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

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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

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.](image)

During the early nineteenth and twentieth century, the Athabascan Neets‘i‘ 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.

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 Koness 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, Neerihinijik 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 Athabascan, 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 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’ijjinjaa, 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 Kehdik”. 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."

OJL6

"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:

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

Table 1. Names of fish species
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’eedaiah
- 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 (Ła’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 Ɂał’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 jyaadigiiyilik 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 (Ɂał’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 (Ła’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’aahahdlaii” 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 (Chyaadlaai). 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
"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’aii dried up too. Airport lake that dried up too. I don’t know what is going on. I don’t know. Luk vizhit agarah’aii 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 going 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 provided 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 it 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

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*Gwich’in is the name of the Athabascan Neetsaii people of Arctic Village.
*Kutch’in is the commonly accepted name for the language spoken by people of Arctic Village.
LITERATURE CITED


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 past 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 their similar lake 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 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?

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
Old John Lake  
(Van Choo Vee)

- glacial origin
- 12 miles long
- 5 miles wide
- 78 feet deep

In her book: Neets’iiit Gwíłndulu-Living in the Chilkat 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 men call Old John Lake. “We will fish there,” they said. There are many lake trout and whitefish in the lake.” (Katherine Peter, 1936)

Arctic Village

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.

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.

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

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

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

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

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.
Objective 3

Traditional Ecological Knowledge
* Subsistence

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

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.
Objective 4

Fish Biology
* Fish Study

Fish Study
The main purposes of this study are:
* Identify the primary areas where subsistence harvest occurs
* Estimate the number of fish of each species harvested from these areas
* Estimate the seasonal fishing efforts
* Describe the length, weight, sex, maturity and age composition of the fish harvested

Theresa teaches students how to take fish samples.
She is using pictures and posters.

Off they go…fishing for samples
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.
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’umiriik 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 involve traditional knowledge and western science together...
Traditional Knowledge Poster

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.

Methods
Elders and other local fishing people were selected based on their knowledge of fish habitats, significant areas and fishing sites, and breadth of knowledge about their rich subsistence lifestyles. Their stories about climatic changes were recorded on audio and video tapes. Participants identified their local habitats and marked significant sites on maps. Video footage of these interviews has provided tangible 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.

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 (qylie), fish spears (chikviyaa), fish traps (noograp), and fish nets (nikhriga).

Acknowledgement
The people of Arctic Village and Venetie have been very helpful and supportive of the TEK project 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’ijiininjaa, when he first ran from the Dihaj 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 save the people over there. They had a caribou fence here that was why there were people there. John Ch’ijiininjaa was the son of one of Ditsik’ilitł’uu’s wife. Ditsik’ilitł’uu’s had four wives. Our family came from Shaghandik and John Ch’ijiininjaa 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, its 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 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 then 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 Do'oajii. 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 Chi’ijiinjaa. Then in 1909, they build a house for Chief Christian ad 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’a’h.

11. Q: Ł’a’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: Alot 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 their similar lake 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 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: 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 year ago or over twenty years. There are also fish in there with black guts. A lot of the time, there are sport fisherman 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 then 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 politicizing 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 Niles 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 interacted 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 interacted, 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 built 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.
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 alot of fish in there. Fall time, as soon as you put fish net in there, there's alot 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 giiyahnyaa 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.


   Put "X".

   A: Aii ts’a’ chan vadzaih ah’al dai’ zhat tr’ookit route hadal. Village gwants’an vizhyah ch’ya' haa giiyah’in. Vahzaih ah’al ginyaa Old John aii khyit vadzaih vakat ha’al eenjit nilii. Shitsuh lyaa OJL gwiinzii shaagwagwaandak kwaa gaa vakat dats’an and luk different kind of luk goolii shagahnyaa izhit gwa’an lyaa deenaadai’ luk keegii’in yi’. Luk vats’an chadlaii gwants’an. Dzaa t’ee shriijaahaitii. 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’aa’ chan dzaa cabin gwiinyaa 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 iltin. Dzaa k’ii’an datthak tr’ihchoo tr’ahelit. 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 giiyahnyaa. "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 t’a’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?
This way, some go this way. Maybe because they fish there or set traps. My dad always sets traps. He always trapped wolves 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 gwagwantrii 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’eegaahch’yaa aii jyah ts’a’ tr’oozhrii lee?
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 dohlii or ddaa ohts’aii, dzaa chan Ezias vanahkat. Dzaa gwa’an chan reh. Lah chan chineegaazhik, hole gwatsal gwagwatsik yi’. Vakat ḥa’i aii chigiiya’ak ts’a’ oo’e neech’agahahal. Aii tl’e next day chan oo’an neech’agahahal. Dagahlaa neegaan’ik. Neerahnjik vizhoodii, gaa juk gweenaad dinch’ya vaashandaii kwaa. Niidai’ 1960’s dai’ jyaadigii’in. Neerahnjik oodaa neegachchik. Like niti’, shiti’ laii 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’i reh Abraham John Sr. T’hai o’o’an ninidik ts’a’ oo’at gwitch’ii. Diti’ k’it t’ii’in Jimmy John ḥya a khyit OJL gwizhrigh gwitch’ii. Quonset hut gwi’ii. Dzaa gwi’aii year round zhyaa oo’at gwitch’ii gwitch’in Jimmy, geetak gwizhrigh Arctic ninidik. Vaa ḥuk 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: Ḥyaa ḥa hshoonch’ya gwahtsii? He had fun with fish.  
A: Ahaa’. Yes.  
Hyaa ḥuk goolii vakat. 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 gwi’ii next Ezias James vi camp goo’aii. I see some cache, gehndee t.aih kat gwa’an chan Jim Christian tent gît’inch’ya gwanah’ee. Frame

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?


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?


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 niiyuuk 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 ili.

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 iizuui ilii. Gwiindhaa geh’an dohllii. 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’ijuk t'oonch’yaa juk
   gweendaa, the weather is changing, I think. Aii geh’an t’ihnaya. 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’agwaihnya. Van kwaii vats’anh ninlaii gooolii hee. Aii kwaii datthak naagwaii
   ts’a’ vats’anh zhyaa chagwaadhak. Van kwaii datthak an ilii. Surrounding area.
   OJL lyaa important lake nilii gwich’in. Veelin datthak allotment gi’ii nahaa. Aii
   ts’a’ vik’eeeraahtii ts’a’ sell tr’ahthsii kwaa ji’ ihthan. Dinjii zhuh naii pass it on to
   your descendents. Vakat t’eedaraa’in eenjit chan nizii dzaa gwa’an khyit vadzaih
   gooolii, Łuk chan vizhit gooolii. Yeendaa ji’ shih kwaa ji’ duulee ooddee
   vit'eeegwahaa'hch’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 gwinch’i’?
   Have you lived up there?

   A: Ahaa’. Njin dai’. Kwii gaa oodak nineeh’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’iliil. 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 iltin. Veelin datthak gwaal’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?


11. Q: Last visit?

   I was sick in 1991.
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.
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: I know a little bit about OJL. When I arrived here, my grandma sent me up with David olii to live an a 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 came 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.

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 Olii 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.

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: ḳah? (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’aiiizhuuzhitgwitsik?
   A: Yes, there.

45. Q: Right around there.
   A: Do you know where "Shriijaa 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 vazrihjujik. 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.
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?

I readai’ like old stories handai’ 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)

Niidai’ vaanoodit gwaheelyaa dai’ hee dzaa gwa’an

Joel shaagwaandak niidai’, Joel haagwagwaandak aii tl’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 then 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? ˈʔik̬ai̱ like old stories handâjjį about Old John Lake
Do you know any old stories 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 (tâh giyahnyaa reh [they call it lush hook]) ʾii chaga’ak yi’ (that's what they put in the lake)(they set it in water). ʾii haa t’eeyuk jyaadahtsii goonjii (that’s how they get huge fish). If you just put a shrijjaa 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?
    **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’agwaangwai, oodee vatr’agwaangwai dha’a’ii jii. K’iidak khadigweedii, aii kat thak k’iidak deeraajil. Vatr’adagwahgwaingwaii kat. (Vyuh zhraii) aii zhit gwats’an k’iithan taii gwin’. K’it toooch’yaay, taih kwaii k’iithan jyaadiinch’yaay naa. K’iithan nariinjil gwats’an Trimble vicabin head garitatsaii.
    (We went through vatr’agwaangwai, 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’agwaangwai dha’a’ii jii. Aii kat deeraajil, dzaa gwats’an. Aii tf’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’ neerahiiijyaa (We steyed there for four days because we did not want to leave). It was so peaceful. It feels so good and sacred. Like a santuary.

14. Q: Do you know of any caribou fence?
A: Yeah, but not there. Vyuh zhrai(h (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: (Neerabhik) rainbow, lake trout. They’re really good and tasty. Yeah, aii adan tinchya. 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 nal’in (sometimes I see him fishing way over there). Vanh heekeesha’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, ho’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 ıltsaalı ts’a’ t’ee zhat zhyaa niiya’ak ts’a’ zhat gwihch’ii ts’a’ zhat chanjol il’aii. Nijn dathak yaa neehidik. Yahnya (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’ łaaj haa gwiirhı̄’ı̄ neerahiidal. Izhit gwı̈anaa 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 toboggan 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 ū’ee Old John Lake k’it’iinch’ıaa. (It is like Old John Lake).

Fish Monitoring:

1. Q: What kinds of fish are in OJL today?
A: Aii neerahnjik choo vaihyaa ływą juk niiyuł nał’iin kwaa. Ihtsol dał’ gwiirhı̄’ı̄ nał’yą’ t’aihyaa. Juk aii gwiinzii nats’ah ts’a’ deee’iin giyaandaii kwaa. Trimble zhiirhı̄ yaandaii. Oohanhatkyu. 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’aach’ıaa ływaa akadii. (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 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: 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 to.

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 goovahii tee (Jim Christian watches them).

Izhit gwa’an neechihaanik tsá jyaadagii’in dai’. (He sneaks around there and observe, when they do that). Geelin datthak homestead goodlii gaa therës one place where there’s no homestead izhik k’iiinäa 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’igeekwaan, 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 goovodoofk’ii gaa gaagindaii 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?
8. Q: Is the water getting colder or warmer in Old John Lake?
A: Yes, definitely.

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?
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 replenishes 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.

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: One story, various people, elders, leaders
   Lake trout, Neerahnjik t’e 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’e nindineeridial izhit doorway nihdineegiyorahchik kwaa. backdoor nihdeegiyorahchik (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 nihdeegiyorahchik 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. Its’ at Old John Mountain. During the bows and arrows days, John family originated from him, Robert John and alot of relatives from Fort Yukon. Author James. Mistake from his last name cause 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 alot 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 fence. 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 haanandąįį 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 ręh (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. Ti’oo drik gwanlii, wild onion gwizhrih gaa trah tsan. Jidii tsal soup tee ra’ak dąį gaa akaii giyahnnya. (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 gagahnya.
They call it glacier area. There’s grayling
Shrijaa 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 Vazhrihujujik (around the bend). Drainage is over here, start from
here. this way to the creek t’aadha’aii (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’aii (cotton wood) Christian River dha’aii t’iginyaa (It’s where it’s 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?
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. Mahsj’
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 that’s 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.

   A: Right here, that's his cabin right here.

7. Q: That's Old John's cabin?
   A: Aahâ. (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: Aahâ. (Yes)

10. Q: Aij ts’an neegogwahzhrij lee t’iginyaa? Aij van. Is that who they name it after, that lake?

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’ gwizhrjj chan oo’an nineegiidal. 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: Shaaatr’igweendaii
   I am lost

17. Q: Dzaq 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: Aahå, gaa shîn hêçi ji, dzâq k’îi’an?
   Yes, but in the summer, they go this way?
   A: Aahå. (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 lâ’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 gahchaah (tie grayling to it). Chihvyaa thal haa jyaadigiyilik tsâ’ (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 rôh. (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: It’s 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: Dzâq lee?
   Right here?
   A: Dzâq cabin goo’añi rêh (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


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: Aahâ (Yes)

A: Khik, zhyâa 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: Aaha. (Yes)

28. Q: It's always been like that?
   A: Aaha (Yes), not coming out right here through, right here?

29. Q: Aaha. (Yes)
   A: It's not like that but down here it is. Niindhaa k’it t’iinchy’aa ts’a’ khyit open nilį tthak. No, matter how cold it is. Khik zhyaa ninląį.
   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: Qōh, 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, it's kind of hot.

36. Q: Qōh.
   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’rahahatsya. 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: Aahä. (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: Aahä. (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: Dzaq 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: Aahä (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),
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. Niighet daį Jimmy John vanandaii?
   **A:** Ėį reh, aįį t’eegi aghaayaa gwich’in reh heęg?
   **A:** Did you know Jimmy John long time ago? That one. That's who they mean huh?

4. **Q:** Aahą or aįį viti’
   **Yes or his dad.**
   **A:** Aįį viti’ dohtji.
   **Maybe his father.**

5. **Q:** One of them anyway, aįį Jimmy John yagha’ Abraham John viti’ Jimmy John aįį t’ee shagodfather jh.
   **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 thal or tajji k’it’iinchy’aa nik’ee haanandaii? Dzaq 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 dzaa Arctic Village to OJL, jidii trail t’eegaahchhy’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 dzaa Arctic Village.
    A: The regular, the main trail?

13. Q: Aahax
    A: They call it, the Dachanlee (Timberland) trail.

14. Q: Dzaq t’ee Dachanlee
    A: Dzaq Arctic Village goo’aij hecj? Right here is Arctic Village huh?
15. Q: Aahā.
   Yes.
   A: All the way?

16. Q: Aahā, dząa t’ee dđah choo dха’ąjį.
   Yes, here is a big mountain.
   A: Àjj 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: Aahā, 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. Dzàa hęh dahlii. (Maybe right here.)

23. Q: Trimble, dząa gwa’an, John aah, dząa gwa’an?
    right here. right here?
   A: Dząa, Trimble Gilbert dahiht’o?o?
    Here, Treimble Gilbert I will write it.

    Yes and John Christian's too.
   A: Jim

25. Q: Jim Christian
   A: Passed away, I mean, deceased.

    I put Jim Christian.
A: Jim Christian all right.

27. Q: Aiits’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 rěh. Haalii van vizhit jeiin, lot a fish in there.
   Loon Lake, There are some in the loon lake.

28. Q: Nijin dha’ajj haalii van?
   Where is Loon Lake?
   A: Dẕaŋ ṟoŋ. Jii Van Choo ṟeŋ.
   Right here. This is Big lake.

29. Q: Jii lee?
   This one?
   A: Yeah, aįj t’ee goonjii t’igii’in yagha’ oozhee Vashraįį K’oŋ įjii, izhik gwats’an yagha’ Vashraįį K’oŋ van ts’a’ t’iŋjįk įh izhįt gwats’an yahgįį’ Vashraįį K’oŋ. Yeah, that is what they are getting it from. Wherès Arctic Village. It does from Vashraįį K’oŋ to Vashraįį K’oŋ creek.

30. Q: Aaha?
   Yeah?
   A: Nitsii nahaŋ. It is really big.

Fish Monitoring:

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

2. Q: K’eďai’ vitēech’oiizhrį’ 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 Dẕaŋ populations? (Like the population here?)
   A: Same
5. Q: Same, What is the most common fish harvest? Has this always been the case? Jidii ṭuk khik ts’a’ goonjjii? What kind of fish do they always get?
A: Shriijaa ants’a’ Whitefish, ājj neekwajj ĭyaa 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 Dahljj” 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 Dahljj”.

6. Q: Ājj (E or I) Iltin lake, ājj daajii?
Pike lake, where is it?
A: Iltin Lake dzāq ḥa’ājjī.
Pike lake is right here.

7. Q: Ijii gwa’an Iltin van, Iltin van Voozhrį’? Where is the pike late? Does it have a name?
A: Aahā, Let’s see.
Yes,

8. Q: Wait, jii ājj t’aahchy’aa, blue.
What are you using?
A: Oodee oonjit, oonjit OJL gwats’a' Creek ḥa’ājjī ijii?
Up that way over at OJL thre is a creek there.

9. Q: Aahā. (Yes)
A: Izhik gehndee chan ḥa’ājjī ijii? On the other side. Vakat Neerahaak’ak geh’at van chan k’aa ch’irahahkhal ijii?
Where is the lake above it? We drive on it and drive on to the next lake.

Yes, oh...
A: Ājj zhik gwideetaa izhik gehndee k’jįnjjii’ ch’aarahakhal ginyaa izhik geeghaih van ḥa’ājjī ḥh, ājj ṭeh.
Over that further up we drive, by the lake.

11. Q: Ājj lee iltin van voozhrį’?
That's the name of Pike lake?
A: Aahā.
Yes.

12. Q: Black Fish Lake.
A: Yeah, dzāŋ k'ií'naa hēçe, dzāŋ (Yeah, over this way here) I think, it's the third one, one, two, three yeah. It's the third one, jii tee yagha' ch'adāj' izhit naroojil ơh. 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'ats'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: Aahā. (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 ones 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, I 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’ēq dry up ili gwaah’īn?
   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 lj’. Well, the reason why jyaa dinjik, I think its gwiindhaa ts’a’ permafrost naaghwan ts’a’ if goes down ants’a’ ājī teehaatraa gwilik. Gwehkii dāj’ ājī permafrost nizij t’inchy’aa rōh because it was colder and it stays there. So teehitraya 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, ājī van kwaiilee?
   Q: Oh, all the lakes?
   A: Van kwaii, aahā.
   Yes all the lakes.

26. Q: Van Kwaii dry up iliī?
   A: No, yagh’a creek tsal vats’an gwiin’ee kwaii neegwaaghwajj ts’a’ teehootraa,izhik. No, those creeks that are small thaw out and drain out.

27. Q: Well, ājī zhri’ question shi’jj, 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 gili ji’ t’ee it still be intact gaa different race haa
But if they marry natives, their own kind we will still be intact.
so it's not really intact now. Well, that's all I got.

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


   Old John Lake ñyaa niidai' ñyaa lei naii gwitch'ii ghoh. Shin hee. That's there traditional fishing, between caribou migrate North and South between July. Izhit t'ee gwibwitch'ii. Ñuk 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 dik'agiinjik lei 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?

3. Q: Who are Old John? Why is the place named Old John Lake?

4. Q: Like four generations.
   A: Aii t’ee shitsuh shaagwandak. Tr’iinin nilii dai’ yeendak gwa’an neegahiinjik goovahnyaa. One side of the mountain datthak. Camp goo’aii yahnyaa. Jyaa gwahtsii dinjii gwaaa. 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.
   A: Jyaa gwahtloo dinjii gwaaa 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 giiyahnyaa. Old John giiyahnyaa kwaa dinjii zhuh k’yaa aii Van choo vee giiyahnyaa. 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 Veetiin 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 kwaa 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 dohtii. 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 zrihi haashandaii aii vadzaih tthaıl. 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  
**A:** It is on information. See it afterwards.
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 ḹaḥ giiyahnyaa. ḹaḥ 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 ṭh'aii giitaahch'ya leenyaa aii ḹaḥ?
Do they still use the lush hooks?
A: Yeah, giiyaandaii gaa they don't usually do it. Gaa tth'aii t'igii' in doh'ii 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 (Łuč choo), whitefish.

A: Jii zhrih gwan lii nyaa dzaa gwa'an doh'ii. 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 ṭuč daagaii hatch'ya.
I think this one, whitefish, yeah, I will grill some in the tinfoil after while.

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 chii gi'i' 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.

A: It was very exciting. Lýaa 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 to 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?
   It was good here. it was very big space.

26. Q: Juu vi-fish camp?
   A: Dee, anybody. Anybody and everybody. Dzaa gaa lýaa gwiiinzii 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 kwii 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 zrih 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 in 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?
Lake trout, don't know. How did they name it, they eat 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 vagwanlili 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 alone 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 alot 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’izzhik.
   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 atomatically, 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 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.

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?
19. Q: Jaghaii chan ch’eekwaii dzaa nigtitjyaa?
   Why did the Eskimos come down?
   Barter? Yeah, trade.
   They usually did that in the old days. Do you remember Grandpa Giluit?
   Grandpa Albert Grandma said they all spoke in Eskimo.

20. 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 jaanyaa.
   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 alot 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: Mahşi’ choo
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 pass 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. Ones Trimble and I went there.

10. Q: See this map goes all the way to the Canadian border.
A: Aaha, 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 Gabrial 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’iiivii 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’iiivii 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 dries 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, thaa, 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.

   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.
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: Aahā.
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: Shii’t. 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 nitii vanan. Where is your dads land?
   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’ilaii? What do they do around there? Do they go fishing?
   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?
   They call Abraham's dad Old John. He lived there a long time.
5. Q: Nan gaa vanandaii?
   Do you know him?

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 gwichrih dzaa ninidik. We see him once in a whole, he come down once in awhile. year round oodee gwitch’ii. Aii geh;an 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 gidlii. Izhik gwa;zhrih reh. Jii chan vakat zhoh neegwiilik yi’. Jii Van Choo Vee. Izhit t’ee khyih 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’á 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?

12. Q: Niidai’ khyah dhahdlii daï’ nijn gwa’an ne’in? Christian Village?
    When you went trapping where did you trap? Christian Village?
13. Q: Jidii eenjit ne’in?
   For what?
   A: Tsuk, niijnji, tryah, neego, nahtryah, zhoh kwii 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 itdlili kwaa. Dak t’ ineezhik ji’ leii naii khyah hahgalyaa gahahdyaa.
      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 tthål, aii tthål 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: Njin k’ii’ an niint’ aii vaiinyaa?
   Which way did you say it goes?
      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"?
      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 ddbhah taa hee khaii hee dzaa k’ii’ an neech’agahal yi’. Dzaa ddbhah taa neech’agahahal yi’.
   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?
   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?
   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?
   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?
   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 t’ agii’in?
What were they doing?

A: Allotment goonjii. Aii datthak goonjik. Yeendaa ji vit’eeegwahahch’yaa giiyahnyaa. Jii Van Choo State naii giiyuunjii shroh yiyahnyaa aii geh’an. Izhit gelfiin giiyeelin datthak nan goonjik. Jyaa gwahthee gaa gineechaagathakah nahaa. Allotment datthak goonjik. Shroonch’yaa garilttsaii. 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 t’s á select giyyahtsii li’ jii allotment kwaii, lyaa gaashandaii kwaa. Twenty-one allotments veelin. Jii Doyon nan nyaa vanandaii? Jii aii giyyahaanhjik yi’ juk. Dzaa gwa’an duulee gold gwanlii ginnyaa. 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.


27. Q: Boundry nitsii neegiltsaii, no room for sports fisherman. They made a big boundary, no room for sports fishermen.


Good. There is always caribou on the lake year round. That's why Richard Hayton was trying to own it.


A: Tth’aii hee izhit gwich’i.

29. Q: Dzaa kˇiidak gwaal’ in kwaa.

I haven't seen it up that way.

A: No, kˇiidak gwa’ 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 th’an zhrih hiljii tr’aah’iin. Aii geh’an complain tr’iinlii 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 hohlyaa jaghai goovaihnyaa. Not only that, they did that to give caribou. I told them at least distribute the meat to the people in the village.

   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 iltsaii?
   Yeah! Alice, my dad all of it is like that. Did Walter sell his allotment?

35. Q: No, giyuukwat girt’igii’ ee. Gii cabin neegwahk’in gwich’in. Give up dhidlit gwich’in. Dee’in t’ii’in. Old Crow geegiheekyaa. Margaret Tritt sell yi’tsaii. 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 giyiiltsaii, whole area hunters naii eenjit. They blocked out Divii aatsik for a whole area for the hunters.


37. Q: Are their similar lake in the area? Stream? What are the names?

38. Q: Aii jidii K’it t’iinch’yaa łuk vizhit nyaa?
   What kind of fish is in there?
   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?

Note: Main name for variety of whitefish is “Whitefish”. Aii ts’a’ neerahnjik. Aii zhrih harilii. Chehluk ginch’yaa kwaii tr’ah’in 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, łuk ch’ijuk t’inch’yaa na’ in 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: Łuk leii reh. Łuk daagaii. Geetee haihluk zhrih nilii t’ii’in. Izhit dai’ gwizhrili lei ts’a’ nahya’. Aii t’ee niyida’ hee. Oodak nagoojil ginyaa jii. Izhit dai’ reh. Izhit dai’ lyaa leii haah tr’aah’ya’. Gwinzii gaa jyaadinch’yaa kwaa. Chihvyaa chari’tsuu dai’ gaa zhyaa jyaadaanch’yaa gaa tr’oonjii 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: Jaghaii li’ hee?
   I wonder why?
   A: Dee, Vizhit łuk choo gwanlii giiyahnyaa yaajyaa gwich’in ghoh. Neerahnjik kwaii reh. Gwicłin 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 gwiihtth’ak shii.
   This is first time I hear about that.
   A: Dzaa k’oo dihnyaa jii, vizhit chçu leii aii zhit lyaa nitsii giiyahnyaa. Remember I said there's creek here. There is a lot of water in it and therès a lot it in there.
   A: Dzaa Alice vavan, aii zhit t'ee k'oo gwanlii ghoh. Dzaa k’ii’an jyaadoonch’yaa k’oo gwichyah gwanlii. Hadagwiinti. Niidai’ lyaa vataa gaa neerahaatlak k’oo gwinjik. Juk lyaa zhyaa haanjii yeekit k’oo ahchyaa. Naal’ya’ dai’ reh. Jii k’oo vaanlyaa oodee git vee izhit gwats’an niinlii. Jii ts’aan 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.

7. Q: Why do you think these changes have occurred? A: Ahaa’. Dzaa Alice vavan, aii zhit t’ee k’oo gwanlii ghoh. Dzaa k’ii’an jyaadoonch’yaa k’oo gwichyah gwanlii. Hadagwiinti. Niidai’ lyaa vataa gaa neerahaatlak k’oo gwinjik. Juk lyaa zhyaa haanjii yeekit k’oo ahchyaa. Naal’ya’ dai’ reh. Jii k’oo vaanlyaa oodee git vee izhit gwats’an niinlii. Jii ts’aan 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 chṳ̂ nik’ee niindhaa or niink’oo? Is the water cold or hot? A: Łyaa khyit ts’a’ niink’oo t’agahnyaa. It is always cold.

9. Q: Air’? A: Juk gwandaa łyaa niindhaa t’agwaii hyaa. Yeenaat daí’ łyaa gwiiindhaa gaa June nahn daí’ łyaa gwiiindhaa nyaa. Juk aii łyaa gwii’oo. June nahn daí’ łyaa gwiiindhaa. Jii t’ee July nahn daí’ t’agwiizhik nyaa. Izhit daí’ gaa łyaa gwiiindhaa. Change gwili. 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.


13. Q: Gehkit vizhit ūk kwaa?
   There's no fish in it?
   A: Dee, ūk vizhit agarah’aii vizhit ūk yi’. Yagha’ daadzaaii van chan. Noah vavan
   łyaa dzan eenjit nizii. Iizuu dhidlit.
   I don't know. ūk vizhit agarah’aii had fish in it. Loon lake too. Noah's lake was
   good for muskr. It went bad.

14. Q: Dried up?
   veeteehootraa k’it t’oonch’yaa kwaa gaa viteehootraa t’aihnyaa. Chuq goodlit
   izhit da’i. Aii zhit gwizhrih kwaa, ūk chan goodlit. Chihshoo choo kwaa zhyaa
   harilii ghoh. Łuk goodlit. One time chan shreenyaa gwijhit ghyaga’ gwa’an tś
   ’iivii kwaii jii? Juk green nilii ghoh?
   One time łyaa brownish zhyaa nilii. Dattahak jyaadinch’yaa t’aihnyaa.
   I think it thawed out. This ts’oo łyk tłok 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 garehiÂtsaii gaa jyaghaii t ;inch ;yaa vaagwiindaii kwaii.
   We tried to find out why, but no one had the answer to it.

16. Q: Chowhaalkāti Dried up ili 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 łyaa vagwaanlii, dinch’yaa li’ tr’ooonyaa.
   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 nilshii!
   The willows grew a lot too!
   A: 1950’s 54-55 church gaa veelin ch’akwaa nyaa. Datthak ch’akwaa. Datthak
   gweetshii. David Oli gaa jyaashahnyaa, yeendaa ji’ łyaa 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
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.

Q: Łuk k’it’inchy’aa?
   It looks like fish?
A: Taa’ aii haa ihgwat gaa nihk’ it alaa yahnya. Aii zhit lýaa curious ihli t’ihnya.
   He said he was hitting it with paddle, but it kept going. I am very curious about that.

Q: Jidii t’ ahnya li’ hee.
   I wonder what he was talking about.
A: Dee, lýaa nitsii yahnya.
   I don’t know. He said it was very big.

Q: Jii , lýaa nan nitsii nyaa. Gaa juk juu naii datthak zhyaa yindhan.
   This is a very big land and everyone wants it.
A: Vakat lýaa ch’a’gwanlii nyaa.
   There is so much on it.

Q: Clean land.

A: E’tee.
   Now?

Q: Mahsį’
   Thank you.
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: Yeah, gwalat zhrih ganaldaii. Tr'iinii ihŁii diik'ihkhyit dai’. Shitsuł naii gwgwaandak dai’ goonaldaii gwalat.
Yeah, I just remember same 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 lyaa gwiint'oo giit'ahch'yaa giyahnnyaa 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?
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 giyahnnyaa gwitch‘in oihnyaa, k'ehdik, deegwinnyaa t'igwinnyaa li'. Jyah ts'a’ dinjii zhuh k'yaa vozhrī' giiyahnnyaa. K'ehdik. Van nitsii nilii geh'än t'agiiyahnyaa 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’ luki kee’in gwizhit vaaneehihdik ts’a’ chihyvaa geete hee chan chihjol tr’aadlii ts’a’ khaii chan dachanlee izhit gwats’an izhit nineech’a hal khyah t’ah’in, nahltryah, 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 mountain 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’iian (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.


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 lah. Łah chan chehgitl’i ligoonaldaii.

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, jat haa t’arah’i izhit dai’. Luk choo kwaii gaa harilib.
   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, chiishoo, 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 dinji leii Old John gwitch’ii ganandaii?
   A: Lyaa 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 chagihtsuii.
   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’eeda’iin.
   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 lyaa gwanlii aii zhyaa gweedhhaa datthak jainch’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?

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?

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?

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 lyaa tseć chan vagwanlii t’ee’in njuk datthak chan t’inch’yaa. K’oo chan vagwanlii nahaa. Njin datthak tseć 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?
A: ak tseć neegwahtsik. K’oo ak tseć neegwahtsik. Dzaa k’iinji’ chan reh. Is the land changing?
A: haa’. Like gwikyuu gwa’an reh. nan naaghwaii ginyaa nahaa. Gwizhrih gwigweech’in. Ch’ihlan khai ts’a’ dzaa gwa’an neech’arahahal gwikyuu chan zhyaa th’an agarah’aii ch’yaa. Jidii th’an nyaa vaagwiindaii kwaa. Gwikyuu łuh. Yes, the sides of the lake is detoriating because of permafrost melting. You could just see it. One winder 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, th’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?
A: Around here?
A: Shin vakeeneegaraan’in gaa łuh haa datthak keezhak jyaadigwiizhik. Steve chan izhit dai’ shaaneehidik. Tth’an tayaahch’ya’ tr’aah’ya’ t’ihnyaa gaa jidii t’inch’yaa vaagwiindaii kwaa. Khaiyintin ahai’ gwik’iinchii 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: Chužuž nik’ee niindhaa ilii or niink’oo or same?
A: Izhit lyaa gwiinzii gaashandaii kwaa. Is the water temperature getting warmer or colder?
A: 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? 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.

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10. Q: Dzaa creek kwaii jyaadiinch’yaah naahaa. Aii nik’ee dry up Iii notice gwahtsii? The creeks are sinking too. Have you noticed that?
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.

That’s all the questions I have anything else you want to add?
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 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. There are allotments around the huh? If we use dogs that’s the only place we will look for fish.

12. Q: Nijin? (where)
A: Zhaak gwa’ an neech’arahal hal ahai ; zheh gwats ;a ; tr ;ach ;arakhhaa. Cabin gwatsal gwahjat.
We were driving around that area and come upon a cabin. it was rotten.

13. Q: Juu vats’anh t’oonch’yaah li’?
I wonder whose cabin that is?
A: Ch’ araahkat chan gaagiindaii kwaa.
We asked, but no one knows.

Maybe one of those people who has as an allotment up here. There are even allotments over here. It is a very interesting lake.

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 lady 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 someone's 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. Êeëe. Finished.
Tell me a story about Old John Lake? Did your parent or grandparent past on a story to you? Who told you the stories?

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 alot 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 alot of dry meat and fish. They have alot 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 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, 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 gaandaai giiyahnyaa. Aii dinjii ddhah kat yats’a’ nahak dai’ lyaa zhee gwizuus neegwatal giiyahnyaa, aii t’ee dinjii niigyukwaag googwehehkwa haandaai geh’an t’ii’in giiyahnyaa aii van choo. Aii ts’a’ lyaa zhyaa nijin k’iidak neerahiidal dai’ lyaa zhyaa vik’eerahtti. Aii ts’a’ chan at that time, they told us that there’s a big fish in there. Khainjii vizhit giiyahntsii giiyahnyaa. 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 alot of stories and they go up there for dandaih (bearberry). My mother say there’s alot of it growing on that side or this side. They take those berries and use it for alot 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 iyaa dinji zhuh k’yaa voozhri’ haashandaii kwaa. Trimble naii I don't really know the name of it in Gwich’in. giiyaandaii dohlii. Maybe Trimble and them might know.

5. Q: ahaa’ oohaatkat.
Yes, I will ask him.
Old John dekh’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 giineeyuuł shrii 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 orginally 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.

Aii hook aii jyahts' a' voozhri' jał choo (Láh). Aii chigiiyaadlii jii. Tan hole gahtsit kiizhak chagiiyahthak ńuk jał kat. Láh chara'ak. It's different from jał. Láh and jał. Jał is the one that we fish with. Teeghaih tr'aadii ts'a' jyaadagwii' in reh. Aii t'ee jał. Chijol tr'iılı'. Jii jidiichoo t'avaihnyaa aii t'ee fah. Aii láh giiyahnyaa jidii ts'an iltsa'ai? Láh, jał reh. Ch'aadai' gwanaa lýaa k'aiichi'i' agwantriin nyaa. Lýaa zhyaa duuyee zhyaa yaagha' gwa'an k'aiichi'i' tr'ahtsik nyaa 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 giitf'yaa chan chihvyaa thal ts'an giitf'yaa ahtsii aii gaa jidii zhraih nilii vanaldaii t'eeshrí' gwint' oo giit'aach'yaa ts'a'. Over and over. Aii tk chan zhyaa jyaa dahtsii shriijaa t'agah'in, aii jał lýaa nitsii t'aihnyaa, jyaa dahtsii dohlii. Jidii choo nilii. Aii zhyaa k'iizhak giizha'ak nyaa, aii jał oozhee viki' chan k'iizhaa jyaa diinch'yaa. Aii ts'a' chan viki' kat gwa'an giit'aahch'yaa aii t'ee chigiyathak nyaa. Chehkuuk chan jyaadarah' in nyaa. Juk oondsee gwa'an ńą' h chiin'aii jii' chehluuk choo ihaanhlj nyaa. Haahjol t'aihnyaa kwaa hahłaa naihnyaa. Veelin datthak chan vadzaih gwanlii. Shriijaa chan, iltin other side gwa'an neerahiidal ganaldaii kwaa gaa ihtsai izhit gwa'an k'eeshozhii ji' gaa ganaldaii kwaa. But I know this end, ihtsal dai' gaa garitch'iı' ganaldaii. Izhit chan lýaa thaa gwanlii ts'a' that's the right place for caribou, fishing, sw time berries, ground squirrel, anything eenjit lýaa giinizí this end. That's where I remember, where we always camp. K'iinii naa'ai' gehnjuu ta'į̱h kat reh.

What is the name of the big hook (Láh)? 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.

Q: dzaa gwa'an?
Around there?
A: yeah.

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 lyaa. 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 gildlii?
What so they trap for?
A: Aii łyaa dinjii oohaankat ji’ gwizhri’.
You have to ask a man.

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 gwigkeit’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 raisig 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 khai neegahiidal nyaa. They don't go over.

They go this way during winter.

14. Q: Dzaa ddhah t‘ee nakwaa hee?  
A: Not over this mountain huh?

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?


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 frequentluy, 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: Neerahnjk reh trout. Aii t’ee lyaa zhyaa vizhit gwanlii nyaa. łuk daagaii, shriijaa, pikes, deets’at (sucker). Aii kwaii datthak vizhit gwanlii. Aii zhyaa neerahnjk van nyaa oodee. Van lat jii nan kat gwintsal nitsii nyaa. Salmon k’it t’iinch’yaa gaa trout nilii khaji gaa giijeenjit chihjol il’aii. 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 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 tājį̌ t’agwaihnyaa jii. Izhit k’iidi’ lejį̌ naii gwitch’ii ganaldaii. Izhit dai’ ihtsal, ghyaga’ Susan, David Oli vahnah aii David down Gwichyaa Zheh gwats’a’ hiljii gwich’in ghoh. K’i’kyaa 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”. Nitikgaatrāl. Izhit t’ee lyaa 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’ gadrāl goovaaḷjat dihnyaa kwat. I must have been really small, about four or five years. Juk t’ee 62 year ihtii nahaa. 1938 dai’ shagoodlit about 1942. Izhit dai’ leii naii OJL gwitch’ii ganaldaii. Aii yagh’a’ Steven Peter vi-parents naii khyit oodee gwgwitch’ii. Izhit geh’an oodee gaa giyiatsii 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’iįii t’it. Ezias vanan oihnyaa. Gwizhit diikhwain aii taih’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'aqinchn'yaagovavhnnya. You know shii gaa jyaadoiinhnyaaa. 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 t'aih'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 deeqinchn'yaan'nyaali'. Nagwandai' Trimble akat. Doonch'yaa t'ee ahai' geedan aii that land khyit gwigwitch'ii geh'an zhyaa goots'an kit 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 ganaldaaii 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 Lyaa 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 gildlii. Jal haa reh real hook, aii lah can reh. Aii neekwaii winter teegaahch'yaa. Shiiti' naii chan chich'igaah'ya' (observing underwater) gaa t'agii'in. That one you never heard of it. Alot of people done it. They cut square (ice). Take the whole thing out, not that big. Enough room to look at the bottom. Chçu 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 lose 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 gwïint'aii yiigwat nyaa (He spears it real hard). We don't make noise. They tell us to be quiet. Gwiink'oo gaa jyaht'sa' luk leii hali t'aihnya. Juk gwik'it t'oont'ya' kwaa (It was cold and he speared a lot of fish. It's 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 hée zhyaaz dzaa dry neegwaaanii 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 vadzaith Old John vaddhaa ginyaa
lagalghahdaa, 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. Th'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 iyaa 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: Ṭyaa zhyaa gwiint'oo giit'aahch'yaay 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 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 Ṭyaa 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 Ṭyaa zhyaa Ṭuk gwiint’oo gahgaii t’ee chan nilji lejj chan gahgaii. Izhit gwats’an oo’ee neegiiyaazhik ts’a’ dzaa gwa’an hee drah zhit tr’iliit. T’aaththee 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.


A: It’s ten miles up.

   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’iitthun or k’iindak.

   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 gwiint’oo giit’aahch’yaay 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 chehkuk van. Iltin van, Ṭuk daagaii van, shriiujaa gwanlii datthak chan goozhri’ gwigwii’iit. Even the Old John Lake datthak giyaandaii. Gwinzii giik’aahntii nyaa jii van. Ṭyaa zhyaa gwiint’o o giit’aahch’yaay nahaay ts’a’ Ṭyaa 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 drah 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.

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 hanandaiii?
   A: Łyaa gwiisii kwaa gwizhrįh, maybe Two times gwizhrįh nał’ya Not very much. I only seen him two times t’iinchy’a roh, shitsii Old John. Grandpa Old John

2. Q: Wow, shaagwandak, nah’ya daį’. Tell me about when you seen him. A: Łyaa old nilii, adazhrįh gwich’įį. He is very old and lives alone.

3. Q: Dzaa Old John Lake lee or nijin. At Old John Lake or where?
   A: Aahą, izhit gwizhrįh chan nał’ya’ ants’a’ Arctic Village chan aįį t’ee Yes, I saw him at OJL and Arctic Village. Gwitchyaa gwats’a’ move dhidlit t’iinchy’a a roh, adah zhrįį, And he moved to Fort Yukon, just by himself (loner) neeshraachy’a a nahąą. cause he was in poor shape (very old)

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

4. Q: uma, dzaa cabin ręh hęę. This cabin here?
   A: Nijii goo’ąįį ganaldaii kwaa, qoh. I don't remember where it's at.
5. Q: So, Old John Mountain.
A: uh, Peter nitsii heçe?
   **Peter is your grandfather?**

A: Ajj dzä gwee’an somewhere gwich’ii dzä, this right there.
   He lived around here somewhere.

7. Q: Peter Cadzow?
   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?**
   Do you know Sophie John? Who is Sophie John?

9. Q: Yeah
A: Ajj vakài, Robert John reh nały’a’ kwaarm, ajj chan zhya’a vagwandak
   Her husband, Robert John, I haven't seen him.
   dihtth’ak.
   but heard stories about him.

10. Q: Ajj lee Old John?
    **Is that Old John?**
A: Old John ajj thok eh...ajj niji gwats’an ajj vaashandaii kwaarm ji’. Gaa
    Old John is a loner.
    shitsu u ajuu?
    Who's your mother?

    **Have Old John ever been married?**
A: Gaiidi’ gaa, shahan viti t’iinchy’aa góh.
    He was married; he's my mom's dad.

12. Q: Nahan ajj juu?
    **Who's your mother?**
A: Sarah Frank, Johnny Frank's va’at ants’aa ajj Sarah Frank ajj Jimmy John aji.
    Wife and Sarah Frank, Jimmy John
    chan voondee nilji gaa aii vigii naii t’iinchy’aa jii, dihdó’ vigii naii.
    is older brother and that's their children, Abraham...

A: Abraham, yeah, Abraham John ajjits’a’ eeh, nineteen daanchy’aa ganaldaii
and about nineteen...I don't
kwaa, ñyaa nehshrit vanaldaii roh, Arctic Village. Zhehgwadhaa
remember, what year. I barely remember him. He had a
gwanah'ee, ñjí gwizhit vaadhiidii ts'a' gwaldak. Zhit gwa'an jidii sugar
tent up in Arctic Village. I sit with him and chat. He had
tsal dįį naįą, ñjí chų' sheenjik nahtsik, ñjí 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, aįį picture chan ookit hadhaltin jii. I mean, êeh aįį tri'ìnín ihlii daį'.
I have the picture. I meant when I was a child.

15. Q: Copy tri'il tsąįį ji'i heezyaa.
It would be good if we copy it.
A: Aįį ch'i'ızhįį chan, aįį lost dhał tsąįį. Fairbanks chan naazhraajil ginyaa jii,
I lost the other one. They said they went to Fairbanks
laiinghwąą haa. Circle gaa gwigwiinchi'i t'igiinchy'aa rèh. Izhik k'ii'an
with dog packs. They said they lived in Circle too.
zhyaą road gaa gwakwąą. Gaa Fairbanks chan laiín ghwąą haa naraajil
There was no road but they went to Fairbanks with dog packs.
ginyaa.

16. Q: Aįį leç Old John?
That was Old John?
A: Aahą, shahan.
Yes, mother

17. Q: Nahan.
Your mother?
A: Aahą, nitsii kwaa dąį'.
Yes, when she was small.

18. Q: Jii Old John fı'ee.
This Old John?
A: Aįį zhit t'ee łuk eenjit giit'aahchy'ąą. Jii aįį dząą nitsii chan Peter, aįį chan
They use him for fish. Your grandfather Peter
nabąą dząą Arctic Village gwich'in naii datthak, aïts'a' shih kwaa, vadzaih
all of Arctic Village people. There was no food.
kwaa dąį' gwizhų t'oonychy'aa rèh. Jii ñyaa gwint'oo giit'aahchy'ąą yih.
It was terrible when there was no caribou. They use it
neerahnjik, Neeghan, Iltin, Shrijaa Kwaii haa ñyaa gwanlii ḷoh.
a lot. Lake trout, humpback whitefish, pike, grayling. They are abundance
in the lake.
19. Q: Jii Old John jaghaji neegiiyahshrji l'. Gweedhaa thak zhat gwich'ji
   Why they name the lake after him, because
geh'an.
geh'an?
He always lived there?
A: Yeah.

   A: Aadan, dzâa gwizhrîj gogwîl'âjj t'îinchy'aa, aii nitsîj chan, âjj vizheh
   Yes, he always lived there, so did your
t'eego'âjj, nitsii izhik t'ee nan mark tr'îltṣâjj
grandfather Peter John. I marked the land (Peter)

21. Q: Dzâa Trimble vanan zhrîj tr'aak'îh, this summer.
   We just stayed at Trimble camp this summer.
   A: Gehnjit gwanaa héç, Dzâa guwikhyuł. Gweenii nineeriidal oh. dzâa
   Far from there, on the side we traveled across
gwats'ah, dzâa chan zheh tri'gwii'jj nahâq?
   from here, we had a house here.

22. Q: Dinjii zhuh ky'aa nats'âq giiyuuzhrîi t'îinchy'aa? Old John Lake
   How do they call it in Gwich'in?
   A: Vashandaii kwaa ih.
   I don't know.

23. Q: Van Choo
   A: Van Choo Vee

24. Q: Van Choo Vee or
   A: Van Choo Vee giiyahnyaa, gaa âjj Old John, âjj ineegiiyuulshrîi roh. Old John
   Lake.

25. Q: Jidii kwaii eenjit nagaazhrîj?
   What do they hunt for?
   A: Vadzaih, dinjik kwaii gaa rôh. Dzâa gwa'an nahâq onion gaa nahshîj oh,
caribou, moose onion grow around there.
   wild onion éçh ihtsii kwaa, shiti' dinjik diłk'ee rôh aah, dinjik ak'ii, dzâa
   wild onions, when I was small dad shot fat
t'oo dha'aii nahâq, izhik dinjik diłk'ee niljî tlat héç zhyâq nach'ah'aaq 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 nahâq.
   When they were boiling meat, they smelled strong
   Ajj a'aa izhik yeetk'ee lee.
   onion. The moose was eating that when they shot it.
26. Q: Jyats’a’ t’ee giiyaandaii onion gwanlii, jyats’a’ giiky’aanjik. 
   That's how they know there was onions there.
   A: No, gwats’aa’ da’ji’ hee giiyaandaii, I think, vaashandaii kwaa, gaa ganaldaii, 
   But they knew before then. I think, I don’t know
   shiji’aa, jyaag digwiizhik t’ihnyaa, shiti’ dinjik ak’ii diłk’ee ts’a’ nilji gahvir
   I don’t remember, that’s what I’m saying. My dad
   onion diinantsj’ eenjit niit’aa chy’aa.
   shot moose and was boiling it and the onion was strong for our noses.

27. Q: Dząa’ gwa’an nik’ee-trapline nik’ee gwanlii? trapline nik’ee gah’qi? 
   Is there trapline or have they trapped in this area?
   A: Only place, dząa’ gwa’an gwizhri’h khyáh dhidlii t’oonchy’aa.
   Only place, they only trapped around there.

28. Q: Jidii eenjit?
   What for?
   A: Neegoq, zhoh, nahtryah, not too far from Sheenjik river. huh?
   Fox, wolf, wolerine, not too far from Sheenjik river.

29. Q: Aahá
   A: Sheenjik River right there, gweenaa gwiin’ee nahaa dząa’ gwee’an gaa
   It faces this way, we even go
   nineeriidal t’oonchy’aa roh. Sheenjik zheh gwatsal ajj niij goo’ajj łeč?
   this way. Where is Sheenjik, the little house, where is it located?

30. Q: Dząa.
   A: Qoh dząa’ nahgoq, izhik gaa’an neerihiidal qh.
   Not far from here. We even go around there.

   When were they trapping?
   A: I don’t know, lyaa ihtsii kwąq roh.
   I wasn’t very big then.

32. Q: 1930’s and 1940’s
   A: No
32. Q: 1920’s
   A: 1934 da’ji’ Venetie gwats’a move tr’aadlit qh, Venetie kwaa dząa’ 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’ajj kwąq.
   Way down there. Not on the mountain.
A: East Fork, Little Rock Mountain (67° 37' N, 146° 09' W) dząa goo’ājjī

It is right

nahāq. Dząa 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 neerihiidal t’oonchy’aa roh. Gweendak tthak. Dząa gwee’an

We traveled all over. Up north. We had a

some where cabin tr’igwii’jī āh. Vavan nilii t’iinchy’aa shiti’. Anytime

cabin somewhere. Dad’s lake, we could move

zhyąa dząa gwats’a’ move tr’eheelyaa ji’ gaa āh. 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, dząa gwa’an vanan dha’ājjī, dzaa nahāq mark nilji.

Yes, he has a lake around here. It is marked.

38. Q: Ājj juu?

Who?

A: Shiti’. Dząa ājaa niighyuk tr’igwiinch’i’ āh. Dząa gwee’an gwaghaih divii

My dad, we lived here a long time. We shoot

trooohaahk’ee ts’a’ rēh. Gwa’an neerihiidal t’oonchy’aa roh.

sheep by there and travel that way.

39. Q: Nijin gwa’an?

Where at?

A: Dząa Ackerman Lake, dząa gwa’an hēć. Art Mountain chan oozhjī ddhah.

40. Q: Nats’a’h ts’a’ oonzhrii?

What do you name it.

A: Heart.

41. Q: Heart Mountain? Ch’idrii ?
Yes, sometimes, from here to downriver. We travel Neerihiidal ¿h. Dẕąq k’iidi’ naháq--------gwinjik k’iinaa, Venetie gwats’a’ by the river, you see from down along side toward hee, Venetie hee dẕąq ????? jåł k’it goo’aii ¿h. Dẕąq gwa’an nineeriidal Venetie. Venetie is here, fish area. We go around here. ts’aa’ skinboat neerahtsik. Nilij gåih kwaii oonaa neezhraazhik. Tr’ihchoo and make skin boats. We bring back dry meat, there was kwąa, zhat dąj’. no boat then.

42. Q: Heart Mountain khąjį gwaal’iin. I see Heart Mountain in the wintertime.
A: Dẕąq t’ee chandalar Lake ¿h. Dẕąq gwa’an googaa neerigwąą’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, dẕąq gwee’án, łyaa divii gwanlijı̂ ¿h. Jii tthak, laraa around here, lots of sheep. This is all nahkat. Izhik gwats’an oo’an -------. money land, from there....

44. Q: Dẕąq Old John Lake, ch’izhįį 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 nåjj oo’an nineegiidal ch’yaa roh. Every Arctic Village people always go over there. fall, łuk eenjit, chihjol gaadlii nahąq. Every fall, they go fishing for fish.

45. Q: Ts’aa’ vadvài tthál kwaii nik’ee haanandaii? Dẕąq gwa’an. Do you know any caribou fence around here.
A: No, dẕąq gwızhri’ roh. K’éejit dąj’ geeginkhii. Nijii dee Ackerman Lake Just here. I was talking about it. Where is goo’ąjj. Ackerman Lake?

46. Q: Dẕąq. 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 rèh hèq?  
    fence?

49. Q: Aahə.  
A: Yeah.

50. Q: Vadzaih tthał.  
**caribou fence**  
A: Jii aij t’h’aj heq aldzak, nats’a’ build nii lih.  
    Aij fyaad zhat gwiinch’i’  
    This is "ald zak", I wonder how it is build?  
    He lived there.  
    Giiyahnyaa, niight da’ izhit gwizhrij’ daa adaachyaa giiyahnyaa roh.  
    Jii So they say.  
    He supported himself there.  
    Chan vizhit lük choo giiyahnyaa jii.  
    They said there's big fishes in there.

51. Q: Ackerman Lake lee?  
A: Aahə, lük choo vizhit giiyahnyaa, Old John chan jyaa giiyahnyaa roh heq?  
    There's big fishes in there, same with OJL.

52. Q: Aahə.  
A: Vadzaih gaa leq, hiltlee giiyahnyaa roh ginyaad gaa jii chan jyaadiizhik  
    Even caribou, fish shallowed caribou, they said.  
    Giiyahnyaa t’inchy’aa roh.

53. Q: Jii gaa fyaad nitsii heq?  
**This is big too?**  
A: Aahə nitsii jh, two nii.  
    Dzq̓ə nahqa, dzq̓ə deetak t’ee vanan jh dzq̓ə.  
    Yes, it is very big those two, right here.  
    Yeezhee zhyaq dha’aii, jii aij.  
    Jii aij dakdhat tajh veelin jeiinchy’aa jh.  
    There's a lake between.  
    It just sit there.  
    This one  
    Vijyaad van nilj ts’a’.  
    is further up and hills around it, there's a lake by it.

54. Q: Oh, divii tthał aij yu’, nik’ee tthał haanandaii?  
**Do you know any sheep fence?**  
A: No, dzq̓ə ch’idrii gwizhrij, vigweech’in jî’ heeyəq roh.  
    No, only on Heart mtn.  
    It would be good if it showed.
55. Q: Jii vadzaih tuał, jii zhrįh haanandaįj. You just know this caribou fence.
A: Aaha, Junjik divii, about twenty miles up. Dzaą gwats’an tainyaa. Junjik Yes, Junjik river there are Sheep fence, twenty miles up from here. lyaa dinjii gwanlįį ginuyąa. K’iindak divii gwanlįį nahu’a’ dząą 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’lli) caribou snare made from sinew. I took ou snare to the school here. Right here there was hut house space that shows down that way. They travel all over the area when there was no food. There was alot of whistler on this lake.
k’iinąa ts’a’ ajj izhik lyaa kwanh k’it (hut space where people lived) gwanlįį ginuyąa. Dząą chan kwanh k’it gwanlįį dząą, izhik gwats’an chan something gwanàa neehiliį, dachąąval haa ajj tuał strong gahtsik, googaa screw kwaa roh. T’lli zhrįh. Zhit gwa’an school zheh gaa neehalzhik chy’aa, ajj jidii, dząą right there, kwanh k’it gwini’ qh. taji gaa gwigweechin ookyuk. Ants’ajj chan. Dząą gwa’an gaa thak neegahiidal qh. Ch’adaj’ shiğ kwaa heçe. Jii Squaw, yeah, this one. Ts’ee lyaa vakat gwanlii gii’yahnyaa jh.

56. Q: Ts’ee? Whistler
A: Yeah, ajį shiğ kwaa daq’ t’ee gwits’eegahiidal, googahnyaa jh. Diineekį daq’ hee. They traveled to there when food gets scarce. That was long ago before my time.

57. Q: Ts’ee ajį jidii? What is Whistler?
A: Whistler, tthaą k’it t’iinchy’aa choo Whistler, its like Ground squirrel but bigger.

58. Q: Qoḥ, hah.
A: Jyaadatsii jh, tthaą gwich’in choo roh. Ajį naįį “ts’eendak” giiyahnyaa t’iinchy’aa roh niinghit. Naq’in k’it yahshuu jh. (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: Khayevzhuq iițrak, gwint’aii t’inyaa roh. It whistles out of the blue, very loud.

60. Q: Tth’aii vagwanlii shröq? Is there still some around?
61. Q: Dzåg wå'an thåk khogoodlii (hanging out.)
   It stays around the area.
A: Aaha, every year k'iidak neerahiidal roh.
   Yes, every year we go up.

62. Q: Daanchy’aa mile zhyåa neeghwadal li’ hêç?
   How many miles do you cover?
A: Lyaa niighit, aah lajin ghwåå haa t'igwii’in roh, ants’a’ hagwilchjjh kwaa, all
   summer. Khaii ts’a’ August nanhk’iinåa neerahiidal.
   Long ways, we go with dog packs so we were not in a rush all summer. We
   return in mid-August.

63. Q: Dzåg 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 lyaa gwål’ïn kwaa. I know gaa Arctic Village people use
   fishtrap, da’anlee rêh.
   Ice fishing. I don’t really see fish trap. I know Arctic Village people use
   (fish trap).

64. Q: Da’anlee rêh hêç? Fish trap. huh?
A: Aaha, dzåg gwee’an luk tr’ahghan, luk (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: Luk, around here, jii van choo k’ii’an van jyaadiinch’yaa nahåa. Arctic Village
   nijin goo’ajï li’ hêç.
   Fish around here. Where Old John Lake is there's a lake by it. Where is
   Arctic Village on the map?

66. Q: Dzåg. Here
A: Qh, yeah, oh yeah, dzåg gwa’an--------k’ii’an rêh somewhere. Van kat, ajj
   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.
Q: Neeghan? Dzaq neeghan.
A: Shriijaa, Deets'at.
**Board whitefish, here.**

Q: So Rainbow trout, and ts'altvit.
A: Aah, jyaadahtsii. **It is this big.**

Q: Jii t'ee Rainbow trout jh......dzaa red

Q: Neerahnjik, Dolly Varden? **Lake trout, Dolly Varden**
A: Jaiinch'ii ajj t'iinchy'aa shroo.
**Maybe, its this way or that way.**

Q: Jii k'it t'iinchy'aa? **It's like this.**
A: Zhyâa jâl oohji. **It just gets the hook.**

Q: Duulee jii t'ahnyaa roh. **Maybe he means this.**
A: Aahå, red niljj, valat kwaii. **Yes, it is red and some of it.**

Q: Voozhri' nik'ee vanandaii or... **Do you know the name of it?**

**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.

Q: Vineechan dhe'ee.
"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" giiyahnyaa.
75. Q: Nijuk, dz‐qee lee? Where? here?
A: Vagwanlii, aaha, vagwanlii t’aihnyaa somewhere dz‐qee gwee’an kii kiit’it gwaal’ya, niighet gwats’an hee. Ch’adaj giit’aaχch’y’a gwich’in roh. Kiichoo jeiinch’y’aa t’ee, vat’lan zhyaa hole gwachoo zhyaa goo’aij. 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: Dz‐qee gwa’an lee? Around here?
A: Aaha, jii adanh, adan t’iinch’y’aa kwaa. Dz‐qee gwee’an --------, dz‐qee gwee’an hee.
Yes, this is it. No, not this, around here.

77. Q: D’aijin ch’y’aa t’iinch’y’aa li’ hee?
I wonder why its like that.
A: Izhik gwizhit nilji gitsii, juunch’y’aa hee. Khaiits’a’ hee. Giyeehee’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, vadaahi neegwiilik nahaa. Ch’y’a, vadaahi neegwaa’in kwaa niighyuk. Gwee’an hee tr’iinjil, dz‐qee lyaa vadaahi gwanlii ch’yah. Izhik zhee gwiltsaja’i jh. Neegwinjil lee, niighet daji’ hee. Dz‐qee gwee’an roh 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 zhee gwiltsaja’i jh. Ants’a’ dz‐qee chan. That’s where he built cabin too, and here too.

80. Q: Ajj lee nitsii? Whose your grandpa?
A: Shiti’ My dad.

81. Q: Niti’? Your dad?
A: Yeah, shitsii ajj lyaa gwijjizii na’ll’ya’ kwaa t’iich’y’aa roh. Vipicture khadhaltin izhik k’oo gwitsik. Dz‐qee lee gwee’an chan vipicture agwa’aji t’ee old John, Old cabin gwizhit vaanoodlit naaj magazine chan roh. Gwizhit gwigwiinlii gwich’in roh, Gold kagantii. Ajj cabin, ajj magazine kat roh vipicture na’ll’in. Yeenjuk thak k’eedhiidik gwich’in roh.
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.

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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: Njin datthak zhyą́ał neehiįįįį dohlii. Maybe he just travel all over.
   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, jiiįįįį t’iinchy’aa łuk vizhit gwanlii t’iinchy’aa. What kinds of fish go in here?

84. Q: Old John Lake, niįįįįt dąį’ dinjiįįįį daanchy’aa kwaii izhit gwiinch’i’ t’oonchy’aa at one time? Like êčh. How many people lived at OJL one time?
   A: Dinjiįįįį gaa gwanlii kwaa oq. Zhyaa zhik gwa’an kwahi zhik gwa’an t’aas gwanlii gwa’an gwiinch’i zheh gwatsal gwagwatsik roh. Vadzaįįįį gwanliįįįį dąį’ reh. Zhiit gwa’an reh zhyaa jyaadigii’in gwiinch’i roh. Gweediįįįį chan vats’an han gwahaa’ee jh. Łuk neehtidali jh, k’iidįįįį. Jii Big River gwats’a’ t’hak gwiin’ee t’oonchy’aa roh. 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’ıįt tiinchy’aa łuk? What kinds of fish?
   A: Shriįįįį, qoo Łuk Daaghaiįįįį, Neeghan kwaii reh. Tryah tli’ıt, Otter Creek, niįįįį goo’ąįįįį. 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 giįįįį kwii niįįįįt dąį’ zhiit gwiin’dąįįįį chy’ah. Jii t’hak adan ti’iinchy’aa gwich’iin roh heč? This is Christian Village. Otter Creek. A preacher lived there long time ago. I think, he did all this.

88. Q: Gwak’än zheh. 
   Gwak'an zheh "Burnt House"
A: Aaha, dząq gwats’a’ neeriihidal zhreñh.

89. Q: Yes, we go there.
   Nijin t’agwagwahnyaa li’ hęę.
   I wonder, where they mean?
A: Ajj zhyąq zheh goo’ąjj gook’in ts’a’ ree. Ajj haa zheh gwgiwit’sąjj chy’ah, gwak’än zheh gaganhyaa. Ch’eekwii najį gaa lyaa ąq’ee neegihiidal. Jii gwataa neegihiidal, 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, ajj ch’eekwii ch’ihlee eegarookhyaa lee. Niti’ gwindaii daį’ lee or nan gaa gwiindaii or juu gwindaii daį ajj ch’eekwii gooohaa trade gilii.

91. Q: Aaha.
A: Yeah, Trimble vitsii, ajj chan valak naii chan dząq nalya’ yeedi’ gwich’in nilii roh. I seen Trimble's relatives from down river.

92. Q: Shitsuų rėh, Grayling gwa’an gwats’an ahaa gwich’in roh hęę. Shitsii James chan. Anvik people, that’s where Jamus is from.
A: Nitsuu doozhjiį?
What is your grandma's name?

93. Q: Shitsuų Maggie.
A: Mary?

94. Q: Maggie.
A: Maggie, qh. Ajj t’ee shiti’ veejii įh. Maggie is my dad's older sister.

95. Q: Niti’ veejii?
96. Q: Hah?
A: ants’a’ Alice chan vigii rôh hêç. Gabriel âjj chan. Âjj yeendi’ qh. Alice is his child too and Gabriel. He was married to Alice.

97. Q: Aahâ.
A: Shitsii divi’ oozhii.
Shitsii divi’s name.

98. Q: Aahâ
A: Julia, naii haa ñyaa giinleii jh. Shiti’ naii Julia ñyaa giinleii t’igiinchy’aa rôh
With Julia, there was alot of them with dad.
kwaâi tthak zhyaa gookhwaa (good, died).
They all passed on.

A: Aahâ.

100. Q: Phone zhit nats’a’ giikhii daji’ dzaa âjj juu gwiich’i’ jiinyaa Colleen River? Who lived at Colleen River?
A: Qôh, izhit gwal’în kwaa qh. Izhik gwal’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 daji’ Colleen River gwa’an gwiich’ih diinyaa.
You said you lived at Colleen River.
A: qh, ch’at’oônjik.

102. Q: Oh, ch’at’oonjik.
A: "Veehk jiintsii” âjj daajji? izhik chan gwal’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 gwichrj’ rôh.
It should be on the map.

106. Q: Oh, dzâq roh. Dzâq gwiinč’hį’?
   A: Izhit chan naraaįįį. Jii ąį liya wrong place. Dzâq gwee’an hęć
   We went there too. This is wrong place, around here.
   gwihee’aa --------Shiinjik ąį dzâq dee’an adan t’oonchy’aą roh hęć?
   should be....this is Sheenjik.

   A: Yeah, dzâq gwee’an rēh, geegįįhii t’i’huiya gwich’in roh.
   This way, I think, this is it.

108. Q: Oh.
   A: Burnt Mountain

109. Q: Oh.
   A: Burnt.
   A: Gwak’an, liya gwiitsee t’oonchy’aą k’iidi’. Big Fish Lake izhit nazhraajil.
   Burnt, it is huge. We went to Big Fish lake.

110. Q: Oh.
    A: Burnt th’iįįį iktsii kwaa dąį’ hee.
    I was very little.

111. Q: 1920’s or 1930’s hęć?
    A: Ėčį, 1925 gwan or 1928 gwandaat roḥ. (don’t remember the exact date)

112. Q: Izhit gwanaa liya nin gwanliį gwich’in hęć?
    There must’ve been a lot of animals then!
    A: Vadzaih, liya gwanliį t’oonchy’aą Juk liya nothing ddhah choo dha’ąįį
    There was lot of caribou then and now there’s nothing.
    googaa thak, liya zhyąą, kat ninaa’oō dąį’ liya zhyąą thak azhrąįį
    When its all came, it was just black with caribou.
    t’iinchy’aą roḥ. Gaa gogwaanjet roḥ. Izhit dąį’ shin hee. Diihaa goohah’al
    It was scary, summertime.
    nahąą? Haagháli dąį’ naat’įį giyahnyaa, izhik dąį’ naat’įį liya zhyaa diinaa
    It will stampede with us, it was in line.
    gah’oo t’iigiyahnyaa.

113. Q: Juk gweendaa nik’ee nandah nan ch’įįjuk t’inįįį?
    Is the land changing?
    A: Yeah, neegwaaghwaįį t’oonchy’aą roḥ. Yeah.
    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 ąį’ yu’ nindhaa or nink’oo?  
   **Air is changing?**  
   A: Gwíndhaa t’oonchy’aa ro ąį. Ch’adaį’ gwanaa łyaa zhyąą gwiiŋk’oo ąį.  
   **It's warm. Its was cold in the old days.**  
   1936 gwanaa kerosene gaa atan t’oonchy’aa ro ąį.  
   **Even kerosene freezes back in 1936.**

117. Q: Gee  
   A: Yeah, duuyeh zhyąą dha’ ąįį. Ąį googaa zheh gwadhaa zhit tr’igwich’įį chy’aa,  
   yeendak hee.  
   **Yes, It can't just sit there, while that we live in tent up river.**

118. Q: Tough haąą?  
   A: Yeah, izhit dąį’ chan pension goots’a’ kwaa ti’giinchy’aa ro ąį.  
   **Yes, there was no pension check then.**

   dhaaltsąįį kwaa kwaii. Jidii ganandaii ąįį.  
   **That's all the questions I have. Anything else you want to cover?**  
   A: Aįį t’ee dąą gwaa’aįį chan gwichyaa zhee gwa’an chan gwiič’hįį ąįį zhik  
   **I lived around Fort Yukon and Old Crow. I**  
   Yukon, Old Crow gwaa’an gaa k’eedhiizhii Two time. Dinjii zhyaa Joe  
   **went there twice.**  
   Ninítroo giiyahnyaa, aii store gwíl’aiįį, aįį engine jidii in-board giiyahnyaa  
   **Joe Niltroo had stone. He had an in-board**  
   aįį launch giiyahnyaa, aįį barge choo vitsįį dhítin, aįį engine haa trouble  
   **launch motor barge when it's gets bad**  
   gwii’įį, k’iinaa tthak, aįį chan vaaneeihdik. Iizųįį dąį’ shriineihlik ąįį.  
   **I visit him and fix it.**  
   Vagwadal łyaa gqoölłii, store gwíl’aiįį ąįį.  
   **He had a store.**

120. Q: Aįį lee Old Crow?  
   A: Aahą.

121. Q: So Arctic Village gwats’an iinkhaa?
A: Yeah.

122. Q: Jaghaii oondee gwich’ii kwaa?
Why you didn’t live up there?
A: Shih kwaa da’i’ gwiizuu, vadzaah kwaa da’i’ gwiizhuu qoh. Ants’a’ shiti’ aji
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 dza’g gwich’ii?
from there to here.
I was raised over there.
Every summer k’iindak neerhiidal. Łyaa gwiinzii, you know, gwandaii roh.
We traveled up every summer. We live good.

124. Q: Gwandaii ta’ji neekhwadal lee t’okhwa’in?
You go after the animals.
A: Aahą, oodok hee Łyaa zhyąa vadzaah kwaa da’i’ gwiizųų roh.
When there's no caribou up that way

125. Q: Łyaa Łyaa łuk gwanlij.
but lots of fish.
A: Dza’g gweedak gwiich’ih qoh. I mean, Old John lake.
I lived at Old John Lake.

126. Q: Łyaa story gwanlij gwich’in hęę? Gwandak gwanlij gwich’in hęę?
Lots of stories.
A: Aahą, jii somewhere, dza’g gwee’an somewhere chan ch’adaj’i dinjii
Yes, they shot a man somewhere.
geelk’ee ginyaaw. Ch’adaj’i dink’ee gwanlii, Old one. Aji haa dinjii
When there was guns, old guns.
geelk’ee.

127. Q: Dza’ą gwa’an lee?
Around here.
A: Somewhere around this. Dza’g gwee’an roh, yeah, Shahan ti’iyahnyaa roh.
around here is what my mom said
Zhat gwa’an t’ee akharoonyaa. Varahnyaa t’iinchy’aa yahnyaa. Kii da’haji
They left it.
t’eh. Duulee somebody yigwah’aijí t’iinchy’aa roh.
under "kii da’haji' someone found it.

128. Q: Aaką, sure, dza’ą k’iidak ek’ęę gwaa’in?
Have you been up this way?
A: No, ni'ghit kwaa gwizhrij zhrēh. Dzāq gwee’an gwizhrij k’eeshoozhii’.

Just a short time. I just traveled
Jii ājī jidii t’iinchy’aa?
this way, what is this?

129. Q: Colleen River, Sheenjik
   A: I mean, zhik.

130. Q: Oh, jii le? Jii ājī Old Women, nizji?
   A: Aahā.

131. Q: Old Women river, jii ājī Arctic Refuge jh?
   A: Oh.

132. Q: National Wildlife Refuge ts’a’ jii chan tribal land gwjijīj gweech’in kwaa?
   National Wildlife Refuge and tribal lands doesn’t show.
A: Aahā, Ājī tr’ohkit jii gwizhit goō’aa jahghaai chan akharoonyaa hēq?
it was in there, why did they leave it.

133. Q: Aahā, oonjit map nats’a’ show halsyaa.
   I will show you the map.
A: Aahā.

134. Q: Jii t’ee juu nan own əh’jīj datthak, twenty-one aanchy’aa.
   Twenty-one Native allotments
A: Juk lyaa duuyeh nan neeroonjii rōh hēq.
   We can't get land now.

135. Q: No, dzāq jii thak t’ee own gogwah’ii Arctic Village.
   Arctic Village own it.
A: Aahā.

   This is Doyon land but I dont' know they grabbed land up that way.
A: Ooh, akwat tr’ohkit dāj’, reservation goōjii dāj’ mark giyeltṣajī ji’ heezyaa, kwaii ji’ zhyaa.
   When they first started the reservation they should have took it.

137. Q: See, dzāq k’ii--------ji jatji?
   A: Aahā.

   This is tribal land.
139. Q: Otter Creek k’eejit dą’’ nghĩa gwinyaa lee?
Where is Otter Creek?
Otter Creek, qh dzą́q Otter Creek.
here it is.
A: Jii lee line lee t’iinchy’aa, Oh yeah, this one here?
This is line.

140. Q: See dzą́q Old John Lake gwats’ān k’iinin straight k’iinin straight Otter
Old John Lake is lined to Otter Creek.
Creek ts’a’’ goo’ājj k’it t’oonchy’aa. Aahā jii rēh. Jidii vaiinyaa?
A: Ch’injik Van.

141. Q: Dinjik.
A: Dinjik van?

Where is it?
A: Chandalar River.

143. Q: Jii cabin?
A: Aahā’. 

144. Q: Jii t’ee Gold Camp t’oonchy’aa gwich’iin rōh hę́?
This is Gold Camp, I think.
A: Gold Camp ływā k’ii -----------map kat goo’ājj kwaa gwich’iin.
I don’t think it’s on the map.

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: Aahā.

147. Q: Oh, Jii Little Rock Mountain.
A: Little Rock Mountain.
148. Q: Dooch’in dee cabin goo’aii.
   I wonder why there’s cabin there?
A: Dz’aq cabin, kwa’i gwinyaa roh.
   It says "cabin here"

149. Q: Jii t’ee tajh, tai ghoo t’iinchy’aa dahlii -----------
   This is round hill.
A: Jidii shrit tajh ghoo. Brown grass, oh, adan t’iinchy’aa gwich’in roh. Jii aq
   Which one is Round hill. Brown grass is it.
tajh ghoo eh. Dz’aq t’ee cabin goo’aii naha.
   And this is Round and here’s a cabin.

150. Q: Aahå.
A: Dz’aq t’ee truck akhagoonyaa jh. K’iindak truck geelil. Dz’aq chan cabin
   They left a truck. They hauled a truck.
yaa. Ajj ch’adajh, niight daqii heq, jii k’iinaa niinlajj qh. Christian River,
   Long time ago, Christian river runs this way (down river)
izhik zheh goodlii chy’aa. Jii chan git t’iinchy’aa. Git zhrj zhyq neelik
   there were houses there, glacier here.

   It turns to Glacier, Bob lake. They made a trail.

151. Q: Dz’aq gwakat goo’aii heq jh.
   It’s on here.
A: Aahå aqj ----jh. Ch’adaj’ --------gogwantrie daq’. John Fredson aqj heq
   Long ago, when it was hard.
something, you know, laraa goonjik aqj ts’a’ zhyq something to do, ants’a’
   John Fredson got money and they cut willows
Village chan tr’ał gaa hagiinkil jh. Ajj tthak dollar/hour. Juu tthak
   all was $1.00 per hour.
tr’agwah’iin gaandalii. Ajjts’a’ dz’aq k’iindak chan tajj gwigwitsaaii jh.
   Everybody was working. They made a trail
Christian Village gwats’a’. akhai’ dz’aq right there, yeah, jii van t’ee adan
   to Christian Village, here among the lakes.
jh. Flooded gaa chan vakat chuq kwaa juk. Chuq choo heq. Ajj dzan van
   It was flooded now it’s dry, Big lake there
reh chan vakat chuq kwaa gwich’in. Juk zhyq k’a’ach’oofri jii t’iinchy’aa
   was muskets on it. Now its dry, I guess.
gwich’in roh?

152. Q: Aahå.
A: Dz’aq k’iindak shih tsak hahlaa nineegaazhik haa gedaa jh. Dz’aq Creek
   They gather little food and travel.
goo’ajj izhik, chan dząg goohaa shih kwaa röh. Last riced bread neegiin’al
here at Creek they had no food and ate
ants’a’ Rice Creek gagahnyaa. Rice Creek. Sometimes dząg gwa'an
the last rice creek so they called it Rice Creek.
moses ahzhral chan ginyaa chu’ah.
and they call it "Moses yelling"

153. Q: Moses azhral.
Moses yelling.
A: Drin tthak zhyaa azhral giiyahnyaa.
He yells all day for nothing.

154. Q: Jidii eenjit.
For what?
A: Ta’jì gogwahtsi k’iinda. Dząg k’ii’an chan Gold Camp gwats’a’ ta’jì
They were making a trail. They made trail to
gwigwiltṣajj. Ants’a’ emergency enjit. Dząg k’iinaa juu akhaa. Ta’jì
Gold camp too for emergency, who was coming?
Gaaheendaii eenjit. Venetie gwat’s’a. Dząg sometimes, ji’ chan zhyaa
So they will all know, to Venetie. Sometimes
straighten out neezhrltsajj ji’ duulee gwiiintsal heezyaa.
they should straighten it out.

155. Q: Aahà, gwiiintsal gariinhe’ gaa gwiinzjì.
It’s good we talked.
A: Aahà.
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 heĉ goo’ajî aii cabin? Where is the cabin?
   A: I forgot, 1960, we all got land around it.

   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. Dzåa Creek mark ha'tsyaa. (Chyaadlaii) need location and meaning vadzaih that dha'a'aii.
   There is caribou fence there at Old John Lake (Chyaadlaii)

4. Q: Aii t’ee vadzaih thal? 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 tiinchy’aa jyaanchy’aa. Jii t’ee viki’ varahnyaa. Jii t’ee vigin. It is huge. This is the head and this is the arm. Dzåa 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: Dzâq t’ee geelk’ii. They got camp right here. Dzâq 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’ lyaa leiilik. They set snare around it. Aii Lots of it ts’a’ giitee chalai’ dzâq geelk’ii ts’a’ giik’aahtíi. Dzâq 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 dzâq hêç. Dzâq camp hêç gwits’ee They go back to camp giiyahaazhik izhit hêç dry giityahtsii. 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. Leií 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.

A: Aii chan other fence. Aii t’ee drit zuuu varahnyaa vatthal t’inchy’aa jii aii Drit’s caribou fence.
gwiintl’o oot nitssii kwaa so there’s two of them.
It wasn’t that big.

9. Q:  Drit zuuu? Aii jidii t’agahnyaa?
A: Aii ts’an t’ee Tritt naii gwanlii ghoh aii gooyahghan iiñli’ 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 neegakhyiltsaii used to be Drit but now its Tritt.
Drit zhuu varahnyaa vitrail jii, voozhri’ analdaii kwaa. Ditsii-kwii-chan
This is Drit trail. I don't remember his name.
varahnyaa ṛh aii t’ee he’s a foreman on one, I think, aii t’ee yats’a’
He was a foreman or boss.
He was a loner and supported
hee. Aii gwik’it’iiginchy’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’iginyaa?
A: Aii t’ee dehch’i’ tsal. Old John, aii t’ee ṛyaa Old John giiyahnyaa.
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.

A: Aii ts’a’ dzaa zhat zhyaa nigwidigwiin’aaii 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.
above the lake. Old John's house here.

A: Van Choo, Big Lake. Aii ts’a’ jii dzaa ṛuk nah’in. Everyone of them is in
He sees fish here. All in there.
there. Aii Iltin danahot'oo kwaa dząa. 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.

18. Q: Old John Lake gwizhit lee? Chan datthak goovahoonzhryaa leenyaa. Name all of it?
   Aaha. Dząa zhat voozhri’ ghoh. Datthak goovoozhri’ lee. Dinjii zhuh Name is here. All names?
   ky'aa tra'ahoozhryaa? Aahą, jii neekwaii same t’inchy’aa. We will name it in Gwich’in. It's the same.
   A: No, nihleets’i’i chy’aa. Jii aii Treeluk oozhii. Chihshoo giiyahnyaa iizuu. different. this is Treeluk. They shouldn't Treeluk oozhii. name it Treeluk, its Broadwhite fish.

   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.

   They told me different. This is Khałtai’.
   A: Jii khałtai’.

22. Q: Jii lee?
23. Q: Sixteen veinyaa. (Sixteen different fish.)
   A: Yaaghan chan khadoitin 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 dzəq Ɂyaa ch’andaa vagwanlii. This
      Here but more here.
      is where they are.

26. Q: Jaghaii dzəq 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: Dzəq nanan rəh heg?
   This is your land?
   A: Lots of Hudson Bay tea (or Labrador tea: Lidii misgit) So this is my fishing area.

28. Q: Dzəq gwa’an nek’ee khyah gildlii? 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 dzəq kʰiɪnį́k gwats’a’ khyah Ɂldlii. Right through Crow Nest
      River all the way to Sheenjek River. Izhit gwats’a’ datthak khyah Ɂldlii. David
      Oli. Trap all the way.

30. Q: Dzəq k’iɪnjį́’ datthak lee?
   All the way.
   A: Right down through this river is Joseph Peter

31. Q: Dzəq k’iɪn’an lee?
   This way?
   A: Follow the river.
      Aii ts’a’ up through the Sheenjek River. Dzəq k’iɪndak chan David Oli. Right by
      the river straight back to camp.

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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 keegwaanh’in?
   What are you looking for?
   A: Dachan ghoo. Christian River, cabin dzăa rēh. Right through here. Dzăa t’ee cabin goo’aii. **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 ildlii.
   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 ildlii?
   for what?
   A: Zhoh, neegqo, 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, dzăa diint’oo.

37. Q: Izhit lee diink’iindhat?
   He was raised there?
   A: No, dzăa. Dzăa gwats’an k’iid’i, kii drih k’iid’. I’ll say about mile, mile from here to "kii drih" and a half down from cabin. That’s where, he raised us. Dzăa t’ee diik’idiinahjik yi’. **He raised us.**

38. Q: Aii juu?
   Who?
   A: Titus Peter, my real father. Dzăa t’ee diik’adiinahjik yi’. **He raised us here.**

39. Q: Nijin diinyaa?
   Where?
   A: Dzăa t’igwii’in gwich’in.
I think, here.

Q: Dzaą Christian John vicabin diinyaa.

A: Christian John's cabin

Nizii. Yeah. It's good. Dzaą t'ee diik'idiinahjik yi'. Shii aii lyaa ihtsal. I

He raised us here when I was small.

was just little. I was just a little boy.

Dzaą k'iindak chan khyah dhidlii. Right through here. Izhit gwats'an dząa

He trapped this way.

t'ee from there k'iittthan. Back to Wind River. Jii t'ee Wind River. Jii t'ee łuk 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’ dząa aii gwinjik k'iidak. Gwit'ın 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.

Q: Daanchy’aa mile nyaali’?

How many miles?

A: About ten miles, ten miles gah thee. Juk zhat khyah dhidlii. That's my trapline

right now. I have traps there now.

Q: Nin diinchy’aa juk?

How is the animal now?

A: A lots of marten and moose.

Q: Dzaą gwa'an garee’aa?

We are here.

A: Jii t'ee Trimble vacamp ghoh.

This is Trimble's camp.

Q: Trimble.

A: Aahą, Little Rock Mountain. Trimble vizheh ghoh. Dzaą t'ee

This is Trimble's house.

t'agwaghunyaa ddhah ghoo ginyaa, Round Mountain. Jii aii chan t'iyah

This is Round Mountain.

chy'aa juu gwilt'saai ganaldaai kwaa. Dzaą t'ee Moses Sam vahanh vatth'an

I don't remember who made this.

k'it goo'aii.

Moses Sam's mom gravesite here.

Q: Moses Sam vahanh?
Mother

A: Laura, oozhii gw’ch’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 zheh gw’iltsa’ai lyaa I forgot. I know, my father was
I don't know, who built that house.
there. Lyaa kaa t’eeyzhik nyaa gw’ch’in oihnyaa. Kaa t’ee shahanh vit’
I think, k’aa did it. He was my
mom's second dad.

47. Q: Kaa?
A: Aii lyaa Christian John haa t’igiizhik gw’ch’in ghoh. Dząa Willow House
Kaa and Christian John
t’ee, dząa Arctic Village geeetee hee gwit’s’e e gahiidal. Dząa giin kw’ol t’ee
They sometimes travel. They spend
kwanh giilt’sai. Zheh gwaghoo. Th’aa he’h nizii. Kwanh. Jii Arctic
the night and make a round hut but it's still good.
Village gwats’an dząa giin kw’ol t’ee dachan khaanghoo. Aii gwats’an
from Arctic Village they spend the night is "dachan khaanghoo"
Long ways from
Niinkhyit ghoh. Aii t’ee jyaadigii’in t’ee dżąa Tritt naii tthak t’igiinchy’aa.
Christian village. All the Tritt's are there.

48. Q: Dząa gwichyaa zheh gwit’s’e e gahiidal daj’ lai t’agaahchyy’aa he’e?
They use dogs to travel?
A: Łaii haa neegahiidal. Lyaa khanh t’iginjik. They took twenty-one days.
They travel with dogs. They do it fast, about 21 days.
Gwichyaa Zheh lyaa zhyaa niinghyit nyaa. Dząa gwa’an he’e goo’aii nyaa.
Long ways to Fort Yukon.
Around here.

49. Q: Nijin gwa’an vadzaih tthał haanandaii?
Do you know any caribou fence?
A: Dząa chan. Anazhak Vatthal Varahnyaa t’ee dżąa dha’aa.ii.
Anazhak’s caribou fence is right here.

50. Q: Nijin?
A: Ana zhak.
Dzaa dha’aa, dzaa gwa’an dha’aa.ii. Jii Van Choo k’iiini hah’oo ts’a’ dzaa
It’s around here. Its come through
k’iidi’ dząa k’iiiniin. Dząa ddhah ghaih k’iidi’ he’e neehaa’oo zhadaai’. Aii
OJL down that way and this way, past mountain and down
eenjit dzə thal iltsaai. Anazhak. Dzŋə t’ee t’agarahnysa deenadai’
That's why they made fence here long ago.
nitsuh khyit ts’a’ geegwaandak dinjii tsech’ildlí’ nyaajii?
Grandma always talk about it and she said people froze.

51. Q: Aahā.
   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 gwizrhii 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’yl’ah t’ee han gwinji
   The line is on the trail.
iint’aii. All the way down to Christian River, back to Christian River. Aii ts’a’
back to yeendee vazhraihjukik gwats’a’. Aii ts’a’ all this
to around the bend "Vashraihnjuk"
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 gwitsaai.
   All the people built it.
gwigwich’ii. Zhat chan Jacob Peter vatth’an k’it goo’aii. Aii chan dzaa
Gravesite Tryah tsik is
Gravesite
Tryah tsik izhit chan Maggie Gilbert vatth’an kit goo’aii.
Maggie Gilbert's gravesite.

52. Q: Dzaa lee Jacob Peter?

53. Q: "Tth’aa dha’aii " oh dząa.
   Mountain is here.
   They call it tryah tsik
ch’įjuk t’inlik. Tryah tsik dząa hee goo’aii. Otter Creek right here. Dząa t’ee.
Tryah tsik is here. (Mountain west side of Village mountain)
54. Q: Maggie Gilbert. Grave?
   Where. around here. This is dad’s mountain.
   Where’s Arctic Village. Dząq chan.

55. Q: Aii jidii?
   A: Dząq chan Mary Gilbert vatth’an k’it goo’aii. Dząq t’ee Trimble veejii.
   Mary Gilbert gravesite. Trimble older sister.
   Aii vakat t’ee gwahtsi 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 łyaa zhyaay them days it is really important lake.
   They cover the area.
   Dząq gwa’an heṣ neegahiidal. Traveling around with dog pack. Or khaii
   They go all over.
   daį’ chan kaii haa neegahiidal. Izhit gwa’an gooshii kwaa daį’ gaa they go
   They travel with dogs in the winter, when there’s no
   back to OJL. Łuk keegii’in haa t’eedagaay’in. Shin hee gooshii kwaa daį’
   food and they go back to OJL. They get by with fish.
   chan they go up to Ts’iiivii T’it. Izhit chan da’anlee goo’aii.
   They go to 2nd Tower and make fish trap.

56. Q: Ts’iiivii T’it (second tower).
   Van Choo all the way down.
   Yeah, izhit t’ee Ts’iiivii 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. Dząq chan da’anlee
   Another fish
go’aii. Right here. Dząq t’ee Isaac Tritt fish trap.
   trap here which belong to Isaac Tritt Sr.
   Aii ts’a’ First Tower nijin goo’aii tlée. First Tower way down. Cover dhahtsaii
   gwich’in. First Tower chan.
   You covered it.

58. Q: Izhit chan da’anlee goo’aii?
   And fish trap there.
   A: Junjik. Jii map natsal. First Tower nijin goo’aii ganaldaii kwaa. Oh, jii
I don't know where First Tower is.
t’ee East Fork. Daazhraii van. Dz’a chan da’anlee goo’ii. Fish trap.

Loon Lake  
Fish trap there.

(James Gilbert)

59. Q: Aii lee k’aiidzuu zhit gwitsik? (K’aiiizhuuzhigwitsik) 1st Tower
A: K’aiiizhuuzhigwitsik.

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, łuk Khyit łyaa vagwanlii t’inchy’aa gaa since last three years. Gwiintsal low nilii.

2. Q: Jaghaii li’ hee?
A: Izhit gaashandaii kwaa.

3. Q: Aii łuk 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.  
   dijjaa (go in) kwaa ginyaa go’. It went down.

4. Q: Nin kwaii eh’an t’ii’in shroö Like vadzaih or tsee, aii chan łuk 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.  
   Nihlokgwagwaandaii k’it’iinchy’aa nyaa. Like us. Gwik’itiinch’yaa  
   They live off of each other like us.  
   datthak nilaandaii. 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’ thers 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  ili 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.

   They call it erosion.
A: Arctic Village gaatr’ineegwaldee.
   I lost it again.
Right here. Rock Mountain, dzàq dik’iitsal right around here. Twenty by twenty round cave in zhyaa out in the country no where. Ts’iivi t’ee cave in goodlit.
About thirty feet deep, here and there zhyaa cave in gwilik.

7. Q: Last ten years notice gwahtsii?
A: Yeah, nalzhrii ahai’ gwik’it taalnaii.
I was hunting and I fell in.

8. Q: Deegwil thee.
   How far down?
A: Gwik’itaanaii ji’ duuyee haneihdii ree.
If I fell in I would come back out.

9. Q: Zheezhit gwizhrhi notice gwahtsii?
   I was looking upward.
A: Aii ts’a’ jii eighteen lakes chan lost tr’iltsaii dzàq k’iindak flat.
Lost eighteen lakes up in the Flats.

10. Q: Dzàq East Fork Chandalar k’iindak lee?
   Up river.
A: Dzàq k’iindak flat. We lost eighteen lakes.

11. Q: Is the water getting colder or warmer in Old John Lake? Ts’a’ aii chu’ niink’oo or nindhaa ili?
   Water temperature is getting warmer or colder?
A: Niindhaa ili giwich’in oinyaa khaji’ dai’ gaa dzàq gwa’an teeddhaa lyaa
   I think, it’s getting warmer because I see thin ice.
gwanlii ghoh. That never happen before. Datthak lyaa gwiinzii Frost lik
   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 ili or nink’oo.
   A: Nindhaa ili. Since last ten years, snow machine before ten years. We go out to
   seventy below, izhit da’i’ we had to heat up the snow machine every morning.
   Since last ten years, snow machine naalhyyaa kwaa. Start right
   I don't heat up snow machine anymore.
   up in the morning, cause it's warm weather.

   A: Jii dząq Arctic Village, aii t’ee anaazhrii tsal aii t’ee start gwiltsaii 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
dząq yeendee. Mark nilii. Arctic Village aii nijin goo’aii?

15. Q: Dząq.
   A: Dząq adan nyaa hęgü? Dząq zheh gwiltsaii? Anaazhrii tsal. Aii t’ee jii
   This is it here. More houses here.
   tr’ootsik tl’ok (what does this mean?) Aii kat tr’ootsik tlök ajaa eenjit zhat
   He was eating Tr’ootsik.
   zheh gwiltsaii varanyaa. Dząq dat’an googaak’ee. Dzaa gwizhrih
tl’ok that’s why they named it. They shoot
gwandaii ai’i ait’t’ee dząq, Arctic Village yeezhee creek izhit łuk gwanlii
ducks here. He only lived there and found out
ginyaa ts’a’ jii zheh gwatsal oonaa neegwigiwin’aii. 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 hęgü, 1880 gwanaa. Aii zheh
   That was
   gwiltsaii aii t’ee Anaazhrii tsal aii he went to Old Crow. Izhit oonji’
   Anaazhrii tsal then he went to Old Crow before
noozhii. Ahai’ zheh gwagwahtsii 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 zheh gwiltsaii ts’a dząq gwich’in naii chan gayah’in nahaa.
   He built one like it and people from here observed him.
   Jyahts’a’ zheh gwiltsaii giiyaah’in ts’a’ t’ee geedant’e zheh gwigiwinghan
   That's how he built house. So they did it too.
   goorahnyaa. 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'agwaahchya'aa dohlii. Chuu choo vee
I think, we need to add this information.
gwats'an k'inaa ch'eekwaii naii Kiinaagahaavii gwinyaa. Aii
Eskimos swam from the ocean.
veegaraandak nizii neelyaa.
Is it good to say that?

Can you talk about it? They talk about it.
A: Dzàq cháq choo vee gwats'an ch'eekwaii naii k'inaa gahaavik, dzàq
Eskimos swam from the ocean
tr'oo'iiñjik teeghaih garitch'i nyaa shitsuu Marcis. Khaii ts'a' dohotan
Grandma Marcis lived at "Tr'ooiinjik"
t'ee. Izhit t'ee t'agwahnyaa. Geh ko' deetaa neehoththaii ginyaa. Aii ts'a'
That's what they meant. Geh ko' over that.
aii geh ko' deetaaneeehooththaii gwiizhik oo'at neriinjil gwak'ataaandajik. Aii
They spotted someone coming across.
ts'a' zhat zhyaa han gwak'aaagahaajil. Ts'a' han gwinjik dak tr'oonjik
They all woke up. They went upriver
gwinjik ch'igeelim ts'a' zhyaa gahaajil jii t'ee adan t'oonchy'aa sheenjek.
alone the river and haul and left. That's Sheenjik.

18. Q: Sheenjik.
A: Dzàq jii t'ee Yukon hêè?

Here's Fort Yukon.

20. Q: Gwichyaa Zheh aii k'iiñhak hêè goo'aaii.
Fort Yukon is downward.
A: Gwichyaa zhee gwats'an Old Crow gwats'a' hêè 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
deht'ii dha'aaìi is toward Old Crow. They traveled
dehch'i' dazhan aii ts'a' gagaahahaee ts'a' aii ddhah deetaa gahaajil.
over that. They talked to Old Man medicine and
Gwak'atatr'aa gwiitseaii. Ah'atrii choo Ihtsaii izhít goohaa
Traveled across. He made strong wind and lost the
t'a' t'ee yee'an cháq choo vee gwits'eeegahoojil gaa on the way gooshii
so they returned back to the ocean.
kwaa ts'a' chan gootee ch'ildlii' ts'a' goovedinagaii. Lee izhít daji' t'ee
They froze and starved because they had no food.
gwitchyaa gwich'in ts'a' dzàq gweendak gwich'in naii datthak t'iiñhik ghoh
The people from here and Flats area did.
zhit Old Crow gwats’a’ k’eegiidal daji’, they stayed there for four years.

They got to Old Crow.
Aii ts’a’ t’ee gwats’an t’ee after four years dzqa tsyaan han neehiidal kwaii from there.

Young man who travel
dzqa check neegwigwilttsaii. Gaa nehveh naii kwaii ts’a’ t’ee oonji’ fast checked the area and "nehueh" so they neegiijil. That much they work. Aii ts’a’ t’ee gwandak giitsaii ts’a’ t’ee went back.

They made news
oo’ee neegahoojil gaa oonjit dzqa gwats’an gwitchyaa zheh gwats’an so they returned. All that went to Old
k’iijnji’ haajil naii half zhrih oonji 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 dzqa oonjit Old Crow yaaghat juk Grafton Nijut’it aii gaa dzqa
That’s what happened, Grafton Nijutk’it
vagoodlit nyaa.

was born here.

22. Q: Łyaa lee?
A: Hanjih datthak dzqa gwats’an geedaa aii ts’a’ juu oonii neejil naii goolat almost all, they're all from here, some t’ee Arctic Village gwits’eejahoojil. Izhit t’ee lyaa khaiikoo neeveegiitsaii returned to Arctic Village. That when they
googahyaa. Ch’eekwaii neegiitsaii googahyaa ch’eekwaii naii oo’ee made "neevene". They scared of the Eskimo and neegagwaan’ya kwaa, datthak an gaadlit. One zhrih oo’at k’indik ginyaa.
They never returned again. They all perished, just to survived.

23. Q: What year gwandaa li’?
A: 1700 gwanna t’agwagwyan, doht’ii or 1820 gwanna. Aiits’a’ ch’eekwaii oo’at k’indik aii chan. Dazhrhi gwiheendaii eenjit tr’agwah’ya’. Aii

That’s Eskimos that got back was alone and
geh’an dazhrhi k’indik giiyahyaa ts’a’ gayiilkhwaii 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.

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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 daji’

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: Aahå.

25. Q: Mahsi’ choo.
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 shitsii, 
   
   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 monis dad. That’s Old John. 

2. Q: Old John t’ee shitsii’ t’inch’yaa. Old John is my dad. 

3. Q: Aji’ nits’ats’a’ jii ...aij ts’an ineegiyahzhrj jee t’inch’yaa? 
   Thats who Old John Lake is named after? 

   A: Yeah! aiits’a’ jii Old John Lake dz’a t’ee adan difamily naii dijk’yahnjik, 
   He raised his family at OJL. 
   ts’a’ dz’a, luk 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 niinzhi ts’a’ digii naii diik’yahjik 
   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 giineeyolshrij t’inch’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’aoonjik 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. Its good for animals. When there’s caribou, there are many 
   caribou. In the old days but not today. Its 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 zhyąa real grandpa.

Yes, real grandfather.

5. Q: Nik’ee, stories haanandaii, niighit dąj’ gwanaa gwagwandak, Old John Lake. So you know any old stories
A: Ajj ts’a’ chan, shiti’ naaji chan, shahan oonjik aii t’ee t’ee chan gwats’an chan diikhwan t’ee gwee’an garich’ii. Dzaq k’ii’çe chan ch’at’oonjik gwinjik, ajj łyaa zhyaa zhat deegwąhkhyyuk gwigwiinch’į’ goovaashandaii kwaa t’iinchy’aa. Tríkhyit niinyuuk gwigwiinch’į’, łyaa zhyaa khanjii digii naaji datthak diink’yahjik gwich’in dząq chan, dant’ee. Ch’atthąjj eenjit gwinzjį ts’a’ nin kwaii gaa datthak eenjit gwinzį aiits’a’ dząq jyaadigiizhik. Vadzaih gwanlii dąj’ łyaa zhyaa vadzaih gwanlii, yeenaa dąj’ gaa juk nakwaa. Łyaa zhyąa dąqąchy’aa mile hee, k’iiniì vadzaih ah’al dąj’, łyaa shriit’aahch’yaa, vadzaih nin’ee gwįzhrih t’iinchy’aa t’ee ajj geh’an naatl’įj giiyahnyaa.

Q: Vadzaih leii t’agahnyaa?

They mean alot of caribou (naatl’ii)

6. Q: Dinjįi zhuh k’yaa nats’a’ giiyoozhrii t’iinch’yaa Old John Lake? What is the gwich’in name for OJL?
A: Dinjįi zhuh ky’aą ajį łyaa... Gwich’in

7. Q: Van k’ii deh?
A:

8. Q: Van Choo Vee rèh yahnyaa. Dinjįi zhuh ky’aą, aii van k’ii deh, Khaii, shin Big Lake but in Gwich’in it’s Van K’ii deh. haa giizhit ūk keii’in t’ee, datthak amaa, shiti’, shitsii naaji haa datthak In summer and winter time, my grandpa and grandma fished. giyiyeet’iwigwah’in? Giiyah’nyaa. All work on fish so they say.
9. Q: Niighit daį’ ganandaii? jidii kwaii eenjit nagaazhrii or łuk, keegii’in.
Do you remember the old days, what do they hunt or fish for?
A: Neerahnjik, łuk daagaii, ts’a’ chan chehluk.

Lake trout, whitefish and lush (burbot)

How far back do you remember?
A: No, dząq gwich’y’ kwąq gaa, shahan aįį diihaa gwandak daį’-----------Iyaa

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

jidii tthak eenjit gwinzii, geh’an zhat gwich’įį goh.

It’s good for everything, that’s why he lives there.

11. Q: like....
A: Jidii łaḥ giiyahnyaa, aįį k’it’iinchy’a chan khaii hee chigiltin. Aįį haa łuk
They call it (Ła’h) big hook. They put that in water in winter time.
keiigii’in.. Aįį łaḥ jał t’agahnyaa gwich’in rõḥ hee?
That’s what they fish with. They call it fish hook.

12. Q: Aaha, jidii choo nilįį, nitsii t’aihyaa. Giyiieingkhii qoodee. Dząq gwa’an
Yes, it is big, very big. They talked about it around here.
nik’ee like trapline gwanlii, geelin or veeghaih gwa’an
Is there a trapline around or near it?
A: Geeghaih gwa’an trapline gwanlii t’oonch’yaa rõḥ. Ch’at’oonjik goo’ąįį
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: Dząq t’ee shiti’ vizheh goo’ąįį nahaa, nāḥ’in?
My dad’s house is here. Do you see it?
Jii ch’at’oonjik hęę?
This is Ch’at’oonjik?

15. Q: Aahąa yes
All the way down, my dad used this area
Khyáh chan ɨdlili -------------nahtryah jii tthak khyit dząq gwizhrjh t’iinchy’a
for subsistence and trapping. Wolverine country, he not only
kwaa niight, niight neehidik ----------
trap around here, he trapped all over.

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16. Q: What year gwandaa t’ii’in?
   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?

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.

   A: Yeah, khaii thak dzàa łyaa gwinzji naháa?  Yes, it’s good here all winter.
   Khaii, shin thak.  Jii vizhit chan łuk gwanlii.  Ajj geh’an jii Old John Lake winter and summer, lots of fish in there.  That’s (abundance)
ghaih nigwigwiin’aii. Izhik hee shahan digii naii diiky’ahjik. why they settled at OJL. That’s where mother raised her children.

OJL is very interesting.

A: Aaha’, izhik geh’an jii Old John Lake, adan giiyineeyuu’tshrii. Yes, that’s the reason, they named OJL after him.

20. Q: Nik’ę family dząa gwa’an gwiinch’ij k’ee haanandaii. Do you know any other families that lived there?

A: Shoondee. Shoondee ihłak 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 niigshit dąį’ dząa gwa’an gwigwich’įį dąį’ other family nik’ee dząa gwa’an gwich’įį. That’s what my mother but was there any other family that lived there?

A: Aaha, like Arctic Village gwats’an getak chan giinleįį ts’a’ dząa yes, sometimes there’s lots of people from Arctic Village gwigwich’įį. Just like we did. Gold Camp izhít t’ee shiti’ niinzhii nahqa that comes and lives there, just like we did. My dad settled ts’a’ dząa gwats’an aįį, Ellen (iilin) Henry aįį iilin gootį’ chan ts’a’ yaghah at Gold Camp and from here Ellen Henry and her dad Jenny Sam nąįį thak oondee gwa’an gwigwiinch’įį. Jenny Sam all lived up there.

22. Q: Juk summer ływaa oondee shih gwanlii ginyaa, Arctic Village gwa’an They say there is alot of food up in Arctic Village deininch’įį t’ininch’įį li’? this summer. I wonder why?

A: -------------gaa jyaadigoonych’aa gwich’in roh.
But that's the way it is, I guess.

23. Q: iyaa tuk gwanlij ginyaa.  
They say there's lots of fish.  
A: Yeendak googaa, dinjik gaa'in kwaa ts'a' shih gwanlii  
Up river, they don't see moose but lots of food.

24. Q: Diinchy'aa t'ininchy'aa?  
I wonder why?  
A: Shih iyaa nilij an ahtsii, spring time da'i. 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: Dzâ' 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 gwine' t'oonchy'aa roh heg?  
There was an old house here?

26. Q: Ijin gwa'an gooyah?  
Where did you see?  
A: Nijuk dee cabin dzâ' gwa'an goo'ajj lee goh around here somewhere.  
Where was the cabin located?  
Nitsii t'ininchy'aa roh jii van.  
The lake is very huge.

27. Q: Trimble vicabin ajj dzâ' 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 lee t'aiinyaa gwitl'ee nats'a' show hahtsyaa  
Twenty-one of it. I will show you.  
A: Ajj chan izhik t'ee gwinzjii geh'an. Ajj Native Allotment goonjii da'i', it  
Because it's good there. It was back in  
was back in 1970.  
1970 when they claimed it.

1960's back in the sixties.  
A: Izhik da'i' t'ee iyaa nizj nahaq izhik geh'anj jii geelin datthak jyaa digiiizhik  
yeendaa ji'. Gwintsal shriitagwahkhyuk heezyaa giiyahnyaa. Old people najj  
shiti' goovehnaa old people naii googaa geegiijkhi', Yukon gwats'a' hohijjaa  
shro' ginyaa old people naii because ajj Yukon gaa juk et'ee chu' nitsya' gwilii  
nahq. 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.

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 aloHt 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’âgahyaââ vaâhSandâi kwâa gaa shâhân âį Van Choo’î hîl’ik, they travel long ways, someplace. Dząa’ gwee’ân gwiZHrîH neegâhiinjîk kwâa. everywhere. Arctic Village niijin goo’âį t’onchya’aw?
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?

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’eedâįh?
Fish spear?
A: Ch’eedâįh gwanîi kwâa gaa ch’âdâį’ gwanaa spear k’it t’îinch’îyaa. Gehnaa There was no fish spear in those days but it daju’ hee âį k’îizhak huk ts’a’ giikhaHjeetin---------ts’a’ chee giwiinzii was like that. He lowered it in the water, you could charii’ya’ nahaâ dzaa dee’an huk iivyaâ, giiyiigok ts’a’ Khagiıyachik akhai’ see under water clearly and fish was swimming by and poke it huk choo zhîrîj nahyah ts’a’ neeHI’ghaâ giiyahyaâa.
and take it out. He seen a huge fish and he got scared and took off.

33. Q: Jidii van t’âgahyaâa 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. Ājī gwee’an jidii Big
   lake, she said someplace around here.

Fish Lake chan dee ginya ńlee?

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

35. Q: Aaha. yes
A: Ājī nijuk dha’āįį 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: Aahā Anyway jii ch’at’oonjik ji’, dząą āįį k’ịįįan gwinjik googaa, jii creek, Anyway by Ch’at’oonjik, its here by it.

aii įzhik gwa’an googaa datthak ńuk gwanlii T’oonch’yaa.
   A creek and there was alot of fish in it.

37. Q: Jidii k’it t’iinchy’aa ńuk?
What kinds of fish?

A: Shriijaa k’it t’iinchy’aa, Chehluk, Deets’at, Khałtai’ āįį k’it t’iinchy’aa kwaii Like grayling, lush, sucker, round whitefish ants’a’ āįį shiti’ naii dząą ch’at’oonjik gwa’an gwigwich’įį dąį’. They put and when my dad lived around there the fishtrap here in the fall time. ts’a’ āįį zhit chan ńuk gwizhineedal, and fish gets in there.
   Shriijaa gaa.
   Even grayling.

38. Q: Da’anlee rēh hęé’?
Fish trap?

A: Aaha, da’anlee Yes, fishtrap.

39. Q: Now, dząga gwa’an gwijich’i’ niight dąj’ dząga 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

Izhit gwa’an ts’a’ Arctic Village. Haa dachanlee. kat gwizhrij. t’ee iidihi There and Arctic Village and Dachanlee I sat on top of these mountains. oh.

40. Q: So, ch’ihlok gaa dząqa gwa’an gwijich’jh kwaa?

So you never lived around there?

A: Dząqa gwijich’jh kwaa gaa shahan rēh 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) gił’ajji

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

A: Aaha, fish trap chan t’eegaqachy’aa, (they use fishtrap)

42. Q: Nijin gwa’an. Where at?
A: Fishnet chan rēh, aji gaa t’eegaqachy’aa t’igiinchy’aa, through ice
They use fish net through ice.

43. Q: Aaha nijin gwa’an da’anlee gwigwil’aji li’ heç?
Where do they put the fish traps in?
A: Vats’an hahdlaaj izhik gwa’an.
Chyaadlaai, stream by OJL.

44. Q: Like dząqa and dząqa dohliji heç? Jii k’it t’iinchy’aa googaa ts’ihiltsajji, Like here and here (on map). We made that kind. da’anlee.
A: Ahaa’, khan tr’ahtsik jh. Yaghah shahan naiji giiyatsii daj’. Oodit Gold Camp gaa jeinch’i gahtsii rēh. Aji khaii ts’a’ hee rēh. Khaii ts’a’ chuu They made it at Gold Camp, in the fall. Fall time when water is down? zhak t’injik naaht? Gwizhik oodit dih, nihts’jji tthak neegwazhrahtsii, We fix it all the way down.
izhik daji’ k’aii t’eeqaahch’yaa. Nihts’jji fish trap gahtsii, aji giit’an
They use willows. They make fish traps on both sides, dach’ahchaa ts’a’ gwalt’an k’ii dih nii’ee gwagwahtsik izhik fischtrap
They tie it up. They point it that way. That’s naga’ak. K’ai shríit’ahjyaa. One side gwizhrí jiikat gileegwihilii. Ajj where they put the trap, long willows. They only t’ee nízhrí níglí ts’a’ zhik gwa’an jidii khaiih (roots) gíiyahyaa jii? remove one side of it and split it. They use roots

45. Q: Aaha.
A: Ajj k’it t’iinchy’aa, haa tigiyahchaa datthak. Ants’a’ zhyaay jyaa digiiyilik Just like that, they tie it up and that’s nihts’a’ gíiyuudak ts’a’ oodee chan. Oodee they do. They pull it together and on top too. chan jyaa.

46. Q: -----------gwagwahtsik.
A: Nihts’jj jyats’a’ gagahchaa jh gwits’i’ ants’a’ gwynzii vizhit gwanlij naháa. They tie it on both side and built the inside K’injih nígyichik ts’a’ there’s another one gachchyaay chan k’iinnjih nígyichik and point it and another one, they tie and point ts’a’ ájí fishtrap jeiinch’yaa naháa, ájí ---------k’iidak nígyiyichik ts’a’ jii lùk it the other way and that’s how fish trap is builted. adaa dají chan lýaay zhyaay k’iindak geegeheedaay gwizhrí’. Jeiinchy’aa ts’a’ They point it up and when fish go in the trap, they have to go up the trap. oonjít ji’ gwaa’ájí chan, zhit gwanaay, izhit gwanaay tthah k’it tiinchy’aa It’s that way and up there, they use like gwanlij dají’, wash tub k’it t’iinchy’aa choo giiyeenjit gwahtsik, gwekíh dají’ awl, there use to be like awl in those days. zhyaa k’aii zhrii yaa gwinii’ee t’iinchy’aa. Tthak jyaa digiiizhik, vizhit They make something like wash tub. They make gwanlij giíyahítsik izhik lùk gwizhítadal. that before they used willow. Fish go in the

47. Q: Dzça ch’iijk giíyahítsií lee t’iinch’yaa. Arctic Village chan ch’iijk
They make it different here.

giíyahítsií or same.

Arctic Village have different style,

A: Same, I think, jyaats’a’ rēh k’éhdaj’ ookí t’eeitree gíyaa izhik like that we make one at fish one time jeiinch’ii tr’iltsají chicken wire haa. Nihts’jj chicken wire haa camp t’eeitree. We use chicken wire, just t’iriinlik ts’a’ vatl’an gwizhrí’ ájí k’aii rēh jyaa diriinlik.
in the middle, we use willow.

48. Q: Tr'agwah’in? Did it work?
   A:

49. Q:
   A: Aahâ, qįį k’aii rěh jyaadariinlik, ants’a’ oondaa vits’įį chan jidii dee cup
   Yes, with that willow, we twist it and put like a cup at the end of it.
   nirii’qįį gwîch’in rěh

50. Q: ʔuk lee oodhoojik? Did you get any fish?
   A: Khaa gwîzhît k’iidaa vehdee naradhat. K’iinaa khaa gwîintsal tòq gwîzhîk. We stand above it in the evening. In the dark gwadâi, zhît neegîhiîthâhk t’aihnyaa. Yee’at da’anlee k’iidâa zhyàa jyaa it was coming in roughly. It goes right in the diînjîk jh. Łyaa leii t’aihnyaa. Zhat naraagak Łyaa zhyàq tr’ahchak ts’a’ trap, lots of it. We run and grab them, yeendak t’łookat tr’ahahljyaa. Ant’ée gîleerîhii’oo t’ée chan hee throw them on the grass and move away until jyaadîgwîi’n. Busy tr’înlii t’îhnyaa. they come again. We were very busy.

51. Q: Nik’ejuu kwaii dzàq gwa’an fish camp gwîgwi’llįį gaanandâi? Do you know anyone who has fish camp?
   A: Gînleii t’iigîchîy’aa, Gîkhîi Halvir (Rev. Albert Tritt), yagha’ Isaac naii Lots of them. Rev. Albert Tritt, Isaac Tritt Sr gaa--------Łyaa gînleii gehnaa yagha’ shîts’u, Treenahtsyaa leę Lots of them, Grandma Treenahtsyaa giîyahnyaa? Is that what they called her?

52. Q: Aahâ. Yes
   A: Aįį naii gaa gwîgwandâi gwanàa dâį’ leii nàįį gwîch’įį t’oonchîy’aa rěh, Back in the old days when they were alive, our ancestors geetak hee. Oodee chan vâdzàįį. there were alot of people living around there with lots of caribou on the mountain.

53. Q: Tthał nik’e haanandâi. Do you know of any caribou fence?
   A: Aįį tthał, aįį chan zhyàq yeedak ddhah kat vâdzàįį aįį nahàą? Fence is for caribou on the mountain

54. Q: Aahâ. Yes
   A: Zhîk vâdzàįį k’ît gwîzhîrî’ ah’al t’ée’în nahàą. An gwîzhîk dzàq gwee’an Caribou travel this way, that's where we
gwirich'ii. Dzαq ahal gwizhik, gwik'yah'oo. Gaandaii ji' dzαq k'iijih ts'aii
Lived. While it runs, it runs in the fence. If it
hee jyaadieheeyaa,. Jyaa diheeyaa ts'a' izhit gwiits'ih t'ee oondee gwirich'ii.
knows, it will go different way. It will do that, that's
Yeenjit diits'ji. K'iimii ddjah dha'ajj ts'a' oozhee viteetak gwanlijį ajj izhit
why they live away from it. Where the mountain is they
oodee gwirich'įį. Ajįį gweenji' hah'al goo'ajįį. Googaa valat ajįį dee'an
live in the middle of mountain. It is suppose to go that way
ts'ajįį hi'oo ts'a' shįį' ajįį yaak'įi' an hee haazhii. Thaľ ajįį zhik gwa'an
but some went the other way. So dad went that way.
dachan kwaai t'ee nihkat deegiyyili.
They pile logs on the fence.

55. Q:  Aahã'. Yes
A:  K'iinjįį gwiinchyaa ts'a' jyaadigiiyiliik. K'iidak chan gwiiint'sik
It's wide so they put it that way. It's narrow up
gwagwahtsik dzαq zhyąą gwisht gwanlijį gwiggwatsik gowavhyaa shahan.
there after they built it. There inside the fence, mom
Izhit et'ee gwadąįįi vadziįįį. Jainchyy'aa ts'a' zhat gwisht nihdah'oo
said, caribou comes inside the fence.
t'iiqiyahnyaa. Jyaa dinjįį gwisht et'ee giyaaghak.
That's what they said. That's when they kill the caribou.

56. Q:  Dzαq Old John Lake gwa'an nijin tthał gwanlijį li' hęč?
Where around OJL is a caribou fence?
A:  Ajįį izhit et'ee lyaa gaashandaii kwaai.
I don't know.

57. Q:  Cause yaghą Trimble Shaagwaandak, dzαq ts'a' divii tthał chan
Trimble told me that there is a sheep fence here.
shaagwaandak. Divii tthał gwanlijį? Dzαq nijin k'i'ii'an shahnyaa chan
Is there a sheep fence? I forgot where?
vineedhaldee. Dzαq k'iidak gwa'an ręč. Vatthał gwanlijį łee ręč.
up this way. There is one sheep fence.
A:  Aahã, ajįį gaa, chan jyaadii'ın jh izhit gwanaa. Zhyąą ch'atthajįį
Yes, it did that in the old days. They just
gahaakhwa tahk geetr'agwagwa'in. Izhit geh'an gaagiindaii t'iginyaa
work for subsistence. That's why they
jyaadigii'ın ants'ą' vadzaah chan nah'ın. Jii Arctic Village dzαq goo'ajįį
know. They do that and see caribou. Arctic Village is here
hęč. Van Choo ajįį ehhįįt deee'ą an hafoo giyiy'nyaa nahaqą?
Dzαq k'iimii
It goes way past OJL. If they want it
hoh'oo giyiyunyaa jį', oonjįį vadzaah hafoo aįį gethįįt gwa'an gwats'ą
to go this way from where the caribou migrate,
hee, nyą' deegiilii ts'a' nahgwan ts'a' nyą' geeghaih, deegiilii ts'a'
they will make moss man, they will put it in
jyaadigii’in jii, dzag gwee’ee jyaadigiyah’in deegiyilii jii, Van Choo
that area so it will look like a person. If they
eeghaih k’ii’ee hoh’oo giiyuunyaa jii. Dzaga k’ii’ee hah’al jh. Ajj doodlii
want it to go the way they want it to move.
nahaa, dooyee k’ee’an hah’oo jh.
It will go this way toward the fence. It will not go the way they pile the moss.

58. Q: Lyaaalee? Really
A: Aahaa, dooyeh dzaga gwee’ee gwizrhj. Izhit chan shandah jyaa digiiyinlik
Yes, it will not go that way, only this way. I witness
t’aihnyaa, ajj t’ee neehah’oo akhai’ dzaga gwizrhich’ji nahaa, ants’a’ zhik
it. It was going the other way but we were living there
dee’an vadzaa hii’oo, ants’a’ t’ee shiti’ ajj yeenjit hee haazhii ants’a’ ajj
so caribou moved that way. Dad went up the
ddhah oodee khagohdij, izhit vadzaa khaa’oo izhik duhts’ajj gwats’an t’ee
mountain, part way up where caribou moved and then he piled
jidii moss kwaii jyaadiniilik ts’a’ zhik k’iiji’ hah’oo izhik gwats’ooghaa
moss, he blocked the way with moss man.
dee’an jyaadiniilik. Ants’a’ dzaga k’iiii giizhakhaa’oo.
so it went right into the fence.

59. Q: Yahtsan dohtji hee?
maybe the caribou smelled it?
A: Jeiinch’yaa duugheh k’iiizhak hah’oo gwich’in roh like fence k’it’iinchy’aa -
It will not go where it's blocked, like a fence.
--------aiits’a’ jeiinch’yaa zhyaa doodlii gehgoo, izhit k’ii’an hah’oo
It goes and pass it another way. I think.
gwich’in roh.

60. Q: Lyaa duulee yahtsan he’c?
Maybe, it smell it?
A: Duulee jh.
Maybe

61. Q: Trimble oohalkat.
I will ask Trimble.
A: Duulee jh, ajj t’ee gweetsyah giiyahnyaa reh, jyats’a’ giiyuuzhrjj.
Maybe that (gweetsyah) they call it (moss pile up).

62. Q: Lyaa duulee yahtsan he’c?
Maybe it smell it huh?
A: Ants’a’ duuye’ vadzaa k’ii’an hah’oo. Nijin gwirich’ji k’iiizhag hah’oo.
The caribou will not go where they put up moss.
Jyath’s’a’ yiltsaj, shiti’. Ants’a’ yagha’ deedak hah’oo gwizhik giiyahk’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 da’ last time Old John Lake gwaahya’? Gweetsyah
A:
64. Q: Gwaal’ya’ kwəə, gwats’a’ gwizhrijh noizhii. I didn't see it, I just went near toward it.
A: Aaha’. Yes
65. Q: Aaha’. Yes
A: Gwats’a’ zhyaa oondaa nal’ya. Dzə’ ddhah dha’ajj ijjii. I just viewed it from far away. Where is the mountain?
66. Q: Aaha’. Yes
A: 6 Q
67. Q: So, ch’ihlok gaa gwaah’in kwaa? So, you never seen it?
A: No.
68. Q: So, jii dii k’iinch’yaa łuk kwaii khagili, nik’eqe naa gwigwaandak. What kinds of fish do they catch? Did they tell you?
A: Aaha’, ajj jii dii neerahnjik, ants’a’ geetak chehluk choo chan yah’nyaa, Yes, Lake trout, sometimes, Lush, huge ones. shahan ---------.
    mom
70. Q: Neeghan.
A: Gaa, Jii shee fish ajj vaashandaii kwəə. Ajj k’iit t’iinch’yaa vakat gwanlij But I don't know this Shee fish. I wonder if there's that in it? I know there's grayling.
    shrəə? I know there's Grayling on it?
72. Q: Aaha’, dzə’ k’ii’an, jyaa zhyaa dii’in yahnyaa roh juk gaa rəh. Yes, this way. It just move around, even now.
A: Jyaa dii’in izhik t’ee da’anlee giiyenjit gwahtsik. Where it moves, they put fish trap there.
73. Q: Aaha’, jii vanoodlit ky’əa t’ihihjyaa, Yes, I will say this in English Do yo think the environment is changing? Nan change gwili niki’eqe gwaa’in?
    Like khan gwintsal geegihiinkhyaa?
    Talk a little about it?
A: Łyaa nan kat fyaa change gwili t’oonch’aa nahəa. It's really changed Climate change is here.
    cause you know long time ago, vadzaił ajj 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 gwili nahaq? Too much brush growing.
75. Q: Oodee Arctic Village gaa juunch’y’aa oh. It is like that in Arctic Village.
A: Izhit gwatr'al gwats'an t'ee ñyaay zhyåa vadzaiah gwiiinzii needanaa' in kwåa. Too much growth around Arctic Village so caribou don't come our way anymore. Gwehkihtj liyåa zhyåa, dzåa t'rål jeiinchy'aa kwaa däj' vadzaiah. Back then there was no brush so neeraan'ik. Caribou migrate down this way.

76. Q: Qodée Arctic Village gaa gwaaf'in t'iinyaa. Juk shin gwiiint'oo oondak. Yes, I see that in Arctic Village. I travel nineihdidik. up there alot this summer.

A: Gwaaf'in shant'ee. I seen it too.

77. Q: Gwiint'oo gweelshi jee? Lots of plant growth.

A: Last year chan oondak nidhiizhii t'oonchy'aa roh.

I went up there last year.

78. Q: Sheenjit gwiiint'oo ch'ijuk t'oonch'yaa.

A: It is very different.

79. Q: K'itthan tthak gweelshi jee t'oonch'yaa hëc? It has grown alot all the way down.

A: Aahä'. Yes

80. Q: Ajj geh'an vadzaiah kwaa lee t'oonch'yaa? Is that the reason there is no caribou?

A: Yeah, izhik geh'än ñyaay vadzaiah kwaa gwich'in nihdhan. I think, that's why there is no caribou

81. Q: Qoh, chu ñjiyu'. Chuñ nik'ëc' nitsyå' ili or lei. What about the water? Is it going down or up?

A: Aahä', chuñ chan ñyaay zhyåa nitsyå' ili. It is going down.

82. Q: So zhak t'ii'in hëc. So it is going down?

A: Aahä' cause jii nan gwiiint'oo gweelchii gwich'in roh. Vadzaiah täjì kat
Yes, the land has grown plants alot. It has covered the caribou trail.

83. Q: Dzqā gwats’an kiinji’ gwarqā’in gaa chúŋ kwaa rõḥ.
    We see farom here and see the water is gone.
    A: Yeah, yagha’ oonjit Gold Camp gehzhee de’e’an han nahąga. Izhit gaa
    Yes, the river below gold camp, it is all dried up.
    datthak dry goodlit t’oonchy’aa.

84. Q: Āji geh’an, no wonder, khan gwaahshįį heęą?
    That why it is growing alot.
    A: Aahą, yeedee Van Choo gaa vizhit chúŋ kwaa, t’ee chan vizhit chúŋ leei
    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’oq gwinjik gaa chúŋ zhak t’ee’in jh----------iltin? Iltin tsal gaa
    below in the creek, the water is low.
    vizhit giyahnnyaa. Couple years juk t’ee vizhit chúŋ lee gwich’in rõḥ.
    there is small pikc in it but last couple years there has bee
    lo of water in it.

85. Q: Āji jidii. What?
    A: ijin gwats’an chúŋ t’iizhik. I don’t know.
    Where did the water come from?

86. Q: Āji jidii van t’iinchy’aa?
    what lake is that?
    A: Yagha’ Venetie Lake? Big Lake rõḥ.
    There, Venetie lake which is Big Lake.

87. Q: oh, oodee zhat gooa’āji rõḥ heęą?
    It is right up there.
    A: Aahą, āji t’ee vizhit chúŋ kwaa, oondee vat’iin hee t’oo choo---------- khan
    Yes, there is no water in it but grassy area.
    zhyąa chúŋ leei neegwaananii k’iizhąa ts’aii vizhit chúŋ t’eezhik jh. Akhaj’.
    in the middle, it came over the bottom of
    Āji Eddie Van Choo Vee gwa’an neehidik. Āji t’oo kat dha’a’įį nahąqą.
    lake. Eddie was hiking around there. Is it on the grassy or the island?

88. Q: Aahą. Yes
    A: Izhīt kiinaa zhyąa chúŋ khaatil k’it t’oonchy’aa nyaa. Izhīt gwats’an chúŋ
    It just burst out from there he said, I guess
    t’iizhik gwich’in rõḥ.----------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 rõḥ.
    Glacier

Yes, that's water and that's how OJL was formed.
Vaashandaii kwaa akhai' gik'yaaljik. Chuq zhyaq deehilchy'aa hée?
I didn't know buat 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 hée. Big huh?

92. Q: Aahà, yagha’ air temperature nindhaa illii or nink’oo?
Air temperture is getting warmer or colder?
A: Yeah, Niindhaa illii.

It is warming up.

93. Q: Nindhaa? Hot?
A: Yeah, gwiink’oo laa gwarq’a’ in kwáq. Nijin daji’ gwats’an dee last time

We don't see cold anymore. When was the last
gwiink’oo lee? Let see, 1970 rèh.1975? Izhik daji’ t’ee ëyaa zhyaq last time
time it was cold, 1970. That 's when it was cold.
gwiink’oo ganaldaii.

that I know of.

94. Q: Dzq q 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 hrjih dilk’ji
Just women were here.
nahq’a? 1975 last time gwiink’oo.
1975 was the last time it got cold.

95. Q: Dzaa Venetie rèh hée? Here in Venetie?
A: Aahà, Shji, Ethel, Rita, Margaret tsqo and Bernice najj haa, tthak shqá

Yes, myself, Rita, Margaret and Bernice, all live
gwigwich’ji. Ëyaa diikhwazhrj traa tr’eeil t’ihnyaa. Gwiink’oo goo’aa.
with me. We haul wood but remember it was very cold.

96. Q: Juk łyaa juunchy’aa kwaa hęę?  
   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 dahįį.  
   It was like thirty below last winter.

98. Q: Thirty below gwiizriįį?  
   Just thirty below?  
   A: Aaha’, thirty, forty, niikhyit đąį’ łyaa zhyąa gwiink’oo t’oonchy’aa łyaa  
   Yes, thirty to forty below long time ago, it was very cold.  
   zhyąa ch’ihįłg gaa jyaadigwahk’oo neegwarąąq’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: Dzaąą gwa’an nik’eę flood haanaadaiįį?  
   Do you know of any floods around here?  
   no, no flood. Last time there was flood was back in 1974/75.

101. Q: Dzaąą ręh hęę?  
   Here?  
   A: Aaha’, Yes

102. Q: Izhik đąį’ old village t’agwiizhiįį?  
   It happened at the Old Village.  
   A: Old village ręh.

103. Q: So anything else eegoikyaa niindhań? Old John Lake eenjit. Like story or  
   Anything else? About OJL stories
niiyehghan naji something nik'ee naagwagwaandak. Ganandaij?

Your folks told you about, that you know of?

A: Ch'ada'j gwanaa lyaa ajj ch'eekwaii naii gaa oo'eeq nineegiidal from In those days, Eskimos came into chuuchoo veq gwats'an. Ajj naii gaa, diijyaa giniij rëh goovahnyaa, our area from the ocean, they were our friends, mom said. shahan.

104. Q: Trade gheeelyaa eenjit dohlii hëc?
   For trading?

A: Zhya geedan t'ee chan zhit gwa'an t'eedaga'in (survive) t'igii'in. Izhit They too came and practice subsistence in our area. heeq nihts'a' tr'agadal. Izhit chan gwitsal nihtlaa gwigwitch'i. Ajj They came across and live among ch'eekwaii lat najj kwaii th'aii heeq dinjii zhuh agaanjat jh zhat daj'. each other. Some were still scared of Indian back Jyaagoovahnyaa. Ajj yaghå dehch'i' ajj vetsii yaa gwich'ji lee yahnyaa. then. That what she said. That old man he said Ajj chan vanh daji th'aii heeq gilchu gwizhik neeval giheltsit jh, dinjii he said with his grandpa, while everyone was sleeping zhuu aanjat ts'aij. Ajj t'ee niligiighan ts'a' geh'an. Izhik daji' khanjii he left because he was scared of Indians because they ch'eekwaii ants'a' Arctic Village gwich'in naii nihteiinjil ts'a' digii naii were fighting. The Eskimos and Arctic Village people almost thak nihtoonjii ginyaa akhai', gwik'it'igiizhik kwaa. Gwik'it'igiizhik jih joined one another by marriage ch'eekwaii naii gaa thak gwihelleyaa oh oondee. but they said no. If they did it, there will be Eskimos among them now.

105. Q: Aahå', khaanjii jyaadigiizhik goovahnyaa, Shahan
   Yes, mom said it almost happened.

106. Q: Gaa git'igii'ee?
   But they refused.

A: No, nats'a' deegiizhik gaandaii kwaa, gaa anyway, aaha 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 izhik geh'an ch'eekwaii kwaa t'oonchya'aa.

107. Q: Sheechii, what year gwandaan t'igwahnyaa li'?
   When did this happened?

A: Ajj from here? Dzaq gwats'an gaa zheh gwatsal gwa'an gaa neegihiidal jh. They even travelled around. Izhik gwa'an googaa thak nagaazhrii reh. 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.

Q: Ajj zhriji question shi’iji. That's all the question I have goo ?
A: ?

Q: Dan Tsäl interview haltsyaa hëë? I will interview Dan.
A: Ajj lyaa story lei haaheendaii jh. Adan aii dząa gwinch’i’ t’iinchy’aa rōh He knows alot of stories. He lived there.

Q: Jii lyaa interesting nilji, information leə oodhiiyik qh. This is very interesting and I got alot of information.
A: Yeah, jii t’ee lyaa zhyąa gwich’in naii tthak yaandaii. Nizii geh’an rōh Yes, all Gwich’in know this. It is very cause lei naii yaht’an ch’ah’ąa nahaa? good because we all subsist from the area.

Q: Et’ee? Now.
A: Aahę’. Yes

Q: That concludes my interview with Maggie. Mahşı’ 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.


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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 zadzaih naah'oo lýaa zadzaih gwanlii, k'iinii zadzaih naantaii gwinyaa veechandhe'ee t'eh gagahnyaa gehnnde chan ddhah ghoo. Lýaa zadzaih gwanlii ddhah ghoo. Izhit chan zheh gwiinli'. Izhit gwa'an khaii t'oonch'yaa ganaaldaai. Khaii zhat t'ariinch'ya' tl'ee k'iidii gwago' tee neerahoojil ganaaldaai. Izhit dai' ddhah ghoo gwats'an k'iidii zhyaa ddhah ts'ik niin'ee aii kat hee neereedaa. Izhit gwanaa l'aii ghwaah haa k'iidii neerahoojil gwizhrih ganaaldaai. Datthak ganaaldaai 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 lýaa gwiniizii. 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 tl'ee k'iidii taih ts'ik shitsii neesheeghwaa ganaaldaai lýaa duulee yagha' five or six years old ihlii ganaaldaai. Taih ts'ik k'iidii niiyuk neesheeghwaa, chúp doiihti aii ts'a' teltin zhit chúp goolii gwal'in izhit geenjit shitsii “chúp doiihti' ree vaihnyaa.

Shitsii chúp ree vaihnyaa. Giniikhii kwat duulee, five and six years old ihldii geh'an ganaaldaai. Halchi' ts'a' aii jidii ts'eh tr'yaa k'aa naa'aii ree, aii ree ch'ada'ai gwanaa stestinhat t'ee geyyahnyaa. Aii choo naa'aii aii yahkat yeezhak gwaahtrat ts'a' chúp yezhit ch'iinzhaa ts'a' ree, aii zhit chúp shini' ganaaldaai. Aii ts'a' chúp shini' aii tl'ee chan tr'eesheeghwaii izhit gwizhrih ganaaldaai. Aii ts'a' dits'ee zhit chúp shahni' geh'an gwizhrih ganaaldaai t'ihnyaa. Aii tl'ee dzåa k'ineeriidal et'ee dzan keegahee'yaa eenjit t'agii'in yeendak van tee. Dzan keegee'ya' dohlii. Dzan keerii'in googaa ganaaldaai kwaa. May (Gwiluu zhrii) teet'lan gwaandaa t'ee oondak

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Kwot izhit nineegeejiil, oonaa neeggeejil ts’a’ yeekit gwigwitch’yii ji’ gaa ganaldaii kwaa.


Dicky kwaii Jimmy Carroll aii deinzhii ts’a’ Pilot chan. Keiich’i lei gwichhoodlii deegiinlii, aii dzan dhah ooheekwat eenjit t’iiin lee. Dzan dhah gwanlii, dinji datthak dzan kee’in t’oonch’yaa kwat. Yeedee nankat zhyaa keiich’i nigiinlii ts’a’ t’ee ree tsee dhah ookwat, keiich’i goots’an
ts’ai.  page 326 Grey Cheeked Thrush (Bird of North America) either one jidii shrit adan

t’inch’yaa lyaa vashandaii kwaa.  Duulee “Fałoni“ oozhii valat gehndee chan (Grey Cheeked
Thrush).  Han ree khyit haahchik.  Veech’iitsii nyaa ts’a’ haahchik aii chan łyaa juk shin dihtthak
kwaa.  Tr’iinin ihłii dai’ gwats’anh dząą gwa’an vaganlii valat dihtthak kwaa dai’

lyaa git’iih’ee.  Aii zhrih nakwaa.  Dząą gwa’an gwandaii kwaii datthak.  Juu chiitsal eet’iindhan
naii gwanlii, ch’akwaa ji’ lyaa gwiwoozh.  Aii ts’a’ ch’iħlak chan pg. 344 (Birds of North
America).  Bohemian waxwing-two different kind.  Aii chan vanh dai’ aakin al’ii.  Dząą gwa’an

Dinjii zhuh k’yaa “kheizzihk“ giyahnyaa aii t’ee dząą gwa’an vaganlii ts’a’ ts’iivii kiit’it
digeel’ii.  Vanhdai’ lyaa lei kwaii dząą gwa’an ninihaal.  Aii t’ee dinjii zhuh k’yaa

aaii ch’ijuk t’oonch’yaa ts’a’ oondit nakat deegwii’in gaagwiiindaii kwaa.  An ilii ji’ gaa
vaagwiiindaii kwaa chiitsal neek’ik vaihenyaan 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’iħlak 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 vaganlii’i ch’adai’ Juk łyaa ch’iħlak gaa chan
nal’in kwaa.  Aii t’ee American Tree Sparrow.  Dząą gwa’an tr’iinin ihłii dai’ gwats’an łyaa
vaganlii.  Aii chan gwiint’oo haanchik datthak valandaii.  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’aii, daaluu varahnyaa.  Chiitsal tsal.  Daaluu oozhii.  Jii kwaa veegaraandak
kwaaji’ yeendaaj ji’ vatr’agwiheendal. Tr’iinin naii giiyaaheendaii kwaa. Chiitsal
nihliteet’iich’yaa leii kwaii analdaii gaa valat kwaii anadaii kwaa. Chiitsal tsal yellow gaa nats’a’
ts’a’ gayoozhrii vaashandaii kwaa chiitsal tsoo giyahnyaa. Yellow Warbler (pg. 370) Bird of
North American. Datthak yellow zhrih nilii. Aii chan dzã’ gwa’an vagwanlii gaa juk shin naf’in
kwaa. Vagwanlii gaa t’iinch’yaa dohlii. Chiitsal valat kwaii oonii neegwaan’in kwaii nyaaji’ gaa
chan vaagiwindaii kwaa. Ch’adan’ chan vagwanlii ji’ gaa vaagiwindaii kwaa.
Shahanh ts’a’ ch’izhii ch’anjaa naii gwaaghwaandak dai’ ch’adai’ gwanaa gwinzii ch’ariitth’ak kwaii
t’eeshri’ gwiintl’oo deegwiints’ai’ ts’aii. Zheh gwadhaa zhit tr’iitchu gaa gwiizu ginyaa teeshri’
chiitsal gwanlii ts’a’. Juk zhyaa gwehiljii gwilli k’it t’oonch’yaa. Chiitsal anything. Vaanoodlit
k’ya endagered species gwinnyaa kwaii. Someway ts’a’ datthak vakwaa goodlit ji’ duuyee
replace neerahtsii. Nin kwaii jyaadiinch’yaa. Duuye’ tr’ahtsii t’inch’yaa k’eegwaadhat yiltsaii.
Aii zhrih reejyahts’a’ yiltsaii. Aii zhrih ree jyahts’a’ yiltsaii gwik’it iltsaii, akwat vakwaa goodlit
ji’ t’ee Lýaa zhyaa gwahaa jyaa. Izhit gwits’i’ gwaandaii kwaii gwiheendrai geenjit gwiintl’oo
tr’igiinkhii t’igwinyaa. Nan kat jidii iltsaii datthak t’ee nan yaht’aahch’yaa ch’yaa.
Chiitsal kwaii gaa vit’eegwaaghch’yaa. Than tr’aadaii dai’ diineenjit ch’idlii ts’a’ shootr’inlii.
Ch’yaa Lýaa nin kwaii ji’ Lýaa gwinzii gayiich’ya’ kwaii. Nin k’eehaantyaa eenjit tr’igiinkhii
’t’igwinyaa. “Dachankyaa” chan ginyaa aii t’ee Wood Pecker. Aii t’ee dzã’a gwa’an khaii hee
t’inch’yaa nahaa? Dzã’a gwa’an traa deetruu dai’, ts’iivii deetruu dai’ t’ee vakat traa deet’ih worms
gwanlii. Traa kharikyaa dai’ shin daadlii dai’ vakat gyuu gwanlii. Different kind aii t’ee dachan
akhoo ree giyahnyaa. Dachan akhoo dai’ chan a’aa, geetee hee tr’iitthak. Dachan t’eh hee chan
gwahthaas ts’a’ dachan dilu’ kat gaa hole gwahghan aii t’ee dachan akhoo giyahnyaa. Aii kwaii
Dachan ikyaa ai’ yaka getleegwihiliis ts’a’ vizhit gyuu halii aii a’aa.

Aii geh’an dachan ikyaa t’inyyaa. Aii dachan kyaa aii vikyaa (tongue). Aii chan datch’ok yi’ aii ts’a’ kiizhak hole goo’aii izhit gwizhit dhidiid dai’ gaa dikyaa neeyazhal ts’a’ halyiliis ts’a’ yaajyaa aii geh’an dachan kyaa giiyahnyaa Downy Woodpeaker (pg 270), jidii adan nyaa vashandaii kwaa. Three-toed Woodpeaker aii t’ee agahnyaa gwich’in. Aii Fascitais 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 rēh oozhok khaii gwiink’oo dai’ gaa teeghaih gwa’an hee oozhok flat gwa’an ēya 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 neeninhidal gwiink’oo gaa. Izhit gwa’an dachan ikyaa ts’a’ ch’a’aa. Dachan chyaa ilchii agarah’aii izhit, “ch’idin gwat’an” (Canada Jay) vagaraandak varahnyaa dachan kyaa ilchii vagarah’aii gwiinyaa vagaraandak ahai’ tinyaa varahnyaa, oozhat teek’ii ts’iktan zhit hee garaatr’i’ hee diki’ ariinjik t’igwinyaa dohlii yahnaa. Teek’iits’iktan aii ree oo’an gwa’an geetee dząa Arctic Village ookit teeghaii gwa’an ēya vagwanlii gwiink’oo 50° below. Dząa shizheh goo’aii ēya high gwanlii. Duulee 30° below. Aii teek’iits’ik tan ginyaa aii yeekit teeghaih (shoreline) t’agwahnyaa. Izhit gwa’an ēya gwiink’oo. Izhit gwa’an t’ee araatr’i’ haa diiki’ zhit ariinjik geh’an t’ee tr’ilchii t’igwinyaa dahlii nyaa varahnyaa. Aii ts’a’ vijuu gwanaa chan ch’idin gwat’an adan chan ilchii aii t’ee adan chan gwit’ii neegwahahtsyaa eenjit t’ee vagwaraandak t’agiiyahnyaa dohlii.
Aii ts’a dachan chyaa veenjit gwandak goodlit varahnyaa. Ch’idin gwat’an ehdlii lee gwinyaa ilchii vagarah’aii gwinyaa izhit vagaraandak izhit hee t’inyaa varahnyaa, oh aii ch’idin gwat’an trohkit dachan chyaa ilchii gwiitth’ak dai’ t’inyaa varahnyaa. Dząga gwa’an khaii yeedee hee gwiindhaar t’ihch’yaa izhit gwa’an hee shaal t’ooch’ya’ jaghaii. Shishii chan gwanlii shreenyaa hee. Izhit gwa’an hee shaat’ooch’ya’ jaghaii ookhyuk teek’iits’ik tan ree izhit hee diiki’ arinjik t’igwineyaa dahlii nyaa varahnyaa.

Aii tl’ee dachan chyaa vagwandak goodlit dai’ t’inyaa varahnyaa. Dząga gwa’an dachan dii gwa’an charaats’uu ree diik’oh zhit ch’ireelttaa t’igwineyaa dohlii nyaa varahnyaa.

Dachan kat gwa’an jidii hee a’aa t’igwineyaa li’, dachan kat k’iidak goota’ ts’a’ neehidik izhit hee dachan nihts’ii diki’ jyaadah’in ts’a’ dak’oh ninjyaay neegwahtsik ts’a’ shih khantii izhit jyaadii’in hee t’ee diik’ohzhit hee ch’areelttaa t’igwineyaa dahlii t’inyaa varahnyaa. Dachan kyaa jyaanyaa varahnyaa. Aii tl’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 hijji gwinyaa. Chehluk dehch’i’ ree aii shreenyaa hee łuu hijji chùçh nint’aii dai’ ch’andaaii gwaa’in, Łuu choh viteeyeelii ts’a’ teeghaih kwaii gaa dhitdlii. Aii zhit t’ee Chehluk tsal aii ilchii agarah’aii gwinyaa kwat łuu hijji dai’ ree Chehluk njaay kwaii oozhok Łyaa zhyaa oozhee cheh tl’ee gwa’an hee łuh t’ee gwa’an hee jyaadiinch’yaa ts’a’ duuyee łuu haay k’eeegwiich’yaa t’iinjii.
Aii Chehluk dehchi' vagaraandak t'inyaa varahnyaa Chehluk nachoodhat varahnyaa łuk zhit hee jyaadoonch'yaay ji' duuyee ahchii. Chehluk young (k'eejit) nilii ts'a' yagha’ gwa’an tr’iin in naii geetee hee gok’eeraahtii kwaa dai' t'igweheee'yaay kwaa t'agii’in.

Aii ts’a’ hanh googweheendal, aii ts’a’ t’ee ts’eedigaheedhaa. Aii gwik’it t’ee’in t’arahnyaa dohlii.

Aii Chehluk tsal aii łuł valeedhijik ilchii vagarah’aii gwynya.

Aii Chehluk vagaraandak dai’ iyaa et’e k'eeich’ii haiłlan nilii varahnyaa. Łyaa k'eeich’ii leei haiłlan ninlii varahnyaa. Dooghai’ juk gweendaa zhyaa celebration memorial service gwik’it zhyaa giyyeeginkhii izhit gwanaa dai’ geiich’i’ kwaat’oonch’yaay zhyaa, anything zhyaa haiłlan niinlii.

Aii t’ee łuk datthak haiłlan niinlii ts'a’ gwiintsii nigwiin’aii varahnyaa, k'eeich’ii hadeinlii varahnyaa oondaa one place.

Aii ts’a’ łuk naii datthak t'ahnyaa. Nihłehkii vitez garahahtraa nyaa varahnyaa aii t’ee nihłehkii giittee gwahtrit izhit t’ee nihłeedazhii łuk kwaii lyaa k'eeich’ii leei ahtsit gwinyaay. Aii Chehluk oodee viyik upper tooth, izhit viyik izhit ree khyachtsoo giit’iinch’yaay dhidii. Aii t’ee Chehluk yahtsit varahnyaa. (Khyachtsoo varahnyaa t’ee Bank swallow. Aii t’ee vihdi’ open gwohtsaii ji’ upper area gwa’an gooh’in ji’ gwazhrih hee zhat dhidii. Ants’a’ vitl’i’ ts’ik gwanlii aii chan shrii dhah ahtsit varahnyaa, shrii dhah ahtsit ts’a’ t’ee vitl’i t’ee shrii dhah k’it t’iinch’yaa aii vineethaaraat’haa 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 gahtsii gaa haiłlan neginlii t’iginyaay aii t’ee ahtsit. Aii t’ee vadhat kwaii t’inch’yaa, aii geh’an dinjii datthak yaaflii gwitch’in. Vadhat lyaa akaii. Aghwaii. Aii t’ee Chehluk, Deets’at aii chan jii viki’


Shriijaa chan Dits’uutsit ahtsit giiyahnyaa aii geh’an Shriijaa dits’uutsit giiyahnyaa. (double check).

Aii geh’an Shriijaa dits’uutsit giiyahnyaa. Aii vaghat choh zhyaa gwanlii nyaa ditr’uu ts’it naatsuu zhyaa giiyahnyaa. Aii ts’a’ khaiinjii łuk datthak zhyaa jyaht’s’a’ vananhhgoodlii goodlit gaa juk nał’in kwaa ts’a’ gaashandaii kwaa. Duulee gwats’an tik or doq veegaraandak ji’ vat’san daa ts’a’ gwiheelyaa.

Aii kwaii t’ee jyats’a’ datthak gwandak gwanlii. Aii t’ee Chehluk vigii ilchii haa ninjiihaadhak gwnyaa. Ninjaraahaadhak gwnyaa t’ee dinjii juk tr’iiinin lост iltsaii gwnyaa ji’ vaninjareheedhat ts’a’ gwintsii an garahahtsyaa.
Aii gwik’it t’eezhik varahnyaa. Aii lyaa gwandak nizii. Nihla’adan gwa’an ch’araakat ji’ lyaa
gwinleii, aii jidii teegwagwahrit vaihnyaa, leii come out heelyaa t’oonch’yaa. Jii kwii geegariin
khi kwaa ji’ datthak gaatr’agweheendal.

Gwandaii (animal) lyaa 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 ooit
Venetie Dan Frank, dahzhrii ree gwandaii. Aii lyaa leii naii anandaii gwizhrih t’inch’yaa. Aii
t’s’a’ oonjit David Salmon chan. Aii chan lyaa leii naii anandaii. Aii naii gooraahkat ji’. Aii valat
leii han eegaheekyaa yi’.

Jii t’ee juk geegwahaldak goo’aaii. Tryah varahnyaa t’ee luk ajyaa. Land otter ree giiyahnyaa
dza’ gwa’an khaii hee vik’ii gwaal’in. Chçu zhit ne’iili varahnyaa. T’ee gaahoondaii kwaa
dohllii. “Ne’iili” gwinyaa t’ee khaii hee luk haihlan nineedal t’agwinyaa. Aii niila’adan gwa’an
zhyaa jyaanch’yaa kwaa nyaa. Łuk. Shriijaa, nitjin chu leii datthak nineedal. Ts’a’ khaii t’athee
datthak one place gwazhrih t’iinchy’aa yi’. Vakat hee gaa tan ilk’at giiyahnyaa. T’eeshri’
vagwanlii ts’a’ aii ne’iili gagara’ak dai’ lyaa, luk leii tr’aahkwaii gwinyaa. Dinjii datthak łuk
kee’in gaa vik’ii ghai’ khaii datthak gwinzii. Ne’iili goolii t’oonch’yaa gaa juu dzaa gwa’an
ne’iili (fish gather one place in the winter time lie hybernate) khantii juk? Łuk teeshri’ gwanlii
ts’a’ vakat gaa diitii kwaa varahnyaa gweedhaa datthak chuu ahdiin ts’a’ łuk gwanlii ts’a’ ne’ihdiin
gwinyaa.

Akwaii aii tryah t’inya varahnyaa - land otter łuk teegwahtrit khaii hee. Teedhaa gwa’an
chinidak ts’a’ łuk teegwahtrit yi’. Aii chan open water chan gaanagwii’aaii nyaa neehaajok ts’a’
reh. Ditril haa neehaajok yi’. Jyaa dii’in deenaadai’ ree nii naii datthak ginkhii gwinyaa
deegwinyaa t'igwinyaa li'. Łuk eegwaandak varahnyaa tryah łuk datthak łaa han ałchak yahnyaa varahnyaa. Łuk łyaan neehiilee. Googaa han veetee gwaltrit t'inch'yaay naa varahnyaa.

Otter łyaan cheh gwinzii neehidik googaa Chehluk

Shideeneekwaii nyaa aii t'ee two bend. Shidee neekwaii aiitł'ee t'ohju' hee ałchak nyaa varahnyaa. Aii t'ee łyaan neehiilee geh'ın t'iyorhnyaa. Viki' chyah gwanlii ts'a' vitsih nits'ik dai' łyaan zhyaa han neehiivik nyaa. Łuk atiyaa aii kwaii tryah vagwandak t'arahnyaa. Łuk eegwaandak varahnyaa, Chehluk Łyaan han neehiilee varahnyaa. Neets'aii rèh gwinyaa kwat.

Neets'ik gwich'in ree gwynaa. Aii neets'ik gwich'in. Jidii gwadhałts'ik gwynaa aii chon łyaan zhyaa gwitsik gwynaa 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 gwynaa t'igwinyaa. Gwitchyaa gwich'in gwynaa chan Gwitchyaa Zhee k'iithan gwataa neech'adahaadhak dai' datthak Flat gwanlii. Aii t'ee Gwitchyaa Gwich'in gwynaa. Gwitchyah gwich'in t'igwinyaa t'igwinyaa. Fort Yukon. Yeeji' chan Crow Flats, Van t'ee gwich'in gwynaa.

Van Tut gwich'in ginyaa geedan aii oonjit Crow Flat łyaan gwiintsii t'oonch'yaa van gwanlii, van nitsii kwaii. Hanjii haaliil van k'it t'inch'yaa choh kwaii zhyaa. Aii kwaii choo zhyaa nitsii dhidlii, aii geh'an łyaan dzan gwanlii aii geh'an t'ee ch'adai' gwanaa łyaan dzan leii gaahkwaii gwynyaa. Gwadzan chan łyaan nitsii. Haijii two to three thousand neegaghak t'inch'yaa. Niidai gwanaa. T'eech'adai dząa gwa'an chan dzan keeriin dihnyaa gwik'it t'igii'in ts'a' aii gwadzan chan łyaan nitsii. Aii t'ee van tee gwich'in garahnyaa arahnyaa t'igwinyaa ts'a' teetł'it gwynyaa chan łyaan zhyaa jii han gwiitł'it łyaan oonjit nijin gwats'an niinlaii izhit gwats'an izhit hee teetł'it garahnyaa t'igwinyaa. Oonjit ji' gwa'ai k'it'oonch'yaa izhit gwats'a'. Teetł'it yeenjih teetł'it
Gwich'in gwinyaa t'igwinyaa. Aii t'ee teetl'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 dohlii. 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' ninlaii 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 chuyên vee Gwich'in (Eskimo) googahnyaa. chuyên Vee gwagwandaii geh'an rèh.

Chuyên Vee Gwich'in ree googahnyaa. Traa kwaa gwa'an gwagwandaii jidii gaakhkwaii kwaii jyaadinch'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 dohlii.

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

Níhla'adanh gwich'in tr'inlìi ts'a' gwik'it nihtaroozhrii t'igwinyaa. Oonjít Birch Creek gaa deenduu ree gwinyaa. Deenduu Gwich'in Birch Creek Jamus Vanakat. Gehnjít Circle chan Dan zhir khaiinlaii chan gagahnyaa kwaii aii “Dan zhir khaiinlaii” gwinyaa aii t'ee gwizhit khaiinlaii k'it t'oonch'yaa geh'an t'iginyaa dohlii.

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Yeedit aht'r'aii kwanjik (Wind River) gwinya kwat. Aii t'ee yahgha'. Shitsii John Liryil varahnyaa. Izhit gwa'an Iyaa gwindaai gwich'in. Izhit aht'r'aii kwanjik gwigwitchi'i gwats'an gaa nineegiidal goovahnyaa shahanh. Shahan vehnaa dai' hee t'agwahnyaa lai ghwaa ch'igeeghwaa haa reh.

Aii t'ee jidii giit'aahch'ya kineegiidal t'agoorahnyaa. Aii t'ee vijuu gwanaa shitsii Christian choo zheh gwatsal ree gwindaai. Aii zhit t'ee tsee dhah eenjit gwiinzii ts'a' shin hee Iyaa lük kwaa ts'a' gwagwantrii gwich'in.

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

Shitsii Christian choo zhri' zhat gwiindaai. Aii Vakwaa t'ee Jim Christian chan Iyaa niiyuk zhat gwiindaai. Aii t'ee ch'anjaa dhidlit t'ee geetlee haazhii. Venetie hee gwigwi'l'aii vakwaa. Izhit gwats'an t'ee Christian choo vineechandhe'ee gwa'an neegahiidal, aii gwats'an dak ts'a' aht'r'aii kwanjik k'iidak gweenjik hee divii eenjit gwiinzii t'oonch'yaa. K'iidak datthak gwa'l'ya. (Dinjik chanh).
Kwanjit zhit gwa'an hee divii aghan. Ts’a’ aii vitsyaa naii gaa shagwandak yeendaak shitsii choo vaaneerahiidal ts’a’ lyaa dinjik chan tr’aghan ts’a’ divii chan gwanlii ginya. Jim Christian chan.

Izhit geenjik k’iindak tthak geenjit ninidik. Nilii gaah leii gahtsii. Yeeaa chan tr’ih choo chan nahtsik. Nilii chan tineegaazhik jyats’a’ geenjit vit’eegwaahch’ya’ nyaa. Aii “ahtr’a’i kwanjik“.

Aii yeendee hee gwit’il’ izhit duhts’aii ree ahtr’a’i kwan ddhah choo dha’aii ree ahtr’a’i kwaan giiyahnyaa khyit ts’a’ ahtr’a’i geh’an. T’igwinyaa doh’ii. Ch’ihlan izhit gwa’an neehihdik ahai’ ree shriit’ah khyuk zhat iidi’, hanjii one week doh’ii. Oodaa git kat ree divii gwanlii kwaan hee.

Khaa hee dinjik gaa na’iin. Vadzaih na’iin kwaan. Shehnnaa dai’ lyaa zhak gwa’an gwandaii gwin’i gwin’ya.

Izhit vijuu gwanaa Chevon Han Luk gwin’ya aii van choo dha’aii. Izhit chan lyaa gehndee khaii ts’a’ zheh gwigwiinghan shiti’ Christian Choh, Peter, Jim Christian naii haa. Zheh old one goodlii ree chan gwaal’iin. Izhit t’ee khaii t’iginch’ya’ zhat gwa’an chan zheh gwiinli’ nyaa.

ch’ihłak 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 th’h’aii hee. Oodee Van Choh łyaa zhyaa łyuk vakat
gwanlii. Ts’iiivii t’it chan łyaa ływ gwanlii. Aii geh’an dinjii zhyaa gagoodlii ts’a’ juk th’h’aii hee
gwit’eegwaahch’yaa. Jii kwaii gaagwiindaii łyaa gwiinzii. Silas John ch’adai’ gwanaa vakwaa
ree viti’ yaagwaandak ree t’inyaa nahn gaagwiindaii dai’ łyaa gwiinzii yahnyaa, nahn
gaagwiindaii kwaa łyaa gwiizu yahnyaa. Kwatji’ łyaa danaa gwigwiheetrii t’agwahnyaa.
Ch’anjaa naii lat łyaa zhat gwa’an łyuk 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’ łyaa
goovaagwagwaantrie. 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 hih’yya k’it’toonch’yaa gwinleii ganaldaii geegwahaldak.
Drin dai’ valat t’ilik aii valat chan hee t’ineek’it’ahihjyaa.
Arctic Village gwats’an gwitchyaa zheh łyaa niinghyit dzaa ch’adai’ gwanaa gwandaii naii
k’iithan dzaa gwats’an hee lāi 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’iḥchoo haa aii gwats’an than ts’a’ chan, izhit gwanaa launch (tr’ih choo t’l’an engine dha’aii).
Launch kwaa dai’ dagatth’an haa neegihiiidal. Gwich’in ghooh. Aii t’ee k’eii ch’ii tsal goondak
dai’ gwitchyaa gwats’an lāi ghwaa haa neegahiidal. Aii chan ch’igeeghwaaw goolat naii gaa fifty
pounds ihkhwaaw ginyaa łyaa gwiintsal nidii t’agahnyaa. Shin chan gwiindhaa. Dachanlee
yeedee zheh gwats’a’ hareeltaii gaganyaa, aii t’ee Gwitchyaa zheh gwats’a’ hareeltaii. Aii
t’ee dachan ghoo gagahnyaa. **Dachan Ghoo** t’eelyaa zhyaa vadvzaih nahkat t’agarahnyaa. Aii ts’a’ chan yeedee k’iiin chan vadvzaih nah’oo ts’a’ t’ee Eziash Simon zheh gwiltsaai lee, zheh gwiniinzi gwiltsaai. Izhit t’ee digii naii haa zhat t’inich’yaay, digii naii diik’yanjik zhat gwa’an hee jyaadii’in haa aii ts’a’ gwats’an dachan ghoo gwats’an zheh gwatsal k’itthan t’ee taii gwiin’e.

Ookit tryah tl’it. Tryahnjik gwagwahnyaa Christian River gwatah gwiiidii gwats’an k’ii tthan ookyit vana’ant’i t’eh t’ee tryahtsik garahnyaa izhit chan zheh triit’agwaanch’yaay gwiinli’ kii dlaii izhit chan shitsuh divi’ vakwaa ganaldaii tr’iinin ih’lii dai’. Izhit chan zhat giinaahnjik. Izhit gaa nehrtrit ganaldaii. Aii t’ee Venetie and Arctic Village reservation eenjit nigitiyaa oodik nigitiyaa, koh oodii neegin'i aii ts’a’ izhit t’ee shitsuh vakwaa, aii t’ee tryah tsik gwats’an dzaa gwits’e rahoojil shreenyaa chan yeedee gwataa chan shitsuu Sarah Sardine vakwaa (Simon).

vijuu Lucy aiindi’ yi’ ts’a’ shaa nilii. Aii t’ee 1955 dai’ April nahn k’idik. June nahn 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 tryah tl’it goo’aaii. Izhit t’ee Elijah izhit chan kyah taa gwaai’ii, vadzaih eenjit chan zhat t’iinch’ya’ ghoh. Gehnjit chan gwak’an zheh ginyaay aii nijn t’agwagwahnyaa gaashandaii kwaa.

Izhit t’ee Burnt Mountain gwinyay aaii chan łyaa tsuk eenjit nizii giyahnyaa. Elijah zhat gwa’an khyah ahdli’ t’iinch’yaay. Aii gwik’ii ghaih yeenaa gaahoondaii eenjit t’ihnyaa.

1955 dai’ Neil Henry haa divii karaa’oo. Vitsii haiinlaii gwinyaa k’iinaa zhyaa ddhah nihts’ii vindih niinlaii izhit oodee divii eenjit nizii gehn’an t’agiiyahnyaa.

Datthak divii eenjit giwiinzi. Junjik gwideetat izhit k’iinaa chan dooghai’ zhyaa nan oozhak nan zhit gwii’ee, aii chan “Nahtryaa k’oo git” izhit lyaa Shriijaa gwanlii. Shriijaa gwanlii ginyaa gaa gwal’in kwaa gaa geegwadalak. Nahtryah k’oo git giyiaynya t’ee nahrtyah t’ee zhat łuk eenjit gwigwi’aii geh’an t’agiiyahnyaa dohlii. Ts’a’ lyaa Shriijaa nitsii ginyaa. Aii gwats’an k’iindak Junjik gwahaa’ee chan oondee chan kiits’al’kt’iit chan ginyaa akwat gehndeec chan Timber Lake ginyaa. Izhit t’ee kirnil khyit naazhrii ts’a’ aii gwats’an Junjik k’iindak gwik’iinlaii łaa gwaał’in kwaa gaa geeghaih Otter tail ts’a’ Junjik haa deetah gwiidii izhit dee’an chan zhyaa van choo t’eeetaa zhii. Ddhah kat tliihtee vanhaazhii giyiaynya. Aii t’ee lyaa vizhit neerahnjik gwanlii ch’adaii’ Shii neerahnjik vats’an dalkhwaai kwaa gaa ch’ihlan gwants’ah tr’ahaajil Kias, Shii, Peter Tritt naii haa lyaa zhyaa tsyaa tr’iinlii, 1953 gwanaa t’agwiit’iin dohlii. Aii yeedit k’iidi’ ree, gwik’iriinjil tryah tsi’ varahnya 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 giyiaynya. Aii t’ee deetrya’ t’ok dha’aii t’igwinyaad dohlii. Aii gwats’an veendak gwik’it gweedii chan ye’eendee chan gwik’ee “ch’atan dha’aii” aii t’ee divii dhaa t’arahnya. Vit’e shii, Kias Peter, Peter Tritt kwaii haa vit’e h tr’aanhaa. Zhoh keerahiidal t’agwiit’iin. Vee t’ee van daazhii k’ee’an gweetaa tr’iinjil. Łaii ghwaaw haa, aii gwats’an Junjik yeendee Junjik deethan t’eerahoojil. Izhit dakhii njuu varahnya aii t’ee mountain. Izhit gwataa t’riinjil, juunjik k’iinaa t’eerinjil izhit gwa’an than k’iinaa nihdyaa ahai’ Phillip, David Peter kwaii goots’a’ tr’iizhii dinjii goonyaa kwaa goots’a’ tr’iizhii gwigweel’k’a’ łee. Geedan t’ee zhoh eenjit t’agii’iin. Izhit gwanaa zhoh giitthan gookwat. Bounty, fifty dollar

Oodee vikyuut ts’iiivii gwanllii.

Izhit t’ee Butcher house goo’aii gwich’in aii ts’a’ izhit zhat chan shitsii daadzał ti’ vatth’an k’it goo’aii. Gaa nijjin goo’aii gaashandaii kwaa, shitsuu Treenahtsyaa viti’ yi’. Ddhah t’ee neegahiiddal dai’ yeeninidik yi’ ti’yaan 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’ahnyaa kiiviteinlii ahtsii gaa not that high. Aii ree chan
ghwah giiyahnyaa. Ch’an-ghwah k’it’iinch’ya. 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’aha’oo.
Niinyik googaa alk’ee.
Khanjii mile gahthee hee alk’ee.
Ahai’ ch’ihlak nehkaii dha’tsaii nihlaa zhat jyaadiinch’yaa gwizhit viteech’areelk’ee. Ch’an-ghwah
vats’an ch’athaalk’ee. Dinjik teech’adhalk’ee niiyit dai’ aih t’eegwaach’yaa gwanaa hee. Izhith
jyaagwahthee googaa aih haa neerahii’oo. Kias haa. Chariinjii kwaa neerahaagak k’it t’agwinjik,
jiya dahthee neerihii’oo. Gwinleii jyaadigwee’ya, nanh gee gahraandak.
Aii shitsii thal ihtin varahnyaa k’iidii shin taii gwiin’ee, gwegweech’in ch’adai’. Juk neegwaazhii
ts’a’ gwegweech’in kwaa. Yeedik th’aa’eetsii t’eh k’iidii gwin’ee gwizhrihee gwiin’ee ganaldaii.
Juk haa snow-go haa k’iidii k’ineeriidal, ch’adanh k’ii’an hee neerahiiidal gwich’in. Gwiinzii
gwik’it teerah’oo ji’ gwiinzii k’iidii’ traheedaa.
Tryah tsi’ ehdik deetreet’oh varahnyaa gehnde “Gwalat“ łyaa vagwandak gwanlii. Vadzaih
vit’eh hah’oo, shreenyaa gwago’ aii tf’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 kiiveedinduu dllaaraii varahnyaa, aii t’ee otter taaui gwinjik. North Side tr’ahaajil, izhit t’ee ch’izhir tr’eelk’ee.

Aii gwats’an dzaa gwits’ee rahoojil. Izhit gwats’an shin k’iindak gwiinzii gwal’ya’, gwandak chan ts’ee chan gwanlli, ch’anghwah ehdee.

Vijuu gwanaa chan ts’ee tr’eelk’ee yiinaa diizhit gwitsik ts’a’ ts’ee oodak gwa’an niyiik hee ggoodlii, dehthak goodlii, August vaghai’ lyaa nizii. Early July t’arah’in dai’ vaghai’ nizii kwaa thirty-thirty haa vitech’arahk’ee ts’a’ tr’a’aa. Vik’iighaih dzaa k’ineeriidal t’aihnya. Shii, Ambrose, Paul Vidrii kwaa naii haa. Lucky zhak gwa’an datthak k’eeshozhii, nijuk datthak gwaal’ya’ t’oonch’yaa yeedit nineechandhe’ee ohtsaii Venetie gwats’aa’ half way.


Diigiichaa-talk while someone else is talking.
Ch'iiyik gwadhaa - rattle mouth.

Juk gweendaa k'it t'oornch'yaa kwaa, chuq chan kwaa gwilii. K'it t'oornch'yaa van zhit chan chuun nitsya' gwilii, han chan jyaadoonch'yaa. Tr'iinin ihlii dai'. Yeendee ch'ootsik t'ok choo dha'aa yi yeendee niyiik kwaa, gwintsal Chihshoo choo vizhit gwanlii. Chihshoo choo haalee dai' tan kwaa gwilii k'iinaya haalee varahnyaa cheh tan haalik gwats'an han gwinjik k'iithan han gwinjik k'iithan hijyaa izhik k'iinaya tl'oo kat hitjyaa. Tl'oo kat zhyaa veegwaak'aa luk ak'i'ii t'ihnyaa.

Dinjii datthak luk yiint'indhan nilii. Lyaa luk chilee vakat gwanlii. Njaa chan ch'adai' gwanaa vakat gwanlii. vats'an k'i'ee veetah gwiiidii yeendee. Izhit chan dehchi' tsal zheh gwah'e'.

Kwank'it goo'aii th'aii gwigweench'in nineegwigwenlii ts'a' oonaa neegwigwiinlii gwich'in. Ch'oots'ik t'ok taii tihteegwiin'ee izhit k'i'i'an tr'ih deetaa neerahiinjik ganaldaii. Dzan, dats'an goohaahk'ee geenjik.

Van chil'ee nilii ts'a' vats'an chegwehil niij juk zhyaa k'aii choh zhit zhyaa dha'aa. Tl'oo khaatr'aii van chan an dhidlit. Taii'etat van dha'aii chan veeetheeotraa. Danah van lei i kwai an ilii. Deegwii'in t'igwii'in gaagwiindaii kwaa. Luk teetheetral ji' gaa gaagwiindaii kwaa. Van choh chan yeendaa tr'iinin kwaii giit'eehaahch'yaa veelin datthak allotment gwanlii. 1955 gwats'an gwiintf'oo giyieniejt giinkhe' ts'a' veelin datthak nan tr'oongjit.

Yeendee tr'iinin naij luk eenjit giit'eehaahch'yaa giyaandaii aii eenjit oodee jyaadiriinlik yi' aii zhrih duulee hee'aa ji' gaa gaagwiindaii kwaa. Aii chan veeetheetrii ji' lyaa gwiizuu. Vyuh zhrai oondee veeheet tat k'iiinai tr'iinlaii, duhts'aii vazhraai tsal dha'aii aii t'eh chan van choo dha'aii. Shiti' tsyaa nilii dai' laraa kantii zhat k'iiji' yahnyaa. Gwinigwilii gwal'ya' dzan keerahii'oo.

Gehndee ddhah kii neehaahif’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


Daazhraii van taih kat duhts’aii hee (Swan Lake) t’oh if’aii. Nijin t’oh if’aii duuyee ch’adanh nineegwa’aii nijin łuk gwanlīi datthak gaandaii. Aii kwan diik’agwahjjii.
Yeendee nitsih ddhah ee deenitsil ihtsik gwinyaa izhit k’iidaa han tr’igwiin’ee tower gwinii ee, izhit ch’adai’ log neegoondak. Tsiivii choh kat vatooh doo’aii nal’in ts’eh t’ak tr’aatsan varahnyaa ts’iiivi kat zhyaa t’oh il’aii. Golden Eagle aii kii kat gwa’an hee diik’agwahjii ddhah kyu hee.


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

July 26, 2002

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

Niyyuk 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 gwananhdlaii ch’u choo ts’a’ izhit gwa’an, dachan kwaa.

Divii nineegidal. Ch’u choo vee chan nineegidal t’iginyaa dohl’ii, niyyidai’ gwagwandak. Aii vatooi’intin varahnyaa dzaa gwa’an gwich’in nilii.

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Dachan ehdan gwa’an divii kwan gwandaii. Divii kee’in. Oozhak geleepahaii kwaa varahnyaa.

Dzaa gwats’an oo’an nineejiidal dai’ gwizhrii neegiyyaan’ik dahkyuk izhit gwa’an gwiindaii t’igiiyahnyaa li’ (too’intin).


Ch’ihłok zhrīh jyaa dagiiyinlik goorahnyaa. Divii k’it zhyaa vigeech’in va’at gwanlii varahnyaa, geehdidii izhit chan laii ch’ihłak di’ii, laii giilhachii t’arahnnyaa shroo. Dahdriih dhidii ts’a’ va’at nindhat, taih kat dhidii gwizhii vilik aii ditsi’ haa neetsee’in izhit t’inyaa jyahghaii

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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 alot 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 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 alot of food. I remember, when 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 lot of noise when it flies to where it will lay eggs. There was 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'ıl" 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'igidiinji 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 its 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 make noise. "Veech'itsii" 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 "Kheiizhik" in Gwich'in. It's around and it sits on top of spruce trees. Early in the morning, it flys around. There were lots of birds in the old days. It is dying off, that's why there's nothing. It different nowdays and we don't know what's going on those days in the lower 48.

Maybe it fading. (pg. 404 Bird of America) three different kinds. It's head is nice and white. Not sure because some look the same. They call that Leecophrys 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. "Dachankya" 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'kidin 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 peaks at wood and eats. The site where the Downy Wood Peaker was found dead, Canada Ja (Ch'idingwat'an) maybe was told, he said Wood Peaker was peaking at a frozen shoreline and injured its head. Downy Wood Peaker flys around at -50º around the shoreline and my house is located on high level and get -30º, and the shoreline is cooler.

Maybe, Canada Jay is making a revenge on Downy Wood Peaker for making a joke about him so they told him the news about Downy Wood Peaker death. In the past, they told DWP the the Canada Jay has froze. 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 vain 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 truck 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 quillly.

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'at'i 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'al'k’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’aaj 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 Tyrahsi'ii 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'oht'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 iyaa gwint’oo yeequaandak. Shitì chan yeeshagwaandak

   My mother told me stories about him. And my father
gaa. Shii Old John Lake eequakeaandak ji’ niyiidai’ gwats’an story

told me stories about him too. If I will tell

   eequakeaandak.

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

2. Q: Ji’ gaa t’ohliit’oonch’yaa kwaa.
That is fine.

A: Tr’ohkit 1847 ree gwinyaa.

In 1847.
Izhit 1850 (maybe) Gwagwandak kwaii niyiidayi’ t’agarahnyaa aii French
In 1850, maybe, Old stories about French.
Canadians. Aii naii dząa nankat deegaajil. Izhit dai’ boundary line kwaa.
Canadians first came to the land. There was no
(T’yah niint’aii). Dząa gwich’in ts’a’ van tee gwich’in goorahnyaa. Izhit
boundary line. (T’yah niint’aii)
teet’tit gwich’in naii haa lihteegeedaa. Aii ts’a’ oonji neegiidal ts’a’ dząa
they mingled with Fort McPerson people. They come over
chan gooshii kwaa dai’ oonji’ neegiidal. Dząa 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
nihlanjihneegedii’in. Ts’a’ zhyaa jyadigii’in. Nihlak naii ginlii nahaa, Gwich’in
ginlii ts’a’ ręh. Googinjik zhrinh neiell’i’juk t’ichy’aa gaa nitigiiith’ak. Aiiits’a’
izhik gwanaa jyaadigii’in ts’a’ aii French Canadian, English ree googahnyaa, dinjii
zhuh ky’aa ręh. Aii dząa tr’ohkit gwagwaa’in dai’ Van Choo ehdi naa’ai’
chyaadlaaii. Gwinyaa. Oodit (Van Choo) OJL gwats’an. T’agarahnyaa. East side,
Van Choo gwats’an hahdlaii-East side chyaadlaaii gwagwahnyaa. Izhit gwa’an
someplace zheh gwigwiltsoaaii googahnyaa English naii. Aii t’lee gittlegahhoajil
gwich’in, jyaghaii geeleegahhoajil goovaachandaii kwaa. Duulee boundary line
goodlit geh’an. T’igiizhik ji’ gaa goovaachandaii kwaa. Gehnaa dai’ t’igii’in
goorahnyaa. Aiiits’a’ jyaadigii’in ahai’ ait’t’ee Peter John nineegwiniili giiyahnyaa.
Aii zheh ait’s’a’ Old John duhts’aii nineegwiindii izhit t’ee zheh neegwiltsoaaii.
Dząa gwa’an vizheh goo’a’ii.

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 (chyaadlaaii) 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: Aahā Peter John aii shajol (cooking meat-rib stick) oozhii ręh. Aahā aii t’ee
Stiifin tseehoh viti’. Aii haa zheh neegwiltsoaaii. Ts’a’ Steven Peter naii
diik’iginjik, Phillip Peter naii, aii ts’a’ jyas’t’a teegahoodhak izhit gwats’an Old
John vizheh goo’a’ii. Old John, chief aii t’ee Jimmy John, and Sarah Frank gooti’,
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 TthaŁ“ (Tr’ootsyaa Vatthal). At the end, of Van Choo Vee is (Stream-Chyaadlaii) water flowing from OJL-Chyaadlaii means water flowing from the lake. It runs from the lake and they called the fence “Chyaadlaii TthaŁ“, 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 “Vatr’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’atai oozhii 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: Aahå, ch'eedai' haa t'igiyah'in. Oodee ch'eedaih dhaltin. Yes, they used fish spears (Ch'eedaih). I'm hanging a fish spear on the wall. Yes, you see it.

Q: Aahå na'l'in.

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 Treenahtsyaa 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 Treenahtsyaa’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?
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 survived. They would returned with lake trout so they called it OJL in Gwich’in, the name is “Van K’eedik”.

6. Q: Juu ineegiyahshrii li’? Who was it named after?
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?
A: DaAllotment kat gwits’eegeiyahchyaay ahai’ chan iłts’ik nahaa?

1948 or 1949 zheh gwi’tsaii gaa juk t’ee jyaazhyaa gwahjat. Isaac Tritt, aii zheh gwatsal goo’aii ganaldaii. Aii t’ee Naomi ganandaii niinyuk gwiinch’i’ nyaa. Dzaa t’ee zheh gwitsaai Isaac aiits’a’ vijuu gwanaa 1956 dzaa chihvyaa k’it duhts’aii quantsin hut (zheh gwaghoo) gwiin’e’ izhit chan Jimmy John niinyuk 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?


Neehlaa gwaah’iin. Aii t’ee nihkaa gotaaii haazhii aha’i’ dzaa gwa’an nijiindii lee izhit hee shyaaghan kwanh tsal il’aaii, aii ts’a’ nihdeinzhii. Ts’a’ shih kwaa datthak yaagwaaandaad varahnyaa. Aii ts’a’ nihkaa ji’ ddhaak kat sheenaroolyaa nyaa Izhit t’ee gieeenoojil. Gieeenoojil ts’a’ dinjii datthak nilij tsal teedhtldii. (Nilij gajh). Dinjii gieehyaa aii chan (ga’ tsal) haa dinjii gieehyaa 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 gwaahwaanch’ya

Aii datthak dinjii zhuh naii gwee’an gwiinli’ (past tense) was there before. Dinjii zhuh naii gwiinli’oo gaanagwiin’aii ghooh.

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 (Koness) 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’atdeeyiñ’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 ones. 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 dząg gwa’an?
What did they hunt for around here?
gahgaii ts’a’ nits’i dđdah kat gwigwich’ii ts’a’ vadaizh gahgaii. T’agoorahnyaa.
Dinjik (moose) laa gwiinv’oo gwanlii kwa, ch’adai’ gwanaa. Shii gaa ganaldaii,
dinjii gwanlii kwa, nyaa. Kheii dai’ gwats’an dinjik gwanlii t’oonch’yaa. Aii ts’a’
thhaa chan keegii’iin dząa nehts’ii, thhaa lyaa vagnwanlii nyaa dząg gwa’an. Aii
chan giyahgaii t’oonch’yaa. Aii kwa, keegii’in. Aii t’ee giyahgaii, łuk 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 gi’dlii?
What else did they trapped for?
A:  Dząg gwa’an lyaa zhoh gwanlii ghoh Koness (Ch’atoonjik). Tr’iiin in ihtii dai’
kee’in. Aii chan vabounty $50 dollars, $50 dollars bounty (fur-left side bone)
nili. Aii lyaa laraa nits’ii t’inch’yaa. Aii ts’a’ zhoh keegi’hi’ik. Aii ts’a’ nahtryah,
neegoo chaa. Neegoo chaa chan dząa gwa’an gwineegoo lyaa nizii giyahnnya.
Cross fox (neegoo neelzhraii) Red fox (neegoo tsoo) aii dđdah kat gwandaii
nahaa. Dząg gwa’an dđdah kat gwan’an gwandaii. Tr’al kwa, ts’a’ vaghai’ nizii.
Giyahnnya. Vaghai’ niinjya. Ch’adai’ gwanaa gwichyaay gwich’in naii dząa
gwa’an ninegigii dal ts’a’ goolat naii dząa gwa’an khya gaaalii googahnnya.
Neegoo eenjii, dđdah kat gwi-neegoo eenjii. Tr’al gwanlii dai’ vakhai’ iizu. Aii
ts’a’ tr’al kwa, gwa’an khya gaaalii.
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 jainch’yaa li’ hee. Why is it like that?

**A:** Tr’al vakat jyaadii’in geh’an rēh. Aii ts’a’ dzqā gwa’an tr’al kwaav ts’a’ ddhah kat hee gwaandaii. Gwīnkw’oo ts’a’ vaghai’ niinjyaa nahaa. Khaii hee gwīnk’oo ts’a’ ddhah gwakat jainch’yaa (November-January) oodok gwīndhaa geh’an t’inch’yaa. Ddhah ts’a’ hah’oo. Gaa valat oozhok gwīndaii vaghai’ nizii aii ts’a’ izhik gwānnaa chan tsuk kwāa. T’oonch’yaa. Tsuk Ḣyaa analdaii kwāa. Jii Salmon vavan viju dihnyaa (Island) -Veeteejurn njuu dzqā dha’aii. Dzqā gwa’an gaa dzān keerii’in ganaadaii nyāa. Dzqā gwanlii 1959 gwanaa dai’ dzān eenjit gwiinziī. Dzān lein tr’eelkwaii. Aii ts’a’ tr’ikhyit dinjii gwanlii ts’a’ juu naii datthak dzān kee’in nahaa. Shreenyaa hee. Gweedak dinjii gwanlii ts’a’ diikhwān aii dzāa dzān keerii’in. Goo’t’e gwānch’yaa ts’a’ chan van kat dzān keegii’in. Aii ts’a’ nīhlanigigwii’aii kwāa. Nījin dinjii dzān kee’in dai’ duuye vanagarii’aii. Ḣyaa datthak jyaadigiiinch’yaa. Dzān Ḣyaa vit’eegwānch’yaa nyāa. Dzān zhrīh laraa nīi nahaa? Shreenyaa May (Gwīluu Zhrīi), April (Ch’ītreii Zhrīi) khyah gaadlii. May t’eey Ḣyaa zhyaa dinjii oonk hadal. Aii t’eey June t’e k’iinnaa neeggijyaa. Ḣyaahts’a’ dzān t’eey laraa giyaa’iīi rēh. Jii Old John Lake gwīndii gwīndaii naii aii chan vadzaih dhah, vadzaih dhah kwāi shrigili tsa’ aits’a’ ik giyaa ahtsii. Ts’at googaareh. Aits’a’ zheh gwadhah neeyaa jīdī datthak vadzaih dhah haa gahtsii, gwīnt’oo giit’aahch’yaa’ vadzaih dhah kwāi. 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 thal?Aii nanzhi’? Fur pants? Do you wear it?

**A:** Aaha’ shii gaa dazhoo thal zhiyyu 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 lyaa dzaa gwinch’ii’. Aii t’ee Shajol, Steven dzaa dik’iginiik nyaa. Aii ts’a’ Old John va’at niindhat ts’a’ dazhrih dzaa gw’a’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.

14. Q: Nijin gwats’an tr’iinzhi? Where did he come from?
Aii caribou fence vaiinyaa? Jii kwaii ree hee?
Oodit chyaadlaii izhit t’ee ttha” choo dhitin na”ya& gaa “yaa old nilii ts&a&. 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’yaadlaii (running stream) is where there is huge fence. It is so old, I see an old anlter sticking out of the ground. I flew there with helicopter.

15. Q: Nijin gw’a’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.
Dinjii datthak oodak ddhah kat gii ts’a’ haajil ts’a’ dza ąq gwa’an zhyaa neegiyahanzhok k’i’i’an neehaa’al ji’ gaa dząq chan dzinji neelzhii nahaa. Neegiyahanzhok ts’a’ gwee’an lyaa dadlan ts’a’ zhyaa t’iinch’yaa. Izhit goodhaii nigiiadaanaii ts’a’ kii’i’an zhyaa, k’ii’an ah’al. Gwats’al gwizuu googaa et’ee lyaa k’ii’an ah’al t’ii’in. Dinjii ts’i’i kii khyuu k’ii’an jyaadizhik. Aa’ii oondaa kihahaa aii, heehaa gwakwaa nahaa yahtaii ah’al datthak nihtaii negilzhii duuyee jyaadidzjii nahaa. Aii’ts’a’ zhyaa jeinch’yaa ts’a’ negiyul’in aii’ts’a’ duuyee niiyuk neelzhii nyaa ts’a’ t’ee oozhee aakin giiyaa’ii ts’a’ zhyaa datthak gwidijyaa giyahnyaa (mountain upon it Sheep Perish ›Vanan divii eh’ik›). Datthak gwidijinjil varahnyaa (Eh’ik-perish) eh’ik t’ee jii gaa jyaarahaaanjyaa. Oonjit geetee hee łuk abchik nahaa. Łuk datthak eh’ik gwiheenjyaa nahaa. Datthak ilchi t’arahnyaa. Dinjii zuh k’yaa. Aii ts’a’ aii divii aii eh’ik varahnyaa. Aii geh’an vanan divii eh’ik giyahnyaa.


Where else is there more? Here at the Swan Lake (Daazhraii 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 build 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 parished. 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 daalthi 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 thats 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: Dzaalach lee landing strip? Is this a landing strip?  
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 “Veeteedrin“. 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 from and then, “Veetaahdrin Van (Lake).”
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 ehnjik“. They used to get logs in that area. Below that is “Ts’iiivii 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: Dzaą gweedak yeedee dachanlee k’iidak taii gahoo’ee gho’. Gwigweech’in nyaa gaa. Ddhah taa neerahiidal, lower ground gwee’an taii gwiine’eii. Gwinlee taii neeriindii (migrate) nyaa. Beside the lake is a hill called “Ch’igyyuu Taii“. That is where they harvested lots of fish “Ch’igyyuu Taii“ means lots of fish scales on the hill. Vants’an Haahdlaii about two miles above Ts’iiivii 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 leenya 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’. Taįin haa. Niiyit dai’ iyaa gwiintl’oo neerahiidal nyaa chyaaval haa. Aii ddhah eelin dachanlee k’iidak aii ddhah eelin k’ii’an Łaįin ghwaaw haa t’igwii’in gho’. Łaįin ghwaaw 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: Dzəq k’ii’an reh. Dzəq k’ii’an dachenlee k’iidak. Aii ts’a’ dzaa ddhah khyuu k’ii’an hee, gwee’ee. Dzəq lainghwah haa neerahiidal. Dzəq k’iiidi’ chan lyaa gwiint’oo khyah a’dlili’. Chyaadlaii, k’iiidi’ gwiint’oo khyah a’dlili’ k’iiidi’. Git gwanlii nahaa. Aii chan zhoh keeshi’in gho’. Zhoh teech’aldroo ch’ihlan dzəq. Tusk chan goodlit dzəq. Tsuk chan keeshi’in aii ts’a’ jii van choo ts’an k’iiidi’ hahlaii dzəq jii dzəq dha’ii Chan ddhah (tth’aa) neekaii. Oozhii jii, ddhah neekaii (ddhah choo). Veeluk jiintsii dha’ii (Big Fish Lake). Dzəq hee vadzaih keegahiidal t’igii’in. Khajji dai’ gweenji’ hee khaii hee shii gaa vadzaih khoiizhii. K’iinji’ neeriinjil lyaa niiyit vadzaih karaajil lee t’igwi’in l’ee. Gwinii hee. Dzəq hee vadzaih gaahk’ee aii ts’a’ jii nanh datthak lyaa datthak gwit’ee gwaahch’ya’ t’oonch’ya’aa. Khiinjik dzəq gwa’an datthak gaashandaii gho’. This way? Up and on this side of Dauchanlee. 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: Lyaa ice fishing tagah’in gwich’in aii th’han jał gahtsii. Lýaa zhyaa niiyidai’ gwanaa hee. Shigiiyi’il’ aii dai’ łuk yahchak nahaa. Khat’eegaathak yi’ gaa ch’eedai’ aii chan ch’iji’ ch’eedai’ gahtsii yi’ aiiits’a oodee ch’eedai’ tai’ dhahts’aii k’it rêh. Jyah ts’a’ gwizhrih łuk keegii’in. Łuk varahnyaa. Łuk zhit jał gwizhit ga’ak. Hole gwizhit shigiiya’ak overnight to two nights aii t’ee neegiya’ik dai’ łuk yahaatłak ts’a’ łuk choo tzechagatłaa. Łuk tzech’agatłaa ginyaa dai’ łuk, neerahnjik choo gahłaa t’iginyaa. Aii haa t’igi’i’in ts’a’ ch’eedai’ aiiit’eę zhit ch’eedai’ aii t’ee han gwatsal gwizhit łuk gwanlii nahaa khai ts’a’ khyik izhit t’ee giiteech’igit. Yih dząa 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 Vashrajii van haalii van aii gwiintł’oo tr’ał gwanlii kwaa nahaa. Izhik gwanaa shitsu’ Myra Kaye t’inyaa gwich’in. Oodee dachanlee gwats’an k’iidak k’oo gwiinjik gwizhrih hee ch’eedaih tai’ tr’aah’in nyaa. Haalii van t’inch’yaa. Vashrajii van gwats’an k’iidaa dinjii kwaii gwiintł’oo łuk kee’in ginyaa. Aii ch’eedaih haa. Aii geh’an t’ee dząa chan th’han k’it goo’aii.


Aii ts’a’ dząq ddhah kat ch’iji’ kwaii gaa tr’aah’in. Łyaa zhyaa niighyit dai’
t’igwii’in t’igwinyaa. Dząq 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 giįdlįį. They have caribou fence all over.

A: Nijin vadzaih naantaii datthak reh. Vadzaih leii vizhyah’oo dai’ lyaa 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’ dząq shahan vanahkat chan k’aii zhuu zhit gwitsik chan dząq gwa’an someplace. Izhit t’ee Bobby zheh gwagwahtsii (made) khaai zhuu zhit gwitsik, chan da’anlee eenjit gwiinzii ghoh.

Ts’iivii t’it and my mother’s land K’aiizhuuzhítgwitsik, that is where Bobby built a house. It’s a good place for fish trap too.

26. Q: Nijin chan dinch’iįį dha’aii? Where else is there a fishtrap?

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 gwizhtijyaa dohlee. Nijn chan da’anlee?
   A: Yeezhee k’oo gwinjik rē. Oooee shizhheh chihvyaa chadhaltsuu jii. Izhik geh’at niiyit 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. Dza’ chan. Izhit chan fish trap da’anlee gwanlii nyaa. Somewhere along the slough there’s another fish trap at Shriijaa Khalii.

29. Q: Vadzaih thal ts’a’ da’anlee haa gwanlii. There is a lot of caribou fence and fish traps.
   A: Aii tyaa vagwanlii, nyaa. Tyaa ts’a’ gwizhrih gwagwandaii t’iggii’in gho’. There is lots of it and that’s the only way they survived.

30. Q: Datthak Mark gwadhaasaii. I marked it all.

31. Q: Nijn dz’aa Where?

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: T’yaayee yeeenaa gwiindaii naii datthak zhak gwiinch’i’ gaag gowoozhrih’ haashandaii kwaa gwizhri’. Ginkhii Halvir ḥuuk kee’ya’ shitsii Gilvit chan rēh. Old John aii ts’a’ Peter John, aii ts’a’ shiti’ naii googaa rēh. Jamus, Ezias James naii googaa datthak ḥuuk keegii’in goonaaldaii. Peter Tritt ts’a’ Isaac Tritt, David Oli (Peter), Steven, Phillip Peter naii googaa ree. Aii t’ee izhit dik’eiindhat nyaa Phillip, yeeenaa dinjii dz’aa gwa’an gwiinli’ gwinyaa gho’. Dinjii gwanlii naii datthak gwit’eegaahch’ya’ nyaa (main one?). OJL et’ee t’yaayee zhyaa main one nyaa. ḥuuk eenjit giit’aahch’ya’ rēh. 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 Daagajj aii chan Neeghan ree Chihshoo aii kwaa. Iltin chan lýaa vizhit gwanlii. Iltin nitsii aiits’a’ chan Chehluk chan. Shriijaa chan, Łuk Daagajj 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 lýaa akwaa, yee’at ch’izhii van zhit gwizhrii rěh. 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 zhrai̱h t’ee (Neerahnjik) All by one another, similar names.

   (Vyuh zhrai̱i named after Neerahnjik)

   (Vazhrahnuhnjik - Black Fish Lake)


   Khał tai’ zhit gwa’an geetee gwizhit t’aadhak vanaldaii.
That is dark fish (lake trout). All have similar names.

Vyuh Zhrai is named after Lake Trout

Vazhraihjuhnjik-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: Jaghaii li’ hee?


condition. Vakwaa, goonya’ k’it t’oonch’yaa kwaa. Ts’a’ lyaa huk gwanlii geetee hee. Iltin łyaa 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 gwint’oo geegiikhii googaa leii naii chan shoo’k’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’ łyaa zhyaa gaashandaii gho’. Dzça gwa’an ddhah kat zahah dhitdlii. Aii lyaa zhyaa tr’iinin ihlii dai’ khyit vanaldaii. Higher mountain kat. “Zhaheekit” ginyaa certain place gwago’ kwaa. Shin datthak zahah dhitdlii gho’. Aii t’ee zhah eek’it gwagwahnyaa. Aii jyaghaii gwik’iighai’ vanaldaii aii vadhazaih k’iinin ah’al. Dai’ sometimes aii zhah hiljii. Datthak yakat ilchuu geh’an t’inch’yaa. Cool off ilii. Aii last fifteen years. Zkah datthak shaa vakwaa. Git chan kwaa gwilii gho’. Aii t’ee glacier. Ch’adai’ gwanaa tr’iinin ihlii dai’ dzaa gwa’an git dhitdlii thak zhyaa khyit jyaa diinch’yaa ch’yaa nan niindhaa ilii ginyaa ts’a’ juk vakwaa. Łyaa juk git tr’ahah’yaa gwagwantri. 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 “Zkah 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 ilchuu shin datthak. Ts’a’ oodee higher mountain gwa’an chan. Vadzaih t’ee ñaa zhyaa yit’aahch’yaa nyaa. Niindhaa dai’ ree. K’ihjol ts’i’ chan. Aii hai’ aii kwaa gwilii ts’a’ aii geh’an vadzaih dząą gwinzii gwaah’in kwaa ili ti’s’a’ aii geh’an vadzaih dząą gwah’in dząą gwa’an gwinzii gwaah’in ji’ gaa gaagwiindaii kwaa. Vadzaih ñaa gwiink’oo gwandaii ts’a’ jiinch’ii kwaii t’aahch’yaa. Git kat zhit shin hee khyit git kat ilchuu.


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 Vazhraihnjuk (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: Gwa’lin t’agwa’iinyaa. I see it.
A: Yeah, aii chan jyaa dagwahtsii change gwilii ts’a’ gwandaii chan change ilii.

Aii geh’an gwaandaii chan ch’ijuk t’iheeniyaa. Jyah ts’a’ łyaa gweedhaa.
Gwandaii lei kwaaw gwilii. Dats’an chan tr’iinin ihlìi dai’ chiitsal chan gwanlii.
Daagoq chan łyaa gwiintsal gwanlii ch’yaa. Aii daagoq googaa kwaaw dzqąngwan’an. Deezhik gaa vaagwiindaii kwaaw. Aii ts’a’ gwiintł’oo shaa ch’ijuk
nagwaaghii. Datsan chan gwiintł’oo gwanlii kwaaw. Tr’iinin ihlìi gwanaa dai’
shehnaa dai’ łyaa gwiintł’oo deegwiintsai’ ginyaa ch’yaa. Noisy. Juk łyaa
deegwiintsai’ kwaaw. Gwilii. Quiet down gwilii. Aii t’ee dinjii hailan dilk’ii kwaaw
geh’an (human activity geh’an) aii geh’an datthak an gwilii. Yeendaa ji’
deegeeweec’h’yaa gaagwiindaii kwaaw nahaa. Diik’ikhyik dai’ Village neeihidik
zhoh itree gwihtth’ak zhak gwa’an hee. Jyahts’a’ gwizhrih rëh. Juk zhoh itree gaa
gireeheeth’ak gaa gwagwantrii. Ch’akwaaw. Gwiintsii ch’ijuk gweedhaa ch’atthaii
naii k’aahntii naii łyaa gaagiindaii ji’ łyaa gwiheetyaa. 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’eelyaa gwiintł’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: Gwal’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 gwint’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, Mahşi’ choo.
   Until next time, I thank you.
A: Aahá mahşi’.
   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.