

Alex Andrews (Kooxíichx')

The Battle at Indian River

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Yá a_x éesh x'éidáx áyá,
kak_kwalaneek,
yá a_x éesh x'éidáx,
has du daat sh kalneek,
aaa,
aadéi stárt_x wusiteeyi yé
yá shóox'anáx, yá haa káx koowasheeyi aa
yáa Anóoshi,
aadéi
10 stárt_x wusiteeyi yé yá kulagaaw.
Aaa,
a_x éesh x'éidáx áyá
Kaajaak_w x'éidáx.
Hóoch
tlákw a_x een akawlineek.
Ách áyá xwasikóo.
Tléi tsu kut aa xwagéex' tle asaax'óo teen.
Aaa,
hé Kunaa x'akát áwé uwakúx,
Héendei,
20 Kunaa x'akát.
Áx' áyá du yáa uwakúx yáa Ana.óot.
Áyá daak áyá awsi.át atxá yís.
A x'éix at gugatée néekw áwé
ayaawaléix'w.
Léix'w, a wash kaadéi awligích.

Aadáx áyá a x'éix at teex,
áyá tla_x kút_x áyá at uwa_xáa.
Áyá yá Héendei ku.aa áyá tle haadéi wookoox,
ka wé Ana.óot tsú tle yáax' haat uwakúx.
Anóoshi xoox' áyá yéi yatee yá Ana.óot ku.aa.
30 Yá Héendei ku.aa áyá Lingit Aaní yá village áyá
áx' yéi yatee.

X'oon uxée sáyá,
aan hítx'i toox yaa anagút.
Duwóos',
"Aadóoch sáyú yaawaléix'w yú káa shaanák'w?"
Tléil wuduskú,
"Tle héináx
tle k'idaakaadéi shundusgeich."

I will tell this story
according to my father,
the story about them,
according to my father,
yes,²
the way it started
from the beginning, of the Russians³
who found us,
the way
10 the battle started.
Yes.
This is according to my father,
according to Kaajaak_w.
It was he
who often told this to me.⁴
This is why I know it.
I didn't forget any of the names.
Yes,
Héendei came by boat to the entrance of Redoubt
Bay,
20 to the entrance of Redoubt Bay.
This is where the Aleut paddled up to him.
He invited him up to have some food.
When he was going to feed him, he put ocher on
his face.
He stamped ocher on his cheeks.

After this, he fed him,
but he overate.
So then Héendei returned here by boat,
and the Aleut also came back here by boat.
The Aleut is living among the Russians.
30 But Héendei is living in Tlingit country, in the
village.

How many nights passed.
Someone is going through the houses,
asking,
"Who put ocher on the face of the little old man?"
No one knew,
so they're telling him, "Next door,
maybe over there."

A xoox áwé yaa anagút.
 Ch'a wáa yoo at koonée sáwé du káx kuwduwashee.
 40 "Aankáawuch áyá yaa xat kunakéin.
 Aadóoch sáyú yaawaléix'w
 yú káa shaanák'w?"
 Ha Héendei kwa tle yéi yaawakaa, "Xáach áwé cha
 aankáawu,
xáach áwé ya^xwaaléix'w."
 Áyá kandukáayi ku.aa yá tle yéi yaawakaa, "Ha
 woonaa xá wé káa shaanák'w."
 "Tléil xát áwé,
 tlél xáach áwé, cha Aankáawu."
 Héix' áwé de akaawaneek shukát.
 Hmmmmmm.

50 Yan kadusnóok áyá kux wudigút yá káa.
 Agáa áyá gayeis' hítde wduwasháat,
 Héendei ku.aa.

Déix x'adusxée,

aagáa áyá kaa shaanák'w,
 du gushkadleeyí áyá aax kei kawdudlix'ás',
 wududzi.ée du x'éis,
 agaxaat.
Íxt'íx ku.aa yá sitee
 yá Héendei ku.aa.

60 Akgwaxaayí áyá du yéigich áyá yéi yawsikaa, "Thí
ax s'aatí,
 Lingít dleeyí áwé."
 Ách áwé tlél awuxá.

Tle
 ch'as yáa sakwnéin áwé aawaxáa ch'a axook.
 Ch'áakwx sateeyí áyá tle jiwduwanak.
 Yáa káa,
 Héendei kwa jiwduwanak hé hítdáx.
 Áyá tlei áyá at wooxoon
 Wanka Hítdáx áyá at wooxoon.

70 Yá Stoonook du éesh,
 Jilkáatdei.
 Át áyáa ndulhúnjeen.
 Jilkáatx' kéi alhóon áyá
 Anóoshi ádi áwé duhóon.
X'alatseenín góot yéix'.
 Ch'u tle át wukooxú áyá
 du éeshch woo.éex'
 du éeshch.

Du húnxúch woo.éex'
 80 Stoonook ku.aa.
 Kaagwaantaan yátx'íx áyá s sití,

So someone's going among them.
 After a while they found him.
 40 "A nobleman is sending me.
 Who put ocher on the face
 of the little old man?"
 So Héendei replied, "I was the one, sir.
 I put ocher on his face."
 Then the messenger said, "Well, the little old man
 died."
 "It wasn't me,
 I wasn't the one who did it, sir."
 Here he had already admitted to it in the first
 place.
 Hmmmmmm.

50 When they were sure, the man came back.
 This is when Héendei
 was held in jail.

After not feeding him for two days,

they sliced a piece of flesh
 from the little old man's thigh
 and cooked it for him
 to eat.
 But this Héendei
 was a shaman.

60 When he was going to eat it, his spirit told him,
 "Don't, Master.
 That's human flesh."
 That was why he didn't eat it.

Then,
 he only ate the bread, as dry as it was.
 After a long while, he was released.
 This man,
 Héendei, was released from jail.
 He⁵ quickly started to get ready,
 From Wanka Hít⁶ he began to get ready.

70 This father of Stoonook
 used to go to Chilkat.
 People would sell things in different places.
 When he goes up to sell in Chilkat
 Russian goods are sold.
 They used to be expensive in other places.
 As soon as he got there
 his father invited him,
 his father.

But his older brother
 80 invited Stoonook.
 Stoonook

yá Stoonook
 ka yá du húnxw.
 Át wukooxú áwé tle —
 yá Héendei tsú tsu Kaagwaantaan yádix áyá sití.
 Áyá ch'a at gugaxaa nóok áyá neil
 wujikák
 yéi duwasáagu káa, Kakáayi,
 aanyádi.
 Áyú x'ali.oos áyú yú aanyádi
 90 yú Kaagwaantaan yádi.
 Áwé ch'u tle ldakát yéidei áwé yaa anaxút'.
 Yá du húnxw
 yá Stoonook du húnxw —
 tléil tlax du húnxw tle du een naa
 yádi áyú —
 “A yáx ák.wé kdunéek,
 wéit káa,
 wé dleit káa,
 aadéi yóo ikawsineyi yé?”
 Tle tlél l k'akoo'hél'gidéin áwé yaa yanduskéin.
 Áwé tle du toowú kéi nanéekw
 100 Stoonook ku.aa.
 Ách áwé ayís wuduwa.éex'i át
 tlél awuxá.
 A kináax' áwé ganúkch.
 Ch'áakw sa.íni áwé dákdei yóo anasneech wé du
 atxaayi.
 Tsu ch'a góot át áwé du x'éix naduteech
 tsu ch'a góot át.
 Aadáx agateech, tle tsu ch'a a káa yan ootéeych,
 aadáx áwé dákdei.
 Tle ch'u shadultlékwx' áwé
 wé aadéi kuwduwa.éex'i yéide,
 110 shadultlékwx'.
 Ch'áakwx sateeyi yan atxáa áyá tle gunayéi
 uwagút.
 Tléil at wuxaayée áwé,
 ch'a aan ku.aa áwé tle,
 neildéi.
 Tle neildéi yaa nagúdi áwé,
 du éesh yéi ayawsikaa,
 “Aanyádi,
 Aankáawu yáx guna.aant neekúxch.”
 “Wáa sá iyawdudzikaa yít'k’?
 120 Wáa sá iyawdudzikaa?”
 Tléil du yáa yawdunéi ách áwé,
 yáa du een aax'w,
 du een naa yátx'eech,
 aadéi yawsikaayi yé.
 Sh yát akawdiník.
 Ách áwé yéi ayawsikaa du éesh,
 “Tle yáa taat,
 seigán daak galahaash kúxdei.”

and his older brother
 are children of Kaagwaantaan.
 When he got there —
 Héendei was also a child of Kaagwaantaan —⁷
 when he was just about to eat, in came and
 hunkered down
 a man named Kakáayi,
 a person of noble birth.
 That person of noble birth had a loose mouth,
 90 that child of Kaagwaantaan.
 Then he begins to taunt him.
 This older brother of his,
 this older brother of Stoonook —
 not his biological older brother, but a co-clan
 child with him —
 asks, “Is it true what people are saying, what that
 man there,
 the White Man
 did to you?”
 Then obscenities are being said to him.
 This starts to depress
 100 Stoonook.
 This was why he didn't eat
 the food he was invited for.
 He would just sit over it.
 After it sat a long time, he would push his bowl of
 food away.
 Then he would be given something else,
 then something else.
 He would pick it up, then put it back down, then
 push it away.
 All they could do was keep carrying food in,
 into the place where they were invited,
 110 carry it in again.
 Long after the meal was over, he started to leave.
 He hadn't eaten,
 but he headed for
 the house where he was staying.
 As soon as he comes in where he's staying
 he said to his father,
 “You go around to different villages like an
 aristocrat,
 like a noble person.”
 “What did they say to you, son?
 120 What did they say to you?”
 Because his relatives,
 his co-clan children,
 didn't respect him,
 they talked disrespectfully to him.
 He felt guilty.
 This is why he said to his father,
 “Let's leave right this evening,
 let's float out on tomorrow's tide.”

“Ihí yít’k’.
 130 K’ikát naḱadahoon
 yá haat xwalihuni át.”
 Ách áwé yéi ayawsikaa, “Nahoon,
 nahoon.”
 Ts’ootaat áwé tle yaakwdéi yéi jiwdeinei yá du
 xwáax’u, du éesh xwáax’u.
 Tle gunayéi uwakúx haadéi
 yei nalhásh héen yíx.
 Aagáa áwé a yáa wliháš wé géen wás’i.
 Áa kaa jikaawaḱaa,
 gadulxásheet.
 140 Tlagei áwé tle yaa shanahík.
 Aan áwé yáax’ haat uwakúx.
 Ch’a yeisú wookooxu yaakw áwé Jilkáatdei.
 Jilkáatx’ áwé du yáx yawdudzikaa,
 Stoonook.

Wuduḱeedích áwé, ch’a yeisú wookooxu yaakw
 tsu haat kóox,
 K’alyáan k’wa yéi yaawaḱaa,
 “Du eegáa angagoot wé ax kéek’.”
 K’alyáan du kéek’x ku.aa áwé sitee Stoonook,
 du een naa yádi.
 150 Ách áwé tlé aadéi kukawduwaḱaa “I húnxúch
 ixoox.”
 Neil góot áwé tle,

aaa,
 diyéex’ áwé awsinoók.
 Át woogoot K’alyáan diyéex’,
 diyee kát woogoot.

Aaa, yá du keilk’i hás ku.aa wé ixdáak áwé áa s
 at shí,
 Duk’aan x’asheeyí áwé dushí.
 Duk’aan yéi áwé duwasáakw wé káa.
 Du sheeyí áwé dushí
 160 du x’asheeyí.

Aaa,
 yá Kaagwaantaan yátx’i ku.aa yá diyee ká áwé át
 kéen.
 Du x’éit kuwsi.áx yá du yáx yawdudziḱaayi
 Stoonook.
 Yán akla.áax áwé K’alyáan yéi yawaḱaa,
 “Aaa,
 tlél wa.é yéi iyawdusḱaa kík’,
 tlél wa.é,
 ch’a wé i t’aagí áwé yéi yawdudziḱaa,
 170 tlél i daat át áwé.”
 Áwé ch’u tle t’áa ká áwé aawatséx
 Stoonook ku.aa.

“Don’t, son.
 130 Let me sell these first,
 these things I brought to sell.”
 This was why he said to him, “Sell them,
 sell them.”
 That morning this crew of his, his father’s crew,
 packed the boat.
 Then, they started off for here,
 drifting down the river.
 This is when he drifted past the silverberry bushes.⁸
 They were told
 to cut some.
 140 The boat was filling up.
 He came here by boat with them.
 It was the boat that had just gone to Chilkat.
 Stoonook
 was insulted in Chilkat.

People were suspicious because the boat that had
 just gone was back,
 K’alyáan said,
 “Someone go get that younger brother of mine.”
 Stoonook was the younger brother of K’alyáan,
 his co-clan child.
 150 That was why someone was sent to tell him,
 “Your older brother wants you.”
 When Stoonook came in,

yes,
 they seated him in back.
 K’alyáan was pacing back and forth in the back,
 pacing back and forth in the back.

Yes, his maternal nephews though, were out by
 the entrance. That’s where they sang.
 They sang the song of Duk’aan.
 Duk’aan was the name of the man.
 They sang his song,
 160 the song he composed.

Yes.
 But the Kaagwaantaan children however, sat at
 the back of the house.
 They listened to how Stoonook
 was insulted.
 When he had heard it clearly, K’alyáan said,
 “Yes,
 the insults weren’t meant for you, younger brother,
 not for you.
 The insults were for your relative.⁹
 170 It’s not about you.”
 Then Stoonook
 stamped his foot on the floor.

“Tléil áwé ax tuwáa ushgú
 yéi xat daayadukaayí
 tléil xá ax tuwáa ushgú xa.áxji,
 yá aadéi haa daayagaxdukaa yé.”
 “Ihí,”
 K’alyáanch áwé áx kuligéik,
 K’alyáan,
 180 “Ihí.
 Ihí kík’.”
 De du toox’ síwé yaa shakanalwuch’i yáx yaa
 natéen du tundatáani K’alyáan ku.aa.
 Aagáa áwé aadáx awlisháat du k’akwlagéiyi.
 Yú ixdáakx’ has at shí
 Duk’aan.
 Aaa, yá haa t’aakx’í has du yátx’i áyú tsú.
 Chookaneidí yátx’i áyú.
 Áyá yá s du t’aagích tsu aadéi s wusineeyi yé
 áwé tle chuch yát has akawdiník.
 190 Ganaltáat awul.óoni áwé tle s du xoodéi kéi
 kaawasóos wé x’aan.
 Ch’u tle á áwé tle aadáx yéi s awsinee.
 Hás du xeitkát áwé has ayawlitsúw.
 Stoonook tsú ch’oo yéi kuwanéekw.
 Yá haa Kaagwaantaan yádi tsú ch’oo yéi
 kuwanéekw.
 Aagáa áwé neildéi dusgútx’w,
 neildéi,
 wé géen wás’i ách áwé woosh dulxísh.
 Anóoshee káx’ áwé yéi s kuwanéekw,
 Anóoshee káx’.

200 K’idéin yan has née áwé tsáa,
 a daat áwé kaa jikawasóos yá Kaagwaantaan
 yá Kiks.ádi has du hídi, K’alyáan du hídi daat x’éix
 yawdudlitsák.
 Hél aadéi wóoshdax yéi s naxdudzineiyí yé
 kuwustee.
 Ch’a hás áwé yax has kawsixeex.
 Tsu keewu.aayí xáanaa tsu ch’oo yéi.
 Woosh duxísh
 Anóoshee káx’.
 Ch’a hás
 woosh ée x’adanéekw kát áwé yéi s awsinee
 210 woosh ée x’adanéekw kát.
 Aaa,
 yan kunée k’idéin aagáa áwé shóox’aanáx áwé
 yéi duwasáagu yé yáat
 Gájaa Héén,
 Gájaa Héén —
 át áwé la.aayéen wé hit kuwát’.
 Daax’oon aas áwé
 woosh kát wudutsóowun,
 daax’oon aas.

“I don’t want
 things like that said about me,
 I don’t want to hear
 the things that will be said about us.”
 “Don’t.”
 K’alyáan didn’t want him to do anything,
 K’alyáan [said],
 180 “Don’t.
 Don’t, younger brother.”
 But K’alyáan’s thoughts were like a muddy
 whirlpool.
 This is when he grabbed his musket.
 Duk’aan and the others
 were singing by the entrance.
 Yes, these relatives of ours were their children, too.
 They were children of Chookaneidí.
 Because of what their relative did to them
 they felt guilty.
 190 When he shot into the flames, the embers
 scattered among them.
 This is what they picked up.
 They stuck them on their chests.
 Stoonook did the same, too.
 This child of Kaagwaantaan of ours did the same
 thing, too.
 This is when they packed inside
 into the house
 those branches to beat each other with.
 They did this to train for the Russians,
 for the Russians.

200 When they [the Kiks.ádi] were finally ready
 the Kaagwaantaan were trying to get inside
 the Kiks.ádi house, K’alyáan’s house; but the door
 was bolted.
 No way could anyone separate them [the Kiks.ádi].
 They stopped on their own.
 It was the same when dawn came, when evening
 fell.
 They’re beating each other
 training for the Russians.
 They drew
 from each other’s hateful words,
 210 each other’s hateful words.
 Yes,
 when they were finally ready —
 the place here originally called
 Gájaa Héén,
 Gájaa Héén —
 this is where the tall building stood.
 Four logs¹⁰
 were joined together,
 four logs.

220 Yánx áwé aawa.aat
 Wat.lachéix'idéi.
 Dat'éex'i áwé áx' yéi yatee
 dat'éex'i.
 Aadáx áwé,
 wuduwater wé tákl,
 tákl.
 Wuduwa^ják wé
 wé dat'éex'i.
 T'aawduwa^xaa wé Gájaa Héen hít
 tlein,
 230 hít tlein.
 Dujáa^kdáx áyá a daadéi gunéi aawa.át yá hít tlein
 daadéi.
 Adaat a.áat áyá x'aan teen áwé téil áwé yaa
 nduyáan,
 téil—
 aaa, ch'a yeisú a daa xángaa yaa ana.ádi áwé,
 Anóoshich kuwsiteen.
 Kawdigáaxi yáx áwé yaawa^kaa,
 wé Anóoshi.
 Aaa,
 a tayeet áwé yawdudzitée tle wé x'aan.
 At'aaxáayi ku.aa eexayáak x'aa lutóot áwé latsís,
 240 K'alyáan du keilk'i hás.
 L'ée k'áat' áwé
 woosh jixoodéi dus'éil',
 koogéinaa yáx.
 Aanyátx'i,
 du keilk'i hás K'alyáan,
 Kaagwaantaan yátx'i ka Chookaneidí yátx'i
 yéi áwé
 kaa xoodéi yéi adaané.
 Gadustéen wé s'ee^k aanáx daak las'ées aagáa áwé
 t'aawduwa^xaa.
 250 Anóoshee Aan^káawu ku.aa áwé dikée,
 wé noow shakéet áwé át woogoot wé
 hít tlein shakée. Daax'oon aas wóosht
 wuduwa^súw.
 A eegayáanáx xukkáa gagáas' áwé
 kaa x'akaneegi x'awduwawóos', "Wáa sá sh di.uwu
 ku.oo áwé wéináx yan uwakúx?"
 Áwé ayahaayí áwé tóot
 aawas'él'.
 Ch'as aanyátx'ee áwé,
 K'alyáan du keilk'i hás áwé
 aanyátx'ee áwé.
 Ách áwé wé aandaa.óonaa s du ée x'ayakawdudlijél,
 aandaa.óonaa.
 260 Daak jikdu.áat áwé woosh shukáx áwé s ludagú^kx.
 Duk'aan teen
 Stoonook,
 tle Duk'aan kaa shukáa wusheexí teen áwé wjitóok.

220 They went along the beach
 to Wat.lachéix'i.
 There's a blacksmith living there,
 a blacksmith.
 From there
 they took the hammer,
 the hammer.
 The blacksmith
 was killed.
 They went as a raiding party to the large building
 at Gájaa Héen,
 230 the large building.
 After they killed him they set out for the large
 building.
 When they were surrounding it carrying fire —
 they're packing sapwood torches on their backs,
 sapwood torches —
 yes, as they were still approaching it, a Russian
 saw them.
 The Russian
 gave out the cry.
 Yes,
 they lit the fire underneath it.
 Those paddling to war are anchored at the point,
 240 K'alyáan's maternal nephews.
 They're tearing felt apart
 into strips [for each person]
 like a *koogéinaa*.¹¹
 They're passing them out to each other
 in this way
 to the noble children,
 K'alyáan's maternal nephews,
 the children of Kaagwaantaan and Chookaneidí.
 When they see the smoke billowing out is when
 they attacked.
 250 But the Russian leader was up on top,
 he was walking around on top of the fort, on top
 of the large building [where the] four logs were
 joined.
 When the party landed on the beach
 an interpreter was asked, "Why are the men
 coming off the boat dressed that way?"
 He made a motion [an angry gesture] as if to grab
 their spirit.¹²
 They were all aristocrats.
 K'alyáan's nephews
 were aristocrats.
 That's why they aimed the cannon right at them,
 the cannon.
 260 As they were charging in relays
 with Duk'aan,
 Stoonook,
 as Duk'aan was charging ahead, the cannon fired.

A shukáx' áwé yan wusitáa
 Chookaneidí yádi,
 Kaagwaantaan yádi ku.aa áwé du ítx' yan wusitáa
 Stoonook.
 Tle yéi áwé kukaawasóos.
 K'alyáan ku.aa áwé ch'a wé yaakw yik áwé áx'
 yawdi.aa.
 270 A_xsatéen du keilk'i hás,
 l káx jiwul.aadí aagáa áwé yóot jiwdigút.
 Aadéi tsaagál' yaa a_x'anashát,
 lítaa du séit kawligeik,
 jixan.át.
 A yeet jidagóot áwé,
 du yát wududli.ún wé aanda.óonaa,
 áwé tle wdzigeet.
 Tle yáana_x át áwé aa luyaawagúk wé x'awool
 yaax,
 tsaagál' teen ka héina_x á.
 280 Wududzikóo áwé s'áaxw káx,
 wé Yéil S'áaxw káx
 tláakw guganeeyí Anóoshi.
 A yáx áwé wootee.
 Át áwé aawajél
 du s'áaxu
 tle aadéi yaa anashéeni áwé
 koodutaakch,
 du éenyee áwé dutaakch.
 Aanáx yux sh kawdayéedi yá x'awoolnáx
 ana_x yakdu.áxx'w áwé.
 290 Du kaadéi áwé kutx kaa shuwudlixee Anóoshi,
 K'alyáan kaadéi.
 Du daax' anadáak áwé aadáx shawdigút.
 Xóots x'ayáx áwé wduwa.áx,
 du éesh hás x'ayáx áwé wduwa.áx.
 A yeedéi neil jidagóot áwé wé hit tlein yeedéi,
 aagáa áwé kasgaax tláakw woonei Anóoshi,
 kasgaax.
 Tle du itnáx áwé áa neil jiwduwa.át ayeedéi.
 Áwé ch'oo wé hit tleinx'
 300 kukawdaxéel'i áwé,
 kaa x'anaa xoodáx wusigaan yú
 dzéit.
 Wusigaan.
 Aadáx gasgáan áwé
 tlél aadéi yóo diyéedei oongaagoodi yé.
 At doogóoch áwé shawlihík wé hit tlein,
 taan doogú,
 xóots doogú.
 Tle kaa shanáa wdu'seedí áwé aan daak
 dushk'éench.
 Diyéet nak aach ku.a áwé aadáx daak kuxút'ch
 wé x'aantú.
 310 Tle kaa daat áwé udaq'éix'ch

Ahead of him fell dead
 a child of Chookaneidí
 and a child of Kaagwaantaan fell dead behind
 Stoonook.
 That was how they fell.
 But K'alyáan was delayed
 in getting out of the boat.
 270 When he saw how his nephews
 were unable to fight back, he charged.
 He pointed a spear,
 a dagger dangled from his neck,
 a weapon.
 When he charged in
 the cannon was fired in his face
 and he fell.
 Then some of his men ran with spears to one side
 of the door,
 and some to the other.
 280 They knew that the Russians would be excited
 by the hat,
 the Raven Hat.
 That's exactly what happened.
 When one of them touched
 his hat,
 as one was reaching for it, the Tlingits would
 spear him,
 spear him through the armpit.
 As one was stretching out through the door,
 they would stagger out.
 290 They killed off many Russians
 in retaliation for K'alyáan.
 When he came to, he jumped up.
 He sounded like a brown bear.
 He growled like his fathers.¹³
 When he charged in, inside the big house
 is when the Russians began screaming,
 screaming.
 His men charged in behind him.
 Inside the house,
 300 while they were fighting to the death,
 the stairway burned away [before they could get
 back down].
 It burned.
 When it burned,
 there was no way anyone could go down.
 The big house was filled with animal skins—
 sea lion skins,
 brown bear skins.
 When the men wrapped the skins around their
 heads they would jump out.
 Those who stood below would pull them out of
 the fire.
 310 The skins

wé at doogú.
 Yéi áwé,
 héil tla_x kut_x kaa shuwuxeex Lingít, Anóoshi
 ku.aa áwé tle hóoch'k'í_x wududliyé_x.
 A yeex' kut_x shoowaxeex wé hít tle á_x
 kawsigaan.
 Á_x kaxsagáan áwé tle hóoch'k'
 wé hít.

Gidák_k ku.aa áwé Shee Lutóodei áwé
 uyé_x,
 Gidák_k.
 Wé káa,
 320 nás'geená_x káa du een wookoo_x aadéi.
 Taan.
 Taan áwé,
 k'át hás axáayin Anóoshi.
 Aagáa áwé yakw.wookoo_x Shee Lutóodei.
 Dayéshgeen áwé wéit'át
 yáax'.
 Ch'as yóo Shee Lutóodá_x áwé,
 du.eenín wé taan.
 Aadéi áwé wookoo_x Gidák_k.
 330 Du eetée áwé hóoch'k'í_x wududliyé_x Anóoshi.

Aagáa áwé du káa yan kuyaawadáa.
 Dé hóoch'k'í_x wududliyé_x Anóoshi.
 Aa wdudzinéxt' tsú,
 galsháatadi,
 Anóoshi.

Áwé du yeegáa áwé tlél kéi dusgánch, de du kát
 koowaháa,
 Gidák_k ku.aa.
 Aadá_x áwé,

áa daak kóo_x áwé
 340 Gájaa Héenx' daak kóo_x áwé aagáa awdligeen
 wé hít, tlél á.
 Héen táakt áwé kutées'
 ka yú dikée,
 “Wusitáax'w ágé yú hít tlein?”
 yóo áwé x'ayaká Gidák_k.
 “Kindei gwáa wdudzixóot'?”
 Du t'áakdá_x ku.aa áwé dultín.
 A too_x áwé aaná_x haat uwakú_x.

Yú Yéilk'i Daakeitk'í daadéi áwé daak uwakú_x wé
 yaakw; aadéi áwé aawa.ún
 at'eegí.
 350 Áwé ch'u tle át kaa tukawjiyáa t'aawduxaayí. Ch'a
 aan áwé t'aawduwaxáa.
 Tl'ayáak' yayuwaa áwé aadéi yatán.

would shrink around the men [from the heat].
 In this way
 not many Tlingits perished, but all the Russians
 were all done in.
 Many perished in the big house when it burned
 down.
 When it burned down, that was the end
 of the house.

Gidák_k, on the other hand, had gone to Cape
 Ommaney,
 Gidák_k.
 Three men¹⁴ went there along with him,
 320 with that man.
 Sea lion.
 It was sea lion
 the Russians were so fond of eating.
 They went to the Cape Ommaney to get them.
 They were scarce
 over here.
 Only from Cape Ommaney
 were sea lions harvested.
 This is where Gidák_k had gone.
 330 In his absence the Russians were all wiped out.

This is when the Tlingits kept their eyes on him.
 The Russians had already been wiped out.
 Some were also captured,
 prisoners,
 Russians.

As for Gidák_k, who was already due
 back,
 they were holding off on the funeral pyre for him.
 And then

when his boat appeared,
 340 when his boat appeared at Gájaa Héen, he
 looked for the house — it wasn't there.
 He looked in the sea
 and above him.
 “Did the big house sink?”
 Gidák_k asked.
 “Or maybe it was pulled up?”
 The people on the beach just watched him.
 At the same time a boat came through there.

The boat reached “Little Raven's Toolbox;”¹⁵
 he shot
 the oarsman there [on the boat].
 350 They were reluctant to chase him. But then they
 chased him.
 He steers toward the far shore of Katlian Bay.¹⁶

Wé Giyakwkwáan yaagú
ch'akúx.
Áwé gíl' seiyéenáx áwé yan yawduwaxáa.

Wé gíl' seiyéet kóox áwé du kináanax.á aa daak
aawa.át,
du kináax' gadujaagéet.
Áwé ch'as hú ku.aa Anóoshi kutx kaa shuwlixeeex,
Anóoshi kutx [shuwlixeeex].
Wé Gidák
Lingít kutx ashuwlixeeex.
360 Ldakát yéidei áwé daayaduká.
Áa kaa tanalxáach áwé, galsháatadigáa
yakw.wookoox yáadei,
yá Sheet'kaadéi.
Aadax áwé át yawduwaxáa.
Xaju du jisháatadi gíwé yéi
gaxdulsháat. Aagáa áwé kei
udaláaych
“Ha haa-a-a-a!”
Ha gúsá koowajagi káa tsú,
gaaxdulsháat,
gaaxdusneix.
Tlél áwé ák' ooheen.
370 Ch'a at tugáni daakeit héent axéech áwé
aagáa áwé tsá
du káa daak jiwduwa.át.
Wuduwasháat.
Aadax áwé haat yawduwaxáa, yá Sheet'kax' haat
yawduwaxáa,
yá aanx'.

Aagáa wé tsá daginaa áwé áx' shóot awduwa.ák,
daginaa káa yeegáni.
Aadéi áwé yaa kandulyéin
de át kawduwajél wé galsháatadi yax
yagaxduljáak,
380 ka yá Lingít tsú át kawduwajél.
Áx' kindei gaxdusgaan.

Aagáa áwé,
aadéi yaa kandulyéini áwé kaa jeedax kéi wjixix.
Dzaas áwé ách yéi kandulyéin,
dzaas, at doogú du kasánx' wuduwadúx'.
Yéi kandulyéini áwé
yaakw kaanáx áwé aan kei wjik'én
áwé kaa jeedax yóot wudziyék.
Yá aan shóodei áwé yaa yandusnák.
390 Kaa x'éidax áwé kéi nagút.
Kóoshdaa x'ayáx áwé duwa.áxch
Gidák ku.aa
Gidák.

That Alutiiq boat [is called]
ch'akúx.¹⁷
He was put ashore at the foot of a cliff.

When he reached the foot of the cliff by boat,
people came out above him
so that they could kill him from above.
But then he, the Russian,¹⁸ killed off many
people.
Gidák
killed off many Tlingits.
360 The Tlingits were saying all kinds of things to him.
When they gave up chasing him, they went by
boat after the prisoners here
to Sitka.¹⁹
From there, they brought them back.
Here they were going to bring the prisoners right
into his hands. At that time, he would cry out
[gleefully],
“Ha haa-a-a-a!”
Why would one who killed people,
be kept prisoner,
be spared?
He didn't believe it.
370 Only when he threw the empty powder keg into
the sea
is when
they finally went out and attacked him.²⁰
They grabbed him.
From there he was brought here to Sitka by canoe,
to this village, by canoe.

Then finally a fire was built above the tideline,
a funeral pyre above the tideline.
They're lowering him down there.
The prisoners who were all going to be killed were
already brought there.
380 The Tlingit [dead] were also brought there.
They will be cremated²¹ there.

That's when
he escaped when they were lowering him.
He was being lowered with thongs,
thongs; skin was tied to his waist.
When he was being lowered [with the thongs]
he jumped over a canoe
and slipped out of their hands.
They chase him toward the edge of the village.
390 He starts to run away from them.²²
But Gidák,
Gidák
made sounds like a land otter.

Ch'a aan áwé a.éex', "Wéidei yaa
nashí-i-ix."
Yóo áwé x'ayaká lingít
"Wéidei yaa nashíx, gaysháa-a-a-t!"
Áwé áx' gáax wé káa shaanák'w
tsaagál' áwé du jeewú,
yáay,
400 yáay s'aagí tsaagál'.
Ch'u gaaxí áwé aawa.áx,
du xoonx'í yax yawdudliják
Anóosheech.
A daadéi áwé gáax.

Awu.éex'i áwé,
du xándeí yaa nashíx káa tlein
du kaadéi yaa sh nalgás'.
A yáx' áwé aan wudigoot,
"Hahahahaha,"
410 yóo áwé yaawakaa.
Wé tsaagál' aadáx aawasháat,
yáay s'aagí tsaagál'.
Dákdei kei wushk'éini áwé
a ítdei kei aawagúk
áwé du lak'éech' kóogu kát áwé uwagás'.
Áwé yéi x'uskudlidáal.
Aagáa áwé áx' du daax daak aawa.át,
Kiks.ádeech.
Tle wduwaják.
420 Du shaayée aadax wuduwal'éex'.
Aagáa áwé tsá aan aawa.aat,
kaa yeegáni gookdéi.
Kaa yeegáni gookt dutée áwé du shaayí,
ch'a du óonayi áwé ách dus.únt du waak.
Kuxdaaxkat'éex'ix áwé sitee wé óonaa.
Áwé at katé atóox kawulx'éex'i áwé, k'idéini
kadagátch yéi áwé.
Yéi at daaduné,
aan áwé du waak du.únt.
Shk'awulyeil yóo áwé duwasáakw
430 wé káa.
Du jiyís áwé wdudlis'áa wé óonaa,
aaa, wé aankáawu.
Shk'awulyeil jiyís áwé wdudlis'áa
Gidák óonaayi yéeyi,
kuxdaaxkat'éex'i.
Aan áwé a waak a.únt.
Aaa,
ách áwé

hóoch'k'ix wusitee.

440 Aaa,

At the same time someone yelled, "He's running
that way!"

This is what someone said.

"He's running that way! Gra-a-a-b²³ him!"

Then there was an old man crying there,
armed with a spear,

whale,

400 a whale-bone tipped spear.

While he was still crying he heard
his relatives had been killed
by the Russians.

He's crying for them.

As someone yelled [at him]

a large man is running toward him,
diving at him.

He jumped up to face him.

"Huh-huh-huh-huh-huh,"

410 is what he said.

He grabbed the spear,
the whale bone tipped spear.

As he sprang out
the old man threw the spear after him
and hit him in the nape of the neck.

His legs are twitching.

At that moment people gathered up around him,
the Kiks.ádi.

Then they killed him.

420 They broke his head off.

This is when they took it
to the funeral pyre.

When they brought his head to the funeral pyre,
they shot at his eyes with his own rifle.

The rifle was a muzzle loader.

This is the one that when the bullet fits snug, it
hits the target well.

That's how it's done,

that's what they're shooting his eyes with.

The man's name

430 was Shk'awulyeil.

They claimed the rifle as booty for him,
that noble man.

They took Gidák's musket,
as booty for Shk'awulyeil,
a muzzle loader.

He shoots at the eyes²⁴ with it.

Yes,

that's how

he [Gidák] met his end.

440 Yes,

ách áwé noow wududliyéx,
 tle Noow Tlein yóo wduwasáa, áx' áwé awliyéx du
 noowú,
 Shk'awulyeil noowú.
 Aadáx áwé,
 du kát kuwudáa áwé adaséix'án xá haadéi
 jiguxdagut nóok.
 Aagáa áwé yan wulis'ís Anóoshi shgóonayi tlein.
 Aagáa áwé
 tléil áwé aadéi xduwa.óoni yé kuwustee.
 Wé aanda.óonaa, ch'áagu aanda.óonayi
 450 a hoodi tayeet áwé x'ala.át.
 Ách áwé tlél wudu.óon; wé noow a shakéet áwé s
 yawdiháa Kiks.ádi.
 Ách áwé ch'a hás ku.aa áwé yéi s yaawakaa wé
 Anóoshi,
 "A géidei áyá yeeyliyéx yá noow,
 a géidei.
 Wáa sá yatee woch yáx dzitiyi yéix'
 gaylayeix
 ka héen áa yéi yateeyi yéix'?
 Daat héen sáwé gaxyidanáa yá dikéex'?
 Yú óonaa tsú áa kóo x'adigéik."
 460 Ách áwé
 a jeet kukawlidudli yáx áwé wootee.
 Ách áwé
 Kaasdahéen daax' has awliyéx
 Kiks.ádi s du noowú,
 Kiks.ádi.
 Éeknax.aanáx áwé,
 aas wóoshx kéi kawduwajél.
 Jinkaát hit áwé, a geix' yan wulinúk.
 Jinkaát hit áwé a gei yawdudliyéx
 470 ka kóok aatlein áa kawduwaháa.

Ch'a wáa yoo at koonée sáwé yan wulis'ís wé
 Anóoshi yaagú.
 Aagáa áwé Kaa Seiyí Yadaanáx áwé
 yándeí yaduxáax'w kat'óott
 kát áwé kadéin,
 a kat'óott kadéin
 wé kéés'.
 Aagáa áwé yándeí yaduskúxx'w wé Anóoshi.
 Aagáa áwé.

Yáa yeedát,
 480 a shukáx' kaxwliník.
 Ch'u tle yáadáx kéi kakkwalanéek.
 At tugánigáa áwé woókoox
 at tugánigáa.
 Náasdei áwé woókoox, K'alyáan
 du kéilk'i hás teen
 at tugánigáa.

that's why they built a fort,
 then named it Noow Tlein; he built his fort
 there,
 Shk'awulyeil's fort.
 From there
 they were keeping watch for when the Russians
 would retaliate.²⁵
 This is when the huge Russian schooner sailed in.
 This is when
 there was no way for them to shoot [their cannons].
 Those cannons, the cannons of long ago
 450 pointed out under the rail [of the ship].
 That's why they couldn't shoot. The Kiks.ádi
 gathered at the top of the fort.
 That's why the Russians said,

"You built this fort wrong,
 wrong.
 Why don't you build it
 in a level place
 and in a place where there's water?
 What water are you going to drink up there?
 Those guns are not in the right place, either."

460 That's why
 it seems as if they were tricked.²⁶
 That's why
 the Kiks.ádi
 built their fort at Indian River,
 their Kiks.ádi fort.
 On the beach side
 logs were piled high.
 Ten houses sat inside.
 Ten houses were built inside
 470 and a huge pit was dug.²⁷

After some time, the Russian ship came sailing in.
 That's when they came around the point by the
 mouth of Indian River,
 bringing things in at half
 tide,
 the tide
 was half way up.
 This is when the Russians were being brought ashore.
 This is when.

But now,
 480 I got ahead of my story.
 I'll tell it from here.
 He went after gun powder,
 for gun powder.
 K'alyáan went to the Nass River
 with his maternal nephews
 for gun powder

Dulnúk yá Anóoshi
dulnúk.

Aaa,

490 aadáx áwé aawa.oo wé at tugáni daakeit
daadas'ú
daadas'ú.
Haat awuxáa áwé tle yóo Sheet' X'aa Lutóonáx
áwé dáaknāx
woogoot.
Kaasdahéen
yadaadéi,
Kaasdahéen yadaadéi woogoot.

Yéi áwé ayawsikaa du keilk'i hás,
"Yaa kukanashgídi deikéenāx x'wán,
yóo noow eegayáakt yikūx."
Dei duwatéen ku.aa wé shgóonaa át shaltsísi
diginaa.
500 Áyá dziyáak tle ashukáa kaḡwliník yáat'aa.
Aaa.

Át kóox áwé,
át góot áwé Kaasdahéen yadaat góot áwé dáaknāx,
K'alyáan
áa yeik algéen áwé aagáa
kutées'.

Tle yóo X'us'noowú Yax'áax' yaa kandul.úni
gwáawé gé du keilk'i hás.

"Ax keilk'i hás," tle yaa anach'éx'i teen áwé,
"Ax keilk'i hás yóox yaa
kandul.ún."

Aagáa áwé, aagáa s wookooxú
atugáni daakeit

510 áwé wjitóok.

Naaliyéidāx áwé kéi kukaawasóosi
deikéex' nashtóok wé atugáni.

Ch'a s du jisháax' áwé
at'aa s uwaxáa Anóosheech.
Ch'a s du jisháax' áwé kindei kdugáas'.
Has a.únt áwé,
has a.únt.
Kaagwáask' yóo áwé duwasáakw,
wé at únti s'atí.

520 Hú áwé at únt.
Áwé sh yáa jiw dawóodli kaadéi áwé —
Lingít gánji síwé aawatáx',
Lingít gánji —

Aaa, tlaḡ áwé du wásh deikéex' yéi yatee, ách áwé
tléil tlaḡ
a x'akwéiyi áx kawdayaa.

when news of the Russians was coming,
news was coming.

Yes,

490 he bought the powder keg from there, and lead
too,
lead too.
When he brought it here, he went through the
forest
at the point of Baranof Island.
He went to the shoreline of the point of Indian
River,
the shoreline of the point of Indian River.

He said to his maternal nephews,
"When it begins to get dark,
come by boat to the beach at the fort."
They could see that the schooner was already
anchored out there.
500 This is what I forgot to tell a while ago.
Yes.

When he landed there,
when K'alyáan walked along the forest side of
Indian River,
when he came out to look around, he looks for
them.

His maternal nephews are being bombarded in
Crab Apple Fort Channel.²⁸

"My nephews," he said, pointing them out,
"My nephews are being chased and bombarded
over there!"

This is when
the powder kegs they went by boat to get
510 exploded.

They [the nephews] were blown far and wide
when the powder exploded out on the sea.

They popped up
right in the hands of the warring Russians.
They popped up right in the range of their guns.
They're shooting at them.
They're shooting at them.
Kaagwáask' was the name
of the sharp shooter.

520 He's the one shooting.
Because he was rushing it —
he was chewing Tlingit snuff,
Tlingit snuff —

yes, his cheek bulged way out, that's why he
couldn't
sight in on anything.



Kawdaxéel' áwé yéi yatee. Sh kát at wudli.át.
Tle yóot a géex' du washtóodáx aagáa áwé
tsá aa woo.únt wé Anóoshi.
Áwé tla_x sh yáa jiw dawóodleech áwé,

530 x'aan áwé a kát yawsixíx.
Ách áwé wjitóok wé atugáni
atugáni.
X'us'noowú Yax'áax' áwé yéi
kawdiyaa.

Ách áwé,
keena.áa yándeí kuyaduskuxx'u nóok —
dziyáak át kaxwliník —

hóoch'k' du keilk'i hás.
Ch'a aan áwé yéi x'ayaká yándeí yaduxáax'w nóok
wé Anóoshi,
“Aadóo sá ax een?

540 Dei xáa kei gu_xlanáa.”
Kaa xoot áwé wooch'éex', tsu sh
wududlik'át',
kaa toox koowateeyi yáx áwé yatee.
Áyá Kadakw.ádi yóo duwasáagu káa
hás du káani.
Ha hú áwé yéi yaawa_kaa, “Xát
i een chaa,
xát i een.”
Ách áwé héen yíx yaa s kawduwahaash
héen yíx.
550 Aagáa áwé séix akawditee,
K'alyáan,
du tákli,
séix akawditee.

Héen yíx áwé yaa s kawduwahaash.
Ch'ás has du x'é áwé dikéet has al.át.
Yá du káani teen áwé kawdixéel',
Kadakw.ádi teen.
Ch'u dá_kdei at dultíni áwé a.eegayáanáx áwé
xukkáa s jiw dzikwaan.
A xoot has jiw di.át wé Anóoshi.

Áwé
560 a toox áwé liwoot wé kaa dleeyí toox —
wé jixan.át.
Ách áwé át ashukaawagíx' K'alyáanch ku.aa.
Wé tákl áwé
jindaax',
jindaat áwé ajikawdzitee, wé —
aanáx akawduwatool wé tákl,
dat'éex'i tákli,
Wat.lachéix'idáx wuduwas'áyi

Trouble is like that. He felt guilty about it.
Only when he threw it out of his mouth is when
he shot at some of the Russians.
But because he was in such a hurry to attack

530 a spark fell on it.
That's why the powder blew up,
the powder.
It was in Crab Apple Fort Channel that this
happened.

This was why
when people were ferried in the next morning —
I told the story to this part a while ago —

his nephews all were gone.
Even with all this, when those Russians were
being ferried, he said,
“Who is with me?

540 This is what's going to destroy me.”
He was shouting this out among the people; they
were silent,
as if they were frightened.
There was a man of the clan called Kadakw.ádi,²⁹
their brother-in-law.
It was he who said, “I am.
“I'm with you, my good man,
I'm with you.”
This is why they floated down the river,
down the river.
550 This is when K'alyáan
hung his hammer
around his neck,
hung it around his neck.

They floated down the river.
Only their lips were above water.
He and his Kadakw.ádi brother-in-law were taking
on the trouble side by side.
They waded ashore while the Russians were still
looking toward the woods.
They charged into the Russians.

Well,
560 it's too hard to stab through human flesh [with]
that weapon.
That's why K'alyáan abandoned it.
But the hammer
he took in hand.
He wrapped the thong around his wrist —
a hole was drilled through the hammer,
the blacksmith's hammer,
the hammer

tákl áwé.
 Ách áwé ashaksat'íx't
 570 ashaksat'íx't, wé Anóoshx'i sáani.

Aaa,
 tlél áwé s du ééx at jiyawuxaash.
 Noow geit áwé s luwagook tle.
 Noowdéi neil has lugóok áwé x'éix yawdudzigúk
 has du itnáx.
 Tléil áwé has du ééx at jiyawuxaash.
 Aagáa áwé tle tsu kúxdei áwé wduwaxoox
 wé yaakw s'aatéech.
 Kúxdei áwé yawdudzikúxx',
 kúxdei wé kaa naax'ú.
 580 Has yawduwadlaak áwé aadéi
 Anóoshee dei s yawduwadlaak.

Aaa, yaakwt has akajéil áwé
 daax kéi s awsiyik wé dleit aankwéiyi.

Áwé tlél kaa daa yaa kushuwusgéi
 yá Lingítch ku.aa.
 Sh jeet áwé kudushee
 a yáax' daat gadudziyeigi át, Lingítch.

Ách áwé tle wé taat áwé, taat too ayaawa.át
 taat toox'.
 590 Kaasdahéen yadaax yaa aga.át áwé,

aaa,

Kaasdahéen yadaax at yátx'i yaa kandujél,
 taat too ayaawa.át yá noow geidáx.

Ch'a yaa ana.ádi áwé
 kamdigaax wé atk'átsk'u.
 Naaléi yú dáak.
 Kaasdahéen sháak áwé át aawa.át.
 Aagáa áwé yéi x'ayaká,
 wé atk'átsk'u kandagáax,
 600 "Yiják!
 Du sé káx haa káx kunaxduwashee."

Lsagooháa sákw síwé.

Kamdigaax.

Át a.áatdáx,
 yaakw kaa jeex' yéi natée aagáa áyá tle kuyaawagoo.
 Tle yóot áwé át naawligás'.
 Chaatlk'aanoow áwé tlé áx' yéi kuwatee.
 Chaatlk'aanoow.

that was booty from Wat.lachéix'i.
 With this he smashes their skulls,
 570 he smashes the skulls of the Russians.³⁰

Yes,
 they weren't even scratched.
 They ran inside the fort.
 After they ran inside the fort, the door was barred
 behind them.
 They weren't even scratched.
 This is when the boat captain
 asked for the return of the bodies.
 They took them back by boat,
 took the bodies back.
 580 They were defeated,
 the Russians were already defeated.

Yes, when they had taken them all aboard,
 they ran up a white flag.

But the Tlingits
 didn't understand.
 The Tlingits looked among their treasures
 for something to hoist up in response.³¹

This was why at night, they went by night,
 through the night.
 590 When they were going along Indian River,

yes,

they carried their children along Indian River,
 they left the fort during the night.

While they were going along
 a child cried out.³²
 It's a long way up into the forest.
 They came to the headwaters of Indian River.
 This is when he said,
 when the child cried,
 600 "Kill him!
 They might find us by his voice."³³

This is the origin of the name Lsagooháa.

He cried.

After they got there,
 when they got boats, they went by boat.
 They all settled over there.³⁴
 Chaatlk'aanoow is where they lived.
 Chaatlk'aanoow.

Ch'áakw áa yéi kuteeyí áwé, has du toowú kúxdei
yóo wdineiyí yáx wootee Anóoshi.

610 Agáa áwé
kaa jeet has akaawakáa
wé Giyakwkwáan.
Wandaa yóo áwé duwasáakw
wé Giyakwkwáan.
Aan yakaadéi yaa gakóox áwé
deikéénáx áwé awlitsaak
wé dleit yáx yateeyi
gúkl'i x'wáal'i.
Yaakwt áwé kawliyaa.
620 Kóot x'atáan áwé,
tlax wáa yak'éiyi yóo x'atánk sáwé
du jeet wuduwatée. "Gagaan yáx áwé eewatee cha
Aankáawu,
Guláalák.
Haa káx' áwé kux yaydzi.áa, gagaan yáx yóo."
Áwé tlél áwé du tuwáa wushgú
Wandaa tuwáx' ku.aa.
Adaséix'án áwé kóot x'eiwatán
"Yisikóo xá gagaan,
at shatúkx."

630 Kaa daa yaa kushuwsigéi
du sh kalneegí.
Ách áwé tsu tatóok
yóo x'atángíx wududliyéx,
"Tatóok yáx áyá eewatee."
Kaju tlél ash tuwáa wushgú,
Wandaa tuwáx' tlél wushgú tsu.
"Té xá áa daxdagatch tatóok tayee."
Hóoch'i aayéex áwé awliyéx, "Aas
jiseiyée yáx áwé iyatee.

640 Yáa yeedát áwé
a jigeix' áwé yéi haa kgwatée
a seiyéex'."
"Ee náadaa."
Anóoshi x'éináx yéi kuyawsikaa, "Eehí,
dagatch xá
sheey aas yíkdáx."

Ách áwé tle kóo at wusigáaxi yáx áwé wootee.
Ách áwé yéi ayawsikaa.
"Haadéi yóot kúx cha Ana.óot kuháal'i.
650 Héen taa yóo ishakaxtoohóo."
"Yak'éi.
Yak'éi," yóo áwé x'ayaká.
A ítdei áwé tsu yéi yawdudzikkaa,
"I jeewú gé,
Biláalák du téix'i gé i jeewú?"
"He-hei-i-i-i-i!" kéi wdiláa áwé.

After [the Tlingits] stayed there a long time, the
Russians' anger quieted down.

610 That's when
they sent over
the Alutiiq.
Wandaa was the name
of the Alutiiq.
When he was approaching the village by boat
he stuck some white
swan's down
out on a pole.
It dangled on the mast.
620 When he spoke to them
what a great speech
was given in return.³⁵ "You are like the sun, you
noble person,
Guláalák.³⁶
You turn to face us like the sun."³⁷
But he didn't like it,
Wandaa didn't like it.
He spoke in return,
"You know how the sun
cracks things."

630 They understood
what he said.
That's why they made a cave
into a speech.
"You became like a cave."
Well, he didn't like it,
Wandaa didn't like that either.
"You know, rocks usually fall inside a cave."
He tried for the last time. "You are like
the base of a tree.

640 Now
we will be in your embrace
at the base."
"Ee náadaa."³⁸
He told them in Russian, "Don't.
Surely old branches
fall from a tree."

It was enough to make a person cry.
That's why he said to him,
"Bring your boat over here, you no-good Aleut,
650 so we can swish you around in the sea!"
"Fine.
Fine," he said.
After this they asked again,
"Do you have
Baranov's³⁹ heart,⁴⁰ do you have it?"
"He-hei-i-i-i-i!" he cackled.

“Yeeytéen ágé yáat kawlidzéidi
 gúkl'i x'wáal'i?
 Biláálák du téix'i áwé, dleit yáx áwé woonei,
 660 dleit yáx.” Ách áwé ák' awduwahín.
 Ách áwé kaa jeenáx yan
 kóox áwé tlé wduwasháat
 guwakaan.
 Ch'u tle du een áwé
 woosh ilk'éikw.
 Leix áwé du een kuyalakánx'.
 Du een yéi wdudzinei
 kuyalakánx'.
 Aaa
 670 ch'u yéi at kunoogú tle yáat xángaa áwé yaa sh
 kandulhéin.

Aaa
 yá Daxéit x'aká áwé yéi duwasáakw
 Gasdaxéixda.aan.
 Áx' áwé yéi yatee Naawéiyaa.
 Kaagwaantaan áwé wé káa.
 Hú áwé naa káani yáx áwé
 yá át kaa tukawjiyayi yé.
 Kaa yaaxt áwé,
 hóoch áwé yáax' haat ashoowanée yá Sheet'ká
 Anóoshi xoo.
 680 Aaa
 yéi áyá tle at wook'éi
 Anóoshee teen.
 Ách áwé yáax'
 yéi haa wootee,
 yáa naax sati,
 haa yátx'i tsú.
 Aaa,
 yá haa t'aakx'i, has du xoo has du t'aakx'i,
 Chookaneidí yátx'i ka Kaagwaantaan
 yátx'i.
 690 Hás áyáa has kawdixéel'.
 Aaa
 has du éesh hásch áyá s du een tsu yáa kux
 wudikúx
 yá Anóoshee xoo.
 Ách áwé

at k'idéin wootee
 tle Guwakaan wootee
 s du een.
 Aaa,
 ch'áakwx yaa ksatée áwé,

yéi wduwasáa yá káa
 700 Kooxx'áan.
 Anóosheech áwé has du eet kawlikáa,

“Do you all see that swan's down
 dangling here?
 That's Baranof's heart, turned white,
 660 like snow.” Because of that, they believed him.
 That's why when he came on his boat
 they grabbed him into their hands
 as a peacemaker.⁴¹
 They're making up
 with each other.
 They're doing a peace dance with him.
 They made peace
 with him.
 Yes,
 670 while they're doing this they're tricking them
 into coming over here.

Yes,
 the entrance of Daxéit is called
 Gasdaxéixda.aan, the village at Halleck Island.
 That's where Naawéiyaa lives.
 This man is Kaagwaantaan.
 He was like a *naa káani*⁴²
 for the place they were reluctant to go to.
 Bravely
 he was the one who brought them back among
 the Russians in Sitka.
 680 Yes,
 things were made good
 with the Russians.
 That's why
 we lived here,
 the clan members,
 our children, too.⁴³
 Yes,
 these siblings of ours are among their siblings,
 children of Chookaneidí and children of
 Kaagwaantaan.
 690 It is they who died here.
 Yes,
 it's their fathers who came back here again by
 boat
 among the Russians.
 This was why

things improved,⁴⁴
 then the Deer Peace Ceremony was made with
 them.
 Yes,
 after a long while

there was a man named
 700 Kooxx'áan.
 He was sent over to them by the Russians.

Anóoshi.
Tle Anóoshi áwé tle kaa xoonx'éex wusitee.
Yá Kiks.ádi xoonéx wusitee.

Aaa,
ách áwé yáax' yéi s wootee
ch'u yáa yeedádi yáax' yéi yatee Anóoshi,
xoox' yéi s wuteeyích.
Yá Sheet'kák'

710 yéi áyá yan has kawdiyáa.
Aaa,
áyá
yá cháchch áyá
s du jeedáx áwé yéi wsinee,
yá s'áaxw.
Aan áyá s at yawsikaa,
aan.
Ha yáadu kwa aadéi yan kawdiyayi yé shóox'aanx.

Aaa,
720 héench áwé yéi wsinee,
K'alyáan, yá káa Anóoshi ashawuxeeji aa,
yáa Gageit kák'
yáa Gageit kák'.
Tle yáa kóok —
du kóogu a yígu wé Yéil S'áaxw
ka yáa tákl
wudus'áayi [tákl].
Ch'ás á áwé wduwat'ei.
Yáa Gageit X'ananook kát áwé
wliháš

730 wé kóok.
K'alyáan ku.aa tle tlél wudut'ei; ch'a héench áyá tsá
uwaják
yá x'egaakáa.
Ch'a hú áyú yéi sh wudzinee.
Yan áwé uwahóo,
Gageit X'ananook kák'.
Du kóogu áa kei awsi.ín,
Gageit X'ananook.
Dikée kéi as.éen áwé ch'a hú áwé sh wudiják,
aaa,
740 ch'a hú.

Aanx áwé wdudzikóo yéi s wusneeyí, gíl' yáx áwé
shunaagóo wé shí,
tle yú héendei
ch'as du kóogu gaaxdusteenéet áwé.
Ách áwé yan yaduxáa
aan kóok kawduwat'éx't.
Du kaadéi áwé wduwaják.
Áyá
has askóo
du ít aa K'alyáanch áyá wlitín,

750 dax.aa K'alyáanch,

the Russians.
The Russians then became our relatives.
They became relatives of Kiks.ádi.
Yes,
that's why they lived here,
even today the Russians still live here.
because they lived among us.
In Sitka

710 this is what happened to them.
Yes,
it is
the church
that took
this hat away.⁴⁵
With this, they made a promise
to them.
Here is what happened at the beginning.
Yes,

720 K'alyáan, the man who battled the Russians,
was taken by the sea⁴⁶
in Silver Bay,
Silver Bay.
Then this box —
the Raven Hat was in his box —
and the hammer,
the booty [hammer].⁴⁷
That's all that was found.
That box

730 floated on the current to the entrance of Silver
Bay.⁴⁸
But K'alyáan wasn't found; he was finally killed by
the sea,
this brave man.
He did this to himself.⁴⁹
He waded ashore
in the current at the entrance of Silver Bay.
He put his box up high
above the current at the entrance of Silver Bay.
After he put it up high he killed himself,⁵⁰
yes,
740 just him.

How they knew he did this to himself was that the
blood flowed down the face of the cliff
into the sea
so that his box could be seen.
That's why when they brought it in by canoe
they broke the box over [his death].⁵¹
They killed it over him.⁵²
After
they knew this
the K'alyáan following him looked after the hat,
750 the second K'alyáan,

yáa Yéil S'áaxw ka yáa Tákl.
 Áyá nakwnéitx'ích áyá s du jeedáx kawlidootl.
 Du een áyá at yawdudzika.
 "I wunaawú,
 néex' i káa yéi gaxdu.oo."
 Ách áyá kasayé daakahídidéi kaa jeex' ajeewanák,
kaa jeex'.
 Yá Brésbatérée
 kasayé daakahídidéi áyá ajeewanák.
 760 Nanáa áyá tlél yéi yan kawdayá.
 Aaa,
 yá nakwnéitx'
 has sh k'awdliyé.
 Goosóo aadéi s at yawuskaayi yé?
 Ách áwé yáa yeedát
 ch'a nichkák' áwé s du jeex' yéi yatee,
 yáa Tákl,
 yáa S'áaxw,
 Sheey Káa Sh K'ut Yéil,
 770 a toót kawdaxéel'i K'alyáan shukát aa.
 Aaa
 yéi áyá yan kawdiyáa; yáa yeedát,
 ách áwé, yáa yeedát
 yáa át tóox' yéi kawatée,
 yáa át tóox',
 ax éesh aadéi sh kalneegée yé.
 Tléel xát ax sh kalneegée áyá,
 ax éesh áyá,
 Kaajaakw.
 780 Hóoch áyá tlákw ax een aklaneegéen; ách áwé
 xwasikuwu yáx yatee; ldakát yá kaa saax'óo
 teen; tlél yaa kuxwlagaat.
 Yéi áwé yáa yeedát yee een kunáax daak
 kaxwaaník.
 Aaa,
 yéi.
 Yáax' áwé yándeí shukgwataán.
 Aaa.
 Hóoch' áwé,
 a daat.

this Raven hat and the hammer.
 But the preachers talked him out of it.
 They made a promise.
 "When you die,
 a marble grave marker will be put over you."
 This was why he released it to the museum,⁵³
 to their possession.
 He released it
 to the Presbyterian museum.
 760 When he died, this didn't happen.
 Yes,
 these ministers
 lied.⁵⁴
 Where is what they promised?
 This is why, now,
 they have them for nothing,
 this hammer,
 this helmet,
 Sheey Káa Sh K'ut Yéil,
 770 the one the first K'alyáan battled in.
 Well,
 this is what happened; now,
 this is why, now
 it will be in this tape recording,
 in this tape recording,
 the way my father told it.
 This is not my story,
 it is my father's,
 Kaajaakw.
 780 It was he who told it to me often. That's why
 it's like I know it,⁵⁵ with all the names of the
 people; I didn't forget it.
 That's how I explained it to
 you now.
 Yes,
 that's how.
 Here is where it will end.
 Yes.
 That's all there is
 about it.

Notes

1. The Tlingit text was transcribed independently by Vesta Dominicks and Nora Marks Dauenhauer. The Dauenhauer transcription and translation date from the mid-1980s. The Dominicks transcription dates from 1973, when she was an employee of the Sitka National Historical Park. Her project was never developed beyond the first draft, and was never translated. Vesta shared her typescript of 1973 with us for the present volume, and we therefore list her as co-transcriber. Her Tlingit name was Tóon; she was of the Raven moiety and *Kaachádi* clan of Kake. She was highly regarded as a teacher of Tlingit language and literacy in Sitka, and as a translator and performer of Gospel music. Vesta Dominicks died on October 24, 2006.

We thank Jeff Leer, Alaska Native Language Center, University of Alaska Fairbanks for his careful proofreading of the text, and for suggestions for notes. We also thank the students, elders, and community members who participated in our fall 2006 Introduction to Tlingit Oral Literature class at the University of Alaska Southeast both on-site and through distance delivery, for their careful proofreading of this text as a class activity: in Juneau, Linda Belarde, Hans Chester, Jessica Chester, Michelle Martin, Jeremy Strong; in Sitka, Roby Littlefield, Ethel Makinen, Irene Paul, Franklin James, David Kanosh; in Wrangell, Virginia Oliver; in Yakutat, Dora Jackson. We appreciate the additional ears, eyes, and interpretations of ambiguous passages. The editors assume full responsibility for any errors that may have slipped through.

2. Yes. In Tlingit narratives and oratory, this is sometimes pronounced *aaá*, with a high tone on the second syllable, meaning “yes.” At other times it is with low tone, in which case it functions more as a verbal pause or “thinking word.” We decided to write this with no tone mark in all instances, but still translate it as “yes,” feeling that it conveys more than English “umm” or “uh.”

3. The Russians. In Tlingit, the demonstratives such as *yá* (“this” or “the”) are generally pronounced short by northern speakers and long (*yáa*) by Sitka and southern speakers. In our publications we generally standardize with with short vowel spellings, but here we have followed the narrator’s pronunciation as closely as possible, in this case *yáa* *Anóoshi* rather than *yá*. We do, however, standardize to *y* where he in some places uses an older pronunciation of *w*, such as *has du wátx’i* for *has du yátx’i*, “their children” (line 186), because the more correctly phonetic spelling confuses readers. Where he uses an older *m*, as in *kamdigaax* for *kawdigaax* (lines 595, 603) we retain this. Where northern speakers have *ei* in many verb stems, Mr. Andrews and other Sitka speakers have *ee*, which we retain. Likewise, he has *néekw* where northern speakers prefer *nook*. We have made

no attempt to note or transcribe phonetic detail such as automatic labialization of velars following *u* and *oo*. We anticipate that CD versions of the texts will eventually be available to specialists interested in a closer, technical analysis of the phonetics of the narration, which preserve conservative features of older Tlingit, recorded from a seventy-five year old speaker forty-seven years before the present publication of the transcription. As with the Sally Hopkins transcription that follows, the Alex Andrews recording deserves a closer transcription by specialists in Tlingit historical phonology.

4. Told this. Tlingit, *akawlineek*. There seems to be a phonetic pattern in Mr. Andrews’s narrative of the raising of the pitch of the final syllable of a verb at the end of a sentence, although the pitch is phonemically low in isolation and in other environments. It is beyond the scope of our transcription to note these, and we transcribe them as low.

5. In this transitional sentence, the Tlingit grammar is ambiguous regarding the pronoun reference for “he.” The above episode is about Héendei, and the following episode is about Stoonook’s visit to Chilkat. We understand the pronoun to refer to Stoonook.

6. Wanka Hít. This is a clan house name not documented elsewhere and not recognized by otherwise knowledgeable persons in the community today.

7. The basic plot is difficult to follow here, but we conclude that the reference to Héendei is parenthetical, and that Héendei is not along on the trip. Stoonook goes to see his father’s people, but is insulted by a fellow child of his father’s clan, a co-clan child of Kaagwaantaan, therefore his “brother.” In Tlingit social structure, persons whose fathers are of the same clan are considered siblings.

8. Silverberry bushes. In Tlingit, *géen wás’i*; *Elaeagnus commutata* Bernh. (Hultén 1968:684, Trelaway 1983:95). Found in central Alaska to southwest Yukon; found in Atlin and Teslin (Leer, personal communication, November 13, 2006). The fruit is eaten. Here, the branches are used for beating in a ritual purification before battle. The plant is not attested on the coast, but the story would suggest that, although rare, it could once be found in one spot in the Chilkat Valley. According to David Kanosh (personal communication, January 30, 2007), his grandfather, George John Sr., reported that silverberry once grew in the Angoon area, but no longer does. There are extant tape recordings of George John Sr. and Charlie Jim discussing this.

9. Relative. The Tlingit term used is *kaa t’aagí*, meaning a clan brother or sister, a clan relative.

10. Four logs. Presumably referring to the rectangular construction of the Russian fort, with round logs laid on their sides and notched at corners to fit, in contrast to the construction style of the Tlingit clan house with split boards standing vertically.

11. *Koogéinaa*. A ceremonial sash worn diagonally from the shoulder to the waist, most commonly seen today in

the Alaska Native Brotherhood and Alaska Native Sisterhood formal dress, but also popular in photographs of late-nineteenth and early-twentieth century Russian Orthodox Church brotherhoods, after which the ANB and ANS koo-geinaa is modeled.

12. He may be making the sign of the cross.

13. The brown bear is a crest of the Kaagwaantaan, K'alyáan's father's clan (and the clan of the narrator, who is Kaagwaantaan and a child of Kiks.ádi).

14. At least one of these companions is identified in Russian sources as Aleksei Eglevskii. Gidák is the Aleut sharpshooter Vasilii Kochesov.

15. We have not confirmed the place name Yéilk'i Daakeitk'i ("Little Raven's Little Box or Toolbox"). People with local knowledge have suggested similar sounding names (such as Yéil Kóogu, "Raven's Box") at Crawfish Inlet and Necker Bay, but these are much further south on Baranof Island and do not fit the context of the chase in the northern part of Sitka Sound. This part of the recording is exceptionally difficult to hear, so our transcription may also be in question.

16. Tl'ayáak' Yawuwa. Tl'ayáak' is Katlian Bay. We understand the term *yawuwa* to refer to the face of the shoreline northwest of Lisianski Point, leading toward Dog Point.

17. *Ch'akúx*. A skin-covered boat. It is unclear if reference is to the smaller, faster baidarka, or the larger, slower, open baidara. Gidák was a marksman and would probably hunt from a baidarka, but for hauling sea lion they would require the larger baidara and support crew. He and a partner were probably in a two-hatch baidarka.

18. Reference is to Gidák, for whom the terms Russian and Aleut seem to be used interchangeably. He apparently killed many Tlingits in the course of the chase.

19. This is a confusing passage. The narrator's point of reference is Sitka, where he is making the recording.

20. We interpret this difficult passage to mean that even though the Tlingits may have suggested that he might be spared, Gidák was certain that he would be killed if captured, so he fought until he ran out of powder, at which point he was overpowered.

21. Cremeated or burned up. The Tlingit use of *kíndeí* gives a mental image of ashes rising.

22. Run away from. In Tlingit, literally "from their mouth," or "from their jaws."

23. The Tlingit verb here is rhetorically lengthened. The passage is difficult to follow and has been reconstructed from a long false start.

24. The eyes. In Tlingit, *a waak*, "its eyes," using the possessive *a* because the head is now separated from the body.

25. The Tlingit verb sounds like *kuwudáa* but is probably *koowadáa*.

26. The motif of the Tlingits being tricked is also found in four pages of notes by Louis Shotridge at the University of Pennsylvania Museum (University of Pennsylvania Museum

Archives, Expedition and Field Records, North America, Louis Shotridge's indexed ethnographic research card file, box 2). We thank Charles Smythe for calling these notes to our attention (personal communication to Nora and Richard Dauenhauer, February 19, 1993), and Lucy Fowler Williams for confirming the reference (personal communication, November 21, 2006), but we do not include them (or several other questionable accounts) in this book because we do not have the time and space to examine them in detail and address the folklore of mythmaking. A trick seems unlikely. The original Noow Tlein site was designed for protection in traditional Tlingit warfare, whereas the Indian River fort was designed to deflect cannon fire. A brief summary of the Shotridge notes will suffice.

According to the notes, the Kiks.ádi were tricked into abandoning their position on Castle Hill and relocating to Indian River. The traitor was a Tlingit woman from Yakutat who was married to the Russian in charge there (i.e., Stepan Larionov). Baranov was throwing a temper tantrum because his ship canons couldn't elevate enough to hit Castle Hill. Hence the need for trickery. The woman told K'alyáan that her husband warned her of an imminent attack, and she advised him to relocate out of cannon range. K'alyáan believed her. The Kiks.ádi abandoned Castle Hill under cover of darkness and built the Indian River fort overnight. The Russians bombarded it, and occupied Castle Hill for the remainder of the Russian period.

27. The houses were built low in the pit dug inside the fort.

28. X'us'noowú, Crab Apple Fort (not to be confused with Xutsnoowú, Angoon) was located on Alice Island. Alice and Charcoal Islands were joined during World War II to build the Sitka airport. In the modern context, Alice Island is closer to the bridge, Charcoal Island closer to the runway. Reference is to the waterway either between the islands or adjacent to the fort.

29. Kadaḱw.ádi. An Eagle moiety clan, now associated with Hoonah, historically a branch of Chookaneidí.

30. Russians. In Tlingit, the narrator uses a diminutive and slightly derogatory form, *Anóoshx'i sáani*, literally "little Russians" which could be translated as "Russkies."

31. "Balance" or reciprocity is a fundamental aspect of Tlingit protocol. Here the narrator is emphasizing that the Tlingits did not know the military significance of the white flag, but were responding according to their protocol of matching song for song, speech for speech, display of clan object to match object, etc.

32. Tlingit, *kamdigaax*, here and in line 603, with *m* replacing *w* as the perfective morpheme. These are the only places he does his in the narrative. This is standard in Interior Tlingit, but unusual on the coast.

33. The Tlingit verb *kunaxduwashee*, "they might find/discover us," is a potential, a very rare form.

34. In the Tlingit verb, *naawligás'*, the *naa* is an incorporated noun not listed in our grammatical materials published to date.

35. In this humorous passage, the narrator takes on different voices for the exchange of oratory. This line is sarcastically enunciated. Lines 625–26, describing Wandaa, are spoken with the lips pursed. Line 634 is “sing-song.” Lines 637–39 and 649–50 are chanted delicately.

36. *Gułáaḷák* (and *Biłáaḷák*, below). This is a Tlingit name for Baranov. The “underlined *l*” letters indicate voiced *l*, a sound not normally found in modern coastal Tlingit, but substituting for *n* in the speech of some older Tlingits (*héel* for *heen*, “water”). The sounds *b*, *r*, and *v* are not found in Tlingit, and are replaced here with Tlingit sounds and the voiced *l*.

37. This version by Alex Andrews features the verbal dueling between the Tlingits and the peace negotiators. The account by Herb Hope, above in this book, also includes oratory. The image of the sun is also recorded by P. N. Golovin (1983:96) from a Tlingit speech of December 14, 1860.

38. *Ee náadaa*. Russian, *Nye nádo*, meaning “Not necessary.”

39. Baranov. In Tlingit, *Biłáaḷák*, another Tlingit pronunciation of the name.

40. In Tlingit, *du téix'i*, using the possessive suffix because the heart is now detached. Normally the possessive suffix is not used with body parts.

41. Peacemaker. In Tlingit, *guwakaaan*, literally “deer,” but also the term for a hostage, a peacemaker, and the peace-making ceremony.

42. *Naa káani*. Literally, “clan or moiety in-law.” In Tlingit ceremonial relationships, a person of the opposite moiety who helps the hosts facilitate the event, like a master of ceremonies.

43. He is emphasizing that both moieties were living in Sitka after peace was made.

44. The recording is very unclear here; transcription of this line is debatable.

45. See appendix 4 for a history of the Raven Hat. See color plate 22, a photograph of the 2004 ceremony transferring it from the Sheldon Jackson Museum to the Sitka National Historical Park.

46. This is an oblique reference to drowning.

47. Hammer. On the recording, the narrator first says “hat,” then corrects himself.

48. We have not confirmed *Gageit X'ananook* as a place name; the word seems to suggest the current at the mouth (*x'a*) of Silver Bay (*Gageit*).

49. There are two senses of the Tlingit of this line: “He did this to himself” or “He took his own life.”

50. The account of *K'alyáan*'s death by suicide is unique to this version and needs further research. The narrator may be confusing or collapsing the deaths of two or more men by the same name. The *K'alyáan* of 1804 was still alive in 1818, when he witnessed the departure of Baranov and posed for a portrait by Mikhail Tikhanov. The name *K'alyáan* was held by a succession of Kiks.ádi leaders (Pierce 1990b:223; Hinckley 1996 passim). According to Ted Hinckley (1982:271) a man named Katlayan [*K'alyáan*] was stigmatized by his involvement with the Indian police, and hanged himself in 1891. The version by Alex Andrews is unclear, suggesting drowning, on the one hand; but blood on the rocks suggests that he either cut his wrists or threw himself on the rocks, or slipped.

51. Literally, “they pounded/hammered the box to pieces with it.” The “it” suggests using the hammer.

52. Killed it. This term is used today for bringing out and distributing money at a potlatch, thus increasing the ceremonial value of an *at.óow*. Historically, a slave would have been killed, or an object destroyed. Here the object may have been literally broken over his body or hammered to pieces, but also figuratively broken in memory of him.

53. Museum. Literally, “House of Strange Things.” See appendix 4.

54. Ministers lied. In Tlingit, “*yá nakwnéitx' hás sh k'awdliyéł*.” *Nakwnéit* is literally “priest,” a borrowing from French *le prêtre*. The Tlingit verb for telling a falsehood uses the same stem as the word for Raven, *Yéil*.

55. If taken literally, this line is misleading. This is self-deprecating wording common in traditional Tlingit storytelling and oratory. In this case, while still asserting that this is a reliable account from reliable sources, Alex Andrews downplays his own abilities and focuses on his father. To say, “That’s why I know it” would seem like bragging.

Sally Hopkins (Sẖxaastí)
The Battle of Sitka

Recorded by the National Park Service, Sitka, Alaska, August 1958

Transcribed and translated by Nora Marks Dauenhauer

Edited by Richard and Nora Dauenhauer¹

[*Aakashook* yóo x̱'atángi]

Woosh x̱'ayagéidei kdunik nooch haa shagóon.

Á áyá

haa tundatáani yéi yatee

haa een sh kangeelneek.

I yoo x̱'atángi

yan gatootee.

Aax̱ yá haa shagóon,

yá haa shagóon yáanax̱

kei shukawsixix̱, yá haa shagóon.

10 Áyá tléil woosh x̱'ayáx̱ kadulnik nooch.

Áyá ax̱ tuwáa sigóo

haa een kayineegí.

Ha yéi áyá

yá anax̱ lingítx̱ haa wsiteeyi yé.

[*Sẖxaastí*]: Déi ák.wé?

[*Aakashook*]: Aaá.

Góok.

[*Sẖxaastí* yóo x̱'atángi]

Aaa,

haa yáa

20 haa shagóon sáḵw,

yéi áyá

akawlineek

ax̱ léelk'w.

Ch'u tle a x̱'éidax̱

Lsagooháa x̱'éitx̱ áyá wdlíneek,

yá

Kaa X̱oox' X̱'adukaa.

Yá Gayeis' Hít,

anáx̱ haa shagóon sáḵw

30 kuwdzitee.

Aankalaseek,

du yéet áyú

Sẖk'awulyeil,

haa tlaaléelk'w.

A jeedáx̱ áyá.

Du y̱aaḵusgeiyí

akaawaneek

du éesh has x̱'éidax̱.

[*Prolog by Peter Nielsen*]²

People tell of our ancestors in different ways.

This is why

we are thinking

you will tell us the history.

We will keep your words

in a safe place.³

From this, these ancestors of ours,

from here, these ancestors of ours

branched out, these ancestors of ours.

10 It's never told the same way.

This is what I want

you to tell us.

This is how

we became who we are as Tlingit.⁴

[*Sally Hopkins*]: Are we ready?

[*Peter Nielsen*]: Yes.

Go ahead.

[*Main narrative by Sally Hopkins*]

Yes,⁵

and now, the ones⁶

20 who were to become our ancestors,

this is how

my grandfather

told it.

This is right from his lips,

It was told from Lsagooháa's lips.

This

Kaa X̱oox' X̱'adukaa.

This Iron House⁷ —

those who were to become our ancestors

30 were born from there.

The son⁸

of Aankalaseek

was Sẖk'awulyeil,

our mother's grandfather.⁹

It was from him.

He told

the knowledge

according to his fathers.

Yáa Skajeek
 40 Aankalaseekch uwasháa.
 Ách áyá yá du ýéet
 tlél a ýaagáa kuwuskáat.

 Atx áyáa
 yá du sée
 lingít jiyanaxlasheet
 tuwatee.
 Sgutóot á.
 Tléil kwa áyóo yá du éesh
 du tláa hídix'
 50 áyá kawdu.aakw.
 Yáanax.á,
 Wat.lachéix'i,
 áx' áyú du ítt uwakúx yú yaakw
 du sée gaaxdusháax'oot,
 yá Skajeek du sée á,
 Sgutóot.
 Waadaagéi áyóo,
 du ítt uwakúx.
 A ýaadéi yoo x'eiwatán
 60 du yikýádi l k'agoolcheengáa.
 Aadax áyá du kaanáx nadustée áyáa
 yéi yaawakaa,
 "Déi!
Gaa déi yatee, déi!
 Anax daak gú déi, sík'!
 Aaa,
 kalgakú kát Wat.lachéix'i?
 Du xáni woogú déi."
 Áx' áyá wduwasháax'w du sée
 70 Sgutóot á,
 haa shagóon sákw.
 Anax Lingítx haa wsiteeyi át áyá.
 Á áyá woosh eetéex kawdi.aa
 ch'u shóogu á,
 yá Gayeis'hittaan.
 Woosh eetéex has kawdi.aa yáa haa leelk'u hás.

 Atx áwé
 kuwdziteet'
 has du yikyátx'i.

80 Ch'u aatx áyá tlél Kaagwaantaan yádix
 aa wustee
 haa shagóon sákw.
 Gayeis'hittaan
 yikyátx'ix haa wsitee.
 Ách áyá yáa ýeedát,
 woosh jeedéi yaa haa shundaxíxi,
 ch'a xát tsú ax tundatáani yéi yatee
 l kut gugaxeex

Aankalaseek¹⁰
 40 married Skajeek.
 This was why this son of hers –
 nothing could measure up to him.

 From then on
 she wanted someone
 to take the hand¹¹
 of this daughter of hers,
 Sgutóot.¹²
 But they didn't try
 at the [clan] house
 50 of her father's mother.¹³
 On this side¹⁴
 of Wat.lachéix'i
 is where the boat began to follow them
 so that her daughter would be asked to marry,
 this daughter of Skajeek,
 Sgutóot.
 It was Waadaagéi
 who followed her.
 She debated with him
 60 so that her descendants would not be low class.
 Following this, when she was persuaded,
 she said,
 "It's settled.
 It's ok now, it's settled."¹⁵
 Come on out now, little daughter.
 Yes,
 doesn't Wat.lachéix'i flood?¹⁶
 Go with him now."¹⁷
 This is where she was asked in marriage,
 70 Sgutóot,
 who was to become our ancestor.
 This is what made us who we are as Tlingits.
 This is who succeeded one another,
 the same one,
 this group from Gayeis'hittaan.
 These grandparents of ours succeeded one another.

 From then on
 their descendants
 were born.¹⁸

80 From that time on those who were to become
 our ancestors
 were not children of Kaagwaantaan.
 We became the descendants of
 Gayeis'hittaan.
 This is why now
 that we are dying off from each other
 my thoughts are also this way,
 that it doesn't get lost,

aadé kuwtoosteeyi yé.
 Tsu yá Sgutóot ku.aa áyá
 90 tsu du yikyátx'ee
 aadéi yakaawageiyi yé.
 Ach áyá
 Gayeis'hittaaan yádi
káa shakéex' x'awlitseen.
 Aaa,
 yá Noow Tlein ká
 a kát tookeenéen.
 Aaa,
 Hít Tlein
 100 a xeinéedei yéi yagugéi.
 Yá haa kahídi
 shux'áanáx,
 yáanax.á a tuwán.
 Yá Lkwa Hít,
 yá K'alyáan s aayéx wusitee.
 A dagiygé áyá haa aayi
 At Uwaxiji Hít.
 Yáanax.á áwé
 sheeyák'w,
Kooxx'áan aayi,
 110 Tinaa Hít.
 Héinax.á áwé Gagaan Hít.
 Daax'oon hit áyá áa wdikee yá Noow Tlein
 shakée.
 Aadáx áyá ux kéi haa uwatée.
 Ch'a haa een has wuduwatlákw
 ya Gayeis'hittaaan
ka Wat.aaneidí.
 Haaw,
 yéi áyá,
 yá aax haa saxduháa
 120 has du shukáx yei na.át tl'eitakw káa
 a daasheeyí teen.
 Aagáa áyá tsáa
 wuduwa.áx
 wáa sá s kuwusteeyi
 yá haa shagóon sákw.
 Atx áyá yá haa léelk'w
 haa tláa du tláa,
 has du éesh
 tsu Gayeis'hittaaan,
 130 T'ákwjaa.
 Du yéetx áyú wsitee
Kaa Xoox' X'adukaa.
 Du yinaadéi áyóo
 Naas Sháak.
 Du yinaadéi áwé Kashaawát, shaawátx
 siteeyi aa,
 Kayik Axaa,
ka ax léelk'w,

the way we came to be.¹⁹
 Also how many descendants
 90 this Sgutóot
 came to have.
 This is why²⁰
 a child of Gayeis'hittaaan
 is valued so highly.²¹
 Yes,
 we used to sit
 on Noow Tlein.²²
 Yes,
 In addition to the Big House [Hít Tlein]
 100 how many houses there were.²³
 This clan house of ours,
 from the beginning,
 was next to it on this side,
 the Point House [Luka Hít]²⁴
 that became the one of K'alyáan and his people.
 In the middle was ours, the Strong House
 [At Uwaxiji Hít].
 On this side
 was an offshoot,
 the one of Kooxx'áan,
 110 the Copper Shield House [Tinaa Hít].
 On the other side was the Sun House.
 There were four houses that sat there on top of
 Noow Tlein.
 From there we grew apart.
 Their history was told with ours,
 the Gayeis'hittaaan
 and Wat.aaneidí.
 Now
 this is how
 when they [the Russians] wanted us out of the way,
 120 ahead of them came high caste people
 with their songs.
 This is when
 it was finally heard
 how those who were to become our ancestors
 came to be.
 Following this, this grandparent of ours,
 the father
 of the mother of our mother,
 was also of the Gayeis'hittaaan,
 130 T'ákwjaa.
Kaa Xoox' X'adukaa
 was his son.
 Next to him
 was Naas Sháak.
 Next to him was Kashaawát, the one who was a
 woman,
 Kayik Axaa,
 and my grandmother

Kaasawusxé,
 T'ákwjaa yátx'ee á.
 140 Aax áyáa
 hóoch'i aayéex wusitee Ltsaak,
 Ltsaak á,
 T'ákwjaa yátx'ee.
 Anax haa x'alitseeni át áyá.
 Ách áyá yá Noow Tlein kaadáx,
 yá Kaasdahéen yíkdei naa klagáas',
 áx' noow wududliyéx.
 Tléil ch'u tle áyá
 kut has awugéex'
 150 has du yéi jineiýi.
 Shis'gi Noow á
 áa wdudliyéx.
 Aaa,
 tliyáax' yéi aa yátee
 Shaa Seiyi Aanx'.
 Ch'u tlé yú gaaw áwé tsá tléix' yá Shis'gi Noow
 geit kawdik'ít'
 yá haa shukát kustéeyi aa.
 Haa
 160 yáax' s'é x'akkwanáak.

Yá Kaasdahéen yadaa
 Shis'gi Noow áa wdudliyéx.
 A yeedéi áyá naawligáas',
 yá Anóoshi yéi kuwanaskáa,
 "Aax yee klagáas' déi, yáat."
 Ach áyá yá aanyátx'i shukáx woo.aat.
 Háas du itt uwagút
 Naawushkeitl á,
 Xaayaduskaa.

170 Aadéi xaan kadulnik yé áwé.

Yá kaa ku.áxji áyá yéi at yakawligei.
 Tléil ch'u tlei áyú s du daat jishoowdulnei.
 Has du jigunaýáa aawa.át.
 Áyá yá kaa ku.áxji ku.aa áyá galsháatadi áyá
 T'ikanaa xáayee xoodáx,
 Daalneix' á
 ka Ilóoshga.
 Á áyá Anóoshi xoot has loowagúk.

Ch'a kóox has aawanéekw.
 Tléil kwá has du jidaat kaa tootí.
 180 Á áyá deikéenáx kugakux yaakw áyá,
 yáat.
 X'us'noowú xoonáx daak
 uwakúx.
 Áyá s aýaawatsaak.
 Á áyá tlax kútáx áyá sh kát has at wudli.át.

Kaasawusxé.
 T'ákwjaa's children indeed.
 140 Following them
 the very last one was Ltsaak
 Ltsaak indeed.
 The children of T'ákwjaa.
 These are the people we became high caste from.
 This is why when we moved
 from Castle Hill to Indian River,²⁵
 they built a fort over there.
 They didn't quickly
 lose
 150 their work.
 Green Wood Fort, indeed,
 they built it there.
 Yes,
 there was one on that side
 at the village on Jamestown Bay.
 Then at that time, people finally gathered as one
 at Green Wood Fort,
 these who lived before us.
 Now
 160 I will stop here for a while.²⁶

Green Wood Fort
 was built at Indian River Point.
 People moved off [of Noow Tlein] to go there
 when the Russians told the people
 "Move out of here now,"
 this is why the noble people went ahead.
 Naawushkeitl
 followed them,
 Xaayaduskaa.

170 This is how it was told to me.²⁷

It was this interpreter who caused all the trouble.
 We didn't bother them at all.²⁸
 We moved away from our pursuers.
 But the interpreter was a prisoner from a
 T'ikanaa war party.
 It was Daalneix'
 and Ilóoshga.²⁹
 It was they who joined the Russians.

They were taunting us.
 But we didn't pay attention to them.
 180 It was the boat that was going to go along outside
 of here.
 They came paddling out from Crab Apple Fort
 [X'us'noowú].³⁰
 This is the one they chased.
 We worried about ourselves too much.

Aaa,
 yá kutx shoowaxeexi ku.oo —
 áyá ch'a hás has du at tugáni áyá,
 has du een yaakw awshitóok.
 Tléil Anóoshich áyá wushtóok yá yaakw.
 190 Ch'a hás áyá.

Ha wool yát áwé uwakúx
 Sooxsaan.
 Du ýéet yá Shkoowuyéil
 awsiteen du éek' has teen yaakw wushtóogu.
 A xoowú á Deiki Shaak'óo,
ka Wat.aaneidí xoonáx
ka Kadakw.ádi xoonáx.
 Áyá Anóoshi yaagóoch has wusineix
kudziteeyi aa.
 200 Tléil daat kaa tooshtí
 de woosh tóodei ku.aa áwé yaa jikandulshís'.

Wáa nanée s áyá
 s du een kawduwaneek,
 “Dei wéix yaa s jinda.át —
 Anóoshi xáayi —
 aan tlénx'
Kaasdahéen yadaanáx.
 Woosh t'ikaadéi isgátch,
 kéi s ash guxla.óon.”
 210 Aagáa áyá
 yaa ýeedát yéi s duwasáakw
 a daat
study yéi s awsinee.
 Aaa,
 wudishúch áyú
K'alyáan
 yá Anóoshi káx'.
 Has awsikóo yéi s gaxdusneeyi.
 Ách áyóo —
 220 Shk'awulyeil jeenáx ku.aa yá kaawaháa haa tláa
 du léelk'w
 Sheey Káa Sh K'ut Yéil.
 Tléil tlax has du ádi áyá —
 yá K'alyáan,
 ách áwé yéi yaawakaa, “Haahí.
 Haahí.
 Sháa ýan kadatee,
 a tóot has du jee yux nakagoot.”
 De kóok táadei kawduwajeil
 yá kudziteeyi aantkeení,
 230 kéi gaxdul.óoneech yú yaakw.
 Ách áwé
 s'EEK doogú yawdlit'ák.
 Du sháawu á,
 wé Sheey Káa Sh K'ut Yéil.

Yes,
 these people who died —
 it was their own gunpowder
 that blew up a canoe with them.
 It wasn't the Russians who blew the boat up.
 190 It was themselves.

Sooxsaan
 came to the face of a seawater cave.³¹
 Her son Shkoowuyéil
 saw the boat blow up with her younger brothers.
 Deiki Shaak'óo was among them,
 and one from among the Wat.aaneidí
 and one from among the Kadakw.ádi.
 A Russian boat saved
 the ones who were alive.
 200 We didn't pay attention to them,
 but it was already becoming a bottleneck.

At what point was it,
 someone told them
 “They're charging over —
 the Russian war party —
 huge ships³²
 around Indian River Point.
 They're tying up next to each other.
 They're going to open fire.”
 210 This is when
 nowadays they would say
 they studied up³³
 on it.
 Yes,
K'alyáan
 bathed³⁴
 for strength against the Russians.
 They knew what the Russians were going to do.
 That was why —
 220 [the helmet] Sheey Káa Sh K'ut Yéil³⁵
 was in the stewardship of our mother's grand-
 father Shk'awulyeil.
 It wasn't really theirs —
 that's why K'alyáan
 said, “Hand it over.
 Hand it over.
 Let me wear it
 so I may go out in it to do battle with them.”
 The many people who were still alive there
 were already put into the pit³⁶
 230 because they were going to blow up the boat.
 This was why
 he wore a black bear pelt.³⁷
 On his head
 was the Raven Helmet [Sheey Káa Sh K'ut Yéil].

Du jeewú du tákli.
 Tléil tla_x tuk.ugé, tla_x ch'a yángaa.
 Du jeegáa aawat'áax'
 a shú.
 Aka.áwli áa yéi aawa.oo.
 240 Dé yándeí yaa ýanagwéin.
 Tléil tla_x tláakw áyú sh yáa wdawóotl.
 Yux kugagut néekw, ch'a hú sh kawdi.ák_w.
 Tle yux ýaa nagúdi een áyá du guk yí_x at
 yawdudli.ún aanda.ónaa.
 Tlei yá noow,
 a xawoolx' áwé yan yaawagás'.
 "Há háa!"
 Yóo daaýaduká, "K'alyáan, wa.é akyá?"
 De sh daa ýaa anasdák ku.aa,
 de a.ín.
 250 Ch'u tle kaax shagaxdus'óowu teen áwé
 shawdigút.
 Há! Há! Há! Há! Há!
 A shayat'ákw a t'éx't, aagáa áwés héent
 wujixíx.
 Kaasdahéen yí_x áwé
 sh wudlihaash.
 De daak na.át Anóoshee
 has du t'aawa_k shaxíjayi teen.
 A kat'óotnáx áyá guxkáa wjixeex.
 Át sh wudligáak,
 ashakat'íx't.
 260 Aagáa ýaa kunaýát'Anóoshee.
 Ch'a x'oonk'ís sáyá áa sh wudzineix, kasgáax
 Anóoshee.
Excited-x áyú s wusitee.
 Tléil sh yáa s wusgeet.
 Aagáa áyá tsá,
 yakw káa wdikéil' du jinák,
 tléil shawudihéini aa.
 Haa yáa ýeedádi yá_x at wuduskoowú ákyóo?
 Ch'u tle yakw káa kei ndakél'i,
 yú aan geidéi daak yakw.wuhaayí áyá,
 270 dleit aankwéiyi daat wududziyé_k.
 Ha yá yéi kuýakawligeiyi T'ikanaa xáaýi sháawu
 ku.aa áyá.
 Tléil koon
 ách koongaaneegi káa, tlél kaa ku.áxji kaa xoo.
 Kuýaawadlaak áyóo K'alyáan.
 Ách áyú dleit aankwéiyi daat wududziyé_k.
 Hóoch'.
 Aan geidé daak kawdik'ít', at'éi áyá
 kawduwachák,
 kawduwachák.

Haa,
 280 yá K'alyáan,

In his hand was his hammer.
 The bottom wasn't too big, it was just right.³⁸
 He shaped it to his hand
 on the end.
 He put a strap³⁹ on the end.
 240 The [Russian] boats were already landing.
 He wasn't in too much of a hurry.
 When he was going out he volunteered himself.⁴⁰
 As he was going out the door a cannon shot went
 past his ear.
 At the fort
 he dropped face down at the door.
 "Há háa!"⁴¹
 They said to him, "K'alyáan, is that you?"
 But he was already coming to,
 he was ready.
 250 As soon as they were going to chop his head off,
 he jumped up.
 Há! Há! Há! Há! Há!
 He hammered them on their temples, this was
 when he ran into the river.
 He floated down
 Indian River.
 The Russians were already coming up,
 with their swords.
 About half way down, he ran up on the beach.⁴²
 He made sounds like a raven,
 he smashed their heads.
 260 The Russians were lying all over.
 A small party got away safely; the Russians
 screamed.
 They were excited.
 They didn't fight back.
 This is when
 they escaped into the boat —
 not very many of them.
 Was it as we know things today?
 While escaping on the boat,
 while the small boats were going to the ship⁴³
 they were flying a white flag.⁴⁴
 270 But the woman from outside⁴⁵ who caused the
 many corpses —
 there was no one to tell us —
 there wasn't an interpreter among them.
 K'alyáan had beaten them.⁴⁶
 That was why they were flying a white flag.
 It was over.
 They had gone to the big ships; in the meantime,
 they packed,
 they packed.⁴⁷

Now,
 280 this K'alyáan,

ch'as hú áyú Kaagwaantaan yátx'i_x has wusitee,
yá At Uwaxiji Hít yeekáawu.

Shuws'aa du yéet áyú
K'alyáan shukakáawu.

Du yinaadéi áwé

K'wáni á.

Du yinaadéi áwé

Stoonook.

Du yinaadéi áwé Yeidis'aa.

290 Dax'oonínáx áyú wootee

yú Kaagwaantaan yátx'i.

Kúnáx has áyáa

yá haa kgwaxaa át káx' has wudishúch.

A áyú tle yan has uwanée

haa yáadei aa,

yá haa yinaadéi la.aa aa.

Xaawuduskaa

Naawushkeitl_x satéeyin.

Aaa,

300 du k'idaaká áyóo

K'aax'.ushtí á.

Tliyaanax.áa hít yee áwé

yá Wat.aaneidí yóo has [?] sh disáagu aa,

Kaax'achgóok á.

Yá dáaknáx aa Shiyák'w Kooxx'áanx

satéeyin.

Yá du yinaadéi aa áwé

Aataatseen á.

Héinax.á aa yee áwé Tlákwsataan.

Haa,

310 yéi áyá yakaawagei

haa kahítx'i.

A yeenáx áwé s kuwdziteet' Kaagwaantaan
yátx'i.

Á áyá yá Wat.aaneidí

yá a hídi

yeekáawu.

Héendei yóo áyú duwasáakw, Kaagwaantaan yéet
áyú yú Héendei.

Hú áyá tlél yaa kuwushgéi

haa daakashú,

haa daakashú, tlél yaa kuwushgéi.

320 [Aside]: Yándeí kwshé kkwalanéek?

Yá Anóoshi Kúnua áyá haa jeetx has aawatee, aadé
áyá naawligáas'.

A eeté áyá yá shaanákw yá

noow gei,

yá noow tlein

diyéenax.á a tayee.

Áyá aadéi woosh has wuditsáay.

only he was of the children of Kaagwaantaan,
a man of the Strong House.⁴⁸

K'alyáan was the eldest
son of Shuws'aa.

Next to him

was K'wáni.

Next to him [K'wáni]

was Stoonook.

Next to him [Stoonook] was Yeidis'aa.

290 There were four of them,

these children of Kaagwaantaan.

They were the very ones who

trained intensively for those who would war on us.

And then they were ready,

those from here,

those from the house next to us.

Xaawuduskaa⁴⁹

used to be Naawushkeitl.⁵⁰

Yes,

300 next door to him was

K'aax'.ushtí.

In the house on the other side were

these who called themselves Wat.aaneidí,

Kaax'achgóok was there.

The one on the back side, Shiyák'w, who used to
be Kooxx'áan.

Next to him was

Aataatseen.⁵¹

In the one next to him was Tlákwsataan.

Now,

310 this is how many there were

of our clan houses.

From these houses were born children of
Kaagwaantaan.⁵²

These are the Wat.aaneidí—

the people

from the house of theirs.

He was called Héendei, Héendei was a son of
Kaagwaantaan.⁵³

He was the one who didn't use good judgment.

He got us involved.⁵⁴

He didn't use good judgment.

320 [Aside]: I should finish telling it, shouldn't I?

The Russians took Redoubt Bay from us, this is
where [their] people went.⁵⁵

While they were gone, there was this little old
man in the fort,

inside the big fort,⁵⁶

below it.

They agreed to go there.

"K'e yú káa shaanák'w xánde naxtoo.aat."
 Ach áyá aadé du een aawa.aat.
 Du lyaakooshgeiyí sákw áyá.

Á áyú yú shaanák'w yéi ayawsikaa,
 330 "Néi! Cha shaanák'w,
yáat'át i yáa yéi xwsaneiyí yei ikgwanéex."
Yanéekw áyú yú káa shaanák'w.
Lingít léix'uch áwé ayawililéix'w.
Ách áwé tle yan yaawagás' yú káa shaanák'w.
Tle áx' kawlit'ík.
Tle aax has woo.aat neildéi.
Áyá Kunaatx áyá a kagéi yaakw át
uwaquíx
yá Anóoshee.
Wáa sáyá kaawahayi shaanák'w áwé kawlit'ík
 340 léix'w du yáwoo?
Ách áyá kuwduwaxoox
yú áx' yoo x'adul.atgi nuch yéide,
"Aadóo sáhé i shaanák'w ayaaualéix'w?"
"Tléik'," duwasháak, "Tléik'."
Áyú at sháadei yánde gaxdus.haanx gíyú koojí,
ách áwé yéi yaawakaa, "Cha xát áwé cha
aankáawu."
"Ahoo, gagú!"
Ách áyá gayéis' hítdei oon aawa.aat.
At loox'aax guxsatee át á.
Gayeis'hítdei oon ana.áat áyá yá káa shaanák'w
[kusteeyí] du gushká du x'eis kawdudlix'ás'.

350 Áyá ch'a du x'as'gú ku.aa gíyáa
ulxéidleen.
Ach áyá yá du dayéen yóo kuwanugu du yéigix
sateeyí, aawakít, tlél awuxá.
Ha,
anax áyáa
gunéi yakgwaxix át áyá,
yá haa kaxéel'i.
Tléil wáa sá s koonook, a kéen.
Tléil
daa sá kóox awdanéekw yáx has koonook,
ch'a a kéen.
 360 Tléil daat káa tuwushtee, tle tliyéi yéi wootee.
Aatx áyá yéi yaawakaa, Shuws'aa,
"Jilkáatdei ax tuwatee,"
Ách áyá tle yéi yaawakaa,
Stoonook, "Éesh! Xát tsú!"
Yá t'l'eitakw káa áyá du x'éidei héen du yáa nooch.
Ách áyá wookoox du yéet teen Jilkáatdei.
Gwáa déi, Jilkáat Kaagwaantaan
yádi áyú du hunxu hás yáx
taawa.ás.
Áa kéi kóox áyá ch'u tle du yá.áak.

"Let's go visit the little old man."
 This is why they went with him.
 This was to become his foolishness.

Then he said to the little old man,
 330 "Hey! Little Old Man,
 If I put this on your face, you'll get well."
 The little old man was ill.
 He put Tlingit ocher on his face.⁵⁷
 This was what caused that little old man to fall over.
 Then he stiffened up with rigor mortis.
 Then they left there for home.
 At the same time, a boat came from Redoubt Bay
 to the fort,
 a Russian.
 Why was this little old man stiff
 340 with ocher on his face?⁵⁸
 This was why they called people
 to the place where they would hold meetings.
 "Who painted the face of the little old man?"
 "No!" people denied, "No!"
 He thought that he was going to be put at the
 head of some important position, this was the
 reason he said, "That was me, sir."
 "Oh, go!"
 This was why they took him to jail.
 This was to be the start of the trouble.⁵⁹
 When they took him to jail, the little old man's
 thigh was sliced for him to eat.

350 But the spirit in his jaw
 was lucky.
 This was why his spirit warned him. He was
 suspicious, he didn't eat it.
 Now,
 this is where
 our trouble
 will start from.
 They weren't doing anything, they sat.
 They weren't doing anything
 that might make things bad for them,
 they just sat.⁶⁰
 360 No one thought about it, it stopped then.⁶¹
 After this Shuws'aa said,
 "I would like to go to Chilkat."
 This is why Stoonook said
 "Father! Me too!"
 This noble person is usually supplied with water.⁶²
 This was why he went to Chilkat with his son.
 He [Stoonook] was a child of the Chilkat
 Kaagwaantaan. He was glad to see his older
 tribal brothers.
 When they got up there, there was a place for him.

Ch'u tle yú dikéet wuduwasháat du hunxu hásch.

He was elevated⁶³ by his older brothers,

370 Yá Stoonook ku.aa.

370 this Stoonook was.

Ách áwéi

This was why

hú tsú tle du toowú akawshigoo.

he calmed himself down.

"I da.aa yáx x'wán yít'k',

"Be brave my son,"⁶⁴

áa at kadikekwdi yé áyá,"

this is where things fail."

yóo áyú yoo x'ayatánk du éesh.

These were his father's words.

Tle áa neil wugoodí ji.ús'aa

As he entered into the house, there was a wash

yeit,

basin,

tle yawdi.óos'.

he washed his face.

Kawduwas'éil' Jilkáat át.

They tore⁶⁵ dry fish from Chilkat.

Axá k'idéin.

He was eating well.

380 Aaa

380 Yes

Shkeedlikáa áyá ash woo.éex',

Shkeedlikáa, his older brother,

du húnxw.

invited him.

Yeilxáak tsú á.

Yeilxáak, was also there.

Ch'a yeisú yáa

As they were placing

kaxwéix du x'ayée yaa ndus.íni een áwé, neil

a dish of high bush cranberries for him to eat, a
man intruded.⁶⁶

wujikák.

That man,

Kúnáx

that older brother of his,

x'ali.óos.

was Kakáayee.

Áyú yú káa

He was very

yú du húnxw

390 loose mouthed.

390 Kakáayee á.

Tle a kaadé yaa nashéeni áwé yéi ash

As he was reaching into his dish, he said

yawsikáa,

[to Stoonook],

"Héhéhé!

"Heh! Heh! Heh!,

Ahem! Ahem!"

Arhem! Arhem!"⁶⁷

Ch'a súgaa ayákeet.

He immediately became suspicious.

"Aaá,

"Yes

ix'akkwawóos',

let me ask you,

Stoonook,

Stoonook,

aak'é Anóoshi áwé kwshé gayéis' hityee ash

that was some fine Russian who had him sitting
in jail."

wusinook."

He insulted him.⁶⁸

Du yáx ash yawsikáa.

400 This was why he shoved his dish away.⁶⁹

400 Ách áwé tle dákdei yóo awsinei yá s'ix'.

"That's right.

"A yáx áwé.

He is a son of Kaagwaantaan.

Kaagwaantaan yéet áwé.

I won't hide it,⁷⁰

Tlél gukalaseen,

that's right.

a yáx áwé.

That's what happened."

Yéi yan kawdiyáa."

This is what started the trouble.

Ha á áyá at shoowaneiyi át áyá.

They kept still, no one had bothered
them.

Ch'a tliyéi yéi s duwa.óo tléil tsu s du éex

Ách áwé

This was why,

tle yéi ayawsikáa,

he told him then,

410 tle dákdei yóo awsinei, tle wdihaan gándeí.

410 then he pushed it away, then stood up to go out.

Neildéi yaa nagúdi áyá yá du shagóoni.

As he was entering his parents' home [he said],

"Aankáawu yáx yáat'aa gūna.aant
naḵúxch."

"Aḵ yéetk' ée,
wáa sá kwshí yan ikawdiyáa?
At gaxoon, tláakw, tláakw, tláakw, tláakw, tláakw,
at gaxoon!"

Hóoch'.

Haat gadanaagí yáx wootee,
du éesh du een haadéi,
yá Sheet'kaadéi.

420 Géen X'aak'únáx áyá ayakaawanáa.

Yú du éesh
du x'adaa yóo kuwagutgu aa,
"Yéi k'ikulgei k'igees'éet,
géen wás'i.
Tleikáa k'igilas'éet, k'ikgisa.áaxw
shakáx'."

Aagáa áyá tsáa
tayeex woogoot.
Du een yaa naḵúx tle tleitaat.
At lú sákw á.

430 Anax yan ukooxch.

"Déi yít'k'
ch'a k'át at geendasháat.
I téix' gwaatseen."
"Tléik'.
Hél ax tuwáa ushgu i jeetx át xwaxaayí."
Chaatl'k'aanoowx' áyá tsá yéi yaawaḵaa
"Góok! Yándeí.
Ch'a aandáx i wóowu gé tlél wéit?"

"Héidu yít'k', héidu.

440 Ch'as á."

Yan at xáa áwé tle tsu
wootaa.
Aaa, de yú noow geix' kwá dei woosh xoot yoo
duwa.átk.
Wáa sá kaa toowú teeyée.

"Tléigé l wéix yaa gookúxch?" Wáa sá
sawlit'aaní.
Wáa nanée sáwé yéi kuwaawaḵaa,
"Shaati' X'aa Lutóonáx daak yawdigích. Ha góok!
Góok, i da.aax x'wán Kiks.ádi."
Gánt uwanúk

450 K'alyáan.

S'ekdaakeit tlein as'éik.
Tle aantóox naḵóox áwé
yéi yaawaḵaa,
"Ha wáa sáwé l haax ugoot?"
"Haa,
de wéix yaa nagút."

"This one always travels to other villages like a
nobleman."⁷¹

"My poor son!
What happened to you?
Start packing quick, quick, quick, quick, quick,
start packing."

It was over.

It was like the rip tide⁷² was standing up
for his father to bring him back here
to Sitka.

420 He told them to stop at Silverberry Bush Point.⁷³

This father of his
who was taking care of him [said],
"You'll tie this size"⁷⁴
of silverberry branches together.
You'll bind up twenty bundles of them and tie
them together at the bow."

This when
he went to bed to sulk.
The boat took him along at night.⁷⁵
This is preparing for trouble.⁷⁶

430 He would go ashore.

"That's enough son,
please eat just a little.
You might have a heart attack."⁷⁷
"No,
I don't want to eat anything from you."
Finally at Chaatl'k'aanoow he said
"Let's go ashore.
Do you have some of the food from the village?"
"There's some here son, here."

440 Just this."

When he finished eating, then
he slept.
Yes, but people were already mixing inside the
fort.
How good they felt.

"Isn't he coming yet?" How people were anxious to
see him.

At what point was it someone said,
"The boat has rounded Watson Point. Let's go!
Go! Be brave, Kiks.ádi."
K'alyáan

450 sat close to the fire.

He was smoking a large pipe.
When they came to the village
he said,⁷⁸
"Well, why doesn't he come?"
"Well,
he's already coming."

“Aho!”
 Héide ashuwataan.
 “Yáanáx x'wán haagú.”
 460 Tle yéi áwé ayawsi^kkaa du kéek'.
 Ash xáni woonook.
 Sh wudlik'átl'.
 “Neelneek déi!
 Ayáx ák.wé du yáx gíwé iyawdudzi^kkaa?”
 “Aaa,
 du yáx xat yawdudzi^kkaa.”
 “Haa wáa sá ituwatee?”
 “Ha, ch'as l nakwa.áxjit xáayá ax tuwatee.”
 “Ha, yéi áwé, yéi áwé.”
 470 At shuwsiteeyi át áyá.
 Aagáa áwé,
 x'awool yéi x'ayawdudzitee x-x-x-x-x-x.
 Haahá!
 Jakyís wóoshdei gaxdu.áat, Kiks.ádi.
 Anóoshee káx' á,
 yeisú déi has du jeex' aadéi ak^gwashée
 yú l.uk'é.
 Ch'u déi, ch'u déi, ch'u déi, ch'u déi
 yawus.aaýí
 l s'aati át teen ax'áax
 ayaawa.át.
 480 Ch'as yá s du éesh áyá á.
 Gayes'hittaan
 Kadakw.ádi.
 Wóoshdáx kaa jiyakawduwashéet'.
 Aagáa áyá tsá gándeí woosh
 x'awduwawóos'
 wáa sá yándeí kukaguxdayaayí.
 Wuduwa.oo de wé l'éek'áatl' kajóox.
 Kaagwaantaan yátx'i aayí sákw á.
 X'us.éenaa du yéet áyú Duk'aan,
 490 Gayes'hittaan yádi.
 Dus'éil'.
 Yéi kwatlaa
 koogéinaa sákw á.
 Aanyátx'i aayí.
 Aax áyá
 woosh xoodéi,
 “Ná, Ná, Ná.”
 Ách áyá yéi yáawa^kkaa Duk'aan
 “Haat aa ýtí.
 500 Kaagwaantaan yádi gunayáakde gé ax dook
 ýatee?”
 Ách áyú du jeet aa wduwatée,
 “Duk'aan wáa sá kwshé kgwasgéet,” yóo du daa kaa
 tuwatee.
 “Ha góok!

“Oh!”
 He opened the door.⁷⁹
 “Come on in this way.”
 460 This is what he said to his younger brother.
 He sat by him.
 He was silent.
 “Tell it now!”⁸⁰
 Is it true that you were insulted?”
 “Yes,
 they insulted me.”⁸¹
 “Well, what do you want to do?”
 “Well, I just don't want to hear it.”
 Well, that's right, that's right.”
 470 This is what started it.
 This was when
 at the door the wind made the sound xo-oo-oo-oo.
 Oh, oh!
 The Kiks.ádi will gather for the kill.
 They will now participate
 in the trouble⁸²
 with the Russians.
 When it kept on, kept on, kept on, kept on
 happening,
 [negotiators] went between them with their
 masterless at.óow.⁸³
 480 Only their father was there.
 The Gayeis'hittaan,
 Kadakw.ádi.
 They wrenched them apart.⁸⁴
 This is when, when they were outside,
 they were asked⁸⁵
 what the people are going to do.
 Those bolts of felts were already bought.
 They were for the children of Kaagwaantaan.
 X'us.éenaa's son Duk'aan was
 490 a child of the Gayeis'hittaan.
 They were ripped.
 This wide,
 for koogéinaas.
 For the nobility.
 They distributed them
 among themselves
 “Here, here, here.”
 This was why Duk'aan said,
 “Bring one here.”
 500 Is my skin different than a child of
 Kaagwaantaan?”
 This was why they gave him one.
 “What was Duk'aan going to do?” people
 wondered.
 “Let's go!

Gunayéi y.á déi!"
 Ách áyá gunéi aawa.át,
 dáaknáx á.
 Hás ku.aa áyás yaakwnáx áyá, yá Kaagwaantaan
 yátx'i.
 Kaa shakát áwé wjixíx
 Duk'aan á.
 510 Deikéenáx yaa nakúx.
 Tlél wuduskú yú noow a geidáx ayawdus.aadi
 ch'a aadéi duwajée.
 Anóoshee kwá dleit aankwéiyi daak aýawsiyík.
 Ch'u tle yáa
 Sheet' X'aa t'áak
 yaa ana.át,
 áyá yá ax léelk'u sákw ku.aa áyá,
 Wusx'éen du yéet áyóo

Lsagooháa
 520 du tláach yaa naljík'
 gwéil toot,
 wáa l ulgeiyí sáyóo.
 Aaa,
 yá a shukáx áwé yaa s awunashk'én
 Séikw á,
 Séikw ka X'wáal'k'.
 De a shagunká ku.aa áyóo
 has na.átch.
 Kayeixtágu ásgíyóo,
 530 X'wáal'k'.
 Séikw ku.a áyá ash x'eiwawóos', "Haaw,"
 Séikw:
 "Wáa yateeyi aa adawóotl sá i tuwáa sigóo."
 X'wáal'k': "Adawóotl xá ax tuwáa sigóo.
 Héhéhé."
 Séikw:
 "Wáa sa x'ayeeká?"
 "Kayeixtágu adawóodli xá ax tuwáa sigóo,"
 yóo áyú yaawa^{ka} X'wáal'k'.
 540 Kach hás áyú yéi s
 kuyakuxlagéi.
 Yóo shan yadaa, dáxnáx,
 kaa shukáx yaa s awunaltsák.
 [Kukáxk'w]: Káa shaanx' áwé.
 [Shxaastí]: Káa shaanx' áyú.
 De yaa ndus.át.
 [Aakashook]: Kashdei Kanásx.
 [Shxaastí]: Gajaa Héen
 Noow daadéi.
 Á áyú ch'a s t'ukgwas.énák'w áwé.
 550 Gajaa Héen Noow,
 dáaknáx tlél x'éidei shuwdul.aat.
 Wóosht x'awdigát.
 Uxganhéen.

Get going now!"
 This was why they started off,
 through the back of the village.⁸⁶
 But the children of Kaagwaantaan went
 by boat.
 Duk'aan
 ran around at the bow.
 510 They were paddling along on the outside.
 No one knew they had left the fort,
 but thought they were still there.⁸⁷
 But the Russians raised a white flag.
 Then,
 as they were walking
 behind Sitka Point
 the one who was to become my grandfather,
 the son of Wusx'éen,

Lsagooháa,
 520 his mother was packing him on her back,
 in a sack,
 how tiny he was.
 Yes
 in front of her, skipping ahead with a cane,
 were Séikw.
 Séikw and X'wáal'k'.⁸⁸
 This was the beginning of it all,
 they were going along.
 I guess X'wáal'k'
 530 thought about wood shavings.
 Séikw asked him, "Now,"
 Séikw [says],
 "What kind of fighting⁸⁹ do you want?"
 X'wáal'k' [says], "Fighting is what I want, you see.
 "Heh, heh, heh."⁹⁰
 "Séikw [says],
 "What are you saying?"
 "A wood shavings fight is what I want, you see,"
 was what X'wáal'k' said.
 540 They were the ones who would be responsible
 for many dead.⁹¹
 Those two had reached old age,⁹²
 they walked with canes ahead of everyone.
 [Katherine Benson]:⁹³ They were old men.
 [Sally Hopkins]: They were old men.
 They were were walking along.
 [Peter Nielsen]: I thought he was Kanásx.⁹⁴
 [Sally Hopkins]: Toward the
 Gajaa Héen Fort.
 They were pampering themselves.⁹⁵
 550 At the Gajaa Héen Fort
 the back doors weren't shut tight.
 They were just closed.⁹⁶
 Coal oil.

Yú deikée áwé sagú yawdzi.aa. Wáa nanée sáwé
 wdudziteen wé yaakw.
 Anax haat uwakúx
 koogéinaa s'aatx'i,
 de kaa xoowú hás,
 wé yéi s kuyakawligeiyi ku.oo.
 [Kukáx'w]: Ch'as wé yaakw áwé tsáa wdudziteen.
 560 [Shxaasti]: Aaá,
 yá Gagaanhattaan xoonáx nás'gináx has ýatee yú
 galsháatadi
 Kaachgún á.
 Nás'gináx has yatee.
 Ach áwé tle yéi s yawdudzi_kaa,
 "Wáa sá kawahaayi aa áhé?" "Aanyátx'i áwé,
 K'alyáan kék' hás áwé."
 Ách áwé has du xoot óonaa x'awdudzitán.
 A t'éi áwé yóo diyéénáx k_wa a kát kaa seiwax'ák_w
 dá_kdei kei x'eiwaxixi x'aháat.
 Yawdlixwáts X'wáal'k'.
 570 Yawdlixwáts.
 Dzísk'u yáx yawdlixwáts.
 Séikw tsú.
 Hás tsú kái s kugagáan ách
 áyú.
 Ch'u tle áa neil has wu_kee_yi teen áwé a t'áagi
 ayaawa.át.
 "Góok! Góok! Góok! Góok!"
 Tlé a xoox has ayawli.át,
 wé kayeix_tágu.
 Ts'as yú éek aa áwé
 dultín.
 Ch'u tle wé kaa daax kái kanagáni áwé tsá
 580 "Áax di yóo ginawát,"
 ch'u yaká áx',
 x'aan tóodei lunaagoogu ýé.
 Yú jákwti kwá ch'a áwú yú éek.
 A t'áagi ayaawa.át.
 Hóoch'.
 Wooooof! Kei wjitúk.
 Yú noow shakuwát'.
 Ha,
 yáa a t'áa yeik a.áat
 yá jákwtix'i.
 590 A ýíkt has
 at'aa.uwaxayi yaakw áwé kuwsineix.
 Yá jákwti a yée kawdudligaa.
 A keekadéi á,
 Tl'ayáak' kaanáx,
 daak yawdudlix_aanás'.

Wáashdánk'.

Áyá

Out there they were having fun. When was it
 somebody noticed the boat?
 It was coming through there,
 the koogéinaa wearers
 already among them
 those who were to kill so many.
 [Katherine Benson]: The boat was finally seen?
 560 [Sally Hopkins]: Yes,
 from among the Sun House people there were
 three hostages,⁹⁷
 Kaachgún was there.
 There were three of them
 That was why they [the Russians] said to them,
 "What's with them?" "They're nobility,
 they're K'alyáan's younger brothers."
 This was why they aimed the gun among them.
 While they were doing this down below, they
 forgot the door that opened to the back.
 X'wáal'k' charcoaled his face.
 570 He charcoaled his face.
 He charcoaled his face like an owl.
 Séikw too.
 They did this because they were going to be
 burned alive too.
 As soon as they sat down inside, the others were
 out in the back.
 "Go! Go! Go! Go!"
 They quickly set out
 the wood shavings.
 The Russians were only watching those coming on
 the beach.
 Only when the fire was flaring up around them
 580 was when [they said], "Áax di yóo ginawát!"⁹⁸
 saving themselves there,
 running to the fire there.
 The bodies were still lying out on the beach.
 They went around to the back.
 That was the end of it.
 Wooooof! It exploded.
 The tall fort.
 Now,
 when they came back down to the beach,
 the bodies
 590 of the fallen
 were put aboard
 a war canoe.⁹⁹
 Across from there
 they rafted across¹⁰⁰
 Katlian Bay.

Dog Point.

This is where

át yakw.uwaháa.
 Dáagi wduwataan wé yaakw.
 600 Dáagi kdutáan áwé, gíl' shakéex
 ayaawakée.
 Aagáa áwé wdudziteen,
 Giyákw,
 Gidák
 kei nakúxu.
 Shee Lutóodei áyú uyéx
 Gidák.
 A t'ei áyú yéi at woonei.
 Ch'óo hás at'aawuxaayí áwé wé noow tlein
 shakéetx aa ku.aa
 yan yóo at kaawatée.
 610 Aagáa áyá aa wlihaash Gidák,
 "Háa!
 Wáa sá woonei noow tlein?
 Kindei gwáagé wdudzixóot'?"
 Yóo áyú x'ayaká.
 Wáanee sáyáa,
 has wududzineix hás tsu,
 yá galsháatatx'i.
 Lingitch áwé át akawligán de adawóotl áyá start-x
 wusitee.
 Aagáa áwé
 620 yéi yaawakaa, "Góok,
 haat yi.á."
 Wé galsháatatx'i yaax has awsi.aat.
 "Haa een has kaxyeenéek."
 De Wáashdánk'u á.
 Yú x'aa lukaanáx yei kawduwajél wé jákwitx'i.
 Deikée áwé áa wlihaash.

 Aagáa áyá yéi daayaduká,
 "Aaa, Gidák.
 Haagú!
 630 Yéi ikaxtusaneix."
 "Há, há, há.
 Háa!
 Xwasikóo xá aadéi yei xat gaxyisanex yé."
 "Haagú!"
 Wé kaa ku.áxji
 kux has yawduwadlák
 kaa xoowóo hás.
 "Líl a xoodéi l yee tootéek
 yú kaa yeegáni ch'óok'.
 640 Yeehwáan tsú yax shaya kaxtusat'éix'."
 Ách áwé ch'a kaa xoowú hás.
 Áa s x'akawdudliník,
 "Gayxoox Gidák!"
 Tle has kaa x'akanéek
 Gidák een.
 "Yóo áhé has yee daayaká ka yóo."

they went by canoe.
 The boat was brought up.
 600 When they brought it up, they sat on the top of a
 cliff.
 This was when
 the Alutiiq¹⁰¹
 Gidák was sighted
 coming by boat.
 Gidák
 had gone to Cape Ommaney.
 Everything had happened while he was gone.
 While he was out chasing seals, everything was
 finished
 [with those] from the top of the big fort.
 610 This was when Gidák floated to a stop there.
 "Well!
 What happened to the big fort?¹⁰²
 Was it pulled up?"
 This is what he said.
 At what point was it
 they saved
 their hostages, again.
 The Tlingits set a fire to it. The battle is now
 starting.
 This is when
 620 they said, "Start,
 come now."
 They took the hostages aboard their boat.
 "You will tell us about them."¹⁰³
 They were already at Dog Point.
 They unloaded the bodies at that point.
 He was floating at a standstill out there.

 This is when they told him,
 "Hey, Gidák,
 Come here!
 630 We'll spare you."
 "Ha, ha, ha.
 Hah!
 I know how you'll spare me."
 "Come here!"
 The interpreters
 had been taken back.¹⁰⁴
 They were among us.¹⁰⁵
 "Don't think about going
 to the edge of the funeral pyre.
 640 We'll smash your heads, too."
 That's why they were still among us.
 The Tlingits egged them on,
 "Call Gidák."
 They were interpreting
 for Gidák.
 "They are saying this and that about you."

Kaa yáka áa uwaxée.
 Keijínináx aa uwaják ch'as yá aanyátx'i.
 Yáax' áwé tsá kaa jeet uwagút
 650 Gidák.
 Tle du een
 woosh yoaxt kuwdzixix.
 Dei kéi kaxdusgáan yú jákwti, de ayeet
 awduwa.ák.
 Á áwé yú woosh yaaxx áwé yaa kunasxix áwé
 woosh x'anéegu kát
 áwé.
 Du katlyaadéi wduwatsúw wé tsagál'.
 Ch'a wáa sá, ch'a néekwdein kudaanéiyin ch'a a
 yáx.
 Jákwti,
 gánigookx',
 660 hooch' wuduwaajak.
 Tle aax áwé kaa xoo yéi wootee wé
kaa x'akaneekx'i.
 Tle has du een áwé aax naawligáas'
 Kasdaxeixda.aan.
 Kasdaxeixda.aanx' áwé tle tliyéi yéi koowatee.
 Tléix', tléix' kaa káa yan koowatee.
 Yáax' áwé tsoo
 "Anóoshee
 yee eedéi s jikuxda.át," yóo s yawdudzika. Ách
 áwé tle s wudzi.aat.
 670 Tliyaadéi
 At Seiyée Tlein.
 Áx has yawligás'.
 Cha ch'u tle Chaatlk'aanoownáx áyá tsú has
kuwa.oo.
 Gayeis'hittaan ch'a kaa xoo
kaa xooowú hás.

 Tle tlél yéi kuwushtú.
 Noow gei aawa.át.
 Déix káa yan kutée áwé yéi
 yéi s du een kadunéek.
 680 "Yóo,
 yóo dikéedáx, wé aan s'aatí
kaa jeet góot kugakóox kaa
 yakaadéi."
 Tle yan koowané.
 A yáx áwé.
 Anax haat uwakúx Wanáanák.

 Yaa at nadushéen
 has du aayí [ha]s du yakwkasheeyée.
 Yaakwnáx yawdudlitsaak we kax'wáal' déix
gúkl' x'wáal'i.
 690 A x'áagu á wé át,
 wé Seijích kut wuhooni át.

He stayed out on the water through the night.
 He killed five, all of them nobles.
Gidák
 650 finally surrendered.¹⁰⁶
 The canoes
 came along side of him.
 They were already going to cremate the dead, they
 had already started the fire.
 They were going along side of each other,
 each reinforcing their anger from the other's
 words.
 He was stabbed in the side with a spear by each
 man.¹⁰⁷
 Just as he had done painful things to them.
 At the edge of the pyre
 for the fallen
 660 he met his end, he was killed.
 From this point on, the interpreters
 were among us.
 The people moved with the interpreters
 to Gasdaxeixda.aan, [the village at Halleck Isl.].¹⁰⁸
 At Gasdaxeixda.aan everyone stopped.
 One year, one year passed.¹⁰⁹
 Here they were told
 "The Russians
 are coming to kill you." This was why they
 moved.
 670 To the far side,
 to Deadman Reach.
 They moved on from there.
 Only at Point Craven did the people
 settle.
 The Gayeis'hittaan
 were still among us.

 Then no one thought about it.
 They were living inside the fort.
 After two years passed
 they were told,
 680 "Up there,
 from up there, the head of the village¹¹⁰
 is coming by boat to surrender in front of the
 village."
 They were ready.
 That's how it was.
 Baranov arrived by boat.

 They were singing
 their paddling song.
 On their mast they were flying two downs,
 swan's down.
 690 In between was the object,
 the object that Seijí had sold off somewhere.¹¹¹

A x'áanáx yawdudlitsaak.
Kaanaawuweidí sákw áyóo.
 Aan kúxdei áwé kukaxdulxux
 át áyóo.

Tle kaa eegayáadei yaa nakúxu een áwé —
 [clapping, imitating the sound of guns]
 Anóoshi óonayi xá kustéeyin.

Hóoch'.

Daak kawdudli.ún.

Kux wudikxú yáadei.

700 Nás'gi áa.

Aagáa áyá tsáa,

"Yak'éi," yóo kuyaawakaa, "Gú déi."

Wuduwashúch kwá s du káx' tsu yéi s

kuwusneyí yís.

Ha, aagáa áyá yáadu.

Yáat áyá,

tlél héit,

tlél yú Kaasdahéen.

Yáat áyá

naawligás'.

710 Xáawx'

éekx',

téix'.

Chush ya.áak sákw yéi wdudzinei.

Á áwé wéináx yeik has awulshóowun,

yú éek.

Kak'áts' a x'aaní wusi.aa.

Dáak hítx'i áx yawusikée.

[Kukáxk'w]: Anóoshi?

[Shxaastí]: Anóoshi.

Tsu ch'a s kuwlik'ei ch'a aan áyú yéi s

koowanookw.

720 Yáax' áwé tsáa

chush ya.áak

yéi wdudzinei.

Haw!

Áhé ayáx kuṽawdus.óowun.

Tlax yú tliyaadéi yan kuwa.óo Tlákwsataan.

Yá kaa kat'óot áwéis

Kadakw.ádi.

[Line too faint to hear and transcribe.]

Haa yinaadéi áwé Shdeen Hít

730 ka yáadu á

Kooxx'áan aayí,

Aataatseen aayí,

Tlákwsataan aayí.

Nás'k hít,

áx yaawakée.

Tle yáa yéi

yáat

It was in between them.

That was to be payment for the fallen.

That was what they were going to persuade us
back with.

As soon as he got to the beach in front of us —

[clapping, imitating the sound of guns]

[The Tlingits] used to have Russian guns.

That was the end of that!

They were blasted back out.

They came back here.

700 The third time.

It was finally then,

"Good," someone said. "Let's go."

They had been bathing for strength to get ready
for when the Russians would attack again.

At that point it was here.

It was right here,

not there,

not at Indian River.

It was here

the clan moved.¹¹²

710 There were logs

down on the beach,¹¹³

rocks.

They made a place for themselves.

That was the trail that came down through there
to the beach.

Bushes with thorns grew there.

The clan houses sat up there.¹¹⁴

[Katherine Benson]: The Russians?

[Sally Hopkins]: The Russians.

They made peace again, but they went and did
this.¹¹⁵

720 Finally, here

people made places

for themselves.

Now!

This is where people were relocated.

Tlákwsataan settled way over there.¹¹⁶

Halfway through were

the Kadakw.ádi.

[Line too faint to hear and transcribe.]

Next to us was Steel House

730 and the one here,

Kooxx'áan's [house],

Aataatseen's,

Tlákwsataan's.

Three houses

sat along there.

Then, in this way,

here,

kúnáx yaa ganée áwé tsáa
káa chukaadéi wookéet'.
 740 Yáa yeedát, yá haa ééx ananéekwji aa —

 Haaw!
 Yei áyáa
 yéi áyá kadulneek.
 Tle k'idéin koon has at wulik'ei.
 Haa yá dleit káa kusteeyí yáx ágé wootee ch'áakw
 yá haa shukát kustéeyi aa?
 Ách áyá tlél dleenkwát has awultéen,
 yá kukawdudlitini át.
Kaa naawuweidí s aawa.oo,
 Anóoshee.
 750 Uháan kwá tlél káa naawuweidí
 wtoo.oo.
 Ch'a ldakát yéidei tle
 has du toowú k'eiyí gaa s wooshee.

Kuxdu.éex'ch.
X'éitx kéi dusyéekch
 Déix X'awool.
 Déix x'aháat tlénx'.
 Atx áwé kukanasheich Anóoshi
 xoox'.
 Ch'áak' x'ás'i tlénx' yan dul.aatch,
 Anóoshi náawu.
 760 Tléel wáa sá utí.
 Tléel kukahín.
 Haa!
 aadé xaan kawdudlineegi yéi áyáa.
 Ch'a atóox' áyá kutx has shoowaxee-e-e-e-e-x
 yá ku.oo.
 Tléix' áyá haa kawsihídi
 Át Uwaxiji Hít —
 tléik', Lkwahít.
 Ha kútx ku.aa yá haa yakaawagei. Ách áyá a
 k'idaakáa yux aa wligáas' yá hít.
 De yá kuxwasteeyí áwé —
 770 tlél xat ulgé —
 aagáa áwé S'é Hít wududliyéx.
 De kuxwasteeyí áwé.
 Shaatk'i tleinx xat sitee.
 Yáat'aa ku.aa yá ax káak hídi
 áa wudunaagí xát tsú yoo
 kxaahánk.
 Aataatseen aayí.
 Á áyá yá Shee —
 [Airplane noise drowns out speaker's voice.]
 [Kukáxk'w]: He.é, ch'a s'é x'éitx yakaytí.

when things were getting very bad
 people started to get close.
 740 Now, the ones who bothered us¹¹⁷ —

 Well!
 This is how,
 this is how it was told.
 They made a very good peace.
 Now, was it like the culture of the whites long ago,
 for these ancestors of ours?
 This is why they didn't take good care of things,
 because of what they imitated.
 The Russians
 made payment for the fallen.
 750 But as for us, we didn't make payment for the
 fallen.
 In many ways, then
 they did what was honorable.¹¹⁸

 There would be a ceremony.¹¹⁹
 They would open up
 the Two-Doored House.
 Two huge doors.
 From then on they would get drunk with the
 Russians.
 Big eagle-jaw dippers would be filled
 with Russian liquor.
 760 No problem.
 Nothing was wrong.
 Well,
 this is how it was told to me.
 Living this way, these people
 di-i-i-i-ed.
 There was just one clan house of ours,
 Strong House —
 no, it was Point House.
 Well, there became too many of us. This is why
 some people moved next door to this house.¹²⁰
 When I was already alive —
 770 I wasn't very big —
 this was when Clay House was built.
 When I was already alive.
 I was already a young woman.
 But this one, this house of my mother's brother,
 when they stood up inside to dance, I, too, did the
 sway dance.¹²¹
 This was Aataatseen's house.
 The song —
 [Airplane noise drowns out speaker's voice.]
 [Katherine Benson]: Why don't you turn it off for
 a while?¹²²

[*Kukáxk'w*]: *Kashde á áyá tle ashóodei k'idéin kakgilanéek.*
 780 [*Shxaastí*]: *Aaá, ha á áyá a kínt kaxwaaník.*
 [*Kukáxk'w*]: *Guwakaanx kuwusteeyí áyá,*
de guwakaan tooodei kaa sagaháa yú T'aakú aandáx.
Aagáa kaa jeedéi kaa naawuweidí áyá yáadu á.
 [*Shxaastí*]: *Ha, á áwé á áwé ashóodei kakkwalaneek.*
 [*Kukáxk'w, voices overlapping*]:
Á áyá yáa a shóodei keenik aa, a shóodei kakgeenéek xá.
 [*Shxaastí*]: *Déi gé?*
 [*Knocking at door. Visitors arrive.*
Background noise and conversation.]

Déi gé?
 790 Yá *koogáa át has kóox,*
yaakwnáx aýawlitsaak,
aaa, yá aankáawu.
 [*Recording too faint to transcribe.*]

Wanáanák.
 Yá *kaa naawuweidíx has akuxlayex át.*
Has du jeenáx kwá x'oon dáanaa sákwhíyóo.
Tlél kaa yáx' has akawuneeek.

Á áyá *kaa naawuweidíx awliyéx.*
Á áyá yá Naawushkeitl jeex' áyú yan uwatée.
Yéi ákyú?
 800 [*Kukáxk'w, voices overlapping*]: *Yeah,*
du séix kawduwatee.
 [*Shxaastí*]: *Naawushkeitl jeex' áyú yan uwatée. Du séix kawduwatee.*
 [*Kukáxk'w*]: *Hé éekx'.*
 [*Shxaastí*]: *Á áyá tsá kúxde kaa x'us' wuli.aat.*
Ách áyá yáa kux kuwdligás'.

Kaa naawuweidí s aawa.oo.
Tlél yáx at kawugei. A xoox' áyá yan uwatée yá át.
Ách áyá has du een
 810 *Guwakaan wootee.*
A shóotx áyá tsá at wook'ei.

Yéi yan kadayáa,
 ách áyá ch'a *kaa jeet teenéen yá át.*

[*Katherine Benson*]: I thought you were going to add this too, to tell it well.
 780 [*Sally Hopkins*]: Yes, well this is it. I've only told part of it.
 [*Katherine Benson*]: When the Deer Peace Ceremony was made, when he wanted some people to join them from Taku village to become peacemakers. From when the payment for death was made, that's what this is.
 [*Sally Hopkins*]: Well, that's it, that's what I'll add.
 [*Katherine Benson, voices overlapping*]:
 That is what you're adding now, you'll be adding it now, right?
 [*Sally Hopkins*]: Are you ready?
 [*Knocking at the door. Visitors arrive.*
Background noise and conversation.]

Are you ready?
 790 When they came to get the people, he had it on his mast, yes, this important man.¹²³
 [*Recording too faint to transcribe.*]

Baranof.
 This is what they were going to use as payment for our fallen.
 And from their side I wonder how much money it would be.
 They didn't say.

This is what was used to pay for the fallen.
 Then it went to the stewardship of Naawushkeitl.
 Is that right?
 800 [*Katherine Benson, voices overlapping*]: Yeah, it was put around his neck.¹²⁴
 [*Sally Hopkins*]: It was placed in the stewardship of Naawushkeitl. It was put around his neck.
 [*Katherine Benson*]: On this beach.
 [*Sally Hopkins*]: This is what finally caused the people to return.
 This is why the people returned [to Sitka].

They [the Russians] made payment for the fallen. Nothing could equal this. This piece was included. This was why there was
 810 the Deer Peace Ceremony with them.
 Only after this was there peace.

After this happened, this was the reason this piece remained in people's possession.

Ch'a a saax̣ wusitee
yá aanṭ keení naawuweidíx̣ wududliyexi át.

Haa

kúnáx̣
yá ax̣ kagéi
woowáadi káa jeet teeni kát kwáṣ tléil
820 kuṭ gugwaxeexéen.
Áyá yáạ ñeedadi káawu
tléil at daa yóo tootánk.
Yá haa dakádin wooxeex. Ácḥ áyá, wooyíga
yaa haa natéen a eetínáx̣.
Haa námboo áyá haa jináḳ

wuduwahoon.
Ácḥ yeedát a eeténáx̣
tléil aadéi yanax̣tuwaḳaạyi yé. Dleiṭ káacḥ yidaa
ktoodlaakw.

Ha,
830 yéi áyá
yee een kaṣ̣waaneek,
aanyátx̣'u sáani.
Tsu haa wu.oowu káacḥ tsú naga.áx̣ji
haa kandayạ́yi
shux'áanáx̣.
Aagáa áyá tsá yáax' wudix̣eet haa
yiḳyátx̣'í,
yá Sheet'kạ́ ñan aawatée.
Kiks.ádi yátx̣'i shux'áanáx̣.
Tle atx̣ áyá tsáa
840 ch'u yakạ́ áx' tl'átgi sáḳw tóodei awli.aadi yé.
Yá haa shukáṭ kustéeyi aa kwáṣ
kuṭx̣ has shuwaxeex haa nạ́ḳ.
Ha yáạ ñeedáṭ
tléil ax̣ tuwáa ushgú
aaṇ xaṭ wunaawóo.
Ax̣ yátx̣'i kudziteeyi yéix',
kax̣yisakóo
yáat'aa
yee tláa lilak'w háṣ kandayạ́yi.
850 Ácḥ áyá kax̣yisakóo yee nạ́ḳ naṣ̣agútni.
Yéi áyá yándeí yakẉḳwạ́ḳáa.

[A pause, after which recording resumes.]

Aaa,
ácḥ xáṭ
yá Lkwahítnáx̣
kux̣wdzitee.
K'alyáan du káaḳ áyóo, yáạ ñeedadi aạyi K'alyáan
du káaḳ,

This object made as payment for the many fallen¹²⁵
became well known.

But now,

if only
it had been given
to someone as old as me, it would not
820 have been lost.¹²⁶
The people of today
don't think about these things.
It left us. This is why we are becoming scattered,
we are in need of it.¹²⁷
Our identity¹²⁸

was sold from us.
That's why we're in need of it now,
we don't have anything to say [without it]. The
white people are trying to get things from us.¹²⁹

Well,
830 this is how much
I've told you,
you noble people.
Even those who bought us¹³⁰ should hear
what happened to us
in the beginning.
Finally, after this, our descendants multiplied over
here,
they covered Sitka.
The children of Kiks.ádi¹³¹ were first.
From then on, finally,
840 who ever wanted land claimed and took it.
But those who lived before us
died off from us.
And now
I don't want
to die with it.
While my children are alive,
you will all remember:
this
is what happened to your mother's ancestors.
850 This is how you will remember when I leave you.
These are the words I will leave behind.

[A pause, after which recording resumes.]¹³²

Yes,
because
I was born
in the Point House.¹³³
K'alyáan's maternal uncle, the K'alyáan of today's
maternal uncle,

a_x léelk'w,
a_x éesh du éesh.

- Sheek yóo áyú dusáagun.
860 Du éesh ku.aa, yú Sheek du éesh ku.aa áyóo
Aankáak'u yóo áyú dusáagun, Hátjayi.
Kaagwaantaan dachxánx áyú wsitee a_x éesh.
Ách áyú du aat aawasháa, a_x tláa
aawasháa.
Ách yá uháan kuwtudzitee.
Jinkaát ka déixínáx haa wootee.
Ha kutx kwá has shoowaxeex a_x nák.
Tléináx áyá ku_xdzitee
aaa,
870 yee tláak'w hás eetéex'.
Aadéi kuwtudziteet'i yé áyá.
Ha yáadu á a_x tláak'w
a_x tláa du kéek'.
Aaa,
Chookánk' du séex áyú wsitee Jeex_tsóow.
A_x tláa du kéek'.
Ách áyú
wduwasháax'w
Chookán Éesh
880 jiyís.
Á áyá tléináx áyáa
a_x t'akáwu aa
yá a_x kéek'átsk'u.
Hóoch!
Hóoch!
Shuwlihaash haa adawóodlee
haa káak hás aanéex'.
A_x kéek',
yáana_x.áwu a_x éesh du kéilk'i aayí áyá.
890 Aaa,
yáa
K'inaa Éesh
du sée áyóo
Kukáxk'w.
Nás'gináx á
kutudzitee.
Haa, yáana_x.á aa ku.aa
yá a_x éesh du aat hás,
dáxnáx áyá s kudzitee, hás ku.aa.
900 Yá a dagiyigé aa
Kus.een Tláa du dachxanx'i yán
nás'gináx has yatee,
káax'w,
káax'w tsú.
Hóoch' áyáa.
Yá a_x aayí a_x yátx'i
dáxnáx káa yát áyá, nás'gináx,
daax'oonináx.

was my grandfather,
my father's father.

- His name was Sheek.
860 His father, the father of Sheek,
was named Aankáak'u [and] Hátjayi.¹³⁴
My father was a grandchild of Kaagwaantaan.
That's why he married his paternal aunt,
he married my mother.
This is how we were born.
There were twelve of us.
But they all died off from me.
I'm the sole survivor,
yes,
870 in place of your maternal aunts.
This is how we were born.
Well, here is my maternal aunt,
my mother's younger sister.
Yes,
Jeex_tsóow was the daughter of Chookánk'.
My mother's younger sister.
This is why
she was asked to marry,
for Chookan Éesh
880 to take her hand.
And now the only one
beside me,
is my beloved younger sister.
No more!
No more!
Our troubles have floated out¹³⁵
on our maternal uncles' land.
My younger sister
is on this side, my father's nephew's child.
890 Yes,
this
daughter
of K'inaa Éesh
Kukáxk'w.
Three of us
are alive.
But those on this side,
these paternal aunts of my father,¹³⁶
two of them are living.
900 The ones in between,
[are] the grandchildren of Kus.een Tláa,
there are three of them,
men,
men also.
There are no more.
These children of mine,
there are two male children, three of them,
four.

Sháa kwá dáxnáx wootee.

- 910 Aaa, yá ax kéek'átsk'u aayí tsóo
 aa wooneix du ýátx'u sání.
 Hóoch' áyá aadéi áa shatudakéex yé
 yá haa káak hás aaní.
 Ách áyóo
 wutuwa.oowu káa wakshiyeex'
 uwayáa sh wutoosht'éex'i,
 tléix' yanax kawsí.aayi aas yáx.
 Yéi áyáa
 haa kusteeyé
 920 eeshandéin yatee ýeedát,

[Questions from Kukáxk'w and Aakashook,
 too faint to hear.]
 yá Gayeis'hittaan
 yikyátx'ix haa sateeyí.

Aagáa áyáa,

- yáa ax tláa du tláak'w,
Kayik Axaa
 Chookánk'ich áyú woosháax'w
 shux'áanáx.
 Du sée áwé kuwdzitee
Jeextsóow.
 930 Du ýinaadéi áwéi
 Yeildzóo.
 Du ýinaadéi áwé Tl'aakák'w.

Yéi áyá s yakaawagei.
 Áyá du yikyátx'i áyá, yáa ax kéek'átsk'u
 aaýée.
 Atx áwés yá ax tláa,
 yá ax éesh jee yéi wootee.
Ax tláa du tláa,
 Kashaawát.
 Du sée áyú ax tláa shux'aa ýádi,
 940 S'eistaan.
 Du ýinaadéi áwéi
Daaxtináa.
 Du ýinaadéi áwéi
Kaalxaach.
 Du ýinaadéi áwéi
Kaajeexs.een á.
 Yáadu áwé hóoch'i aayí,
Kaak'wáa Éesh.

Haa,

- 950 atx áwés yáadu du kéek'.
Ax tláa du kéek' áyóo,
Kaalxaach.

And there were two women.¹³⁷

- 910 Yes, and those of my younger sister, too,¹³⁸
 some of her children are alive.
 This is all of us who still wake up here
 on this land of our maternal uncles.
 That was why
 in the eyes of the people we bought¹³⁹
 it's as if we are rooted in place
 like a solitary tree with many roots.¹⁴⁰
 This is how
 our lives
 920 are pitiful today,

[Questions from Katherine Benson and Peter
Nielsen, too faint to hear.]
 we who are children
 of Gayeis'hittaan.

This is when

- my mother's maternal aunt
Kayik Axaa
 was asked for her hand in marriage by Chookánk'
 in the first place.
 Her daughter Jeextsóow
 was born.
 930 After her
 Yeildzóo.
 After him was Tl'aakák'w.

This is how many there were.
 These are her children, my younger sister's
 children.
 And then this mother of mine
 was with my father.
 My mother's mother
 was Kashaawát.
 Her daughter, her first child, was my mother,
 940 S'eistaan.
 After her was
Daaxtináa.
 After him
Kaalxaach.
 After her
Kaajeexs.een.
 Here is the last one,
Kaak'wáa Éesh.

Now,

- 950 following them here is her younger sister.
 This was my mother's younger sister,
Kaalxaach.

Kaayéigich áyú uwasháa,
 Kaalxaach wuduwasháax'w.
 A toox' áwé kuwdzitee du sée
 Sawduhaa á.
 Tléináx wootee.
 Atx áyóo yá Sawduhaa shaawátx nastée
 yá du léelk'úch woosháax'w,
 Tak'xooch á.
 960 Aagáa áyá yá Tak'xoo du yéet kuwdzitee,
 Shaayeexáak á.
 Aaa, yá dáxnáx yateeyi aa kwá s woonaa.
 Has woonaa, hás ku.aa.
 Atx áwé yáadei
 tléix' kwáan, neil kwáan yátx'ix has
 wusitee,
 wóosh teen naa yátx'eex.
 Aaa, yá ax léelk'w
 Xwaantán á.
 Du yátx'i áyás tsú kuwdzitee.

970 Atx áyóo yáade
 du sée, du káawu woonaa.
 Yáadu.
 Dax.aax wusitee yá du xúx jeex'.
 Du sée áwés kuwdzitee, X'akjeek Tláa á.
 Haa,
 yéi áyá xwasikóo.
 Yá i tláa aayí kwá tléil xwasakú yá,
 yá du éesh.

[A pause, after which recording resumes.]

[Kukáxk'w]: Ch'oo yéi áwé sh keelneek,
 shátx
 980 yáa yeedát
 yá aadéi
 anáax daak keenikji yé,
 yá haa kusteeyí.
 Aaa,
 hé ax léelk'w
 yéi x'ayakáayin, "Tléil gunakáa, tléix' Kikssháa,"
 yóo.
 Áyá yáa yeedát i x'éidei xaa.áxch, shátx.
 Ách áwé
 xáach tsú yáa yeedát yá,
 990 i x'a.ítx'
 yá
 aadéi sh wutudzineixi yé,
 yá keeyaneegi.
 Aaa,
 yá ax tláa
 yáa Yankawgé
 Jilkáatnáx áyú yú.á kuwdzitee.

Kaayéigi married her,
 Kaalxaach was asked in marriage.
 In this marriage her daughter was born,
 Sawduhaa.
 She was the only child.
 When Sawduhaa became a woman
 her grandfather Tak'xoo asked for her hand in
 marriage.
 960 This was when Tak'xoo's son was born,
 Shaayeexáak.
 But the other two died.
 As for them, they died.
 From then up to now
 they became one group, the children of one house
 group,¹⁴¹
 all together the children of one clan.
 Yes, this grandfather of mine
 was Xwaantán.
 His children were also born.

970 From then, here,
 his daughter's husband died.
 Here.
 She became her husband's second wife.¹⁴²
 His daughter was born, X'akjeek Tláa.
 Well,
 this is how I know it.
 As for your mother, I don't know
 [who] her father [was].¹⁴³

[A pause, after which recording resumes.]

[Katherine Benson]: You're telling it right, my
 older sister,
 980 right now,
 the way
 you're explaining
 this genealogy of ours.
 Yes,
 this grandmother of mine
 used to say, "There's no one else, just the one
 group of Kiks.ádi women."
 And now, this is what I hear you saying, older sister.
 This is the reason
 I am also [talking] now
 990 after you,
 about this,
 after what you told
 about how we survived.
 Yes
 this mother of mine,
 Yankawgé,
 it's said she was born from Chilkat.

Jilkáat aa Kaagwaantaan yádix̄ wusitee.
 Ách̄ kuwtudzitee uháan tsú hú
 kuwusteeyéech.
 1,000 Xát̄ ku.aa áyás
 ch'a yáanāx̄
 yú ax̄ éesh hás áyá Wooshkeetaan.
 Ách̄ áyá yáa yeedát sh wutoosneix̄ée
 ch'a yá haa yátx'u sáani gukáax'
 yóo x̄atuli.átk.
 Áyá yáax' akanéek yá ax̄ shátx̄ích̄ yá aadéi haa
 wooneix̄i yé, de ch'a x'oonk'éenāx̄ sá.
 Yéi áyá yáa
 yá xát̄ áyáa
 yá ax̄ séek' áyá kudzitee.
 1,010 Du niyaadéi áyáa
 yá káax̄ siteeyi aa yá Xaayadusk̄aa.
 Du niyaadéi X'akjeek Tláa
 Du yátx'oo sáani ku.aa áyás tsú has kudzitee.
 Ha de ch'a á áyá akanéek yá ax̄ shátx̄ích̄;
 de hóoch' áyá.
 De á áyá át haa shoowax̄ix̄ yá haa káak
 hás aaní.
 De Idakát
 tlél daatx̄ sá haa ustí.
 Áyá yáa yeedát yáax' yaa akanalnígi x̄áach tsú yáa
 yeedát adaat x̄'ax̄wditaan.
 Haa yáa
 1,020 kéi nawat aa
 yá haa yátx'u sáani
 haa dachx̄anx'i sáani,
 tle tlél déi s awuskú.
 Ách̄ áyá yáa yeedát ch'a wóoch een sh
 katoolneek.
 Adax̄ yá ax̄ shátx̄i een yáax' woosh x̄ánt
 tudak̄éen.
 Áyá yéi kugei áyá x̄áach tsú
 aa kak̄wanéek.
 Yéi áyá.

She was a child of the Chilkat Kaagwaantaan.
 This is how we too were born, because she was
 born.
 1,000 But as for me,
 my fathers are Wooshkeetaan
 from here.
 This is why those of us who survived
 are telling this
 for the ears of our young children.
 This is what this older sister of mine is explaining
 here, how we survived, just so few of us.
 Then this:
 as for me,
 this daughter of mine is alive.
 1,010 After her
 the one who is a man, Xaayadusk̄aa.
 After him is X'akjeek Tláa.
 Her little children are also alive.
 This is what my older sister is telling about;
 this is all of us.
 There are no more of us here on this land of our
 maternal uncles.
 This is all of us,
 we're down to nothing.
 And now, I, too, have added here to what
 she told.
 Now this:
 1,020 the ones that are growing up,
 these children of ours,
 our grandchildren,
 already they don't know it.
 This is why now we're telling it to each other just
 now.¹⁴⁴
 Because of this, my older sister and I are sitting
 together.
 This is how much I too
 will tell.
 This is all.¹⁴⁵

Notes

1. We thank the students, elders, and community members who participated in our spring 2007 Introduction to Tlingit Oral Literature class at the University of Alaska Southeast both on-site and through distance delivery for their careful proofreading of this text as a class activity: in Juneau, Linda Belarde and Lance Twitchell; in Sitka, Corinne Brown, Kassy Eubank-Littlefield, Al Gray, Franklin James, David Kanosh, Nels Lawson, John and Roby Littlefield, Ethel Makinen, Vivian Martindale, Silvia and Willis Osbakken, Irene Paul, and Al Wilson; in Anchorage, Vivian Mork. We especially thank Jeff Leer, Alaska Native Language Center, University of Alaska Fairbanks, for his careful reading of the text and for his suggestions of notes on grammar and style. We appreciate the additional ears and eyes. As editors, we assume full responsibility for any errors that may have slipped through.

The narrative is difficult to follow at first reading because it is different from what we might expect of an historical account. It is intended to show the relatives and descendants of Sally Hopkins how they are connected to the events of 1802 and 1804. Therefore, her organization is not chronological, but seems to be genealogical. Her storyline is a family line and not a linear sequence of events. In fact, she collapses some episodes and changes back and forth between episodes. She assumes that we already know the basic “plot outline” of the battles of 1802 and 1804. Therefore, we place the Sally Hopkins account last, although it was the first we worked with, at the request of the family of Sally Hopkins, and it was the narrative that started this entire book. We hope that more research can be done on this narrative by more people and at greater leisure once the book is in print.

The narrative by Sally Hopkins is especially valuable for several reasons. It was recorded in August 1958, fifty years prior to the publication of the present book, when Sally was eighty-one years old. Since she was fluent in Tlingit by the age of five, for linguistic purposes, her speech is a window back in time to the spoken language of 125–30 years ago. For historical and cultural content, it is probable that when Sally was a child, there were persons still alive in the community who knew Baranov, who left Sitka in 1818, fifty-nine years before Sally was born. The events of 1802 and 1804 were still strong in the memories of persons alive in Sally’s childhood and youth, as were the family names and genealogies.

As noted above, this text is important as the starting point for the present book. In the mid-1980s we were requested by the daughter and grandson of Sally Hopkins to transcribe and translate the tape recording, and we received the encouragement and cooperation of the National Park Service.

Eventually we received the support and encouragement of the leaders of all the Kiks.ádi clan houses.

The recording contains a wealth of historical, cultural, and genealogical information. As noted throughout, there are challenges to understanding the recording, and we have found no-one alive today with the grasp of information it presents. The text and translation will provide a starting point for future cultural and genealogical research by clan and community members, and will offer historians worldwide another important piece of the puzzle of Russian-American history.

The recording is also valuable for linguistic reasons, which also present challenges. On the recording, Sally Hopkins is speaking a now-extinct dialect of Tlingit. We had trouble hearing the recording in places, and we also had to decide how much phonetic detail to record to balance our desire to reflect the unique features of her speech, but still make it accessible to the general reader and learner of Tlingit. Our compromise is described below.

One of the most distinctive features of Sally Hopkins’s speech is the sound we write here as *j̥*, called “dotted *y*” or “*y*-umlaut.” Although the sound has been described as “gamma,” written *γ*, Jeff Leer reports that this is not the case, because the “gamma” is a fricative and *j̥* is not a fricative. Leer describes it as a high, back, unrounded semi-vowel, written in IPA as *ɥ*. Leer suggests calling the letter “yamma.”

The *j̥* sound has been lost in modern Tlingit. Jeff Leer suggests that Sally’s speech may reflect that of a transitional generation between an older generation that had *j̥* exclusively, and the modern generation that has lost it. Early Russian transcriptions spell the sound with *g*. Sally’s generation seems to have had a mixture of *j̥*, *y*, and *w*. Variation between *y* and *w* depends on phonetic environment: *ax̄ yéet* (my child) *du wéet* (his/her child). We decided to write both the *j̥* and these *w* sounds as *j̥*, because spellings such as *du j̥éet* (closer to modern *du yéet*) proved in field testing and proofreading to be less confusing to readers than *du wéet*. The history of the *j̥* sound helps explain the alternation of *y* and *w* in modern Tlingit grammar, especially noticeable in the *y* classifier and in perfective verb forms.

Other unique linguistic features are some patterns of intonation and vowel length. Here, again, we compromised in our transcription. In most of our work, we tend to standardize spellings of demonstratives and suffix vowels as short, following northern Tlingit usage, where central and southern communities tend to use longer vowels. In these cases, there is no difference in meaning. Sally Hopkins is not uniformly long or short, but has some vowels short, some long, and some “half-long.” This latter we do not attempt to reflect in the transcription. But otherwise, we have tried to follow her pronunciation. Here are some examples:

Short	Long	Meaning
yá	yáa	this
yú	yóo	that
áyá	áyáa	this is
áyú	áyóo	that is
Anóoshi	Anóoshee	Russian.

Also linguistically unique to this text is Sally's pronunciation of the conjugation prefix *ga-* in future verb forms. This is described in detailed notes to lines 403 and 623. In places where all modern speakers have the sound *g*, Sally sometimes has *g* and sometimes *k*. This is not random or free variation. In one passage in particular, she has different characters speaking with different pronunciations. This suggests that there may have been dialect variation from family to family or clan house to clan house.

Her delivery is generally slow and deliberate, often with slight pauses between lines. We note with a space between lines only the longer, more significant pauses—either pauses in the running narrative, or where a difference in volume suggests the microphone was moved and/or the recorder was turned off and then on again. There seems to be a canary chirping loudly in the background.

Her pronunciation is very conservative, not only with the *ȷ* described above, but with automatic labialization of velars in the environment of *u* and *oo*. We do not reflect this phonetic level in our transcription, nor do we indicate where false starts are edited out.

In editing this text, we have tried to keep the general reader and learners of Tlingit in mind, but this text in particular (as well as other older recordings such as Alex Andrews above in this book) cries out for a separate monograph featuring closer, technical phonetic transcription and annotation by and for specialists. We anticipate that in the future the sound recording may be available to students and specialists interested in a closer, more technical analysis of the phonetics of the narrative, which preserves many conservative features of older Tlingit.

2. Peter Nielsen, Aakashook, is son of Sally Hopkins. In his prolog he invites his mother to provide a definitive history of their ancestors.

3. Literally, "Let us set it down" (on paper or on tape).

4. The literal meaning is "This is how we became human." *Lingít* means "human," or "Tlingit." A paraphrase would be "this is how we became who we are today as Tlingit human beings," or "How our lives are as Tlingits."

5. Yes. In Tlingit narratives and oratory, this is sometimes pronounced *aaa*, with a high tone on the second syllable, meaning "yes" (as in lines 16 and 800, in response to a question). At other times it is with a low tone, in which case it functions more as a verbal pause or "thinking word." We decided to write this with no tone mark in all instances, but still translate it as "yes," feeling that it conveys more than English "umm" or "uh."

6. As described above in her narrative, Sally Hopkins uses both the long and short forms of the word (*yá* and *yáa*). While we generally standardize short in our publications, here we try to follow the narrator as closely as possible.

7. Our convention has been to translate house names, but not clan names. So we translate *Gayéis' Hít* as Iron House, but retain the clan name *Gayeis'hittaan* (literally, People of the Iron House). Sally Hopkins pronounces the names with "stolen stress" so we spell them as *Gayeis' Hít* and *Gayeis'hittaan*. Phonetically, she often says *Gayes'hittaan*. We use this convention with other house and clan names. See the Tlingit name list for more information. This term is also used with the secondary meaning of "jail house."

8. Phonetically, her pronunciation of *ȷ* here and in line 41 below is more like *du wéet* (influenced by the *u*). As explained above, we still transcribe this as *ȷ*. Although less phonetically accurate, it is less confusing for readers. Likewise for *du waakoosgeiyí* in line 38, and similar situations where her *ȷ* after *u* is pronounced *w*. In other environments the semivowel sound of *ȷ* is retained. We have tried to note all instances of *ȷ* in contrast to *y*, but we have no doubt missed some.

9. Shk'awulyeil was the great-grandfather of Sally's mother. Tlingit does not distinguish between grandparent generations (grandparent, great, great-great, etc.). Sally Hopkins and her descendants, her siblings' descendants, and the descendants of her mother's siblings (such as A. P. Johnson, Emily Williams, and others) trace their ancestry in a direct line to Shk'awulyeil. We do not have research time to develop a complete genealogical chart, but here we list for each generation a key figure in the context of this book. This will help others connect themselves to this family tree. We apologize for not being able to list all of the people connected.

a. Aankalaseek, Sally's great-great-great-grandfather, father of

b. Shk'awulyeil, Sally's great-great-grandfather, father of

c. T'ákwwaa, Sally's great-grandfather, father of

d. Kashaawát, Sally's grandmother, mother of

e. S'eistaan, mother of Sally and her siblings, including the grandmother of A. P. Johnson and the grandmother of Emily Williams

f. Sally Hopkins and siblings, including the mother of Emma Duncan

g. Amy Nelson and siblings, including Peter Nielsen, father of Ray Nielsen; James D. Williams, father of Marie Olson and siblings; Emma Olsen

h. Andrew Ebona and siblings.

10. Literally, Aankalaseek took Skajeek to wife. There are two different verbs in Tlingit for "to marry," depending on whether the subject of the sentence is male or female.

11. One would expect the direct object *a-* but it can apparently be omitted in this older dialect if the incorporated noun *ji-* is included in the verb.

12. Phonetically, here and elsewhere she joins the name and *-á*: *Sgutóot-á* or *Sgutóodá*.

13. Sally Hopkins emphasizes that she didn't marry a man of Kaagwaantaan, but of Gayeis'hittaan. The narrator is being careful to maintain the historical distinction between two clans generally lost today.

14. Phonetically, *yáalax.á*.

15. In this line and the next *déi* is an enclitic and not a postposition.

16. Although we can't confirm it, this sounds like a proverb or proverbial expression referring to a naturally occurring or inevitable event.

17. Phonetically *wookw déi*, where *-gú* becomes *-kw*. *Déi* is an enclitic.

18. Here and in line 312 the suffix *-t'* indicates repeated, plural action. Not only were they born, they multiplied.

19. Or, "used to be." The verb is attributive decessive perfective.

20. Low tone on *ach*, where high *ách* is expected. There is a pattern in the narrative of *ách* being pronounced with a lower tone than the following *áyá* or *áyú*, creating a sequence of three increasing rising tones.

21. *Káa* is high where low is expected.

22. The clan houses were sitting on Noow Tlein, Castle Hill, in what is now downtown Sitka.

23. This line is very difficult to hear on the recording. Also, many speakers say *yéi yakugéi*.

24. In normal pronunciation of the clan house names, the tone is often "stolen" from the first word, so that *Luká* becomes *Luka Hít*, with only one high tone in the phrase. Likewise *Tináa Hít* and *Tinaa Hít*. These names could be written as one word, but we prefer to spell them as two words in Tlingit and English. Sally Hopkins pronounces this *Lkwahít*.

25. This is a transition to the historical events of 1804. In the narrative, the place name is pronounced as a compound noun, with one tone and the second vowel short, so we write it as one word (*Kaasdahéen*) instead of two words (*Kaasdaa Héen*). Speakers vary slightly on pronunciation of this and other place names, as in the American varieties of "New Orleans."

26. The narrator pauses here; the tape recorder is turned off, and then on again.

27. After the pause, line 170 is considerably louder, faster, and more emphatic, almost defensive.

28. The Tlingit is more literally, "They didn't bother them" and "they moved away from their pursuer." We have clarified the pronouns based on our understanding of the passage, namely that the *Kiks.ádi* were trying to avoid conflict and had already given up Castle Hill. The interpreter motif ap-

pears in several versions of the history. We have also translated with the pronouns "us" and "we" a few lines below.

29. Sally Hopkins pronounces this name with a voiced *l*, which is an older Tlingit substitution for an English or Russian *n*. We believe this to be the Sitka interpreter Aniushka ("Annie"), mentioned by Filipp Kashevarov. She survived the 1796 shipwreck in Cook Inlet and was presumably alive in 1802 and 1804. She also pronounces the name *Daalnéix'* with a voiced *l* (written underlined) instead of *n*: *Daalléix'*.

30. *X'us'noowú*, Crab Apple Fort (not to be confused with *Xutsnoowú*, Angoon) was located on Alice Island. During World War II, Alice and Charcoal Islands were joined together and to Japonski Island, to build the Sitka Airport. Alice Island is closer to the bridge, Charcoal Island closer to the runway.

31. We follow our Sitka colleagues' suggestion that the Tlingit term *wool* (hole) probably refers to a seawater cave, possibly near Silver Bay.

32. The Tlingits called the Russian ships *aan*, hence *aandaa.óonaa* (cannon), *aandaayaagú* (longboat), etc.

33. Another suggested reading is to understand the English word used in the Tlingit text as "steady," as in to steady a ship, or keep it on course. But here the ship is at anchor and ready to open fire. Also, the lines following suggest that the Tlingits had studied Russian battle tactics. In line 213 she carefully pronounces "study" (not "sdádi"). Line 211 is possibly *yéi at duwasáakw*, "there is a thing they call 'study'."

34. Reference is to ritual bathing in the sea to strengthen, purify, and focus on the coming battle.

35. This is the Raven Helmet described in other narratives. See the color section for photographs of it.

36. Reference is to the houses built in the pit within the fort at Indian River.

37. A pelt is worn over one shoulder like a half-cape, with the other side under the arm.

38. The verb *tuk.ugé* uses the incorporated noun prefix form of *tóok*, usually meaning "rump." We understand this to be the "butt" end of the hammer, i.e., the striking part of the head and not the handle. She seems to hesitate using this descriptor, but can't think of a better one.

39. Sally Hopkins uses the Tlingit word *aka.áwli*. In northern Tlingit this is *aya.áawoo*. We understand this to be a leather strap.

40. Future sequential.

41. The Russians are laughing because they think he is dead.

42. Sally Hopkins uses the word *guxkáa*. In northern dialects, this is *xakwkáa*, meaning sandbar.

43. Here *yakw* is incorporated noun prefix (from *yaakw*). In lines 265 and 268 above it is also phonetically shortened and could be spelled *yakwkáa* but we have not combined the bases.

44. By now it is clear that Sally Hopkins does not lower *i* to *e* and *ee* to *ei* before uvulars.

45. Sally Hopkins uses the Tlingit word T'ikanaa, meaning "outside to seaward tribe," in this context referring not to the Aleuts, but to Tlingits from the outer coast.

46. We have standardized here to *j*; Sally Hopkins says *kuwaawadlaak*.

47. There is a short break here. The recorder was probably turned off for Sally Hopkins to rest.

48. The narrator seems to contradict herself here; elsewhere *K'alyáan* is identified with the Point House.

49. Variant pronunciation. See *Xaayaduskaa* in appendix 11.

50. We interpret this grammatical construction to mean that the person has acquired a second name, such as Prince Albert may rule as King George, or a bishop takes a new name when elected pope.

51. Modern pronunciation is *Aak'wtaatseen*, with diminutive *-k'w-*.

52. The Tlingit has a form difficult or impossible to equate in English: (*ha*)s *kuwdziteet'*. Here the suffix *-t'* indicates repeated action, something like "kept on being born" or "were repeatedly born," or "multiplied."

53. This is a transition to the historical events of 1802.

54. Or, "He got us in trouble."

55. Sally Hopkins pronounces *Kunaa* with voiced *l* replacing *n*.

56. Here we understand *noow tlein* (not capitalized) to refer not to Castle Hill (as in Tlingit line 145 and English line 146 above), but literally to the "big fort" of the Russians at Old Sitka. In 1802 the Tlingits were still living at Castle Hill; Baranov occupied the site after the Battle of 1804.

57. Literally, "He ochered his face with Tlingit ocher."

58. The Tlingit is phonetically *du wáwoo*; this is *du yáwoo* in contemporary Tlingit.

59. The Tlingit may be *at lóox guxsatee*.

60. Or, "They didn't let it bother them."

61. No one took it seriously. It stopped on its own.

62. This is a proverbial expression, meaning that a person of privilege is pampered, accommodated, served whatever he asks for.

63. The Tlingit is literally "carried around." Although honored guests were literally carried to shore, we take this as a figure of speech here, that they were treating him as a dignitary.

64. This is more commonly said today as "I *gu.aa yáx* x'wán."

65. They are literally tearing a large piece of dried, smoked fish so that guests can reach into a bowl and get individual pieces to eat.

66. Literally, "came inside and squatted down."

67. There is a deliberate clearing of the throat here. We

take this to be part of the dramatic dialog of the character speaking, and not the narrator clearing her throat.

68. Tlingit line 399 *du jáx̣*. Sally Hopkins probably retains a phonetic distinction between *du jáx̣* (= *du wáx̣*) "his face" from *du yáx̣* "Like him."

At the plot level, this is a pivotal section in the narrative. *Kakáayee* is insulting *Stoonook*. The Tlingit is like the English idiom "He rubbed his face in it,"—literally "his face-over him he-moved-with-words."

There is a double layer of insult here because the graceless clan brother is embarrassing and insulting his guest in the present by reminding him of the past embarrassing and insulting incident of the man in jail, and taunting him with it. This ultimately motivates the *Kiks.ádi* to take action against the Russians and clear their name, reputation, and honor.

69. On the tape, you can hear her sliding something like a plate on the table.

70. Tlingit line 403 *tlél gukalaseen*, "I won't hide it." Sally Hopkins's pronunciation of future forms is complex and deserves further linguistic analysis. In future forms, four positions in the Tlingit verb complex are typically contracted: irrealis prefix (*u-*), conjugation prefix (*ga-*), aspect prefix (*ga-*), and the appropriate subject pronoun. In Sally's speech, the singular forms retain the conjugation prefix *g-*, but in plural forms it may be replaced by *k*.

1s *guka-*

2s *gagee-*

3s *guga-*

4s *gaxdu-*

1p *kaxtoo-*

2p *kaxjee-*

See note 103 to line 623 below for detail on use of *k*.

71. This line sounds like a proverbial expression, but does not seem to be. Perhaps an English equivalent would be something like, "They treat me royally in other places."

72. The Tlingit word *haat* refers to a very strong, rushing tide.

73. Here and in line 424 below, the Tlingit is *géén* and *géén wás'i*. In English, Silverberry bush, *Elaeagnus commutata* Bernh. (Hultén 1968:684, Trelaway 1983:95). Found in central Alaska to southwest Yukon; not attested on the coast, but found in Atlin and Teslin (Leer, personal communication, November 13, 2006). The story suggests there was a place along the Chilkat River where the plant was found. The fruit is eaten. Here, the branches are used for beating in ritual training and purification before battle. See the notes to Alex Andrews for more detail.

74. There is remarkably high frequency of the prefix *k'i-* ("at the base of") in the verbs in this and the following sentence. The speaker is demonstrating the size of bundle to tie at the base of the branches, to be used for ritual beating, as in a steam bath.

75. *Tleitaat* is an old compound word for *tléix' taat*, meaning “one whole night.”

76. See also line 348 above for a different form of this word.

77. The verb is potential (“might”).

78. The verb is hard to hear; almost sounds like *yéi yawookaa*, possibly an irrealis form.

79. In this passage, Sally Hopkins uses different voices for the narrator and the two men talking. The narrator is a “regular” voice—quiet, careful, precise, but not slow (lines 458, 460–62, 470ff.). *K'alyáan* speaks in a “big man” voice—weighty low, slow (lines 459, 463–64, 467, 469). Stoonook has yet another voice (lines 465–66, 468).

80. From [*sh ka*]*neelneek déi*, “Give me the news now!”

81. Literally, “I was rubbed all over his face,” like English “They rubbed my face in it.”

82. Or, “join in the fight.”

83. The Tlingit term used is *l s'aati át*, literally “masterless object,” a special category of *at.óow* referring to an object left behind after the owner's death. See the introduction to Dauenhauer and Dauenhauer 1990, especially pages 16–17. In this passage, the Eagle moiety people mentioned below were negotiating, presumably between the Kiks.ádi and the Kaagwaantaan, in an effort to avoid a battle and to dissuade the Kiks.ádi from attacking the Russians to save their honor.

84. I.e., they pulled apart the people who were quarreling.

85. The recording sounds like *x'awduwas'ít*, but *x'awduwawóos'* makes more sense here. This and the line above are hard to hear.

86. There is a minimal pair between the two-word phrase *dáaknáx á* “through the back of the village” + *á* “it is” and *dáaknáx.á* (one word) “the upland / inland / rear side.”

87. This sentence is ambiguous. It could mean that the Russians at Old Sitka were not aware that the Tlingits had left their fort at Castle Hill for the attack; or, the narrator could be confusing the battles of 1802 and 1804. The next dozen lines include images normally associated with the 1804 battle: evacuation of the Indian River fort, the white flag, and the name *Lsagooháa*.

88. There is some irony in the names. *Séikw* is the stem for “breath” and “being alive,” and *X'wáal'k'* literally means “little down (feather),” a traditional symbol of peace.

89. The Tlingit word *adawóotl* means “trouble,” especially trouble that involves or leads to fighting. Another English translation here might be “asking for trouble.”

90. The character is laughing here.

91. Sally has future form with *k*. Most speakers today would say *kuyaguxlagéi*.

92. Literally, “had come to the face of old age.” The Tlingit *shan yadaa* is a contracted form of *shaan yadaa*.

93. Katherine Benson, *Kúkaxk'w*, the mother of Irene

Jimmy and grandmother of Ken Perkins, the current leader of the Steel House, was present at the recording.

94. The name is possibly *Kanásx'* or *Kanáx* with suffix *-x* belonging to a verb like *wusitee* understood but not spoken.

95. The line is difficult to translate. The Tlingit stem *énk'w* describes a spoiled baby who cries a lot. A possible translation is “They were resting,” but we decided to stick more closely to the Tlingit with “They were pampering themselves.” This is consistent with the Russian documentation that the attack happened on a Sunday, when the residents of the fort were resting and had the day off for leisure activities.

96. Two different Tlingit verbs are used here. We understand the lines to mean that the doors were closed or shut but were not bolted or barred.

97. The Tlingit term, *galsháatadi*, can mean “prisoner” or “hostage.” In this context, we understand this to refer to Tlingit women living with the Russians, and in the following dialog the Russians ask them to identify the attacking Tlingits. We use the term “hostage” here and in the following passages to refer to the Tlingit women whom the Tlingits take back, interrogate, and use as interpreters in the *Gidák* episode. Jeff Leer hears *nás'k áyú* here rather than *nás'gináx*, suggesting that Sally Hopkins is counting captives as non-humans and not using the human suffix with numbers. In 563 below the human suffix is clear.

98. This is a Tlingit imitation of Russian speech. Jeff Leer hears this as *áaxdi yagalawaat*. Possibly *ахти* or *ах ты* in Russian.

99. We are still not satisfied with our understanding and translation of this sentence, lines 587–92 in Tlingit.

100. Possibly *yawdudlixáanás'*, although everyone today says *yawdudlixaanás'*.

101. The recording has *Giyákw*, “Aleut,” (specifically Alutiiq or Sugpiaq of Prince William Sound) followed by *Gidák*, emphasized. It is unclear if she is correcting herself (in which case *Giyákw* is a false start and should be omitted) or if she meant to identify *Gidák* as an Alutiiq, in which case it should be inserted (although actually he was a Fox Island or Unangan Aleut).

102. The Tlingit here has *noow tlein*, literally “big fort,” and refers in this context to the Russian fort and not the Tlingit fort by the same name on Castle Hill.

103. In this passage there is interesting linguistic and stylistic use of grammar. Where most speakers today have initial *g* in the conjugation prefix that is one indicator of the future, Sally Hopkins has some characters using *g* and some using *k* in dialog. Both forms still exist and are acceptable.

Kiks.ádi characters use *k* (lines 623, 630). The Unangan Aleut *Gidak* uses *g* (633). Sally Hopkins in her “narrative voice” seems to use *k* (653, 694, 794, 847). In dialog from an unidentified, non-Kiks.ádi speaker, *k* is also used (669). This cries out for more technical transcription and analysis.

104. The Tlingit verb also suggests “won over,” “persuaded,” “convinced.”

105. The bilingual women interpreters who had been in the fort with the Russians are now taken back by the Tlingits, who are now giving commands to them.

106. This line is spoken with a heavy sigh. Sally Hopkins is very close to the story and to the protagonists. It’s just like yesterday to her.

107. Sally Hopkins says *tsagál’*. A variant form is *tsaagál’*, with a long vowel.

108. Sally Hopkins pronounces the place name with *k*. See gazetteer.

109. Here Sally Hopkins moves from the Battle of 1802 to the peacemaking after the Battle of 1804. She omits all reference to the Battle at Indian River, but cuts directly to the Point Craven relocation and the peacemaking.

110. Reference here is to Baranov, who was now headquartered at the former Tlingit fort site on what is now called Castle Hill.

111. Down is the symbol of peace. The reference is uncertain, but probably the object displayed between the feathers was either the Allies of Russia medallion or the double-headed eagle, an object that was later sold by a person named Seijí. The verb form *wuhooni át* is decessive perfective, contrasting with nondecessive *kut woohooni*.

112. Reference is to the village site along the beach on what is now Katlian Street. Sally Hopkins seems to be emphasizing this point.

113. Difficult to hear. Jeff Leer suggests it is possibly not *éékx’* (locative, “on the beach”) but *géikx’* (“snags”). At any rate, the thrust of the passage is how inhospitable the new location was at first.

114. This line is very hard to hear.

115. This could also be translated “but they behaved this way.” The reference is unclear. This is the end of reel one the original tape recording. There is a break in the narration while the reel is changed.

116. Hard to hear. Jeff Leer suggests *Gayes’hittaan*, not *Tlákwsataan*. This fits the pattern of naming clans, houses, and leaders but would also suggest that the Eagle groups also relocated along with the Kiks.ádi.

117. Reference is unclear; presumably the Russians. Her voice becomes very low when she talks about what her clan has suffered. In the lines that follow she seems reluctant to tell the story, but “that’s how it’s told,” and she is passing the tradition along.

118. Literally, “They reached for their honor.” Following this sentence there is a break in the recording.

119. Here the Russians are inviting the Tlingits into their house with two doors.

120. Reference is to the origin of Clay House as an outgrowth of Point House.

121. Sway dance is a special Tlingit dance style, also called

yarn or motion dance. Performed by women during the joyous part of a ceremony, it is characterized by the use of yarn bundles worn hanging in front of the ears from headbands, and set in motion by swaying. See Dauenhauer and Dauenhauer 1990:62, 271, 275, 410, 413.

122. The interruption comes when Sally Hopkins is “on a roll.” Katherine Benson has to try to patch the hole in the fabric of the story, and uses the opportunity to clarify an important point. Unfortunately, there are further disruptions in the recording session.

123. Here the narrative timeline returns to the events of lines 678ff., when the Russian peace negotiators arrive at Point Craven. She then brings the narrative forward to the peacemaking in Sitka (as described by Lisianskii and others).

124. Reference is to the Allies of Russia medal; see also Lisianskii’s account of the peacemaking, and the color section for photos of the medal and double-headed eagle crest.

125. This is an example of *at.óow*.

126. The *at.óow* was lost or sold. The gist of this sentence and the surrounding passage is that people lost their inheritance through careless living in imitation of white, Euro-American culture, and that some of the people of the past lacked the wisdom of her generation of elders. The younger generation then didn’t understand the meaning of the *at.óow*. The verb form *kut gugwaxeexéen* is decessive potential.

127. This passage describes the importance of *at.óow* for personal and clan identity, and its central role in ceremonial oratory. If an individual sells an item in his or her stewardship, the entire clan is left without a symbol of its identity and is weakened in its ability to function ceremonially. *Wooyígaa* (from *wooyík*, “in space”) could also be translated “we are left dangling” or “left hanging there in space.”

128. *Námboo*, from English “our number.”

129. The Tlingit verb is literally “scratching around us” or “scratching away at us.” *Yanaxtuwakaaji yé* is a negative potential attributive construction: “we don’t have anything to say” or “no way can we say anything.”

130. “Those who bought us.” Reference is to the Americans, who purchased Alaska from the Russians.

131. Reference is to persons with Kiks.ádi fathers and mothers of various Eagle moiety clans.

132. This is the end of the “story proper.” Presumably at the request of her son, she continues with her family tree.

133. There is a minimal pair (contrast) between *kuxdzitee* “I am alive” (line 868 below) and *kuxwdzitee* “I was born” (855).

134. These are Kaagwaantaan names, Sally Hopkins’s great-grandfather on her father’s side.

135. There is an oratorical delivery style in this line. Her reference is not clear to us.

136. Paternal aunts of my father: i.e., Kiks.ádi.

137. Or, “Two women came to be.”

138. *Tsóo* “too” pronounced long and emphasized.

139. Reference to “people we bought” is unclear; presumably slaves. See also note 130 above.

140. The *s* classifier implies many roots.

141. Children of a house group is a concept in Tlingit social structure referring to children of men who are from one clan house. The children’s relationship to each other is like that of siblings with different mothers but fathers of a single clan. By definition this is a relationship to the opposite moiety, so it does not include women’s children. The Tlingit terms used here are *tléix’ hit yeekwáan yátx’i* and *neil kwáan yátx’i*.

142. Lines 967–74 are difficult to follow, and our translation of this passage may be in error. We are uncertain of the image and the genealogy. There is a phonemic contrast in Tlingit between *káa* and *káa* in line 971, and the recording is difficult to hear in this place. Depending on the reading, the translation choices are “Her man (husband) died” (*du káawu woonaa*) and “She had a miscarriage,” literally “It died on her” or “was stillborn” (*du káa woonaa*). Also, as in other places in the history, the narrator’s use of pronouns is hard to follow. We understand the gist of the passage to be that when *Xwaantán*’s daughter’s husband died, she became the second wife of a new husband (her second husband). Line 972 is possibly *yáade(i)*.

143. Sally Hopkins is probably addressing Katherine Benson here, referring to Mrs. Benson’s eagle moiety grandfather.

144. We translate Tlingit *ch’a* as “just,” but placement of the English word is critical. We understand this not to mean “we’re just telling it to each other,” but “we’re telling it just now” (because they want to leave a record of the history for the coming generations).

145. We end the transcription here, but the recording continues with discussion of post-1805 clan events and further genealogical information on Sally Hopkins’s maternal grandfather. We add here lines 1054–1068 in Tlingit and English.

Yá Lsagooháa *ku.aa* / *Xáay Hítnáx* áyú *kuwdzitee*, / yá *ax* léelk’w. / Tsú *ax* tláa du léelk’ux *wusitee*. / *Wusx’éen* du yéet áyú, / yá, / yá Lsagooháa. / Ách áyú / du yík yádi *x’awlitseen* / Chookaneidí *xoox’*. / Du yátx’i *shayawdihaa*. / Ch’a háas has *x’awlitseen*, / yá du yátx’i. / Ha tsú yá / Aankalaseek tsú a *x’awlitseen* / du yík yátx’i.

This Lsagooháa though / was born from Yellow Cedar House [Chookaneidí], / this grandfather of mine. / He was also my mother’s grandfather. / He was the son of *Wusx’éen* [Chookaneidí], / this, / this Lsagooháa. / That was why / his descendants were high caste / among the Chookaneidí. / His children were many. / Only they were high class, / these children of his. / Now this / Aankalaseek was also high class / and his descendants.