An Aialik Bay echoEscape: Becoming more like water, in seven days

...so far, but so close... in wairua....—Toby Salmon

[Audio 1]

Day i. Becoming more like water

A friend gracefully chides me for not being more like water

i can't be as water all the time i am thinking

this world also is fire and rock wind thorn and word

as am i

feeling a wash of anger at the same time

i get what he means

The supreme good is like water

Whatever happens to water happens to everything.

Nothing can live without water

(Not-water like not-life is *water-is-life*)

Where might be thresholds between torments of misunderstanding

needing to be understood in multiple senses and obfuscation—

needing to keep distance

(i fall inbetween caving in humming the skim

i am learning first to listen bound for i hope

some methodology of becoming more like water still not only like water)



Figure 1. Aialik Bay, Beach with Humpback Whale blow, 15 June 2021, photo by Julianne Warren

Crossing surfaces of ground to water to ground— i come to be standing in Aialik Bay— a traveler

[i am coming from Lower Tanana Dene Land where i live, a grateful visitor, in Fairbanks, to here, the customary geography of Sugpiaq, in Port Graham. They lease some for a tourist lodge. i am staying with my partner who is working his summer job.]

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For seven days i answer to this beach
i walk in the inbetween ground and water hour
after
hour
balancing
rock
to
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Day ii. A methodology: Calls in and out, refusals, and rejoinders (in no particular order)

This walking and balancing between water and not water calls in attention Attention is domestic

(In one version of my home making one told by mission co-directors aka my parents i am a space-rocket's payload recovery extracted in a ballston lake hospital

In another version from behind the grave of an uncle grandson of Eden and Rachel – she is happy mistress of a nearbyforest log-house – a mossy spring

flushes me out of iron-red dirt i kneel nose-down in a thyme-scented bed this is my house)

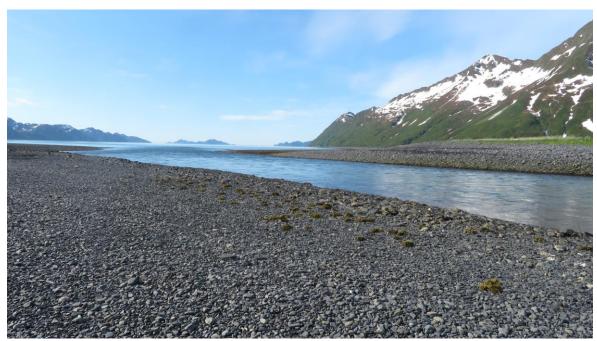


Figure 2. Aialik Bay, Channel, June 2021, Photo by Julianne Warren

i am watching

i am listening

on the bank of a channel —

between glacier-saturated lagoon water flows both ways – and marine cocktail – while a full-moon tide turns with more and less salt silt – boundaries liquid

(Flowing water makes a poor mirror

This is important to remember)

One morning it happens to be low tide i move stone-stepping within moments | halt | by wonder of a blueberry-tinted someone pimpled with pearls tiny stars constellating like the surface of this is a of the sea star at my feet The star's rays look something like five thick thumbs of a circular palm in the center of which butter-colored is a round sieve plate Their wet form exposed to air glistens like freshly skinned meat To my ginger touch this body feels like a baked-sugar crust With the toe of my boot I nudge them who seems on some pebbles at rest This star holds fast refusestobudge The no of refusal is a mode of survival.... It is a refusal to be killed or to succumb: the Indigenous of colonial recognition refusal (In yet another version of my home making white supremacy calls out the colonial refusal of Indigenous sovereignty since my Ancestors fled from or to something hungry ground-water-ground we pooling into ever-already Native Spaces barely detecting someone who are Esopus Munsee in "ancient" shards dropped relics so we told tell ourselves as we said say "mine" It is a refusal

not-to-kill or to stop talking over)

the Black refusal of white erasure and enclosure

(My ancestors deliver me – as if – we "yanks" also were not swaddled in

the white refusal of

Ghanaian and Haitian hands-

indigo-stained

dignity the blanket i inherited

The *no* of refusal is a hold of brutality)

in common Latin refusal also meant

to give back

to restore to return

Derived from re- "back" and fundere-

"<u>to pour</u>"

to pour back

land

languages

fabrics

calcareous leavings ::

unravelments

sears

erosions

rejoinders to oblivion

::

rejoinders to dominion

as i stand there—returning to myself violent defiance of the star's "no"—the re-surging sea water gently re-covers the sea star

Response:

ability summons i reposition i move

beyond the waves there is a smooth boulder dry inviting

i sit still paying attention

The incoming tide seems to be spreading wider and wider Heavier-salted water—middling—through outgoing lagoon-river currents

as the sea takes over

then undertakes the reverse

(Flowing water makes a poor mirror)

Day iii. When sound carries

over a river

or Echo and Water

In an old Greek story a nymph – repeating words of a river-god's son–

Echo becomes Narcissus a glassy reflector

only the ends though

of anyone's sayings

(paying attention

sea takes over

undertakes the reverse

makes a poor mirror)

Already punished once by a god

Echo no longer can speak her own mind

Hot for Narcissus

by Juno (for talking too much)

desiring his own star-eyed image –

shining in the pool where he drank

himself choosing himself –

Now her flesh wastes over his rejection

Her bones turn to stones

She becomes only a voice (though stirring)

He flattens into one dimension His remains (why does he get to)

blossom into a flower

i face the waves Water talks

i am learning first to listen || Using mirrors as shields

Under the mirrors there is fog

Where there is breath water makes that is not waves then a whale at least two surface

[Audio 2]

i face the waves Water talks i am learning first to listen :: sponging up clouds

"i want to go home" they say — a lonely voice beside those of Hermit Thrushes in woods behind me (i press one salty fingertip to my lips flick out my tongue lick)

(Hermit Thrushes speak also around my birth spring and thyme atlantic east from this pacific bay so far open wide

this song— your throat—is a house



and joy)

Figure 3. Blue Mussels, Aialik Bay, June 2021, Photo by Julianne Warren

Day iv. A chorus

of unearned favor

Maybe

whales did not surface there while they always were present speaking and silent

the Ochre Sea Star – mapping my approach and withdrawal with their ray-tip eyes –

always were bared

and re-covered The tide going out

also coming in carbon accumulating

with enslavements and genocides

fog and freedom colonizers burning buried carbon

it's easy to get

buried by our own mirrors

our own mirrors

Echo says

across gleaming bay water cold and bay water warming

with a smack of Moon Jellies bubbling besides

justice and caring for

stinging voids the intolerably

whatever happens to water

happens to everything

to everything bubbling besides

Many sea stars (i learn later)

oxygen-deprived suffered lesions

- Blue Mussel-feasters -

shape-shift fragment melt away

(some call it "wasting")

while the mussels proliferate

under each painstaking stepcrowdedwithbysall-threaded shells

beach-floors crunch

anger twists with

still bright descants of thank you

Sea Star

Whale Breath

House of Birdsong

Stone

Toothed Jaw

Cama'i

Blue Mussel

Grief

Sargassum

Styrofoam

Barnacle

and Black

Oyster Catcher -

eyes aflame

tenderness rings with what seems And

more snarled

than sewn

ear in hand



Figure 4. Tiritiri Matangi, Island, Aotearoa, 22 February 2020, Photo by Julianne Warren

[Audio 3]

Day v. It is like the disappearance of the Moa

```
speak and swim
Whales
       north south north and again -
                                          into bays like this one -
                                                                       singing
hugging islands' coastal forests
                                   now
              i imagine
                                          some Humpbacks might have
                     - life spans encompassing - not only Hermit Thrushes
                     – within hearing –
                                                  also
              the times
                                          of whales
              not long past
                                          listening to
              Kaua'i 'O'o
                                          memorializing
                                                                their
                                   embodied language
                                                 breaking
       and (re)calling
                                          under water
              those birds' language
                                          in another world
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[Audio 4]

o here am i are we

In Aotearoa a woman sings

Do you hear the $T\bar{u}\bar{\iota}$ call the $Hu\sim i\sim a$

[who~are~you]

in the trees

In te reo Māori a customary phrase

Ko te huna i te moa

(i wonder: What other worlds are not merely possible?)

[Audio 5]

Day vi. No more loneliness

The man whistling phrases of

Huia on the recording is Henare Hamana—is Toby Salmon's uncle

stemming from Ngāti Awa Kuia Neteira alias Mamae who is pain

entangled bone-to-bone with wishes to be buried with her son The

Blue Gum Tree in Moawhango

implants in her bearing leaves

(May absences become familiars

respond in becoming

no more loneliness)

Their tipuna ancestor echoes in gone-Huia one bird calls to another

in whistles electric refusals

to-be-dead escape audio-as-artefact

as shared as <u>taonga</u> to care for

calls in others'

ears lungs

some tongues <u>unbroken</u> to seed

languages believed extinct rain unshaded tones

unshaded tones like teeth call out

stream songs not merely reflections

e ,

ripen into sound houses of rhythmic coherence



Figure 5. Aialik Glacier ice on beach, 14 June 2021, Photo by Julianne Warren

Day vii. Listening with dripping ice

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Two rupturing glaciers in sight of this bay pour back sunlight into seawater
              Waves cede a gleaming crackling bulk of ice shaped like a bird a whale
                                                                                           a
woman
              around
       the bend
a grainy stretch of boulder-less beach D
                                                          rip
                                                    drip
                                               drip
                                                         drip
                                                                (brief
                                                              squelch (drop-
                                 tear like) spit
                                                         shine)
                                                lets
                                                sculpt squeak
                                                     pit
                                               sand
                                                         black
                                      vol
                                             can
                                                    ic
full stop
                                   a sharp quiet
                                   startles another chunk
                     to plunge
                                   (so far but so close)
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repercussing

[Audio 6]

my cheeks flush

water always ever laps the in-between

(enter longing)

Notes:

With thanks to Jane and Toby Salmon, personal communication, 25 June 2020, 2 August 2021; shared with consent. Henare Hamana was buried with his wife Hari in her whanau urupa. Special thanks always also to other whanau members, particularly Karen and Dave Salmon and Uncle Monty Thompson.

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