



## SPEECHES FROM VARIOUS OCCASIONS

Ch'a uwayáa du yoo x'atangi  
haa séix aawayeeshée yáx yatee  
yá x'óow,  
tuwulatseen x'óow.

— Gooch Ooxú

*It is as if his words  
are like a robe  
pulled over our shoulders,  
a strength-giving robe.*

— Richard King,  
*Welcoming Address, Celebration 1988*

**Ixt'ik' Éesh**  
**Sheet'ká, 1971**

Lingít áyú yéi yanakéich  
 "Yee eedéi x'akkwatáan."  
 Kaa yoo x'atangi  
 héen yíx kei nagut káa yáx yatee,  
 k'éx'aa teen.  
 Héen wánx oowax'agi xáat áyú  
 du k'éx'ayi a kát ax'eilhaashch.  
 Agak'éx'in ch'a yóo kaawahayi xáat  
 du eenx nasteech.  
 Yéi áwé yatee kaa yoo x'atangi.  
 Ch'a yóo kaawahayi yoo x'atánk  
 du eenx nasteech.

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**First Unidentified Speaker**  
**Sheet'ká, 1899**

Wéit yinági ax xoonx'í  
 yee eedéi x'akkwatáan.  
 Ha yáa yeedát táakw  
 aadéi haa toowú kawligéiyi yé.  
 Adaat yee eedéi x'akkwatáan.  
 Tlax wáa sá haa toowú kawligéi.  
 Ldakát yéidei haa toowú sigóo  
 T'aakú aankáax'u haadéi gaxdu.ix' nóok.  
 A tuwáatx  
 haa toowú litseeni yé,  
 ayáx wootee  
 ka yá Kaagwaantaanx haa sateeyí.  
 Yá haa léelk'w hás ádi  
 ch'a ldakát  
 gagi yéi wtusinéi s du wakshiyéex'

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**A. P. Johnson**  
**Sitka, 1971**

A person will often say  
"I am going to speak to you."  
Public speaking  
is like a man walking up along a river  
with a gaff hook.  
He lets his gaff hook drift  
over a salmon swimming at the edge of the river.  
When he hooks on it, the salmon way over there  
becomes one with him.  
This is the way oratory is. 10  
Even speech delivered at a distance  
becomes one with someone.

**First Unidentified Speaker**  
**Sitka, 1899**

You who are standing there, my relatives,  
I will speak to you.  
Well, this last winter  
how proud we were.  
I will speak to you about it.  
How very proud we were.  
We were happy in many ways  
when the Taku aristocrats were invited here.  
How much strength of mind  
we gained 10  
because of it,  
and because we are Kaagwaantaan.  
We took all  
the things of our grandfathers out  
for these Taku aristocrats

yá T'aakú aankáax'u.  
 Has du waksheeyee yéi wtusinéi  
 haa toowú klageiyí ch'a wáa sá.  
 Yá T'aakóotx haat kudu.éex'  
 tlél wáa sá wootee. 20  
 Haa toowú wlitseen.  
 Ch'a ldakát yéidei  
 aan yátx'ix haa siteeyi yé  
 gáx' yéi wtusinéi ka hás tsú aadéi aan yátx'i has siteeyi yé.  
 Tléi daakw lingit'aani tukwáani sá  
 haa yáx gugatée, ka hás  
 aadéi haa toowú litseeni yé  
 yú dáanaa aadéi woonaawu yé  
 aadéi yakoogeiyi yé;  
 yá Sheet'kax' 30  
 aadéi kut wooxeexi yé  
 yú xíxch'i daatx  
 Xíxch'i Hít yeet kuwdu.éex'i.  
 Ách áyú tlél tsu  
 a kináa yéi at utée.  
 Xíxch'i Hít dzeidí gal'éex'  
 aadéi haa toowú yateeyi yé.  
 Ldakát lingit'aani  
 koonóogu kináax' yéi wootee,  
 yóo koonóok 40  
 yú Sheet'kax  
 yú L'uknax.ádi aankáawu haat ku.éex'  
 aan yátx'i.

**Second Unidentified Speaker**  
**Sheet'ká, 1899**

Haa tla<sub>x</sub> wáa sá haa tuwáa sigóo  
 yá táakw,  
 haadéi yaa kukdu.éex'.  
 Yú haa ya<sub>ka</sub>ax'u yán  
 has du eegáa anagóot  
 tlél wutooxéx'w<sub>x</sub>.

to see.

How very much we showed them  
how proud we are.

When they were invited here from Taku,  
everything went smoothly. 20

We gained strength of mind.

In all kinds of ways  
we showed where we are noble  
and how they are noble too.

No other people in the world  
will be like us, and them  
the way we had strength of mind,  
how much money was brought out,  
how much there was;

how much was brought out 30  
in Sitka

for the frog

when people were invited to the Frog House.

This is why nothing else  
can surpass it.

How bad we felt  
when the steps of the Frog House broke.

The event

at Sitka,  
surpassed all other events 40  
in the world

when that L'uknaxádi aristocrat invited  
the nobility here.

**Second Unidentified Speaker**  
**Sitka, 1899**

Yes, how very much we wanted  
to invite those people here  
this winter.

We couldn't sleep  
when our people went to invite  
those opposites of ours.

Tsu ch'u ldakát haa aankwéiyi tu.aasi  
woosh gunayaadéi s'eenáax sitee.

Ách áyú uhaan tsú haa toowú ayáx wootee.

Tsu yá dleit káa aankáax'u

haa éet wudishée.

Ch'a ldakát át haa jiyís yéi s awsinei.

A tuwáadáx ku.aa

haa toowú wlitseen.

Ch'a ldakát yéidei

kustí yéi wtusinei.

Tléil haa tuwáa ushgóowun.

Haa wáa sá kaawahayi táakw áyá haat kudu.éex'

haa tuwáa wsigóo.

Ách áyá ch'a ldakát át

adaatx yawtuwanák.

L ushik'éiyi át

toowú kaxeel

tlél haa tuwáa wushgú.

Haat kuwdu.éex'eech ku.aa

yá haa tl'átgi kát kuwdu.éex'eech

haa toowú wlitseen.

Há yáa yeedát

tlax wáa sá haa tuwáa sigóo

yá haa léelk'w has eetéex yawtookeiyéech.

Ách ayáx

haa léelk'w hás ádi

has du wakshiyeech' kéex' yéi wtusinei.

Ách áyá haa toowú wlitseen.

Haa toowú

tlax wáa sá wook'ei

yá aankáax'u yán teen

haa toowú.

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Even all of our flag poles  
were different kinds of light.  
This is why we too felt the same.  
Even the white aristocrats 10  
helped us.  
They did all kinds of things for us.  
Because of this  
we gained strength of mind.  
We did  
all kinds of things.  
We never wanted it.  
But how we enjoyed it  
when the people were invited here this winter.  
This was why we stood back from 20  
all kinds of things.  
We didn't want  
bad things,  
or worries.  
But because people were invited here,  
because people were invited to our land,  
we gained strength of mind.  
Now at this moment  
we want it very much  
because we are sitting in place of our grandfathers. 30  
Because of this  
we brought out our grandfathers' things  
for them to see.  
This is why we gained strength of mind.  
We felt  
so good  
with these aristocrats,  
so good.



**Gooch Éesh**  
**Kéix', 1971**

Yéi áwé yanakéijin

ax léek'w

yéi duwasáagu

ax léek'w

Naakil.aan.

Hú áwé yéi yanakéijin

du xánt uwakuxu káa

"Yaanáx x'wán

haanaanáx."

I yeex kawdliyaas' i aat tléin.

Asxánin áwé

du xooni yádi.

Yéi áwé,

yéi áwé, yee yakkwasaakáa yeedát,

haat kayeeyteení ldakát,

ax sani hás,

ax aat hás.

Yóo áwé yee yakkwasaakáa.

L aa yee xwlisaagi yé

yee ya.áakx áwé shwudliyéx

yee aat tléin

ka yee sáni

Hinkwéix'.

Yáax' haa daat nági ku.oo áwé.

Yeedát yee een xwaasáakw

has du hídi tsu s yee een xwaasáakw:

X'áakw Hít

yee sáni hídi

tsu yee sáni hídi

Kutis' Hít

tsu yee sáni hídi

Kóoshdaa Hít

tsu yee sáni hídi

Wandaa Hít.

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**Johnny C. Jackson**  
**Kake, 1971**

This is what my grandfather  
 used to say,  
 my grandfather  
 whose name was  
 Naakil.aan.

He was the one who used to say  
 to someone coming to him by canoe,  
 "Please come this way,  
 come closer."

Your great paternal aunt has made a lap for you. 10  
 She used to love  
 the children of her relatives.

This is all,  
 this is all I will say to you now,  
 now that you have all arrived here,  
 my paternal uncles,  
 my paternal aunts.

That is what I will say to you.  
 Your great paternal aunt,  
 has transformed herself 20  
 into a place where you can rest,  
 and your paternal uncle  
 Hinkwéix'.

They are the people who stood by us.  
 I'm naming them to you now.  
 I'm also naming their houses to you:  
 Watermarked Salmon House  
 your paternal uncle's house,  
 and another paternal uncle's house,  
 Looking House, 30  
 and another paternal uncle's house,  
 Land Otter House,  
 and another paternal uncle's house  
 Around the Edge House.

Yéi áwé yee yaxwsikáa

"Gunalchéesh!"

haat yee kawdak'éet'i

áx' eeshan déin haa wooneiyí yé áwé.

Haa tóodáx kugaxyisaháa

tl'áx'wkwxnáx áyá haa ya kawusóosin.

Yeedát kwá

yee k'asagoowú tóonáx áwé

(Unidentified) *Yéi yís áwé!*

yadax ya gaxtudaxóon.

Yéi áwé.

Gunalchéesh.

Yóo yee yaxwsikáa

"Kwáakt tsé aanéi x'wáan

yeewháan."

Yéi áwé.

Yándeí tugaxtula.áat

yée jiyís.

(Unidentified) *Gunalchéesh á!*

Yéi áwé

yee eet x'axwaatán.

(Unidentified) *Gunalchéesh á!*

Yeedát kwá

haa kaani yán a xoox' yéi yatee

ka haa sani há súsú axoowú.

Haa kaanx'i yán

yóo toosáaych uháanch.

Ách áwé yeedát

has du jeedéi áayax gugatée.

Has áwé

has du léelk'w há s

aadéi neilx kuteeyi yé

áwé yéi s aguxsanéi.

(Unidentified) *Gunalchéesh.*

Al'eix áwé.

(Unidentified) *Gunalchéesh.*

Gunalchéesh.

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I am saying  
 "Thank you" to you  
 for coming here  
 where a sad thing has happened to us.  
 You will remove the sadness  
 from our faces that fell in the mud. 40  
 But now,  
 with the help of your joy,  
 we will lift our faces.

(Unidentified) *That is what it's for.*

This is all.

Thank you.

I am saying to you,  
 "Please don't let anything happen  
 to any of you."

This is all.

We will think good wishes 50  
 for you.

(Unidentified) *Thank you, indeed!*

This is all

I am saying to you.

(Unidentified) *Thank you, indeed!*

And now,  
 our brothers-in-law are among you,  
 and our paternal uncles are also among you.

Our brothers-in-law  
 is what we call them.

This is the reason now  
 we will turn this ceremony over to them. 60

They themselves  
 will do things in the same way  
 as their grandparents  
 once received guests.

(Unidentified) *Thank you.*

There will be ceremonial dancing.

(Unidentified) *Thank you.*

Thank you.

**Wóochx Kaduhaa**  
**Kéix', 1971**

Ch'a áwé yéi át át koodayáaych.

Ch'a áwé yéi át koodayáaych.

Yá yeedát áwé

yéi haa yatee.

Guna aan kwáani

yá X'aalkweidí

Aangóonx'

chúch xóodei s awdisáa

yá xáanaa kát.

Ách áwé yéi,

haa toowú kwatee uhaan tsú

aaa,

yá xáanaa kát

Kéix'

a jiyís.

Yee jín gaxtulat'áa.

Chá Idakát yéix' áwé

káach koo.aakw nooch

eex ka ch'u héen

héen teen

wooch xoo ayaxsadaayéet tutée nooch eex.

Tléil káach áwé woonadlách,

yéi yan kawdayaayí.

Yá yeedát xá yá X'aalkweidí aani

káx' xá yéi haa woonei

yá yeedát.

Ch'a tléix'

wooch xoox' xá yéi haa wditee

yá xáanaa kát.

Tléil daat sá kwshí wé

wooch xoo yaguxdadáa.

Yá xáanaa xáa wé yilatín

aadéi woch xoox' yaa shundaxíx yé

haa kusteeyí yá xáanaa kát.

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**Jimmie George**

**Kake, 1971**

This is how things come about.  
This is how it comes about.  
This is what is happening to us  
right now.

Angoon selected  
X'aalkweidí  
of another village  
to be among them  
this evening.

This is the reason  
we will feel this way too,  
yes,  
throughout this evening,  
for  
Kake.

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Let us warm your hands.  
In many places  
men have constantly tried  
blending together oil  
and water—  
oil and water.

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No one has succeeded  
in making it happen.  
But now on this X'aalkweidí land  
it has really happened to us  
at this moment.

Just as one  
we have come together  
this evening.

There is nothing  
that will blend them together.  
Yet this evening surely you can see  
the way our lives this evening  
are flowing together as one.

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Tléil daatnáx sá kwshí  
yéi yándeí kaguxdayáa.

Wooch isxán

ch'a tléix' tí

ach asgíwé

wooch xoo yakaguxdadáa haa kusteeyí

(Unidentified) *Yéi á!*

yá Southeast Alaska káx' yéi haa teeyí

(Unidentified) *Yéi á!*

káx' yéi haa teeyí.

Lingít'aani tukwáani

yáax' woosh kaanáx yee yawdahaayi,

"Gunalchéesh aa"

yéi x'ayaxaká

xát tsú

yá ax sáni hás du daa yoo x'áxatángi

yá xáanaa kát.

(Unidentified) *Hó, hó!*

Yéi yá kgwagéi yeedát

áx yoo x'atángi.

Gunalchéesh!

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### Kaajeetguxeex

Tlákwaan, 1972

Ax tuwáa sigóo

xát tsú x'ankadataaní

ax hunxu hás.

Aaa

Idakát yáat yinági,

yá yées káax'wx siteeyí aa

áwé a kaax ax toowú kligéi

xát tsú

yáa yeedát.

Yá yee jeet wuduwateri át

a daadéi yee yaguxsataagi,

yá yee tláa kaak hás at.óowu

ax éesh hás yáat yinági

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There is nothing  
that can force this to happen.  
Love for each other,  
being one  
perhaps that is what  
will blend our lives together, 40  
(Unidentified) *That's right!*  
we who live in Southeast Alaska,  
(Unidentified) *That's right!*  
we who live here.  
You people of the world,  
who are gathered together here,  
"Thank you indeed"  
I too  
am saying  
in speaking about my paternal uncles  
this evening.  
(Unidentified) *Hó, hó!*  
This will be enough for now 50  
of my speech.  
Thank you!

**Thomas Young**  
**Klukwan, 1972**

I would like  
to speak too,  
my older brothers.  
Yes,  
all of you standing here,  
you who are young men,  
are the ones I too  
am proud of  
right now.  
These things that were given to you, 10  
that you will care for,  
these atóow of your mother's maternal uncles,  
you my fathers who are standing here,



áwé a kaax ax toowú kligéi.

Tlei dahéen áyú

dutláakw,

yéi sh kalneek

ax éesh hás.

Áwé yéi kdunéek

yú taan.

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Du déinx áyú kuyawdudliják.

Aagáa áwé

teet jinaxsatánín áwé yú.á.

Tle akaax héent usgeetch

wé du káak hás eeji.

Wáa nanéi sdágáawé yú.á

ch'a áa ngwaanaawu yéidei kát áwé

yayát uwagút,

yá shaa yá daadéi.

Wáa nanéi sáwé

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a yáa uwagút wé x'eis'awáa.

Aagáa áwé

ash x'eiwawóos'

"goodéi sáyá yaa neegút?"

"Ch'a áa xat nagwaanaayí yéidei áyá

yaa nxagút."

Xach du léelk'w áwé wé x'eis'awáa.

"Yóo ax tlaa kaak hás eeji

tle a kaax héent xat usgeetch.

Yá kutí ax kayáanáx yatee."

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"Haagú! Chxánk'! Haagú!"

Aagáa áwé ash yík aawaxóo yú.á.

X'eis'awáach áwé yik uwaxóo yú taan.

Aagáa áwé yux ash kaawanáa.

Goosá wé aax héenx latéedi yéeyi

tle tléix' áwé át uwagút

yú du tláa káak hás

eeji kaadéi.

Yú x'eis'awáa yík wuxoowóoch áwé

tlél a kaax héent wusgeet.

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Ách áwé

ch'u yaa yeedátdei

yeeytéen aan.

Kushtuyáx wáa sá teet jiwustaaní

this is what I am proud of.  
 My fathers,  
 a story is told;  
 they tell  
 about a certain time.  
 They tell about  
 the sea lion. 20  
 This was while,  
 they say, the waves were rolling.  
 He would fall into the sea  
 His relatives were all killed off.  
 from his mother's maternal uncles' reef.  
 At what point was it, they say,  
 he began climbing  
 to the face of that mountain,  
 to a place where he could just die.  
 At what point was it 30  
 he came across a ptarmigan.  
 This is when  
 the ptarmigan asked him,  
 "Where are you going?"  
 "I'm going  
 to a place where I can just die."  
 Here, the ptarmigan was his grandparent.  
 "I keep falling off into the sea  
 from my mother's maternal uncles' reef.  
 The weather is stronger than I am." 40  
 "Come here! Grandson! Come here!"  
 That was when he put rocks inside of him, they say.  
 Ptarmigan put rocks inside the sea lion.  
 This was when he told the sea lion to try again.  
 Where he used to get washed into the sea,  
 he went up just once  
 onto the reef  
 of his mother's maternal uncles.  
 Because the ptarmigan had put rocks inside him,  
 he didn't fall off into the sea. 50  
 This is why  
 you can see it  
 even today.  
 No matter how the waves pound,

a káa ganúkch.  
 Yéi yá yee kgwatée  
 yá yee léelk'w hás yá diyeeet kin aa.  
 Has du yoo x'atánee ch áwé oowayaa  
 yee yik has aawaxuwu yáx gugatee.  
 Ách áwé  
 tlél 'x'wán  
 a kaax héent aa wusgeedéek  
 yá yee tláa kaak hás toowú.

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**Yeilnaawú**  
**Tás Tlein, 1972**

X'éigaa  
 ax toowóo yak'éi  
 áyá yeedát.  
 Áyá guna aandáx  
 haa xóot has uwa.át.  
 Tlél tsu has du éex kutoojeeyí áyá yáax'  
 haa xoot has uwa.át.  
 Ha haa xoonx'í  
 áyá mtusiteen.  
 Tlax x'éigaa,  
 aak'é ku.oo áyú yéi yatee.  
 Ha haa toowú tlax daat yáx sá a kaax yak'é.  
 Aadáx óosh  
 ch'a tlákw  
 ch'a yei yiguwáat'  
 yei woosh toostínch  
 ka woosh yáx kei tutudatánch,  
 aaa  
 áyá yei woosh toostínji.  
 Ha ch'a tlax á yáanáx áyá  
 tlél tsu aa sá yéi tusatínch.  
 Shayadihéin wé Lingít.  
 Áyá Gunanaa yoo tsú aa daxduwasáakw, de ch'as á áwé.  
 Ha tlél yá haa yáx yoo x'ali.átgi aa.

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they sit there.  
 This is how you will be  
 with your grandparents sitting in the back.  
 Their speeches will be  
 as if they are putting rocks inside you.  
 This is why 60  
 don't ever let  
 any of you fall off into the sea  
 away from the wishes of your mothers' maternal uncles.

**Tom Peters**  
**Teslin, 1972**

I feel  
 really fine  
 at this moment.  
 They came here to us  
 from another country.  
 We didn't ever think it could be them;  
 they came here to us.  
 We have seen  
 our relatives. 10  
 They are truly  
 fine people.  
 We feel very happy because of them.  
 Even if only  
 once in a while  
 just for a short time  
 we can see each other  
 and our spirits be lifted,  
 yes,  
 when we see each other.  
 For too long now 20  
 we haven't seen anyone.  
 There are many Native people.  
 Some are also called Athabaskan; they're the only ones we see.  
 But none who speak like us.

Adaḅ háš kwá yéi yeedát yá haa xoo yéi s yateeyi aa  
kwá ch'u tle

tle x'éigaa

haa aani kwáni yáx áhé s yatee

yá aadéi haa x'éináx yoo s x'ali.atgi yé.

Ha ch'áakw

áyú ch'áakw

ch'áagu káawu

ha yéi áyá woosh wuskóowun.

Haa aani yáx téeyin yú éil' ká.

Á yoo a.átgin.

Haa yá xát ax niyaanáx a yá ax xoonx'í.

Aaa, ka yá

yá Yanyeidí yoo daxduwasáagu aa,

kaa aani yáx téeyin.

Aax áyá mdoodzikóo.

Ha yáadáx

hé Southi niyadéi

áyá Lingít

daxtuwatéen.

Tlél tsu haa x'éináx yoo has x'éil.átk.

Ka yáadáx North

down the Yukon River

tlél tsu has x'atoo.áxx.

Ch'a góot has du yoo x'atángi kudzitee.

Adaḅ yéi yeedát yáax' haa xoo yéi s yatéeyi aa ku.aa,

ch'u shúgu haa yoo x'atángi tlél tsu daakw aa sá tsu missx ustí.

Ha ch'a goosá,

tle wáa yéi koowáat' sá tlél has du kaadéi haa

sakwgwax'aakw.

Aaa

ha yéi áyá

woosh xánx da.aadín

áyá woosh xangaa káa,

aaa, át woosh sanast'ánjin

áyá ch'áakw

daxkustéeyi aa Lingít.

Adaḅ áyá yeedát áhé yées nawáadi

tlél yéi ootí.

Tle ch'as yú Díléit Káa yinaadéi yáx litseen

has du tundatáani.

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But now they, they who are among us,  
 truly  
 they are like people of our land,  
 how they can speak our language.  
 This is how long ago,  
 the people from long, 30  
 long ago,  
 used to know each other.  
 It used to be like part of our territory on the ocean.  
 People used to go out there.  
 Those relatives on my side  
 yes, and those  
 those who are called Yanyeidí.  
 It was like their land.  
 This is where we know them from.  
 From here 40  
 on the southern side,  
 we can see  
 people from there.  
 They don't even talk our language.  
 And to the north of here  
 down the Yukon River  
 we can't even understand them.  
 They have a different language.  
 But those people who are here among us now,  
 it's our very same language; there's nothing missing. 50  
 No matter where,  
 no matter how long, we won't forget them.  
 Yes,  
 this is how  
 we used to visit each other,  
 those related to each other,  
 yes, they used to get lonesome for each other,  
 the Tlingits  
 who lived long ago.  
 But the new generation now 60  
 is not like that.  
 Their thinking  
 is strong only toward the white folks.

Ka yá ch'áagu ádi has du een kadunee*g*i  
tlél ayá*x* yoo aa tukwdatánk.

Tlél ák' has ooheen

áyá ch'áakw aadéi ák' aduheeni yé.

Tle oowayáa x'úx' ka*x*

dutóow át yéi áyá téeyeen ch'áakw.

Áyá kaa kusteeyi áyá Lingít

yá Lingít'aaní.

Aaa,

akáax' áyá wooshdá*x* wuskóowun ká woosh yaa awudanéiyin.

Ha,

ha de hóoch' áwé.

Gunalchéesh.

70

### Kaal.átk'

Sheet'ká, 1972

Gunalchéesh áwé

yáax' yeeydanaagí

yáa yeedát

Kaagwaantaan yátx'i,

Kadakw.ádi yátx'i, gunalchéesh,

Chookaneidí yátx'i.

Aaa.

Yá a*x* kéilk'

oowayáa toowú latseen

áwé du jeet yeeytée.

Dziyáak adaat x'a*x*ditaan

yáaná*x* kawdi.ayí yá aas yátx'i.

Aaa.

Yá yeehwaan

Kiks.á*d*i*x* yee sateeyí,

áwé yan*x* kayeeytee

yá du kaak hás x'aakeidí.

Yeedát áwé yeeytéen

du tóon*x* kanas.á áyá ldakát yaa daak wu.aadín.

Kichgaawch áwé wliyé*x*.

Has du sákw

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And when they're told about the old ways  
they don't think about them properly.

They don't believe  
the way people believed long ago.  
The way things were long ago  
is like something read from a book.  
This was the Tlingit way of life  
in this world.

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Yes,  
from this the people knew each other and respected each other.  
Well,  
there is no more.  
Thank you.

Charlie Joseph  
Sitka, 1972

Thank you  
for standing up here  
now,  
children of Kaagwaantaan,  
children of Kadakw.ádi, thank you,  
children of Chookaneidí.

Yes,  
it is as if you have given  
strength of mind  
to this nephew of mine.  
A while ago I spoke about  
the little trees standing here.

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Yes.  
Those of you  
who are Kiks.ádi  
planted  
the seed for his maternal uncles.  
Now you can see  
all those who have their roots in him have come out here.  
Kichgaaw is the one who made them.  
Their ancestor,

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has du léelk'w<sub>x</sub> wusitee.

Ách áwé gunalchéesh

yóo yee daayaxaká

yáa yeedát, du yá<sub>x</sub> yeeydanaagí.

Aaa.

Tléix' yateeyí yéix'

tléil kaa daa yaa kushusgé.

Yá xát L'ukna<sub>x</sub>.ádi yádix xat wusitee.

Yá du tláak'w has Kiks.ádi yádix

has wusitee.

Ch'a aan áwé, "ax éek'" yoo ax yá<sub>x</sub>

x'awdliyoo.

Yáadu ku.a áwés

ách yéi yan kawsiyayi át.

Dá<sub>x</sub>ná<sub>x</sub> áwé wootee

du shatx'i yán, Kichgaaw.

Shux'áa aayí

Gooch Hít Taan sháawu áwé aawasháa,

shux'áaná<sub>x</sub>.

Du saayí kwa kutxwaagéex'.

Aax yá Gooch Hít Taan sháawu

du ná<sub>k</sub> nanáa áwé

awdligéin

Kichgaaw.

Aagáa áwé aax aawatee yá ax tláa, du shát,

Katsóosgu Tláa.

Katsóosgu Tláa

du tláa eetee yéi natee áwé yá has du tláa,

yá ax dlaak',

yá haa ná<sub>k</sub> woogoodi aa.

Aagáa áwé,

tle ayát x'awdliyóo.

Du tláa eeté<sub>x</sub> ayawsikáa,

"atléi."

Ách áwé du tláax wusiteeyi aa.

Du éesh yádix xát sateeyéech

xát tsú tle ax yát x'awdliyóo,

"ax éek'."

Du éek'x xát wusitee.

Áx' ch'a wooshdagakóot diteeyi yéix'

haa shá,

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he was their grandfather.

This is why

I am saying "thank you" to you  
for standing up to face him now.

Yes.

We are one but

some people don't understand.

I am child of L'uknax.ádi.

These maternal aunts of his  
were children of Kiks.ádi.

30

But still she would address me  
with the kinship term, "my brother."

And here is why

things came out this way.

Kichgaaw

had two wives.

The first one he married

was a woman of the Wolf House,  
the first one.

40

But I've forgotten her name.

From when the woman of Wolf House  
died,

Kichgaaw

looked for a wife.

This is when he took my mother for his wife,

Katsóosgu Tláa.

Katsóosgu Tláa

took the place of her mother, their mother,  
of this sister of mine,

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this one who has departed.

At that time

she adopted her

as her mother, calling her

"mother."

This is how she became her mother.

Because I became the child of her father,

she also adopted me, calling me

"my brother."

I became her brother.

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Even though our ancestors  
were different,

yá aadéi yan has kawdiyayi yéich ku.aa  
tle tléix'x haa wusitee.

Ách áyá yáax has yawsikéi yá ax kéilk',  
ka tsu yóonáx

yáax' daak woogoodi aa.

Tsu hú du aayí du tláa tsú ch'u yéi ax yáx x'alyoowún

Kaax'ashtuk'áax, "ik'."

Hél xwasakú á ku.aa.

Hu tsú tsu ch'a góot yéináx kudzitee

du éesh hás.

Ha, yá du tuwánt áa

ch'a ax yáx áhé kwdáyéin.

Ax éesh kéilk' áyá yaax'

ax tuwánt áa.

Hú tsú tsu du éesh kéilk' áyá

du tuwánt áa yáax'.

Du sáni

yáax' du yaa wdihaan.

Ha yá du aat hás

ku.a wés tlél yáadei aaxwsateen.

Ha, gunalchéesh,

yéi yeedát

tsu ch'u yéi gugéink'

kunáax daak at kawuneeek teen

yéi wusneiyí.

Ch'u oowayáa aan x'adushugu yáx áyá yatee

yéi yóox x'alyoowú, "ax káak,"

uncle.

Of course we have a space in between

us

yéi yanakéich dleit káa

haa káak teen.

Ch'a aan kwás yóox x'alyoo.

Ha yá naná ku.a yá yéi yan at kawsiyáa.

Yáax' daak uwagút yá ax aat'asháa.

Tsu ch'u yéi áyá yan has kawdiyáa.

Shux'áanáx yá, has du éesh,

aaa,

Dakl'awshaa aawasháa.

Yá Dakl'awshaa nanaa ítdáx áyá tsá.

Yá has du tláa sákw aax aawatee.

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because of the way things happened to us,  
it made us one.

This is why my maternal nieces and nephews are all sitting here,  
and the one who came out  
over here.

His mother too, *Kaax'ashtuk'áax*,  
also used to call me "brother."

But I never learned why. 70

Her fathers  
come from a different place.

Now, the person sitting next to him  
is like me.

This is my father's maternal niece  
sitting next to me.

He too, his father's maternal niece  
is also sitting next to him here.

His paternal uncle  
stood up to face him here. 80

But now  
I didn't see any of his paternal aunts.

Thank you,  
now,  
for including  
an explanation,  
even just a little.

It was as if people were laughing at his words  
when he said, "*aḵ káak*,"

maternal uncle. 90

Of course, we have space between  
us,

as the white man would say,  
about our mother's brother.

But we still address them as our kin.

It was death that did this.

My wife's sister's husband came here.

This also happened to them.

First their father,  
yes, 100

married a woman of *Daḵl'aweidí*.

After this woman of *Daḵl'aweidí* died,  
he took her for their mother.

Ách áwé du húnxux sitee  
 yóodáx, yóox' dzyiáak daak uwagoodi aa.  
 Yéi áyá kudayéin  
 haa kusteeyí  
 Lingítx haa sateeyí uháan.  
 Ha, gunalchéesh  
 yáa yeedát  
 ch'a yéi gugéink'  
 kunáax daak at kawuneeek teen  
 yéi wusneyí.  
 Yéi áyá.

110

**Keet Yaanaayí**  
**Mt. Edgecumbe Hospital, 1976**

Aaa,  
 ha yáat yikeení  
 ax kaani yán,  
 ax léelk'w hás,  
 Idakát yéidei ax ée yee kawaháa.  
 Ax tláa aat hás,  
 ax toowú yanéekw,  
 yá yee ya xoot l axulgeiní.  
 Ách áyá ch'a ax sé gay.aaxéet áyá,  
 yéi wdudzinei ax jiyís yá át  
 ch'a yee éet x'akataan kayaa.

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Aaa.  
 Yá át aadéi ax tóoch waliyaagu yé  
 yá haa chooní,  
 yá haa wlichuni ku.oo,  
 yá du daa yéi jitooneiyí.  
 Gunalchéesh haat yeey.aadí.  
 Aaa.

Wáa yoo kganein sáwé  
 yá ax tlagu kwáanx'i  
 du eeti káawu yéi ayanaskéich,  
 "Sheenú!  
 Neechx naxtookoox."

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This is why he is an older brother to him,  
the one who came out over there.

This is the way  
our culture is,  
those of us who are Tlingit.

So, thank you

now

for letting me give

this little  
explanation.

This is all.

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**Willie Marks**

**Mt. Edgcumbe Hospital, 1976**

Yes,

you who are sitting here:

my brothers-in-law,

my grandparents,

you are related to me in many ways.

My mother's paternal aunts,

I am grieved

that I can't look among your faces.

That is why, so you can at least hear my voice,

this recording was made for me,

that I might in some way speak to you.

Yes.

This is how I compare

our wounds,

these people who wounded us,

those for whom we are doing these rites.

Thank you all for coming.

Yes.

At what point

would this ancestor of mine

say to someone who is to succeed him,

"Wake up!

Let's go along the beach by boat."

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Wduskóowun áyú yá haa shuká tlein,  
 aagáa ígee yéi teexi yé yá xóots  
 ayayeedéi áwé x̄dutsáaych wé k̄aa kéilk'íx̄ siteeyi k̄aa.  
 Aagáa áwé shaadanookch.

Gunéi uk̄oox̄ch.

Yá áa shadudziteeyi yéix'.

Tliyéi yei ngatéen áwé wé yaakw,

yóox̄ gwáa wé yeik̄ nagút.

(Yá yee sáni tlein.)

Aagáa áwé áa jikanduk̄éich wé k̄aa eeti k̄aa

"Góok!

I jeegáa woogoot," yóo.

Awu.óni áwé, tléik',

ch'as choondéin

dák̄dei nashíx̄ch.

"A ítnáx̄ yei eeshéex," yóo yan dusk̄éich.

A ítnáx̄ yei gagúdíin áwé tsu haat ugootch.

"Tléik', tlél akáx̄ k̄ux̄washee," yu.á.

"Ch'as x̄'áal' áhé kíndeí aawas'él'."

X̄ach du chooní x̄'eis

du chooní yís áwé kínde as'éil'

wé x̄'áal' k̄u.aa

yú yatseeneit.

Aagáa áwé akáax' áwé yagagútch.

Yá du chooní x̄'éidei al.aat nooch

wé x̄'áal',

ách asdéex' wé ónaa eetée.

Yéi áyá ax̄ toowóoch wuliyaakw

yá yix̄wsateení,

yá x̄'áal' yáx̄ áyá ax̄ jee k̄uwdi.oo.

Yáax' neil yee.y.aadí yá yee yadook x̄oot ax̄walgeení,

yá ax̄ chooní x̄'éidei áwé k̄kwatée.

Gwál akáax' yax̄ yak̄kwahaanán.

Ha yéi áyá s̄ gugwatée shákdei yee aat hás.

Has du chooní x̄'éidei s̄ agux̄la.aat.

Yá yee k̄'asagoowú.

Yéi áyá sh̄ tugaa x̄at dítee.

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It was known when this great ancestor of ours  
 this brown bear, would come down to the beach.  
 A man, a person's nephew, would be asked to lie in wait for it.  
 That is when he would get out of bed.  
 They would begin paddling  
 to where it was expected to appear.

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When the boat stopped  
 it was coming down over there.  
 (This immense uncle of yours.)  
 That's when he'd say to the man who would succeed him  
 "Go ahead!  
 It's walking into your hands!" he'd say.  
 After the nephew shot it—no!—  
 only wounding it—  
 it would run into the forest.  
 "Go chase it!" his uncle would tell him.  
 Having followed it, he would return.

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"No, I didn't find it," the nephew would say.  
 "It had only torn up some skunk cabbage."  
 They were for his open wounds,  
 the animal  
 was tearing up the skunk cabbage  
 for his wounds.  
 Then with their help he was able to walk.  
 He put the skunk cabbage  
 on his open wounds,  
 plugged his gunshot wounds with them.

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This is how I compare it.  
 You whom I see here  
 have become like skunk cabbage in my hands.  
 Looking among the faces of you who have come here,  
 I will apply them to this open wound of mine.  
 Perhaps with this help I will be able to stand again.  
 Now perhaps this is how your paternal aunts will be.  
 They will apply some of your kindness  
 to their open wounds.  
 This is why I'm grateful.

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Kaatyé  
 X'agáax'i  
 Xunaa, 1976

Lord Dikée Aankáawu  
 wáa gunalchéesh sá  
 wooch xáni yéi haa wdateeyí  
 yá ANB Halix'  
 aatx yá haa t'aakx'í  
 ldakát yéitx yáa yéi wootee.  
 Wa.é ku.aa  
 aan ix'usyeet xwaagút  
 toowú k'anashgidéix satí een.

Aáa,  
 akáa daak jisataan x'wán  
 aantkeení gisakée Jerusalem káx'.  
 Aatx áyú yiysíkee  
 yú keijin táawsan yéi yá koogeyi aantkeení.

Aatx áyá  
 sakwnéin yeexoox, kóox.  
 I jeet áyú wduwatee  
 yú sakwnéin ka yú xáat.  
 Aax áwé wóosht alwáal' áwé shawahík  
 wé s'u kákwx'.

Ldakát yá aantkeení xoox áwé yakawdudligáa  
 ka yá xáat.

Aáa, atóonáx áwé  
 ldakát káa áwé shaawahík.  
 Yéi x'wán has nagatee yá haa t'aakx'í.

Aax kei has akgwatée  
 i daa dleeyéex siteeyi át,  
 has du eenx inastí.  
 Has du káa daak jisataan.  
 L wáa sá haa uteeyí  
 ka yá yageeyi tóonáx.  
 Amen.

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**David Kadashan**  
**Invocation for the ANB Convention**  
**Hoonah, 1976**

Lord Dikée Aan<sup>k</sup>áawu,  
how much gratitude there is  
that we are together  
in this ANB Hall,  
and that these brothers and sisters of ours  
have all come here from everywhere.  
And now to you  
I come to your feet  
poor in spirit.  
Yes, 10  
just extend your hand out over us,  
as when you seated the multitude in Jerusalem.  
Then you seated  
the multitude that numbered five thousand.  
And then  
you asked the people for bread.  
The bread and fish  
were given to you.  
When they were broken they filled  
the grass baskets. 20  
Through all the crowd it was distributed,  
and the fish.  
Yes, from this  
all the people were fed.  
Let it be this way for these brothers and sisters of ours.  
When they take up  
that which is your flesh,  
please be with them.  
Extend your hand out over them.  
Let nothing happen to us 30  
throughout the day.  
Amen.