening.
Finally I said,
"Father."

36. Approximately, "Due to the thought of it I felt like killing myself."

37. Approximately, "I caress the spirit above him." The "spirit above" a person is a kind of guardian that has the power to bless or curse or destroy the person.

- “Dà sáwê?” yû xhat dàyahá.
 “Tlaxh x’êghà áwé ch’a tlákw axh tùwú yaníkw.
 930 Yú axh wú tlél a khín xhat dàwùkhá.
 Tle dê tlél a yáxh xhat ultsin.
 Yidát ûsh gí
 ch’a wá yatiyi à xânà
 tlél axh íxh xh’ètàn.
 935 Àghâ shákdê a yâ yánde kkhwahân.
 Ha yidát khu.a de tlél áyá a yáxh xhat ultsin.
 Du xh’atùwúde sh kukhadajâkh / wé axh wú.
 Axh tuwâ sigû ysakùwú axh ishkh isatiyích,
 wânáxh sá yê sh kukhasnìyí.”
 940 Tlél axh íxh xh’ètàn.

 Yú x’ûw yû áwé dákhde kdułk’wât’ s’ísà hít yìx’.
 Yê dàxh kughalich.
 A ká áwé â yan sh wudzitâ.
 A dà kwshêwé yù tuwatánk.
 945 De ch’âkwxh nastî áwé kindachûn wùnùk.
 “Sík’-ê!”
 “Hê!” yû yaxhwsikhà.
 “Hàndayîn â yaxh nú sík’.”
 “Hàw, axh ít ásí guxhdashî,” yû áwé axh tuwatì.
 950 “Yê hà kghwatsây ásíwé,”
I want to do it.
 Ch’a ghût áwé ghâtâ tin yà s na.át,
 uhân áwé tsu ch’a ghût.
 Ts’ètina Hîni yíde áwé yà has na.át,
 955 uhân khu.a áwé T’âkhú yíde.³⁹
 [“Hàndayîn â yaxh nú sík’,” yê xhat yawsikhà.]
 Du dayîn â yaxh xhwànúk.
 Àghâ áwé yê xhat yawsikhà,
 “Tlél a yáxh áyá sh dà yù tìdatánk sík’.
 960 Tlaxh k’adên axh xh’êt sa.áxh,
 àghâ áwé a kâ dàk tikghidatánch.”
 Yê áwé xhat dàyahá.
 “Tlél ish’ân áwé
 wé i wû,
 965 k’adên áwé isayahê.
 Ch’a dà sá â ijikàwakhà tle yá sèghánidáxh,
 ‘Yû áyá nasní kha yû’ yû iyawuskhàyí,
 kuna.àkhw yá àdé isayaheyi yêyáxh yê ysaniyí,
 kha líl tûx’ yishakhidíkh.
 970 Tlaxh x’êghà k’adên áyá isayahê.
 Ch’a yá du xh’ayáxh ch’a kî.àghú yá àdé yê iyawsikhàyi yé,
 ‘Yût’át yê nasní,’

39. Here the first side of the tape ends.

- "What?" he asked me.
"I am truly sad all the time.
930 My father-in-law won't let up on me.
I can't stand it any more.
I wish
some evening
he would not speak to me.
935 Then perhaps I would be able to stand it.
But right now I am not strong enough.
I am going to kill myself because of my father-in-law's words.
I want you to know, because you are my father,
why I am going to do this to myself."
940 He didn't answer me.
- They fold up the blankets toward the wall in the tents;
The pile was so high.
he lay down on one.
He must have been thinking about it.
945 After a long time he sat straight up.
"Daughter!"
"Yes!" I said
"Turn around and sit facing me, daughter."
"Oh, he's going to help me," I thought.
950 "He's going to ask us to go along with him;"
I wanted to do it.
They were going to one place to trap
and we to another.
They were going to *Ts'ètina Hîni* (Gold Bottom Creek)
955 and we to the Taku.
"Turn around and face this way, daughter," he said to me.
I turned around to face him.
Then he said to me,
"The way you are thinking about yourself is wrong, daughter.
960 Listen very carefully to me,
and my words will keep coming back to you."
This is what he said to me.
"It's not that he hates you,
your father-in-law;
965 he wishes you well.³⁸
Whatever he asks you to do from tomorrow on—
if he says, 'Do this and that,'
try to do what he wants you to do,
and don't mistrust him.
970 He really wishes you well.
If you try to do what he asks you to, how he asks you to,
'Do that,'

38. See note 12 under the story of Glacier-Bidding Bay.

- Áwé k'adên ch'a àdé asayaheyi yêyáxh kayi.àghú,
 shûgu àyí,
 975 kha daxh.à
 tsu wâni ch'a yê gugênk' a yânáxh k'adên gaghisanî,
 yú àdé isayaheyi yêyáxh yà kghisanî.
 Yá nas'gi.à áwé,
 àá—
 980 a yáxh yà akghwałghîn, 'Ô, akàwa.àkhw ásíwé.
 Hàw, de daxh.à áwé de tsu akù.àkhw.
 Ha yak'ê áyá àdé yà yê jinanèn yé.
 Yá nas'gi.à áwé ch'u tle du tûghà yê kghisanî.
 Àghâ áwé i jinde kghwashî.
 985 'Gunałchîsh, kî.àkhw ásí àdé ikxhwa.akhw yé,
 yú iyaguxhsakhâ.
 Maybe tlêx' dís, wâni dêxh dís,
 tlêł tsu i ìdé xh'akghwatàn."
- Dàt kâx' khu.a sáyú awsikû wé axh îsh?
 990 Tle yê áwé kaxhwà.àkhw áwé,
 wâ sâ has xhat dâyahá kuxha.àkhw,
 ch'a wé àdé xh'ayakha yé wé axh îsh.
 Yá daxh.à,
 yá nas'gi.à áwé—
 995 hé! khút yàn uwahâ,
 xânà áwé atxhá shût akhîn—
 Ch'a axh jînt uwashî, "Hàndé i jîn.
 Gunałchîsh kî.àghú àdé ikwxha.akhw yé.
 Tlaxh i kâxh axh tùwú yak'ê.
 1000 K'adên at gaxhtùxhâ."
 K'adên yan at wutuwxhâ.
 De s'ix' tlâkw xhùxhwà.ûs',
 kaxhwàchák.
 "Hûch' áwé i ìn yù xh'axhla.átgi.
 1005 Kakghî.àkhw ásí àdé idâyaxhakha yé,"
 yê áwé xh'ayakhá.
- A yá yìdadi khâwu—ách i ìn kaxhanik át—
 ch'a a kát wuxhadên ch'a tlâkw.
 Ch'a wâ sáwé khà yádi yanduskhêch,
 1010 yá yìdadi àyí yá *new generations*,
 ch'u has du xhúxh kha ch'u has du shát,
 kha ch'u has du tlâ,
 ch'a àdûch sá.
 Jí! tlâkw de a t'ákhkát à hán.
 1015 Gushé àdé yà khuyakduskhêch yé, a xh'âgu ágé

if you try to do well what he wants you to do,
 the first time,
 975 and the second time
 maybe you'll do just a little better;
 you'll get to where you're doing it the way he wants you to.
 The third time,
 yes,
 980 he'll start to approve, 'Oh, I see she has been trying.
 Now this is the second time she has tried it over.
 The way she is working [at it] is good.'
 The third time he will be pleased with the way you do it.
 Then he will reach for your hand.
 985 'Thank you; you're trying to do what I tell you to,'
 he will tell you.
 Maybe one month or two months,
 and he will not lecture you any more."

How did my father know this?
 990 So I tried,
 I was trying to do what they told me,
 as my father had said.
 The second time,
 the third time—
 995 my! they were hungry;
 it was evening and they were sitting down to eat—
 he just took my hand, "Give me your hand.
 Thank you for trying to do what I tell you to.
 I am very happy on account of you.
 1000 We are going to have a good meal."
 We had a good meal.
 I quickly washed the dishes
 and put them away.
 "I'm through lecturing you.
 1005 It looks to me like you will try [to do] what I tell you,"
 he said.

The new generation—this is why I am telling you this—
 I always have my eye on them.
 They say whatever [they feel like] to their children,
 1010 this new generation of today,
 their husband, or their wife,
 or their mother;
 anyone [says whatever they like].
 Gee! some of them are already sticking up for [their children,
 1015 even though they don't know what they have done].⁴⁰
 I don't know what they are saying; among [their words] are

40. Literally, "some always stand behind him/her (i.e. their child)."

- wé yakhatí—
 tle tsu khâ áwé ayanadlâkhch wé shàwát yakhanghatínín—
 tle a yàdé khu.a áwé tle wé has du yádi áwé,
 1020 “Axx tlâ axh kàdé yù xh’ayatánk,
 kha axh îsh,” tle yù has tutí nìch tle.
 Tléł has du gukyínáxx nèł uxhdzi.àxhi à khùstí.
 A yê áyá has yatì yá yìdadi khâwu.
 Ha yù axh îsh ûsh gé axh kàdé xh’awdatànín àghâ,
 1025 dèsgwach xhát tsú ch’a has du yáxx xhat yatì yìdát.
 Á áwé axh tuwâ sigû has awu.àxhí.
 Kha axh îsh áwé tlaxh x’êghâ áyú tùghâ xhanùgún
 axh ìn yù xh’ała.átgi.
 Jí, tsu xhat yawsikhâ,
 1030 “Ádû sá i ìn yù xh’ałi.átk,
 ch’u khunâ ł i dàtxh usitìyi à lîngít,
 àghâ x’wán
 du xh’ède yù khinìs.áxxk.
 Àghâ áwé yá i wû i ìn yù xh’ała.átgi kha yá xhát,
 1035 a xhùnide áwé kghìtí
 i dà yakhushusigêyi à.
 Á áwé yà ishukghwagût dè yáxx
 àdé khududzitìyi yé,”
 yê áwé xhat dàyakhâyin.
 1040 *That’s true.*
 A yáxx áwé has xh’ayakhâyin.
- Adaxh wé àghâ—hàw, á tsú a kát xhat sèwax’ákhw—
 wé àghâ du ìn “Sh kukhadajâkh,” yù xh’ayaxhakha yé,
 àghâ áwé yù xh’ała.átgi wé axh îsh yê xhat yawsikhâ,
 1045 “Í jînt shînidáxx,
 du tùghâ yà yê jigìnèní,
 àghâ áwé de tléł áwé unałí du yì.àní.
 Wâníx’í sáwé ch’u ł yê ìjìyí
 yánde yakghwatí wé i wû.
 1050 Àghâ x’wán,
 gúnáxx sá wduwatì wé i wû,
 k’adên yà igatîni,
 a kâ dàk tikghidatánch yá axh yù xh’atángi.
 Ch’a wâ sá natîni du ká,
 1055 ghisatînni áwé yê itukghwatî,

- swear words—
 the women even outdo the men when they swear—
 and furthermore their children,
 1020 “My mother defends me,
 and my father too,” they always think.
 There is no one who can talk sense into them.⁴¹
 This is how this generation is.
 If my father had defended me then,
 1025 I would be like them now.
 So I want them to hear.
 And I really felt comfortable with my father
 when he would talk with me.
 Gee, he also told me,
 1030 “When someone speaks to you,
 even if he has nothing to do with you,
 then be sure to
 listen to him.
 Then when your father-in-law speaks to you, or when I do,
 1035 you will add to [the store of]
 what you understand.
 Then it will continue to lead you along, as along a road,
 the way they live,”
 this is what he told me.
 1040 That’s true.
 It’s what they used to say.
- Then after that—oh, I forgot about that too—
 at the time when I told my father I was going to kill myself,
 as he was talking my father told me,
 1045 “After he takes your hand,
 when you begin to please him with your work,⁴²
 he will not have much more time on this earth.⁴³
 Before you know it
 your father-in-law will pass on.⁴⁴
 1050 At that time,
 the place where your father-in-law has been laid to rest—
 if you continue to do well,
 my words will keep coming back to you—
 if there is anything wrong with his grave,
 1055 when you see it you will think,

41. Approximately, “There is no one whose voice can get inside via their ears.”

42. Approximately, “as you are getting to work in a way pleasing to him.”

43. Approximately, “At that time the ground awaiting him (i.e. his burial place) is not far away.”

44. Literally, “he will put his face to the ground (i.e. lie down with his face to the ground).”

- ‘Ô—, ishân axh wû Yaxhgûs’,
 k’e àdé yatìyi yé.’
 Ch’a a yáxh ijitułatsiní áwé yê khuyakghisakhâ,
 ‘K’e du ká k’adên naysanî axh xh’ayáxh.
 1060 Hú du tùwú yáxh áyá khustî yaxhwadlâghín,’
 yê yakghikhâ.”
 Áwé axh yâ uwagút wé àghâ wé
 khâ ká yê dàxhanèyí.
 Yê yatì du ká.
 1065 Gùdách kh’anâxhân tlèn sáyá du kát satîn?
 Wé du kanaxh wuduwasàghi nîxh’ tle yindashân áwé yú át.
 Tle kûkh yáxh khâ kanaxh wùxìx,
 a ká áwé át tîn wé nîxh’,
 yindashân.
 1070 Ha wé axh kâni wé Nètyìwdashî’t yê yaxhwsikhâ,
 “I yît
 yê anaxhsanî, a ká axhłat’îx’,
 ishân axh wû àdé yatìyi yé.”
 Axh îsh xh’akâ dàk tuxhwditân.
 1075 Áwé du ká wdudlit’îx’ k’adên yû.
 A yís axh in akanîgi át áwé axh îsh.
 Ch’u yìdádídé “Gunałchîsh,” yû dàyaxhakhâ wé axh wû.
 Tle dèsgwach ch’a wé yìdát
 wé axh ànîx’ yê daghàtìyi à yáxh xhat yatì xhát tsú.
 1080 Ha axh îsh kha wé axh wû has du yàtxh áyá,
 ch’a Lingít yáxh xhat yatì,
 kha axh dà kè yà khushunasgên.
 Tle k’adên wâ sá axh in yù has xh’ał.átgin
 a kâ dàk tukhadatánín
 1085 ch’u tle axh wakhshiyîx’ ûsh yû khuwanîkw
 tle yê natich tle.
 Ha àdé k’adên xhat has yàwadlâghi yé áyá yìdát,
 tlél dà sá tlaxh xhat kawuxîł’, *you know*.
 A xhù.à lingít áwê
 1090 ch’a łdakát át sh dàt kùdaxîł’ ch,
 tlél yê xhat utí.
 Kha tlél tlaxh khúdách yû
 tùdé kaxhwsaxàt yá dânà.
 Ch’a wâ sáyá axh jìxh tì,
 1095 Ch’a a yáxh áyá, *it’s all right*.
 “Ghà yatì,” yú axh tutí nìch.
 Hàw,
 wâ sá axh tuwâ sigû a yáxh átxh xhałayêxh,
 axh atxhàyí, axh jishagûn, dà sá.
 1100 Yê áwé
 axh tuwâ sigû has awuskùwú yá *new generations* àdé

- 'Oh, my poor father-in-law *Yaxhgûs*,
 what a state he is in.'
 With as much will power as you have you are to tell them,
 'Fix up his grave the way I tell you;
 1060 he is the one by whose wisdom I gained life,'
 this is what you will say."
 So his words came to me when
 I was working on the graves.
 His grave was like that.
 1065 Where did that big fence on his grave come from?
 The headstone that had been erected on his grave was face down.
 His grave had settled so that it was like a pit,
 and the headstone lay on it,
 face down.
 1070 I told my sister-in-law *Nèḥyìwdashît*' (Antonia),
 "Let your son
 fix it up; let him pour cement on it;
 look at what a state my poor father-in-law is in."
 I remembered what my father had said.
 1075 Now cement has been poured over his grave, nicely.
 It was to this end that my father told me that.
 To this day I thank my father-in-law.
 If it had not been for him,
 I too would now be like those who live in my town.
 1080 It is because of my father and my father-in-law
 that I am like a Tlingit;
 and I am coming to realize it.
 [I ponder] carefully how they used to talk to me,
 and when I recall it
 1085 it's just as if it were happening right before my eyes;⁴⁵
 that's how it is.
 They have won me over so completely now
 that nothing bothers me, you know.
 Some people
 1090 fret about everything,
 but I'm not that way.
 And I don't go overboard
 trying to pull in money.
 However much a person gives me,
 1095 it's all right.
 I always feel that it's fine.
 Well,
 I always use however much I want to,
 my food, implements, whatever.
 1100 That is why
 I want the new generation to know how

45. Literally, "as if he were doing it right before my eyes."

- khudustiyi yé,
kha yá khà xh'êxh dus.àxhí.
Á áwé x'êghà átxh sitì.
- 1105 K'e yá yìdát
de x'ùn tâkw sá shùwaxìx àghâ
axh ìn yù xh'aduł.átgi yé, adaxh yìdát xhwasikû łdakát.
Tle dà sá wâ sá tiyí, a dà yù tuxhatángi
tle axh wakhshiyix' yê natìch tle.
- 1110 Áyâ
wâ yatiyi yêx' a dà yù tuxhatangi nìch, áyá
sh kałnik daxh has awsikuwu à,
a yê áyá has wùtì, tlêł khà xh'êt has wus.àxh,
a tuwâdâxh áwé yê at wùtì,
- 1115 "Gushé àdé, tlêł wuduskú gù sá."
Xhát khu.a áwê de ch'a àdé xhat dàyakhâyi yé áwé axh îsh,
"Ch'a àdû sá sh kałnik, du xh'êxh nas.àxh," yû,
yû áwé xhat dàyakhâyin.
- Áyû
- 1120 Juneau-x' gwáł du kanik ì.áxhch,
Charlie Goldstein yû dusâgu khâ,
Lingít xh'ênáxh yù xh'ayatánk.
Jî, de wdashàní áwé xhwsatinín.
Át khu.áwé nagútch, át khunatínch łdakát yé.
- 1125 Áwê
at dũgú awu.ùwú tle axh káxh khunawûs'ch,
yîs shàtk'íxh áwé xhat sitì.
Akh îsh áwé axh káxh xh'anawûs'ch wé Tom,
"Gùsú hú wé i sîk'?"
- 1130 "Ha ch'u yú
du tlâk'w xhânu hú yú Lingít àní."
"Yê yanaskhá tle tlêx' yakyi axh xhâni ashunaxhłaxìx.
Tlaxh x'êghà áwé axh tũghà yù xh'ayatánk
Lingít xh'ênáxh.
- 1135 A tũx' xh'ashak'wkałighî,⁴⁷
a tũx' áwé tle yan wât yáxh áwé yù xh'atangi nìch,
á áwé axh tuwâ sigû.
Wêdâxh
at kaxáshti tìn jikkhwakhê.
- 1140 Ch'a tlâkw a káxh axh î dahùn nìch," yú.á.
Á áwé du xhânde nxhagútch, all day du xhâni khanúkch,
du ìn yù xh'axhłâ.atgi nìch.

47. This is one of the rare instances where "-k'(w)," the diminutive suffix, occurs among the verbal prefixes. Historically, "sha-" is the incorporated form of "shâ" "head," whose diminutive is "shâ-k'w"; it appears that "sha-k'w-" is the incorporated form of this diminutive. Semantically, however, "sha-" has lost its original meaning in this verb; it is thus the patient (Elizabeth) that is semantically marked as diminutive.

- people used to be,
and how they used to listen to people.
That is truly important.
- 1105 Now
so many years have gone by since
they spoke with me, and now I know it all.
When something is not right, I think about it
and [the answer] just appears before my eyes.
- 1110 Now
sometimes I think about
the stories, the ones they know⁴⁶
and this is how they have become, they didn't listen to people,
that's why it has come to this,
- 1115 "I don't know how; nobody knows where."
But as for me, this is what my father used to tell me,
"Listen to whoever is talking,"
he used to say to me.
- Now
1120 maybe in Juneau you heard tell of
a man named Charlie Goldstein
who spoke Tlingit.
Gee, I saw him when he was already old.
But he walked about; he traveled about everywhere.
- 1125 Now
when he bought furs he would ask after me;
I was a young girl.
He would ask my father Tom after me,
"Where is your daughter?"
- 1130 "She's still
at her mother's sister's in the Indian village."
"Tell her to spend a day with me.
I really like the way she speaks
Tlingit.
- 1135 For one thing, she has such a cute way of talking,
and for another, she speaks like an adult;
that's what I like [about her].
From that [box]
I'll pay her with scraps of skin.
- 1140 She always wants to buy them from me," he said.
So I would go to his place and stay with him all day long,
talking with him.

46. That is, the limited knowledge of the stories that some people have.

- Sitgawsân áwé du *secretary* tle hà xh'êxh at natìch tle,
 ch'a wé át tùkhin yé.
- 1145 Hú tsú axh ìn sh kałnik nìjìn,
 T'àkhú Khwân wé yê yà yagwêji,
 kha wé àghâ sgûni yù yagutgu yé,
 gùshúkh tâkwde yà nagúdi,
 ch'u tle ch'a wé yê kwsagênk'i wé *kindergarten* xhá,
 1150 tle wé Lingít at yátx'i tín áwé â yù ya.átk wé sgûn.
- Áwê
 tle yú dikídáxh xhâwé tle yû
 khuyatì wé *ferryboat* anaxh khuxh yé niyàdé,
 tle wé íkhde.
- 1155 Á gíwé wé wasûs áwé â daxh du.ínín yú.á ch'âkw wé—
 ch'âkw!—
 wé *slaughterhouse* â yê tîyin yû akaník.
 Á áwé wé sgûnde yù a.átgi wé áxh ach kadushxh'íl'a yé,
 áwé wasûs xh'ás'i áwé yú.á tle yû, wé dligêx'i à tle,
 1160 tle udułyèxhch xát'à yís.
 Á áwé àn ách has ach kùshxh'íl'à nìch wé Lingít at yátx'i tin.
 Adaxh áwé awshigûk wé—
 ch'u tle ch'a wé *kindergarten*-dâxh,
 Lingít at yátx'i tín sgûni yù átgi—
 1165 tle awshigûk wé Lingít xh'ênáxh yù xh'atánk,
 kha yá khà sàx'ú tle daxh awsikû.
 Jî—! Lingít xh'ênáxh áwé yù xh'atángin àghâ.
 Tle xâna *supper* ít áwé tsá xhat jìnàkhch.
 Hé'! wé khûk tle yaxh shawùłhíkch wé at xh'axhídli,
 1170 wé at dùgú,
 kinà.át xhâwé, shâ kinà.ádi áwé àdâxh adaghahùnín,
 dà sá, yáxwch'i kaxáshti,
 daxh xh'adlitsínx' xhá wé át.
 A xhù áwé tsú wé s'igèdí dùgú kha wé kùshdâ,
 1175 tle daxh wudixwaji à tle a kâ yan ùł.àtch, "Hâw,
 gała.á àn
 nêłdé,
 i jìdé xhwsinìyi át áwé,"
 yû xhat dâyakhâ nìch.
 1180 Du xhâni khanúkch *all day, you know.*
- A yê áwê
 ch'a dà sá
 axh ìn kaduník
 át uxhsa.àxhch.
- 1185 Yê xhat dâyakhâyin axh îsh,
 "Àdû sá sh kałnik
 du xh'êt yisa.àxhí,
 kł ch'a a kat'útdâxh kè idagútjikh a nákh.

At noon his secretary would bring us something to eat,
to where we were sitting.
1145 He too would tell me stories,
[about when] the Taku River people came down to the coast,
and when he went to school,
till he was nine years old,
and when he was very young, in kindergarten,
1150 he went to school with Tlingit children.

Now
from up there
[the land slopes down] toward the ferry landing,
down to the beach.
1155 It must have been there where they slaughtered cattle long ago—
long ago!—
the slaughterhouse used to be there, he said.
So when they were going to school, there was a sliding place,
and they would take cow jawbones, long ones,
1160 and use them for sleds.
These are what he and the Tlingit children used for sliding.
Then he learned how—
from kindergarten,
as he went to school with Tlingit children—
1165 he learned how to speak Tlingit,
and he knew people's names.
Gee! he [really] spoke Tlingit then.
After supper he would let me go home.
My! there were boxes full of fur trimming,
1170 skins,
clothing—he sold women's clothing there,
various things, scraps of sea otter fur—
those things are expensive.
Among them were also beaver and land-otter furs;
1175 he would put the soft tanned ones on top, "Well, now,
take these as well;
take them home;
I am giving you these,"
he would say to me.
1180 I would stay there all day with him, you know.

So you see,
whatever
is told to me
I listen to.
1185 My father used to say to me,
"If someone is telling a story
and you are listening to him,
don't get up and leave halfway through.

- Tle yan sh kawułnìgí wé ñingít sh kałnik à,
 1190 àghâ tsá.
 Kha tlél ułdzí, "Gunałchîsh," yû yû yanakhêk.
 Ch'ù yê khinùgú áyá
 ch'u tle wùch xhùnide yê yà kghisanî.
 1195 Át khuhêni áwé wé i yátx'i ñn kakghîłanik,
 hás khu.a áwés tsú has du yátx'i tîn has akaguxhłanik.
 A yê áyá hà tîyin uhân,
 nàñ àxh yá khustí,
 yá i ñn katułanik khustí,
from way background,"
 1200 yê áwé xhat dáyadukhâyin, xhát.

 Á áwê,
 a káxh xhat xh'anduwûs' yâ
culture,
 yat'ix'i át áwé tsu khû dułtîwu,
 1205 kha ch'a yá khà xh'akdadúgudáxh wudugùdí,
it's going to hurt my feeling,
 axh tùwú kè kghwanîkw.
 Tlél a yáxh axh tuwâ utí
 tlaxh has du têxh' tûdáxh has akakghwa.àghú.
 1210 Ch'a a khíndáxh kè has guxhdałt.
 Khúdáxh yat'ix',
 yê áwé xhwàjî.

 Hàw,
 shayadihêni át áwé axh ñn akanìgín wé axh îsh,
 1215 kha yê tsú xhat yawsikhà axh îsh,
 "K'è, ch'âkw áwé
 ch'u hà shukàdé khu.ù,
 hás áwé tle tlêx' áwé hît nadu.èch, tle yû,
 wé tàkwhídi.
 1220 Tle yû áwé ghakhîch
 yá kùkhxh'atú yú.á.
 K'adên kát ùdu.àkch, nast'âxh'ch áwé, hé!
 yá àghâ has sh kałnik yé.
 Á àghâ áwé yê hà yawduwajî,
 1225 'Yi gu.à yáxh x'wán!
 Yì yû xh'atángi x'wán yishat'ix'!"
 K'e yú yayat'i
 ch'a dà sá, ch'u às ûsh gí nêl àn àwagút,
 adaxh tlâkw yú àn wùshduyíghin awughagút,
 1230 ch'a x'ân tûnáxh.

1190 When the person who is telling the story is through telling it,
 then [you may leave].
 And always say, "Thank you;" it's not hard.
 If you do this consistently,
 you will begin to accumulate them [in your mind],
 and when the time comes, you will tell them to your children,
 1195 and they will tell them to their children.
 This is how we used to be;
 this way of life comes from way back,
 this way of life we tell you about,
 from way back,"
 1200 they used to tell me.

So
 when they asked me about
 culture,
 it's a difficult thing to teach,
 1205 and if they just get up and leave while I'm talking,
 it's going to hurt my feelings;
 I'll feel bad.
 It doesn't seem to me
 that they will try with their whole hearts.
 1210 They will just give up before they reach the goal.⁴⁸
 It's too hard;
 that's what I think.

Well,
 my father used to tell me many things,
 1215 and my father also told me,
 "Long ago, you see,
 our ancestors⁴⁹
 used to live together in one house,
 the winter house.
 1220 They would sit
 around the firepit," he said.
 "They would build a nice fire that threw off a lot of heat
 when they were telling stories.
 Then they admonished us,
 1225 'Do your best!
 Be sure to control your speech!'"⁵⁰
 Suppose [someone were to take] a long
 [pole or] something, say a tree, and bring it inside,
 and were to walk around in circles with it,
 1230 [acting] in anger.

48. Approximately, "From short of it they will fling their hands up in the air."

49. Literally, "the people before us."

50. Approximately, "You must hold your speech steady."

- Ch'a yú gukshutût à kha ch'u yú a dagiygêt à,
 kha ch'u yá a dàt khìní,
 yàdé áwé shakghwashxhîn wé às,
 kha tsu yânáxh à yàdé tsú à shakghwashxhîn.
- 1235 Yê áwé yatì yù xh'atánk,
 "Ách x'wán xh'ayisht'íx'!"
 Wâ yatìyi à yú dâkh kàdâxh,
 yú Dèslin Âyi,
 àdâxh à khu.ù áyá yâx' èkh u.àtch.
- 1240 Wâ yatìyi à gâw sáwé wé
 Tàgishdâxh hàt ù.àtch.
 A yê at tìyí áwé sh xh'adusht'íx'xh,
 tléł ch'a kùgêyi yûxh xh'adutàn.
 A yayìxh yà tudutánch àdé khuyakghwakhà yé,
 1245 khà yát shàshxhînghà.
It's pretty good yá àdé gís yê has akàwanìgi yé?
 Áyá yak'é, át wudusgùdí,
 àn wùshduyíghin ayawugùdí,
 ch'a yê yatìyi khà yàdé áwé shakghwashxhîn wé át,
 1250 yê áwé yatì wé yù xh'atánk, yê áwé xh'ayakhá axh ish.
That's true.
- Wâ yatìyi à sáwé ch'a a kâ yan wùxhadâyach wé yìdadi khâwu.
 Hé! nèł wushixí,
 "Yû áyá at yatì, kha yû áwé at yatì, kha yû."
 1255 Ch'a â khanúkch, khà xh'êt uxhsa.àxhch.
 Ha yù xh'atángi ítínáxh áwé
 tléł has ach wùnghàjìyi khà khùstí.
 A yàdé áwé ch'a tlákw yû khuyatì wé hà àní,
 ch'a x'unínáxh sáwé â hà yatì,
 1260 ch'a àn.
 Ha ldakát ch'u wé yîs khâx'w tin áwé
 tléł tsu gíwé tsu àdû sá axh xh'ède tùwú unîkw.
 Tsu dà sá has du in kaxhanìk tle k'adên, ch'a kałx'ânkh,
you know, tle k'adên.
- 1265 Tsu dà sá a káxh has xhat xh'èwawûs' yá dakhês',
 "Ha yû áyá yê dàduné kha yû."
 "Ha axh jiyís kinde xásh wé a kàyí,"
 ch'a has du xh'ayáxh.
 Tléł "Hàndé wé dânà," tléł yê s dàwùxhakhá.
 1270 "Yâdu á, yû kghisanî,
 kha yû áyá kghisanî.
 Yâdu daxh xhwasikwéy yât,
 àdé kaguxhdagè yé áyá yât.
 Hàw, yâdu á, át yakghi.ù, lîł khut kè ìghíx'jikh."
 1275 Wâ nghanin sáwé
 tsâx' kàyí has du jiyís kinde xhaxash nìch yât.
 "Gûk, yâdu."

Someone in the corner or someone in the middle,
or one of those who sat around the fire,
[the pole] might hit him on the face,
and this one over here too, one might hit him on the face.
1235 This is what the phrase means,
"Be sure, then, to control your speech!"
Some people from the interior,
Teslin Lake,
people from there come here.
1240 Sometimes
people from Tagish come here.
When this happens, one controls one's speech;
one does not just blurt out anything.
One thinks about what he's going to say ahead of time,
1245 lest it hit someone on the face.
It's pretty good how they phrased it, isn't it?
It's good: one carries it about on the shoulder,
and walks around in circles with it,
and it could hit anyone on the face:
1250 this is what that saying means; that's what my father said.
That's true.

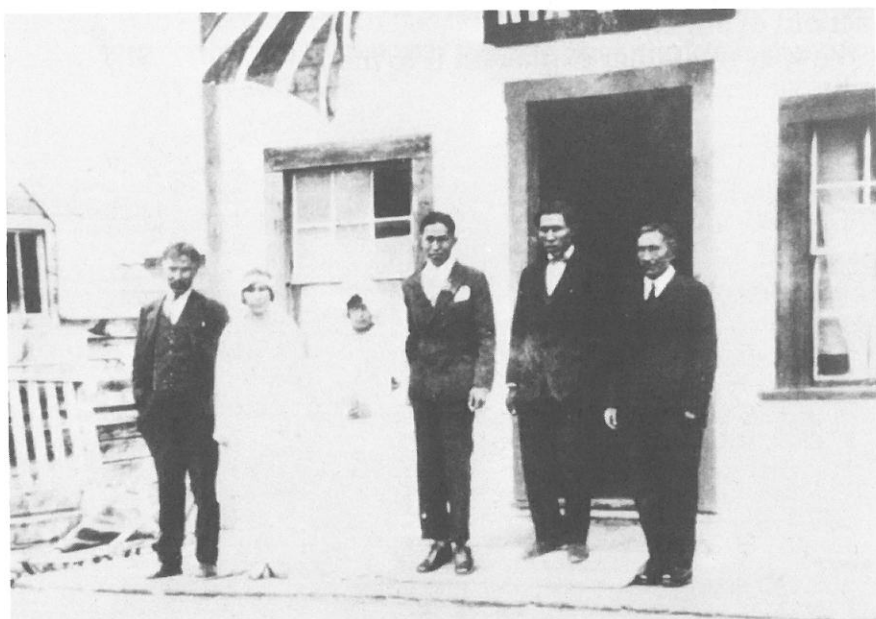
I keep an eye on some of the people of today.
My! when they run in [they say,]
"It's like this and that and what not."
1255 I just sit there and listen to them.
It is because they lack [a model for their] speech;
they don't have anyone to tell them how to act.
That is why people are always like that in our village;
no matter how few of us there are,
1260 [they're] still [like that].
But none of them, even the young people,
none of them seem to take offense at what I say.
I explain everything to them carefully, without anger,
you know, carefully.
1265 And if they ask me about anything, such as sewing,
"This is what you do, this and that."
If they say, "Cut out the pattern for me,"
[I do] what they say.
I don't tell them, "Give me money,"
1270 [but rather,] "Here it is, this is what you'll do with it,
and then you do this.
Here, I've marked it here;
this is how big they are here.
Here it is, put it here; don't lose it."
1275 Sometimes
I cut out mitten patterns for them at this point.
"Here, go ahead."

- Â has shukxhajès' wâ sáyú s aguxhsanî.
 Wé tlênáxh yatìyi à tle k'adên yà ndakhên, tle ch'a
 1280 dà sáwé tsâx' kàiyí, tìl kàiyí, wé s'âxw kàiyí,
 dà sá axh íxh akaxhlaxhúxhch,
 du jiyís kinde xhaxâsh.
 Tlél a kê khêx'i has du íxh uxhaxhùxh,
 ch'a has du ìdé áwé yà naxhdashîn,
 1285 has agaxhshagûgu yís.
- A yê a dà axh tutî nìch,
 wâ yatìyi yêx',
 ch'u tle ldakát
 ch'u x'ùnk'ínáxh sáwé â hà yatì,
 1290 ch'a ldakát s'é tle yá axh tùwú àdé yatìyi yêyáxh has yatì.
 Àghâ shákdêwé *new generations* tle yû hà ítde yûde kghwa.ât.
 Ha a xhù.à áwé yû
 yû khuyatì, á áyá ách
 tlél uxhatîn àdé yaxh yagaxhtusatì yé.
 1295 Khúdáxh dânà kawdudxizát.
 Xhát khu.a ch'u tle
 ch'a wâ sá axh jìt wuduwatì yú.á,
 "Gunałchîsh, *thank you*,"
 tlaxh x'êghà àxh sh tughâ xhat ditì.
 1300 Tlél yê yû wùxhakhêk,
 "Yû áyá xhat gaxhyìkhê kha yû áwé xhat gaxhyìlatîn,"
I never say that.
 Tlél axh tuwâ ushgú.
 Ch'a wâ sá has tuwatì ch'a a yáxh áwé.
 1305 A yàdé áwé tle ch'a wé yîs khâx'w kha wé yîs shàx'wsâni,
 "Tlaxh wâ sákwshégé has iya.û gí ch'as wa.é,"
 yû xhat dàyadukhâ nìch.
 Axh tùwú has ayatîn ách áwé.
 Tlél ch'a x'ân tûnáxh yû khùxhanùk,
 1310 tle ch'a á áwé axh ísh àdé xhat shukàwajayi yêyáxh,
 a yàdé áwé.

- I explain to them how to do it.
One of them is really learning how to sew well;
1280 she asks me for mitten patterns, moccasin patterns, hat patterns,
and so on.
I cut them out for her.
I never ask them for payment;
I am just helping them out
1285 so they can become expert at it.
- So this is what I think of it,
sometimes:
all of them,
as few as we are,
1290 I wish all of them shared my way of thinking.
Then perhaps the new generation would start following us.
But some of them
are like that, so
I don't see how we can rectify the situation.
1295 They have become too dependent on money.
As for me,
however much is given me, I say,
"Thank you,"
and I am truly grateful for it.
1300 I never say,
"You will pay me this much and take care of me like this,"
I never say that.
I don't like to.
However much they are willing [to give me] is fine.
1305 So they say of young men and young women,
"How is it that they always turn to you?"
they say to me.
It is because they can see my soul.
I don't act out of anger,
1310 but just the way my father explained it to me,
that is why.



Left to right: *Lànàtk*
Anna Williams,
Khus'èxh Steve
Williams, *Xûts* or *Jig*
Taku Jack. Photo
from Elizabeth
Nyman's personal
collection.



Left to right: *Nèxh'u*
Tom Williams,
Khàstìn Lucy Johnson,
Sèdayà Elizabeth
Williams, *Khus'èxh*,
Steve Williams,
Yaxhgûs' Billie
Williams, *L.atgùda*.
Leo Jack at Elizabeth
and Steve Williams
wedding, Atlin, 192
Photo from Elizabeth
Nyman's personal
collection.



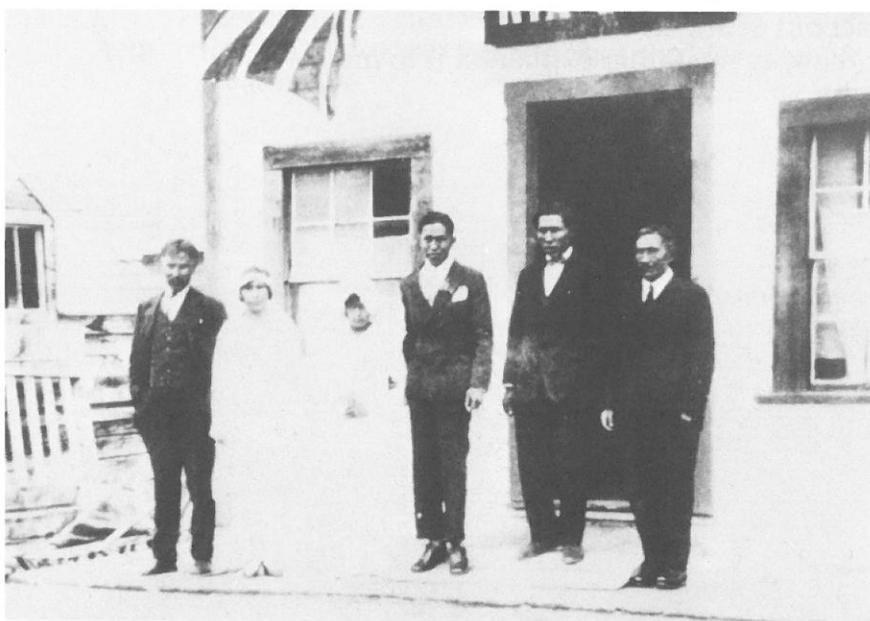
Xhàstìn Lucy Johnson,
Dàxh'ân Anna Williams,
Nêxh'w Tom Williams.
Photo from Elizabeth
Nyman's personal
collection.

Below: *Xûts* or *Jigê* Jack
Williams. Photo from
Elizabeth Nyman's
personal collection.





Left to right: *Lànàtk*
Anna Williams,
Khus'èxh Steve
Williams, *Xûts* or *Jig*
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Left to right: *Nêxh'w*
Tom Williams,
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Sèdayà Elizabeth
Williams, *Khus'èxh*,
Steve Williams,
Yaxhgûs' Billie
Williams, *L.atgùda.in*
Leo Jack at Elizabeth
and Steve Williams'
wedding, Atlin, 1929
Photo from Elizabeth
Nyman's personal
collection.



Xhàstin Lucy Johnson,
Dàxhîlâ Anna Williams,
Nêxh'w Tom Williams.
Photo from Elizabeth
Nyman's personal
collection.

Below: *Xûts* or *Jigê* Jack
Williams. Photo from
Elizabeth Nyman's
personal collection.





Yaxhgûs' Billie Williams, *Xûts* or *Jigê* Jackie Williams (b. 1930), *Sadust'ân* Fannie Williams, *Khinxh.ashì* Anna Williams at Tulsequa. Photo from Elizabeth Nyman's personal collection.



Dàxhî Anna Williams. Photo from Elizabeth Nyman's personal collection.



Yaxhgûs Billie Williams. Photo from Marilyn Williams' personal collection.

Below: *Lxhùda.ànyádi* Frank Williams. Photo from Marilyn Williams' personal collection.

