

U.S. Fish and Wildlife Service
Office of Subsistence Management
Fisheries Resource Monitoring Program

Traditional Ecological Knowledge of Subsistence Harvests and Fishes, Old John Lake, Alaska

Final Report No. FIS01-003

Joanne Gustafson
U.S. Fish and Wildlife Service
Arctic National Wildlife Refuge
101 12th Avenue, Room 236, Box 20
Fairbanks, Alaska 99701

January 2004

TABLE OF CONTENTS

ABSTRACT.....	3
INTRODUCTION	4
OBJECTIVES.....	8
METHODOLOGY	8
RESULTS	10
Naming of the Lake	10
Human Settlement of the Lake	12
Native Allotments-Old John Lake	13
Fish and Fishing Activities at Old John Lake.....	14
Other Activities at Old John Lake	21
Environmental Changes	22
DISCUSSION.....	24
CONCLUSION.....	25
RECOMMENDATIONS.....	25
ACKNOWLEDGEMENTS.....	27
LITERATURE CITED	28
APPENDIX A:.....	29
List of Interview Guide Questions.....	29
APPENDIX B:	31
Other Research Products.....	31
APPENDIX C:.....	45
Interview Transcripts	45

TABLE OF FIGURES AND PLATES

Figure 1. Map showing location of Arctic Village and Old John Lake.....	4
Plate 1. Old John Lake, August 2001.....	5
Plate 2. A respected elder being interviewed.....	9
Figure 2. Map showing location of Native allotments at Old John Lake.....	13
Table 1. Names of fish species.....	14
Plate 3. Arctic Village area fish chart.....	15
Figure 3. Popular fishing sites near Arctic Village.....	16
Plate 4. Traditional fish hook made from bone (Ła'h).....	17
Plate 5. Traditional fish trap made from willow (da'anlee).....	17
Plate 6. Locally hired Fishery Technician.....	26

ABSTRACT

Old John Lake is a major fishing site for residents of Arctic Village. Before the village was established, it was an important site for subsistence activities by the Gwich'in people that occupied the area. For this project, seventeen elders and knowledgeable residents of Arctic Village were interviewed to gather information about the history of the Old John Lake region and their observations and experiences in the Old John Lake area. Fishing activities centered on the use of fish nets to harvest several species of whitefish and the use of hooks through the ice to take lake trout. Pike, grayling, suckers, and burbot are also resident fish species in the lake and were used for subsistence. A variety of other subsistence activities also took place at Old John Lake including trapping, hunting for caribou and moose, and gathering for plants and berries. Residents have recently expressed concerns that changes in the Arctic climate may be adversely affecting fish populations in Old John Lake and these changes are discussed.

Key Words: Arctic National Wildlife Refuge, Arctic Village, lake trout, Old John Lake, traditional ecological knowledge, whitefish, fishing, subsistence, arctic grayling

Citation: Gustafson, J. 2004. Traditional Ecological Knowledge of Subsistence Harvests and Fishes, Old John Lake, Arctic Village, Alaska. Federal Subsistence Fishery Monitoring Program, Final Project Report No. FIS01-003. U.S. Fish & Wildlife Service, Office of Subsistence Management, Fisheries Resource Monitoring Program, Fishery Information Service, Anchorage, Alaska.

INTRODUCTION

Old John Lake is located near Arctic Village, just south of the Brook Range in the interior of Alaska.

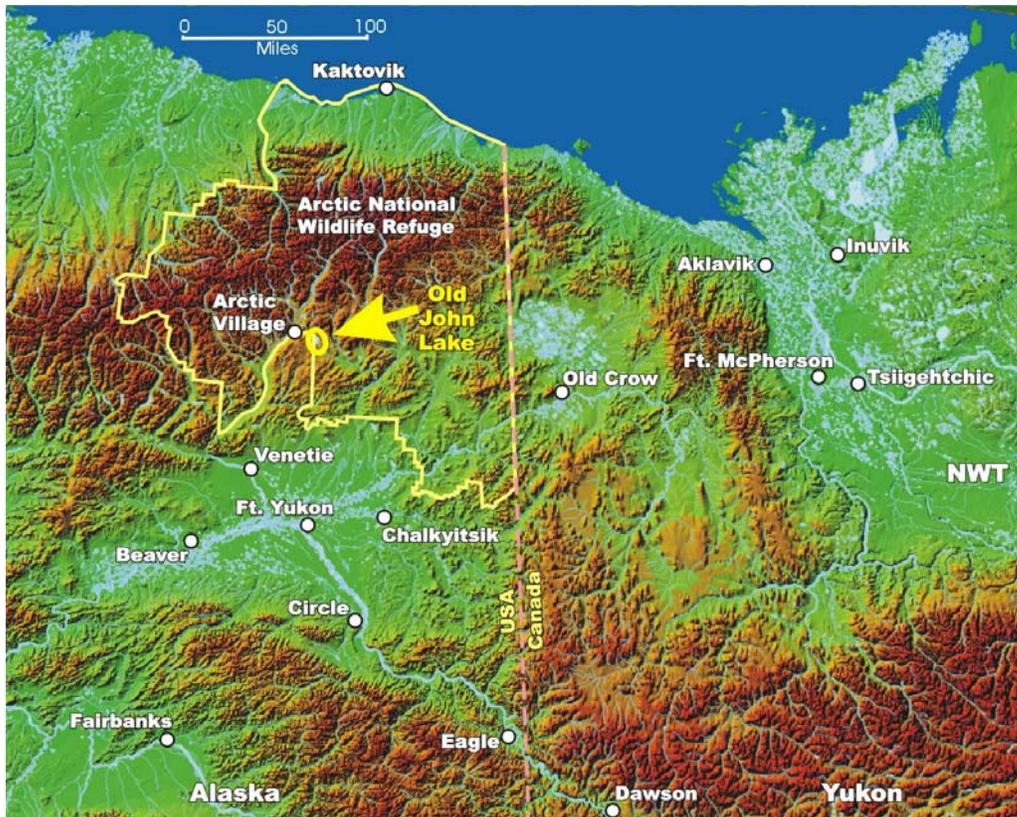


Figure 1. Map showing location of Arctic Village and Old John Lake.

During the early nineteenth and twentieth century, the Athabascan *Neets'ii* Gwich'in lived and fished year round at Old John Lake. It is part of the traditional territory for the Gwich'in people. However, once Arctic Village was built and established, no one lived at Old John Lake year round, although people did stay there at certain times of the year for fishing. The distance from Arctic Village to Old John Lake is about twenty miles. It is very tortuous walk with lots of hills and tussocks so the journey is difficult. Today, few people fish at Old John Lake. Periodically, some live at Old John Lake in the summer. There are several Native allotments with cabins at Old John Lake, and the owners share them with the village.

Fish are an important part of the Gwich'in diet. Land animals like caribou are plentiful, but fish are abundant in the lake. Fish provide protein and nourishment to the body, and are a traditional Native food. Lots of people fish in many places around Arctic Village. However, Old John Lake is an important source of the bigger and fatter fish species.

There is very little information documented about Old John Lake or the surrounding area in terms of traditional usage. The goal of this project was to examine the use of Old John Lake by residents of Arctic Village. A number of people were interviewed about their knowledge of Old John Lake. People still use the traditional ways of fishing at Old John Lake, and the more modern rod & reel is used too. The fish caught at Old John Lake are used, stored and preserved for the winter. The local people have always known and passed on the knowledge about different fish species and the land.



Plate 1. Old John Lake, August 2001.

Old John Lake has been the site or focus of several previous studies. In his thesis (Hadleigh-West 1963) anthropologist Frederick Hadleigh-West noted longtime use of a trail from Arctic Village to Old John Lake:

"A trail which was to be followed apart from one of those well marked through many years of use, would be blazed. A spruce snag might be stuck upside down upon the proposed route, or branches broken in the direction of travel. Trails are sometimes named as, for example, that from Arctic Village to Old John Lake which is called van cho tza tai, "trail to big lake."

In her book (1992:25) Katherine Peter's memory about the Old John Lake included the following:

"Finally we arrived back at Arctic Village. We put the dried meat in the cache, and then we went on up to the big lake that the white men call Old John Lake. "We will fish there," they said. There are many lake trout and whitefish in the lake."

In Helm (1981:114) anthropologists noted that:

"Farther to the east in interior Alaska at Old John Lake are a number of small sites that appear generally to be related to others of interior Alaska, including particularly those with notched points and micro blades that are found in the Koyukuk region to the west."

Robert A. McKennan (1965:16) wrote the following about The Chandalar Kutchin:

"When I visited them, their hunting and trapping activities were largely confined to the region of the East Fork of the Chandalar River, the Christian River, Old John Lake, and the Kones River."

"Old John Lake, near the present Arctic Village, was a favourite site for these gatherings."

"The Chandalar Kutchin believes that each of the principal lakes in the area is inhabited by a huge fish and many stories are told of experiences with these leviathans. Thus it is said that the huge fish inhabiting the lake behind Chandalar Village has been known to swallow entire herds of caribou, which were swimming across the lake. Similarly the big fish of Old Squaw Lake once swallowed an Indian and his raft, making a tremendous whirlpool as he did so. As befits the largest lake in the area the most famous fish inhabits Old John Lake, a few miles east of Arctic Village. The venerable John Vendequisi is the source for the following stories regarding this monster: "The Big Fish of Old John Lake.""

Adeline Raboff (1997:5) wrote of her father who was raised near Old John Lake:

"My father, who was born in 1906 on the north shore of Old John Lake near Peter's Hill, spend all of this childhood and most of his adult life in the upper Chandalar and Sheenjik River Valleys."

"By this time he had already constructed a caribou fence by Old John Lake, called Tr'ootsyaa Vatthal."

Several studies have documented the traditional importance of fish to the people of Arctic Village and Venetie (Caulfield 1983; Mishler 1995). In the book, Neerihinjik We Traveled from Place to Place Sarah Frank (Mishler 1995:321) talks about her father's cabin at Old John Lake and says:

"You see that lake over there. There are lots of fish in it and he liked to depend on it. That's how he ate so well."

Richard Caulfield (1981) notes in his research of Arctic Village in Subsistence Land Use in Upper Yukon-Porcupine Communities, Alaska that:

"Old John Lake, a glacially-formed water body 5 miles long,... It offers a productive source of lake trout, whitefish and pike, ... Old John Lake is an especially important lake for harvesting fish."

A 1974 study by Patterson found fishing to account for 18% of the subsistence resources used by Arctic Village (USFWS 1988). A fisheries investigation conducted in 1975 in the headwaters area of three tributaries of the Yukon River: East Fork of the Chandalar, Sheenjek and Coleen rivers; found that the lake trout in Old John and Blackfish lakes near Arctic Village were some of the oldest and largest fish found in the area (Craig and Wells 1975).

The intent of this study was to gather insights on the fish harvest and fish ecology, with an emphasis on whitefish, within the lake. In addition, information on the ecology of the lake itself was collected. This information was collected from local experts to gain insight on possible changes over time. This body of data will serve two main purposes. First, it will pull together a valuable body of information on the fish species and harvests that have occurred in the lake over time and provide insight into possible population changes in these fish species and changes in the ecology of the lake. Second, the scientific body of information on whitefish populations is limited and the information recorded through this project should contribute to the existing understanding of whitefish. This project was done in collaboration with a companion project (Adams 2000, Fairbanks FRO) looking at harvest monitoring of Old John Lake.

This project proposal was initiated in concept from concerns raised at a meeting in Arctic Village between residents of Arctic Village and staff from Arctic NWR and the Fairbanks FRO. The meeting was arranged to discuss concerns raised at previous village meetings and earlier Eastern Interior Regional Advisory Council Meetings and Yukon Flats Fish & Game Advisory Committee meetings. Arctic Refuge is conducting the research because Arctic Village is one of the refuge villages.

Traditional ecological knowledge (TEK) is one of the ways to collect information about the land and its animals. People are concerned about the future of the fish stocks in the area. It is important to collect the information to determine what the fish harvest is and the abundance of fish in the area. All of the elders interviewed as part of this project have lived in the area most of their lives and have witnessed changes on the land and the resulting impacts on the plants and animals, including fish. These changes are slowly having an impact on the subsistence foods of the Gwich'in people. The people live directly off the land so they detect the slightest change in the environment. This is the reason why this study is so important. With this study, traditional knowledge helps us to begin understand some of the changes that local people have observed over their lifetimes.

OBJECTIVES

This project had three objectives:

- 1.) Collection of information on the fish ecology and harvest history of Old John Lake and surrounding lakes plus information on the ecology of Old John Lake itself.
- 2.) Conversion of collected TEK information into a useable computer-searchable database.
- 3.) Training of Native Village of Venetie Tribal Government, Village council and technicians staff in the use of the database, which the Arctic Refuge will create for safekeeping of documents.

METHODOLOGY

This project was a collaborative effort between staff from the Arctic NWR, Arctic Village Council (AVC), and U.S. Fish & Wildlife – Fairbanks Fishery Resource Office (USFWS-FFRO), with technical assistance provided by Alaska Department of Fish & Game, Division of Subsistence (ADF&G-DS). ADF&G, provided assistance in such areas as developing questions to ask the interviewees, and review of report products.

The information was collected in several ways. The primary information collection method was through interviews with local “experts”. Staff from the Native Village of Venetie Tribal Government (NVVTG) identified individuals in the village who have traditional knowledge of Old John Lake and the surrounding area and individuals who currently fish in Old John Lake. These knowledgeable local residents were contacted and interviewed using a semi-structured interview format outlining general areas of discussion. Interview guide questions are included as Appendix A. These questions were developed with assistance from ADF&G and in conjunction with NVVTG and Arctic Village Council personnel. With the permission of respondents, all interviews were recorded using audio tape recorder. Most interviews were also recorded on video. To ensure as complete a record as possible, at least two researchers were present during all interviews.

Seventeen respected elders, and knowledgeable local people were interviewed. The interviewees were all Gwich’in Athabaskan, and included thirteen males and four females ranging in ages from 42 to 80 years old. The local high school building was used for interviews because it provided a quiet and spacious room. Three maps were put on the bulletin board, a wall and the table to make sure that the elders had enough information to recollect their memory. Other information made available to them included books, photographs of fish, descriptions of gear

type etc. These individuals shared tremendous perception and insights about fish and subsistence activities at Old John Lake and the surrounding area. The information was given in the form of oral traditions, with individuals sharing their observations gained from a lifetime of knowledge and expertise of the area. The list of questions was well understood by the interviewees and their response was often given in the form of stories. Information about traditional sites and activities are often are passed down from generation to generation in the Gwich'in culture through storytelling.

The questions were asked in either Kutch'in or English language. If in Kutch'in language, the questions were translated so the elder understood what was being asked. The option was given for them to respond in whatever language they felt comfortable. There was no eye contact during the interviewing process because in the Gwich'in culture one does not look at a person straight in the eye because it is considered disrespectful and impolite. The interviews varied in length from 1 to 3 hours. Interviews were done with a minimum of interruptions. Interviewees sometimes needed to be brought back to the actual questions if they were sidetracked. Most interviews went smoothly and rapidly because the unique thing about these interviews is that as the elder's talk the discussion brings back fond memories of the past.

In addition to the interviews, the NVVTG supplied the Arctic Refuge with previously taped interviews from deceased members of both villages recollecting their history. The researchers went through these tapes to acquire any additional information concerning Old John Lake and its fishery.



Plate 2. A respected elder being interviewed.

Tapes and typed interview materials have been saved for inclusion in a computerized, searchable database at the Arctic Refuge. Entries will be key-worded by general categories. The data set will be assessed for coverage of topic areas, fish species, and specific water bodies. When this aspect is completed, the Arctic refuge staff will train village representatives in the use of the database program.

RESULTS

Readers are encouraged to review the complete transcripts of the interviews that were produced as a result of this research to appreciate the rich body of knowledge held by these elders. These transcripts are included as Appendix C. Together, they constitute the major findings of this project. While the interviews focused on fish and fishing in the Old John Lake area, the amount of additional information they provided on area history, geography, travel routes, travel methods, traditional beliefs and stories, as well as hunting and trapping activities that went on in the Old John Lake region deserves to be preserved and presented in its entirety and in the words of those that were interviewed. The attached transcripts are intended to provide this perspective. Some key interview topics and findings are summarized below. Actual transcripts are included below in bold.

Naming of the Lake

Old John Lake has been an important site for Arctic Village residents for many generations. Elders offered information about the history of the Lake's name. Before the lake was called "Old John Lake" it was know by several Gwich'in names. It was called Van k'ehdee or Van k'ehdik in reference to its high elevation.

"Originally, it was called "Van K'ehdee" which means it is elevated higher then other lakes, the rest of the lakes. That's where they had caribou fence. That's where John Ch'ijiinjaa, when he first ran from the Dihaii Gwich'in and met up with the people here. That was in 1807-1812." OJL1

"Big Lake. They rename it, Van K'ehdik. They use the lake for fishing. When there's no food around here they go up and stock up. It's the same with caribou. They say it in English, like mountain or anything they just name it in English. They don't call it like that. I think they call it "Van K'ehdik". I wonder what K'ehdik means? That's the name of it in Gwich'in. "K'ehdik" I think because it's a very big lake." OJL11

Because it was the largest lake in the vicinity, Old John Lake was also referred to as Van Choo, which simply means “big lake.”

**"When I was small, I remember that they were talking about that big lake. They call it Van Choo (Big lake). That how they call it that time. Van Choo. They used that I don't know how I will put it, but just like that Nitsih ddhaa up there (Rose hip mountain, use in Gwich'in name). They are watching the mountain for weather predictions. They do the same thing with Old John Lake too, Van Choo at that time.
" OJL12**

The present (English) name of “Old John Lake” and nearby Old John Mountain are said to have originated from Peter John who lived near the lake in the early 1900s.

"I think, it's named after Peter John. Peter John is the father of my grandfather. The geologist when they first came around, they threw a lot of their own names or places like Brook Range. That's the name of some geologist. They gave each other names to places but Old John came from Peter John Mountain or Old John Mountain." OJL1

"This is the place, they were talking about “Peter John”, I think, right here. This mountain was named after him, because, he lived right underneath it. Yeah, it got to be. That's his mountain right there. Peter John, it says, Old John's mountain they would say. It's over there. That's what they mean when they say Old John's mountain." OJL 6

"It was always named after Old John. On this side of it, there's Old John's mountain too so that's a person name. It must be the same person that they name after the mountain and lake. My mother said Old John was an old man. He always lives up there so they named it after him." OJL12

"They call Abraham's dad “Old John”. He lived there a long time. He lived there year round. That's why they call it Old John Lake." OJL10

Some of those interviewed thought “Old John” referred to Jimmy John, who resided at the lake in the 1950s. From information provided by all the elders, however, it appears that Jimmy John was the son of the older Peter John and was simply carrying on a family presence at this site.

"My dad told me when I asked him how come they call it “Old John Lake”? He said that Old John, Jimmy John lived at Old John Lake, year round. That's why they call it that, he said." OJL7

"Name it after Old John, I guess. Old John used to live there, that's why Jimmy John always live there. He always talked about his dad. That was his dad. His children, especially his sons, Jimmy John and Abraham John. He kept coming back and lived in the glaciers.Yes, right here. Old Jimmy John had a cabin here. See

here. Where it says "cabin". We set up tent in that area and set fishnet for lake trout. That's when he told me stories about when he was raised up around there. He told me about Old John cabin. I don't know, if it shows. That's your great, great grandfather's cabin. I'm guessing." OJL3

Human Settlement of the Lake

None of the elders interviewed spoke of a village site or permanent settlement on the shores of Old John Lake. Their stories indicate that the Gwich'in inhabitants of this region were constantly on the move, inhabiting seasonal camps throughout the region, conducting a variety of subsistence activities—hunting the caribou, fishing, trapping, hunting sheep, moose, and small game, and gathering plants and berries. It appears that many families had seasonal sites or camps at or near Old John Lake that they would return to at various times of the year.

"A lot of people stayed at Old John Lake back in the old days. During the summer months that's their traditional fishing area. In between caribou migrating up north and south between July and August, that's where they lived but mostly harvesting fish. See what else, there is a lot of stories. Steven Peter and the rest of the old timers were all raised there. Jeannie's dad too (Calvin's wife). Johnny Frank's family was raised there. A lot of people were raised up there in the old days. In the days of our father's and grandfather's time." OJL8

"They used the lake for fishing, caribou and other animals that I know. In fall time, we put in fish net on this end of the lake. I remember on the other side, they catch a lot of whitefish. I remember, they dry fish there and then we leave and at the same time, they dry caribou meat too. That's where they gather all the time. In those days, we don't stay in one place but in fall time, I remember, we live up there and make a lot of dry meat and fish. They have a lot of stories about the lake....It is really interesting. They have a lot of stories and they go up there for dandaih (bearberry). My mother say there's a lot of it growing on that side or this side. They take those berries and use it for a lot of things. When they catch fish, it is clean and all the guts is taken out. The guts liver is cleaned and with all the fat on, it is fried alone with dandaih (bearberry). They put dandaih in it. That's why they always go on the side to pick up dandaih too, and other side. They use all the lake for different kinds of activities like trapping too." OJL12

"Yes, they set traps for fox, wolverine, wolves, and martin. Mostly for fox, wolverine, and wolves. That is what they do..... They don't live there but they go in and out like in the summer to fish. When there's no food or caribou, they set camps where there's a sign of fish. I don't really know. I was only seventeen years old when I lived there. I am only telling you about what I remember from those days..... Yes, long

time ago, there was a lot of people. Then there's no food, people moved around (migrate) and live all around Old John Lake. " OJL3

Old John Lake was an area rich in resources and was a place people knew they could count on to provide food in times of need.

"They use that lake frequently. Just like Safeway for us. In those days, look how far we are up north, where there's no store, nothing, no plane in those days. That's the only place, all over this country. All over this area, up that way, down that way, everywhere. They know where there is a good place for fishing, moose, sheep, beaver, ducks, whitefish, grayling, pike, lush, they all know where it is. If we're down here and if we have hard times with food then we'll go directly to that big lake (Van Choo Vee) because we know that there's plenty of fish, caribou and moose. That's where we are going to first. We always go there in those days. We know its there. We know the food is there. They dry fish and caribou there all the time. We bring all the meat and fish back to the village and stock up on meat supply. Long ways we carry from Old John Lake to Arctic Village.....Old John Lake provides everything, whether meat, all kinds of berries, salmon berries, cranberries, blueberries and black berries. Meat includes moose especially caribou meat and ground squirrel around the lake. " OJL12

Native Allotments-Old John Lake

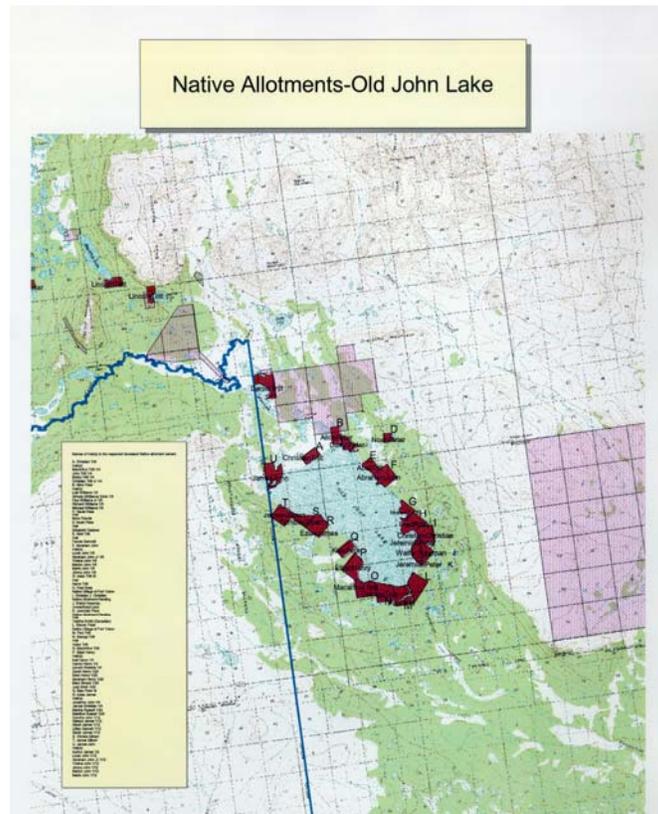


Figure 2. Map showing location of Native allotments at Old John Lake.

In the early 1960s, many Arctic Village and Venetie residents apparently moved temporarily to a camp established at Old John Lake and selected Native allotments in the area. Whole families took part in this activity. This process took about a month. Families cooperated in transporting people around the lake to stake these land allotments. This was done because of the traditional importance of the Old John Lake area and the desire to keep key harvest locations for fishing hunting and gathering in local ownership. Many Native allotments are still located all around the shores of Old John Lake.

"1962, the whole village went up to OJL with tracker, walking, dog packs. I was a teenager. That was the most exciting time in Arctic Village history. They had post office, store, jidii chan gii'ii lee (What else they had)? They had mail come in with float plane. They had boats. During the time izhit dai' allotments agwagwahkii (During the time that's when they were selecting the allotments). They were marking the allotments around OJL. At that time, the whole village moved up there." OJL8

Fish and Fishing Activities at Old John Lake

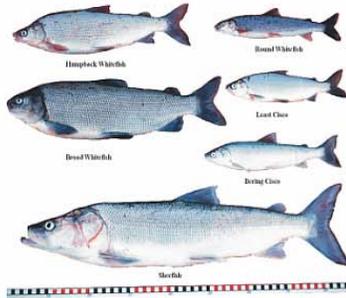
Interviews yielded a lot of information dealing with traditional use of different fish species, methods of harvesting and processing,

The Gwich'in names of fish species that was provided by respondents:

Common Names	Scientific Names	Gwich'in names
Humpback whitefish	<i>Coregonus pidschian</i>	Neeghan
Broad whitefish	<i>Coregonus nasus</i>	Chihshoo
Sheefish	<i>Stenodus leucichthys</i>	Shryah
Round whitefish	<i>Prosopium cylindraceum</i>	Khaftai'
Least Cisco	<i>Coregonus sardinella</i>	Ch'ootsik
Bering Cisco	<i>Coregonus laurettae</i>	Treeluk
Arctic Grayling	<i>Thymallus arcticus</i>	Shriijaa
Long Nose Sucker	<i>Catostomus catostomus</i>	Deets'at
Alaska Blackfish	<i>Dallia pectoralis</i>	Chyah
Rainbow Trout or Arctic Char	<i>Salvelinus alpinus</i>	Tsiivii
Burbot	<i>Lota lota</i>	Chehluk
Northern Pike	<i>Esox lucius</i>	Iltin
Lake Trout	<i>Salvelinus namaycush</i>	Neerahnjik
Dolly Varden	<i>Salvelinus malma</i>	Nehdlii

Table 1. Names of fish species

Arctic Village Area Fish Chart



USFWS, Fairbanks Fish & Wildlife Office (800) 801-5108

Plate 3. Arctic Village area fish chart

Popular fishing sites in the Arctic Village vicinity included the following locations:

Old John Lake	68° 04' N, 145° 03' W
Vanticlese Creek	67° 53' N, 144° 23' W
Tritt Creek	68° 08' N, 145° 30' W
Redfish Lake	68° 10' 30" N, 145° 14' 00" W
Mud Lake	68° 06' 30" N, 145° 32' 00" W
Junjik River	68° 13' N, 145° 28' W
East Fork Chandalar River	67° 06' N, 147° 15' W
Loon Lake	68° 07' N, 145° 33'

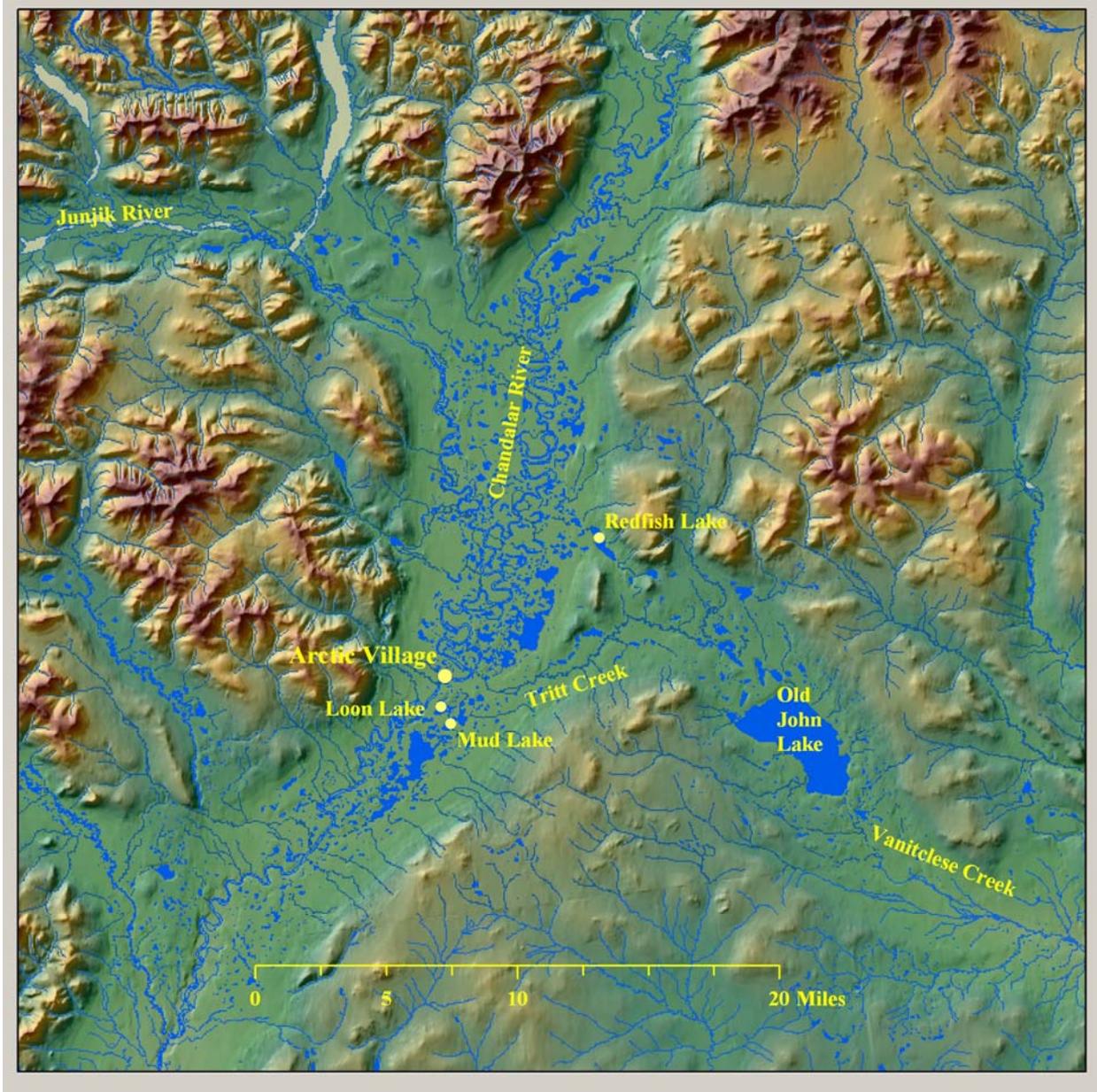


Figure 3. Popular fishing sites near Arctic Village

Fishing Technology:

The following gear types were mentioned as being important to subsistence fishing:

Gear types:

Fish trap-da'anlee or neegwaatsaii

Fish spear-ch'eedaih

Fish hook-jaŁ

Fish net-chihvyaa

Big, three-inch fish hook (angling through ice) - (Ła'h)

Rod and Reel



Plate 4. Traditional fish hook made from bone (Ła'h)



Plate 5. Traditional fish trap made from willow (da'anlee)

Most species of fish are processed in the same manner. They are either cooked and eaten fresh or are frozen or dried for future uses. The fish are captured, cleaned, washed and stored. After the fish is captured, it is cut in the middle to take the stomach, intestine, liver, eggs etc, out to be cleaned and cooked. The internal organs and head are a delicacy to the Gwich'in culture. Then the fish is dried and smoked in the smokehouse or put in the freezer. If it is smoked, the fish is nicely filleted and scored so it folds over the rack in the smokehouse. The fire is kept going with alder wood to produce smoke to keep the flies and insects away because it will spoil the fish. After few days of smoking and rotating the fish, the fish will be completely dried and smoked flavored and is ready to be stored for preservation.

According to the elders, Old John Lake supports populations of lake trout, burbot, northern pike, broad and humpback whitefish, arctic grayling, and longnose suckers. Lake trout, whitefish, burbot (known locally as lush) and arctic grayling were the fish that most people talked about harvesting. But nets and traps often resulted in harvests of multiple species and all these fish were utilized. In years past, willow fish traps were constructed at key stream and in-lake locations to harvest fish making seasonal movements into, out of, and within the lake.

"Right here is where the little glacier is. That's where my land is so they call this Kias Peter Creek. Between here, that's where they put fish net in. Right here in the creek, they had fish trap there. Long time ago, they had fish trap there.....pike, lake trout, lush and broad whitefish. Also, I put fish net right here and catch grayling." OJL14

"They always put in fish net here near Trimble's house. They go fishing up here. Right here where there's grassy area is where they put fish trap." OJL10

An elder from Arctic Village, discussed fishing at Old John Lake. He and many others would catch big lake trout (neerahjik). Back then, the lake trout would be about 5 feet long and weigh about 40 pounds. The lake trout was one of the most popular fish because it fed many people. The people only ate it on special occasion. The fish was caught with big, three-inch fishhook called (Łą'h) in the ice hole on the lake. Sometimes it would take while to capture the fish but the subsistence hunter had patience and endurance, not only to stand the cold weather but also the distances it would take to carry the fish back when successful.

The lake trout was one of the most respected fish for the Gwich'in people. Elders noted that it took up to 40 years for a lake trout to be fully grown and described it as a special food. They respected it so much that there were traditional rules about how to handle a harvested trout. It was used as food on special occasions and gatherings. Out of respect, the lake trout was not brought into the house through the front door but rather through the back door, and it was not eaten the same day it was caught.

"Lake trout, Neerahnjik t'ee shih hil'ee nilii (Lake trout is a special food). I learned it take Neerahnjik (Lake Trout) forty years to be an adult. Maybe that's why its very special. Traditional food, respect it. Nomadic people living in skin hut, respect

it so much, k'ii'ee nindineeriidal izhit doorway nihdineegiyahchik kwaa. backdoor nihdeegiyahchik (They do not bring it in the front door. They bring it in the backdoor). Don't harvest it. Get it only for occasion. Same goes with sheep. Front nihdeegiyahchik kwaa, back door gwizhrih (They do not bring it in the front door, only the backdoor). It takes a long time to be a ram, forty years to be a Neerahnjik (Lake Trout). It is only used for holidays and Gwich'in holiday. Not to be for commercial use." OJL5

"They used that ɫə'h with one hook on it with a fish on the end of it. They used that one around here to get a big one, like Grayling, giikat Grayling gahchaa (tie grayling to it). Chihvyaa tthal haa jyaadigiilik tsa' (They put it down with the net and) they keep in there for overnight or two days and they catch it that way. It's the big one like that."OJL6

Gill nets were primarily used to harvest whitefish and trout and were set in certain locations in both the open water season and under the winter ice. Some families would establish camps to fish during the summer and dry fish.

"I was told that, back in the early 1950s they use to live at old John Lake where the narrow place is located at was where the summer fishing site was. They have five or six family living there. Our families include, Moses and Jenny Sam, David Peter, Myra Francis and sometimes Maggie and James Gilbert, Alice Peter, Paul Gabriel and David Frank too.....Now back in 1950s , I remember I have mentioned number of families that was over there, drying fish and then come fall time, caribou usually crossed on north side of lake and lots of people shoot their caribou and then dry it. " OJL9

"All different kinds of fish go into the net. Not too long ago, I set a fishnet and caught forty or so. Last year, I put fishnet in the lake and caught ten fish. Sometimes, twenty that gets in the net. Six or seven years ago, I put fishnet in overnight and caught forty in one night. Sometimes more. We check it every Tuesday night. This is in winter time. That's when we had ice net in." OJL3

Lake trout and burbot were commonly harvested through holes in the ice using baited hooks or un-baited lures made from bone or horn. Some elders recounted stories from their childhood of seeing harvested lake trout that were five feet long.

"There is a certain place at Old John Lake that's steep and they used this big fish hook (ɫə'h giyahnyaa reh, they call it lush hook). That's what they put in the lake. They set it in water. That's how they get huge fish. If you just put grayling fish hook in the water, through the ice, you will get a small fish. Depends on what kind you use. They put a little whitefish on the hook as bait to trick the fish." OJL4

"Any time of the year we go up there because that is where we get our food. We could go up there in the middle of winter and make a hole and use the big hook. They put fish on the hook and let it sink and they put stick across the top of the ice and leave the hook in there over night. Next morning, they catch about this big, big fish. Wintertime, when the ice is thick, like I said that's the trout, they are catching with hooks.....What is the name of the big hook (Łą'h). They set it. They make hole in the ice and set it. They tie fish to it. It's different from regular fishhook. Hook is the one we fish with. We sit at the shoe and do this, that's fishing with rod. This big one is lush hook. This big hook what is it made from? Big hook, Long ago, things were scarce. You can't just grab anything. They have to take care of the hook and use the hook for years and years. They sure take good care of it. They don't want to lose it and they keep it clean. They use it over and over because they can't go to the store and by new one so they really take care of it and the string is made from fish net. It is even black from using it so much. That's what I remember. They put about the size of a grayling. This hook is very big. Maybe its this big, very huge. They just put it in the water. The head is facing up. They put the head on there and set it in the water. We do that with lush. If you put in lush hook now you will hook lush." OJL12

One elder recalled his father using traditional fishing gear such and dip nets and spears to catch fish through holes in the ice.

"Trout, grayling, whitefish, and pike is the most, main one we always fish for in those days. Lake trout is in winter time. In those days we didn't have a fishing hook. They use dip net in a fish hole in fall time by observing underwater. That one you never heard of it. A lot of people done it. They cut square ice. Take the whole thing out, not that big. Enough room to look at the bottom. When water is low and shallow water. Not really shallow either. They just put branches to sit on. They have fish spear. Long handle, make sure they don't loose it. If its short handle, they could let it go and lose it. I remember, dad lay on his stomach and cover himself with a blanket, lay still and look down. If he sees a fish, he just spear it. Lots of times, I see him take fish out. He spears it real hard. We don't make noise. They tell use to be quiet. It was cold and he speared a lot of fish. It's not like that anymore." OJL12

Fish harvested at old John Lake were apparently used for both feeding people and sled dogs during the times when most families owned dog teams.

"I can remember back in 1960s and a little bit about 1950s when my parents were over there with bunch of families, like Steven Peter and David Olii were fishing for their dogs for the cold winter ahead." OJL9

Certain spots around the lake were known for providing certain fish species.

"Here "Tsuk K'aahadlaih" There is a lot of grayling there. I guess it's always been like that." OJL11

"My father, like I said, he brought those big fish. He goes there during spring and fall time. Even in the winter. The way he goes up to the lake for fish is good year round. Not just anywhere. There's a place where it's steep and you can catch fish with certain hook. Certain place where you can get a small one." OJL4

Local residents had respect for the fish of Old John Lake and knew that the supply of fish in the lake was not limitless. Certain areas would be fished for a time and then fishing activities would be shifted to other locations to allow the fish populations to recover.

"Old John Lake is so big that there is certain parts that if they fish too much, they go to the other part of the lake so they leave that area to replenishes itself. That was how our grandparents used to do." OJL4

Other Activities at Old John Lake

While fishing activities might take place in any season, it was usually a variety of activities that brought people to Old John Lake. Elders spoke of a caribou trail along the margins of Old John Lake. Several traditional caribou fences were also located in the Old John Lake vicinity and caribou hunting was one of the main activities that might bring people to the area. Moose could also occasionally be found near the lake. Sheep hunting was carried out in the nearby mountains and several elders spoke of sheep fences that were used for this purpose.

"Old John Lake saved hundreds of people in the past on cont of providing fish of all sorts, moose, and caribou goes there to drink their water. We start shooting the animals. There's a lot of ground squirrels on that close to the hills around so there's a lot of ground squirrels that people trap for food." OJL9

"There is caribou fence there at Old John Lake (Chyaadlaili). This is where I went around it. It is huge. This is the head and this is the arm. The caribou enters here at the tower. This is where they sit and make camp. Where the creek runs into Old John Lake was where the camp was about five miles to this tower. In fall time, after September, even in July, everybody goes up everyday and there's caribou coming from the east. They go in the caribou fence corral and they set lots of snares around it. When the caribou gets in the caribou snare, then they spear the caribou and get them out of snare right away to get them out of the way, then they skin it and then they hide the meat around there. They kept the area clean. As soon as fifty or sixty caribou come in, the immediately trap them with snare. They block them up. People line up through there so they can't come back out. Whatever caribou going in the box, they snare and kill them all. Afterwards, they go back to camp with fresh meat and the drying and process began." OJL14

"It is a very good hunting ground. Old John Lake has lots of moose and caribou. You name it, there's lots of animals around there so it's a good hunting area." OJL8

"Anazhrak's caribou fence is right here. It's around here. It come through Old John Lake down that way and this way, past mountain and down. That's why they made fence here long ago..... They go after sheep from Anazhrak's caribou fence to Old John Lake. " OJL14

"There are sheep fences on Heart Mountain, and up Junjik River about twenty miles up from here. There is a lot of sheep up that way." OJL13

While the Arctic Village region is said to not be as rich in fur animals as the Yukon Flats region to the south, trapping also took place around Old John Lake during the winter months. Wolf, wolverine, fox, and marten were mentioned as the most common fur species taken by area trappers.

"Yeah. It is a good area for trapping too. There are lots of martin right now. There's tracks all over, all the way to big lake." OJL11

"I don't remember walking on the other side when I was small. But I know, this end, we live on this side. There is a lot of ground squirrel. It's good for anything on this end on top of the mountain. Sure trap line on the other side, other side they set snare around here, all over just not right here. When I was raising up, my dad traps for black wolf all the time, I know that he was getting wolf and wolverine. That's all I remember." OJL12

Other subsistence activities at the lake included the hunting of ground squirrels and other small game and the gathering of plants and berries.

Environmental Changes

Comments from the respondents indicated that over the last twenty to thirty years, the weather has changed tremendously around the Old John Lake and Arctic Village area. Many of the elders interviewed spoke of changes in the environment they had observed during their lifetime. These ranged from climate changes, to changes in area vegetation, animals, and changing water levels in local lakes and streams.

"It's warmer, meaning that when it was in the 1960s. I was born in 1958. I was a kid, it was kind of cold, and then starting from 1980 and 1990s, it was abnormally cold, abnormally hot, warmer, hot, lot warmer, like last winter, the other winter ago, it was warmer winter, it was surprising. So temperature is really changing to me. " OJL7

"I think the air temperature is getting warmer. That's what I mean. Lakes have drainage. All that is drying up so the lake drains out. All the lakes are getting ruined around the surrounding area. Old John Lake is very important lake.There are many changes. It's not too cold in winter. It's very warm nowadays. Very different, the weather is changing, I think. That's what I'm saying, the permafrost is thawing and draining the lakes out. " OJL2

"Its getting warmer and the lakes are drying up. There's a lot of creeks drying up. As an individual I'm very concerned and alarmed about all this." OJL8

Some noted that there had been noticeable changes in animal populations too, including changes in caribou migrations and changes relating to fish.

"Noah's lake dried up. This one we found dried up too. Luk vagarah'aai dried up too. Airport lake that dried up too. I don't know what is going on. I don't know. Luk vizhit agarah'aai had fish in it. Look lake too. Hoah's lake was good for muskrat. It went bad." OJL10

"Even the caribou is way different then as I remember as younger. Every fall, the caribou had about two inches thick layer of fat on them. Now when they come back, they don't even have nothing. Some of them are puss. There's definitely something needs to be done. " OJL8

"We don't even really look for caribou anymore. They don't even come this way anymore. They don't do that anymore. For how many years now. Even when my dad is alive they do that. When he could walk up to the mountain. I wonder, how many yeas is that. That means not long ago. He could walk up to the mountain and walk back and he could hunt up there. That's when they still do that same way. One day of the year he sees it the same day every year. He'd say tomorrow next day we will see caribou up there. Now they just go other side of the lake, this side and go back. Caribou is not the same. That's the only changes that I know of. " OJL12

"Nothing around here is the same. There is not enough fish up there as there was just thirty years ago or over twenty years. There are also fish in there with black guts." OJL1

Some elders thought that fish populations in Old John Lake had declined because use of those fish by people had declined. People do not catch fish in the quantity they did back in the days of the dog team and the days of families traveling and living completely off the land. Some think this has lead to those fish populations becoming over populated and declining in size or number from lack of food.

"The lake is very big. They do not fish from it often so a lot of fish die off. They are not even fat because there's too many of it. Not enough food to go around. Couple of

summers ago, we were boating around that area and we noticed a lot of whitefish had exterminated. They have overpopulated and no one fishes for it so it died off. We went all around the lake with boat practically few spots here and there was a dead fish was floating. It died off because it had nothing to eat. No one fishes on that lake for a while and the fish was overpopulated." OJL11

There were some reports of diseased fish or fish with parasites.

"One thing I noticed about those fish is that they're more fat then back in the 1960s and I notice that they got little spot on them, inside their meat. I don't know what it is. It's white spots. Just size of when you make a point or mark with your pen on anything. It's just like that but I still eat them and I never got sick. It's just one of a maybe, some kind of disease, that they carry. Last six years ago, I noticed that." OJL9

Because of the importance of Old John Lake to the local people, many elders expressed concern that people respect and take care of the lake.

"That Old John Lake, we will need it in the future for fish because we do not know what's gong to happen. It is a huge lake not only for fish, but for the caribou too. It has caribou tail around the lake "naantaii". If food supply runs out, we will need to survive from that lake. We have been using it from way back in the old days. " OJL11

The above information is only a brief summary of some of the information highlights from collected interviews. Readers should take the time to review the attached interview transcripts for a complete view of the traditional knowledge of the Old John Lake area presented by the elders in their own words.

DISCUSSION

Although this project focused on fish and the fishing activities that took place at Old John Lake, what came out of the interviews with the elders was a description of the many different activities that took place at Old John Lake. The importance of Old John Lake centered on the fact that the area could always be relied upon to provide food when it was needed. Fishing was sometimes the major reason to go to the lake. Sometimes hunting activities were the major reason to be at the lake and fishing would take place in conjunction with these other activities. One respondent said that the caribou migration would pass Old John Lake going north in the spring and going south in the fall and that people would camp at the lake and fish during the summer between these two major migrations.

Winter trapping activities also took place in the area of Old John Lake. Those that had traplines in the area knew that Old John Lake could be counted on as a winter fishing location as well and they would fish through holes in the ice or with nets set under the ice.

Old John Lake was described as a "Safeway Store" for the local people that lived in this region. It is the only lake in the vicinity that has a population of large lake trout, which were considered almost a sacred fish and used as food for special occasions. Because of this, the lake was thought to be special and sacred as well. There is some concern that people are not taking care of the lake as they once did and that fish populations may be going down because they are not being used properly or because of changes in the environment.

Changes in the environment such as warming climate, melting permafrost, and drying up lakes does not seem to be severely affecting Old John Lake itself, but is mostly affecting smaller lakes and streams in the region. People were concerned that these things might begin to affect Old John Lake and its fish populations if they continue.

CONCLUSION

This project succeeded in gathering traditional ecological knowledge about Old John Lake from local elders. The information they offered is the main result of this study. The basic conclusion from this work is that Old John Lake has been a very important location for a wide variety of subsistence activities, both in the past and today. It is a location that could always be counted on to provide food, and the resident fish species of the lake were a large part of this.

RECOMMENDATIONS

This study began the process of collecting and compiling the TEK of people in this region but there is more work to be done. The people want the continuation of TEK studies around the outskirts of Arctic Village. There are still many traditional sites to be mapped and stories from the elders who are more than willing to share their knowledge about the land and its usage.

In addition to interview work it is recommended that more traditional gatherings with the villages also be held. These gatherings provided a forum for people to share stories and demonstrate all kinds of traditional hunting, fishing, and survival skills. They provide a place for scientists to interact with local residents, conduct harvest sampling and demonstrate what kinds of work they do. Inclusion of local people in gatherings of this sort helps the village feel a part of the research project and makes it easier to gain their participation and support.

Finally, we would recommend more training for local technicians so they can begin to conduct their own studies someday in their own area.



Plate 6. Locally hired Fishery Technician

ACKNOWLEDGEMENTS

Shaaluk naii, the author would like to take this opportunity to express appreciation and friendship to the villages of Arctic Village and Venetie. In particular, the seventeen respected elders and local people who enthusiastically agreed to participate in the Old John Lake Traditional Ecological Knowledge (TEK) project deserve thanks. In Arctic Village, the respected elders and community members included Trimble Gilbert, Kias Peter Sr, Gideon James, Lincoln Tritt, Calvin Tritt, Florence Newman, Sarah James, Fannie Gemmill, Albert James, Timothy Sam, Albert Gilbert, Gregory Gilbert, Raymond Tritt, Joel Tritt and Allen Tritt. In Venetie, the respected elders included Dan Frank and Maggie Roberts. The author would also like to extend thanks to the Native Village of Venetie Tribal Government (NVVTG) and especially, to Arctic Village Council for administering and assisting with the interview process as well as providing office space. Most of all, thanks go to the Gwich'in* people of Arctic Village who fully supported the project. Thanks to the Arctic Village and Venetie School, who provided space for interviews, and Mildred Allen, who assisted with Kutchin* translation of the fish chart with her creative students including, 5th grader: Belynda Gilbert, Albert Gilbert and Shayla Carney and 4th graders: Jessica Tritt, William Carney and Jimmy John. Many special thanks to Lincoln Tritt, Trimble Gilbert and especially Mildred Allen for outstanding kutch'in translations and transcriptions of the report. Also, thanks to Odin Peter (360 Production) who video taped and documented the traditional oral interviews and to Joel Tritt-Arctic Refuge Information Technician (RIT) for conducting fish harvest surveys and sample collection. Also, Terry Sikuayugak, Matthew Gilbert, Margorie John and Lemmitt Ross, were dedicated workers who did an outstanding job during the research project. Finally, Trimble and Mary Gilbert and John Christian provided generous and warm hospitality while I was in the village. Mahsi' Choo, Thanks to you all!

Special thanks go to Jeff Adams, who provided fisheries biology and assistance with the reports. Teresa Tanner deserves special recognition for coordinating the project with her hard work and expertise in training and logistics. Many thanks to the Arctic National Wildlife Refuge staff, Polly Wheeler, and Dave Andersen who offered advice, guidance, provided substantive review comments on the draft report and questionnaires. To everyone who contributed their time, energy, and expertise, I extend my sincere thanks. Mahsi choo

The U.S. Fish and Wildlife Service, Office of Subsistence Management, provided \$78,450 in funding support for this project through the Fisheries Resource Monitoring Program.

*Gwich'in is the name of the Athabaskan *Neetsaii* people of Arctic Village.

*Kutch'in is the commonly accepted name for the language spoken by people of Arctic Village.

LITERATURE CITED

- Adams, J. 2000. Subsistence Harvest Survey of freshwater Fish Species by Resident of Arctic Village, Old John Lake, Arctic National Wildlife Refuge, Preliminary investigation plans.
- Caulfield, Richard A. 1983. Subsistence Land Use in Upper Yukon-Porcupine Communities, Alaska. Alaska Department of Fish and Game, Division of Subsistence Technical Paper No. 16 Juneau.
- Craig, P.C. and J. Wells. 1974. Fisheries investigations in the Chandalar River region, northeast Alaska. Pages i to 114 (chart. 1) *In* P.C. Craig (editor), Fisheries Investigations in a Coastal Region of the Beaufort Sea, Arctic Gas Biological Report Series, Volume 34, Aquatic Environments Limited.
- Hadleigh-West, Frederick. 1963. The Netsi Kutchin: An Essay in Human ecology. Ph.D. thesis Department of Geography and Anthropology, Louisiana State University and Agricultural and Mechanical College.
- Helm, June. Volume Editor. 1981. SubArctic. Volume Six of Handbook of North American Indian. Smithsonian Institution, Washington D.C.
- McKenna, Robert A. 1965. The Chandalar Kutchin. Arctic Institute of North America. Montreal, Technical Paper No. 17.
- Mishler, Craig, Editor. 1995. Neerihinjik: We Traveled From Place to Place. The Gwich'in Stories of Johnny and Sarah Frank. Fairbanks: Alaska Native Language Center.
- Peter, Katherine. 1992. *Neets'ą́i Gwiindaii* Living in the Chandalar Country. Fairbanks: Alaska Native Language Center.
- Raboff, Adeline. 1997. The Story of the *K'iit'it* and *Di'hą́i* Gwich'in : 1820-1899. University of Alaska. (Copy available from Arctic National Wildlife Refuge).
- U.S. Fish and Wildlife Service. 1988. Arctic National Wildlife Refuge. Final Comprehensive Conservation Plan, Environmental Impact Statement, Wilderness Review, Wild River Plans. U.S. Department of the Interior, Anchorage, AK. 609 pp.

APPENDIX A:

List of Interview Guide Questions

Questions for TEK Project (oral interview) Design the questions to help get the answers

Biographical Information

1. What is your name and traditional name?
2. Where were you born?
3. What year were you born?
4. Who were your parents and where were they from?
5. Where did you grow up?
6. Where did you raise your own family?
7. Are you married? Where is your spouse originally from?
8. Who is your spouse and where is he/she originally from?
9. Do you have any children? If so, how many?
10. What are their names and where do they live?

Questions for Traditional Ecological Knowledge (TEK)

1. Tell me a story about OJL? Did your parent or grandparent pass on a story to you? Who told you the stories?
2. What is the origin of the name "Old John lake"? Is Old John Lake named after a person?
3. Who was Old John? Why is the place named Old John Lake?
4. What is the Kutchin name for OJL?
5. What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Time frame? In the 20's, 30's, 40's, 50's or 60's Who? How far back can you remember?

6. Can you tell me about families or any surrounding activities associated with OJL, cabins, caribou fences, trails, from Arctic Village?
7. What winter and summer route was used to OJL from Arctic Village or any other site?
8. What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
9. What fish species did people mostly fish for at OJL?
10. Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
11. Did people have fish camps at OJL? Who had camps at the lake? Where were their camps?
12. Are there similar lakes in the area? Streams? What are the names?

Questions for Fish Monitoring

What kinds of fish are in OJL today?

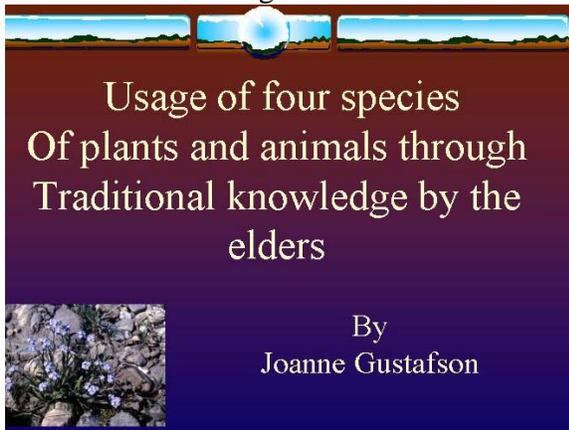
1. Have these kinds of fish always been there? Have other fish been there that aren't in the lake today?
2. Have you noticed any changes in fish abundance? When did you notice the changes? In the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
3. Why do you think these changes have occurred?
4. Have other kinds of fish ever lived, or been found in the lake?
5. What is the most common fish harvested? Has this always been the case?
6. Which are the most common kinds of fish? Have they always been the most common?
7. Do you think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?

APPENDIX B:

Other Research Products

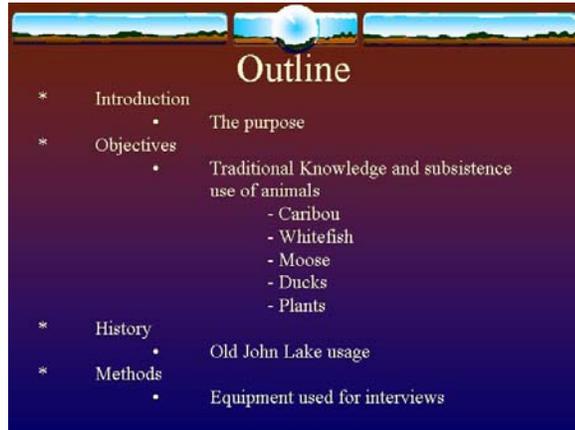
The Native Village of Venetie Tribal Government (NVVTG), Arctic Village Council, Arctic Refuge, and Fairbanks Fishery Resource Office (FFRO) collaborated on conducting a traditional gathering and potlatch at Old John Lake August 20-21, 2001. The gathering was designed to enhance traditional story telling, practice subsistence fishing, identify historical sites, revisit native allotments, and learn fish biology. About 35 village residents attended the gathering. The elders demonstrated traditional ways of fishing, food preparation, history, and outdoor survival to youth. The FFRO technician taught fish biology and demonstrated methods of taking fish sampling to the local technicians. A video tape, poster and power point presentation were created following this gathering and these products are attached as Appendix B.

Traditional Knowledge PowerPoint presentation
Read from left to right



Usage of four species
Of plants and animals through
Traditional knowledge by the
elders

By
Joanne Gustafson



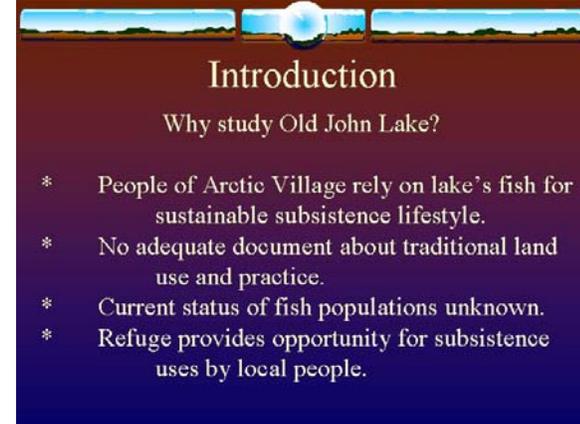
Outline

- * Introduction
 - The purpose
- * Objectives
 - Traditional Knowledge and subsistence use of animals
 - Caribou
 - Whitefish
 - Moose
 - Ducks
 - Plants
- * History
 - Old John Lake usage
- * Methods
 - Equipment used for interviews



Acknowledgement

- * Arctic Village people
- * Arctic Village & Venetie Councils
- * Native Village of Venetie Tribal Gov't
- * Arctic Refuge, USFWS
- * Fisheries Office, USFWS
- * Alaska Dept. of Fish & Game



Introduction

Why study Old John Lake?

- * People of Arctic Village rely on lake's fish for sustainable subsistence lifestyle.
- * No adequate document about traditional land use and practice.
- * Current status of fish populations unknown.
- * Refuge provides opportunity for subsistence uses by local people.



Arctic Village




Old John Lake (Van Choo Vee)



glacial origin
12 miles long
5 miles wide
78 feet deep

Cultural History

Old John Lake was and still is a very popular lake, providing fish of all kinds from whitefish to grayling. Old John Lake has ancient, hidden traditional stories and cultural sites which affects the people now.

In her book: Neets' aii Gwiindaii-Living in the Chandalar Country (Peter 1992) Grandma Katherine Peter vividly remembers Old John Lake:



“Finally, we arrived back at Arctic Village. We put the dried meat in the cache, and then we went on up to the big lake that the white man call Old John Lake. “We will fish there,” they said. There are many lake trout and whitefish in the lake.” (Katherine Peter, 1936)

Objective 1

Traditional Ecological Knowledge

* Interviews

Method

The technology used during interviews:

- * tape recorder
- * video camera
- * laptop
- * maps

Information gathering was cooperative effort

- * Work with 6 different entities to put the questions together.
- * They helped design questions to get information and answers.

The interview process.....

Elder Trimble Gilbert during the interview..

Elder Trimble Gilbert, a priest and fiddler...



Albert Gilbert, a father and storekeeper..



Very intense and reflective moments...



Elder Kias Peter, a storyteller and local carpenter..



Elder Allen Tritt, a council member and hunter..



Gregory Gilbert, a skilled hunter and very knowledgeable about Old John Lake.

Translation of the tapes

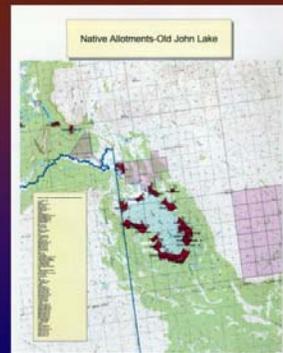
- * The tapes will be translated from Gwich'in to English
- * The copies of translation will be put in the database at Arctic Refuge for safekeeping and the original copies goes to Arctic Village

Objective 2

Traditional Ecological Knowledge * Gathering



Gideon James-Tribal Director (NVVTG) talks about the history and how the local people obtain Native allotments at Old John Lake.



Gideon sparks the interest of his audience.



Here, he's pointing out traditional sites including camp sites, caribou fences, fish camps, etc... to show how much land was used for subsistence purposes.



Elder Kias Peter teaches the importance of survival skills to both youth and adults.



Here, he demonstrates how to dig for roots (Indian potato) (trih) (Hedysarum Alpinum) to eat.



He created a rope from the inner bark of a young spruce tree.



Fannie Gemmill, a local woman, taught medicine plants and its usage. The youth learned, that tree pitch can be used for internal or external parts of the body. For example, a cold or wound.



Old Crow resident, Lorraine Netro Peter enriched the gathering by sharing her cultural heritage in making comparisons between Alaska and Canada.



She was quite intrigued by Old John Lake.



We had some excellent listeners who were anxious to learn of the Gwich'in ways.



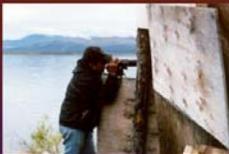
home sweet home.....

Objective 3

Traditional Ecological Knowledge
* Subsistence

Human Ecology

Fish, wildlife and plants are important and vital to the Gwich'in people of the North, who have close connections with the land and its resources.



Scoping out the area for caribou...



Fresh caribou meat...yum,yum!



Raymond Tritt, an experienced hunter, butchers a caribou head. Caribou head is a delicacy food of the Gwich'in culture.



Gideon and Peter clean a fresh caribou skin.



It is so good to see a young Gwich'in boy help out with the unique task of cleaning caribou skin.



Kias teaches Theresa Tanner (Fisheries Technician) some basic outdoor skills....



No CD or Nintendo,



Just the basic creativity and imagination of the traditional culture!



Hanging out.....



Everybody is tired at the end of the day

Some just relax and chat quietly.....



almost dinner time.....



keeping a lookout.....

Socializing...



telling stories of the past



A deep discussion on Native allotments



Charlene Stern, a college intern with NVVTG, studies the map.



Some are eager to help.....



Theresa demonstrates
how to collect fish samples



Everybody is curious...



Old John Lake-Information Specialist,
Terry Sikvayugak practice getting a sample
while Theresa looks on...



Intern, Margorie John also practices
taking samples with Theresa





Margorie really got into it..



Findings and Conclusion

We are still interviewing local people, collecting fish samples and conducting harvest surveys. According to the harvest surveys collected so far, Arctic Grayling are harvested the most but Broad whitefish contribute more to subsistence per pound.

Traditional Ecological Knowledge

Interviews

- * Seventeen interviews were completed, translated and transcribed.

Gathering

- * The gatherings at Old John Lake and K'aaidzmuzhitgwitsik were designed to strengthen and celebrate traditional Gwich'in culture and introduce scientific techniques.

Subsistence

- * Practicing the traditional way of the Gwich'in.

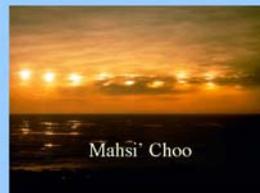
Fish Biology

Fish Study

- * Data collection is continuing.



Environmental education for future generation will involved traditional knowledge and western science together...



Mahsi' Choo

Ethnography and Human Ecology of Old John Lake (Van Choo Vee) through Traditional Ecological Knowledge



Background

The Gwich'in people feel that climatic change may have an impact on the availability of subsistence foods. The Traditional Ecological Knowledge (TEK) project collected information about the natural resources of Arctic Village and Venetie from Native people who have extensive knowledge of the eastern Brooks Range region. These data are being analyzed using western scientific techniques to describe changes in subsistence resources and the environment.



Results

Last summer, seventeen people were interviewed. This summer, the translation of the tapes from Gwich'in to English was completed. This fall, the transcription of the written documents has started and will be finalized in the spring. The interviews bring to life many fish stories and legends from the Gwich'in culture that have been passed down from generation to generation. Many of the stories tell how a certain location got its Gwich'in name based on a local fish species or on a fish species' distinctive features. The elders have identified many fish habitats, spawning areas and fishing sites. They noted how sensitive these areas are, and how important they are for subsistence use. They discussed traditional fishing gear, which includes fish hooks (l.gh), fish spears (ch'eedqih), fish traps (neegwaqsajj), and fish nets (chihvyaa).



Methods

Elders and other local Native people were selected for this project on the basis of their age and breadth of knowledge about their rich subsistence lifestyles. Their stories about cultural sites and climatic changes were recorded on audio and video tapes. Participants also identified fish species and marked significant sites on maps. Video footage of these interviews has created memorable documentation of traditional subsistence practices. The project's tapes and documents will be archived by the village and will be used as teaching tools in local schools.

Acknowledgement

The people of Arctic Village and Venetie have been very helpful and supportive of the TEK project by sharing their knowledge and expertise with the U.S. Fish and Wildlife Service.

Arctic National Wildlife Refuge
Building partnerships to manage and conserve natural resources in northern Alaska

APPENDIX C:

Interview Transcripts

Seventeen elders and local people from the communities of Arctic Village and Venetie were interviewed during this research project. The complete transcripts of these interviews are included below.

Date: July 13, 2001 (interviewed)
Interviewee: OJL1
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: Tell me a story about Old John Lake? Did your parent or grandparent pass on a story to you? Who told you the stories?

A: Originally, it was called "Van K'ehdee" which means it is elevated higher than other lakes, the rest of the lakes. That's where they had caribou fence. That's where John Ch'ijiinjaa, when he first ran from the Dihaji Gwich'in and met up with the people up here. That was in 1807-1812. He followed the ridge up this way. Then he trapped this hill here and saved the people over there. They had a caribou fence here that was why there were people there. John Ch'ijiinjaa was the son of one of Ditsiik'itL'uu's wife. Ditsiik'itL'uu's had four wives. Our family came from Shaghandik and John Ch'ijiinjaa was from another wife.

2. Q: What is the origin of the name "Old John Lake"? Is Old John Lake named after a person?

A: I think, it's named after Peter John. Peter John is the father of my grandfather. But I am not too sure about that so I better not say too much. The geologist when they first came around, they threw a lot of their own name or places like Brooks Range. That's the name of some geologist. They gave each other names to places but Old John came from Peter John mountain or Old John mountain.

3. Q: Who is Old John? Why is the place named Old John Lake?
- A: It was called Old John because his name was John and he was old. People survived around this lake for centuries. Years and years and he always lived around there. People lived all over this place. There was no Arctic Village. Even when I was a kid, we hardly stayed in the village. Most of the elders were born around Arctic Village and not in Arctic Village. People lived around here according to the seasons. When caribou comes around, they go where the caribou is. Also, according to their nutritious need. They know what the needs in winter when it is cold, you need different kinds of food. In the summertime, when it is hot you get another kind.
4. Q: What is the Kutchin name for OJL?
- A: VanK'ehdee, which means it is elevated higher than other lakes in the area.
5. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
- A: Up in this area, it is no good for trapping because the animals are too small. There are muskrats, beaver and wolves but we have short summers and the animals do not get as big as the animals in the Yukon Flats. But the hunting and fishing has been going on for generations or for as long as our people have been here. Even before Old John was here, there were people here, like Dziigwaajyaa. There were people here and they always made sure that there were people here, because others want the land. Even after a famine or people die off, people from Gwichyaa or Van Teegwich'in came here to occupy the land.
6. Q: Can you tell me about families or any surrounding activities associated with OJL, cabins, caribou fences, trails from Arctic Village?
- A: Yeah, even when I was a kid, I saw this cabin. The only cabin I saw was this one here and there was this Quansen hut left by geologist and then Jimmy John took over. Then back in the early 1900's, Arctic Village started around 1903. They build sort of a cache like on Dihtsii Doo'ajii. That was where they put their gears, before they used to put their winter gear under trees and, the summer it rained or they don't last too long so in 1903 they build a cache for their winter gear. Then in 1906, they build a house for John Ch'ijjinjaa. Then in 1909, they build a house for Chief Christian and started building after that.

7. Q: In Arctic Village?
- A: Yeah, So since they started building houses, they started getting supplies in from Fort Yukon. That's how this village where I was born started. That way they can bring supplies up from Fort Yukon with boat and then bring them to Arctic Village by dog team. That was the purpose of that trail there.
8. Q: What is the name of this trail?
- A: now, Sheenjuk, I guess.
9. Q: What winter and summer route was used to OJL from Arctic Village or any other site?
- A: In winter the trail goes through the lakes and summertime, they go right over the mountain. Very hard to travel over the mountain in winter.
10. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
- A: I don't know, I never heard of a fish trap but in the winter or even in the falltime, they put fishnets in there. If you want to go ice fishing, you don't in the spring time. Depends on how the fish are. They also use Ł'ą'h.
11. Q: Ł'ą'h is fish trap?
- A: no, a big fishhook.
12. Q: What fish species did people mostly fish for at OJL?
- A: Trout.
13. Q: Like Rainbow?
- A: No, more like char, lake trout and northern pike, these were all I saw.
14. Q: Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
- A: They lived in a bunch of huts like a whole village and that was back in 1807.
15. Q: How long did they stay?

- A: Until the caribou went north, I guess.
16. Q: So basically, seasonal type.
- A: Everything was seasonal. It all depended on what was going on around them. The people did not make any decisions themselves. Everything they did depended on what the caribou, fish and how the season goes.
17. Q: How many people would stay at the lake?
- A: A lot of times, when there was no food in the village, people would live up there, so it depends on what's going on in the village. You can't find nothing in Arctic Village when there is no food here.
18. Q: Did people have fish camps at OJL? Who had camps at the lake? Where were their camps?
- A: That Quonset hut in 1962 and this was where Jimmy John was.
19. Q: Are there similar lakes in the area? Streams? What are the names?
- A: Not really, there are some big lakes but Old John Lake is a lake of itself.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?
- A: Trout, pike
2. Q: Have these kinds of fish always been there?
Have other fish been there that aren't in the lake today?
- A: It would be different for other fishes to get there because the lake is elevated.
3. Q: Have you noticed any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
- A: Nothing around here is the same. There is hardly any fish around here. There is not enough fish up there as there was just thirty years ago or over twenty years. There are also fish in there with black guts. A lot of the time, there are sport fishermen who fly in without no-one knowing it. Also, some person let others use their place and all that is messing up the lake. Some fishes are infected and unhealthy. Then there are fish that starved and end up nothing more than bones, because when the fisherman (sport) hook fish and they would cut their line and leave the hook in the mouth or other damage the fishes mouth and the fish can't

eat. It was a healthy lake until the outsiders come around because they do not have the same attitude about the surrounding as we do.

4. Q: Why do you think these changes have occurred?

A: (already answered in FISH #3)

5. Q: Have other kinds of fish ever lived, or been found in the lake?

A: Not really, not as far as I know.

6. Q: What is the most common fish harvested? Has this always been the case?

A: Yeah, people have always been up there for trout. A lot of times when there is no food that is where they go.

7. Q: What are the most common kinds of fish? Have they always been the most common?

A: (Same as above question)

8. Q: Do you think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?

A: Well, it ain't other animals. A lot of animals here are goofed up. Now there is no musket (2001).

9. Q: Why?

A: The air is no longer pure. The climatic is no longer the same. Everything on this land, all the living things that lives and breath are re-active, to these bad air and bum weather.

10. Q: You think it is getting warmer or colder?

A: It is getting warmer, you can tell by how far down the permafrost have thawed. You can tell by these trees, how hard they are working. There is too much carbon dioxide in this air and all they (politians) are doing politicng with global warming. This morning, I was listening to the news and the president was giving money to NASA to study global warming.

11. Q: Is there anything else you want to share that you can think of?
- A: Yeah, like I said, just by looking around at how much the air and the animals and everything else that is changing and that's not even the end of it. There is this West Nile disease that is effecting the birds and when the birds gets sick, the disease goes all over the place instantly. In the fall, the birds go south and in the spring, they come up here. They spread the disease everywhere at once. People need to stop experimenting, all this DNA, stem-cell. I mean, how the heck are they going to put everything back together. Once you take anything apart, it is not easy putting it back together and when they do this, they create germs that they are not going to get rid of germs. Everything is unhealthy as it is already. So just by looking at the trees, weather..even just ten to twenty year ago, we do anything we want, even in the storm. Now you can't go out driving in thunder because it comes after you. A lot of the animals are unpredictable and don't do what they use to do. The spirit and energy of this whole land is re-active to it.
12. Q: Stories about Old John Lake?
- A: Not really, just one but that is my mom's story and she will probably tell that herself.
13. Q: Story passed on to you or heard of?
- A: There are alot of stories, but this is what I said. Our people have lived all around this place. They go through there to go to Sheenjuk and also, Johnny Frank had a cabin here. Back in 1894 or 96, they started a cabin here too. End to end cabin but that was never finished. Peter Khaikwaii was trying to start a church, I guess, but it was very hard to do anyway, because people don't stay there.
14. Q: Did your father traded or bartered with the Eskimos?
- A: I think, I heard of such a thing. Yes, the Eskimos came around here but most the Sheenjuk River, south mouth of the Sheenjuk. My grandfather used to go over there and baptized their kids for them.
15. Q: Was that James Gilbert?
- A: No, it was Rev. Albert Tritt, he baptized their kids and some marriage. I think, a couple of times, they meet up to the Arctic Ocean. My dad went up there once. My grandfather family (his parent, brother and his brother wife). They lived up there for a few months. They had other inter-action. In fact, they had a meeting,

back in early 1900 and 1914 or 17. Somewhere, in there. They had a meeting between the Eskimo and Indian because they inter-acted so much that a lot of them started to think about getting married to each other. But the elders got together and talked about it and didn't think it was a very good idea. The still inter-acted, in fact, my dad went up there in 1922. That was the thing about traditional system they were very conscience of loyalty. Because a lot of times people start fighting and the tribe become weak. So the loyalty was very important so if one parent of a child came from Arctic Village and one came from Barter Island or Kaktovik, the child could get everybody mad in Arctic Village and just go to Kaktovik. Then the child could mess around in Kaktovik and come back to Arctic Village. This was why they did this because how you raised a kid was very important for the future. Today they don't pay attention to that , there are too many greedy people.

16. Q: You recall where the meeting took place?

A: no, it could be anywhere.

17. Q: but it is around here huh?

A: yes, around the Sheenjuk area or it could've been up around Old John Lake too.

18. Q: Can you explain about the caribou fence? The usage of it?

A: Yeah, one person usually own it. They feed people who help them. They need a lot of help because they had to make the caribou go into the opening. A lot of these extra people herd the caribou in. It is a good size fence.

19. Q: Roughly, how many miles, how big is the fence?

A: Pretty big, about as big as a mountain base because caribou don't go in one area, you have to close toward the fence.

20. Q: Do they use them a lot or?

A: No, the caribou has to go up to the coast to have their calves. They can't have their calves anywhere else because around here they would die off. Because this land is not flat like at the Arctic coast. On the coast the wind keeps the snow down. Also, the caribou can see for a long ways and can spot predators. Wolves and other animals like that are at a disadvantage there because the ground is just right for the caribou to run on but not for others. Down here it is the opposite. That is why we do not like to have too many snow-go trails all over the place. This would screw up the mouse trail and if you kill off the mouse you also effect

foxes, wolves, hawks, eagle, owls and others who uses mouse for food. Also, when the snow-go trail hardens, the wolves can use it too run down caribou. In this way, the wolves can clean out the caribou. So all the care we take up here is connected. We don't do anything for nothing. Everything we do has a purpose.

21. Q: The hut, can you say anything about it?

A: Yeah, it's a Quonset hut. Geologist or people like that left it there. We went up there in 1962, just us kids, we were all in our teens. There were no adults. Back then we learn to take care of ourselves real early. The hut has been there for awhile, people went up there and used it and fish. There is a place for fishnet there.

22. Q: What is it build of, willows?

A: no, just a regular army Quonset hut.

23. Q: year again?

A: 1962

24. Q: Wonder if it is still there?

A: I don't know but canvas ain't going to last that long.

25. Q: Any last statement?

A: Yeah, like I said they need to stop all these experiments, burning fossil fuel. You are not fixing nothing by research. You need to start doing things. We already got all the information. Everything we need to know, we already have. It's just that some people don't listen. In the western systems they do not teach you to listen. They deal more with words and not the subject. So you end up with a lot of Natives who are white man. Create Native and their way of thinking is nothing like the traditional Natives, Commercial Indians.

Date: August 2, 2001 (interviewed)
Interviewee: OJL2
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: Tell me a story about Old John Lake? Did your parent or grandparent pass on a story to you? Who told you the stories?

A: I know, it's a lake, with a different variety of fish like trout, pike, sucker and grayling. I seen it myself. I went fishing on it in summer and winter. There's a lot of fish in there. Fall time, as soon as you put fish net in there, there's a lot of fish. It's good for the people. They go up in the fall time with snow-go and bring back fish and put it in their cache. You have to check it everyday because it gets all filled up.

2. Q: Old stories?

A: Aii dehch'i' t'ee goolak ginlii. Old John oozhii aii t'ee khyit oodee gwitch'ii. Aii t's'a' OJL. Lake oozhii, Old John vaddhaa chan giyahnyaa dzaa dha'aii ree. [That old man is their relative. His name was Old John. He always lived up there. That's why they call it "Old John Lake". They call it Old John's mountain. It is right here.](#)

3. Q: Mark ahtsii.
[Mark it.](#)

A: That's red one reh. Old John vaddhaa.
[John's mountain; it is right here.](#)

4. Q: "X" niin'aii.
[Put "X".](#)

A: Aii ts'a' chan vadzaih ah'al dai' zhat tr'ookit route hadal. Village gwants'an vizyah ch'ya' haa giyaah'in. Vahzaih ah'al ginyaa Old John aii khyit vadzaih vakat ha'al eenjit nilii. Shitsuh tyaa OJL gwiinzii shaagwagwaandak kwaa gaa vakat dats'an and luk different kind of luk goolii shagahnyaa izhit gwa'an tyaa deenaadai' luk keegii'in yi'. Luk vats'an chadlaii gwants'an. Dzaa t'ee shriijaa haitfii. Dzan gwats'an k'eezhak shriijaa ts'a' chan shiti' haa chihjol neerahnjik haarahchii.

When caribou come they go through the route. They see it with binoculars from the village. They say caribou is coming, that mountain is "Caribou Mountain". Grandma didn't tell me much about Old John Lake, but there are different kinds of ducks and fishes. They always did their fishing there in the old days. That's what I was told, from there it drains. This is where I catch grayling. From here we catch grayling. Dad and I fish for lake trout.

5. Q: Dahtsii?
How big?
- A: About this small, Natsal. Aii ts'a' chan dzaa cabin gwinyaa aii t'ee Jimmy John khyit zhat gwich'ii. On the side chan cabin goo'aii gwiinyaa chan shiti' Trimble vi cabin.
About this small. This cabin here, Jimmy John always lives there and on the other side is Trimble's cabin.
6. Q: Dzaa lee?
Right here.
- A: Right there. Needai' yaghat tr'ihchoo itin. Dzaa k'ii'an datthak tr'ihchoo tr'aheefit. Geelin datthak aii t'ee khaa hee teenarohojil.
Right here. He used to have boat there. We drove our boat all the way this way. We went all the way around. We got back in the evening.
7. Q: What is the Kutchin name for OJL?
- A: Van choo vee giyahnyaa.
"Big lake" they call it.
8. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
- A: 1955 shagoodlit. 1960's and 70's ganaldaii. Khyit ts'a' k'iidak neerahnjik eenjit la'h chineegaazhik. Shiti' Christian Tritt, Arctic Village gwants'an k'ee'an ch'agahahal. Dzaa k'ee'an flat goolii geh'an. Juk gweendaa aii k'eedak ch'agahal yi'.
I was born in 1955. I remember 1960's and 70's. We always went up to put in hook for lush. Christian Tritt and dad always drove that way because it's flat. Nowadays they drive that way.
9. Q: Dzaa k'ii'an rehhee?
Right this way huh?

- A: Dzaa k'ii'an. Goolat chan k'ee'an. Izhit gwa'an luk keegii'in eenjit dohlii or khyah chan chehgildlii. Shiti' lyaa khyit khyah idlii. Zhoh kwaii teech'alai' izhit gwa'an.
This way, some go this way. Maybe because they fish there or set traps. My dad always sets traps. He always trapped wolfs around there.
10. Q: Dzaa gwa'an lee?
Around here?
- A: Probably, all over the place. Khyit chan vadzaih goolii izhit gwa'an
(There's always caribou around there).
11. Q: Can you tell me about families or any surrounding activities associated with OJL, cabins, caribou fences, trails from Arctic Village?
- A: Trail? Khaii dai' winter trail dai' one time snow-go haa jyahts'a' or jyats'a'
(In wintertime they go this way or that way).
12. Q: What winter and summer route was used to OJL from Arctic Village or any other site?
- A: Gahadal ts'a' trail goolii. So it's easier, I think. Gaa shin aii tr'eedaa ts'a' four wheeler haa gwagwanrii gaa oo'at nineegaank'ak yi'.
There is always a trail. We walk in the summer with fourwheeler, it's hard, but get up there quick.
13. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
- A: 1960's and 70's dai', net drih t'eeegaahch'yaa aii jyah ts'a' tr'oozhrii lee? Dinjii zhuh k'yaa doozhii lee. Chihvyaa. Gwiintsal vakat tan nahaa. Tan about jyaadaanti'. tlee k'iinji' giyyit'ii. Gwagwikyaa t'ee chihvyaa chagahchaa. Tan t'eh ch'ihvyaa chagiltsuu
1960's and 70's they only use fish net. Is that what they call it in gwitch'in, fish net? Thin ice on top where ice is this thick, they cut it and set it under ice.
14. Q: Nijin gwa'an t'agiili'in?
I wonder where they do it.
- A: Jii vakat reh!
On the lake!
Jii van kat.
On this lake?

15. Q: All around.
- A: Maybe, dzaa gwa'an mostly t'agii'in doh'ii or ddhaa ohts'aii, dzaa chan Ezias vanahkat. Dzaa gwa'an chan reh. Łah chan chineegaazhik, hole gwatsal gwagwatsik yi'. Vakata łah aii chigiiya'ak ts'a' oo'ee neech'agahahal. Aii t'ee next day chan oo'an neech'agahahal. Dagałtaa neegaan'ik. Neerahnjik vizhoodii, gaa juk gweendaa dinch'yaa vaashandaii kwaa. Niidai' 1960's dai' jyaadigii'in. Neerahnjik oodaa neegahchik. Like niti', shiti' łaii zhrih goolii izhit dai'.
- Maybe, mostly around here or over the mountain. Right here is Ezias' land around here too. They put in lush hooks too. They make little hole. They put in the lush hook and they drive up to check it. Then come up daily. They check their lush hook. There's lake trout in it. But I don't know how fish situation is nowadays. They do that back in 1960. They bring home lake trout. People like my dad, your dad they only used dogs back then.
16. Q: Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
- A: The last person izhit gwa'an gwiinch'i' reh Abraham John Sr. Tth'aii oo'an ninidik ts'a' oo'at gwitch'ii. Diti' k'it t'ii'in Jimmy John łyaa khyit OJL gwizhrih gwitch'ii. Quonset hut gwii'ii. Dzaa gwif'aii year round zhyaa oo'at gwitch'ii gwitch'in Jimmy, geetak gwizhrih Arctic ninidik. Vaa łuk goolii.
- Last person lived up there was Abraham John Sr. He hike up and live up there. He followed in his dad's footsteps always living at Old John Lake. He had Quonset hut. He had it there year round. Jimmy comes down to the village but not very often. There was a lot of fish up there.
17. Q: Łuk haa shroonch'yaa gwahtsii?
He had fun with fish.
- A: Ahaa'.
Yes.
- Łyaa łuk goolii vakata.
Lots of fish on the lake.
18. Q: Did people have fish camps at OJL? Who had camps at the lake? Where were their camps?
- A: Shiti' chan cabin gwii' next Ezias James vi camp goo'aii. I see some cache, gehndee taih kat gwa'an chan Jim Christian tent git'inch'yaa gwanah'ee. Frame

gwiltsaii ts'a' reh. Aii chan Jim vanahkat. Jim Christain. Aiiits'a' camp gwil' aii ts'a' khyit oo'an hee oo'an hike tr'ilii adan shii haa. Vi camp nineeriidal stay there four days sometimes. Aii t'ee village gwits'eerahiidal.

My dad has cabin there right next to Ezias James' camp. I saw some cache up on the hill and Jim Christian's tent. He made tent frame. That's Jim's land. He has camp there. We always hike up there. We camp for four days then we return to the village.

19. Q: Any other fish camp?

A: Aii zhrih haashandaii. Dzaa gwa'an chan khyik David oli kwaii gwigwitch'ii. Dzaa Jim. Dzaa gwa'an gwigwitch'ii. Oo'an nineegiidal. Vadzaih chan goolii zhatdai', jyaadigii'in dai'.

That's all I know. Around here, David Oli always live there. Jim is here. They live here. They always go up that's when there's caribou around.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?

A: Mermaid (jokes) pike, grayling, trout, sucker, KhaŁtai' gaa dohŁii (round whitefish too).

2. Q: Have these kinds of fish always been there? Have other fish been there that aren't in the lake today?

A: Back in the 1980's and 90's gaa geetak hee chihvyaa chagiltsuu. Like Gregory, dad, Kenneth Frank khaii ts'a' reh. Teedagohotan gwatsal gwizhit ahshuu. Aii zhit oodak nineegiidal dai' chihvyaa chagiltsuu. One night gaa jidii datthak vizhit t'aadhak. Cause vizhit łuk goolii. Fall time, dai' łyaa łuk goolii. Łuk hijyaa. Jii datthak reh. Łuk goolii dai' fall time dai' t'ee hijyaa izhit t'ee. Izhit t'ee giyeenjii da'anlee, fish net springtime.

Back in 1980's and 90's about fall time, fishermen like Gregory Gilbert, Trimble Gilbert, Kenneth Frank and others still set fish net. Thin ice and snow is not good. That's when it's no good to set fish net. One night we got all kinds of fish because there is a lot of fish in there, lots of fish in fall time. Most fish are moving around the lake, especially in falltime . That's when it moves is in fall time. In springtime, they set fish trap and fish net.

3. Q: Dzaa gwa'anlee?

- A: Same thing up there. Łuk goolii khaiits'a' hee
(Lots of fish in fall time.).
4. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
- A: Mermaid. (jokes). Not that I know OJL aii niyuuk naal'in kwaa ts'a' vaashandaii kwaa gaa from where I stay, Arctic Village gehndih gwa'an van kwaii zhyaa an ilii. K'it'ii'in. Thawing out, vats'an tr'igwitrii ts'a' drain out ilii.
5. Q: OJL gwats'an lee?
From Old John Lake?
- A: No permafrost kwaii naaghwaii' ts'a' dzaa k'ii'an. Jii datthak jyaadigwii'in. Juk, I don't know. Van datthak iizuu ilii. Gwiindhaa geh'an dohłii. Ozone.
From here permafrost is thawing out. I don't know. All the lakes are getting ruined maybe because it's too warm.
6. Q: Why do you think these changes have occurred?
- A: Gwizhrii, gwiint'oo change. Khaii chan gwiink'oo kwaa juk gweendaa chan gwiindhaa. Shin hee chan khyit chan gwak'an. Ch'ujuk t'oonch'yaa juk gweendaa, the weather is changing, I think. Aii geh'an t'ihnyaa. Aii permafrost kwaii naaghwaii ts'a' van kwaii vats'an chagwaadhak ts'a' drain out ilik.
Lots of changes. It's not too cold in winter. It's very warm nowadays. Very different, the weather is changing, I think. That's what I'm saying, permafrost is thawing and draining the lakes out.
7. Q: You think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
- A: Łyaa gaashandaii kwaa. I think, the air temperature is getting warmer. Izhit t'ee t'agwaihnyaa. Van kwaii vats'anh ninłaii goolii hee. Aii kwaii datthak naagwaii ts'a' vats'anh zhyaa chagwaadhak. Van kwaii datthak an ilii. Surrounding area. OJL łyaa important lake nilii gwich'in. Veelin datthak allotment gii'ii nahaa. Aii ts'a' vik'eerahtii ts'a' sell tr'ahtsii kwaa ji' ihthan. Dinjii zhuh naii pass it on to your descendents. Vakāt t'eedaraa'in eenjit chan nizii dzaa gwa'an khyit vadzaih goolii, łuk chan vizhit goolii. Yeendaa ji' shih kwaa ji' duulee oodee vit'eegwahaahch'yaa.
I don't really know. I think the air temperature is getting warmer. That's what I mean. Lakes have drainage. All that is drying up so the lake drains out. All the

lakes are getting ruined. Surrounding area. Old John Lake is very important lake. They have allotments all the way around. We should take care of it and not sell it. Pass it on to our descendents. It is good to stock up and caribou is always around it, lot of fish in it. In the future, if there's no food we will need it.

8. Q: Oodee gwiinch'i'?'
Have you lived up there?

A: Ahaa'. Nijin dai'. Kwaii gaa oodak nineech'arahal nyaa one night. We stay at dad's cabin. Shin hee chan. Take a walk. Jim gwandaii dai' reh. Dzaa vi camp nineeriidal. Dzaa gwa'an zhyaa explore tr'ilii.
Yeah, when? We drive up in the winter time in one night. We stay in dad's cabin. In the summer too. We take a walk, when Jim was alive we go up to his camp. We just explore around there.

9. Q: Shroonch'yaa?
Was it fun?

A: Ahaa' vakat datthak chan tr'ihchoo k'eerilit. Shiti' trihchoo yakat iłtin. Veelin datthak gwaaf'ya'.
Yes, we went boating on it all around the lake.

10. Q: Aii chuu, dak or zhak t'ii'in.
Is the water rising or going down?

A: Duulee zhak t'ii'in nyaa hee. Nik'it'iich'yaa ginch'yaa. Niiyuuk neegwaal'in kwaa.
Maybe it's going down. It's the same. I haven't seen it in a long time.

11. Q: Last visit?

A: 1991, chan ałtsik.
I was sick in 1991.

Łuk, dats'an kwaii ts'a' hee, like njaa. Njaa haiłtok gather ilii. Njaa vakat gwanlii. Vakata chihjol dhał'aii. Shriijaa haiłii. Me and Mike (pilot) chihjol tr'ah'ai'. Van nizii nilii. Allotment gii'ii naii giyeelin zeh. Nigwilii ji' gaa heezyaa nyaa. Walter chan dzaa gwa'an zeh gwil'aii. Mystery behind mountain. Dzaa gwa'an van kwaa gwaah'in. Ch'ihłak aii veelin dry up, dead shrubs, nahshii kwaa. Strange lake. Legend that say, dinjii viti' łuk nilii yahnyaa behind nitsihddhaa. Mermaid..I talk to few elders. Veeghah k'aii kwaii tr'ahaahk'yaa kwaa goo'aii. Dii ts'a' gwiizuu t'agwiheenjyaa ginyaa. Vizhit dinch'ii goolii ginyaa across there chan dinjii dazhan gwich'ii. Ch'adai' giyaanjak ts'a' giyeeginkhii kwaa gwich'in. Shii aii veegiikhii. One of these days oodak

hihshyaa ts'a' haaf'yaa dihnya jidii nyaali'?

Dzan chan ch'ootsiktłok. Dzaa gwaant'ii van tsal dha'arii. Aii vakat chan Arctic Char gwanlii. Vakata chihjol a'ai. Diitth'an haa gwats'a' t'rahaa'oo shii, Jim haa. Fish & Wildlife goovinjik tr'agwał'in dai' izhit nishigiłchii, Double mountain, Brush mountain, zhat gwiich'i'. Zhat chan cave nitsii dha'arii. Naa'in kwan giiyahnyaa. Airplane no, tr'oonjii. Arctic Village vadzaih nagaah'ik dai' dzaa t'ee hah'oo nyaa. Nin goolii nyaa, (OJL). Dzaa t'eedaraa'in tyaa gwiinzii. Gaashandaii kwaa gaa vakat łuk gwanlii nyaa. Fall time reh. Especially, teedeetan, łuk keegii'in. Deenaadai' 1950's and 60's dai' izhit ch'agahgarii. Dzaa school nagwaanaii gwats'an t'ee ch'akwaa. Family naii gwitch'ii. Goolat naii shiinjik. Izhit t'ee village gwigwiłtsaii ts'a' gwiizuu goodlik ts'a' Jamus, Isaac naii datthak dzaa gwits'eegahoojil. Goozheh datthak an goodlit flood haa. Izhit t'ee Arctic Village gwahee'aa reh. Van dik dzaa. Dha'arii. Gaa tth'arii hee łuk goolii. Dzaa gaa łuk ak'ii. Gaa gwindhaa gwilii haa permafrost haa neegwaagwarii. Van datthak iizuu ilii.

Fish, ducks, and swan. Swan gathers together, lots of it on there. I fished on it. I catch grayling. Pilot's name Mike and I fish on it. Good lake. People who have allotment on it should built houses on it. Walter has house on it to. Mystery behind mountain. You don't see lakes around here, do you? One is dried up all around it with dead shrubs and strange lake. Legend says, a man is half mermaid. Mermaid, I talk to few elders. We are not supposed to cut willows around it. It will put a spell on us. There is some in there, across is where the medicine man lives. Long ago, they were scared of it so nobody talks about it, but I talk about it. One of these days I will check it out because I am curious. Here is ch'ootsiktłok. Behind there is a small lake. There's arctic char in it. I fished on it. Jim and I hiked there when I worked for U.S. Fish & Wildlife. They took me to Brush mountain. I lived there. There's a big cave there. Bushman cave. We were monitoring and collecting airplane numbers. When we saw caribou from village this is where it come out. lots of animals. It is a good hunting ground. I don't know, but there's a lot fish, especially in fall when it's frozen. They dry fish in the 1950's and 60's. Since school was built here, they don't do that anymore. Some family used to live there. Some at Shiinjik. They were going to put village at Shiinjik, both Jamus and Issac, but it flooded so they came back to Arctic Village. Here is Van dik. There's still fish there. Fish is fat there too, but with permafrost thawing, all our lakes are getting ruined.

Et'ee.. Mahsj'choo

Date: August 3, 2001 (interviewed)
Interviewee: OJL3
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected elder of Arctic Village

Traditional Ecological Knowledge:

1. Q: I'm going to ask questions about traditional Ecological Knowledge, which is short for TEK. Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
aikai' like old stories handajj' about Old John Lake.
Ts'a' Old John Lake, nik'ee gwagwandak haa nandaii?

A: I know a little bit about OJL. When I arrived here, my grandma sent me up with David olii to live in an old cabin that used to be here. We met up with Old Jimmy.
2. Q: Where? here?

A: Yes, right here. Old Jimmy John had a cabin here. See here. Where it says "cabin". We set up tent in that area and set fishnet for lake trout. That's when he told me stories about when he was raised up around there. He told me about Old John cabin. I don't know, if it shows. That's your great, great grandfather's cabin. I'm guessing.
3. Q: Yes, on the hill.
A: Not far from there, is Old John's cabin. He said that's when he was raising Mary Gilbert dad Ginnis tsal.
4. Q: Yes.
A: He said Mary Gilbert's dad was a child. He come over and visit and he said his name was Ginnis. He told me all the stories about what they used to do around Old John Lake regarding hunting and fishing.
5. Q: Where did the name Old John Lake come from?
A: Name after Old John, I guess. Old John used to live there, that's why Jimmy John always live there. He always talked about his dad. That was his dad. His children, especially his sons, Jimmy John and Abraham John. He kept coming back and lived in the glaciers.
6. Q: Glacier?

A: Yes, I think, around here. You see here, is where there is a hill. He didn't have a house there but lived there. That was Jimmy John until he died. Everytime, he

got a chance, him and Abraham live there.

7. Q: Those lights are warm?

A: Yes.

8. Q: How do they say Old John Lake in Gwich'in?

A: I don't really know. Old John, maybe, somebody that knew told you already. Maybe, they mean "John Van dee gwiizhii". I don't know, Trimble or Kias might know. "Vandee Gwiizhii" I don't know what that means.

9. Q: What do they hunt for around here? Around Old John Lake?

A: Its good for everything like caribou, moose and fish. That's why they always go over there.

10. Q: Do they trap around there?

A: Yes, they set traps for fox, wolverine, wolves, and martin. Mostly for fox, wolverine and wolves. That is what they do.

11. Q: Do families live around there? Do you remember in the old days?

A: They don't live there but they go in and out like in the summer to fish. When there's no food or caribou, they set camps where there's a sign of fish. I don't really know. I was only seventeen years old when I lived there. I am only telling you about what I remember from those days.

12. Q: Ooh, have you seen the caribou fence?

A: They say there's a caribou fence around there but I don't know. I have never seen one and no one showed me.

13. Q: Do you know the trails from Arctic Village to OJL?

A: Yes, its this way too.

14. Q: Mark it.

A: Maybe, but maybe I will remember.

15. Q: If you can't see, use this.

A: Up around here and up this way. In the winter we go up this way. We travel this way in the summer. We go up this way because we can't go this way because it's too rough. Here is "K'ahnjik" around here. Same trail as timberline "dachanlee" road. They cross here and that's how they got across.

16. Q: Oh, in the summer?

- A: In the summer, they want to go on a different route which is over the mountain and that is what they do because in the winter there is no trail. That's why they used dog team. It was easier that way but now, we go up that way with snow machine because there's no timber like trees on the mountains and we go faster. In the old days, they used the old route because their dogs were familiar with the same route. It was a routine.
17. Q: When they fish or set nets, what do they use?
A: Fish nets, fishing rod and lush hooks.
18. Q: Ła'h (Big hook or lush hook)
A: Yes, that's what they call it. It is shaped like this. After it is set in the water, they hook Grayling or whitefish with it. They tie stick at the end and set it on the ice so the stick don't fall in the ice and watch the rope so it does not break. They chopped a hole as big as the fish and when the rope is moving, that means there is a fish caught with the hook. That was how they did it. Sometimes, the hole is in the middle of the lake. That's was the reason he lived there. All over this way and that way, that's how he got huge fish. They get very huge, just as big as King Salmon. Have you ever seen one?
19. Q: I have never seen one but I seen the "Łah" big hook.
A: You will be surprised if you see the hook. When we arrived here, David Oliy and I set fishhooks at the same place and in the same way. When we were taking them out, he put fish on the hook and it was huge.
20. Q: What kinds of fish were they catching from there?
A: They just had big hooks in there. Also, they had fishnet for all kinds of fishes. The big fish were Grayling, whitefish, pike, and lush. They fish for all of it when they have a good fishnet.
21. Q: Lush.
A: They fish for all that. Grayling, Deets'at (sucker fish) and pike.
22. Q: Lake trout.
A: Lake trout, right?
23. Q: Do you remember when there was a lot of people around OJL?
A: Yes, long time ago, there was a lot of people. When there's no food, people move around (migrate) and live all around OJL. That's how they survived. Long time ago, grandma and grandpa told me there was a lake name "Noodlit ti". Somebody found that lake and had abundance of fish so all the people went there to fish, they even had a big, used trail to the lake. It is somewhere above OJL. Everybody had a good feast.
24. Q: K'injik lake, Where is it at?

- A: I don't know. Ask your dad. He would know where it is.
25. Q: What is the name of it?
A: "Noodlit ti" Grandma called it that. They remember it. Grandma Sarah said a lot of people went there so they can eat. That was a long, long time ago. Grandma Sarah said there was a lot of people around here.
26. Q: Do you think there might be fish in the lake now?
A: Yes.
27. A: Yes all the fish I name earlier? All different kinds of fish go into the net. Not too long ago, I set a fishnet and caught forty or so. Last year, I put fishnet in the lake and caught ten fish. Sometimes, twenty that gets in the net.
28. Q: So you don't see any other kinds of variety of fish?
A: No, not that I know of.
29. Q: Since the last ten or twenty fish, has it decline or rise?
A: No, it's going down.
30. Q: Going down?
A: Yes, that's what I mean. Six or seven years ago, I put fishnet in overnight and caught forty in one night. Sometimes, more. We check it every Tuesday night. This is in winter time. That's when we had ice net in. Last year, we set fishnet, we hardly got anything, just ten or twenty. I don't know now.
31. Q: Have the land changed in all the time you lived here?
A: Yes, lots of changes. Even the lookout hills are caving in. It's all getting ruined all over. The lakes are sinking. I seen a lot of it drained out. Out pass the airport there used to be a lake but now its all dried up. There used to be lots of fish in it.
32. Q: Yeah, gee
A: That is what's happening. When permafrost is thawing out, everything tends to cave in.
33. Q: Is the temperature getting warmer or colder?
A: Gee, I don't know, but the water level is getting lower. It does not go up too high, just sometimes. It is very low now. It is very bad for boat when we go up river in the fall time.
34. Q: I thought, they're used to be lots of water back then?
A: Yes, used to be lots of water.
35. Q: That's all the questions I have. If you want to add anything

- A: I don't know what to talk about but everything I see is changing. There are lots of caribou but when it comes we don't shoot it. It always comes here but it hasn't been coming. This was the only place we get caribou in the old days. There was caribou tracks all over and we stock up for the winter but not anymore. It is far off and rough for four wheeler cannot go that far. When your dad Kias and I were children, we killed caribou anywhere. We just go out and get it. Especially, around the glaciers. Everytime we go to glacier, there's always got to be one caribou there but not today. All that is gone.
36. Q: Around where?
A: Long ago, anyplace where there's glacier. When I first moved here we went up Junjik River and we shot a bull caribou. We don't do that anymore. It is getting bad with us. We always go out and hunt but all that is declining. If I go up mountain now in the old days I will see a caribou and I will shoot it. If we go down now, there will be caribou there. Long ago, there was always caribou around there. There was always two or three scattered around but not anymore in this day.
37. Q: There is nothing now. Yesterday, I was looking around with binoculars for caribou.
A: One lake right there? There is caribou on it when it start coming back. I just come.
38. Q: It probably moves that way?
A: Yes.
39. Q: It goes that way.
A: Too many are scattered all over. Sometimes it goes the other way or come over the hill. Hardly any caribou these days but last year, it came that same way. Last two years, we just seen little caribou and it came over and disappeared. I don't know about now. Everything is getting low, even fish, especially here in the village. We used get lots of fish but that's not happening anymore.
40. Q: Do you remember when there's a lot of Grayling around?
A: In the springtime, under the ice?
41. Q: Yes.
A: This year nobody catches fish.
42. Q: Maybe only one or two. I think, I am done unless if you have anymore questions. That's all I have. Do you know where they set big hook?
A: łqh? (big hook)
43. Q: Aah, what do they call it?: fishtrap?

- A: Around there "k'ahjik" means alone the creek, like First Tower and around Arctic Village.
44. Q: First Tower is K'aiizhuuzhitgwitsik?
A: Yes, there.
45. Q: Right around there.
A: Do you know where "Shrijaa Khalii" is two bend up from village. Isaac Tritt Sr's fish camp. Right there too. They put fish trap in all the creeks. They look for fish in all the creeks like Ts'iiivii t'it (second tower). That place was used since the old days. They have been putting fish trap in at that place since long, long time ago. My grandma Sarah ghoo and others do that at First bend vazhrihjujik. Your dad Kias and Trimble would know.
46. Q: They told me everything.
A: Yes.
47. Q: Aaha'.
A: Oh good, they know and they will remember because Trimble and Kias were born and raised here so they know everything about this land.
48. Q: That's all the questions I have.
A: Mashi' choo and that concludes my interview.

Date: July 15, 2001 (interviewed)
Interviewee: OJL4
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
She is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: I'm going to ask questions about traditional Ecological Knowledge, which is short for TEK. Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
aikai' like old stories handajj' about Old John Lake

Do you know any old stories about Old John Lake?
A: aaha' yes
Joel, it was pass on to Joel, Joel shaagwandak yee' (Joel told me)
Niidaii' vaanoodit gwaheelyaa dai' hee dzaa gwa'an
Joel shaagwaandak niidai'. Joel haagwagwaandak aii t'ee Joel shaagwaadak.
Joel, it was pass on to Joel, Joel told me, Joel told me they told Joel and he told me.
It was up in Old John Lake in one of those hills. That I heard it from my grandma Sarah Tritt. She said that there's still arrow heads all around there.
2. Q: I wonder where?
A: I don't know exactly where but it's probably around here somewhere. I'm not sure. Talk to Trimble, he'll probably know more about it than I do. During that time after we made peace with each other. The Eskimo families came around here and they lived among us and close to us, around here, and made their own living. One day, the Eskimo people wanted to join us. Like intermarriage, but our people, Gwich'in people are very into full blooded. If your Gwich'in, you have to marry another Gwich'in. Like my father is a Neet'sajj Gwich'in. He married Han Gwich'in from Eagle. That's what they use to do, they use to intermarriage but they don't intermarriage outside of the Gwich'in so they told them no. They don't want to intermarriage so since then they told them that they went back up to their country. That's one of the stories I know.
3. Q: What is the origin of the name " Old John Lake"? Is Old John Lake named after a person?
A: This Old John, they use to call him. He is the reason why they call the Old John Lake was because he used to live there all the time. He even had a house there.
4. Q: Do you know where the house might be?

- A: No, you have to ask Trimble too. He always lives there. Just like in Christian Village. He was almost like Chief Christian. He raised Sarah Frank. It could be Sarah Frank's father. I am not sure but it could be. That's Johnny Frank's wife, that he raised. Then there was another guy that used to live up there when I was a little girl. His name is Jimmie John. Jimmie John is from him (from Old John). That's where the John's came from, like Abraham John. I think, because Jimmie John is Abraham's father. When he moved up here from Ft. Yukon or wherever. I don't know where he moved from. But I remember when I was a little girl he used to live up there all the time. He always just came down here for groceries and stuff and then go right back.
5. Q: Supplies?
A: Yeah! Supplies.
And he stays up there year round, and I remember he used to do that.
6. Q: What is the Kutchin name for OJL? aikai' like old stories handajii' about Old John Lake
[Do you know any old storeis about OJL?](#)
- A: Van Choo Vee
[shore of the big lake](#)
7. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
- A: When I was a little girl. It was spring time. Everytime when my father come back, we always get excited because he always bring back meat, fish or whatever and I remember one time, he came back. We were excited. He came by our house with his tobaggan. His tobaggan was just full and when he open the canvas. It was big fish. There were like five to six feet. He said he got it from Old John Lake. There is a certain place at Old John Lake that's steep and they used this big fish hook (łah giyahnyaa reh [\[they call it lush hook\]](#)) aii chaga'ak yi' (that's what they put in the lake)[\(they set it in water\)](#).
aii haa t'ee luk jyaadahtsii goonjii (that's how they get huge fish). If you just put a shriijaa giinch'yaa jał chiin'aii (grayling fish hook in the water). Through the ice, you will get a small fish. Depends on what kind you use. They put a little white fish on it so the fish think that's fish. I remember my grandpa and grandma were still alive back then. (Albert and Sarah Tritt), they were happy.
8. Q: So roughly, what year?
A: That's was about when I was seven years old.
9. Q: So about 40's or 50's

9. A: About 51's, in the 60's, I remember I was in school and teachers Mr. and Mrs. Mop. They arranged for everybody. They were the ones that put the homestead around lake.
10. Q: The Native allotments?
A: Yeah, they said in the future, we are going to need and use it. They already know that in the future, the non-Native going to override us. They already know that, at that time, in the 60's. So they took all the family in the summer time. It was like this, we all went up there, we had this big DC 3 tractor. We had a big thing in the back, that flat thing. We put all our stuff on there. We walked up because we were young but they had the elders sit on there and they took them up. So everybody went up there, nobody here at all. We spend two weeks up there making this homestead.
11. Q: Labeling?
A: Yeah, even Paul Tritt and his family were here. It was fun.
12. Q: Can you tell me about families or any surrounding activities associated with OJL., cabins, caribou fences, trails, from Arctic Village?
What winter and summer route was used to OJL from Arctic Village or any other site?

A: There is a lot of trails, I will tell you about the way we went. I can't do it on this one but I could tell by just pointing. Me, Isaac Ross, Jim Christian, Joseph and my son Danny, I was the only girl then, we all went up to Old John Lake that one summer. We went to James (Ezias) viland ([Ezias's land](#)). That's where Jim tsal ([Little Jim](#)) got his camp. There's where we went. We went through vatr'agwaangwaii, oodee vatr'agwaangwaii dha'aii jii. K'iidak khadigweedii, aii kat thak k'iidak deeraajil. Vatr'adagwahgwaingwaii kat. (Vyuh zhraii) aii zhit gwats'an k'iithan taii gwin'ee. K'it t'oonch'yaa, taih kwaii k'iithan jyaadiinch'yaa naa. K'iithan nariinjil gwats'an Trimble vicabin head garitsaii. ([We went through vatr'agwaangwaii, up where vatr'agwaangwaii is at. Up the steep hill we climbed up that way on top. We followed the trail from there. It looks like a trail. The hills were line dup like a trail. We walked from there and head Trimble's cabin.](#))
You see the Swan Mountain? We walked up side way to the top. From there, we followed the natural trail, through the hilly terrain ([through the natural trail](#)). As we were descending, we came across Trimbles' cabin. Then we went this way and came to Jims' camp (Ezias James land). That's the trail too. That's where Jim tsal is the one that guided us.
13. Q: Do you remember going over the mountain or around the mountain?
A: Oodee vatr'agwaangwaii dha'aii jii. Aii kat deeraajil, dzaa gwats'an. Aii t'ee gwant'ii k'iizhak tr'ahaajil. ([Up there where vatr'agwaangwaii is at, we climbed it from here and went down](#))

from the other side.)

You know where the Swan Mountain is at? We climb on it from here, from there. We went down on the other side of the mountain. They say about twenty miles one trip.

Nich'it kwaii gaa gaiidhahtsaii sharahnyaa dai' reh. (I even beat young ladies that time) They say I beat a lot of woman. Four days datthak izhit tr'eelk'i', cause khyu' neerahijyaa (We stayed there for four days because we did not want to leave). It was so peaceful. It feels so good and sacred. Like a sanctuary.

14. Q: Do you know of any caribou fence?
A: Yeah, but not there. Vyuh zhraih (voozhri' mountain) (is name of mountain). I went there one time, but there is a caribou fence I heard about. But I don't know exactly where it's about.
15. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
A: My father, like I said, he brought those big fish. He goes there everytime, during spring and fall time. Even in the winter. The way he goes up is the fish is good year round. Not just anywhere. There's a place where it's steep and you can catch fish with certain hook. Certain place where you can get a small one.
16. Q: Do you know which side is steep?
A: They are in different location. When we were up there for homestead, we even use to water ski there. They made that home made water ski.
17. Q: What fish species did people mostly fish for at OJL?
A: (Neerahjik) rainbow, lake trout. They're really good and tasty. Yeah, aii adan tinçyaa. Aii choo, jyaa dahtsii choo kwaii k'anaazhik (he would bring in very huge fish) (That's the one. Big ones. He brought home big one). I tell people and they don't believe me.
Abraham John was at his camp. He used to have round Gwantsan hut there. He used to stay there and live by the fish. After his dad died or maybe still there. But anyway, he told me story about my dad. My dad somehow he put a tent on top of his toboggan. He said geetak yeenjit hee chijol if'aii nał'in (sometimes I see him fishing way over there). Vanh heekesha'ak yeezhee chan chijol if'aii (in the morning he fish way out and other times, he is down below me). Yeezhee zhat gwich'ii. (he lives below me). Vanh hakeesha'ak, hoł'ya' ch'adai' hee oodit hee dhidii yahnyaa. (In the morning, I want to see him but he is already distance away).
18. Q: aii juu jyaadii'in?
Who is doing that?

A: Shiti' zhuu tsal.
[My dad, little Abel](#)
Somehow, tent tsal iłtsaii ts'a' t'ee zhat zhyaa niiya'ak ts'a' zhat gwich'ii ts'a' zhat chan chijol iŁ'aii. Nijin dathak yaa neehidik. Yahnyaa (Abraham)
[Somehow, he made a portable tent and haul it around. He lived in it and fish where he park. He went all over in it Abraham said.](#)
Somehow, he made a portable tent on a toboggan and pulled it everywhere. He parks anywhere, live and fish. He goes everywhere with it.
Izhit dai' łajj haa gwizhrih neerahiidal. Izhit gwanaa dai' there was no snow-go or anything like that. Izhit shaagwaandak.
In those days, we only traveled with dogs. There was no snow-go. He was telling me.

19. Q: Did people have fish camps at OJL? Who had camps at the lake? Where were their camps?

A: Yes, I know that Jimmy John and Abraham John did and probably Ezias James. I know, my father did. I was small when this was going on. That time it was nobody's land and you could go where the fish is. That's why my dad did that cause he knew where the fish is. Make shift tent over the tobaggan and dogs drive him wherever he wants. All over Old John Lake.

20. Q: Are their similar lake in the area? Streams? What are the names?

A: Venetie, Van Choo ([Big Lake](#)). Aii t'ee Old John Lake k'it'iinch'yaa. (It is like Old John Lake).

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?

A: Aii neerahnjik choo vaihnyaa łyaa juk niyuk nał'in kwaa. Ihtsal dai' gwizhrih nał'ya' t'aihnyaa. Juk aii gwiinzii nats'ah ts'a' dee'in giyaandaii kwaa. Trimble zhrih yaandaii. Oohanhkat yuu.

I have not seen lake trout in long time. Only time, I seen it was when I was a young girl. Today, nobody knows the status of the lake trout. Only Trimble would know so ask him.

How they do it. I went there one time in 1978. I went ice fishing and caught thirteen inch trout. So I know there's all kinds of fish but that's the only fish in there since.

Ko' kat tr'ahch'yaa łyaa akaii. ([when we cook it on fire, it's very tasty](#)). \

2. Q: Have these kinds of fish always been there?

Have other fish been there that aren't in the lake today?

- A: I got no knowledge of that, but I know the fish I am talking about is still in there.
3. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
- A: Last thirty years, when my father was doing the fishing for big five or six feet fish (trout), a lot of people were doing that, but then after 50's and going into the 60's. People were not doing that anymore. I don't know why that is. I think it is too easy. The snow-go and four-wheeler came out.
4. Q: They totally don't depend on that lake anymore, like they used too.
- A: For the big fish, you know that you can have for the whole winter. There are easy things to get now so they don't work so hard to get it. That's the way I think of it. Other than that I don't know why they don't fish there anymore but a lot of guides, non-Natives goes sneak in there and fish there. They always do that. Jim tsal aakin goovaqii tee ([Jim Christian watches them](#)).
Izhit gwa'an neechahaanik tsá jyaadagii'in dai'. ([He sneaks around there and observe, when they do that](#)). Geelin datthak homestead goodlii gaa therés one place where theres no homestead izhik k'iinaa gineech'agaa'ik. (There's homestead all around the lake except for that one spot. That's where they sneak in.
One time geegoh'ok ch'al'ii ahai' k'ii'an ch'igeekwaa, gaa shagaa'in kwaa. Goovahnyaa ([Jim Christian](#)).
One time, the guides were canoeing and they did not see me hiding. The guide said "hey, watch out for those Indians, they are pretty hostile". Ginyaa goovahnyaa.
Gwizhit gehdee goovodook'ii gaa gaagiindaii kwaa goovahnyaa. They got guns too, ginyaa goovahnyaa. ([I was above them and listening to them, they did not see me. They got guns too, so they said.](#))
5. Q: What year was this?
- A: This was just twenty year ago, cause a lot of non-Native found out its good fishing so they like to go there.
6. Q: Do you think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
- A: Beaver might have some contribution some to it cause it makes a dam. It cuts off the water supply. I know only that one has contribution to it.
7. Q: Do you think the environment is changing?

- A: Yes, definitely.
8. Q: Is the water getting colder or warmer in Old John Lake?
- A: I can't tell you but I know it is getting dry.
Creeks at Timberland mountain used to be deep but now, there's no creek. It is all dried up. I remember, when I was a little girl
Daachanlee k'ii'an creek kwaii goodlii. K'iidaa niinlaid. Chuu leii jii, gweedhaa datthak. Juk tyaa chuu gaa kwaa.
9. Q: Is the temperature getting colder or warmer?
- A: Little bit warmer.
10. Q: Are the creeks drying up?
- A: I don't know.
11. Q: Are there more floods?
- A: Hardly.
12. Q: What are other factors may be influencing changes that you can think of?
- A: Well, its been predicted that we might have flood here in the village again. One hundred years ago, we had flood here. The only place, that survived were the hills that are sticking out like my house and Jim Christian. Probably, will only survived. That's what Jim tsal predicted to me. He said it might happen again. What happen was that down toward Venetie, some kind of block, maybe a beaver dam. But there was a flood here one time, one hundred years ago.
13. Q: Is there any stories you want to share about Old John Lake?
- Last comment
- A: Yeah, I don't care about those people going in there and taking our fish out of there because as an owners, we are the owners. They should do something about it to keep them out. What we need to do is set up some kind of lodge and guiding. Guiding place so when people go up there, we could guide or lodge them and let them fish there. So we will make use out of it too. Rather then go there and destroy it, cause we are not like that. We know that there's a certain place, certain parts of Old John Lake. Old John Lake is big so there is certain parts that if they do it too much, they go to the other part of the lake so they leave that area to replenishes itself. That's was how our grandparents use to do.
14. Q: Rotate around the lake?
- A: Yeah, I think they do that, like the muskrat. If they take too much muskrat, you have to stop so it can replenish itself and use other areas. After it replenishes itself you come

back but if you don't let it replenishes itself, you loose the animals. You don't give them time to grow back. That's why our grandparents use to do that, they use to travel all over the place.

15. Q: Migrate around.

A: Yeah, migrate around so they can give the land time to replenished. They also are trying to extend the reservation boundary beyond the Old John Lake. I hope that can happen, because we are going to need the Old John Lake in the future. We are going to depend on it. So I am glad, we put the homestead around it.

16. Q: Is that it? That concludes my interview.

Date: July 15, 2001 (interviewed)
Interviewee: OJL5
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
She is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: I'm going to ask questions about traditional Ecological Knowledge, which is short for TEK. Tell me a story about Old John Lake? Did your parent or grandparent pass on a story to you? Who told you the stories?
A: One story, various people, elders, leaders
Lake trout, Neerahnjik t'ee shih hil'ee nilii (Lake trout is a special food). I learned it takes Neerahnjik (Lake Trout) forty years to be an adult. Maybe that's why it's very special. Traditional food, respect it. Nomadic people living in skin huts, respect it so much, k'ii'ee nindineeriidal izhit doorway nihdineegiyahchik kwaa. backdoor nihdeegiyahchik (They do not bring it in the front door. They bring it in the backdoor). Don't harvest it. Get it only for occasion. Same goes with sheep. Front nihdeegiyahchik kwaa, back door gwizhrih (They do not bring it in the front door, only the backdoor). It takes a long time to be a ram, forty years to be a Neerahnjik (Lake Trout). It is only used for holidays and Gwich'in holiday. Not to be for commercial use.
2. Q: What is the origin of the name " Old John Lake"? Is Old John Lake named after a person?
A: Old John has lived in that area a long time. He had caribou fence at Old John. I only know Old John Mountain. Don't know where fence would be at. It's at Old John Mountain. During the bows and arrows days, John family originated from him, Robert John and a lot of relatives from Fort Yukon. Arthur James. Mistake from his last name because he didn't speak English. He thought, they ask what is your dad's name? So he said "James". Really was asking last name Jimmy John. Johnny and Sarah Frank spend a lot of time up there. Sarah is Jimmy's daughter (Old John's daughter). Jimmy and Sarah Frank are brother and sister. All the Franks are related to Old John. Originated from Old John.
3. Q: Why they name him Old John?
A: Because it's by Old John Mountain, mainly because of caribou fence. He was the chief of caribou fence. Moved around to make it through the winter. Caribou fence all over. Over thirty fences. Professor Richard Caulfield wrote a book on caribou study. Canada management board would know too.

4. Q: What is the Kutchin name for OJL? like old stories haanandajj' about Old John Lake? (Do you know any old stories about OJL?)
 A: He had the caribou fence during the bow and arrow days. Old John Lake is right there. So they lived there and survived. Van Choo Vee. (Shore of the big lake)
5. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
 A: 1950's to 1960's. The whole Arctic Village moved up there late 1950's. Claim whole lake at that time Native Allotment was not possible but they claimed it anyway. We camped at this area. "vabm" gwinyaa reh (they meant). Right here. Everyday boat and motor go out and built something were people will claim land. Abel Tritt built fire one time, campfire that would be used for proof. They were doing it all around the lake. Nothing on Sunday, hot everybody went swimming, water ski with plywood on allotment. They built dry rack, tent frame, cache whatever they want to built. Claim Old John Lake because it needs to be protected. Tl'oo drik gwanlii, wild onion gwizhrih gaa trah tsan. Jidii tsal soup tee ra'ak daj' gaa akaii giyahnyaa. (Walter valand). (Wild onions around there. We smell wild onions. When we add a little to soup it taste good on Walter's land.) Where caribou pass through, protect lake.
6. Q: Any trapping?
 A: Don't know, people trap, alot of wood, part on the way to Salmon River.
7. Q: Can you tell me about families or any surrounding activities associated with OJL., cabins, caribou fences, trails, from Arctic Village?
 What winter and summer route was used to OJL from Arctic Village or any other site?
 A: Walking route to OJL, I follow the trail that exists right now. Village take this ridge over this way. Uphill over here, that's good walking ground, the summer route. Through here or this way. Follow that or go that way. Another way through here and back. Tuffet are and go around but too bushy, watery, too much drainage, and very rough area. All summer route. Winter is the same but this way. Don't know about winter through here.
8. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
 A: Mom says never fish for Neerahnjik (Lake Trout) in spring. Only in Fall. Don't know how they started doing that, ice and netting fishing. Summertime is fish net, hook sometimes like over here fish trap, alot of Grayling. Creek comes out on this side is glacier place git vee gagahnyaa.

They call it glacier area. There's grayling

Shriijaa neegwiilik. K'iidi' chan. Allotment all around. After Indian
sometimes and toward down river.

Country. Only Indian Country is our allotment. Water is Indian Country rights too. We have to address this concern about water drainage coming out from Old John Lake to Vazhrihujuk (around the bend). Drainage is over here, start from here. this way to the creek t'aadha'ain (cotton tree). Where is Christian Village? Boundary to Christian Village. They call refuge. Drainage and this drainage that goes right out this way. Drainage goes through here. Suppose to be t'aadha'ain (cotton wood) Christian River dha'ain t'iginyaa (its where its at). Willow house. Straight from Christian village to drainage. Boundary to reservation. Space between there. Who has a right to the water? Make sure we have water rights. It's deep. My concern is fish study. Who is going to be owner of the fish study?

9. A: Give information to councils and putting info in data.
Q: Another thing, the only place to built airport is right here. Who has rights to the lake.
10. Q: Species, people fish for?
A: Neerahnjik (Lake Trout), Whitefish, Pike, Grayling
11. Q: Biggest human population you seen?
A: Alot of human there in history.
12. Q: Did people have fish camp at Old John Lake?
A: My father has an allotment, Jim Christian by glacier, built tent frame there. Jim get logs there. John's family got maybe something there. Trimble got cabin there, Walter Newman a cabin there leased out. Nobody has rights to sell land, no one has water rights. It's not settled, they need to define that. If Native village own it.
- : Where people know lakes, streams as important as Old John Lake?
- 13 A: Every lake is important. Can't say the most. Can't single out, different species. Only place we can get Neerahnjik. (Lake Trout.)

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?

- A: Don't know. Shee Fish, Whitefish, Neerahnjik (Lake Trout), Pike Grayling. I know they are still there.
2. Q: Have these kinds of fish always been there?
Have other fish been there that aren't in the lake today?
- A: Dzeeluk, Rumour, fairly tall, throughout time people spotted some kind of two fish or something. Not seen it myself.
3. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
- A: Around OJL, haven't been there. Not to go to OJL, I go up river. Sometimes more fish each season.
4. Q: Other kinds found?
- A: No, not that I know of.
5. Q: Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
- A: Lakes are drying up. Arctic Village area. Unpredictable climate change, more growth, bushy. That's happening here, probably up there too.
6. Q: More or less water.
- A: Have not been to OJL.
7. Q: What are other factors may be influencing changes that you can think of?
- A: Many kinds of changes include more growth, more beaver, lots of drainages, changes in spawning area. Lots of plane coming in cause changes. It's been reported for many years. That's why we want to monitor the lake because it's so far from Arctic Village. We should have cabin there. Outsiders have come in with floatplanes. They come in from other end of the lake. Disturbing caribou migratory route. That's their usual route coming in since the last ten year. Displace migratory route. More air activities that I know of.
8. Q: Is there any stories you want to share about Old John Lake?
- A: No, nothing of OJL.
9. Q: Last statement?
- A: Because we are not nomadic people anymore. It was used very much. OJL is our traditional area. Too survive, we need OJL. Just because were not there, doesn't

mean were not using it. It's important to our people. Protect it as it protected us. We need to take care of it. Work, kids go to school. Don't spend as much time out there as we want too. Living off of it is important. Not to disturb it. Mark down, lay out, ownership, water ownership, fish study, start tourism, stop people coming in. Disturbing the fish in lake or now clean they are. Disturbing to caribou migration. Protect this area. Mahsi'

Date: July 15, 2001 (interviewed)
Interviewee: OJL6
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: I'm going to ask questions about traditional Ecological Knowledge, which is short for TEK. Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
A: Yeah, they say the lake is kind of sacred lake so when they fish over there, they watch their fish of what they get, even if one trout, big one, just like that with a hook. They don't eat it right away. They wait until the next day.
2. Q: I wonder why?
A: Because that's the traditional and sacred lake thats why.
3. Q: What year was that?
A: 1955, that's when I seen them do that. It a big fish.
4. Q: What is the origin of the name " Old John Lake"? Is Old John Lake named after a person?
A: Yeah, Old John, he got a cabin over here.
5. Q: Where?
A: Right here, that's where it is.
6. Q: Can you label? here, label it.
A: Right here, that's his cabin right here.
7. Q: That's Old John's cabin?
A: Aahq. (Yes)
8. Q: Who was Old John? Why is the place named after Old John?
A: Yeah, this is the place, they were talking about Peter John, I think. Right here. This is his mountain, he lived right underneath it. Yeah, it got to be.
9. Q: Aahq. (Yes)

- A: That's his mountain right there. Peter John it says. Old John vaddhaa ginyaa chy'ah. Oonjit dha'ajj roh. Old John vaddhaa ginyaa, ajj t'agahnyaa.
That's his mountain right there. Peter John it says. Old John's mountain they would say. It's over there. That's what they mean when they say Old John's mountain.
10. Q: Ajj ts'an neegogwahzhrij lee t'iginyaa? Ajj van.
Is that who they name it after, that lake?
A: Aaha, ajj enee giyoazhrij t'iinchy'aa.
Yes, that's who they name it after. That's what I mean.
11. Q: What is the Kutchin name for OJL?
A: Van Choo rii ginyaa. (They just call it Big lake)
12. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
A: Only 1955, they go over there, they go fish. That all, I remember, oo'at gwa'an vadzaih daj' gwizhrjh chan oo'an ninegiidal.
They only go over there when there's caribou around.
13. Q: What about trapping?
A: There's not much trapping going on over there. Not right now, I guess.
14. Q: Nin kwaa (no animal) or what I mean..
A: No, before there was no marten around here but there is now.
15. Q: Can you tell me about families or any surrounding activities associated with OJL., cabins, caribou fences, trails, from Arctic Village?
What winter and summer route was used to OJL from Arctic Village or any other site?
A: They go this way and they go that way.
16. Q: Mark ahtsii, (Mark it) now is that summer trail or winter trail?
A: Shaatr'igweendaii
I am lost
17. Q: Dzaa Arctic Village
Here is Arctic Village
A: Yeah, this is the summer trail, I think, and they go this way and they go this way..
18. Q: Winter trail?
A: Yeah, something like that, going to erase this one though so they don't have to climb this hill.

19. Q: Aahą, gaa shin heę ji, dzaą k'ii'an?
Yes, but in the summer, they go this way?
A: Aahą. (Yes)
20. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
A: Back in the 1960's, they only are fishnets, that all I know. They used that ła'h with one hook on it with a fish on the end of it. They used that one around here to get a big one, like Grayling, giikat Grayling gahchaa (tie grayling to it). Chihvyaa tthal haa jyaadigiilik tsa' (They put it down with the net and) they keep in there for overnight or two days and they catch it that way. It's the big one like that.
21. Q: What fish species did people mostly fish for at OJL?
A: Mostly, they do that for dogs or whitefish to eat.
22. Q: Did people lived at OJL? Is so, what was the biggest human population at OJL? What year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
A: They only went over there one time. That's it. To mark this allotments. They got here. They took the whole village over there, they even took the store over. 1957 and 58 gwich'in rọh. (Maybe in 1957 or 58) They took it over there and they marked that place. That's the only most people I know, over there. Isaac used to stay over there but not much.
23. Q: Isaac?
A: Isaac Tritt Sr.
24. Q: Did people have fish camps at OJL? Who had camps at the lake? Where were their camps?
A: One right here.
25. Q: Whose fish camp?
A: Its not a fish camp, its a allotment. This year, Abraham got a fish camp right now, right here and Isaac got it right here. That's his cabin right here.
26. Q: Dzaą lee?
Right here?
A: Dzaą cabin goo'ąjį rẹh (Cabin is right here), right here. That's his cabin.
27. Q: Isaac?
A: Isaac Tritt Sr, he's the one that built that cabin over there.

28. Q: So fish camp and cabin.
A: That's all I know, nobody stays over there.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?
A: OJL got trout, Grayling and whitefish.
2. Q: Still today?
A: Yeah.
3. Q: Have these kinds of fish always been there?
A: Oh yeah.
4. Q: Have other fish been there that aren't in the lake today?
A: I don't think so.
5. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
A: No, it seem like there's lots of fish in it but I don't know. I don't fish that much anyway, but I know that its got alot of fish cause it's got the fishnet and it's all full, its even coming out, you know, it's not even a net.
6. Q: Who does?
A: Peter Tritt
7. A: 1920, I think.
8. Q: Do you think other animals have to do with changes in the lake?
Do you think the environment is changing? Is the water getting warmer or colder?
Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
A: I don't think so, no.
9. Q: Do you think the environment is changing?
A: Not that much, no.
10. Q: Is the water getting colder or warmer in Old John Lake?
A: I don't know.
11. Q: Is the temperature getting colder or warmer?

- A: It depends on what the weather is doing. I don't think it is.
12. Q: So you don't notice any changes?
A: No, the water level never changes, I know that. Not just at Old John Lake but anywhere.
13. Q: Are the creeks drying up?
A: Yes, some of these lakes are drying up, not Old John Lake through.
14. Q: Are there more floods?
A: These lakes are drying out.
15. Q: Is there any stories you want to share about Old John Lake?
A: Not really, I don't know. I know it a sacred lake. Yeah, it could be right here, the Grayling going down this way, it could be a hot water spring, right here.
16. Q: Oh, first time, I heard that?
A: How come it doesn't freeze?
17. Q: That's interesting.
A:
18. Q: When did you notice that?
A: Every time I cross here, yeah.
19. Q: When did you notice that?
A: Everything out to that, there's a glacier down here and right in here. It never freezes. You can see it in the winter time.
20. Q: Łyaa lee?
Really?
A: Aahą (Yes)
21. Q: huh.
A: Khik, zhyąą niinlaii t'inch'yaa (It is always running). Where its coming out right here.
22. Q: Year round?
A: Year round.
23. Q: No matter how cold it is?
A: No matter how cold it is, you still see water.
24. Q: That's a new information.
A: That means that, the lake is probably hot.

25. Q: So...,
A: or it's hot down in there someplace.
26. Q: So different water
A: It can't be open all the time.
27. Q: Different water temperature.
A: Aahq. (Yes)
28. Q: It's always been like that?
A: Aahq (Yes), not coming out right here through, right here?
29. Q: Aahq. (Yes)
A: It's not like that but down here it is. Niindhāa k'it t'iinchy'aa ts'a' khyit open nilji tthak. No, matter how cold it is. Khik zhyaa ninlajj.
It's not like that, but down here it is. It is very warm so it's always open all of it.
No matter how cold it is. It is always running.
30. Q: Nik'ee vizhit tuk?
Is there any fish in it?
A: I can't see down in there.
31. Q: I think, we'll look into that.
A: There's another one right here too.
32. Q: Nijin?
Where?
A: See where it goes down. This one I think, this one here. Yeah, this one here.
33. Q: Jii lake lee?
This lake here?
A: No, this creek right here.
34. Q: Qqh, this creek, this one?
A: Aaha (Yes), there one right at the bottom of that.
35. Q: This one here?
A: Yeah, where it comes out of the mountain, its kind of hot.
36. Q: Qqh.
A: Should check that water, see what the temperature is over there.

37. Q: I think, we're going to do that, when it comes out of
 A: Never freezes there too. it's funny. it's coming out of that ground. See up here. I probably could walk across. There's no creek there. The creek goes under the ground, it comes out down here and it never freezes too. You can go out there in the winter time, you can look at that.
38. Q: I think, we're may do that. Jii check t'rahahtsyaa. Jiilee, jii location neekwajj.
 I think we may do that. We will check into this. These two locations?
 A: Yeah, it goes underneath the ground. Somehow it, I think it's hot, I don't know.
39. Q: Hot water spring huh, some kind of spring?
 A: Even when water is going down like that, winter time it freezes but not this one, it just going...its running but it never freezes. You can see the stream coming out of it. I don't know how hot it is down there and its the same way right here.
40. Q: Interesting.
 A: The trail is right along side of it.
41. Q: Aaha. (Yes)
 A: Going down to the cabin.
42. Q: Ok
 A: I know that, that's how come they do that fishing there. I guess.
43. Q: What do you mean like...
 A: Maybe, that's why they got bigger fish in that one. Maybe that's water got something to do with it. I don't know how hot that thing is, I never check. How come it doesn't freeze?
44. Q: Aaha. (Yes)
 A: Even up here, it just freezes, when it just goes down like that but not this one though and this one over here going out. That's get hot water there too.
45. Q: Dzaa lee?
 Right here?
 A: Aaha (Yes) so you got to erase the other one.
46. Q: Jii adan t'iinchy'aa kwaa?
 Not this one.
 A: Aaha (Yes), no this one coming down, yeah. This one is alright.
47. Q: Also here too?
 A: Aaha (Yes), that one yeah.

48. Q: Is there anything else you're not telling me?
A: That's all I know was that.
49. Q: Wow, that's a good information.
A: Nobody told you that?
50. Q: No, not yet. Well, is that it?
A: Yeah, that's all I know.
51. Q: This concludes my interview, Mahsi' choo ([Thank you](#)),

Date: June 25, 2002 (interviewed)
Interviewee: OJL7
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected Council Member and Second Chief of Arctic Village

Traditional Ecological Knowledge:

1. Q: I'm going to ask questions about traditional Ecological Knowledge, which is short for TEK. Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
Like old stories haanaadaii about Old John Lake.
[Do you know any old stories about Old John Lake?](#)
A: My dad told me that, I asked him how come they call it "Old John Lake"? He said that Old John, Jimmy John lived in Old John Lake, year round. That's why they call it that, he said.
2. Q: What is the origin of the name " Old John Lake"? Is Old John Lake named after a person?
A: Yes, Jimmy John, original name is Van Choo. [\(Old John\)](#)
3. Q: Who was Old John?
A: I think, he's my godfather. Niighit daj' Jimmy John vanandaii?
Ajj reh, ajj t'ee t'agahnyaa gwich'in reh hee?
[Did you know Jimmy John long time ago? That one. That's who they mean huh?](#)
4. Q: Aaha or ajj viti'
[Yes or his dad.](#)
A: Ajj viti' dohji.
[Maybe his father.](#)
5. Q: One of them anyway, ajj Jimmy John yagha' Abraham John viti' Jimmy John ajj t'ee shagodfather ih.
[That's Jimmy John, Abraham John's dad. Jimmy John is my Godfather.](#)
6. Q: What is the Kutchin name for OJL? like old stories haanandaii about Old John Lake.
[Do you know any stories about Old John Lake?](#)
A: Van Choo.
[Old John Lake.](#)

7. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
 A: Well, I can remember when I was young that we went up to Old John Lake. Half of Arctic Village, half of people from Arctic Village went up with tractor but since we were small, we went up with float plane. We stayed up there for awhile. That's what I remember at that time.
8. Q: I wonder what they were doing?
 A: I guess, people just decided to go up there. Everybody to look for fish or something but it was around 1960 or 1961.
9. Q: Can you tell me about families or any surrounding activities associated with OJL., cabins, caribou fences, trails, from Arctic Village?
 What winter and summer route was used to OJL from Arctic Village or any other site?
 A: Not really, all I know is they got big trout from there.
10. Q: Like nik'ee cabin or vadzaih tthał or taji k'it'iinchy'aa nik'ee haanandai?
 Dzaą gwa'an geeghaih gwa'an.
[Do you know any cabins or caribou fence or even trails, around this area?](#)
 A: No.
11. Q: What winter and summer route was used to OJL from Arctic Village or any other site? Like jidii k'it'iinchy'aa, like dzaą Arctic Village to OJL, jidii trail t'eegaahchy'aa? Like is there winter trail or summer trail?
[Like what? From here, Arctic Village to Old John Lake. What trails were used?](#)
 A: The regular road they made to Dachanlee (Timberland mountain) from there it goes to OJL.
12. Q: Mark ahtsii lee dzaą Arctic Village.
[Mark is from Arctic Village.](#)
 A: The regular, the main trail?
13. Q: Aaha
[Yes.](#)
 A: They call it, the Dachanlee (Timberland) trail.
14. Q: Dzaą t'ee Dachanlee
[Right here is Timberland mountain.](#)
 A: Dzaą Arctic Village goo'aji hee?
[Right here is Arctic Village huh?](#)

15. Q: Aahą.
Yes.
A: All the way?
16. Q: Aahą, dzaą t'ee ddhah choo dha'ąj.
Yes, here is a big mountain.
A: ąj jidii?
What is that? Old John mountain?
17. Q: What sort of fishing activities were or are conducted around the lake? Net fish? Ice fishing? traditional fishing like using fish trap? When?
A: Bait, net, rod fishing. Those things mostly
18. Q: Like what season or
A: Year round.
19. Q: Year round?
A: Yeah.
20. Q: What fish species did people mostly fish for at OJL?
A: Grayling, Whitefish, Trout, Pike, Lush. That's all I know.
21. Q: Aahą, Do people have fish camp at Old John Lake?
A: Yes.
22. Q: Who had camp at the lake?
A: Trimble Gilbert and Jim Christian. Dzaą heę dahii. (Maybe right here.)
23. Q: Trimble, dzaą gwa'an, John aah, dzaą gwa'an?
right here. right here?
A: Dzaą, Trimble Gilbert dahiht'oo?
Here, Treimble Gilbert I will write it.
24. Q: Aahą ts'a' John Christian.
Yes and John Christian's too.
A: Jim
25. Q: Jim Christian
A: Passed away, I mean, deceased.
26. Q: Jim Christian nii'aii.
I put Jim Christian.

- A: Jim Christian all right.
27. Q: Aiiits'a' (and) are there similar lake in the area? Streams? What are the names? Like is there any other popular fish like OJL? Anywhere else?
- A: Most of the lake, I should say. Lots of lakes, I don't know which one though. Haalii van r̥h. Haalii van vizhit jeiin, lot a fish in there.
[Loon Lake, There are some in the loon lake.](#)
28. Q: Nijin dha'ąj haalii van?
[Where is Loon Lake?](#)
- A: Dzaą r̥h. Jii Van Choo r̥h.
[Right here. This is Big lake.](#)
29. Q: Jii lee?
[This one?](#)
- A: Yeah, ąj t'ee goonjii t'igii'in yagha' oozhee Vashrajj K'oo ijii, izhik gwats'an yagha' Vashrajj K'oo van ts'a' t'injik jh izhit gwats'an yahgha' Vashrajj K'oo. Yeah, that is what they are getting it from. Wherès Arctic Village. It does from Vashrajj K'oo to Vashrajj K'oo creek.
30. Q: Aaha?
 Yeah?
- A: Nitsii nahą.
 It is really big.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?
 A: Same
2. Q: K'eedąj' viteech'oiizhrj' lee?
[I named it earlier, that one?](#)
- A: Yeah, yeah but I don't know about Sucker.
3. Q: Have these kinds of fish always been there?
 Have other fish been there that aren't in the lake today?
- A: Yes. but none that I know of.
4. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed? Like Dzaą populations? ([Like the population here?](#))
- A: Same

5. Q: Same, What is the most common fish harvest? Has this always been the case?
Jidii łuk khik ts'a' goonjii?
What kind of fish do they always get?
- A: Shrijjaa ants'a' Whitefish, aji neekwaji hyaa khik ts'a' its easy to get ts'a'
Grayling and Whitefish, those two are east to get and
it's abundant all the time and its always anyplace, White trout your have to go to
OLJ for Lush. I don't know where they are "Pike, Iltin, Lake Dahji"
Grayling and whitefish, those two are east to get and it's abundant all the time and
it's always any place. White trout you have to go to Old John Lake for lush. I don't
know where they are "Pike, Iltin (maybe), Lake Dahji".
6. Q: Aji (E or I) Iltin lake, aji daajii?
Pike lake, where is it?
- A: Iltin Lake dzaa dha'aji.
Pike lake is right here.
7. Q: Ijii gwa'an Iltin van, Iltin van Voozhri'?
Where is the pike late? Does it have a name?
- A: Aaha, Let's see.
Yes,
8. Q: Wait, jii aji t'aahchy'aa, blue.
What are you using?
- A: Oodee oonjit, oonjit OJL gwats'a' Creek dha'aji ijii?
Up that way over at OJL there is a creek there.
9. Q: Aaha. (Yes)
- A: Izhik gehndee chan van dha'aji ijii? On the other side. Vakata Neerahaak'ak geh'at
van chan k'aa ch'irahakhhal ijii?
Where is the lake above it? We drive on it and drive on to the next lake.
10. Q: Qoh, aaha.
Yes, oh...
- A: Aji zhik gwideetaa izhik gehndee k'ijijii' ch'arahaakhhal ginyaa izhik geeghah
van dha'aji qh, aji reh.
Over that further up we drive, by the lake.
11. Q: Aji lee iltin van voozhri'?
That's the name of Pike lake?
- A: Aaha.
Yes.
12. Q: Black Fish Lake.

- A: Yeah, dzaa k'ii'naa hee, dzaa (Yeah, over this way here) I think, its the third one, one, two, three yeah. It's the third one, jii tee yagha' ch'adaɣ' izhit naroojil qh. abaa haa. (My father and I been there long time ago.)
13. Q: Do you think other animals have to do with changes in the lake?
Do you think the environment is changing? Is the water getting warmer or colder?
Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
A: None that I know.
14. Q: Do you think the environment is changing?
A: Absolutely.
15. Q: Nats'a'ts'a
How? In what way?
A: Well, way back in the 1960's , it was cold that you could just see your breath, but today, after New Year especially, things are getting warmer.
16. Q: Aaha. (Yes)
A: Like this one time, I seen a Black Jacket and Yellow Jacket. That don't exist around here, its only down Venetie. So sometimes, we see strange animals that we normally don't see usually see that comes around here sometimes.
17. Q: Like jidii k'it'iinchy'aa?
Like what kind?
A: I think, Lynx come around onces in a while. I think, I seen it's track.
18. Q: Is the water getting colder or warmer in Old John Lake?
A: It's the permafrost, I don't know because it's still the same.
19. Q: Is the temperature getting colder or warmer?
A: Warmer
Nats'ats'a'
How, in what way?
It's warmer, meaning that like when it was in the 1960's, I was born in 1958, I was a kid, it was kind of cold, and then starting from 1980 and 1990's, it was abnormally cold, abnormally hot, warmer, hot, lot warmer, like last winter, the other winter ago, it was warmer winter, it was surprising. So temperature is really changing to me.
20. Q: So like Daanchy'aa below? Was there any below?
What temperature?
A: Maybe, 1 below but I don't know. At least, it seem warmer.

21. Q: Are the creeks drying up?
A: Not that I recall....
22. Q: Like jii creeks tsal kwaii rēh, nik'ēē dry up ilii gwaah'in?
[For example, Do you see these little creeks drying up?](#)
A: No.
23. Q: Are there more floods?
A: Not that I see.
24. Q: What are other factors may be influencing changes that you can think of?
A: Well, the only thing I know is warm weather, cause teehoo traa zhik gwa'an van teehootraa ginyaa, izhik nats'ats'a' tiizhit lī'. Well, the reason why jyaa dinjik, I think its gwiindhāa ts'a' permafrost naaghwan ts'a' if goes down ants'a' aji teehaatraa gwilik. Gwehkii dāi' aji permafrost nizji t'iinchy'aa rōh because it was colder and it stays there. So teehitraa kwaa, t'ee muddy dhidlit ts'a' jyaa dinjik. [Well, the only thing I know is warm weather cause it drained around that area it drained. How did it happen? Well the reason why that happened I think maybe it's warm permafrost thawed and it goes down and drain out. Before the permafrost is good because it's colder and stays there. So it doesn't drain. It turns muddy and that's what happens.](#)
25. Q: Oh, aji van kwaiilee?
[Oh, all the lakes?](#)
A: Van kwaii, aahā.
[Yes all the lakes.](#)
26. Q: Van Kwaii dry up ilii?
[Are the lakes drying up?](#)
A: No, yagha' creek tsal vats'an gwiin'ee kwaii neegwaaghwaaji ts'a' teehootraa, izhik. [No, those creeks that are small thaw out and drain out.](#)
27. Q: Well, aji zhrī' question shi'ij, anything else eegoinkhe' iindhan ji', go ahead. Well that's all the questions I have, if you want to talk about anything else, add on to it.
A: Like
28. Q: Just whatever stories, you can think of about OJL or anywhere around here.
A: Well, all I know is we are, this is an ancient land, we're ancient people. The ancient people who are at the same place for thousands and thousands of years. These down Yukon, they moved around a lot but us we intact, our race and everything that we have even its intact because today. Gaa dinjii zhuh haa married giliī ji' t'ee it still be intact gaa different race haa

But if they marry natives, there own kind we will still be intact.
so its not really intact now. Well, that's all I got.

29. Q: ok, mahsi' choo.
Ok, thank you.

Date: July 14, 2001 (interviewed)
Interviewee: OJL8
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?

A: Shitsuh Maggie, nitchit nilii daí oodee Old John Lake cheekwaii naii kaktovik gwatsanh oodaa nineegiidal goovahnyaa. Kiidaa gaanagwagwiiñaii. OJL garitchii yahnyaa izhit diihaagwigwichii yahnyaa. Dinjii zhuh tsá cheekwaii naii haa. Dinjii gwanlii yahnyaa. Gwitchyaa zheh gwantsan ginkhih vaanoodlit yahnyaa. Juu chan yahnyaa f'ee. Luulaa aii naii goovahtsii goovahnyaa. Aii ch'eekwaii ch'ihlak aii David yahnyaa. Aii yuuzhrih iłtsaii yahnyaa. Izhit gwa'an neehidik ts'a' doozhri' agwaa'e' yahnyaa. David "devil" yahnyaa. Izhit tyaa ganaldee kwaa.

Old John Lake tyaa niidai' tyaa leii naii gwitch'ii ghoh. Shin hee. That's there traditional fishing, between caribou migrate North and South between July. Izhit t'ee gwigwitch'ii. Łuk keegii'in mostly. See what else. Story gwanlii. Stephan Peter naii da tthak dik'igiinjik oodee. Jeannie viti' naii chan. Johnny Frank vifamily naii chan datthak diik'agiinjik leii naii izhik gwa'an diik'agiinjik gho izhik gwanaa dai'. In our father's, grandfather's time. Izhit gwanaa dai' hee. Grandmother, Maggie Gilbert, when she was a young lady, she said the Eskimos make frequent visits to Old John Lake. When they lived at Old John Lake the Eskimos lived among them. They lived among us. Athabascans and Eskimos. There was alot of people with them and one of them was a white man from Ft. Yukon. I don't know whomelse she mentioned but Luulaa was practically their size. One of the Eskimos name was David. They named him. He wandered around and practices saying his name David "Devil" he say. I have never forgotten that. A lot of people stayed at Old John Lake back in the old days. During the summer months that's their traditional fishing area. In between caribou migrating up north and south between July and August, that's where they lived but mostly harvesting fish. See what else, there is a lot of stories. Steven Peter and the rest of the old timers were all raised there. Jeannie's dad too (Calvin's wife). Johnny Frank's family was raised there. A lot of people were raised up there in the old days. In the days of our father's and grandfather's time.

2. Q: What is the origin of the name “ Old John Lake“? Is Old John Lake named after a person?
 A: Old John t’ee yaha’ Jimmy John viti’, Sarah Frank aii gooti’, oodee zehh gwiŁ’aii. Dzaa gwa’an somewhere. Somewhere goo’aii.
[Jimmy John's dad Old John. Sarah Frank's dad has a house up there. Around here somewhere. It's somewhere.](#)
3. Q: Who are Old John? Why is the place named Old John Lake?
 A: Neegwaanaii ginyaa so aii t’ee giineegwahshrii t’iginyaa Old John. Aii tee łyaa. From my wife’s father to his father. Shitsuh Sarah aii viti’. Jii whiz aii t’ee four generation.
[It fell so they named it Old John . That's my wife's father to his father. Grandma Sarah's dad. That's four generations.](#)
4. Q: Like four generations.
 A: Aii t’ee shitsuh shaagwandak. Tr’iininiilii dai’ yeendak gwa’an neegahiinjik goovahnyaa. One side of the mountain datthak. Camp goo’aii yahnyaa. Jyaa gwahtsii dinjii gwanlii.
[Grandma told me when they were children that migrated around up river. All over one side of the mountain. There were camp all over. That's how much people there were.](#)
5. Q: Dzaa gwa’an lee. Dzaa gwa’an somewhere.
[That's how much people there were in the old days.](#)
 A: Jyaa gwahtfoo dinjii gwanlii yahnyaa izhit gwanaa dai’. That was before
[Around here. Around here somewhere.](#)
 the non-Natives came and brought their diseases with them and wipe them out. Like TB, influenza, pneumonia and small pox ginch’ii kwaii, wipe the people out. So that’s what happened.
6. Q: What is the Kutchin name for OJL?
 A: Van choo vee. Big lake. Van choo Vee giyahnyaa. Old John giyahnyaa kwaa dinjii zhuh k’yaa aii Van choo vee giyahnyaa.
[Big Lake. They call it Big Lake. They don't call it Old John in Gwich'in way they call it Big Lake.](#)
7. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20’s, 30’s, 40’s, 50’s, or 60’s Who? How far back can you remember?
 A: Southside, they do a lot of trapping down toward Sheenjik Veeṭiin Laii. Christian Creek river. Dzaa k’iinji’ reh. Dzaa k’iinji’ t’ee trapping area. Colleen river, all the way down. Mostly, dzaa gwa’an trap gili k’wa because there’s not too many to trap for. Zhoh zhri’ reh ([Just black wolf](#)).

8. Q: What time frame?
A: From 60's, some people still trap. Gwinzii gaa trap tr'ilii kwaa (We don't trap good). We don't really trap in Arctic Village. We have to get out of Arctic Village, to go to Colleen river to Sheenjik to Christian village. Go down there to trap. Trapping is not really an everyday thing here. Down in the flats, as far as Chalkyitsik but that has nothing to do with OJL?
9. Q: What about hunting?
A: Hunting. It is a very good hunting ground. OJL has lots of moose, caribou. You name it, there's lots of animals around there so it's a good hunting area.
10. Q: Can you tell me about families or any surrounding activities associated with OJL, cabins, caribou fences, trails from Arctic Village?
A: Usually ddhah kat or geelin k'ii'an neerahiidal. Dzaa or this way on top. Khaii hee chan down there jii winter.
We usually go on the side or through the top of the mountain here or on top, during winter down on the side.
11. Q: Winter trail?
A: Sometimes chan dzaa k'ii'an taii gwagwahtsik (Sometimes they make trail on the side). They usually go through OJL. To go to Christian village. Something like that.
12. Q: Summer trail?
13. Q: What winter and summer route was used to OJL from Arctic Village or any other site?
A: Geetee hee k'ii'an taii gwagwahtsik. Jii ddhah taa ts'a' chan to hard for winter trail. Dzaa t'ee Jimmy John gwitch'ii right now. Niidai' t'ee khyit dzaa gwitch'ii vanaldaii kwaa doh'ii. Until he passed away.
Sometimes they make trail on the side. It's hard to go on top in the winter. Jimmy John lives here right now. He used to live here all the time that I remember until he passed away.
14. Q: You know any cabin?
A: Jii neekwaii zhrih haashandaii aii vadzaih tthał. Dzaa Trimble, dzaa chan walter. Most of the land around OJL, allotments.
These two caribou fence I remember. Here is Walter. Most of the land around OJL, allotments.
15. Q: Information kat dhidlii. Gwit'ee haanh'yaa yuu
It is on information. See it afterwards.
A:

16. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
 A: Shin, khaii haa chihvyaa chagaadlii. Aii t'ee khaii chan ice fishing or łah giiyahnyaa. Łą'h vanandaii (Hook). String and put it in ice and leave it there. Sometimes, they get trout.
 They put fish net in summer and winter. Ice fishing in the water or big lush hooks, they call it. Do you know bit lush hooks? String and put it in and leave it there. Sometimes, they get trout.
17. Q: Juk tth'aii giitaahch'yaa leenyaa aii łah?
 Do they still use the lush hooks?
 A: Yeah, giyaandaii gaa they don't usually do it. Gaa tth'aii t'igii'in dohlii goolat naii. I'm sure.
 Yeah, they do not know it. Maybe some of them still do it. I'm sure.
18. Q: What fish species did people mostly fish for at OJL?
 A: Trout (Łuk choo), whitefish.
19. Q: What sort of whitefish? Chihshoo?
 A: Jii zhrih gwan lii nyaa dzaa gwa'an dohlii.
 That's the only ones round here. I think.
20. Q: datthak haanjii nih'kit veegweech'in.
 They call look the same.
 A: I think, this one, Neeghan, yeah, tuk daagaii, gwit'ee ji' grill kat tinfoil zhit łuk daagaii hałch'yaa.
 I think this one, whitefish, yeah, I will grill some in the tinfoil after while.
21. Q: K'iinaa nahiinhaa yuu.
 Come on over.
22. Q: Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
 A: 1962, the whole village went up to OJL with tracker, walking, dog packs. I was a teenager. That was the most exciting time in Arctic Village history. They had post office, store, jidii chan gii'ii łee (What else they had)? They had mail come in with float plane. They had boats. During the time izhit dai' allotments agwagwahkii (During the time that's when they were selecting the allotments). They were marking the allotments around OJL. At that time, the whole village moved up there.
23. Q: Pretty smart move.

- A: It was very exciting. Łyaa shroonch'yaa t'ihnyaa (It was a lot of fun). It was like a tent city.
24. Q: How long did they stay?
Gee, about a month. I guess, water ski gaagilii (they were even making water skiing), swimming and fun time.
Men took off with boat and mark their allotment around the lake. Sometimes, the people go down t the back village, nobody in the village. Maybe two or three people there (families).
25. Q: Did people have fish camps at OJL? Who had camps at the lake? Where were their camps?
A: Fish camp, yes, they got fish camp. Jim Christian has fish camp here. Dzaa gaa łyaa gwiinzii. Dzaa gwitsii goo'aii.
It was good here. it was very big space.
26. Q: Juu vi-fish camp?
A: Dee, anybody. Anybody and everybody. Dzaa gaa łyaa gwiinzii ginyaa (They said it is very nice here too).
At the end.
27. Q: Are their similar lake in the area? What area the names?
A: Stream? I don't have any idea. Dzaa gwats'an chan haanlaii (It drain from here too). That's all I know. There's alot of little creek that goes in there but the name I can't say. Main area on both side of it.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?
A: Trout, neeghan (humpback), lake trout, valat kwaii chan nitsii (some are huge), just like salmon.
2. Q: You mean today?
3. Q: Have these kinds of fish always been there? Have other fish been there that aren't in the lake today?
A: Lake trout zhrih haashandaii (All I know is lake trout). I know that's what they go up for, lake trout because they have a lot of whitefish, down in the Arctic Village area. So everywhere but mainly they do it for lake trout at the OJL.

4. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
 A: There are a lot of changes in my lifetime. I notice that. Not only the fish, but the caribou, the land, weather. So my guess is that there's bound to be changes in OJL. Also, it's a very delicate time. I was a member for the U.S. Fish & Wildlife Service Advisory council committee. I had strongly tried to make a statement on pollution and acid rain and ozone layer.
5. Q: Why do you think these changes have occurred?
 A: Because of the changes oin the weather, the food that animals live on. There's a lot of changes so we don't need to do a lot of changes. We need to do a lot more research so that we got to keep up with what's really happening with other fish, wildlife, and waterfowl.
6. Q: Have other kinds of fish ever lived, or been found in the lake?
 A: I don't know, never heard.
7. Q: What is the most common fish harvested? Has this always been the case?
 A: Lake trout, don't know. Jyah ts'a' giyyoozhrii tee. Giidhat a'aa jii. Let's see. Oh, gee treeluk, iltin chan gwanlii gwizhrih.
[Lake trout, don't know. How did they name it, they ear it's liver. Let's see. Oh gee treeluk, I think there's pikes too](#)
8. Q: Which are the most common kinds of fish? Have they always been the most common?
 A: Aii datthak vagwanlii everywhere around up here, chehluk.
[There is a lot of whitefish up there.](#)
9. Q: Do you think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
 A: There's one animal that I know, that make a lot of stupid changes. Human being. That's what we need to get across. We are the only species that destroy everything and with a greed. That's all I have to say.
 Yes, definitely the environment is changing. My lifetime I seen a lot of changes and I just mentioned that a little while ago. There's a lot of changes that why we need more solid evidence to show the government and the people and the world that something has to be done. I don't know that water is getting colder or warmer goes into research. Nobody goes around and measure it so.
10. A: As far as I know they did a research about thirty or forty year ago. That's the last time anything was documented. So that's why we are conducting this research and also, I think we are going to do water testing too. Water quality. We need to

know about the pollution, acid rain and ozone layer is doing to the lake, it's warming it up or see what or how the fish is because if the water gets warm the fish won't survive. Their fish body proportions is just like ours. Just like us, we don't get along with hot weather, that's how they are.

11. Q: Is the air temperature getting warmer or colder?
A: Warmer, Lakes are drying up. There's a lot of creeks drying up. As an individual, I'm very concerned and alarmed about all this. Something that needs to be done.
12. Q: Did you notice any floods?
A: Yeah, last year dai' the water got a little too high. It's not usual to do that. Juk shin it didn't happen yet gaa last year. It don't do that too often. I don't remember yagha' road jii izhit gwats'a' gaat'iizhik.
[Yeah, the water got a little high last year. That is unusual, but it hasn't happen this year yet.](#)
13. Q: Last year?
A: I never seen it like that before, in my life. There's definitely something going on.
14. Q: What other factors may be influencing changes?
A: The Main thing is pollution.
15. Q: Where do you think this pollution is coming from?
A: Scientifically, they stated that the world rotates all the pollution in the lower 48. Down in United States and Canada, around the lower region of middle of earth, the equator as the planet rotates. All the pollution automatically, drift towards the north. Its stays there because of the cold weather. That's what they have found in their research but it will be good if somebody look into it. That's where all the pollution comes into our area. All the pollution comes up here. The acid rain which the pollution gets into the cloud and that's what makes the acid rain. The acid rain comes into contact with the ground which gets into the food web, like caribou and lakes food chain, the ecosystem. Even the caribou is way different then as I remember as youngers. Every fall, the caribou had about two inches thick layer of fat on them. Now when they come back, they don't even have nothing. Some of them are puss, theres definitely something needs to be done.
16. Q: When did you start noticing the puss?
A: Gee, about ten, twenty, thirty years.
17. Q: Within the last thirty years?
A: Changes are being made. It's not done by lake trout caribou, only the worse species that lived on this planet, is the human being.
18. Q: Any old stories been passed on to you?

- A: Shitsuh reh. Ch'eeqwaii dzaa nagoojil yahnyaa dai' reh. I know that there's a lot of family that grew up there. Aii zhrih analdaii from shitsuh.
Grandmother passed the story saying when Eskimo came down there's a lot of family that grew up there. That's all I remember from grandma.
19. Q: Jaghaii chan ch'eeqwaii dzaa nigitjyaa?
Why did the Eskimos come down?
Barter? Yeah, trade.
- A: Niiyitdai' gwanaa khyit jyaadigii'in. Some of the old people. Shitsii gilvit vanandaii? Shitsii Albert, aii kwaii datthak cheekwaii k'yaa gicinghii googahyaa. So very common.
They usually did that in the old days. Do you remember Grandpa Giluit?
Grandpa Albert Grandma said they all spoke in Eskimo
22. Q: I wonder when they quit coming?
A: Izhit t'ee last time oonaa nagoojil goovahnyaa shitsuu. That's about 1910 gwanaa doht'ii.
Grandma said that was the last time they came down about maybe 1910.
21. Q: That was the last contact?
A: Shitsuu jyaanyaa.
That's what Grandma said.
22. Q: Last comment.
A: I have been part of board, political position from what I learned we are in a very delicate time. We need to turn around and try to do something about the pollution, acid rain and ozone layer. Different ways that human being are trying to disrupt or destroy the fish and wildlife and waterfowl. If we don't do anything, our kids and their kids are going to pay for it. That's why it's so important for something need to be done, especially the government. The government has to make very serious decision and taking the planet. This is the only planet we have. They have to change and enforce the law and all these big corporation. That's where it should start. The people in the United States have to stand up and protest, because the government cannot say anything unless the people take the stand. I'm very scared and concerned about what is happening today. Things have to be change. If it don't change we will destroy ourselves and destroy any wildlife that existed in this planet because there's a lot of animals that is being extinct. We could bring it back so our kids could learn that we took a stand and correct our mistake. That's all I have to say.
24. Q: Mahši' choo

Date: July 15, 2001 (interviewed)
Interviewee: OJL9
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected member of Arctic Village

Traditional Ecological Knowledge:

- Now, we are going into Traditional Ecological Knowledge (TEK) questions.
1. Q: Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
A: Actually, my mother because they were from here before she married my dad. She told me where the good place to go fishing or moose or caribou hunting.
 2. Q: What kinds of stories did she tell you?
A: She was telling me about good location for fishnet in summertime and in wintertime and so forth.
 3. Q: What is the origin of the name “ Old John Lake“? Is Old John Lake named after a person?
A: Yes, it is named after Old John, he used to be from Fort Yukon. He lived up here for number of years and he was told that it's good fishing and hunting over there so he moved over there and lived for number of years. That's Abraham John father.
 4. Q: You know what year?
A: This was back in mid 1950's. He stayed up here until he passed away.
 5. Q: Who are Old John? Why is the place named Old John Lake?
A: After that old guy. I don't know. Trimble Gilbert might be the only one to ask about the original Native name for that Old John, but since that Old John from Fort Yukon lived up there, they just automatically name that lake after him.
 6. Q: What is the Kutchin name for OJL?
A: That, I don't know.
 7. Q: Is it Van Choo or Van Choo Vee?
A: Van Choo, that's all, no Big Lake.

8. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
A: I can remember back in 1960's and little bit about 1950's when my parents were over there with bunch of families, like Steven Peter, David Oli and were fishing for the winter for their dogs. Things like that, so kids can have, you know, something to eat on count of caribou weren't around in summertime and so we go to Old John to dry fish and lucky they got one moose for the whole summer.
9. Q: How about trapping? Are you aware of any trapping around the lake?
A: Yes, where the drainage down the other end of the, south of the Old John. Onces Trimble and I went there.
10. Q: See this map goes all the way to the Canadian border.
A: Aahā, I'm looking at the, this one here, ok. One time, Myself and Trimble, went from this portage here all the way down and this cabin wasn't there but we went about so, and then we went different angle and set some trap in these timber here. I know its good for wolves, wolverine and martin and that about it. Good place for caribou feeding ground too. That's what Trimble and I did one winter.
11. Q: You know what year?
A: 1963 in winter time.
12. Q: I was only three years old?
A:
13. Q: Can you tell me about families or any surrounding activities associated with OJL, cabins, caribou fences, trails from Arctic Village?
A: Ok, I know for fact there's a caribou fence here, up in this area and also over in this area. That's above Arctic Village and this goes up in the open place and then go down like so and go back up. there's still the fence there but most of them are down and also there.
14. Q: What winter and summer route was used to OJL from Arctic Village or any other site? Which route do they take?
A: Ok, wintertime, you can go from over the mountain, that's winter time. Today, trip, I mean, today's trail, usually long time ago, they go over this way and then it goes into this lake.
15. Q: That would still be winter trail huh?
A: Yeah, winter trail and that's the way that originally winter trail goes in wintertime. Back in the 1960's, they don't have summer trails but they use to go, they go up, up here and then they go summer trail over like that under the base of the mountain.

16. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
 A: As far as I know, I remember, we never did use fishtrap in Old John because it's much easier to do it with fishnet in summertime. This is summertime, we had a fishnet here and wintertime we had it here, north of a side of the Old John and these two right in the middle. These two are winter ice fishing.
17. Q: What fish species did people mostly fish for at OJL?
 A: Whitefish and usually, they really don't want Jackfish, and Pike but they take them in fishnet so no choice. But usually, they go for whitefish only and then lake trout. Then down in this corner here its really good for grayling and we can catch, you know, hundreds of them. At no time at all, with a fishnet in summer or wintertime.
18. Q: Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
 A: They say, back in the early 1950's, we use to live at Old John Lake where the narrow place is where they had summer fishing. They usually have five or six family there.
19. Q: Where's that again?
 A: Right at the narrow point here, down, north of -----
20. Q: Do yo know which family?
 A: Our family, Moses and Jenny Sam and David Peter, Myra Francis and sometimes Maggie and James Gilbert and Alice Peter and Paul Gabriel and David Frank too.
21. Q: Whose David Frank, from Venetie?
 A: No, Neerahaadhak, they call him.
22. Q: Are their similar lake in the area? Streams? What are the names?
 A: Upriver, I really can't, about first tower, I think it's, I can't recall where this little, right up here, that's first tower and that's the steam goes into bunch of lakes and that where the fish go out in fall time and early spring. That's where people mostly did their fishing too. Early spring and most of the summer and right up here at the, I think, its here. That's the second tower, that's Ts'iivii t'it, they call. And that's good fishing area too for summer and people what I heard is that what most the James told is before they go up Red Sheep Creek to do hunting for sheep, they usually go up to ts'iivii t'it and dry some fish and then enough for the family and dogs then then they go up to Red Sheep Creek to hunt for sheep.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?
A: About the same. There are whitefish, lake trout, Pike, Lush, and Grayling and that's about it.
2. Q: Have these kinds of fish always been there?
A: There's only same kinds of fish over there, as far as I know cause I usually go out there fall time and catch my fish for the winter.
3. Q: So there's other fish that aren't in the lake, let's see, have other fish been there that aren't in the lake today? You know, like for example, trout. There's use to be lots of trout and then there's no more and that sort, that type of fish
A: There's still lots of trout in there because I catch them in the fishnet in the wintertime. I use bigger hook and make sinker for them. Use part of fish for bait and I catch like king salmon size, you know. Thirty to forty pound. So there's still are plenty of them over there.
4. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
A: When, long time ago back in 1960's when Trimble and I went fishing over there in wintertime. There are alot of fish and still is. This fall, last fall, I went over after freeze-up and put fishnet in but the mistake was that the ice was thin so I can't get the fishnet where I want it. So on count of that, I caught maybe fourteen a day. Doesn't mean that the fish are decrease but the population still in there. One thing I notices about those fish is that they're more fat then back in 1960's and I notice that they got little spot on them, inside their meat. I don't know what it is.
5. Q: What color are the spots?
A: It's white spots. Just the size of a you know, when you make a point or mark with your pen on anything, you know. Its just like that but I still eat them and I never got sick. It's just one of a maybe, some kind of disease, that they carry.
6. Q: Well, when did you started noticing, that change? Last ten years or....
A: Last six years ago, I noticed that.
7. Q: So its not puss or...
A: No, no, I don't think so. Sometimes, in the past back in the, you know, 1950's, 60's, 70's and 80's. There's a time that fish are not that fat. On count of over-population and things like that. But there's a time, they're nice and fat and good eating.

8. Q: So it fluctuates?
A: Yes.
9. Q: Have other kinds of fish ever lived, or been found in the lake?
A: Not to my knowledge because since early 1970's , I been fishing over there and fall time, and I did that one summer but they're all same fish like I have mentioned before.
10. Q: Do you think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
A: No, I don't think so because not that I know.
11. Q: Do you think the environment is changing?
A: Yes, it does because you know, there's a saying about Global Warming got something to do with it because the lake used to the ground around it were usually frozen but now things are warming up and it's the permafrost. So when springtime when the ice move back and forth by wind, it makes the lake little bigger and shallow around the edge, except down the other end.
12. Q: Is the water at Old John Lake getting warmer? or colder?
A: It looks the same, I mostly every springtime, the ice melt about the same time and if it was warmer, it would have been thaw out early. So I think, it's still the same and on count of it is a big lake and it's really deep right in the middle.
13. Q: Is the air temperature getting warmer or colder, when you're up there within the last ten years? I guess, you notice...changes or
A: Now, Old John, people were saying, if you're new, it bring fog then afterward cold and I have a number of people I took out there to do some fishing and that's what happen but other then that if you, just like myself, I go over there by myself, its just same temperature and some it depends on the kinds of weather, I went over, it doesn't really change except when wind is blowing. Wind is cold because it's a big lake and its common thing.
14. Q: Are creeks drying up around the lake? Have you notice?
A: No, its just as you can see that, the creek right up here wasn't really never got too low and I been like I said, I've been on the other end of Old John and also north and south and they're same temperature and I can tell the water level is same. I don't think the water go that low on Old John because there's alot of drainage into it and drainage out of it. Couple places.

15. Q: Have you notice any floods?
A: No, in springtime, on the other end where this end, when the ice jam right into, blocks the creek, it drys out but it just that little creek, it goes into glacier and that doesn't affect any kinds of life or animals down there.
16. Q: Where are you talking about?
A: Right about here at the other end here. There's as you can see. There's a glacier here and there's another one here and the ice move in this area and force it into the bank and then it just dry up the creek.
17. Q: But that's a natural cycle.
A: Yeah.
18. Q: Ok, ok, What other factors may be influencing changes? Like, you know, you mentioned global warming, whatever you can think of....the vegetation is dying or are the trees dying, any kind of changes, you may have noticed.
A: Not that I know but that I know for sure that vegetation are good and just around this Old John Lake and these area, these small lakes around here and over in this island. This one I circle around got more of beaver in there, so that's one changes I see. It was down for while but since willow start growing taller and more beaver were in that area. This cabin is pretty well not useable and also this cabin here.
19. Q: So it's not used huh?
A: No, they used to have cabin right here too but it burn down and also another one here. It got old and caved in.
19. Q: Do you know whose cabin this is?
A: Old John.
20. Q: Both of them?
A: No, this is Walter Newman, but it burned down.
21. Q: Right here huh?
A: Yeah, that...also have cabin right there. Right now its like tent frame. It was built by Jim Christian Jr. Those are three cabins I know around and on other side of Old John where I said that alot of beaver in those lakes. It's really good for moose area in the winter time. On count of the willows and things like that. I did most of my moose hunting in there for a number of years.
22. Q: That kind of concludes my questions but do you want to make a comment or make a conclusion on what you think of Old John Lake, like stories or...?

- A: Now back in 1950's, I remember I have mentioned number of families that was over there, drying fish and then come fall time, caribou usually crossed on north side of lake and lots of people shoot their caribou and then dry it. For winter and Old John have been very useful in the past, still is today and for caribou and today it alot different then back in the 1960's. Got more moose up there then 1960's so lots of people have shot. So over there sometimes camp at that Jim Christian place and dry their caribou and moose and whatever. Traditionally, it being used for number of years in the past.
23. Q: So, what you have to say about Old John Lake?
A: Old John Lake saved hundreds of people in the past on count of providing fish of all sorts and moose and caribou goes there to drink their water. We start shooting the animals. There's alot of ground squirrels on that close to the hills around so there alot of ground squirrels that people used.
24. Q: Lots of what?
A: Ground squirrels, tthaa, so Old John Lake got lots to give, people utilized it.
25. Q: Is there anything else?
A: I wish, people could use it more, to teach their kids. Its not just putting fishnet in but preserving fish. It's that really important to our culture to cut up fish and drying it. Just drying it in warm temperature. There's people doing it alot different ways in warm temperature. You try to dry your fish and you have fire going. Heat is more added to what temperature out there so you have to use certain kinds of willow and dry wood in order to flavor the fish. You're drying so that's if it's too hot that fish is automatically dry and rot away. How well you cut it up and things like that and fall time, I usually, take those eggs box to put fish in.
26. Q: Aaha'.
A: Maybe, I take three of them over and when I catch fish I put about three or four inches of snow in it and then put fish, lay them out inside the box and put more snow on top of it and fill that box up, about three or four boxes and the whole object is that I catch fish in October and early May when I take it out, just like being caught yesterday and same thing with_-----
27. Q: Make me hungry.
A: Same thing with beaver. Take those hills brother coffee or vegetable can that the local school used. I take them and when I catch beaver over there, I cut it up and put them amount of I'm going to cook for two to three people. I put enough to for four people and then fill it up with water and freeze it and that would preserve it all winter until spring time. That is just like if you put in a sandwich bag and put it in your freezer, it will get freezer burn and to avoid that.

28. Q: Aaha', preserving. How about berries, you notice any berries.
A: All alone side, all the way around. There is lots of cranberries and blueberries and all over.
29. Q: Just all around the lake.
A: All the way around the lake and I know I didn't see any. There's some rose bud but they're not really that many to preserve and there are salmon berries, way on the other end, in this way down here in other end and they're not really good for preserve unless you have today. You have freezer and freezer it right now. Put them in the freezer and it will be preserve for winter. Anymore question you want to ask?
29. Q: That's it aah...That's all you have? That's concludes my interview, Mahsi' choo.
A: Aaha.

Date: June 23, 2002 (interviewed)
Interviewee: OJL10
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
A: Shiti'. Van nan oodee dha' aii. Aii Shaagwaandak. Nijin vanan dha' aii. Aii zhit gwats' an t'ee k'oo gwiin'ee.
Dad, his land is up there. He told me. Where his land is, that's where the creek comes out.
2. Q: Dzaa niti' vanan.
Where is your dads land?
Dzaa gwa'an reh hee?
Right around here?
A: Yeah! Dzaa gwa'an hee. Jii nyaa gwich'in. K'oo gwiin'ee. Aii ts' an t'ee K'iidak gwik'ee tr'iinjil. Jii OJL deetaa hee tr' ahaajil. Jii kat dineerijil tsá k'iidii hee tr'ahaajil ts'a' jii dzaa k' i'an hee tr' ahaajil. Jii t'ee luk daatsik van giyahnyaa. Aii ghaih tr'aanhaa. Chihjol tr'if'ai' kwaa. Aii zhit t'ee shaagwaandak shiti'. Izhit gwizhrih
Yeah, around here. maybe this one creek is across from there we walked up. We walked up over Old John Lake. We got on top and come from the southside and over on the side. They call this " luk daatsik van" Red fish lake. We spend the night by that. We did not go fishing. That's what dad told me. That's all.
3. Q: Dzaa gwa'an deegii'in? Chihjjol gi' aii?
What do they do around there? Do they go fishing?
A: Ahaa'. Luk daatsik eenjit chihjol gi' aii dzaa. Jii k'oo gwinjik chan tyaa tsee gwanlii. Jii van tee t'inch'yaa gwich'in.
Yes, for red fish they do fishing. Around the creek there's beaver too. it is among the lakes.
4. Q: What is the origin of the name " Old John Lake"? Is Old John Lake named after a person?
A: Abraham viti' Old John giyahnyaa. Abraham John. Niiyuuk gwiinch' i Nyaa.
They call Abraham's dad Old John. He lived there a long time.

5. Q: Nan gaa vanandaii?
Do you know him?
A: Ahaa'. Vanaldaii, year round zhyaa izhit gwitch'ii.
Yes, I remember him. He lived there year round.
6. Q: Daanch'yaa year old iinlii izhit gwanaa dai'?
How old were you then? In those days.
A: Gee, five or six year old ihii. Neeraan'ik. Geetee gwizhrih dzaa ninidik.
We see him once in a whole, he come down once in awhile.
year round oodee gwitch'ii. Aii ge'han OJL gwagwahnyaa.
He lived there year round. That's why they call it Old John Lake.
7. Q: Dzaa chan vaddhaa.
This is his mountain.
8. A: What is the Kutchin name for OJL?
Q: Van Choo Vee.
Big lake.
9. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
A: Ahaa'. Dzaa k'ii'an t'ee ddhah niin'ee. Dzaa gwikyuu, dzaa gwats'an Arctic Village gwats'an k'ineegiidal. Jii ddhah kyuu k'ii'an tsuk eenjit khyah gi'dlii. Izhit gwazhrih reh. Jii chan vakat zhoh neegwiilik y'. Jii Van Choo Vee. Izhit t'ee khyit ts'a' Trimble zhoh dahkwaii.
Yes, the mountain is this way. On the side they come from Arctic Village. They trap for marten on the side of the mountain. That's all. There is a lot of walk on that too. This big lake. Trimble always kill wolf there.
10. Q: Khyit ts'a' vakat neech'aalk'at.
I always drive fast on it.
A: Van Choo Vee kat t'agwahnyaa.
He means on the big lake.
11. Q: Dzaa gwa'an nik'ee khyah dhahdli' ?
Did you ever trap there?
A: No, dzaa gwizhrih reh. Jii taih. Taih kat goo' aii. Tsuk eenjit gwinzii.
No, just here. This hill. It is on a hill. It's good for marten.
12. Q: Niidai' khyah dhahdlii dai' nijin gwa'an ne'in? Christian Village?
When you went trapping where did you trap? Christian Village?
A: Ahaa'. Yeendok hee khyah dhahdlii nyaa.
Yes, I trapped way off.

13. Q: Jidii eenjit ne'in?
For what?
A: Tsuk, niinjii, tryah, neegoo, nahtryah, zhoh kwaii haa.
Marten, lynx, otter, fox, wolverine and wolf.
14. Q: What year?
A: 1974-93 was the last time, I trapped.
15. Q: Juk aii nakwaa?
Not anymore?
A: No, tsee dhah daat'oo kwaa ts'á leii naii khyah i'dlii kwaa. Dak
t'inezhik ji' leii naii khyah hahgalyaa gahahdlyaa.
Beaver skin doesn't cost much so hardly anymore traps anymore. it it does back
up a lot of people will trap.
16. Q: Can you tell me about families or any surrounding activities associated with OJL,
cabins, caribou fences, trails from Arctic Village?
A: Aii vadzaih tthał, aii tthał t'ee dzaa hee goo' aii. Dzaa k'ii' an hee
niint' aii.
That caribou fence is right here. it goes this way.
17. Q: Nijin k' ii' an niint' aii vaiinyaa?
Which way did you say it goes?
A: Mark it. Juk tyaa gwiinzii vigweech'in kwaa. Forty and sixty tthał. Jii
T'ee shiti' shats'á show yiłtsaii. Dzaa gwa' an tthał i' ai' yahnyaa shiti'. Nijin
vanaldaii kwaa. Aii zhrih shats'á show gwiłtsaii shiti'.
It doesn't show much now. 40 to 60 mile fence my dad showed me this. he said he
had caribou fence around here. I don't remember where. That's all he showed me.
18. Q: Zheh gwatsal nik'ee gaanandaii?
Do you remember little house "zheh gwatsal"?
A: Aa zheh gwatsal gwanlii nyaa. Dzaa gwa'an ch'ihłak dha'aii. Koness River. Jii
John Frank vizheh t'oonch'yaa kwaa jii. Elijah vizheh. Aii zhit gwizhrih. Elijah
vizheh Koness River gehndee goo' aii Elijah Henry.
There are a lot of little houses. There is one around here. Koness River. This is
not Johnny Frank's house. It's Elijah's house. That's all. Elijah's house is above
Koness River.
19. Q: What winter and summer route was used to OJL from Arctic Village or any other
site?
A: Ahaa'. Dzaa k'ii'an.
Yes, Right this way.

20. Q: Jii neekwaii lee khaii?
Are these two winter?
- A: Khaii gwinjik. Shin hee ddhah taa hee khaii hee dzaa k'ii' an neech'agahal yí.
Dzaa ddhah taa neech'agahal yí.
In the summer, we go over the mountain. In the winter they drive the other way.
21. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
- A: Chihvyaa, dzaa ʼee khyit chihvyaa chagidlii. Yeah! Dzaa ʼee Trimble vizheh.
Dzaa gehndee chihjol gidlii. Izhit gwizhrih ree. Dzaa chan jii
tʼoo gwiinʼee chan daʼ anlee gwigwi ʼaii nagwagwaʼak yí. Dzan choo gahdroo.
Dzan choo goonjii. Seven haiilii. Natsal gaa. (Łuk)
They always put in fish net here. Yeah right here is Trimble's house. They go fishing up here. That's all. Right here where there's grassy area is where they put fish trap. They trap huge muskrats. They get large muskrat. I got seven, but small fish.
22. Q: What fish species did people mostly fish for at OJL?
- A: Chihshoo, neeghan, aii zhrih ree. Shriijaa kwaa. Jyah ts aʼ voozhrí ʼee.
Neerahnjik chan.
Board whitefish, humpback whitefish, that's all. No grayling. That's the name of it huh? Lake trout?
23. Q: Aii kwaii dahtsii?
How big were they?
- A: Neerahnjik ʼyaa natsal. Niidaí ʼyaa nitsii giiyahnyaa hee. Gehndaa
Gwá an duulee nitsii. Ernie Vein dzaa iindi' daí vataa needahaldhak yahnyaa daí
gwizhrih gaa naʼin yahnyaa jii. Whale k'it ʼiinchiʼyaa yahnyaa.
Lake trout is small. It used to be big a long time ago. maybe it's huge way out on the lake. When Eernie Vein was here, he said he drove over the lake and could just see the big fish in there. it looks like a whale.
24. Q: Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
- A: Ahaa, one time, Gwinzii ganaldaii kwaa gaa datthak oodak gahaajil. 1960
gwanaa. Tractor trail gooʼ aii. Datthak dzaa gariinchiʼi. Village gwatsal gwiinʼ
aí, five to six days.
Yeah, one time, I don't remember very well, but everyone went up around 1960.
There's a tractor trail. We all lived there. There was a little village for 5 or 6 days.
25. Q: Jaghaii ʼ agiiʼin?

What were they doing?

- A: Allotment goonjii. Aii datthak goonjik. Yeendaa jí' vit'eegwahahch' yaa giiyahnyaa. Jii Van Choo State nait giiyuunjii shroh yiyahnyaa aii geh'an. Izhit geh'an giiyeelin datthak nan goonjik. Jyaa gwahthee gaa gineeçagahthak nahaa. Allotment datthak goonjik. Shroonch' yaa gariltsaii. They were getting allotment they were all getting it. So we can use it in the future. They did not want the state to take it. That's why they got land all around it. They all got allotment. We sure had a lot of fun.
26. Q: Nats'á ts'á select giiyahtsii lí' jii allotment kwaii, h' yaa gaashandaii kwaa. Twenty-one allotments veelin. Jii Doyon nan nyaa vanandaii? Jii aii giiyahaahnjik yí' juk. Dzaa gwa'an duulee gold gwanlii ginyaa. How did they select the allotments? I do not know. There are 21 allotments. That is Doyon land. They are trying to get it now. They think there is gold around here.
- A: Van Choo Vee, Jii ddhaa geelin nits'eedaraanjil ghoh. Dzaa gwadaa t'ee niinlaii ghoh. Izhit t'ee shití' vagooodlit. Gold yahnyaa izhit gwa'an. Ddhah kat goo' aii k'iidaa niinlaii izhit reh. Gold gwanlii yahnyaa gwan'ih.
27. Q: Boundry nitsii neegiltsaii, no room for sports fisherman. They made a big boundary, no room for sports fishermen.
- A: Gwinzii. Jii Big Fish lake gaa h' yaa khyit vakat vadzaih gwanlii. Year round. Aiiizhit geh'an t'aih nyaa. Richard Hayton zhyaa ts'an gwihil'i' k'it'ii' in. Good. There is always caribou on the lake year round. That's why Richard Hayton was trying to own it.
28. Q: Allo vanan. Native Allotment. Duuyee Richard ts'an gwaa'ii goo' aii. Aii zheh deegwinlik lí' . Allen's land, Native allotment. Richard will never own that land. I wonder what he did with that land.
- A: Tth' aii hee izhit gwich' ii.
29. Q: Dzaa k'iidak gwaaf' in kwaa. I haven't seen it up that way.
- A: No, k'iidak gwaaf' in kwaa. No, I haven't seen it up that way.
30. Q: Yahgha' Hannah Solomon, Ambrose Native Allotment yintf' in aii. Inherit aii sell gehiltsaii. German no goorahnyaa. On hold goonan. Ambrose Williams gave his land to Hannah Solomon, inheritance, and she is trying to sell it to Germans. We said no. It's on hold.
- A: Divii zhyaa vikii tth'an zhrih hiljii tr'aah' in. Aii geh'an complain tr'inlii t'igwinyaa. We seen a sheep with no head. That's why we complain.

31. Q: Boundry nitsji.
Boundary is very big.
A: Aii zhrih akwaa, vadzaih chan jyaa ginlik yi' about five aanch'yaa. At least aii nilii oonaa hoh'lyaa jaghaii goovaihnya.
Not only that, they did that to give caribou. I told them at least distribute the meat to the people in the village.
32. Q: Aii chan weight nidii ginyaa. Tongue and viki' zhrih goonjii.
They said it's too much weight. They just take the tongue and head.
33. Q: Did people have fish camps at OJL? Who had camps at the lake? Where were their camps?
A: Han jii datthak ree allotment kat.
There are camps on all the allotments.
34. Q: Allotment datthak fish camp?
All the allotments have fish camps?
A: Yeah! Alice, shiti', datthak jyaadiinch'yaa nyaa. Aii Walter da-Allotment sell itsaii?
Yeah! Alice, my dad all of it is like that. Did Walter sell his allotment?
35. Q: No, giyuukwat gitr'igii' ee. Gii cabin neegwahn' in gwich' in. Give up dhidlit gwich' in. Dee' in t'ii' in. Old Crow geegiheekyaa. Margaret Tritt sell yiitsaii.
No they did not want to buy it. I think they burned his cabin. He gave up. What was he thinking? They will talk about it in Old Crow. Margaret Tritt sold her land.
A: Divii aatsik chan block out giyiitsaii, whole area hunters naii eenjit.
They blocked out Divii aatsik for a whole area for the hunters.
36. Q: Na' in t'avaihnya. Oo' at. Sheep management.
I see it in town for sheep management.
37. Q: Are their similar lake in the area? Stream? What are the names?
A: Veeteegwiichan reh. Jii tyaa haiinjii vanchoo vee k' it' iinch'yaa.
Veeteegwiichan. It looks just like Old John Lake
38. Q: Aii jidii k' it t' iinch'yaa luk vizhit nyaa?
What kind of fish is in there?
A: Chihshoo, Neeghan, Iltin, Shriijaa vizhit kwaa. Chihshoo tyaa vizhit gwanlii giyahnya.
Broad whitefish, humpback whitefish, pike, no grayling in it. There are a lot of board whitefish in it.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?
A: Chihshoo, Neerahnjik, Shriijaa, Iltin naʔin kwaa. Aii zhrih vizhit naʔin. Chehluk aii naʔin kwaa. Chihvyaa chariʔtsuu daiʔ gaa chihshoo tsʔaʔ ʔuk daagaa zhriʔtrʔoonjii.

Note: Main name for variety of whitefish is “Whitefish”. Aii tsʔaʔ neerahnjik. Aii zhrih harilii. Chehluk ginchʔyaa kwaii trʔaahʔin kwaa.

Broad whitefish, lake trout and graying. I don't see pike in it. That's all I see in it. I don't see any lush in it. Even if we put in fish net we only get broad whitefish and whitefish.

2. Q: Have these kinds of fish always been there? Have other fish been there that aren't in the lake today?
A: No, ʔuk chʔijuk ʔinchʔyaa naʔin kwaa.
No I do not see any other kinds of fish in it.
3. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
A: ʔuk leii reh. ʔuk daagaa. Geetee haiʔtok zhrih nilii ʔiʔin. Izhit daiʔ gwizhrih leii tsʔaʔ naʔyaʔ. Aii ʔee niyidaiʔ hee. Oodak nagoojil ginyaa jii. Izhit daiʔ reh. Izhit daiʔ ʔyaa leii haa trʔaahʔyaʔ. Gwinzii gaa jyaadiinchʔyaa kwaa. Chihvyaa chariʔtsuu daiʔ gaa zhyaa jyaadaanchʔyaa gaa trʔoonjii kwaa. Lots of fish, whitefish. Sometimes it's all in a bunch. That's when I see all of it together. That's was a long time ago. Remember when they said they went up? That's when we seen whole bunch of it. But it's not that way anymore. Even when we put in fishnet we don't catch that much fish.
4. Q: Jaghii liʔ hee?
I wonder why?
A: Dee, Vizhit ʔuk choo gwanlii giyahnyaa yaajyaa gwichʔin ghoh. Neerahnjik kwaii reh. Gwichin oihyaa shii.
I don't know. There are alot of big fishes in that lake eats the lake trout, that's what I think.
5. Q: First time gwiihtthʔak shii.
This is first time I hear about that.
A: Dzaa kʔoo dihyaa jii, vizhit chų ʔ leii aii zhit ʔyaa nitsii giyahnyaa. Remember I said there's creek here. There is a lot of water in it and therè a lot it in there.

6. Q: Dzaa? Chų leii? Seventy to eighty feet?
Here? Lots of water? Seventy to eight feet?
7. Q: Why do you think these changes have occurred?
A: Ahaá. Dzaa Alice vavan, aii zhit ʼee kʼoo gwanlii ghoh. Dzaa kʼiiʼan jyaadoonchʼyaa kʼoo gwichyah gwanlii. Hadagwiintʼhii. Niidaí ʼyaa vataa gaa neerahaatʼak kʼoo gwinjik. Juk ʼyaa zhyaa haanjii yeekit kʼoo ahchyyaa. Naalʼyaʼ daí reh. Jii kʼoo vaihnyaa oodee git vee izhit gwatsʼan niinlaii. Jii tsʼan reh.
Yes, here is Alice's lake, there's creek in it. Around and this way is a creek. it fell apart. We used to jump over it in the old days. Now it's as wide as the creek in middle of village. When I seen it. This creek drain's from the glacier from the mountain.
8. Q: Do you think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
Jii chų nikʼee niindhaa or niinkʼoo?
Is the water cold or hot?
A: ʼyaa khyit tsʼaʼ niinkʼoo ʼagahnyaa.
It is always cold.
9. Q: Air?
A: Juk gwandaa ʼyaa niindhaa ʼagwaii hyaa. Yeena daí ʼyaa gwiindhaa gaa June nanh daí ʼyaa gwiindhaa nyaa. Juk aii ʼyaa gwiinkʼoo. June nanh daí ʼyaa gwiindhaa. Jii ʼee July nanh daí ʼagwiizhik nyaa. Izhit daí gaa ʼyaa gwiindhaa. Change gwilii.
It is very warm now but it used to be warm in mid-June, but warm all the time. No it is very cold. It was very warm in mid-June. This happened in middle of July. Even then it was warm. It is changing.
10. Q: Slough, creek dried up ilii?
A: I don't know. Gaashandaii kwaa.
11. Q: Nikʼee flood gwilii?
Did it even flood?
A: No.
12. Q: Land change?
A: Ahaá. Jii Noah vavan teehootraa. Jii ʼuk vagarahʼaii chan. ʼuk vagarahʼaii chan yeedik zhat. Airport ehzhee van dhaʼ aii jii. Aii chan. Gehjuu daadaii van chan. aii deegwiíʼin gaashandaii kwaa.
Noah's lake dried up. This one we found dried up too. ʼuk vagarahʼaii dried up too. Airport lake that dried up too. I don't know what's going on.

13. Q: Gehkit vizhit luk kwaa?
There's no fish in it?
A: Dee, luk vizhit agarah'aii vizhit luk yí. Yagha' daadzaii van chan. Noah vavan
lyaa dzan eenjit nizii. Iizuu dhidlit.
I don't know. luk vizhit agarah'aii had fish in it. Loon lake too. Noah's lake was
good for muskrat. It went bad.
14. Q: Dried up?
A: Naaghwai' gwitch'in. Jii ts'oo tsik tlok chan ree. Aii chan vizhit luk leii. Aii
veeteehootraa k'it t'oonch'yaa kwaa gaa viteehootraa t'aihnyaa. Chuu goodlit
izhit dai'. Aii zhit gwizhrih kwaa, luk chan goodlit. Chihshoo choo kwaii zhyaa
harilii ghoh. Luk goodlit. One time chan shreenyaa gwizhit ghyaga' gwa'an ts
'iivii kwaii jii? Juk green nilii ghoh?
One time lyaa brownish zhyaa nilii. Datthak jyaadiinch'yaa t'aihyaa.
I think it thawed out. This ts'oo lik tlok thawed out. That had a lot of fish in it. it
looks like it didn't drain out, but it did. When there was a lot of water. Not only
that, there was a lot of fish. We were taking a lot of broad whitefish out. There
was a lot of fish. One spring all the spruce tree? You see it's green now. It was
very brownish one time. It was all like that.
15. Q: Ts'iivii kwaii lee?
The spruce trees?
A: Find out garehi'Atsaii gaa jyaghaii t ;inch ;yaa vaagwiindaii kwaii.
We tried to find out why, but no one had the answer to it.
16. Q: Ch'oohaalkat Dried up ilii nyaa vanandaii
I will ask? Do you know that it's drying up?
A: K' it'inch'yaa, gaa one shot t'iizhit. Ch'ihlok t'iizhit. Mission gwant'ii izhit k
'iidak lyaa vagwaanlii, dinch'yaa li' t'oonnyaa.
It looks like it, but it happened one shot. It happened all at once. There is a lot of
it behind the middle house. We wondered why it was doing that.
17. Q: K'aii kwaii chan nitshii!
The willows grew a lot too!
A: 1950's 54-55 church gaa veelin ch'akwaa nyaa. Datthak ch'akwaa. Datthak
gweeshii. David Oli gaa jyaashahnyaa, yeendaa ji' lyaa Christian Village k'it t
'agwaheenjyaa yahnyaa.
In 1950s 54-55 there was no willows around the church, nothing at all. It grew a
lot even David Olii say that. He predicted that in the future this area will be full of
willows like Christian Village.
18. Q: Jyaadoonch'yaa izhit?
Does it look like that there?
A: Shroonch'yaa nyaa. Duuyee zhyaa anyplace neech'arahahal nyaa. Aii

Geĥan certain place zhrih khyah dhałdlii. Ch'ihĥan chan Christian Tritt tr'ihchoo neehaĥtak. Ahaı' nin gwekii nahin kwaa naĥ'yá yahnyaa. Nitsii yahnyaa. Jyah ts'a' yuuzhrii gaa vaashandaii kwaa. Yuuzhrii kwaa gaa ĥuk k'it 'inch'yaa yahnyaa.

It is very beautiful there. You can't just drive anywhere. That's why I only set traps certain place. One time Christian Tritt was driving a boat. He said he seen an animal he had never seen before. It was big he said. I don't even know how he called it. He didn't name it, but he said it looks like fish.

19. Q: Łuk k'it'inchy'aa?
It looks like fish?

A: Taa' aii haa ihgwat gaa nihk' it alaa yahnyaa. Aii zhit ĥyaa curious ihĥii tr'ihnyaa.
He said he was hitting it with paddle, but it kept going. I am very curious about that.

20. Q: Jidii tr' ahnyaa li' hee.
I wonder what he was talking about.

A: Dee, ĥyaa nitsii yahnyaa.
I don't know. He said it was very big.

21. Q: Jii , ĥyaa nan nitsii nyaa. Gaa ĥuk juu naii datthak zhyaa yindhan.
This is a very big land and everyone wants it.

A: Vakata ĥyaa ch'agwanlii nyaa.
There is so much on it.

22. Q: Clean land.

23. A: E'tee.
Now?

24. Q: Mahsı'
Thank you.

Date: August 2, 2001 (interviewed)
Interviewee: OJL11
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: Tell me a story about Old John Lake? Did your parent or grandparent pass on a story to you? Who told you the stories?
A: Yeah, gwalat zhrih ganaldaii. Tr'iinin ihŁii diik'ihkhyit dai'. Shitsuh naii gwagwaandak dai' goonaldaii gwalat.
Yeah, I just remember some of it. When I was growing up. I remember some of the stories Grandma talked about.
2. Q: Jidii kwaii eegahginkhii.
What kind of stories?
A: Van choo, van k'ehdik neegiyahnyaa, aii tyaa gwiint'oo giit'ahch'yaa giyahnyaa luk eenjit. Dzaa gwa'an shih kwaa dai' oodee gwa'an t'eeda'gaa'in. Vadzaih chan. Big lake. Van K'ehdik, they rename it. They use the lake for fishing. When there's no food around here they go up and stock up. Same with Caribou.
3. Q: What is the origin of the name " Old John Lake"? Is Old John Lake named after a person?
A: OJL, Old John ree gilyahnyaa. Oodee ddhah izhit gwa'an zheh gwil'aii gwich'in. Dzaa gwa'an. Dachanee gwa'an izhit gehndee, gwikyuu.
Old John Lake, Old John they called it. I guess he had a house up there in the mountains. Around here. Up above Timberline mountain, on the side.
4. Q: Like cabin?
A:
5. Q: Who was Old John? Why is the place named Old John Lake?
A: Ch'adai' vanoodlit k'yaa ree, like ddhah or anything zhyaa vanoodlit k'yaa zhyaa gagoozhrii t'iginyaa. Jyah ts'a' zhyaa gayoozhrii kwaa nyaa. van k'ehdik giyahnyaa gwitch'in oihnyaa, k'ehdik, deegwinyaa t'igwinyaa li'. Jyah ts'a' dinjii zhuh k'yaa vozhri' giyahnyaa. K'ehdik. Van nitsii nilii geh'an t'agiyahnyaa gwich'in.
They say it in English, like mountain or anything they just name it in English. They don't call it like that. I think they call it "Van K'ehdik". I wonder what "K'ehdik" means? That's the name of it in Gwich'in. "K'ehdik" I think because it's a very big lake.

6. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
- A: Tr'iinin ihlii dai' shiti'. Łyaa ihtsal dai' gaa shiti' vaaneehihdik izhit dai' snow-go goodlit dai' reh. Izhit dai' łuk kee'in gwizhit vaaneehihdik ts'a' chihvyaa geetee hee chan chihjol tr'aadlii ts'a' khaii chan dachanlee izhit gwats'an izhit nineech'a hal khyah t'ah'in, nahtryah, zhoh.
When I was a child I always went with my dad, that was when the snowmachines first came out. In these days I went with him when he went fishing and putting fish net in. Sometimes we go to Timberline moutain and set traps for wolverine and wolf.
7. Q: Nijin gwa'an t'ii'in?
Where does he do these things?
- A: Oodee ddhah kat dzaa dachanlee haneech'arahal nahaa? K'ii'an (mark)
Up on the mountain right where we drive up and the way.
8. Q: Mark gwahtsii.
Mark it.
- A: Dzaa t'ee dachanlee nyaa hee?
Right here is Timberline mountain huh?
9. Q: Dzaa t'ee Arctic Village.
Right here is Arctic Village.
- A: Dzaa geelin, dzaa geelin t'ee taii goo'aii izhit dai'. Jii gaa gwinzii gwit'ee gaahch'yaa kwaa izhit dai'. Dzaa t'ee teegwiichan niltaii. Geetak chan needaanhak nahaa dzaa. Zhoh, nahtryah kwaii teech'ahdroo. Geetee chan dzaa gweelin gwa'an gwich'in. Dzaa di'gwaa'ai' dzaa. Van kat neech'ahahal. Izhit gwa'an vadzaih gaahk'ee dai' yitsin ahagoonjik. Izhit gwa'an khyah iłdlii. Jyah ts'a' gwizhrii laraa gahtsii nahaa ch'adai'. Łyaa ihtsal gaa vaaneehihdik. Gwiink'oo googaa.
Right around the bend here. That's when that was a trail there. Even back in the old days they did not use this trail very much. Right here is "Teegwiichan niltail". Sometimes he goes around. He traps for wolf, and wolverine. Sometimes around there too. Further up he drives on the lake. That's where they usually kill Caribou, but leaves the guts behind and set traps. That's the only way they make money in those days. I always went with him when I was small, even when it's cold.
10. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?
- A: Ahaa'. Jał, geetee chan łah. Łah chan chehgiłdlii goonaldaii.
Yes, fish hooks sometimes lush hooks. They set lush hooks as I recall.

11. Q: ik'eenandah chayilii?
Does he even set lush hooks with you watching?
A: Yeah, ja' haa t'arah'in izhit dai'. Łuk choo kwaii gaa harilii.
Yeah, we do it with hooks then. We catch big fishes.
12. Q: What fish species did people mostly fish for at OJL?
A: Neerahnjik.
Lake trout.
13. Q: Mostly neerahnjik?
Mostly lake trout?
A: Chihvyaa zhit, chihshoo, Neeghan gaa geetak gwiditjyaa nyaa.
In the fish net, broad whitefish, sometimes hump back whitefish get in the net.
14. Q: Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
Nik'ee 1950's or 60's dinjii leii Old John gwitch'ii ganandaii?
A: Łyaa akwaa gwich'in.
I don't think so.
15. Q: Zhyaa once at a time haa oodak neegahiidal?
They just go up once in a while.
A: Geetak chan ginleii, like snow-go, four wheeler agaanch'yaa ts'a' chihvyaa chagiftsuu.
Sometimes there is a lot of them. They use snowmachines and fourwheelers. As many as the machines per man. They go up and set nets.
16. Q: Did people have fish camps at OJL? Who had camps at the lake? Where were their camps?
Juu naii oodee gwa'an fish camp gii'ii gaanandaii?
Who do you remember that had fish camps up there?
A: Main fishing place, izhit t'ee khyit chihvyaa chyagaadlii gaashandaii. Sam Sam David oli. Abraham chan, khyit oodee gwa'an t'eedaa'in.
Main fishing place. That's where they always set their fish nets as I remember.
17. Q: Are their similar lake in the area? Stream? What are the names?
A: Dzaa, tsuk k'aahahdlaii reh. Izhit shriijaa łyaa gwanlii aii zhyaa gweedhaa datthak jaiinch'yaa gwitch'in.
Here "Tsuk K'aahahdlaii" There is a lot of grayling there. I guess it's always like that.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?

A: Neerahnjik, chihshoo, Łuk daagaii, ch'ijuk t'inch'yaa gwanlii gwitch'in ghoh. Aii t'ee Khaltai' giyahnyaa reh. Neeghan. Couple of summer ago dai' izhit gwa'an trihchoo neerahahłak łyaa łuk leii naii teeyeelyaa. Tr'iyit leii gwich'in. Zhyaa ehlik. Tr'aghan kwaa nahaa. Geelin datthak tr'ihchoo neerahahłak ahai'. Anihlik heezhyaa łuk teeyahchyaa t'ihnyaa. Leii ts'a' zhyaa vishii kwaa gwich'in. Chan giikat chan łuk keegii'in kwaa nahaa. Couple fall time dai' teedahootan dai' łuk keegee'ya'. Steven gwandaii dai' reh. Chihvyaa niinjyaa, new one. Łuk leii gwizhit neiidal. Hole gwachoo zhyaa vakat goo'arii. Łuk choo zhyaa yinkinlee. Łuk nitsii izhit gwik'iighaii łyaa łuk nitsii gwich'in gwiinyaa. Hole gwachoo. T'ee łyaa zhyaa vizhit łuk nitsii gwich'in. Deenaadai' gwats'an jyaaggiyahnyaa.

ehlik-destroy or
exterminate
teehootraa-dry
up (lake)

Lake trout, Broad whitefish, different kinds of whitefish. I think they call it round whitefish, and humpback whitefish. Couple of summers ago, we were boating around that area and we noticed a lot of whitefish had exterminated. They have overpopulated and no one fishes for it so it died off. We went all the way around the lake with boat practically few spots here and there, a dead fish was floating. It died off because it had nothing to eat. No one fished on that lake for a while and the fish overpopulated. A couple of fall time ago when grandpa Steven Peter was alive, they set a brand new fish net in Old John Lake and he was getting lots of fish then they notice a huge hold in the net, that's when they figured out there must be huge fish in the lake. They have been saying that since a long time ago.

2. Q: Have these kinds of fish always been there? Have other fish been there that aren't in the lake today?

A: Iltin zhrih ree, Iltin, chehluk. Aii datthak vizhit. Van nitsii nilii nahaa, łyaa vizhit łuk vizhit keegii'in kwaa ts'a' łuk leii an ilii gwich'in. Chan vitee gwaak'ii kwaa tr'akhyik vagwanlii nahaa.

Not only pike. Pike, lush all of that. The lake is very big. They do not fish from it so alot of fish die off. They are not even fat because theres too many of it. Not enough food to go around.

3. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?

A: Ch'ihvyaa chagahchaa dai' vizhit łuk neegwiilik. Akwat balance nilii dohŁii. Vakats tr'ih choo neerahahłak. K'iighai' vaashandaii t'aihnyaa łuk gwanlii.

Oozhok chan garah'in gaa vitee gwaak'ii kwaa. Chihshoo, łuk daagaii vanandaii nyaa hee. Gwik'it t'inch'yaa kwaa. Vagwanlii geh'an t'ee'in gwitch'in.

When they set fish net in, they catch a lot of fish. That's when the fish is balanced. We go boating on it. That's how I know the fish is abundance in it. we look at it

from the boat, but fish are not fat. You know broad whitefish, whitefish huh? It doesn't look like that. Maybe because there's too much of it.

4. Q: Why do you think these changes have occurred?
A: Akwat t'ee ɣaa tseɛ chan vagwanlii t'ee'in nijuk datthak chan t'inch'yaa. K'oo chan vagwanlii nahaa. Nijin datthak tseɛ neegwahtsik. Dzaa k'iinji' chan reh. Main creek.
Because beaver is everywhere, even in creeks, he builds or blocks everywhere. Even down the main creek.
5. Q: Nan change ilii?
Is the land changing?
A: ahaa'. Like gwikyuu gwa'an reh. nan naaghwaii ginyaa nahaa. Gwizhrih gwigweech'in. Ch'ihlan khaii ts'a' dzaa gwa'an neech'arahahal gwikyuu chan zhyaa tth'an agarah'aii ch'yaa. Jidii tth'an nyaa vaagwiindaii kwaa. Gwikyuu ɣuh. Yes, the sides of the lake is deteriorating because of permafrost melting. You could just see it. One winter we were driving and the edge and found bones. It was buried in the dirt. We didn't know what kind of bones it was.
6. Q: Like erosion?
A: Yeah, tth'an zhyaa handhi'ee. Some kind of nin, deenaadai' gwats'an nin.
Yeah, the bone was sticking out. It must have been a prehistoric animal bone.
7. Q: Dzaa gwa'an lee?
Around here?
A: Shin vakeeneegaraan'in gaa ɣuh haa datthak keezhak jyaadigwiizhik. Steve chan izhit dai' shaaneehidik. Tth'an tnyaahch'yaa tr'aah'ya' t'ihnyaa gaa jidii t'inch'yaa vaagwiindaii kwaa. Khaiiyintin ahai' gwik'iniinchii vaihnyaa.
We looked for it again in the summer, but it went down with the dirt slide. Steve was with me at that time. We seen a funny looking bone, but didn't know that it was. He pulled it out, but I told him to put it back.
8. Q: Chuy nik'ee niindhaa ilii or niink'oo or same?
Is the water temperature getting warmer or colder?
A: Izhit ɣaa gwiinzii gaashandaii kwaa.
I don't know anything about the temperature.
9. Q: Like air temperature or niink'oo.
A: Akwat t'ee nan naaghwaii ji' t'ee heendhaa gwizhri' ghoh, hee?
Chuy vizhit t'aechech'yaa gwizhri'. Ch'ijuk t'oonch'yaa nyaa, juk....climate neegwaaghwan ts'a' ɣaa van chan datthak iizuu ilii nahaa. Chagwaadhat.
Well, if the permafrost is thawing out the ground will be warmer right? There's got to be water in it. It's different nowadays, the climate is changing and all the lakes are getting ruined. It sinks.

10. Q: Dzaa creek kwaii jyaadiinch'yaa nahaa. Aii nik'ee dry up Ilii notice gwahtsii?
The creeks are sinking too. Have you noticed that?
- A: Khaii gwizhrih zhak gwa'an neech'ahahal ts'a' tyaa gwinzii gaashandaii kwaa. Łuk googaa. khaji keechi'in. Zhak gwa'an neech'arahahal dai' gaa łuk tr'ahtsan nyaa. Khaji gwanlii dai' gaa. Vagwanlii geh'an t'ii'in ghoh. Winter time.
I only drive around there in the winter, so I don't really know. Even when we drive around that area, we smell fish. There is too much fish.
11. Q: Aii zhrih question shi'ii. Anything else? Shaagoondak yiindhan ji' .
That's all the questions I have anything else you want to add?
- A: Aii van choo tyaa yeendaa ji' vit'eegwahahch'yaa nyaa. Łuk eenjit reh. Deegwiheech'yaa gaagwiindaii kwaa nahaa. Van nitsii chan nilii. Łuk zhrih nakwaa. Vadzaih chan. Vadzaih naantaii nahaa veelin. Veelin datthak vadzaih taii goo' aii. Shih kwaa ji' ' tyaa vit' eegwahaahch'yaa gwizhrih nyaa. Ch'ada'i gwatsan vit' eegwahaahch'yaa t' arahnyaaa. Łyaa t'igiyyahnyaaa. Veelin chan allotment gwanlii hee Łaii t'agwahaahch'yaa dai' chan izhik qwizhrih łuk keerahee'yaa goo' aii nahaa. Ddhah t'ehneech'arahahal zhoh taii. Dzaa gwa'an zeh goo' aii gaa mark gwanlii kwaa.
That Old John Lake we will need it in the future for fish because we do not know what's going to happen. It is a huge lake not only for fish, for the caribou too. It has caribou trail around the lakè naantaii.
If food supply runs out, we will need to survive from that lake. we have been using it from way back in the old days. There are allotments around the huł If we use dogs that's the only place we will look for fish.
12. Q: Nijin? (where)
- A: Zhak gwa ;an neech ;araha hal ahai ; zeh gwats ;a ; tr ;ach ;arakhaa. Cabin gwatsal gwahjat.
We were driving around that area and come upon a cabin. it was rotten.
13. Q: Juu vats'anh t'oonch'yaa li' ?
I wonder whose cabin that is?
- A: Ch' arahkat chan gaagiindaii kwaa.
We asked, but no one knows.
14. Q: Duulee allotment, ch'ihłak vats'an nyaa dohłii Dzaa gwa'an gaa allotment gwanlii. Interesting lake nilii.
Maybe one of those people who has as an allotment up here. There are even allotments over here. It is a very interesting lake.
- A: Yeah! Khyah gaa eenjit gwiinzii nyaa datthak. Tsuk kwaii gaa gwanlii nyaa juk. Ch'ikih gaa gwilii. K'iinj' datthak. Big Lake gwats'a'. Dzaa gwa'an gaa nineech'agahal ghoh hee Vadzaih taii. Khaii datthak vadzaih nyaa. Dzaa datthak.

Anihlik vadzaih kwaa k'it t'oonch'yaa gaa veenjit naraazhrii kwaa nahaa. Nanh geelin datthak yeenaadaí gwats'anh t'eedagaa' in ghoh heë Izhit nanh haagwiindaii kwaa tyaa gwiizuu nyaa aii zhrih akwaa, goozhri' chan. K'oo goodlii chan. Johnny Frank vizheh goo' aii jii izhit. Gaa gaagwiindaii kwaa nyaa. Jii zeh t'agwaihnyaa gaa someone vizheh t' agoonch' yaa. Historic site. Jii nan t'agwahtsii datthak t'ee diihunting ground Toonch'yaa. We got right to say that. Jii thak K'oo goodlii, ddhah dhidlii datthak t'ee our hunting ground. Deenaadaí gwats'an. Gwats'a' road ji' tyaa gwiheezyaa.

Yeah. It is a good area for trapping too. there are lots of martins right now. There's tracks all over. All the way to big lake. They even drive after the caribou around there. All winter it stays there. it looks like there's no caribou but we do not go after it that's why it looks like there's no caribou. Our grandparents, and ancestors have all used this land from way back. Now, we don't know this land and name it. All the creeks we don't even know Johnny Franks cabin. This house we came upon is someones house. Historic site. This great land is our hunting ground. We have a right to say that. There are creeks all over. All the mountain. It is our hunting grounds from long, long time ago.

15. Q Et'ee.
Finished.

Date: July 14, 2001 (interviewed)
Interviewee: OJL12
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
She is a respected member of Arctic Village

Traditional Ecological Knowledge:

1. Q: Tell me a story about Old John Lake? Did your parent or grandparent pass on a story to you? Who told you the stories?
A: My mom and my dad. Well, they told us a lot of stories. They used the lake for fishing, caribou and other animals that I know. In falltime, we put in fish net on this end of the lake. I remember not the other side they catch a lot of whitefish. I remember, they dry fish there and then we leave and at the same time, they dry caribou meat too. That's where they gather all the time. In those days, we don't stay in one place but in falltime, I remember, we live up there and make a lot of dry meat and fish. They have a lot of stories about the lake. When I was small, I remember that they were talking about that big lake. They call it Van Choo (**Big lake**). That's how they call it that time. Van Choo. They used that I don't know how I will put it, but just like that Nitsih ddaa up there (**Rose hip mountain, but use Gwich'in name**). They are watching the mountain for weather. They do the same thing to that Old John Lake too Van Choo and K'iidak gahadal dai' dinjii valife short nilii dai' gaa gaandaii giyahnyaa. Aii dinjii ddhah kat yats'a' nahak dai' iyaa zhee gwiizuu neegwatal giyahnyaa, aii t'ee dinjii niigyukwaa googwehekwaa haandaii geh'an t'ii'in giyahnyaa aii van choo. Aii ts'a' iyaa zhyaa nijin k'iidak neerahiidal dai' iyaa zhyaa vik'erahtii. Aii ts'a' chan at that time, they told us that there's a big fish in there. Khaiinjii vizhit giyahtsii giyahnyaa. Gaajuk aii daajii go'? (**They do the same thing to that Old John Lake when they go up. The mountain knows when someone's life is short, when a man comes close to the lake the weather turns bad. The lake knows that the person will not live very long. That's when we go up we really have to observe. And at that time they told us there's a big fish in that lake. They say that it is almost as big as the lake. But where is it now.**) So that's the story they told us. Even if bad weather is coming, Van Choo is going to tell us there's going to be a bad weather. They use that for weather report. It is really interesting. Yeah, they have a lot of stories and they go up there for dandaih (**bearberry**). My mother says there's a lot of it growing on that side or this side. They take those berries and use it for a lot of things. When they catch fish, it is clean and take all the guts out.

Also, clean the guts liver and all the fat on it and they fry it, alone with dandai' (bearberry). They put dandai' in it. That's why they always go on the side to pick up dandaih too, and other side. They use all the lake for different kinds of activities like trapping.

2. Q: What is the origin of the name “ Old John Lake“? Is Old John Lake named after a person?
A: I think it does. It was always named after Old John.
3. Q: Who is Old John? Why is the place named Old John Lake?
A: On this side of it, there Old John's mountain too so that person's name. It must be the same person that they name after mountain and lake.
4. Q: What is the Kutchin name for OJL?
A: Aii tyaa dinjii zhuh k'yaa voozhri' haashandaii kwaa. Trimble naii I don't really know the name of it in Gwich'in. giyaandaii dohfii. Maybe Trimble and them might know.
5. Q: ahaa' oohaafkat.
Yes, I will ask him.
Old John dehc'h'i' yahnyaa. Shahanh. Aii t'ee oodee gwa'an khyit My mother said Old John was an old man.
gwitch'ii aii izhit geh'an giineeyuuŁshrii nyaa. Oodee ddhah aiits'a' Van He always lives up there so they named it after him.
haa reh.
The mountain and the lake.
Nijin gwats'an ahaa li' hee?
Where is he originally from?
Łaach'yaa vaashandaii kwaa.
I don't really know.
Yahgha' Dan Frank yaandaii, shaagwaadak. Aii ch'oozhri' nijin gwats'an Dan Frank knows him, he told me. He even knows tr'aanaii gaa yaandaii.
where the name came from.
6. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
A: Like I said, when I was small, I remember we go up there in the spring and fall time. Anytime of the year, we go up there because that is where we get our food. Like we go up there, we could go up there in the middle of winter and make a hole and the big hook, they put fish on it and let it sink and they put stick across on top of the ice and leave the hook in there over night. Next morning, they catch

about this big, big one. Winter time, when the ice is thick. Like I said that's the trout they are catching with hooks.

7. Q: Aii hook aii jyahts'a' voozhri'jał choo (Łáh). Aii chigiiyaadlii jii. Tan hole gahtsit kiizhak chagiiyahthak łuk jał kat. Łáh chara'ak. It's different from jał. Łáh and jał. Jał is the one that we fish with. Teeghah tr'aadii ts'a' jyaadagwii'in reh. Aii t'ee jaŁ. Chijol tr'it'ait. Jii jidiichoo t'avaihnyaaa aii t'ee łah. Aii łah giyahnyaaa jidii ts'an iltsaii? Łáh, jał reh. Ch'adai' gwanaa łyaa k'aiichi'i' agwantrii nya. Łyaa zhyaa duuyee zhyaa yaagha' gwa'an k'aiich'i' tr'ahtsik nya so they must have that hook for years and years. They sure take good care of it. They don't want to loose it and they keep it clean. They use it over and over because they can't go to the store and buy new one so they really take care of it and giit'yaa chan chihvyaa tthal ts'an giit'yaa ahtsii aii gaa jidii zhraih nilii vanaldaii t'eeshri' gwiint'oo giit'aach'yaa ts'a'. Over and over. Aii łuk chan zhyaa jyaa dahtsii shriijaa t'agah'in, aii jał łyaa nitsii t'aihnyaaa, jyaa dahtsii dohlii. Jidii choo nilii. Aii zhyaa k'iizhak giizha'ak chigiiyałak? nya, aii jał oozhee viki' chan k'iizhaa jyaa diinch'yaa. Aii ts'a' chan viki' kat gwa'an giit'aahch'yaa aii t'ee chigiiyahthak nya. Chehkuk chan jyaadarah'in nya. Juk oondee gwa'an łah chiin'ait ji' chehluk choo ihaanhjol nya. Haahjol t'aihnyaaa kwaa hahłaa naihnya. Veelin datthak chan vadzaih gwanlii. Shriijaa chan, iltin other side gwa'an neerahiidal ganaldaii kwaa gaa ihtsal izhit gwa'an k'eeshozhii ji' gaa ganaldaii kwaa. But I know this end, ihtsal dai' gaa garitch'ii ganaldaii. Izhit chan łyaa tthaa gwanlii ts'a' that's the right place for caribou, fishing, sw time berries, ground squirrel, anything eenjit łyaa gwiinzi this end. That's where I remember, where we always camp. K'iinii naa'ai' gehnjuu taji kat reh.

What is the name of the big hook (Łáh)? They set it. They make hole in the ice and set it. They tie fish to it. It's different from regular fishhook. Hook is the one we fish with. We sit at the shore and do this, that's fishing with rod. This big one is lush hook. This big hook what is it made from?

Big hook. Long ago, things were scarce. You can't just grab anything. They have to take care of the hook and use it so they must have that hook for years and years. They sure take good care of it. They don't want to lose it and they keep it clean. They use it over and over because they can't go to the store and buy new one so they really take care of it and the string is from fish net. The string is from fish net, it is even black from using it so much. That's what I remember. They do about this size of grayling. This hook is very big. Maybe its this big, very huge. They just put it in the water. The head is facing up. They put the head on there and set it in the water. We do that with lush. If you put in lush hook now you will hook lush. You will bait it not hook it. There are a lots of caribou, grayling and pike around. I don't remember walking on the other side when I was small. But I know this end, we live on this side. There is a lot of ground squirrel. It's good for anything on this end. On this side on top of mountain.

8. Q: dzaa gwa'an?

Around there?

9. A: yeah.
Q: dzaa Arctic Village. Dzaa k'ii'an. Dinch'yaa chan zhyaa jyats'a' dha'aai ginch'yaa? Nijin Arctic Village
Here Arctic Village. This way. Why is it this way? Where Arctic Village.
dzaa Arctic Village
Here Arctic Village.
So this end, it's around there. Dzaa k'iizhak chan dzaa k'ii'an somewhere chan han gwatsal gwiin'ee. Shriijaa gwik'it teef'at nyaa. Łyaa solid from the air ji' gaa haanh'yaa. See that's where they put dip net too. Deet'yah giiyahnyaa. Chigiiya'ak ts'a' t'ee k'iizhik łuk leii vizhadal nyaa. deet'yah reh trap łyaa. I don't remember them making trap.
So this end, it's around there. Down this way and that way. Little river this way. Lots of Grayling. So much you could see it from the air. See that's where they put dip net too. They set it and lots of fish go in it.
- A:
10. Q: So trapline ginch'yaa kwaa hee izhit gwa'an.
So there's no trapline.
A: Sure, trapline on other side, other side t'ee dzaa gwa'an t'ee khyah gaadlii nyaa, all over just not right here.
Sure trapline on other side, other side they set snare around here, all over just not right here.
11. Q: Jidii eenjit trap giłdlii?
What so they trap for?
A: Aii łyaa dinjii oohaankat ji' gwizhri'.
You have to ask a man.
12. Q: Trimble oohaankat.
I will ask Trimble.
A: Yeah, Shiti' zhyaa zhoh zhrih aghan ganaldaii łyaa zhyaa all the time, I was raising up I know that he was getting wolf and wolverine. That's all I remember. Izhik ookit nijin gwigwitch'ii campsite. In those days, chan. they don't just leave everything out. They keep everything clean but when they set trap or snares around where there is campsite they catch nin (animals).
Yeah, my dad trap for black wolf all the time, I was raising up I know that he was getting wolf and wolverine. That's all I remember. Where they lived at a campsite. In those days, they don't just leave everything out. They keep everything clean, but when they set trap or snares around where there is campsite they catch animals.
13. Q: Can you tell me about families or any surrounding activities associated with Old John Lake, cabins, caribou fences, trails from Arctic Village?
A: Dzaa gwats'an k'iidak winter time dai' they have their own trail. You know,

theres no trail but they know the country. Long time ago, my father go up there, he picture the whole place up that way and go where there's good ground. Good for trail. Zhit k'ii'an geelin hee khaii neegahiidal nyaa. They don't go over.

[They go this way during winter.](#)

14. Q: Dzaa ddhah t'ee nakwaa hee?
[Not over this mountain huh?](#)

A:

15. Q: What winter and summer route was used to OJL from Arctic Village or any other site?
What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?

A: No, dzaa k'ii'an gweelin t'agii'in nyaa, łaii haa neegahiidal dai' reh. Oodee dzii gwaajyaa vavan varahnyaa k'iidak neerahiidal ganaldaii. Duuyee zhyaa k'ii'an ddhah tah gahijyaa. Shin dai' zhat k'iidak taii gwits'ik gwiin'ee ghoh yaaga' Jim vizheh nahaa. Izhit t̥əh dha'aii nah'in. Izhit k'ii'an taii goo'aii ts'a' git vee k'iidak hee. K'iidak dachanlee k'iidak hee, taiin jyaadagwahtsii gwiin'ee łyaa zhyaa. T'eeshri' gwiint'oo vizhit neerahiidal deep down jyaadahthee nyaa nan zhit. K'iidak shin hee khyit neerahiidal nyaa, same trail we use. Juk tth'aii hee gaagwigweech'in nyaa. You could still see it. Gaa łyaa gwanzhih overgrown dhidlit nyaa camp and stuff like that gaa you could still see it. Izhit gwats'an t'ee k'iidak khagadal oodee khariltaii izhit k'ii'an deetaa gahadal aii t'ee k'ii'an t'oo kat reh. Jyahts'a' gwizhrih neerahiidal ganaldaii. Geedan aii nanh haagiindaii geh'an t'agii'in. Diikhwan aii zhyaa k'iidak tr'eedaa ji' łyaa gwiheezuu ghoh. Gaa geedan aii certain way teeneegiidal t'agii'in. K'ii'an. T'ooahaanchya' chan gwanlii nahaa. Tłhak gwik'eegahtii zhit van and all that. Deegahai' zhyaa trail gagwaah'ee k'it. K'it'agiinch'yaa nyaa.

[No they go this way. They travel with dogs. We go past "dzii gwaajyaa" lake. They can't just go pass the mountain during the summer there is a slim trail, where Jim's house is at. You see that hill? Pass that and pass the glacier above his house, up toward Timberline Mountain. There's a trail. We use it frequently, it's way down the modd. We go up that way every summer. It's still there. You could still see it. But the plants have overgrown, but camps and other things you could still see it. From there they go up on the trail, over the montain and onto the grassy meadow. That's the only way I know that we go. They know the land well. If we go up we will not find out way like they would. It will be rough. But in the old days they knew the trial cause there's a lot of swamp grassy area, they watch that and the lake. They have a main trail they used to OJL.](#)

16. Q: What fish species did people mostly fish for at OJL?
 A: Neerahnjik reh trout. Aii t'ee łyaa zhyaa vizhit gwanlii nyaa. łuk daagaa, shriijaa, pikes, deets'at (sucker). Aii kwaii datthak vizhit gwanlii. Aii zhyaa neerahnjik van nyaa oodee. Van lat jii nan kat gwiintsal nitsii nyaa. Salmon k'it t'iinch'yaa gaa trout nilii khajj gaa gijyeenjii chihjol i'aa. Ice fishing. They catch those little ones, some of them are really big. [Lake trout. There's a lot of it. Whitefish, grayling, pikes, sucker fish. All that is in there. It's a lake trout lake. Some are huge. It's just like king salmon. Even in winter we go fishing for it. Ice fishing. Ice fishing they catch those little one, some of them are really big.](#)
17. Q: Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
 A: Like I said a little while ago, not every fall either just once in a while, when I was small I remember, that aii t'ajh t'agwaihnyaa jii. Izhit k'iidi' lejj naii gwitch'ii ganaldaii. Izhit dai' ihtsal, ghyaga' Susan, David Oli vahanh aii David down Gwichyaa Zeh gwats'a' hiljii gwich'in ghoh. K'iikyaa neehoozhii oodee taih kat, fall time, oodee nadhat, k'iidak aii Susan t'aihnyaa yaahtral "nan lee shizhuu lee t'iinch'yaa"? Yahnyaa. K'iidak gwats'ah hee "ahaa". Nifikgaatral. Izhit t'ee łyaa zhyaa ch'andaii deegwidlii. T'ihnyaa, naljat. Sounds scary to me. I guess, I must have been really small then. Googaa ganaldaii t'ihnyaa. Izhit dai' leii naii gwitch'ii ganaldaii.
- [Like I said a little while ago, every fall either just once in a while, when I was small I remember, that hill I was talking about, there use to be a lot of people living there. I was a child then. Susan who is David Oli's mom, I think David Oli was in Ft. Yukon then. He came back and Susan was yelling at him "Are you my child?" from up there he yelled "yes". They were talking out loud, it sounded scary. I was scared. Sounded scary to me. I guess I must have been really small then. But I still remembered that. That's when a lot people were living up there. I remember.](#)
18. Q: What year gwandaa li'?
[What year was that?](#)
 A: Nihts'a' gadral goovaaljat dihnyaa kwat. I must have been really small, about four or five years. Juk t'ee 62 year ihlii nahaa. 1938 dai' shagoodlit about 1942. Izhit dai' leii naii OJL gwitch'ii ganaldaii. Aii yagha' Steven Peter vi-parents naii khyit oodee gwigwitch'ii. Izhit geh'an oodee gaa giyaatsii go'. That's where he raised up. Izhit dai' ihtsal gaa googaa, geedan aii goovan zhrih oihnyaa ch'yaa. That's how I heard about it. Some lands are like that. You know up ts'iivii t'it. Ezias vanan oihnyaa. Gwizhit diikhwan aii taiih'eetak. That time Ezias just can't go to that

taiih'eetak and start fishing because he have respect for mom and dad. Gwik'it t'agiinch'yaa goovahnyaa. You know shii gaa jyaadoihnyaa. That whole van choo is Peter John ts'a' Susan Zhrih oihnyaa. Cause that's how they talk about it. Oodee chan khyit gwigwitch'ii nahaa, izhit geh'an reh.

They were yelling at each other and I got scared. I must have been really small, about four or five years. I am 62 now. 1938 I was born. About 1942 that's when there was a lot of people living at Old John Lake. Steven Pete's parents always lived up there. That's why he was buried up there. That's here he raised up. That's when I was small and I always thought that was their lake. Some lands are like that. You know up second tower I thought it was Ezias' lake -- it was "Taiih'eetak". That time Ezias just can't go to that taiih'eetak and start fishing because he have respect for mom and dad. That's how they were. You know I thought that too. That whole van choo is Peter Johns and Susan Zhrih oihnyaa 'cause that's how they talk about it. They always lived up there, that was the reason we thought it was theirs.

19. Q: So different families, different area gwigwich'ii?
A: You could visit if you want. Gaa deegiinch'yaa nyaali'. Nagwandai' Trimble akkat. Doonch'yaa t'ee ahai' geedan aii that land khyit gwigwitch'ii geh'an zhyaa goots'an k'it gwiindhan. Yahnyaa. Zhat garitch'ii ji' chan they won't say nothing. Googaa zhyaa we just have respect for them.
This end zhrih fish camp ganadaii t'ihnyaa. Gweelin datthak neerahiidal nyaa, wherever is good fishing. They set up camp there. If there's no caribou on this side they will go to the other side or fishing and set up campsite. There is campsite all around the lake, even around here, all over.
You could visit if you want. But they never did I wondered and asked Trimble not too long ago and because they lived in one area we just thought it belonged to them. Even if we go and hunt in their area they wouldn't say anything but we just had respect for them.
I just remember the fish camp on this end. We walk all around it, whenever is good fishing. They set up camp there. If there's no caribou on this side they will go to the other side or fish and set up campsite. There is campsite all around the lake, even around here, all over.
20. Q: (I quoted Lincoln) Lincoln said there's caribou fence. Do you remember that.
A: Aii don't remember. Geedan aii duulee somebody goohaa gwaandak geh'an gineegaandaii nyaa. Shiti' jyaashaganyaa ji' gaa ganaldaii kwaa. (Maybe somebody told them. That's how they know. If dad told me I would have forgotten.) See at the end all the stories will come together. If I don't know and

someone else does. It will come together. We are helping each other with the story. With the weather I am the first one? See that will go into that.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?
A: There's no changes. The lake and water, fish, trout is all still there. Trout, grayling, whitefish, pike is the most, main one we always fish for in those days. Trout aii chan Łyaa winter time ([lake trout is in winter time](#)), in those days we didn't have a fishing hook. Fish hole so they use net and deet'yah haa. (dip net) gaa falltime. Aii chan hole gwagwatsik haa chihjol giłdlii. Jał haa reh real hook, aii łah can reh. Aii neekwaii winter t'eegaahch'yaa. Shiti' naii chan chich'igaah'ya' (observing underwater) gaa t'agii'in. That one you never heard of it. A lot of people done it. They cut square (ice). Take the whole thing out, not that big. Enough room to look at the bottom. Chųų nitsya' dai' reh ([when water is low](#)). Shallow water. Not really shallow either. They just put branches to sit on. They have fish spear. Long handle, make sure they don't loose it. If its short handle, they could let it go and loose it. I remember, Dad lay on his stomach and cover himself with a blanket, lay still and look down. If he sees a fish, he just spear it. Lots of times, I see him take fish out. Spear haa gwiint'aii yiigwat nyaa ([He spears it real hard](#)). We don't make noise. They tell us to be quiet. Gwiink'oo gaa ज्याह्त्स'अ' हुक लेइ हलिइ त'अइह्न्या. Juk gwik'it t'oonch'yaa kwaa ([It was cold and he speared a lot of fish. Its not like that anymore](#)). The lake don't change at all but people change. Now days we hardly ever go up there. Gaa when I was teenager about fourteen or fifteen years old, we still go up there, after that I don't see people go up that way, just Isaac Ross or Jim Christian. Stay up all fall making lots of dry fish and they remember their parents and grandparents did that. They try to carry on.
2. Q: Have these kinds of fish always been there? Have other fish been there that aren't in the lake today?
A: I don't notice new fish in that lake. It just like I said the lake and water is real good there. Same nice clear water. All the fish I know is still there. So no changes in the lake.
3. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
A: No, changes, until some places. Gwik'itaah'ee (like a puddle) gwa'an nahaa, like sometime, gwik'itaah'ee. If this was lake there, right there. If fish go in there and han hee zhyaa dzaa dry neegwaanaii ji' that fish is stuck in there. Izhit dai' t'ee valat ilee. ([If fish go in there and dry up the fish path](#)

that fish is stuck in here. That's when it dies off.) That's all I remember but it don't happen. Probably, once in a while cause they can't get out. It happened before. There were stuck in the little puddle, that doesn't mean a lots but just few. That's the only thing that I know.

4. Q: Why do you think these changes have occurred?

A: Caribou in those days, like if we wake up in the morning. My dad will say “hey, today is the day that we will see caribou“. We get really excited. Its middle of July. He even knows what day. So he look around for sure if he sees some caribou on the mountain (Old John). That's the first place they come out to the top. There's big excitement going on. Nijin vadzaih Old John vaddhaa ginyaa łagalghadaa, nahaa (They spot caribou on Old John mountain and everyone rushes around). Not long after, then it's right up here. They let it go. Its like that too around the Old John Lake. They have trails coming back. They use the same trail every year but I know where they're trail is. It's just scattered. So like if they come from Old John mountain. They must have a good trail coming this way that they follow every year but now what's today thirteen. We don't even look for caribou anymore. They don't even come this way anymore. They don't do that anymore. For how many years now. Even when my dad is alive they do that. When he could walk up to the mountain. I wonder, how many years is that. That means not long ago. Tth'aii he could walk up to the mountain and walk back and he could hunt up there. That's when they still do that same way. One day of the year. Same day łyaa iyah'ik nyaa. Nihkaa gehdaa t'ee oonjit vahzaih tr'ahah'yaa. (One day of the year he sees it the same day every year. Hèd say tomorrow next day we will see caribou up there.) Now they just go other side of the lake, this side and go back. Caribou is not the same. That's the only changes that I know of.

5. Q: Do you think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?

A: Its the same (water and weather) no changes.

Jyaa diizhik ji. We'll notice it right away, cause it will effect all the fish
If that happens.

and animals but we don't see nothing. That's effecting the fish and the animals. It must be the same.

6. Q: Creeks drying up?

A: I don't think so.

7. Q: Any other changes?

A: No, just caribou, different route. In those days they take care of it good. Not lately.

8. Q: Whatever you can think of?
- A: Łyaa zhyaa gwiintł'oo giit'aahch'yaa nyaa aii lake (They use that lake frequently). Just like Safeway for us. In those days, look how far we are up north, where there's no store, nothing, no plane in those days. That's the only place, all over this country. All over this area, up that way, down that way, everywhere. They know where there is a good place for fishing, moose, sheep, beaver, ducks, whitefish, grayling, pike, lush, they all know where it is. If we were down here and if we have hard times with food then we'll go directly to that big lake (Van choo vee) because we know that there's plenty of fish, caribou and moose. That's where we are going to head first. Izhit t'ee łyaa zhyaa gwits'eerahiidai nyaa zhat dai' (We always go there in those days). We know its there. We know the food is there. Izhit t'ee łyaa zhyaa łuk gwiintł'oo gahgaii t'ee chan nilji leji chan gahgaii. Izhit gwats'an oo'ee neegiyaazhik ts'a' dzaą gwa'an hee drał zhit tr'ilii t. T'ahthee hee neerahaazhik. (They dry fish there all the time and dry caibou meat there too. We bring back all that back to the village and stock up on supply. Long ways we carry it.
9. Q: Ten miles k'iidak.
It's ten miles up.
- A: We bring it back and put it in cache. Jidii tsal zhrih tr'oondak ts'a' somewhere else. Somewhere else gwats'a' tr'eedaa, k'iitthan or k'iidak. We bring it back and put it in cache. We take little bit from it somewhere else and go somewhere else. Down river or up river.
10. Q: Lake gwiintł'oo giit'aahch'yaa kwaa hee (They don't over use the lake)? Seasonal
- A: They use it year round, like I said. If we are having a hard time, we go up because we know there's plenty of fish there, meat. So we use that lake for anytime of the year. 60 below, we could go up and fish too. Fishing, fish net. 60 below you could sit on the ice and check your fish net. Freezing cold. That's how they get their food in winter time. It's like that all over. Gehjik gwa'an chan chehkluk van. Iltin van, łuk daagaii van, shriijaa gwanlii datthak chan goozhri' gwigwii'ii. Even the Old John Lake datthak giyaandaii. Gwinzii giik'aahtii nyaa jii van. Łyaa zhyaa gwiintł'oo gii t'aahch'yaa nahaa ts'a' łyaa zhyaa they keep it pure clean. That's where they eat from. Somewhere they get enough fish and enough meat. Neegoondak ts'a' last them all winter. Sometime, they build cache up there. Not the kind we have but this is way up. K'iidak deegaya'ak, dachan choo four gaa dilii. Ye'eedee hee zhyaa drał doo'aii nyaa. Aii t'ee zhak gwa'an zhoh and wolverine, bear can't get into it.

Further up is lush lake, pike lake, whitefish lake, grayling lake, they all have names. Even the old John Lake. They all know it and take good care of this lake. They use it to survive so they keep it pure clean. That's where they eat from. Somewhere they get enough fish and enough meat. They only take enough to last them all winter. Sometimes they build cache up there. Not the kind we have, but this way up. Cache was made with big four trees. It is way up because of wolf, wolverine and bear will not get to it. They leave it up there. Winter time from here, my dad pick up some dry fish and meat. Just like he's coming back from Safeway to me.

11. Q: Old John Lake is like our safeway.
A: Provide everything, weather all kinds of berries, salmon berries, deenich'u', cranberries, blue berries. All kinds of fruit, around the lake. [blackberries](#). Meat, moose especially caribou meat and ground squirrel.
12. Q: You have anything more?
A: If you want to sit here for another month.
13. Q: Mahsi' choo.

Date: September 29, 2001 (Interviewed)
Interviewee: OLJ13
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Venetie
He is a respected elder of Venetie

Traditional Ecological Knowledge:

1. Q: I'm going to ask questions about traditional Ecological Knowledge, which is short for TEK. Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
Nik'ee stories kwaii nik'ee hanandaii?
A: Łyaa gwiinsii kwaa gwizhr̥ih, maybe Two times gwizhr̥ih nał'ya
Not very much. I only seen him two times
t'iinchy'aa r̥oh, shitsii Old John.
Grandpa Old John

2. Q: Wow, shaagwandak, nah'ya daj'.
Tell me about when you seen him.
A: Łyaa old nilii, adazhr̥ih gwich'ij.
He is very old and lives alone.

3. Q: Dzaa Old John Lake lee or nijin.
At Old John Lake or where?
A: Aaha, izhit gwizhr̥i chan nał'ya' ants'a' Arctic Village chan aji t'ee
Yes, I saw him at OJL and Arctic Village.
Gwitchyaa gwats'a' move dhidlit t'iinchy'aa r̥oh, adah zhr̥ih,
And he moved to Fort Yukon, just by himself (loner)
neeshraachy'aa nahaa.
cause he was in poor shape (very old)

4. Q: Gaa niighyuk dzaa gwiinch'i'.
But he lived here a long time.
A: Oh yeah, dzaa gaa vizheh goo'aji gwaal'ya.
Yes, I seen his house.

4. Q: uma, dzaa cabin r̥eh hee.
This cabin here?
A: Nijii goo'aji ganaldaii kwaa, oh.
I don't remember where it's at.

5. Q: So, Old John Mountain.
A: uh, Peter nitsii heḗ?
Peter is your grandfather?
6. Q: Aaha.
A: Aḗi dzaḗ gwee'an somewhere gwich'ii dzaḗ, this right there.
He lived around here somewhere.
7. Q: Peter Cadzow?
A: No, Peter John vaanan daii kwaa? Aḗi t'ee Henry John voondee t'iinchy'aa rḡh.
No, Peter John, do you remember him. That's Henry John's older brother.
8. Q: Henry John voondee?
Peter is Henry John's older brother?
A: Yeah, yaaghah Sophie vanandaii? Sophie John.
Do you know Sophie John? Who is Sophie John?
9. Q: Yeah
A: Aḗi vakaj, Robert John rḡh naly'a' kwaa, aḗi chan zhyaḗ vagwandak
Her husband, Robert John, I haven't seen him.
dihth'ak.
but heard stories about him.
10. Q: Aḗi lee Old John?
Is that Old John?
A: Old John aḗi thok ḗh...aḗi nijii gwats'an aḗi vaashandaii kwaa ji'. Gaa
Old John is a loner.
shitsuḗ aḗi nalya' kwaa t'iinchy'aa rḡh.
I haven't seen grandmother.
11. Q: Nik'ee gai lee t'iinchy'aa Old John.
Have Old John ever been married?
A: Gaiidi' gaa, shahan viti' t'iinchy'aa gḡh.
He was married; he's my mom's dad.
12. Q: Nahan aḗi juu?
Who's your mother?
A: Sarah Frank, Johnny Frank's va'at ants'a' aḗi Sarah Frank aḗi Jimmy John aḗi.
Wife and Sarah Frank, Jimmy John
chan voondee nilḗi gaa aii vigii naii t'iinchy'aa jii, dihdḡ' vigii naii .
is older brother and that's their children, Abraham...
13. Q: Qḡh, Jimmy John, Abraham.
A: Abraham, yeah, Abraham John aḗits'a' eeh, nineteen daanchy'aa ganaldaii

and about nineteen...I don't

kwaa, ʔyaa nehshrit vanaldaii r̥h, Arctic Village. Zhehgwadhaa
remember, what year. I barely remember him. He had a
gwanah'ee, ʔj̥j gwizhit vaadhiidii ts'a' gwaldak. Zhit gwa'an jidii sugar
tent up in Arctic Village. I sit with him and chat. He had
tsal di'j̥j nahaa, ʔj̥j *chʉ'* sheenj̥jik nahtsik, ʔj̥j eenjit vaadhiidii.
a little sugar and made me sugar water and that is why I sit with him.

14. Q: What year ganaindaii kwaa?
You don't remember what year?
A: No, ʔj̥j picture chan ookit hadhaltin jii. I mean, ʔʔh ʔj̥j tr'iinin ihlii daj̥'.
I have the picture. I meant when I was a child.
15. Q: Copy tr'it̥ tsaj̥j ji' heezyaa.
It would be good if we copy it.
A: ʔj̥j ch'izh̥j̥j chan, ʔj̥j lost dhaʔ tsaj̥j. Fairbanks chan naazhraajil ginyaa jii,
I lost the other one. They said they went to Fairbanks
ʔaiinghwaʔ haa, Circle gaa gwigwiinch'i' t'igiinchy'aa r̥h. Izhik k'ii'an
with dog packs. They said they lived in Circle too.
zhyaa road gaa gwakwaʔ. Gaa Fairbanks chan ʔaiin ghwaʔ haa naraajil
There was no road but they went to Fairbanks with dog packs.
ginyaa.
16. Q: ʔj̥j ʔʔ Old John?
That was Old John?
A: Aaha, shahan.
Yes, mother
17. Q: Nahan.
Your mother?
A: Aaha, nitsii kwaa daj̥'.
Yes, when she was small.
18. Q: Jii Old John f'ee.
This Old John?
A: ʔj̥j zhit t'ee ʔuk eenjit giit'aahchy'aa. Jii ʔj̥j dzaʔ nitsii chan Peter, ʔj̥j chan
They use him for fish. Your grandfather Peter
nahaa dzaʔ Arctic Village gwich'in naii datthak, aiits'a' shih kwaa, vadzaih
all of Arctic Village people. There was no food.
kwaa daj̥' gwiiz̥ʔ t'oonychy'aa r̥h. Jii ʔyaa gwiintf'oo giit'aahchy'aa yih.
It was terrible when there was no caribou. They use it
neerahn̥jik, Neeghan, Iltin, Shriijaa Kwaii haa ʔyaa gwanl̥j̥j ʔh.
a lot. Lake trout, humpback whitefish, pike, grayling. They are abundance
in the lake.

19. Q: Jii Old John jagħajj neegiiyahshrij lġ. Gweedhaa tthak zhat gwich'ji
Why they name the lake after him, because
 geh'an.
 geh'an?
He always lived there?
 A: Yeah.
20. Q: Qoh.
 A: Aadan, dzaa gwizhrġh gogwił'ajj t'iinchy'aa, aii nitsġi chan, ajj vizheh
Yes, he always lived there, so did your
 t'eegoo'ajj, nitsii izhik t'ee nan mark tr'itłajj
grandfather Peter John. I marked the land (Peter)
21. Q: Dzaa Trimble vanan zhrġh tr'aak'ih, this summer.
We just stayed at Trimble camp this summer.
 A: Gehnjit gwanaa hee. Dzaa gwikhyu. Gweenii nineeriidal oh. dzaa
Far from there, on the side we traveled across
 gwats'ah, dzaa chan zheh tri'gwii'ji nahaa?
from here, we had a house here.
22. Q: Dinġii zhuh ky'aa nats'aa giyuuzhrii t'iinchy'aa? Old John Lake
How do they call it in Gwich'in?
 A: Vashandaii kwaa ġh.
I don't know.
23. Q: Van Choo
 A: Van Choo Vee
24. Q: Van Choo Vee or
 A: Van Choo Vee giyahnyaa, gaa ajj Old John, ajj ineegiiyuulshrii roh. Old John Lake.
25. Q: Jidii kwaii eenjit nagaazhrii?
What do they hunt for?
 A: Vadzaih, dinġik kwaii gaa reh. Dzaa gwa'an nahaa onion gaa nahshġi oh,
caribou, moose onion grow around there.
 wild onion eeh ihtsii kwaa, shiti' dinġik diłk'ee roh aah, dinġik ak'ii, dzaa
wild onions, when I was small dad shot fat
 t'oo dha'aii nahaa, izhik dinġik diłk'ee nilġi tlat hee zhyaa nach'ah'aa roh.
moose and in the grassy area (meadow). He was butchering fat moose.
 Ajj t'ee nilii gahvir akhai', onion jat zhyaa gwaatsan, onion a'aa nahaa.
When they were boiling meat, they smelled strong
 Ajj a'aa izhik yeelk'ee lee.
onion. The moose was eating that when they shot it.

26. Q: Jyats'a' t'ee giyaandaii onion gwanlii, jyats'a' giiky'aanjik.
That's how they know there was onions there.
A: No, gwats'a' daj' hee giyaandaii, I think, vaashandaii kwaa, gaa ganaldaii,
But they knew before then. I think, I don't know
shij'aii, jyaa digwiizhik t'ihnyaa, shiti' dinjik ak'ii diik'ee ts'a' nilij gahvir
I don't remember, that's what I'm saying. My dad
onion diinantsj' eenjit niit'aii chy'aa.
shot moose and was boiling it and the onion was strong for our noses.
27. Q: Dzaa gwa'an nik'ee-trapline nik'ee gwanlii? trapline nik'ee gah'ai?
Is there trapline or have they trapped in this area?
A: Only place, dzaa gwa'an gwizhrh khyah dhidlii t'oonchy'aa.
Only place, they only trapped around there.
28. Q: Jidii eenjit?
What for?
A: Neegoo, zhoh, nahtryah, not too far from Sheenjik river. huh?
Fox, wolf, wolerine, not too far from Sheenjik river.
29. Q: Aaha
A: Sheenjik River right there, gweenaa gwiin'ee nahaa dzaa gwee'an gaa
It faces this way, we even go
nineeriidal t'oonchy'aa rōh. Sheenjik zeh gwatsal aji nijii goo'aii lee?
this way. Where is Sheenjik, the little house, where is it located?
30. Q: Dzaa.
A: Qoh dzaa nahgōō, izhik gaa gwa'an neerhiidal oh.
Not far from here. We even go around there.
31. Q: What year gwanaa----khyah gahdli' li' dzaa.
When were they trapping?
A: I don't know, tyaa ihtsii kwaa rōh.
I wasn't very big then.
32. Q: 1930's and 1940's
A: No
32. Q: 1920's
A: 1934 daj' Venetie gwat's'a move tr'aadlit oh, Venetie kwaa dzaa gwa'an
In 1934, we moved to Venetie,
Gold Camp, jii goozheh.
around Gold Camp. This was their house.
33. Q: Oozhee hee, ddhah kat goo'aji kwaa.
Way down there. Not on the mountain.

- A: East Fork, Little Rock Mountain (67° 37' N, 146°09' W) dzaa goo'ajj
It is right
 nahaa. Dzaa gwats'a' move tr'aadlit.
here. We moved to there.
34. Q: Nineteen what diinyaa?
What year 19....
 A: Dzaa East Fork?
here.
35. Q: East Fork Chandalar River.
 A: Jii datthak neerhiidal t'oonchy'aa røh. Gweendak tthak. Dzaa gwee'an
We traveled all over. Up north. We had a
 some where cabin tr'igwii'ij qh. Vavan nilii t'iinchy'aa shiti'. Anytime
cabin somewhere. Dad's lake, we could move
 zhyaå dzaa gwats'a' move tr'eheelyaa ji' gaa qh. Ants'a' aagaamin lake
there anytime. and
 (Ackerman Lake) (67°32'N 147°32'W) ginyaa.
36. Q: Jidii lake vaiinyaa?
What lake?
 A: Ackerman Lake
37. Q: Jii lee?
This one.
 A: Yeah, dzaa gwa'an vanan dha'ajj, dzaa nahaa mark nilji.
Yes, he has a lake around here. It is marked.
38. Q: Ajj juu?
Who?
 A: Shiti'. Dzaa tyaa niighyuk tr'igwiinch'i' qh. Dzaa gwee'an gwaghaih divii
My dad, we lived here a long time. We shoot
 tr'ooahaahk'ee ts'a' røh. Gwa'an neerhiidal t'oonchy'aa røh.
sheep by there and travel that way.
39. Q: Nijin gwa'an?
Where at?
 A: Dzaa Ackerman Lake, dzaa gwa'an hee. **Art** Mountain chan oozhji ddhah.
40. Q: Nats'a'h ts'a' oonzhrii?
What do you name it.
 A: Heart.
41. Q: Heart Mountain? Ch'idrii ?

- A: Yah, geetee dzaa gwats'an k'iidih (jii han gwik'ee) ????
Yes, sometimes, from here to downriver. We travel
 Neerhiidal oh. Dzaa k'iidi' nahaa-----gwinjik k'iinaa, Venetie gwats'a'
by the river, you see from down along side toward
 hee, Venetie hee dzaa ????? jaf k'it goo'aii oh. Dzaa gwa'an nineeriidal
Venetie. Venetie is here, fish area. We go around here.
 ts'a' skinboat neerahtsik. Nilji gaih kwaii oonaa neezhraazhik. Tr'ihchoo
and make skin boats. We bring back dry meat, there was
 kwaq, zhat dai'.
no boat then.
42. Q: Heart Mountain khaji gwaaf'in.
I see Heart Mountain in the wintertime.
 A: Dzaa t'ee chandalar Lake oh. Dzaa gwa'an googaa neerigwaa'ik-----
Here is Chandalar Lake. We come and see this area
 chy'a, Lake Squaw.
Sometimes, Lake Squaw.
43. Q: Squaw Lake
 A: Squaw Lake, yeah, jii, dzaa gwee'an, lyaa divii gwanlji oh. Jii tthak, laraa
around here, lots of sheep. This is all
 nahkat. Izhik gwats'an oo'an -----.
money land, from there....
44. Q: Dzaa Old John Lake, ch'izhji family kwaii nik'ee zhat gwa'an
Have they're been any other families living
 gwigwiinch'i'.
at OJL?
 A: Well, jii Arctic Village people naji oo'an nineegiidal ch'yaa roh. Every
Arctic Village people always go over there.
 fall, luk eenjit, chihjol gaadlii nahaa.
Every fall, they go fishing for fish.
45. Q: Ts'a' vadzai tthaf kwaii nik'ee haanandaii? Dzaa gwa'an.
Do you know any caribou fence around here.
 A: No, dzaa gwizhri' reh. K'eejit dai' geeginkhii. Nijii dee Ackerman Lake
Just here. I was talking about it. Where is
 goo'aji.
Ackerman Lake?
46. Q: Dzaa.
Here
 A: Somewhere, dzaa gwich'in roh.
around here.

47. Q: Vadzaih tthał.
Caribou fence
A: Yeah, across, zhit k'iinjih.
from there.
48. Q: T'oo tthał or tsal ? ? ?
Grass fence or small?
A: Tthał rəh hęę?
fence?
49. Q: Aaha.
A: Yeah.
50. Q: Vadzaih tthał.
caribou fence
A: Jii ąjį tth'ąjį hęę aldzak, nats'a' **build** nilii lih. ąjį łyaa zhat gwiinch'i'
This is "ald zak", I wonder how it is build? He lived there.
giyahnyaa, niight dąj' izhit gwizhrj' daa adaachyaa giyahnyaa rəh. Jii
So they say. He supported himself there.
chan vizhit łuk choo giyahnyaa jii.
They said there's big fishes in there.
51. Q: Ackerman Lake lee?
A: Aaha, łuk choo vizhit giyahnyaa, Old John chan jyaa giyahnyaa rəh hęę?
There's big fishes in there, same with OJL.
52. Q: Aaha.
A: Vadzaih gaa lęę, hiltlee giyahnyaa rəh ginyaa gaa jii chan jyaadiizhik
Even caribou, fish shallowed caribou, they said.
giyahnyaa t'inchy'aa rəh.
53. Q: Jii gaa łyaa nitsii hęę?
This is big too?
A: Aaha nitsii jh, two nilii. Dzaą nahąą, dzaą deetak t'ee vanan jh dzaą.
Yes, it is very big those two, right here.
Yeezhee zhyąą dha'aii, jii ąjį. Jii ąjį dakdhat tąj veelin jeiinchy'aa jh.
There's a lake between. It just sit there. This one
Vijyaa van nilji ts'a'.
is further up and hills around it, there's a lake by it.
54. Q: Oh, divii tthał ąjį yu', nik'ee tthał haanandaii?
Do you know any sheep fence?
A: No, dzaą ch'idrii gwizhrjh, vigweech'in ji' heezyąą rəh.
No, only on Heart mtn. It would be good if it showed.

55. Q: Jii vadzaih tthał, jii zhr̄ih haanandaj̄i.
You just know this caribou fence.
 A: Aaha, Junjik divii, about twenty miles up. Dzaą gwats'an t'ainyaa. Junjik
Yes, Junjik river there are Sheep fence, twenty miles up from here.
 ıyaa dinjii gwanlii ginyaa. K'iindak divii gwanlii nahaa ants'a' dzaą
Junjik, there was alot of people there. There alot of sheep up that way.
Coming this way, there is alot of used space where there was alot of hut
houses. From there they haul alot of things (something) with sled.
They make the fence stong with (t'il) caribou snare made from sinew. I took
caribou snare to the school here. Right here there was hut house space that
use to be hut house there. The trail shows down that way. They travel all
over the area when there was no food. There was alot of whistler on this
lake.
 k'iinaa ts'a' aji izhik ıyaa kwanh k'it (hut space where people lived) gwaanlii
 ginyaa. Dzaą chan kwanh k'it gwanlii dzaą, izhik gwats'an chan something
 gwanaa neehilii, dachaavał haa aji tthał strong gahtsik, googaa screw kwaa r̄oh.
 T'il zhr̄ih. Zhit gwa'an school zeh gaa neehalzhik chy'aa, aji jidii, dzaą right
 there, kwanh k'it gwinli' r̄oh. taji gaa gwigweechin ookyuk. Ants'a' jii chan.
 Dzaą gwa'an gaa tthak neegahiidal r̄oh. Ch'adaj' shih kwaa heę. Jii Squaw, yeah,
 this one. Ts'ee ıyaa vakat gwanlii gii'yahnyaa ih.
56. Q: Ts'ee? **Whistler**
 A: Yeah, aji shih kwaa daj' t'ee gwits'eegahiidal, googahnyaa ih. Diineekji daj' hee.
They traveled to there when food gets scarce. That was long ago before my
time.
57. Q: Ts'ee aji jidii? **What is Whistler?**
 A: Whistler, tthaa k'it t'iinchy'aa choo
Whistler, its like Ground squirrel but bigger.
58. Q: Qoh, hah.
 A: Jyaadahtsii ih, tthaa gwich'in choo r̄eh. Aji naji "ts'eendak" giiyahnyaa t'iinchy'aa
 r̄oh niinghit. Naą'in k'it yahshuu ih. (Warning others.)
It is big, but looks like ground squirrel. They call it "Ts'eendak"
It whistle like a bushman. Its warns others.
59. Q: Oh.
 A: Khayezhuh iitrak, gwiint'aii t'inyaa r̄eh.
It whistles out of the blue, very loud.
60. Q: Tth'aii vagwanlii shr̄oq? **Is there still some around?**

- A: Aahą vagwanlii jh. Dzaą gwee'an googaa tr'aghan t'iinchy'aa rọh. Gyah da-----?
Vyaa? Dzaą gwee'an, yeah, dzaą gwee'an rẹh. Vagwanlii, divii gaa gwanlii. Dzaą gwa'an tthak divii.
Yes, there's still some around. We even killed it around here. Use snare...around here, yeah. Even sheep, there's sheep around. All over.
61. Q: Dzaą gwa'an tthak khogoodlii (hanging out.)
It stays around the area.
A: Aahą, every year k'iidak neerahiidal rọh.
Yes, every year we go up.
62. Q: Daanchy'aa mile zhyaą neeghwadal li' hẹẹ?
How many miles do you cover?
A: Łyaa niighit, ąąh łajin ghwaą haa t'igwii'in rọh, ants'a' hagwilchjłh kwaa, all summer. Khaii ts'a' August nanhk'iinaa neerahiidal.
Long ways, we go with dog packs so we were not in a rush all summer. We return in mid-August.
63. Q: Dzaą Old John Lake, jidii k'it'iinchy'aa kwaii t'eegaahchy'aa? Like net fish or ice fishing or da'anlee.
Here's OJL. What kinds of things do they use, like fish net or ice fishing or fish trap.
A: Ice fishing, da'anlee łyaa gwał'in kwaa. I know gaa Arctic Village people use fishtrap, da'anlee rẹh.
Ice fishing. I don't really see fish trap. I know Arctic Village people use (fish trap).
64. Q: Da'anlee rẹh hẹẹ? **Fish trap. huh?**
A: Aahą, dzaą gwee'an łuk tr'ahghan, łuk (rainbow trout) k'it t'iinchy'aa.
We stock up on fish here. Fish that looks like rainbow trout.
65. Q: Nijin gwa'an? **Around where?**
A: Łuk, around here, jii van choo k'ii'an van jyaadiinch'yaa nahąą. Arctic Village nijin goo'ąjł li' hẹẹ.
Fish around here. Where Old John Lake is there's a lake by it. Where is Arctic Village on the map?
66. Q: Dzaą. **Here**
A: Qh, yeah, oh yeah, dzaą gwa'an-----k'ii'an rẹh somewhere. Van kat, ąjł k'it'iinchy'aa red nilji. Jyaa dahtsii rẹh. Jał eenjit nizjł giyahnyaa. Neeghan.
Oh yeah, around here. This way, somewhere. On the lake, looks like its red. It is this big. It is good for fishing rod, board whitefish.

67. Q: Neeghan? Dzaa neeghan.
Board whitefish, here.
A: Shriijaa, Deets'at.
Grayling, suckerfish
68. Q: So Rainbow trout, and ts'ałvit.
Rainbow trout, and common loon.
A: Aah, jyaadahtsii. **It is this big.**
69. Q: Jii t'ee Rainbow trout jh.....dzaa red
This is Rainbow Trout, here is red.
A: Aahq, gaa lee jh. You know different kind, valat chan viki' ghoo zhyaa gwanlij.
Jii aji chi'juk t'iinchy'aa rqh. Deets'at ahtsii rqh.
70. Q: Neerahnjik, Dolly Varden? **Lake trout, Dolly Varden**
A: Jaiinch'ii aji t'iinchy'aa shroq.
Maybe, its this way or that way.
71. Q: Jii k'it t'iinchy'aa? **It's like this.**
A: Zhyaa jał oohjii. **It just gets the hook.**
72. Q: Duulee jii t'ahnyaa rqh. **Maybe he means this.**
A: Aahq, red nilij, valat kwaii. **Yes, it is red and some of it.**
73. Q: Voozhri' nik'ee vanandaii or... **Do you know the name of it?**
A: No, giyuuzhrii kwaa t'iinchy'aa rqh. Jidii eeh, somewhere around here too.
"Khazhree" giyahnyaa rqh. Little Rock Mountain, Big Rock Mountain, dzaa t'ee
shiti' zeh gwiitsaji jh. Let's see, yeah. Ihlan khaji tr'igwiinch'i'oh. Gwee'an
vadzaih nah'oo, naantaaji jh. Ts'a' jii "vineechan dhe'ee" oozhij. K'iitthan ddhah
gwee'an tthak rqh.
No, they don't have a name for it. What...somewhere around here too.
"Khazhree" they called it. Little Rock mountain and Big Rock mountain.
My dad built a house there. Let's see.
We lived there one winter. The caribou travels this way (caribou trail). This
is called " Vineechan dhe'ee", all the mountain that connects down that way.
74. Q: Vineechan dhe'ee.
A: "Vineechan dhe'ee". (Vikiit'ik zhyaa ts'iivii zhyaa jeiinchy'aa.) Ants'a' dzaa, jii
adan t'iinchy'aa ji'gaa vaashandaii kwaa. Vakatałuk, Shriijaa gwich'in jyaa dahtsii
rqh. "Khazhree" giyahnyaa.
"Vineechan dhe'ee" on the top of mountain the log is sticking out. I don't
know if this is it. There's fish there, maybe Grayling. It's this big.
"Khazhree" giyahnyaa.

75. Q: Nijuk, dzaa lee? **Where? here?**
 A: Vagwanlii, aaha, vagwanlii t'aihnyaa somewhere dzaa gwee'an kii kiit'it gwaaf'ya, niight gwats'an hee. Ch'adaq giit'aaahchy'a gwich'in røh. Kiichoo jeinchy'aa t'ee, vat'an zhyaa hole gwachoo zhyaa goo'aji.
There's lots, I mean, there is alot somewhere around here. I have seen a top of rock from far away. Maybe, they used it long ago. A big rock was shape like that, in the middle there is a huge hole.
76. Q: Dzaa gwa'an lee? **Around here?**
 A: Aaha, jii adanh, adan t'iinchy'aa kwaa. Dzaa gwee'an -----, dzaa gwee'an hee.
Yes, this is it. No, not this, around here.
77. Q: Dajin chy'aa t'iinchy'aa li' hee?
I wonder why its like that.
 A: Izhit gwizhit nilji gitsii, juunchy'aa hee. Khaiits'a' hee. Giyehee'aa gwits'i'.
They bury meat in it during that time (fall time) so they don't eat it (supply).
78. Q: Like storage?
 A: Aaha, vadzaih neegwiilik nahaa. Chy'aa, vadzaih neegwaa'in kwaa niighyuk. Gwee'an hee tr'iinjil, dzaa tyaa vadzaih gwanlii chy'ah. Izhik zheh gwiitsaji ih. Neegwinjil lee, niight dai' hee. Dzaa gwee'an reh hee, kii hole goo'aii hee?
Yes, cause there is so much caribou but there has been no caribou for a long time now. We traveled that way. There use to be alot of caribou. That's where he built a cabin. The cabin fell down long time ago. Around here right? Hole in the rock.
79. Q: Aaha. **Yes**
 A: Izhik chan zheh gwiitsaji ih. Ants'a' dzaa chan.
That's where he built cabin too, and here too.
80. Q: Aji lee nitsii? **Whose your grandpa?**
 A: Shiti' **My dad.**
81. Q: Niti'? **Your dad?**
 A: Yeah, shitsii aji tyaa gwizii na'ya' kwaa t'iichy'aa røh. Vipicture khadhaltin izhik k'qo gwitsik. Dzaa lee gwee'an chan vipicture agwa'aji t'ee old John, Old cabin gwizhit vaanoodlit naji magazine chan reh. Gwizhit gwigwiinlii gwich'in røh, Gold kagantii. Aji cabin, aji magazine kat reh vipicture na'in. Yeenjuk tthak k'eedhiidik gwich'in røh.
Yes, I hardly ever seen grandmother. I have her picture. It was taken by the creek. I found Old John's pictures too and an old magazine at the cabin.

They put things in the cabin when they were hunting for gold. I seen his picture on the magazine. I guess, he traveled all over.

82. Q: Nijin datthak zhyaą neehiinjik dohii.
Maybe he just travel all over.
- A: Aaha, ch'adai' gwanaa ʔyaa jyaadigii'in rōh. Two, three months geetak neegwahahdhak rōh, k'iindak. Sometimes chan zhoh eenjit nazhraazhrii. Zhoh zhuu kwaii eenjit. Zhoh kwan gwaatsik. Valat vaashandaii t'iinchy'aa rōh, izhik daj' giyuukwat nahą jidii vikiitth'an (head).
Yes, that's what they did long time ago. Sometimes, two or three months go by up river. Sometimes, we hunt for baby wolf. Wolves make dens, I remember back then they buy the wolf head.
83. Q: Dzaą, jidii k'it t'iinchy'aa ʔuk vizhit gwanlii t'iinchy'aa.
What kinds of fish go in here?
- A: Aah, Neeghan, Iltin chan rōh, Neerahnjik.
Humpback whitefish, pike and lake trout.
84. Q: Old John Lake, niighit daj' dinjii daanchy'aa kwaii izhit gwiinch'i' t'oonchy'aa at one time? Like ęh.
How many people lived at OJL one time?
- A: Dinjii gaa gwanlii kwaa ọh. Zhyaa zhik gwa'an kwanh zhik gwa'an traą gwanlii gwa'an gwizhr̄ih zheh gwatsal gwagwatsik rōh. Vadzaih gwanlij daj' rēh. Zhit gwa'an rēh zhyaa jyaadigii'in gwizhr̄ih rēh. Gweedih chan vats'an han gwahaa'ee ȷh. ʔuk neehiidal ȷh, k'iidi'. Jii Big River gwats'a' tthak gwiin'ee t'oonchy'aa rōh. I think, that's same.
Not very many people lived at OJL. They build huts where there's alot of firewood around, that's where they built cabin. When there's alot of caribou around. That's a routine. Up the river, there's alot of fish moving. It goes into the Yukon.
85. Q: Jidii k'it t'iinchy'aa ʔuk?
What kinds of fish?
- A: Shriijaa, ọh ʔuk Daaghaii, Neeghan kwaii rēh. Tryah t'it, Otter Creek, nijii goo'ąj̄j̄.
Grayling, whitefish, Broad whitefish. Where is Otter Creek?
86. Q: Otter Creek.
- A: Yeah, jii t'ee Christian Village, Otter Creek, jii t'ee Arctic giȷ k̄hii niighit daj' zhit gwiindaj̄j̄ chy'ah. Jii tthak adan t'iinchy'aa gwich'in rōh hęę?
This is Christian Village. Otter Creek. A preacher lived there long time ago. I think, he did all this.

87. Q: Aahą. **Yes, somewhere around here. Arctic Village, I don't really know. Burnt house is here. That's what they call it.**
 A: Somewhere dzaą gwa'an gwants'an hee, Arctic Village. Łyaa gwinzji ts'a' vashandaii kwaa. Zhat gwa'an goo'an ganaldaii. Gwak'anzheh gaghanyaa zhr̥h.
88. Q: Gwak'an zheh.
Gwak'an zheh "Burnt House"
 A: Aahą, dzaą gwats'a' neerhiidal zhr̥h.
Yes, we go there.
89. Q: Nijin t'agwagwahnyaa li' heę.
I wonder, where they mean?
 A: Aji zhyaą zheh goo'aji gook'in ts'a' ree. Aji haa zheh gwigwiłtsaji chy'ah, gwak'an zheh gaganhyaa. Ch'eekwaii naji gaa łyaa q'ee neegiidal. Jii gwataa neegiidal, k'ii'ee.
There was a house there and it burnt so they named it that. Even the Eskimos went there when they came down to our area.
90. Q: Well, aji ch'eekwaii ch'ihłee eegarookhyaa lee. Niti' gwandaii daj' lee or nan gaa gwiindaii or juu gwandaii daj aji ch'eekwaii goohaa trade gili.
 A: Aah, gwataa neegiidal. I don't know why. Yeah. I know, one zhr̥h haashandaii voozhr̥' analdaii, Harry oozhji Old Man, gaa zhik three naii dzaą k'eedal izhik daj' dzaą tr'igwich'ji qh. Somewhere around here. Aji ch'ihłak chan Charlie oozhji, ch'ihłak chan tr'iinjaa. Izhik chan nihłakoonjik, zhat Albert Tritt, nihkhaiigoovaahchji, zheh gwadhaa zhit. Tr'iinin ihłak chan qh. Gilbert, Gilbert Joseph vaanandaii?
91. Q: Aahą.
 A: Yeah, Trimble vitsii, aji chan valak naii chan dzaą natya' yeedi' gwich'in nilii r̥h.
I seen Trimble's relatives from down river.
92. Q: Shitsuu r̥h, Grayling gwa'an gwats'an ahaa gwich'in r̥h heę. Shitsii James chan.
Anvik people, that's where Jamus is from.
 A: Nitsuu doozhji?
What is your grandma's name?
93. Q: Shitsuu Maggie.
 A: Mary?
94. Q: Maggie.
 A: Maggie, qh. Aji t'ee shiti' veejii ih.
Maggie is my dad's older sister.
95. Q: Niti' veejii?

- A: Yeah.
96. Q: Hah?
A: ants'a' Alice chan vigii rōh heę. Gabriel aji chan. Aji yeendi' qh.
Alice is his child too and Gabriel. He was married to Alice.
97. Q: Aaha.
A: Shitsii divi' oozhii.
Shitsii divi's name.
98. Q: Aaha
A: Julia, naii haa tyaa ginleii ih. Shiti' naii Julia tyaa giinleii t'igiinchy'aa rōh
With Julia, there was alot of them with dad.
kwaii tthak zhyaa gookhwaa (good, died).
They all passed on.
99. Q: Gee, gwiizuu t'iinyaa. Aaha. Niighit daj' Colleen River gaa geegijkhijii.
That's bad. Yes, long ago they lived at Colleen River.
A: Aaha.
100. Q: Phone zhit nats'a' giikhii daj' dzaa aji juu gwiich'i' jiinyaa Colleen River?
Who lived at Colleen River?
A: Qqh, izhit gwa'in kwaa qh. Izhik gwa'in kwaa qh.
Oh, I didn't see that place.
101. Q: Nijin gaa gwiinch'ih diinyaa? Gwinzii ganaldaii kwaa. Phone zhit nats'a'
Where did you live? I don't remember.
giikhii daj' Colleen River gwa'an gwiich'ih diinyaa.
You said you lived at Colleen River.
A: qh, ch'at'oqojik.
102. Q: Oh, ch'at'oonjik.
A: "Veeluk jiintsii" aji daajii? izhik chan gwa'ya, Big fish, Big fish lake.
Where is it. I seen Big Fish lake.
103. Q: Oh.
A: Somewhere around here, where's the cabin?
104. Q: Red Fish Lake
A: Right around here somewhere. Big Fish.
105. Q: Big Fish Lake
A: Izhik gwakat gwihee'aa gwizhrj' rōh.

It should be on the map.

106. Q: Oh, dzaa r̥h. Dzaa gwiinch'j'?
- A: Izhit chan naraajil q̥h. Jii aji̯ ɬyaa wrong place. Dzaa gwee'an hee
Here, you lived here.
We went there too. This is wrong place, around here.
gwihee'aa -----Shiinjik aji̯ dzaa dee'an adan t'oonchy'aa r̥h hee?
should be....this is Sheenjik.
107. Q: Aaha.
- A: Yeah, dzaa gwee'an r̥h, geegijikhii t'ihnyaa gwich'in r̥h.
This way, I think, this is it.
108. Q: Oh.
- A: Burnt Mountain
109. Q: Oh.
- A: Burnt.
- A: Gwak'an, ɬyaa gwiitsii t'oonchy'aa k'iidi'. Big Fish Lake izhit nazhraajil.
Burnt, it is huge. We went to Big Fish lake.
110. Q: Oh.
- A: Burnt tth'aii ihtsii kwaa daj' hee.
I was very little.
111. Q: 1920's or 1930's hee?
- A: E̯h, 1925 gwan or 1928 gwandaa r̥h. (don't remember the exact date)
112. Q: Izhit gwanaa ɬyaa nin gwanli̯ gwich'in hee?
- A: Vadzaih ɬyaa gwanlii t'oonchy'aa Juk ɬyaa nothing ddhah choo dha'aji̯
There must've been a lot of animals then!
There was alot of caribou then and now there's nothing.
googaa tthak, ɬyaa zhya̯, kat ninna'oo daj' ɬyaa zhya̯ tthak azhra̯ji̯
When its all came, it was just black with caribou.
t'iinchy'aa r̥h. Gaa gogwaanjat r̥h. Izhit daj' shin hee. Diihaa goohah'al
It was scary, summertime.
nahaa? Haaghal daj' naatl'ji̯ giyahnyaa, izhik daj' naatl'ji̯ ɬyaa zhya̯ diinaa
It will stampede with us, it was in line.
gah'oo t'igiiyahnyaa.
113. Q: Juk gweendaa nik'ee nandah nan ch'ijuk t'injii?
- A: Yeah, neegwaaghwaii t'oonchy'aa r̥h. Yeah.
Is the land changing?
It's thawing out.

114. Q: Juk gweendaa nik'ee nandah nan ch'ijuk t'injii?
Is it changing before you.
A: Yeah
115. Q: Dry up gwilii.
A: Yeah.
116. Q: Yaagha' air aji yu' nindhah or nink'oo?
Air is changing?
A: Gwiindhaa t'oonchy'aa røh. Ch'adaji' gwanaa tyaa zhyaa gwiink'oo øh.
It's warm. Its was cold in the old days.
1936 gwanaa kerosene gaa atan t'oonchy'aa røh.
Even kerosene freezes back in 1936.
117. Q: Gee
A: Yeah, duuyeh zhyaa dha' aji. Aji googaa zeh gwadhaa zhit tr'igwich'iji chy'aa, yeendak hee.
Yes, It can't just sit there, while that we live in tent up river.
118. Q: Tough haq?
A: Yeah, izhit daji' chan pension goots'a' kwaa ti'giinchy'aa røh.
Yes, there was no pension check then.
119. Q: Aji zhrih question shi'iji'. Jidii shaq goondak iindhan shaq gwandak. Jidii cover dhaaltsaji kwaa kwaii. Jidii ganandaii røh.
That's all the questions I have. Anything else you want to cover?
A: Aji t'ee daa gwaa'aji chan gwichyaa zhee gwa'an chan gwich'i røh zhik
I lived around Fort Yukon and Old Crow. I
Yukon, Old Crow gwa'an gaa k'eedhiizhii' Two time. Dinjii zhyaa Joe
went there twice.
Niitroo giyahnyaa, aii store gwif'aji, aji engine jidii in-board giyahnyaa
Joe Niltroo had stone. He had a in-board
aji launch giyahnyaa, aji barge choo vitsji dhitin, aji engine haa trouble
launch motor barge when it's gets bad
gwii'iji, k'iinaa tthak, aji chan vaaneehidik. Iizuu daji' shrineihfik øh.
I visit him and fix it.
Vagwadal tyaa goqlii, store gwif'aji øh.
He had a store.
120. Q: Aji lee Old Crow?
A: Aahaq.
121. Q: So Arctic Village gwats'an iinkhaa?

- A: Yeah.
122. Q: Jaghain oondee gwinch'ii kwaa?
Why you didn't live up there?
- A: Shih kwaa daj' gwiizuu, vadzaih kwaa daj' gwiizhuu qh. Ants'a' shiti' ajj
When there's no food it's bad. It's bad
yee'at gwats'a' move dhidlit.
when there's no caribou. My dad moved here.
123. Q: So, izhik gwats'an dzaa gwich'ii?
from there to here.
- A: Aaha. Yee'at hee zhyaq diik'idhat t'oonchy'aa rqh. Gweedak neerhiidal.
I was raised over there.
Every summer k'iindak neerhiidal. Lya gwiinzii, you know, gwandain rqh.
We traveled up every summer. We live good.
124. Q: Gwandain taji neekhwadal lee t'okhwa'in?
You go after the animals.
- A: Aaha, oodok hee lya zhyaq vadzaih kwaa daj' gwiizuu rqh.
When there's no caribou up that way
125. Q: Gaa lya tuk gwanlij.
but lots of fish.
- A: Dzaa gweedak gwiich'ih qh. I mean, Old John lake.
I lived at Old John Lake.
126. Q: Lya story gwanlij gwich'in hee? Gwandak gwanlij gwich'in hee?
Lots of stories.
- A: Aaha, jii somewhere, dzaa gwee'an somewhere chan ch'adaj' dinjii
Yes, they shot a man somewhere.
geek'ee ginyaa. Ch'adaj' dink'ee gwanlii, Old one. Ajj haa dinjii
When there was guns, old guns.
geek'ee.
127. Q: Dzaa gwa'an lee?
Around here.
- A: Somewhere around this. Dzaa gwee'an reh, yeah, Shahan t'iiyahnyaa reh.
around here is what my mom said
Zhat gwa'an t'ee akharonyaa. Varahnyaa t'iinchy'aa yahnyaa. Kii dha'ajj
They left it.
t'eh. Duulee somebody yigwah'ajj t'iinchy'aa rqh.
under "kii dha'ain" someone found it.
128. Q: Aaka, sure, dzaa k'iidak ek'ee gwaa'in?

Have you been up this way?

- A: No, niighit kwaa gwizhr̄ih zhr̄eh. Dzaą gwee'an gwizhr̄ih k'eeshoozhii'.
Just a short time. I just traveled
Jii ąj̄i jidii t'iinchy'aa?
this way, what is this?
129. Q: Colleen River, Sheenjik
A: I mean, zhik.
130. Q: Oh, jii lee? Jii ąj̄i Old Women, nizj̄i?
A: Aahą.
131. Q: Old Women river, jii ąj̄i Arctic Refuge j̄h?
A: Oh.
132. Q: National Wildlife Refuge ts'a' jii chan tribal land gwij̄izj̄i gweech'in kwaa?
National Wildlife Refuge and tribal lands doesn't show.
A: Aahą, ąj̄i tr'ohkit jii gwizhit goo'aa jahghaii chan akharoonyaa hęę?
it was in there, why did they leave it.
133. Q: Aahą, oonjit map nats'a' show hałtsyaa.
I will show you the map.
A: Aahą.
134. Q: Jii t'ee juu nan own ąh'j̄i datthak, twenty-one aanchy'aa.
Twenty-one Native allotments
A: Juk łyaa duuyeh nan neeroonjii r̄oh hęę.
We can't get land now.
135. Q: No, dzaą jii tthak t'ee own gogwah'ii Arctic Village.
Arctic Village own it.
A: Aahą.
136. Q: Jii chan Doyon nan j̄ih. Vaashandaii gaa kwąą lee r̄oh. Googaa nan gałtsit lee.
This is Doyon land but I dont' know they grabbed land up that way.
A: Ooh, akwat tr'ohkit dąj', reservation goąjii dąj' mark giyeltsąj̄i ji' heezyaa, kwaii
ji' zhyaa.
When they first started the reservation they should have took it.
137. Q: See, dzaą k'ii-----jii atjii?
A: Aahą.
138. Q: Jii tribal land j̄h. Jii zhr̄ih. Dzaą r̄eh, jii gwizhr̄ij̄i t'ee tribal ts'an t'iichy'aa
This is tribal land.

roh. Jii tribal nan jh, diinan jh, jii t'ee Doyon, jii chan Native Allotments tthak.

This is our land, this is Doyon land and the Native allotments.

A: Christian River, aah, Otter Creek k'iinjih. Izhik t'ee juk t'ee line niin'ee, Boundary line.

139. Q: Otter Creek k'eejit daj' nijuk gwinyaa lee?

Where is Otter Creek?

Otter Creek, qh dzaa Otter Creek.

here it is.

A: Jii lee line lee t'iinchy'aa, Oh yeah, this one here?

This is line.

140. Q: See dzaa Old John Lake gwats'an k'iinin straight k'iinin straight Otter

Old John Lake is lined to Otter Creek.

Creek ts'a' goo'ajj k'it t'oonchy'aa. Aaha jii reh. Jidii vaiinyaa?

A: Ch'injik Van.

141. Q: Dinjik.

A: Dinjik van?

142. Q: Aaha. Jii nijin dee goo'ajj.

Where is it?

A: Chandalar River.

143. Q: Jii cabin?

A: Aaha'.

144. Q: Jii t'ee Gold Camp t'oonchy'aa gwich'in roh hee?

This is Gold Camp, I think.

A: Gold Camp tyaa k'ii -----map kat goo'ajj kwaa gwich'in.

I don't think it's on the map.

145. Q: Dzaa ts'ajj goo'ajj, ज्यात्स'अ' ts'ajj goo'ajj. Jii duulee adan t'iinchy'aa roh.

It's on this side, maybe this is it.

A: Jii lee?

146. Q: Cabin jih ts'a' gwats'an mountain.

From cabin is a mountain.

A: Aaha.

147. Q: Oh, Jii Little Rock Mountain.

A: Little Rock Mountain.

148. Q: Dooch'in dee cabin goo'ąii.
I wonder, why there's cabin there?
A: Dzaą cabin, kwaii gwinyaa röh.
It says "cabin here"
149. Q: Jii t'ee tąih, tąi ghoo t'iinchy'aa dahłii -----
This is round hill.
A: Jidii shrit tąih ghoo. Brown grass, oh, adan t'iinchy'aa gwich'in röh. Jii ąii
Which one is Round hill. Brown grass is it.
tıih ghoo eh. Dzaą t'ee cabin goo'ąii nahąą.
And this is Round and here's a cabin.
150. Q: Aahą.
A: Dzaą t'ee truck akhagoonyaa ih. K'iindak truck geelil. Dzaą chan cabin
They left a truck. They hauled a truck.
nyaa. ąii ch'adąih, niighit dąii' hęę, jii k'iinaa niinląii öh. Christian River,
Long time ago, Christian river runs this way (down river)
izhik zeh goodlii chy'aa. Jii chan git t'iinchy'aa. Git zhrjh zhyąą neelik
there were houses there, glacier here.

eh. Bob Lake. Dzaą gweelin chan tąii gwigwiłtsaii ąii nijii dąi' łee.
It turns to Glacier, Bob lake. They made a trail.
151. Q: Dzaą gwakat goo'ąii hęę ih.
It's on here.
A: Aahą ąii ----ih. Ch'adąi' -----gogwanrii dąi'. John Fredson ąii hęę
Long ago, when it was hard.
something, you know, laraa goonjik ąii ts'a' zhyąą something to do, ants'a'
John Fredson got money and they cut willows
Village chan tr'al gaa hagiinkil ih. ąii tthak dollar/hour. Juu tthak
all was \$1.00 per hour.
tr'agwah'in ganaldaii. ąiıts'a' dzaą k'iindak chan tąii gwigwiłtsaii ih.
Everybody was working. They made a trail
Christian Village gwats'a'. akhai' dzaą right there, yeah, jii van t'ee adan
to Christian Village, here among the lakes.
ih. Flooded gaa chan vakat chųü kwaa juk. Chųü choo hęę. ąii dzan van
It was flooded now it's dry, Big lake there
reł chan vakat chųü kwaa gwich'in. Juk zhyaa k'ach'oozhrjı t'iinchy'aa
was muskets on it. Now its dry, I guess.
gwich'in röh?
152. Q: Aahą.
A: Dzaą k'iindak shih tsal khaiłan nineegaazhik haa geedaa ih. Dzaą Creek
They gather little food and travel.

goo'ąjį izhik, chan dzaą goohaa shih kwaa rąh. Last riced bread neegiin'al
here at Creek they had no food and ate
ants'a' Rice Creek gagahnyaa. Rice Creek. Sometimes dzaą gwa'an
the last rice creek so they called it Rice Creek.
moses ahzhral chan ginyaa chy'ąh.
and they call it "Moses yelling"

153. Q: Moses azhral.

Moses yelling.

A: Drin tthak zhyaa azhral giyahnyaa.

He yells all day for nothing.

154. Q: Jidii eenjit.

For what?

A: Tąjį gogwahtsii k'iindaa. Dzaą k'ii'an chan Gold Camp gwats'a' tąjį

They were making a trail. They made trail to

gwigwiłtsąjį. Ants'a' emergency enjit. Dzaą k'iinaa juu akhaa. Tąjį

Gold camp too for emergency, who was coming?

gaaheendaii eenjit. Venetie gwat's'a. Dzaą sometimes, ji' chan zhyąą

So they will all know, to Venetie. Sometimes

straighten out nezhriłtsąjį ji' duulee gwiıntsal heezyaa.

they should straighten it out.

155. Q: Aahą, gwiıntsal gariinhe' gaa gwiinzji.

It's good we talked.

A: Aahą.

Date: August 3, 2001 (interviewed)
Interviewee: OJL14
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected elder of Arctic Village

Traditional Ecological Knowledge:

1. Q: I'm going to ask questions about traditional Ecological Knowledge, which is short for TEK. Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
like old stories haanandaii about Old John Lake
A: **My mother is Maggie Gilbert and James Gilbert is my stepfather. Before she died, she told me lots of stories of Old John Lake from the early days. Also, that my grandpa Peter John raised his children there. He got a cabin and lived there year round.**

2. Q: Nijin heę goo'ąii aii cabin?
Where is the cabin?
A: I forgot, 1960, we all got land around it.

3. Q: 1960 or 1961 gwanaa jai' t'agwaiinyaa dohłlii.
Maybe, you mean back in 1960 to 61.
A: Right here is where the little glacier is. That's where my land is so they call this Kias Peter Creek. Between here, that's where they put fish net in. Right here in the Creek, they had fish trap there. Long time ago, they had fish trap there. Dzaą Creek mark hałtsyaa. **(Chyaadlaili) need location and meaning**
vadzaih tthał dha'ąii.
There is caribou fence there at Old John Lake (Chyaadlaili)

4. Q: Aii t'ee vadzaih tthał?
That's caribou fence?
A: Jii t'ee vik'iteedhiizhii.
This is where I went around it.

5. Q: Dahtsii nyaa?
How big was it?
A: Nitsii t'iinchi'aa jyaanchy'aa. Jii t'ee viki' varahnyaa. Jii t'ee vigin.
It is huge. This is the head and this is the arm.
Dzaą t'ee vadzaih yezhyah'oo t'inch'yaa oonjit tower. They got old tower there.

caribou enters here at the tower.

6. Q: Aii jidii geenjit?
What for?
- A: Dzaa t'ee geelk'ii. They got camp right here. Dzaa Van Choo ts'an
This is where they sit and make camp. Where the
hahdlaii t'ee goocamp goo'aii, from here they go up there about four to
creek runs into OJL was where the camp was.
five miles to this tower. In the fall, time after September. Even in July.
Everybody go up everyday and there's caribou coming from the east. They go in
this trap, aii ts'a' tyaa leii ilik. They set snare around it. Aii
Lots of it
ts'a' giitee chalai' dzaa geelk'ii ts'a' giik'aahtii. Dzaa chan goolat naii
They snare them and watch. Some are here.
geelk'ii. When they get in caribou snare. They get them out right away. They get
them out of the way, aii ts'a' they skin it and then they hide the meat around there.
They keep it clean. As soon as fifty or sixty caribou come in. They catch them
with snare. The block them up. People line up through there and they can't come
back out. Whatever caribou going in the box, they get them all. Aii t'ee dzaa
heq. Dzaa camp heq gwits'ee
They go back to camp
giyyahaazhik izhit heq dry giyyahtsii. Fresh nilii ts'a' gwits'eegii yahaazhik. **and**
dry fresh meat.
7. Q: Jii aii juu vicamp.
Whose camp?
- A: Jii t'ee dinjii thak camp ghoh. Leii naii t'igii'in t'igwinyaa fifty to sixty people
watch the fence and there another one right here.
Everybody participate. They want lots of caribou.
8. Q: Aii chan another fence.
- A: Aii chan other fence. Aii t'ee drit zhuu varahnyaa vatthal t'inchy'aa jii aii
Drit's caribou fence.
gwiint'oo nitsii kwaa so there's two of them.
It wasn't that big.
9. Q: Drit zhuu? Aii jidii t'agahnyaa?
- A: Aii ts'an t'ee Tritt naii gwanlii ghoh aii gooyahghan iinli' nyaa jii t'ee
That's where all the Tritt's came from. They always
khyit eegagiinkhii t'iginyaa Tritt naii.
tell stories about their grandparents.
Drit goovoozhri' gaa Tritt neegakhyiitsaii
used to be Drit but now its Tritt.

Drit zhuu varahnyaa vitrail jii, voozhri' analdaii kwaa. Ditsii-kwaii-chan
This is Drit trail. I don't remember his name.

varahnyaa reh aii t'ee he's a foreman on one, I think, aii t'ee yats'a'
He was a foreman or boss.

k'eegwaadhak. Jii chan he got his own. Juk tthan adagwagwaandaii_daii ghoh.
He was a loner and supported

hee. Aii gwik'it'igiinchy'aa. Aii ts'a' t'ee he's alone. Dzaa izhit gwideetak
himself. They are the same. Old John was

zhyaa ch'itsyaa nilii nyaa Old John. Jyats'a' t'ee ch'ah'aa nyaa.
a helper. That's how he ate.

10. Q: Gwitee gwa'an zhyaa neehidik?
He mingled among them.
11. Q: What is the origin of the name " Old John Lake"? Is Old John Lake named after a person?
Aii Old John Lake ginyaa. Aii juu ineegwagwahshrii t'iginyya?
A: Aii t'ee dehch'i' tsal. Old John, aii t'ee tyaa Old John giyahnyaa.
That little old man. They call him Old John.
12. Q: Nijin gwats'an tr'idiindhat nyaa?
Where did he originated from?
A: He come from right here in Arctic Village.
13. Q: Dzaa Arctic Village.
A: Aii ts'a' dzaa zhat zhyaa nigwidigwiin'aii varahnyaa nyaa, aii Old John.
He lived here continuously.
14. Q: Khyit dzaa gwa'an gwitch'ii?
Always living here.
A: Gweedhaa datthak dzaa gwitch'ii dzaa chihvyaa k'it khyit gwitch'ii. Dzaa
He lived where there's a fish net area.
Peter John vizheh goo'aii.
Peter John's house right here.
15. Q: Dzaa cabin goo'aii.
cabin here.
A: Jii van ehdee. Dzaa, vizheh goo'aii Old John right here. Old John.
above the lake. Old John's house here.
16. Q: What is the Kutchin name for OJL? Dinjii zhuh ky'aa jyahts'a' gagoozhrii jii.
A: Van Choo, Big Lake. Aii ts'a' jii dzaa luk nah'in. Everyone of them is in
He sees fish here. All in there.

there. Aii Iltin danahot'oo kwaa dzaa. See all this fish is in there. Gaajii
no pike written here
zhrih vakwaa. Treeluk lee. Aii zhrih vakwaa. All the rest is in there.
but no Treeluk, just that.

17. Q: Iltin chan vizhit?
Pike in there.
A: Aahq. Trout chan, Neerahnjik. Aii ts'a' Chehluk. Chehluk chan dzaa
Lake trout and lush.
vakwaa. Lush or Burbot (Chehluk). So theres sixteen different fish.
18. Q: Old John Lake gwizhit lee? Chan datthak goovahoonzhryaa leenyaa.
Name all of it?
Aahq. Dzaa zhat voozhri' ghoh. Datthak goovoozhri' lee. Dinjii zhuh
Name is here. All names?

ky'aa tr'ahoozhryaa? Aahq, jii neekwaii same t'inchy'aa.
We will name it in Gwich'in. It's the same.
A: No, nihleets'it'ii chy'aa. Jii aii Treeluk oozhii. Chihshoo giyahnyaa iizuu.
different. this is Treeluk. They shouldn't
Treeluk oozhii.
name it Treeluk, its Broadwhite fish.
19. Q: Chihshoo giyahnyaa kwaa. Treeluk voozhri'.
Board whitefish is "Treeluk"
A: Jii t'ee Chihshoo t'inchy'aa. Jii aii Treeluk aii t'ee.
This is Chihshoo, this is Treeluk.
20. Q: Ch'ijuk t'ariinlik leenyaa?
We did it wrong.
A: Chihshoo vohnyaa f'ee. Jyahts'a' vaanoodlit k'yaa tr'ahoodryaa tyaa.
You named it Chihshoo. Name it in English.
Jii t'ee khytai'. Jii aii chan khahtai' agahyaa f'ee.
Khahtai'. They call this Khahtai'.
21. Q: Ch'ijuk shaagwagwaan. Jii aii khahtai'.
They told me different. This is Khahtai'.
A: Jii khahtai'.
22. Q: Jii lee?
A: Tr'ootsik. Jii t'ee nizii. Treeluk t'inchy'aa lee. Treeluk yeah, nizii.
Jii chan Shryah. Jii chan Chihshoo. Jii chan Neeghan. It's good. Datthak vizhit
ghi'. **Good**

23. Q: Sixteen veinyaa. (Sixteen different fish.)
 A: Yaaghan chan khadoiitin lee.
Did you count this?
24. Q: “no“ jii datthak same.
 A: Ok, There’s Iltin, Neerahnjik, Chehluk, Lush (Burbot), Shriijaa chan.
Pike, lake trout, lush and Grayling.
25. Q: Aii Shriijaa aii nijin?
Where is Grayling?
 A: Right here in my land, all around gaa dzaa ʔyaa ch’andaa vagwanlii. This
Here but more here.
 is where they are.
26. Q: Jaghahii dzaa nan oodhinjik? Shriijaa eenjit lee?
Why did you get land here, for grayling?
 A: No, so I put fish net right there and catch Grayling. There’s alot of ground
 squirrel right there. Lots of berries.
27. Q: Dzaa nanan reh hee?
This is your land?
 A: **Lots of Hudson Bay tea (or Labrador tea: Lidii misgit) So this is my fishing area.**
28. Q: Dzaa gwa’an nek’ee khyah giɖlii? OJL gwan’an?
Does anybody still trap around OJL?
 A: Long time ago, Titus Peter, my father, Joseph Peter, David Peter, Peter John.
 They all trap here.
29. Q: Nijin gwa’an?
Where?
 A: Aii Peter John aii dzaa khiinjik gwats’a’ khyah iɖlii. Right through **Crow Nest
 River** all the way to Sheenjek River. Izhit gwats’a’ datthak khyah iɖlii. David
 Oli. **Trap all the way.**
30. Q: Dzaa k’iinji’ datthak lee?
All the way.
 A: Right down through this river is Joseph Peter
31. Q: Dzaa k’iin’an lee?
This way?
 A: Follow the river.
 Aii ts’a’ up through the Sheenjek River. Dzaa k’iindak chan David Oli. Right by
 the river straight back to camp.

Aii ts'a' from here to Arctic Village. Arctic Village to Big Rock Mountain, all the way to Christian Village, Willow House. **Where is that Caribou House Christian river.**

32. Q: Jidii keegwaan'ih?
What are you looking for?
A: Dachan ghoo. Christian River, cabin dzaa reh. Right through here. Dzaa t'ee cabin goo'ahi. **Cabin here.**
33. Q: Juu vats'an nyaa?
Who does it belong too?
A: Jii t'ee dachan ghoo, Caribou House gagahnyaa. Aii gwats'an back through OJL. **They call it "Caribou House".**
34. Q: Juu naii k'ii'an datthak khyah idlii.
Who trap that way?
A: My father Titus Peter. Back to OJL. Right through Caribou House gwats'an t'ee he cut across. All the way back.
35. Q: Jidii eenjit khyah idlii?
for what?
A: Zhoh, neegoo, wolverine. He trap marten here and there, down through here. When I was a child. This is where he raised us. Jii t'ee Christian John vicabin ghoh. **For fox, wolves and wolverine.**
36. Q: Christian John?
A: Christian John cabin, dzaa diint'oo.
37. Q: Izhit lee diink'iindhat?
He was raised there?
A: No, dzaa. Dzaa gwats'an k'iidi', kii drih k'iidi'. I'll say about mile, mile **from here to "kii drih"** and a half down from cabin. That's where, he raised us. Dzaa t'ee diik'idiinahjik yi'.
He raised us.
38. Q: Aii juu?
Who?
A: Titus Peter, my real father. Dzaa t'ee diik'adiinahjik yi'.
He raised us here.
39. Q: Nijin diinyaa?
Where?
A: Dzaa t'igwii'in gwich'in.

40. Q: **I think, here.**
Dzaa Christian John vicabin diinyaa.
Christian John's cabin
- A: Nizii. Yeah. It's good. Dzaa t'ee diik'idiinahjik yi'. Shii aii tyaa ihtsal. I
He raised us here when I was small.
was just little. I was just a little boy.
Dzaa k'iindak chan khyah dhidlii. Right through here. Izhit gwats'an dzaa
He trapped this way. from there
k'iitthan. Back to Wind River. Jii t'ee Wind River. Jii t'ee tuk kee'in.
downward. He fished there.
Right through here. Jyah ts'a' cabin gwats'an. Jii Van Tee k'iidak. Aii
from there cabin, through the lakes.
ts'a' dzaa aii gwinjik k'iidak. Gwit'in nidik yi' gwats'an gweethan. Back
through and up. Middle and straight down.
to izhik gwats'an. Han k'iinaa. Jii t'ee dathak t'ee cover gwah'ii Titus
back and by the river. He covered all of it.
Peter. Aii t'ee, when I trap down in Little Rock mountain. This is the Peter 's
trapline I use. His trapline.
41. Q: Daanchy'aa mile nyaali'?
How many miles?
- A: About ten miles, ten miles gah thee. Juk zhat khyah dhiidlii. That's my trapline
right now. **I have traps there now.**
42. Q: Nin diinchy'aa juk?
How is the animal now?
- A: A lots of marten and moose.
43. Q: Dzaa gwa'an garee'aa?
We are here.
- A: Jii t'ee Trimble vacamp ghoh.
This is Trimble's camp.
44. Q: Trimble.
- A: Aaha, Little Rock Mountain. Trimble vizheh ghoh. Dzaa t'ee
This is Trimble's house.
t'agwagwahnyaa ddhah ghoo ginyaa, Round Mountain. Jii aii chan t'yah
This is Round Mountain.
chy'aa juu gwiitsaii ganaldaii kwaa. Dzaa t'ee Moses Sam vahanh vatth'an
I don't remember who made this.
k'it goo'ait.
Moses Sam's mom gravesite here.
45. Q: Moses Sam vahanh?

Mother

- A: Laura, oozhii gwich'in ghoh.
I think, her name is Laura.
46. Q: Gaa vahanh izhik vigrave goo'aii? Moses Sam vahanh?
His mother's grave is there.
A: Yeah, Laura. Juu zehh gwiitsaii łyaa I forgot. I know, my father was
I don't know, who built that house.
there. Łyaa kaa t'eezhik nyaa gwich'in oihnyaa. Kaa t'ee shahanh viti'
I think, k'aa did it. He was my
neeyiilii.
mom's second dad.
47. Q: Kaa?
A: Aii łyaa Christian John haa t'igiizhik gwich'in ghoh. Dzaą Willow House
Kaa and Christian John
t'ee, dzaą Arctic Village geetee hee gwits'ee gahiidal. Dzaą giinkhwol t'ee
They sometimes travel. They spend
kwanh giitsaii. Zehh gwaghoo. Tth'aii heę nizii. Kwanh. Jii Arctic
the night and make a round hut but it's still good.
Village gwats'an dzaą giinkhwol t'ee dachan khaanghoo. Aii gwats'an
from Arctic Village they spend the night is "dachan khaanghoo"
t'ee Christian Village. Tryahtsik. Gwats'an t'ee Christian Village.
Long ways from
Niinkhyit ghoh. Aii t'ee ज्याadigii'in t'ee dzaą Tritt naii tthak t'igiinchy'aa.
Christian village. All the Tritt's are there.
48. Q: Dzaą gwichyaa zehh gwits'ee gahiidal daj' łaii t'agaahchy'aa heę?
They use dogs to travel?
A: Łaii haa neegahiidal. Łyaa kwanh t'iginjik. They took twenty-one days.
They travel with dogs. They do it fast, about 21 days.
Gwichyaa Zehh łyaa zhyaa niinghyit nyaa. Dzaą gwa'an heę goo'aii nyaa.
Long ways to Fort Yukon. Around here.
49. Q: Nijin gwa'an vadzaih tthaf haanandaii?
Do you know any caribou fence?
A: Dzaą chan. **Anazhak Vatthal Varahnyaa** t'ee dzaą dha'aii.
Anazhak's caribou fence is right here.
50. Q: Nijin?
A: Ana zhak.
Dzaa dha'aii, dzaą gwa'an dha'aii. Jii Van Choo k'iinii hah'oo ts'a' dzaą
It's around here. Its come through
k'iidi' dzaą k'iinin. Dzaą ddhah ghaih k'iidi' heę neehaa'oo zhadaí'. Aii

OJL down that way and this way, past mountain and down
 eenjit dzaa tthał itsaii. Anazhak. Dzaa t'ee t'agarahnyaa deenaadai'
That's why they made fence here long ago.
 nitsuh khyit ts'a' geegwaandak dinjii teeç'ildli' nyaajii?
Grandma always talk about it and she said people froze.

51. Q: Aaha.
- A: Aii t'ee right here. Same place. Flu gootee iinzhi. Dee zhyaa digiki' k'it
Flu got them. They just hang
 dagaadlii googahnyaa jii. Right here. Christian vicabin. Aii t'ee dinjii
their heads.
 choo zhyaa Christian Village gwats'ah gwizhrih khyaa indli' yi'. Jii Titus
He just trapped to Christian village.
 Peter vikhyah taii, that's my father's trapline. Izhit t'ee I took over. Izhit
Titus Peter's trap area.
 t'ee khyah dhiidlii. I catch lots of marten. Right above this. All this area
I trapped there.
 theres lots of moose, like a farm. Aii jyaadishi'in gwizhit t'ee. My brother
While I was doing that.
 Trimble Gilbert, he built cabin. The reason why we built cabin right around here
 is just to hold the reservation. Jii t'ya'ah t'ee han gwinjit
The line is on the trail.
 niint'ain. All the way down to Christian River, back to Christian River. Aii ts'a'
 up through Old John. Old John taa nint'ain. Jii Old John Lake eelin. Gwats'an
 back to yeendee vazhraiñjuk gwats'a'. Aii ts'a' all this
to around the bend "Vashraiñjuk"
 area is my father's trapline, back through Old John Lake aii ts'a' jii kwanh aii t'ee
 all the people they own this place dinjii datthak gwiłtsaii.
All the people built it.
 gwigwich'ii. Zhat chan Jacob Peter vatth'an k'it goo'ain. Aii chan dzaa
Gravesite Tryah tsik is
 tryah tsik izhit chan Maggie Gilbert vatth'an kit goo'ain.
Maggie Gilbert's gravesite.
52. Q: Dzaa lee Jacob Peter?
- A: Right here. Caribou House **no.** tth'aa dha'ain ree.
53. Q: "Tth'aa dha'ain " oh dzaa.
Mountain is here.
- A: Right here. Izhit. Dzaa chan Maggie Gilbert tryah tsik gagahnyaa. Jii
They call it tryah tsik
 ch'ijuk t'inlik. Tryah tsik dzaa hee goo'ain. Otter Creek right here. Dzaa t'ee.
Tryah tsik is here. (Mountain west side of Village mountain)

54. Q: Maggie Gilbert. Grave?
A: Yeah. Nijin hee. Dzaą gwa'an. Jii t'ee shiti' vadhaa aii ts'a' dzaą.
Where. around here. This is dad's mountain.
Where's Arctic Village. Dzaą chan.
55. Q: Aii jidii?
A: Dzaą chan Mary Gilbert vatth'an k'it goo'ain. Dzaą t'ee Trimble veejii.
Mary Gilbert gravesite. Trimble older sister.
Aii vakat t'ee gwahtsii shahnyaa gaa gwik'it shi'in kwaa gwizhit t'ee
He told me to built on it but didn't do it and
vakwaa shahan. So we got cabin all the way around the reservation. Jii
mom died.
t'ee vihtaii gwich'in naii trap iinli' all this area. Jii chan jii naii, cover
Venetie people trap here.
gwagwah'i'. Jii OJL chan tyaa zhyaa them days it is really important lake.
They cover the area.
Dzaą gwa'an heę neegahiidal. Traveling around with dog pack. Or khaii
They go all over.
daj' chan kaii haa neegahiidal. Izhit gwa'an gooshii kwaa daj' gaa they go
They travel with dogs in the winter, when there's no
back to OJL. Łuk keegii'in haa t'eedagaa'in. Shin hee gooshii kwaa daj'
food and they go back to OJL. They get by with fish.
chan they go up to Ts'iivii T'it. Izhit chan da'anlee goo'ain.
They go to 2nd Tower and make fish trap.
56. Q: Ts'iivii T'it (second tower).
A: Right here. Dzaa Van Choo. Jii Van Choo tthan naa'ai' jii. Dzaą aii chan.
Van Choo all the way down.
Yeah, izhit t'ee Ts'iivii T'it. Izhit chan they got fish trap there.
This is 2nd Tower.
57. Q: Nijin gwa'an chan da'anlee goodlii?
Other places where there is fish trap?
A: We got one here. One here. One in Christian Village. Dzaą chan da'anlee
Another fish
goo'ain. Right here. Dzaą t'ee Isaac Tritt fish trap.
trap here which belong to Isaac Tritt Sr.
Aii ts'a' First Tower nijin goo'ain tlee. First Tower way down. Cover dhahtsaii
gwich'in. First Tower chan.
You covered it.
58. Q: Izhit chan da'anlee goo'ain?
And fish trap there.
A: Junjik. Jii map natsal. First Tower nijin goo'ain ganaldaii kwaa. Oh, jii

I don't know where First Tower is.

t'ee East Fork. Daazhrai van. Dzaa chan da'anlee goo'arii. Fish trap.

Loon Lake

Fish trap there.

(James Gilbert)

59. Q: Aii lee **k'aiidzoo** zhit gwitsik? (**K'aiizhuuzhitgwitsik**) **1st Tower**
A: K'aiizhuuzhitgwitsik.
60. Q: What is the origin of the name "Old John Lake"? Is Old John Lake named after a person? Juk gweendaa OJL jidii ginchy'aa luk gwanlii? Tth'arii same.
A: Nik'it'iichy'aa (**same**).

Fish Monitoring:

1. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?
A: Last twenty years, luk
Khyit t'yaag vagwanlii t'inchy'aa gaa since last three years. Gwiintsal low nilii.
2. Q: Jaghaii li' hee?
Don't know.
A: Izhit gaashandaii kwaa.
3. Q: Aii luk teech'oonzhri' datthak low nilii or ch'ihlee.
The fish is low.
A: Datthak low dhidlit gwich'in. Chihvyaa, Chihshoo gaa gwiint'oo gwizhit
All the fish is low and hardly any fish go in fishnet.
dijyaa (**go in**) kwaa ginyaa go'. It went down.
4. Q: Nin kwaii eh'an t'ii'in shroo Like vadzaih or tsee, aii chan luk zhat t'ii'in shroo?
Maybe its beaver or animals?
A: No, nin kwaii nihk'iighai' gwandaii. Nihlak k'it'iichy'aa.
All animals live together. They are like relatives.
Nihlok gwagwaandaii k'it'iinchy'aa nyaa. Like us. Gwik'itiinch'yaa
They live off of each other like us.
datthak nihlaandaii. Gaa this happen short on fish in OJL up through this
It's just like that. They all know one another.
flat. We lost thirteen to eighteen lakes and rivers gwats'a' cave in
ilii. Ts'a' theres alot of lake got fish in it. There's no more. Sometimes OJL is
start too. What we think its coming from the drilling.
5. Q: Do you think other animals have to do with changes in the lake?

Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?

Nan nik'ee change ilii nah'in?

A: Yeah, there's alot of cave in, zhyaa nan gwinjik gwa'an gaa cave in gwilik ghoh.
Even the land is caving in.

6. Q: Erosion gwagwahnyaa.

They call it erosion.

A: Arctic Village gaatr'ineegwaldee.

I lost it again.

Right here. Rock Mountain, dzaa dik'iitsal right around here. Twenty by twenty round cave in zhyaa out in the country no where. Ts'iivii t'ee cave in goodlit. About thirty feet deep, here and there zhyaa cave in gwilii.

7. Q: Last ten years notice gwahtsii?

A: Yeah, nalzhrii ahai' gwik'it taalnaii.

I was hunting and I fell in.

8. Q: Deegwił thee.

How far down?

A: Gwik'itaanaii ji' duuyee haneihdii ree.

If I fell in I would come back out.

9. Q: Zheezhit gwizhrih notice gwahtsii?

I was looking upward.

A: Aii ts'a' jii eighteen lakes chan lost tr'iitsaii dzaa k'iindak flat.

Lost eighteen lakes up in the Flats.

10. Q: Dzaa East Fork Chandalar k'iindak lee?

Up river.

A: Dzaa k'iindak flat. We lost eighteen lakes.

11. Q: Is the water getting colder or warmer in Old John Lake? Ts'a' aii chuy niink'oo or nindhaa ilii?

Water temperature is getting warmer or colder?

A: Niindhaa ilii gwich'in oiinyaa khaji dai' gaa dzaa gwa'an teeddhaa tyaa

I think, it's getting warmer because I see thin ice.

gwanlii ghoh. That never happen before. Datthak tyaa gwiinzii Frost ilik

It frost good but

ts'a' since last five years gwalak kwaii teeddhaa gwanlii.

last five years there was lots of thin ice.

12. Q: Is the temperature getting colder or warmer?
Ts'a' air varahaazhrak ik'ee nindhhaa ilii or nink'oo.
A: Nindhhaa ilii. Since last ten years, snow machine before ten years. We go out to seventy below, izhit daj' we had to heat up the snow machine every morning. Since last ten years, snow machine naalkhya kwaa. Start right
I don't heat up snow machine anymore.
up in the morning, cause it's warm weather.
13. Q: Jii zhrih question shi'ii. Jidii chan dagoont'oo iindhan.
A: Jii dzaa Arctic Village, aii t'ee anaazhrii tsal aii t'ee start gwiłtsaii ghoh.
Anaazhrii tsal started this village.
14. Q: Arctic Village?
A: Anaazhrii tsal, aii t'ee Elijah Henry viti'. He's the one that started it. Aii dzaa yeendee. Mark nilii. Arctic Village aii nijin goo'ain?
15. Q: Dzaa.
A: Dzaa adan nyaa hee? Dzaa zeh gwiłtsaii? Anaazhrii tsal. Aii t'ee jii
This is it here. More houses here.
tr'ootsik t'ok (what does this mean?) Aii kat tr'ootsik tok ajaa eenjit zhat
He was eating Tr'ootsik.
zeh gwiłtsaii varanyaa. Dzaa dats'an googaak'ee. Dzaa gwizhrih
t'ok that's why they named it. They shoot
gwandaii ahai' aiit'ee dzaa, Arctic Vilage yeezhee creek izhit tuk gwanlii
ducks here. He only lived there and found out
ginyaa ts'a' jii zeh gwatsal oonaa neegwigwiin'ain. That's first cabin in
there's fish in creek where Arctic Village is right
Arctic Village.
Now so he moved here and build the first cabin.
A: That's somewhere around 1800's gwanaa hee, 1880 gwanaa. Aii zeh
That was
gwiłtsaii aii t'ee Anaazhrii tsal aii he went to Old Crow. Izhit oonji'
Anaazhrii tsal then he went to Old Crow before
noozhii. Ahai' zeh gwagwahtsaii gwaah'ya'.
he built house. He went there. He seen them built houses
16. Q: Oh, aii k'it t'ii'in t'ee.
So he copied them or did similar thing.
A: Aii k'it zeh gwiłtsaii ts'a' dzaa gwich'in naii chan gayaah'in nahaa.
He built one like it and people from here observed him.
Jyahts'a' zeh gwiłtsaii giyaah'in ts'a' t'ee geedant'ee zeh gwigwiinghan
That's how he built house. So they did it too.
goorahnnyaa. They followed him aiits'a' he know how to build house. He learned
how to build house from Canada. Old Crow aii ts'a' from Fort Yukon, jii aii

veegaraandak gwat'agwaahchy'aa doh'ii. Chuu choo vee

I think, we need to add this information.

gwats'an k'iinaa ch'eekwaii naii Kiinaagahaavii gwinyaa. Aii

Eskimo swan from the ocean.

veegaraandak nizii neelyaa.

Is it good to say that?

17. Q: Aii gaa han veegwahandak. Aii gaa eegaginhii.
Can you talk about it? They talk about it.
- A: Dzaa chų choo vee gwats'an ch'eekwaii naii k'iinaa gahaavik, dzaa
Eskimos swam from the ocean
tr'oo'iinjik teeghah garitch'ii nyaa shitsuu Marcis. Khaii ts'a' dohotan
Grandma Marcis lived at "Tr'ooiinjik"
t'ee. Izhit t'ee t'agwahnyaa. Geh ko' deetaa neehothaii ginyaa. Aii ts'a'
That's what they meant. Geh ko' over that.
aii geh ko' deetaaneehoothaii gwiizhik oo'at neriinjil gwak'atgaanjik. Aii
They spotted someone coming across.
ts'a' zhat zhyaa han gwak'aagahaajil. Ts'a' han gwinjik dak tr'oonjik
They all woke up. They went upriver
gwinjik ch'igeelil ts'a' zhyaa gahaajil jii t'ee adan t'oonchy'aa sheenjek.
alone the river and haul and left. That's Sheenjik.
18. Q: Sheenjek.
A: Dzaa jii t'ee Yukon hee?
19. Q: Sheenjik river dzaa. Dzaa chan Colleen river, nijin gwichyaa zheh goo'aii.
Here's Fort Yukon.
20. Q: Gwichyaa Zheh aii k'iizhak hee goo'aii.
Fort Yukon is downward.
- A: Gwichyaa zhee gwats'an Old Crow gwats'a' hee gahaajil. Googaa oonjit
They went from Fort Yukon to Old Crow.
Old Crow gwats'a' deetsii ddhah niin'ee. Aii tah giinjil t'ee. Dinjii
deetsii dha'aii is toward Old Crow. They traveled
dehch'i' dazhan aii ts'a' gagahaahce ts'a' aii ddhah deetaa gahaajil.
over that. They talked to Old Man medicine and
Gwak'atatr'aii gwiitsaii. Ahtr'aii choo itsaii izhit goohaa
Traveled across. He made strong wind and lost the
tr'agwagwahdaii. Gwats'an t'ee k'iinii neehahoojil aii ch'eekwaii naii. Aii
area. They came back those Eskimos.
ts'a' t'ee yee'an chų choo vee gwits'eegahoojil gaa on the way gooshii
so they returned back to the ocean.
kwaa ts'a' chan gootee ch'ildli' ts'a' goovedinagaii. Lee izhit daj' t'ee
They froze and starved because they had no food.
gwitchyaa gwich'in ts'a' dzaa gweendak gwich'in naii datthak t'iizhik ghoh

The people from here and Flats area did.

zhit Old Crow gwats'a' k'eegiidal daj' , they stayed there for four years.

They got to Old Crow.

Aii ts'a' t'ee gwats'an t'ee after four years dzaa tsyaa han neehiidal kwaii
from there. Young man who travel

dzaa check neegwigwitsaii. Gaa nehveh naii kwaii ts'a' t'ee oonji'
fast checked the area and "nehueh" so they

neegijil. That much they work. Aii ts'a' t'ee gwandak giltsaii ts'a' t'ee
went back. They made news

oo'ee neegahoojil gaa oonjit dzaa gwats'an gwitchyaa zheh gwats'an
so they returned. All that went to Old

k'iinji' haajil naii half zhrih oonii neejil. Only half aii geh'an, we got lots
Crow and half came back. That why we

of relatives in Old Crow. Diilak naii t'iginch'yaa. They come from here
have lots of relatives in Old Crow.

Shitsuu Myra Kay is one of them.

21. Q: Aii t'ee shitsii veejii?

That's grandpa's older sister.

A: Yeah, aii t'ee ch'ihlee yi' oonii neezhii kwaa. Jyaadigiizhik goorahnyaa
That's one of them, she never came back.

aii geh'an dzaa oonjit Old Crow yaaghat juk Grafton Nijut'it aii gaa dzaa
That's what happened, Grafton Nijut'it

vagoodlit nyaa.

was born here.

22. Q: Łyaa lee?

A: Hanjih datthak dzaa gwats'an geedaa aii ts'a' juu oonii neejil naii goolat
almost all, they're all from here, some

t'ee Arctic Village gwits'eegahoojil. Izhit t'ee Łyaa khaiikoo neeveegiltsaii
returned to Arctic Village. That when they

googahyaa. Ch'eekwaii neegiltsaii googahyaa ch'eekwaii naii oo'ee
made "neevae". They scared of the Eskimo and

neegagwaan'ya kwaa, datthak an gaadlit. One zhrih oo'at k'inidik ginyaa.
They never returned again. They all perished, just to survived.

23. Q: What year gwandaa li'?

A: 1700 gwanaa t'agwagwanyaa, doht'ii or 1820 gwanaa. Aiits'a' ch'eekwaii oo'at
k'inidik aii chan. Dazhrih gwiheendaii eenjit tr'agwah'ya'. Aii

That's Eskimos that got back was alone and

geh'an dazhrih k'inidik giyahyaa ts'a' gayiikhwaii googahnyaa. Aii ts'a'
they told him he just thought of his survival and they

t'ee k'iinaa haavii naii datthak they are all gone. Ts'a' jii Arctic Village
Kill him.

gwitch'ii naii datthak. I think, anazhrak vatthal ts'a' Van Choo haa ts'a'

They go after sheep from

divii chan keegiidal. Aii zhrih gwakwan dik'agiinjil yi'. Izhit daj'

Anazhrak's caribou fence to OJL.

gwichyaa zheh gwakwaa. They raised out of this land. Years and years

That's when there was no Fort Yukon.

ago, right now the reason why we don't want oil is we still live out of the land. I repeat that we live out of the land, we hardly ever depend on money. Our elder people, they use to live out of the land only. We follow them. We almost make living same as they are. That's the reason we don't like the pipeline. Drilling north of us. If they ruin this East Fork river water, we have to go long ways to get water or order water from Fairbanks. That's a negative. We don't have that kind of money. Due to me, far as I know this happen all over Alaska. I don't see any Native have money in the bank. Almost all the way down river and through Canada they live of the land. That's the reason, we are against the pipeline. The last word, I'm going to say is the land, water, game, whatever we use timber, it's given to us by god, by our lord. That's what we live on. Us Native, we don't really worry about the money. We want keep this land that god gave us. We can't stray away from it either.

24. Q: Aii zhrih?

A: Aaha.

25. Q: Mahsj' choo.

Date: September 29, 2001 (interviewed)
Interviewee: OJL15
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Venetie
She is a respected elder of Venetie

Traditional Ecological Knowledge:

1. Q: Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?

Nik'ee Old John Lake gwigwandak kwaii haanandaii, nik'ee shitsuu,

Your grandparents tell you

shitsii kwaii nik'ee naagwigwaandak?

stories about OJL?

A: My mother, Shahan viti' aji t'ee t'agahyaa, aji Old John t'ee Shahan

Viti' ih. They are talking about my mom's dad. That's Old John.

2. Q:

A: Old John t'ee shitsii' t'inch'yaa. Old John is my dad.

3. Q: Aji nits'ats'a' jii ...aji ts'an ineejiyahzhrii lee t'iinch'yaa?

That's who Old John Lake is named after?

A: Yeah! aiits'a' jii Old John Lake dzaa t'ee adan difamily naii diik'yahnjik,

He raised his family at OJL.

ts'a' dzaa, huk ants'a' nin chan eenjit gwinzji vadzaih chan eenjit gwinzji.

It's good for fish and caribou, that's

Izhik geh'an t'ee jii Old John Lake niinzhii ts'a' digii naii diik'yahnjik

why Old John lived there and raised his family.

gwich'in. Jyaadiizhik geh'an t'ee jii Old John Lake gweedhaa datthak

He did that and that's why

gwich'ii geh'an giineeyolshrii t'iinch'yaa.

they named the lake after him. After that my father and mother, then us. We

lived around here. Up this way is Ch'at'oonjik area. I don't really know how long

they lived in this area. They lived there a long time. He practically raised all his

children there. It's good for animals. When there's caribou, there are many

caribou. In the old days but not today. It's lined up for miles and miles when it

moves this way. That's why they call it (naat'ii) weaved.

4. Q: So, nanh nitsji hee? So that is your grandpa?

A: Aaha', shitsii, łyaa zhyaa real grandpa.

Yes, real grandfather.

5. Q: Nik'ee, stories haanandaii, niighit daj' gwanaa gwagwandak, Old John Lake.

So you know any old stories

A: Ajj ts'a' chan, shiti' najj chan, shahan oonjik aii t'ee t'ee chan gwats'an chan

diikhwan t'ee gwee'an garich'ii. Dzaa k'ii'ee chan ch'at'oonjik gwinjik, ajj łyaa zhyaa zhat deegwahkhyuk gwigwiinch'j' goovaashandaii kwaa t'iinchy'aa.

Trikhyyit niinyuuk gwigwiinch'j', łyaa zhyaa khanjii digii najj datthak diink'yahjik

gwich'in dzaa chan, dant'ee. Ch'atthajj eenjit gwinzjj ts'a' nin kwaii gaa datthak

eenjit gwinzjj aiits'a' dzaa jyaadigiizhik. Vadzaih gwanlii daj' łyaa zhyaa vadzaih

gwanlii, yeena daj' gaa juk nakwaa. Łyaa zhyaa daachy'aa mile hee, k'iinii

vadzaih ah'al daj', łyaa shriit'aahch'yaa, vadzaih nin'ee gwizhrih t'iinchy'aa t'ee ajj

geh'an naat'jj giyahnyaa.

Q: Vadzaih leii t'agahnyaa?

They mean alot of caribou (naat'ii)

6. Q: Dinjii zhuh k'yaa nats'a' giyoozhrii t'iinch'yaa Old John Lake?

What is the gwich'in name for OJL?

A: Dinjii zhuh ky'aa ajj łyaa... Gwich'in

7. Q: Van k'ii deh?

A:

8. Q:

A: Van Choo Vee reh yahnyaa. Dinjii zhuh ky'aa, aii van k'ii deh, Khaii, shin

Big Lake but in Gwich'in it's Van K'ii deh.

haa giizhit luk keii'in t'ee, datthak amaa, shiti', shitsii najj haa datthak

In summer and winter time, my grandpa and grandma fished.

giyeetr'igwah'in? Giyah'nyaa.

All work on fish so they say.

9. Q: Niighit daj' ganandaii? jidii kwaii eenjit nagaazhrii or luk, keegii'in.
Do you remember the old days, what do they hunt or fish for?
A: Neerahnjik, luk daagaii, ts'a' chan chehluk.

Lake trout, whitefish and lush (burbot)
10. Q: Deegwahthee ganandaii? you know, vizhit. Nik'ee gwehkji dzaa gwichi'.
How far back do you remember?
A: No, dzaa gwiich'i' kwaa gaa, shahan aji diihaa gwandak daj' -----tyaa

No, he doesn't live here, but my mother tells us

jidii tthak eenjit gwinzji, geh'an zhat gwich'ji goh.

It's good for everything, that's why he lives there.
11. Q: like....
A: Jidii lah giyahnyaa, aji k'it'inchy'aa chan khaii hee chigitin. Aji haa luk
They call it (Lah) big hook. They put that in water in winter time.
keigii'in.. Aji lah jal t'agahnyaa gwich'in roh hee?
That's what they fish with. They call it fish hook.
12. Q: Aaha, jidii choo nilji, nitsii t'aihyaa. Giyeeginkhii qodee. Dzaa gwa'an
Yes, it is big, very big. They talked about it around here.
nik'ee like trapline gwanji, geelin or veeghah gwa'an
Is there a trapline around or near it?
A: Geeghah gwa'an trapline gwanji t'oonch'yaa roh. Ch'at'oonjik goo'aji
Yes, around that area, around Ch'at'oonjik?
lee? Nah'in nik'ee?
Do you see it?
13. Q: Dzaa. Here
A: Timber Creek.
14. Q:
A: Dzaa t'ee shiti' vizheh goo'aji nahaa, nah'in?
My dad's house is here. Do you see it?
Jii ch'at'oonjik hee?
This is Ch'at'oonjik?
15. Q: Aaha yes
A: K'iidi' nihk'yaa tthak. Jii datthak shiti' t'eedaa'in jii. Ddhah kat gwa'an.
All the way down, my dad used this area
Khyah chan idlii -----nahtryah jii tthak khyit dzaa gwizhrh t'inchy'aa
for subsistence and trapping. Wolverine country, he not only
kwaa niighit, niighit neehidik -----
trap around here, he trapped all over.

16. Q: What year gwandaa t'ii'in?
What year was he doing this?
- A: That was before 1935, 1934 spring, I think, that's when they move down.
17. Q: Nijin gwats'a' move neegaadlit.
Where did they moved too?
- A: Fall or 1934 fall to Gold Camp. Izhik gwats'a' move gaadlit. Izhik gwa'an tth'aii gaa neegihiidal nahaa. So that's how far they travel. Izhit daj' gwanaa reh. One place gwigwich'ii kwaaa. Anywhere even in winter time, they go everywhere. Neegihiinjik, laji haa chan, shin daj' chan lajin ghwaa haa, Arctic Village gwich'in naji gaa tthak jyaadigii'in anyplace tthak neegihiinjik. Yaghah, oodee Big Rock Mountain (67°42' N, 146° 09' W) Just above Christian Village. Izhit gwa'an googaa t'ahthee yaghah Jenny Sam naji gaa, nijin dee t'iginyaa tee, izhik gwa'an gaa gwigwich'ii nahaa. Aji t'ee datthak zhat shih eenjit gwinzji geh'an gwizhrh. Izhit gwanaa daj'. There's no food stamp, no welfare, jeinch'ii kwaii chan haa gwigwandaii kwaa aiits'a'. Where you going to get food, izhit gwa'an gwik'itooch'y'aa, izhit gwa'an gwizhrh neegihiidal. K'iighai' digigii naji ach'agah'aa. Store food kwaaa nahaa aiits'a'.... dzaa Gold Camp (not on map) gwizhrh'ii daj' gaa jyaa dagwii'in. Geeghaii chan Stanley chan diik'igahnjik, shahan, Sarah John chan diik'agahthak. Izhit daj' lyaa zhyaa, nilji chu' ----- aji zhrih chan tr'iinii ts'a' there's no flour, rice, googaa chan yaghah doonchy'aa gwjindhan kwaaa. Izhik jyaa digii'in geh'an nijin shih eenjit gwinzji. Izhik et'ee zhat giteegihijyaa kwaaa gogahnyaa.
- Fall or 1934 fall to Gold Camp. They moved to there. They still go around there. So that's how far they travelled back in those days. They didn't stay in one place, they go everywhere, even in the wintertime. They migrate around with dogs. In the summertime, it's with dogpack. Arctic Village people do the same thing. That is what they do, migrate all over the area. Up the Big Rock Mountain 67° 42' N, 146° 09' W, just above Christain Village, even that far, Jenny Sam and them, where were they located? They even lived around there because it's all good for food or to get food, back in those days. There was no food stamps, no welfare. They didn't live off that kind of assistances. Where are they going to get food? They just moved around. That's how they supported their children. There was no store food, even at Gold Camp, that's how they lived and survived. That's where they raised Stanley. My mother raised Sarah John. In those days, we just drank meat juice and there were no flour and rice. Even that it didn't bother us. They knew where all the food was and they don't move from this land.
18. Q: Dzaa. Here.
- A: Yeah, khaii tthak dzaa lyaa gwinzji nahaa?
Yes, it's good here all winter.
Khaii, shin tthak. Jii vizhit chan luk gwanlii. Aji geh'an jii Old John Lake winter and summer, lots of fish in there. That's
(abundance)

- ghaih nigwigwiin'ain. Izhik hee shahan digii naii diiky'ahjik.
 why they settled at OJL. That's where mother raised her children.
19. Q: Interesting nilji, Old John Lake.
 OJL is very interesting.
- A: Aaha', izhik geh'an jii Old John Lake, adan giyineeyuushrii.
 Yes, that's the reason, they named OJL after him.
20. Q: Nik'ee family dzaa gwa'an gwiinch'ih k'ee haanandaii.
 Do you know any other families that lived there?
- A: Shoondee. Shoondee ihlak zhat ohotsii gwich'in nihthan.
 My older brother. I think one of my older brother is buried there.
21. Q: Shahan t'ee jyaanyaa. Gaa niighit dai' dzaa gwa'an gwigwich'ii dai' other
 That's what my mother but was there any
 family nik'ee dzaa gwa'an gwich'ii.
 other family that lived there?
- A: Aaha, like Arctic Village gwats'an geetak chan giinleij ts'a' dzaa
 Yes, sometimes there's lots of people from Arctic Village
 gwigwich'ii. Just like we did. Gold Camp izhit t'ee shiti' niinzhii nahaa
 that comes and lives there, just like we did. My dad settled
 ts'a' dzaa gwats'an aji, Ellen (iilin) Henry aji iilin gooti' chan ts'a' yaghah
 at Gold Camp and from here Ellen Henry and her dad
 Jenny Sam naji tthak oondee gwa'an gwigwiinch'i'. Aji teetreddhaa.
 Jenny Sam all lived up there.
 giyahnyaa aji Gold Camp gehzee van dha'aji, zhat dee'an chan vadzaih
 It is below Gold Camp by the lake. That's where
 hah'oo, vadzaih taji goo'aji. Izhik geh'an aji neetr'eeddhaa, gee'ok hee,
 the caribou go. That's why they live behind
 dzaa gwigwich'ii. Oodee ddhah kat vadzaih hah'oo nahaa. Izhik vadzaih
 Teetreddhaa because the caribou go by on the mountain.
 gaghan ts'a' aji gahgaji (for the winter food). Freezer kwaa aiits'a' only
 they kill the caribou there and dry meat. No freezer in those
 way they can save the meat is to dry it. Summer or fall time dai' when they
 days so they have to dry it. Summer or fall
 get moose or caribou dai' tsii k'it t'oonchy'aa gwigwahtsii, real good and
 they get moose or caribou so they built meat cache,
 safe. Aiits'a' they just **hang it** aiitee jii k'aii khagatthal googaa geetak hee
 good and safe. They hang it and chop it willows, still
 nahtryah aan yahtsik or shih, bear
 wolverine or bear destroy it.
22. Q: Juk summer Iyaa oondee shih gwanlii ginyaa, Arctic Village gwa'an
 They say there is alot of food up in Arctic Village
 deiinchy'aa t'iinchy'aa li'?
 this summer. I wonder why?
- A: -----gaa jyaadigoonchy'aa gwich'in roh.

But that's the way it is, I guess.

23. Q: ʔyaa ʔuk gwanʔij ginyaa.
They say there's lots of fish.
A: Yeendak googaa, dinjik gaa'in kwaa ts'a' shih gwanʔii
Up river, they don't see moose but lots of food.
24. Q: Diinchy'aa t'iinchy'aa?
I wonder why?
A: Shih ʔyaa nilʔij an ahtsii, spring time ɖaj'. Oohk'ee govaihnyaa gaa.
Bears ruin meat in spring time. I tell them to
Giiyaghan ji' heezyaa.
shoot them. It will be good.
25. Q: Dzaʔ gwa'an nik'ee cabin kwaii haanandaii? Zheh gwatsal or any kind of cabin?
Do you know any cabins, small house or any kind?
A: Jii t'ee zheh goo'ajj old one gwin'e' t'oonchy'aa roh hee?
There was an old house here?
26. Q: Ijin gwa'an gooyah?
Where did you see?
A: Nijuk dee cabin dzaʔ gwa'an goo'ajj ʔee goh around here somewhere.
Where was the cabin located?
Nitsii t'iinchy'aa roh jii van.
The lake is very huge.
27. Q: Trimble vicabin ajj dzaʔ goo'ajj.
Trimble's cabin is here.
Q: Geelin datthak Native Allotment t'oonchy'aa gaanandaii
Do you know there is Native allotments all the way round the lake?
A: Aaha'.
28. Q: Twenty-one of them ʔee t'aiinya gwit'ee nats'a' show haʔtsyaa
Twenty-one of it. I will show you.
A: Ajj chan izhik t'ee gwinzij geh'an. Ajj Native Allotment goonjii ɖaj', it
Because it's good there. It was back in
was back in 1970.
1970 when they claimed it.
29. Q: Sixty reh shagahnyaa, aaha' sixty.
1960's back in the sixties.
A: Izhik ɖaj' t'ee jii ʔyaa nizij nahʔa izhik geh'an jii geelin datthak jyaa digiizhik
yeendaa ji'. Gwintsal shriitagwahkhyuk heezyaa giiyahnyaa. Old people najj
shiti' goovehnaa old people naii googaa geegigijikhi', Yukon gwats'a' hohjyaa
shro' ginyaa old people naii because ajj Yukon gaa juk et'ee chuʔ nitsya' gwilii
nahʔa. Daats'a' dry gwiheelyaa t'oonchy'aa.

- Back then it was very good. That's why they did that. They say in the future, it will be good for awhile. Elders some before my grandfather said that. Don't go to the Yukon, they say. Even now there's no water in it. It will dry up.
30. Q: Nahgwandaj' potlatch dhaltsajj, Old John Lake, August daj'. Nilij kwaii oodak hoiilii, Arctic Village gwats'an about thirty-five people. Engine aii kwaii gaa oodak hoiilii, all kinds of food, supply tthak ts'a' shroonchy'aa gwazhriłtsajj. Tr'ihchoo haa gaa neegahiidal rōh. Daganan kwaii chan neegaa'in. Sign gwakat nohlii goovaihnyaa. Native Allotment, no trespassing vakat gwinyaa rēh ts'a' shiti' Gideon, vanh dai' hee chijol gił'ajj akhai', neerahnjik choo gaaya' googahnyaa.
I made potlatch in August at OJL. I took some meat up. About thirty-five people from Arctic Village came. We even brought engine. All kinds of food and supplies. We had alot of fun. They even rode in boat. They seen their land. I told them to put sign up that says`No trespassing` . My dad, Gideon were fishing early in the morning and they seen a huge lake trout.
- A: Jidii Van t'agahnyaa vaashandaii kwaa gaa shahan ajj Van Choo ch'ihłak, they travel long ways, someplace. Dzaa gwee'an gwizhrjh neegahiinjik kwa. everywhere. Arctic Village nijin goo'ajj t'oonchy'aa?
I don't know if they mean this lake but my mother said they travelled long ways someplace, they don't just travel around here, they go all over the place. Where is Arctic Village?
31. Q: Dzaa. here.
- A: Yeah, Arctic Village geelin, gwee'an k'iindak, gaa datthak neegihiidal t'igiinchy'aa rōh. They travel long ways. Jidii Van Choo t'agahnyaa li' ajj dinjii ch'ihłak chihjal ił'aii. Hole gwiltsajj, through ice? Hole gwiltsajj ts'a' jidii, yagha' spear haa.
Yes, around Arctic Village and up river, they migrated. They travel a long ways. This huge lake they said one man was fishing, he made hole through ice with spear.
32. Q: Ch'eedajh?
Fish spear?
- A: Ch'eedajh gwanlij kwaa gaa ch'adaj gwanaa spear k'it t'iinch'yaa. Gehnaa There was no fish spear in those days but it daj' hee ajj k'iizhak łuk ts'a' giikhahjeetin_-----ts'a' chee gwiinzii was like that. He lowered it in the water, you could charii'ya' nahaa dzaa dee'an łuk ivyaa, giyyigok ts'a' khagiiyahchik akhai' see under water clearly and fish was swimming by and poke it łuk choo zhrih nahyah ts'a' neehil'ghaa giyyahnyaa.
and take it out. He seen a huge fish and he got scared and took off.
33. Q: Jidii van t'agahnyaa li' hee?
They meant this lake?
- A: I don't know, jidii van t'ahnyaa li' shahan

I don't know if mother meant this lake.

34. Q: Nijin geeghaih gwa'an.
By where?

A: Van Choo yahnyaa, gwee'an someplace gwa'an. Ajj gwee'an jidii Big

Big lake, she said someplace around here.

Fish Lake chan dee ginyaa lee?

Around someplace, they say it's Big Fish lake?

35. Q: Aaha. yes

A: Ajj nijuk dha'ajj t'iinchy'aa.

Where is it at.

36. Q: Big Fish Lake (NE of Christian Brooks Ra; 67° 56' N, 144° 06' W) (Veełuk
jiintsii.)

Big Fish Lake

A: Aaha Anyway jii ch'at'oonjik ji', dzaa ajj k'ijj'an gwinjik googaa, jii creek,
Anyway by Ch'at'oonjik, its here by it.

aii izhik gwa'an googaa datthak łuk gwanlii T'oonch'yaa.

A creek and there was alot of fish in it.

37. Q: Jidii k'it t'iinchy'aa łuk?

What kinds of fish?

A: Shriijaa k'it t'iinchy'aa, Chehluk, Deets'at, Khałtai' ajj k'it t'iinchy'aa kwaii
Like grayling, lush, sucker, round whitefish

ants'a' ajj shiti' naii dzaa ch'at'oonjik gwa'an gwigwich'ijj daj'. They put
and when my dad lived around there

the fishtrap here in the fall time. ts'a' ajj zhit chan łuk gwizhineedal,
and fish gets in there.

Shriijaa gaa.

Even grayling.

38. Q: Da'anlee řh řę?

Fish trap?

39. A: Aaha, da'anlee **Yes, fishtrap.**
Q: Now, dzaa gwa'an gwijich'ii niighit dai' dzaa lee?

Now, I lived there, long time ago.

- A: Aaha, no the only far as I gone is ddhal mountain?

Yes, no the only farthest I went is Ddhah Mountain

40. Q: Izhit gwa'an ts'a' Arctic Village. Haa dachanlee. kat gwizhr̄ih. t'ee iidih
There and Arctic Village and Dachanlee I sat on top of these mountains. qh.
So, ch'ihłok gaa dzaa gwa'an gwijich'ih kwaa?

So you never lived around there?

- A: Dzaa gwiich'ih kwaa gaa shahan r̄eh shaagwaandak.
I didn't live there but my mother told me stories
41. Q: What sort of fishing activities were conducted along the lake, like net-fish, ice

fishing, traditional fish like fish trap? If so, when? Ants'a' chihjal **(fishing)** gi'aj̄i

Old John Lake, like net fish or ice fishing or fish trap.

- A: Aaha, fish trap chan t'eegaachy'aa, **(they use fishtrap)**
42. Q: Nijin gwa'an. **Where at?**
A: Fishnet chan r̄eh, aj̄i gaa t'eegaachy'aa t'igiinchy'aa, through ice
They use fish net through ice.

43. Q: Aaha nijin gwa'an da'anlee gwigwił'aj̄i li' h̄e?

Where do they put the fish traps in?

- A: Vats'an hahdlaj̄i izhik gwa'an.
Chyaadl̄aii, stream by OJL.

44. Q: Like dzaa and dzaa dohl̄ij̄ h̄e? Jii k'it t'iinchy'aa googaa tr'ihiltsaj̄i,
Like here and here (on map). We made that kind.
da'anlee.

- A: Ahaa', khan tr'ahtsik ih. Yaghah shahan naj̄i giyahtsii dai'. Oodit Gold
Yes, we make it fast. When my mother made it.
Camp gaa jeiinch'ii gahtsii r̄oh. Aj̄i khaii ts'a' hee r̄eh. Khaii ts'a' chuu
They made it at Gold Camp, in the fall. Fall time when water is down?
zhak t'injik nahaa? Gwizhik oodit dih, nihts'ij̄i tthak neegwazhrahtsii,
We fix it all the way down.
izhik dai' k'aii t'eegaahch'yaa. Nihts'ij̄i fish trap gahtsii, aj̄i giit'an

Always put **h**
or **r** at the end.
Listen real
good and add
but they use
different
accent.

They use willows. They make fish traps on both sides,
 dach'ahchaa ts'a' gwat'an k'ii dih nii'ee gwagwahtsik izhik fishtrap
 They tie it up. They point it that way. That's
 naga'ak. K'aii shriit'ahjyaa. One side gwizhrjii giikat giteegwihilii. Ajj
 where they put the trap, long willows. They only
 t'ee nihzhrjii nigilii ts'a' zhik gwa'an jidii khaiih (roots) giyahyaa jii?
 remove one side of it and split it. They use roots

45. Q: Aahaq.
 A: Ajj k'it t'iinchy'aa, haa figiiyahchaa datthak. Ants'a' zhyaa jyaa digiiyilik
 Just like that, they tie it up and that's
 nihts'a' giyuudak ts'a' oodee chan. Oodee
 they do. They pull it together and on top too.
 chan jyaa.
46. Q: -----gwagwahtsik.
 They made it.
 A: Nihts'jii jyats'a' gagahchaa jh gwits'i' ants'a' gwiinzii vizhit gwanljii nahaa.
 They tie it on both side and built the inside
 K'iinjiih nigiiichik ts'a' there's another one gahchyaa chan k'iinjiih nigichik
 and point it and another one, they tie and point
 ts'a' ajj fishtrap jeinch'yaa nahaa, ajj -----k'iidak nigiyiichik ts'a' jii huk
 it the other way and that's how fish trap is builted.
 adaa daj' chan tyaa zhyaa k'iindak geegeheedaa gwizhri'. Jeinchy'aa ts'a'
 They point it up and when fish go in the trap, they have to go up the trap.
 oonjit ji' gwaa'aji' chan, zhit gwanaa, izhit gwanaa thah k'it tiinchy'aa
 It's that way and up there , they use like
 gwanljii daj', wash tub k'it t'iinchy'aa choo giyeenjit gwahtsik, gwekjii daj'
 awl, there use to be like awl in those days.
 zhyaa k'aii zhrii yaa gwini'ee t'iinchy'aa. Tthak jyaa digiizhik, vizhit
 They make something like wash tub. They make
 gwanljii giyahtsik izhik huk gwizhitdal.
 that before they used willow. Fish go in the
47. Q: Dzaq ch'ijuk giyahtsii lee t'iinch'yaa. Arctic Village chan ch'ijuk
 They make it different here.
 giyahtsii or same.
 Arctic Village have different style,
 A: Same, I think, jyaats'a' reh k'ehdaj' ookit fish camp Tee'itree ginyaa izhik
 like that we make one at fish
 one time jeinch'ii tr'itsajj chicken wire haa. Nihts'jii chicken wire haa
 camp t'eeitree. We use chicken wire, just
 t'iriinlik ts'a' vat'an gwizhri' ajj k'aii reh jyaa diriinlik.

- in the middle, we use willow.
48. Q: Tr'agwah'in?
Did it work?
- A:
49. Q:
- A: Aaha, aji k'aii reh jyaadariinlik, ants'a' oondaa vits'ji chan jidii dee cup
Yes, with that willow, we twist it and put like a cup at the end of it.
nirii'aji gwich'in reh
50. Q: huk lee oodhoojik?
Did you get any fish?
- A: Khaa gwizhit k'iidaa vehdee naradhat. K'iinaa khaa gwiintsal toq gwizhik.
We stand above it in the evening. In the dark
gwadaai, zhit neegihitthak t'aihnyaa. Yee'at da'anlee k'iindaa zhyaa jyaa
it was coming in roughly. It goes right in the
diinjik ih. Lyaa leii t'aihnyaa. Zhat naraagak lyaa zhyaa tr'ahchak ts'a'
trap, lots of it. We run and grab them,
yeendak t'ookat tr'ahahjyaa. Ant'ee giteerihii'oo t'ee chan hee
throw them on the grass and move away until
jyaadigwii'in. Busy tr'inlii t'ihnyaa.
they come again. We were very busy.
51. Q: Nik'ee juu kwaii dzaa gwa'an fish camp gwigwi'aji gaanandaii?
Do you know anyone who has fish camp?
- A: Ginleii t'igijchy'aa, Giikhii Halvir (Rev. Albert Tritt), yagha' Isaac naii
Lots of them. Rev. Albert Tritt, Isaac Tritt Sr
gaa-----lyaa ginleii gehnaa yaagha' shitsu. Treenahtsyaa lee
Lots of them, Grandma Treenahtsyaa
giyahnyaa?
Is that what they called her?
52. Q: Aaha. Yes
- A: Aji naii gaa gwigwandaii gwanaa dai' leii naji gwich'ji t'oonchy'aa roh,
Back in the old days when they were alive, our ancestors
geetak hee. Oodee chan vadzaih.
there were alot of people living around there with lots of caribou on the mountian.
53. Q: Tthat nik'ee haanandaii.
Do you know of any caribou fence?
- A: Aji tthat, aji chan zhyaa yeedak ddhah kat vadzaih aji nahaa?
Fence is for caribou on the mountain
54. Q: Aaha. Yes
- A: Zhik vadzaih k'it gwizhri' ah'al t'ee'in nahaa. An gwizhik dzaa gwee'an
Caribou travel this way, that's where we

gwirich'ji. Dzaa ahal gwizhik, gwik'yah'oo. Gaandaii ji' dzaa k'iijih ts'aii
 Lived. While it runs, it runs in the fence. If it
 hee jyaadiheeyaa,. Jyaa diheeyaa ts'a' izhit gwits'ih t'ee oondee gwirich'ji.
 knows, it will go different way. It will do that, that's
 Yeenjit diits'ji. K'iinii ddhah dha'aji ts'a' oozhee viteetak gwanlji aji izhit
 why they live away from it. Where the mountain is they
 oodee gwirich'ji. Aji gweenji' hah'al goo'aji. Googaa valat aji dee'an
 live in the middle of mountain. It is suppose to go that way
 ts'aji hi'oo ts'a' shiti' aji yaak'ii'an hee haazhii. Tthał aji zhik gwa'an
 but some went the other way. So dad went that way.
 dachan kwaii t'ee nihkat deegiyilii.
 They pile logs on the fence.

55. Q: Aaha'. Yes
 A: K'ijinjih gwiinchyaa ts'a' jyaadigiyilik. K'iidak chan gwiint'sik
 It's wide so they put it that way. It's narrow up
 gwagwahtsik dzaa zhyaą gwizhit gwanlji gwigwatsik goovahnyaa shahan.
 there after they built it. There inside the fence, mom
 Izhit et'ee gwadaji vadzaił. Jaiinchy'aa ts'a' zhat gwizhit nihdah'oo
 said, caribou comes inside the fence.
 t'igiyahnyaa. Jyaa dinjik gwizhik et'ee giyaaghak.
 That's what they said. That's when they kill the caribou.
56. Q: Dzaa Old John Lake gwa'an nijin tthał gwanlji li' hee?
 Where around OJL is a caribou fence?
 A: Aji izhit et'ee İyaa gaashandaii kwaa.
 I don't know.
57. Q: Cause yagha' Trimble Shaagwaandak, dzaa ts'a' divii tthał chan
 Trimble told me that there is a sheep fence here.
 shaagwaandak. Divii tthał gwanlji? Dzaa nijin k'ii'an shahnyaa chan
 Is there a sheep fence? I forgot where?
 vineedhaldee. Dzaa k'iidak gwa'an reh. Vatthał gwanlji tee reh.
 up this way. There is one sheep fence.
 A: Aaha, aji gaa, chan jyaadii'in İh izhit gwanaa. Zhyaą ch'atthaji
 Yes, it did that in the old days. They just
 gahaakhwaa tthak geetr'agwagwa'in. Izhit geh'an gaagiindaii t'iginyaa
 work for subsistence. That's why they
 jyaadigii'in ants'a' vadzaih chan nah'in. Jii Arctic Village dzaa goo'aji
 know. They do that and see caribou. Arctic Village is here
 hee, Van Choo aji ehjit dee'an hahoo giyah'nyaa nahaa? Dzaa k'iinii
 It goes way past OJL. If they want it
 hoh'oo giyuunyaa ji', oonjit vadzaih hah'oo aji gehjit gwa'an gwats'an
 to go this way from where the caribou migrate,
 hee, nya' deegilii ts'a' nahgwan ts'a' nya' geeghah, deegilii ts'a'

they will make moss man, they will put it in
 jyaadigii'in jii, dzaa gwee'ee jyaadigiiyah'in deegiyilii jii, Van Choo
 that area so it will look like a person. If they
 eeghah k'ii'ee hoh'oo giyuunyaa jii. Dzaa k'ii'ee hah'al ih. Aji doodlii
 want it to go the way they want it to move.
 nahaa, dooyee k'ee'an hah'oo ih.
 It will go this way toward the fence. It will not go the way they pile the moss.

58. Q: Iyaalee? Really
 A: Aaha, dooyeh dzaa gwee'ee gwizhrh. Izhit chan shandah jyaa digiiyinlik
 Yes, it will not go that way, only this way. I witness
 t'aihnyaa, aji t'ee neehah'oo akhai' dzaa gwizhrich'ji nahaa, ants'a' zhik
 it. It was going the other way but we were living there
 dee'an vadzaih hi'oo, ants'a' t'ee shiti' aji yeenjit hee haazhii ants'a' aji
 so caribou moved that way. Dad went up the
 ddhah oodee khagohdji, izhit vadzaih khah'oo izhik duhts'aji gwats'an t'ee
 mountain, part way up where caribou moved and then he piled
 jidii moss kwaii jyaadiinlik ts'a' zhik k'ijji' hah'oo izhik gwats'ooghah
 moss, he blocked the way with moss man.
 dee'an jyaadiyinlik. Ants'a' dzaa k'iinii giizhaakhah'oo.
 so it went right into the fence.
59. Q: Yahtsan dohji hee?
 maybe the caribou smelled it?
 A: Jeinch'yaa duugheh k'iizhak hah'oo gwich'in rph like fence k'it'inchy'aa -
 It will not go where it's blocked, like a fence.
 -----aiits'a' jeinch'yaa zhyaa doodlii gehgoo, izhit k'ii'an hah'oo
 It goes and pass it another way. I think.
 gwich'in rph.
60. Q: Lyaa duulee yahtsan hee?
 Maybe, it smell it?
 A: Duulee ih.
 Maybe
61. Q: Trimble oohaakat.
 I will ask Trimble.
 A: Duulee ih, aji t'ee gweetsyah giyahnyaa reh, jyats'a' giyuuzhrii.
 Maybe that (gweetsyah) they call it (moss pile up).
62. Q: Lyaa duulee yahtsan hee?
 Maybe it smell it huh?
 A: Ants'a' duuye' vadzaih k'ii'an hah'oo. Nijin gwirich'ji k'iizhaa hah'oo.
 The caribou will not go where they put up moss.
 Jyahts'a' yiltsaji, shiti'. Ants'a' yagha' deedak hah'oo gwizhik giyaahk'ee.
 It went below where we lived. That's how dad made it so they shoot at it when it
 went by them.
63. Q: Gee, gweetsyah. Nijin daji' last time Old John Lake gwaahya'? Gweetsyah
 A:

64. Q:
A: Gwaaf'ya' kwaq, gwats'a' gwizhr̄h noiizhii.
I didn't see it, I just went near toward it.
65. Q: Aaha'. Yes
A: Gwats'a' zhyaq oondaa na'ya. Dzaq ddhah dha'aj̄i ij̄i.
I just viewed it from far away. Where is the mountain?
66. Q: Aaha'. Yes
A:
67. Q: So, ch'ihłok gaa gwaah'in kwaa?
So, you never seen it?
A: No.
68. Q: So, jidii k'it'iinch'yaa łuk kwaii khagilii, nik'eę naa gwigwaandak.
What kinds of fish do they catch? Did they tell you?
A: Aaha, aj̄i jidii neerahnjik, ants'a' geetak chehluk choo chan yah'nyaa,
Yes, Lake trout, sometimes, Lush, huge ones.
shahan -----.
mom
70. Q: Neeghan.
A: Aaha', neeghan. Humpback, whitefish.
71. Q: Chihshoo. Board whitefish.
A: Gaa, Jii shee fish aj̄i vaashandaii kwaq. Aj̄i k'it t'iinchy'aa vakat gwanlj̄i
But I don't know this Shee fish. I wonder if there's that in it? I know there's
grayling.
shroq? I know there's Grayling on it?
72. Q: Aaha', dzaq k'ii'an, jyaa zhyaa dii'in yahnyaa roh juk gaa reh.
Yes, this way. It just move around, even now.
A: Jyaa dii'in izhik t'ee da'anlee giyeenj̄it gwahtsik.
Where it moves, they put fish trap there.
73. Q: Aaha', jii vanoodlit ky'aa t'ih̄h̄jyaa,
Yes, I will say this in English
Do yo think the environment is changing? Nan change gwilii nik'eę gwaa'in?
Like khan gwintsal geegihiinkhyaq?
Talk a little about it?
A: Łyaa nan kat łyaa change gwilii t'oonchy'aa nahaa. It's really changed
Climate change is here.
cause you know long time ago, vadzaił aj̄i it always come down this way.
74. Q: You mean Arctic Village gwats'an k'iinaa.
From Arctic Village?
A: Yeah, it always come down this way. Googaa juk t'ee, right now, never
But now.
do that cause of the brush. Tr'ikhyit gwaatr'al gwilii nahaa?
Too much brush growing.
75. Q: Oodee Arctic Village gaa juunchy'aa qh.
It is like that in Arctic Village.

- A: Izhit gwatr'al gwats'an t'ee ɫyaa zhyaa vadzaih gwiinzii needanaa'in kwaa.
 Too much growth around Arctic Village so caribou don't come our way anymore.
 Gwehkjh daj' ɫyaa zhyaa, dzaa tr'al jeinchy'aa kwaa daj' vadzaih
 Back then there was no brush so
 neeraan'ik. Caribou migrate down this way.
76. Q: Qodee Arctic Village gaa gwaaf'in t'iinyaa. Juk shin gwiint'oo oondak
 Yes, I see that in Arctic Village. I travel
 nineihdik.
 up there alot this summer.
- A: Gwaaf'in shant'ee.
 I seen it too.
77. Q: Gwiint'oo gweelshij hee?
 Lots of plant growth.
- A: Last year chan oondak nidhiizhii t'oonchy'aa roh.
 I went up there last year.
78. Q:
 A: Sheenjit gwiint'oo ch'ijuk t'oonch'yaa.
 It is very different.
79. Q: K'iitthan tthak gweelshij t'oonch'yaa hee?
 It has grown alot all the way down.
- A: Aaha'. Yes
80. Q: Aij geh'an vadzaih kwaa lee t'oonchy'aa?
 Is that the reason there is no caribou?
- A: Yeah, izhik geh'an ɫyaa vadzaih kwaa gwich'in nihdhan.
 I think, that's why there is no caribou
81. Q: Qoh, chuu ajiyu'. Chuu nik'ee nitsya' ilii or leii.
 What about the water? Is it going down or up?
- A: Aaha', chuu chan ɫyaa zhyaa nitsya' ilii.
 It is going down.
82. Q: So zhak t'ii'in hee.
 So it is going down?
- A: Aaha' cause jii nan gwiint'oo gweelchii gwich'in roh. Vadzaih taji kat

Yes, the land has grown plants alot. It has covered the caribou trail.

chan.

83. Q: Dzaa gwats'an kiinji' gwaraa'in gaa chuu kwaa røh.
We see farom here and see the water is gone.
A: Yeah, yagha' oonjit Gold Camp gehzhee dee'an han nahaa. Izhit gaa
Yes, the river below gold camp, it is all dried up.
datthak dry goodlit t'oonchy'aa.
84. Q: Aji geh'an, no wonder, khan gwaahshji hee?
That why it is growing alot.
A: Aaha, yeedee Van Choo gaa vizhit chuu kwaa, t'ee chan vizhit chuu leii
Yes, Big Lake is low in water but the water
neegoodlit gaa-----gaa gwiinzii gaashandaii kwaa t'ee. Gehzhee
level went up but not too much.
k'iidi' k'oo gwinijik gaa chuu zhak t'ee'in ih.-----iltin? Iltin tsal gaa
below in the creek, the water is low.
vizhit giyahnyaa. Couple years juk t'ee vizhit chuu lee gwich'in røh.
there is small pikc in it but last couple years there has been alot of water in it.
85. Q: Aji jidii. What?
A: ijin gwats'an chuu t'iizhik. I don't know.
Where did the water come from?
86. Q: Aji jidii van t'iinchy'aa?
what lake is that?
A: Yagha' Venetie Lake? Big Lake røh.
There, Venetie lake which is Big Lake.
87. Q: øh, oodee zhat goo'aji røh hee?
It is right up there.
A: Aaha, aji t'ee vizhit chuu kwaa, oondee vat'an hee t'oo choo----- khan
Yes, there is no water in it but grassy area.
zhyaa chuu leii neegwaanaii k'iizhaa ts'aii vizhit chuu t'eezhik ih. Akhaj'.
in the middle, it came over the bottom of
Aji Eddie Van Choo Vee gwa'an neehidik. Aji t'oo kat dha'aji nahaa.
lake. Eddie was hiking around there. Is it on the grassy or the island?
88. Q: Aaha. Yes
A: Izhit kiinaa zhyaa chuu khaatil k'it t'oonchy'aa nyaa. Izhit gwats'an chuu
It just burst out from there he said, I guess
t'iizhik gwich'in røh.-----mountain.
That's where it came out of the mountain.
89. Q: Glacier water, jii t'ee Glacier water t'inchy'aa vaanandaii?
That is glacier water.
A: git røh.
Glacier
90. Q: Aaha', aji chuu ih, jii jyah ts'a' t'ee iltsaii ih. Jii Old John Lake.

Yes, that's water and that's how OJL was formed.

Vaashandaii kwaa akhai' gik'yaaljik. Chuü zhyaä deehilchy'aa heë?

I didn't know but I found out that there is alot of water.

A: Aaha'. Yes

91. Q: Seventy-Eight feet deep, twelve miles that way and five miles this way.

Seventy feet deep, twelve feet long and five mile wide.

Jyahts'a' twelve mile, zhik five mile. Van Choo.

Twelve mile long and five mile wide.

A: Nitsii heë. Big huh?

92. Q: Aaha, yagha' air temperature nindhaha ilii or nink'oo?

Air temperture is getting warmer or colder?

A: Yeah, Niindhaha ilii.

It is warming up.

93. Q: Nindhaha? Hot?

A: Yeah, gwiink'oo laa gwaraa'in kwaa. Nijin dai' gwats'an dee last time

We don't see cold anymore. When was the last

gwiink'oo lee? Let see, 1970 reh.1975? Izhik dai' t'ee lyaa zhyaä last time

time it was cold, 1970. That 's when it was cold.

gwiink'oo ganaldaii.

that I know of.

94. Q: Dzaa lee? Here?

A: 1960, 1965, spring time too, aji chan national guard, naii datthak training

All the guards were in training

gwats'a' gahaajil. Training gwats'a' gahaajil. Tr'iinjaa naii zhrjh dilk'ij

Just women were here.

nahaa? 1975 last time gwiink'oo.

1975 was the last time it got cold.

95. Q: Dzaa Venetie reh heë?

Here in Venetie?

A: Aaha, Shji, Ethel, Rita, Margaret tsoo and Bernice najj haa, tthak shaä

Yes, myself, Rita, Margaret and Bernice, all live

gwigwich'ij. Lyaa diikhwazhrj traä tr'eelil t'ihnyaa. Gwiink'oo goo'aa.

with me. We haul wood but remember it was very cold.

96. Q: Juk ʔyaa juunchy'aa kwaa heę?
It is not like that now.
A: Jyaa doonchy'aa kwaa qh.
It is not like that.
97. Q: Juk weather daanchy'aa below neegwiilik? Like last winter.
What is the temperature now, like last winter
A: Last winter about thirty dahłji.
It was like thirty below last winter.
98. Q: Thirty below gwizhrıh?
Just thirty below?
A: Aaha', thirty, forty, niikhyit daj' ʔyaa zhyaa gwiink'oo t'oonchy'aa ʔyaa
Yes, thirty to forty below long time ago, it was very cold.
zhyaa ch'ihłok gaa jyaadigwahk'oo neegwaraa'in ts'a' gaashandaii kwaa.
I don't recall seeing that weather again.
99. Q: Juk gaa khaiits'a' (fall) gaa gwiindhaa, Fairbanks gaa gwiindhaa t'ihnyaa.
Even now, it is warm in the fall time. Warm in Fairbanks.
A: Yeah, weather gaa datthak change ilii.
Weather is changing.
100. Q: Dzaa gwa'an nik'eę flood haanaadaij?
Do you know of any floods around here?
A: No, flood chan gwilii kwa. Last time flood goodlit daj' 1974 or 1975.
no, no flood. Last time there was flood was back in 1974/75.
101. Q: Dzaa reh heę?
Here?
A: Aaha'. Yes
102. Q: Izhik daj' old village t'agwiizhi?
It happened at the Old Village.
A: Old village reh.
103. Q: So anything else eegoiikyaa niindhaq? Old John Lake eenjit. Like story or
Anything else? About OJL stories

- niiyehghan nąjį something nik'ee naagwagwaandak. Ganandaij?
Your folks told you about, that you know of?
- A: Ch'adaĵ' gwanaa ıyaa ąjį ch'eekwaii naii gaa oo'eę nineegiidal from
In those days, Eskimos came into
chųchoo veę gwats'an. Aĵį naii gaa, diijyaa ginĵį reĥ goovahnyaa,
our area from the ocean, they were our friends, mom said.
shahan.
104. Q: Trade giheelyaa eenjit doĥĵį heę?
For trading?
- A: Zhyąą geedan t'ee chan zhit gwa'an t'eedagaa'in (survive) t'igii'in. Izhit
They too came and practice subsistence in our area.
heę nihts'a' tr'agadal. Izhit chan gwiitsal nihıaa gwigwitch'ĵį. Aĵį
They came across and live among
ch'eekwaii lat nąjį kwaii tth'aii heę dinĵii zhuh agaanjat ĵh zhat daĵ'.
each other. Some were still scared of Indian back
Jyaagoovahnyaa. Aĵį yaghą dehch'i' ąjį vitsii yaa gwich'ĵį ıee yahnyaa.
then. That what she said. That old man he said
Aĵį chan vanh daĵį tth'aii heę giłchų gwizhik neeval giheltsit ĵh, dinĵii
he said with his grandpa, while everyone was sleeping
zhuu aanjat ts'ąjį. Aĵį t'ee niłigiighan ts'a' geh'an. Izhił daĵ' khanĵii
he left because he was scared of Indians because they
ch'eekwaii ants'a' Arctic Village gwich'in naii nihteegiinjil ts'a' diigii naii
were fighting. The Eskimos and Arctic Village people almost
tthak nihłoonĵii ginyaa akhai', gwik'it'igiizhik kwaa. Gwik'it'igiizhik ĵh
joined one another by marriage
ch'eekwaii naii gaa tthak gwiheelyaa qh oondee.
but they said no. If they did it, there will be Eskimos among them now.
105. Q:
- A: Aahą', khąĵiinĵii jyaadigiizhik goovahnyaa, Shahan
Yes, mom said it almost happened.
106. Q: Gaa gitr'igii'ee?
But they refused.
- A: No, nats'a' deegiizhik gaandaii kwaa, gaa anyway, aahą ginyaa
I don't really know what happened, because they said yes
goovahnyaa gaa, t'ee chan nats'a' deegwiizhik li', akhai' chan gwik'it
but change their mind and it didn't happened.
t'igwiizhik kwaa. Nakwaa ginyaa izhił geh'an ch'eekwaii kwaa t'oonchy'aa.
107. Q: Sheechii, what year gwandaa t'igwahnyaa li'?
When did this happened?
- A: Aĵį from here? Dzaą gwats'an gaa zheh gwatsal gwa'an gaa neegihiidal ĵh.
They even travelled around.
Izhik gwa'an googaa tthak nagaazhrii reĥ.
They even hunt around Christian Village area.
108. Q: So.

- A: Zheh gwatsal gwa'an googaa neegihiidal goovahnyaa.
She said they even go around Christian Village.
109. Q: Aii zhr̥i question shi'ji.
That's all the question I have.goo
- A: ?
110. Q: Dan Tsal interview hahtsyaa heḗ?
I will interview Dan.
- A: Aii ḥyaa story leii haaheendaii jh. Adan aii dzaḡ gwinch'i' t'iinchy'aa rḡh
He knows alot of stories. He lived there.
111. Q: Jii ḥyaa interesting nil̥i, information leḡ oodhiijik ḡh.
This is very interesting and I got alot of information.
- A: Yeah, jii t'ee ḥyaa zhyaḡ gwich'in naii tthak yaandaii. Nizii geh'an rḡh
Yes, all Gwich'in know this. It is very
cause leii naii yahts'an ch'ah'aḡ nahaa?
good because we all subsist from the area.
112. Q: Et'ee? Now.
- A: Aahaḡ. Yes
113. Q: That concludes my interview with Maggie. Mahsi' Maggie.
- A:

Date: July 25, 2002 (interviewed)
Interviewee: OJL16
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
 He is a respectable elder of Arctic Village

Summer 2002, Trimble has took the time to tell me additional stories which I have recorded. It's basically more information which he wanted to share and record.

Juk drin July 25, 2002. Ehjyaa ḥyaa gwiindhaa lat chan gwanlii. Aii ts'a' gwiintsal gwahaldak tr'iinin ih̥ii dai' jidii ganaldaii kwaii geegwaldak. Gehnaa dai' chan shananh jidii geegwaandak izhit gwizhrih geegwahaldak. Jidii gaashandaii kwaa aii duuyee geegwaldak. Shandah gwilii

t'igwee'ya' yeenaa. Ch'ihlan duulee 1942-43 gwanaa t'agwee'in shroo. Vineechandhe'ee gwa'an ree tr'igwich'ii dai' izhit dai' ree khaii ts'a' garitch'ii zhat. Khaii ts'a' hee k'iinii vadzaih naah'oo tyaa vadzaih gwanlii, k'iinii vadzaih naantaii gwinyaa veechandhe'ee t'eh gagahnyaa gehndee chan ddhah ghoo. Lyaa vadzaih gwanlii ddhah ghoo. Izhit chan zheh gwiinli'. Izhit gwa'an khaii t'oonch'ya' ganaldaii. Khaii zhat t'ariinch'ya' t'ee k'iidii gwago' tee neerahoojil ganaldaii. Izhit dai' ddhah ghoo gwats'an k'iidii zhyaa ddhah ts'ik niin'ee aii kat hee neereedaa. Izhit gwanaa taii ghwa'aa haa k'iidii neerahoojil gwizhrih ganaldaii. Datthak ganaldaii kwaa. Aii ddhah ghoo gwants'an yeedee tsuk nadhat ts'a' k'iidii taih ts'ik zhyaa niin'ee aii taih ts'ik vant'ii k'iidii neerahiidal eenjit tyaa gwiinzii. Izhit k'iidii gwizhit gwizhrih neegahiidal. Izhit zhat dai' duulee vanh t'ee tr'eheedaa dai' shitsii aii dagwadal tsal, dats'anh tthak ilyaa kwaa gaa jidii lidii tyah, tr'ehee'aa kwaii gwizhit ilik ts'a' goots'ii hahak. Aii t'ee k'iidii taih ts'ik shitsii neesheeghwaa ganaldaii tyaa duulee yagha' five or six years old ihlii ganaldaii. Taih ts'ik k'iidii niyuk neesheeghwaa, chuy doihihlii aii ts'a' teftin zhit chuy goolii gwa'in izhit geenjit shitsii "chuy doihihlii" ree vaihnyaa.

Shitsii chuy ree vaihnyaa. Ginikhlii kwat duulee, five and six years old ihdlii geh'an ganaldaii. Halchi' ts'a' aii jidii ts'eh tr'ya' k'aa naa'yii ree, aii ree ch'adai' gwanaa stestinhat t'ee geeyahnyaa. Aii choo naa'yii aii yahkat yeezhak gwaahtrat ts'a' chuy yezhit ch'iinzhaa ts'a' ree, aii zhit chuy shini' ganaldaii. Aii ts'a' chuy shini' aii t'ee chan tr'eesheeghwaii izhit gwizhrih ganaldaii. Aii ts'a' dits'ee zhit chuy shahni' geh'an gwizhrih ganaldaii t'ihnyaa. Aii t'ee dzaa k'ineeriidal et'ee dzan keegahee'ya' eenjit t'agii'in yeendak van tee. Dzan keege'ya' dohlii. Dzan keerii'in googaa ganaldaii kwaa. May (Gwiluu zhrii) teet'an gwandaa t'ee oondak

gahadal, twenty gwandaa. Th'ain hee tan gwanlii gwizhit. Dzan keege'ya' dahlil kwat, oonaa neereejil googaa datthak ganaldaii kwaa. Dzan keegii'ik dai', yeekit teeghah zheh gwatsal goodlii reh. Izhit gwizhrih reh. Goolat naii zheh gwadhaa zhit gwitch'ii. Zheh gwanlii kwaa. Kwat izhit nineegeejil, oonaa neegeejil ts'a' yeekit gwigwitch'ii ji' gaa ganaldaii kwaa. K'eegwiich'yaa t'igwinjik dai' gwizhrih aii geh'an gwizhrih ganaldaii t'ihnayaa. Jyaa digwihee'yaa giindhan geh'an yeedit haalii van vee naii leii naii gwitch'ii ganaldaii. Oonjit duhts'aii ts'aii. Jennie Sam vahan Sarah Simon "Sardine" giyahnyaa aii googaa zhat vanaldaii. Shitsuh divi' naii gaa datthak. Shitsuh Soozan naii gaa reh. David Oli, Shiti', Shitsuu Alice aa dinjii gwanlii zhat. Gineehaldaii kwaa gaa airplane leehaagwiindaii izhit gwanaa. Oothan gagiinhe', somebody haazhii, deht'yaa neehahchaa shroo. Chihvyaa duhts'aii garitch'ii gwizhit chan zhyaa airplane daandhal. Izhit gwanaa dai' fyaa airplane gwanlii kwaa t'oonch'yaa. Airplane daatsik vanaldaii, float plane chan nilii. Akwat ree aii Haalii Van fyaa nitsii nyaa kwat, aii yeedit k'iidii needaanaii ts'a' yagha' zheh gwadhaa gwanlii izhit k'iinaa zhyaa teeyelit. Izhit gwanaa dai' dinjii vanoodlit diitth'ak kwaa kwat, airplane teedhilit ahai' zhyaa aii gwitchyaa zheh Jimmy Carroll, aii ree Gwitchyaa zheh store gwi'ain izhit dai'. Gehnaa dai' chan khyah idlii ts'a' aii vats'anh fyaa juk dinjii gwanlii Jimmy Carroll, Gwitchyaa zheh aii family fyaa nitsii. Juk Dicky, Tommy Carroll, aii gooti' reh. Aii t'ee Abbie Peter veejii Fannie iindi. Aii t'ee Fannie Carroll oozhii. Izhit dai' hee vakwaa, aii gaa fyaa vigii leii, aii vigii naii t'agiinch'yaa yagha'. Dicky kwaii Jimmy Carroll aii deiinzhii ts'a' Pilot chan. Keiich'ii leii gwizhoodlii deegiinlii, aii dzan dhah ooheekwat eenjit t'ii'in lee. Dzan dhah gwanlii, dinjii datthak dzan kee'in t'oonch'yaa kwat. Yeedee nankat zhyaa keiich'ii nigiinlii ts'a' t'ee ree tsee dhah ookwat, keiich'ii goots'an

ahtsii. Izhit dai' fyaa akaii faa gwanlii kwaa gehnaa. Aii fyaa gwiinzii Candy jidii datthak akaii datthak goodlit. Gwik'iighai' ganaldaii. Jidii vit'eegwaahch'yaa kwaii chan neehaazhik kwat. Aii kwaii datthak giits'an oinkwat. Aa fyaa shroonch'yaa gwihilnaini ganaldaii. Kwat deegwahtsii zhyaa dzan goovoonkwat t'ii'in li'? Dinjii zhuh jidii k'eich'ii yat'aahch'yaa gaandaii kwaii datthak gwizhinlii lee. Aii kwaii gayookwat ts'a' gaiich'ii goodlit gwich'in. Gaa gwiinzii akaii kwaii ih'aa ganaldaii geh'an. Aii kwaii zhrih analdaii, dinjii lak kwaii zhrih chan analdaii. Aii zhit dai' fyaa nijin dai' t'agwii'in gwiinzii ganaldaii kwaa. Aii Pilot chan voozhri' analdaii kwaa, fyaa ihtsal. Aii k'eich'ii oinkwat Gwich'in shiti', adan aii tr'oh kit k'eich'ii teegwitjik ji' gaa vaashandaii kwaa. Hanh finish dhidlit dahfii. Pilot nagwal'in gwizhit. Izhit gwanaa lee airplane charter tr'ahtsii lee gaagwiindaii. Shiti' aii shahanh airplane ride ts'an ohtsyaa niindhan gwich'in. Pilot oaakat ahai' ree. Tik giinlii ts'a' ree gwizhit giinjil. Abaa, amaa ts'a' shitsuu Alice haa aii t'ee gwizhit giinjii ts'a' goovaa daanaii ts'a' yeendee Nitsih Ddhaa, aii it ree goovaa dehiilaii. Ts'a' gehnaa airplane haagwiindaii kwaa, yeedak ree airplane daandhal zhyaa ihtree ch'yaa, shahan, shiti' haa goovihtsai' gwizhit yeedee ree jidii zhit hee gaadii. Aii t'ee nineedaanaii. Izhit gwizhrih ganaldaii. Needaanaii dai' gaa vanaldaii kwaa. Izhit t'ee fyaa gwiinzii akaii ii'al geh'an gwizhrih ganaldaii aii nijin dai' gwiinzii ganaldaii kwaa. Jimmy Carroll ree store gwif'ain ch'yaa. Charter, Gwitchyaa zeh, gwinyaa. Gaa gwaat'ya' kwaa, Jimmy zhrih vanaldaii. Aii t'ee jidii dinjii zhuh yat'aahch'yaa kwaii datthak haa giindaii. Dinjii zhuh tee niyuk adagwaandaii ts'a' deeki', suungaii, fuh, rice kwaii haa fyaa zhyaa important (chil'ee) nilii, aii kwaii t'ee goiinkwat gwich'in. Gwik'iighai' fyaa niingyuk shih gwiinli' gwich'in. Tr'iinin ihfii airplane (neenahiit'ee) needaanaii ganaldaii. Izhit gwanaa fyaa nin

gwanlii, dinjii gwanlii kwaa ts'a' nin gwanlii. Chiitsal chan ʔyaa deegwaahsai' shreenyaa hee. Zheh gwadhaa zhit garitch'ii gwiintsal deegwiintsai'. Daagoo chan deegwaahsai' ts'a' ʔyaa vagwanlii. Shreenyaa hee daagoo nihlaanigwii'aii dohii geh'an. Heeghoo gwats'a' nijin neendaandhak dai' ʔyaa gwiint'oo haahchik. Chiitsal nihleech'ijuk t'iich'yaa chan ʔyaa gwanlii. Aii googaa juk valat kwaii tr'aah'in kwaa. Aii kwaii nats'a' ts'a' doonch'yaa t'oonch'yaa li'. Gwatch'aafkat gaa chan ʔyaa gwiinzii answer shagahtsii kwaa. Ch'adanh gwa'an vagwanlii ji' gaa vashandaii kwaa. Jii jidii teeghah ts'il gwich'in tsal neehiivik. Dzaa gwa'an. Teeftin gwa'an ʔyaa vagwanlii. Aii Red-Necked Phalarope oozhii. Page 120. (Birds of North America) Vipicture na'in. Aii chan ree breeding, gwinyaa. (Chiitsal book kat). Ch'adai' gwanaa dzan keerii'in dai' yeendak datthak vagwanlii vanaldaii, ʔyaa vagwanlii zhak gwa'an, van kat hee. Aii chan na'in kwaa. Aii ts'a' valat, chiitsal lat chan. Aii chan vipicture na'in, ch'adai' ʔyaa vagwanlii. Juk ʔyaa na'in kwaa. Ch'adanh nan kat gwa'an vagwanlii ji' gaa vaashandaii kwaa. Jyahts'a' t'ee geenjit Fish & Wildlife, Fish & Game gwinyaa. Gwandaii kwaa gwiheelyaa ji' ree Fish & Wildlife gwinyaa. Jii kwaii vakwaa gwilii gwinyaa ji' ʔyaa gwiizuu. Aii geenjit t'ee veegaraandak t'igwinyaa. Jii chiitsal lat kwaii gwiinzii dihtthak kwaa, valat kwaa. Jidii chiitsal "neek'it" giyahnyaa. Viki' gwats'an k'iidaa white and black stripe aii t'ee "neek'ik" giyahnyaa. Aii t'ee haahchik dai'. Aa "shitr'igidiinjii zhee" nyaa. Aii ree vagwanlii ts'a' gaa vaashandaii tth'aii hee. Ehjyaa dhiidii yoo'ok gwa'an needahaandhak na'in. Valat kwaii aii na'in kwaa, aii doonch'yaa t'oonch'yaa li'? Aii kwaii vakwaa gwilii ji' ʔyaa gwiizuu. Survive ilii ji' ʔyaa gwiinzii gaa vakwaa gwilii ji' ʔyaa gwinzii gayiich'ya' kwaa. Chiitsal ch'ihlak chan chiitsal tthoo zhyaa nilii. Brown (atthoo). ʔyaa zhyaa brown zhrih nilii, aii chan leii ts'a' nihleech'ijuk t'iich'yaa aii

ts'arii. page 326 Grey Cheeked Thrush (Bird of North America) either one jidii shrit adan t'inch'yaa ʔyaa vashandaii kwaa. Duulee “Faʔoni” oozhii valat gehndee chan (Grey Cheeked Thrush). Han ree khyit haahchik. Veech'iitsii nyaa ts'a' haahchik aii chan ʔyaa juk shin dihtthak kwaa. Tr'iinin ihʔii dai' gwats'anh dzaa gwa'an vagwanlii vanaldaii ts'a' valat dihtthak kwaa dai' ʔyaa gitr'iih'ee. Aii zhrih nakwaa. Dzaa gwa'an gwandaii kwaii datthak. Juu ch'iitsal eet'iindhan naii gwanlii, ch'akwaa ji' ʔyaa gwiiheezuu. Aii ts'a' ch'ihʔak chan pg. 344 (Birds of North America). Bohemian waxwing-two different kind. Aii chan vanh dai' aakin al'ii. Dzaa gwa'an ʔyaa vagwanlii. Aii chan vikiit'oo gwanlii geh'an t'agiiyahnyaa dohʔii. “Kheizhik” giyahnyaa. Dinjii zhuh k'yaa “kheizhik” giyahnyaa aii t'ee dzaa gwa'an vagwanlii ts'a' ts'iivii kiit'it digeelk'ii. Vanhdai' ʔyaa leii kwaii dzaa gwa'an ninahiidal. Aii t'ee dinjii zhuh k'yaa “Kheizhik” oozhii. Chiitsal gwanlii ch'adai' gwanaa. An ilii kwaa geh'an vagwanlii kwaa. Juk aii ch'ijuk t'oonch'yaa ts'a' oondit nakat deegwii'in gaagwiindaii kwaa. An ilii ji' gaa vaagwiindaii kwaa chiitsal neek'ik vaihnyaa chan pg 404 (Birds of North America), three different kind. Aii viki' nice and white jidii gashandaii kwaa. Datthak nihk'it t'iich'yaa. Aii t'ee Leecophrys which is White Crown Sparrow (pg. 404). Aii either one, ch'ihʔak t'ee adan yi'. (Neech'ik) next page 406- not Swamp Sparrow but American Tree Sparrow (pg 398). Aii chan vantik Red gwanlii. Aii t'ee dzaa gwa'an vagwanli'i ch'adai'. Juk ʔyaa ch'ihʔak gaa chan naʔin kwaa. Aii t'ee American Tree Sparrow. Dzaa gwa'an tr'iinin ihʔii dai' gwats'anh ʔyaa vagwanlii. Aii chan gwiint'oo haanchik datthak vanaldaii. Aii chan dihtth'ak kwaa juk shin. Shin hee. Chiitsal (pg. 438) dakhii (Common Red Poll and Hoary Red Poll) aii nihkyaa'an vakat breeding, dha'arii, daaluu varahnyaa. Chiitsal tsal. Daaluu oozhii. Jii kwaa veegaraandak

kwaaji' yeendaa ji' vatr'agwiheendal. Tr'iinin naii giyyaahendaii kwaa. Chiitsal nihfiteet'iich'yaa leii kwaii analdaii gaa valat kwaii anadaii kwaa. Chiitsal tsal yellow gaa nats'a' ts'a' gayoozhrii vaashandaii kwaa chiitsal tsoo giyyahnyaa. Yellow Warbler (pg. 370) Bird of North American. Datthak yellow zhrih nilii. Aii chan dzaa gwa'an vagwanlii gaa juk shin na'in kwaa. Vagwanlii gaa t'iinch'yaa dohlii. Chiitsal valat kwaii oonii neegwaan'in kwaa nyaaji' gaa chan vaagwiindaii kwaa. Ch'adanh chan vagwanlii ji' gaa vaagwiindaii kwaa.

Shahanh ts'a' ch'izhii ch'anjaa naii gwagwaandak dai' ch'adai' gwanaa gwinzii ch'ariitth'ak kwaa t'eeshri' gwiint'oo deegwiints'ai' ts'aii. Zeh gwadhaa zhit tr'ifchuu gaa gwiizuu ginyaa teeshri' chiitsal gwanlii ts'a'. Juk zhyaa gwehiljii gwilii k'it t'oonch'yaa. Chiitsal anything. Vaanoodlit k'yaa endangered species gwinyaa kwat. Someway ts'a' datthak vakwaa goodlit ji' duuyee replace neerahtsii. Nin kwaii jyaadiinch'yaa. Duuye' tr'ahtsii t'inch'yaa k'eegwaadhat yihtsaii. Aii zhrih reejahts'a' yihtsaii. Aii zhrih ree jyahts'a' yihtsaii gwik'it iltsaii, akwat vakwaa goodlit ji' t'ee fyaa zhyaa gwahaajyaa. Izhit gwits'i' gwandaii kwaii gwiheendaii geenjit gwiint'oo tr'igiinkhii t'igwinyaa. Nan kat jidii iltsaii datthak t'ee nan yaht'aahch'yaa ch'yaa.

Chiitsal kwaii gaa vit'eegwaahch'yaa. Than tr'aadii dai' diineenjit ch'idlii ts'a' shootr'inlii. Ch'yaa fyaa nin kwaa ji' fyaa gwinzii gayiich'ya' kwaa. Nin k'eehaantyaa eenjit tr'igiinkhii t'igwinyaa. "Dachankyaa" chan ginyaa aii t'ee Wood Pecker. Aii t'ee dzaa gwa'an khaii hee t'inch'yaa nahaa? Dzaa gwa'an tra a deetruu dai', ts'iivii deetruu dai' t'ee vakat tra a deet'ih worms gwanlii. Traa kharikyaa dai' shin daadlii dai' vakat gyuu gwanlii. Different kind aii t'ee dachan akhoo ree giyyahnyaa. Dachan akhoo dai' chan a'aa, geetee hee tr'iitthak. Dachan t'eh hee chan gwahthaa ts'a' dachan dilu' kat gaa hole gwahghan aii t'ee dachan akhoo giyyahnyaa. Aii kwaii

halii ts'a' a'aa, dachan a'aa t'inyaa. Dachan ikyya dai' yakat getteegwihilii ts'a' vizhit gyuu halii aii a'aa.

Aii geh'an dachan ikyya t'inyaa. Aii dachan kyaa aii vikyaa (tongue). Aii chan datch'ok yí aii ts'a' kiizhak hole goo'aai izhit gwizhit dhidii dai' gaa dikyaa neeyazhal ts'a' halyilii ts'a' yaajyaa aii geh'an dachan kyaa giyyahnyaa Downy Woodpecker (pg 270), jidii adan nyaa vashandaii kwaa. Three-toed Woodpecker aii t'ee agahnyaa gwich'in. Aii **Fascitas** aii t'ee khaii hee dzaa gwa'an vagwanlii. Aii dachan kyaa ts'a' "ch'idin gwat'an" haa chan googwandak gwanlii deenaadai' legend story. "Dachan kyaa" aii r̥h oozhok khaii gwiink'oo dai' gaa teeghah gwa'an hee oozhok flat gwa'an tyaa gwiink'oo khaii hee oodee taii'eedik gaarahnyaa. Dachanlee gwa'an timber line izhit hee taii'eedik gwagwanyaa gwa'an gwiindhaa nahaa aii geh'an taii'eedik gwaganyaa t'iginyaa izhit gwa'an hee gwitch'ii gwich'in.

Dachan chyaa oozhok gwa'an neeninhiidal gwiink'oo gaa. Izhit gwa'an dachan ikyya ts'a' ch'a'aa. Dachan chyaa ifchii arah'aai izhit, "ch'idin gwat'an" (Canada Jay) vagaraandak varahnyaa dachan kyaa ifchii vagarah'aai gwinyaa vagaraandak ahai' tinyaa varahnyaa, oozhat teek'ii ts'iktan zhit hee garaatr'i' hee diki' ariinjik t'igwinyaa dohfii yahnaa. Teek'iits'iktan aii ree oo'an gwa'an geetee dzaa Arctic Village ookit teeghah gwa'an tyaa vagwanlii gwiink'oo 50° below. Dzaa shizheh goo'aai tyaa high gwanlii. Duulee 30° below. Aii teek'iits'ik tan ginyaa aii yeekit teeghah (shoreline) t'agwahnyaa. Izhit gwa'an tyaa gwiink'oo. Izhit gwa'an t'ee araatr'i' haa diiki' zhit ariinjik geh'an t'ee tr'ifchii t'igwinyaa dahfii nyaa varahnyaa. Aii ts'a' vijuu gwanaa chan ch'idin gwat'an adan chan ifchii aii t'ee adan chan gwit'ii neegwahahtsyaa eenjit t'ee vagwaraandak t'agiiyahnyaa dohfii.

Aii ts'a' dachan chyaa veenjii gwandak goodlit varahnyaa. Ch'idin gwa'tan ehdlit tee gwinyaa ifchii vagarah'aii gwinyaa izhit vagaraandak izhit hee t'inyaa varahnyaa, oh aii ch'idin gwa'tan trohkit dachan chyaa ifchii gwiith'ak dai' t'inyaa varahnyaa. Dzaa gwa'tan khaii yeedee hee gwiindhaa t'ihch'yaa izhit gwa'tan hee shaa t'ooch'ya' jaghaii. Shishii chan gwanlii shreenyaa hee. Izhit gwa'tan hee shaat'ooch'ya' jaghaii ookhyuk teek'iits'ik tan ree izhit hee diiki' ariinjik t'igwinyaa dahlii nyaa varahnyaa.

Aii t'ee dachan chyaa vagwandak goodlit dai' t'inyaa varahnyaa. Dzaa gwa'tan dachan dii gwa'tan charaats'uu ree diik'oh zhit ch'ireeltaa t'igwinyaa dohlii nyaa varahnyaa.

Dachan kat gwa'tan jidii hee a'aa t'igwinyaa li', dachan kat k'iidak goota' ts'a' neehidik izhit hee dachan nihts'ii diki' jyaadah'in ts'a' dak'oh ninjyaa neegwahtsik ts'a' shih khantii izhit jyaadii'in hee t'ee diik'ohzhit hee ch'areeltaa t'igwinyaa dahlii t'inyaa varahnyaa. Dachan kyaa jyaanyaa varahnyaa. Aii t'ee legend story. Łyaa good story.

Jii kwaii t'ee geegahraandak kwaa ji' t'ee ree an gwiheelyaa. Geeghaih ts'a' chan deenaadai' gwagwandak kwaii veegaraandak gaa chan vineegwaandaii kwaa. Aii ree łuk kwaii vagwandak goonlii. Deenaadai' ree łuu hijii gwinyaa. Chehluk dehch'i' ree aii shreenyaa hee łuu hijii chuu nint'aii dai' ch'andaii gwaa'in, Łuu choh viteeyeelii ts'a' teeghaih kwaii gaa dhitdlii. Aii zhit t'ee Chehluk tsal aii ifchii arah'aii gwinyaa kwat łuu hijii dai' ree Chehluk njaa kwaii oozhok łyaa zhyaa oozhee cheh t'ee gwa'tan hee łuh t'ee gwa'tan hee jyaadiinch'yaa ts'a' duuyee łuu haa k'eegwiich'yaa t'iinjii.

Aii Chehluk dehchi' vagaraandak t'inyaa varahnyaa Chehluk nachoodhat varahnyaa luk zhit hee jyaadoonch'yaa ji' duuyee ahchii. Chehluk young (k'eejit) nilii ts'a' yagha' gwa'an tr'iinin nait geetee hee gook'eeraahitii kwaa dai' t'igwehee'yaa kwaa t'agii'in.

Aii ts'a' hanh googweheendal, aii ts'a' t'ee ts'eedigaheedhaa. Aii gwik'it t'ee'in t'arahnyaa dohii.

Aii Chehluk tsal aii luu waleedhijik ilchii vagarah'aii gwinyaa.

Aii Chehluk vagaraandak dai' tyaa et'ee k'eiich'ii haihlan nilii varahnyaa. Tyaa k'eiich'ii leii haihlan ninlii varahnyaa. Dooghai' juk gweendaa zhyaa celebration memorial service gwik'it zhyaa giyeeginkhii izhit gwanaa dai' geiich'i' kwaan'oonch'yaa zhyaa, anything zhyaa haihlan niinlii.

Aii t'ee luk datthak haihlan niinlii ts'a' gwiintsii nigwiin'aii varahnyaa, k'eiich'ii hadeiinlii varahnyaa oondaa one place.

Aii ts'a' luk nait datthak t'ahnyaa. Nihlehkih vtee garahahtraa nyaa varahnyaa aii t'ee nihlehkii giitee gwahtrit izhit t'ee nihleedaazhii luk kwaii tyaa k'eiich'ii leii ahtsit gwinyaa. Aii Chehluk oodee viyik upper tooth, izhit viyik izhit ree khyahntsoo git'iinch'yaa dhidii. Aii t'ee Chehluk yahtsit varahnyaa. (Khyahntsoo varahnyaa t'ee Bank swallow. Aii t'ee vihdi' open goohtsaii ji' upper area gwa'an gooh'in ji' gwazhrih hee zhat dhidii. Ants'a' vit'i' ts'ik gwanlii aii chan shrii dhah ahtsit varahnyaa, shrii dhah ahtsit ts'a' t'ee vit'i' t'ee shrii dhah k'it t'iinch'yaa aii vineethaaraht'aa dai' zhyaa shrii dhah k'it'iinch'yaa. Aii shrii vizhit tr'iltin aii ahtsit varahnyaa. Vadhat aii chan ch'aghwaaghwai' ahtsit varahnyaa. Dinjik or vadzaih tth'an tsit aii kwaii gahtsiii gaa haihlan neginlii t'iginnyaa aii t'ee ahtsit. Aii t'ee vadhat kwaii t'inch'yaa, aii geh'an dinjii datthak yaafii gwitch'in. Vadhat tyaa akaii. Aghwaii. Aii t'ee Chehluk, Deets'at aii chan jii viki'

zhyaa chyah gwanlii aii chan geh dhah ts'eh ahtsit varahnyaa. Aii naa'yii t'inch'yaa varahnyaa vits'it, intestine, t'yah vah choh chan ahtsit. "T'yah vah" varahnyaa chan bundle of rope. Aii ch'adhah t'yah t'agahnyaa dohlii. Aii geh'an jii vits'it tyaa zhyaa t'yah k'it zhyaa t'inch'yaa. Deets'at ants'a' vit'ih chan zhyaa boney tail aii chan ts'it ch'oo zhit khiinzhaa varahnyaa something zhit ch'oo dhakaii, aii zhit khaiizhaa, aii geh'an vit'i' datthak ch'oo zhrih nilii. Aii ts'a' videeghan zhrih tr'a'aa nizii. Vit'i' aii zhyaa vach'oo leii nyaa. Aii ree jyaa deezhik varahnyaa. Chihshoo chan oozhee viki' tr'ahvir ts'a' tr'a'aa dai' gwakat chan dinjik kwai' k'it'inch'yaa dha'yii. Valat kwaii analdaii kwaa gaa two or three naii t'aginyaa ji' luk tr'ahvir k'iighai' vats'an tr'arilii ji' vaagwaheendaii. Aii chan ज्याadiizhik varahnyaa. Chihshoo. Iltin chan vakat jidii truu gwanlii. Aii chan dooghaih diikat gwa'an gariindak dai' shat dhidlii go'. Aii gwik'it t'inch'yaa, aii shat ree ahtsit varahnyaa. Aii chan vakat dhidlii varahnyaa aii Iltin. Shriijaa chan **Dits'uutsit** ahtsit giyahnyaa aii geh'an Shriijaa dits'uutsit giyahnyaa. (double check).

Aii geh'an Shriijaa dits'uutsit giyahnyaa. Aii vaghat choh zhyaa gwanlii nyaa dit'uu ts'it naatsuu zhyaa giyahnyaa. Aii ts'a' khaiinjii luk datthak zhyaa ज्याhts'a' vananhgoodlii goodlit gaa juk naf'in kwaa ts'a' gaashandaii kwaa. Duulee gwats'an tik or doq veegaraandak ji' vat'san daa ts'a' gwiheelyaa.

Aii kwaii t'ee ज्याts'a' datthak gwandak gwanlii. Aii t'ee Chehluk vigii itchii haa ninjihaadhak gwinyaa. Ninjaraahaadhak gwinyaa t'ee dinjii juk tr'iinin lost ittsaii gwinyaa ji' vaninjareheedhat ts'a' gwintsii an garahahtsyaa.

Aii gwik'it t'eezhik varahnyaa. Aii fyaa gwandak nizii. Nihla'adan gwa'an ch'araakat ji' fyaa gwinleii, aii jidii teegwagwahtrit vaihnyaa, leii come out heelyaa t'oonch'yaa. Jii kwaii geegariin khii kwaa ji' datthak gaatr'agweheendal.

Gwandaii (animal) fyaa story gwanlii nyaa deenaadai'. Aii t'ee khyik nihlaagwagwandak ts'a' tr'iinin kwaii haa gwagwandak aii k'iighaih tr'iinin lat naii haagwagwandak ts'a' juk oodit Venetie Dan Frank, dahzhrii ree gwandaii. Aii fyaa leii naii anandaii gwizhrih t'inch'yaa. Aii ts'a' oonjit David Salmon chan. Aii chan fyaa leii naii anandaii. Aii naii gooraahkat ji'. Aii valat leii han eegaheekyaa yi'.

Jii t'ee juk geegwahaldak goo'aini. Tryah varahnyaa t'ee luk ajyaa. Land otter ree giyahnyaa dzaa gwa'an khaii hee vik'ii gwaaf'in. Chuq zhit ne'iilii varahnyaa. T'ee gaahondaii kwaa doh'ii. "Ne'iilii" gwinyaa t'ee khaii hee luk haihan nineedal t'agwinyaa. Aii niha'adan gwa'an zhyaa jyaanch'yaa kwaa nyaa. Luk. Shriijaa, nitjin chuu leii datthak nineedal. Ts'a' khaii t'athee datthak one place gwazhrih t'iinchy'aa yi'. Vakata hee gaa tan ilk'at giyahnyaa. T'eeshri' vagwanlii ts'a' aii ne'iilii gagara'ak dai' fyaa, luk leii tr'aahkwaii gwinyaa. Dinjii datthak luk kee'in gaa vik'ii ghai' khaii datthak gwinzii. Ne'iilii goolii t'oonch'yaa gaa juu dzaa gwa'an **ne'iilii** (fish gather one place in the winter time lie hibernate) khantii juk? Luk teeshri' gwanlii ts'a' vakata gaa diitii kwaa varahnyaa gweedhaa datthak chuu ah'dii ts'a' luk gwanlii ts'a' ne'ih'dii gwinyaa.

Akwaii aii tryah t'inyaa varahnyaa - land otter luk teegwahtrit khaii hee. Teedhaa gwa'an chinidik ts'a' luk teegwahtrit yi'. Aii chan open water chan gaanagwii'aini nyaa neehaajok ts'a' reh. Ditril haa neehaajok yi'. Jyaa dii'in deenaadai' ree nin naii datthak ginkhii gwinyaa

deegwinyaa t'igwinyaa li'. Łuk eegwaandak varahnyaa tryah łuk datthak łaa han ałchak yahnyaa varahnyaa. Łuk łyaa han neehiilee. Googaa han veetee gwałtrit t'inch'yaa nyaa varahnyaa. Otter łyaa cheh gwinzii neehidik googaa Chehluk

Shideeneekwaii nyaa aii t'ee two bend. Shidee neekwaii aiit'ee t'ohju' hee ałchak nyaa varahnyaa. Aii t'ee łyaa han neehiilee geh'an t'iiyahnyaa. Viki' chyah gwanlii ts'a' vitsih nits'ik dai' łyaa zhyaa han neehiivik nyaa. Łuk atjyaa aii kwaii tryah vagwandak t'arahnyaa. Łuk eegwaandak varahnyaa, Chehluk Łyaa han neehiilee varahnyaa. Neets'aii reħ gwinyaa kwat. Neets'ik gwich'in ree gwinyaa. Aii neets'ik gwich'in. Jidii gwadhałts'ik gwinyaa aii chan łyaa zhyaa gwitsik gwinyaa t'ee far away from other people aii ree **Neets'ik Gwichin t'ee Far North away from other people (Yukon Flat People)**. Aii geh'an t'ee Neets'ik Gwich'in gwinyaa t'igwinyaa. Gwitchyaa gwich'in gwinyaa chan Gwitchyaa Zhee k'iithan gwataa neech'adahaadhak dai' datthak Flat gwanlii. Aii t'ee Gwitchyaa Gwich'in gwinyaa. Gwichyah gwich'in t'igwinyaa t'igwinyaa. Fort Yukon. Yeeji' chan Crow Flats, Van t'ee gwich'in gwinyaa. Van Tut gwich'in ginyaa geedan aii oonjit Crow Flat łyaa gwiintsii t'oonch'yaa van gwanlii, van nitsii kwaii. Hanjii haalii van k'it t'inch'yaa choh kwaii zhyaa. Aii kwaii choo zhyaa nitsii dhidlii, aii geh'an łyaa dzan gwanlii aii geh'an t'ee ch'adai' gwanaa łyaa dzan leii gaahkwaii gwinyaa. Gwadhan chan łyaa nitsii. Haijii two to three thousand neegaghak t'inch'yaa. Niidai gwanaa. T'eech'adai dzaą gwa'an chan dzan keerii'in dihnya gwik'it t'igii'in ts'a' aii gwadhan chan łyaa nitsii. Aii t'ee van tee gwich'in garahnyaa arahnyaa t'igwinyaa ts'a' teet'it gwinyaa chan łyaa zhyaa jii han gwit'it łyaa oonjit nijin gwats'an niinlaii izhit gwats'an izhit hee teet'it garahnyaa t'igwinyaa. Oonjit ji' gwaa'ai k'it'oonch'yaa izhit gwats'a'. Teet'it yeenjih teet'it

gwich'in gwinyaa t'igwinyaa. Aii t'ee teet'it gwich'in. Aii chan venjuu chan. Van Tee
Gwich'in. Fairbanks (Tanan) Gwich'in chan deenaadai' chan Tanana Gwich'in googahnyaa. Aii
t'ee Northway gwa'an (di'haii gwich'in down river) t'agwagwahnyaa doh'ii. Eagle Gwich'in naii
chan Han Gwich'in googahnyaa. Aii t'ee Han gwagwandaii geh'an Gwich'in googahyaa.

Ts'a' teetsih gwinyaa aii. Aii t'ee k'iidi' ninlaii. Teetsih t'ee chuu niint'aii gwinyaa k'iidi' niinlaii
chan teetsih Gwich'in.

Teetsik Gwich'in aii t'ee Lower Yukon people. Aii t'ee jyahts'a' googoozhrii nyaa. Koyukon
kwaii gaa ginyaa kwat, aii t'ee yeedi' gwich'in naii t'agahnyaa (dihaii).

Neets'ik Gwich'in gwinyaa kwat dak dhak garitch'ii geh'an jyats'a' diigoozhrii t'igwinyaa.

Gwich'in datthak t'ee Gwich'in naii t'iginch'yaa nyaakwat. Yee'ok ch'eekwaii naii chan chų vee
Gwich'in (Eskimo) googahnyaa. Chų Vee gwagwandaii geh'an reh.

Chų Vee Gwich'in ree googahnyaa. Traa kwaa gwa'an gwagwandaii jidii gaahkhwaii kwaii
jyaadiinch'yaa ga'aa kwat, gwagwahaahk'yaa gwagwantrii t'oonch'yaa kwat. Have too geh'an
jyaadigii'in. Juk tth'aii hee gaa jyaa digii'in doh'ii.

Aii geh'an t'ee chų vee gwich'in ts'a' ch'eekwaii googahnyaa. Aii zhyaa ach'ii ga'aa gwik'yaa
googoozhrii t'agoogahnyaa.

Nihla'adanh gwich'in tr'inlii ts'a' gwik'it nihlaroozhrii t'igwinyaa. Oonjit Birch Creek gaa
deenduu ree gwinyaa. Deenduu Gwich'in Birch Creek Jamus Vanakat. Gehnjit Circle chan Dan
zhit khaiinlaii chan gagahnyaa kwaii aii "Dan zhit khaiinlaii" gwinyaa aii t'ee gwizhit khaiinlaii
k'it t'oonch'yaa geh'an t'iginyaa doh'ii.

Nihładan Gwich'in nait jyat's'a' goozhrii geh'an t'iginyaa. Aii chan gineegwaandee kwaa ji' gweheezyaa. Aii geh'an gwalat ganaldaii kwaii geeneenoohaagwaldak t'ihnyaa. Yeendaa juk chan ree dinjii gwandak anandaii kwaii datthak chan kwaa gwilii kwat. Jii jidii analdaii kwaii vijii yeendaa tr'iinin nait gineegahandaii ji'. Gwik'yaa chan googweheezhryaa ji'. Jyaa doonch'yaa ji' datthak haneegwahaatth'aa ji' gaa gaagwiindaii kwaa.

Yeedit ahtr'aii kwanjik (Wind River) gwinyaa kwat. Aii t'ee yahgha'. Shitsii John Liryil varahnyaa. Izhit gwa'an łyaa gwiindaii gwich'in. Izhit ahtr'aii kwanjik gwigwitch'ii gwats'an gaa nineegiidal goovahnyaa shahanh. Shahan vehnaa dai' hee t'agwahnyaa łaii ghwaa ch'igeeghwaa haa reh.

Aii t'ee jidii giit'aahch'yaa kineegiidal t'agoorahnyaa. Aii t'ee vijuu gwanaa shitsii Christian choo zeh gwatsal ree gwandaii. Aii zhit t'ee tsee dhah eenjit gwiinzii ts'a' shin hee łyaa łuk kwaa ts'a' gwagwantrii gwich'in.

Han gaa chan Shriijaa gwanlii kwaa. Tthaa chan kwaa. Jyaa doonch'yaa dai' chan vadzaih kwaa shin hee. Dinjik geetee hee gahok dohłii. Aii t'ee khyah eenjit gwinzii gaa shin hee gwagwantrii gwich'in.

Shitsii Christian choo zhri' zhat gwiindaii. Aii Vakwaa t'ee Jim Christian chan łyaa niyuk zhat gwiindaii. Aii t'ee ch'anjaa dhidlit t'ee geetlee haazhii. Venetie hee gwigwił'aii vakwaa. Izhit gwats'an t'ee Christian choo vineechandhe'ee gwa'an neegahiidal, aii gwats'an dak ts'a' ahtr'aii kwanjik k'iidak gweenjik hee divii eenjit gwiinzii t'oonch'yaa. K'iidak datthak gwał'ya. (Dinjik chanh).

Kwanjit zhit gwa'an hee divii aghan. Ts'a' aii vitsyaa naii gaa shagwandak yeendak shitsii choo vaaneerahiidal ts'a' tyaa dinjik chan tr'aghan ts'a' divii chan gwanlii ginyaa. Jim Christian chan. Izhit geenjit k'iindak tthak geenjit ninidik. Nili gaih leii gahtsii. Yeena chan tr'ih choo chan nahtsik. Nili chan tineegaazhik jyats'a' geenjit vit'eegwaahch'ya' nyaa. Aii "ahtr'arii kwanjik". Aii yeendee hee gwit'it izhit duhts'arii ree ahtr'arii kwan ddhah choo dha'arii ree ahtr'arii kwaa giyahnyaa khyit ts'a' ahtr'arii geh'an. T'igwinyaa dohtii. Ch'ihlan izhit gwa'an neehidik ahai' ree shriit'ah khyuk zhat iidi', hanjii one week dohtii. Oodaa git kat ree divii gwanlii kwaa hee. Khaa hee dinjik gaa naf'in. Vadzaih naf'in kwaa. Shehnaa dai' tyaa zhak gwa'an gwandaii gwiinli' gwinyaa.

Izhit vijuu gwanaa **Chevon Han Luk** gwinyaa aii van choo dha'arii. Izhit chan tyaa gehndee khaii ts'a' zheh gwigwiinghan shiti' Christian Choh, Peter, Jim Christian naii haa. Zheh old one goodlii ree chan gwaaf'in. Izhit t'ee khaii t'iginch'ya' zhat gwa'an chan zheh gwiinli' nyaa. Chevon Han luk van choo chan tth'an k'it goo'arii. Izhit chan Jennie Sam zhatnoozhii juu t'iinch'yaa yaandaii kwaa. Kheedai' gwanaa Steve Lee chan zheh gwiitsaii gwich'in gaa Steve vakwaa gwants'an chan zhat neegaraan'in kwaa. Aii ahtr'arii kwanjik gwinyaa k'iindak tyaa nanh gwiinleii t'agahnyaa aii nin gwanlii, gaa luk gwanlii kwaa. Nihk'yaa tthak nanh kat tthak gwinzii gwaaf'in gaa dzaa tyaa Arctic Village tyaa luk gwanlii. Han datthak Shriijaa gwanlii jii han gwinjik chan Chihshoo, jidii luk daazhyaa kwaii datthak gwanlii. Akwaii aii geh'an dzaa dinjii gagoodlii ree t'oonch'yaa. Shin hee luk kwaa dai' diizhit gwiits'ik luk tyaa dinjii gwiintsii yat'aahch'ya' nyaa. Niiyidai' gwats'an. Dzaa luk kwaa ji' gwiiheezuu nyaa. Dinjii zhuh shii tr'a'aa kwaa dai' gwagwantrii. Gaa shin datthak luk gwanlii. Han chihvyaa chariitsuu dai'

ch'ihlak or neekwaii gwizhit gwidiilee gaa aii gwik'iighai' ree ch'ara'aa ch'adai gwanaa ganaldaii.

Aii geh'an dzaa gwa'an dinjii gagoodlii juk tth'aii hee. Oodee Van Choh fyaa zhyaa luk vakat gwanlii. Ts'iivii t'it chan fyaa luk gwanlii. Aii geh'an dinjii zhyaa gagoodlii ts'a' juk tth'aii hee gwit'eegwaahch'yaa. Jii kwaii gaagwiindaii fyaa gwiinzii. Silas John ch'adai' gwanaa vakwaa ree viti' yaagwaandak ree t'inyaa nanh gaagwiindaii dai' fyaa gwiinzii yahnyaa, nanh gaagwiindaii kwaa fyaa gwiizuu yahnyaa. Kwatji' fyaa danaa gwigwiheetrii t'agwahnyaa.

Ch'anjaa naii lat fyaa zhat gwa'an luk gwanlii, nin eenjit gwinzii datthak gaagiindaii. Izhit gwa'an t'eedagaa'in haa. Aii haa t'ee goovinjit gwiinzii, gaa diilak naii gaandaii kwaa dai' fyaa goovaagwagwaantrii. Aii juu videvee, gwiinzii aii chan t'eegaahch'yaa ts'a' aii haa t'ee needadhat leii gwizhit dinjii leii naii yeenaa nihts'iinyaa ts'a' gwiindhat t'oonch'yaa.

Jii t'ee nihkaa ji' chan valat k'ineek'it t'igahihjyaa.

Gwandak haa run out hihfyaa k'it'oonch'yaa gwinleii ganaldaii geegwahaldak.

Drin dai' valat t'iilik aii valat chan hee t'ineek'it'ahihjyaa.

Arctic Village gwats'an gwitchyaa zheh fyaa niinghyit dzaa ch'adai' gwanaa gwandaii naii k'iithan dzaa gwats'an hee faii ghwaa haa neegahiidal, vadzaih dhah gwanlii dai' chan vadzaih dhah haa tr'ih choo gahtsik ts'a' yeedi' gahadal. Dzaa gwats'an Venetie gwats'a' hee. Ch'adhah tr'ihchoo haa aii gwats'an than ts'a' chan, izhit gwanaa launch (tr'ih choo t'an engine dha'aii).

Launch kwaa dai' dagatth'an haa neegahiidal. Gwich'in ghoh. Aii t'ee k'eii ch'ii tsal goondak dai' gwitchyaa gwats'an faii ghwaa haa neegahiidal. Aii chan ch'igeeghwaa goolat naii gaa fifty pounds ihkhwaa ginyaa fyaa gwiintsal nidii t'agahnyaa. Shin chan gwiindhaa. Dachanlee yeedee zheh gwats'a' hareeltaii gaganyaa, aii t'ee Gwitchyaa zheh gwats'a' hareeltaii. Aii

gwats'an k'iithan dachan ghoo datthak t'oo hanchyah, tee lyaa gwiintsal gwinzih kwaa. T'oo hanchyah lyaa vatee neerahii'oo iizuu. T'aa dha'aii gwats'anh k'iithan. Gwats'an than ts'a' chan neegahiidal ts'a' izhit gehnaa dai' taii gwakwaa. Zehh gwatsal gwats'an Fort Yukon gwats'an. Taii gwii'ee gaa gwiints'ik dohii. Duulee Eighteen hundred gwanaa dai' hee. Tr'ikhyit dinjii haa gwagwantrii ts'a' Albert Tritt dinjii haihlan niinlii ts'a' ookit Christian Village gwats'an Gwitchyaa gwats'a' taii garohtsyaa yahnyaa. Jii tthak giits'inyaa. Gwitchyaa gwats'an gaa leii naii giits'inyaa gwich'in. Shitsii gilvit ts'a' an ts'a' dinjii leii naii giits'inyaa ts'a' ree zehh gwatsal gwats'an gwitchyaa k'iithan "Shoo" gwats'a' datthak taii gwigwiintthaii. Aii taii kat gwigwikyaa ts'a' reh. Deeneegiidal ts'a' ts'iivii kat ts'a' straight haa, gwigwiitsaii. Airplane ts'an gwigweech'in, lyaa zhyaa straight gwigwiitsaii, line. Highway k'it t'oonch'yaa gwigwiitsaii. Ch'adai' gwanaa, jyaa dagwahtsu' laa straight gwigwiitsaii. Aii jyaa digwiizhik gwats'an laii haa lih'eeegahiidal ts'a' keiich'ii chan ookyaa neegahiidal, chiitsii choh, jidii datthak. Shih chan, jyaa digii'in ts'a' k'iithan taii gwigwiitsaii ts'a' gwit'eegahch'ya' yi'.

Dzaa gwats'an ree yee'at t'aa dha'aii gwik'it t'ilt'an ghoh. K'iithan chan niinlaii kwat. Aii t'aa dha'aii gwalaii dha'aii. Izhit k'iithan.

T'aa dha'aii kiidlaii izhit chan kwanh giitsaii t'aa haa.

Aii k'iitthan gwiink'oo neegahiidal ts'a' dinjii chan goodhaii naanaii ji' yizhit heen'aa eenjit.

Chihlok vizhit tr'aan'aa. Old nilii ts'a' vizhit lat gwanlii. Aii t'ee kwanh nizii giyiitsaii ts'a' nya'

haa t'igiiyinlik ts'a' nanh zhit **Kwanh Choo** dha'aii (where is the Kwanh) ts'a' gwinzii dinjii

yizhit niikhwol dohii gwikyahjyaa neegahiidal dai'. Aii kwanh dha'aii izhit gwats'an gwatah

gwiidii ookit gehkit shr'iitahtee dachan gwikyaa naa'ai' t'ee Ezias Simon vizheh goo'aii. Izhit

t'ee dachan ghoo gagahnyaa. **Dachan Ghoo** t'eetyaa zhyaa vadzaih nahkat t'agahnyaa. Aii ts'a' chan yeedee k'iinin chan vadzaih nah'oo ts'a' t'ee Ezias Simon zheh gwiłtsaii lee, zheh gwiinzii gwiłtsaii. Izhit t'ee digii naii haa zhat t'iinch'yaa, digii naii diik'yanjik zhat gwa'an hee jyaadii'in haa aii ts'a' gwats'an dachan ghoo gwats'an zheh gwatsal k'iitthan t'ee taii gwiin'ee. Ookit tryah t'it. Tryahnjik gwagwahnyaa Christian River gwatah gwiidii gwats'an k'ii tthan ookiyit vana'ant'aii t'eh t'ee tryahtsik garahnyaa izhit chan zheh triit'agwaanch'yaa gwiinli' kii dlaii izhit chan shitsuh divi' vakwaa ganaldaii tr'iinin ihłii dai'. Izhit chan zhat giinaahnjik. Izhit gaa nehtrit ganaldaii. Aii t'ee Venetie and Arctic Village reservation eenjit nigitjyaa oodik nigitjyaa, koh oodii neegiin'aii ts'a' izhit t'ee shitsuh vakwaa, aii t'ee tryah tsik gwats'an dzaa gwits'ee rahoojil shreenyaa chan yeedee gwataa chan shitsuu Sarah Sardine vakwaa (Simon). Aii t'ee yeedit vananjik yi'. Aii ts'a' izhit t'ee tryah tsik, gwats'an di' ts'an Christian River gwinjik shriit'ahthee ddhah zhit oodit git kat k'iidi' lyaa gwinleii neerahiidal. Izhit et'ee zheh gwatsal goo'aii t'ee shitsii Christian choh gwagwah'e' zhat. Izhit t'ee shitsii choo vakwaa. Izhit t'ee vananjik. Aii ts'a' shrii t'aanch'yaa kwaii anaanjik gaa gwiinzii goovaashandaii kwaa. Rufus va'at Jennie vijuu Martha oozhii dzit aii chan zhat vakwaa. Aii chan zhat vananjik yi'. Aii ts'a' jyahts'a' goo'aii t'oonch'yaa. Zheh gwatsal vijuu niyitkwaa, aii chan veetthaa daatrak giyahnyaa. Vee tthaa daatrak giyahnyaa. Zheh gwatsal k'ii tthan gwahaa'ee chan gehkit van nitsii dha'aii k'it'iinch'yaa chan khateelghan. K'ii tthan chan k'eechoozhii, neekwat gaa gwaaf'ya'. Izhit gwats'an shrii t'ahthee gwahahdii chan gwitchyaa gwathan van dhitdlii izhit chan van leii, shoo gagahnyaa, izhit t'ee deenaadai' dinjii gwiinli' ghoh. Aii t'ee Elliott Johnson, viti' lagir dehch'i' chan giyahnyaa kwat. Sam Alexander, shaa Moses Martin aii t'ee my mother

vijuu Lucy aiindi' yi' ts'a' shaa nilii. Aii t'ee 1955 dai' April nanh k'idik. June nanh t'ohju' hee neehoozhii last time danaa gweech'i'. Izhit dai' t'ee same time t'ee ginkhii Halvir vakwaa izhit chan ginkhii chan geeshachii April - May 12 gwandaa t'ee vakwaa.

Izhit t'ee "shoo" gaghanyaa. Juk t'ee Clarence gwii'ii. Zeh gwitsaii, Elliott Johnson ts'a' t'ee zhat diik'agwahnjik. Łyaa łuk, dzan, dats'an haa gwanlii. Zhat garitch'ii dai' łyaa gwiinzii gariindaii. Shreenyaa gadilrilgo' et'ee ree ookyaa neerahoojil. Niidai' ihtsal dai' hee t'agwee'in. Teet'aal naii izhit gwizhrih chan ganaldaii. Jyah ts'a' t'ee k'ii tthan taii gwigwiinthaii nyaa, shin k'ii tthan neegahiidal dai' ookit "shoo" gwats'an gwitchyaa neegahiidal izhit t'ee tr'aanjik łyaa gwiinchyaa. Izhit tr'ih haa nineegoogaazhik ts'a' t'ee Gwitchyaa nagadal t'ee chan gwikyaa han nineegoogaazhik ts'a' t'ee k'iikyaa łaii ghwaa haa nineegiidal jyah ts'a' t'ee k'iitthan taii gwiin'e' ghoh. Nijin dai' t'igwii'in ganaldaii kwaa. Tryah t'it gwinyaa łyaa aii Christian River, Salmon River gwats'aii seventy-five miles. Dzaa gwats'an Northeast between Chalkyitsik and here. Izhit tryah t'it goo'aii. Izhit t'ee Elijah izhit chan kyah taii gwaa'ii, vadzaih eenjit chan zhat t'iinch'ya' ghoh. Gehnjit chan gwak'an zeh ginyaa aii nijin t'agwagwahnyaa gaashandaii kwaa. Izhit t'ee Burnt Mountain gwinyaa aii chan łyaa tsuk eenjit nizii giyahnyaa. Elijah zhat gwa'an khyah ahkli' t'iinch'ya. Aii gwik'ii ghaih yeenaa gaahoondaii eenjit t'ihnyaa. Nanh kwaii gegaraandak łyaa gwiinzii. Kwat dzaa gwats'an k'aii heejuunjik gwagwahnyaa jii Han East Fork gwats'an. Yeendee teedlaii chan Junjik chan gagwahnyaa. Oondee neenahook'ii, aii eelin k'iindak haahdlaii t'ee Junjik t'ee git choo k'iindak dha'aii ghoh. Zhit Northside gwik'iinlaii aii chan vitsii haiilaii gagahnyaa. Aii zhit gaa gwiinleii gwaat'ya' ghoh. Divii eenjit

nadhahzhrii. 1955 dai' Neil Henry haa divii karaa'oo. Vitsii haiinlaih gwinyaa k'iinaa zhyaa ddhah nihts'ii vindih niinlaih izhit oodee divii eenjit nizii gehn'an t'agiiyahnyaa.

Datthak divii eenjit gwiinzii. Junjik gwideetat izhit k'iinaa chan dooghai' zhyaa nan oozhak nan zhit gwiin'ee, aii chan **“Nahtryaa k'oo git”** izhit tyaa Shriijaa gwanlii. Shriijaa gwanlii ginyaa gaa gwaŋ'in kwaa gaa geegwaldak. Nahtryah k'oo git giyahnyaa t'ee nahtryah t'ee zhat luk eenjit gwigwiŋ'aii geh'an t'agiiyahnyaa dohŋii. Ts'a' tyaa Shriijaa nitsii ginyaa. Aii gwats'an k'iindak Junjik gwahaa'ee chan oondee chan kiits'ak'it chan ginyaa akwat gehndee chan Timber Lake ginyaa. Izhit t'ee kinnil khyit naazhrii ts'a' aii gwats'an Junjik k'iindak gwik'iinlaih laa gwaaf'in kwaa gaa geeghah Otter tail ts'a' Junjik haa deetah gwiidii izhit dee'an chan zhyaa van choo t'eeetaa zhii. Ddhah kat t'ihŋee vanhaazhii giyahnyaa. Aii t'ee tyaa vizhit neerahnjik gwanlii ch'adai'. Shii neerahnjik vats'an daŋkhwaii kwaa gaa ch'ihŋan gwants'ah tr'ahaajil Kias, Shii, Peter Tritt naii haa tyaa zhyaa tsyaa tr'iinlii, 1953 gwanaa t'agwii'in dohŋii. Aii yeedit k'iidi' ree, gwik'iriinjil tryah tsi' varahnyaa aii k'ii'an han nariinjil aii tryah tsi' taa tr'iinjil. Deetreet'oh tryah tsi' ddhah ehdik kii choh thok dha'aii t'ee deetree t'oh giyahnyaa. Aii t'ee deetrea' t'ok dha'aii t'igwinyaa dohŋii. Aii gwats'an veendak gwik'it gweedii chan ye'eendee chan gwik'ee “ch'atan dha'aii” aii t'ee divii dhaa t'arahnyaa. Vit'eh shii, Kias Peter, Peter Tritt kwaii haa vit'eh tr'aanhaa. Zhoh keerahiidal t'agwii'in. Vee tee van daazhii k'ee'an gweetaa tr'injil. Laii ghwa haa, aii gwats'an Junjik yeendee Junjik deethan tr'eerahoojil. Izhit dakhii njuu varahnyaa aii t'ee mountain. Izhit gwataa t'riinjil, juunjik k'iinaa tr'eeriinjil izhit gwa'an than k'iinaa nihdyaa ahai' Phillip, David Peter kwaii goots'a' tr'iizhii dinjii goonyaa kwaa goots'a' tr'iizhii gwigweek'a' lee. Geedan t'ee zhoh eenjit t'agii'in. Izhit gwanaa zhoh giitthan gookwat. Bounty, fifty dollar

bounty. ʔyaa laraa nitsii gaa zhoh tr'eelkwaii kwaa geedanchan zhoh geelghwaii kwaa ts'a' oonaa neeriijl t'oonch'yaa. Izhit dai' gwaaf'ya' izhit t'ee geegwaldak. Otter tail gwinjik k'iidak gwiint'oo ʔuk gwanlii gaa t'oonch'yaa, Shriijaa, kiidak chan van dhitdlii vakat chan dzan goolii ts'a' dats'an. Tsee googaa goolii t'oonch'yaa k'iindak. Nanh gwiinzii t'oonch'yaa. Izhit gwa'an khaii ts'a' neeridiidal ji' duuyee dii zhit gwiit's'ik t'oonch'yaa. Nijuk datthak ʔyaa zhyaa ch'atth'aii eenjit gwiinzii gwa'an geegwaldak t'ihnyaa. Aii tryah tsi' vaihnyaa aii zhyaa ninjyaa ts'a' k'iindak dhitin ts'a' aii reh. Tryah tsi' k'it t'inch'yaa geh'an tryah tsi' giyahnyaa. Vit'eh North Side k'ii'an niinlaii aii t'ee tryah tsi' ninjik gagahnyaa. T'eelyaa zhyaa Shriijaa gwanlii t'agwagwahnyaa aa Shriijaa gwanlii. Han tiinlaii izhit chan da'anlee dineegwigwitchik zhit da'anlee dineegwichik izhit tryah tsi' izhit Elijah da'anlee deeneegwichik dai' vaa ʔuk gwanlii aii Shriijaa. T'eeshri' vagwanlii ts'a' da'anlee gaa shaneegwahahtraai yahnyaa. Shandah gwandak, aii gwats'an git dak naa'ai gwa'an neehihdik oozhee gwa'an chuʔ drinh zhit ʔyaa Shriijaa nitsii gwanlii. Jyaa doonch'yaa t'oonch'yaa. Tryah tsi' aii vijuu kii chan t'oh t'eh ddhah tsal dha'aii. Kii chan t'oh oozhii, aii viti' k'ii'an t'ee Taaraatai. Izhit t'ee shitsii Daadzaʔ ti' tthak iltin ree naʔya', ʔyaa zhyaa old nilii. Ninjyaa t'aihnyaa. About four to five mile, shin gwiindhaa gwizhit. Vaanoodlit ch'ihʔak haa vinjik tr'ee'al. ʔyaa gwiintsal niinyuk tr'ahaa'oo.

Oodee vikyuu ts'iiivii gwanlii.

Izhit t'ee Butcher house goo'aii gwich'in aii ts'a' izhit zhat chan shitsii daadzaʔ ti' vatth'an k'it goo'aii. Gaa nijin goo'aii gaashandaii kwaa, shitsuu Treenahtsyaa viti' yi'. Ddhah t'ee neegahiidal dai' yeeninidik yi' ti'yaa neehal'yaa yahnyaa ts'a' oodak yee ninidik ree yahnyaa. Gaa ree dinjii yaaneedik t'ii'in kwaa, izhik dai' somebody yaaneehikdik t'ii'in ji' nijin shitsii

daadzał ti' vatth'an k'it goo'aii gaagwiheendaii. Aii googaa gwik'it t'egweezhik kwaa. Juk łyaa gaashandaii ji' nihtthan gaareh. Dadzał ti' łyaa dinjii gwiintsii vee goo'aii iinli' t'arahnyaa, powerful man aii t'ee neeveeh t'iinch'ya' varahnyaa izhit aii Butcher house gehn'dee hagwadii gehn'dee chan kii dha'aii. Aitsii t'aihnyaa kiiviteiinlii ahtsii gaa not that high. Aii ree chan ghwah giyahnyaa. Ch'an-ghwah k'it'iinch'yaa. Vikii t'it Kias haa haraajil, shih kwaa ts'a' aih haa, dehchan hee dinjik neehaa'oo yeethan yaht's'a haazhii yeendak hee tr'ahaa'oo.

Niinyik googaa ałk'ee.

Khanjii mile gahtsee hee ałk'ee.

Ahai' ch'ihłak nehkaii dhałtsaii nihłaa zhat ज्याadiinch'yaa gwizhit viteech'areek'ee. Ch'anghwah vats'an ch'athaak'ee. Dinjik teech'adhałk'ee niyit dai' aih t'eegwaach'yaa gwanaa hee. Izhit ज्याagwahthee googaa aih haa neerahii'oo. Kias haa. Chariinjii kwaa neerahaagak k'it t'agwinjik, ज्याa dahthee neerihii'oo. Gwinleii ज्याadigwee'ya, nanh gee gahraandak.

Aii shitsii tthł iltin varahnyaa k'iidii shin taii gwiin'ee, gwegweech'in ch'adai'. Juk neegwaazhii ts'a' gwegweech'in kwaa. Yeedik tth'aa'eetsii t'eh k'iidii gwin'ee gwizhrihee gwiin'ee ganaldaii.

Juk haa snow-go haa k'iidi' k'ineeriidal, ch'adhan k'ii'an hee neerahiidal gwich'in. Gwiinzii gwik'it teerah'oo ji' gwiinzii k'iidi' traheedaa.

Tryah tsi' ehdik deetreet'oh varahnyaa gehndee "Gwalat" łyaa vagwandak gwanlii. Vadzaih vit'eh hah'oo, shreenyaa gwago' aii t'ee tryah tsi' gwik'irindii Salmon River k'iindak gwik'ariinjil. Datthak Salmon River gwats'a' gahaajil. Diikhwah zhrih dzaa garitch'ii. Shii, Shiti' Kias, Florence, Andrew Simon, Susan, Gilvit, Alice, Paul Vidrii kwaa, aii naii zhrih datthak gahaajil.

Dii khwahzhrii khaii dzaa zhyaa jyaadoonch'yaa khaii ts'a' nigwiindhat ts'a' dee'an neeraraandii.
Kii geevan kiiveedinduudii dlaii varahnyaa, aii t'ee otter taii gwinjik. North Side tr'ahaajil, izhit
t'ee ch'izhir tr'eek'ee.

Aii gwats'an dzaa gwits'ee rahoojil. Izhit gwats'an shin k'iindak gwiinzii gwa'ya', gwandak
chan ts'ee chan gwanlii, ch'anghwah ehdee.

Vijuu gwanaa chan ts'ee tr'eek'ee yiinaa diizhit gwiitsik ts'a' ts'ee oodak gwa'an niyik hee
gagoodlii, dehthak goodlii, August vaghai' tyaa nizii. Early July t'arah'in dai' vaghai' nizii kwaa
thirty-thirty haa viteech'arahk'ee ts'a' tr'a'aa. Vik'iighaih dzaa k'ineeriidal t'aihnyaa. Shii,
Ambrose, Paul Vidrii kwaa naii haa. Lucky zhak gwa'an datthak k'eeshozhii, nijuk datthak
gwaaf'ya' t'oonch'yaa yeedit nineechandhe'ee ohtsaii Venetie gwats'a' half way.

Vineechandhe'ee gwinyaa zhyaa veelin dachan needhe'ee k'it'iinch'yaa geh'an t'agiiyahnyaa.

Gehdik chan Big Rock and Little Rock mountian ginyaa. Oodee Van Choo dha'aii tyah ch'yaa
zhyaa vizhit Iltin gwanlii nyaa.

Jał eenjit nizii t'aihnyaa. Gehjik tsyaa tsal njik gwagwahnyaa East Fork vitiinlaii. Aii gwiinjik
k'iitthan chan neech'araahkhaa shadinji' Gregory haa, tsuk eenjit khyah tr'aadlii. Oodee gwit'it
shitsii John Liryil vatth'an k'it goo'aii ginyaa, gaa datthak gweelshii ts'a' khyu' vankarantii.

Datthak garaahya' gaa gweelshii ts'a' ch'akwaa t'aa choo tee zhyaa gwanlii ts'a' hee nijin hee li'.

Shitsii Liryih vatthan k'it goo'aii. Łaii haa neeshraahch'yaa adireeghan gaa izhit dai' tyaa
shagwaht'oo. Shishinjii kwaa. Tr'iinin naii nan datthak gaagaheendaii geenjik, goonan
t'oonch'yaa.

Diigiichaa-talk while someone else is talking.

Daghot'ak - vitrin dilu' ts'a' khyu' itrya' rēh

Ch'iyyik gwadhaa - rattle mouth.

Juk gweendaa k'it t'oonch'yaa kwaa, chuḡ chan kwaa gwilii. K'it t'oonch'yaa van zhit chan chuu nitsya' gwilii, han chan jyaadoonch'yaa. Tr'iinin ihfii dai'. Yeendee ch'ootsik t'ok choo dha'aii yeendee niyyik kwaa, gwiintsal Chihshoo choo vizhit gwanlii. Chihshoo choo haalee dai' tan kwaa gwilii k'iinaa haalee varahnyaa cheh tan haalik gwats'an han gwinjik k'iithan han gwinjik k'iithan hijyaa izhik k'iinaa t'oo kat hitjyaa. T'oo kat zhyaa veegwaak'aa luk ak'ii t'ihnyaa.

Dinjii datthak luk yiint'iindhan nilii. Łyaa luk chilee vakat gwanlii. Njaa chan ch'adai' gwanaa vakat gwanlii. vats'an k'ii'ee veetah gwiidii yeendee. Izhit chan dehchi' tsal zheh gwah'e'.

Kwank'it goo'aii tth'aii gwigweench'in nineegwigweenlii ts'a' oonaa neegwigwiinlii gwich'in.

Ch'ootsik t'ok taii lihteegwiin'ee izhit k'ii'an tr'ih deetaa neerahiinjik ganaldaii. Dzan, dats'an goohaahk'ee geenjik.

Van chil'ee nilii ts'a' vats'an chegwehil naii juk zhyaa k'aii choh zhit zhyaa dha'aii. T'oo khaatr'aii van chan an dhidlit. Taii'eetat van dha'aii chan veeteehootraa. Danah van leii kwaii an ilii. Deegwii'in t'igwii'in gaagwiindaii kwaa. Łuk teeheetral ji' gaa gaagwiindaii kwaa. Van choh chan yeendaa tr'iinin kwaii giit'eehaahch'yaa veelin datthak allotment gwanlii. 1955 gwats'an gwiint'oo giyeenjit giinkhe' ts'a' veelin datthak nan tr'oonjit.

Yeendee tr'iinin naii luk eenjit giit'eehaahch'yaa giyaandaii aii eenjit oodee jyaadiriinlik yi' aii zhrih duulee hee'aa ji' gaa gaagwiindaii kwaa. Aii chan viteeheetrii ji' łyaa gwiizuu. Vyuh zhraii oondee vehdee tat k'iinaa tr'iinlaii, duhts'aii vazhraii tsal dha'aii aii t'eh chan van choo dha'aii.

Shiti' tsyaa nilii dai' laraa kantii zhat k'iiji' yahnyaa. Gwinigwili gwał'ya' dzan keerahii'oo.

Shriijaa gwanlii. Dinjii zhuh naii giyoozhri' iltsaii r̥h̥ kweeluk giyahnyaa, oondaa luk leii nanaazhik giyahnyaa. Airplane oo'an nineeyaazhik giyahnyaa digwinyaa gaashandaii kwaa. Laraa t'ah'in ji' gaa vagwiindaii kwaa. Yeendaa ji' tyaa noodiveegwiheezyaa yahnyaa. Paul Tritt haa giyeenoo'oo. Ahai' chan oo'nin neehoozhii ahai' chan niindhat varahnyaa. Izhit gwats'an dinjii neegwaan'in kwaa dak naa'ai shiti' shaneehidik ahai hole gwachoo gwigwiɬdlii ts'a' chan chah di' aii lee. Izhit gwats'an dinjii neegwaan'in kwaa.

Gehndee ddhah kii neehaah̥'ee t'ee gweedhaa datthak vakat vadzaih naraah'ik. Ahtr' aii ts'a' k'iinaa hee nah'oo. Izhit gwats'an vatr'agwaangwaii deenin nah'oo. Kii heet'ee k'iindak chan ts'ee chan gwanlii ginyaa. McArther Tritt young nilii 1958 shitsii haa neerahii'oo dai' diits'a' tr'ariyahshuu yahnyaa.

Shitsii aii ts'ee t'inyaa yahnyaa.

Ground hawk-ts'ee

Golden Eagle-ch'izhin

Bald Eagle-tth'ak

Tr'aatsan giyahnyaa. Dzaa gwa'an vagwanlii ts'a' nijin vat'oh dhidlii chan vaashandaii. Yeedik haalii van di' naa'ai' izhit chan vat'oo dha'aii aii tr'aatsan. Aii t'ee luk kee'in, ts'iivii kat t'oo atsii, luk oo'ee naazhik. Diik'agwajii t'ii'in. Oodee viteenjuunjir (van choh gwats'a') izhit chan t'oh i' aii. South side ts'iivii choo kat vat'oo dha'aii.

Daazhrai van taih kat duhts'aii hee (Swan Lake) t'oh i' aii. Nijin t'oh i' aii duuyee ch'adanh nineegwa'aii nijin luk gwanlii datthak gaandaii. Aii kwan diik'agwahjii.

Yeendee nitsih ddhaa ehdee geenitsal ihtsik gwinyaa izhit k'iidaa han tr'igwiin'ee tower gwini
ee, izhit ch'adai' log neegoondak. Tsiivii choh kat vat'oh doo'aii na'in ts'eh t'ak tr'aatsan
varahnyaa ts'iivii kat zhyaa t'oh if'aii. Golden Eagle aii kii kat gwa'an hee diik'agwahjii ddhah
kyuu hee.

Tr'ahah'yaa vagwantrii. Yeenjit gwa'an tth'aa eetsii izhit gaa vat'oo na'in. Giitaahch'yaa
gwich'in. Ch'izhii jidii tsal kwaii gaa vat'oo na'in gaa nan kat gaa dagoo. Dzii choo varahnyaa
vat'oh na'in kwaa. Deetria' vat'oo tr'ahaah'yaa vagwantrii duuyee tr'aah'in. Nijin gwa'an
diik'igwahjii nyaa li' googaa chan vineegwiilik. Deetria' zhraih. Deetree t'oh gwakat duulee
vat'oh gwanlii geh'an jyats'a' giyyoozhrii. Aii duulee dzii diik'agwahjii ji' gaa vaagwiindaii
kwaa.

Old timer naii deetree t'oh giyyahnyaa kiitr'an t'oh, dats'an kwaii gaa teegwahtrit t'inch'yaa.

July 26, 2002

Shahanh fyaa gwandak leii haandaii Maggie Gilbert. Aii vahan aii Laura Shahan Shrii t'ahtsii
dai' vakwaa shahan vitsuu treenahtsyaa oozhii aii t'ee shitsii Liryil va'at.

Niiyuk gwiindaii varahnyaa. Gwandak datthak haandaii, deenaadai' gwats'an nilii ts'a' shahan
Maggie datthak haagwaandak geh'an shahan story kwaii haandaii.

Dachan ehdan, aii t'ee 1002 oo'at gwananahdlaii chuy choo ts'a' izhit gwa'an, dachan kwaa.

Divii *inineegiidal*. Chuy choh vee chan nineegiidal t'iginyaa dohlii, niyidai' gwagwandak. Aii
vatoo'iintin varahnyaa dzaa gwa'an gwich'in nilii.

Dachan ehdan gwa'an divii kwan gwandaii. Divii kee'in. Oozhak ge'eehahaii kwaa varahnyaa. Dzaa gwats'an oo'an nineegiidal dai' gwizhrih neegiiyaan'ik dahkyuk izhit gwa'an gwiindaii t'igiiyahnyaa li' (too'iintin).

Dinjii dazhan. Chihlak gaagiindaii aii chan nin chan ts'a' gi'chuu googahnyaa. Nin haa gaagiindaii, aii jidii nin ts'a' gi'chuu chan goovanjat kwaa chan goots'inyaa. Jyah ts'a' gwagwandaii. Divii ts'oochii varahnyaa. Gineenlyaa ts'a' divii ts'oochii ts'a' divii k'it gwandaii. Dachan kwaa nats'a' gwandaii t'igiiyahnyaa li'? K'aii di'k'a' doh'ii. Divii nijin t'inch'yaa tyaa izhit vagwanlii deenaadai' gwats'an gogoodlii reh. Aii vitch'injik ahtsin dai' gwits'eehaa'oo zhak gwa'an luh hachik ts'a' salt a'aa. Ch'injik gwif'aii ts'a' gwindi' gagoodlii. Izhit gwa'an t'ee yeenjit ch'idiint'ii nyaa. Divii iiluk ts'a' divii agaii haa kwan gwandaii. Izhit gwa'an chan vachaa chan yaat'iinch'yaa aii haa divii tsik tr'a'aa nyaa varahnyaa. Divii trin neegaahk'ik. Ch'itsik gaach'yaa. Divii trin daak'a' dai' ko' dri' neelik dachaa haa giyahshol haa nindhaa neelik ts'a' keech'agach'yaa. T'eelee gwinzii keech'agach'yaa t'iginyaa li'. Teet'an ts'a' atch'ii doh'ii. Ch'ihlan oo'ee dananeehiindii giyahnyaa than dhidii giyeegitr'ii'ee doh'ii. Oo'an nineegiidal hee. Oo'ee nehtrit gwataa neeraachii, oo'at giintsai'. Red Sheep Creek divii aatsik k'iinaa tr'eeriijil hee izhit ts'iivii nah'in aanjat varahnyaa. Neveh ahnyaa. Tsiivii haandaii kwaa. Tr'iinhaa ahai' vanh hiljii, oo'an neehoozhii ts'iivii anjat ts'a' reh aii t'ee nereh aii t'ee'in niindhan ts'a' diineetak k'eegwaanaii.

Ch'ihlok zhrih jyaa dagiiyinlik goorahnyaa. Divii k'it zhyaa vigweech'in va'at gwanlii varahnyaa, geedhidii izhit chan laii ch'ihlak di'ii, laii gi'lahchii t'arahnyaa shroo. Dahdrih dhidii ts'a' va'at niindhat, taih kat dhidii gwizhit vilik aii ditsi' haa neetsee'in izhit t'inyaa jyahghaii

zhyya jyaadini'in nokweteegweelgit nyaa ree gaanandaii nyaa varahnyaa. Aii nokweteegweelgit va'at niindhat geh'an t'iiyahnyaa.

Diiteegweelgit-diilak ch'ihlak vit'eegwaahch'yaa vakwaa dai' t'igwinyaa aii gwik'it dilik jyaahnyaa. Dachan edan vagwandak. Too'iinin aii oo'at gwa'an divii kat gwiindaii. Ch'eekwaii naii chan tr'eegiiyaadhan kwaa doh'ii. Izhit gwa'an gwizhri' gwiindaii.

Et'ee.

Translated from Kutch'in to English

Today is July 25, 2002. It is warm and smoky outside. I will tell you a story, stories about my childhood days. I will tell stories that my mother told me about the old days. There are some stories I don't know that I wouldn't talk about. I witnessed alot in the past. One day, maybe about 1942-43, I recalled, we lived at *Vineechandhe'ee* during the fall time. Caribou was coming from the north, and there was many caribou. The caribou was in line below *Vineechandhe'ee* and *Ddhah Ghoo*.

After we stayed there for the winter, we traveled back during snow melting (icy trail). We walked on top of *Ddhah Ghoo*, a narrow and natural mountain trail. That's when we used dog pack when we were moving around. But I don't remember all the stories. From *Ddhah Ghoo* to *Tsuk Nadhat* (Marten Stand) is a good trail on the skinny hill and it is good to walk on. That's the only way they use to travel in the summer. That's when Grandpa packed a small bundle but he doesn't carry everything because he was a leader. He packed teapot, grub for rest area. He leads the way and was carrying me on his back. I was 5 or 6 years old. He packed me all the way on the skinny mountain trail. He packed me long ways on the mountain trail and I was very thirsty so I told grandpa "I am thirsty" and asked him for water. I was at an age when I was talking, so I may have been 5 or 6 years old. That's why I remember.

He was in rush so he dipped from the water hole with his stestin hat (flat hat). He was very shaky and dipping for water so I drank water out of his hat, that's how I remember because I drank water from his stestin hat.

After we arrived here for muskrat hunting season, up river around the lakes, I guess, they hunted for muskrat. I hardly ever remember them hunting for muskrat. They move up river around middle of May about maybe the twentieth. While the lakes are still frozen, I guess, they hunted for muskrat because I don't remember coming back to village site. They come back and lived by the river downtown of Arctic Village and there were no houses and they lived in tents but I don't remember that part too. I only recall from memories when something happened. That why they come back to this area, they hunt for muskrat at *Haalii Van*, lots of people lived there. On the other side of *Haalii Van*, Jennie Sam's mother Sarah Simon "Sardine" they call her. I remember her, was living there. Grandma Divi', Grandma Susan, David Oli, Dad (James Gilbert), Grandma Alice, there were lot of people living there. I wouldn't remember but we didn't know what airplane was back then. They wrote to Fort Yukon, somebody took message down. I suppose they had a letter. We lived across from the fish net.

Airplane was coming. Back then there was no airplane. I remember it was a red airplane and it was a floatplane. *Haalii Van* is a huge lake. It flew in from down the other side of lake and floated to where the tent village was. Back in those days, Indians didn't understand English language. The plane came to shore and Jimmy Carroll who own a store in Fort Yukon, he used to be a trapper before that and he has a big family in Fort Yukon. Dicky and Tommy Carroll's dad. He was married to Abbie Peter's older sister fannie. He name was Fannie Carroll, that's when she died. She had lots of children. Jimmy Carroll and the pilot got out of the plane, they unload alot of supplies then he came back to buy muskrat skins. There was lots of muskrat skins.

Everybody was muskrat hunting back then. They piled up the supply on the ground and he started to trade skins for supplies. He was giving out supplies. Back then there was no sweets. There was a lot of candy. Everything was abundant. That's how I remember that time, he brought everything we needed. That was fun time for us. I don't know how much muskrat skin he brought from them. He brought everything the Natives needed to survive. They brought it all and everyone had a good supply but I remember I was eating sweets. Dad brought some stuff but I don't know if he had a first choice but I think he finished quickly while the pilot waited for him.

They didn't know anything about chartering an airplane. Dad wanted to give mom a plane ride so he asked the pilot. Three of them boarded the plane, mom, dad and grandma Alice took off up toward *Nitsih Ddhaa* and by it. We didn't know what airplane was then. The plane was way up in the air. I was crying because I cherished mom and dad, they were just sitting in this thing and it landed back down. That's all I remember. Jimmy Carroll had a store and we asked for a charter plane. I have never seen his store but I remember Jimmy. He knows what the Indians need to survive. He lived among the Natives a very long time so he knows what they needed. Bullets, sugar, flour, and rice are very important food. That's the main stuff they brought because of that there was a lot of food. I remember, when the plane came in when I was a child. Back in those days, animals were abundant, there weren't very many people so there was lots of animals. The birds were very noisy in springtime. We lived in a tent and it was very noisy. Many ptarmigan makes lots of noise too. Ptarmigan mate in springtime so they make a lot of noise when it flies to where it will lay eggs. There was a variety of birds all over the place but now some of it disappeared. I wonder, how that happened. I asked for information but nobody knows. Maybe it's around another place. This bird that looks like "*Teeghaih ts'il*" but smaller

and it swims. Around here there is a lot of it in the water hole. It is called Phalarope (pg. 120 Birds of North America). I see the picture and it says breeding. In the bird book, I remember long ago when they hunt for muskrat, there used to be lots of it in the area and lakes but I don't see it and some birds, I see from the pictures, used to be many but not anymore. I don't know if it migrated to another area. That's why we have Fish & Wildlife. If it will disappear, we don't want that. That's why we talk about it a lot. I don't hear some of these birds anymore. Some are gone. This bird they call "*Neek'it*". Its black and white stripe from the head down. When it makes noise, it says "*Shitr'igidiinjii zhee*" nyaa. Which means "my man above". I know that is still around. I sat outside and watch them fly around. Some I don't see around. I wonder why? If it's disappearing that would be bad, awful. This one bird is brown, all brown. There is still abundant Grey Cheeked Thrush (pg. 362 Bird of the North) either one I don't know which one maybe "*Faloni*" by it is (Grey Cheeked Thrush). It always makes noise. "*Veech'iitsii*" it says. I don't hear that one this summer. I remember, hearing it from when I was a child and I don't like it when I don't hear birds that have always been around. Not only that who lives around here all like birds. If there are no birds we wouldn't like it. Another one is Bohemian Waxwing (pg. 344 Birds of the North) different kind. I watch it in the morning. Lots around here because it has bushy head. That's why they call it that. They call it "*Kheizhik*" in Gwich'in. It's around and it sits on top of spruce trees. Early in the morning, it flies around. There were lots of birds in the old days. It is dying off, that's why there's nothing. It's different nowadays and we don't know what's going on those days in the lower 48.

Maybe it's fading. (pg. 404 Bird of America) three different kinds. Its head is nice and white. Not sure because some look the same. They call that Leucophrys which is White Crowned Sparrow (pg 404). Either one is the one. "*Neech'ik*" next pg. 404 now *Swamp Sparrow* but

American Tree Sparrow (pg. 398). It has red in front. There used to be lots here. Today, I don't see any of the birds. That *American Tree Sparrow* use to be lots since I was a kid. It used to make lots of noise too. I didn't hear that one this summer. (pg. 438 *Common Red Poll and Hoary Red Poll*) it has breeding on it and its called "*Daaluu*". We need to write it down so kids will know it in the future. Variety of birds but don't remember all of it. (pg. 370 *Yellow bird* Birds of America). It is all yellow and it used to be around here but I don't see it this summer, maybe its around or maybe some of it don't return from the south or moved to another area. We don't know.

When mom and other elders chat we can't even hear them talk because the birds are making so much noise. It's not even good to sleep in the tents due to the noise. Now looks like it's empty without birds and everything. In English, we say "Endangered Species". If there's no more it will never be replaced and that's how birds and animals are. We can't make what god created. He's the only one who created them. If it dies off it gone forever. That's why we have to take care of the animals. What he made to be on this earth, the earth needs it and we need the birds. When we are alone it sings for us and it makes us happy. It will not look good if animals disappears, so we talk to save the animals. "*Dachankyaa*" is *Wood Pecker*. It's around here in the winter. When it peaks wood and trees, there's worms between it. When we chop wood and it rots, worms appears. Different kinds they say it peaks at it. We hear it when it peaks and eats worms. It peaks on hard or soft ones. It pulls out worm and eats it. That's why it peaks at it and its tongue is sharp. It slids in the hole and snags it. Takes it out and eat it. That's why they call it "*Pounding on Wood*". (pg. 270 *Wood Pecker*) don't know if this is it. I think, they call it "*Downy Wood Peaker*". *Fascitas* stays around here in the winter. There is a legend stories on *Wood Peaker-Dachan Kyaa* and *Camp Robber-Ch'idin gwat'an Canada Jay*. *Wood Peaker* still

go on the shores and Flat areas and stays around warmer areas which they call timberline "*taii'eedik*" that's where it lives because its warmer up there in the wooded area below the mountain. It flies around on the flats even when its cold. It pecks at wood and eats. The site where the *Downy Wood Pecker* was found dead, *Canada Ja (Ch'idingwat'an)* maybe was told, he said *Wood Pecker* was peaking at a frozen shoreline and injured its head. *Downy Wood Pecker* flies around at -50° around the shoreline and my house is located on high level and get -30°, and the shoreline is cooler.

Maybe, *Canada Jay* is making a revenge on *Downy Wood Pecker* for making a joke about him so they told him the news about *Downy Wood Pecker* death. In the past, they told *DWP* the the *Canada Jay* has frozed. During the cold winter months, the *Canada Jay* should be in the timberline with me where its warmer. In spring time, I have lots of food to share and he should be up there with me instead of being at the shoreline peaking and injuring its head. They told *Canada Jay*, the news about *DWP*. He was probably digging out worms and busted a vein in the neck because the *DWP* was using its tongue and was digging too far. I was wondering what it was eating on the wood. It uses its claws to walk up ward on a tree trunk and strengthening out its legs and went out too far and busted its neck. That's a good legend story. Stories will die off and be lost if we don't pass it on. Besides talking about old stories, we don't remember alot of it. Lots of stories about fish. Long time ago, when there was ice break-up, during the ice moving. When the ice moves, its very scary. Elders *Lush* said in spring when the ice moves, its very scary. The big ice move to shore. They found a small *Lush* dead in the big ice on the shore. Older *Lush* stay under the dirt when the ice is moving so the ice don't hurt them. They told the elder *Lush* the news and he said he should think and stay on the bottom where its safe and won't die. The young *Lush* gets into mischief when not cared for. They can get into accidents and hurt

themselves. Maybe that's what happened. The young *Lush* got caught in the big ice and got carried off and kill him. Elder *Lush* started gathering stuff, similar to memorial potlatch service. That how they told about him. Back then, they had nothing so he gathering anything. He gathering all the fish together and place all the stuff in one place and he made a speech. The fish grap as much as they can from the pile of stuff.

Lush has an upper tooth that looks like *Bank Swallow* (*Khyah tsoo*). If you open a *Lush* mouth, you will see an image of a *bank shallow*. It has a long and narrow end tail because it grapped a knife case and when the *Lush* is cut open, the bottom of the tail, you could see the image of the knife case. The image of a liver is like moose or caribou leg bone, and that's what the *Lush* catch in the stuff. That's why the people crave for *Lush* liver because it taste greasy and tasty.

Long Nose Sucker-Deets'at grapped rabbit skin hat and that's what he's wearing but also he grapped a bundle of rope and that's the image of its intestine. I think, they meant skin rope. So that's why it's intestine is like a rope. It's bony tail is guilled because he accidently rub against a quill in the stuff and that's the reason why it got a guilled tail. We only eat the front part because the back is too quilly.

Boardwhite Fish-Chihshoo *When we boil BWF head, and eat it, it looks like moose feet. Two or three different people said after you boil the head, and take it apart, you will see moose feet. That's what Chihshoo did.*

Northern Pike-Itin Pike has a rough and dirty body-like a scar because he grapped a scar.

Grayling-Shriijaa Grayling gave a slimy stuff (*dits'uuts'it*)

If we continue to talk about fish body parts stories, we can add more later. That's how stories developed. That's what *Lush* did, he got around to it quick to gather stuff and another word, if a man lost a love one, he will gather lots of stuff and spend money like a memorial potlatch. If this fish stories are spread then it will come together by recollection of the people. If we don't talk about it, it will be lost forever. There are lots of animals stories from long time ago. They share

the stories and pass it on to the children, that's how some kids know the stories. In Venetie, Dan Frank is the only one alive, he remembered lots, and David Salmon too. If we asked them, they will tell us. Now I will talk about this *River* or *Land Otter* live on fish. During the winter, we see *River Otter* tracks. Something is gathering in the water (*Ne'iilii*) (Look at the scientific format). During the winter, fish gather in the water in one place. They are not spread out but in one spot. *Shriijaa* go where the water is deep and stay there all winter. There is so much *Grayling* in one spot and very crowded that it even near the rim of the ice. When we find where the fish hibernate, we kill lots of fish. They always gather fish but when they find that spot, they have abundance of fish for winter. There is still hibernation site but who is looking for it? There is so much fish, the ice on top is thin and that's how they find the fish. The *Land Otter* said he snitch fish from water hole. It slide around with its stomach near the open water. Long time ago, all the animals talk but don't know what they mean. *Otter* said he grapped fish real quick and the fish move fast but he's quicker. *Otter* are good diver but sometimes, *Otter* have to dive lots and the *Lush* is very fast too. *lush* has big head, small tail, and fast swimmer. That's was *Otter* stories about fish. Grandpa John Liryil lived around *Wind River* (*Ahtr'aii Kwanjik*). He migrate around with dog pack but always return to *Wind River*. They arrived to Arctic Village with dog pack. That's when Christian Choh lived at Christian Village. In Christian Village, there are lots of beaver but no fish. It must be hard in the summer. No fish in the river, no ground squirrel and when its like that, there are no caribou in the summer. Maybe few moose but good for trapping. Only Christian Choh lived there. After he died, Daatak Jim Christian moved there. After he got old, he moved to Venetie and died there. So Christian Choh migrated around *Vineechandhe'ee* (location) and to *Wind River* for sheep and moose. Jim Christian helpers says that Christian Choh moved around with him while he hunt for moose and sheep.

Sheep was abundant. That's the reason, why he migrated all in that area. They make lots of dry meat and built boat to come back to the village. He bring back large supplies of dry meat. He stays where there is no wind on the other side of the river. Maybe its always windy. I stayed at *Wind River* for one week, no sheep and caribou but see moose at night. Way before me, there was many animals. There use to be old houses around Chevan Han Luk (location). Big lake by it. My father Christian Choh, Peter and Jim Christian lived there. That's where they stayed during the winter and there a grave yard nearby. Jennie Sam went there to see gravesite but don't know whose grave it is. Steve Lee built a house but nobody went back there. There's lot of land up that way but no *Grayling*. There's lots of *Grayling* in Arctic Village area. The river has *Grayling*, all types of fish. That's why people settled here. When we are hungry, we use fish. If there is no fish, we will experience hardship. If we don't eat Native food, our body crave it. But there fish all summer. We set nets in the river. Even when I eat it, I think, of the old days. Old John Lake has lots of fish in it so is *Tsii'vii Tit*. Silas John said we have to know the land to survived otherwise we will see hardship. Elders know that there are lots of fish at OJL and prepare fish for winter. That's how they have good winter. Some of us don't know that why its hard for them. They live by OJL and help each other and that how they survived. People use to go from Arctic Village to Fort Yukon with dog pack. If they have caribou skin they use skin boat. They go from Arctic Village to Fort Yukon. There was an engine that they launch in the middle of boat. when there's no boat, they walk with dog pack. Some of them, back pack about 50 lbs in hot summer weather. The trail that goes sto *Daachanlee* continue the trail to Fort Yukon from there it goes into grassy area, *Daachan Ghoo*. It is bad to walk in the grassy area. *T'aa dha'aii* to Fort Yukon. Back in the old days, there was no trail from Christian Village to

Fort Yukon. There was a trail but very narrow. This is back in 1800's. People had hard time. Albert Tritt gathered people and went to Christian Village. They help each other.

Shoo, Fort Yukon area, grandpa Gilvit and men made a trail from Christian Village to Shoo. They made a straight trail with nothing but axe like a highway and can see it from the airplane. How they made it so straight? They use the trail to get supplies, even a big stove, and food. That what they used it for. They have caribou skin hut (like for over night stay at Fort Yukon at *Taa Thagaii*. We stay overnight to and from Fort Yukon. It's very old so there's lots of smoke inside the hut. It was built with moss. Further down from *Taa Thagaii* is Eliza Solomon's house (*Daachan Ghoo*). That's where he raised his family. *Tryahnjik* is over the hill from Christian Village. There are houses there from long time ago. *Shitsuu diri'* died at *Kiidlai*, and was buried. I hardly remembered. She die, including many people from the flu at Christian Village when the reservation was being established.

From *Otter Creek* to Arctic Village Sarah Solomon (Sardine) died on the way to Arctic Village. She was buried at *Tryah Tsik*. From there Christian River runs, we move around in that area. Christian Choh resident is where he is buried. Lots of people died there but I don't really remember. Rufus wife Jenny younger sister Dzit Martha is buried there. Down from Christian Village is *Veetthaa Daatrat*. Farther down, at the end of the lake is *Khateel Ghan* and further down, *K'eechoozhii* and among the lakes is *Shoo*. Lots of people in the old days like Elliott Johnson's dad whom they called Old Man Cards. Sam Alexander brother in law Moses Martin was married to my mother's youngest sister Lucy so he's my brother in law *shaa*. He came in April 1955. He left around middle of June and was not seen again. At that same time, Rev. Albert died, that when I became a priest and he died April or May 12th.

Clarence built a house at *Shoo* that's where Elliott Johnson raised his family. There is lot of fish, muskrat and ducks there. We know because we lived there in spring. When I was a child, we moved to *Shoo*. They use it for crossing, down and back. From here to North East between Chalkiysik and here is where *Otter Creek*, Elija traps here and look for caribou. Further down, is Burnt Mountain. It is good for martin. Elija trap there too. So you will have information. We got to know the land. *K'aii heejunjik* its from East Fork River. Water that came down the mountain is Junjik. The glacier by Junjik is *Neenahook'ii* mountain. North side is where the water run is *Vitsii haiilaii* that's where i hunt for sheep. In 1955, Neil Henry and I went sheep hunting. *Vitsii haiilaii* , where the water comes out of mountain and good for sheep. *Nahtryaa K'oo Git* Otter hang around there for fish. From there further up is *Kiits'alk'it* and farther up is *Timber Lake* Kirail hunted and lived where the water runs on Junjik up river but by it is the water tail. (on the map) lots of lakes by junjik with lots of Lake trouts. I didn't get Lake trout from it but me, Kias, and Peter Tritt when we were young about 1953, we hiked up there by *Ottertail* across the river and up the hill. *Daatyrah'too* means raven's nest. From there on the side is Ch'atan Th'aaĭ which means Sheep Mountain. We spend the night there and we were hunting for wolves. Among the lakes, we walked with dog pack. Down from Junjik *Dakhii njuu (island)* that's a mountain, we went over it and came back to Junjik. Coming back from there, I ran into Phillip and David Peter unexpectedly. They built fire and visited. They were hunting for wolves too. Back then, the wolf's head was \$50 bounty. It was big money and we didn't kill no wolf and neither did they. I remember, that time lots of fish, muskrat and ducks even beaver, were plentiful and very good land. If we hunt in fall time, we won't get hungry. I was talking about where there's plenty of animals to hunt *Ch'attha'aii*. *Ottertail mountain* looks like otter tail *Tyah si't* below it on the north side, is where the water fall is *Tyrahsii Jik* lots of Grayling. That is

where they put fish trap, there is so much fish that it even break fish traps. Elija walked up the creek and could see fish in the clear water below *Otter Tail* is *T'oh't'ehddhaa*. *Kiichant'oh* which is end of mountain is *Taarahtaii Van*. Grandpa Daadzał ti' seen old, long *Pike (Iltin)* at *Teerahtaii Van*. They walked a long way. On the side, there's trees growing is where the Butcher house and Grandpa Daadzał ti' is buried. *Treenahtyaa's* dad. I don't know where his grave is at. Et'ee.

Date: August 3, 2001 (interviewed)
Interviewee: OJL 17
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respectable elder of Arctic Village

Note: Use old words in story as much as possible and put it in paraentathese. For example (tryah TŁ'it-Otter Creek)

Old word for Old John Lake-Van K'ii deh

Traditional Ecological Knowledge:

1. Q: I'm going to ask questions about traditional Ecological Knowledge, which is short for TEK. Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?
Like old stories haanandaii about Old John Lake?
A: Shahanh t'ee tyaa gwiintł'oo yeegwaandak. Shiti' chan yeeshaagwaandak

My mother told me stories about him. And my father

gaa. Shii Old John Lake eegwahaldak ji' niyidai' gwats'an story

told me stories about him too. If I will tell

eegwahaldak.

Stories on OJL, I will pass it on from long time ago.

2. Q: Ji' gaa t'ohfiit'oonch'yaa kwaa.

That is fine.

A: Tr'ohkit 1847 ree gwinyaa.

In 1847.

Izhit 1850 (maybe) Gwagwandak kwaii niyidai' t'agarahnyaa aii French
In 1850, maybe, Old stories about French.

Canadians. Aii naii dzaa nankat deegaajil. Izhit dai' boundary line kwaa.
Canadians first came to the land. There was no

(T'yah niint'aii). Dzaa gwich'in ts'a' van tee gwich'in goorahnyaa. Izhit
boundary line. (tŁ'yah niint'aii)

teet'it gwich'in naii haa fihtegeedaa. Aii ts'a' oonii neegiidal ts'a' dzaa
they mingled with Fort McPerson people. They come over

chan gooshii kwaa dai' oonji' neegiidal. Dzaa gwa'an goots'iginyaa. Ts'a'
this way and when there's food shorage, they return home.

oonjik Crow Flats garahnyaa izhit chan. Aii gwich'in naii chan oonji' zhyaa
nihlanjihneegeedaa. Ts'a' zhyaa jyaadigii'in. Nihlak naii ginlii nahaa, Gwich'in
ginlii ts'a' reh. Googinjik zhrih neefich'ujuk t'iichy'aa gaa nitfigiitth'ak. Aiits'a'
izhik gwanaa jyaadigii'in ts'a' aii French Canadian, English ree googahnyaa, dinjii
zhuh ky'aa reh. Aii dzaa tr'ohkit gwagwaa'in dai' Van Choo ehdi naa'ai'
chyaadlaid. Gwinyaa. Oodit (Van Choo) OJL gwats'an. T'agarahnyaa. East side,
Van Choo gwats'an hahdlaid-East side chyaadlaid gwagwahnyaa. Izhit gwa'an
someplace zeh gwigwiltisaii googahnyaa English naii. Aii t'ee gitteegahoojil
gwich'in, jyaghaid geeteegahoojil goovaachandaid kwaa. Duulee boundary line
goodlit geh'an. T'igiizhik ji' gaa goovaachandaid kwaa. Gehnaa dai' t'igii'in
goorahnyaa. Aiits'a' jyaadigii'in ahai' aiit'ee Peter John nineegwiinlii giyahnyaa.
Aii zeh aiits'a' Old John duhts'aii nineegwiindii izhit t'ee zeh neegwiltisaii.
Dzaa gwa'an vizheh goo'aii.

Old Crow do the same thing. Gwich'in moved around over there too. We are all
related. They're dialects are different but they understand one another when they
speak. Back in those days, the Natives call in our language-French Canadians
(English). When they first seen this place, pass OJL, there was a water running
down (chyaadlaid) comes from eastside of OJL. The Englishmen built a house
around there someplace. After that they left the area. I don't know why they left,
maybe that's when boundary line was being built? Maybe, that's why I don't
know. They did it before then. While they were doing that, Peter John took the
house down. He put it down and rebuilt it across OJL. That's where his is at.

3. Q: Aii lee Peter John?

A: Aaha Peter John aii shajol (cooking meat-rib stick) oozhii reh. Aaha aii t'ee
Stiifin tseeghoh viti'. Aii haa zeh neegwiltisaii. Ts'a' Steven Peter naii
diik'igiinjik, Phillip Peter naii, aii ts'a' jyahts'a' teegahoodhak izhit gwats'an Old
John vizheh goo'aii. Old John, chief aii t'ee Jimmy John, and Sarah Frank gooti' ,

Mary chan vitsii (through Ginus). Aii dzaa gwa'an zheh gwif'ain. Aii ts'a' Ginus Collin (Mary viti') dzaa diik'iindhat ज्यात्स'अ' लुक केगी'इन ts'a' लुक eenjit fyaa nizii, jii van aii ts'a' vadzaih taii dzaa gweenii teelaii (north side) gagahnyaa jyats'ain. (mark) Vatr'adakgagwaangwain. Dzaa gweenii t'ee vadzaih taii naanteelaii. Aii ts'a' izhit jii zheh gwagwahahtsyaa gehnaa dai'. Dzaa t'ee tthał dhitin. nits'ahts'a' dhitin vaashandaini kwaa gaa dzaa gwa'an tthał dha'ain. Aii t'ee "Teedliin tthał giyahnyaa." (Tr'ootsyaa Vatthal). Dzaa Van Choo di' naa'ai' dzaa gwi'eenii chan chyaadlaii (flowing from). Chyaadlaii gwinyaa chan vats'anh (van) hahdlaii gwinyaa t'iginyyaa. Chyaadlaii van ts'an hahdlaii gwedi' vats'an hahdlaii. Aii ts'a' chyaadlaii thal. Aii chan dzaa dha'ain jii vadzaih tthał. Jee t'ee main trail. Gweenii naantaini. Juk tth'aini hee gaa vadzaih neenaa'oo. K'iinii. Aii ts'a' jii chyaadlaii tthał aii chan gweenii vadzaih naantaini (main trail). Aii jii Old John Vadhaa Vatr'adakgagwaangwain (vigii oih oih yahnyaa) vakat ch'aagwain) vadzaih gii haahchik. Khyit gweenii neenaa'oo. T'oo kat geetee vagwanlii. Aii ts'a' jii "vatr'adakgagwaangwain" gwinyaa dinjii naii gaandaini kwaa, nahaa? Ch'igii daagwain "oih oih" yahnyaa haahchik nahaa? Aii chigii daagwain ts'a' haahchik ts'a' jii vadzaih leii neenaa'oo dai' vakat deegwiintsai'. Giiyahnyaa aii geh'an vakat ch'aagwain. Aii geh'an vatr'adakgagwaangwain giyahnyaa. Aii ts'a' gweenii vadzaih naantaini, aii fyaa nitsii varahnyaa. Tr'ootsyaa varahnyaa, Tthał itin izhit. Aii t'ee shitsuh Myra Kay (Ch'ataii oozhij gwatrat) yeegwaandak. Shitsuu Myra Kay dzaa noozhii dai' diinaagwaandak ts'a' dzaa vadzaih vizhyah'oo dai' datthak geegwaandak tsyaa naii vadzaih tthał giitah k'ii'an gehilii. Fyaa gooteegwiint'ain, ts'a' gwaandak aii ts'a' Peter hekwain varahnyaa chan dzaa gwa'an dinjii eevan gwandaini varahnyaa. Jii Van Choo ree ch'adai' gwanaa, Canadian naii k'iinii k'eidal gwinyaa dai' gehnaa dai' neeshreegwaahch'yyaa. Luk keegii'in. Jidii ice chisel (łų zyah or thoo zyah) oozhii. Aii kwaa nahaa? Aii k'it t'iinch'yyaa kwain k'ee gaazhik aii t'ee gookwat goorahnyaa. Dinjii zhuh naii aii k'iighai' hole gwagwahtsaii nahaa? Ts'a' fyaa jyah ts'a' luk keegii'in. Jii Van Choo aii reh Neerahnjik nitsii vizhit gwanlii, Itin chan. Chehluk nitsii chan vizhit gwanlii. Ts'a' Luk Daagajj aii Chihshoo aii ch'ujuk t'iinch'yyaa. Chihshoo t'ee luk vikeeshi'in. Jii aii vizhit luk gwanlii aii Neeghan (Hump back) vanandaini? Aii ts'a' Shriijaa chan vizhit gwanlii. Jii Van Choo dzaa Old John gwitch'ii nahaa. Oondee luk kee'in eenjit ts'a' Peter John chan. Dzaa gwee'ee chan Salmon vavan, dzaa k'ii'an t'hihteinlaii izhit gwinjik gaa luk googit nyaa. Aii geh'an t'igii'in chihvyaa chan kwaa. Izhit gwanaa dai'.

That's Peter John, Indian name is "Shajol" (cooking rib stick). Yes, that's Steven

Tseeghoh's dad. (Steven Peter Sr). He rebuilt the house and raised Steven and

family there and Phillip Peter. That's how that came to be and that's where he had

his house. Old John Chief is Jimmy John (Sarah Frank's dad). He is Mary

Gilbert's grandfather through Ginus. He built a house around here and Ginus Collin's (Mary's dad) family grew up here. They harvested fish and its good area for fish.

The caribou trail is on the northside. (mark) On the side of Vatr'agwagwaangwaii from there runs the caribou migration route and that's where they used to be a house, long time ago. Here is caribou fence, I don't remember, how it is facing but it is located there. They call it "Teedliin TthaL" (Tr'ootsyaa Vattal). At the end, of Van Choo Vee is (Stream-Chyaadlaih) water flowing from OJL-Chyaadlaih means water flowing from the lake. It runs from the lake and they called the fence "Chyaadlaih TthaL", this is where its at. It come from up northeast. There is still caribou coming from that way. That is the main caribou migration route. That's Old John mountain "Vat'radak gagwaangwail" caribou calf make sounds like "oih, oih". They make noises on the mountain (Ch'aagwaii). You can hear baby making noise. They always come from that way and gather on meadow (grassy area). Some people don't know the name of the mountain "Vatr'adakgagwaangwaii" caribou young making noises that what it means "oih, oih". The caribou calf makes noise. It can get very noisy when caribou herd gather on top of that mountain. That's why it "Chaagwan" on there. That's why it is named "Vatr'adakgagwangwaii". The caribou trail is long and that is where "Tr'ootsyaa" has his caribou fence. "Ch'ataii oozihi gwatrat" told Myra Kay that information. When Myra Kay came to visit, she told us the story. She told stories

about when the caribou move in the fence. The young men cleaned out the fence and throw excess plants over the fence. She said they were very strong men.

Peter hehkwaii (chief) lived among the people. The Canadians came over to OJL. The people at OJL were very poor at that time. They harvested fish at OJL. They brought over ice chisel. The people at OJL brought ice chisel from them. That's how they made the ice hole. From there they used ice chisel to fish. The lake trout and Pike is huge at OJL. Whitefish, suckers and Broad Whitefish (Chihshoo) are different from one another. I harvested Broad whitefish. There is lots of fish in there. There's Humpback (Neeghan), Shriijaa (Grayling). Old John lived at Big Lake (OJL) and Peter John did the same thing lived up there to fish. Toward Salmon Lake, the water that runs around there is where they spear for fish. They do that because there's no net in those days.

4. Q: Aii lee ch'eedaih?
A: Aahq, ch'eedai' haa t'igiyyah'in. Oodee ch'eedaih dhattin.
Yes, they used fish spears (Ch'eedaih). I'm hanging a fish spear on the wall. Yes, you see it.
Q: Aahq na'in.
Jii Salmon vavan chan tyaa vizhit luk gwanlii. Aii Salmon vavan gwinyaa aii t'ee shitsii Luryil (Shahan vahan Laura aii vahanh Treenahtsyaa Ellen, John Luryil yeendi'. Aii chan Chief Christian Laura's brother). Luryil t'ee Salmon Choo voondee. Salmon Choo t'ee William Salmon viti'. William's son is David Salmon. Lake named after him cause fish almost ate him. Shitsii Luryil oozhii (aai slavey k'yaa) dinjii nitsii nilii varahnyaa. Shiigaahandaa'ahtsii. Aii tyaa giintsii goorahnyaa. Ts'a' dinjii niint'aai slavey k'yaa "dinjik" ginyaa t'aginyaa. Aii t'ee shitsuu treenahtsyaa vakai' aii vachaa chan Salmon Choo oozhii aii chan oodee zhat gwiindaii. Aii reh izhit gwanaa luk nitsii gwanlii Iltin nitsii, yevee ahaa ahai' khaiinjii luk yahtsik. Aii geh'an Salmon vavan chan giyyahnyaa. Gwinyaa nyaa amaa. Shaagwaandak. Aii t'ee David Salmon viti' William Salmon aii viti' reh. Aii William Salmon dzaa gwa'an diik'iindhak David Salmon viti'. Aii haa Peter John haa nihaa diik'igiindhak. T'inch'yaa googahnyaa. Aii

ts'a' Peter John shijyaa khyit yahnyaa. Ts'a' William Salmon ɥyaa zhyaa jyaa yaa'ii. Aii ts'a' chan William Salmon viti' aii t'iinch'yaa aii Salmon vavan gwinyaa. Iltin nitsii vizhit gwanlii. Aii ts'a' jii van choo dihnaa'ai' gwats'an hahdlaii. Izhik dzaa wild onion chan gwanlii. Aii chihlan helicopter haa dzaa needaraanaii dai' veenaraajil ahai' dzaa zhat tr'aah'in. Aii ts'a' someplace nijin t'iinch'yaa vanaldaii kwaa gaa han vineegarahah'aa. Wild onion izhit gwats'an dzaa aii t'ee luk keegii'in geh'an gaagiindaii t'iginyaa. Aii ts'a' dzaa gwa'an jii t'oo kat chan van choo dha'aii nahaa. Jii chan ɥyaa Shrijjaa vizhit gwanlii giyahnyaa (fifteen mile southeast of OJL).

This Salmon Lake has lots of fish in it. The name Salmon's Lake came about by grandfather Luryil's mother Maggie Gibert's mother Laura's mother Treenahsyaa Ellen was married to grandfather Liryil. (Chief Christian is Laura's brother). Luryil is Salmon Choo's older brother. Salmon Choo is William Salmon's father. William son is David Salmon. Lake named after him because fish almost ate him. He's name is grandfather Luryil. (That's slavey name). They were tall men. People translate for strong men in slavey for Luryil is moose. That is grandmother Treenahsyaa's husband and younger brother is Salmon choo. He lived up there too. Back in the days there were huge fish. He was walking along that lake and the fish almost snagged him. That's why they call it Salmon's lake. That's what my mother passed on to me. She told me the story about the incident. That is David Salmon's and William Salmon's dad. William Salmon was raised around here. David Salmon's dad. He grew up with Peter John. That's how the story was so he always call Peter John his friend, "Shijyaa". He was his buddy. William Salmon's dad is named after Salmon's Lake. There is a huge lake in that lake. At the end, of OJL is a stream and near it grow wild inions (east). One time we went there with helicopter and landed right where onions grow. I don't know exactly, where its at but I can remember where we seen it. They knew it was there because they fished in that area. The OJL is where its grassy and lots of fish (grayling) in Salmon's lake (fifteen miles southeast of OJL).

5. Q: Jii van zhit? In this lake?
 A: Dzaa vatahdlaii zhit geh'an. Aii ts'a' Grayling, vitsyaa tsik (red) vant'ii k'iinji' lee jidii choo van oozhii? Aii daatsik giyahnyaa. Aii geh'an Vitsyaa tsik van giyahnyaa. Jii aiits'a' dzaa ddhah dha'aii. Naajii daatsik giyahnyaa aii geh'an. Vitsyaa tsik giyahnyaa, aii ts'a' dzaa ts'aii ddhah dha'aii chan "vitsyaa tsik ddhaa." Jii Shrijjaa geh'an t'igiyahyaa. (lake and mountain). Aii ts'a' tr'iinin ihlii gwanaa dzaa gwa'an oo'an nineegiidal ts'a' luk keegii'in. Datthak goovaashandaii. Jii ɥyaa vakat tan diitii izhit gwanaa. Khaii hee. Izhit gwanaa dai' ɥyaa gwiink'oo -70° below. Tan diitii ts'a' ɥyaa neeshragwaahch'yaa luk keegii'in. Et'ee ɥyaa zhyaa goo'aii ts'aii. Aii ts'aii chihvyaa gwanlii, chihvyaa chagahchaa, aii haa luk keegii'in. Akwaii luk oodaa neegaazhik hee Neerahnjik. Aii ts'a' jyaadigii'in haa t'ee OJL ginyaa. T'iginyaa. "Van k'ee dik" giyahnyaa.

Because of this stream and grayling there's red strips on back and that why they call the lake "Vitsyaa tsik Van" and there mountain here and they named it "Naajii daatsik" Van. On the other side is another mountain and they called it "Vitsya tsik" mountain. They call it that because of the mountain (lake and mountain). When I was a child, they used the area to harvest fish. I know, all about it. The ice used to be very thick there in the winter time. It used to be very cold about down to -70 ° below. The ice was very thick and they fish very poorly that had to be done. They had fish nets and they would set it. That's how they would survive. They would return with lake trout so they called it OJL in Gwich'in, the name is "Van K'eedik".

6. Q: Juu ineeгийahshrii li'? Who was it named after?
A: Aii t'ee ɣyaa dinjii zhuh k'yaa gagoozhrii t'ee, izhik gwanaa ɣyaa tr'eheetth'ak vagwanrii. Van k'ee dik. Dinjii zhuh k'yaa giginkhii yuk goozhriith'ak kwaa. Five hundred years gwanaa dai', duuyee gooriithak. Aii ts'a' (Khai' gwidlii) diiginjik ch'ijuk t'inch'yaa ilii. Aii ts'a' diik'iidhak dai' shyaaghan ginjii vagwanrii dai' gooriith'ak kwaa. Van k'ee dik deegwinyaa t'igwinyaa gashandaii kwaa. Jyahts'a' geenjit t'ee jii van choo ɣyaa vit'eegwaahch'yaa. Yuk tth'aii hee vit'eegwaahch'yaa. Vakāt luk gwanlii. Shant'ee gaa dzaa gwa'an luk gwinleii keeshi'ya'. Aii ts'a' dzaa gwitsii t'ee zeh gwadha'aii (Native Allotment). Aii ts'a' izhit gehdee stiifin vatth'an k'it goo'aii. (Eight hundred yards).
That is the Gwich'in name for it. In those days, it is very hard to understand it. "Van K'eedik". We did not understand the language and it was very hard to understand. We wouldn't understand what they were saying 500 years ago. As time goes by, our language is changing gradually. They understand us but we did not understand what they were saying. I can't translate what "Van K'iideh" means. It is a very old word. That's why we use this Big Lake. There are lots of fish in it. I myself harvested fish there many times.
7. Q: Jaghaii na'allotment (nanan) kat giinaahjik?
At the end there, I have a house (Native allotment) and up from that eight
Hundred yards away in the hills is Stiifin's grave (Steven Peter gravesite).
A: DaAllotment kat gwits'eegiyahchyaa ahai' chan ilts'ik nahaa?
Dzaa hee allotment di'ii. Chan ilts'ik nahaa gwizhit chan gwiink'oo. Aii ts'a' shagwaahkat dzaa zeh gwadha'aii izhit ts'aii nideeroochyaa shagahnyaa. Aii ts'a' dzaa vananh ts'a' gaa tth'aii hee ɣuɣ gwanlii nahaa. Nats'ah ts'a' van deetaa tr'ahahchyaa? Vakwaa. Aiits'a' shagwaahkat ts'a' dzaa vanarohjii shagahnyaa. Ts'a' dzaa hee vanaraahjik. Shanahkat. Aii ts'a' dzaa izhit chan dzaa Isaac Tritt vizheh goo'aii. Dzaa gwa'an. (mark) Dzaa chihvyaa k'it gehdee chihlan zeh

gwiłtsaii. 1948 or 1949 zheh gwiłtsaii gaa juk t'eelyaazhyaa gwahjat. Isaac Tritt, aii zheh gwatsal goo'aii ganaldaii. Aii t'ee Naomi ganandaii niinyuk gwiinch'i' nyaa. Dzaą t'ee zheh gwiłtsaii Isaac aiits'a' vijuu gwanaa 1956 dzaą chihvyaa k'it duhts'aii quantsin hut (zheh gwaghoo) gwiin'e' izhit chan Jimmy John niiyuk izhit gwiinch'i'. (three through five years).

They were taking him back to his allotment but he was very ill. His allotment is here (pointing). He was ill and it was very cold, that is the reason. They asked if they can use the shelter. There was still ice and cannot travel to his allotment. How are we gont to take him across the lake? He passed away. The family asked me if they can bury him there on my land so that is where he was buried. Over there is Isaac Tritt's house, around here (mark). He built a house near where they set fish net. In 1948 or 1949, he built a house but has rotted out by now. I remember, Isaac Tritt had a house there. Naomi remember that she lived there a long time. He built a house right here.

8. Q: Aii gwizhit lee?

A: Quantsin hut gwizhit. Canvas (zheh gwaghoo). Aii surveyer naii zhat gwigwiinch'i' 1956 helicopter kwaii t'agaahch'yaa haa. Jidii datthak zhyaa ahakgoonyaa. Aii zhyaa giyiint'ee gwiin'aii gwich'in. Jimmy John viti' dzaą vizheh goo'aii naa. Old John, dzaą diink'iindhak gwizhrih. Aii ts'a' gwitchyaa gwiindaii aiit'ee ookyaa neezhii ts'a' dzaa aii niiyuk neegweech'i'. Aii t'ee chan 1955-56 ookyaaneezhii shreenyaa. Oodee zhat niiyuk neegweech'i'. Aii t'ee t'ee lyaa ch'anjaa nilii, gwitchyaa zhee gwits'ee hoozhii ts'a' izhit t'ee vakwaa. Jimmy John jyaadeezhik yi'. Gwichyaa Zhee hee giinaahjik. Aii ts'a' Van Choo duhts'aii dzaą chan tth'an k'it goo'aii. Dzaą gwa'an taih ts'ik vik'ee reh. Vakats cross dha'aii, na'in. Vegweech'in. Aii chan dehch'i' tsal diinehnaa ji' gaa ganaldaii kwaa. Aii vatth'an k'it goo'aii. Gah chan tth'an k'it goodlii gwitch'in gaa gaashandaii kwaa. Aii ts'a' gehnjit ch'at'oonjik (Koness) chan Johnny Frank lyaa niiyuk gwiindaii (gogwahe'). Aii t'ee gwiint'oo geegwaldak kwaa, Don Frank datthak naagwahaandak. "Khiinjik" garahnyaa. Jii t'ee naa'in ddhaa. (Little Bushman Mountain) Dzaą t'ee naa'in gwigwah'e' gwinyaa deenaadai'. Aii naa'in varahnyaa. Gwiint'oo giyeegwaandak aii dinjii, Ch'iju' zhat shih kwaa dzaą gwa'an. K'iinji' "khiinjik" gwats'a' dinjii geedaa. Ahai' khajj gwizhit oozhok dinjii adaa nah'in. Gweendak dinjii adaa gwinyaa gwizhit dzaą ddhah kat gwa'an va'an goo'aii t'agaranyaa doh'ii. Oozhok dinjii adaa gwaah'in. Neeshragwaahch'yaa geedaa gwaah'in. Aii t'ee nihkaa gootaii haazhii ahai' dzaą gwa'an nigiiindii lee izhit hee shyaaghan kwanh tsal i' ai, aii ts'a' nihdeinzhii. Ts'a' shih kwaa datthak yaagwaandak varahnyaa. Aii ts'a' nihkaa ji' ddhah kat sheenaroojyaa nyaa Izhit t'ee giyeenoojil. Giyeenoojil ts'a' dinjii datthak nilij tsal teedhitdlii. (Nilij gajh). Dinjii geechyaa aii chan (gal tsal) haa dinjii geechyaa googahnyaa. (They used to use small stick to count people) 1,2,3 haagiindaii (family and how many in hut)? kwaa ts'a'. Census-dinjii tee gwagwaanch'yaa

ts'a' gał tsal nihkat deegaadlii. Aii zhyaa teegwigwiłjik aii haa dinjii save iltsaii. Gwinzii t'eezhik geh'an giiyeegwaandak. Aii geh'an nineegii'oo (Little Bush Mountain). "Naa'in ddhaa", aii gwats'an k'iindak gwaah'ee aii double mountain. (niik'atdeeyi'aii). Ambrose Williams khyit ninidik, aii ts'a' aii gehndee. Jii łyaa divii ddhaa nilii. (Ch'yaa chat) Sheep Mountain. Aii ts'a' divii gwanlii dzaą gwa'an gwaaf'ya'. Deenaadai' dzaą gwa'an zheh k'aa ch'ihłak izhik gwigwiindaii gwinyaa zhak gwizhrih gwagwaandaii. Aii ts'a' ch'ihłok gwizhrih dzaą gwa'an nagaajil googahnyaa. Aii t'ee oondak hakgilchi' ts'a' gweendak Shiinjik k'iindak neegeedaa. Dzaą geendih tr'ineegeejil. Tth'aii hee lee traas chat dha'aii ginyaa goovahnyaa. Teeshri' shoo ginlii ts'a'. Aii gwats'anh gweenjii' Crow Flats (Van tee) Kautli (ga'ultaii) gwats'a' taji gwiin'ee. Vadzaih taji t'agwagwahnyaa, agaltaii (natural route) gagahnyaa łyaa zhyaa (main trail). Taji gwiichyaa gween'ee.

Aii datthak dinjii zhuh naii gwee'an gwiinli' (past tense) was there before. Dinjii zhuh naii gwiint'oo gaanagwiin'aii ghoh.

From that time in 1956 across from the fish net site, there was a Quantsin Hut (Zheh gwaghoo) built there. Jimmy John lived there a long time (three to five years).

In that hut? In that Quantsin hut, its round canvas hut. Surveyers lived there a long time, and they used helicopter. They left everything to him because Jimmy John's father house was right there. Old John, he was raised there. He lived in Fort Yukon a long time, and then moved back here to live. He moved back in 1955-56 in the spring. He lived up there for many years. He lived to be a very old man and moved back to Fort Yukon for his last days. He died in Fort Yukon and that's where he was buried, that's what Jimmy John did. Across from OJL (Van Choo) is a grave site, on the side of skinny hill and there is a cross on it. I seen it. It is obvious that is "Dehchi'i' tsal" Little Old Man's grave site. His grave site is there but if there is other grave site, I don't know. Further away at "Ch'at'oonjik (Kness) is where Johnny Frank resided. Lived in area a long time. I haven't talked about that much. Dan Frank will tell you the story. "Khiiniik" is where "Naa'in ddhaa" Little Bush Man is where Naa'in lived a long time. That bushman they always talked about him in those days. As usual there are no food here among the people. The people were moving toward "Khiinjik". It was during the winter and he sees people walking below him. He must have shelter on the mountain. They were moving very slowly. The next day, he followed them and came upon their overnight campsite. An old woman had a little hut so he went in. She informed him that there has been on food. He told them to come and see him on the mountain where he lived. So they went to see him and the next day, he pass out dry meat to all the people. How they counted men in those days was they used small sticks to count people. They know 1,2,3 (family and how many in hut)? They do census, how many men and pile sticks on top of each other. That's how he divided the meat and saved alot of people. That is the reason why they tell stories about him. That why they go there sometimes from there, further up is Double Mountain (Niik'atdeeyiŁ'aii). Ambrose Williams

always visits there. Further up from there, is Sheep Mountain (Ch'yaachat). Long time ago, there was one family that lived there a long time, they lived there all their lives. They been here around Arctic Village area only onces. They were in rush to head back to their home. They were traveling near "Shiinjik" and moved around the place near their home and they said the "traa chat" is still there. They were so happy. From "Sheenjik" is Crow Flats (Van Tee) Kauti (ga'ultaii) there is caribou trail there. Natural route main caribou trail. It is a wide trail. There has been many people in the past that lived among the trail. That is where they lived the most.

9. Q: Jidii eenjit nagaazhrii dzaa gwa'an?
What did they hunt for around here?
- A: Dzaa ree vadzaih naantain, (caribou route). Vadzaih eenjit nagaazhrii. Vadzaih gahgahi ts'a' nits'ii ddhah kat gwigwich'ii ts'a' vadzaih gahgahi. T'agoorahnayaa. Dinjik (moose) laa gwiint'oo gwanlii kwaa, ch'adai' gwanaa. Shii gaa ganaldaii, dinjii gwanlii kwaa nyaa. Kheii dai' gwats'an dinjik gwanlii t'oonch'yaa. Aii ts'a' tthaa chan keegii'in dzaa nehts'ii, tthaa tyaa vagwanlii nyaa dzaa gwa'an. Aii chan giyahgahi t'oonch'yaa. Aii kwaii keegii'in. Aii t'ee giyahgahi, luk chan. Here is the caribou route. They hunt for caribou. They lived on both side of the mountain across from one another and dry caribou meat. I remember, there weren't very many moose back then. The moose population started not long ago. They hunted for ground squirrels too. It was abundant. They dried that too. Also fish. They harvested fish and dried it too.
10. Q: What sort of (hunting/fishing/trapping) activities were/are conducted around the lake? Timeframe? In the 20's, 30's, 40's, 50's, or 60's Who? How far back can you remember?
Jidii eenjit chan khyah giidlii?
What else did they trapped for?
- A: Dzaa gwa'an tyaa zhoh gwanlii ghoh Koness (Ch'atoonjik). Tr'iinin ihii dai' duulee 1953-1955 gwanaa tyaa zhoh gwanlii. Dzaa gwa'an. Dinjii tthak zhoh kee'in. Aii chan vabounty \$50 dollars, \$50 dollars bounty (fur-left side bone) nilii. Aii tyaa laraa nitsii t'inch'yaa. Aii ts'a' zhoh keegi'hi'ik. Aii ts'a' nahtryah, neegoo chan. Neegoo aii chan dzaa gwa'an gwineegoo tyaa nizii giyahnyaa. Cross fox (neegoo neelzhrai) Red fox (neegoo tsoo) aii ddhah kat gwandaii nahaa. Dzaa gwa'an ddhah kat gwan'an gwandaii. Tr'al kwaa ts'a' vaghai' nizii. Giyahnyaa. Vaghai' niinjyaa. Ch'adai' gwanaa gwichyaa gwich'in nait dzaa gwa'an ninegiidal ts'a' goolat nait dzaa gwa'an khyah gaadlii googahnyaa. Neegoo eenjit, ddhah kat gwi-neegoo eenjit. Tr'al gwanlii dai' vakhai' iizuu. Aii ts'a' tr'al kwaa gwa'an khyah gaadlii. There are lots of wolves around Koness (Ch'aL'oonjik). About 1953-55. I was a child. There used to be lots of wolves around here. All the people hunted wolves. The bounty was \$50.00 (fur left side bone). It was big money back then so they hunted for wolf, fox and wolverine. The fox around here were very big in size. It

was good. Cross fox (neegoo neelzhraii), Red fox (neegoo tsoo). It lives around the mountains around here. There are no willows on mountain so the fur is excellent. So they say, the fur is long. Long time ago, the flats are people come up and trap around this area for fox. For the mountain fox when there is lots of willow the fur is bad. So people hunt where there is no willow.

11. Q: Jaghaii jaiinch'yaa li' hee. Why is it like that?
 A: Tr'al vakat jyaadii'in geh'an reh. Aii ts'a' dzaa gwa'an tr'al kwaa ts'a' ddhah kat hee gwaandaii. Gwiink'oo ts'a' vaghai' niinjyaa nahaa. Khaii hee gwiink'oo ts'a' ddhah gwakat jaiinch'yaa (November-January) oodok gwiindhaa geh'an t'inch'yaa. Ddhah ts'a' hah'oo. Gaa valat oozhok gwandaii vaghai' nizii aii ts'a' izhik gwanaa chan tsuk kwaa. T'oonch'yaa. Tsuk tyaa analdaii kwaa. Jii Salmon vavan vijuu dihnyaa (Island) -Veeteejurn njuu dzaa dha' aii. Dzaa gwa'an gaa dzan keerii'in ganaldaii nyaa. Dzaa gwanlii 1959 gwanaa dai' dzan eenjit gwiinzii. Dzan lein tr'ee'kwaii. Aii ts'a' tr'ikhyit dinjii gwanlii ts'a' juu naii datthak dzan kee'in nahaa. Shreenyaa hee. Gweendak dinjii gwanlii ts'a' diikhwan aii dzaa dzan keerii'in. Goot'ee gwaahch'yaa ts'a' chan van kat dzan keegii'in. Aii ts'a' nihtaaniigigwii' aii kwaa. Nijin dinjii dzan kee'in dai' duuyee vanagarii' aii. Tyaa datthak jyaadigiinch'yaa. Dzan tyaa vit'eegwaahch'yaa nyaa. Dzan zhrih laraa nilii nahaa? Shreenyaa May (Gwiluu Zhrii), April (Ch'itreii Zhrii) khyah gaadlii. May et'ee tyaa zhyaa dinjii oondak hadal. Aii t'ee June t'ee k'iinaa neegiiyyaa. Jyahts'a' dzan t'ee laraa giyyaa'ii reh. Jii Old John Lake gwindii gwiindaii naii aii chan vadzaih dhah, vadzaih dhah kwaii shrigilii ts'a' aiits'a' ik giyyaa ahtsii. Ts'at googaareh. Aiits'a' zheh gwadhah neevyaa jidii datthak vadzaih dhah haa gahtsii, gwiint'oo giit'aahch'ya' vadzaih dhah kwaii. Because its willow rub on the fur. There is no willows around here and it lives on the mountain. It cold and the fur is long. Its cold in the winter so it stays on the mountain (November-January). Its warmer up on the mountains. It moves up but some stay below during the winter. Back then, there were no marten. I don't remember, seeing it around here. This Salmon Lake below is an island (Veeteejurn njuu). We used to hunt for muskrat. About 1959, it used to be good for muskrat. We killed lots of muskrat. There were very many people back then and they all hunted muskrats too. That was in the spring. There were so many people up river so we stayed here and trapped for muskrat. They all had their space to hunt so they didn't get in each others way. When someone hunted we do not disturb them. They all respected one another. We really needed muskrat for money and trading purposes. In the spring, May and June, they set traps. In May, they move up to the mountains and return in June. That was how they used muskrats. The people who lived around OJL work on caribou skin and make clothing with it. They even made blankets, huts and tents with it. They made everything with caribou skin. They used caribou skin lots.

12. Q: Dazhoo tha? Aii nanzhi' ? Fur pants? Do you wear it?
 A: Aaha' shii gaa dazhoo tha? zhiyyuu t'oonch'yaa niindhaa ts'a' chan nidzit. Juk zhyaa coverall choo

Yes, I wore fur pants. It's warm and light. Right now, I put huge coverall and I am still cold. That's how we used caribou around here.

13. Q: Can you tell me about families or any surrounding activities associated with OJL., cabins, caribou fences, trails, from Arctic Village?
What winter and summer route was used to OJL from Arctic Village or any other site?

A: Aaha', Peter John t'ee ʔyaa dzaa gwiinch'i'. Aii t'ee ʔyaa zeh k'aa nitsii t'igiinch'ya'. Aii t'ee Shajol, Steven dzaa dik'igiinjik nyaa. Aii ts'a' Old John va'at niindhat ts'a' dazhrih dzaa gwa'an gwich'ii gwitch'in ghoh.
Yes, Peter John lived here. They were a huge family, that is Shajol, Steven and family were raised here. Old John's wife passed away so he lived around here by himself, I guess.

Chyaadlaih
Water run
intoground

14. Q: Nijin gwats'an tr'iinzhii? Where did he come from?

A: Old John t'ee dzaa gwa'an gwitch'in nilii. ʔyaa old dhidlit varahnyaa. One hundred gehndaa hee zhyaa dhitchii ts'a' gwizhrii. Jimmy John aii t'iyahnyaa ʔyaa gwiintsal old dhidlit t'inch'yaa yahnyaa. Zhyaa dhitchii gwizhrih t'inch'yaa yahnyaa. Izhit gwanaa dai' niyuk dinjii gwandaii.
Aii caribou fence vaiinyaa? Jii kwaii ree hee?
Oodit chyaadlaih izhit t'ee tthaʔ choo dhitin naʔya' gaa ʔyaa old nilii ts'a' zhatgwa'an nan zhit zhyaa vadzaih ji' handhi'ee naʔin. Helicopter haa zhat needaraanaii. Aii ts'a' jii aii naʔin kwaa gaa dzaa tthaʔ dhitin ginyaa. Aii ts'a' tthaʔ ʔyaa vagwanlii nyaa.
Old John is originally from here. They said he lived to be very old. After hundred years old, all he did was sleep. Jimmy John, they said lived to be an old man too. Just sleep. In the old days, people live for a long time. This is the caribou fence you mentioned. This is it. Up at Ch'yaadlaih (running stream) is where there is huge fence. It is so old, I see an old antler sticking out of the ground. I flew there with helicopter.

15. Q: Nijin gwa'an chan li' hee?

I didn't see it but they said there used to be one there. There is a lot of it out there.
A: Dzaa oondee Swan Lake (Daazhrai van) veenidiizhii t'aihnyaa. Naʔya' aii ts'a' oodee k'iindak Red Sheep chan tthaʔ dhitin-vigweech'in. Jii aii divii tthaʔ. Aii divii aii dzaa giyeenjii naazhrii. Geetee hee dzaa gwa'an giilhaanigwii' aii nahaa? or geetee dzaa gwa'an gagoodlii dai' aiit'ee ch'izhii ddhah ts'a' neehah'oo. Izhit geenjit giyeenjii tthaʔ itin. Giideetit gyah haa t'igiiyah'in yih. Dachan tsal k'iindaa nigilii gaa duuyee taa hahaii giyahnyaa yih.
Ch'aghat k'iindaa zhyaa videetak goo'aii dai' gyah haa gii teech'aalai' (snare). Aii ts'a' dzaa tthaʔ dha'aii. Aii chan divii tthaʔ. Aii chan naʔin. Jii chan. Aii divii tthaʔ ʔyaa giyeegiinkhii kwaa gaa naʔin. Jii ʔyaa vigweech'in nyaa. Jii t'ee **Vanan divii ehlik** vaihnyaa t'aihnyaa. Vanan divii ehlik oozhii, deenaadai' dzaa gwa'an divii neehaa'oo, dohii. Aii ts'a' dzaa gwa'an gwigwitch'ii gwitch'in.

Toh (walking stick)
Walking long distance
Sheep hunting
Crossing the lake or river &
Today its used to make speeches and dance

Dinjii datthak oodak ddhah kat gii ts'a' haajil ts'a' dzaa gwa'an zhyaa neegiiyahanzhok k'ii'an neehaa'al ji' gaa dzaa chan dinjii neelzhii nahaa. Neegiihanzhok ts'a' gwee'an fyaa dadlan ts'a' zhyaa t'iinch'yaa. Izhit goodhaii nigiiidaanaii ts'a' kii k'ii'an zhyaa, k'ii'an ah'al. Gwats'al gwizuu googaa et'ee fyaa k'ii'an ah'al t'ii'in. Dinjii ts'i' kii khyuu k'ii'an jyaadiizhik. Ahai' oondaa kihahaa aii, heehaa gwakwaa nahaa yahtaii ah'al datthak nihtaii negilzhii duuyee jyaadiinjii nahaa. Aiits'a' zhyaa jeiinch'yaa ts'a' negiyul'in aiits'a' duuyee niyuk neelzhii nyaa ts'a' t'ee oozhee aakin giyyaa'ii ts'a' zhyaa datthak gwidiyyaa giyahnyaa (mountain upon it Sheep Perish "Vanan divii ehlik"). Datthak gwidiinjil varahnyaa (Ehlik-perish) ehlik t'ee luk ji' gaa jyaaraahanjyaa. Oonjit geetee hee luk ahchik nahaa. Luk datthak ehlik gwiheenjyaa nahaa. Datthak ifchii t'arahnyaa. Dinjii zhuh k'yaa. Aii ts'a' aii divii aii ehlik varahnyaa. Aii geh'an vanan divii ehlik giyyahnyaa.

Aii ddhah kat neegihidal dai' toh neegahetchik goorahnyaa. Toh kih. Datch'at t'arahnyaa. Aii geetee goodhaii nagaadhat dai' gwinegiyathak kii deetat. Jyaadigii'in ts'a' (poking). Gwizuu gwa'an neegahidal t'agarahnyaa ts'a' fyaa toh fyaa vit'eegwahch'ya' varahnyaa divii eenjit. Izhit gwanaa dinjii naii datthak, toh di'ii ginyaa. Aii ree divii goots'ii neehaa'oo dai', datthak dinjii neehidal thak luk daagaa varahnyaa toh. vakat shree haadhak reh. Dzaa gwa'an zhyaa datthak jyaagoovahnyaa fyaa gwiizuu gwa'an gaa neegahidal. Izhit gwa'an goodhaii nigiiadahnaii t'arahnyaa. "Divii Vanan ehlik". Dzaa k'iitthan fyaa gwinleii k'ooshizhii. Aiits'a' neehidik dai' gwiinzii aakin al'ii. Vanan divii ehlik-fyaa dadlan. Aii vagwandak t'ee gayeeshaagwagwaandak aii t'ee geegwaldak. Fyaa vaa gwiindaii gwiinzii dzaa ohts'aii izhik chan tth'ank'it goo'aii. Jii tth'ank'it t'ee "Jennie oozhii". Shitsii luryil vaihnyaa shitsuu Treenahtsyaa vijuu aii'ee ch'ih'ee Laura oozhii, shahanh vahanh or veejii Jennie oozhii, aii Eziaz Simon vahanh dzaa vatth'ank'it goo'aii. Aii t'ee Jennie Sam viti'. Aii vatth'an k'it goo'aii gwegweech'in. Giikat gwitsaii. Gweech'in nijin Red Sheep Creek goo'aii. Dzaa gwa'in aii fyaa vashandaii kwaa. Jii t'ee Jennie Simon. Sh'ihlan goo'aii hee gwinleii shih haneegahchii deenaadai' shih kwaa ts'a' t'igii'in.

Aii ts'a' oodee gwa'an kii khyuu gaa gal gaa jyaadinch'yaa tth'aii (bear den?) hee. Aii deenaadai' neegahidal dai' shih ahakgoonjik nahaa? Izhit dai' oodee kii khyuu gigiyyahchaa. Kii t'eh reh. Neehahtraa gwitsi'. Aii gwik'it t'igeezhik gwitch'in. Shih'an hizhik dinjii gaa gwit'aah ch'ya' t'ee gwizhrih gwigweech'in gwizhit gaa neehidik t'ihyaa. Aii shih'an Mary chan shishyaaghan chan shaanoozhii. Bobby ts'a' Gregory gwiinleii gwaaf'ya' t'ihnyaa. zhat.

Where else is there more? Here at the Swan Lake (Daazhrai Van). I seen that one and another one up at Red Sheep, that one is obvious. That is Sheep fence. They hunt for sheep. Sometimes, they bother it too much so they move to another mountain. That is why they built fence for it. They put snares in it. Even if they put small stack wood but wouldn't step over it. They put snare around stomp if there is one and that is how they snare sheep. They pile stomps in line but it will

not go over it. That fence is “Vanan Divii ChŁik“ Parish Among. Mountains upon where sheep perished. That is the name of it. That is where the sheep lives and they live around there. All the men go up and live by the mountain. They go up and chase it to where they want it to go, they block the path so they go over the cliff. They get barricaded so they just run over the edge. Even if it means suicide, they move through the rocky edge. They poke the stick toward them so they move further out. They watch the sheep.

16. Q: Jii dahthee li' ?

A: About fifty miles, landing strip on bar (shore).

Eventually, the sheep runs over the cliff. They all parish. (EhŁik-perish). We even say “ehŁik-perish sometimes, fishes die off in a lake that means they are all dead. In the Gwich'in way. So we say that the herd of sheep perished. That is why they named that mountain “where the sheep perished”. When they climb or go to the top of the mountain, they use walking stick or cane. A real strong, thick walking stick. When they get stuck around rocky area, they poke it between the rocks to move slowly on the side of the mountain. That is how they walk on the side of the mountain without harming themselves. So that is how they used walking stick to get to the sheep. In those days, everyone carried a walking stick. They called the walking stick “whitefish“. The sun flickers off of it. Everyone says that they walked around the rocky edges that's where they get it stuck “mountain where the sheep perished“. I went around there many times and watch it. “vanan divii ehŁik“ is very steep. I am retelling the story that was past on to me. We know it very well. There is graveyard by there. This graveyard is called Jenny. Shitsii Luryil, Shitsuu Treenahtsyaa Vijuu another one is Laura. My mother mom is Jennie. Eziaz Simon mom graveyard.

17. Q: Dzaą lee landing strip? Is this a landing strip?

A: Izhik gwa'an. Izhit datthak gaagiindaii, aii ts'a' jidii gaashandaii zhrih naagwaldak t'ihnyaa. Jii chan **veet'aahdrin** giyahnyaa. Aii zhyaa chų vizhit nitsya' ts'a' gwalat aii chų leii t'inch'yaa. Gwalat chų leii dohłii, gaa chų drinh gwanlii. Aii geh'an veetaahdrin giyahnyaa. Jii chan veetaahdrin ddhah. Dzaą gwats'an gaa vegweech'in. Git naa'ai'. Izhit gwat'sanh. t'inch'yaa. veetaahdrin. Veetaahdrin van. Izhit gwats'an k'iinaa jyaa doonch'yaa ts'a' dzaą deets'eh vaddhaa. Aii deets'eh chan dinjii dazhan iinli' ts'a' vagwandak gwanlii. Shitsii nilii varahnyaa. Aii gwats'an **dzaa git nanaa'ai'**. Jii gweethan han deets'e' vadhaa naa'ai' k'iithan dr'ideiinlaii nahaa. “Geenathal ehnik” gagahnyaa dzaą gweethan. Ch'adai' dzaą gwa'an dachan goonjii dai', han gwinjik tr'eega'ol. Izhit gwats'an t'ee ts'iiivii t'it (below tree lake-second tower). Jii ts'iiivii t'it t'eefyaa zhyaa. Łuk eenjit dinjii gwat'aahch'ya' ts'iiivii t'it han goo'aii. Han gwinjik ts'iiivii t'it hee da'anlee. Gineegwigwitchik dagootin. Shin jyaadigii'in goorahnyaa. Łuk gwanlii ts'a' aii gweendak van dhithlii nahaa aii ts'an k'iinaa neiinlaii. Jii tthak vizhit łuk leii, aii k'iidaa tr'eerijyaa dai' vagwanlii giyahnyaa. Aii han gwinjik

goo'aii kwaa, gaa gehndee shriit'athee van tsal vee izhit ree kwanh dhitdlii gwinyaa. Kwanh (nya') Moss house aii gooveenjik gahtsii.

Aii neeshraahch'yaa neegihiidal kwaa naii. Aii ts'a' shin hee ddhah t'ee neegihiidal (July and August). Divii eenjit t'igii'in. Neeshraahch'yaa naii duuyee neegoogaazhik ts'a' ts'iivii t'it ahakgoogoonjik.

Aii ts'a' da'anlee neegagwaanik luk duulee ch'ihlak, neekwaii zhrih nyaa (drin lee). Aii kwan gwagwandaii. Aii t'ee oonaa neegihiiyaa dai' neegoongaani'ik nahaa. Gooteeneegwagwah ts'a' tr'ih choo chan haa oonaa neegihiiyaa t'agoorahnayaa. Tr'ih choo zhit neegoogaazhik. Haanjii zhyaa shin datthak oodee shin t'igiiinch'yaa t'agoorahnayaa. Aii ts'a' aii da'anlee geeghah van tsal eeghah taih tsal dha'aii. Luk leii gaahkhwaii t'agoorahnayaa izhit gwanaa, aii taih tsal chan **Ch'igyuu taii**. Aii zhyaa luk ch'igyuu giikat clean ahtsii haa zhyaa ch'igyuu zhrih niiii dohtii (lots of scales). Aii geh'an Ch'igyuu taii giyahnyaa.

That is Jenny Sam's dad. The grave site is obvious. They built over it where Red Sheep Creek is located. It's there but I don't know where is Jennie Simon. There is a bear den there. That is where they take the bear out of the den when it's sleeping because there is no food. They walked around the edge of a rocky mountain. They hide food there. They tie the food to the edge of the rock or under the rock so it doesn't get wet. That's how they do it. The people use bear dens. Dad even walked in the bear dens. Mary and I went in the bear den. Even Bobby and Gregory checked it out.

Around there. They all know it. I am telling you all I know. They called this "Veetedrin" . There is not much water in some areas and other areas are deep. It is very clear. That is why they call it "Veetaahdrin" and the mountain is called "Veetaahdrin mountain". You can see it from here at the edge of the glacier. That is where it came form and then, "Veetaahdrin Van (Lake).

18. Q: Aii lee dzaa ts'iivii t'it? Is that Ts'iivii t'it?

A: Gehndee about two miles izhit hee goo'aii. Van ts'an haahdlaii. Aii ts'a' aii k'iindak chan taiingwiin'ee. Shin taiin. Lyaa zhyaa dzaa Vashraji K'oo gwats'an hee k'iindak taiin gwiin'ee. Lyaa gwiintsal taii gwigweech'in nyaa. Ganaaldaii gho'. Ts'iivii t'it, gehndak hee gaa, k'iindak datthak taiin gwiin'ee. Gwigweech'in yeezhok hee jyahts'a' goo'aii. Dinjii leii k'iindak neehiidal, yeezhok hee jyaadoonch'yaa. Gehnaa dai' chan gwandaa t'oonch'yaa ginyaa. Yeezhok hee jyaa doonch'yaa. Ts'iivii ts'an (**khaii**) **jii**--root aii googaa yeehdee hee jyaadiinch'yaa ginyaa, ahai' gwiint'oo gwit'eegwaahch'yaa kwaa ts'a' nan nahshii nahaa. Aii ts'a' jii ganaldaii gwanaa gaa tth'aii gwigweech'in k'iindaa datthak. Juk gwik'iteeneihdyaa ji' gaa gwik'iteeneihdyaa Vashraji K'oo gwats'an ts'iivii t'it gwats'a'. Gwigweech'in gho'. Neegwaal'ik taii vaagwiindaii kwaa k'iindak tr'ahaa'oo ji' lyaa gwiintsal neeshrahch'yaa tr'eheelyaa gho' duulee two weeks gwandaa dzaa garahah'yaa nyaa. Van gwanlii nahaa. Van zhit neerahee'oo gwizhrih teeraahee'oo zhrih t'igwihee'yaa. Gwiizuu. Jii taii vahgwiindaii dai'. T'eefyaazhyaa gwiinzii han oodee gaarahaah'yaa. Aii ree 1956-59 gwanaa dai'

tth'aii hee k'iindak neerahiidal ganaldaii. Tr'ihchoo goodlit gwats'an k'iindak neegaraan'in kwaa, nahaa. Aii ts'a' gwit'eegwaahch'ya' kwaa gaa k'iinaa neehihdik geetee hee. Jyah ts'a' t'ee teegoodhat t'oonch'yaa.

Before that it was "Deets'eh Vaddhaa". Deets'eh was a medicine man with lots of stories. He was a grandpp. From that mountain in a stream called "Geenathal ehnik". They used to get logs in that area. Below that is "Ts'iivii t'it" (below Tree Lake is Second Tower.) They used that area for fish. It is located by the river. They put fish trap there in the summer because there is lots of fish in the summer. (abuntants) Further up there is a moss house. They used it during July and August, mostly for sheep hunting. Elders have to live there for awhile. They hunt for sheep and they check the fish trap sometimes. They get one or two fish. After they hunt for sheep, they come back and check on the elders then they bring back the elders to the village. They practically stay up there all summer.

19. Q: What winter and summer route was used to OJL from Arctic Village or any other site?

A: Dzaa gwedak yeedee dachanlee k'iidak taii gahoo'ee gho'. Gwigweech'in nyaa gaa. Ddhah taa neerahiidal, lower ground gwee'an taii gwiin'eii. Gwinlee taii neeriindii (migrate) nyaa.

Beside the lake is a hill called "Ch'igyuu Taii". That is where they harvested lots of fish "Ch'igyuu Taii" means lots of fish scales on the hill.

Vants'an Haahdlaii about two miles above Ts'iivii T'it. There is a summer trail from the village to there. The trail is obvious. I remember, there is a trail continuing past there, and it further down. Many people use it so much, its patted down so you can see the tree roots. Now days, we don't use it so its grown over but it still shows. If we don't use the same trail it might take us up to two weeks because there is so many lakes. We will get lost among the lakes and it is terrible. If you know the trails, you will get there in no time. Back 1956-59, they were still using it since they started using boats, they quit using the trail. Sometime, we don't need to but we walk the trail.

There is a summer trail up to Daachanlee, it shows. It goes over the mountain. We use it many times when we were migrating.

20. Q: Taii gwanlii leenyaa gwats'a'? Is there lots of trails to there?

A: Chan vigweech'in kwaa gaa k'ii'an neerahiidal. Khaii hee chan ddhah ts'aii,

ddhah eelin k'ii'an hee dzaa gwee'an hee neerahiidal gho'. Tajjin haa. Niiyit dai'

lyaa gwiint'oo neerahiidal nyaa chyaavaa haa. Aii ddhah eelin dachanlee k'iidak

aii ddhah eelin k'ii'an laiin ghwa haa t'igwii'in gho'. Laidin ghwa haa neerahiidal

gho'.

It doesn't show we know where it's at because we walked it so many times. In winter time, we drive on the side. Back in the old days, we used sled. We walked the side a lot and used dog pack.

21. Q: Nijin k'ii'an diinyaa? Which way?

A: Dzaa k'ii'an reh. Dzaa k'ii'an dachanee k'iidak. Aii ts'a' dzaa ddhah khyuu k'ii'an hee, gwee'ee. Dzaa tainingwah haa neerahiidal. Dzaa k'iidi' chan t'ya gwiint'oo khyah a'dli'. Chyaadlaii, k'iidi' gwiint'oo khyah a'dli' k'iidi'. Git gwanlii nahaa. Aii chan zhoh keeshi'in gho'. Zhoh teech'a'droo ch'ihlan dzaa. Tusk chan goodlit dzaa. Tsuk chan keeshi'in aii ts'a' jii van choo ts'an k'iidi' hahdlaii dzaa jii dzaa dha'aii chan **ddhah (tth'aa) neekaii**. Oozhii jii, ddhah neekaii (ddhah choo). **Veeluk jiintsii dha'aii (Big Fish Lake)**. Dzaa hee vadzaih keegahiidal t'igii'in. Khajj dai' gweenji' hee khaii hee shii gaa vadzaih khoizhii. K'iinji' neeriinjiil t'ya niyit vadzaih karaajil lee t'igwii'in f'ee. Gwinii hee. Dzaa hee vadzaih gaahk'ee aii ts'a' jii nanh datthak t'ya datthak gwit'ee gwaahch'ya' t'oonch'ya. Khiinjik dzaa gwa'an datthak gaashandaii gho'. This way? Up and on this side of Daachanee. We walked with dogs with packs on their back. I set lots of snares south of here where there is slough because there is glacier there. I trapped for wolves and martens by Old John Lake. Mountain name "Tth'aa neekaii" Big Mountain and Big Fish Lake. That is where we harvested caribou. We hunt for caribou long ways. We used this land lots in the past. I know the whole area.

22. Q: What sort of fishing activities were/are conducted around the lake? Net fish? Ice fishing? Traditional fishing like using fish trap? When?

A: Łyaa ice fishing t'agah'in gwich'in aii tth'an jał gahtsii. Łyaa zhyaa niyidai' gwanaa hee. Shigiyyi' aii dai' łuk yahchak nahaa. Khat'eegaathak yi' gaa ch'eedai' aii chan ch'iji' ch'eedai' gahtsii yi' aii's'a oodee ch'eedai' tai' dhałts' aii k'it reł. Jyah ts'a' gwizhrih łuk keegii'in. Łuk varahnyaa. Łuk zhit jał gwizhit ga'ak. Hole gwizhit shigiyya'ak overnight to two nights aii t'ee neegiya'ik dai' łuk yahaatłak ts'a' łuk choo teeçagatłaa. Łuk teeç'agatłaa ginyaa dai' łuk, neerahnjik choo gałłaa t'iginyaa. Aii haa t'igii'in ts'a' ch'eedai' aii't'ee zhit ch'eedaii' aii t'ee han gwatsal gwinjik łuk gwanlii nahaa khaii ts'a' khyik izhit t'ee giiteeç'igit. Yih dzaą gaa jyaadigii'in nyaa. Yagha' k'oo gwinjik. Long time ago, they made bonehook to go ice fishing. When they fish with it, the fish grabs it. They made fish spears with antlers just like the one I made. That is the only way they search for fish. They set Ła'h (large bone hook) over night and catch huge fish. They pulled it out from the fishing hole then they killed it but with the fish spear, they go on the slough for small fish.

23. Q: Ch'eedai' t'agaahch'yaa? They use fish spear?

A: Oodee ch'ihvyaa kwaa ts'a' oodee Vashraji van haalii van aii gwiint'oo tr'ał gwanlii kwaa nahaa. Izhik gwanaa shitsu' Myra Kaye t'inyaa gwich'in. Oodee dachanee gwats'an k'iidak k'oo gwiinjik gwizhrih hee ch'eedaih tai' tr'aah'in nyaa. Haalii van t'inch'yaa. Vashraji van gwats'an k'iidaa dinjii kwaii gwiint'oo łuk kee'in ginyaa. Aii ch'eedaih haa. Aii geh'an t'ee dzaą chan tth'an k'it goo' aii. Shyaaghan. Dzaą chan jii aii t'ee ch'aadzaa vahanh varahnyaa. Vashraii Van di' naa'ai'. Jii aii chan soozan. Aii kwaii vakat cross neeringhan. Kenneth haa. Tthaa eetsii ants'a' chan dzaą chan tth' dhitin gho'. Jii t'ee shitsii daadzal ti' vatthal varahnyaa yih ts'a' jii tryah tsi' gwinyaa otter tail niinyaa zhyaa tryah tsi' k'it t'inchyaa geh'an t'iyahnyaa. Dzaą gwa'an vantth'ank'it goo' aii gaa nijin goo' aii gaashandaii kwaa. Shitsuu Treenahtsyaa viti' reł. Aii tth' dhitin gwats'a' tthak veenjij khyuu niriin'oo. Vanoodlit ch'ihłak haa. Veegweeç'in t'aihnyaa.

Aii ts'a' dzaa ddhah kat ch'iji' kwaii gaa tr'aah'in. Łyaa zhyaa niighyt dai'
t'igwii'in t'igwinyaa. Dzaa chan tthał dhitin caribou fence.

They used fish net at Vashraii Van and Khaalii Van because there is no willow.
From the slough, you could see, people with spears. They all were spearing fish.
There is an old woman grave there. The old woman grave site is named
Ch'aadzaa vahanh. Further down, from Vashraii Van was Soozun. Kenneth and I
put put cross on it. Below Ddhaa'eetsii shitsii daadzaŁ ti' vatthal it's by Otter tail
tryah tsi' Grandma Treenahtsyaa's dad grave site but don't know where its at.
With a whiteman and I went there and seen the grave site. There was antlers on
top of the mountain.

24. Q: Nijin datthak tthał giłdlii. *They have caribou fence all over.*

A: Nijin vadzaih naantaii datthak rēh. Vadzaih leii vizhyah'oo dai' łyaa leii gaghan
t'igii'in.

*Where the caribou roams. When lots of caribou goes inside the fence, they killed
enough.*

25. Q: Aii da'anlee aii nijin? *Where is the fishtrap?*

A: Ts'iivii t'it chan. Ts'a' dzaa shahan vanahkat chan k'aii zhuu zhit gwitsik chan
dzaa gwa'an someplace. Izhit t'ee Bobby zeh gwagwahtsii (made) khaii zhuu
zhit gwitsik, chan da'anlee eenjit gwiinzii ghoh.

*Ts'iivii t'it and my mother's land K'aiizhuuzhitgwitsik, that is where Bobby built a
house. It's a good place for fish trap too.*

26. Q: Nijin chan dinch'ii dha'aii? *Where else is there a fishtrap?*

A: Aaha, aii ts'a' dzaa **tryahtsi'** k'iidaa niinlaii t'agarnya. K'iinaa datthak niinlaii
ts'a' oodit han tiinlaii oodit about five miles. Dzaa rēh. Dzaa chan da'anlee
gwineedigwichik yi'. Shriijaa eenjit. Gweendak gwishriijaa neehiijyaa khaii ts'a'
hee. Gwantsal shriijaa nitsii kwaii gwanlii. Elijah dzaa da'anlee deeneegwichik
vanaldaii. Łuk leii naakhok taihnyaa.

Yes, the Otter Tail is flowing and goes into a river five miles from the mountain. That's where they put fish traps for grayling when the big grayling goes down the slough. Elijah sets the fish traps. He harvested lots of fish.

27. Q: Zhyaa gwizhitjyaa doh'lee. Nijin chan da'anlee?
A: Yeezhee k'oo gwinjik reh. Oodee shizheh chihvyaa chadha'tsuu jii. Izhik geh'at niyyit kwaa chan Isaac Tritt chan da'anlee dineegwichik yih.
Down there in the slough I have a fish net below my house. By my net, is Isaac Tritt Sr. set his fish trap.
28. Q: Aii nijin. Where?
A: K'oo gwinjik somewhere. Yeendee Shriijaa halii chan. Dzaa chan. Izhit chan fish trap da'anlee gwanlii nyaa.

Somewhere along the slough there's another fish trap at Shriijaa Khalii.

29. Q: Vadzaih ttha'ts'a' da'anlee haa gwanlii. There is a lot of caribou fence and fish traps.
A: Aii lyaa vagwanlii, nyaa. Jyah ts'a' gwizhrih gwagwandaii t'igii'in gho'. There is lots of it and that's the only way they survived.
30. Q: Datthak Mark gwadha'tsaii. I marked it all.
A: Aaha. Dzaa chan da'anlee gineegwigwitchik goorahnyaa. Johnny Frank jyaanyaa. Da'anlee gineegwigwitchik haa Shriijaa gwanlii nyaa, yih.
Yes, Johnny Frank sets fish traps.
31. Q: Nijin dzaa Where?
A: Aaha', da'anlee. Yes fish traps.
32. Q: Did people live at OJL? If so, what was the biggest human population at OJL and what year was that? How long did they stay? How many people would stay at the lake? Why did people stop living at OJL?
A: Lyaa yeena gwiindaii naii datthak zhak gwiinch'i' gaa goovoozhri' haashandaii kwaa gwizhri'. Ginkhii Halvir luk kee'ya' shitsii Gilvit chan reh. Old John aii ts'a' Peter John, aii ts'a' shiti' naii googaa reh. Jamus, Ezias James naii googaa datthak luk keegii'in goonaaldaii. Peter Tritt ts'a' Isaac Tritt, David Oli (Peter), Steven, Phillip Peter naii googaa ree. Aii t'ee izhit dik'eindhat nyaa Phillip, yeena dinjii dzaa gwa'an gwiinli' gwinyaa gho'. Dinjii gwanlii naii datthak gwit'eegaahch'ya' nyaa (main one?). OJL et'ee lyaa zhyaa **main one** nyaa. Luk eenjit giit'aahch'ya' reh.
Lots of people live there but I don't remember all their names. Rev. Albert Tritt, grandpa Gilvit, Old John, Peter John, my father Jamus, Ezias James. All of them, harvested fish. Peter Tritt, Isaac Tritt Sr, David "Olii" Peter, Stephen, Phillip Peter. They were all raised there at Old John Lake. There used to be lots of

people here. All of us used OJL. It was the main area to hunt, fish and trap. Mostly for fish.

Fish Monitoring:

1. Q: What kinds of fish are in OJL today? Juk tth'aii hee nihk'it'iich'yaa?
A: Neerahnjik varahnyaa, (Lake Trout) aii ts'a' Łuk Daagąj aii chan Neeghan ree Chihshoo aii kwaa. Iltin chan łyaa vizhit gwanlii. Iltin nitsii aiits'a' chan Chehluk chan. Shriijaa chan, Łuk Daagąj chan ts'a', Iltin chan ts'a' Neerahnjik haa yaajyaa nyaa. Aii geh'an t'iinch'yaa aii zhrih gwanlii gaashandaii.
We call it "Lake Trout" and whitefish that is called Neeghan but not Chihshoo (Broad whitefish). There is lots of Pike in it. Huge Pike and Chehluk (Lush), Grayling (Shriijaa) Whitefish, Pike and Lake Trout all eat Grayling. All that is in OJL that I know about.
2. Q: Have these kinds of fish always been there?

Have other fish been there that aren't in the lake today?

A: Nakwaa, izhit łyaa akwaa, yee'at ch'izhii van zhit gwizhrii reh. Aii zhit gwa'an hee.

No not that but they are in the other lakes around there.
3. Q: Nats'aa voozhri? What are the names of it?

A: Jii t'ee łuk zhraih t'ee (Neerahnjik) All by one another, similar names.

(Vyuh zhraii named after Neerahnjik)

(Vazhraiuhnjuhnik - Black Fish Lake)

Neerahnjik nilii gaa azhrai. Aii ts'a' jii chan Rainbow Trout giiahnyaa. Łuk doho'tri' (Rainbow Trout). Aii ts'a' Neerahnjik, Łuk zhraih giiahnyaa. Aii ree łuk ch'ijuk t'iinch'yaa jii ree Otter tail (Tryah Njik). Otter tail t'ee Shriijaa nahaa.

Aii ts'a' **Khał-tai' (Round Whitefish)**. Giiahnyaa aii jidii t'agahnyaa gaashandaii kwaa. Khał tai' t'ee łyaa zhyaa łuk tsyaahch'yaa.

Khał tai' zhit gwa'an geetee gwizhit t'aadhak vanaldaii.

That is dark fish (lake trout). All have similar names.

Vyuh Zhraii is named after Lake Trout

Vazhraiuhnjik-Black fish lake

It is Lake Trout but darker and its called Rainbow Trout

Łuk doho'tri' (Rainbow trout) and they called it dark fish

Lake Trout (Neerahnik Lake Trout)

That is a different fish. Otter Tail is Grayling

KhaŁtai' (Round White fish). I don't know why they call it that but its funny

looking fish sometime, it goes into the fish trap.

4. Q: Have you notice any changes in fish abundance? When did you notice the changes? in the last 10 years? 20 years? Your lifetime? Describe those changes. What kind of changes have you noticed?

A: Juk OJL łuk neegwiilik, some year. Gaa geetee łyaa zhyaa vakwaa nahaa.

5. Q: Jaghaili' hee?

A: Gaashandaili' kwaa. Geetee łyaa three-four years ago łyaa łuk goodlit. T'ee chan some year chan vakwaa. Deeneenjik Tinch'yaa li', Shriijaa geetee chan vakwaa. Aii geetee chan vineegwiilik. Nijin gwats'an needaa chan vaagwiindaili' kwaa, gaa juk last few years łyaa łuk gwanlii' gho'. Jii Vashraji' K'oo gwindii datthak łyaa łuk gwanlii'. Shriijaa nahkat, Deets'at chan. Łyaa zhyaa vagwanlii'. Geetee łuk kwaa. Geetee łuk neegwiilik gho'. Geetee chan łuk ilee gwinyaa, kwat doonch'yaa doonch'yaa li'. Jyaa dineegwiinjik gho' aii ts'a' zhyaa stable

condition. Vakwaa, goonya' k'it t'oonch'yaa kwaa. Ts'a' tyaa huk gwanlii geetee hee. Iltin tyaa khyit vagwaanlii.

I wonder why

I don't know sometimes, there is lots of fish up to three or four years and other years there is nothing. I don't know, where it goes. Sometimes there is no grayling and other times there's grayling. We don't know where it comes back from but last few years, there has been a lot of fish. There is fish all around Arctic Village. It is a grayling country. Suckers fish included. Sometimes the fish vanished, and we don't know why. We can't say it's in stable condition, sometimes, there's lots of fish and Pikes.

6. Q: Do you think other animals have to do with changes in the lake? Do you think the environment is changing? Is the water getting warmer or colder? Is the air temperature getting warmer or colder? Are creeks drying up? More floods? What other factor may be influencing changes?
A: Last twenty years gwiint'oo geegiikhii googaa leii naii chan shooik'ii kwaa.
I've been talking about this for twenty years but nobody listen to me.
7. Q: Jidii gaanandaii datthak han shaagwahandak?
Can you tell me everything you know.
A: Dzaa diik'iidhat ts'a' tyaa zhyaa gaashandaii gho'. Dzaa gwa'an ddhah kat zhah dhitdlii. Aii tyaa zhyaa tr'iinin ihlii dai' khyit vanaldaii. Higher mountain kat. "Zhaheekit" ginyaa certain place gwago' kwaa. Shin datthak zhah dhitdlii gho'. Aii t'ee zhah eek'it gwagwahnyaa. Aii jyaghaii gwik'iighai' vanaldaii aii vadzaih k'iinii ah'al. Dai' sometimes aii zhah hiljii. Datthak yakat itchuu geh'an t'inch'yaa. Cool off ilii. Aii last fifteen years. Zhah datthak shaa vakwaa. Git chan kwaa gwilii gho'. Aii t'ee glacier. Ch'adai' gwanaa tr'iinin ihlii dai' dzaa gwa'an git dhitdlii tthak zhyaa khyit jyaa diinch'yaa ch'yaa nan niindhaa ilii ginyaa ts'a' juk vakwaa. Tyaa juk git tr'ahah'yaa gwagwantrii.
I was raised in this area so I know everything. There's snow on the mountains and I remember, that when I was a child there was snow on the higher mountains. They called it "Zhah Eekit" means that the snow never melts in that place. It's there all summer long. I know, now why it like that because the caribou is migrating. There is so many caribou sleeping on that patch of snow you can't see them because the caribou is cooling off. In the last fifteen years, the patches of

snow and glacier have disappeared. Long time ago, the glacier that was always there is now gone. It would be hard to find a glacier now.

8. Q: Aii nijin gwa'an? *Where at?*

A: All over. Red Sheep Creek gwa'an k'iinaa izhit gwa'an khyit git dhitdlii shin datthak. Aii t'ee vadzaih khyit ifchuu shin datthak. Ts'a' oodee higher mountain gwa'an chan. Vadzaih t'ee fyaa zhyaa yit'aahch'yaa nyaa. Niindhaa dai' ree. K'ihjol ts'i' chan. Aii hai' aii kwaa gwilii ts'a' aii geh'an vadzaih dzaa gwinzii gwaah'in kwaa ilii ts'a' aii geh'an vadzaih dzaa gwah'in dzaa gwa'an gwinzii gwaah'in ji' gaa gaagwiindaii kwaa. Vadzaih fyaa gwiink'oo gwandaii ts'a' jiinch'ii kwaii t'aahch'yaa. Git kat zhit shin hee khyit git kat ifchuu.

Juk chan fyaa git kwaa. Yeende chan fyaa git dha'aii gaa yuk hiljii. Kiiviteinlii gaa vakat git kwaa. Aii ts'a' chuu chan kwaa gwilii. Sometimes van ts'anh gwahaadhak (drained out) ts'a' van chan lejji lost tr'ahtsii. Van nizii leii lost tr'iltssaii. Yeende **Ch'ootsiktlok** fyaa van chil'ee vizhit luk gwanlii ch'adai' (vazhrainhjujik geeghaii-Around the bend).

Aii ginjik tthak vagwandak gwanlii, aii chan vats'anh chegwehilnaini. Nahaa, aiits'a' t'ee ch'akwaa. Van leii haatr'igweendaii t'oonch'yaa, dzaa gwizhrih nakwaa. Gwichyaa zheh gwa'an chan. Old Crow (Van tee) chan.

All over from Red Sheep Creek to here. It is all over and it used to cool off.

Even on the higher mountains, the caribou really needs it when it get hot and they used the glacier to keep the mosquitos off but since the glacier had vaporized the caribou had not come back. I don't know if they still come around this area much.

The caribou is comfortable with cold especially when they always sleep on

glaciers in the summer. But today, there is no glacier. There used to be a glacier under the timberline. Even Kiiviteinlii had a glacier but had vaporized and the water is disappearing sometimes, the lake drains out. (Gwahaadhak)

We are loosing lots of lakes due to that. Ch'ootsiktŁok was a very important lake and full of fish. It is located by Vazhraišnjuk (around the bend) that lake had lots of old stories and now its gone. Lots of lakes had disappeared and not only in this area but in the flats (Gwitchyaa) and Old Crow (Van Tee) area.

9. Q: Gwał'in t'agwaiinyaa. I see it.

A: Yeah, aii chan jyaa dagwahtsii change gwilii ts'a' gwandaii chan change ilii.

Dinjii chan ch'ijuk t'inchyaa gwilii. Aii shih łyaa dinjii haanigwii'aii kwaa dzaą gwa'an. Ch'adai' gwanaa. Unless khaii shih iizuu dai' gwizhrih. Aii chan giyahkhoh. Juk shih chan ya'at gwa'an garitch'ii dai' izhit gwa'an gaanigwii'aii, nahaa. Camp aii t'ee vaanoodlit naii goodlit ts'a' jii nan kat vaanoodlit naii hee shin hee camping ginlii. Ts'a' dzaą gwa'an goodlii hee izhit gaanagwii'aii geetee trash kwaii idiits'aii. Khizhit gwats'an shih haa problem garii'ii. Dzaą gwa'an zheh, Old John Lake zheh gooł'aii t'ee shih nidinidik t's'a' an gwahtsii nahaa. Izhit gwizhrih nahaa. Yukon River datthak ज्याद्वीं in dhidlit. Gehnaa dai' dinjik haanigwii'aii kwaa. Aii ts'a' gwandaii gaa ch'ijuk t'inch'yaa ilii. Zhoh chan gwik'it. Zhoh chan łyaa iizuu. Juk khaii chan zhyaa zhoh gwitee naa'oo ts'a' giitee ch'aahk'ee nahaa. Aii ts'a' gwaandaii kwaii gaa change ilii. Aii nan ch'ijuk t'injii geh'an t'igwee'in. Arctic climate, global warming.

Aii geh'an gwaandaii chan ch'ijuk t'heenjyaa. Jyah ts'a' tyaa gweedhaa.
 Gwandaii leii kwaa gwilii. Dats'an chan tr'iinin ihfii dai' chiitsal chan gwanlii.
 Daagoo chan tyaa gwiintsal gwanlii ch'yaa. Aii daagoo googaa kwaa dzaa
 gwan'an. Deezhik gaa vaagwiindaii kwaa. Aii ts'a' gwiint'oo shaa ch'ijuk
 nagwaaghii. Datsan chan gwiint'oo gwanlii kwaa. Tr'iinin ihfii gwanaa dai'
 shehnaa dai' tyaa gwiint'oo deegwiintsai' ginyaa ch'yaa. Noisy. Juk tyaa
 deegwiintsai' kwaa. Gwilii. Quiet down gwilii. Aii t'ee dinjii haifan dilk'ii kwaa
 geh'an (human activity geh'an) aii geh'an datthak an gwilii. Yeendaa ji'
 deegwiheech'yaa gaagwiindaii kwaa nahaa. Diik'ikhyik dai' Village neehihdik
 zhoh itree gwihtth'ak zhak gwa'an hee. Jyahts'a' gwizhrih reh. Juk zhoh itree gaa
 gireeheetth'ak gaa gwagwantrii. Ch'akwaa. Gwiintsii ch'ijuk gweedhaa ch'atthaii
 naii k'ahtii naii tyaa gaagiindaii ji' tyaa gwiheezyaa. Fish "&" Game ts'a' Fish
 "&" Wildlife. They should study more. Ji' duulee for next generation, future
 generation, they might see that wolf, caribou, moose, sheep, aii geenjit t'igwinyaa.
 Aii geenjit t'eetyaa gwiint'oo garinkhii t'igwinyaa.

All is changing, the animals and human people too. The bears never bother
 people in the old days unless it is an ice bear and they kill it. If we camp out, the
 bears will bother us. There is more outsiders camping out here. It hangs around
 the camp to eat trash and that's how the bear problems starts. I have a cabin at
 OJL and the bear trash it because there is only one cabin there and it does that all
 through the Yukon River. Long ago, it never bother the moose. Even the animals

changed and so is the wolves. The wolf is getting dangerous. The wolve pack came close to the village and they shot at it. Arctic Climate and global warming, the animals are confused, state of their natural habitat. That is the reason the animals behavior will changed. The animals will eventually perish. There used to be abundant of ducks and birds. Even the ptarmigan was in the thousands. Today, there is no ptarmigan in this area. We don't know what happen to it. Today is changing more rapidly to me. There isn't much. Even way before I was a child, there used to be so much birds, it was noisy. We have hard time hearing but today it is very quiet because there is too much human activitiesa that is why everything is destroying. What are we going to do in the future if there is no animals. When I was growing up the wolf always cry outside the village. We don't hear it cry anymore. It is changing so much and rapidly the people (Fish & Wildlife) need to know all this, they need to do more studies. Maybe for the future generations, the wolf, caribou, moose, sheep will still be here.

10. Q: Gwał'in t'agweihnyaa.

I see all the changes occurring.

A: you want me to talk later on ji' I still got alot of work. Tth'aii hee gwinleii

gaashandaii. Chan gaaneegwaldak. Gwinleii gaashandaii datthak

gwintf'eegoih'aa nihthan juk. Kids need to learn this. Et'ee jyaa dagwahtsii gaa

gwinzii?

You want me to talk later or I still have lots of work. I still have lots to share, I can remember. I want to give my knowledge now, the children need to learn this.

This is all I have now.

11. Q: Next time ji' chan hee, Mahsi' choo.
Until next time, I thank you.
A: Aahq mahsi'.
Yes, Thank you.

Date: August 2, 2001 (interviewed)
Interviewee: OJL18
Language: Gwich'in and English
Interviewer: Joanne Gustafson
Location: Arctic Village
He is a respected member of Arctic Village

Traditional Ecological Knowledge:

The definition of traditional practices, it is closely connected to respect among families. In having respect for animal, and fish, harvesting is controlled by method being practiced where the individual families take what is needed and each family carefully follows the seasonal subsistence activities in taking animals, and fish.

In many parts of Alaska, before federal and state laws were implemented, Alaska Natives have sustained and best managed the fish and game resources. In their prospective villages and regions, this method is defined by assigning certain section of an area to families for hunting, fishing and trapping proposes. These areas are controlled by families and very much has a voice of who will harvest the fish and game in an assigned area.

Any questions on dispute or interruption among families, rarely occurs because this practice is based on respect and cultural values. Today, the elders believe that these valuable

histories not only need to be recorded but have the state and federal agencies recognize and develop in enhancing government-to-government relationship with the tribal government.

The U.S. Fish and Wildlife Service, Office of Subsistence Management conducts all programs and activities free from discrimination on the basis of sex, color, race, religion, national origin, age, marital status, pregnancy, parenthood, or disability. For information on alternative formats available for this publication please contact the Office of Subsistence Management to make necessary arrangements. Any person who believes she or he has been discriminated against should write to: Office of Subsistence Management, 3601 C Street, Suite 1030, Anchorage, AK 99503; or O.E.O., U.S. Department of Interior, Washington, D.C. 20240.

