

PLACE NAMES OF THE BIG SALMON RIVER REGION,
YUKON TERRITORY, CANADA.

Èkeyi: Gyò Cho Chù
My Country:
Big Salmon River





Figure 2: Gûm Detsrû (#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. *Êkeyi* 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).

Figure 1: Hudzi Cho Yę Ts'intсі (#28).

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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 Nèkhádlin (#49, on left) and Nèlétth'át (#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'áts'inkhálme* 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, *Tthéezoa*. 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 *Nékháádlin*; the other side is *Néłétth'át*. Below Big Salmon is Walsh Creek; they call it *Tth'än Chúá*. 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: Ttheháál Chú, or Mendocina Creek, (#27) joining South Big Salmon River (Dò Chú) 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, *Ékeyi, 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

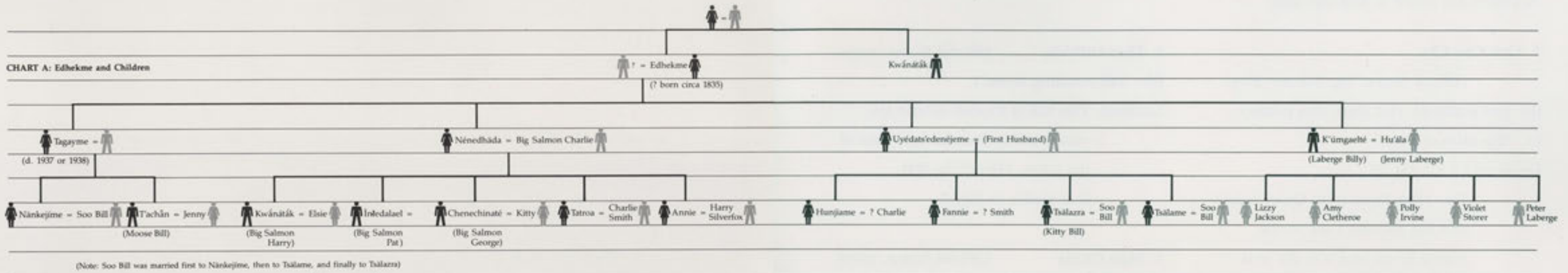


CHART B: Tagayme and Children

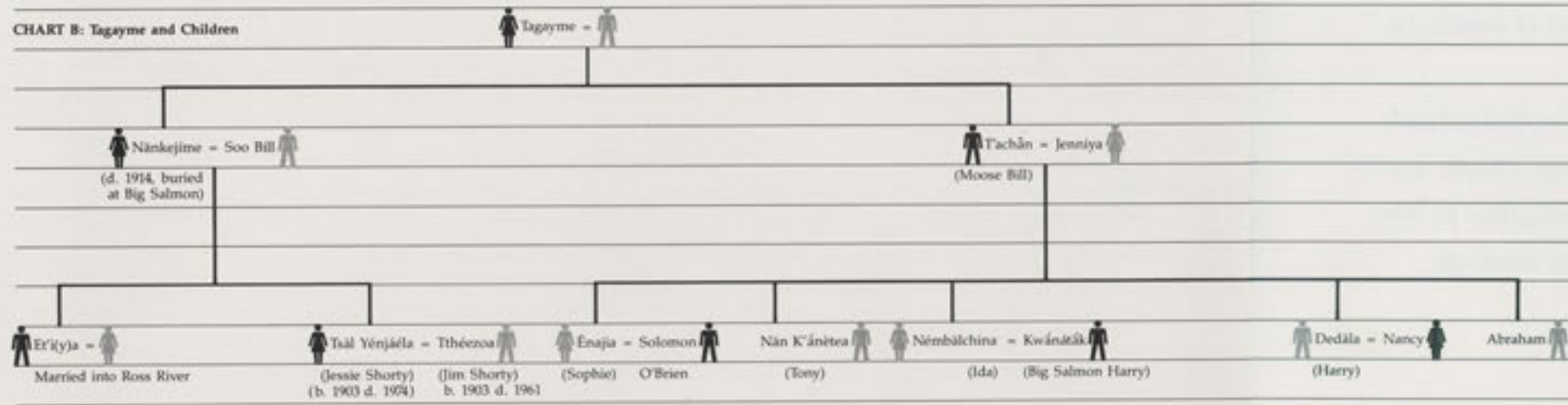
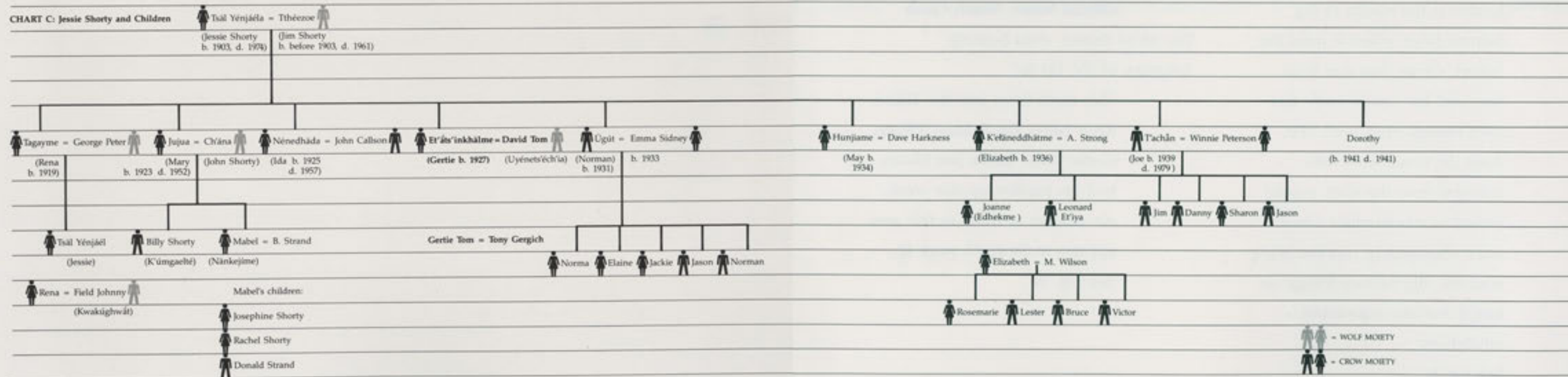


CHART C: Jessie Shorty and Children



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. **Tsäl Kína** Official Name: Mount Lokken
[lit. tsäl (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 Mãn** Official Name: none
[lit. sankay (a species of 'reddish'
whitefish), mãn (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 Mãn**

Official Name: Drury Lake

[no clear translation]

Location: 62 20' 134 42'

This lake is north of Little
Salmon Lake.

11. **Chéeyú (Ddhäl)**

Official Name: Glenlyon Range

[no clear translation]

Location: 62 25' 134 20'

This mountain range is north of
Drury Lake.

12. **Ddhäl Jāt** Official Name: Mount Mye
[old mountain]

Location: 62 19' 133 06'

This mountain is northeast of
present day Faro.

13. **Chu Hek'óá Hédínlin**

Official Name: none

[lit. chu (water), hek'óá (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. **Ēne 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 Chù (Teraktu Creek).
22. **Tthẹl Tadéthh'ät** Official Name: none
[lit. tthẹl (stone axe), tadéthh'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 Chù**
Official Name: South Big Salmon River
[lit. dò (driftwood) chù (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 Chù** Official Name: Dycer Creek
[lit. t'ró (charcoal), chù (water)]
Location: 61 27' 134 15'
27. **Tthekál Chù**
Official Name: Mendocina Creek
[lit. tthekál (flat rocks piled up), chù (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'int sí** Official Name: none
[lit. hudzì (caribou), cho (big), yẹ (about it), ts'int sí (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. **Ddhäl Tsäla** Official Name:
Mount Peters

[lit. ddhäl (mountain), tsäla (wet)]

Location: 61 22' 134 29'

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

[no clear translation]

Location: 61 15' 134 22'

31. **Se Ddhäl** Official Name: none
[lit. se (sun) ddhäl (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 Chínth'ân Ddhäl** Official Name:
Sawtooth Range (Western Half)

[lit. ètsum (my grandmother), chínth'ân (backbone), ddhäl (mountain)]

Location: 60 58' 133 50'

35. **Nétadīnlin**

Official Name: Roaring Bull Rapids

[lit. "current runs down hill through the rocks."]

Location: 61 04' 134 15'

36. **Dän Tàgé** Official Name: Indian River
[lit. dän (the people), tàgé (river)]

Location: 61 04' 134 13'

37. **T'āw Tà'ūr** Official Name: Open Creek
[lit. t'āw (grayling) tà'ūr (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. **Lyó Ts’eda** Official Name: none
[lit. ʎyó (muddy), ts’eda (in it) i.e. “water mixed with clay”]
Location: This creek empties into the Teslin River.

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

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

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

42. **Jì Tthétth’ǎn Ddhǎl** Official Name: none
[lit. jì (grouse), tthétth’ǎn (skull) ddhǎl (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. **Mǎn Zǎl** Official Name: none
[lit. mǎn (lake) zǎl (no clear translation)]
Location: Lake east of Klondike Bend.

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

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

47. **Dlùlù** 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'ó** Official Name: none
[lit. thay (eagle), t'ó (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'ál Cho An** Official Name:
Eagle's Nest Bluff

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

Location: 62 01' 135 48'

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

59. **Dámbāl Mǎn** 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'ándlia Mǎn** 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. **Lu Nétthāna Mǎn** Official Name:
Frank Lake

[lit. lu (fish), nétthāna (fat), mǎn (lake)]

Location: 61 42' 135 24'

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

64. **Lu Nétthāna Chú** Official Name:
Frank Creek

[lit. lu (fish), nétthāna (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. **Tthedâl Ddhâl** Official Name: none
[lit. tthedâl (red rock), ddhâl (mountain)]
Location: Tthedâl Ddhâl stands just north
of Long Lake
See Fig. 20.
68. **Tthedâl Mǎn**
Official Name: Long Lake
[lit. tthedâl (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		ʃ	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: i, e, a.

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:	utthī	his/her rock
Low-Rise tone is marked (ˆ):	ètthí	my head (Big Salmon dialect)
Low Tone is not marked	utthi	his daughter



Figure 6: Gyò Chù Dachāk: 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

Hudé dunéna ìlin k'è Big Salmon yū
nāts'ejí k'è ech'i né; èté, ène, èndat, èjó ki,
hátlé ch'ò 8 ts'edech'i, eyet ts'úmch'ò
nāts'ejí hūch'i né, Big Salmon yū. Útlę dān
nájí hūch'i né, huyū. John Shorty chūm
nánji, George Peters chūm néhejí, Big
Salmon, Pack Charlie chūm néhejí, Harry
Silverfox chūm néhejí. Hek'i sakàt húmlin
k'è *Tacho* yéts'ènin eyet hut'e huts'in
nats'ededāl hūch'i né, huyū dān tso yákhél
eyet mbát dinkhe, eyet ke. Eyū èté ts'in
nínji tso ts'èkhél k'è, eyū nāts'ejí k'è,
ts'étlaw sakàt húmlin k'è nāts'ejí hūch'i né,
huyū.

Nìnthát ech'in tso dān yákhél eyet ts'in
tāats'ededāl k'è ts'ech'in né, mbát héech'i
yéts'útthay do dzenúm tàtl'át yéts'útthay
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'è, tso yáts'ékhél tl'ák'è mbát udinkhe, mbát dinkhe thānch'ò ts'ech'in né tso yáts'ékhél eju dànè ts'é'in yi èkú mbát dunéna yátthay héech'i èté huts'écho sóothān desāndle hūch'i né, eyet ghá ts'ech'i háts'edétlę ts'úmch'ò sóothān desānts'edeyi yáts'edān. Èté yí ène yí heánuhúmdān eyet ghá ich'i desāndiyi yénínjǐ, hute náts'enjǐ k'è sóothān desānts'edle k'è, hék'i dedo áats'edenjǐ k'e sáw. Eju keyi náts'enjǐ eyet car 'át dāts'ende k'e áats'eki eyet lóhúch'i.

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

Hék'ia, hék'i eyet *Tacho* 'é yū náts'ejǐ k'è, July húmlin k'è, gyo tánde k'è, ène yí huts'in èchel lígǐ dútséla eyet yí tats'edech'i k'è, *Gold Point* hunin húyū huts'in ts'edejál. Tl'èkhēt dāts'èchú sùch'i uka dohots'edéle lu yéts'égān héech'i dādéle eyet ts'in ts'ejé húyū kúm húmlin, kúm hujāt húmlin, hudę. Héki ejé gyo yę tl'èkhēt dehíle tl'á èté dāyę, dāyę téhekin, nálát yí, eyet *Tacho* huts'in. Héki tl'èkhēt dāts'ele tl'ák'è tso yíte lédiyael.

Eyet tl'ák'è èté ts'in nínjǐ k'è 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'è nadéje, *Tacho* huts'in eyet tso èkhél mbát dinke eyet ts'in nadéje. Eyet tl'ák'è mama yí, ène yí húyû nīnji k'e, ʔu chémel te nóhùlí sän èchel hátlé dútsél eyet hek'e nálát èyí nulat ch'é tl'el èyí intán k'è, chémél, gyo chémél te nóhùlí, inʔatáte 30, k'amé uk'eedlúm huts'in intl'i chūm 30 k'eedlúm k'è jà intl'i ndāy intl'i hudenètl'u k'è kwán ts'edék'é eyet núm ʔu ik'e, ʔu ik'e àkú huts'echo desānl'rá ʔáki Ich'i ène yí thānch'ò hék'i ʔu yíigān tl'ákú tlīnach'ò ʔu útłəyí yíhīgān eyet tl'ák'è nálát Ich'in gāłch'ò eju engine uka he'ə.

Eyet hék'i Ijé, eyet tl'ák'è eyet èndat ʔáki *Tacho* huts'in ʔeahat'rá k'e àkú gyo yíhīgān k'è húyû, *Gyò Cho Chú* gé huts'in nats'ule do nálát yúki eyet ʔu hegān dekífle eyet tl'ák'è nálát díidlu ʔígī dān hek'e uyə nehé'e, ʔáki nálát idlu, dān ʔáki héech'i k'è nálát idlu, èndat yí nálát idlu, Dāndat echo hek'e nálát yúki hede eyet nálát yénenègò eyet tíich'el k'è híich'in ch'ò ʔígī dzenú húmlin eyet *Gyò Cho Chú* gé náts'ejí húyû njú t'át huyuts'ulael do ʔu hegān.

Etthán ke ts'edadál k'è. Eyet tl'ák'è tl'ákú hátłəch'ò táts'eli k'è njú t'át húyû huts'in táanedīgi, táanedīgi, táanedīgi hátłəch'ò hut'át hut'áts'inle eyet tl'ák'è 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

dàyí dàts'in ðeendal eyet *Tācho* gé huts'in, tso èkhél eyet k'òch'ān njí dinkhe tso èkhél, eyet mbát nedínle ðe'elael eyet chūm ðe'elael.

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

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

Eyet *Shā* hunin húdāy do tl'otsān ka dāy tóhújē eyet húyū, húyū tl'è tàgé hūch'i *Shā* hunin eyet tl'è hudé dān shāl daanale hunin eyet ke yéts'enin gyo ke eyū *Shā* hiyénin, dān kí hiyūzi k'è. Hék'ia húyū huts'in chóháajē tl'ákú ddhāl ka huts'in *Ekín* hunin. Eyet húyū huts'in ts'edéjael k'è. Tlinach'ò sóhúthān hūch'i né tān hūmjē eyet gé ts'adál k'è nān lān húmlina gūm yéts'enin nááhe'e ts'aw mbra ðetanūinkhē lóhúch'i eyet jí chūm huts'echo húmlin. Jí yéts'éyē ts'adál ts'úmch'ò.

Hék'ia ts'adál ts'adál tl'ákú *Ekín* yàkhe néts'enjael eyet *Ekín* huts'in ts'adál k'è eyet tàgé ts'èchó hūinlin ne, eju náts'ujáél do lóhúch'i eju chích'ò chu etlē ke ts'ejé denints'ān yū húyū dàyāēl nets'ennle tl'ák'è

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'eáhèkhél dō eyet
nats'edúsrú do, tàgé cho gé, nats'edésrú
eyet yę desänts'edeyi nínthát huts'ín. Eyet
tl'ák'è tl'ákú néets'edésrú k'è eyet sóothän
srú ts'etsin uka nats'ejáél k'è nómjin yū
kúm dän yóhútsin.

Húyū huts'ín dän łánájáél, à'án ładéjael,
eyet já èté ène chūm dàyi néhejí k'è,
èndada èmbī eyet èté undat eyet chūm
dàyi néhejí huts'ín hek'e èndat echo Rena
chūm degálin yí néhejí húyū, dàyę èyum
èndat chūm degálin yí néhejí łénínch'i
kúm húmlin.

Húyū huts'ín dän ładéjael k'è já dän
hande yádinyę hande dän yádinyę k'è
hek'i ejé uka dohuts'edéle ts'etsi, hande
ts'edékhi k'e uka etthán ts'ugàn do.

Hék'i tl'ákú dän hande łeanagael ets'ík
dän yádínmbra ets'ík dän yádémbrā eyet
tl'ą yééníndę tl'ák'e nétro k'e k'amé hek'e
tl'ákú dän dedlín yāél t'át, dedlín
t'áahetl'um tl'ą etthán ke dän déjael,
etthán ke dän déjael k'è hátlę ch'ò dän
déjael eyet kúm yóhúmlina ts'úm déjael
etthán, hande łígí ts'edékhin ne k'e dän
łetaahiyelí, ech'i, me edékhi né k'e hátlę
ch'ò hánách'in ech'i né, hudę hudân já
tl'ákú dän dejáél k'è, etthán ke dän dejáél
k'è, ech'á yū łedál, etthán hande
ts'edékhin, dän dek'án hande dèkhi né k'è

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 *Ddhāla* (*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 ne'tá t'l'ák'è háchōch'ō ints'áadet'á sūch'i. Ujik yū dān ʔeedál k'è húyū dān dí yédembra k'è, etthán chūm kwán nūm yéets'edéch'ó jel yí, jel yí uyę téjel naáts'ené'e, huts'echo sóothān ech'i hús'úm etthán ts'edech'ó k'è.

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

Īnʔatāte nínthát ech'in dān hande yáye Īnʔatāte dūm hande dèkhi héech'in chīch'ō nínthát né k'è, Īnʔatāte dān huts'in Īnjéjéel, nínkhan né k'e ʔeahidelí hék'i dān ʔenadál t'l'ákú.

Hék'i ejé já eyet ène, èmbīa détt'h'i ch'ān eyet. Tlin t'áahedín'āt, eyet k'āt k'áy neáhedín't'a ne, etthán uka ts'ut'á do. Hek'e sūch'i yéets'ech'ó dādo yéets'ech'ó ne, ʔeáts'adál k'è chūm yéets'áthét. Hék'i t'l'ákú etthán ts'in t'l'áaʔedéjael, tlin yāēl t'át huts'in, etthán háats'ele eyet k'áy ka néts'eninle etthán dekats'edét'a, eyet ène etthán dekadét'a eyet dāts'edéle srú dādéle eyet ka, dekādīle, ugān do. Húyū nínthát huts'in náts'injí, *Ddhāla* t'e yū.

Etl'á t'l'ákú etthán héedluma yédíngān

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 *Tthehrá 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 Chú* (*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 Mān Ch'éla (#4), an area of lakes where people used to hunt in springtime.

léejé k'è húyū huts'in chūm dech'aw ke tlin, tlin dech'aw nindhān ne uyí áats'ede eyet dech'aw ètsān, eyet dech'aw yę etthi ech'i. Héech'i ke ts'étlaw ānī'rā né, èndat yí, Ida, èyí ānī'rā ts'étlaw, dech'aw ke. Hé'kia dech'aw ke eyet khyú ka huts'in díit'ra já eyet ānī'rā, hute ānī'rā dàdlīn dāyí ānā'rā. Hé'ki tlin yéetthi tth'ay eyet t'le dech'aw hiyénin ne dech'aw díiyin eyet t'ák'è sék'e ānī'rā déchum èyum dech'aw nadíigin k'è t'ákú nadíit'ra.

Kúm huts'in, nadíit'ra eyet t'ák'è ženī'rā k'è, dān dech'aw ts'edèkhi eyet chūm dān èyum yéts'èchí eyet yembra, eyet dān hátléč'ò tats'èchāt dútséla k'è hácho dān taāhiyéchāt háts'e'in ch'i háyinlé mama, ène ženī'rā k'e èmbā huyíininchin, łáki dech'aw eyet hiyénda eyet t'ák'è hiyémbra k'è hátléč'ò kúm hute náts'èchāt.

Eyet t'á t'ákú etthān háchóch'ò yéhegān k'è náts'edéjael ts'inndāy ts'adāl déchūm *Tthehrá Ddhāl* ts'in ts'edéjael ts'ech'in hùts'ūm t'è sats'ujáél do ts'ech'in néats'edāl do háts'ech'in huts'in ts'adāl. Ts'inndāy t'ákú *Ddhāla* ts'inndāy ddhāl èyum hé'ę eyet dóyi héech'i eju uyīnjí eyet ddhāl hek'e. Húnday néts'eninjael húyū chūm hande dān uke řānájáél já, hande útlę ts'edéyę húyū chūm t'ákú hande útlę hé'ki ts'ejé héech'in útlę 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 dän nada nánadál uyí eyet kək dän injédál hóhuch'in. Tl'ákú eyet ddhàl ka huts'in dätthí ts'úm nada dän nánadál eyet *Ène Chù* yéts'enin eyet ts'in.

Eyet tl'e North Fork úyi k'òch'än k'í, eyet ts'in, húyū huts'in dän nada nánadál húyū, húyu łets'adál k'è ejé né hútl'e łets'adál ch'ò ech'in èté eyet egáchän yéts'enin héech'i yí hetth'änchin hande tl'ákú ekadé'ra. Hande do hetth'änechin kúm yū ch'i łets'adál k'è. Etl'á dän kúm yóhútsin tl'ákú etl'á k'è eyet chūm eyet uka dohuts'edéle etthán yéts'égän héech'i dāts'éé dän łedejáél né k'è. Eyet tl'á, etthán uka dāts'èl'í eyet tlin yāèl t'át huts'in, eyet èkú sóothän kúm yóhútsin tl'ákú. Eyet tl'ák'è etthán yíte dāts'ele eyet tl'ák'è dän yéedembra, yéedembra do tàmbé, tàmbé ànìde hīnde eyet *Ène Chù* gé eyet nóm zẹ nín denjík cho tanínye dāts'in łúm eju dīsina húmlin kúm huts'in netadítl'e èté hédisin dānóm hande naambael yédisin héech'ó hátlé ch'ò dek'án yálin ts'úm nohúmthät dek'ònk'é yí, hék'i hande téheyè ch'ó denjík hedékhin húyū chūm, jà eyet utthán chūm ugàn do, húyū nìntthät huts'in náts'injí.

Eyet tl'ák'è húyū chūm, khwān heètsin né eyet *Ène Chù* gé náts'ujáél do, khwān ts'ètsin eyet nehejael k'è, 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. Jâ húyū huts'ín chūm dān ðenájáél, ðenájáél, eyet án ch'éko yéts'enin ts'ùtsì do, nálát, edhó nálát ts'ùtsì do. Húyū huts'ín ts'edéjael k'è eyet Ène Chù yí, Gyò Cho Chù yí ìnlédlin húyū kúm huts'ètsin húyū néts'eninjael, húyū tl'èkhèt yíte daats'ele, eyet etthán uka dāts'ele héech'i yíte yéts'ètsin húyū.

Húyū tl'ákú September hóhúch'i hék'i tl'ákú, hande eká'rá k'è hūch'i, húyū náts'ejí k'è jâ húyū huts'ín chūm dān ðenájáél èkú tàgé gé, hék'i nálát ts'èchó heètsin, dān ðáki kúm udo nálát ðáki ts'ètsi ìnléadédlu, nálát ðáki 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'í do, khwān.

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

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

– 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 *Tthegrá* to get sheep meat; we would kill lots of moose and sheep for our winter meat.

hudân nálát yátsi, eyet dek’án hek’e nálát
tth’ál kájáél k’è ts’awa zra kájáél k’è
eyénjáél hek’e nálát do eyet dē eyet dē
edhó in̄eáhedelu án sagäl nena’a
yéts’ènin, three corner needle eyet yí
ts’èchó héech’i.

Tth’í yéts’èndó, tth’í choho yéts’èndó eyet
nálát, eyet edhó uyí in̄eats’ulù do, t’ákú
sóhúthän ts’èchó ho yéts’èndó eyet t’ák’è,
eyet yí in̄eáts’edelu k’e fákú naáts’enelu
eyet, huyū eyet t’ák’è t’ákú nálát tth’ál,
eyet tth’ál ts’ètsi, eyet yéthóts’edechu k’e,
eyet t’ák’è dek’án udo dzí tth’el kájáél,
eyet dzí tth’el ts’énéthel, eyet yí ts’èdzí,
eyet in̄eádédlu eyū, eyet chu uyotl’ét ché,
eyet t’ák’è ts’ètę ugän 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’è eyet nálát t’át dekéts’edelí, eyet t’ák’è
t’ákú dän etthän héech’i, nálát yúki
dekéts’elí nadujáél do, *Gyò Cho Chù* gé
huts’ín. T’ákú háchó ch’ò dekéets’eli eyet
fáki kúm, uyúki dekéets’eli fákú kúm etthän
yí ch’ò huts’ècho útlę nde intán ech’i né
héech’i nálát ts’ètsi, edhó nálát ts’ètsi k’e.

Eyet t’ák’è tlin hek’e khwân ka dāts’efí
k’è dän èyum uyí ekael k’è, *Gyò Cho Chù*
gé náts’ejí eyū, eyet *Gyò Cho Chù* yí,
Yukon yí in̄édlin eyū, huyū náts’ejí huts’ín

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 *Tācho* 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).

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

nats'edejáél, já t'ákú etthán útlę yàk'i ndāy hudo, etthán yáts'étsi, mbay tthán yích'ò héech'i, eyet ke ts'ejé né *Ttheghrá* ka huts'ín ts'edéjael né, eyū hūm eyet mbay tthán yích'ó, hande tthán héech'i útlę yáts'edínyę yàk'i hudo.

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

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

Eju ets'úkét yū húmlin ke háts'ē'in ech'i né, já eyet dē *Tācho* eyū tso udinkhe yáts'ékhél eyet chūm mbát útlę, ekhūmch'ò dānē hele, tso ts'èkhél, eyet chūm útlę mbát ǰets'edelí k'òch'ān njí, huts'in hek'e dajān *Hudinlin* hunin, húyū huts'ín chūm mbát ts'èkét eyet nena dhó yàk'i, nena dhó káyę èté, eyet yí útlę mbát ǰets'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 tl'ákú táts'edalael eyet dhät ch'ò, nádeninkhay k'è eyet yí tátl'ét yàk'i mbát, k'òch'än njí.

Eyet tl'ák'è tl'ákú húyū łeáts'edejáél hék'i húyū yàk'i hek'e eyénjáél k'è chūm edhó héech'i yátsi héech'i dän hande yáyę, eyet eya'eáhuatth'ät ne eju háđisin, eyet hande yáts'éyę, eyet yédhó háchō ch'ò yíheyétsi k'è edhó gän yách'in, edhó gän łeánadelí. Eyet tl'ák'è tl'ákú dek'án nena kadejáél nadeninkhay ke, 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'in, ène, "Èyí indāl edhó ùddho," nin sénin k'è, uyí dise húyū huts'in, jà húday hute eyū edhó iddho, utthén yū kúm huyàkhe k'è tso hajú ke kwán tsò.

Kwán uts'in ts'edék'án, eyet yí egän edhó ts'edho k'è, eyet ke húday uyí dise, jà húyū dzenúndāy hīki edhó tl'áafādachu edhó, uts'in nínji sùhum edhó ìtho uts'in, tso chūm uyę ttheádīhī héech'in.

Tl'ákú nádenìnkháél k'è tl'ákú edhó egän, egän k'è tl'ákú sedenji táts'edenúttu do, èkú edhó náchu tl'ák'è nadít'ra k'è tl'ákú nadít'ra k'è kúm yū łeadít'rá. Eyet tl'ák'è tl'ákú inmbé sanét'á hék'i eyet tl'ák'è sideli łek'ets'enélu táts'edenúttu 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'è chūm ki yáts'étsi,
eyet dān uyí łenájáél mbát yéts'étsi yàk'i
hudo, háts'è'in ech'i né hudé. Eju łumch'ò
uyets'èkét ts'in hénets'edhet dān dedūnéna
do yóhútsi ech'i né hudé.

Já t'ákú nena útlę kájáél dek'án hék'i
èkú útlę nena yáyę yàk'i ndāy, t'ákú
Christmas k'uhudetth'et k'è hék'i ech'in né
útlę nena yáyę, eyet t'ák'è *Hudinlin* huyū
huts'in dejáél k'e, huyū huts'in eyet nena
nédadetsät eyet yénékét k'e útlę k'òch'ān nį
łéadelí, eyet t'ák'è huyū huts'in dendè k'e
èté, etl'á eyet nálát edínlät ch'é k'è dakó,
eyet June dakó, eyet do mbát útlę nedélí
sùch'i, eyet t'ák'è t'ákú łeadede k'e March
and héech'in, t'ákú łeadedè k'è, eyet t'ák'è
t'ákú hútl'e nálát, hútl'e tān hágro eyet
t'ák'è nálát, chu étthi k'è June, hék'i
nínch'e nálát ts'èchó ho nadetl'áy Dawson
huts'in, eyet yúkí útlę mbát dàts'in téhetl'ét
eyet t'l'è èté yèkét eyet ech'in né.

Hudé hudān huts'ècho deda
nénaneddhät ech'i né dùts'ūm yóhudānjí
yū. Eju ek'ān k'í dān desāndeyi ke mbát
dān yóhúkét, eyet eju hóhúch'i né hudé,
eyet ke ech'i hudé hudān ts'étlaw
desāndeyi, ek'ān k'è eju hóhúch'i. Hudé
hudān eju uch'aáhudínch'i ech'i né, eyet t'l'è
ucho yálin heánéyèdān dān dunéna yálin
k'è, eyet ghá yách'i hùts'ūm, sóhúthān

Figure 3: Gyò Chù Dachāk: 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
 hūch'i, dän ets'edéth'ay né k'ě eju, eju
 ech'ina húmlin ech'i dän, héech'i ke yách'in
 né hudę hudän sóhúthän dedünéna
 henádän ech'i né.

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

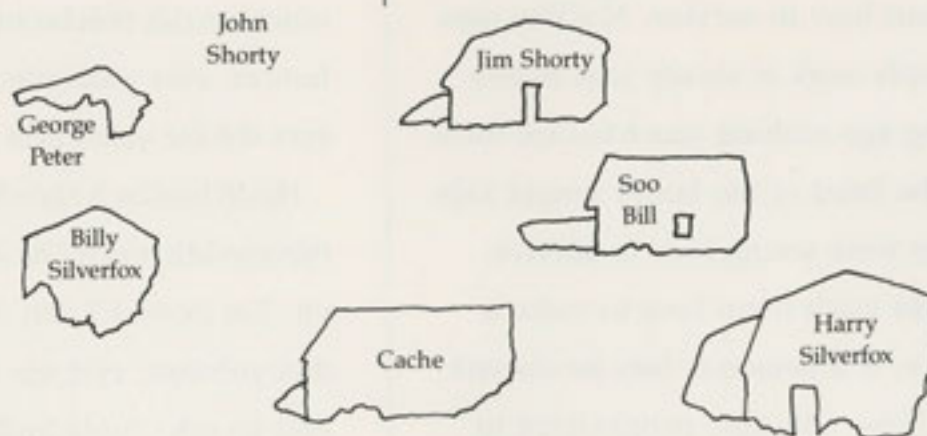




Figure 9: Tacho (#52), the mountain at Byer's Wood Camp, and Yukon River (#74), Tàgé Cho Gé.

(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 iĭn k'è eyet, eyet yę
hudinday hūch'i.

Tacho t'e eyū nāts'ejí húyū huts'in án
K'édzāts'edéjael ch'án eyet yę hudinday
hūch'i. *Tacho* yū nāts'ejí eyet huts'in
ts'edéjael k'è *Deyé*, *Deyé* ts'in tóhú'e húdāy
tāts'ejael k'è nats'enètró.

Rena and George Peters and sän, eyet yí
tats'edech'i k'è ts'ejé eyet Tanana Reef
huts'in ts'edéjael, edínlāt t'l'ák'è eyet èle tso
ùkhél do. Húyū 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
tāts'ejael eyet ts'in án k'édzohudé'e án.
Ts'ändlia án ch'ò ts'eninjael.

Eyet útlūm nats'enètró húyū èkú hande
kēk yóhúmlin eyū, eyet èle ĩánáye k'è,
ĩánáye ch'ò hande dékĭhin eyet yę nínthát
huts'in nāts'injí eyet etthán ĩek'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 hètšin k'è, edhó ètsi, eyet yę chūm nínthát huts'ín náts'ejí, etthán chūm ukánúugän do, duyáél do. Héki'ich'in né èkú edzāddhó ìtsi, edhó, edhó ùtsi yüdän nithän k'è edzāddhó ìtsi yę sän hìde, eju sóhuthän edhó ìtsi.

Eyet tl'á tl'ákú etthán sóhuthän káhegän k'è, héki'èle etthán yí nada nánadé, eyet kèk ts'ededál, háts'ech'in ch'ò eyet *Deyé* géndây, eyet *Ts'ändlia* hunin eyet géndây ch'ò ts'eninjael nats'enètró háts'ech'in ch'ò hulçh'ò *Ts'ändlia* yę léts'adál k'è eyet, eyet ts'intthí chūm nínthát hūch'i eyet Tanana Reef hunin, hunin huts'ín.

Húyū héech'in nada nánadé, héech'in udo hiki etl'ák'è tl'ákú ukèk ts'ededál háts'ech'in ch'ò héts'edínjael k'è eyet Tanana Reef eyū. Húyū èle tso èkhél eyet yę náts'ejí sakàt ndây. Húyū náts'ejí k'è eyet dē nínthát dän tso yákhél eyet tl'è steamboat nádetl'áy, eyet nálát yéts'èchó nádetl'áy eyet do ech'in dän. Tso yákhél né hudé, eyet dē hús'úm tl'è dānē yátsi ech'in hudé hudān. Èkú tso yádéyél eyet yí mbát dinkhe zęch'i tso ts'èkhél, eju dānē ts'é'ín, yi eju, uyí dānē ets'úkét húmlin, eyet mbát thānch'ò ts'è'in ts'èkét eyet dinkhe, kael dinkhe tso dän 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'è
eyet Whitehorse huts'in Dawson huts'in
nádetl'áy k'è, hék'i d'isin hudé.

Hútl'á t'l'ákú August łuhudetth'et k'è
hande yáadenintthän hék'i eyet t'l'ák'è
t'l'ákú èkú dän etthän kadejáél eyet do,
húyū huts'in nāts'edejáél k'è tàgé gédé
nálát, khwān ts'ètsi eyet yí Big Salmon
huts'in nāts'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 hudinday.

Hudę Tth'än Chúa gędāy nāts'ejí k'è hūnjí hūch'i né, èté nena káye yę nāts'ejí k'è dīsin hudę ch'ó. Èté ts'étlaw nena káye hūch'i né, *Tth'än Chúa* gędāy. Uyáél tăn hūch'i húdāy, *Tth'än Chúa* gędāy. Tl'èkhēt kúm k'énjik yíte, yóhútsi hūch'i né húday, kháél tăn.

Hék'i ts'éch'in né hútl'e nóhudeninkhay ch'ò, ya nákhyā ch'ò tlin dlū yí ts'edejáél k'è hudę, *Tth'än Chúa* gędāy nāts'ejí yàk'i ndāy nena yę.

Èté huts'echo ch'ò nena káye ech'i né hudę ch'ó. Huts'echo ch'ò nena eyę ech'i né, hudę húday nāts'ejí k'è, útlę nena eyę tl'ák'è Whitehorse huts'in inyí dende k'è húyú inyeèkét k'è, mbát indinkhe èkét tl'ák'è, mbát inyí leadelí k'è 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

eyeḡ yàk'i ndāy, eyet t'úm náts'ejí yàk'i ndāy.
 Eyet t'l'ák'ē èkú ji yíte, dech'aw yíte inlátāte
 eyeḡ ánade ts'úmch'ò ints'ín hánde né k'ē.
 Leayedeli 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 eyeḡ k'ē, inyaádech'el
 t'l'ák'ē yíyékál sóhúthān ch'ó, eyet t'l'ák'ē
 t'l'ákú sóhúthān ch'ò dechān yí yíyékāh,
 uyé nedenùdān do, sóhúthān.

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

Tl'ákú ya hejedátthael dhät ch'ò
 náts'edejáél tlin dlū yí, àtthén dàkúm hú'ę
 ch'án huyū huts'ín náts'edejáél k'ē, huyū
 huts'ín èté tsé, dzāna kadendè k'ē nínthát
 huts'ín hejede'ín hute huts'ín.

Útlę tsé, dzāna eyeḡ t'l'ák'ē Carmacks
 huts'ín inyí dendè k'ē, huyū huts'ín
 inyeèkét mbát ònkhe.

Hútl'e tàgé tån hétāngro ch'ò, nálát
 tanéts'echín k'ē, háts'edétlę ch'ò dàté, dàne
 yí ts'edejáél k'ē Carmacks huts'ín, yi

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 Kó (#60), a lake named for its sucker fish.

ts'enindhän yáts'edékét né, eyet t'l'ák'è
 łets'edejáél k'è húyū. Keyi huts'èchó hūch'i
 nithän né hék'i hute huts'in łets'adál yí,
 hute yáts'enínyę hūch'i, *Gyò Cho Chú* gé
 húyū t'l'è, ts'étlaw náts'ejí hūch'i.

Èté yáél tǎn hūch'i *Tth'än Chúa* gédây,
 sék'è kháél hute daáhele ts'úmch'ó
 hóhúch'i húday hute.

Tl'ákú hūch'i.





Figure 12. Dò Chù, South Big Salmon River (#24) entering from the right and joining the Big Salmon River. The mountain in the background (left) is Tthel Tadéth'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 Chù* (*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 hudinday hūch'i hudé 1944 hūch'i né, ène, èté hátléçh'ò èndat ki, déte yóhunji hék'i dīsin hudinday uye, eyet t'ē hūnjí eyū.

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

Hék'i ts'ejé ne hunday *Shā* hunin hunday ts'enétro, tlin dlū yí ts'adál eyet *Ddhāla* eyet t'ē huts'in ts'edéjael ts'èch'in né, eyet *Ddhāla* t'ē yū łets'adál k'ē sóhúthän kúm yóhuts'intsin húyū huts'in, dän łenàjáél, dän hande yáyę łeannedlú, eyénjáél hek'e edhó yátsi, útléç hande dän yáyę héech'in.

Útléç hande ts'eyé né k'ē, nada dän nánadál hūch'i tlin dlū yí, dän héech'in injédál héech'in.

Eyet *Ddhāla* eyet *K'ènlū* huts'in huyohunín'ē eyet gé ts'èch'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 ànìt'rá k'è ejé né, ya tl'ákú ts'èchó, tlināch'ō ya dedekāt, e yindān ya ndrū ts'edetth'āt né k'e, łúmch'ō tlàtl'āt huts'ín ya nétl'et de dān dzèdhèl ka ya jededekāt eyet yí, eyet ich'in né ànìt'rá ekú eyet dech'aw ke, ànìt'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'ó ch'ó tal dedèchin léech'in hudàto dendè k'è yà ka, ya jedekāt yí, łúmch'ó eju sóothān huyúhudachin, dàkhwān hek'e tadit'ra, netadítl'e kúm huts'ín.

Etl'á kúm eyū łenit'rá k'è ène ndal húday.

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

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

Eyet tl'ák'e húyū nìnthát huts'ín náts'ejí. Eyū edhó chūm, edhó ìtsi k'e hūch'i hék'i, edhó èyèts'ele sūhum edhó ìtsi. Èndat chūm héech'i edhó uyéts'ele, edhó ètsi, edhó tādīgét eyet tl'ák'è het'ádīt'l'ú k'è yádīghál, udhó detro ech'i, héech'i edhó ts'edeghál k'e.

Eyet ts'innday ejéts'edál háts'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'ènlù* (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'ènlù* (Northern Lake). We walked up North Fork for quite a distance. We stopped and made camp at the place where the draw from *K'ènlù Mân* 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'ò húday ddhāl te ejáats'edál háts'ech'in án, háts'ech'in ddhāl te ejáats'edál ch'ò hulanch'ò *Ène Chù* gé héts'edínjael.

Húyu hūm dān řānájáél húnday *K'ènlù* gé nday dān řānájáél hande huts'ècho dān yáyę eyet ya jedekāt héech'i eyet yí hande řāanch'i nájí eju ānā'rá yāk'i, denjík ch'i yánéthhān hūch'i né hék'i eyet húday náts'ejí k'è.

Já húyū náts'ejí k'è *K'ènlù* ts'ín ts'edéjael ts'èch'in né. Eyet ejé *Ène Chù* gé nday ts'adál nínthát huts'ín, húyū néts'eninjael ekú *K'ènlù* huhudín'è *K'ènlù Mân* tàgé, hédín'è eyet eyū, *Ène Chù* gé nday húyū néts'eninjael.

Húyū da dā'úm ts'úm ètsía Soo Bill eyet de, Selkirk Billy eyet húyū dayédéhedéjael eyet yéhenjí ghá hééjé, ène húday hedéjael lí eyet ddhāl ka, dān yédādújáél do. Já eyet ètsía dets'ān yí, udùnéna hátlę ch'ò, eyet tlin dlū yí dā'úm ts'úm Ross River huts'ín ře'edál. Eyet dāyí néhejí, dāyí néhenji eyet Selkirk Billy chūm dets'ān húyū dāyí néhejí Clifford Billy chūm huyę nánji ech'i né hék'i, hiyenékhę.

Eyet t'ák'è t'ákú húyū huts'ín hande dān, hande dān útlę yédínyin *K'ènlù* 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 Chú*, to the place they call “Big Bend” in English. Then we all reached the river (*Gyò Cho Chú*). By now it was really spring and the ice had already broken up on the

nday, huyohonín'è mǎn ts'ín húnday, húyū huts'ín ts'edéjael k'è eyet hande dǎn yádínyę húyū.

K'ènlū Mān yǎjǎn yū néts'eninjael húyū náts'enjí tlīna ch'ò hande yádínyę dezra, denjík héech'i yádínyę huts'ècho hande sóothǎn yǎnétthǎn, eyet tl'ák'è dǎn eyénjáél edhó yéheètsin.

Eyet tl'ák'è tl'ákú April hóhúch'i hék'i, tl'ákú end of April húmlin k'è hūch'i. Eyet tl'ák'è náts'enjí tl'ákú ededélăt k'è, ndǎy *K'ènlū* eyet mǎn, eyet mbé eyū náts'ejí húyū huts'ín dǎn nada nǎnadǎl hústthí *Gyò Cho Chú* gé huts'ín eyet Big Bend hunin k'òch'ǎn k'í húyū huts'ín dǎn nada nǎnadǎl, húyū, húyū dǎn hédinjael k'è, tl'ákú yéededínlăt ne tǎn chūm hétǎngro ne k'ât tàgé gé.

Húyū náts'enjí k'è, eyet dǎn tlin yí, hande ke néfénájáél ne hék'i, eju yīnjí k'è ech'i hús'úm dǎn hǎnách'in, eyet ya jedekát yí tsel uka húmlin, eyet ka ánárá tlin hande nénájáél tlin hande nindhǎn héech'i ts'è'in né dǎn uka ánadǎl, k'amé ch'ò uke dǎn dejáél k'è, já chu hunètǎn ch'ò tlin hek'e ya ka ánárá eyet yí, hande nénájáél k'è dǎn hande yáyę.

Húyū eyet hande útlę dǎn yádínyę, eyet dǎn útlę kúm łénínch'i kúm hūch'i hú'ę, eyet etthǎn tlinach'ò yéhègǎn húyū tl'ákú



Figure 13: The Yukon River (#74) flanked by mountains: Nékhádlin (#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,
etthān ʔek'eáts'enet'á ène ts'ín nínji,
etthān ʔek'eánit'á, etthān útlę dān yéhègān.

Dek'án hek'e tsé kájáél, hudę tsé eju dān
hunédhān ch'ō nena kájáél k'ē disin hudę,
ek'ān ech'i trap line yách'in, hudę hudān
hek'e ekú dūm, dūm nena kóosé nindhān
eyū, nena káye ech'i né hudę, dān.

Eyet útlę dān nájí eyet dzāna héech'i, tsé
útlę yédínyę húyū ʔúmch'ō the end of May
huts'ín ch'ō náts'ejí tl'ákú sóhúthān tān
hetádinlāt 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'edāl né, eyet
tl'e tsé kájáél, Louis Fox, Walter Fox and
dóyi já eyet uyefik k'ē déchum èyum Peter
Fox, eyet three tadech'i eyet Fox yóyi, eyet
ejé ʔe'edāl 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 dān yę ʔe'edāl k'ē dān
hátan ʔedende né k'ē uyę ets'embra, mbát
sóthān udo ts'embra ech'i né hudę hudān,
eyet hátan elrō ʔeedāl háts'inlé, sóhúthān
udo ets'embrá eyet etthān gān yíte
uyáats'ele hudę.

Hek'e já húyū náts'injí k'ē tl'ákú hande
dān yádínyę eyet edhó, edhó héech'i dān
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 Chú*. 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'è ech'in ètsía chūm dedumhum eyet dän ukúm sùmtho yóhúmlin, dedänèkhé héech'i edhó, eyénjáél edhó inñeádelu tadech'i edhó inñeáts'edelu.

Eyet tl'ák'è, dek'án hek'e eyet de, ch'éko tth'al kájáél eyet ch'éko nálát ts'ùtsi do, eyet udechân náts'enèkhwát eyet ka uyéthó ts'edèchu k'è eyet nálát ts'ètsi láts'é'in eyet ch'éko, edhó uyéthó ts'edechù k'è eyet do yách'in né huyó nínthát huts'in, tl'ákú k'ádänch'ò June húmlin hélon hék'i, tl'ákú sóhúthän chu íntthi hék'í, ekhümch'ò dän tsé kájáél eyet do ech'in né, hék'i ejé né tl'ákú sóhúthän eyet de ch'éko dän yéhetsin hék'i *Gyò Cho Chú* gé náts'ejí huyó huts'in náts'edéjái.

Gyò Cho Chú gé náts'ejí huyó ðeáts'adál k'è, eyet tl'ák'è tl'ákú eyet nena eyet dän yénükét do Carmacks yū huts'in dek'án thānch'ò déjael eyet, eyet nena dhó yí, eyū huts'in déjael k'è nena dhó yáninkét eyet yí k'òch'ān njī ðeánaláél né hudé hudān.

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

Tl'ákú hūch'i.

Figure 14: Dłùlù (#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.

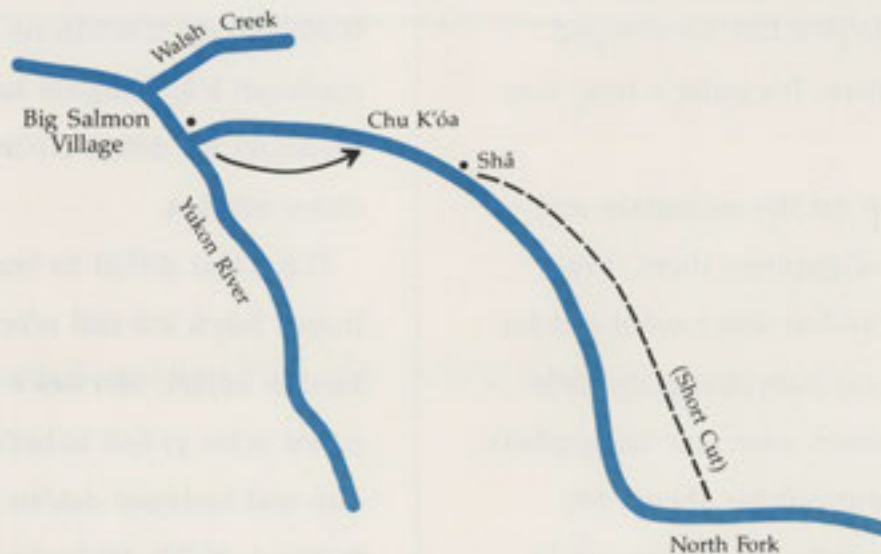
Èyum hunday yę nohudinday hūch'i,
Ttheghrá ka nāts'ejí hudę eyet yę hunday
hūch'i.

Eyet *Gyò Cho Chú* gé nāts'ejí eyet èté
undat (Alice Andrew) ts'étlaw dàyí néhejí
hūch'i né huts'in èndat łáki ugálin
yóhúmlin eyet yí łéts'enínch'i k'è ts'étlaw,
eyet *Gyò Cho Chú* gé nāts'ejí.

Húyū huts'in nálát eyet yí engine uka
he'ę eyet yí ts'edéjael k'è já, łígī nálát
thānch'ò ech'in nę eyet łénínch'i kúm
húmlin. Hugálch'ò ts'ejé né, hunday
ts'edadál k'è já dān uyélān hek'e tàmbé
déjael.

Èté thānch'ò ène yí nálát yúki kéheeki
huts'in mbát héech'i ts'ekál héech'i nálát
yúki kéheele hék'i hedékin, dàkhwān hek'è
tàmbé ts'edéjael k'è. Èmbīa èté undat eyet
ugálin, huts'in èndat łáki hugálin 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 hátlé ch'ó idál.

Gyò Cho Chú gé huts'in ts'edéjael k'è,
 eyet Chu K'óa hunin húyū, húyū ts'enétro.
 Húyū ts'enétro k'è eyet ts'indāy sakàt
 ts'étlaw dān tánadál eyet etān húmlin hūch'i
 né húnday. Eyet Shā hunin húnday
 ch'ò ts'eninjàèl k'è húyū eyet Ddhāla
 hunin, eyet yàdát àdé húyū ts'in
 k'édzādūjāél hute hunédhān ch'ò, gūm kát
 k'édzāts'edéjael hūch'i, eyet t'l'è Ène Chú
 hédínlin huts'in. Hék'i húdé ts'adál k'è
 chūm, huts'ècho ji húmlin hūch'i né, ts'adál.

Eyet t'l'á uyéts'enji dē dūm, dūm nálát
 tánako yū, dān dedál dóhudédhat hék'i
 ech'in èté, ène yí téheekí húyū léts'ededál,
 héejé huts'è'in ts'enétro Ène Chú eyet
 ch'ich'ò nínthát hūch'i ne. Húyū ts'enétro,
 t'l'ák'è nálát yé léts'adál yū, eyet ts'indé
 chūm nāts'edéjael húyū. Ène Chú eyū
 léts'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 Chù* runs into *Gyò Cho Chù* 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 Chù eyet *Gyò Cho Chù* uyí ìnlédlin, húyû tãn húudínjè hūch'i *Ttheghrá* ka huts'in. Eyet ts'in ts'edéjael ts'ech'in mbay ke, mbay ke, denji, tsäl héech'i ke ts'ech'in. Eyet jé húyû, tl'ákú húyû léts'adál, kúm yóhuts'intsin húyû nálát chūm táts'etè, eju dān húmlin yí nálát k'è dāts'intl'um ts'úmch'ò ts'ech'in né, hute hūch'i áats'edál né.

Já húyû *Ène Chù* hédínlin eyet *Gyò Cho Chù* yí ìnlédlin húyû kúm yóhútsin k'è tl'ákú *Ttheghrá* hunin eyet ka huts'in ts'edujáél do ts'ech'in né. Húyû huts'in ts'edéjael k'è, *Ttheghrá* ka dāy ts'in ts'edéjael k'è ddhäl ts'é'in ts'enétro húnday chūm nínthát.

Tl'á tl'ákú ddhäl ka huts'in táts'ejael k'è húyû, húyû k'è tsäl ts'ècho húmlin ne, tsäl ke dān kájáél, sän hek'e èchel yè hìde, ène èndat echo yí tsäl kéhet'rá, hék'i ejé née dān tsäl kadéjael dek'an hek'e mbay ke ładéjael. Hé k'i dàkhwän k'è èchel yí kúm yū hīki, dān hek'e tsäl kájáél k'è.

Eyet tl'ákú tsäl yè nánéetl'ú, tsäl yè nánéetl'ú. Tsäl yè nánéetl'ú hék'i, hék'i ejé née, eyet hééjé dē tsäl yè néehetl'ú ène, èndat echo yí tsäl yè néehetl'ú do hééjé, eyet łákidech'i èndat hek'e déchūm ìndūm inyàkhia yū déchūm tsäl yè déehetl'ú hék'i hééjé dē ène hek'e tsäl méł dānátl'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.

tsàl mèl 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 t'è 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 héejé jà eyet èndat láki néehetl'ú eyet tãn yū hūch'i né, uts'ín hūhútsi eju hiyudunín ts'úm húmlin.

Hék'i ejé tth'ay uts'ín, ints'ín neheet'ra k'è húyū huts'ín eyet tàgé hūnlin gé do kúm huts'ín nehedéjael eju k'onñk'é áánali ech'i né hudé eyénjáél tsäl kájáél k'è t'ákú tó thãn áánali k'è ech'in né tsäl kájáél, tsäl yè nãnéetl'ú.

Jà húyū kúm, kúm huts'ín ðenadál eju nintthát hūch'i, eyet tth'i dadéle húyū ech'i kúm ddhàl ka, ddhàl mbé yū ich'i náts'ejf kúm huts'ètsi.

Jà húyū huts'ín dãn ðenadál k'è, hék'i ejé tth'ay sra hek'e dãn kúm, dãn kék andal, dãn në'in. Hék'i héejé né, eyet èndat echo yálin láki ts'awtsin laahèkhél eyet tthets'edinle tlina ch'ò 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 kwán ętsän k'ę indüm tadétl'e kúm huts'in endal. Indüm tadétl'e ch'án, huyóu hünjí.

Eyet tl'ák'ę huyóu náts'ejí k'ę hugál ch'ó dän tsäl kájáel né ęne tsäl kéheet'rá. Héki ejé né dek'án łenadál k'ę mbay útlęę dän yádinyę, mbay útlęę yádinyę ne héki ejé ęndat yí łáki łch'i ęté yí díit'ra tl'ákú dän mbay kadéjael, mbay ts'ík łeánagáel, dän. Dän mbay ts'ík yádembra.

Huyóu huts'in mbay ke ts'edéjael k'ę łigi intl'i kúm yú nétro mbay hedéyę tl'ák'ę k'ámbe tl'ákú náts'edéjael k'ę héki eju hudédhät ch'ó zę nín sra uyę łeendal ne k'ę eyet mbay hek'e sra yíidínjael ne, huts'ęcho sra húmlin hunin huyóu. Eyet tl'á já mbay eju útlę ts'edéyę eyet mbay sra yiyátthét.

Héki ejé née tl'ák'ę eju útlę mbay, dän útlę kúm łéninch'i kúm eyet yí dän dútséla etthán dän lánékay huyóu huts'in náts'edéjael k'ę eyet *Ttheghrá* ka án hudato ts'injael k'ę déchum mbay útlę hedéyę né, huyóu.

Ddhäl intl'ro ka tthí hünjí, ddhál intl'ro ka tthí intsáw yéts'enin héech'i nánindáy hiyénin ne héech'i yánékhe łóhúch'i né eyet ddhál ka tthí ddhál ka ántl'át hunin tágé hédínlin eyet tthí néts'eninjael.

Huyóu huts'in dän łanájáel k'ę hande yích'ó mbay yích'ó útlę yáts'edinyę huyóu,

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 elin ch'ò dìnin, eyet hát'lé elin.

Eyet hék'i ejé, hék'i ts'ech'in né ts'étlaw kúm ts'edéth'i né. Sra ch'ich'ò húmlin ke eju áats'udál húmlin k'onñké hajú dek'án thānch'ò ánadál. Héki ech'in né mbay chūm, hande yích'ò yéts'égān húyū.

Hék'i héech'in né eyet èndat echo elin láki eyet elin séké dunéna hinlin ch'ò ech'i dedūm eyet héech'in nóhuuyi kwán yande saahedet'l'i, kwán nóhuuyi, kwán yande saahedet'l'i. Eyet ch'ò ejé eyet lígī èndat hát'lé elin.

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

Hék'i ejé èndat echo elin hétthédatsät huts'echo nenejät né. Hétthédatsät ch'ò nét'l'ádade hék'i enin, "Aa, eyet sra ch'i eyet déjé!" Já eyet hak'al yāli tso kwán uts'in tthets'edelí k'è, ìats'í ètsān tadet'l'é dē hunin.

Eyet ejé ìats'í kwán tthedinle tlinach'ò eyet kwán k'è eyet yetthededäl léech'in eyet ts'awtsin kwán, já tlech'ò sra tadet'l'é húyū huts'in.

Sék'è húyu náts'ejí ch'ò chūm déchum èyum sra dàts'in edāninye já eyet sän hek'é èchel t'ádit'l'um k'è jík ke kise, tàgé tadelin eyet yí eju edíth'ay ène èkazäl, hulōn ch'ó



Figure 16: Ène Chù (#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.

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

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

Déchum chūm eju disin húmlin eyet
etthán łek'eáts'enèt'á etthán yáágän né k'è,
etthán gän ts'ètsi né k'è eyet srú ka ts'étlaw
tl'áałáts'edalael ech'i etthán ts'egän k'e, eju
tl'áałádinlael ch'é utojät hé etthán eyet ke
ts'ë'in, tl'áałáts'edalael tl'ákú inłats'ín ch'ó
sóothän yágän k'è k'áy intth'eádéé héech'i
udo kéch'uma ts'eghá eyet łek'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'ò sóothän yágän eyet
tl'á ts'é'in dùkhwän hudäts'elé.

Mbay dhó chūm dän yíhiyé dho eyet
tl'ák'è inłeáts'edelu sàyän dhó łénínch'i
inłeáts'edelu eyet ts'át ts'in'in ts'ècho detro
ech'i héech'i. Hedhāl disin, disin huts'ècho
hedhāl ech'i, sàyän dhó łénínch'i
inłeáts'edelu, eyet ts'át ts'in'in, eyet dän
łánájáél k'è, deyáél eyet ke hiyè'in né dän
héech'i ts'át yíhiyétsi, dē mbay dhó
inłeádédlu, huts'ècho deyáél ech'i. Hedhāl
chūm ech'i eyet ke hiyè'in né hudé dän
héech'i dek'án łánájáél eyet do mbay ts'át
yéhiyétsi né, eyénjaél.

Tl'ákú etthán hácho yéts'égän eyet tl'ák'è
Gyò Cho Chú gé huts'in nāts'edejáél k'è
húyū tl'è yák'i hudo nāts'ejí húyū huts'in
nāts'edejáél k'è húyū łeáts'edál.

Tl'ákú hūch'i hunday, eyet tl'e uyīnjí,
uyę hunday.



Figure 17: K'Ēnlū Mān (#19), Northern Lake. The Creek at the outlet is Īnt'át Chū (#18).

My dad, my two younger brothers (Norman and Joe) and I travelled over to *Kēnlū* (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 *Tthēl Tadēth'āt* (#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 *Tthēl Tadēth'āt*. 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'Ēnlū án náts'ejael èté yí, èchel łáki sēhum. Eyet Edmonton yū Hospital hìde eyet t'á disin. Húnán náts'ejael eyet K'òch'ān do stake ts'unji do náts'ejael Whitehorse, Kwännlen hunin.

Húyū huts'in plane ka, plane dútséla ka dāts'ejael eyet áanet'e, eyet ka dāts'ejàel k'ē Big Salmon gé yū. Mān dadéte ne, mān dútséla dadéte ne eyet *Tthēl Tadēth'āt* eyet t'e yū. Húyū plane dāyí nānint'ay k'ē, tlin chūm tlin łénínch'i dāyí áanegi, eyet dādlin chūm dāyí łets'alael k'ē, eyet plane dāyí nānint'ay k'ē. Húyū ts'indāy, eyet *Tthēl Tadēth'āt* ka day. Tlin t'áats'etl'um k'ē ts'edéjael, ddhāl ka dāy tāt'sadāl, tāt'sadāl. Ēkú ènda hūch'i gālch'ō hútl'e hospital huts'in łenidal t'ák'ē. Ènda hūch'i gālch'ō dān kēk tīsal sēhum hūdāy. K'òch'ān do stake ùnji do ìch'in né sēhum.

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'in eyū ts'enétro húday táts'adál. Húyū ddhàl ka néts'eninjael húyū tl'e stake huts'edanjél eyet yàkhe, húyū néts'eninjael.

Eyet ts'in án ddhàl ka huts'in ts'edéjael húyū, húyū. Huts'in ddhàl ka háts'injael k'è mbay ánàrá. Eyet ejé èté, eyet èchel íáki eyet yí mbay ts'in khehededéte, sän he'ke hìde hudo, ddhàl ghän yū hìde tthi ka dihìde, eyet ijé. Já mbay yę łekhehedachèl k'è mbay hedéyę. Mbay íáki ts'edéyę, mbay útlę gálch'ò, yike ts'adál yí eju hús'úm ts'edulé húmlin ke mbay.

Já mbay útlę, íáki hedéyę, mbay tadech'i yidúm ɛ'rá èts'in dihìde, łúmch'ò èts'in ch'ò ɛ'rá. Eyet ech'i tó yí, áatódichin né eyet dē tthi ka huts'in hùkhäl, eyet ch'ò k'odé'ra, mbay. Èkú eyet tl'ák'è eyet èté huts'in dñye k'è, eyet tl'è mbay ts'edéyę yū, mbay néanets'et'á, mbay ts'ík héech'i háts'inle sóhúthän, yáats'edíngin háts'edétléch'ò, dänjí náts'ejí húyū huts'in náts'edéjael eyū. Mbay yéts'edínmbrá, eyet tl'ák'è, mbay yéts'edínmbrá tl'ák'è ddhàl dàto ts'injael tlàkú. Eyet utthén eyū náts'ejí húyū łéats'adál k'è mbay yéts'edínmbrá.

Húyū huts'in tlin 'áats'et'um k'è, dàday eyet tl'è mbay ts'edéyę ch'án, húyū huts'in łets'adál k'è húyū huts'in k'è, dän dek'án yéedínyin hék'i. Eyet ddhàl 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 huyóu néts'eninjael. Huyóu huts'in etthán dän káahejael né, eyet mbay łáki ts'edéye eyet tthán, huyóu huts'in eyet ddhál ka huts'in ts'edéjael huyóu tl'è stake yéts'unji do. Huyóu eyet Field Johnny and John Shorty chüm dàyi áahedál huyóu dedüm hüm stake hunji do hech'in né. Héki húdáy ddhál ka eyü, yü eyet stake ts'unji do huyóu huts'in ts'edéjael k'è. Já huyóu nínthát huts'in náts'ejí eyet. Eyet etthán hek'e yáts'égän èkú dekäts'edéle, yéts'éthhäy eyet, eyet do thānch'ò ech'in né. Eju hús'úm áats'uli húmlin eyet ke.

Èkú háchó ch'ò stake yéts'ejé, eyet èté èts'in nánji, eyet sèhüm stake ijé, eyet èchel łáki chüm, èté chüm. Eyet tl'ák'è tl'ákú, tl'ákú háchó ch'ò stake ijé héki, eyet tl'ák'è kúm eyü łeats'adál k'è, dà'ánts'úm *K'ènlū* gé huts'in ts'edéjael. Hú'án ddhál te ts'adál, héki hudàto ts'enjael eyet ddhál te eyü, antl'at lí yü néts'eninjael, huyóu háchó chó dí yéts'edümbra do ts'ech'in. Eyet denji héech'i útle, denji yóhúsrúm zę juhunin eyet ddhál te, já denji k'ets'inthó huyóu chüm, útle denji k'ets'inthó, eyet denji yéts'edínmbrá. Eyet ts'inthí, eyet dàthhí ts'úm *K'ènlū* gé huts'in ts'edéjael, huyóu huts'in tl'è 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 hūnlin 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'āl
eyet tàgía antl'at chú hūnlin 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'è, eyet tl'è plane neahudálael
Whitehorse huts'ín eyet do, plane yédútsél.
Hék'i ech'i né húyū łáku ts'enétro lóhúch'i
né eyẹ. Hék'i eyet hék'i ech'i né *K'ènlū*
tǎtl'at yū zẹ nín hande nádhāt. Hék'i ejé
eyet èchel łáki ints'ín khehededéte, sēhūm
dān yí dīye. Hék'i ejé né łigī, eyet, eyet
èchel echo elin edèthó, hék'i łúmch'ō eju
ech'ia húmlin nádhāt ts'úmch'ō héech'i.

Hék'i ejé eyet èchel hátl'é neyedíntẹ k'è
enin, hék'i enin, "Dách'í ch'ō hande eju
dedzāy ch'í ánali," enin, inyí nédohudeyi
k'è denday, denday.

Hék'i ejé k'onñké néningét hande
úninthó ch'ō lẹ, hande hunét'adatth'āt. Já
hande hedékhin húyū. Hék'i ts'ejé, hék'i
eyet, eyet etthán, etthán hék'e èté udo
dohudéle héech'i indo hètsin eyet etthán
duyáél do, etthán ukánúgān do. Hék'i

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 dekādî't'a k'è já etthán hek'e, edhó hek'e et'áts'inchú, eju hús'úm nats'edulé húmlin ke, eyet plane chích'ò dútsél eyet yí. Etthán dekādîle k'è etthán ut'e, kwán dífk'án sóhúthän ukááhegän.

Hék'i, ts'ech'in né eyü tàmbé, eyet mbé yü huts'in t'rá chenans'èkhél. Eyet mbet kéáats'èt'rá né eyet *K'ènlü Män* ka. Umbët sóthän ech'i eyet *K'ènlü Män*.

Já eyet t'l'á hek'e t'l'ákú plane dàke nánint'ay k'è, eyet Whitehorse huts'ín plane yúkí dekéets'inle k'è Whitehorse huts'ín nats'edéjael. Eyet stake yéts'éjé t'l'á k'òch'än do. Whitehorse yü léáats'adál k'è plane yí hék'i dayahuts'ínkét né eyet k'òch'än do stake yéts'éjé eyet, eyet dinkhe.

Tl'ákú hūch'i jān 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 *Ts'ändlia Män* (*Ts'ändlia Lake*).

That *Ts'ändlia* flows out below *Łu Nétthāna* (*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 Nétthāna* yádát hédínlin yéts'enin tàgía, eyet *Ts'ändlia Chú* úyi. Eyet mán 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'è, 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 tth'ay, eyet héejé dē huyū huts'ín dän déjael k'è já huyū łeendál hék'i héech'in kúm yóhútsi k'è. Cheyets'eningét, cheyaáts'eningét hék'i dän cheyenágét huyū 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 ǎgī chūm ǎmch'ō mbát yindān hedli héech'in sa'ena'úm gāl héech'in cheyeningét tandal yí. Hék'i ech'in tth'ay eyet tl'ák'ē dān héech'in et'ael, et'ael k'ē enintth'ay, "Ts'én endal sédānin dé," enintth'ay. Eyet tl'ē mbát yindān ǎmch'ō utthúunjí tadéth'āt, et'ael.

Ts'úmch'ō ya te et'ael ch'ó hunét'adatth'āt tth'ay, hēchin tth'ay mbát yindān.

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

Ge héech'i ǎm hulòn ch'ō ǎmch'ō háhuch'in ch'ó hátlé ch'ō dān mbát yindān uk'eadli hunintth'ay.

Eyet Ts'āndlia yū, eyet hudé dān yéts'enin, eyet ke úyi hunintth'ay eyet mǎn. Ts'āndlia úyi, ts'úzi k'ē, k'òch'ān k'í hek'e uzí hajú, eyet mǎn. Eyet ǎu 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 Nétthāna* (*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 dändäl hudìnday hūch'í. Ge hudé dän gè yè nánádzát ch'án eyet yè hudìnday hūch'í. Nju ka ech'in né ge ke nánádzát né.

Dän ìnłatāte hulák'ó kúm, dedùnéna yích'ō hátléch'ō dejáél hék'í, nju ka huts'ín. Nju ka dän nánádzát né k'è ge utān áádohúje eyet ghá ts'è'in né ge ke nánádzát ch'án dän.

Tl'ákú ge ke néhedádzát nék'è dän eyet tthel naáhegét ts'úm'úm nju ka háchōch'ō. Eyet tthel naáts'ègét eyet k'áy hiyè'in ìnłatāte k'áy hiyè'in né, ts'aw hajú k'è. K'áy chí nááts'edékhél udagro, udagro huyaáhudéje yóhútsi chákhe yí, udagro huyaáhuts'èkhél eyet tl'è tth'émél dän dānútl'ú eyet do. Huyaáhudéje yéts'ètsi k'è ts'úm'úm háchōch'ō nju, nju eyet ka nán háchōch'ō naáhuts'edékhél tthel hiyénin héech'í



◀ 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), Táá'an Mǎn.

nááts'edèkhél.

Eyet eyénjáél nánéetl'ú, nánéetl'ú, eyet t'l'è eyet ge ke dān náádadzát ch'ó, inlátāte łáku huts'ín udagro húninthát k'è tthel nááheegét, eyet ka háchōch'ō nááheetl'ú ne, ts'úm'úm nómjīn huts'ín, eyet nju ka háchoch'ó.

Eyet t'l'ák'è t'l'ákú eyet nju lą huts'ín dejáel k'è húyū huts'ín dān hek'e łāanch'i łéchejáel k'è, inłek'aánètè k'è ge ke dechān yí yóhúkhāl, eyet t'l'e ge, ge yedúth'ay do, ge.

Ge áánatl'i zę juhuch'ín inłeghá do, wá, wá, wá hiyénin ge, dechān nááhedekhāl k'è dechān nááhedèkhāl k'è héech'ín de. Já dāy nju ka háchōch'ō nju te, dān nánádzát inłeghá edál k'è háchōch'ō yóhúkhāl dechān yí. Hek'i ech'ín né t'l'ákú eyet tthel dān nááhegét húnúm eyet ts'ín dān edál k'è ge hek'e k'eedlúm, de'āel hudezi zę juhuch'ín ch'án ge.

Eyet t'l'ák'è inłek'ích'ō ge ts'enayel, ts'enayel, ts'enayel ch'ō t'l'ákú nju dān łehejáel k'è k'ádānch'ō nju lą huts'ín dān łedejáel k'è, ge hek'e áánatl'i zę juhuch'ín, k'wānink'é yí yéedéthó zę juhuch'ín dān hek'e, ge, ge, yáyę k'e. Tl'ákú ge łéchet's'elí eyet t'l'á t'l'ákú ge, inlátāte eyet ákú nju dān lajáel k'è eju yóonji húmlin k'è ge, dān tth'án dagro ch'i huyaánādetl'i k'è 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'ë ge łechets'elí k'ë, dän dí yíte deyí deyí yédelí de, ge ke naádadzát né k'ë, tl'ákú sóhúthän kwán hedék'ę, eyet tl'ák'ë kwán hedék'ę, eyet tl'ák'ë dí dätseké, eyet tl'ák'ë ge, eyénjáél ge yáánéhedečhel dek'án hek'e dečhän łek'eáneghá eyet tl'e jel yátsi ge uyí ts'úch'ó do.

Eyet ge hek'e sóhúthän äl, k'áy, k'áy äl néts'edèkhel eyet ka ge yáánéhedečhel, eyet tl'ák'ë ints'ík yíte hánálí utl'ò yíte hááts'elí eyet tl'ák'ë, eyet tl'ë uts'ík háts'elí ch'án húyü dečhän zra yí, dečhän zra ts'ëndóá yí edäts'edenetsáw húyü ts'edách'ó dhät, jel, eyet tl'ák'ë jel yí utets'ededeget k'ë eyet ge jel ut'áts'eget k'ë kwán núm ts'èch'ó eyet ge.

Útlę dän ge yédéčh'ó ch'án, inłatäte tadech'i ge yédéčh'ó, udúnéna útlę né k'ë dän. Ge yédéčh'ó zę duhuch'in tl'ákú sóhúthän ge èch'ó k'ë dän yéétthay. Eyet tl'ák'ë tl'ákú nálát yúki dekéats'elí k'ë, já dekúm huts'in nádejáél dän, ge útlę yáyę tl'ák'ë.

Ge húmlin k'ë ech'in dän ge ke nánádát, ge hajú né k'ë eju ge ke nánádzát ech'i, ge utän húmlin ghá ts'ë'in né, nju ka dän ge ke nánádzát né.

Tl'ákú kúm yü łeadejáél k'ë sóhúthän äl,

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 âl udo néts'edèlí int'ę, k'áy yint'ę udo néts'edèlí, eyet ka eyénjáél ge yaánádech'el zę duhuch'in, ints'ík yích'ò sóhúthän hánálí, eyet t'ák'è edaáhedenètsáw, eyet t'ák'è intehedeget k'è kwán dàto, ðats'í dàto dayhiyéle, héedluma ðats'í yí enjì k'e, eyet t'á ts'embra k'è ge, huts'èchó sóthän ech'i né, hudé.

Hánách'in ech'i né hús'úm t'l'e dän, hudé dän yóhunjí lí ts'úm héech'i.

Eyet gè mél chûm dedänínké yíhiyétsi ech'i né inñatäte, eyet mezän gè mél yaádedlin né k'è t'l'el yí ge yę nánéetl'ú k'è khó uka húmlin t'l'el eyet ge édlúm k'è khó dáy denjì k'è, ge k'éeneju héech'i tth'émél yét.

Nju eju ts'ècho hiyè'in né inka nánádzát, nju dútséla ghá do dän eju sí útlę, eyet ech'in ge yę nánádzát, nju ts'èchó né k'è dän útlę ðáanch'i ðéchejáél k'è ge yę nánádzát ch'án hudé.

Uyñnjí dük'i hátl'é ge kááts'edzát ch'án yû, jùts'úm 1940. Ge útlę k'è ts'ech'in né nááts'edzát, neshohudenatän dhät ch'ó ts'ech'in né. Nju dútséla ts'in ts'edejáél, Gyò Cho Chú dachäk, eyet yádáda yû hé'ę nju eyet ka. Huts'in hek'è eyet yádáda chûm nju ts'èchóa hé'ę, húyû chûm dän uts'in nadedál dän útlę né k'è 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 huyū chūm.

Hátlé chó ge ts'éyę, dànǰī do zę chí. Eju uyuhuts'ėkhe húmlin. Huts'in gè dhó chūm ts'át, ts'at yéhiyétsi dān hátlé chó do.

Chéeyú 11	Hudinlin 43	Táa'an Mân 65
Chu Cho 9	Hudzì Cho Yẹ Ts'intsí 28	Tacho 52
Chú Edéde 66	Īntl'át Chú 18	Tàgé Cho Gé 74
Chu Hek'óa Hédínlin 13	Jì Tthétth'ân Ddhâl 42	Tánintsé Chú 55
Chu Lạ 23	Khrá Taninlin 33	Tánintsé Chú Dachäk 56
Dámbâl Mân 59	Kwäninlen 71	Tàts'at K'ó 60
Dän Tàgé 36	K'ènlû 19	Thanáatth'éla 3
Ddhäl Jât 12	Łu Nétthäna Chú 64	Thay T'o 53
Ddhäl Tsäla 29	Łu Nétthäna Mân 63	Tòchík Ddhâl 41
Ddhäla 16	Łu Ts'eda Chú 45	Tòchík Mân 40
Délin Chú 32	Łyó Ts'eda 38	Tòchík Tàgé 39
Deyé 61	Mân Ch'éla 4	Tsäl Kína 6
Dlùlû 47	Mân Zäl 44	Tthedâl Ddhâl 67
Dò Chú 24	Mbay An 69	Tthedâl Mân 68
Dùdäl Mân 73	Mbay An Mân 70	Ttheghrá 21
Edzenághrò Mân 10	Mbò Chú 46	Ttheghrá Chú 20
Edzì Náadlât 7	Nágét Ddhâl 30	Tthekál Chú 27
Ekín 15	Nékhádlin 49	Tthẹl Tadétth'ät 22
Ène Chú 17	Nététth'ät 48	Tthe'ina 54
Ètsum Chínthh'ân Ddhâl 34	Nétadínlin 35	Tthi Chum'é 51
Gũm Detsrũ 25	Sankay Mân 8	T'ầw Tầ'ừ 37
Gyò Cho Chú 1	Se Ddhâl 31	T'ró Chú 26
Gyò Chú Dachäk 2	Shā 14	Ts'al Cho An 58
Gyò Chúa 72	Sratthégän ddhâl 57	Ts'ändlia 62
		Ts'èk'i T'oa 50
		Tth'ân 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		

1. Hudzì Cho Yẹ Ts'intsí (#28).
2. Gūm Detsrú (#25).
3. Gertie Tom, standing at Gyò Chù Dachäk, Big Salmon Village (#2).
4. Tthekál Chù, Mendocina Creek (#27).
5. Ts'ändlia Mǎn (#62).
6. Gyò Chù Dachäk, Big Salmon Village (#2).
7. Thanáatth'éla (#3) and Mǎn Ch'éla (#4).
8. Gyò Cho Chù, Big Salmon River (#1).
9. Tacho (#52) and Tàgé Cho Gé, Yukon Rver (#74).
10. Tth'ǎn Chúa, Walsh Creek (#5), and Ts'èk'i T'oa (#50).
11. Tàts'at K'ó (#60).
12. Dò Chù, South Big Salmon River (#24), and Tthẹl Tadétth'ät (#22).
13. Nékhǎdlin (#49) and Né létth'ät (#48).
14. Dlùlù (#47).
15. Ttheghrá Chù (#20) and Ttheghrá (#21).
16. Ène Chù (#17), North Fork.
17. K'ènlù Mǎn, Northern Lake (#19), and Īntl'át Chù (#18).
18. Ts'ändlia Mǎn (#62).
19. Tàgé Cho Gé, Yukon River (#74); Tthi Chum'é (#51); Tacho (#52)
20. Tthedǎl Mǎn, Long Lake (#68); Tthedǎl Ddhǎl (#67); Tǎa'an Mǎn, Lake Laberge (#65).
21. Délin Chù, Teslin River (#32); and 'Winter Crossing' (Open Creek), T'ǎw Tǎ'ùr (#37).

Figure 21: Délin Chù (#32), the Teslin River near 'Winter Crossing' or Open Creek, T'ǎw Tǎ'ùr (#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





**PLACE NAMES of the
BIG SALMON RIVER
and ADJACENT AREAS
NORTHERN TUTCHONE LANGUAGE**

Compiled by Mrs. GERTIE TOM
Yukon Native Language Centre
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Mrs. Gertie Tom

*Yukon
Native
Language
Centre*

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Language Centre, 1987
Box 2703, Whitehorse
Yukon, Canada Y1A 2C6