**Tr’eqay**

**Spring camp**

Told by Edna Deacon (ED) at Alta Jerue’s (AJ) house in Anvik, AK, October, 2002.

Told in Deg Xinag (Deg Hit’an, Ingalik Athabascan) and English.

Recorded by Alice Taff and Donna Miller MacAlpine.

Transcribed and translated by Donna Miller MacAlpine, Edna Deacon, and Alice Taff.

Edna Deacon’s story about her childhood at spring camp, 1948-1949.

First 2:26 minutes is in English then Edna begins the narrative again speaking Deg Xinag.

<table>
<thead>
<tr>
<th>Recording</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>When the snow start melting then you can’t go out there no more, only when there’s crust you can walk on that snow when it’s frozen. Then you haul wood. Then you had to carry all the water up and everything. And then, my mom would ah, start preparing for spring like making dip nets and everything. Cause we lived over there on the Innoko River where we dip, dip for fish. She was just knitting dip net away in there while me and my sister we haul wood early in the morning while it’s, the crust is frozen out there. Somewhere after lunch it starts melting so we just quit hauling wood. And the next day again we do that. And we walk around the woods picking birch, I mean ah, spruce pitch because that’s what we use to ah, paint our boat with so it wouldn’t leak. Spruce pitch. (AT) Can you say that all in deg xiq ’i, what you said so far? You used to go out to spring camp. (ED) I don’t know how to say spring camp. I don’t know how to say spring camp. I tell that story to the spirit camp kids but it’s all in English only. I don’t know how to say spring camp. Only my sister knows.</td>
<td>Begin Time - mm:ss.ms</td>
</tr>
<tr>
<td>:00</td>
<td></td>
</tr>
</tbody>
</table>

| (AJ) Is it tr’eqay? | Is it spring camp? | 02:26.645 |
| (ED) Tr’eqay? | Spring camp? | 02:28.540 |
| (AJ) Yes. | | 02:29.860 |
| (ED) Yeah. | | 02:30.830 |
| Yeah, that’s tr’eqay. | Yeah, that’s spring camp. | 02:33.327 |
| Istli’dong tr’eqay nontr’ighididil. | When I was small we used to go to spring camp. | 02:43.409 |

(words added for clarification), [false start], [note]

Work supported by National Science Foundation, Documenting Endangered Languages award 0651787 at the University of Alaska Southeast.

All errors are the responsibility of Alice Taff. Please address comments and corrections to alicetaff@gmail.com.
1948 and 49 it was.

Getiy gitr’ighitr’il’i’an. We really struggled.

Soda yil With my older sister

tritr wood

ntri’dilighuk vinixilyiq tux we had to haul it (with dogs) early in the morning

xithitinh xingo. while was frozen.

Getiy long tritr {tr’idaghil} Lots of wood,

ditr’aghil’an’. we got it.

Te yil diq’on tr’alyayh ts’in’. We had to carry up water too.

Xingo singonh giditl’e, Meanwhile my mother was knitting,

ti’isr dît’le. knitting a dipnet.

Nginixi engosin xingith Far across back there

nontr’iddil tritr oqo we went for wood

yixi xiyil, around there then,

didlang, spruce,

didlang, o, didlang dzax ditr’il’anh spruce, oh, spruce pitch we’d get

valgats xonet. for the boats.

Valgats Boats

tlux xeyiniltlux. they’d paint with it.

Dixo’in long ditr’il’anh. That’s why we’d get lots of it.

My Dad used to set traps for muskrats. We, ah, go around on the edge of the lake to check them. He didn’t have no hip boots but he had water boots that came up all the way up here. And it look like, ah, seal skin. Boots with no hair on it. Because when we got home he, he hung it to dry it outdoors away from the heat. Then when he took it down he’ll oil it up but I never know what kind of oil he use.

So he wore that so he can walk in the water and go out where the muskrat tunnel is. He have little ah, like ah, moss piled back out there and he set just like a rat house. He set snare, ah, trap right on the rat, rat house.
Sito’yil  With my father  05:58.878

viniq’it q’utr’itidal {vin}  we’d walk around the lake  06:01.916

vichingadh qanh qoq tr’ixinil’anh ts’in’.  looking for muskrat houses.  06:06.036
[Edna says ‘vichingaddh’ but the more usual pronunciation and spelling is ‘vichingadh’ which we have used here.]

Yixi xildik  Around there then  06:12.086

xal ni’ilayah.  he set traps.  06:14.424

Getiy long xal q’u’eghayh.  A whole lot of traps he is packing around.  06:19.216

It’e nigi’oyh.  Still he sets more.  06:25.877

Vichingadh q’anh  Muskrat houses  06:29.003

q’idz nigi’oyh.  on top (of them) he sets them.  06:32.999

Xidigal digixal,  Finally his traps,  06:37.060

digidangan xal ixidenek ts’i.  his iron traps are all finished.  06:39.982

Tr’eqay,  Spring camp,  06:44.657

{xits’i...} xits’an tr’idididil.  we are walking back to it.  06:47.549

“Iy axa vendidi diyitots’in’  “Day after tomorrow then  06:55.079

vits’an ntr’itididil,  we’ll walk back to them,  06:58.034

ngogh vichingadh,  for muskrats,  07:01.653

nitr’inelodi,  where we set them,  07:07.234

ntr’itodal,” singonh ilne.  we’ll go walking back,” he tells my mother.  07:09.717

Yixiy yitots’i viyi dist’anh.  Then I go around there with him.  07:14.630

Viye gididlth’e.  Things are in there (in the traps).  07:20.710

“Ndadz axa itidhelgha,” vidisne?  “How are you going to kill it?” I ask him.  07:25.653

“Go dadz ‘n a,” silne.  “This way,” he tells me.  07:29.831

“Vichingadh,  “Muskrat,  07:33.281

ndadz an a tr’idilgha,” yilne.  this way we kill it,” he tells me.  07:37.284

A, vichingadh  Ah, muskrat  07:45.669

dangan xal ye tr’iyiltayh.  he takes it out of the trap.  07:55.722

“Dadz ‘n a tr’iting’,” yilne.  “This way (at back of neck) we grab it,” he says.  08:01.280
<table>
<thead>
<tr>
<th>Time</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>08:03.446</td>
<td>“Ago yitots’i viyił tr’itiniyh,” yilne. “And we pull it,” he says.</td>
</tr>
<tr>
<td>08:08.607</td>
<td>“Gidhalt’ohnh?” silne. “Did you hear it?” he asks me.</td>
</tr>
<tr>
<td>08:10.854</td>
<td>Just like,</td>
</tr>
<tr>
<td>08:13.382</td>
<td>a, viye xits’i, ah, inside,</td>
</tr>
<tr>
<td>08:16.830</td>
<td>to ginitol q’udixi’ne. Lo che. inside it sounds like the muscles are breaking. Truly.</td>
</tr>
<tr>
<td>08:30.470</td>
<td>Yitots’i iy, viye vigidighay ye yiltayh. Then he put the dead ones in his packsack.</td>
</tr>
<tr>
<td>08:37.938</td>
<td>Long gaghil’an’. He got lots.</td>
</tr>
<tr>
<td>08:41.082</td>
<td>Titl’ogh yitots’i {gits’an tr’idi} gits’an ntr’idil ts’in’. Afterwards, we turned around walking back.</td>
</tr>
<tr>
<td>08:47.043</td>
<td>Tr’eqay che xits’an tr’ididdid. We went back to spring camp again.</td>
</tr>
<tr>
<td>08:52.800</td>
<td>But maybe the second time (we go out) he’ll have to wear it (water boots) because it’s starting to be water (thaw). We can go out to the ah, rat house. And it start to be a little water so next time he has to wear it. First time there was no hardly any water ‘cause it was frozen when he was chopping the beaver, I mean muskrat house out. So the next day he’ll have to wear it. The sun is really melting the snow so the lakes are starting to fill up with water. How we say that, water boots?</td>
</tr>
<tr>
<td>09:54.809</td>
<td>(ED) O, tek’o’. (ED) Oh, water boots.</td>
</tr>
<tr>
<td>09:57.299</td>
<td>See, I never use my language.</td>
</tr>
<tr>
<td>10:06.826</td>
<td>“Venhdidi ts’i yixi xits’an tr’ididdidil,” ne. “Tomorrow we're going back there again,” he says.</td>
</tr>
<tr>
<td>10:19.478</td>
<td>“Ng’egh doghidelo. “Outside they're hanging up.</td>
</tr>
<tr>
<td>10:22.136</td>
<td>Ang’o, Outside,</td>
</tr>
<tr>
<td>10:23.765</td>
<td>sigitek’o’ xidongelyayh,” silne. my water boots, bring them in,” he tells me.</td>
</tr>
<tr>
<td>10:27.914</td>
<td>Vik’o’ tino’ ts’i naghitlo His boots, I went out and took them down</td>
</tr>
<tr>
<td>10:32.442</td>
<td>voxo xidonyingi yo. to bring them in for him.</td>
</tr>
</tbody>
</table>

(words added for clarification), [false start], [note]
<table>
<thead>
<tr>
<th>Line</th>
<th>Transcript</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Gon, he’?” vidisne.</td>
<td>“These?” I ask him.</td>
</tr>
<tr>
<td>“A iy yetas’atth,” ne. {ngo’in...ngo}</td>
<td>“I’ll wear those,” he says.</td>
</tr>
<tr>
<td>“Dangan xal xinontri’tididal,” ne sito’.</td>
<td>“The traps, we’ll go back to them,” says my father.</td>
</tr>
<tr>
<td>“Siyil ditel’el, eh,” silne.</td>
<td>“Are you coming with me?” he asks me.</td>
</tr>
<tr>
<td>Xingo digitek’o’ yenit’atth.</td>
<td>Meanwhile, his water boots, he's putting them on.</td>
</tr>
<tr>
<td>Deg xiyil diggidinilnek.</td>
<td>There he stands up in them.</td>
</tr>
<tr>
<td>“Gogide, tr’itodil,” ne.</td>
<td>“OK, now we’ll go,” he says.</td>
</tr>
<tr>
<td>Tr’itathdatl yitots’i, dangan xal ntr’endli’el.</td>
<td>We started to go, (to) the traps to check them again.</td>
</tr>
<tr>
<td>Yixi {nel} nedho ts’i tr’itaghedal.</td>
<td>In that area we were walking a long way.</td>
</tr>
<tr>
<td>Xiyil,</td>
<td>All of a sudden,</td>
</tr>
<tr>
<td>“Angthi gide viye gathdo,” silne.</td>
<td>“Way out there something’s sitting in it,” he tells me.</td>
</tr>
<tr>
<td>“Dangan xal ye gathdon.”</td>
<td>“It’s sitting in the trap.”</td>
</tr>
<tr>
<td>Yughineyo yitots’in’.</td>
<td>He walks to it then.</td>
</tr>
<tr>
<td>Nitl’anh yitots’in’, niq ndisdhit xingo.</td>
<td>I’m looking at him then, while I’m standing on the shore.</td>
</tr>
<tr>
<td>Tex, tex q’u’edoyh digitek’o’ yet.</td>
<td>Water, water he walks around in it in his water boots.</td>
</tr>
<tr>
<td>“Sidedig,” vidisne ine’.</td>
<td>“Me too,” I tell him but,</td>
</tr>
<tr>
<td>“Ngo, titeliqil,” silne.</td>
<td>“Well, you’ll slip in the water,” he tells me.</td>
</tr>
<tr>
<td>“An dengidhit,” silne.</td>
<td>“Stand there,” he tells me.</td>
</tr>
<tr>
<td>Ingthi yughineyo.</td>
<td>He walks out there to it.</td>
</tr>
<tr>
<td>“Ndadz axa tidhelgha?” vidisne.</td>
<td>“How are you going to kill it?” I ask him.</td>
</tr>
<tr>
<td>“Dadz ‘n at,” ne.</td>
<td>“Like this,” he says.</td>
</tr>
<tr>
<td>Yoq’utht’o yolchet.</td>
<td>At the back of the neck he grabbed it. [So it couldn’t bit him].</td>
</tr>
<tr>
<td>Ts’in’,</td>
<td>Like that,</td>
</tr>
<tr>
<td>yitchal che ilchet.</td>
<td>he grabbed its tail.</td>
</tr>
</tbody>
</table>

(words added for clarification), [false start], [note]
Work supported by National Science Foundation, Documenting Endangered Languages award 0651787 at the University of Alaska Southeast. All errors are the responsibility of Alice Taff. Please address comments and corrections to alicetaff@gmail.com.
saying “ngina’” is the correct way to say ‘your face’.

<table>
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<tbody>
<tr>
<td><strong>ggang-gildax.” silne.</strong></td>
</tr>
<tr>
<td>“Yititl’ogh ‘n a gitr’itoxel,” ne.</td>
</tr>
<tr>
<td>Yuxudz dhist’anh ts’in’.</td>
</tr>
<tr>
<td>Ingtheh yitots’i,</td>
</tr>
<tr>
<td>ah, viq’i galnon ghino tr’idendliyo.</td>
</tr>
<tr>
<td>Dina oxo digilqoyh xingo, singonh.</td>
</tr>
<tr>
<td>Ntxu gitr’ighexondi xit’ogh, {qo...}</td>
</tr>
<tr>
<td>“Gila gon sitr’itol’a,” silne.</td>
</tr>
<tr>
<td>“Sits’e tene,” silne sito’.</td>
</tr>
<tr>
<td>Ngiyixi ngin yitots’i,</td>
</tr>
<tr>
<td>ghon ghoyiq.</td>
</tr>
<tr>
<td>ngiyixi nging dhisdo.</td>
</tr>
<tr>
<td>“Go gila sits’e ingine,” silne.</td>
</tr>
<tr>
<td>“Viqa’ ingtingh soxo,” silne.</td>
</tr>
<tr>
<td>Yitots’i,</td>
</tr>
<tr>
<td>vichingadh iqa’ isting’, isting’,</td>
</tr>
<tr>
<td>Xingo,</td>
</tr>
<tr>
<td>vichal gho xits’i yiggs’i</td>
</tr>
<tr>
<td>diggadhi’oy axa yit’oth,</td>
</tr>
<tr>
<td>xidigal viqa’ ghon’.</td>
</tr>
<tr>
<td>“Ts’i che dals’tin che,” silne.</td>
</tr>
<tr>
<td>Ts’i che vichal gho xits’i che ngiyiq</td>
</tr>
<tr>
<td>yit’oth.</td>
</tr>
<tr>
<td>“Agide,” silne.</td>
</tr>
<tr>
<td>“Ago, gil ingting soxo,” silne.</td>
</tr>
<tr>
<td>Voxo yisting’.</td>
</tr>
</tbody>
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Yughitthi’ilch’il xingo.  
He’s skinning it meanwhile.  16:13.982

Getiy long ghin tthitr’aghilch’il.  
Really lots we skinned.  16:18.500

Xidigal, yiggin ilnek,  
Finally, the ones he finished,  16:22.619

{songh} singonh,  
my mom,  16:28.930

ah, gho ‘n niyinisq’onh.  
I carried it (dishpan with carcasses) over to her.  16:32.933

A xiye tr’iyitolal ts’in’.  
She’s going to gut them.  16:37.637

SPRINGCamp2 OF AUDIO STARTS BELOW.

Deg yitots’i xiye tr’iyila.  
Then she cleaned the outside (removing grass, etc.).  03.575

Yichox xiyil tr’igila ts’in’.  
The stomach, she took it out (gutting it).  06.315

Xidigal yixidenek.  
Finally she finished it all.  09.798

“Ng’egh gil “Outside now 15.352
dughu tr’adildla’ iy,” yilne.  
we’re going to hang them out,” she said.  18.858

Vits’i isne yitots’i,  
I’m helping her then,  23.240

nilayilchith  
ything them two-by-two together  25.490

t’el axa.  
with string.  30.078

“Viggin dhiggingh tux getiy ngizrenh xiy iy,” silne.  “When they’re half-dried these are delicious,” she says to me.  33.555

“Vughi yixi dithijit tux,” yilne.  “Under it we have to keep smoke going,” she tells me.  38.464

Yuxudz yitots’i, dughu tr’ighidelo.  
All of them then, we hung them up.  42.235

Yitotl’ogh yughi yixi diljit.  
Afterwards she makes a smudge fire under it.  46.140

Ilt’e yitots’i viyi tri’diniyh.  
Always we have to mind it.  50.211

Xatthang gitri’dalyayh ts’in’.  
We keep putting wood in (the fire).  55.207

Gho yixidithijit ts’in’.  
Underneath it keeps smoking.  58.880

(We) smoked the muskrat for 2 days and it was ready to, ready to cook.  01:04.740

Nodi dranh yitots’i vughi yix  
For two days under it  01:19.062

tr’ixiditljit xingo.  
we keep the smudge going meanwhile.  01:21.604

“Agide,” yilne sito’  
“There,” says my father,  01:23.924

“Ngo,  
“Well,  01:26.993

(words added for clarification), [false start], [note]
xiłts’in’ o xo gituxlvatr,” ne. for the evening meal you’ll cook it,” he says. 01:29.446

Nigighelo yitots’i dina ts’in’. He took some down then for us. 01:33.156

Viye gituxlrat xiyil, And a pot, 01:37.890

tthaq, open fire, 01:42.331

xo yaghideqonh, singonh, (the food) in the pot, my mother, 01:43.079

te, te yighengil ts’in’. water, water she poured in it. [The food in the pot is hung over the open fire.] 01:46.208

Yitots’i, And then, 01:50.561

vichingadh yitots’i nilto’it’oth. muskrats then, she is cutting into pieces. 01:54.351

Viye yighelo. She put it in. 02:00.224

Dina oxo {gil, gi’itl} gituxlrat yitots’in’. For us she cooked it then. 02:06.224

Nalyagh yił, yitux nelo. And potatoes, she mixed them in. 02:11.591

Getiy liniyu! Really tasty! 02:14.396

Nalyagh yił tr’ihonh tux. With potatoes mixed in we eat it. 02:17.942

That muskrats, after it was smoked for two days my father said it’s ready to cook now. It is just right smoked he told us, so he took some down and my mom start cutting it up. She already had water heating up over the campfire. She had her pot in there and she cut it up and put it in there and then she add that potatoes to it. She carry box of potatoes to spring camp. She had to keep fire going all the time so it wouldn’t freeze, along with that potatoes. 02:23.106

And when you’re telling it in English and in Indian way it lasts long time. But I don’t know any other English. I’m just telling my life story. 03:17.991

So how far we were now? Oh, a month I guess, and then when we got back we had to go to school until school was out, for two years because that’s our livelihood. We didn’t have no welfare or anything, no foodstamps, no nothing. We had to live off the land. My father would haul moosehead up to the spring camp to... what they got last fall and it’s... 04:47.630
frozen all winter long and they had to skin it up there and my mom would ah, she would skin it and then she’ll cook that whole moosehead. But she’ll slice some meat off and then she’ll save that. She just bury it in the snow drift around there.

That with all the other white fish that they had frozen at home... she just, they just stick it inside a snow drift so it wouldn’t get spoilt. (AT - Deg Xiq’i?) Now how far were you said? OK.

Yitots’i, Then, 04:52.612
vichingadh itlvatr nalyagh yil vitux iy. muskrat is boiled with potatoes mixed in. 04:52.933
Yil vatr, deg yil vatr xiyil {lughi} Boil together, here boil together in it. 04:53.302
“Ngo dhivatr iy,” ne. “Well, it’s cooked,” she said. 04:53.776
Niggiy ineqonh yitots’i viq’idz galnon q’idz. What is in the pot (she put) on the table. 04:54.422
“Ngo, gitr’itohel,” ne. “Well, we will eat,” she says. 04:54.667
“Yuxudz gil, “Everyone go ahead, 04:54.823
yuxlo’ tonuxlax,” dina ilne. wash your hands,” she tells us. 04:54.971
Dinalo’ yitots’i tontr’athdlo. Our hands then, we wash them. 04:55.110
“Ngo yuxlo’ getiy ggusr yan’,” dina ilne. “Well your hands are all dirty,” she tells us. 04:55.679
Go ts’i yixi Around there 04:58.035
tr’ididltth’e ts’i {dinatl’o giq... dinatl’o giq... ah} we sit 04:59.793
Dinatl’og dinatl’o iq’oyh. our dishes she hands to us. 05:15.410
Gitr’ighilno’ yitots’in’. We ate it then. 05:24.644
Gan neg! How nice! 05:26.852
Viggin dhiggingh xiy That half-dried 05:28.822
vichingadh. muskrat. 05:32.066
“Ntuxda’, “After a while, 05:37.967
sits’e itene,” silne sito’. you’ll help me,” my father tells me. 05:41.887
“Vichingadh dhith, “Muskrat skins, 05:52.750
gho q’utr’itidineyh,” silne. we will work on them,” he says to me. 05:56.322
“Yuxudz yitots’i, “Everyone then, 05:59.829
(words added for clarification), [false start], [note]
git’r’ighilno xitl’ogh, after we have eaten, 07:03.130
ng’e gh gho q’utr’idineyh. outside we’ll work on them. 07:05.555
Viye giditey yet On the stretchers 07:13.466
ngo xeledz yidegging iy,” yilne. they are all well dried,” he says. 07:17.848
Viye giditey yatots’i From the stretchers then 07:21.705
yughi tr’i’ilayh. we take them off. 07:23.750
“Xiday, a, “Where is, ah, 07:26.526
xiday git’ون’ dhith,” silne. where is the gunny sack?” he asks me. 07:37.358
“Vichingadh dhith, “The muskrat skins, 07:42.880
viye dixit’al,” silne. we’ll pack them inside it,” he says. 07:46.806
Yixi yitots’si viq’on xigiyax. Around there, I’m hunting for it. 07:51.394
Git’он’ dhith oqo xinił’anh. The gunny sack, I’m looking for it. 07:54.520
Xidigal giliq voxel, Finally one for him, 07:57.091
voxo ggaginek. I found it for him. 08:00.246
“Gogide,” vidisne. “Right here,” I tell him. 08:01.990
Yiye gigheloy yitots’i. In it he put them then. 08:04.406
{gganh} Diydiniłvinh. He just filled it up. 08:07.737
Vichingadh dhith axa diydinilvinh (With) muskrat skins he filled up 08:13.835
git’он’ dhith. the sack. 08:17.429
Getiy viye gilongh ts’in’. In it (there was) really lots. 08:19.503
“Agide,” ne. “So there,” he says. 08:22.279
“Niyiq yixodhith yet “Inside the tent 08:25.690
ngdixi xodixat’tel,” yilne. up there (on the ridge pole) I’ll hang it,” he says. 08:29.429
Yuxudz xiyeloq yitot’in’. All that he did then. 08:33.812
Siyil tet’el,” ne, silne. You’ll go with me,” he says, he tells me. 08:38.837
“Ehe’ę,” vidisne. “No,” I tell him. 08:42.530
“Ngo getiy te nichux,” vidisne. “Well, it’s too much water,” I tell him. 08:43.910
“Ngideyan’ tek’o’ ngith yidhe’atth,” vidisne. “Only you (have) long water boots to wear,” I tell him. 08:48.432
Yixi yitots’i viniq’it ideyan’ tadirio. Around the lake alone he went. 08:54.130

(words added for clarification), [false start], [note]

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It was a long time until he returned. 09:00.276
“Really lots of water back there” he tells us. 09:04.571
in the lakes,” he tells us. 09:08.430
“All of them,” he says. 09:13.367
the traps, I picked them up,” he says. 09:15.492
Outside then 09:21.335
he hangs them up, the traps. 09:25.426
“Back there where they were hanging, I'll put them,” he says. 09:34.050
“Then the (spruce) pitch, he started working at it.” 10:03.451
“I'll melt it...” Edna is confirming the word with Alta. 10:18.850
the boat, I'll paint it with it,” he says. 10:32.700
the boat, I'll paint it with it,” he says. 10:32.700
Long time it was boiling. 10:36.879
He keeps stirring and checking it. 10:39.010
"OK it got just right,” he tells us. 10:45.761
We are helping him then. 10:50.944
With a rabbit's foot 10:54.362
the boat 10:56.933
(words added for clarification), [false start], [note]

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yaxa niłtlux. with it he's painting. 10:59.183

“Ngo, venhdida xeledz didhigginghda’, “Well, tomorrow when it's dried real good, 11:05.480

ane’ viyen tr’itoqa,” dina ilne. upriver in it we'll paddle,” she tells us. 11:09.763


axa tr’ixenotox,” ne ts’in’. with it we’ll try,” she says. 11:17.155

“Gila nuxdret,” dina ilne ts’i tr’inathdriy yitots’in’. “Now go to bed,” she tells us (and) we all go to bed. 11:22.794

Mama go with us but we left my dad at home. So we walk up there and when we got up there we ah, we try from the shore. Mama make big fire for us around there and we’re standing around the fire talking and she tell us not to go anywhere. To stay right by the fire she tell us. 11:29.857

And all of a sudden we just hear lots of people, all of a sudden. Just like lots of people coming up. We just hear them laughing and talking. And I tell my Mom, “Do you hear that?” I tell her. “I hear it,” she say. 11:55.901

“Don’t go back there,” she said. She say that place is haunted. They always hear that all the time. “That’s why you’re not supposed to go back in the woods,” she tell us. “Right here,” she said, “used to be old village way back there.” 12:18.830

And my Dad tell us not to go around there. Just to go to that point and come back. Here we want to walk around the woods but my Mom held us back that time. Good thing she did too, just, it’s haunted. We just hear lots of people talking. I just remember it clearly. OK. 12:40.911

“Vechnudi yitots’i, “Tomorrow then, 13:19.592

tr’eqay {q’utr’odon...} spring camp 13:24.313

q’utr’idineyh xotl’ogh, after we work, 13:26.505

ngine’ che up there again 13:28.784

ti’isr axa tr’ixenitox,” {siln} dina ilne, with dipnet we’ll try,” she tells us, our mother. 13:30.742

dinangonh.

(words added for clarification), [false start], [note]
Yixi yitots’i

Around there then

viyił tr’itathdatl.

with her we start to walk there.

Xingo sito’ tr’eqay dhido.

Meanwhile my father stayed at the camp.

Ti’isr, ghitel, singonh.

The dipnet, she carried it, my mother.

Dina nitl’ogh ghihol.

Ahead of us, she’s walking.

Xingo vitl’oy tr’odil.

Meanwhile behind her, we’re walking.

Anet yitots’i, tr’ixadidhi’o,

Up there then, (at) that point,

gon at, ti’isr tr’titiltel.

there, the dipnet, we put it in.

“Agot xizro noghilel,” dina ilne.

“Here (there is) an eddy,” she tells us

Ti’isr, te ghetonh xiy.

The dipnet, she put it into the water.

Oh, tth’e.

Oh, not yet.

dina o xo xidilq’unh.

for us she makes a fire.

“Ago xididhiq’undi xeyan’ duxliyo,” dina ilne.

“Right here by the fire pit you stay only,” she tells us.

Xididhiq’undi xughino tr’idenitlyo, xingo,

The fire pit, around it here and there we’re standing, meanwhile,

{ate} “Atthet ti’isr titastel,” dina ilne.

“Down there, the dipnet, I’ll put it in the water,” she tells us.

“Ago xiyon’ nduxliyo qunedz,” dina ilne.

“Right here only stay around the fire,” she tells us.

Yuxudz ditr’i’t’anhs ts’i tr’inil’anh yitongo {ding} dinangonh.

We’re doing that while watching our mother.

Ti’isr itltonh.

The dipnet, she’s holding it.

Uxiyił, ngidodz,

Suddenly, down there,

{tr’ine} edodz tr’inedaldi,

from where we came up,

da longhin,

lots of people,

ngidodz ghidil.

up there they are walking.

Nigixidluq ts’i xiyl, xinaxidilighusr ts’i xiyil.

It’s like they are laughing together and talking together.

Uxiyił, Suddenly,

dinangonh dina ts’an genthitonh.

our mother turned to us.

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“Xiduxtth’on, he’?” dina ilne.
“Did you hear that?” she asks us. 15:19.297

“E,” vazrne.
“Yes,” we said. 15:21.751

“Ago deg getiy nixinh’ dit’anh dina at,” dina ilne.
“Around here it’s really haunted,” she tells us. 15:24.720

“Dixo’in ‘n a,”
“So that’s why, 15:31.999

xeyiq q’udhxuidal {yix} in the woods, don’t walk around. 15:33.752

Yuxidisne,” dina ilne.
I’m telling you this,” she tells us. 15:35.943

Nilitr’inli’an, “Divs re’ngidodz {tr’i} dughidil,” tr’ine.
Looking at each other, “Who is that coming up?” we say. 15:40.556

{Ding...} Singonh, “Agide,
My mother, “OK, 15:55.339

xo’in ngine’ xiq’i dhuxidal, yuxidisne,”
this is why, back there, don’t walk, I’m telling you this,” she tells us. 15:58.230

“Nixinh’ dit’anh dina at agot,” dina ilne.
“It’s always haunted right here,” she tells us.. 16:04.817

“Gil, ntr’itiidital,” dina ilne.
“OK, let’s walk back,” she tells us. 16:10.894

Yuxudz yitots’i,
Then all of us, 16:13.553

vinotthi nasrithidatl.
ahead of her we walked. 16:16.164

“Yuxt’ooy xinaq ntasdoł,” dina ilne.
“Behind you I’ll walk,” she tells us. 16:19.904

Xidigal, Finally, 16:25.300

tr’eqay ntr’ididatl. spring camp we reach. 16:28.407

Yixidhith ye
Inside the tent 16:35.658

dhido, sito’,
he’s sitting, my father, 16:38.109

xiditlq’un’ ts’in’. keeping the fire. 16:40.476

Yinughil didaghene yitots’in’, She told him then, 16:43.719

“Ngine’, “Up river, 16:46.845

anet, up there, 16:48.569

ti’isr te nistonh, xiyil, the dipnet, into the water I put it, when suddenly, 16:52.221

ngidodz getiy dina longhin ghidildi,” from down there lots of people were walking up,” 16:56.197

xazrgethth’iq, {din...} sito’ ilne. we heard her tell my father. 16:59.758

“Agide xo’in “That’s why 17:05.517

nginixi q’udhxuidal, yuxudz yuxidisne,” back there don’t walk around, I’m always 17:08.585

(words added for clarification), [false start], [note]
dina ilne, sito’.

“Nixinh’ dit’an’na dan at, anet.”

Getiy qay xichux xighela’,” dina ilne.

“Gil, nuxdred,” dina ilne.

Tr’inathdrit yitots’i.

And my father said there was big village there, that’s why it’s haunted. Sometimes it’s like that he said. You hear people, whole bunch of people laughing. There’s spirits back there, he said. Because it was village there long time ago. I guess sometimes they come close to us but we can’t see them, he said.

(AJ) They don’t have a spirit camp at Holy Cross any more, yeah. (AT) I don’t know how they do it. (AJ) I asked Ellen that when I was out there and she said the last time they had Spirit Camp she was there and she said one evening while they were there a lot of young people there too, and she said one, some girls were playing around outdoors, playing tag, running around between the tents. They had a lot of tents. And a lot of them were just standing around on the bank looking at the river. And pretty soon the girls came running in and said that... Oh, a girl screamed from back there behind the tent and she came out and they asked what’s wrong and she said someone grab her in hair and then pulled it. She had long hair, kind of long. She’d kind of to the side. Somebody just grabbed her by the hair and pulled it and she screamed. She said she didn’t notice it wasn’t one with them and they said they didn’t do it. They weren’t around there. Ellen said she told them well don’t run around. It’s getting dark. Don’t run around no more. Sit quiet and settle down quiet. Be quiet. And she said ah... Change the name. Stop calling it Spirit Camp. Change the name. She said she doesn’t know if they changed it or not because she said they don’t have it any more. I never heard of them not having it any more.

(ED) I think where they had that camp it
burned around there too, forest fire around there. (AJ) Lately? (ED) Yeah this, yeah. (AJ)
This spring? (ED) This summer. (AJ) Oh, this summer. We heard of big forest fire down
there. (ED) Yeah, it was big fire. From here I think you can see that forest fire going on,
across that way. Somewhere around August, July, August. Yeah. At night they could see
the fire from this hill up here. You could see it across there.

<table>
<thead>
<tr>
<th>Dialogue Segment</th>
<th>Translation</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ah, tr’inathdrit</td>
<td>Ah, we went to bed</td>
<td>20:54.832</td>
</tr>
<tr>
<td>dina gits’id yet.</td>
<td>in our blankets.</td>
<td>20:59.655</td>
</tr>
<tr>
<td>Dinangonh,</td>
<td>Our mother,</td>
<td>21:03.628</td>
</tr>
<tr>
<td>dina oxo iy yeghonh xiy.</td>
<td>for us she made them.</td>
<td>21:05.586</td>
</tr>
<tr>
<td>Ts’id neg itltsenh.</td>
<td>Nice blankets she made.</td>
<td>21:09.647</td>
</tr>
<tr>
<td>Gitth’ithgi axa ditsenx xiy.</td>
<td>With feathers she made them.</td>
<td>21:21.667</td>
</tr>
<tr>
<td>Getiy viye</td>
<td>Really inside</td>
<td>21:24.881</td>
</tr>
<tr>
<td>xinilqinh.</td>
<td>it is warm.</td>
<td>21:26.605</td>
</tr>
<tr>
<td>(AJ) Yeah, they’re warm</td>
<td>-</td>
<td>21:27.630</td>
</tr>
<tr>
<td>Viye yitots’i izre qul.</td>
<td>Inside it then it’s not cold.</td>
<td>21:32.753</td>
</tr>
<tr>
<td>Tr’i’anathdrit ts’i yuxudz.</td>
<td>We all went to bed.</td>
<td>21:37.311</td>
</tr>
<tr>
<td>Itl’e yuxudz yixi</td>
<td>I guess with all that</td>
<td>21:41.370</td>
</tr>
<tr>
<td>vil tr’indldaq, soda yil.</td>
<td>we fell asleep, my older sister and I.</td>
<td>21:44.650</td>
</tr>
<tr>
<td>Vinixilyiq dong yitots’i che diggantr’idalth’t’eyh.</td>
<td>Early in the morning then again we get up.</td>
<td>21:48.910</td>
</tr>
<tr>
<td>Nitr’ixidilq’oyh.</td>
<td>We make fire.</td>
<td>21:56.130</td>
</tr>
<tr>
<td>“Gil, te diq’onduxdliya,” dina ilne, dinato’.</td>
<td>“OK now, water, bring it up,” he tells us, our father.</td>
<td>22:01.470</td>
</tr>
<tr>
<td>“Xiyil uxdiniyis ts’i xiyan’,”</td>
<td>“Watch out for yourself,”</td>
<td>22:08.275</td>
</tr>
<tr>
<td>dina ilne.</td>
<td>he tells us.</td>
<td>22:15.160</td>
</tr>
<tr>
<td>Viye, dinana qantr’itlday diqon tr’idiqoyh.</td>
<td>In what we’ll wash our faces in (water), we carry it up.</td>
<td>22:18.472</td>
</tr>
<tr>
<td>Dingangonh che digganidox.</td>
<td>Our mother also is getting up.</td>
<td>22:26.713</td>
</tr>
<tr>
<td>A, tl’it’ay dina oxo</td>
<td>Ah, pancakes for us</td>
<td>22:30.482</td>
</tr>
<tr>
<td>xiq’idz gil’t’ath.</td>
<td>on top (of the stove) she’s frying them.</td>
<td>22:33.725</td>
</tr>
</tbody>
</table>

(words added for clarification), [false start], [note]

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<th>Text</th>
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</tr>
</thead>
<tbody>
<tr>
<td>“Viq’a tr’ititodix,” dina ilne xiy.</td>
<td>“This will be our breakfast,” to us she says that.</td>
<td>22:35.799</td>
</tr>
<tr>
<td>Sito’ yil digganidox.</td>
<td>My father also is getting up.</td>
<td>22:45.161</td>
</tr>
<tr>
<td>Sichidl yorz yil.</td>
<td>My youngest brother too.</td>
<td>22:47.732</td>
</tr>
<tr>
<td>It’e vi’il tr’idiniyuh ts’i xiyan’.</td>
<td>Always we look after him. [John, the smallest one.]</td>
<td>22:50.040</td>
</tr>
<tr>
<td>“Ngo, dinagivalgats titr’itotel,” ne.</td>
<td>“Well, our boat, we’ll put it in the water,” he says.</td>
<td>22:58.175</td>
</tr>
<tr>
<td>{Nda’} Viq’atl’ox</td>
<td>“It’s bottom,</td>
<td>23:03.405</td>
</tr>
<tr>
<td>ah, xididhiggingh iy,” dina ilne.</td>
<td>it has dried,” he tells us. [Where he caulked it with pitch.]</td>
<td>23:08.255</td>
</tr>
<tr>
<td>“Ntuxda’ vinixilyiq gitr’aghilno xotl’ogh,” dina ilne.</td>
<td>“Soon after we eat breakfast,” he tells us.</td>
<td>23:13.777</td>
</tr>
<tr>
<td>Ts’i yitots’in’,</td>
<td>So then,</td>
<td>23:20.314</td>
</tr>
<tr>
<td>dina togathdlo ts’i, singonh.</td>
<td>she served us, my mother.</td>
<td>23:22.710</td>
</tr>
<tr>
<td>“Yuxto’ ts’e uxdine,” dina ilne. [Edna corrected this, saying, “uxne” is ‘you help’.]</td>
<td>“Your dad, you guys are going to help him,” she tells us.</td>
<td>23:27.210</td>
</tr>
<tr>
<td>Xits’i yixodhith ye,</td>
<td>From inside the tent,</td>
<td>23:37.933</td>
</tr>
<tr>
<td>titr’itathdatl.</td>
<td>we go out.</td>
<td>23:40.759</td>
</tr>
<tr>
<td>Ay’egh {ah...soxo di...}</td>
<td>Outdoors</td>
<td>23:43.270</td>
</tr>
<tr>
<td>“Ay’ ot t’ighith soxo deniłqoyh,” dina ilne, sito’.</td>
<td>“Over there, cottonwood, chop it down for me,” he tells us, my father.</td>
<td>23:55.105</td>
</tr>
<tr>
<td>“Srighitidlingith siduxlax,” dina ilne.</td>
<td>“Just the right length do it for me,” he tells us.</td>
<td>24:02.197</td>
</tr>
<tr>
<td>“Ngo, valgats t’ox,</td>
<td>“So, the boat, under it</td>
<td>24:06.697</td>
</tr>
<tr>
<td>Ntolyal,” dina ilne.</td>
<td>put it,” he tells us.</td>
<td>24:11.868</td>
</tr>
<tr>
<td>Xingo ntl’an.</td>
<td>Meanwhile I’m looking at him.</td>
<td>24:15.462</td>
</tr>
<tr>
<td>Ndadz axa sre’, inisdhinh.</td>
<td>How (to do it), I’m thinking.</td>
<td>24:17.440</td>
</tr>
<tr>
<td>“Ntuxda’ yuxnolda xasnel,” dina ilne.</td>
<td>“After a while I’ll tell you,” he tells us.</td>
<td>24:22.047</td>
</tr>
<tr>
<td>Ixidiniy yitots’i,</td>
<td>We hurry then,</td>
<td>24:25.582</td>
</tr>
<tr>
<td>t’ighith, tr’identłqoyh, soda yil.</td>
<td>the cottonwood, we’re chopping it down, (me) with my older sister.</td>
<td>24:27.423</td>
</tr>
<tr>
<td>“Gogidet. Tr’identłqoyh xiy,” vidisne.</td>
<td>“Here it is. We chopped it down,” I tell</td>
<td>24:33.880</td>
</tr>
</tbody>
</table>

(words added for clarification), [false start], [note]

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“Srighilingith ts’i, che, him.
uxlqoyh xiy,” dina ilne.
chop it,” he tells us.

“Ago nonduxliyayh yitots’in’,” dina ilne.
“Right there put them then,” he tells us.

“Ngo, valgats viq’idz ntiditel.
“So, the boat, on top of them (the logs), we put it.

Valgats yitots’i, t’ox,
The boat then, underneath it,
ngitthing
down there (down the bank)
valgats
the boat
t’oxin nuxla,” dina ilne.
under it (the boat) put them (the logs),” he tells us.

“Dadz,” dina ilne.
“This way,” he tells us.

Ngitthing yitots’i, valgats tr’oggisr.
Down there then, the boat, we are dragging it. [They are rolling the boat along the logs.]

Xingo it’t’e,
Meanwhile still,
That, ah, cotton, ah, t’ighith,
… cottonwood (logs),

“Che ni’uxlche ts’i ingthi.
“Each one, (in the back) you pick up and place it ahead.

Valgats loy nduxla ts’i, xidigał {xidi...} In front of the boat put them, finally
vith q’idz ntiiliqil,” dina ilne.
on top of the (river) bank it will slide along,” he tells us.

Xidigał yuxudz ditr’eloq.
Finally we did it.

Xeledz yitots’i {tighul...} Nicely then
engthi ts’i {tighil... ah...} down there...
{tr’aldi... how they say?}

Xeledz yitots’i valgats tighiliqit, Nicely then the boat slid into the water,
{d...} diggiy t’ighith q’idz. those cottonwood (logs), on top of them.

Ts’id dina oxo {yi...} The blankets for us
{ye’} yi’e’ghonh xiy. that she made,
singonh. my mother.

Dek ts’id. Duck blankets. [‘Duck’ is a mattress ticking fabric.]

(words added for clarification), [false start], [note]

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“Git’h’ithgi viq’id tithiqoy ts’i,” dina ilne. “Feathers wouldn’t poke through it,” she tells us. 26:26.869

(AJ) Mhm, yeah 26:30.446

Yeah, the name of the cloth is deck. They used to call it that. My mother made feather blanket for us with it. So the feathers (AJ) feathers don’t poke through. (ED) Yeah. (AT) ‘Deck’ is the ticking? (AJ) Ticking. (ED) Yeah. 26:38.168

Valgats yitots’i, The boat then, 27:03.366

titr’ighetonhdì. that’s where we put it in the water. 27:06.463

“Gholìl.” “It’s floating.” 27:08.246

A lo che, Sure enough, 27:10.086

viye te qul iy,” dina ilne sito’. in it (there is) no water,” he tells us, my father. 27:12.015

“Ago yitots’i xitatlchìth,” dina ilne. “Right here then I’ll tie it,” he tells us. 27:19.056

Valgats yitots’i, The boat then, 27:23.704

ngdìxi xiyìtlchìth. up there he tied it. 27:25.808

“Ngo, ingtheyg tinh, “Well, out there the ice,” 27:29.051
tth’e yagheitltngh ts’i,” dina ilne. it hasn’t moved yet,” he tells us. 27:32.966

“Iy che dava dasrot’al,” dina ilne. “We’ll wait for it,” he tells us. 27:37.904

It’e yitots’i ingtheyg, tinh, All the time out there, the ice, 27:50.596

ntr’indli’iyh. we are checking it. 27:54.390

{ndadz xaxa} “Ndadz xigho “How far up 27:57.667

t te ndli’onh?” dina ilne sito’. is the water?” he asks us, my father. 28:01.436

“Getiy ingtheyg nedho,” vidisne. “Really way down far,” I tell him. 28:05.293

“Agide. “That’s fine.” 28:08.568

Ndalon tinh Maybe the ice 28:11.723

niyighetinux it will move 28:15.492

deg dranda’,” dina ilne. some time today,” he tells us. 28:18.560

Yit dran yitots’i This day then 28:29.548

xinh xiyl, a, sito’, all of a sudden, my father, 28:33.259

“Gan a di’ne?” dina ilne. “What’s that noise?” he asks us. 28:40.592

(words added for clarification), [false start], [note]
Tr’ixinl’anł.  We look.  28:44.420

Angthegh, tinh lo che,  Out there, the ice, sure enough,  28:45.700

niyighititlo”, vazrne.  it is moving,” we tell him.  28:49.358

“Agide,” ne.  “OK,” he says.  28:52.272

“Venhdidi ndałonh, qay xits’i  “Tomorrow maybe, (to) the village  28:54.346

tr’iyan ntr’ixitolal ts’i ngingh.  into the boat we’ll load up.  28:58.320

Qay {xits’an tr’i}  (To) the village  29:00.804

a, xits’an tr’itididil,” dina ilne.  back we’ll go,” he tells us.  29:03.600

Yit venhdidi yitots’i,  So the next day then,  29:13.672

“Gil tr’ixildi  “OK, right now  29:16.623

nixuxla ngo qay xits’an tr’itididil,” dina ilne.  you pack up (and) back to the village we’ll go,” he tells us.  29:17.996

Getiy dina ye xonel.  We were so happy about it.  29:23.547

{tr’o} Tr’ixixildin ntr’ixilayh ts’i.  Getting ready, we pack it into one place.  29:26.703

Yuxudz, yuxudz tr’ixildin ntr’ixi’oyh.  Everything we got ready.  29:33.510

Vinixilyiq yitots’i, engthegh, tinh,  Early in the morning then, out there, the ice,  29:40.574

“Tinh oqo xiye tr’ixinedhid, he’,” dina ilne, dinato’.  “The ice, see if it is gone,” he tells us, our father.  29:44.898

Ingthegh  Out there  29:50.683

titr’inedatl ts’i engthegh tr’ixinil’anł.  we walk (and) out there we look.  29:52.324

“Il’te tinh xelanh,” vazrne.  “Still the ice is there,” we told him.  29:55.538

“Inc’ gilongh quł vi... [stops in mid word]  “But not much,  29:58.284

SPRINGCAMP3 AUDIO STARTS BELOW.

“Tr’iye nixuxlyayh,” dina ilne, sito’.  “To boat carry them,” he tells us, my father.  01.599

{ning} Yitots’i tr’iye nontr’ixalyayh.  So then to the boat we carry it (our camp stuff).  13.710

Ingthi’ ts’i  Out there  24.417

niq xits’i engthi’ ts’in do’ ts’i  from the shore out there down river  27.443

valgats ye tr’itathdatl tinh tux.  in the boat we went among the ice.  31.584

Sito’ gilt’uq.  My father is rowing.  38.623

(words added for clarification), [false start], [note]

Work supported by National Science Foundation, Documenting Endangered Languages award 0651787 at the University of Alaska Southeast.
All errors are the responsibility of Alice Taff. Please address comments and corrections to alicetaff@gmail.com.
Xidigal

engosts’ìn

across there

50.198

ah, niq xingthegh

(to) shore on the other side

55.071

ntr’inedatl gilt’uq xingo.

we went while he’s rowing.

59.148

And singonh

And my mother,

01:06.845

enet dathdo ts’i qhiqal, idedig.

back there she sat paddling, her too.

01:10.050

Xidigal, a,

Finally, ah,

01:19.580

Five Mile Island gho xinedhit.

We got to Five Mile Island.

01:26.440

Sit’o gilt’uq xingo

While my father is rowing

01:34.600

yit, tinh qul

there’s no ice

01:41.240

Xingo ingtthegh,

Meanwhile down below,

01:54.855

titr xenedr

wood amid

01:58.664

tinh xelanh.

ice was there. [Driftwood comes down with the ice.]

02:01.732

Yit sito’ naghalyiyh.

There my father rested

02:08.778

at the mouth, behind the island

02:14.992

Drogg nazrididlnik xik’idz xiyozr,” dina ilne.

“(Into our) bellies we’ll put a little something,” he tells us.

02:25.730

{ing} “Ingdivalgats,” ah, dina ilne.

“In the boat,” he tells us.

02:33.987

A. q’idz xiyozr ts’iň’, ts’i che, a,

In just a little while

02:50.614

nasrithadtl sito’ gilt’uq

we are going, my father rowing

03:01.992

and singonh qhiqal enet.

and my mother paddling in the back.

03:05.977

Xidigal,

Finally,

03:11.519

a, neniq xughi trantr’idedatl.

ah, from behind the island we came out.

03:14.673

Nedo’ ts’i qay xits’is yitots’in’,

Down toward the village then,

03:20.143

yit xonet, qay xonet tr’antr’idedatlidi,

for there, for the village (from the place from which) we were going back,

03:28.138

vizro gidalndikdik xidot’an’.

clearly the schoolhouse we could see.

03:34.986

Sraqay tanxididlidi nonxididhit vinixilyiq.

Children at recess time had come (out in the) morning - [Kids had a half hour break in morning and in afternoon.]

03:42.223

and

03:47.064
<table>
<thead>
<tr>
<th>English</th>
<th>Tlingit</th>
<th>Translation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Down below our home then</td>
<td>Dinaghith’e yitots’i</td>
<td>valgats niggon xinetonh.</td>
<td>the boat came to the shore.</td>
</tr>
<tr>
<td>We hurry out of it then.</td>
<td>Yit xiy yiq yitots’i.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>We ran out of it.</td>
<td>{din} Ditr’indiyet.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“We are going to school.” we told them.</td>
<td>“Gitr’idenildik,” xivarzne ts’in’.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Up there, ah,</td>
<td>Ngine’, a,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ah, school</td>
<td>a, gidinaldikdi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to it we ran.</td>
<td>xits’i diliggok.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The teacher</td>
<td>{ah, xing} Gixidinilan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>asked us,</td>
<td>dina idilqit,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“Do you want bacon?” she asked us.</td>
<td>“Bacon q’aduxtat, he’?” dina ilne.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“Yes,” we tell her.</td>
<td>“E,” varzne.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I didn’t. I just put it in there.</td>
<td>I didn’t. I just put it in there.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

[This is the end of the story.]