

PLACE NAMES OF THE BIG SALMON RIVER REGION,

YUKON TERRITORY, CANADA.

Èkeyi: Gyò Cho Chù My Country: Big Salmon River



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Figure 2: Gūm Detsrū (#25), named for the jackpines growing here. The mountain has no official name on Yukon maps.

This booklet documents the native names for geographical features in the Big Salmon River region of central Yukon Territory, Canada. *Èkeyi* is about language and landscape, and about how each can lend perspective on the other. The language is Northern Tutchone, one of six Athapaskan languages spoken in the Yukon. The landscape includes the lakes, mountains, and rivers used by the people whose travels and life centred on the Big Salmon River.

The author, Gertie Tom, was born and grew up in this area and lived there until 1948, when her family moved to Whitehorse. The riverboats were removed from the Yukon River and its tributaries in the early 1950's, and the abandonment of the village of Big Salmon dates also from

this period. Most of the Big Salmon people resettled in Carmacks or in Whitehorse.

Mrs. Tom's knowledge of the country and her talents as the first Northern Tutchone speaker to help devise and learn to use a writing system for her language make her uniquely qualified to prepare this booklet. The booklet, in turn, provides an excellent exemplification of her language. It also provides a perspective on the Big Salmon area which is very different from that of many Yukon residents who are familiar with the river primarily as one of the more pleasant canoe trips in the Territory.

Gertie Tom's work has provided much of the basic data from which the practical writing system for Tutchone was

developed. The place name project began as a practical writing exercise for Mrs. Tom. As she became more comfortable with the writing system, her interest shifted to documentation of how and where her family had travelled in her childhood, of stories she had heard, and of Tutchone place names she remembered. In the course of her research, she consulted with a number of elders, especially Big Salmon George. Her introduction describes in her own words how the work progressed.

Several narratives are included here in Tutchone and English. They constitute only a fraction of her ongoing work. She describes travels with her family as a child and as an adult. From these accounts we derive a good sense of land-use and subsistence activities by the native people of the area. The Tutchone name for one lake, *Ts'ändlia*, is associated with a story about starvation which she heard from older people.

This booklet challenges the conventional assumption, romanticized in the writings of Robert Service, that the Yukon is “a land where the mountains are nameless.” In fact, the mountains are not nameless, nor are the rivers, lakes or points of land.

Landscape features are rarely named after people in the Tutchone language as they are in English; on the contrary, people are more likely to be named after places where they have lived, for example, Big Salmon Charlie or Sratthegan Billy. It is interesting that of seventy-four Tutchone toponyms recorded in this booklet, only thirty-nine, or slightly more than half have official names. Of those thirty-nine, only three – Teraktu Creek (#20), Teslin River (#32) and Hootalinqua (#43), attempt to reproduce a Native name. Two others, Big Salmon River (#1) and Indian River (#36), are direct translations of the Tutchone name.

The Northern Tutchone orthography uses the Roman alphabet but has many more distinct sounds than does English (see chart, page 21). There are 42 consonants, and seven vowels. The vowels can be modified by lengthening or nasalizing. In addition, Northern Tutchone is a tonal language; hence, vowels may have a high tone, a mid tone, a rising tone, or an unmarked low tone. Some examples appear in the chart, page 21. A tape of Gertie repeating each name and reading each story is filed at the Yukon Native Language Centre.

Various staff members of the Yukon

Native Language Centre have participated in this project: Julie Cruikshank assisted in preparing interlinear and free translations to English, and John Ritter proofread the Tutchone names and the texts. Anne Cullen repeatedly and meticulously typed versions of the texts. Word by word translations have also been prepared for each story; while they are not printed here, they can be consulted at the Centre. Photographs were taken by Wayne Towriss in fall of 1981 and again in spring of 1983. The map included in this booklet was prepared by Hans Mueller. Jim Robb generously allowed us to use his photo of the late Big Salmon George.

But the author of this work is Gertie Tom. Without her detailed and unique knowledge, no such project would have been possible. We hope that it will provided an introduction for people interested in Native languages, in traditional land use, and in the Big Salmon River.

John T. Ritter

Director

Yukon Native Language Centre

March, 1987



Big Salmon George, who provided information on place-names in the Livingstone Creek area. His native Crow Clan name was *Chenechinaté*. He died in 1979. (Jim Robb photo).

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Figure 3: Gertie Tom, standing at Gyò Chù Dachäk, Big Salmon Village, (#2) during her research for this project. The two mountains in the background are Nèkhädlin (#49, on left) and Nélétth'ät (#48, right).

I want to introduce my place name book. I'll begin by telling you who I am and where I come from.

First I'll tell you about my mother's side. My name is *Et'äts'inkhähme* and I am a member of the Crow Clan. My mother was Mrs. Jessie Shorty, *Tsäl Yénjáéla*. Her mother was *Nänkejíme*, who died in 1914 before I was born. My mother's father was Soo Bill. He came from Ross River. My mother's mother, *Nänkejíme*, was a daughter of *Tagayme*, and she in turn was the daughter of an Indian woman named *Edhekme*. This *Edhekme* was grandmother to many people in this area of the Yukon. *Edhekme* had a brother named *Kwánáták*, and he was a well-known man. This information on my family is also given on the chart on pages 10 and 11.

Now for my Dad's side. He was Jim Shorty, *Tthéézoa*. His dad came from Little Salmon. His mother came from Tagish – Tagishkwan.

I was born at Big Salmon in 1927. My brothers and sisters and I were all raised up there.

Now I am going to explain how I did this work. In 1977, John Ritter asked me to work with him and teach him my language, the Northern Tutchone language. So I worked with him and talked with him and he recorded me. In return, he taught me how to read and write the language. It was a lot of work, but after I learned how to do it, I started working with people in the communities, taping old time stories. When I work with people, I explain to them how the tape recorder works. I ask them to take it easy and not to rush. The reason I asked them to do that is because when you read and write the language it is hard to

understand the sounds when a person talks too fast. I learned that from myself, because when I was starting to write the language and taped myself, I couldn't even keep up with myself because I talked too fast. That's how I learned. You learn from your mistakes.

After I make tapes with people in the communities I write them out in my language. Then John Ritter and I listen to the tape together and we follow along with what I have written, and if I made mistakes, we correct them. Then I work on the English with Julie Cruikshank. I translate it into English so that whoever reads it will understand what the story is about. We all work together as a team. In this book I tell some stories about places we used to live and travel in.

Most of the place names in this book are from where I come from, the Big Salmon area. Before Big Salmon George died, he told me place names from Lake Laberge over to Livingstone and through to Big Salmon right down to *Tacho* (Byer's Wood Camp). He told me all the Indian names and that really helped me too. My mother and dad taught me quite a bit too, so I already knew most of the names in the Tutchone language. Whatever I forget, I turn to the older people who are still living. I turn to them and ask them for help.

When we were raised up at Big Salmon, we hardly spoke English. My mother and dad talked to us in Indian only. That's how I learned to speak my language. I learned the names of the places we travelled to – lakes, rivers, mountains. That is why I am now working on this project, place names of Big Salmon. While I was doing this work we travelled by helicopter from Whitehorse to Lake Laberge and through to the Teslin River. Then we went over to the South Fork of Big Salmon River and up to Northern Lake. Wayne Towriss went with us and he took pictures of the places I remembered. (See figure 1).

The name of the Big Salmon River is *Gyò Cho Chú*. There are two mountains at Big Salmon, one on each side. One is *Nékhădlin*; the other side is *Nélétth'ăt*. Below Big Salmon is Walsh Creek; they call it *Tth'ăn Chúa*. Below that is Byer's Wood Camp which they call *Tacho*. Before you get to *Tacho* there is a place they call Big Eddy, *Tthi Chum'é*.

When we stayed at Big Salmon a long time ago, we never used to think anything of travelling a long way. We travelled from Big Salmon village and walked up the river to Big Bend. That's the bend on the North Fork of Big Salmon River which is halfway between Quiet Lake and Northern Lake. On the way up we would just camp and kill moose and dry meat,

Figure 4: Ttheháł Chù, or Mendocina Creek, (#27) joining South Big Salmon River (Dò Chù) from the east.

freighting ahead with the dogs and following behind them. We would keep on doing that until we had enough meat to last us all winter long.

We would save the hides so that we could make a moose skin boat to go back to Big Salmon. To make a moose skin boat, the ladies sew three moose skins together. Then they double the seams over and sew them again. They sew with sinew, and they have to make that sinew strong enough to hold the hide. They sew it and then they double it and sew it again, so it is double sewing.

When they finish the sewing, the men go hunting for the frame to make the boat. They make a frame for a moosehide boat just like a regular boat frame.

When they put the hide over the frame, they don't tie it down too tightly. When the moose skin boat dries up a little bit, it tightens up, so you have to keep the hide loose. They then put it in the water to test it out. If there is any water coming through, they take the boat out again and then they go out and get pitch. They collect lots of pitch and put it in the fire so that it melts down like honey. Then they glue the boat at the places where it is leaking and that makes it waterproof.

After it dries a bit, they're ready to go. We would load up the boat and go down to Big Salmon. There were eight of us in our family and we would all go into the boat. It holds lots of meat too. When you travel in a moose skin boat, you can see right through the bottom of the boat. You can see the rocks in the bottom of the river as you travel down.

When we reached Big Salmon, we would unload the boat and then take the hide off the frame because we want to save the hide for tanning. Then my mother would soak it and flesh it and thin it down and make it ready to tan for a moose skin. People didn't waste anything. They used it all. The hide is a little dirty, but when you smoke it, it is okay.

This is the time I am talking about in my book, *Èkeyi, My Country*. I have written the names of the places and the stories in Tutchone and also in English so that everyone can understand what I am talking about.

Gertie Tom

Whitehorse, Yukon

March, 1987

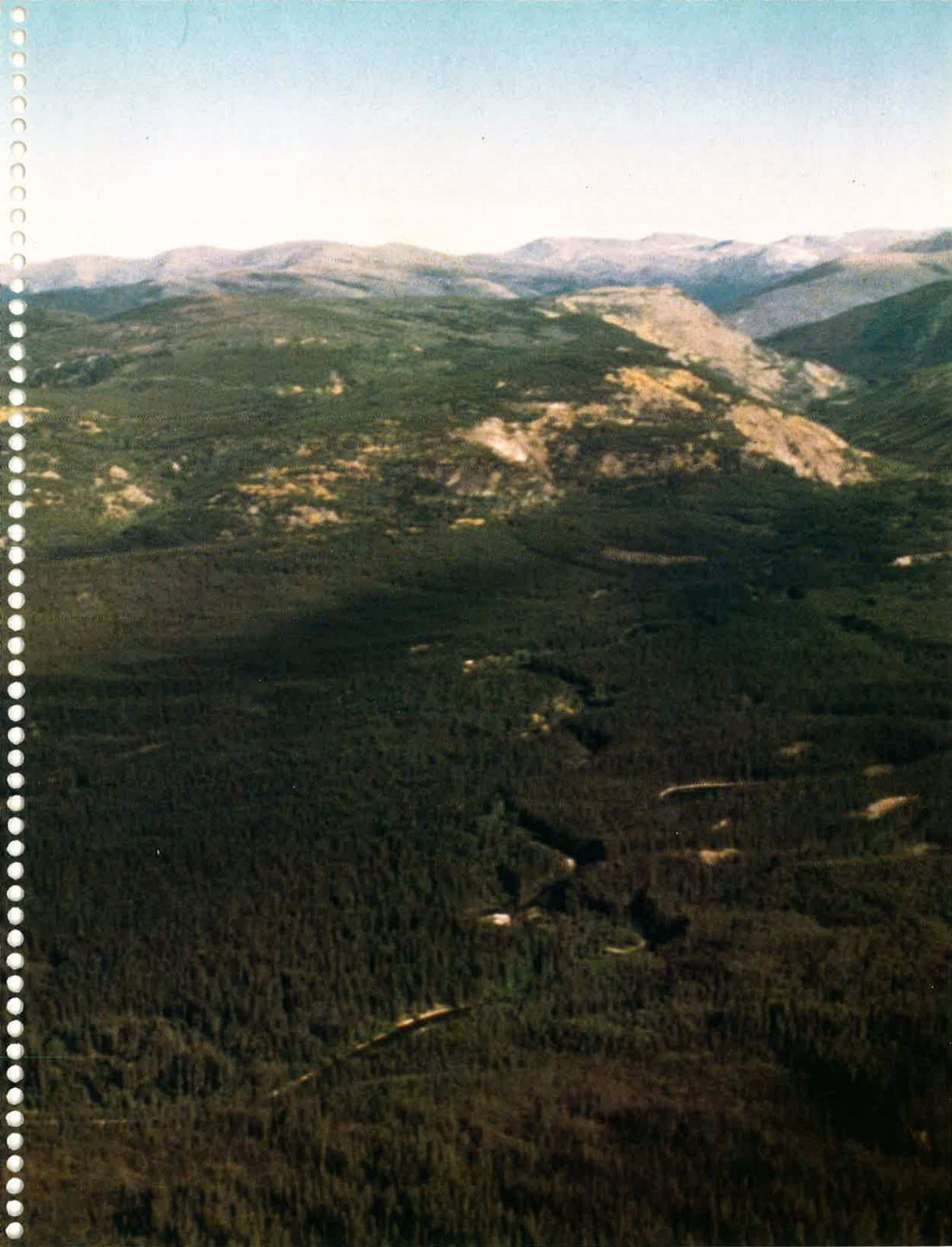


CHART A: Edhekme and Children

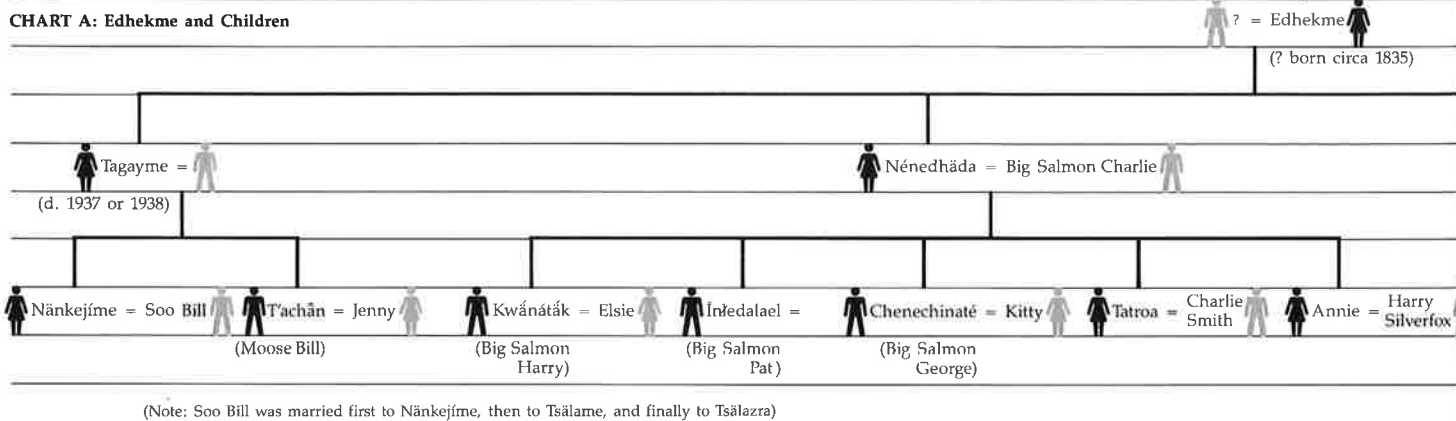


CHART B: Tagayme and Children

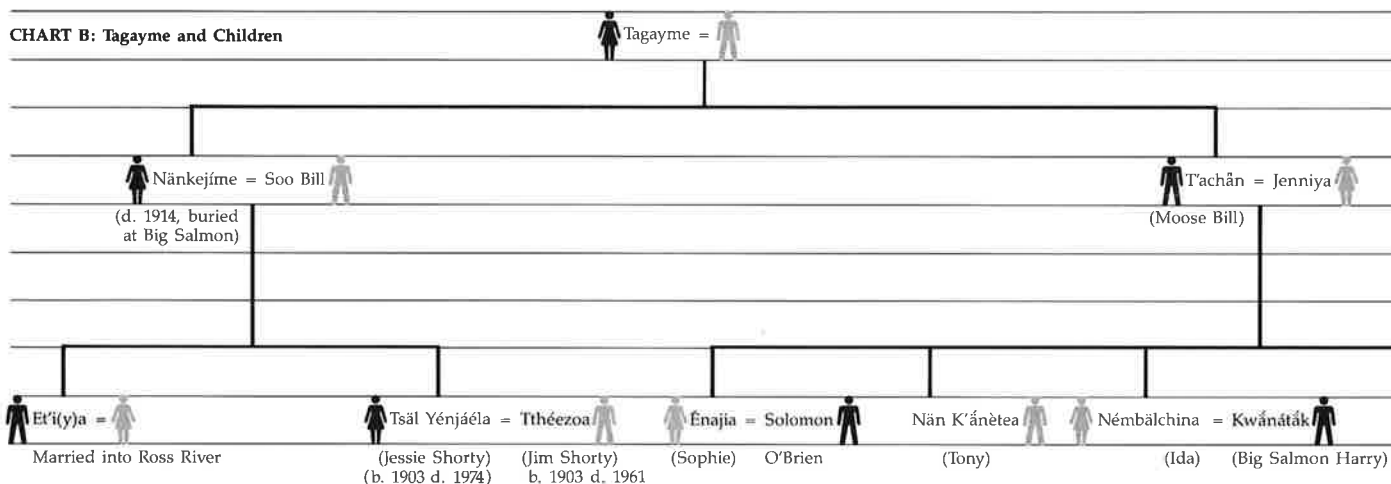
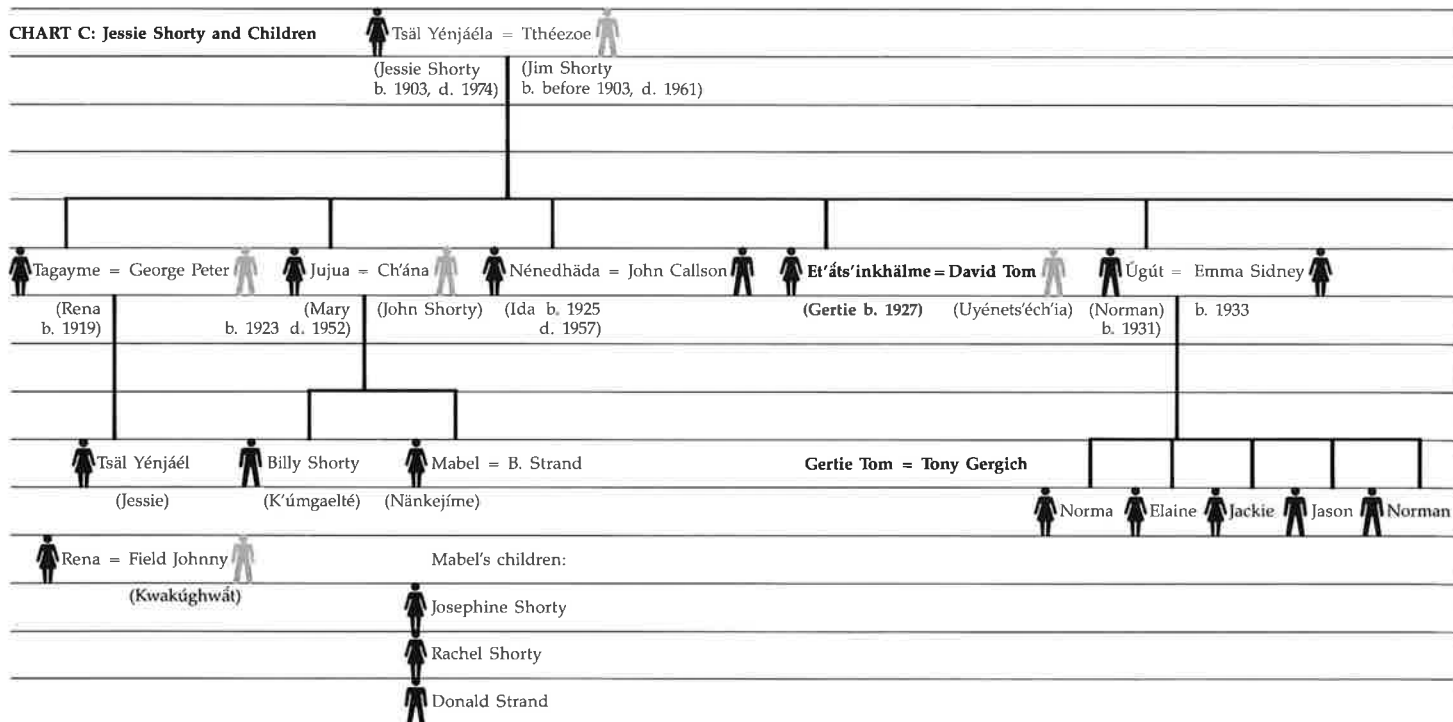


CHART C: Jessie Shorty and Children



Kwánáták

Uyédat'sedenéjeme (First Husband)

K'úmgælté = Hu'ála
(Laberge Billy) (Jenny Laberge)

Hunjiame = ? Charlie

Fannie = ? Smith

Tsälazra = Soo Bill
(Kitty Bill)

Tsälame = Soo Bill

Lizzy Jackson

Amy Cletheroe

Polly Irvine

Violet Storer

Peter Laberge

Dedäla = Nancy
(Harry)

Abraham

Hunjiame = Dave Harkness
(May b. 1934)

K'e'äneddhätme = A. Strong
(Elizabeth b. 1936)

T'achân = Winnie Peterson
(Joe b. 1939 d. 1979)

Dorothy
(b. 1941 d. 1941)

Joanne
(Edhekme)

Leonard
Et'iya

Jim

Danny

Sharon

Jason

Elizabeth = M. Wilson

Rosemarie

Lester

Bruce

Victor

= WOLF MOIETY
= CROW MOIETY

Numbers are keyed to fold-out map.

1. Gyò Cho Chú

Official Name: Big Salmon River

[lit. gyò (salmon), cho (big), chú (water),
i.e. "big salmon river"]

Location: 61 53' 134 55'

This river flows from Quiet Lake and Big Salmon Lake to the Yukon River, and was the axis for human activity described in this book.

See Fig. 8 and cover.

2. Gyò Chú Dachäk

Official Name: Big Salmon Village

[lit. gyò (salmon), chú (water), dachäk (mouth)]

Location: The old village of Big Salmon is located at the mouth of Big Salmon River where it joins the Yukon. Gertie Tom was born here and her family made this their headquarters until 1948. After the steamboats were removed from the river, people moved to communities where wage employment was becoming available. Big Salmon Village no longer has any year-round inhabitants.

See Fig. 6.

3. Thanáatth'éla

Official Name: none

[lit. "hill standing alone"]

Location: This hill is located behind the village of Big Salmon just west of the lakes, Män ch'éla (#4).

It is visible in Fig. 7.

4. Män Ch'éla

Official Name: none

[lit. män (lakes), ch'éla (lots of small), i.e. "lots of little lakes"]

Location: These lakes are located behind Big Salmon Village. People use to come here in springtime to hunt for ducks and for muskrats.
See. Fig. 7.

5. Tth'än Chúa

Official Name: Walsh Creek

[lit. tth'än (bone), chúa (water)]

Location: 61 55' 134 56'

This creek flows into the Yukon River below Big Salmon Village. Gertie Tom's father, Jim Shorty, had his trapline up this creek. An account of travel in this area appears in Story #3, page 42.
See Fig. 10

6. **Tsāl Kína** Official Name: Mount Lokken

[lit. tsāl (gopher), kína (den), ie. "gopher den mountain"]

Location: 61 59' 134 24'

This mountain was a popular place for hunting gophers in summer.

7. **Edzī Náadlāt** Official Name: none

[lit. edzī (heart), náadlāt (sticking out)]

Location: Mountain at the head of Walsh Creek.

8. **Sankay Mǎn** Official Name: none

[lit. sankay (a species of 'reddish' whitefish), mǎn (lake)]

Location: Small lake south of Little Salmon Lake.

9. **Chu Cho**

Official Name: Little Salmon Lake

[lit. chu (water) cho (big)]

Location: 62 11' 134 40'

Gertie Tom's grandfather, Soo Bill, had an older sister, Jenny Dick, who use to have her main camp here. In recent years the Joe Ladue family lives here.

10. **Edzenághrō Mǎn**

Official Name: Drury Lake

[no clear translation]

Location: 62 20' 134 42'

This lake is north of Little Salmon Lake.

11. **Chéeyú (Ddhāl)**

Official Name: Glenlyon Range

[no clear translation]

Location: 62 25' 134 20'

This mountain range is north of Drury Lake.

12. **Ddhāl Jāt** Official Name: Mount Mye

[old mountain]

Location: 62 19' 133 06'

This mountain is northeast of present day Faro.

13. **Chu Hek'óa Hédínlin**

Official Name: none

[lit. chu (water), hek'óa (cold), hédínlin (it runs through)]

Location: This point is located at a bend on the Big Salmon River, upstream from Big Salmon Village.

14. **Shā** Official Name: none
[lit. shā (fishtrap)]

Location: This was a fishtrap site on Big Salmon River, used when salmon were running. Gertie Tom states that it was in use 'before my time'.

15. **Ekín** Official Name: none
[lit. ekín (den)]

Location: This is a hill located between Walsh Creek and Big Salmon River. The old people used to say that giant worms lived at the end of this mountain. Ekín is visible in the distance.

See Fig. 6.

16. **Ddhāla** Official Name: none
[lit. ddhāla (little hill)]

Location: Ddhāla is a hill between Headless Creek and Illusion Creek. Both of these creeks drain into Big Salmon River.

17. **Ène Chú** Official Name: North
Big Salmon River

[no clear translation]

Location: 61 46' 134 37'

See Fig. 16.

18. **Ìntl'át Chú** Official Name: none
[lit. ìntl'át (cranberry), chú (water)]

Location: This river drains from Northern Lake into North Big Salmon River
See Fig. 17.

19. **K'ènlū** Official Name: Northern Lake
[no clear translation]

Location: 61 48' 133 44'

Accounts of Gertie Tom's trips to this lake appear in Story #4 and Story #6.

See Fig. 17.

20. **Tthehrá Chú**

Official Name: Teraktu Creek

[lit. tthehrá (sharp rocks sticking out), ddhāl (mountain), chú (creek)]

Location: 61 39' 134 30'

The "sharp rocks sticking out" identifies the mountain from which the creek flows. This creek bears one of the few official names which reflects an attempt to record a Tutchone name. It flows into Big Salmon River.

See Fig. 15.

21. **Ttheghrá** Official Name: Mount D'Abbadie

[lit. "sharp rocks sticking out"]

Location: 61 43' 134 06'

Fig. 15 shows this mountain, the source of Ttheghrá Ch� (Teraktu Creek).

22. **Tthel Tadétth'ät** Official Name: none
[lit. tthel (stone axe), tadétth'ät (got lost)]

Location: This mountain stands between

Teraktu Creek and the Big Salmon River. It is named in this way because someone once lost a stone axe there.

See Fig. 12.

23. **Chu Lạ** Official Name: Quiet Lake
[lit. chu (water) lạ (end)]

Location: 61 05' 133 05'

The name refers to the lake system at the head of Big Salmon River, including Quiet Lake.

24. **Dò Ch�**

Official Name: South Big Salmon River

[lit. dò (driftwood) ch� (water)]

Location: 61 36' 134 26'

See Fig. 12.

This is known locally as 'South Fork' (of Big Salmon River).

25. **Gũm Detsrũ** Official Name: none
[lit. gũm (pine) detsrũ (rusty)]

Location: This mountain is bounded on

three sides by Big Salmon River, South Big Salmon River and Dycer Creek.

See Fig. 2.

26. **T'ró Ch�** Official Name: Dycer Creek
[lit. t'ró (charcoal), ch� (water)]

Location: 61 27' 134 15'

27. **Tthekál Ch�**

Official Name: Mendocina Creek

[lit. tthekál (flat rocks piled up), ch� (water)]

Location: 61 27' 134 24'

"Tthekál" refers to thinly split rocks which can be used for tanning skins. These rocks are found in this creek.

See Fig. 4.

28. **Hudzì Cho Yẹ Ts'intsí** Official Name: none

[lit. hudzì (caribou), cho (big), yẹ (about it), ts'intsí (he cried)]

Location: Southeast of Livingstone Creek

There is an old story about a man who tried unsuccessfully to

shoot a caribou here in the days when people hunted with bows and arrows. When it fled, he sat down and cried; that is why the mountain has this name.

See Fig. 1

29. **Ddhāl Tsäla** Official Name:
Mount Peters

[lit. ddhāl (mountain), tsäla (wet)]

Location: 61 22' 134 29'

30. **Nágét Ddhāl** Official Name:
Moose Mountain

[no clear translation]

Location: 61 15' 134 22'

31. **Se Ddhāl** Official Name: none
[lit. se (sun) ddhāl (mountain, hill)]
Location: A hill southeast of Moose Mountain.

32. **Délin Chú** Official Name: Teslin River
[lit. "water running out from the lake"]
Location: 61 34' 134 54'

See Fig. 21.

33. **Khrá Tāninlin** Official Name: none
[lit. khrá (drift pile), tāninlin (water runs through)]

Location: This is a particular place on the Teslin River just east of Baker Lake. Because the river winds a good deal here, wood tends to drift into piles.

34. **Ètsum Chíntth'ān Ddhāl** Official Name:
Sawtooth Range (Western Half)
[lit. ètsum (my grandmother), chíntth'ān (backbone), ddhāl (mountain)]
Location: 60 58' 133 50'

35. **Nétadínlin**
Official Name: Roaring Bull Rapids
[lit. "current runs down hill through the rocks."]
Location: 61 04' 134 15'

36. **Dān Tágé** Official Name: Indian River
[lit. dān (the people), tágé (river)]
Location: 61 04' 134 13'

37. **T'àw Tà'ùr** Official Name: Open Creek
[lit. t'àw (grayling) tà'ùr (comes up)]
Location: 61 14' 134 36'

This location is also known locally as “Teslin Crossing” or “Winter Crossing” This native name is in the Southern Tutchone language. See Fig. 21.

38. **Łyó Ts’eda** Official Name: none
[lit. łyó (muddy), ts’eda (in it) i.e. “water mixed with clay”]

Location: This creek empties into the Teslin River.

39. **Tòchĭk Tàgé** Official Name: Miller Creek
[lit. tòchĭk (no clear translation) tàgé (river)]
Location: 61 22’ 134 40’

40. **Tòchĭk Măn** Official Name: none
[no clear translation]
Location: Lake at source of Tòchĭk Tàgé

41. **Tòchĭk Ddhāl** Official Name: none
[no clear translation]
Location: Hill just north of the mouth of Miller Creek (#39).

42. **Jì Tthétth’ăn Ddhāl** Official Name: none
[lit. jì (grouse), tthétth’ăn (skull) ddhāl (mountain)]
Location: Hill southeast of Hootalinqua.

43. **Hudinlin** Official Name: Hootalinqua
[lit. “water running in against the mountain”]
Location: Junction of Thirty Mile River and Teslin River.

44. **Măn Zāl** Official Name: none
[lit. măn (lake) zāl (no clear translation)]
Location: Lake east of Klondike Bend.

45. **Łu Ts’eda Chù** Official Name: none
[lit. łu (fish), ts’eda (lots in it), chù (water)]
Location: Creek draining from Măn Zāl (#44) to Yukon River.

46. **Mbò Chù** Official Name: Fyfe Creek
[lit. mbò (cut bank) chù (water)]
Location: 61 48’ 135 00’

47. **Dlùlũ** Official Name: none
[lit. “fish toboggan”]
Location: Lake at head of Fyfe Creek.
See Fig. 14.

48. **Nélétth’at** Official Name: none
[no clear translation]
Location: A mountain across from Big Salmon Village.
See Figs. 3, 13.

49. **Nékhádlin** Official Name: none
[lit. no clear translation]

Location: This mountain is just south of the junction of Big Salmon River and the Yukon River.

See Figs. 3, 13.

50. **Ts'èk'i T'oa** Official Name: none
[lit. ts'èk'i (raven), t'oa (nest)]

Location: This hill stands just north of mouth of Walsh Creek, Tth'än Chúa.

See Fig. 10.

51. **Tthi Chum'é** Official Name: none
[lit. tthi (rock), chum'é (sitting there), ie. "rock sticking out in the river"]

Location: This name refers to a particular rock in the Yukon River not far from Tacho (#52). See Fig. 19 with Tacho in the background.

52. **Tacho** Official Name: none
[no clear translation]

Location: Tacho refers to three mountains behind Byer's woodcamp. An account of travel near Tacho appears in Story #2, page 39.
See Figs. 9, 19.

53. **Thay T'o** Official Name: none
[lit. thay (eagle), t'o (nest)]

Location: Point in Yukon River below the mouth of Claire Creek.

54. **Tthe'ina** Official Name: none
[lit. tthe (rock) ina (under)]

Location: Tthe'ina is hill at junction of Little Salmon River and Yukon River. People used to camp at the foot of this hill.

55. **Tánintsé Chú** Official Name: Little Salmon River
[lit. "dirty water"]

Location: 62 03' 135 40'

56. **Tánintsé Chú Dachäk** Official Name: Little Salmon River
[lit. tánintsé (dirty), chú (water), dachäk (mouth)]

Location: This is a village at the junction of Little Salmon River and Yukon River. Although this village was abandoned for a number of years, new homes have been built there since the road was built from Carmacks to Ross River and Faro.

57. **Sratthégän Ddhāl** Official Name: none
[lit. sra (bear), tthé (head), gän (dry),
ddhāl (mountain)]

Location: Hill behind Little Salmon Village.

Gertie's grandfather, known as
Sratthégän Billy was named after
this mountain because his main
home was here.

58. **Ts'äl Cho An** Official Name:
Eagle's Nest Bluff

[lit. ts'äl (frog), cho (big), an (den)]

Location: 62 01' 135 48'

The old stories say that this was
the den of a giant frog.

59. **Dámbäl Măn** Official Name:
Chain Lakes

[no clear translation]

Location: 61 48' 135 34'

People came to these lakes to
hunt muskrats.

60. **Tàts'at K'ó** Official Name: none
[lit. tàts'at (sucker fish) k'ó (fishing site)]

Location: This was a favourite spring
fishing spot.

See Fig. 11.

61. **Deyé** Official Name: Claire Lake
[no clear translation]

Location: 61 53' 134 20'

62. **Ts'ändlia Măn** Official Name: none
[no clear translation]

Location: Lake east of Frank Lake and
draining to Thirty Mile River.

Gertie Tom recounts how people
once starved at this lake in Story
#7, page 70.

See Figs. 5, 18.

63. **Łu Nétthäna Măn** Official Name:
Frank Lake

[lit. Łu (fish), nétthäna (fat), măn (lake)]

Location: 61 42' 135 24'

"Fat Fish Lake" has this name
because several species of fish
spawn here.

64. **Łu Nétthäna Chú** Official Name:
Frank Creek

[lit. Łu (fish), nétthäna (fat), chú (water)]

Location: 63 33' 135 27'

This creek drains Frank Lake and
empties into the Thirty Mile
River.

65. **Táa'an (Mǎn)** Official Name:
Lake Laberge

[no clear translation]

Location: 61 11' 135 12'

See Fig. 20.

66. **Chú Edéde** Official Name: none

[lit. chú (water), edéde (something in it)]

Location: Chu Edéde is a lake between
Lake Laberge and Teslin River.
According to old traditions, it
was once the home of a giant
fish.

67. **Tthedǎl Ddhǎl** Official Name: none

[lit. tthedǎl (red rock), ddhǎl (mountain)]

Location: Tthedǎl Ddhǎl stands just north
of Long Lake
See Fig. 20.

68. **Tthedǎl Mǎn**

Official Name: Long Lake

[lit. tthedǎl (red rock), mǎn (lake)].

Location: 61 07' 134 48'

See Fig. 20.

69. **Mbay An** Official Name: none

[lit. mbay (sheep), an (den)]

Location: Mbay An is a hill just north of
Thomas Lake (#70).

70. **Mbay An Mǎn** Official Name:
Thomas Lake

[lit. mbay (sheep), an (den), mǎn (lake)].

Location: 61 03' 134 54'

This lake is just east of Lake
Laberge.

71. **Kwāninlen** Official Name: Whitehorse

[lit. "water running through (a narrow
passage, e.g.)"]

Location: 60 43' 135 03'

The name refers to the famous
Whitehorse Rapids, located just
above the city.

72. **Gyò Chúa** Official Name:
McClintock River

[lit. gyò (salmon), chúa (water)]

Location: 60 35' 133 55'

Before the Marsh Lake dam was
built, salmon use to spawn in
this river.

73. **Dùdāl Mǎn** Official Name: Marsh Lake
[no clear translation]

Location: 60 27' 134 18'

74. **Tàgé Cho Gé** Official Name: Yukon River

[lit. tàgé (river), cho (big), gé (along)]

Location: See Figs. 9, 19.



Figure 5: Ts'ändlia Män (#62), described in Story #7, p.70.

Consonant Sounds

Plain	d	dl	ddh	dz	j	g	gw
Aspirated	t	tl	tth	ts	ch	k	kw
Glottalized	t'	tl'	tth'	ts'	ch'	k'	k'w '
Voiceless Fricatives		ɬ	th	s	sh	kh	khw h
Voiced Fricatives		l	dh	z	zh	gh	ghw
Nasals	m	n					
Nasal + Stop	mb	nd			nj		
Other Sounds				r	y		(w)

Vowel Sounds

High Vowels	i		u
Mid Vowels	e	ä	o
Low Vowels	ae		a
Diphthongs	ay		aw

Nasalized vowels are written with a (,) directly underneath the letters: ĩ, ě, ă.

Long vowels are written with two letters: ee, aa.

Tone

High Tone is marked (́) on vowels:	utthí	his/her head
Mid Tone is marked (̃) on vowels:	utthĩ	his/her rock
Low-Rise tone is marked (̂):	ètthí	my head (Big Salmon dialect)
Low Tone is not marked	utthi	his daughter



Figure 6: Gyò Chù Dachäk: Big Salmon Village, (#2) at the mouth of Big Salmon River. See diagram on p. 38.

Long ago when I was young our whole family used to live at Big Salmon – my dad, my mother, my older sisters, my younger sisters – eight of us lived there at Big Salmon. Lots of people used to stay there: John Shorty, George Peters, Pack Charlie, Harry Silverfox lived at Big Salmon too. In summertime we would go to *Tacho* to cut wood in exchange for food. I helped my dad cut wood and then we always stayed there for summer.

We cut wood quite some distance away (from the camp) and we used to go up there every day. We would carry a lunch with us each day to eat at noon. We worked all day long cutting wood for the White Pass steamboat which travelled back and forth from Whitehorse to Dawson. After we cut wood, we got food in

Hudë dunéna ilin k'ë Big Salmon yū
nāts'ejí k'ë ech'i né; èté, ène, èndat, èjó ki,
hátlē ch'ō 8 ts'edech'i, eyet ts'úmch'ō
nāts'ejí hūch'i né, Big Salmon yū. Útlë dān
nájí hūch'i né, húyū. John Shorty chūm
nānji, George Peters chūm néhejí, Big
Salmon, Pack Charlie chūm néhejí, Harry
Silverfox chūm néhejí. Hek'i sakàt húmlin
k'ë *Tacho* yéts'ènin eyet hu'e huts'in
nats'ededál hūch'i né, húyū dān tso yákhél
eyet mbát dinkhe, eyet ke. Eyū èté ts'in
nínji tso ts'èkhél k'ë, eyū nāts'ejí k'ë,
ts'étlaw sakàt húmlin k'ë nāts'ejí hūch'i né,
húyū.

Ninthát ech'in tso dān yákhél eyet ts'in
tāats'ededál k'ë ts'ech'in né, mbát héech'i
yéts'úthay do dzenúm tàtl'át yéts'úthay
eyet do mbát nats'edeli, hék'i dzenúm ndāy
desāts'edeyi tso yāts'èkhél eyet nálát

exchange. We only worked for food; we didn't ever see any money to speak of. My dad really worked hard to get food for his children. That's how we all learned to work hard. My dad and my mother brought us up to know how to work. Living in the bush we all learned how to work hard. We didn't stay in town and travel around in a car.

In the old days people used to like to travel around for their food.

We were staying at *Tacho* when the salmon came up in July. From there my mother, my young brother and I went to the place they call Gold Point. We put up a tent and drying racks and we dried fish. We camped right there at an old camping spot. My dad took us up there by boat and helped us set up camp before we went back. We went there for salmon. We set up our tent and brought in wood (for campfire).

Then I helped my dad set a fishnet for salmon. We tied rocks on it to weight it down. Then he went back to *Tacho* to cut wood for food. My mother and I camped there. Then I ran a fishnet and my youngest brother held the boat rope so it wouldn't drift away. I would check the net. Sometimes in the morning we would catch

ts'èchó táadetl'áy White Pass do, eyet do ts'ech'in Whitehorse huts'in Dawson huts'in nádetl'áy eyet do ts'ech'in tso yáts'ékhél, eyet tl'ák'ē, tso yáts'ékhél tl'ák'ē mbát udìnkhe, mbát dìnkhe thānch'ō ts'ech'in né tso yáts'ékhél eju dànē ts'éín yi èkú mbát dunéna yátthay héech'i èté huts'echo sóothān desāndle hūch'i né, eyet ghá ts'ech'i háts'edétlę ts'úmch'ō sóothān desānts'edeyi yáts'edān. Èté yí ène yí heánuhúmdān eyet ghá ich'i desāndīyi yénínjǐ, hute náts'enjǐ k'ē sóothān desānts'edle k'ē, hék'i dedo áats'edenjǐ k'e sáw. Eju keyi náts'enjǐ eyet car t'át dāts'ende k'e áats'eki eyet lóhúch'i.

Dān hudę ánadál ech'i né, mbát ke yaánínlin.

Hék'ia, hék'i eyet *Tacho* t'e yū náts'ejǐ k'ē, July húmlin k'ē, gyo tánde k'ē, ène yí huts'in èchel kígī dútséla eyet yí tats'edech'i k'ē, *Gold Point* hunin húyū huts'in ts'edejáél. Tl'èkhēt dāts'èchú sùch'i uka dohots'edéle lu yéts'égān héech'i dādéle eyet ts'ín ts'ejé húyū kúm húmlin, kúm hujāt húmlin, hudę. Hé k'i ejé gyo yę tl'èkhēt dehīle tl'á èté dàye, dàye téhekin, nálát yí, eyet *Tacho* huts'in. Hé k'i tl'èkhēt dāts'ele tl'ák'ē tso yíte lédīyael.

Eyet tl'ák'ē èté ts'ín nínjǐ k'ē chēmél eyet tthi uka héats'etl'um, gyo chēmél eyet gyo

thirty fish and at night we would catch thirty. When it turned dark we would light a lantern and then we filleted fish by that light. We really worked hard, my mother and I, drying lots of fish by ourselves. We had a boat but it didn't have a motor on it.

Then my two sisters came up from *Tacho*. When they got there the salmon was already dry. We were planning to take that dried salmon back to Big Salmon, so we loaded up the boat with salmon and pulled it upriver. One of my sisters sat in the boat, pushing it away from the shore with a pole. We pulled the boat upriver for a whole day. When we got to where we lived we stored the fish in a cache.

Then we got ready to go out for meat. We unloaded the boat and packed it all up to the storage cabin. When we finished putting it all inside we planned to go up Big Salmon River. My dad came up from *Tacho* to go with us. He had been cutting wood in exchange for food and he picked up the food and brought it with him.

Then we headed out for meat. We went up Big Salmon River. We put the food in dog packs and we took what we needed to survive – like a tent and axe and things you need in the bush. The dogs packed food for us and we each carried our own

chémél dàye chenintl'um eyet tl'ák'ē nadéje, *Tacho* huts'ín eyet tso èkhél mbát dínke eyet ts'ín nadéje. Eyet tl'ák'ē mama yí, ène yí húyū nīnji k'e, lu chémel te nóhùlì sän èchel hátl'é dútsél eyet hek'e nálát èyí nulat ch'é tl'el èyí intán k'ē, chémél, gyo chémél te nóhùlì, ìnlátāte 30, k'àmé uk'eedlúm huts'ín intl'i chūm 30 k'eedlúm k'ē jà intl'i ndāy intl'i hudenèt'l'u k'ē kwán ts'edék'ē eyet nóm lu ik'e, lu ik'e àkú huts'echo desānīt'rá láki ich'i ène yí thānch'ō hék'i lu yígān tl'ákú tlīnach'ō lu útłēy yíhīgān eyet tl'ák'ē nálát ich'in gālch'ō eju engine uka he'ē.

Eyet hék'i ijé, eyet tl'ák'ē eyet èndat láki *Tacho* huts'ín leahat'rá k'e àkú gyo yíhīgān k'ē húyū, *Gyò Cho Chú* gé huts'ín nats'ule do nálát yúki eyet lu hegān dekíle eyet tl'ák'ē nálát díidlu lígī dān hek'e uyē nehe'e, láki nálát idlu, dān láki héech'i k'ē nálát idlu, èndat yí nálát idlu, Dāndat echo hek'e nálát yúki hede eyet nálát yénenègó eyet tích'el k'ē híich'in ch'ō lígī dzenú húmlin eyet *Gyò Cho Chú* gé náts'ejí húyū njú t'át huyuts'ulael do lu hegān.

Etthán ke ts'edadál k'ē. Eyet tl'ák'ē tl'ákú hátłéch'ō táts'eli k'ē njú t'át húyū huts'ín táanedīgi, táanedīgi, táanedīgi hátłéch'ō hu'tát hu'táts'inle eyet tl'ák'ē èkú eyet *Gyò Cho Chú* géndāy ts'edujáel do èté chūm

blanket.

When we went on to the place they call *Chu K'óa* (*Little Cold Water*). We camped right there. In the morning we started going again and kept walking and walking.

A foot trail goes up on the hillside from a place they call *Shā* (*Fishtrap*). In the old days people used to set a fishtrap there for salmon so they named it *Shā* in Indian language. The trail leads to the place they call *Ekín* from there and we went there. It used to be really nice along that trail. The ground was really hard and there was pine and red spruce mixed together, and lots of grouse. We killed grouse while we were walking along.

We stopped close to *Ekín* where there's a big creek running out. The water was too deep for us to cross so we put down our packs and my dad cut down a bunch of trees to make a bridge. So we worked there for a while. We made poles and then built a bridge and then we went across it and camped on the other side.

From there, the men went out hunting. They were hunting over the mountains. My dad and my mother camped there and my dad's sister camped with us too. My oldest sister Rena and her husband camped with us there, and also another

dà'yí dàts'in ðeendal eyet *Tacho* gé huts'in, tso èkhél eyet k'òch'än njī dinkhe tso èkhél, eyet mbát nedínle ðe'elael eyet chūm ðe'elael.

Eyet tl'ák'ē àkú etthän kats'edéjael k'ē *Gyò Cho Chú* géndāy ts'edéjael k'ē tlin t'áats'etl'um mbát chūm yéts'edínle, tl'èkhèt chūm, chàkhe héech'i yi ut'úm huts'enjí héech'i tlin dà'yí yááyael yí dàts'át dàkhwän yáts'áyael dàkhwän.

Hék'ia *Chu K'óa* hunin húyū, húyu ts'enétro. Húyū ts'enétro tl'ák'ē k'amé húmlin k'ē náts'edéjael k'ē, ts'adál ts'adál.

Eyet *Shā* hunin húdāy do tl'otsän ka dāy tóhújē eyet húyū, húyū tl'ē tàgé hūch'i *Shā* hunin eyet tl'ē hudé dän shāl daanale hunin eyet ke yéts'enin gyo ke eyū *Shā* hiyénin, dän k'í hiyūzi k'e. Hék'ia húyū huts'in chóháajē tl'ákú ddhàl ka huts'in *Ekín* hunin. Eyet húyū huts'in ts'edéjael k'e. Tlinach'ō sóhúthän hūch'i né tñn húmjē eyet gé ts'adál k'ē nñn lñn húmlina gūm yéts'enin nááhe'e ts'àw mbra ðetanînkhe lóhúch'i eyet ji chūm huts'echo húmlin. Ji yéts'éyē ts'adál ts'úmch'ō.

Hék'ia ts'adál ts'adál tl'ákú *Ekín* yàkhe néts'enjael eyet *Ekín* huts'in ts'adál k'ē eyet tàgé ts'èchó hūnlin ne, eju náts'ujáel do lóhúch'i eju chích'ō chu etlē ke ts'éjē denints'än yū húyū dàyāēl nets'ennle tl'ák'ē

sister (Mary) and her husband. Altogether there were four camps there.

From there the men went out hunting and they killed a bunch of moose. Then they built a cache and a drying rack to dry the meat.

That's when men packed the meat in and people cooked the guts up for themselves. After they filled up, they went to sleep. In the morning they packed up their supplies and put them in dog packs and then they tied the packs on to the dogs and they went for the meat.

Everybody went out – each camp went out for the meat. When they kill one moose they divide it up; whoever kills the moose used to do that, the old time people. Then people went out to the place where they killed the moose. When a man kills a moose he cuts it up and gets the whole thing ready (i.e. cuts it into pieces the right size for packing, before he invites people to come). When people got up there, they made tea and they cooked the meat on a cooking stick stuck in the ground by the fire. Meat is really delicious when it's cooked that way.

After people cooked themselves a nice lunch – tea and meat – they loaded up the dog packs. They cut up the meat in

èté ts'aw cho k'eáhkéhl dö eyet
nats'edúsrú do, tàgé cho gé, nats'edésrú
eyet yę desänts'edeyi nínthát huts'in. Eyet
tl'ák'ē tl'ákú néets'edésrú k'ē eyet sóothän
srú ts'etsin uka nats'ejáél k'ē nómjin yū
kúm dân yóhútsin.

Húyū huts'in dân łánájáél, à'án łädéjael,
eyet já èté ène chūm dàyi néhejí k'ē,
èndada èmbī eyet èté undat eyet chūm
dàyi néhejí huts'in hek'e èndat echo Rena
chūm degálīn yí néhejí húyū, dàyę èyum
èndat chūm degálīn yí néhejí łénínch'i
kúm húmlin.

Húyū huts'in dân łädéjael k'ē já dân
hande yádinyę hande dân yádinyę k'ē
hék'i ejé uka dohuts'edéle ts'etsi, hande
ts'edékhi k'e uka etthán ts'ugàn do.

Hék'i tl'ákú dân hande łeanagael ets'ík
dân yádínmbra ets'ík dân yádémbrā eyet
tl'ą yééníndę tl'ák'e nétro k'e k'amé hek'e
tl'ákú dân dedlīn yāēl t'át, dedlīn
t'áahetl'um tl'ą etthán ke dân déjael,
etthán ke dân déjael k'ē hátlé ch'ō dân
déjael eyet kúm yóhúmlina ts'úm déjael
etthán, hande łígī ts'edékhin ne k'e dân
łetaahiyelí, ech'i, me edékhi né k'e hátlé
ch'ō hánách'in ech'i né, hudę hudān já
tl'ákú dân dejáél k'ē, etthán ke dân dejáél
k'ē, ech'á yū łedál, etthán hande
ts'edékhin, dân dek'án hande dèkhi né k'ē

pieces and took out the bones, and people packed the bones. It's too hard on the dogs to pack the bones. After people loaded up the dogs (and balanced the packs and tied them on) they went back.

Sometimes when they kill a moose too far from the camp, people move the camp there. If it's close by, they bring it back to the camp.

My mother and my aunt were sitting in camp. They unpacked the dogs. They had already cut the willows to put the meat on. They cooked for us before we went back and then we ate too. Then they turned around and started working on the meat. They took the meat out of the dogs packs and put it on the willows. Then they cut the meat up. My mother cut it up and we put it on the poles to dry it. We stayed at the bottom of *Ddhäla* (*Little Mountain*) for a long time.

When the meat was a little bit dry we went out for porcupine. We took the dogs that go after porcupine smell; when they find porcupine they bark. That's the reason my sister Ida and I always walked around for porcupine; we walked around on the hillside for porcupine and our dogs walked around with us. When our dogs barked we went and killed the porcupine

hande net'á tl'ák'ē háchōch'ō ints'áadet'á sūch'i. Ujik yū dân ðeedál k'ē húyū dân dí yédembra k'ē, etthán chūm kwán nūm yéets'edéch'ó jel yí, jel yí uyę téjel naáts'ené'e, huts'echo sóothän ech'i hús'úm etthán ts'edech'ó k'ē.

Hék'i ejé tl'ákú dân sóothän dí yédínmbra eyet tl'ák'ē, tl'ák'ē etthán yí etthán yéedínch'ó hek'e tlin yāēl t'át, etthán tlin yāēl do, etthán háánát'á, utth'ān hek'e dân yáyael ech'in né, tlin ts'ín edzā ech'i, tth'ān, tlin eju yéduyí léech'i ke, hek'e èkú dân tlin t'ánéetl'ú dân nadéjael.

Ìnlatāte nìnthát ech'in dân hande yáyę ìnlatāte dūm hande dèkhi héech'in chīch'ō nìnthát né k'ē, ìnlatāte dân huts'ín injéjaél, nìnkhan né k'e léahidelí hék'i dân ðenadál tl'ákú.

Hék'i ejé jà eyet ène, èmbāa dètth'i ch'ān eyet. Tlin t'áahedín'āt, eyet k'āt k'áy neáhedínt'a ne, etthán uka ts'ut'á do. Hek'e sūch'i yéets'ech'ó dàdo yéets'ech'ó ne, ðeáts'adál k'ē chūm yéets'átthét. Hék'i tl'ákú etthán ts'ín tl'áaðedéjael, tlin yāēl t'át huts'ín, etthán háats'ele eyet k'áy ka néts'eninle etthán dekats'edét'a, eyet ène etthán dekadét'a eyet dàts'edéle srú dādéle eyet ka, dekādīle, ugàn do. Húyū nìnthát huts'ín nāts'injí, *Ddhäla* t'e yū.

Etl'á tl'ákú etthán héedluma yédingän

they found, and then we still kept on walking and killed another one the same way. Then we headed back home.

After that we arrived back. When a person kills porcupine they always give it to another person and she cooks it. Then he or she divides it into small pieces and gives some to everyone in the camp. That's what my mother did – she gave it to my auntie and she singed it and boiled it and divided it amongst everyone in the camp.

After we dried all the meat we aimed for *Tthegrá Ddhāl*. We headed off in a big loop and we kept on camping and travelling. From *Ddhāla* there's another mountain but I don't know its name. We camped up that way. Again, people hunted for moose and they killed lots of moose there. When we had lots of meat they freighted ahead with it and we followed behind moving the camp. (Men freight ahead with dogs, return, then all go again with dogs in the morning). From that mountain people started to freight ahead toward *Ène Chúi* (North Fork).

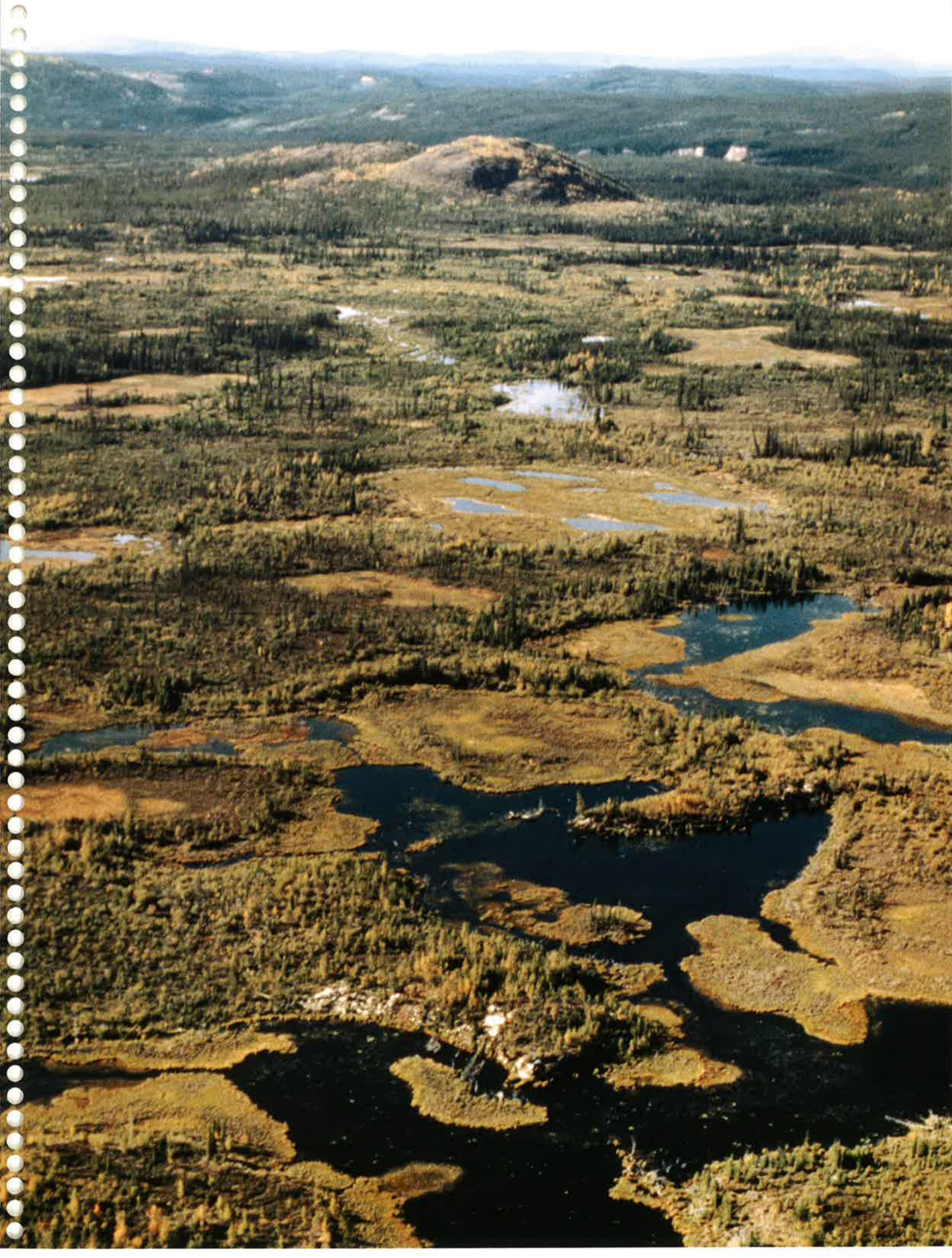
After that we went there – they call it North Fork in English. People freighted ahead to there. As soon as we got there my dad called a moose by rubbing a shoulder blade against a tree. The moose

Figure 7. Thanáatth'éla (#3), a hill behind Big Salmon Village, and Män Ch'éla (#4), an area of lakes where people used to hunt in springtime.

lééjé k'ē húyū huts'in chūm dech'aw ke tlin, tlin dech'aw nindhän ne uyí áats'ede eyet dech'aw ètsän, eyet dech'aw yę etthi ech'i. Héech'i ke ts'étlaw áñit'rá né, èndat yí, Ida, èyí áñit'rá ts'étlaw, dech'aw ke. Hé'ia dech'aw ke eyet khyú ka huts'in díit'ra já eyet áñit'rá, hute áñit'rá dàdlīn dàyí ána'rá. Hé'k'i tlin yéétthi tth'ay eyet tl'e dech'aw hiyénin ne dech'aw díiyin eyet tl'ák'ē séké áñit'rá déchum èyum dech'aw nadiigin k'ē tl'ákú nadiit'ra.

Kúm huts'in, nadiit'ra eyet tl'ák'ē ðenit'rá k'ē, dân dech'aw ts'edèkhi eyet chūm dân èyum yéts'èchí eyet yembra, eyet dân hátlèch'ō tats'èchát dútséla k'ē hácho dân taáhiyéchát háts'e'in ch'i háyínlé mama, ène ðenit'ra k'e èmbīa huyíinichin, láki dech'aw eyet hiyénda eyet tl'ák'ē hiyémbra k'ē hátlèch'ō kúm hute náts'èchát.

Eyet tl'á tl'ákú etthän háchóch'ō yéhegän k'ē náts'edéjael ts'inndāy ts'adál déchūm *Tthehrá Ddhāl* ts'in ts'edéjael ts'ech'in hùts'ūm tl'ē sats'ujáél do ts'ech'in néats'edál do háts'ech'in huts'in ts'adál. Ts'inndāy tl'ákú *Ddhāla* ts'inndāy ddhāl èyum hé'ę eyet dóyi héech'i eju uyíinjí eyet ddhāl hek'e. Húnday néts'eninjael húyū chūm hande dân uke ðanájáél já, hande útłę ts'edéyę húyū chūm tl'ákú hande útłę hék'i ts'ejé héech'in útłę hande ts'eyę



had started rutting already and he called it by rubbing the shoulder blade right from the camp when we got there. Every time people move the camp and get a new place they set up a cache to dry meat. After that they take the meat out of the dog packs and put it on the cache and they make a really nice camp. After they put all the meat up on the cache, then they cook something for themselves. While they were cooking I walked around by the shore. I walked around and looked across *Ène Chù (North Fork)* – here a bull moose went into the water toward us. I didn't even say a thing. I just took off to the camp. I told my dad a bull moose was swimming across towards us. Just like that all the men who were there jumped up and grabbed their guns. By that time, the bull moose was getting out of the water on this side. They killed it right there too. Then we stayed there for a while until we dried the meat.

They built a raft there to get across *Ène Chù (North Fork)* and we crossed. We reached the place where *Ène Chù (North Fork)* runs into *Gyò Cho Chù (Big Salmon River)*. There people hunted, planning to build a moose skin boat. When we got to that junction of North Fork and Big

né dân nada nánadál uyí eyet kék dân injédál hóhuch'in. Tl'ákú eyet ddhàl ka huts'in daththí ts'úm nada dân nánadál eyet Ène Chù yéts'enin eyet ts'in.

Eyet tl'e North Fork úyi k'òch'ân k'í, eyet ts'in, húyū huts'in dân nada nánadál húyū, húyū łets'adál k'ē ejé né hùtl'e łets'adál ch'ō ech'in èté eyet egáchhān yéts'enin héech'i yí hetth'ānchin hande tl'ákú ekadé'ra. Hande do hetth'ānechin kúm yū ch'i łets'adál k'ē. Etl'á dân kúm yóhútsin tl'ákú etl'á k'ē eyet chūm eyet uka dohuts'edéle etthān yéts'égān héech'i dāts'éé dân łedejáél né k'ē. Eyet tl'á, etthān uka dāts'èlí eyet tlin yāél t'át huts'in, eyet èkú sóothān kúm yóhútsin tl'ákú. Eyet tl'ák'ē etthān yíte dāts'ele eyet tl'ák'ē dân yéedémbrā, yéedémbrā do tàmbé, tàmbé ānide hūinde eyet *Ène Chù* gé eyet nóm zé nín denjík cho tanúnye dāts'in łúm eju dīsina húmlin kúm huts'in netadītl'e èté hédisin dānóm hande naambael yédisin héech'ō hātlé ch'ō dek'án yálin ts'úm nohúmthāt dek'ònk'é yí, hék'i hande téheyè ch'ō denjík hedékhin húyū chūm, jà eyet utthān chūm ugān do, húyū nìntthāt huts'in náts'injí.

Eyet tl'ák'ē húyū chūm, khwān heètsin né eyet *Ène Chù* gé náts'ujáél do, khwān ts'ètsin eyet nehejael k'ē, eyet *Ène Chù* yí,

Salmon we stopped, we put up the tent and built a cache for meat.

By now it was September and the moose had started rutting. People stayed there and from there they hunted along the river. That's when we built a big boat for two camps. There were two camps to one boat, so they made 2 boats (for 4 camps). They sewed three moose skins together to build each boat. The men also build a raft to carry the dogs (because meat is in the boat).

We also picked berries then: the women would go out for berries and the men go out hunting.

We had already picked lots of cranberries, but we didn't bother with mossberries because we had no way to keep them. After that they started making a really good boat. They looked for a small tree so that they could make the ribs. They brought back a whole bunch of them and then they bent them the way they wanted to make the boat ribs. That's how they made a mooseskin boat in the olden days. While the men go out to get the small trees for the boat ribs, the women sew the skins together using a big three-corner needle.

You twist the sinew (to make it stronger

Gyò Cho Chù yí ìnlédlin húyū huts'ín
héts'edínjael. Jà húyū huts'ín chūm dān
łenájáél, łenájáél, eyet án ch'éko yéts'enin
ts'ùtsì do, nálát, edhó nálát ts'ùtsì do.
Húyū huts'ín ts'edéjael k'ē eyet Ène Chù yí,
Gyò Cho Chù yí ìnlédlin húyū kúm
huts'ètsin húyū néts'eninjael, húyū tl'èkhēt
yíte daats'ele, eyet etthán uka dāts'ele
héech'i yíte yéts'ètsin húyū.

Húyū tl'àkú September hóhúch'i hék'i
tl'àkú, hande eká'rá k'ē hūch'i, húyū
náts'ejí k'ē jà húyū huts'ín chūm dān
łenájáél èkú tàgé gé, hék'i nálát ts'èchó
heètsin, dān łáki kúm udo nálát łáki ts'ètsi
ìnléadédlu, nálát łáki heètsin, tadech'i
edhó ìnléadédlu, eyet nálát ts'èchó ech'i.
Héech'i ts'ètsin, dek'án hek'e khwān héech'i
yéheètsin eyet tlin do, tlin uka dādúutth'i
do, khwān.

Hék'i jík chūm yéts'eníntsin dān eyénjáél
jík kájáél, dek'án hek'e łenájáél.

Ìntl'át huts'echo húmlin héech'i ts'è'in né
yéts'eníntsin eju dānint'ró k'ē ujets'edénji,
eju ts'ú'é ts'úm húmlin ke hék'i útłę
yéts'eníntsin ìntl'át, eyet tl'ák'ē húyū
huts'ín tl'àkú nálát sóhúthān yéheètsin k'ē
jà eyet ts'aw zra héech'i heyè'in né utth'āl
do inkájáél, héech'i útłę łets'edeli eyet
tl'ák'ē yáats'enèkhwāt, eyet nálát tth'āl
ts'ètsi eyet yí, héech'i yí ech'in né hudę

– i.e. special sinew for boat) with that strong sinew you sew the skins together overlapping them and sewing it twice. Then they build the ribs and they cover the frame with hide (and tie it onto the ribs). After that men go out and look for soft pitch (spruce), (pick “beige” colour pitch and heat it). They heat it up and then they glue it were it’s sewn so the water won’t get through. After that they let it sit to dry.

When the boat is really dry, they go out and look for something you can peel like birch bark. They peel off spruce bark strips and they put it inside the boat to make the floor of the boat. Then they load the meat up and they get ready to go back along *Gyò Cho Chù* (Big Salmon River). When you make that kind of boat, two camps can put all their meat and supplies in it because it holds quite a bit of weight.

After that they put the dogs in the raft and one person floated down with them to where we live at Big Salmon Village. After we dried enough meat for the winter we went back to where we lived, where Big Salmon River runs into Yukon. We went to *Ttheγρά* to get sheep meat; we would kill lots of moose and sheep for our winter meat.

hudān nālāt yátsi, eyet dek’án hek’e nālāt
tth’āl kájáél k’ē ts’awa zra kájáél k’ē
eyénjáél hek’e nālāt do eyet dē eyet dē
edhó ññeáhedelu án sagäl nenat’a
yéts’ènin, three corner needle eyet yí
ts’èchó héech’i.

Tth’í yéts’èndó, tth’í choho yéts’èndó eyet
nālāt, eyet edhó uyí ññeats’ulù do, t’ákú
sóhúthän ts’èchó ho yéts’èndó eyet t’ák’ē,
eyet yí ññeáts’edelu k’e łákū naáts’enelu
eyet, húyū eyet t’ák’ē t’ákú nālāt tth’āl,
eyet tth’āl ts’ètsi, eyet yéthóts’edechu k’e,
eyet t’ák’ē dek’án udo dzí tth’el kájáél,
eyet dzí tth’el ts’enéthel, eyet yí ts’èdzí,
eyet ññeádédlu eyū, eyet chu uyotl’et ch’é,
eyet t’ák’ē ts’ètę ugān do.

Sóhuthän egän eyet án de sóhúthän
egän hék’i, hék’i ts’è’in né k’i yíte k’i ch’üm,
ts’aw ch’üm héech’i udo dāts’elí, eyet
t’ák’ē eyet nālāt t’át dekéts’edelí, eyet t’ák’ē
t’ákú dān etthän héech’i, nālāt yúki
dekéts’elí nadujáél do, *Gyò Cho Chù* gé
huts’ín. Tl’ákú háchó ch’ō dekéets’eli eyet
łáki kúm, uyúki dekéets’eli łáki kúm etthän
yí ch’ō huts’ècho útlę nde intán ech’i né
héech’i nālāt ts’ètsi, edhó nālāt ts’ètsi k’e.

Eyet t’ák’ē tlin hek’e khwān ka dāts’eñi
k’ē dān èyum uyí ekael k’ē, *Gyò Cho Chù*
gé náts’ejí eyū, eyet *Gyò Cho Chù* yí,
Yukon yí ññédlin eyū, húyū náts’ejí huts’ín

Figure 8: Gyò Cho Chú, Big Salmon River (#1).▷

Then we got back to where we stay at Big Salmon Village. We had a big log house there and we always stayed there. Lots of people have their homes there. We all had high caches there and when we got back, we put the meat inside the high cache.

Now it was starting to be fall and starting to snow but before it got too cold, and everything froze, my dad went out again to get fresh meat for winter. When he went out hunting he took dog team with him so they could pull back the meat when he killed it. People used to get ready for winter before it started to be too cold long ago.

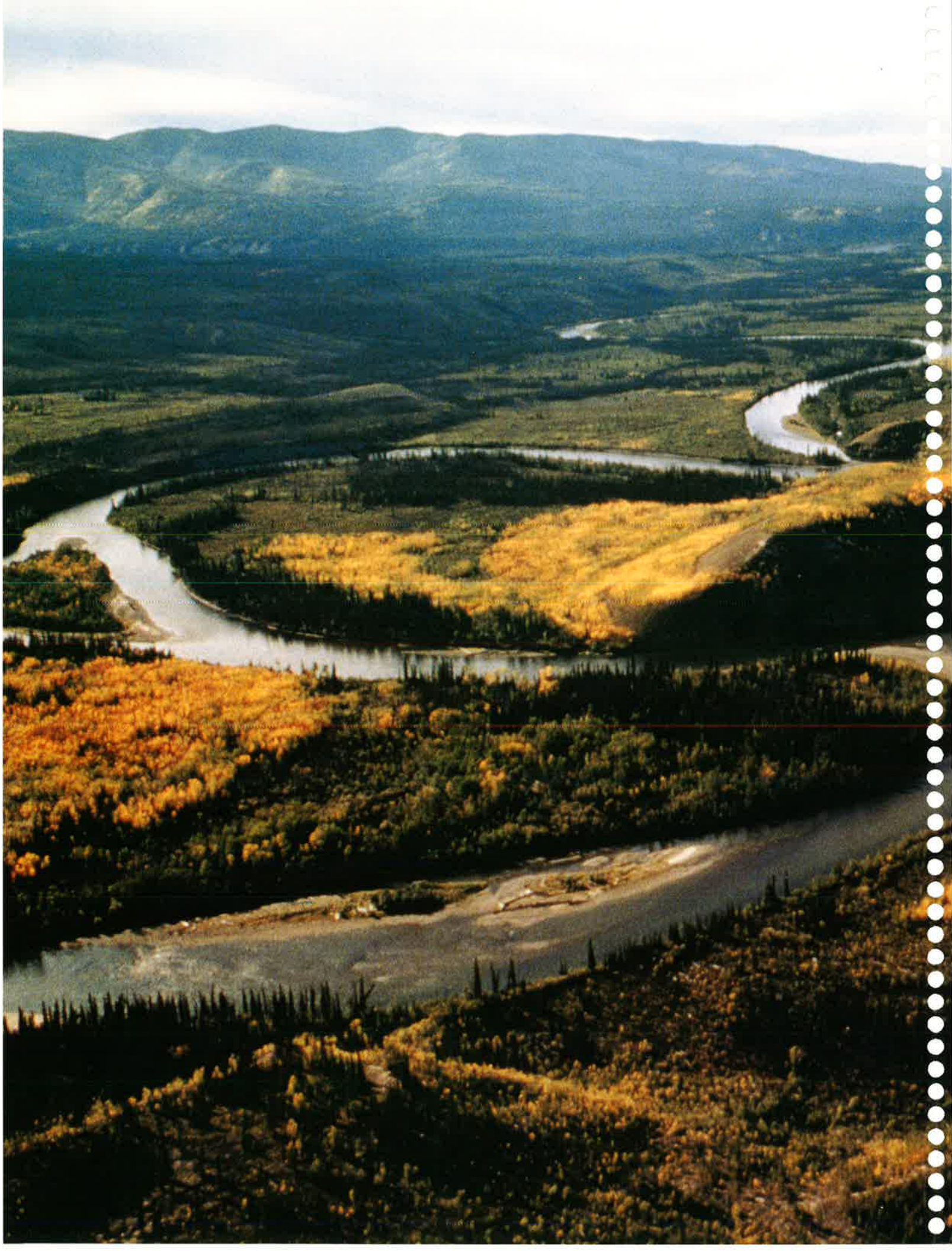
In those days there were no stores. We cut wood at *Tacho* in exchange for food. If there was money left over from cutting wood, we kept it. We got lots of Whiteman's food by the wood we cut. My dad also went out in wintertime to hunt furs and he took the furs to *Hudinlin* (*Whitehorse*), to buy food. He brought back what we needed and then he bought food ahead to come out on the first boat in spring. (He did the same thing in summer – saved money from wood and ordered food from Whitehorse to come on the last boat in fall).

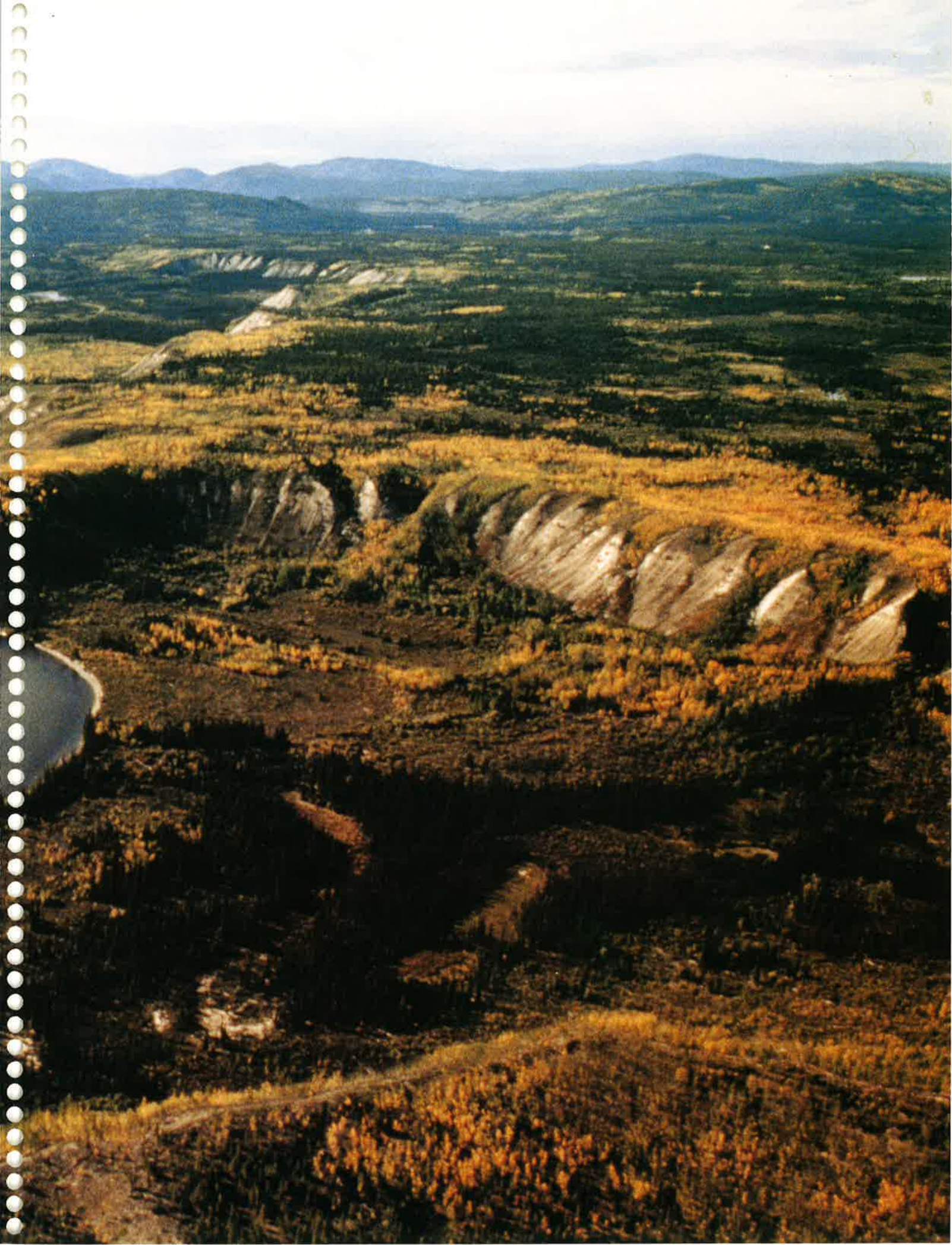
nats'edejaél, já t'l'ákú etthán útlę yàk'i ndāy hudo, etthán yáts'étsi, mbay tthán yích'ō héech'i, eyet ke ts'éjé né *Tthehrá* ka huts'in ts'edéjael né, eyū hūm eyet mbay tthán yích'ō, hande tthán héech'i útlę yáts'edínyę yàk'i hudo.

Tl'ák'ē t'l'ákú *Gyò Cho Chú* gé náts'ejí yū ǵeáts'adál húyū, dàkúm húmlin hūch'i né èté eyet tso kúm hūm'in, húyū ts'étlaw náts'ejí, hátlęch'ō dān ukúm yóhúmlin, húyū eyet njú dats'ele eyet t'át eyū etthán huyeets'elí.

Tl'ákú nádeninkhay eyet sék'ē húl'e ya nūinkhyá, ya denékhyá yích'ō, t'l'ákú èté hande, déchum hande kadede t'l'ákú neshohudenintān k'ē, eyet etthán hēdlát héech'i yàk'i hudo. Ya hudák'a dhāt ch'ō, eyet t'l'ák'ē t'l'ákú útlę déchum tlin, hék'i tlin dlū yí áaneadlu k'ē, etthán déchum hande yáyę útlę ǵets'edelí eyet yàk'i hudo, hudenák'a hudhāt ch'ō dān udo sedenji ech'i né hudé.

Eju ets'ùkét yū húmlin ke háts'ē'in ech'i né, já eyet dē *Tacho* eyū tso udìnkhe yáts'ékhél eyet chūm mbát útlę, ekhūmch'ō dānē hele, tso ts'èkhél, eyet chūm útlę mbát ǵets'edelí k'òch'ān njí, huts'in hek'e dajān *Hudinlin* hunin, húyū huts'in chūm mbát ts'èkét eyet nena dhó yàk'i, nena dhó káye èté, eyet yí útlę mbát ǵets'edelí, èkú





When we got back there in wintertime, the women made skins from the moose people killed. (I forgot to mention that when people killed moose they would bring all the dry skins back). After that, it's getting to be fall time and the men go out hunting for fur. That's when the women smoke the skin, soak the skin, keep doing that until the skin turns soft. When the skins turn soft, they have the poles already up in the bush to tan the skin. My mother asked me, "Could you come with me so we can tan a skin?" So I went there to the bush and we tanned a skin. Down below where we stayed at the house there was no wood for an open fire so we tanned the skin in the bush.

When we got up there, we stay all day long. While we are tanning the skin we would keep the fire going all the time and keep turning the skin and working it. I was helping her to tan the skin. I kept the fire going for her by putting in wood.

By the time it started to get dark the skin was dry and my mother took it down from the pole and we started back and arrived home. After that she cut around the edge and she sewed it up to get it ready for final smoking. When it's smoked you can make moccasins and mitts for

eyet nálát t'l'ákú tats'edalaél eyet dhät ch'ò, nàdeninkhay k'è eyet yí tátl'ét yàk'i mbát, k'òch'än njĩ.

Eyet t'l'ák'è t'l'ákú húyū ðeáts'edejáél hék'i húyū yàk'i hek'e eyénjáél k'è chūm edhó héech'i yátsi héech'i dän hande yáyę, cyet eya'eáhuatth'ät ne eju háðsin, eyet hande yáts'éyę, eyet yédhó háchō ch'ò yíheyétsi k'è edhó gän yách'in, edhó gän ðeánadelí. Eyet t'l'ák'è t'l'ákú dek'án nena kadejáél nadeninkhay k'e, hék'i eyénjáél hék'i edhó yétadékhé edhó cheánali héech'in edhó yátsi, edhó yátsi èkú edhó detro k'è, yíyédho húyū hūm sùch'i srú nádé'e edhó uka ts'edho hute húyū huts'ín, ène, "Èyí indāl edhó ūddho," nin sénin k'è, uyí ðise húyū huts'ín, já húday hute eyū edhó ïddho, utthén yū kúm huyàkhe k'è tso hajú ke kwän tsō.

Kwän uts'ín ts'edék'än, eyet yí egän edhó ts'edho k'è, eyet ke húday uyí ðise, já húyū dzenúndāy hīki edhó t'l'áa'ladachu edhó, uts'ín nínji sùhum edhó ìtho uts'ín, tso chūm uyę ttheádĩi héech'in.

Tl'ákú nádenínkháél k'è t'l'ákú edhó egän, egän k'è t'l'ákú sedenji tats'edenútthu do, èkú edhó náchu t'l'ák'è nadīt'ra k'è t'l'ákú nadīt'ra k'è kúm yū ðeadīt'rá. Eyet t'l'ák'è t'l'ákú inmbé sanét'á hék'i eyet t'l'ák'è sideli ðek'ets'enélu tats'edenútthu do,

men going out to hunt in wintertime. We never really thought of selling it, we just made it for our own kids.

By now men were hunting lots of fur all winter. When it passed Christmas they went to *Hudinlin* (*Whitehorse*). Fur was really expensive (after Christmas) so they sold it and brought back lots of Whiteman food. After that my dad bought food to bring back. When he's ready to go back to Big Salmon he orders ahead the food for the first boat in springtime. He comes back in March. As soon as the ice breaks up and the water rises in June the steamboat comes on its way to Dawson. Inside that boat arrives all the food that my father bought up ahead.

Long ago people really used to think ahead about how to survive. Not like now when people work at steady jobs to buy food. Long ago nothing was hard for them because the head of the family taught kids when they were young how to survive. They would teach them how to make a good home. If a person is lazy he doesn't have anything. Old time people used to really teach their kids a lot by talking to them.

I'm telling the story about how we used to live long ago. That's what I'm telling.

eyet tats'edehétthu k'ē chūm ki yáts'étsi,
eyet dân uyí łenájáél mbát yéts'étsi yàk'i
hudo, háts'ē'in ech'i né hudé. Eju łúmch'ō
uyets'ékét ts'ín hénets'edhet dân dedúnéna
do yóhútsi ech'i né hudé.

Já tl'ákú nena útlę kájáél dek'án hék'i
èkú útlę nena yáyę yàk'i ndāy, tl'ákú
Christmas k'uhudetth'et k'ē hék'i ech'in né
útlę nena yáyę, eyet tl'ák'ē *Hudinlin* huyó
huts'ín dejáél k'e, huyó huts'ín eyet nena
nédadetsät eyet yénékét k'e útlę k'òch'än nji
łéadelí, eyet tl'ák'ē huyó huts'ín dendè k'e
èté, etl'á eyet nálát edínlät ch'é k'ē dakó,
eyet June dakó, eyet do mbát útlę nedélí
sùch'i, eyet tl'ák'ē tl'ákú łeadede k'e March
and héech'in, tl'ákú łéadedè k'ē, eyet tl'ák'ē
tl'ákú hùtl'e nálát, hùtl'e tăn hágro eyet
tl'ák'ē nálát, chu étthi k'ē June, hék'i
nínch'e nálát ts'èchó ho nadetl'áy Dawson
huts'ín, eyet yúkí útlę mbát dàts'ín téhetl'ét
eyet tl'ē èté yèkét eyet ech'in né.

Hudé hudān huts'ècho deda
nénaneddhät ech'i né dùts'ūm yóhudànji
yū. Eju ek'ān k'í dân desāndeyi ke mbát
dân yóhúkét, eyet eju hóhúch'i né hudé,
eyet ke ech'i hudé hudān ts'étlaw
desāndeyi, ek'ān k'ē eju hóhúch'i. Hudé
hudān eju uch'aáhudínch'i ech'i né, eyet tl'ē
ucho yálin heánéyèdän dân dunéna yálin
k'ē, eyet ghá yách'i hùts'ūm, sóhúthän

Figure 3: Gyò Chù Dachäk: Big Salmon Village, (#2) at the mouth of Big Salmon River. The cabins are identified as belonging to the following people. Jim Shorty is Gertie Tom's father, Soo Bill is her grandfather, and George Peters and John Shorty are her brothers-in-law. Behind and out of sight is the house belonging to Pack Charlie. ▽

desändle né dän, sóhúthän ukúm hú'ę
hũch'i, dän ets'edétth'ay né k'ē eju, eju
ech'ina húmlin ech'i dän, héech'i ke yách'in
né hudę hudān sóhúthän dedùnēna
henádän ech'i né.

Jän hek'e yi hudę náts'ejí ch'án eyet
yédisin uyę hùnday.

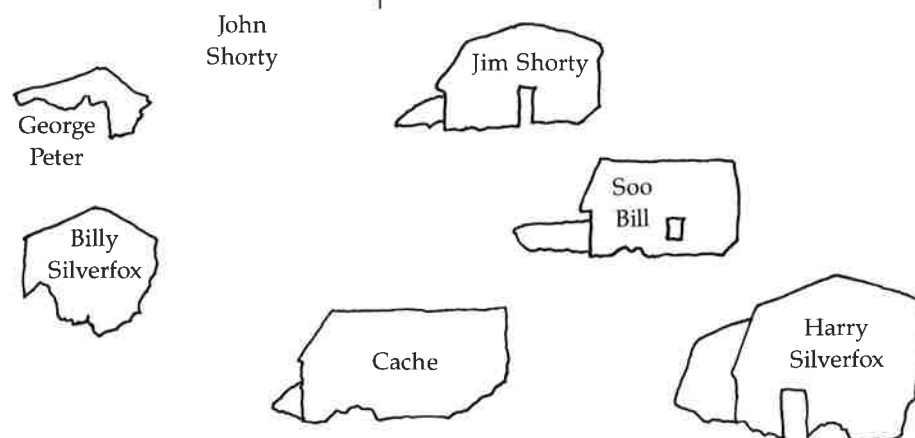




Figure 9: Tacho (#52), the mountain at Byer's Wood Camp, and Yukon River (#74), Tàgé Cho Gé.

(I'm going to tell the story about the time when I walked from Byer's Wood Camp to Tanana Reef with my sister Rena and her husband George Peters. I was about ten years old at the time – around 1937).

I'm going to tell you a story about the time when I was small.

We were living under the hill (*Tacho*) at Byer's Wood Camp. We started out from there and took a short-cut (to Tanana Reef). That's the trip I want to tell you about. We took the short-cut from *Tacho* through *Deyé* (*Claire Lakes*): there is a pass through to those Claire Lakes. We climbed up that way and camped along the route as we travelled.

There were three of us travelling: Rena and George Peters and myself. It was after

Hudé dunéna ìlìn k'ē eyet, eyet yē hudìnday hūch'i.

Tacho t'e eyū nāts'ejí hūyū huts'in ān k'édzāts'edéjael ch'ān eyet yē hudìnday hūch'i. *Tacho* yū nāts'ejí eyet huts'in ts'edéjael k'ē *Deyé*, *Deyé* ts'in tóhú'e húdāy táts'ejael k'ē nats'enètró.

Rena and George Peters and sän, eyet yí tats'edech'i k'ē ts'ejé eyet Tanana Reef huts'in ts'edéjael, edínlāt t'l'ák'ē eyet èle tso ùkhél do. Hūyū huts'in ts'edéjael ts'ech'in, eyet nats'enètró, ts'adál. K'édzohudé'e hūch'i *Deyé* ka, *Tacho* huts'in *Deyé* ts'in táts'ejael eyet ts'in ān k'édzohudé'e ān. *Ts'ändlia* ān ch'ō ts'eninjael.

Eyet útlūm nats'enètró hūyū èkú hande kēk yóhúmlin eyū, eyet èle ìnáyē k'ē, ìnáyē ch'ō hande dékhin eyet yē nìnthát huts'in nāts'injí eyet etthán ìk'eáts'enínt'a

springtime that we headed off to Tanana Reef. We went there so that my brother-in-law (George) could cut wood. We walked and we walked, and we camped along the way. We followed the short-cut from Byer's Wood Camp, through the valley past Claire Lakes. In that way, we reached *Ts'ändlia*

We camped many, many times. At one place we found moose tracks. My brother-in-law went hunting and killed a moose. Because of that, we stayed there (at *Ts'ändlia*) for a long time. We stayed there and we cut the meat in strips to dry it. The reason we dried it was to make it lighter so that the dogs could pack it.

My sister prepared a moosehide there for tanning. That's another reason we stayed there for quite a while; we also stayed so that the meat could dry and become lighter. I practised working on a skin using the leg skin of a moose so that I could learn how to prepare a hide. I wasn't very good at it yet.

Once the meat was partly dried, my brother-in-law kept packing it ahead and we followed behind. We kept doing that, and that's how we kept travelling, past *Ts'ändlia*, walking and camping through the valley. After we passed *Ts'ändlia* it was still a long way to Tanana Reef.

eyet yóogän eyet do. Eyet tlin eju yedulé léech'i hande ts'èchó eyet yí.

Èndat húyū edhó hêtsin k'ê, edhó ètsi, eyet yę chūm nìnthát huts'ín nàts'ejí, etthán chūm ukánúugän do, duyáél do. Hék'i ich'in né èkú edzāddhó ìtsi, edhó, edhó ùtsi yùdän nìthän k'ê edzāddhó ìtsi yę sän hìde, eju sòhuthän edhó ìtsi.

Eyet tl'á tl'ákú etthán sòhuthän káhegän k'ê, hék'i èle etthán yí nada nánadé, eyet kēk ts'ededál, háts'ech'in ch'ō eyet *Deyé* géndāy, eyet *Ts'ändlia* hunin eyet géndāy ch'ō ts'eninjael nats'enètró háts'ech'in ch'ō hulōch'ō *Ts'ändlia* yę lēts'adál k'ê eyet, eyet ts'ìntthí chūm nìnthát hūch'i eyet Tanana Reef hunin, hunin huts'ín.

Húyū héech'in nada nánadé, héech'in udo hīki etl'ák'ê tl'ákú ukēk ts'ededál háts'ech'in ch'ō héts'edínjael k'ê eyet Tanana Reef eyū. Húyū èle tso èkhél eyet yę nàts'ejí sakàt ndāy. Húyū nàts'ejí k'ê eyet dē nìnthát dân tso yákhél eyet tl'ê steamboat nádetl'áy, eyet nálát yéts'èchó nádetl'áy eyet do ech'in dân. Tso yákhél né hudé, eyet dē hús'úm tl'ê dànē yátsi ech'in hudé hudän. Èkú tso yádéyél eyet yí mbát dìnke zęch'i tso ts'èkhél, eju dànē ts'é'ín, yí eju, uyí dànē ets'úkét húmlin, eyet mbát thānch'ō ts'è'in ts'èkét eyet dìnke, kael dìnke tso dân yákhél né

He had to keep freighting the meat ahead while we followed behind. Finally, we reached the Yukon river at Tanana Reef. Once we got there, he started cutting wood. We stayed there all summer long. While we stayed there people would go a long way (back in the bush) to cut wood for the boats which were running back and forth on the river. That's how people used to make money to get food in those days. They cut wood in exchange for food. They didn't ever see any money: they got all their groceries and supplies from the wood camp man. There was no place to buy anything except at the trading post. The only thing people worked for in those days was to pay off credit. They cut wood for the boats running back and forth between Whitehorse and Dawson.

Later on, when moose started getting fat in August, people went out hunting, hunting for moose meat. We made a raft and then we travelled back down to Big Salmon. When we got there we headed out to the mountains to get moose meat. (We dried lots of moose meat and then we came back home to Big Salmon).

hudé, hudé. Nálát ts'èchó táadetl'áy k'ē eyet Whitehorse huts'in Dawson huts'in nádetl'áy k'ē, hék'i dìn sin hudé.

Hútl'á t'l'ákú August łuhudetth'et k'ē hande yáadenintthän hék'i eyet t'l'ák'ē t'l'ákú èkú dän etthän kadejáél eyet do, húyū huts'in näts'edejáél k'ē tàgé gédé nálát, khwān ts'ètsi eyet yí Big Salmon huts'in näts'edejáél né hudé. Eyū huts'in dän etthän kájáél ddhāl ka huts'in.

Tl'ákú hūch'i.



Figure 10: Tth'än Chúa, or Walsh Creek (#5), at its junction with the Yukon River (#74), Tàgé Cho Gé. The hill at left is Ts'èk'i T'oa (#50), "Raven Nest".

I remember that long ago we used to stay up at *Tth'än Chúa*, or *Walsh Creek*.

My dad used to hunt for game when we stayed there; he always used to hunt up at Walsh Creek. He built a place for a tent frame on his trapline up that way.

We all used to travel up to *Tth'än Chúa* with dogs and toboggans and we stayed there all winter long. We used to go up there as soon as it started to become winter, when the snow started falling.

My father used to hunt lots of game in those days; he really hunted a lot when we lived up that way. After he had enough fur, he would go to Whitehorse with it and then he would sell it and buy food with what he earned. Then he would bring back the store food, and all winter long we would have plenty to eat. He

Tth'än Chúa gé huyùmdāy yę hudìnday.

Hudę *Tth'än Chúa* gędāy náts'ejí k'ē hūnǰí hūch'i né, èté nena káye yę náts'ejí k'ē dīsin hudę ch'ō. Èté ts'étlaw nena káye hūch'i né, *Tth'än Chúa* gędāy. Uyaél tǎn hūch'i húdāy, *Tth'än Chúa* gędāy. Tl'èkhēt kúm k'énjik yíte, yóhútsi hūch'i né húdāy, kháél tǎn.

Hék'i ts'ech'in né hútl'e nóhudeninkhay ch'ō, ya nákhya ch'ō tlin dlū yí ts'edejáél k'ē hudę, *Tth'än Chúa* gędāy náts'ejí yàk'i ndāy nena yę.

Èté huts'echo ch'ō nena káye ech'i né hudę ch'ō. Huts'echo ch'ō nena eyę ech'i né, hudę húday náts'ejí k'ē, útlę nena eyę tl'ák'ē Whitehorse huts'in inyí dende k'ē húyū inyeèkét k'ē, mbát indìnkhe èkét tl'ák'ē, mbát inyí leadelí k'ē yàk'i ndāy mbát yáts'ech'in eyet tl'á. Hande yíte útlę

killed lots of moose, and we lived mainly on that for the whole winter. Sometimes he would kill grouse, sometimes porcupine, wherever he came on it when he was travelling around. He would bring it back and we kids would cook it ourselves. In those days there was really lots of food. I'm talking about the time when we used to live in the bush.

When my dad trapped fur, he began by skinning it out and then he stretched it really well. The he turned it over and beat it with a stick so that the hair really fluffed up.

My dad killed lots of moose and my mother prepared lots of skins. When spring came, she smoked them. She kept soaking the skin over and over again, using brains in water until the skin started to soften up; then she would tan it. In those days my dad would hunt game all winter long. He killed lots of game – lynx, fox, marten, wolverine, wolf, otter, mink – lots. We children would hunt for squirrels around the camp. In those days squirrels were worth five cents each.

Just before the snow disappeared we would head back with dogs and toboggans. We went right back down there to our camp. Then my dad would go off

eyę yàk'i ndāy, eyet t'úm náts'ejí yàk'i ndāy.
Eyet t'l'ák'ē èkú ji yíte, dech'aw yíte inlatāte
eyę ānade ts'úmch'ō ints'ín hānde né k'ē.
Łeayedeli kúm huts'ín k'ē, yéets'edéch'ó
dàkhwān hek'e, mbát huts'echo útlę, ts'enin
hék'i hute náts'ejí k'ē.

Èté hek'e nena eyę k'ē, inyaádech'el
t'l'ák'ē yíyékál sóhúthān ch'ó, eyet t'l'ák'ē
t'l'ákú sóhúthān ch'ō dechān yí yíyékāl,
uyé nedenùdān do, sóhúthān.

Ène hek'e edhó yátsi, èté hande eyę k'ē
útlę edhó yátsi t'l'ák'ē edededinlet k'ē edhó
tadèkhé, t'l'ák'ē etthéyę te chayeli ch'ō
yédetro k'ē yíyédho eyet t'l'á. Èté hek'e
nena káye yàk'i ndāy, útlę nena eyę, náde,
nùmtthi, nùmch'ín, náye, egay, kròde,
chèdhō, héech'i útlę eyę. Dàkhwān hek'e
èkú kúm huyande dláy káts'ejáél k'ē, dláy
yéts'éyę, dláy 5 cents elìn k'ē hūch'i hék'i.

Tl'ákú ya hejedátthael dhāt ch'ō
náts'edejáél tlin dlū yí, àtthén dàkúm h'úę
ch'án h'úyū huts'ín náts'edejáél k'ē, h'úyū
huts'ín èté tsé, dzāna kadendè k'ē nìnthát
huts'ín hejede'ín hute huts'ín.

Útlę tsé, dzāna eyę t'l'ák'ē Carmacks
huts'ín inyí dendè k'ē, h'úyū huts'ín
inyeèkét mbát dìnke.

Hútl'e tàgé tǎn hétāngro ch'ō, nálát
tanéts'echín k'ē, háts'edétlę ch'ō dàté, dāne
yí ts'edejáél k'ē Carmacks huts'ín, yí

into the bush from there to hunt beaver and muskrat.

After he killed lots of beaver and muskrats, he would take them to Carmacks and sell them in order to buy food.

As soon as the ice broke up, they would put the boat in the water and we would all go to Carmacks with my mother and father. When we go there, we would buy whatever we want. I used to think that Carmacks was a really big city when we came in from the bush. The rest of the time, we lived in the bush right at Big Salmon.

But my dad's trapline was up along *Tth'än Chúa*. His traps must still be hanging up somewhere in the bush.

That's all.

Figure 11: Tàts'at K'ó (#60), a lake named for its sucker fish.

ts'enindhän yáts'edékét né, eyet tl'ák'ē
 łets'edejáél k'ē húyū. Keyi huts'èchó hūch'i
 nìthän né hék'i hute huts'in łets'adál yí,
 hute yáts'enínyę hūch'i, *Gyò Cho Chú* gé
 húyū tl'ē, ts'étlaw náts'ejí hūch'i.

Èté yácl tän hūch'i *Tth'än Chúa* gédāy,
 sék'ē kháél hute daáhele ts'úmch'o
 hóhúch'i húday hute.

Tl'àkú hūch'i.





Figure 12. Dò Chú, South Big Salmon River (#24) entering from the right and joining the Big Salmon River. The mountain in the background (left) is Tthel Tadétth'at (#22).

I'm going to tell you a story about the time we went up through *K'ènlū* (Northern Lake) pass. I'm telling what I remember about 1944 when my mother, my dad and my three sisters, who later died, were still living.

We lived along *Gyò Cho Chú* (Big Salmon River) and in wintertime we would take off from there with a dog team.

One time we went by dogsled to the place they call *Shā* (Fish Trap) and we camped overnight. We set out for *Ddhāla* (Little Mountain) and when we arrived there we made a really good camp. From there, people went hunting and killed moose which they hauled in on a toboggan. Then the women made skins. People kept on killing moose.

Some of the men freighted ahead with

K'ènlū génday náts'ejael eyet ch'án, eyet yę hudınday hūch'i hudę 1944 hūch'i né, ène, èté hátłęch'ō èndat ki, dęte yóhunjí hék'i dısin hudınday uyę, eyet tl'e hūinjí eyū.

Gyò Cho Chú gé náts'ejí, eyū huts'in yàk'i ts'edéjael tlin dlu yí ts'edéjael.

Hék'i ts'ejé ne húnday *Shā* hunin húnday ts'enétro, tlin dlū yí ts'adál eyet *Ddhāla* eyet t'e huts'in ts'edéjael ts'ech'in né, eyet *Ddhāla* t'e yū łets'adál k'ē sóhúthān kúm yóhuts'ıntsin húyū huts'in, dān łenàjáél, dān hande yáyę łeannedlú, eyénjáél hek'e edhó yátsi, útłęę hande dān yáyę héech'in.

Útłęę hande ts'eyę né k'ē, nada dān nánadál hūch'i tlin dlū yí, dān héech'in injédál héech'in.

Eyet *Ddhāla* eyet *K'ènlū* huts'in huyohunín'e eyet gé ts'ech'in ts'adál

dogsled and in that way they kept on moving.

From *Ddhäla* we walked up through the pass which goes through to *K'ènlū* (*Northern Lake*). We went past *Ddhäla*. I was walking with my older sister (Ida). The snow was really deep. You couldn't walk around without snowshoes or the snow would go right up to your waist. We were just walking around on the mountain looking for porcupine when we saw something walking around over in the distance.

We wondered, "What is it?"

We thought it might be a bear walking around over there. Here it was a moose struggling in the deep snow. He could scarcely climb through the snow because it was so thick. We could hardly see it. We got frightened and took off.

After we got back to the camp we told our mother about it.

"What is it? We saw something big and black walking in the snow", we said to her. Then the men went out after it. They saw by the tracks that it was a moose.

We had figured that it was a bear so we got scared and took off!

After that we camped there for a long time. That's the time I learned to make a

húnday néts'eninjael, eyet *Ddhäla* k'e ts'edéjael húyū, húyū ich'in né èndat yí áñit'rá k'ē ejé né, ya tl'ákú ts'èchó, tlīnāch'ō ya dedekāt, e yīndān ya ndrū ts'edetth'āt né k'e, łúmch'ō tlàtl'āt huts'ín ya nétl'et de dān dzèdhēl ka ya jededekāt eyet yí, eyet ich'in né áñit'rá ekú eyet dech'aw ke, áñit'rá ddhāl ka.

Eyet ich'in, "yi ech'ō?" nīddhān de.

Yí'án sra héech'in endal nīddhān de, eyet tl'e hande ech'in né, ya jedekāt yí héech'ō ch'ō tal dedèchin léech'in hudàto dendè k'ē yà ka, ya jedekāt yí, łúmch'ō eju sóothān huyúhudachin, dàkhwān hek'e tadit'ra, netadítl'e kúm huts'ín.

Etl'á kúm eyū łenit'rá k'ē ène ndal hūday.

"Yi ech'ō denèt'ro ho, ya te endal nī'in," dīnin, eyet tl'ák'ē dek'án uke déjael k'ē ukēk huts'enè'in k'e eyet tl'e hande ech'i né.

Dàkhwān hek'e sra ech'i nīddhān k'ē tadit'ra.

Eyet tl'ák'ē húyū nīnthát huts'ín nāts'ejí. Eyū edhó chūm, edhó ìtsi k'e hūch'i hék'i, edhó èyèts'ele sūhum edhó ìtsi. Èndat chūm héech'i edhó uyèts'ele, edhó ètsi, edhó tādīgét eyet tl'ák'ē het'ádītl'ú k'ē yádīghál, udhó detro ech'i, héech'i edhó ts'edeghál k'e.

Eyet ts' innday ejéts'edál hāts'èch'in ekú

skin. They gave me a skin and I made it. They gave my older sister one too and she also made a skin. We fleshed the skin, then we framed it, then we scraped it. When you scrape it that way the skin becomes soft.

From there we kept on moving camp. (Whenever we stopped) we soaked the skin so it would be soft and easy to carry. When it is stiff it is hard to carry on a toboggan.

We kept on camping in the mountains and we kept moving. Finally we all got to *Ène Chù* (North Fork of Big Salmon River).

There the men went out hunting for moose up *K'ènlū* (Northern Lake) pass. They killed lots of them. The moose don't travel around much in wintertime because the snow is so deep. That's the reason that even the bull moose were fat because they were staying one place when we were camped up that way.

From that camping place we set out for *K'ènlū* (Northern Lake). We walked up North Fork for quite a distance. We stopped and made camp at the place where the draw from *K'ènlū Mǎn* creek runs into North Fork.

My grandpa Soo Bill and Selkirk Billy, came over toward us (to this side of the

edhó chānāts'eli, edhó yédutrò do, chenigān áats'echin hudzā ech'i ke dlu ka.

Hulanch'ō húday ddhāl te ejáats'edál hāts'ech'in án, hāts'ech'in ddhāl te ejáats'edál ch'ō hulanch'ō *Ène Chù* gé héts'edínjael.

Húyu hūm dān łānájáél húnday *K'ènlū* gé nday dān łānájáél hande huts'ècho dān yáyę eyet ya jedekāt hēech'i eyet yí hande łāanch'i nájí eju ānā'rá yāk'i, denjik ch'i yānétthān hūch'i né hék'i eyet húday náts'ejí k'ē.

Já húyū náts'ejí k'ē *K'ènlū* ts'ín ts'edéjael ts'èch'in né. Eyet ejé *Ène Chù* gé nday ts'adál nìnthát huts'ín, húyū néts'eninjael ekú *K'ènlū* huhudín'e *K'ènlū Mǎn* tàgę, hédín'e eyet eyū, *Ène Chù* gé nday húyū néts'eninjael.

Húyū da dà'úm ts'úm ètsía Soo Bill eyet de, Selkirk Billy eyet húyū dayédéhedéjael eyet yéhenjí ghá héejé, ène húday hedéjael lī eyet ddhāl ka, dān yédādújáél do. Já eyet ètsía dets'ān yí, udùnénā hātłę ch'ō, eyet tlin dlū yí dà'úm ts'úm Ross River huts'ín łę'edál. Eyet dà'yí néhejí, dà'yí néhenji eyet Selkirk Billy chūm dets'ān húyū dà'yí néhejí Clifford Billy chūm huyę nánji ech'i né hék'i, hiyenékhe.

Eyet tl'ák'ē tl'ákú húyū huts'ín hande dān, hande dān útłę yédínyin *K'ènlū* gé

mountain) and met us right there. I guess my mother knew they were coming so we came up through the mountains to meet up with them right there. My grandpa, Soo Bill, his wife (Kitty), their children – the whole family – came over this way from Ross River by dog toboggan. They stayed with us. Selkirk Billy, his wife, and Clifford Billy too because they raised him and he was staying with them, they, too stayed with us.

After that, people killed lots of moose up in the pass through to *K'ènlū* (Northern Lake). We all went up there and then men hunted moose.

Just this side of *K'ènlū Mān* (Northern Lake) we stopped and made camp and stayed there. Again, the men killed lots of cow moose and bull moose. The moose were really good and fat. After that the women made skins.

By now it must have been April, and before long it was the end of April. When spring arrived we went along *K'ènlū* and we camped on the shore. From there the men freighted ahead down toward *Gyò Cho Chù*, to the place they call "Big Bend" in English. Then we all reached the river (*Gyò Cho Chù*). By now it was really spring and the ice had already broken up on the

nday, huyohonūn'e mǎn ts'ín húnday, húyū huts'ín ts'edéjael k'ē eyet hande dǎn yádínyē húyū.

K'ènlū Mān yàjǎn yū nés'eninjael húyū náts'enjí tlina ch'ō hande yádínyē dezra, denjík héech'i yádínyē huts'ècho hande sóothǎn yǎnétthǎn, eyet tl'ák'ē dǎn eyénjáél edhó yéheetsin.

Eyet tl'ák'ē tl'ákú April hóhúch'i hék'i, tl'ákú end of April húmlin k'ē hūch'i. Eyet tl'ák'ē náts'enjí tl'ákú ededélāt k'ē, ndāy *K'ènlū* eyet mǎn, eyet mbé eyū náts'éjí húyū huts'ín dǎn nada nǎnadál hǔtthí *Gyò Cho Chù* gé huts'ín eyet Big Bend hunin k'òch'ǎn k'í húyū huts'ín dǎn nada nǎnadál, húyū, húyū dǎn hédinjael k'ē, tl'ákú yéededínlāt ne tǎn chūm hétǎngro ne k'ǎt tàgé gé.

Húyū náts'enjí k'ē, eyet dǎn tlin yí, hande ke nélenájáél ne hék'i, eju yīnjí k'ē ech'i hús'úm dǎn hǎnách'in, eyet ya jedekát yí tsel uka húmlin, eyet ka ánárá tlin hande nénáajáél tlin hande nindhǎn héech'i ts'è'in né dǎn uka ánadál, k'amé ch'ō uke dǎn dejáél k'ē, jǎ chu hunètǎn ch'ō tlin hek'e ya ka ánárá eyet yí, hande nénájáél k'ē dǎn hande yáyē.

Húyū eyet hande útlē dǎn yádínyē, eyet dǎn útlē kúm lénínch'i kúm hūch'i hú'ē, eyet etthǎn tlínach'ō yéhègǎn húyū tl'ákú

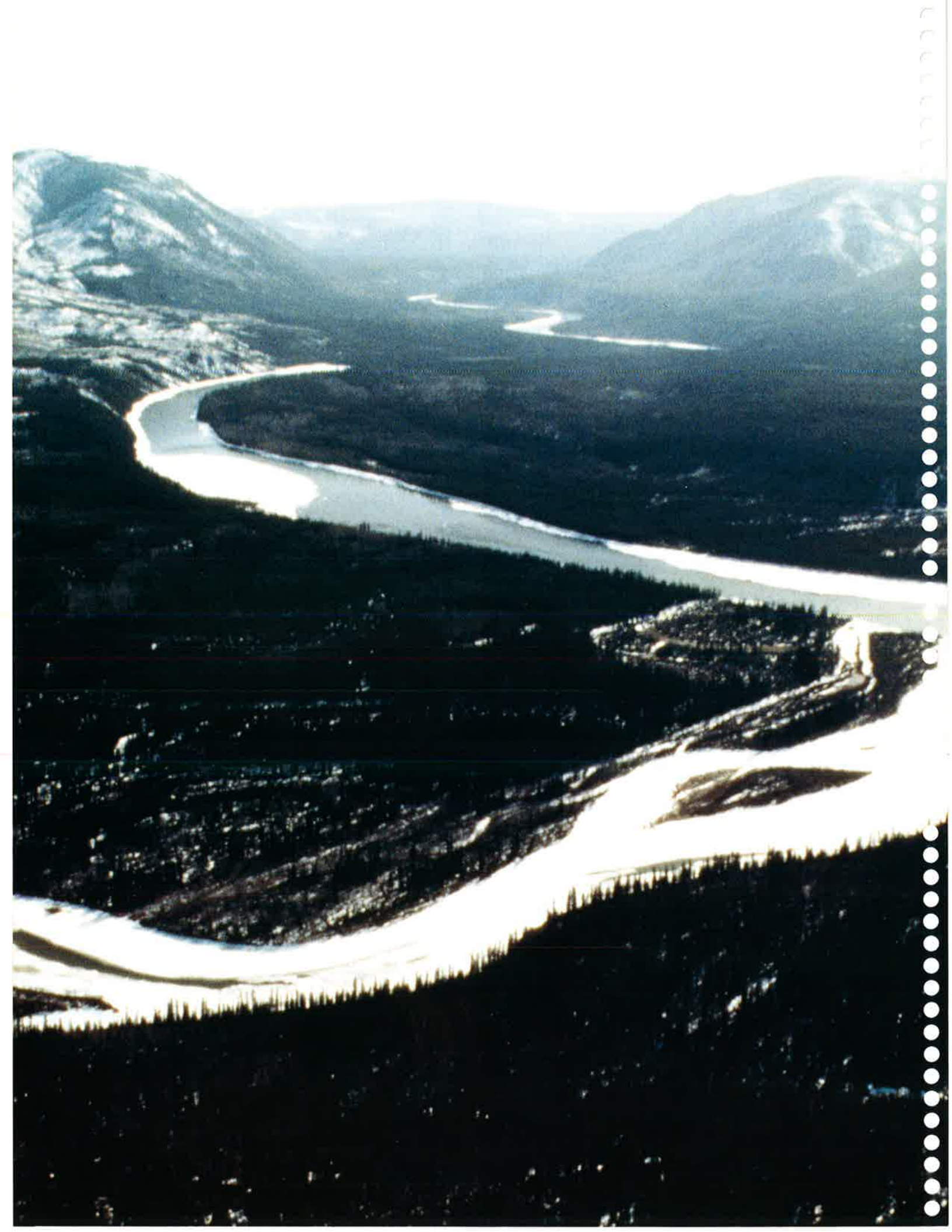


Figure 13: The Yukon River (#74) flanked by mountains: Nék'hádlín (#49) and the Nélétth'át (#48 right). Big

river.

When we camped there (at Big Bend), people went out with dogs to round up moose. I don't know exactly how they used to do that. They did it when the snow was deep and a crust formed on top. The dogs walked around on the crust and they rounded up the moose. The dogs were trained to go after moose and to keep them in one place. People would go out on top of the crust early in the morning (while it's still frozen). The dogs also walked on the crust. They kept the moose in one place while people killed them. People killed lots of moose there.

People staying there were in four camps. They dried lots of meat, they put up a cache and they cut the meat flat for drying. I helped my mother cut up meat. Lots of people were drying meat.

Then the men went hunting beaver. Long ago people used to hunt fur wherever they wanted to. That's the time I'm talking about. Now they have registered traplines. In the old days people used to go out to get fur wherever they wanted to.

Lots of people stayed there hunting beaver and muskrat and they killed lots of muskrats. We stayed there until the end of

Salmon River enters the Yukon in the foreground.

héech'i uka dohuts'edéle héech'i dāts'ele k'ē,
etthán ʔek'eáts'enet'á ène ts'ín nínji,
etthán ʔek'eánit'á, etthán útłę dân yéhègän.

Dek'án hek'e tsé kájáél, hudé tsé eju dân
hunédhän ch'ō nena kájáél k'ē dīsin hudé,
ek'ān ech'i trap line yách'in, hudé hudān
hek'e ekú dūm, dūm nena kóosé nindhän
eyū, nena káye ech'i né hudé, dân.

Eyet útłę dân nájí eyet dzāna héech'i, tsé
útłę yédínyę húyū ʔúmch'ō the end of May
huts'ín ch'ō náts'ejí tl'ákú sóhúthän tən
hetádinlät k'ē.

Eyet tl'ák'ē húyū náts'ejí k'ē eyet Big
Bend hunin eyet *Gyò Cho Chú gé*, eyet
dānum ts'ūm Teslin hudān ʔe'dál né, eyet
tl'e tsé kájáél, Louis Fox, Walter Fox and
dóyi já eyet uyeʔik k'ē déchum èyum Peter
Fox, eyet three tadech'i eyet Fox yóyi, eyet
ejé ʔe'dál né eyet ànūmts'ūm dedumhum
Big Salmon eyet *Gyò Cho Chú gé*, eyet *Chu*
Lq huts'in, huts'in tsé kájáél héech'in
dedumhum, húyū dân yę ʔe'dál k'ē dân
hátan ʔedende né k'ē uyę ets'embra, mbát
sóthän udo ts'embra ech'i né hudé hudān,
eyet hátan elrō ʔeedál háts'inlé, sóhúthän
udo ets'embrá eyet etthán gän yíte
uyáats'ele hudé.

Hek'e já húyū náts'injí k'ē tl'ákú hande
dän yádínyę eyet edhó, edhó héech'i dân
tandáydenint'a héech'ō yéts'ele eyet ch'éko

May. By now the ice was completely melted.

We stayed right there at the place they call Big Bend along *Gyò Cho Chù*. Then Teslin people came downstream hunting beaver – Louis Fox, Walter Fox, and Peter Fox – three of them named Fox came downstream along Big Salmon River from *Chu Lq* (*Quiet Lake*) hunting beaver. From there they arrive at our camp. When strangers came it was the custom to cook the best food for them. When those Teslin people came, they cooked the best food for them. They even gave them dry meat.

When we stayed there, people killed moose. After they fleshed the meat out they kept the skin so they could build a moose skin boat. After that each separate camp made its own boat: the women made the skins and sewed them together – each camp used three skins for a boat. My grandpa's family did that too.

Then the men went out to get materials to build the frame for the moose skin boat. They shaped the wood and then they covered it over and made the boat. When they were finished with that, it was about June. Now the water was starting to rise. While they waited they went out to hunt beaver. When they finished making the

dän yóhùtsi do. Eyet tl'ák'ē ech'in ètsía chūm dedumhum eyet dän ukúm sùmtho yóhúmlin, dedänèkhé héech'i edhó, eyénjáél edhó ìn'leádelu tadech'i edhó ìn'leáts'edelu.

Eyet tl'ák'ē, dek'án hek'e eyet de, ch'éko tth'ál kájáél eyet ch'éko nálát ts'ùtsi do, eyet udechān náts'enèkhwát eyet ka uyéthó ts'edèchu k'ē eyet nálát ts'ètsi láts'e'in eyet ch'éko, edhó uyéthó ts'edechù k'ē eyet do yách'in né huyó nìnthát huts'in, tl'ákú k'ádānch'ō June húmlin hélon hék'i, tl'ákú sóhúthān chu íntthi hék'í, ekhūmch'ō dän tsé kájáél eyet do ech'in né, hék'i ejé né tl'ákú sóhúthān eyet de ch'éko dän yéhetsin hék'i *Gyò Cho Chù* gé náts'ejí huyó huts'in náts'edéjál.

Gyò Cho Chù gé náts'ejí huyó leáts'adál k'ē, eyet tl'ák'ē tl'ákú eyet nena eyet dän yénùkét do Carmacks yū huts'in dek'án thānch'ō déjael eyet, eyet nena dhó yí, eyū huts'in déjael k'ē nena dhó yānìnkét eyet yí k'òch'ān nji leánaláél né hudé hudān.

Eyet nálát tanéts'intę eyet yí hújé dän déjael eyet tl'ák'ē nálát yí Carmacks eyū nena yānìnkét k'ē lénadál k'ē tl'ákú, eyet tl'ák'ē tl'ákú, eyet *Tacho* hunin huyó huts'in ts'edéjael huyó ts'étlaw sakàt húmlin k'ē náts'ededál hūch'i né, huyó.

Tl'ákú hūch'i.

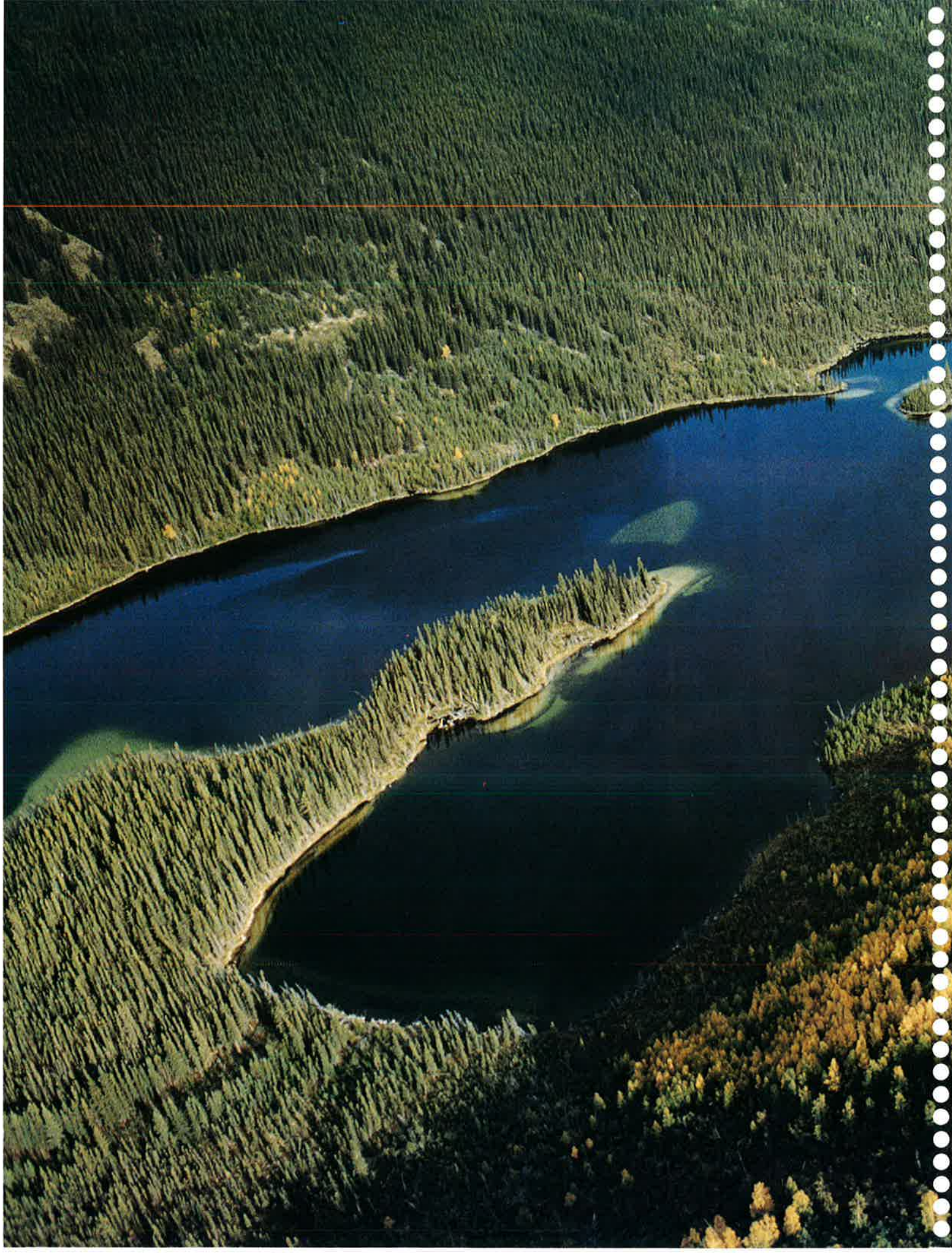
Figure 14: Dìlù (#47) in autumn.▷

moose skin boats we went back to *Gyò Cho Chù* (*Big Salmon River*) where we lived.

After that people went to Carmacks to sell their furs. The men went by themselves with fur. They sold the fur and bought whiteman food with it and brought it back.

Before they went they put the boat in the water and that's how they travelled to Carmacks to sell the fur. Then they came back and we went down to *Tacho* where we always went for summer. (Every summer we always went there to cut wood at Byer's Wood Camp.)

That's all.



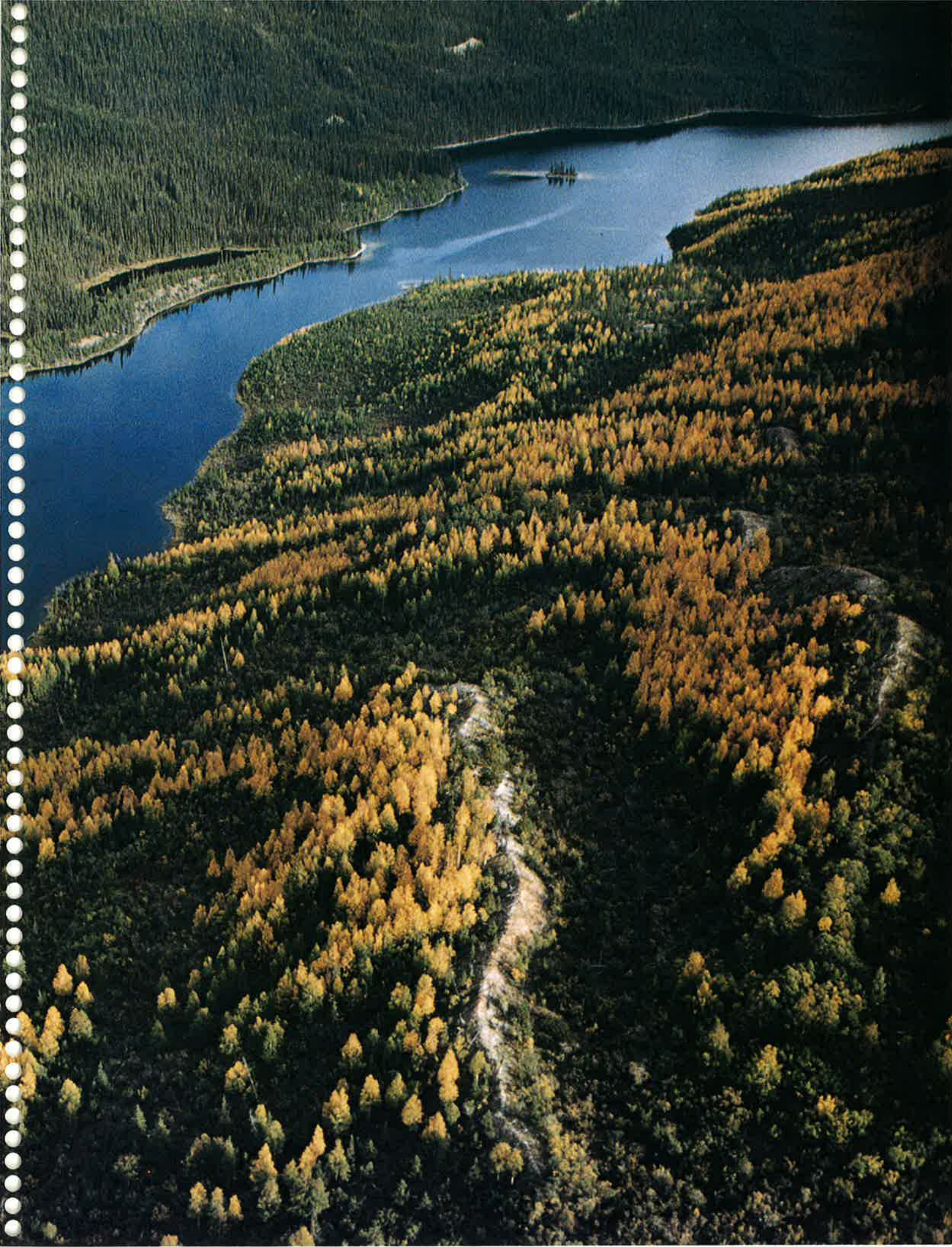




Figure 15: Ttheghrá Chú (#20), officially Teraktu Creek, one of the few attempts in this area to reproduce the Tutchone name. The mountains in the background are Ttheghrá (#21)

I'm going to tell another story about the time we lived on *Ttheghrá* long ago.

We always stayed at *Gyò Cho Chú* (*Big Salmon*). My dad's older sister (Alice Andrew) and her husband stayed with us, and also my two older sisters and their husbands. There were always four of us families right at *Gyò Cho Chú*.

From there, we took a motor boat. Even though we only had one boat for four camps, we got ready to go. Most of us walked along the shore.

My dad and my mother went in the boat and they carried the heavy food with them by water. The rest of us travelled along the shore. My dad's sister and her husband (Chegéla), and my older sisters and their two husbands, and my sisters and I walked.

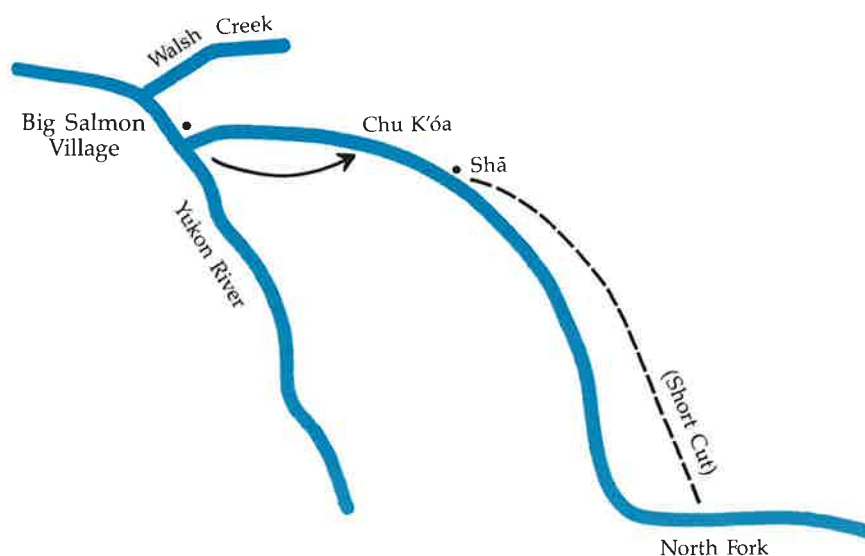
Èyum hunday yè nohudìnday hūch'í,
Ttheghrá ka náts'ejí hudé eyet yè hunday
hūch'í.

Eyet *Gyò Cho Chú* gé náts'ejí eyet èté
undat (Alice Andrew) ts'étlaw dàyí néhejì
hūch'í né huts'in èndat łáki ugálín
yóhúmlin eyet yí łéts'enínch'í k'ē ts'étlaw,
eyet *Gyò Cho Chú* gé náts'ejí.

Húyū huts'in nálát eyet yí engine uka
he'ę eyet yí ts'edéjael k'ē jà, łígí nálát
thānch'ō ech'in nę eyet łénínch'í kúm
húmlin. Hugálch'ō ts'ejé né, hunday
ts'edadál k'ē jà dān uyélān hek'e tàmbé
déjael.

Èté thānch'ō ène yí nálát yúki kéheeki
huts'in mbát héech'í ts'ekál héech'í nálát
yúki kéheele hék'í hedékin, dàkhwān hek'ē
tàmbé ts'edéjael k'ē. Èmbia èté undat eyet
ugálín, huts'in èndat łáki hugálín ki,

We left Big Salmon and we camped right at the place they call *Chu K'óa* (*Little Cold Water*). We camped right on the trail that people followed every summer (1). We went up past *Shā* (*Fish Trap*); from there the trail goes to *Ddhāla* (*Little Mountain*). We left the trail there and took a short cut through the bush, through the pines. We got to North Fork, *Ène Chú* where it runs into the Big Salmon. While we were travelling through there, we saw lots of grouse.



We could tell where the boat had landed, so we knew where they were. They knew how far we could walk, so they stopped and we saw them and camped. *Ène Chú* was too far for us to go, so we camped half way. We camped right where we caught up with the boat. We started off again from there.

huts'in sän èndat yí dunéna hátlę ch'ó idál.

Gyò *Cho Chú* gé huts'in ts'edéjael k'ē,
 eyet *Chu K'óa* hunin húyū, húyū ts'enétro.
 Húyū ts'enétro k'ē eyet ts'indāy sakàt
 ts'étlaw dân tánadál eyet etän húmlin hūch'i
 né húnday. Eyet *Shā* hunin húnday
 ch'ō ts'eninjàel k'ē húyū eyet *Ddhāla*
 hunin, eyet yàdát àdé húyū ts'in
 k'édzädūjáel hute hunédhän ch'ō, gūm kát
 k'édzäts'edéjael hūch'i, eyet tl'ē *Ène Chú*
 hédínlin huts'in. Hék'i húdé ts'adál k'ē
 chūm, huts'echo ji húmlin hūch'i né, ts'adál.

Eyet tl'á uyéts'enji dē dūm, dūm nálát
 tánako yū, dân dedál dóhudédhat hék'i
 ech'in èté, ène yí téheekí húyū lét's'ededál,
 héejé huts'é'in ts'enétro *Ène Chú* eyet
 chīch'ō nínthát hūch'i ne. Húyū ts'enétro,
 tl'ák'ē nálát yę lét's'adál yū, eyet ts'indé
 chūm nāts'edéjael húyū. *Ène Chú* eyū
 lét's'adál.

A foot trail comes down from *Ttheghrá* to the junction of Big Salmon and North Fork. We went up that trail looking for sheep and groundhogs and gophers and we camped there. There was nobody around on the river, so we just pulled the boat out and tied it up there as it was. We were in the bush, so we just travelled around.

We made camp right where *Ène Chúi* runs into *Gyò Cho Chúi* and then we made plans to go to *Ttheghrá*. From there we started off to *Ttheghrá* but we camped before we got there. It's quite a long way up there.

We climbed up on the mountain and there were lots of gophers there. My mother and my oldest sister went out for gophers, but I was babysitting my little brother. The women went out for gophers and the men went out for sheep. My brother and I stayed at the camp while people went out hunting.

They were setting snares for gophers when it happened. My mother and my sister were setting snares close by and so were my other two sisters. My mother was cutting a spring stick for the snare. They heard rocks falling down. Ida was walking around with my mother when they hear

Ène Chúi eyet *Gyò Cho Chúi* uyí ìnédlin, húyū tǎn húudínjè hūch'i *Ttheghrá* ka huts'in. Eyet ts'in ts'edéjael ts'ech'in mbay ke, mbay ke, denji, tsǎl héech'i ke ts'ech'in. Eyet jé húyū, tl'ákú húyū lǎts'adál, kúm yóhuts'intsin húyū nálát chūm táts'etǎ, eju dǎn húmlin yí nálát k'ē dǎts'intl'um ts'úmch'ō ts'ech'in né, hute hūch'i áats'edál né.

Jǎ húyū *Ène Chúi* hédínlin eyet *Gyò Cho Chúi* yí ìnédlin húyū kúm yóhútsin k'ē tl'ákú *Ttheghrá* hunin eyet ka huts'in ts'edujáel do ts'ech'in né. Húyū huts'in ts'edéjael k'ē, *Ttheghrá* ka dǎy ts'in ts'edéjael k'ē ddhǎl ts'éín ts'enétro húnday chūm nínthát.

Tl'ǎ tl'ákú ddhǎl ka huts'in táts'ejael k'ē húyū, húyū k'ē tsǎl ts'ècho húmlin ne, tsǎl ke dǎn kǎjáel, sǎn hek'e èchel yǎ hìde, ène èndat echo yí tsǎl kéhet'rá, hék'i ejé née dǎn tsǎl kadéjael dek'án hek'e mbay ke lǎdéjael. Hé k'i dǎkhwǎn k'ē èchel yí kúm yū hīki, dǎn hek'e tsǎl kǎjáel k'ē.

Eyet tl'ákú tsǎl yǎ nǎnéetl'ú, tsǎl yǎ nǎnéetl'ú. Tsǎl yǎ nǎnéetl'ú hék'i, hék'i ejé née, eyet héejé dē tsǎl yǎ néehetl'ú ène, èndat echo yí tsǎl yǎ néehetl'ú do héejé, eyet lǎkidech'i èndat hek'e déchūm ìndūm inyǎkhia yū déchūm tsǎl yǎ déehetl'ú hék'i héejé dē ène hek'e tsǎl mǎl dǎnátl'ú eyet

the rocks coming down.

She said to my mother, "What's making those rocks fall?"

"Look and see what it is", my mother said.

When she looked she saw a grizzly bear walking around.

So she said to my mother, "That's a big bear walking around!"

It was right above where my two sisters were setting snares. There was no way they could talk to them, so they made signals.

They went across to them (to the two sisters) and then they followed the creek down to the camp. Long ago, women didn't used to carry guns around. They only carried around a walking stick when they set gopher snares.

Then they came back to camp. It wasn't very far away. We built a camp right close by the mountain in a patch of balsam, at timberline.

When people came back, the bear saw them and followed them into their camp. That's when my two older sisters cut down a balsam tree and threw it in the fire. When he smelled the fire, I remember that he took off in another direction, walking away from the camp.

tsäl mël daáts'etl'ú hudé, eyet do khó lat'á, khó lat'á hek'e héech'in eyet Ida ech'in né, ène yí ánade hék'i héenin dē tthi ts'edetl'áy nintth'ay eyet tthetth'o te, tthi ts'edetl'áy.

Hék'i héenin èndat héenin ène ts'ín, "Yi enō tthi ts'edetl'áy?" yénin.

"Híinde èkú yi enin lí," nin, yénin.

Hék'i héech'i eyet tthi ts'edetl'áy njik háande eyet tl'e srà cho ánade enin, ne tth'ay.

Hék'i ejé, hék'i héenin, ène ts'ín héenin, "Àndát srà cho ánade enin ne," yénin.

Hék'i hééjé jà eyet èndat láki néehetl'ú eyet tân yū hūch'i né, uts'ín húhútsi eju hiyudunín ts'úm húmlin.

Hék'i ejé tth'ay uts'ín, ints'ín neheet'ra k'ē húyū huts'ín eyet tàgé híinlin gé do kúm huts'ín nehedéjael eju k'onñk'ē áánali ech'i né hudé eyénjáél tsäl kájáél k'ē tl'ákú tó thān áánali k'ē ech'in né tsäl kájáél, tsäl yē nánéetl'ú.

Jà húyū kúm, kúm huts'ín ðenadál eju nínthát hūch'i, eyet tth'i dadéle húyū ech'i kúm ddhàl ka, ddhàl mbé yū ìch'i nàts'ejí kúm huts'ètsi.

Jà húyū huts'ín dān ðeanađál k'ē, hék'i ejé tth'ay sra hek'e dān kúm, dān kēk andal, dān nē'in. Hék'i hééjé né, eyet èndat echo yálin láki ts'awtsin laahèkhél eyet tthets'edinle tlīna ch'ō kwán cho

After that, we stayed right there even when my mother went out hunting gophers. That's when the men went out for sheep and they killed lots of sheep. The men packed back the sheep guts and then people cooked them. My sisters and I always went out with our dad when he hunted for sheep.

After they killed the sheep, we camped for one night over at the camp. In the morning, they went for the sheep meat again. Here, just overnight, the bear got to the sheep meat and ate it all up. I'm telling you there's lots of bears around there! After they killed all that sheep, the bear ate it all up.

By this time, there was almost no meat left. People shared what was left amongst the four camps. From there we started out once again for *Ttheghrá* mountain. And once again they killed lots of sheep over that way.

Going down the bald mountain, I remember Indian rhubarb and medicine plants growing all over down the draw from the mountain. The creek was running down the draw, so we stopped and camped down that way.

People hunted right from there, killing lots of moose and sheep, so we stayed for

ts'etsin, tthets'edinle sra zę nín kwǎn ẹtsǎn k'ẹ indũm tadétl'e kúm huts'ín endal. Ìndũm tadétl'e ch'ǎn, húyũ hũnjí.

Eyet tl'ák'ẹ húyũ nǎts'ejí k'ẹ hugál ch'õ dǎn tsǎl kájáél né ẹne tsǎl kéheet'rá. Hék'i ejé né dek'án ẹnadál k'ẹ mbay útlẹẹ dǎn yǎdínyẹ, mbay útlẹẹ yǎdínyẹ nẹ hék'i ejé ẹndat yí ǎkí ịch'í ẹté yí díít'ra tl'ákú dǎn mbay kadéjael, mbay ts'ík ẹnánagáél, dǎn. Dǎn mbay ts'ík yǎdémbra.

Húyũ huts'ín mbay ke ts'edéjael k'ẹ ǎgí ìntl'í kúm yũ nétro mbay hedéyẹ tl'ák'ẹ k'ámbe tl'ákú nǎts'edéjael k'ẹ hék'i eju hudédhăt ch'õ zę nín sra uyẹ ẹnendal ne k'ẹ eyet mbay hek'e sra yíidínjael ne, huts'echo sra húmlin hunin húyũ. Eyet tl'á jǎ mbay eju útlẹ ts'edéyẹ eyet mbay sra yíyátthét.

Hék'i ejé née tl'ák'ẹ eju útlẹ mbay, dǎn útlẹ kúm ẹnínch'í kúm eyet yí dǎn dútséla etthǎn dǎn ẹnékay húyũ huts'ín nats'edéjael k'ẹ eyet *Ttheghrá* ka ǎn hudàto ts'injael k'ẹ déchum mbay útlẹ hedéyẹ né, húyũ.

Ddhǎl ìntl'ro ka tthí hũnjí, ddhǎl ìntl'ro ka tthí ìntsáw yéts'enin héech'í nǎnindáy hiyénin ne héech'í yánékhẹ lóhúch'í né eyet ddhǎl ka tthí ddhǎl ka ǎntl'át hunin tàgé hédínlin eyet tthí néts'eninjael.

Húyũ huts'ín dǎn ẹnánájáél k'ẹ hande yích'õ mbay yích'õ útlẹ yǎts'edínyẹ húyũ,

a long time.

My little brother (Joe, born 1939) was the last child and he was still a baby at the time I'm talking about.

When the men went out hunting, the women and kids sat around home. There were too many bears and it wasn't safe for us to walk around because we didn't have a gun. The men were the only ones who could go out. So that's when we dried the sheep meat and the moose meat.

My two older sisters (Ida and Mary) were still young. They were playing around, running around the fire. That's the time the younger of my two older sisters said,

"What's that hanging over there? It looks like a packsack hanging over there,"

My oldest sister (Rena) always used to get frightened easily. She jerked her head around and sat down and said, "There's the bear!" Then really quickly she shoved wood in the fire. The bear smelled the smoke and took off.

Then they stoked up the fire and it really made lots of smoke. The fire was really flaming up with balsam wood. So that time the bear finally took off for good.

While we were still staying there, another bear came into the camp. That's

húyū chūm náts'ejí.

Èchel èkú dunén zra elìn ch'ò dìn, eyet hátl'é elin.

Eyet hék'i ejé, hék'i ts'ech'in né ts'étlaw kúm ts'edéth'i né. Sra chích'ò húmlin ke eju áats'udál húmlin k'onñk'é hajú dek'án thānch'ò ānadál. Héki ech'in né mbay chūm, hande yích'ò yéts'égän húyū.

Hék'i héech'in né eyet èndat echo elin láki eyet elin sék'e dunéna hinlìn ch'ò ech'i dedūm eyet héech'in nóhuuyi kwán yande saahedetl'i, kwán nóhuuyi, kwán yande saahedetl'i. Eyet ch'ò ejé eyet ígí èndat hátl'é elin.

"Yi ech'ò dē yi ndát ìndró dédzādinté déjé?"

Hék'i ejé èndat echo elin hétthédatsät huts'echo nenejät né. Hétthédatsät ch'ò nétl'ádade hék'i enin, "Aa, eyet sra ch'i eyet déjé!" Já eyet hak'äl yāli tso kwán uts'ín tthets'edelí k'ē, łats'í ètsän tadetl'é dē hunin.

Eyet ejé łats'í kwán tthedinle tlīnach'ò eyet kwán k'ē eyet yetthededäl léech'in eyet ts'awtsin kwán, já tleçh'ò sra tadétl'e húyū huts'in.

Sék'ē húyu náts'ejí ch'ò chūm déchum eyum sra dàts'ín edāninye já eyet sän hek'e èchel t'ādìtl'um k'ē jík ke kīse, tàgé tadelin eyet yí eju edíth'ay ène èkazäl, hulōn ch'ò

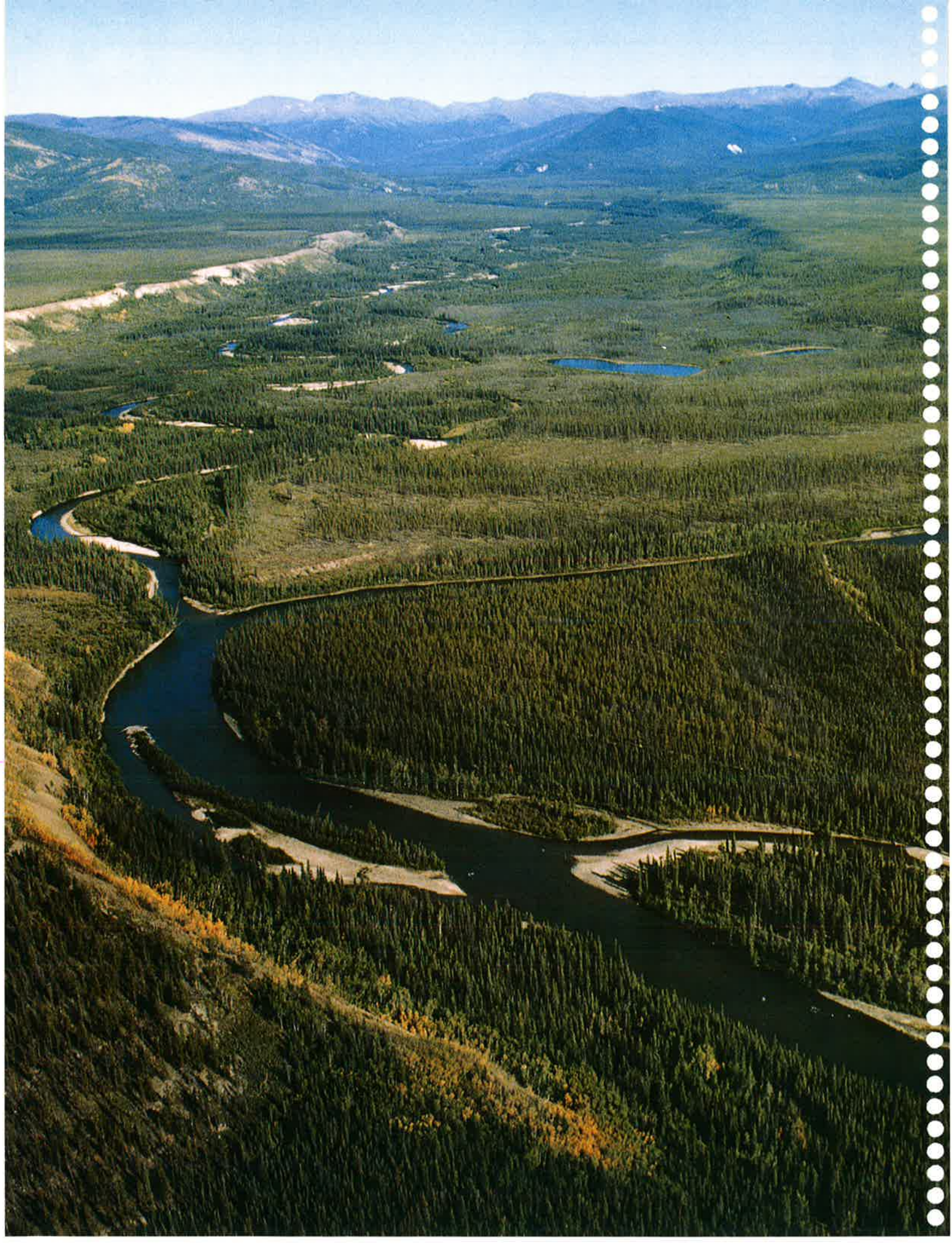


Figure 16: Ène Chú (#17), North Big Salmon River, comes in from the top of photograph and joins Big Salmon River at the bend.

when I was out berry picking and I was packing my younger brother around. The creek was making lots of noise, and I couldn't hear my mother holler. Finally she came looking for us. They stoked the fire up again to really make lots of smoke. The wind blew the smoke around and the bear took off from there.

People were drying the moose they killed right where they were camping. Then the women made skins there. In those days they didn't throw the skins away. They used them to make moccasins and mitts. Then the men would be warm when they walked around in winter. If someone killed a moose, they would give it to somebody else (not to their own wife). That's how people used to do it long ago. That's how people lived. If it is cold in winter, your feet are warm inside moccasins. People made mitts too. In those days they used to teach people to work really hard while they were still kids so they can work for themselves and so they would be able to teach their own kids.

People tanned sheep skins, too. Then they would sew four ram skins together to make a blanket. That kind of blanket is really soft. It's really warm when they sew four of them together. When people go

Numerous rocks in the Big Salmon River at this point make it particularly hazardous for navigation.

èkànète, hék'ia hék'i chūm héejé déchum
tso kwán tthets'edinle eyet làts'í húmlin
huts'ècho eyet uka uts'ín nadets'í k'è eyet
sra tadétl'e húyu huts'in.

Já eyet hande, dân hande yáyè eyet
yáts'égän eyet yí náts'ejí húyu. Héki chūm
eyénjáél edhó yátsi echi, eju edhó
et'áts'èchu hūch'i né, hudé, dân. Edhó
int'úm yóhunjí eyet ki chūm mbát héech'i
yàk'i hudo yéhedhāl dek'án ánadál eyet do
yéts'etsi eyet ke. Edhó me edhó hande
dèkhi né k'è dân èyum yáts'èchu eyet
eyénjáél edhó yátsi hánách'in ech'in né
dân, hudé hudân. Eyet ut'úm dân yóhunjí
ke yàk'i húk'ó k'è hedhāl ki t'áts'edé'yó k'è,
mbát chum héech'i eyet ke yách'in né,
hudé. Sóothän desändeyi yááts'edän ech'i
né, hudé, dân dunéna yálin ch'ó. Dedo
desänduyi do, dedän dedühüm udunéna
húmlin ch'é eyet do ech'in né, dân
dedünéna sóothän henádän né.

Déchum chūm eju dîsin húmlin eyet
etthän ðek'eáts'enèt'á etthän yáágän né k'è,
etthän gän ts'etsi né k'è eyet srú ka ts'étlaw
tl'áaäts'edalael ech'i etthän ts'egän k'e, eju
tl'áaädinlael ch'é utojät hé etthän eyet ke
ts'é'in, tl'áaäts'edalael tl'ákú inlàts'ín ch'ó
sóothän yágän k'è k'áy intth'éádé'e héech'i
udo kéch'uma ts'eghá eyet ðek'eáts'eneghá
eyet yí utets'edeget k'è srú dagro náts'ech'i

hunting, they carry that around. It is really light and really warm and that's why women made sheepskin blankets for men to go hunting.

I haven't said yet how they filleted the meat to dry it. They cut it ahead of time and then they hung it on a pole. If you don't keep turning it, it will rot. You turn it around so both sides will really dry well. Then you get a straight willow, peel the skin off and sharpen it. Then you put the meat on in bunches and hang it down between the pole so it will really dry out. That way, the meat does get really dry. Finally, you take it down.

After all the meat got dry, we used to go back to *Gyò Cho Chú*, Big Salmon River. We used to live there for the winter.

Now my story is ending. I have been talking about what I remember.

ech'i né etthán yóogän do. Húts'úm dedänínkhé łúmch'ō sóothän yágän eyet t'l'ák ts'è'in dùkhwän hudäts'elé.

Mbay dhó chūm dân yíhiyédhó eyet t'l'ák'ē ìnłeáts'edelu sàyān dhó łénínch'i ìnłeáts'edelu eyet ts'át ts'in'in ts'ècho detro ech'i héech'i. Hedhāl dìn sin, dìn sin huts'ècho hedhāl ech'i, sàyān dhó łénínch'i ìnłeáts'edelu, eyet ts'át ts'in'in, eyet dân łánájáél k'ē, deyáél eyet ke hiyè'in né dân héech'i ts'át yíhiyétsi, dē mbay dhó ìnłeádédlu, huts'ècho deyáél ech'i. Hedhāl chūm ech'i eyet ke hiyè'in né hudé dân héech'i dek'án łánájáél eyet do mbay ts'át yéhiyétsi né, eyénjaél.

Tl'ákú etthán hácho yéts'égän eyet t'l'ák'ē Gyò Cho Chú gé huts'in nàts'edejáél k'ē húyū t'l'ē yàk'i hudo nàts'ejí húyū huts'in nàts'edejáél k'ē húyū łeáts'edál.

Tl'ákú hūch'i hunday, eyet t'l'e uyînjí, uyę hùnday.



Figure 17: K'ènlū Mǎn (#19), Northern Lake. The Creek at the outlet is Ìntl'át Chù (#18).

My dad, my two younger brothers (Norman and Joe) and I travelled over to *Kènlū* (in 1956). The time I'm talking about is after I came back from hospital in Edmonton. We went from Whitehorse on a small plane to stake for a company.

We got on the plane and flew along Big Salmon River. There is a small lake by the river under *Tthel Tadétth'ät* (#22). The plane landed us right there. We took along four dogs with us to do the packing. We put packs on the dogs and left from the place where we landed, and we climbed up *Tthel Tadétth'ät*. We climbed and we climbed. It was difficult for me because I had just come out of hospital, but I still followed, climbing behind the others. I went so that I could stake for the company.

K'ènlū án náts'ejael èté yí, èchel łáki sèhum. Eyet Edmonton yū Hospital hìde eyet t'l'á dìn. Húnán náts'ejael eyet k'òch'án do stake ts'unjì do náts'ejael Whitehorse, Kwännlen hunin.

Húyū huts'in plane ka, plane dútséla ka dàts'ejael eyet áanet'e, eyet ka dàts'ejàel k'è Big Salmon gé yū. Mǎn dadétę ne, mǎn dútséla dadétę ne eyet *Tthel Tadétth'ät* eyet t'e yū. Húyū plane dàyí nǎnint'ay k'è, tlin chūm tlin łénínch'i dàyí áanegi, eyet dàdlīn chūm dàyí łets'alael k'è, eyet plane dàyí nǎnint'ay k'è. Húyū ts'indāy, eyet *Tthel Tadétth'ät* ka day. Tlin t'áats'etl'um k'è ts'edéjael, ddhāl ka dáy táts'adál, táts'adál. Èkú ènda hūch'i gálch'ō hútl'e hospital huts'in łenìdal t'l'ák'è. Ènda hūch'i gálch'ō dān kēk tīsal sèhum húdāy. K'òch'án do stake ùnji do ìch'in né sèhum.

When we had climbed up, we camped on the mountain near the place where we were going to stake.

Then we went from there up the mountain. When we were almost at the top, we saw sheep walking around. My father and my two brothers sneaked up to the sheep while I waited for them, sitting on the rocks on the mountain ridge. They sneaked up and killed the sheep. Even though there were lots of sheep there, they only killed two of them because there was no way to carry any more.

Three sheep started to come toward me where I was sitting. They were coming straight for me. I knocked on the rocks with my walking stick and then the sheep turned away. After that, I went over to where my dad had killed the sheep. They were cutting up the sheep and taking out the guts. We all started packing some meat back to where we were staying, and when we got back we cooked it up.

Then we packed up the dogs and we went back to the place where we had killed the sheep. The dogs packed some meat and the men carried some back. We packed it over the gully and into the draw and then we stopped and made camp there. Then the men went back and got

Eyet àday táts'adál. Eyet huts'é'ín eyū ts'enétro húday táts'adál. Húyū ddhàl ka néts'eninjael húyū t'l'e stake huts'edanjél eyet yàkhe, húyū néts'eninjael.

Eyet ts'in ǎn ddhàl ka huts'in ts'edéjael húyū, húyū. Huts'in ddhàl ka háts'injael k'è mbay ǎnǎrá. Eyet ejé èté, eyet èchel ǎki eyet yí mbay ts'in khehededéte, sǎn hek'e hìde hudo, ddhàl ghǎn yū hìde tthi ka dihìde, eyet ijé. Jǎ mbay yé ǎkhehedachèl k'è mbay hedéye. Mbay ǎki ts'edéye, mbay útlé gǎlch'ō, yike ts'adál yí eju hús'úm ts'edulé húmlin ke mbay.

Jǎ mbay útlé, ǎki hedéye, mbay tadech'i yidúm ǎrá èts'in dihìde, ǎmch'ō èts'in ch'ō ǎrá. Eyet ech'i tó yí, áatódichin né eyet dē tthi ka huts'in hùkhǎl, eyet ch'ō k'odé'ra, mbay. Èkú eyet t'l'ǎk'è eyet èté huts'in dīye k'è, eyet t'l'è mbay ts'edéye yū, mbay néanets'et'á, mbay ts'ík héech'i háts'inle sóhúthǎn, yáats'edíngin háts'edétléch'ō, dànǎ náts'ejí húyū huts'in náts'edéjael eyū. Mbay yéts'edínmbrá, eyet t'l'ǎk'è, mbay yéts'edínmbrá t'l'ǎk'è ddhàl dàto ts'injael tlàkú. Eyet utthén eyū náts'ejí húyū ǎats'adál k'è mbay yéts'edínmbrá.

Húyū huts'in tlin t'áats'etl'um k'è, dàday eyet t'l'è mbay ts'edéye ch'ǎn, húyū huts'in ǎts'adál k'è húyū huts'in k'è, dǎn dek'ǎn yéedínyin hék'i. Eyet ddhǎl udàto

the rest of the meat from those two sheep they had killed. We went on from there to the mountain where we were going to stake. Field Johnny and John Shorty travelled with us to stake too. That's the point at which we went up on the mountain to stake. We stayed there for a long time until we had finished staking. Then we hung up the meat and dried it and we used that for food while we were travelling. We had no way to carry fresh meat around.

Once my brothers and my dad had finished their staking, my dad helped me. When we were all finished, we headed from there over to where we were camped at *K'ènlū Mân*. We went over the mountain, and when we reached the draw we made lunch. There were groundhogs whistling all over the mountains, so they shot lots of them and we cooked them. Then we went down to *K'ènlū* where the plane was going to pick us up. We followed the creek that ran down the draw. While we were walking down the draw we saw a big bull caribou up in the mountains. Even so, we let it go. We didn't bother to kill it because we had no way to carry it. We followed the creek down the draw, but it was really bushy. We kept on

ts'eninjael, eyet hóonáak'áy antl'at húyū néts'eninjael. Húyū huts'in etthán dân káahejael né, eyet mbay láki ts'edéyē eyet tthán, húyū huts'in eyet ddhàl ka huts'in ts'edéjael húyū tl'ē stake yéts'ūnji do. Húyū cych Field Johnny and John Shorty chūm dàyí áahedál húyū dedūm hūm stake hunjì do hech'in né. Hék'i húdāy ddhàl ka eyū, yū eyet stake ts'unjì do húyū huts'in ts'edéjael k'ē. Jà húyū nínthát huts'in náts'ejí eyet. Eyet etthán hek'e yáts'ègān èkú dekäts'edéle, yéts'ètthāy eyet, eyet do thānch'ō ech'in né. Eju hús'úm áats'uli húmlin eyet ke.

Èkú háchó ch'ō stake yéts'ejé, eyet èté èts'in nánji, eyet sēhūm stake ijé, eyet èchel láki chūm, èté chūm. Eyet tl'ák'ē tl'ákú, tl'ákú háchó ch'ō stake ijé hék'i, eyet tl'ák'ē kúm eyū léats'adál k'ē, dà'ánts'úm *K'ènlū* gé huts'in ts'edéjael. Hú'án ddhàl te ts'adál, hék'i hudàto ts'enjael eyet ddhàl te eyū, antl'at lī yū néts'eninjael, húyū háchó ch'ó dí yéts'edūmbra do ts'ech'in. Eyet denji héech'i útłē, denji yóhúsrúm zē juhunin eyet ddhàl te, já denji k'ets'ínthó húyū chūm, útłē denji k'ets'ínthó, eyet denji yéts'edínmbrá. Eyet ts'ínthí, eyet dàtthí ts'úm *K'ènlū* gé huts'in ts'edéjael, húyū huts'in tl'ē plane neahudedálael do ts'ech'in né. Eyet *K'ènlū*

heading toward *K'ènlū Mān*. We walked and walked, and finally we reached the lake.

A small plane was supposed to pick us up and take us to Whitehorse. I think that we camped there for two nights – I'm not really sure. It was while we were there that we saw a moose standing in the bay. My two brothers sneaked up on it and I went with them. The oldest one shot at the moose, but nothing happened: the moose just stood there!

That's when my youngest brother picked up his gun. "How come the moose's ear isn't even moving around?" he joked with his older brother.

Then he aimed his gun and shot the moose, killing it. It fell down right there. My dad made a cache so we could dry the meat and make it light for the plane. We cut the meat and hung it to dry, but we threw away the skin because the plane was too small to carry it. We hung the meat and started a fire which we kept going to smoke and partially dry the meat.

We stood on the shore and threw out a hook and pulled it in. We caught a few trout. There are lots of good trout in *K'ènlū*.

Finally, the plane landed on the lake to pick us up and we loaded everything up

gé huts'ín ts'adál eyū ts'umtthí tàgía antl'at chú híinlin eyet gé tthí ts'adál eyet dàdāy ddhāl ka, ddhāl ka zẹ nín hudzì cho endal. Hugách'ō ujets'edénji eyet hék'i chích'ō eju ts'edulé ts'úm húmlin. Hudets'ál eyet tàgía antl'at chú híinlin eyet gé tthí ts'adál. Eyet mǎn ka huts'ín *K'ènlū* gé huts'ín, *K'ènlū Mān* ka huts'ín, háts'ech'in èkú àtthí ts'adál, ts'adál, háts'ech'in ch'ō hulōnch'ō héts'edínjael húyū eyet *K'ènlū Mān* gé.

Húyū tl'ē, eyet tl'ē plane neahudálael Whitehorse huts'ín eyet do, plane yédútsél. Héki ech'i né húyū łáku ts'enétro lóhúch'i né eyē. Héki eyet héki ech'i né *K'ènlū* tàtl'āt yū zẹ nín hande nádhāt. Héki ejé eyet èchel łáki ints'ín khehededéte, sēhūm dān yí dīye. Héki ejé né łígī, eyet, eyet èchel echo elin edéthó, héki łúmch'ō eju ech'ia húmlin nádhāt ts'úmch'ō héech'i.

Héki ejé eyet èchel hátl'é neyedínte k'ē enin, héki enin, "Dách'í ch'ō hande eju dedzāy ch'i ánali," enin, inyí nedohudeyi k'ē denday, denday.

Héki ejé k'onèk'é néningét hande úninthó ch'ō lẹ, hande hunét'adath'āt. Jà hande hedékhin húyū. Héki ts'ejé, héki eyet, eyet etthán, etthán hék'e èté udo dohudéle héech'i indo hetsin eyet etthán duyáel do, etthán ukánúgän do. Héki

and went back to Whitehorse. When we got back, the company paid us for the claims we had staked for them.

That's all for this story.

etthán dekadîit'a k'ê já etthán hek'e, edhó hek'e et'áts'inchú, eju hús'úm nats'edulé húmlin ke, eyet plane ch'ich'ō dútsél eyet yí. Etthán dekadîle k'ê etthán ut'e, kwán díik'án sóhúthän ukááhegän.

Hék'i, ts'ech'in né eyū tàmbé, eyet mbé yū huts'in t'rá chenanets'èkhél. Eyet mbet k'éáats'èt'rá né eyet *K'ènlū Män* ka. Umbët sóthän och'i cyet *K'ènlū Män*.

Já eyet tl'á hek'e tl'ákú plane dàke nánint'ay k'ê, eyet Whitehorse huts'in plane yūki dekéets'inle k'ê Whitehorse huts'in nats'edéjael. Eyet stake yéts'ejé tl'á k'òch'än do. Whitehorse yū leáats'adál k'ê plane yí hék'i dàyahuts'ínkét né eyet k'òch'än do stake yéts'ejé eyet, eyet dínkhe.

Tl'ákú hūch'i jän hunday.



Figure 18: Ts'ändlia Män (#62), where the people failed to find food.

I am going to tell you people a story in the Indian language about the place called *Tsändlia Män* (Ts'ändlia Lake).

That *Ts'ändlia* flows out below *Łu Nétthäna* (Frank Lake) and they call it *Ts'ändlia Chú* (Ts'ändlia Creek). They say that a long time ago people starved right at that lake, and that's why they named it *Ts'ändlia*.

In the old days, people knew the places where fish were running. When there was no food, they would go to such a place. That's why they went to *Ts'ändlia*.

One time there was no food and people were beginning to starve. Men hunted for moose without any success; they couldn't kill any moose at all. They didn't even get a grouse, not even a rabbit. People went to that lake, and when they got there, they

Dän k'í dändäl hudınday hūch'i, *Ts'ändlia* hunin eyet yę.

Ts'ändlia úyi, *Łu Nétthäna* yadát hédínlin yéts'enin tagía, eyet *Ts'ändlia Chú* úyi. Eyet män ka eyū, hudę dän mbát yındän uk'eadli ech'i hunin, eyet ke úyi *Ts'ändlia* úyi.

Hudę dän Łu yájáél yénánjí, eyet ts'ín dejáél ech'i né, mbát hajú k'ē, eyet héejé dē, eyet *Ts'ändlia* ts'ín déjael.

Mbát yındän uk'ededédlí, ìnthén dek'án Łánájáél hande ke, eju hande ts'edèkhi Łúm, eju ji chūm, eju ge ts'edèkhi tt'h'ay, eyet héejé dē hūyū huts'ín dän déjael k'ē já hūyū Łeendál hék'i héech'in kúm yóhútsi k'ē. Cheyets'eningét, cheyaáts'eníngét hék'i dän cheyenágét hūyū chūm, cheyaáts'egét Łu èjáél hūch'í né hunintth'ay. Eyet chūm Łúmch'ō eju Łu ts'edèkhi, ìnthén chené'ín.

made camp. Then they started to dig holes through the ice. Everybody worked at cutting holes in the ice in order to fish, because the fish were supposed to be running at that time. But they couldn't catch any fish either. They really tried hard. They tried hooking them, but they didn't have any luck at all.

One person who was starving and could barely stand up still managed to dig holes in the ice with a chisel. They say that after a while, he started running toward people and calling, "Tell me that a dead person is coming!". He didn't even know what he was doing because he was starving to death. He was losing his mind and just kept running around in the snow, running past those people who were fishing.

While he was running, they say, he just fell down in the snow and died of starvation.

The rest of the people tried really hard and kept fishing through the ice. Still they couldn't catch a thing. No matter how hard they tried, they couldn't get any fish.

They couldn't even get a rabbit. They couldn't get anything at all. All of those people starved to death, they say.

Hék'i héech'in dē dān ǵīgī chūm ǵúmch'ō mbát yìndān hedli héech'in sa'enat'úm gāl héech'in cheyeningét tandal yí. Hék'i ech'in tth'ay eyet tl'ák'ē dān héech'in etl'ael, etl'ael k'ē enintth'ay, "Ts'én endal sédànin dé," enintth'ay. Eyet tl'ē mbát yìndān ǵúmch'ō utthúunjí tadétth'āt, etl'ael.

Ts'úmch'ō ya te etl'ael ch'ō hunét'adatth'āt tth'ay, hēchin tth'ay mbát yìndān.

Hék'i héech'in ìnthén húyū chūm hajú hunìntth'ay, ìnthén dān chené'ín ǵu ke, ǵu ch'í chūm hajú hunìntth'ay.

Ge héech'i ǵúm hulòn ch'ō ǵúmch'ō háhuch'in ch'ō hátl'ē ch'ō dān mbát yìndān uk'eadli hunìntth'ay.

Eyet Ts'āndlia yū, eyet hudé dān yéts'enin, eyet ke úyi hunìntth'ay eyet mǎn. Ts'āndlia úyi, ts'úzi k'ē, k'òch'ān k'í hek'e uzí hajú, eyet mǎn. Eyet Ǵu Nétthāna hédínlin eyet yàdát hédínlin yéts'enin, Ts'āndlia úyi, tàgía hédínlin.

That's what the old people say happened around *Ts'ändlia* a long time ago. That's why they gave the lake that name, *Ts'ändlia Mān*. There is no English name for that lake. It's the one that emptied just below *Łu Nétthäna* (*Frank Lake*).



Figure 19: Tàgé Cho Gé (#74), Yukon River below Big Salmon Village. The rock in the river is Tthi Chum'é (#51), and the island beyond is the one described in Story 8. Tacho Mountain (#52) is in the background.

I'm going to tell you a story in the Indian language. Long ago, people used to drive rabbits onto an island, and that's what I'm going to talk about.

Sometimes five camps of people and all their kids would go onto an island together. If people saw rabbit trails all over, they would know to drive rabbits there.

When they are ready to drive rabbits, they make a corral across the whole island. Sometimes they make it out of willow if there is no spruce. They clear out a space with an axe and then chop out holes so people can set snares. they chop paths across the whole island leading to the corral where the snares are set.

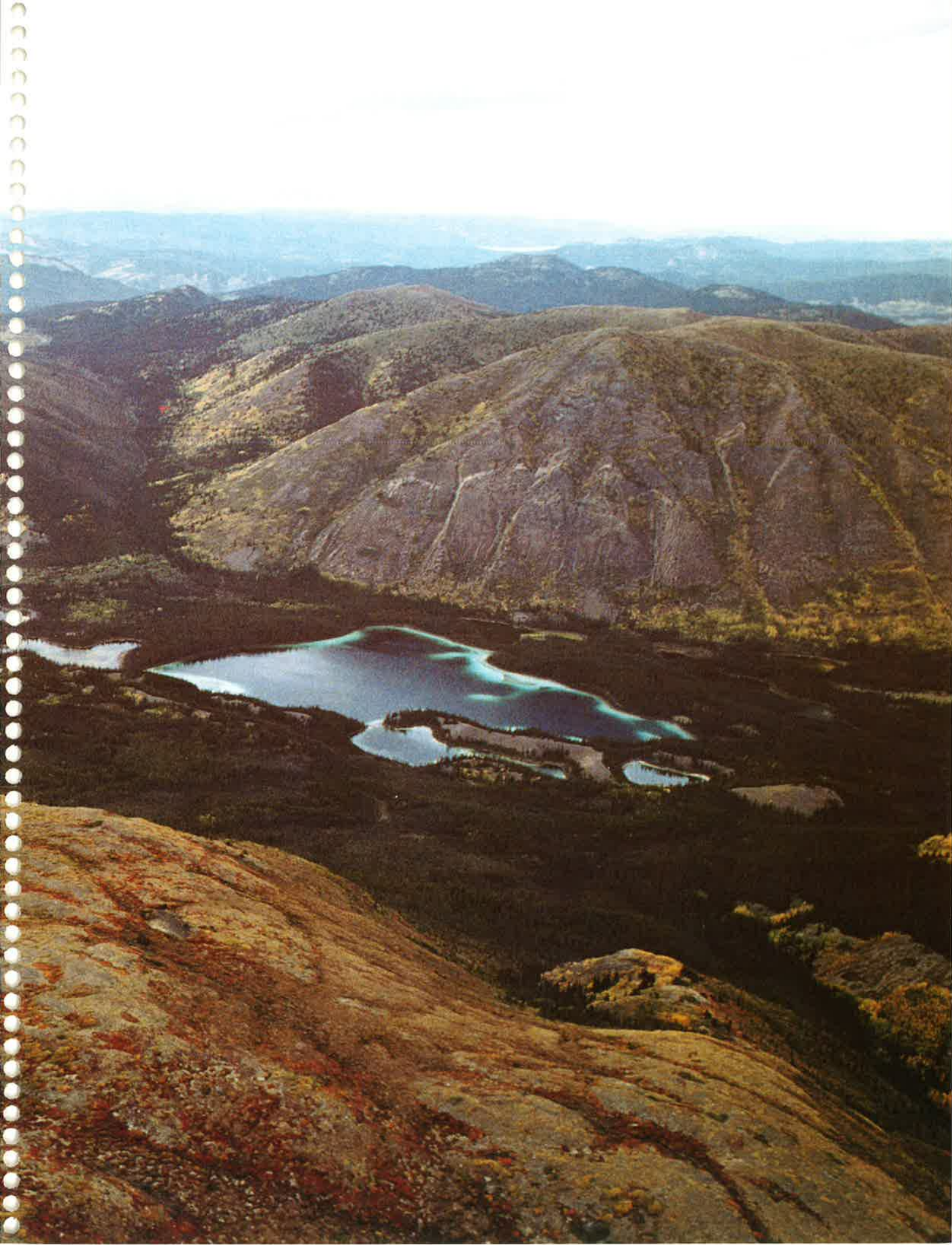
Before they start to drive rabbits, the women set the snares. Sometimes they make two corrals far apart and set snares

Dän k'í dāndāl hudīnday hūch'i. Ge hudé dān gè yē nānādzāt ch'ān eyet yē hudīnday hūch'i. Nju ka ech'in né ge ke nānādzāt né.

Dän inlatāte hulák'ó kúm, dedūnēna yích'ō hātłéch'ō dejáél hék'i, nju ka huts'in. Nju ka dān nādādzāt né k'ē ge utān āádohújē eyet ghá ts'ē'in né ge ke nānādzāt ch'ān dān.

Tl'ākú ge ke néhedādzāt nék'ē dān eyet tthel naāhegét ts'úm'úm nju ka háchōch'ō. Eyet tthel naáts'égét eyet k'áy hiyē'in inlatāte k'áy hiyē'in né, ts'aw hajú k'ē. K'áy ch'i nááts'edékhél udagro, udagro huyaáhudéjē yóhútsi chákhe yí, udagro huyaáhuts'èkhél eyet tl'ē tth'émél dān dānúutl'ú eyet do. Huyaáhudéjē yéts'étsi k'ē ts'úm'úm háchōch'ō nju, nju eyet ka nán háchōch'ō naáhuts'edékhél tthel hiyénin héech'i





◁ Figure 20: Tthedāl Mǎn (#68), Long Lake. In Tutchone the lake is named with reference to the mountains, Tthedāl

right across both of them.

After that, they go to the end of the island and gather everyone together. They walk side by side and watch each other and they pound their sticks. That's how they drive rabbits so they'll have them for food.

The rabbits run all over the place. Everybody makes a noise, "Wa, wa, wa," and they pound a stick for (scaring) rabbits, and they just keep doing that. Across the whole island, people keep walking in a line and pounding their walking sticks. When they snare the rabbits, those rabbits struggle all along the corral where they are caught.

Even though some rabbits get caught, people still keep chasing them to the end of the island. When they get to the end, they run around in a panic (because they have nowhere to go). People shoot at them with guns and kill them. When they get to the end of the island, they don't know what to do, so they panic and then try to run back between people's legs.

After they kill lots of rabbits, people gather them together. They carry their lunch along with them so that can make tea while they're driving rabbits. They make a good fire and they hang the

Ddhāl (#67), whose distinctive feature is the "reddish rock." In the background is Lake Laberge (#65), Tǎa'an Mǎn.

nááts'edèkhél.

Eyet eyénjáél nǎnéetl'ú, nǎnéetl'ú, eyet t'l'ē eyet ge ke dǎn náádadzǎt ch'ó, ìnłatāte łáku huts'ín udagro húninthat k'ē tthel nááheegét, eyet ka háchōch'ō nááheetl'ú ne, ts'úm'úm nǔmjīn huts'ín, eyet nju ka háchoch'ó.

Eyet t'l'ák'ē t'l'ákú eyet nju lǎ huts'ín dejáél k'ē hǔyū huts'ín dǎn hek'e łáanch'i łéchejáél k'ē, ìnłek'aánètè k'ē ge ke dechǎn yí yóhúkhǎl, eyet t'l'e ge, ge yedúth'ay do, ge.

Ge áanatli zę juhuch'in ìnłeghá do, wá, wá, wá hiyénin ge, dechǎn nááhedekhǎl k'ē dechǎn nááhedèkhǎl k'ē héech'in de. Jǎ dǎy nju ka háchōch'ō nju te, dǎn nǎnǎdzǎt ìnłeghá edǎl k'ē háchōch'ō yóhúkhǎl dechǎn yí. Hek'i ech'in né t'l'ákú eyet tthel dǎn nááhegét húnúm eyet ts'ín dǎn edǎl k'ē ge hek'e k'eedlúm, de'ǎel hudezi zę juhuch'in ch'ǎn ge.

Eyet t'l'ák'ē ìnłek'ích'ō ge ts'enayel, ts'enayel, ts'enayel ch'ō t'l'ákú nju dǎn łehejáél k'ē k'ádǎnch'ō nju lǎ huts'ín dǎn łedejáél k'ē, ge hek'e áanatli zę juhuch'in, k'wǎnink'é yí yéedèthó zę juhuch'in dǎn hek'e, ge, ge, yáyę k'e. Tl'ákú ge łéchets'elí eyet t'l'á t'l'ákú ge, ìnłatāte eyet ákú nju dǎn lajáél k'ē eju yóonji húmlin k'ē ge, dǎn tth'ǎn dagro ch'i huyaánādetli k'ē k'énint'é

tea over the fire on a stick. Then the women skin the rabbits and men cut and sharpen sticks to make cooking sticks so they can cook rabbits.

They put down a neat layer of willow branches so they can skin rabbits on that. Then they remove the rabbits' guts, things like the gall bladder. Then they close up the cavity by threading it with a little thin stick. Before you cook it, you put that stick through several rabbits. Then you shove the cooking stick up to balance it and to cook the rabbits.

Lots of people cook rabbits for themselves. Sometimes, if they have lots of children, they might even cook three rabbits. Everywhere you look, people are cooking and eating rabbits. After they have killed lots of rabbits, they load up their boats and start back to camp.

People can figure out by looking at rabbit sign whether there are lots of rabbits and that's when they have these drives. If there is no sign, then they don't bother to have rabbit drives on the island.

When they get back to camp, they put down willow branches, branches with leaves. Everywhere in camp the women skin the rabbits and they take the guts out. Then they close up the cavity. They

ts'úm yáadétl'i né.

Tl'ákú ge útlę heyę tl'ák'ē ge łechets'elí k'ē, dān dí yíte deyí deyí yédelí de, ge ke naádadzát né k'ē, tl'ákú sóhúthān kwán hedék'ę, eyet tl'ák'ē kwán hedék'ę, eyet tl'ák'ē dí dāts'eké, eyet tl'ák'ē ge, eyénjáél ge yáánéhedeč'el dek'án hek'e dečān łek'eáneghá eyet tl'e jel yátsi ge uyí ts'úch'ó do.

Eyet ge hek'e sóhúthān āl, k'áy, k'áy āl néts'edėkhel eyet ka ge yáánéhedeč'el, eyet tl'ák'ē ints'ík yíte hānālí utl'ō yíte háats'elí eyet tl'ák'ē, eyet tl'ē uts'ík hāts'elí ch'ān hūyū dečān zra yí, dečān zra ts'endóá yí edāts'edenetsāw hūyū ts'edách'ó dhāt, jel, eyet tl'ák'ē jel yí utets'ededeget k'ē eyet ge jel ut'āts'eget k'ē kwán nóm ts'ėch'ó eyet ge.

Útlę dān ge yédėch'ó ch'ān, inłatāte tadech'i ge yédėch'ó, udūnéna útlę né k'ē dān. Ge yédėch'ó zę duhuch'in tl'ákú sóhúthān ge ěch'ó k'ē dān yéėtthay. Eyet tl'ák'ē tl'ákú nálát yúki dekéats'elí k'ē, já dekúm huts'in nādejáél dān, ge útlę yáyę tl'ák'ē.

Ge húmlin k'ē ech'in dān ge ke nánádāt, ge hajú né k'ē eju ge ke nánádzát ech'i, ge utān húmlin ghá ts'ė'in né, nju ka dān ge ke nánádzát né.

Tl'ákú kúm yū łeadejáél k'ē sóhúthān āl,

gather all the rabbits up and they put them over the fire. They hang them to smoke them. When they are partly smoked, and then you cook them, they really taste good.

That's how people always used to make their living in those days.

They used to make rabbit snares themselves sometimes. When they don't have steel rabbit snares, they use twine and set snares with that. They use a spring stick and when the rabbit is snared, the spring stick flies up and the rabbit get choked by the snare.

You don't do this on a big island because you need lots of people. When the island is small, you don't need so many people – a few people can get together to drive rabbits. If the island is big, you need lots of people to gather together to drive rabbits.

I remember the last time we hunted rabbits in this way was in the 1940's. We used to do this only when there was lots of rabbits, usually in the fall time around freeze-up. We used to go to a small island just below Big Salmon Village. There is a larger island below that, and the people would go there too to hunt rabbits, but it would take more people on that larger

k'áy ǎl udo néts'edèlí int'ẹ, k'áy yint'ẹ udo
néts'edèlí, eyet ka eyénjáél ge
yaánádech'el zẹ duhuch'in, ints'ík yích'ō
sóhúthän hánálí, eyet tl'ák'ē
edaáhedenètsáw, eyet tl'ák'ē intehededeget
k'ē kwǎn dàto, ɬàts'í dàto dayhiyéle,
héedluma ɬàts'í yí enjì k'e, eyet tl'á
ts'embra k'ē ge, huts'èchó sóthän ech'i né,
hudé.

Hánách'in ech'i né hús'úm tl'e dân,
hudé dân yóhunjí lí ts'úm héech'i.

Eyet gè méł chūm dedānínké yíhiyétsi
ech'i né inɬatāte, eyet mezän gè méł
yaádedlin né k'ē tl'el yí ge yẹ nánéetl'ú k'ē
khó uka húmlin tl'el eyet ge édlúm k'ē khó
dáy denjì k'ē, ge k'éeneju héech'i tth'émél
yét.

Nju eju ts'ècho hiyé'in né inka nánádzát,
nju dútséla ghá do dân eju sī útłẹ, eyet
ech'in ge yẹ nánádzát, nju ts'èchó né k'ē
dân útłẹ ɬaanch'i ɬéchejáél k'ē ge yẹ
nánádzát ch'án hudé.

Uyînjí dūk'i hátl'é ge kááts'edzát ch'án
yū, jùts'úm 1940. Ge útłẹ k'ē ts'ech'in né
nááts'edzát, neshohudenatän dhät ch'ó
ts'ech'in né. Nju dútséla ts'ín ts'edejáél,
Gyò Cho Chú dachäk, eyet yàdáda yū he'ẹ
nju eyet ka. Huts'in hek'ē eyet yàdáda
chūm nju ts'èchóa he'ẹ, húyū chūm dân
uts'ín nadedál dân útłẹ né k'ē nánádzát

island.

All the rabbits we got we used for our food. Nothing was wasted, not one bit. Also in those days the rabbit skins were used to make blankets and hats for everybody.

ech'i húyū chūm.

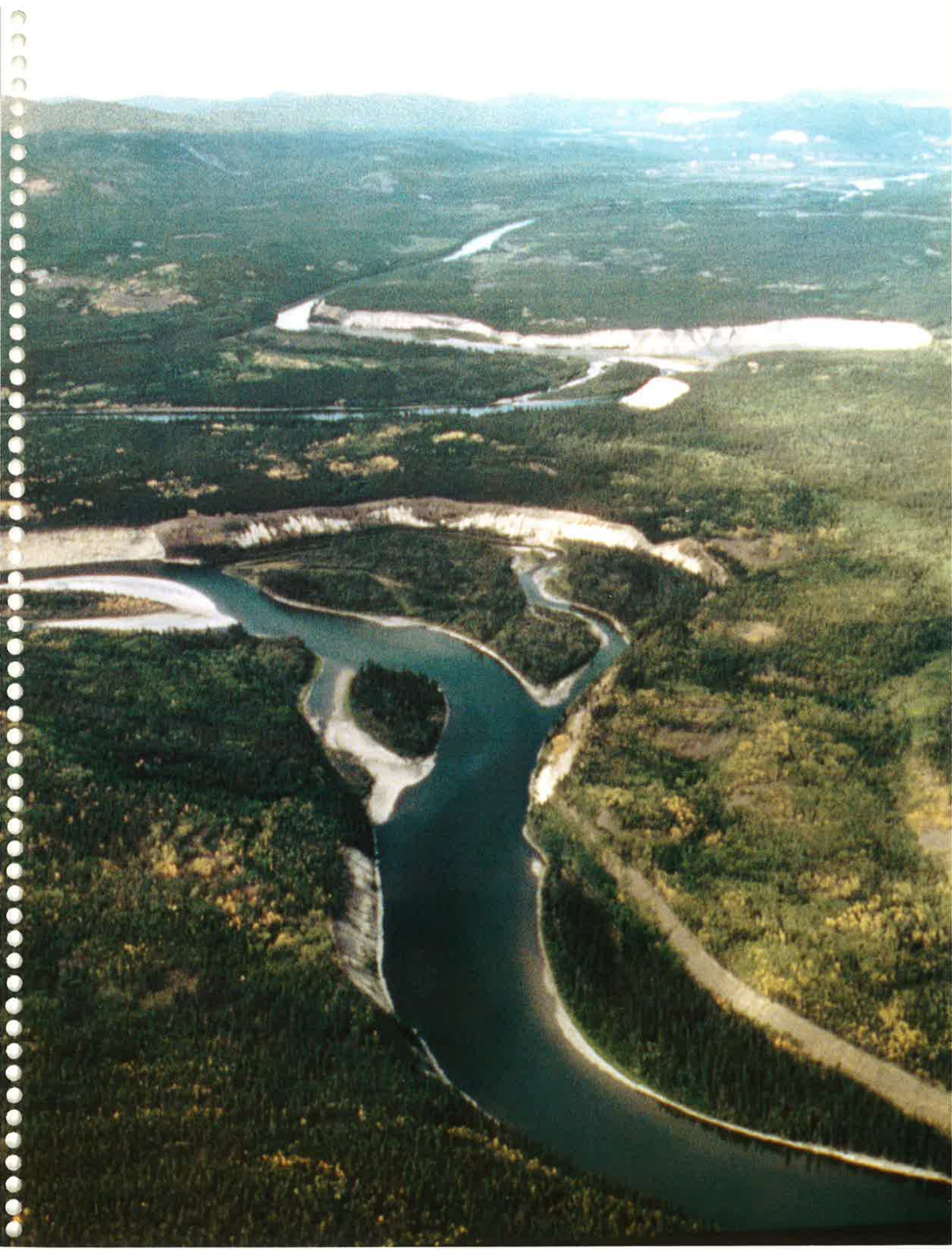
Hátlé ch'ó ge ts'eyē, dànjī do zē ch'i. Eju uyuhuts'èkhe húmlin. Huts'in gè dhó chūm ts'át, ts'at yéhiyétsi dân hátlé ch'ó do.

Chéeyú 11	Hudinlin 43	Táa'an Mǎn 65
Chu Cho 9	Hudzì Cho Yẹ Ts'intsí 28	Tacho 52
Chú Edéde 66	Ìntl'át Chú 18	Tàgé Cho Gé 74
Chu Hek'óa Hédínlin 13	Jì Tthétth'ǎn Ddhǎl 42	Tánintsé Chú 55
Chu Lạ 23	Khrá Taninlin 33	Tánintsé Chú Dachäk 56
Dámǎl Mǎn 59	Kwäninlen 71	Tàts'at K'ó 60
Dän Tàgé 36	K'ènlū 19	Thanáatth'éla 3
Ddhǎl Jǎt 12	Łu Nétthäna Chú 64	Thay T'ó 53
Ddhǎl Tsäla 29	Łu Nétthäna Mǎn 63	Tòchĩk Ddhǎl 41
Ddhäla 16	Łu Ts'eda Chú 45	Tòchĩk Mǎn 40
Délin Chú 32	Łyó Ts'eda 38	Tòchĩk Tàgé 39
Deyé 61	Mǎn Ch'ela 4	Tsäl Kína 6
Dlùlū 47	Mǎn Zäl 44	Tthedǎl Ddhǎl 67
Dò Chú 24	Mbay An 69	Tthedǎl Mǎn 68
Dùdäl Mǎn 73	Mbay An Mǎn 70	Ttheghrá 21
Edzenághrō Mǎn 10	Mbò Chú 46	Ttheghrá Chú 20
Edzĩ Náadlǎt 7	Nágét Ddhǎl 30	Tthekál Chú 27
Ekín 15	Nékhádlin 49	Tthẹl Tadétth'át 22
Ène Chú 17	Néłétth'át 48	Tthe'ina 54
Ètsum Chínthh'ǎn Ddhǎl 34	Nétadínlín 35	Tthi Chum'é 51
Gũm Detsrū 25	Sankay Mǎn 8	T'ầw Tầ'ừ 37
Gyò Cho Chú 1	Se Ddhǎl 31	T'ró Chú 26
Gyò Chú Dachäk 2	Shā 14	Ts'ál Cho An 58
Gyò Chúa 72	Sratthégän ddhǎl 57	Ts'ándlia 62
		Ts'èk'i T'oa 50
		Tth'ǎn Chúa 5

Big Salmon River	1	Little Salmon Lake	9	Mount Peters	29
Big Salmon Village	2	Little Salmon River	55	Quiet Lake	23
Chain Lakes	59	Little Salmon Village	56	Roaring Bull Rapids	35
Claire Lake	61	Mount Lokken	6	Sawtooth Range	34
Mount D'Abbadie	21	Long Lake	68	South Big Salmon River	24
Drury Lake	10	Marsh Lake	73	Teraktu Creek	20
Dycer Creek	26	McClintock River	72	Teslin River	32
Eagle's Nest Bluff	58	Mendocina Creek	27	Thomas Lake	70
Frank Lake	63	Miller Creek	39	Walsh Creek	5
Fyfe Creek	46	Moose Mountain	30	Winter Crossing	37
Glenlyon Range	11	Mount Mye	12	Whitehorse	71
Hootalinqua River	43	North Big Salmon River	17	Yukon River	74
Indian River	36	Northern Lake	19		
Lake Laberge	65	Open Creek	37		

Figure 21: Délín Ch́ú (#32), the Teslin River near 'Winter Crossing' or Open Creek, T'áw Tà'úr (#37).

1. Hudzì Cho Yẹ Ts'intsí (#28).
2. Gūm Detsrū (#25).
3. Gertie Tom, standing at Gyò Ch́ú Dachāk, Big Salmon Village (#2).
4. Tthekál Ch́ú, Mendocina Creek (#27).
5. Ts'ändlia Mǎn (#62).
6. Gyò Ch́ú Dachāk, Big Salmon Village (#2).
7. Thanáatth'éla (#3) and Mǎn Ch'éla (#4).
8. Gyò Cho Ch́ú, Big Salmon River (#1).
9. Tacho (#52) and Tàgé Cho Gé, Yukon Rver (#74).
10. Tth'än Ch́úa, Walsh Creek (#5), and Ts'èk'i T'oa (#50).
11. Tàts'at k'ó (#60).
12. Dò Ch́ú, South Big Salmon River (#24), and Tthẹl Tadétth'ät (#22).
13. Nékhädlin (#49) and Néłétth'ät (#48).
14. Dlùlū (#47).
15. Ttheghrá Ch́ú (#20) and Ttheghrá (#21).
16. Ène Ch́ú (#17), North Fork.
17. K'ènlū Mǎn, Northern Lake (#19), and Ìntl'át Ch́ú (#18).
18. Ts'ändlia Mǎn (#62).
19. Tàgé Cho Gé, Yukon River (#74); Tthi Chum'é (#51); Tacho (#52)
20. Tthedāl Mǎn, Long Lake (#68); Tthedāl Ddhāl (#67); Táa'an Mǎn, Lake Laberge (#65).
21. Délín Ch́ú, Teslin River (#32); and 'Winter Crossing' (Open Creek), T'áw Tà'úr (#37).



Mrs. Gertie Tom was born and grew up in the area of Big Salmon River, Yukon, but has lived for many years in Whitehorse. She has been involved in native language work, directly and indirectly, for twenty-five years. From 1961 to 1965, she worked as a part-time translator and broadcaster for CBC Radio in Whitehorse, and during the late 1960's and early 1970's was employed as a Community Health Worker by the Northern Health Service. In the latter job she used her knowledge of her native language (Northern Tutchone Athapaskan) to assist doctors and nurses in communicating with older Indian people. During the summer of 1977, she served as an occasional translator for the Alaska Highway Pipeline Inquiry.

Since 1977, Mrs. Tom has been working as a Native Language Specialist with the Yukon Native Language Centre. She has assisted in the development of a practical alphabet for Northern Tutchone and is actively engaged in the writing of various booklets and materials. These include: *How to Tan Hides in the Native Way* (1981), a student's noun dictionary, conversation lessons in Northern Tutchone, and an extensive collection of traditional stories, hers and those of several elders living in the Carmacks region.

In 1986 Mrs. Tom received a Native Language Instructor Certificate from Yukon College, Whitehorse, signifying her successful completion of the three-year training course.

BIG SALMON PLACE NAMES MAP

