

Kaal.átk' (1)**Sheet'ká, 1980**

Yoo x'akkwatáan

tlél ch'a góot át x'éináx

ch'a aadéi kwá yéi xat x'agaxyi.oo

tsu aadóo sás tlél xat x'ay.áxji.

Aax yáa ax dachxanx'i yán

yáax' yee wakshiyeeex' neildéi has gugwa.áat.

Aadáx

yá shí

átx has aguxlayéix

yá Jilkáatdáx

yei wduwasáa Kwáal

has du léelk'w.

A x'asheeyí áyá a kát yaa s gugwa.áat

yóo tliyaanax aadáx

yáa anax neildéi agugwa.áat yéidei

Kwáal x'asheeyí kát.

Aax

sh yáa awudanéix'i yáat yikeení

aak'é ax dachxanx'i yán

tsu l ayáx

woosh kát has wudanaagí xwan ch'a aadéi yéi s nay.oo.

Aaa.

A ít

neildéi s gugwa.áadi ku.aa wés

xáa s aklihén yá shí

yá Xunaadáx

yá ax káak

Keitóok

du x'asheeyí kát áyá neildéi agugwa.áat.

Aaa.

A shóodei áwé tsu s aa kakgwashée tsu déix shí.

Yéi áyá yaa s ayaguxsaxéex

yáa yeedát.

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Charlie Joseph (1)
Sitka, 1980

I will speak
in no other language,
so please forgive me, whoever doesn't understand me.
Soon these grandchildren of mine
will come in here for you to see.
Soon
they will use
this song
of the man from Chilkat
called Kwáal, 10
their grandfather.
It is on his song they will enter
from over there,
where they will enter
to the song of Kwáal.
Then
you people of honor seated here,
even if they don't
move correctly, please forgive them,
my fine grandchildren. 20
Yes.
Following
their entrance
they will continue with the song,
this song that is said to belong to me,
the one from Hoonah
from my maternal uncle
Keitóok.
Yes.
Following this they will sing two songs. 30
This is how they will present them
now.

1. Kwáal x'asheeyí; T'akdeintaan
2. Keitóok x'asheeyí; Kaagwaantaan

Sh yáa awudanéix'i
 ch'a ldakát yéidei áyú kawdlixwás'
 has du kusteeyí
 yáax' neil uwa.adi ax dachxanxi yán
 tsu yá Kaagwaantaan tóodei
 L'uknax.ádi tóodei
 Chookaneidí tóodei
 Deisheetaan tóodei.
 Ldakát yéidei
 shula.át has du kusteeyí.
 Ach áyá
 yá has du léelk'w háš
 a nák kutx shuwaxeexi yá át
 ch'a oowayáa woosh xoo has ayakaawajeli yáx yatee
 aaa

40

átx has alyeíxí.
 Ch'u tlákwdáx
 haa dachxán
 haa kináa kei wtusinúk.

50

Aaa.
 X'atulitseen.
 Tsu kushtuyáx daa sá yaa tushigéiyi át
 du jeedéi yatx gatooteeyín
 haa dachxánx siteeyi káa.
 Ách áyá yáa yeedát
 s du wakshiyeex tulayéxx.
 Tsu l ayáx yee tugéit has yawukaayí ch'a aadéi yéi s gaxyi.oo.
 Aaa.

60

Shaawát Guwakaan x'asheeyí áyá a kát has akgwal'eix.
 A itnáxx' áwé kagwaháa
 Káataan aayí.
 Is that right?
 Yéi áwé.
 Hwóí.

3. Shaawát Guwakaan x'asheeyí; T'akdeintaan

1. Kwáal Song; T'akdeintaan
2. Keitóok Song; Kaagwaantaan

People of honor,
 the lifelines
 of these grandchildren of mine who entered here
 strand off in many directions—
 into Kaagwaantaan
 into L'uknax.ádi
 into Chookaneidí
 into Deisheetaan. 40
 Their lives point
 in many directions.
 That is why
 it may seem as if they have combined all
 these songs their grandparents
 left for them,
 yes,
 when they use them.
 Even from long ago
 we have placed our grandchildren 50
 high above ourselves.
 Yes.
 We cherish them.
 Even those things we treasure
 we used to offer up to them,
 to those who are our grandchildren.
 That is why now
 we made these songs their vision.
 If they're not right or if they go against your feelings,
 please forgive them.
 Yes. 60
 They will dance to Shaawát Guwakaan's song.
 Following this will be
 Káataan's.
 Is that right?
 That's it.
 Hwói.

3. Shaawát Guwakaan Song; T'akdeintaan

Aax yá yáa yeedát kei s akakgwashee aa
has du léelk'w_x áyá sitee
tsu hú tsú.

A xoox áyá aa yaawanák shayadihéin Takdeintaan
aaa.

70

Yáa yeedát kei has akakgwashee aa
Káataan

yá Aan Eegayaa Hítdáx
aaa

aagáa x'óon x'áat'i daadáx
yá

at délich yaa s yaksanáak
aax ajiná_k kut has galas'ées.

A ítdáx

80

yax wunateeyán
akawlisheeyi shí áyá.

Áyá yeedát

kei has akgwashée.

Tsu has du léelk'w_x sitee hú tsú

hú tsú

aaa.

Áyá a x'asheeyí kei has akgwashée.

Hwói!

4. Káataan x'asheeyí; Kaagwaantaan

Ax t'aakx'í

90

yáa yeedát átx has alyex aa

aax ku.aa áyá yeedát

hú tsú

yá a tóo yéi haa yateeyí

yá woosh teenx istí.

Ch'u oowayáa a tóot uwagudi yáx yatee

ax léelk'w hás

has du shageinyaa

áyá yeedát has du x'éidei gaxdu.áax

aaa

100

has du x'éidei gaxdu.áax.

Yá dziyáak

yéi kwdzigeyi aach wooshee tsu.

Aaa.

The song they will sing now,
 he again was also
 their grandfather.
 Many T'akdeintaan stand among them, 70
 yes.
 The one they'll be singing now
 Káataan
 from Down The Beach House,
 yes
 is from the time at the fur seal island
 when
 the guard was chasing them
 and they were blown off course by the wind.
 After that, 80
 when things settled down
 this is the song he composed.
 And now
 they will sing it.
 Again, he is their grandfather too,
 he too,
 yes.
 This is his song they will sing.
 Hwóí!

4. Káataan Song; Kaagwaantaan

My brothers and sisters, 90
 the one they will sing now
 from now on
 he too
 was in this membership we share,
 relatives of each other.
 It seems as if the spirit helpers
 of my grandparents
 are joining in this,
 this is what will be heard from their grandchildren's lips,
 yes, 100
 they will be heard from their lips.
 A moment ago
 the children also sang it.
 Yes.

Ch'a tléix' at shí yáx giyáa

yaa kgwashée

ch'a tléix'.

Ch'a wáa kawuháax' sá tléil has du tuwáa ushgú yax
has ashalaheegi.

Ch'a aadéi kwá yéi has gaxyi.oo.

Hwóí!

110

5. Yéik x'asheeyí; Kaagwaantaan

Change-ix has aguxlayéix.

Yeeysikóo

shayadihéini aa yeewáan yáat yikéen

gwál ax shaawu yánx aa sitee ka ax aat hás

aax yee yéi jinei'yí yéeyi áyá

yee wakshiyeex' yéi has aguxsanéi.

Gwál tle daax'oon jinkaata táakw wanáax'

tlél tsu kwatáfnch

yá l'eix.

Aaa.

Yéi wduwasáa

"yoo koonákk."

Aaa.

Ha ch'u déix

daxyeekaadéi a góot yatee.

Shux'aa aayí "gáax kát nákk" kudzitee.

Aax áyá "kindachóon aawanaakk" yóo wduwasáa.

Aaa.

Sagóodei áayax wujixín.

Áyá yeedát has akgwatee.

Dei x'oon yeekaadéi sá

yatee yá shéex'.

Ayáx átx has alyéix

yéik utee daasheeyí, Deikeenaa x'asheeyí

ldakát yaa has ayaksaxíxch.

Yáa yeedát

aan héidei has ashugwatan aa

has du léelk'w hás

Chookaneidí aayí.

Yéik utee aayí yá aan héidei has ashugwatáan

yá s du kunéegu.

120

130

140

Maybe they will sing as one song,
 when it's sung,
 as one.

Why is it they don't like to complete the song?
 But please forgive them.
 Hwóí!

110

5. Spirit Song; Kaagwaantaan

They will be doing a change of clothing.
 You all know,
 many of you who are seated here,
 maybe some who are my sisters and paternal aunts,
 they will enact for you
 some of the songs that are yours.
 I have not even seen
 this dance
 for maybe over forty years.

Yes.

120

It is called
 "sway dance."

Yes.

There are two,
 two different kinds.

The first one is "standing for the cry."
 The next one is called "standing upright."

Yes.

The singing tips over to joyous ones.
 This is what they will imitate now.

130

How many kinds
 of these songs there are.

They'll be using them accordingly.

The Spirit Imitating Song, Haida type singing,
 they perform them all.

Now

the one they will begin with
 belongs to their grandparents
 of the Chookaneidí.

They will begin with the "imitating the spirit"
 ceremony.

140

A niyaadéi áwé yándeí has akgwatée
 tsu has du léelk'w Kaax'achgóok aayí
 a x'asheeyí.
 Yéi áyá.
 Hwoi!

6. Yéik utee daasheeyí; Chookaneidí

Kaa x'éix' áyá yaa shukaktookéijin
 yá koonéek yéi daatoone ganúgún
 yáa yeedát kwá tle yéi áyá yaa has akgwashée.
 Tsu yá s du léelk'w aayí
Kaax'achgóok aayí kei akakgwashée yáa yeedát
 aaa
 aax yóo l duwatini yéit agutáan
 yú x'áat' káx' akawlisheeyi shí
 has du x'éidei gaxdu.áax.
 Góok!

150

7. Kaax'achgóok aayí; Kiks.ádi

Yáa yeedát kei has akakgwashee aa
 aaa
 yá Jilkáatdáx
 yá ax daakanóox'u
 Sakuyei
 a x'asheeyí yá kei has akakgwashée
 Deikeenaa x'asheeyí
 aaa.
 Has du kusteeyí áyá
 Idakát yéidei kadlixwás'
 aaa
 ch'u yéi tsú hás yatee.
 Aaa.
 Yáa yeedát
 a tóo haa kaawahayi kusti
 ách
 a x'éidáx has ash kaawashéet'
 has du léelk'w hás aadéi kunoogu yé.
 Yeedát áwé ch'u oowayáa yú gaaw du.áxji

160

170

Following this they will place
 the song
 of another of their grandfathers, Kaax'achgóok.
 This is all.
 Hwóí!

6. Imitating the Spirit Song; Chookaneidí

We used to call out each person's name to sing
 when we performed these songs,
 but now they will just sing them one after the other.
 Again the property of a grandparent, 150
 they will now sing the one of Kaax'achgóok,
 yes,
 the song he composed on that island,
 from when he was blown off course to the place
 no one has ever seen
 you will hear from their lips.
 Go!

7. Kaax'achgóok Song; Kiks.ádi

Now they will sing one,
 yes,
 from Chilkat,
 my outer shell 160
Sakuyei,
 this is his song they will sing,
 a Haida type song
 yes.
 These lifelines of theirs
 strand off in all directions,
 yes,
 they in turn are also the same.
 Yes.
 And now 170
 this way of life we are in
 is the one
 that displaced from their mouths
 the ceremonies their grandparents used to do.
 And now they seem just as if

a káa wduwach'ini káa yáx
 has yatee
 a kayaadéi
 yóo has shayagíx'k
 has du léelk'w hásx has sateeyí. 180
 Ách áyá átx has aguxlayéix á tsu.
 Áyá.
 Góok.

8. Sakuyei x'asheeyí; Jilkáat

Ch'áak' Hít.
 Ách áyá
 Kaagwaantaan dachxanx'i yán a too shayadihéin
 yáat náx
 aaa.
 Ách áyá s du x'éidei gaxdu.áax
 has du léelk'w háx 190
 s'áaxw daa sheeyí.
 Aaa.
 Yéi áyú has oosáyjin
 tlax aatlein sh kalneek ku.aa áyú a díx'náx áa yéi yatee
 Ch'áak' Tláa
 yóo áyú s oosáyjin yú ách kawlisheeyi káa
 aaa
 Ch'áak' Tláa x'ayáx á.
 Hwóí!

9. Ch'áak' Tláa x'asheeyí; Kaagwaantaan

Yáa yeedát 200
 kei s a kakgwashee aa
 yá shí
 L'uknax.ádi aayí áyá.
 Hóoch'i aayíx has aguxlayéix.
 Yéi wduwasáa yá shí
 "Yoo Kuwahangi Yéik."
 Yéi yá sh wudisáa.
 Ha déix yeekadéi áyá s aséix noojéen
 yá ax éesh hásch
 yá shí. 210

they are like the man
 whose hair was tied into the sound of the drum
 kind of keeping beat with their heads
 toward those
 who are their grandparents. 180
 Again, this is why they will use this one.
 Now
 go ahead.

8. Sakuyei Song; Chilkat

Eagle House:
 the reason for this
 is that there are many grandchildren of Kaagwaantaan
 standing here among them,
 yes.
 This is why you will hear this song from them,
 the song 190
 for their grandparents' hat.
 Yes.
 Great is the story behind it.
 Her name was
 Ch'áak' Tláa,
 the name of the person who composed the song,
 yes,
 just like Ch'áak' Tláa said it, indeed.
 Hwóí!

9. Ch'áak' Tláa Song; Kaagwaantaan

Now 200
 the ones they will sing,
 these songs,
 belong to L'uknax.ádi.
 These are the last ones they will do.
 These songs are called
 "The Spirit Who Sways."
 This is what it named itself.
 These songs
 usually were called two ways
 by these fathers of mine. 210

Aadé duwasaagu yé
 Kaaksateen yahaayí.
 Da_x.aa_x sitee
 yá Kaaksateen yóo wduwasayi shaawát.
 Hú áyá yá l'ook áx jyaakuwdligát.
 Áyá u_x kei uwatée.
 Á áyá kei s akakgwashée
 kei
 íxt' du éet góot du yahaayí.
 Góok.

10. Kaaksateen x'asheeyí; L'uknax.ádi

11. Kaaksateen yahaayí; L'uknax.ádi

Kichnáalx (1)
Sheet'ká, 1980

Gunalchéesh.

Aaa

ax éesh eeti ganeix

dziyáak áwé

ch'a kaawayídei áwé dagátch

i yoo x'atángi.

(Kaal.átk') *Haa wáa sá.*

Tléil áwé ách woonaxlisheeyi káa koostí.

(Kaal.átk') *Yéi yatee, yít'k', yéi yatee.*

Yá gaaw áwé

kaax áwé shawjixeen

haa kusteeyí, haa Lingítx sateeyí

aadéi yéi jinéiyi yé

shux'áa aayí

aaa

ax éesh eeti ganeix

aaa.

Dziyáak áwé has du x'éit xwasi.áx yú haa yátx'i

yéi áwé s at shí.

"Yéi áyá kaa jín du.ús'kw,"

yú.á

Kaaksateen's Image
 was what it was named.
 The second one is
 this woman who was named Kaaksateen.
 She was the one who offended the coho salmon.
 Then it turned bad for her.
 These are the ones they will sing,
 sing
 when her image came to the shaman.
 Go.

220

10. Kaaksateen Song; L'ukna_x.ádi

11. Kaaksateen Image Song; L'ukna_x.ádi

George Davis (1)
 Sitka, 1980

Thank you.
 Yes,
 my father's surviving relative,
 a moment ago..
 your words
 only fell into space.
 (Charlie Joseph) *Indeed.*
 There wasn't a person present who could grasp them.
 (Charlie Joseph) *That's how it is, son. That's how it is.*
 At this time
 the cover has fallen away
 from our culture, our Tlingit identity,
 the way our predecessors
 used to do things,
 yes,
 my father's surviving relative,
 yes.
 A moment ago I listened to those children of ours,
 to how they sang.
 "This is how one's hands are washed,"
 it is said,

10

"yéi áwé kaa jín du.ús'kw."

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Yisikóo

yá yéi at kunaxdayéin áwé

aaa

yaa kdus.injin áwé xá wé s'íx'.

Aaa.

Neil wuduwateeyi aa jín du.ús'gun.

Ch'u yéi áwé a daa tuxditaan.

Yá dziyáak

yá s du x'asheeyí

aadéi s ashutan yé

30

aaa

yá ldakát yáx has ayawlishiyi shí

a xoox' áwé déix aa kudzitee

kulits'ígwa aa áwé

áwé tléil ch'a aadéi ch'a neechx'

kei kawduwashiyi yéix' gándeí oongaa.aadi yé.

Yóo áwé

haa shagóon kudzitee.

(Kaal.átk') *Gunalchéesh áwé.*

Yáat'aa á

ách áwé

40

yei kugwastée

aaa

yei kugwastée

dáxnáx has gugwatée

yá haa daat

yóo x'atánk yóodei s akgwatee aa

aaa.

X'úx' káx' áwé yéi s aya.óo

yáa yeedát

yáax'

50

yáax'

haa tóot has koowatini aa

aaa.

Haa Lingítx sateeyí áwé

kaax yéi shukgwashxéen

a kusteeyí.

(Kaal.átk') *Gunalchéesh áwé.*

Dei haa jeex' áwé

a káa yáa haa jinalsák

"This is how one's hands are washed."
 You all know,
 when things like these were happening,
 yes,
 they used to carry in a basin, you see.
 Yes.

The hands of the one who is taken in would be washed.
 This is just how I'm thinking about them.

A while ago,
 they way they directed
 these songs of theirs, 30
 yes,
 of all the songs they sang
 there are two among them
 that are sensitive
 and cannot be sung without a reply
 before people take leave.
 That's the way
 our ancestors lived it.

(Charlie Joseph) *Thank you.*

That is why
 there will be 40
 this person,
 yes,
 there will be,
 there will be two of them,
 the ones
 who will respond for us,
 yes.

They have written some into books
 already
 here 50
 here
 those who have joined with us,
 yes.

For those of us who are Tlingit,
 the cover will slide off
 from our culture.

(Charlie Joseph) *Thank you.*

Even now our grip
 is weary from holding on to it,

- yáat
 haa Lingítx sateeyí. 60
 Naaléi áwé aadéi yéi aa kandutax'w yé haa jinák.
 Áwé a shú áwé tulashát
 áwé yáa yeedát áwé tla_x
 a_x toowóo
 sh kax' x'awdigáx'
 yá Sealaskach a daa wdahaaní.
 Aan át haa x'awdagáax'in
 yá_x
 haa léelk'w hás
 aadéi yéi s jinéiyi yé. 70
 Át axwdishée haa Aan_káawoo has du éet wudasheeyí
 has du jin kée awulsháadi.
 Aagáa tléil _kut kei kagwaxeex haa Lingítx sateeyí.
 L yéi yei s jeenaneinín _ku.aa áwé
 x'úx' áwé at has akgwatée
 a kaadáx áwé a akgwatóow.
 Dei ch'áakw áwé wduwatík'
 haa Dleit _Káax sateeyí yá haa xoonx'ích
 haa Lingítx sateeyí;
 á áwé a kaadéi s akgwalgéén. 80
 Áwé ch'u l yéi unaneijí áwé.
 Aaa,
 gunalchéesh xá
 aaa,
 adaanáx has wudanaagi
 yá _kustí yá haa Lingítx sateeyí.
 (_Kaal.átk') *Gunalchéesh*.
 Aaa
 aadéi sh tugáa haa ditee
 aaa
 aadóo _ku.aa sá kwshí shux'aanáx. 90
 Wa.é gé?
 Aaa, yáadu yá a_x kéeek'
 Keewaax.awtseix.
 Yoo x'atánk yei aguxsanéi.

here,
on to our Tlingit identity. 60
It is very deep to where most of it has sunk from our grip.
We are just clutching the very tip
but this moment though, how
my silent
prayer continues
that Sealaska would rise to it.
It was as if
we went and begged to have someone do it
the way our grandparents
used to do things. 70
My hope is that our Lord will assist them
and lift their hands.
Then, our Tlingit identity will not vanish.
But if they don't do this
they will only be carrying books around with them
that they can read this from.
Our Tlingit identity
has long been misunderstood
by our relatives who are white.
This is what they will be looking at. 80
This is to prevent this from happening,
yes.
Thank you,
yes,
for rising
to this culture, to this Tlingit identity.
(Charlie Joseph) *Thank you.*
Yes,
we are grateful for this,
yes,
but I wonder who will be the first. 90
Is it you?
Yes, here is this younger brother of mine
Keewaax-awtseix.
He will make a speech.

Keewaax̄.awtseix̄ Guwakaan
Sheet'ká, 1980

Gunalchéesh.

Át koowaháa yáa yeedát

(Unidentified) Gunalchéesh.

aḡ éesh kéilk'.

(Kaal.átk') Aaa.

Ldakát át yádix̄ áyú ḡat wusitee
naa yádi.

Wooshkeetaan aḡ éeshḡ wusitee shux'áanáx̄

a ítdei áwé Kaagwaantaan

a ítdei áwé Chookaneidí.

Ách áwé tléix' aḡ aat hás.

Kaagwaantaan jeedéi áyá guwakaanḡ ḡat wusitee
yá Xunaax'.

10

Hóoch'i aayí Keewaax̄.awtseix̄

yú Jilkáat

yú shaa kaax̄ áwé ḡat wuduwasáa

yá aḡ éesh kéilk'

has du aaní.

Dei ldakát yéidei áyú yoo ḡat kawsitée

yá haa kusteeyí

át koowaháa yáa yeedát

haa Lingít kusteeyí

20

a káḡ yáax' haat kuwtuwatín.

Yá shí

tlél áyá aadéi ch'a kaawayix̄ woogaxeexi yé.

Gidaan kéilk', haa gú!

Át koowaháa

kéilk'.

I káak hás eetéet eehán.

Áḡ nas.aax̄.

Haa eetéex' yaa yakgila.áat

i káak hás aaní.

30

Áyá yá kei kayeeyshée yá shí

yá haa éesh hás aayí

yá yéik

tlél áyá aadéi kawayík_x wooxdzi.aaxi yé.

(Kaal.átk') *Ha wáa sá. Gunalchéesh xáawé.*

A yáax' áyú kei aa dustaanch.

Ha yá haa léelk'w

X'eijáak'w

aan áyá woosh jín alshát

ka yá Ch'áak' S'áaxw daa sheeyí

aan áyá woosh jín yéi s alshátch.

(Kaal.átk') *Gunalchéesh áwé.*

Ax léelk'w hás

has du at.óowu

yáat yá

Gaanaxáa

ch'u oowayáa

gági has wu.aadí yá aax haat kuwtuwatini yé

ha yáa yeedát

yá at yátx'i.

Tlax wáa sá haa toowóo kligéi

haa kusteeyí

kut kei ntoogíx'

kut kei ntoogíx'

yáa yeedát haa wakshiyeex'

yóo ysaneiyí xá ax éesh kéilk'.

(Kaal.átk') *Ha wáa sá.*

Gunalchéesh.

(Kaal.átk') *Gunalchéesh áwé.*

I ítnáx gunéi kgwa.áat

(Kaal.átk') *Gunalchéesh.*

i ítnáx gunéi kgwa.áat

yáat keen.

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Tóok'

Sheef'ká, 1980

Ákwshéiwé

tsú aadax kawdzixát ax kusteeyí

xát tsú hé Deisheetaanx xat sateeyí

this spirit
cannot echo in the air.

(Charlie Joseph) *Yes indeed. Thank you.*

In reply to it, a song is usually lifted.

With this grandfather of ours,

X'eijáak'w,

they are clasping hands

and with the song of the Eagle Hat

they are clasping one another's hands.

40

(Charlie Joseph) *Thank you indeed.*

The at.óow

of my maternal grandfathers:

here this

Gaanaxáa,

it is as if

these children

right now

have come out in view from the place I came from.

We're losing

our culture,

50

we're losing it.

How very proud we are

that you have brought them out

for us to see, my father's maternal nephew.

(Charlie Joseph) *Indeed.*

Thank you.

(Charlie Joseph) *Thank you.*

People will begin to follow your example

(Charlie Joseph) *Thank you.*

people will begin to follow your example,

those who are sitting here.

Charlie Jim

Sitka, 1980

Didn't my life

also stem from there,

from Chilkat,

Jilkáatdáx.

Áyá yá haa éesh hás
yéi áyá has x'ayakáa noojéen
"Aaa

át kadikékwt

yee éesh hás aaní."

Áyá yeedát yá ax húnxw
xat x'akawunáayi.

Dziyáak

yá at yátx'i yoo koonákwwgoó áwé a daa yoo tuxaatánk
haa Lingítx sateeyí aadéi yateeyi yé.

Á áwé tsá

káa shagóon yan akooneekch.

Yóo áwé sh kalnik noojéen haa káak hás
haa léelk'w hás.

Aaa.

Yáa yeedát yáat xaháni áwé
aaa.

Ax húnxw

Kichnáalx

du kék' áwé yéi wduwasáa

Yéil Hít daa yéi s jine nóok

Yéilk'.

Aagáa áwé yéi s yaawa_kaa

"Tléil tsu du t'ak_kax'yei aa gax_dusaa Yéilk'

ax kék'," yóo.

Á áyá

héench yéi wsinei.

A ít áwé

aaa, k_ukastée áwé

xat wuduwa_{xoo}x

"Haat yisanú haa kék'."

Aagáa áwé yoo x'atánk

yéi s anasnéi áwé.

"Hú áyá yáadoo

Yéilk'.

Tléil tsu káa du t'ak_káa yéi gax_dusaa."

Aaa, káax yaa xat gasatée ax een yóo x'ali.átk Kichnáalx.

Aagáa áyá yéi xat yawsik_{aa} ax húnxw

"Ee een naa yádi jeedéi áwé tsá kgeetée yá saa."

Yóo áwé

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mine too, who am Deisheetaan?

These fathers of ours
used to say

"Yes,
the land of your fathers
untangles things."

This is it here now, when my older brother 10
told me to speak.

A while ago
when these children were dancing that was what I thought
of the way our Tlingit identity is.

It is this
that ultimately reveals one's ancestry.
This is what our maternal uncles used to tell us,
our grandfathers.

Yes. 20
Now that I am standing here,
yes.

My older brother
Kichnáalx,
his younger brother was named
Yéilk'—Little Raven—
when they were building the Raven House.
This is when they said
"No one beside my younger brother
will be named Yéilk'."

But 30
the water did him in.

After this,
yes, when I was born,
they asked for me,
"Bring our younger brother over here."

And then
they made speeches.

"This is him, here,
Yéilk'. 40
No other man beside him will be named this."

Yes, when I was becoming an adult Kichnáalx instructed me.
This is when my older brother said to me,
"Give this name only to a fellow clan child."
That is how

yan xat yawsikáa.

Aaa.

(Unidentified) *Ha wáa sá.*

Ax shagóon aadéi yoo shukawsixixi yé

ax tláanáx

aaa,

Wooshkeetaan dachxánx áyá xat wusitee. 50

Á áyá naxawóos' áwé

ax léelk'w

kaju Yuwáak'w dachxanx'i yánx áwé haa wsitee

ax tláa yinaanáx.

Aaa.

Ch'a xát yá ax éesh yinaanáx ku.aa wés

(ax éesh

Daalkoowoox' Éesh yóo áwé wduwasáa)

Deisheetaan

áwé chuchgadachxánx áwé xat wudzitee. 60

Aaa, yá gaaw áwé a daa yoo tuxaatánk

ax káak hás kusteeyí

aaa.

Yá yáadei

ax káani Kaal.átk'

(Kaal.átk') Áawé.

laxéitlx áwé ax jee sitee.

(Kaal.átk') *Ha wáa sá.*

Aaa.

Laxéitlx ax jee sitee, ax léelk'w Yuwáak'w

tsú ax léelk'w

ax kaani yán 70

haa yátx'i

Anaxóots

ka yáat aa aa Aangóon

Deisheetaan yátx'i.

Guneit

Deisheetaan yádix wusitee.

Áyá yáat has kéen.

Aaa.

Has du yinaanáx kei jikawsixixi yáx áwé tsú yáat'aa ax léelk'w

Keikóok'w, léelk'w 80

he instructed me.

Yes.

(Unidentified) *Indeed.*

The way my ancestry took its course
through my mother,

yes,

I became a grandchild of Wooshkeetaan. 50

When I asked my grandfather
about this

we had been the grandchildren of Yuwáak'w all along
through my mother's side.

Yes.

But through my father's side,

(my father's name

was Daalkoowoox' Éesh)

I became my own grandchild
of Deisheetaan. 60

Yes, this is what I am thinking now
of my maternal uncles' way of life,

yes.

Here and now

my brother-in-law Kaal.átk'

(Charlie Joseph) *That's it.*

it is becoming good fortune in my hands.

(Charlie Joseph) *Indeed.*

Yes.

It has become good fortune in my hands,

my grandfather Yuwáak'w

also my grandfather

my brothers-in-law 70

our children

Anaxóots

and these people from Angoon,

children of Deisheetaan.

Guneit

became a child of Deisheetaan.

It is they who are sitting here.

Yes.

It is as if the strand surfaced from their side too,

these grandfathers of mine.

Keikóok'w, grandfather 80

yáa yeedát áwé
(Keikóok'w) Áawé.

aaa.

Yáat xa.aayi

yá yéik.

Aagáa áwé kei jidultsóowch áyú yú.á

a yinaadéi

haa Lingítx sateeyí

ux kei utéegaa.

Ax tundatáani áwé kei jiwlitsák

aaa

yéi tutídáx áwé

ax hunxw hás

has du yéigi

aaa

K'óox Kuyéik,

Kéidladi Kuyéik.

Yáa yeedát áwé ax tundatáani yéi yatee

aan woosh jín has alshát.

Yá xáanaa

(Kaal.átk') Ha wáa sá.

ax tundatáani áwé yéi yatee.

Ka tsú yá Ch'áak' Tláa

aaa

du x'asheeyí tu.áxji áwé, ch'a góot yéidei tsu

haa tundatáani yatee.

(Kaal.átk') Gunalchéesh.

Laxéitl á

laxéitl á yóo áwé ax tundatáani yatee.

(Kaal.átk') Gunalchéesh.

Ách áwé

ax tundatáani yéi yatee

ux kei utéegaa.

Ax jeet áwé áx yáa yeedát yú Yéil X'óow.

Oowayáa a yaadéi shakkwalagáas'

a yaadéi shakkwalagáas'

ux kei utéegaa.

(Unidentified) Gunalchéesh.

Lingítx haa sateeyí

wooch yáa awudané áyá yatx uwaxix

yá yeedát

90

100

110

at this moment

(George Jim) *Indeed.*

yes.

While I was sitting here

I thought about this Spirit.

People would raise their hands to it, it is said,
toward it,

those of us who are Tlingit,
so that it does not cause harm.

My spirit raised its hands,

yes,

90

from thinking this way,

the spirit

of my older brothers,

yes,

Marten Spirit,

Sea Gull Spirit.

This moment I'm thinking that they're clasping hands
with one another

this evening

(Charlie Joseph) *Yes, indeed.*

this is what I'm thinking.

And also this Ch'áak' Tláa,

100

yes,

as we listen to the song about her, it stimulates our thoughts.

(Charlie Joseph) *Thank you.*

What a good fortune indeed,

what a good fortune indeed is what I'm thinking.

(Charlie Joseph) *Thank you.*

That it doesn't cause harm

is why

I'm thinking this.

I now have in my care the Raven Robe.

It is as if I will use it as a brace,

I will use it as a brace to the song

110

so that it doesn't cause harm.

(Unidentified) *Thank you.*

We who are Tlingit,

our respect for each other has emerged

now

yá gaaw

aaa.

Ka tsú yá hít

yá a yeet tukin aa yá hít

Shee Atika

aaa

ax hunxw hás hítx'i

Deishu Hít

Yéil Hít

ux kei utéegaa áwé yáa

adookt has yaawakiyi yáx áwé ax jee kuwdi.oo

aaa,

laxéitl aax haa jee naxsatee.

Yá xánaa áwé sh tugáa xat ditee

(Unidentified) *Gunalchéesh*.

sh tugáa xat ditee

aaa.

Shux'áa kei xat gawáat áwé xa.áxjin

aaa

ax hunxw hás x'éidei

Jilkáat een áwé woosh kik'i yánx wudzitee

aaa.

Yá adaax' yoo x'axaatangi yé

yá gaaw

Deishu Hít yeedéi

á xá tlax laxéidli aax sitee aadéi tookin yé yá xánaa.

Aaa, shayawdihaa

has du dachxanx'i yán.

Aaa, a daax' áwé yéi s jeewanéi

Deisheetaanch.

Á áyá yáat aa áa.

Yá ax húnxwx sitee

Taawchán

Walter Soboleff.

Gwál ax ítx' Dleit Káa x'éináx sh tóogaa guxdatée.

Daat yáx sáyú has du léelk'w hás

has du daa yéi jeewanei.

(Kaal.átk') *Gunalchéesh*.

Aaa.

Yeeysikóo yá ax húnxw

120

130

140

150

at this time

yes.

And also this building,
the house we're sitting inside of,

Shee Atika,

yes,

120

the houses of my older brothers,

Deishú House,

Raven House,

so that it doesn't cause harm for them,

it's as if they are sitting against it is what becomes of them
in my hands,

yes,

that it becomes good fortune in our hands.

This evening I am gratified

(Unidentified) *Thank you.*

I am gratified,

yes.

130

Early in my life, while I was growing up, I used to hear,

yes,

from my older brothers' lips,

how they were younger brothers to Chilkat,

yes.

The way we are sitting tonight is surely good fortune for us,

this of which I am speaking,

this moment

inside Deishú House.

Yes, there were many

140

who were their grandchildren.

Yes, the Deisheetaan

treated them well.

There is one sitting here.

He is my older brother,

Taawchán,

Walter Soboleff.

Perhaps, he will express his gratitude following me in English.

How fine their grandfathers

treated them.

150

(Charlie Joseph) *Thank you.*

Yes.

You all know this older brother of mine,

Samuel G. Johnson yéi dusáagun

Yeilnaawú

aaa.

Du ít áwé kuxwdzitee.

Ch'a aan áwé daat yáx sáwé ax'awlitseen

du léelk'wx xat sateeyí

yá Deishu Hít yeedáx.

Yá xáanaa áwé

áa yoo s x'asatágin

áa yoo s x'asatágin yú aa yéi s kéech yá aan.

Ách áwé yáa yeedát

sh tugáa ditee Xutsnoowú.

(Unidentified) *Gunalchéesh.*

Sh tugáa ditee Xutsnoowú.

Ax toowú yak'ei.

Aaa.

Tsú yá atxá áwé.

Haa Lingítx sateeyí áyá át kuwaháa

yá atxá

aaa

wáa yá gaaw sáwé Lingít wooch gaaxda.éex'in

a daat yoo x'atánk yóox xeex.

Wáa nganeen sáwé ch'a kalk'átl'gináx aagáa áwé anawóos'ch

"Aadóo sákwshí yéi xat wusinei?"

Wáa nganeen sáwé yéi yanduskéich

"I káani áwé,

i dachxán áwé."

Yá xáanaa áwé

yá atxá tsú aax sh tóogaa tsú xat ditee.

Gunalchéesh

sh yáa awudanéix'i

yóo áyá x'ayaxaká

(Unidentified) *Gunalchéesh.*

ax aat hásx siteeyi aa

Ho, ho!

Ho, ho!

(Unidentified) *Gunalchéesh.*

Át tleinx áyá haa jee wsitee.

Kagaxtoonéek xá

kux kutudatínni

aadéi haa daat yee yateeyi yé

160

170

180

190

Samuel G. Johnson was his name,
Yeilnaawú,
yes.

I was born after him.
Even then he valued like nothing else
that I was his grandfather
from Deishú House.

This evening 160
the dancers gave it voice,
they gave it voice where they sat in the village.

That is why at this moment
Angoon is gratified,
(Unidentified) *Thank you.*

Angoon is gratified.
I feel fine.

Yes.

And this food, too:
The time has come for us to talk about our Tlingit tradition,
regarding food, 170
yes,

how at a time like this when Tlingits hosted each other
words would be said about the food.

Sometimes someone would ask quietly,
"I wonder who did this for me?"

Sometimes they would say to him,
"It was your brother-in-law," or
"It was your grandchild."

This evening 180
I am also grateful for this dinner.

Thank you,
people of honor,
is what I'm saying
(Unidentified) *Thank you.*

to those who are my paternal aunts.

Hó, hó!

Hó, hó!

(Unidentified) *Thank you.*
It has become valuable in our hands.
We will tell about it, you see,
when we get back home,
of how you were concerned for us, 190

aaa.

Tla_x oowayáa
kindachóon yaa ga_xtoo.áat kú_xdei.
Ha yéi áyá, sh tugáa xat ditee.
Gunalchéesh.
Ho, ho!

Kichnáalx (2)
Sheet'ká, 1980

Yak'ei.

Aaa.

Dziyáak áwé i séit xwasi.áx.
Aagáa áwé anax haat keeyaník
gaaw du.áxji.
Yáa yeedát áwé

aaa

a káa haa jiwlisák
yax shawtulatsaagi haa Lingít_x sateeyí.
(Unidentified) *Gunalchéesh*.

Aaa

dei áx' haa jeex' tl'aadéin yáa naltídi áwé
yá Sealaska
anax haat has uwanák.

Aaa.

Gu.aakwshíl
dakdachóon has ayawutaaník haa jeex'
(Unidentified) *Gunalchéesh*.

ch'oo l haa jeedáx unatáx'wji
haa léelk'w hás aadéi x'ayakáayi yé.

Aaa.

Ách áwé x'éidáx kandushéet' áwé

aaa

ch'a yú at tan yéix' ch'a áa sh wudigwaal
yú du gaawú

aaa

haa toowú áwé yéi téeyin dé

10

20

yes.
It is very much as if
we will be returning with our heads held high.
This is how it is, how gratified I am.
Thank you.
Hó, hó!

George Davis (2)
Sitka, 1980

It's fine.
Yes.
A while ago I listened to your voice.
You told us then
about the beat of the drum.
Now,
yes,
our grip has wearied
on our Tlingit identity that we were holding in place
with a pole.
(Unidentified) *Thank you.*

Yes, 10
it was rocking sideways in our grip under the pounding waves
when Sealaska
surfaced.

Yes.
My hope is
they will point what our ancestors used to say
into the waves
before it sinks from our grip.
(Unidentified) *Thank you.*

Yes, 20
Because when they shoved him aside,
yes,
even while that drum of his
was lying there pounding,
yes,
that is how we felt,

aaa

ch'a a kayaadéi yoo shatoogíx'gin.

Áwé dziyáak i x'éidei xaa.áxch

yá yoo x'atánk.

(Unidentified) *Haa wáa sá.*

Aaa

yáa yeedát kudzitee áx' yéi yatee du daat du shuká

yéi yoo x'axaatángi aa

yú ax léelk'w eetiganeix

hé Keikóok'

hú áwé yoo x'atánk

áwé yéi aguxsanéi.

30

Keikóok'**Sheet'ká, 1980**

Gunalchéesh áyá. Aaa,

Yuwáak'w

ax léelk'w saayí, gidaan!

Has du wakshiyeeex' yan hán i éesh hás

wa.é tsú

gidaaan.

Hél yoo x'akgeetaan áwé, xát áwé yoo x'akkwatáan i jiyís.

De dleit yax xat shasitee.

Du shukáa xwaagút yá Kaal.átk' aadéi yaa xat yanadlak yé de,

yeedát ku.aa

wé i sée daakw aa sáwé?

(Daasdiyáa) *Daasdiyáa.*

Daasdiyáa.

Aaa.

Aan yátx'u sáni,

shakakáax'w,

yáat yikeení

yá ax tláa léelk'wx áyá has wusitee

yá Sheet'ká

Kaagwaantaan.

Ách áyá

tlél x'atukawushyaa ax jee yéi utí.

10

20

yes,
 kind of keeping the beat toward it with our heads.
 A while ago I heard these words
 from your lips.

(Unidentified) *Indeed.*

Yes,
 now there is someone following me; I'm speaking of
 my grandfather's surviving relative,
 Keikóok',
 who will make
 a speech.

30

George Jim
 Sitka, 1980

Thank you. Yes,
 Yuwáak'w
 my grandfather's namesake, stand up!
 You too,
 stand up,
 stand in the sight of your fathers.
 You will not be speaking, I will speak for you.
 My hair is like snow now.
 How far I've already aged beyond Charlie Joseph
 from how he gets the better of me; but now
 which one is your daughter?

(Ethel Makinen) *Daasdiyáa.*

10

Daasdiyáa.
 Yes.
 Children of noble people,
 paddlers at the bow,
 you who are sitting here,
 the Sitka
 Kaagwaantaan
 are my mother's grandparents.
 This is why
 I have no fear of speaking.

20

A_x léelk'w hás xaan wuliléelk'w hás
 yá Kóok Hít yeex has yawu_keeeyi aa
 Shaanchgakeitl yátx'i á.

(Kaal.átk') *Gunalchéesh áwé, kík'. Gunalchéesh áwé, kík',
 aadéi yoo x'eeyatangi yé.*

Aaa, ách áyá
 yáa yeedát
 a_x ná_k has wu.aadí
 aaa, oowayáa
 yáa daak has shu_xwa.aadí yá_x áyá a_x toowú yatee
 yá a_x éesh hás
 awulyeílí
 yá L'ook Kuyéik.
 Tléil áwé a_x tuwáa ushgú ch'a nichkát teení.
 Shayadihéin áyá a tóodei ksixadi káa
 yá Sheet'káx'.

30

Ách áwé
 a_x tuwáa sigoo
 aaa
 áyá akawuneegí.
 A_x léelk'w áyá awulyeilín
 a tóot

40

awulyeilín
 yú Gooch Kuyéik.
 Aagáa áyú x'awu_xekáx' aya.áakt at kagashéenín áyú
Kaak'wxwán Gushkáx áyú yei_k lugagú_k
 yú gooch.
 A yádi a x'éit_x kei kgagudín áwé du x'éit_x kei kgagudín,
káa itdei áwé kei u.éex'ch

yú aak'wátsk'u.
 Aa_x áwé kei shukanals'el'i yá_x natéech.
 Yéi áwé a_x tusitee yeedát,
 yáa yeedát

50

yáax'
 wooch kana_x wutooda.aadí, aaa
 yá Gooch
Kuyéik.
 Yáax' has al'eix
 yá a_x aat háx'i sáni
 a_x sani hás
 yá haa dach_xanx'i sáni.

My grandfathers became grandchildren with me
 those who were within the Box House,
 children of Shaanchgakeitl indeed.

(Charlie Joseph) *Thank you, younger brother. Thank you,
 younger brother, for the way you speak.*

Yes, because of this
 now

those who left me behind,
 yes, it's as if

I will lead them out is how it seems to me,
 these fathers of mine
 who were enchanted
 by the Coho Spirit.

30

I don't want to have it lie unattended.

There are too many people's life lines leading into it
 into Sitka.

Yes,
 that is why

I want to
 say something in return.

It was my grandfather who was enchanted
 enchanted

40

by
 the Wolf Spirit.

Even as he fasted and was chanting to prepare for it,
 those wolves

ran out on Kaak'w^xwán Ridge.

While they were all running, and their mother
 began to outrun them,

her little ones would begin howling after her.

They would sound like roots ripping from the ground.

That's how it seems to me now,

now

50

that we have gathered

here, yes,

this Wolf

Spirit.

These young paternal aunts of mine,
 my paternal uncles

these grandchildren of ours

danced here.

- Ux̄ kei aa utéegaa
 sh tóodei katudzi.éi 60
 yá yéik
 atx̄ dulyeix̄í.
 Ách áwé
 ux̄ kei aa utéegaa
 yá yéik x̄'asheeyí kát has al'eix̄í
 has du x̄ootx̄ áwé kei anatlét'
 yú Gooch̄ Kuyéikch.
 Has du jinaháayi áwé has du x̄oodáx̄ kei anatlét'
 ux̄ kei aa utéegaa
 ka yá neilt̄ kin̄ aa. 70
 Aaa.
 Kei dunákch̄ áyóo diyeenáx̄ kei kawdusheeyí
 yéik.
 Spirit.
 That's a spirit song.
 And the opposite tribe on that side
 they have to stand up
 and hold your hands up
 chuch̄ kaax̄ áyá kagidachóox
 yú yéik. 80
 Aadéi kut̄ kei ntugix' yé haa kusteeyí.
 Ach áyá yeedát a daa yoo x̄'ax̄aatánk.
 Shayadihéini át áyá a tóonáx̄ kaawaháa haa kusteeyí.
 Wooch̄ isx̄án áyá a tóonáx̄ kaawaháa.
 Wooch̄ yáa awudané tsú a tóonáx̄ kaawaháa.
 Daa sá yá yaa yanaxíx̄ yeedát
 kāa yáa awuné áyá
 yáat̄ tookeení.
 Aaa.
 Tsú yá dléigu Idakát uháan áyá s haa laddleigu 90
 yá haa dachx̄anx̄'i sáani
 aaa.
 Kusax̄án
 yaadachóonx̄ satí
 yaadachóon yoo x̄'atánk.
 Haa Lingítx̄ sateeyí
 kut̄ kei nax̄íxi.
 Dleit̄ Káach̄ óo at wulituwu aa
 I haa x̄'eiya.áx̄ji aa

That it does not cause harm for them,
we are cautious 60
when the spirits
are used.

In order that
it does not cause harm
because they danced to this spirit song
this Wolf Spirit
is lapping it up from among them,
he is lapping up potential trouble from among them
that things do not cause harm for them
and for those who are sitting here. 70

Yes.
The hosts would stand up at the back when the guests
sang their spirit songs.

Spirit.
That's a spirit song.
And the entire opposite moiety
would stand
with their hands raised
to ward off the spirit
with the heel of the hand. 80

How much we are losing our culture.
This is why I'm speaking about it now.
Many things come from our culture.
Love for each other comes from it.
Respect for each other also comes from it.
Whatever is in progress now,
we are sitting here
out of respect for each other.

Yes.
Also these lullabies that cuddle all of us, 90
these grandchildren of ours,
yes.

Love
is honesty,
speaking honestly.
Our Tlingit identity
is being lost.
To those who were educated by the white men,
the ones who don't understand us

Idakát yá xaan aax'w hás a_x kéek' hás
aaa.

K'e yá a_x húnxw
yeedát

(Kaal.átk') Xát tsú i kéek' áyá.

aaa

i léelk'u geigí xáawé wa.é

aaa.

Ách áwé

aaa

tlél aadéi át xat x'awoonaxji.ági yé.

Oowayáa a_x shayéena yáx a daa a_x tuwatee

a_x káak hás

a_x jeex' a ná_k has woo.aat.

Tóos' K'oodás'

a_x jeewóo.

Has du shakee.ádi tsú a_x jeewóo á.

(Unidentified) *Gunalchéesh, gunalchéesh.*

Ch'et Wootsaagáa tsú a_x jeewóo á.

Ldakát yeewáan yáa daak yeey.aadí

yee yát áwé shaxwligás'

ux kei aa utéegaa

yee yoo x'atángi ch'a kaawayíkt unaxéexgaa.

(Unidentified) *Gunalchéesh.*

Aaa.

Yáa yeedát aadéi sh tuxdinoogu yé.

Aaa.

Gunalchéesh

a_x aat hás.

Aaa.

Tleidahéen áyá

yáat'aa kwá ch'a yándeí shukk_watée

aaa

héen xukáx' áyú kei uwax'ák yú áyú toos', aaa.

Aagáa áwé

"Héináx haagú," yóo ayawsikaa.

A t'áat uwagut yú du aat

a_x sáni.

"Haagúk' haagú," yú áwé.

Aagáa áwé

"Tkasháat áwé yándeí ixwaaxoox."

140

150

160

170

all those with me, my younger brothers,
yes.

For example, my older brother
now 140

(Charlie Joseph) *I'm also your younger brother.*

yes,
you are surely your own grandfather,
yes.

That is why,

yes,
in no way can I talk aimlessly.

It is as if my maternal uncles are my anchor
is how I think of them,
that they left these behind in my care. 150

The Shark Tunic

is in my care.

Their ermine headdress is also in my care.

(Unidentified) *Thank you, thank you.*

A Murrelet Staff is also in my care.

I am bracing

all of you who came out here
so that it doesn't cause harm,
so that your words not linger in the air.

(Unidentified) *Thank you.*

Yes.

That's the way I feel now. 160

Yes.

Thank you
my paternal aunts.

Yes.

But now I will end with this:

one time

yes,
this shark surfaced on the ocean, they say, yes.

And then

"Come over this way," Raven said to her. 170

My paternal uncle

had come to the beach by his paternal aunt.

"Come here, come here, honey," he said.

And then he said,

"I'm calling you to the beach so I can marry you."

"Ha tlél xáawé áyáx utí yá ax xáas'."

"Ch'a iyakas.éini káx áwé," yú.á

(Unidentified) *Gunalchéesh*.

Aaa

yéi áyá

aaa

180

yá ax sháawu

yá ax sáni hás

ax aat hásx siteeyi aa,

yee gukáa kxanéek.

Aaa.

Yéi áyá.

Yéi yá kakgwagéi.

Gunalchéesh.

Gunalchéesh.

Xat wulixéitl.

190

(Kaal.átk') *Gunalchéesh aadéi yoo x'eyatangi yé.*

Yú aax haat kuxwaatini yé

yú ax léelk'w hás atx has xat wus.aayi yee xoodéi

tlél shákdéi wé s xat yawuwóok.

Ch'a l yei xwagoodí kát ku.aa áwé ax daséigu tóot

gwaxeexín xáa.

Yeedát ku.aa wé sh tónáx kei kaxwdijél.

Xwéi.

(Applause; audience laughter.)

Kichnáalx (3)

Sheet'ká, 1980

Aaa.

Yáa yeedát

a xaat' [...]

aaa

héidei yoo kdayeik nóok

dei kawtuwa.áx áwé

haa léelk'w hás aadéi s x'ayaakáayi yé

aaa,

gáas' k'éedei áwé

"Not with my skin the way it is," she said.

"It was just for the way you held your head," he said.

(Unidentified) *Thank you.*

Yes,

this is all,

yes,

180

I tell about this sister of mine,

for you to hear,

my paternal uncles,

those who are my paternal aunts.

Yes.

This is all.

This is all there will be.

Thank you.

Thank you.

I am fortunate.

190

(Charlie Joseph) *Thank you for the way you're speaking.*

In the place I came from

perhaps those grandfathers of mine who chose me to join you

had faith in me.

But if I had not arrived, it would have remained in my breath,
you see.

But now I have brought out everything from myself.

Whew!

(Applause; audience laughter.)

George Davis (3)

Sitka, 1980

Yes,

now

when the sound,

yes,

kept fading,

of what we heard faintly

of the way our grandparents used to say things,

yes,

it was as if

gáas' t'éidei áwé 10
 oowayáa
 a yayeex atoolgeinín
 áwé yáa yeedát áwé
 aaa
 aaa
 yáat
 a tóox'
 yatx has awuteeyí
 aaa
 káa toowóo shaysinúk. 20
 Aaa.
 Ldakát át áwé aadéi yaa shukaneelxúx
 aaa.
 Akaxwshiwóo.
 Aaa.
 Kaagwaantaan yádit
 shukeelxóox
 ch'a ax tuwóo áwé jiwdlíxwál ax yat'ákwx'.
 Aaa.
 Aadéi yáax xat woaxeexi yé áwé. 30
 Ch'a aadé x'wán yéi xat nay.oo.
 (Kaal.átk') *Gunalchéesh. Gunalchéesh, yítik'. Gunalchéesh.*
 Aaa.
 Yáa yeedát,
 aaa,
 aaa,
 yáa yeedát
 wéidei
 yidahaaní,
 aaa,
 aanáx haat kukawdiyayi yé 40
 á áwé
 át shukaxdulxúxín áwé
 aadóo sá du éet shukawdudlíxúxu áwé
 jeelxwálch du yat'ákwx'.
 Aaa
 gunéi uhaanch a kát.
 Aaa.
 A yádi áwé

we were looking for a place to bury it 10
 under a house post,
 in the back of a house post,
 but now,

yes,
 yes,
 here
 when you brought it out
 from within,
 yes,
 you reawakened our feelings. 20

Yes,
 the way you sang to the children of all the clans.
 Yes.

I was reluctant.

Yes.

When you sang
 to the child of Kaagwaantaan,
 it was only my mind that rattled its hand beside its temple.
 Yes.

This is how I have weakened. 30
 Please forgive me.

(Charlie Joseph) *Thank you. Thank you, son. Thank you.*

Yes.

Now,

yes,

yes,

now

that you have stood up

there

yes

from where a person's father's people originated 40
 whenever

the words of a song are just for a person according to
 his father's clan,

whoever the words of a song are for
 would then rattle his hand beside his temple.

Yes.

He would begin to move to its beat.

Yes.

When the words of a song are sung

du ee shukawdudlixúx
 aanáx áwé woosh has uskóowjin
 aaa
 aadóo yádix sá kusateeyí.
 Áwé yáa yeedát áwé yayeeyisixee.
 Aaa.
 Gunalchéesh xá.

Kichnáalx (4)
Sheet'ká, 1980

Yak'ei.
 Yak'ei, kík', yak'ei.
 (Unidentified) *Gunalchéesh.*
 (Kawóotk') *Gunalchéesh.*
 Aaa.
 Ch'a yéi gugénk' áwé a kaax shukaylis'úx
 haa tlagu kwáanx'i aadéi s kunoogu yé.
 Áwé
 yáa yeedát
 aaa,
 ch'a ayáx sh gayisnoogóot ágé
 aaa
 yei tunook yee kát wugoodéen ax éesh hás eetiganeix?
 (Kaal.átk') *Ha wáa sá.*
 Yáax'
 á áwé
 yáa yeedát áwé ch'a i tóo kawtuwatlexu yáx áwé
 haa tóo wjixeen.
 (Kaal.átk') *Yak'ei.*
 Ách áwé
 yéi x'ayaká yee yátx'i
 (Kaal.átk') *Gunalchéesh.*
 aaa
 yáax' aadéi yéi jeeyaneiyi yé tlél haa tuwaa ushgú
 ch'a kawayix yawus.aaxí, haa léelk'u hás
 aadéi yéi s jineiyi yé áwé.
 De áa awtulixaaji át áwé

for one's clan child,
from there they begin to know each other, 50
yes,
whoever's child a person is.
That is what you have performed.
Yes.
Thank you, indeed.

George Davis (4)
Sitka, 1980

Fine.
Fine, younger brother, fine.
 (Unidentified) *Thank you.*
 (Paul Henry) *Thank you.*
Yes.
We have uncovered only a tiny portion
of the way our ancient people used to do things.
This
now,
yes,
is it only to soothe the pain,
yes, 10
of what befell you, my father's surviving relative?
 (Charlie Joseph) *Indeed.*
Here
it is this,
now we're just trying to calm your thoughts
 is how it came to mind.
 (Charlie Joseph) *Fine.*
That is why
your children say
 (Charlie Joseph) *Thank you.*
yes,
we don't want what you did here to only echo in the air,
 how our grandfathers
used to do things.
We had given up hope of seeing 20

áa haa wakkeeyakaa.

Ách áwé

kakawtuwakél'.

Aaa.

Dei kawtoo.aagóon áwé xá

aaa

haa tláa léelk'w hás, haa tláa káak hás

has du kusteeyí

has du yoo x'atángi.

Dei áa awtulixaaji át áwé

haa jiyís.

Aaa.

Haa jeex' kakeeyakél'.

Ách áwé tsu héidei shugaxtootáan

yá yaakoosgé daakeit

haa jeex' a nák has kawdik'éet'.

(Kaal.átk') *Yak'éi, yak'éi.*

Haa káak hás

ka haa léelk'w hás

yáa yeedát áwé

yáadoo.

Aaa.

30

40

Kichnáalx (5)

Sheet'ká, 1980

Dziyáak áwé yoo x'atánk yóodei kkwatée yáat'át a shukát.

Aaa.

Yáax' shadakéexin, ax léelk'w hás.

Aaa.

Áwé yoo x'atánk yéi s aguxsanei ganúgún áwé

yéi at guganeiyí

aaa

Kaxátjaa Sháa áwé kei kawdzixát.

Yéi áwé woonei

dziyáak ax toowóo

aadéi yaa kugaháa yáat.

Aaa.

10

what you told us to look at.

That is why
we unwrapped it.

Yes.

We had tried already, you see,
yes,

the culture,
the language

of our mothers' grandparents, our mothers' maternal uncles.

We had given them up
for ourselves.

30

Yes.

You have unwrapped it for us.

That is why we will open again
this container of wisdom

left in our care.

(Charlie Joseph) *It's fine, it's fine.*

Our maternal uncles
and our grandparents

now

are here.

40

Yes.

George Davis (5)

Sitka, 1980

A while ago I was going to offer some words even before this.

Yes.

My grandparents used to waken over here.

Yes.

Just then, when they were about to make speeches,
when a ceremony was to begin,

yes,

the Splattering Women would shatter the surface of the sea.

That was what happened

to my mind a while ago

when the moment approached.

10

Yes.

Kaxátjaa Sháa áwé
 Yaaw Teiyí yaanáx kei kadutl uwaxíx.
 Tliyaadéi áwé ax yáa kadutl naxíx.
 Yóo áwé a daa yoo tuxaatánk.
 Yáat'át shukát áwé yóodei kkwatee
 át áwé a geinyaax x'ayaaxwditán.
 Tléil áwé ax tuwáa ushgú
 aan yá gándeí xwagoodí.

20

Aaa.

Hóoch'i aayí sákw áwé joke áwé kakkwalaneeek.

Yéi áyú wduwasáa

there was a man

his name Dr. Johnson.

You all know him.

Taakw K'wát'i

and there's no man walked on the sea.

You all know it

that's the salt water out there.

But this is the man that walked

on the sea.

Roy

Peratrovich

have to bear witness to watch

his uncle

had walked on the sea.

He looked at it.

Aaa.

Haa sáni tlákw eexwéi dzyiáak.

Ách áwé

chuch yáax' áwé.

Aaa.

Ka wé Mister Brown.

Aaa.

Tlákw haa sáni

haa yáx shaysi.áxw.

Cha ch'a yee sáni áwé tsá héen xukáx yaawagút.

Aaa.

Taakw K'wát'i.

Yéi áwé yan shoowatán. Gunalchéesh.

Thank you very much.

30

40

50

The Splattering Women
came up in a cluster by the Herring Rock.

The cluster rolled away.

This is what I am thinking.

I was going to say this before
but my words got side tracked.

I don't want to

leave without saying it.

20

Yes.

For the last, I'll tell a joke.

There was a man.

His name was Dr. Johnson.

That's what they call him.

You all know him.

Taakw K'wát'i.

And there's no man who ever walked on the sea.

You all know

that's the salt water out there.

30

But this is the man that walked
on the sea.

Roy

Peratrovich

will have to bear witness

that he watched his uncle

walk on the sea.

He saw it.

Yes.

You made remarks about our paternal uncles a while ago.

40

That's why

I'm retaliating.

Yes.

And that Mr. Brown.

Yes.

They're dangling our paternal uncles

in front of us.

It was finally your paternal uncle that walked on the surface
of the sea.

Yes.

Taakw K'wát'i.

50

This is how it will end. Thank you.

Thank you very much.

Ch'a yéi ku.aa wé yatee
 haa Lingítx sateeyí.

We can't cut it short.

And still we made it.

We cut it short.

Because

Roy and

Mr. Brown want to step out tonight, you know.

60

(Audience laughter)

We can see it on his face

so we cut it short.

(Applause)

Thank you very much.

Kaal.átk' (2)

Sheet'ká, 1980

Ax tuwáa sigóo xát tsú,
 aaa.

Ax dachxán áyá yáa yei téeyin.

Dimitry

yóo dusáagoon.

Hú áwé yéi x'ayakáayin.

Yú yées káax xat satéex'

I used to listen to him

and he

used to say that

one way love

tleiyeekaadéi kusaxán

guganáa.

(Kichnáalx) *Haa wáa sá.*

Woosh géidei

kusaxán ku.aa wés

for long living

yei kugkwastée.

(Kichnáalx) *Yéi á.*

Yéi áwé ax toowóo yatee.

(Kichnáalx) *Gunalchéesh.*

10

But that is how
our Tlingit culture is.
We can't cut it short.
And still we always do.
We cut it short.
Because
Roy and
Mr. Brown want to step out tonight, you know. 60
 (Audience laughter)
We can see it on his face
so we cut it short.
 (Applause)
Thank you very much.

Charlie Joseph (2)
Sitka, 1980

I also want to speak again,
yes.
My grandchild used to live here.
He was called
Dimitry.
It was he who used to say this.
When I was a young man
I used to listen to him
and he
used to say that 10
one way love
one way love
will die.
 (George Davis) *Indeed.*
But love
for each other
will live
for a long time.
 (George Davis) *That's how it is.*
That's how my feelings are
 (George Davis) *Thank you.*

Yá haa jeedéi yatx yiytiyi
yee kusaxáni

20

(Kichnáalx) *Haa wáa sá.*

a yee daak kashee
chuch too neil kadatee xáach tsú.

(Kichnáalx) *Gunalchéesh á.*

Gunalchéesh áwé.
Gunalchéesh áwé
i éesh háshageinyaa
ách yéi x'ayeeeká
ax dachxanx'i sáani yáax'
aan has wudinaagi
aaa.

Yéi kwá a daa ax tuwatee
aaa

30

ax léelk'w háshageinyaa
Alaska Native Brotherhood toot uwagút de
(Unidentified) *Gunalchéesh.*

Alaska Native Brotherhood toot uwagút.

Hú tsú
Shee Atika a toowoo hú
a toot hán.
Aaa.

Ách áyá yáatx
ch'a wáa yéi kuwáat'dei sá s kudzitee
átx has aguxlayéix.

40

Tsu has du nák yú dáakdei nxagútni
ch'a aan has du x'éidei gaxdu.áxch.

Gunalchéesh áwé
aadéi haa daat yeeysheeyi yé
yá has du yéi jineiyí.
Ch'a oowayáa kéex' kei s yiyté.

Gunalchéesh
yéi áwé yee daayaxaká
has du jiyís

50

yá ax dachxanx'i yán.
Tlax wáa koogei át sá.
Tléil ax tuwáa ushgú
shux'áanáx.
Gidaan yítk'.
Johnson

These things you handed up to us,
 your love, 20

(George Davis) *Indeed.*

let me put out my hand
 that I too may receive them into my soul.

(George Davis) *Thank you.*

Thank you.

Thank you

to your fathers' spirit helper
 that made you say these words
 when my little grandchildren here
 stood with them,

yes.

But I feel this way about it, 30

yes,

the spirit helper of my grandfathers
 has already joined the Alaska Native Brotherhood.

(Unidentified) *Thank you.*

He has joined the Alaska Native Brotherhood.

He also

is within Shee Atika,
 standing within it.

Yes.

That is why from now on
 no matter how long they live 40
 they will use it.

Even when I enter deep into the forest from them,
 even then it will be heard on their lips.

Thank you

for how you have treated us
 for their achievements.

It is as if you have elevated them.

Thank you

is what I am saying to all of you
 for them, 50

these young grandchildren of mine.

How valuable this is.

I didn't want it
 in the beginning.

Stand, my son.

When Johnson

a_x xánt góot
yá at yátx'i
has du ée at kalatóowoot
tla_x ch'u oowayáa du géidei kuxlagawu yáx wooti.
Hél a_x tuwáa ushgú a tóo yéi xat teeyí.

60

And one reason
"Yaa sh k'analyél
he's lying.
He not telling the truth.
He not doing right."
The reason why.

But now
I thank you
all you
delegates
and all these officers.
Thank you very much.

70

approached me
that I instruct
these children
it was very much as if I fought against it. 60
I didn't want to join them.
For one reason,
they'll say, "He's lying,
he's lying.
He's not telling the truth.
He's not doing it right."
That was the reason why.
But now
I thank you,
all of you 70
delegates
and all these officers.
Thank you very much.