

A Catalogue of the Tahltan Stories of Rose Dennis¹

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DRAFT: Comments Welcome!

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Introduction

This catalogue is an index of sound recordings of a revered and respected member of the Tahltan community, Mrs. Rose Dennis. The recordings were made at Mrs. Dennis' IR#9 home in Dease Lake in December of 1999 and June of 2000. As a fluent native speaker, Mrs. Dennis has always been highly regarded for her strong language skills in Tahltan, a northern Athapaskan language spoken in northwest British Columbia. She was born in Sheslay, British Columbia and was 82 years old at the time of the 1999 recordings. The recordings were part of a larger study of Tahltan language and culture conducted by Dr. John Alderete (discussed below). Tanya Bob was a consultant for the 2000 recordings, and Mrs. Dennis' husband, Freddie Vance, was also present for several recordings, even chiming in at times to provide his own comments.

The contextual information for each recording (i.e. location, people present, type of recording, etc.) is documented in the catalogue. A synopsis of each recording is also given. The catalogue is meant to provide listeners with a basic understanding of the content of each of Mrs. Dennis' stories. The twenty one recordings can be broken down into the following types of recordings:

- 5 legends and myths (traditional stories; also called folklore)
- 14 ethnographic accounts of Tahltan history and traditional life
- 4 songs with accordion accompaniment, including two songs with Tahltan lyrics
- 4 songs with drumming and Tahltan lyrics

A common format for the recordings is to give the English version first, followed by the Tahltan version, which is typically a little shorter in length. The 'Log' field in each entry can be used to find the starting place of each section of the recording, like where the Tahltan version starts.

The academic context for the recordings was a National Science Foundation (NSF SES-9904360) study directed by Dr. Alderete. This study was designed to document the unique linguistic structures of Tahltan, like the consonants and vowels of the language. While much of this work focused on specific linguistic structures, Dr. Alderete also saw the benefits of exploring the Tahltan language in a wider cultural context. He explained to Mrs. Dennis that, if she wished, he could also make longer recordings of an open-ended nature, and that this would likely benefit future generations as there are very few high-quality sound recordings of Tahltan legends and oral history in the Tahltan language. Though Dr. Alderete was not a novice field researcher, he was primarily a linguist and still quite new to the Tahltan community. Therefore, Mrs. Dennis often acts in the sessions like a cultural ambassador for Dr. Alderete, introducing aspects of her life to someone who is still learning about Tahltan language and culture. Dr. Alderete felt that Mrs. Dennis' voice and authority would best be documented on the recordings if he simply didn't interrupt her. Therefore, the only real interruptions involve verbalizations of visual information Mrs. Dennis provided, like a hand gesture showing the depth of snow, or a question asking for the Tahltan version of a story.

To fully appreciate them, the recordings must be heard. Some brief comments are, however, offered here to provide a summary assessment of Mrs. Dennis' contribution to the study of Tahltan language and culture. First, the five legends and myths catalogued here provide additional versions of common BC First Nations folklore, which can be studied for their unique properties. In particular, Mrs. Dennis' stories offer specific Tahltan versions and perspectives by setting them in Tahltan locations. The recordings also provide some detailed information about the history of Tahltan territory, with a focus on Sheslay and its environs, as well as some aspects of traditional life, like the medicinal use of caribou leaves. Other versions of many of the stories shared by Mrs. Dennis are available in other publications. Notably, ethnographer James Teit recorded similar stories at Tahltan Village and in Dease Lake between 1906 and 1915 (see 'Further Reading,' below). Teit's versions are listed in the 'Cultural Notes' section of each many entries. Additional cultural information is also included as part of providing a context for Mrs. Dennis' stories and memories. Finally, each recording contains an extended portion in spoken Tahltan. While only some of the Tahltan language has been transcribed to date, these recordings document the language as it was spoken in 1999 and 2000, and can thus be compared with earlier recordings of the language, or simply enjoyed as the spoken words of a master teacher.

The NSF study was supported by the Tahltan Joint Councils (now the Tahltan Central Council) and the Tahltan Band. Yvonne Tashoots, then Chief Councilor of the Tahltan Band, signed an agency consent form supporting the work, which stipulated that all participants must sign a consent form. Accordingly, Mrs. Dennis signed a consent form that explains the scope of the study and conditions of the work. The key conditions agreed to in the consent form are that: the materials collected can only be used for non-profit purposes, the materials may be deposited in certain institutions, that Mrs. Dennis may be identified by name in the written materials associated with the recordings, including publications, and that she wished her name to be mentioned in public records in acknowledgement for the work that she had done.

The recordings were made using high-quality recording equipment and are essentially unedited and unprocessed. In particular, they were made on a DAT tape recorder with a lavalier-type tie-clip mic for Mrs. Dennis (amplified Audiotechnica, left channel), and a standard vocal mic (non-amplified Shure, right channel) was used at a lower recording level in case Mrs. Dennis' speaking voice was too loud in the primary left channel. For some recordings, the levels of the right channel were set too low, so the main left channel has the best signal.

The sound recordings follow the EMELD best practices: they are digital recordings of an uncompressed format (AIFF), they have a sampling rate of 44.1 kHz or higher with a bit-depth of 16, and they are unprocessed (i.e., no normalization, noise reduction, etc.). These digital recordings are archived in Dr. Alderete's Tahltan Language and Culture CD series, which are labeled TLCCD followed by a number suffix for cataloguing the recordings. The recordings catalogued here run from TLCCD 010 to TLCCD 015. For each language CD, there is a data CD, designed for use on a computer, and a presentation

CD, which contains the same information, but is made for use on a CD player. The computer CD contains the unprocessed AIFF recordings and also compressed MP3 files for use in a variety of presentation applications.

Further Reading

Alderete, John D., Tanya Bob, and Thomas McIlwraith 2004. *An Annotated Bibliography of Tahltan Language Materials*. Web-published manuscript available at: <http://www.tadmCILwraith.com/Tahltan%20Annotated%20Bibliography.pdf>.

Sheppard, Janice R. 1983b. The Dog Husband: Structural Identity and Emotional Specificity in Northern Athapaskan Oral Narrative. *Arctic Anthropology* 20(1):89-101.

Teit, James A. 1917. Kaska Tales. *Journal of American Folklore* 30(118):427-473.

Teit, James A. 1906. Notes on the Tahltan Indians of British Columbia. In *Boas Anniversary Volume: Anthropological Papers Written in Honor of Franz Boas on the Twenty-Fifth Anniversary of His Doctorate*. Berthold Laufer, ed. Pp. 337-349. New York: G.E. Stechert and Co.

Teit, James A. 1919. Tahltan Tales. *Journal of American Folklore* 32(124):198-250.

Teit, James A. 1921. Tahltan Tales. *Journal of American Folklore* 34(133):223-253.

Teit, James A. 1921. Tahltan Tales. *Journal of American Folklore* 34(134):335-356.

1. Grizzly Bear Story (Girl Who Married a Grizzly Bear)

Basic information

- Title: Grizzly Bear Story (Girl Who Married a Grizzly Bear)
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundFolk_rd1999-12_grizzly.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 011

Technical information

- Recording duration: 11:34
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 48,000 Hz, 16-bit, stereo, AIFF, 130 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: Rosie begins speaking in Tahltan (0-1:30) and then starts again in English. Rosie stops at 6:44, saying it is a long story. John convinces her to finish and the story ends at 9:21. John asks if Rosie had finished the story in Tahltan; she hadn't and begins speaking again in Tahltan from 9:44 to 11:26.
- Technical Notes:

Content of recording

- Type of text: folklore
- Key words: grizzly, snowball, trail
- Blurb: A combination of two stories in which a woman picking berries insults grizzly bears and then ultimately marries and bears children with one.
- Synopsis: A group of girls are picking moss berries. One girl slips in grizzly bear droppings. She insults grizzly bears by cursing 'nashina' (kiss my ass). She then trips and drops her moss berries. The other girls refuse to help her and they leave. As the girl picks up her moss berries, a boy approaches and offers to help. They pick up the berries together and leave. The boy, who is really a grizzly, takes the girl to his den. She bears the grizzly two cubs. In March, (two) brothers of the girl go out to look for their sister with their (bear) dog. They are prompted to search near a mountain by an Indian Doctor. While they search, the girl comes out of the

grizzly den, makes a large snow ball, and rolls it down the hill. The brothers and a little dog find the snowball and follow its trail up the mountain. They arrive at the grizzly's den. At the den, the boys ready their spears. The older brother waits and makes a noise. The dog barks. The grizzly comes out and he is killed by the boys. They hear another noise in the den. The younger boy goes into the den and sees his sister sitting with her two cubs. The girl explains what happened when she dropped the berries. (Rosie breaks the narrative here; see Log.) The boys take their sister and her cubs to their camp. The cubs' mother tells them explicitly not to play roughly with the people in the camp because she fears that if they do the people in the village will kill them for being animals. In the fall, the brothers (the uncles of the cubs) goad the cubs into playing roughly. The younger boy is torn up. The mother comes out as a grizzly (she's turned to grizzly now). She tells her brothers not to bother them. She tells them that she and the cubs are leaving and not coming back and that she won't turn to human being again.

- Word list: NA
- Cultural Notes: This particular story is an amalgamation of two stories recorded by James Teit (see 'Tahltan Tales' in *Journal of American Folklore* 34(134), including Story #59 'The Woman Who Married the Black Bear' (pp. 337-338) and Story #60 'The Grizzly Bear Twins; or, the Origin of the Grizzly-Bear Death-Song' (pp. 338-339). The first half of this story, about the girl picking berries and rolling the snowball, is Teit's story #59. The second half, about the mauling of an uncle, is Teit's story #60. Rosie identifies the break in the two stories on the recording but she asserts that this is one very long story. This story is also associated with a wide number of stories glossed generally as 'The Girl Who Married a Bear'. See, for example: Cruikshank, Julie 1990, *Life Lived Like a Story: Life Stories of Three Yukon Elders* (University of Nebraska Press) and McClellan, Catharine 1970, *The Girl Who Married the Bear: A Masterpiece of Indian Oral Tradition* (Ottawa: National Museums of Canada).
- Place names:

2. Eva Carlick Kills Four Grizzlies

Basic information

- Title: Eva Carlick Kills Four Grizzlies
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: June 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: Freddie Vance, Tanya Bob, John Alderete

Associated materials

- Sound file: tahSoundEthno_rd2000-06_ecarlick.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 012

Technical information

- Recording duration: 8:05
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 84 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: Rosie starts speaking in English. The English version of the story runs from 0:00-5:10. Rosie tells the same story in Tahltan 5:11-7:38. Between 7:38 and 8:05, she discusses the possibility that the Tahltan language is more brief than English.
- Technical Notes:

Content of recording

- Type of text: ethnography
- Key words: grizzly bear story, hunting, family relations
- Blurb: Eva Carlick sets traps against her father's wishes. While on the trapline she kills four grizzlies.
- Synopsis: Rosie Dennis describes an event in the life of Eva Carlick (Rosie's mother). Eva left Sheslay Village on November 11 to trap lynx. She did so against the wishes of her father who indicated that it was too early to set lynx traps. Sheslay is located on Salmon Creek where grizzlies feed on Coho until January each year. Eva walks her trapline three miles from home. After her last trap is set, she sees something on the hillside. She attracts its attention by breaking small branches. A mother grizzly and three cubs jump up. The mother bear charges Eva. Eva shoots the mother and it rolls in Black Creek. She kills the three cubs and

guts them. Back at home, Eva's father is mad at her for shooting too many times and being out too late in the day. The old timers in the village were happy with Eva. They rendered the grizzly meat into grease using an 'Indian Spoon' of moose horn and ate the grease. Eva did not like grizzly meat, however, because it smells when it is cooked.

- Word list: NA
- Cultural Notes: Rosie reports that the conversation between Eva and her father after Eva returns home occurs in the Tahltan language. Rosie recounts the conversation in English. Towards the end of the story, Rosie calls grizzlies 'fish bears' presumably in reference to the fact that they eat Coho salmon. She notes that the old timers were raised on fish bear. The fact that Rosie refers to the bears as grizzlies throughout the story except in reference to older people raises the possibility that 'fish bear' is an older label and that it may have dropped out of regular usage.
- Place names: Sheslay (English), Salmon Creek (English); Black Creek (English)

3. Grizzly Killed By Sand

Basic information

- Title: Grizzly Killed By Sand
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundEthno_rd1999-12_sandkill.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 012

Technical information

- Recording duration: 8:25
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 48,000 Hz, 16-bit, stereo, AIFF, 95 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: Rosie begins the story in English at 0:10. Rosie reports Tsinahuts' words to the grizzly in Tahltan (1:47). English version ends at 3:32. Tahltan version runs 5:40-8:25.
- Technical Notes:

Content of recording

- Type of text: ethnography
- Key words: grizzly, hunting, trapping
- Blurb: Tsinahuts kills a grizzly bear with sand.
- Synopsis: Tsinahuts (Tsinkuts?), Rosie's father's uncle, is trapping beaver at Sheslay, where he lived. He sets a beaver trap on a sandbar in the Sheslay River at the bottom of Neŕsten'ah, or, 'hill goes into the water.' Later, he leaves his muzzle loader rifle leaning on a willow tree and runs to check the trap. He catches one beaver. While he is taking the beaver from the trap, Tsinhuts hears something blow. He looks and it is a grizzly standing between him and his rifle. As the grizzly charges, Tsinhuts thinks about picking up sand and throwing it in the grizzly's mouth. He picks up the sand and calls 'Ani,' or, 'come.' Tsinhuts throws sand in grizzly's mouth. The grizzly turns, walks ten steps and falls. Tsinhuts approaches the grizzly and sees blood coming out of nose and mouth of bear. He

returns home and gets three boys to come back to the grizzly with him. Tsinhuts wants the boys to see that he killed the bear without shooting it. Tsinhuts and the boys skin the grizzly. There is no bullet mark. They cut the grizzly open and see that its windpipe is full of sand. The grizzly had choked to death.

- Word list: NA
- Cultural Notes: Rosie reports the words of Tsinhuts in Tahltan within the English version of the story. At the end of the account, John and Rosie talk about its veracity. Rosie also talks briefly about a white person married to a native person. She describes an argument between whites and natives about the validity of native and non-native stories. In the English version of the story, Rosie says Tsinhuts is her father's uncle. In conversation afterwards, and in the Tahltan story, Rosie uses the kin term grandpa to refer to Tsinhuts. It is common in Tahltan communities to refer to anyone of the grandparents' generation as grandpa or grandma.
- Place names: Sheslay (English), Sheslay River (English), Nesten'ah (Tahltan; means: 'hill goes into the water')

4. Salmon Creek War Story

Basic information

- Title: Salmon Creek War Story
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundEthno_rd1999-12_salmoncrk.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 012

Technical information

- Recording duration: 11:40
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 48,000 Hz, 16-bit, stereo, AIFF, 131 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: English version runs from 0:08 – 7:47. Tahltan version runs 7:49- 11:36.
- Technical Notes:

Content of recording

- Type of text: ethnography
- Key words: war, Taku, Sheslay
- Blurb: The story of the last war between Tahltans and the Taku River Tlingit.
- Synopsis: A war between the Taku River Tlingit and the Tahltans living at Sheslay takes place nine miles from Sheslay Village. The war occurs before Rosie's grandmother's time. The war is the result of the accidental killing of a Taku River Tlingit girl married to a Tahltan boy. There is some sense that the girl was taken by Tahltans to be the boy's wife. One fall day, the boy is working on snowshoes with a special carving knife. The girl, his wife, teases and startles him. He jumps up and (accidentally) cuts her open in the stomach. She dies. The Taku Indians hear about the incident. Fearing retaliation, the Tahltans send a little boy out to watch for Taku soldiers ('bah'). The boy goes out to pee and sees Taku warriors with spears hiding under wind fall trees. He calls out that there are lots of soldiers. The Tahltan and Taku soldiers move nine miles up Salmon Creek. A fight takes place in a large and open spot there. Two boys, a Tahltan boy named

Ezek and a Taku boy named Shit'onkwet (6:42) fight around a tree in the open area. This is the 'war tree' and it is still standing. After hard fighting, two chiefs try to settle a peace. They fail. That evening, Owl sits on a tree and talks in Tahltan. He says: "You guys better quit now. It's going to be more trouble if you guys don't quit fighting. Shut it down right now. You guys asking for more trouble" (5:13-5:30). The next morning, the chiefs talk together about what Owl said. They agree to a peace. A line is made in the dirt and it is still there. The war is settled.

- Word list: NA
- Cultural Notes: Rosie describes the geography of the Sheslay and Taku Rivers at the beginning of the story. She also begins with her own memories of the tree at the place where the war occurred. On two occasions, Rosie insists that this is a true story. The little boy who is sent to watch for Taku warriors is called Estsuseneyan in Tahltan; his name means 'My Grandma Raised Me' (3:05). Rosie recounts the instructions given to the boy in Tahltan within the English language version (3:31). Rosie recounts the words of Owl in English despite saying that Owl spoke Tahltan. Rosie reminds listeners, this war is not about land; rather, it is a war about a girl. She places that fact in the context of contemporary land claims; this story comes up at land claims negotiations between Tahltans and Taku Tlingits and they usually explain that the story is related to boundary maintenance. This story may be an example of both an ethnographic narrative and folklore. James Teit records a version of this story (Teit, James A. 1909. Two Tahltan Traditions. *Journal of American Folklore* 22(85):314-318). Georgiana Ball writes about this war, too (Ball, Georgiana. ca. 1980. *The Tahltan-Tlingit War: An Oral History*. *The Alaska Journal*; citation incomplete). Ball's paper cites Rosie's mother, Eva Carlick, as a source for her version of the story. She also credits Emma Brown and Teit (1909). Ball says that Eva Carlick, a Tlingit, believes that the Tahltan started the war and that Emma Brown, a Tahltan, believes that the Tlingit started the war. Both Teit and Ball provide significantly more details about these events than Rosie does. Neither Teit nor Ball mentions the advice of Owl in their versions of this story. (Future work: what is the relationship between this story and the battle at Tagoon (Tlingit name) on the Nahlin River near the mouth of the Sheslay River?)
- Place names: Sheslay (English), Salmon Creek (English), Juneau (English), Taku River (Tahltan; 09:07)

5. Porcupine and Beaver

Basic information

- Title: Porcupine and Beaver
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundFolk_rd1999-12_beverporc.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 011

Technical information

- Recording duration: 10:21
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 107 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: English version runs from 0:00 – 5:40. Tahltan version runs 5:40 – 10:21. There are two stories here, both involving Beaver and Porcupine and both told first in English. The first, in which Beaver and Porcupine treat each other badly, runs from 0:00 – 3:53. The second, in which the length of winter is debated, runs 3:54 – 5:40. Tahltan language versions of the stories start at 5:54 and run to the end of the recording.
- Technical Notes:

Content of recording

- Type of text: folklore
- Key words: porcupine, beaver, mistreatment, origin of winter
- Blurb: Porcupine treats Beaver badly. Beaver retaliates. Beaver and Porcupine argue about how long winter should be.
- Synopsis: Porcupine and Beaver are best friends. Porcupine asks Beaver if he knows how Porcupine lives his life. Beaver replies that he does not. Porcupine takes Beaver up a tree on his back and leaves Beaver on a branch. Porcupine leaves and forgets about Beaver. Porcupine returns eventually and brings Beaver back to the ground. Beaver nearly starves and suffers for lack of water. Beaver plots revenge. He takes Porcupine on his back across the water to an island where

there is no porcupine food. Beaver leaves Porcupine there. Beaver returns just before Porcupine starves to death. Beaver asks Porcupine how he liked being left alone. Porcupine apologizes for treating Beaver badly. Then, Beaver and Porcupine wonder about how long the year (winter) should be. Beaver proposes that the year (winter) be the same length as the number of scales on his tail. (Rosie says 'tail dail' here. Teit's version says that Beaver counts the scales on his tail; see below.) Porcupine says that is too long and that winter should only be four months. Beaver disagrees. Porcupine gets mad and chews off his thumb (leaving him with only four fingers). He points his finger at Beaver. Beaver can't pull his tail out and chickens out (meaning unclear; it is implied that he doesn't want to exert the effort it would take to pull his tail in front of him, so gives in). The debate is over and Porcupine wins. This is why winter is only four months long.

- Word list: NA
- Cultural Notes: This is Rosie's grandmother's story. She told Rosie the story when Rosie was a child. The story appears to be two stories in one, both involving Beaver and Porcupine. The story about the length of winter seems to be missing some elements. Teit records this story too. In his version, both stories are also contained in one narrative. His version notes that Porcupine and Beaver are both female and they are co-wives of Cā'kinā [sic], a great hunter. The stories are accounts of why beavers and porcupines live differently from each other today. (See, Teit, James A. 1919. Tahltan Tales. *Journal of American Folklore* 32(124):244-246, Story #26 'Story of Cā'kinā.')
- Place names: None

6. Three Sisters Rock

Basic information

- Title: Three Sisters Rock (The Dog Husband)
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundFolk_rd1999-12_3sisters.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 010

Technical information

- Recording duration: 33:50
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, 350 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: The English language version starts at 0:36 after Rosie compares this story with the grizzly story (Grizzly Bear Story). The English version runs to 19:44. At 9:02, Rosie sings the song that welcomes the girl back home in Tahltan. The Tahltan version runs from 20:10 to 33:50.
- Technical Notes:

Content of recording

- Type of text: folklore
- Key words: dogs, family relationships, incest, puberty, pregnancy, single women, Tlogot'ine
- Blurb: A girl gives birth to pups; the father is a dog in human form. The girl is shunned by her people. After her pups commit incest, the family turns into rock formations which are visible in the Stikine River today.
- Synopsis: A girl without brothers or sisters has her first period. She is put in a brush house (menstrual or puberty hut) for a week. During that time, she can not look at people and no one can see her. Her dad's dog lies in front of the brush house. The girl jumps over the dog to get in and out of the house. The girl's mother tells her to chase the dog away because it is not good to jump over the dog. The girl goes for a walk. She encounters a boy who is really her dad's dog

turned into a human. The boy asks the girl to walk with him. She really likes the boy and agrees. She eventually asks when she is going to go home. The boy says they are close to the camp but convinces her to make camp with him. The girl agrees and the pattern of the girl asking to go home and the boy convincing her to camp with him continues. The boy says he will make fire and hunt porcupine and chicken (grouse) with bow and arrow. They camp again and they have sex. The girl gets used to the boy and does not want to go home. The boy says he is going hunting again. While he is gone, the girl hears a dog barking in the direction the boy is hunting. He returns with a porcupine. The girl confronts the boy and asks him if he heard a dog barking. He did not hear it. Then, the girl remembers that her mother told her not to jump over the dog. She realizes that the boy is her father's dog in human form. She confirms this by setting a trap. One night, she scatters bones around the fire. She spies on him when he believes she is asleep. The girl sees the boy get up as a human but return to bed as a dog. She grabs a club and kills the dog. The girl then starts walking by herself, not realizing she is pregnant. She stopped at a little lake where she saw fish jumping. She made a net of spruce roots and caught fish. She starts walking for home. By now she looks pregnant. At her home camp, she is welcomed back. Her people, believing she was dead, had already held a potlatch for her. She goes into labour. The women help her. She delivers a female pup. The people in the camp pack up and abandon her. The girl has three more pups, all males. (Rosie changes her mind here, saying first that she only had 3 pups in total. Then, she changes the story to 4 pups.) The girl returns to her camp by the lake and raises her pups. When they are bigger, she takes their skins (dog clothes) and burns them, leaving the pups as human children. They travel again, across Level Mountain. They have a hard time finding food. They get to Glenora and camp there. She sees, however, that her youngest son is fooling around sexually with her daughter. She knows this because she sees a patch of tree pitch on her daughter's groundhog blanket. She asks the girl how the pitch got there. The middle brother speaks up and says the youngest brother is to blame. The mother decides she must kill her middle (presumably because she suspects he is lying and blaming the youngest brother). Again they run short of food. The mother decides to take her family to the home of the Tlogot'in (Grass People; 15:03) across the Stikine River. The mother tells the children to let go of the middle brother in the middle of the river. She wants him to drown. She reminds the daughter that she must not look at the boys as they cross. In the middle of the river, they let the middle boy go. He floats away and becomes the rock furthest down river from Glenora. The mother hollers in feigned concern, 'Eschime,' my son. The girl looks up and the entire family turns to stone.

- Word list: NA
- Cultural Notes: Rosie's story is very similar to 'A Tse'dextsi Story; Or, The Girl Who Married the Dog-Man' recorded by Teit (Teit, James A. 1921. Tahltan Tales. *Journal of American Folklore* 34(133):248-250, Story #53). It also contains elements of Teit's recording of the Three Sisters Rock story (Teit, James A. 1909. Two Tahltan Traditions. *Journal of American Folklore* 22(85):314-318). Rosie's story is consistent with the former Teit story up until the family arrives at the Stikine. At this point, Rosie's story takes on the elements of the Teit's version of

the Three Sisters Story. (Further work is required to sort out the intricacies of Rosie's telling.) The reference to the Tlogot'in(e) is very interesting as the Tlogot'in(e) is the ancestral group from the Spatsizi Plateau. They are the ancestors of one of the families living at Iskut today (see Jenness, Diamond. 1937. *The Sekani Indians of British Columbia*. Ottawa: Department of Mines and Resources, page 13; also Sheppard, Janice R. 1983. *The History and Values of a Northern Athapaskan Indian Village*. University of Wisconsin, PhD Dissertation, pp. 335-345). Generically, this is a 'Dog Husband' story. Iskut ethnographer Janice Sheppard compares and analyzes eleven versions of Dog Husband stories from several northern Athapaskan communities (Sheppard, Janice R. 1983. *The Dog Husband: Structural Identity and Emotional Specificity in Northern Athapaskan Oral Narrative*. *Arctic Anthropology* 20(1):89-101). Adlam offers a structural analysis of the Dog Husband story and notes that the Tahltan version of the story is about the roles of women (Adlam, Robert G. 1995. *The Dog Husband and 'Dirty' Woman: The Cultural Context of a Traditional Tahltan Narrative*. *Igitur* 6-7(2/1):39-57). Jackson compares a number of geographically diverse Dog Husband stories using techniques from literary analysis (Jackson, Lillian R. 1929. *The Tale of the Dog Husband: A Comparative study of a North American Indian Folk Tale*. PhD Dissertation Indiana University). McIlwraith writes about the Three Sisters story in the context of the role and treatment of dogs in Iskut Village (McIlwraith, Thomas. 2007. *But We Are Still Native People: Speaking of Hunting and History in a Northern Athapaskan Village*. PhD Dissertation, University of New Mexico).

- Place names: Three Sisters Rock (English), Glenora (English), Stikine River (English), Level Mountain (English)

7. Rosie's Grandfather, the Indian Doctor

Basic information

- Title: Rosie's Grandfather, the Indian Doctor
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: June 17, 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundEthno_rd2000-06_tdoctor.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 014

Technical information

- Recording duration: 2:12
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 23 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: The entire text is presented in English with one short moment of Tahltan speech. Rosie reports her grandmother's words to her dying grandfather in Tahltan, without translation (1:18-1:24).
- Technical Notes:

Content of recording

- Type of text: ethnography
- Key words: grizzly, bear, Indian Doctor, burial procedures, medicine man, family
- Blurb: At the death of Rosie's grandfather, an Indian Doctor, a grizzly bear appears outside of the house.
- Synopsis: Rosie's grandfather was an Indian Doctor named Tluṣnūt (1:15ish). As he lies dying at Saloon, he tells his wife: 'You people watch for grizzly bear to come out where I wanted to be buried. That's when my last wind going to come out.' His family sits with him while he is dying. His wife goes out to check the drying salmon in the fish house. While outside, she encounters a grizzly. She returns to the house and sits with Tluṣnūt. He dies ten minutes later. At that point, the kids are told to stay in the house and not to look out the windows. When an Indian Doctor passes away, says Rosie, everything must be just 'so and so.'
- Word list: NA

- Cultural Notes:
- Place names: Saloon (English)

8. The Preparation and Use of Fireweed and Pitch as Remedies

Basic information

- Title: The Preparation and Use of Fireweed and Pitch as Remedies
- Interviewee(s): Freddie Vance (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: June 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: Tanya Bob, Rosie Dennis, John Alderete

Associated materials

- Sound file: tahSoundEthno_fv2000-06_medic2.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 014

Technical information

- Recording duration: 4:07
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 43 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log:
- Technical Notes:

Content of recording

- Type of text: Ethnography
- Key words: fireweed, pitch, gum, sap, medicine, cures
- Blurb: Freddie describes the preparation and use of fireweed and tree pitch as medicines for curing infection.
- Synopsis: Freddie builds off of a previous discussion by Rosie about the use of pitch to cure infection (The Medicinal Use of Caribou Leaves in the Present and Past). He says that fireweed is even better than pitch for curing infections. The fireweed must be collected in the fall, when it is brown. It is dried in a frying pan and then crushed into a powder. The powder is put on the infection. It draws the infection out of the body, heals a wound from the inside out, and hardly leaves a scar. Freddie describes the use of fireweed by an old woman who taught this healing technique to Freddie's brother. A man has a bad infection in his arm and despite Penicillin and the care of a doctor the infection is not going away. The woman tells the man to dig in the snow for fireweed. When he finds some, she prepares the powder. The treatment works and the man's arm is saved from

amputation by the doctor. Freddie has used the remedy to cure four people, including two people with bad burns. Freddie then discusses the preparation of pitch based on directions he learned from his mother. Freddie explains that the pitch is chewed while sipping cold water. The pitch turns to a gum. The gum is sterilized in a hot oven. While still hot, the gum is applied to the infection. One treatment usually works.

- Word list: NA
- Cultural Notes:
- Place names: None

9. Old Woman and Rabbit Blanket Story

Basic information

- Title: Old Woman and Rabbit Blanket Story
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundFolk_rd1999-12_rabbitb.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 010

Technical information

- Recording duration: 17:14
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 178 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: The English language version starts at 0 and runs to 11:13. The Tahltan version runs from 11:14 to the end.
- Technical Notes: The left and right tracks appear to be identical, unlike most stereo recordings, where the right channel is much lower.

Content of recording

- Type of text: folklore
- Key words: starvation, food storage and preservation, rabbit blanket, spruce bark, spark for fire
- Blurb: An old woman left behind before winter by the group because of famine survives on her own by catching rabbits and returns the following spring to feed the whole community with her stash.
- Synopsis: An old woman and her people from Tegun (Tagun, Tagoon), near Sheslay, are living at Tahltan Village. In the fall, no one in the Tegun group could find game, and some people had already died of starvation. When they arrived at Sheslay, the camp boss (in charge of setting up camp) says that they will lose more people if they try to keep and care for the old woman. He decides that the best course of action is to leave her behind and return in the spring to burn her

body. They leave her, but one woman left a spark for her under a tree so the old woman can build a fire. When they leave her, the old woman builds a fire and a brush house out of spruce brush. One night, she hears something chewing on the brush outside her house. In the morning, she sees several rabbit tracks around her shelter. The old woman creates a plan to catch rabbits by heating and stripping small spruce tree roots and setting out the root fibers (about the size of twine) around her shelter. In the morning, she has caught several rabbits. She catches so many rabbits this way that she makes several rabbit skin blankets. In spring time, the Chief in Tahltan Village tells four boys to go back to Sheslay with a ground hog blanket and wrap and burn the old woman's body. Approaching Sheslay, the boys see smoke close the old woman's camp. The old woman hears them and runs out to meet them. She tells them to stand up, because she is going to sing for them (calls to boys in Tahltan, 06:28). She goes into her camp, puts on the rabbit skin blanket, and returns to sing a song about how the camp left her and she survived by catching rabbit (sung in Tahltan and later in English 06:59). The boys go in her brush house and see lots of dried rabbit. Then the old woman asks about the people back at Tahltan Village. When the boys tell her they are short of food, the old woman tells them to pack as much food as they can for the people back home. Then they start back to Tahltan Village, and when they get close to Tahltan, she tells them that she's going to wait in an open place. She tells the boys to go tell the people that she's living and she'd going to sing to them. The boys return and report back to the people, and the Chief calls her back to the village. When she comes, she dances and sings again about how she survived on rabbit (in Tahltan and then a loose English equivalent 10:01), and she contributes an ample amount of rabbit meat for the people.

- Word list: NA
- Cultural Notes: Rosie's account begins with a useful description of underground food caching procedures. At several points, Rosie insists that this is a true story and the old woman was real; she just forgot her name. According to Fletcher Day, Tegun is the Tlingit name for the site. The Tahltan name is Ts'lo or Ts'lā (personal communication with McIlwraith, June 3, 1999). Teit records versions of this story among the Tahltan and Kaska. In each case, he called the story 'The Deserted Woman.' (See Teit, James A. 1917. Kaska Tales. *Journal of American Folklore* 30(118):455-457, Story #12 and Teit, James A. 1921. Tahltan Tales. *Journal of American Folklore* 34(133):232-233, Story #38.) Teit's Tahltan version includes an English-language transcript of the song the woman sang when she returned to the village. Teit's song notes different words than Rosie's song. Teit mentions, however, that he recorded the song (phonograph record #21) and it might be worth checking if Teit's recording includes a Tahltan version and whether or not it is the same as Rosie's Tahltan song.
- Place names: Tegun (Tahltan), Tahltan Village (English)

10. Accordion Songs

Basic information

- Title: Accordion Songs
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundMusic_rd1999-12_asongs.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 015

Technical information

- Recording duration: 8:27
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 48,000 Hz, 16-bit, stereo, AIFF, 95 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: Rosie is asked to play her favorite songs; after listening to three, she is asked if she has any other songs with Tahltan lyrics, which prompted the fourth song in Tahltan. Timeline: Swedish Waltz 0-2:20, Yekadijane 2:21-4:07, Rosie's Special 4:08-6:28, and 'I got a lot of sweethearts' 6:28-8:27.
- Technical Notes:

Content of recording

- Type of text: music
- Key words: Yekadijane, Swedish Waltz, Rosie's Special, accordion, music
- Blurb: Rosie plays four accordion songs, two instrumentals and two with lyrics in Tahltan.
- Synopsis: This recording is a collection of four songs performed by Rosie Dennis with her accordion accompaniment. The first, Swedish Waltz, is an original piece written for her mother by Rosie when she was seventeen. The second is a ptarmigan song called Yekadijane (check background on this song; widely available), with lyrics in Tahltan. The third was also written by Rosie, called 'Rosie's Special'. The fourth is in Tahltan, and it is called [Estl'odi ke na'utl'on] or 'I got a lot of sweethearts'.
- Word list: NA

- Cultural Notes: See notes associated with the 'Drumming Songs' entry.
- Place names:

11. Drumming Songs

Basic information

- Title: Drumming Songs
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundMusic_rd1999-12_dsongs.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 015

Technical information

- Recording duration: 10:40
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 48,000 Hz, 16-bit, stereo, AIFF, 120 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: Introduction to ptarmigan song and rough translation of song lyrics 0-1:17, introduction to Wolf song (attributed to Uncle Bill, or Bail—spelling unsure) 1:18-1:44, Wolf song 1:45-2:31, follow-up explanation on Wolf song 2:32-3:04, Ptarmigan song 3:05-4:04, Yekadijane (also attributed to Uncle Bill Carlick) 4:05-5:48, follow-up explanation on all three previous songs (interrupted by phonecall), Raft Drifting Down with introduction and follow-up explanation 7:36-10:40. John prompts Rosie for the titles of songs and asks for the context in which they would be sung.
- Technical Notes:

Content of recording

- Type of text: music
- Key words: songs, Tahltan lyrics, drumming, wolf, love song, ptarmigan song, drumming, Uncle Bill Carlick, crow, Yekadijane, music, snaring
- Blurb: Four songs with Tahltan lyrics and drumming.
- Synopsis: This is a collection of four songs with Tahltan lyrics performed by Rose Dennis with her drumming. The first is a love song, attributed to her Uncle Bill and his wife, who is a member of the Wolf clan. The second song is the Ptarmigan Song, which describes and celebrates snaring ptarmigan; the introduction gives a

brief description in English of how ptarmigan were snared. The third song is a widely sung piece, Yekadijane, again attributed to Uncle Bill; it is a love song as well. Rosie offers a translation of the words after singing it in Tahltan. The fourth song is an apparently older song describing a scene in which Crow is watching Wolf drift down the river on a raft; see introduction given by Rosie for more details.

- Word list: NA
- Cultural Notes: In a comparison of Rosie's descriptions of Yekadijane in the two song recordings (Accordion Songs and Drumming Songs) it is unclear whether or not Yekadijane is a ptarmigan song. In asongs, Rosie clearly says Yekadijane is a/the ptarmigan song. In dsongs, the ptarmigan song and Yekadijane are different songs. In that file, Rosie explains that Yekadijane is a love song. Yekadijane is a stick gambling song too. Rosie's ptarmigan song in the dsongs file is different than the one McIlwraith recorded with Mabel Dennis at Iskut (see McIlwraith, Thomas. 2007. *But We Are Still Native People: Speaking of Hunting and History in a Northern Athapaskan Village*. PhD Dissertation, University of New Mexico, p. 90). Both Rosie's ptarmigan song and the one by Mabel Dennis are hypnotic in character and are designed to lure ptarmigans through snares. (In the future, it would be worthwhile checking these songs against Teit's recordings of songs from 1912-1915.)
- Place names: Level Mountain (English)

12. Food Sources

Basic information

- Title: Food Sources
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundEthno_rd1999-12_foodsource.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 014

Technical information

- Recording duration: 1:32
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 48,000 Hz, 16-bit, stereo, AIFF, 17 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see consent form
- Date of relevant consent form:
- Log:
- Technical Notes:

Content of recording

- Type of text: Ethnography
- Key words: food, food sources, berries, animals, Sheslay
- Blurb: Rosie describes the food that is available around Sheslay.
- Synopsis: Rosie begins with a brief statement about growing up with the 'old timers' at Sheslay; she learned everything from them. Rosie continues with a short discussion of the types of animal and plant foods available close to Sheslay. She mentions that several kinds of game animals were handy including beaver, moose, caribou, goat, rabbit, and blue grouse. Rosie also notes that lots of berries are available at Sheslay including raspberries by river, Saskatoon berries at the timberline, moss berries, and low bush blueberries.
- Word list: NA
- Cultural Notes: Rosie was raised at Sheslay.
- Place names: Sheslay (English)

13. Chickadees and Luck

Basic information

- Title: Chickadees and Luck
- Interviewee(s): Rosie Dennis (elder), Freddie Vance
- Interviewer(s): John Alderete (linguist)
- Interview language: English
- Transcriber: NA
- Date: June 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete, Tanya Bob

Associated materials

- Sound file: tahSoundEthno_rdfv2000-06_chickad.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 014

Technical information

- Recording duration: 4:09
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 43 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log:
- Technical Notes:

Content of recording

- Type of text: Ethnography
- Key words: hunting, traditional knowledge, chickadees, luck
- Blurb: Freddie and Rosie describe how chickadees bring good luck to hunting.
- Synopsis: Rosie gently prods Freddie to tell some of his stories and memories. He tells about how, for him, good luck follows when he sees a chickadee. Freddie offers several examples. He says that if he and Rosie are driving and see a chickadee they are bound to see a moose, wolf, bear, grouse, or rabbit soon afterwards. This awareness came to Freddie from his mother. About 1945, when hunting with his mom, Freddie was instructed to load a shell into his rifle. Two hundred yards later, he saw a grouse or a rabbit. Curious, he asked his mother how she knew the animal would be there. She replied that a chickadee had told her. Thirty years later, when hunting in the Yukon, Freddie remembered the importance of chickadees to hunting luck. Whenever he saw a chickadee, he would see game. And, finally, on a driving trip to Telegraph, twenty chickadees in The Burn flew across the road in front of Freddie and Rosie. Soon after, they saw

ten grouse fly up into a tree. For Freddie, this is a gift. Rosie agrees that seeing a chickadee is lucky, although initially she was skeptical. It happened so many times that she came to believe in the luck.

- Word list: NA
- Cultural Notes: Initially in the interview, Freddie isn't sure if he should tell this story because he might lose his luck. Some people say that seeing a Camp Robber (Western Jay) is also good luck; Camp Robbers will lead you to moose (personal communication to Tad McIlwraith).
- Place names: The Burn (English), Telegraph Creek (English), Yukon (English)

14. Taking Care of Babies

Basic information

- Title: Taking Care of Babies
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundEthno_rd1999-12_babycare.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 014

Technical information

- Recording duration: 4:14
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 48,000 Hz, 16-bit, stereo, AIFF, 48 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: John describes this as a dialogue (interview) on childcare. Most of the dialogue is in English. Tahltan explanations and descriptions run from 3:13 – 4:13 and include some English interjections and translations.
- Technical Notes:

Content of recording

- Type of text: Ethnography
- Key words: baby care, babies, baby powder, baby oil, childbirth, women's roles
- Blurb: Rosie provides detailed information about caring for babies and birthing practices.
- Synopsis: Following direct questioning, Rosie explains that baby powder is made from the ground up ashes of a fire. Bear oil is used for baby oil. Newborns are wrapped in dried rabbit skins immediately after birth. Babies are delivered in a brush house under a big tree. If the birth occurs in winter, the snow is dug out to the spruce needles, which are warm. The mother's bed is made of dried moss and covered in a blanket of groundhog or gopher skin. This is the procedure during Rosie's grandmother's time. Rosie also notes that during labour, the husband and expectant father leaves the camp according to 'the law' (custom). A woman suffers by herself but is reunited with her husband after she recovers from

childbirth. Women are said to recover faster if their husband is not around during the delivery.

- Word list: NA
- Cultural Notes:
- Place names:

15. David Cook, Indian Doctor

Basic information

- Title: David Cook, Indian Doctor
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: June 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete, Tanya Bob, Freddie Vance

Associated materials

- Sound file: tahSoundEthno_rd2000-06_dcook.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 013

Technical information

- Recording duration: 8:19
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 86 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: English version runs from 0:00 to 4:38; Tahltan version from 4:38 to 6:45. From 6:45 to 7:42, Rosie observes that the Tahltan version of the story is shorter than the English version in this case. She also mentions that she tells the truth when she talks; Rosie 'tells what she knows' (7:42 – 8:19).
- Technical Notes: The level of the right channel is extremely low in the original recording.

Content of recording

- Type of text: Ethnography
- Key words: healing, David Cook, medicine man, Indian Doctor, family
- Blurb: Rosie's father is healed from a heart attack by an Indian Doctor named David Cook.
- Synopsis: Rosie's father is a diabetic and, when Rosie is a teenager, he has a heart attack. He is in bad shape and can not be transported to the hospital in Atlin because of his condition, despite the fact there is a plane every once in a while. Rosie's mom is told to ask David Cook, and Indian Doctor, to sing for her husband. He agrees to sing in exchange for tobacco. He arrives at Rosie's house. Rosie waits outside while Uncle Harry and Auntie Helen join Rosie's mother inside the house for the healing. David Cook arrived with two frogs. The frogs are

put into a pan of water. David Cook starts to sing and hangs onto Rosie's father. While he is singing, he talks to the frogs and they answer. During and after singing, David Cook is unable to speak, but communicates to Rosie's mom by motioning. After he is finished singing, he checks father's suffering. He motions to Rosie's mother that Rosie's father is going to get better and snowshoe again. Nothing more is going to happen to him. Rosie's mother 'pays' David Cook with tobacco and a pipe. Rosie's father lived for more than forty years after that. The day after the healing, Rosie's father is taken by plane to the hospital in Atlin. He spends one month in the hospital. Rosie's father is cured.

- Word list: NA
- Cultural Notes: Rosie is scared of frogs. This is a widespread fear among Tahltans and it is likely that the association between frogs and Indian Doctors contributes to the fear. Rosie tells the story of Nakhdīl (8:05) in 'The Murder of Nakhdīl'. Nakhdīl was shot in Middle Creek.
- Place names: Atlin (English), Middle Creek (English)

16. Man Injured by Grizzly on Level Mountain

Basic information

- Title: Man Injured by Grizzly on Level Mountain
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: June 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete, Tanya Bob, Freddie Vance

Associated materials

- Sound file: tahSoundEthno_rd2000-06_levelm.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 013

Technical information

- Recording duration: 9:39
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 100 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: The English version runs from 0:00 – 5:51. Rosie talks about pitch and how it works medicinally from 5:51 – 6:47. Rosie tells the story of the man injured by the grizzly in Tahltan from 6:48 to the end.
- Technical Notes: The level of the right channel is extremely low on the original recording.

Content of recording

- Type of text: Ethnography
- Key words: Level Mountain, hunting, grizzly, gopher, respect for animals, caribou leaves, pitch, medicines
- Blurb: A hunter is injured by a grizzly bear on Level Mountain.
- Synopsis: A man is hunting. He sees several caribou from his camp. He goes after the caribou with his muzzle loader rifle. As he sneaks up on the caribou, a grizzly charges him. His rifle is not ready and the grizzly charges. The grizzly tears into the man, breaking his arm and ripping flesh from his body. He is able to get off one shot. The people in the camp hear the shot. When he fails to return, three boys go to look for him. They find him crawling back to the camp. He is in bad shape. At the camp, the children pick a lot of caribou leaves (medicine). The caribou

leaves are boiled and put into a blanket. The man is wrapped up in the blanket with the caribou leaves. Girls then go out to collect pitch, as much as they can find. The girls chew the pitch, spitting water in a can as they worked the pitch. The injured man's wounds are washed with the pitch. One month later, when the snow is deep, the man is improving. A bone setter named Captain Jack sets the broken upper arm and forearm bones. The man lives for a long time.

- Word list: NA
- Cultural Notes: Rosie prefaces the story by talking about Level Mountain. She says that Level Mountain is 26 to 30 miles from Dease Lake and 13 miles from Telegraph Creek. The story takes place in the fall when people typically hunted gophers and groundhogs and made dry meat. Rosie learned this story from her grandmother, although she helped nurse the injured man back to health. Rosie picked caribou leaves to clean the man's wounds. Rosie's grandmother told the story as a warning to be careful to her husband and to other children who were out hunting. Her husband and the boys had been seeing a lot of grizzly bears. Rosie's grandmother explained that you must not make a gopher cry when it is removed from a snare or a trap. If the gopher cries, a grizzly will charge. See 'The Preparation and Use of Fireweed and Pitch as Remedies' for detailed information about preparing pitch as a medicine.
- Place names: Level Mountain (English)

17. The Medicinal Use of Caribou Leaves in the Present and Past

Basic information

- Title: The Medicinal Use of Caribou Leaves in the Present and Past
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundEthno_rd1999-12_abormed.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 014

Technical information

- Recording duration: 21:15
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 48,000 Hz, 16-bit, stereo, AIFF, 239 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: Rosie speaks in English from 0:00 to 14:47. Her English text is divided into two sections: first, she discusses the recent medicinal use of caribou leaves to treat cancer (0:00-7:00); second, Rosie tells the story of a man attacked by a grizzly and treated with caribou leaves and other plants (7:00-14:47). Tahltan text runs for 14:48 to end.
- Technical Notes:

Content of recording

- Type of text: Ethnography
- Key words: Indian medicine, caribou leaves, grizzly, Indian doctor, healing, medicines, plants, Level Mountain
- Blurb: Rosie describes the use of caribou leaves to cure people of cancer and to heal a man attacked by a grizzly.
- Synopsis: Rosie describes the use of caribou leaves and other plant-based medicines from the position of personal experience, observation, and authority. She begins with a general description of the medicinal value of caribou leaves, or, hodizh tlānaw (0:24). This plant is good for treating cuts, bruises, and joints out of place. Fifteen or twenty years ago, they realized that caribou leaves are effective

at treating cancer. In one example, Betty Vance had throat cancer. She was being treated in a Seattle hospital. Betty told the doctor that she did not want to live with a tube down her throat. She returned home and began a regimen of caribou leaves and balsam bark mixed as a tea. She drank a full glass of the medicine three times a day. At her six month check up, the doctor told her that the cancer was gone. Betty stopped using the medicine and the cancer returned to her stomach. She started with the caribou leave-based medicine and the cancer disappeared. In another case, Rosie's sister (?) got throat cancer. After the doctor told her that there was nothing they could do for her, she started using caribou leaves as a tea. She got over the cancer. Like Betty, she stopped taking the medicine and the cancer returned. It disappeared when she started on the medicine again. Thinking back to a time before she was born, Rosie then told a story about a man who went hunting for groundhogs on Level Mountain. He saw a groundhog that went into its den. He snuck up on the groundhog and started fooling with it. He did not see, however, a grizzly bear. The bear attacked him, chewing his arm and breaking his leg. An Indian Doctor in the camp noticed that the man had not returned. The doctor sent boys out to find the man. They found him dragging himself. The boys carried him home. Girls were sent out to collect caribou leaves and jackpine pitch from Level Mountain. They mixed the caribou leaves and jackpine pitch and, along with a bone setter to reset the broken bones, they mended the injured man. He was wrapped in a blanket with caribou leaves. A woman's long hair was used to sew up the cuts. After a month, he started to walk around. He was cured without a medical doctor; only caribou leaves, pitch, and balsam bark were needed. Rosie finished her talk with a few additional statements. She notes that devil's club roots, wild rhubarb roots, and red alder bark are good for curing everything. Caribou leaves can be found at Dease River Crossing. She knows of fourteen people who have been cured of cancer by caribou leaves. A woman from Whitehorse had samples of caribou leaves sent away for analysis. They turned out to be 83% penicillin.

- Word list: NA
- Cultural Notes: The story of the man on Level Mountain appears to be the same story as 'Man Injured by Grizzly on Level Mountain'. Rosie discusses the use of medicines in several other stories.
- Place names: Level Mountain (English and Tahltan (15:42)), Whitehorse (English), Dease River Crossing (English)

18. Harry Carlick is Injured While Fetching Wood

Basic information

- Title: Harry Carlick is Injured While Fetching Wood
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: June 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete, Tanya Bob, Freddie Vance

Associated materials

- Sound file: tahSoundEthno_rd2000-06_hcarlick.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 013

Technical information

- Recording duration: 9:54
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 102 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: The English version runs from 0:00 to 6:53. Rosie retells the story in Tahltan from 7:09 – 9:53.
- Technical Notes:

Content of recording

- Type of text: Ethnography
- Key words: healing, medicine man, Indian Doctor, family, dangers
- Blurb: Harry Carlick, an Indian Doctor, is injured while getting wood. His family nurses him to health with tree pitch.
- Synopsis: Rosie's uncle Harry Carlick is an Indian Doctor. He is living near Salmon Creek with his extended family. He goes to get wood for his grandmother's oldest sister, who can't walk. While out, he slips on the ice covering Seedy Creek (1:25). He falls on his axe and cuts himself badly on his head. Rosie grandmother tells the children to run out and find their uncle. They find him lying on the ice with blood running from his head. Rosie runs over, calling 'estā, estā,' or, uncle. They help Harry walk back to the village. The children then go out and collect pitch from jack pine and spruce trees. They chew the pitch into a clean gum which is then administered to the Harry's wound. Rosie's grandmother tells Rosie's mother to stitch up the wound using a needle

and her mother's red hair. She does this and seals Harry's cut. She is rewarded with money, clothes, and pans. Harry's scar heals in about two months but it always looks funny to Rosie.

- Word list: NA
- Cultural Notes: The process of converting pitch into gum is described in limited fashion in this story. Better accounts of that process are found in 'The Preparation and Use of Fireweed and Pitch as Remedies' and 'Man Injured by Grizzly on Level Mountain'.
- Place names: Seedy Creek (English; 1:25), Salmon Creek (English)

19. The Murder of Nakhdīl

Basic information

- Title: The Murder of Nakhdīl
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: June 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete, Freddie Vance, Tanya Bob

Associated materials

- Sound file: tahSoundEthno_rd2000-06_middlec.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 012

Technical information

- Recording duration: 24:23
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 252 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: Rosie tells the English version of the story from 0:00 to 12:08; Tahltan phrases are interspersed throughout the telling. Rosie uses Tahltan, for example, to recite the dialogue used to explain to Kushtī that he will be killed (9:20-10:23). The Tahltan version runs from 13:30 to 17:10, though it is interrupted by the telephone (15:45), which requires Rosie to find her place in the story again. The story is retold a third time from 17:15 in both English and Tahltan, starting first in English and switching over to Tahltan at the point in the story when Klūk returns to the camp at Tahltan Village (21:15).
- Technical Notes:

Content of recording

- Type of text: Ethnography
- Key words: Nakhdīl, Kushtī, Klūk, beaver hunting, murder, revenge, clans, treatment of the dead
- Blurb: Kushtī kills Nakhdīl for his beaver skins. Nakhdīl's clan takes revenge and executes Kushtī with the permission of Kushtī's clan.
- Synopsis: This is the story of a beaver hunter being killed for his skins by another beaver hunter. Rosie's dad was a child when this occurred and he remembers when it happened. Nakhdīl and Klūk are hunting (trapping?) beavers in an area

about twenty-six miles north of the Stikine along the Tahltan River. Nakhdīl and Klūk meet Kushtī (2:07) at Middle Creek. Nakhdīl and Klūk are heading north from Sheslay and have a lot of beavers. Kushtī has not caught many beavers. All three camp beside the river. That night, Klūk wakes up and noticed Kushtī is awake. Klūk asks ‘Kushtī what you doing?’ ‘Duda ant’in?’ (3:30-3:34ish). Kushtī says ‘I see three ducks swimming downstream. I was going to shoot them.’ They go back to sleep. Klūk puts his arm over Nakhdīl head and ear. Kushtī shoots and the bullet hits Nakhdīl; he dies. Fearing for his life, Klūk jumps up and runs down to Saloon River. He hides under a big river bank. Kushtī is on top of the bank; he wants to kill both of them for the furs. Kushtī thinks Klūk ran away. Kushtī goes back to the body, arranges it, and then leaves. Klūk comes down Middle Creek, the one that runs into the Tahltan River, to a camp. There, he tells the camp’s residents that Nakhdīl was shot by Kushtī. This is an affront to the Wolf clan because Nakhdīl is a Wolf and Kushtī a Crow. Two months later the chief (camp boss) organizes a search for Kushtī. Some searchers come from Old Tahltan Village and others come from Tagūn. All the Wolves join the search. They find Kushtī and take him to Sheslay. Kushtī enters the village holding Rosie’s father’s hand and that of another kid. He is protecting himself from being shot. Finally the day came to kill Kushtī. They take him to a place where there is an old freezer. They cook salmon for him and he eats the entire salmon. They explain to Kushtī that they are going to kill him. All of the children are put in a house. They adults gather to watch the execution. Captain Jack is selected to be the shooter. Kushtī’s relatives tell Captain Jack not to miss or wound him. Captain Jack hits Kushtī in the arm, wounding him. Another shooter takes the rifle and shoots Kushtī, killing him. A war almost started because Captain Jack missed the first shot. A smart man speaks up ‘You people don’t feel sorry and don’t make war about it. He wasn’t sorry trying to shoot that man, get rid of both of them. They were working hard for their living.’ That is how a war did not start.

- Word list: NA
- Cultural Notes: This story does not seem to have been recorded by Teit. McIlwraith noted references to Nakhdīl during his dissertation fieldwork at Iskut (McIlwraith, Thomas. 2007. *But We Are Still Native People: Speaking of Hunting and History in a Northern Athapaskan Village*. PhD Dissertation, University of New Mexico).
- Place names: Saloon (English), Sheslay (English), Old Tahltan (English), Tahltan River (English), Middle Creek (English), Tagūn (English/Tahltan)

20. The Starvation and Salvation of Billy Fan

Basic information

- Title: The Starvation and Salvation of Billy Fan
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English and Tahltan
- Transcriber: NA
- Date: June 2000
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete, Tanya Bob, Freddie Vance

Associated materials

- Sound file: tahSoundEthno_rd2000-06_bfan.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 013

Technical information

- Recording duration: 27:11
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 281 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: Rosie tells the English version of the story from 0:00 to 15:18. Tanya Bob answers the telephone at the very end. The Tahltan version runs from 15:41 to the end. In the English version, Rosie recounts Billy addressing his son-in-law in Tahltan with Tahltan a Tahltan address.
- Technical Notes:

Content of recording

- Type of text: Ethnography
- Key words: Billy Fan, starvation, Sheslay, church
- Blurb: Billy Fan is punished with starvation because he mocked people who went to church.
- Synopsis: This story is about Billy Fan, Rosie's father's brother. He was trapping from his cabin at head of Dūdidaun (0:40), about seven miles from Sheslay. He often went there by himself, but always came back to pick up supplies from his cache at Sheslay. This particular winter, Billy left for Dūdidaun in November. By January, he had not returned. People at Sheslay started to worry. Nelson Quock, Billy's son-in-law, was asked to go and check on Billy. Nelson did not go because he was running his own trapline. Rosie's mother went to run her own trapline near Dūdidaun. She took some women with her. When they got to Twin Lakes, they

saw something on the ice. They thought it was caribou. Rosie's mother told the women to stay at the camp and make tea. She went to check on the caribou and found instead a man on the ice. Rosie's mother did not recognize the weak man. He could barely talk, but explained that he was Billy Fan and that he had not eaten for several days. Rosie's mother put Billy on her sleigh under a tarp. She took Billy to the camp with the women. They warmed moose grease and gave him a teaspoonful. They then set out back to Sheslay, about three and a half miles away. At Sheslay, people saw Billy and thought he was nothing but bone. People speculated that Billy must have eaten two of his dogs. Billy wouldn't say if he had eaten the dogs. He did tell a story about a dream he had before he was rescued. He said he dreamed of two men dressed like priests. They told him he was being punished (starved) because he regularly teased and mocked people who went to church. They came to remind him not to do that. They promised him, however, that they would help him out. The priests told Billy that the next day he would find food and water. They gave him directions. The next morning, Billy got up and went to the water hole he learned about in his dream. It was about thirty feet away. There, he spotted two ptarmigans. He went back to his cabin and got his rifle. He shot both birds. He made a broth by boiling the birds; he could not swallow meat. After that, he was out of food. He took the moose hide fillings of his snowshoes and boiled them. He drank the weak broth. After regaining his strength at Sheslay (?), Billy asked his son-in-law to take him to see the priest and the bishop (both of whom were at Sheslay). He did not tell the bishop the entire story but asked the bishop to pray for him. After that, Billy did not make fun of church people. He preached to his brothers about the sin of wasting food.

- Word list: NA
- Cultural Notes: Starvation is a common theme in 'traditional' Tahltan stories. This story appears to evoke this old theme and recast it in a contemporary situation.
- Place names: Dūdidāun (English/Tahltan), Sheslay (English), Twin Lakes (English)

21. Raven Creation Story

Basic information

- Title: Raven Creation Story
- Interviewee(s): Rosie Dennis (elder)
- Interviewer(s): John Alderete (linguist)
- Interview language: English
- Transcriber: NA
- Date: December 1999
- Location: Rosie's home, IR#9, Dease Lake, British Columbia, Canada
- People Present: John Alderete

Associated materials

- Sound file: tahSoundFolk_rd1999-12_raven.aiff
- Text file: NA
- Transcription system: NA
- TLCCD: 011

Technical information

- Recording duration: 25:52
- Recording setup: DAT recorder with lavalier-type tie-clip (Audiotechnica) mic on interviewee, and non-amplified standard vocal mic (Shure) for background and interviewer
- Sound file attributes: 44,100 Hz, 16-bit, stereo, AIFF, 267 MB
- Grant funding: National Science Foundation SBE-9904360
- Copyright: see December 1999 consent form
- Log: The English version runs from 0:00 – 11:17, followed by a post-story discussion of the importance of oral history and Christian analogies to the creation story (11:18-16:00). Rosie retells the story in Tahltan from 16:01 to the end.
- Technical Notes:

Content of recording

- Type of text: Folklore
- Key words: raven, creation story, pregnancy, daylight, sun, moon, rationale for animal habitats
- Blurb: A creation myth explaining aspects of the natural world as a result of Raven stealing three lights and releasing them to the world.
- Synopsis: The world was pitch dark, except for a man and his wife and daughter, who had the daylight, the sun, and the moon in their brush house. Raven saw this, and wondered if he could get the light away from these people by having the girl swallow him. If she did that, the girl will bear him as her baby, and Raven will cry for the daylight first, then the sun, and then the moon. Raven first makes himself into a small piece of dust and puts himself on the girl's food. The girl spots it, however, and since these people were so clean, nothing could come near them.

Next Raven turns himself into a small piece of dust and puts himself on the rim of the girl's cup. The girl swallows him. In a few months, it's showing that the girl is pregnant, though it's not clear how, because there had only been the three of them. The mother of the girl tells her husband to put up camp outside the existing camp, because that is the Indian way when woman is going to have a baby. When the baby came, it was that crow. The baby grew up fast, and learned to crawl around in about a week. The grandfather and grandmother loved the baby so much. When Raven figured he was big enough to carry the daylight, sun and the moon, he cried for daylight. He wasn't old enough to talk, so Raven communicated by pointing to the daylight. Grandpa says, 'Shall we give it to him? He wouldn't spoil it.' And grandmother says, 'He might cry himself to death, give it to him.' So the grandfather brings down the daylight and gives it to Raven. He played with it so long. Then he cried for the sun, and pointed to it to and said that he wanted it too. They again gave it to him because they thought he might cry himself to death. Then Raven started to cry for the moon. They tried to give him something else, but we wouldn't take it. He wouldn't quit crying and when they decided again that he was in danger of dying, they gave him the moonlight too. Now that Raven had all three, he wondered if he could fly out of the brush house through the smoke hole. But he decided not to because he's not ready. He waited until another day and started the whole business over again, of crying for the three lights. They gave them to him again, and he played with them. After testing himself to see if he could fly, he takes hold of all three lights and flew out of the brush house through the smoke hole, saying 'Caw, Caw, Caw'. That's the time all the animals holler. The first thing that hollers is the marten sitting on a tree. The marten hollers 'Daylight break, daylight break', and the grizzly bear under the tree said, 'Daylight break, daylight break, run away daylight break'. When they heard that daylight had broken, all the animals got so scared they ran to where they live, which is where they live today.

- Word list: NA
- Cultural Notes: Teit records a version of this story (see 'Tahltan Tales' in *Journal of American Folklore* 32(124), Story #1(5) 'Origin of Daylight' (pp. 204-205)). Rosie's version of the story was used as a welcoming text in the Museum of Anthropology exhibit 'Mehodihi' in 2003-2004.
- Place names: