

**Seigeigéi****Dzantik'i Héeni, 1982**

Aaa, ax t'aakx'í  
 tléix' Dikaankáawooch yaax' tl'átgi káa yan haa uwatée.  
 Aaa, yú Book of Life yoo duwasáakw Bible haa jéex'  
 ldakát uháan.

Chácht yoo too.átgi haa ée dultóow.

A káx' áyú yei x'ayaká

Dikaankáawu s'e "Shux'áanáx."

Ach áyá ax toowú yéi yatee

yá yeedát.

Aaa, ax Aankáawu

du ée axahéen

yá diyéex'.

Ch'a uwaayáa yá tl'átgi káx'

haa xoo yaa woogoodi yéx haa xowú a

haa Aankáawu.

Haa téix' du yinaadéi téeyee

awsikóo tlek'gaanáx haa teeyí

haa tundatáani wáasá yatee.

Ka yá du x'úx'u káa yéi yatee

wóoch káx' x'anáx tudagáax'

aagaa áyá yéi haa kgwanéix,

ka wóoch gaxtoosxán.

Tláx wáa yak'eiyi átx sá sitee du aaní káx'

yá haa Aankáawu.

Aaa,

yá

aax haat xat kawdiyayi yé xát,

Aalséix áyá aax haat xat kawdiyáa.

Aantkeeneex áyú haa satéeyin

yóo yú kduneegéen.

Ax léek'wch

yéi xat gusageink'í

tlél xat oolgé

Kuchéin yóo dusáagun

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**Emma Marks**  
**Juneau, 1982**

Yes, my brothers and sisters,  
 God put us here on this land as one.  
 Yes, we have the Bible called the Book of Life  
 all of us.

Going to church, we are taught.  
 There the voice of the Lord  
 said, "Put me first!"  
 This is why I feel like this  
 today.

Yes, I believe 10  
 in my Lord  
 down here.

It is as if  
 our Lord  
 is still among us as he walked the earth before.  
 When our hearts are toward Him,  
 He knows each one of us  
 and what our thoughts are.

And in His book it says  
 that we should pray for each other 20  
 then we will be saved,  
 and we should love one another too.  
 How very fine it is in his land,  
 our Lord's.

Yes,  
 this  
 place where I come from,  
 I come from Alsek.

It is said  
 we were many people. 30  
 My grandfather  
 when I was a child,  
 still very small,  
 (his name was Kuchéin)

yú ax léelk'w  
ax tláa du éesh  
 hú áyá du x'éidei xa.áxjin.  
 Aaa, yei kwdzigeiyi aa  
 at yátx'i yax haa wooskeich.  
 Sh kagwalneegí  
 tlél aadéi gunéi aa ux jixeexi yé uháan.  
 Áyá yáa yeedát  
ax yátx'i tín kux.aagu yóo x'ala.átgi,  
 T.V. dultínch.  
 Uháan tlél yéi haa wootee.

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Tlél,  
 akáa wtudahaan  
 haa léelk'w haa éen sh kalneegí.  
 Áyá yáa yeedát  
ax daat áyá kaa shoowaxíx.  
 Ch'as ax yátx'i áyá s du een kuxdzitee,  
 yá Lukaax.ádi,  
 yú haa dusáagu  
 yá Alséixdáx.

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Aaa  
 yá haa kahídi  
 Tsalxaan Hít yoo aa wduwasáa  
ka Shaaka Hít.  
 Aaa, Tsalxaan X'éen  
 tsu a yee yéi téeyin  
 yá haa kahídi.

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Aaa  
ax tuwáa sigóo  
 tsu yá anax kuxdziteeyi yé  
kxwaneegí.  
Ax éesh du léelk'w  
 áyá yéi dusáagoon  
 Yaandu.ein,  
 Kaagwaantaan.  
 Yá ax éesh du éesh ku.aa áwés  
Kaawus.aa  
 yóo duwaasáa.  
 Dax aa du saayí,  
Kusán  
 yóo duwaasáa.

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my grandfather,  
 my mother's father,  
 he is the one I heard this from.

Yes, we smaller children  
 would sit in a row.

When he was going to tell stories  
 none of us could get up and run.

But now,  
 when I try talking with my children  
 they watch T.V.

We were not like that.

No,  
 we didn't get up  
 during our grandfather's storytelling.

Today  
 my relatives are all dead.

There are just my children whom I survived with,  
 the Lukaax̂.ádi,  
 we who are named  
 from Alsek River.

Yes,  
 one of our houses  
 was named Mt. Fairweather House,  
 and Canoe Prow House.

Yes, the Mt. Fairweather Screen  
 was also inside  
 this house of ours.

Yes,  
 I would like  
 to tell  
 about my origin, too.

My father's grandfather's  
 name was

Yaandu.ein,  
 a Kaagwaantaan.

My father's father  
 was named

Kaawus.aa.

His second name  
 was also

Kusán.

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Áhé a<sub>x</sub> léelk'w<sub>x</sub> sitee,  
 yáax' daak xat wusigút  
 a<sub>x</sub> léelkw hás eetée.

Aaa, has tsu dei yei s shunax'ix

yá a<sub>x</sub> léelk'w  
 yá Yaakwdáatdāx.

A<sub>x</sub> éek'x tsú sitee.

Aaa, ch'a haa shagóon áyá wooshkaadāx yóot kawdzi.áa.

Ach áyá yá

yóox' yoo x'eiwatani aa tsú a<sub>x</sub> éek'x sitee.

Aaa, yáat'aa,

yáat.

A<sub>x</sub> kéek' áhé.

A<sub>x</sub> éesh du kéilk'

du sée áhé.

Ganákt'

yóo dusáagoon.

Ka a<sub>x</sub> toowu yak'ei

yáa yeedát

xát tsú yee xóo a<sub>x</sub>walgeini

ka yá a<sub>x</sub> aani kwáani

has du xóo xat kawuhaayi.

Aaa, first time ku.a áyá yoo x'axaatank

yéi yateeyi yéix'.

Yei at duwasáakw

at kuxlakéiyin áyú.

Aa kushayadiheini yé tléil a<sub>x</sub> tuwáa ushgú a<sub>x</sub> ya xwagoodí.

Dleit káach yéi yasáakw "shy."

Tléil school yóo xwagoot ch'á axoo aa kwa xwsikóo.

Aaa,

tsú kakkwanéek

ya a<sub>x</sub> tláa yinaanáx a<sub>x</sub> léelk'w yinaanáx.

A<sub>x</sub> tláa du tláa saayéex áyá xat sitee.

Seigeigéi

yóo wduwasáa

a<sub>x</sub> tláa du tláa.

A<sub>x</sub> tláa kwá Leetkwéi yú duwasáa.

Áyá yá a<sub>x</sub> saayí ku.a áyá Teikweidí yádix wusitee,

Yaakwdaat aa.

A<sub>x</sub> tláa ku.a hés

Shangukeidí yádix wusitée.

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This is my grandfather  
 who brought me out,  
 my grandparents' descendant.  
 Yes, they too are fast passing away,  
 these my grandparents 80  
 from Yakutat.  
 He is also my younger brother.  
 Yes, our ancestors' lives branched off from each other.  
 That is why this one  
 who spoke over there is my brother, too.  
 Yes, this one  
 here.  
 She is my younger sister.  
 She's the daughter  
 of my father's nephew. 90  
 His name was  
 Ganákt'.  
 And I am feeling happy  
 at this moment  
 that I too look among you  
 and these my people  
 that I am among them.  
 Yes, I'm speaking for the first time  
 on an occasion such as this.  
 I was what is called 100  
 being shy.  
 I didn't want to pass by where there are a lot of people.  
 In English they call it "shy."  
 I did not attend school, but I do know a little English.  
 Yes,  
 I will also explain  
 my mother's lineage, my grandmother's lineage.  
 I am my mother's mother's namesake.  
 Seigeigéi  
 was her name, 110  
 my mother's mother.  
 But my mother's name was Leetkwéi.  
 My namesake was a child of the Teikweidí  
 of Yakutat.  
 But my mother  
 was a child of Shangukeidí.

A<sub>x</sub> éesh ku.a áwé  
Naagéi yóo wduwasáa,  
Yéil Éesh.

Nás'k  
du yáa wootee.  
Kinaada<sub>k</sub>een.  
Yéi áyá kdulnéek  
yú haa aaní.

A<sub>x</sub> áat áyú xáan sh kalnik noojéen.

Yú dakkaadéi

Aalséi<sub>x</sub> yík  
tulatsak ganugún.

Aaa, gil ayu akaaná<sub>x</sub> yan kaawa.áa yu.á  
ya Aalséi<sub>x</sub>.

Tlél a tayeená<sub>x</sub> shaa; kaaná<sub>x</sub> áyá xtoo.átch.

Yú yaakwx' aná<sub>x</sub> gatula.átch.

Yaax' áwé kúxdei haa yakwdaháaych.

Ya sít' tayeená<sub>x</sub> yóo áwé yaa haa axsagúkch,  
yaakwx'u yíkt.

A tayeená<sub>x</sub> yaa haa gasagugún áwé

lk'wáa aan gunein áwé ayée ktudanákch

wé yaakw,

al'eix.

At dushée nuch.

Yéi áwé xwsikóo.

Aaa, yá ax yátx'i

yáat han áa yá ax sée.

Jilkáatná<sub>x</sub> áhé kuwaháa du léelk'w.

Jakwteen yóo dusáagun yá du léelk'w

wé has du léelk'w,

yá ax xán.aa du éesh.

Xunaaná<sub>x</sub> ku.aa awés sháawat dú léelk'w

ku.aa áwé

Táx' Hít Taan yádix wusitée, ach wuskóowu yáadu.

Táx' Hít Taan yádix áwé wusitee hú ku.aa.

A tóodei áhé has kuwaháa

yá Xunaa tóodei tsú,

ka Jilkáat.

Yéi áwé has kaawahaa ax yatx'i.

Ha, ax tuwóo yak'ei

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My father's name  
 was Naagéi,  
 and Yeil Éesh.  
 He had three names. 120  
 Kinaadakeen.  
 This is the way it's told  
 about our land.  
 This is the way my paternal aunt would tell it to me.  
 We would pole our way  
 up the Alsek River  
 to the Interior.  
 Yes, a cliff of ice ran across this river  
 the Alsek River. 130  
 We did not go under; we went over the mountains.  
 We would carry our boats over.  
 At this point we would return.  
 We would float down underneath the glacier  
 in the boats.  
 When we floated out from underneath,  
 when nothing had happened to us we would stand  
 in the boats  
 and dance.  
 We would sing. 140  
 This is the way I know it.  
 Yes, these children of mine:  
 the one standing here is my daughter.  
 Her grandfather is from Chilkat.  
 Her grandfather's name was Jakwteen,  
 their grandfather,  
 my husband's father.  
 Their grandmother, however, is from Hoonah.  
 And  
 she was a child of the Snail House;  
     there are people here who know this. 150  
 She was a child of the Snail House.  
 They are related  
 to both Hoonah  
 and Chilkat.  
 These are my children's relatives.  
 Now, I'm happy



xat tsú ch'a yéi yiguwáatl'  
 gaaw ax jeet yeeyteeyí.  
 Tléil yéi kooxwaji  
 yá yeedát yáa wóosh kaanáx kugawdahaayi  
 yáax' yoo x'akkwtaaní.  
 Ha "Gunlchéesh" yóo kwa  
 daaya~~xaká~~ hé ax léelk'w  
 xat wusaayí.  
 Yéi áyá kakkwalagéi.  
 Gu.aal kwshé Dikaankaawu haa eenx wusteeyik tsu  
 next year yís.  
 Yéi awé.  
 Sh tugáa xat ditee.

160

**Shax'saani Kéek'**  
**Deishú, 1985**

Ax tuwáa sigóo  
 yee éen at kaxwaneegi  
 ax sisdees.  
 Ax toowú yak'ei,  
 aaa,  
 hóoch'i gaawú  
 yaa kunaxlaséin  
 (xat yeeytéen)  
 aax yá gaaw  
 yee tuwáa sigóo yeeyakoowú  
 yá aan xat kawdudlixedli át.  
 Tléil yaa uxshagé.  
 Ax tuwáa sigóo goot kaach wuskoowú.  
 Aaa, shux'áanáx  
 ax tláa,  
 Sitgeedáx áwé,  
 ax éeshch uwasháa  
 Tlákw.aandéi.  
 Ax' áwé kuxdzitee.  
 Ax aat hás jeedáx atwuskú áyá.  
 Yá gaaw

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that you allowed me  
some time too.  
I didn't think  
that I would speak here 160  
today where we are all gathered together.  
And I say, "Thank you"  
to this grandfather of mine  
for calling me.  
This will be the extent of my speech.  
My hope is that God will be with us again  
next year.  
This is all.  
I am thankful.

**Jennie Thlunaut**  
**Haines, 1985**

I would like  
to tell you something,  
my sisters.  
I am happy,  
yes,  
as I am coming close  
to my final hour  
(you can see my condition)  
that at this time  
you want to learn 10  
this weaving I was blessed with.  
I don't want to keep it to myself.  
I want someone else to learn.  
Yes, to begin with,  
my father married  
my mother,  
who was from Sitka,  
and they moved to Klukwan.  
I was born there.  
This is the art of my paternal aunts. 20  
My father's sister

- yá blanket  
 ax éesh dlaak'  
 yéi dusáagun  
 Deinkul.át.  
 Dú jeedáx atwuskú áyá  
 ax jee yéi wootee.  
 Tléi aan kúkin xat x'eití.  
 Ax tuwáa sigóo  
 ax xooni káach wuskoowú. 30  
 Ha yá gaaw  
 gunalchéesh.  
 Yéi yoo yee kayasheik ax xándéi.  
 Aaa,  
 aadéi shtugáa xat ditee.  
 Áyá ax Aankáawooch aan xat kawlixétli  
 yá yéi jiné.  
 Aaa,  
 yá gaaw ku.aa,  
 tlél ch'a koogéiyi. 40  
 Ch'a yéi xat gusagenk'idáx  
 ax cháchí  
 áa xat shukawajeis' ax tláa,  
 ka ax éesh;  
 Wednesday ka Sunday  
 yaa xat jigatánch cháchdei.  
 Aax yá gaaw  
 yá aan xat kawdudlixetli át.  
 Gunalchéesh,  
 yee tuwáa sagoowú. 50  
 Ha gu.aal kwshé  
 Dikaankáawux' yan tuytán x'wan,  
 aa yan naxyidlaak.  
 Aaa Yáat'aa  
 dei du ée at xalatóowun.  
 Haa yá gaaw áwé  
 gunalchéesh yéi ax toowú yatee,  
 ax xándéi yéi yee kasheigí.  
 Aaa, Dikaankáawu éex kwá gayisgáax  
 yanax yidlaagí 60  
 yá akáx haat kayeeytini át.

at the time  
of that blanket  
was called  
Deinkul.át.  
This is the art from her  
that was passed to my hands.  
I'm not stingy.  
I would like  
someone like me to learn it. 30  
Now at this time  
thank you.  
You have experienced hardships to be with me.  
Yes,  
I'm grateful for this.  
God gave his blessing to me  
for this work.  
Yes,  
and I want to tell you now  
none of this was by accident. 40  
From when I was little  
my mother  
and my father instructed me  
on where my church was;  
Wednesday and Sunday  
she would take me by the hand to church.  
From that time to this  
I have been blessed with this weaving.  
Thank you  
for wanting it. 50  
My hope is  
you will have faith in God,  
that you will learn.  
Yes,  
I have been teaching her already.  
Now, at this time,  
I feel thankful  
that you have experienced hardships to be with me.  
Ask our Lord above  
to learn 60  
what you came for.

Yéi áwé aḵ tundatáani yatee yáa yagiye,  
aadéi sh tugáa ḵat ditee.

Aaa, aḵ gaawú uwayáa yaa kunayach'i yáḵ yatee.

Shux'áanáḵ

1901

áwé aḵ tláa

aḵ éeshch áwé akaa kooowakéi.

Aḵ tlaak'w yéi duwasáakw,

Saantáas'.

Áwé

yéi wé dulgeis'in:

fifty dollars

one blanket.

Yéi áwé ḵ'alatseenín.

A jeet awatée

wé fifty dollars aḵ tláak'w jeet.

Aagáa áwé aḵ tláa ee awlitúw.

1901.

Tléi yeedadi yáḵ.

Shaax'sáani

át luwugook ch'áakw.

Gwál ch'a ḵát giwé yéi ḵat wuduswáat.

"Haagú!"

Any time you start it.

"Haagú!"

Áyá du déix'i kanúkch.

I am watching what they're doing.

1908 áwé woonaa aḵ tláa.

Aagáa áwé yan akawsinéi yóot'aa yáḵ,

black and yellow.

All mine.

Aḵ éeshch

aḵ jeet uwatée.

Dei kwá ḵashigóok.

I know how to weave.

Aanáḵ áwé

aḵ léelk'w

aḵ éesh du tláa

hooch áwé

shux'áanáḵ aḵ ée awlitúw.

1908,

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This is how I feel today, I'm grateful for this.  
Yes, my time seems to be getting short.

In the beginning,  
in 1901,

my father paid  
for my mother's instruction.  
My maternal aunt was named  
Saantáas'.

Then,  
they used to pay this much for it:  
fifty dollars  
for one blanket.

This was the dollar value.  
He gave  
the fifty dollars to my aunt.  
This was when she taught my mother.  
1901.

It wasn't like now.

The young girls  
didn't run around long ago.  
Maybe it was only me that was raised this way.  
"Come here!" they'd say  
every time they began weaving.  
"Come here!"

I would sit behind her.  
I'd watch what they were doing.  
My mother died in 1908.

This is when she finished weaving it, like that one,  
black and yellow.

All mine.

My father  
gave it to me.

I already knew how to weave.  
I knew how to weave.

After this  
my grandmother,  
my father's mother,  
was the one  
who first taught it to me.  
in 1908,

Porcupine gold mine-ix' tle all summer áwé  
 yan kaxwsinéi,  
 tléix' kutaan.

Yawdi.aa wéit'át; it's a slow job.

Axoo aa yú lingít

two years x'áak aksané.

Aa yei gaxyisatéen aadéi lich'éeyagu yé.

Aax yan néi

yéi áwé

110

wududzigéy fifty dollars.

Déix,

I got two twenty

and one ten,

gold.

Aagáa áwé

shux'áanáx ax xán.aa

"take good care of that money.

Don't use it."

Yéi wooyáat' aagáa

120

ax jee yéi wooteeyi yé,

wé naaxein yeidí.

Aaa, yáa yeedadi káawu dáanaa yaa ayakanadlák.

They spend it right away.

Ha yéi sh kadulneek á yahaayí kudzitee dáanaa.

Sh tóon yoo diteek kóodáx

l áyáa ayaduneiyí.

Ách áwé

tsu xwahooní

ax naaxeiní

130

I keep the money for two, three months

or four months.

Ách áwé yeedát tlél k'anashgideix xat ustée.

Aaa,

ax éesh hás,

ax aat hás jeedáx

atwuskú áwé.

Ách áwé ayaa awuxaanéi.

Ha yá gaaw ku.aa ax tundatáani ax x'agáax'i yéi yatee,

ch'a aadooch sá yan gadlaagí

140

yáa yéi daaxané át.

Kanay.aa kw yee Aankaawoox' yan tuytán

at Porcupine gold mine I weaved all summer  
and finished it  
in one summer.

Those things take time; it's slow work.

It takes some people  
two years to weave one.

Now you'll all see how slow it is.

When it was finished

it was bought 110

for this much: fifty dollars.

Two,

I got two twenties

and one ten,

gold pieces.

This is when

my first husband said to me

"Take good care of the money.

Don't spend it."

I kept the money 120

for a long time then,

the money from the naaxein.

Yes, people of today, as soon as they make the money

they spend it right away.

Well, they say money has a spirit.

You can offend it

if you don't respect it.

That's why

when I sold

my naaxein 130

I kept the money for two, three,

or four months.

This is why I'm not a poor person.

Yes,

this art

is from my fathers

and my paternal aunts.

Because of this I respect it.

And now at this time my thoughts are, my prayers are,

that someone master 140

the things that I do.

Try to concentrate on your Lord



aa yanax yidlaagí.

Yéi áwé

áwé aadéi yoo kawaneiyi yé wé naaxein.

Tlákw.aannáx áwé kuwdzitee.

Gaanaxteidí yóo

s duwasáakw ax éesh hás.

Hásch áwé s aawasháa

Tsimshian woman.

150

Yéi áwé

du saayí tlél du káx xat seix'aakw.

Yéi áwé wduwasáa

Hayuwáas Tláa.

I remember the name.

Hayuwáas Tláa jeedáx atwuskú áwé

first in Tlákw.aan.

Kux has akawsikéi

wé naaxein.

Ch'u yeedát áwoo á.

160

They got it.

Martha Willard got it,

that blanket.

First blanket from a Tsimshian.

Áwé kux has akawsikéi.

Ch'as ax aat hásx siteeyi áach áwé

has awshigóok.

Yaax' áwé s du kaani yán ee s awlitúw, yá uhaan.

Yanwaa Sháa ee s awlitúw.

Ách áwé yéi duwasáakw

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Jilkáat Blanket.

Tlél tsu Sitka,

tlél tsu Hoonah,

tlél tsu goox' sá yéi daaduné.

Only Tlákw.aan.

That's why they call it Jilkáat Blanket.

Ha yéi áwé yee too yéi kgwatée.

I don't know why they lost the art

wé Tsimshian ku.aa.

Tlél yeedát

180

I don't see

somebody make it like that.

Aaa

so that you'll master it.

This is the way

it happened with the naaxein.

It came through Klukwan.

My fathers are called

Gaanaxteidí.

They were the ones who married

the Tsimshian woman.

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This is why

I don't forget her name.

Her name was

Hayuwáas Tláa.

I remember the name.

This is art from Hayuwáas Tláa

first done in Klukwan.

They unraveled

the naaxein.

It's still there now.

160

They have it.

Martha Willard has

that blanket.

The first blanket from a Tsimshian.

They unraveled it.

Only those who were my paternal aunts

learned it.

Then they taught it to their sisters-in-law, to us.

They taught it to the Yaanwaa Sháa.

That is why it's called

170

Chilkat Blanket.

It wasn't made in Sitka,

or Hoonah,

or anywhere else.

Only in Klukwan.

That is why it's called Chilkat Blanket.

This is what you will keep in mind.

I don't know why the Tsimshians

lost the art.

I don't see

180

anyone now

making them like that.

Yes,

yá gaaw ku.aa ax toowú yak'úi,  
 yee tuwaa wusgóowu.  
Ax x'agáax'i yéi yatee ch'a aadóoch sá yawudlaagí.  
 Aaa  
 yéi áwé.

**Shax'saani Kéek'**  
**Deishú, 1985**

X'agaax' kwa yéi kkwasanéi.  
 Haa Aankáawudéi tunaydataan.

Lord, Dikaankáawu,  
ax s'aatí,  
 gunalchéesh yá s'ootaat  
ax yéi jineiyí aan xat kaylaxeidléen;  
 aatx yá gaaw  
ax sisdees  
ka ax dachxanx'i sáani  
 hásch tsu sh too s akgwaltóowu yá s'ootaatdáx.  
 Wa.éich has du yaa koosgeiyí too yéi inati x'wán.  
 Dikaankáawu, ch'a daakw aach sá yan gadlaagí.  
 Yá yéi daxane át  
 de aan gukwagóot, ax Aankáawu.  
 Tléil kwa yaa uxshagé;  
ax xooni káach kwa gaaxshagóogu  
 yá s'ootaat ax x'agaax'i yéi yatee,  
 i yéet Jesus saayí tóonáx.  
 Amen.

but now I feel good  
that you have wanted to do it.  
My prayer is that someone learn it.  
Yes,  
this is how I feel.

**Jennie Thlunaut**  
**Haines, 1985**

I will offer a prayer.  
Lift your thoughts to our Lord.

Lord! God above,  
my master,  
thank you, this morning  
for my work that you have blessed me with;  
that now  
my sisters  
and my grandchildren  
are also going to learn from this morning on.  
Please have them keep you in their knowledge.  
Lord above, let whichever of them learn.  
This work that I do,  
I'm going to go with it soon, my God.  
But I don't want to keep it to myself;  
instead, that someone like me learn it,  
is my prayer this morning,  
in the name of Your Son, Jesus.  
Amen.

**Shax'saani Kéek'**  
**Tlák.w.aan, 1985**

Ax tuwáa sigóo  
 x'axwdataaní.  
 Tlák.w.aan Sisterhood,  
 gunalchéesh,  
 aadéi ax eet yeeydishiyi yé,  
 aaa,  
 yee xooníx xat sateeyéech áwé.

Ax toowú yéi wootee,  
 yee een sisterhood xat sateeyéech.  
 Yá xáanaa gunalchéesh,  
 aadéi ax eet yeeydishiyi yé,  
 ka yá

10

haat kuwatini aa,  
 aadoo sá  
 yá naaxein yéi adaané.  
 X'oon gunalchéesh á.  
 Ch'a oowayáa tlél tooxwanookw.

Tlák.w xat yanéekw,  
 ka ekskóos yéi daaxané.

20

Ch'a aan áwé  
 has du tuwáa sigóo wé dleit káa ku.aa  
 kooxlatóowu wé át.

K'e yáa yeedát  
 Dikaankáawudei tuxatán  
 yan kadlaak.

Yá déix yagiyee uxsayéx.  
 Yee eedéi sh tugáa xat dtee  
 Idakát all of you girls  
 aadéi ax een yéi jiyne yé.

30

Aaa, yá xáanaa  
 aadéi  
 ax daa yee tuwateeyi yé yáx ax een yéi jiyiné,  
 Tlák.w.aan Sisterhood.  
 Gunalchéesh.

**Jennie Thlunaut  
Klukwan, 1985**

I would like  
to speak.  
Thank you,  
Klukwan Sisterhood,  
for the way you have helped me,  
yes,  
because I am your relative.  
I feel this way  
because I am in the Sisterhood with you.  
Thank you, tonight, 10  
for the way you have helped me,  
and those  
who have come here  
who are doing  
Chilkat weaving.  
Many thanks.  
It is as if I no longer feel sick.  
I was sick all the time  
and kept making excuses.  
But still 20  
the White people wanted me  
to teach this.  
For example, now  
I keep my mind on the Lord  
that I can finish teaching.  
There are two more days to go.  
I am grateful  
to all of you girls  
for what you have done for me.  
Yes, this evening, 30  
because of the way you feel about me,  
you have done this for me, Klukwan Sisterhood.  
Thank you.

Aaa,  
 yá tsu ax naa.ádi,  
 yá kát aax datéen,  
 yá ax sgóonwaanx'i jeedáx át.  
 Ax jeet wuduwa.áx.

Aaa.

Ax tundatáani yéi yatee,  
 Gunxaa Guwakaan.

40

(Gunxaa Guwakaan) Áawé.

Aan daak kukwagóot  
 i eedéi sh tugaa datí.  
 Wa.é i eenáx yáa yeedát  
 yá yéi jiné ax jee yéi wootee,  
 ka gunalchéesh.

Aaa.

Ax yátx'u sáani,  
 ax dachxánx'i sáani,  
 gunalchéesh.

50

Oowayáa yeexwshakéeni.

Ka wa.é,

Joe Hotch,

ax éek'átsk'u,

gunalchéesh

aadéi ax daa yoo x'eeyatangi yé  
 yá xáanaa.

Aaa.

Tlél ax tuwáa ushgú  
 yee aanídáx koo at xalatuw yéix'  
 yáat'át l kaa jeet wutooteeyí.

60

Yóo áwé a daa tuxditáan.

Ách áyá yeexwshikín,

ax sistee.

Aaa, yeedát ku.aa

ax toowú yak'ei.

Tlél waa sá ax toowú utée,  
 tsu a ítx' waa sá xat wuneiyí.

Aaa, yá xáanaa

gunalchéesh, ldakát yeehwáan

70

yéi yee daayaxaká

aadéi ax een yéi jiyeeeyneyí yé

ka yá

Yes,  
 even the dress  
 that's on me now  
 is from my students.  
 It was given to me.

Yes.

Austin Hammond 40  
 has been on my mind.

(Austin Hammond) *Áawé.*

I will enter the forest  
 with my gratitude to you.  
 Because of you now  
 this work has come to me,  
 and I thank you.

Yes,  
 my dear children,  
 my dear grandchildren,  
 thank you 50  
 for letting me impose on you.

And you,  
 Joe Hotch,  
 my dear little brother,  
 thank you  
 for the way you have been thinking of me  
 this evening.

Yes.

I didn't want  
 to teach something from your village 60  
 without our giving this dinner.

This is how I feel about it.  
 This is why I'm imposing on you,  
 my sisters.

Yes, but now

I feel good.

I won't feel bad about anything,  
 even if something happens to me after this.

Yes, this evening

I am saying 70  
 thank you to all of you  
 for what you have done,  
 for this,



wéit'át

yei gaxdusteení.

Ax toowú yak'ei.

Yáax' daak wus.eení ku.aa shákdéi wé yak'ei.

Tsu xat wunawú

yóox' yaa kanajux át

ldakát yeehwáanch

yáax' yoo x'axatángi

kaach yei guxsatínch.

Tsu xat wunaawú

tlél ax kaadéi yisagwax'áakw

yéi áwé gwatee wé ax léelk'w hás ádi,

ax een yáax'.

A yahaayí ldakát lingit'aaní tukwáaneech yéi guxsateen.

Ax toowú yak'ei aadéi i tundatáani wooteeyi yé.

Yá Sítkax' kwa aagaa yak'eiyi

picture-x guxsatée

wéit'át.

Wé naaxein tsu.

Yax shaysa.áxw.

Yéi daaxaneiyéech áwé wé naaxein

yáat'áach haat yaawaxáa

xáach yéi xwsineiyi aa.

Á tsú ax tuwáa sigóo yá,

yá haa yahaayí teen

a káa yéi wooteeyí.

Yéi áwé.

Gunalchéesh.

80

90

100

this here,  
that people will see.  
I am happy.  
Perhaps it is best that your things be brought out here.  
Even when I die  
all of you  
who are talking here 80  
will see  
that camera running out there.  
Even when I die  
you won't forget me.  
This is how my grandparents' things will be  
along with me here.  
The pictures will be seen by people all over the world.  
I am happy for the way your feelings are.  
Then this  
will be made in Sitka 90  
into a nice film.  
This Chilkat blanket, too.  
Hang it over there.  
Because I made this Chilkat blanket  
she brought it here,  
one that I made.  
I would like it also  
to be included with us,  
as part of the picture.  
This is all. 100  
Thank you.

**Daanawáak**  
**Fairbanks, 1988**

Yáa yeedát  
 ax tuwáa sigóo  
 x'axwdataaní.  
 Aaa,  
 ha yá dziyáak áwé  
 i x'éit xwasi.áx,  
 Lyekwudusdéich,  
 i tundatáani  
 aadéi yateeyi yé.

Aaa,  
 tsu nisdaat áwé i eet x'axwaatán.  
 Yáa yeedát yáat nak aa hasch tsú s aga.aaxít áwé tsu  
 ax tuwaa sigóo x'axwdataaní adaat.

10

Aaa,  
 tleidahéen áwé yéi at wootee  
 yáa yeedádi yáx.  
 Yándeí áwé yaa kulanéin.  
 Wé koo.éex'x' al'eixí  
 sh daat kudushée.  
 Áwé wé káa  
 tlax áyú du toowú yak'ei  
 aadéi yándeí yaa at nanein yé.  
 Yáax' áwé, du een kawduwaneek.

20

Du xánt aawagút.  
 Aagáa áwé yéi yawdudzika,  
 "I kéilk' áyá woona."  
 Aagáa yan tawdinúk.  
 Ldakát yá du een al'eixí áyá  
 wookéi.  
 Kaa toót uwagás'.  
 Aagáa áyá kaa ya xoot awdligein,  
 kaa ya xoot awdligein yu.á.  
 Aagáa áwé yéi yaawaakaa,  
 gadaháan,

30

**Austin Hammond**  
**Fairbanks, 1988**

At this moment  
 I would like  
 to speak.  
 Yes,  
 a while ago  
 I listened to you,  
 Lyekwudusdeich,  
 and how  
 you were thinking.  
 Yes, 10  
 I also spoke to you last evening.  
 In order that these people standing here could hear it too,  
 I would like to say it again.  
 Yes,  
 at one time this happened  
 like now.  
 People were getting ready.  
 People were dressing  
 for a ceremonial, a dance.  
 And this man  
 was very happy 20  
 the way it was coming along.  
 This was when someone told him.  
 Someone came to him.  
 This was when someone said to him,  
 "Your maternal nephew passed away."  
 This is when he sat down.  
 All the dancers with him  
 sat down.  
 It pierced them.  
 This is when he looked among their faces, 30  
 he looked among their faces it is said.  
 This is when he said,  
 as he stood up,

"Góok! Góok! Sh daat kaydashéedéi,  
 sh daat kaydashéedéi.  
 Aan lushgoowu aan yádi nanáach."  
 Yei áyá i toowú wootee, Lyekwudusdéich.  
 Yáadei, yáat'át yakgwaxeexí  
 ch'a uwayáa yáadei yeeteeyi yax áwé wootee.  
 Ách áwé wé dziyáak  
 tlél yan kaysheeyí.

40

Aaa,  
 haa tuwáa sigóo  
 ha yá at shí  
 ch'a wtoosheeyí  
 ch'a haa x'éideix yi.aaxí.  
 Ha yéi áyá yá shí kei gaxtooshée.  
 "Shunliháash."

Handei yaynáak! Handei yaynáak!  
 Woosht yidanáak!  
 Ha yá shí ax tuwáa sigóo  
 yan kaxwaneegí.  
 Ha yá kaa

50

kaa jee yux gugwagoodí—  
 Kéik'! Goosú wa.é?  
 Yaax' haagú ax kéilk'!—  
 Yáa yeedát áwé  
 ax tuwáa sigóo atx wxalayeixí  
 yá shí.

Yá yan yisineiyí  
 kootéeyaa,  
 haa éesh hás ádi  
 haa káani s ádi.

60

Aaa,  
 tlax áyá  
 Lingítch sh tóox isnóogun.  
 Yéi yateeyi át  
 tle kaa jikawdukaayí tsá  
 áx ashee.

Aaa,  
 yáa yeedát áwé ax tuwáa sigóo atx xwalayeixí yá shí  
 aaa,  
 yá aadéi yéi jeeyaneiyi yé.  
 Aaa,

70

"Continue! Continue! Keep on dressing,  
keep on dressing.

When a village becomes boring a noble child dies."

This is how you felt, *Lyekwudusdéich*.

When we were to have this ceremony,  
it was as if you put your mourning aside for this.

This is the reason awhile ago

you didn't finish your song.

40

Yes,

we would like

to sing

this song

just so you could hear it from us.

In this way we will sing this song.

"*Shunlihaash*."

Move closer! Move close!

Get close together!

50

Now I would like to explain

this song.

Now when this man

was going out to be killed—

Nephew! Where are you?

Come over here, nephew!—

At this moment

I would like to use

this song.

This totem pole

60

that you have completed

is our fathers' thing,

our brothers-in-law's thing.

Yes,

how very

awkward it was to a Tlingit.

Only when a person is commissioned

did we touch

a thing of this nature.

Yes,

70

at this moment I would like to use this song,

yes,

for your work.

Yes,

yaax' haat has koowatini aa,  
ch'a uwayáa yá lingit'aaní tóotx áyá.

Aaa,

yáax' haat kuyawdiháa

i yéi jineiyí,

aaa.

80

Tléi kwas yá Lingít yinaanáx kawuhaayín

Dleit Káach ijikawukáayí.

Ách áwé kaa jee yux gugwagóot wé káa.

Aagáa áwé kei akakw<sup>g</sup>washee nook áwé  
wé shí.

Áa yaa gútch wé neil.

Yáax' áwé yéi yanakéich,

"Ho! Ho! Ho! Ho! Ho!"

Chush ya yeedéi

x'awusdaaych.

90

Aagáa áwé yéi yaawakáa,

"Góok! Yúx xát kanayhaakwdéi!

Yúx xát kanayhaakwdéi!"

Aaa,

áyá atx gaxtulayéix yeedát.

Ch'u uwayáa igeinyaa<sup>x</sup> yux gukwagoodi yáx áyá  
sh tuxdinóok kélk'.

Hóoch'i aayí áyá xát

yú áa yéi xat teeyí yé.

Aaa,

gwál dei wéidu ách wusikoo káa

100

tsu yá shí.

Ách áwé kei gaxtoosheeyí,

kei gaxtooshée dei.

103

[Song: Shunlihaash]

A huwaa haa ei hei hu wei ya

A huwaa haa ei hu waa haa ei hei huwei ya

A huwaa haa ei ya hei hei hei hoowei hoowaa aa.

Yux xat kanayhaakw dei, hoo wei ya.

Yux xat kanayhaakw ax kaa-gee has-a.

Yee xoot angalgein-a, hei hei hei hoowei hoowa aa.

those who came here,  
 it is as if they are from all over the world.  
 Yes,  
 many people came here  
 for your work,  
 yes. 80  
 But it was not a tradition of our people  
 to have the white people commission someone.  
 This is why a man would go out to face the people's weapons.  
 Then, when he was going to sing  
 this song,  
 he paced around in the house.  
 Now and then he would say,  
 "Ho! Ho! Ho! Ho! Ho!"  
 He would cry out  
 in fear for his life. 90  
 Then he said,  
 "Begin! Cry me out now!  
 Cry me out now!"  
 Yes,  
 this is the song we will use now.  
 It's as if I'm going out in place of you is how I feel, nephew.  
 I'm the last one  
 from the place I'm living.  
 Yes,  
 maybe there are people who know 100  
 this song, too.  
 This is why we will sing it,  
 we will sing it now. 103

[Song: Shunlihaash, composed by Kul'ootl']

A huwaa haa ei hei hu wei ya  
 A huwaa haa ei hu waa haa ei hei huwei ya  
 A huwaa haa ei ya hei hei hei hoowei hoowaa aa.

Cry me out now, ei, hoo wei ya.  
 Cry me out now, my mother's brothers  
 Let me look among your faces, hei hei hei hoowei hoowa aa.



Shunlihaash-aa ei hoo wei ya.  
 Shunlihaash-aa axadawoodli.  
 Ax leel-ak'w has hidi aana<sub>k</sub> yei na<sub>x</sub>dzeeged-aa, hoowa aa.

- Aaa, 104  
 yéi áyá ax toowú yatee,  
 ax éesh hás,  
 ax kaani yán.  
 Hooch'in yís áyá,  
 yéi xat kawdiyaa.  
 Ax léelk'wch áwé chush yeedéi kawdlishee, 110  
 Gunxaa Guwakaan,  
 chush ya yeet akawdishée.  
 Yéi yá x'ayaká,  
 "Dei héidei k<sub>w</sub>goot yeenák,  
 dei héidei.  
 Xát áwé yoo x'axatánk,"  
 yoo áwé x'ayaká.  
 Aaa,  
 yá shí áwé adaa yoo x'ayatánk.  
 Ách áwé yáa yeedát at<sub>x</sub> xalayéix. 120  
 Waa sá yat'éex',  
 aaa,  
 sh daat kaa shuwuxéex.  
 Aaa,  
 ch'a yee wakshiyeet áyá xwaahaan,  
 ax éesh hás,  
 ax kaani yán,  
 tsú ax aat hás<sub>x</sub> siteeyi áa.  
 Aaa,  
 yá ax kéilk' 130  
 yáat woogoodi,  
 aaa,  
 yéi áyá ax toowú yatee.  
 Yéi.  
 Aaa  
 yáa yeedát áwé  
 ax tuwáa sigóo tsú adaa x'axdataaní.  
 Aaa.  
 Yá dziyáak

The end has floated out, ei hoo wei ya.  
The end of my trouble has floated out  
From my mother's ancestors' house I have done this,  
hoowa ei hoowa aa.

Yes, 104  
this is how I feel,  
my fathers,  
my brothers-in-law.

This is for the last time  
I'm doing this.  
My grandfather sang this before he died, 110  
Gunxaa Guwakaan.

He sang it before he died.  
He said this,  
"I'm already going from among you to the other side,  
already to the other side.  
It is me speaking,"  
is what he said.

Yes,  
the song is the one he is talking about.  
This is why I'm using it now. 120  
It is so difficult,

yes,  
when your relatives have died off.  
Yes,  
I'm just standing around in your sight,  
my fathers,  
my brothers-in-law,  
also you who are my paternal aunts.

Yes,  
this nephew of mine 130  
who is walking around here,  
yes,  
this is how I feel.

How I feel.  
Yes,  
and now  
I would like to speak about this again.  
Yes.  
Awhile ago

- wé gáanx' 140  
 aaa,  
 at wuduwashée.  
 Tléil yan shaxwlahéek.  
 Aaa, yáa yeedát  
 yá gáannáx yei kwatsak aa,  
 a uxtaagáni x'áanáx áwé wooshoo  
 wé s'áak.  
 Aaa.  
 Yaa gagóot wé káa,  
 ax satéen áwé du géidei yanashíxi 150  
 wé gooch,  
 aagáa áwé du toowú yéi yatee,  
 aaa, atóo kei akawagíx' du óonayi.  
 Aagáa áwé ch'a altín.  
 Ch'a altín.  
 Tléil ayóo áyáx ooteen.  
 Tlé wé dleit tóonáx áwé yagas.éich, yu.á,  
 wé gooch ku.áa.  
 Waananei sáwé tsu gunéi ushéexch du yinaadéi.  
 L áyáx yéi agoosteen áwé, 160  
 du óonayi yanáx awlitsáak.  
 Yanáx awlitsaak du óonayi.  
 Aagáa áwé agéidei yatx uwagút.  
 "Waasá kwshéi eewanéi cháa?  
 Waasá kwshéi eewanéi?"  
 Aagáa áwé sh yaadáx x'awdli.áat.  
 Woosh yaatx x'awli.áat.  
 Aagáa áwé awsiteen.  
 A x'aanáx naashóo  
 du ux x'áaknáx 170  
 wé s'áak.  
 Aagáa áwé yéi ayawsikaa,  
 "Tléil cháa eewunéi, cháa.  
 I eedéi kwadashée."  
 Aagáa áwé du lítayi aax kéi aawatee.  
 "Yan ín!. Yan ín!"  
 Aatx kei ayéesh áwé,  
 wé dleit kát áwé uwaxíx  
 wé s'áak.  
 Yéi kunaleiyi yéi yawjixíx 180

outside, 140  
 yes,  
 when people helped,  
 I didn't finish my part.  
 Yes, and now,  
 on this pole that will stand outside,  
 the bone  
 stuck out between the canine teeth.  
 Yes,  
 as that man was hunting,  
 when he saw this wolf 150  
 running toward him,  
 that's when he was thinking,  
 yes, he loaded his rifle.  
 This is when he just watched it.  
 He just watched it.  
 It didn't look right to him.  
 The wolf  
 would rub its snout into the snow, it's said.  
 At times it would begin running toward him.  
 When it began to look worse 160  
 he stuck his rifle in the snow.  
 Into the snow he stuck his rifle.  
 Then he started toward it.  
 "I wonder what has happened to you, brother?  
 I wonder what has happened to you?" he said to it.  
 That's when it dropped its jaw.  
 It dropped its jaw.  
 That's when he saw it.  
 The bone  
 was sticking out 170  
 between its teeth.  
 This is when he said to it,  
 "You have been hurt badly, brother.  
 I will help you."  
 This is when he took out his knife.  
 "Be ready for it! Be ready for it!"  
 When he yanked out  
 the bone  
 it dropped on the snow.  
 When the wolf 180

wé gooch,  
 aagáa áwé aax aawatee.  
 Aagáa áwé yéi adaaya<sup>ká</sup>,  
 "Aax kei kgwatée,  
 ch'a ax jee yéi kgwatée.  
 Xat ku.aa x'wán idashi."  
 Ách áwé yeedát,

aaa,  
 yá du uxx'áatx  
 kei wtuwateeyí át áwé  
 ch'a haa jee yéi kgwatée.

190

Aaa,  
 laxeitl atóonáx haa jee yéi wootee  
 yá gáannáx yéi kgwatsak  
 kootéeyaa.

Aaa,  
 yaandéi gaxtootee,  
 yá du ux x'aatx kei wtuwayishi aa,  
 haa jeex' laxeitl yáx nagateeyí.  
 Yéi áyá ax toowú yatee.

200

Aaa, tsu yá ax sání  
 yá xóots.  
 Ldakát yéidei áyá  
 yeedát  
 yá dleit káach k'idein at wusi.áx.

Át gasa.aaxí  
 aadooch sá has du een kawuneegí.

Ldakát át yáx áwé  
 Lingítch woosikóo,  
 wudashée a éex wuduxóoxú.

210

Aaa,  
 yá xóots  
 yaa kgagudín áwé  
 ch'a yéi kunaleiyi yéidei áwé.  
 Ax éesh háx áwé sitee  
 xóots.

Aagáa áwé yéi daayadukáa nuch,  
 "Eesháan xát! Ax atxaayí kax át xwaagoot."  
 Aagáa áwé kaa x'éit us.aaxch.  
 Ách adaa yóo x'axatangi át  
 ax sani hás.

220

had backed a short distance away from him  
the man picked up the bone.

Then he said to the wolf,

"I'll take it.

I will just keep it.

But please help me."

This is why now,

yes,

we will just keep

this object pulled

190

from between the totem's teeth.

Yes,

this totem pole

that will stand outside

has brought us luck.

Yes,

we will keep

this bone pulled from between its teeth,

so that it can become good luck for us.

This is how I feel.

200

Yes, also my paternal uncle

this brown bear.

In many ways

now

the white people listen to this.

Let them listen

to whoever tells them.

We Tlingit know

every animal

when we ask them for help.

210

Yes,

this brown bear

when it ambles on,

only a short distance.

Brown bears

are my fathers.

This is when we ask them,

"Take pity on us. I'm here for my food."

This is when it would hear us.

This is the reason I'm talking about it,

220

my paternal uncles.

Kaa x'éit us.aaxch  
 yéi daa yadu<sup>u</sup>kaayi,  
 "Xát tsú ax atxaayi yá akax át xwaagoot."  
 Aagáa áhé kaanák tliyaadei awoodagóotch.  
 Yáa yeedát áwé yéi duwasaakw,  
 guk yik dagéix',  
 guk yik dagéix'.  
 Yáa yeedát áwé haa x'éit wusi.áx  
 dziyáagidáx.  
 Aadéi a daa yoo x'atuli.atgi yé  
 haa x'éit wusi.áx.

230

Aaa,  
 guk yik dagéix'  
 yóo toowasáakw,  
 aaa,  
 yá xóots.  
 Aaa,  
 ách áwé yeedát  
 yá a daa yóo x'ayla.átgi  
 ax sani hás,  
 tla<sup>u</sup>x yeekaax áwé ax toowú dikeet yas.éin.

240

Aaa,  
 yáa yeedát áwé ch'áak'  
 wé ch'áak'  
 a saa a yát yeeyteeyi  
 Idakát uháan áwé kindax'ein yawtudixoon,  
 kindax'ein yawtudixoon  
 yee kaax tuwu ké.

250

Aaa.  
 Haa yadaax áwé yayeeyshée.  
 Aaa,  
 yéi áyá a daax tuwatee,  
 yéi.  
 Gunalchéesh.

(Unidentified) *Gunalchéesh*.

They listen to us  
when we say to them,  
"I'm over here for my food, too."  
This is when they turn away from us.  
We call them

big ears,  
big ears.

They are listening to us right now  
from awhile back.

230

They are listening  
to the way we have been speaking of them.  
Yes,

we call them  
big ears,  
yes,  
this brown bear.

Yes.

This is why now  
when you speak about them,  
my paternal uncles,  
my feelings are lifted because of you.

240

Yes,  
now this eagle,  
this eagle  
that you have given a name,  
all of us have lifted our heads,  
have lifted our heads,  
being proud of you.

Yes,  
you have cleansed our faces.

250

Yes,  
this is how I feel about you,  
this is how.

Thank you.

(Unidentified) *Thank you.*





## SPEECHES FOR THE REMOVAL OF GRIEF FROM THE MEMORIAL FOR JIM MARKS, HOONAH 1968

Ch'a yax at gwakú "a kayaa áyá s ootée  
tlax kaawayíkt jeenaxéegaa."

— Naa Tláa

*It is like the saying "They are only imitating....  
lest they grope aimlessly."*

— Jessie Dalton

*...Robes to capture the passion of your tears....*

— Willie Marks, 1981

*Forty Day Party for his daughter Eva*

**Goox Guwakaan**  
**Xunaa, 1968**

Aaa!

Héi Yaakwdáatdei áwé

kawdiyaa

wé haa xoodáx

K'aadóo.

Áx' áwé

du yee tl'átgi kuwdzitee.

Aaa.

Ách áwé

chush t'akkaadéi asawdihaa du kéek'.

10

Aadéi yaa ajiklaháa áwé

yá Ltu.áa watyeex'

yaakw du een héent wudik'ít'

naháayi.

Hú ku.aa áwé sh wudzineix.

Aagáa áwé kaa eeti sheex'í áwé kadulsheex,

kaa eeti sheex'í.

Yú kaa wanáak áwé áa ganúkch hú ku.aa,

wé aadéi x'ayaduḱa yé.

Ch'a kóodáx sh nadlileyi yáx áwé ganúkch.

20

Yan née áwé

ya kaa eeti sheex'í,

aagáa áwé x'awduwawóos',

aaa,

wé ax léelk'w

K'aadóo.

Aagáa áwé yéi yawdudzika

"Tleigíl ch'a wáa sá yakgeekaa

yá i kéek' eetéex' xá?"

"Yak'ei xá!

30

Ax daadéi gunei y.á."

Chush daadéi áwé kuwdixoox.

Ách áwé du daadéi gunayéi a.áat.

Aadéi áwé kéi akaawashée wé shí,

awliyexi shí.

Jim Marks  
Hoonah, 1968

Yes!  
From among us  
K'aadóo  
went  
to Yakutat.  
It was there  
he got his land.  
Yes.  
For that reason  
he asked his younger brother to go with him. 10  
While he was taking him there,  
at the entrance to Lituya Bay  
the canoe swamped with them,  
these travelers.  
But K'aadóo saved himself.  
At that time memorial songs were composed,  
memorial songs.  
But he would sit away  
from what people were saying.  
He would sit as if he wanted to be far away from everyone. 20  
When these commemorative songs  
were finished,  
that's when he was asked,  
yes,  
my grandfather  
K'aadóo.  
That's when they said to him,  
"Aren't you going to say anything  
to eulogize your younger brother? "  
"Fine! Sure. 30  
Come, gather around me."  
He asked them to gather around him.  
That's why they began to gather around him.  
There he began to sing the song,  
the song he had composed.

**Kwéix' Éesh (1)**

**Xunaa, 1968**

A<sub>x</sub> tuwáa sigóo x'axwdataaní  
a<sub>x</sub> éesh hás,  
a<sub>x</sub> aat hás.

(Unidentified) *Áawé.*

Tlák w áyú yéi kwdáyéin.

Yáa yeedát  
a<sub>x</sub> kaani hás,  
a<sub>x</sub> éesh hás,  
a<sub>x</sub> aat hás,

(Keet Yaanaayí) *Áawé.*

has k<sub>u</sub>stéeyin yee éesh hás  
yee yátx'i tsú has k<sub>u</sub>stéeyin,  
yáa yeedát  
Keet Yaanaayí  
a<sub>x</sub> éesh

10

(Unidentified) *Áawé.*

yáa yeedát  
tlax haa tukayeeysinúk.  
Tléil áwé aadéi naxtudzigeedi yé k<sub>o</sub>ostí,  
yá i yátx'ix haa sateeyí ka yá i dachxanx'i yánx haa sateeyí,  
yá  
i aat hás  
ldakát hás.

20

Ch'a yóo naxtoosgeedí góot áyá  
i aat a daa s tuwli.aat  
has du tuwáx' áyú sigóo  
yéi yeeguwaatl' chance haa jeet yeeyteeyí.

(Keet Yaanaayí) *Áawé.*

Yéi áyá.

(Keet Yaanaayí) *Áawé. Yéi kgwatée.*

Matthew Lawrence (1)  
Hoonah, 1968

I would like to say something  
my fathers,  
my father's sisters.

(Unidentified) *Áawé.*

It has always been this way.

At this moment  
my brothers-in-law,  
my fathers,  
my fathers' sisters,

(Willie Marks) *Áawé.*

your fathers were once alive  
your children, too, were once alive,  
at this moment

10

Keet Yaanaayí  
my father

(Unidentified) *Áawé.*

at this moment  
how much we feel your stirring.

There is nothing we can do,  
we who are your children, and we who are your grandchildren,  
these

sisters of your fathers  
all of them.

20

With nothing else for us to do  
your fathers' sisters thought  
they would like you  
to give us a chance for just a little while.

(Willie Marks) *Áawé.*

That's the way it is.

(Willie Marks) *Áawé. It will be.*

**Kaatyé**  
**Xunaa, 1968**

A<sub>x</sub> sani hás,  
 áwu tsú tléix' a<sub>x</sub> kaani yán  
     (Keet Yaanaayí) Áawé.  
 toox' áyá tuwanook  
 yee ée sh danóogu,  
 toox'.  
 A<sub>x</sub> káak áyá x'akkwatee  
 Káak'w Éesh du yéet  
 i yádi.  
 Tsalxaan Guwakaan,  
     (Tsalxaan Guwakaan) Héiy!  
 Yakwdeiyí Guwakaan,  
     (Yakwdeiyí Guwakaan) Héiy!  
 yee káani áyá x'akkwatee.  
     (Unidentified) Áawé.  
 A<sub>x</sub> káani Keet Yaanaayí,  
     (Keet Yaanaayí) Áawé.  
 Kaatooshtóow,  
     (Kaatooshtóow) Áawé.  
 yee káani x'akkwatee.  
 Gusatáan,  
     (Gusatáan) Héiy!  
 Yee yádi x'akkwatee.  
     (Unidentified) Gunalchéesh á.  
 Ha de  
 yat'éex'i át áyá,  
 ka jiklidzée  
 yéi yateeyi át  
 ka kwilits'ígwaa.  
 A eeténáx áyá haa wootee  
 a<sub>x</sub> káak hás.

10

20

Héen áyú gadéich,  
 héen.

David Kadashan  
Hoonah, 1968

My fathers' brothers,  
all my brothers-in-law,  
    (Willie Marks) *Áawé.*  
we are feeling  
your pain,  
feeling it.  
I will imitate my mother's brother  
son of *Káak'w Éesh*,  
your child.

*Tsalxaan Guwakaan*,  
    (George Dalton) *Héiy!*

*Yakwdeiyí Guwakaan*,  
    (David McKinley) *Héiy!*

I will imitate your brother-in-law.  
    (Unidentified) *Áawé.*

my brother-in-law *Keet Yaanaayí*  
    (Willie Marks) *Áawé.*

*Kaatooshtóow*,  
    (John Wilson) *Áawé.*

I will imitate your brother-in-law  
*Gusatáan*,

    (Harry Marvin) *Héiy!*

I will imitate your child.  
    (Unidentified) *Thank you.*

Surely this is  
a hard thing to do,  
and it is difficult to handle  
a thing like this,  
and sensitive.

We are in need  
of my mother's brothers.

The river would swell,  
the river.

10

20



Yá héen yík  
 héen áyá, séew áyá a kaadéi daak ustaanch, yá áa.  
 Tóo hinyawudaayí áwé yá aas tayeex áwé daak kagadéich  
 yá héen.

Yá kútl'kw áwé aax shalawal' nuch.

30

Aagáa áwé yéi tundatáñch

k'e ngal'éex'.

Wool'éex'idáx áwé, héen yíx áwé yei klaháshch  
 héen yíx.

Yá lingit'aaní kaadéi áwé tundatáñch.

Yá éil' tlein káx' áyá ulhaashch.

Aatx áyá a káa ayaxdateech.

(Naawéiyaa) *I x'éit wusi.áx i kaani yán.*

A káa ayaxdateex' áwé; gunayéi ulteetch  
 yak'éiyi l'éiwdei.

40

Át galatídín áwé l'éiw

yan ulhaashch. Áa yan yoo latitgi nuch,

áa yan yoo latitgi nuch.

Yáax' áwé a yeetx yaa kdawúxch,

a yeetx yaa kdawúxch.

Áa yan utaanch.

S'ootaatx' áwé a kaadéi yaa akdagáñch  
 s'ootáatx'.

Yá a kát awdagaaní áwé a daadéi yaa gaxúkch.

Gu.aal kwshé yéi yee wuteeyík

50

a ítdáx

ax kaani yán,

ch'a aadéix siteeyi aa.

(Naawéiyaa) *Gunalchéesh.*

Xat yeeyliyéx, Chookaneidí.

Xat yeeyliyéx.

Ách áyá xát tsú yee jiyís yéi sh xadinook.

Aaa!

Xwaayeenák áwé yéi yatee.

(Keet Yaanaayí) *Áawé.*

Yá lingit'aaní geix'

woosh jin toolshát yeisú.

Tléil sh tóotx yoo tudateek uháan tsú haa nanéiyi.

60

Aaa,

yáa yeedát

In the river,  
 in the lake, the rain would fall on the water.  
 When the river had swollen, it would flow  
 under the tree.  
 The earth would crumble along the bank. 30  
 That's when it would think  
 of breaking.  
 When it had broken, down the river it would drift,  
 down the river.  
 It would think of going out into the world.  
 On this great ocean it would drift.  
 From there the wind would blow over it.

(Harry Marvin) *Your brothers-in-law are listening to you.*  
 After the wind would blow over it; it would begin to roll  
 with the waves to a fine sand.  
 When it rolled on the waves to the sand 40  
 it would drift ashore. It would be pounded there by the waves  
 it would be pounded there.  
 Here the tide would leave it dry,  
 would leave it dry.  
 It would lie there.  
 In the morning, sun would begin to shine on it  
 in the morning.  
 After the sun had been shining on it, it would begin to dry out.  
 My hope is that you become like this  
 from now on, 50  
 my brothers-in-law,  
 whoever is one.

(Harry Marvin) *Thank you.*

You created me, Chookaneidí.  
 You created me.  
 This is why I, too, feel for you.  
 Yes!  
 This is the way Xwaayeenák is.  
 (Willie Marks) *Áawé.*  
 In this world  
 we're still holding each other's hands.  
 Neither do we overlook our dead. 60  
 Yes!  
 At this moment

a kát adagánni, gu.aal kwshé a tóodei wuxoogóok  
yee yadaax kaawadaayi aa.

(Keet Yaanaayi) *Yéi kgwatée xá.*

Sagóox naxsatee yéi áyá yee jiyís tuxdatán.

(Naawéiyaa) *Gunalchéesh.á.*

Yeeysikóo yee kaani yán  
yee aat hás.

(Keet Yaanaayi) *Gunalchéesh.*

(Naawéiyaa) *Gunalchéesh.*

Yéi áyá.

Aaa!

Yándeí gaxyeenáak.

Yee sani hás, aadéi s kunoogu yé yéeyi

yéi koonaxdayeinín

aaa,

yee tuwú daa ooxlit'aayi átx'.

Yee yáx' yéi hás a daanéi noojéen,

aaa,

yá a eetée kuxdziteeyi aa yeedát.

Yéi áyá.

(Keet Yaanaayi) *Gunalchéesh.*

(Naawéiyaa) *Gunalchéesh.*

(Wudlisáa.)

Ax kaani yán

ax sani hás siteeyi aa

(Keet Yaanaayi) *Áawé.*

ax aat hás siteeyi aa

(Aan Káxshawustaan) *Áawé.*

ch'a a kayaa áyá yéi gaxtusanéi.

Hél aadéi has yee daangwaanéiyi yé.

Ha yeeytéen áyá a tóot hás náak.

Aaa,

kagaxtoo.aakw.

Yéi áyá.

(Yáax' áyá Xíxch'i S'áaxw daasheeyí kei kawduwashée.

Dax.aa shí ku.aa Shaatukwáan Keidlí S'áaxw daasheeyí.)

when the sun shines on it, my hope is that it dries out  
the flowing from your faces.

(Willie Marks) *It shall be.*

Let it turn to joy for you is my wish.

(Harry Marvin) *Thank you. Thank you.*

You all know your brothers-in-law,  
your fathers' sisters.

(Willie Marks) *Thank you.*

(Harry Marvin) *Thank you.*

This is the way it is.

Yes!

You will stand.

70

The way your fathers' brothers used to do  
when such things happened,

yes,

these are the things that might warm your feelings.

The people I'm living in place of now

yes,

used to bring these out for you to see.

This is the way it is.

(Willie Marks) *Thank you.*

(Harry Marvin) *Thank you.*

(The orator rests.)

My brothers-in-law,  
those who are my father's brothers

80

(Willie Marks) *Áawé.*

those who are my father's sisters

(Mary Johnson) *Áawé.*

we will only imitate (our ancestors).

There is no way they can do anything for you.

You can see them wearing them,

yes.

We will try.

This is the way it is.

(At this point, two songs are sung, the Frog Hat Song,  
and Mountain Tribe's Dog Hat Song.)

Yéi áyá.

Yéi áyá.

(Kaakwsak'aa) Gunalchéesh.

(Keet Yaanaayí) Gunalchéesh.

(Kaakwsak'aa) Gunalchéesh, ax̣ éesh hás.

(Aan Káxshawustaan) Gunalchéesh.

**Keewaax̣.awtseix̣ Guwakaan**

**Xunaa, 1968**

Yee yadaax̣ kaawadaayi aa káx̣ áyá

ax̣ léelk'w yátx'i

ax̣ kaani yán

ax̣ éesh hás, ax̣ aat hás.

(Unidentified) Áawé.

Hás áyá yáat.

Wáa yadali át yáx̣ sáyú nateech

haa jeex'

hé aa x̣'awdataán.

Ch'a á yeeysikóo yéi yangakéinín

"Káa yáx̣ i daa ax̣ tuwatee, dlák'," yóo.

A yáx̣ yatee ax̣ dláak'.

Yándeí ashagux̣lahéek,

aaa, áyá ax̣ jiyís,

(Keet Yaanaayí) Áawé.

ax̣ jiyís yándeí ashagux̣lahéek.

I gu.aa yáx̣ x'wán, dlák'.

(Naa Tláa) Yéi kgwatée.

Has du yáa x'wán nalyaakw, i léelk'w hás

yáa x'wán.

Wéix̣ has yaawanák, has du eetédáx̣

kut ayawji.áak yáa yeedát,

i yátx'i

i káalk'w hás.

10

20

This is all.

This is all.

(David Williams) *Thank you.*

(Willie Marks) *Thank you.*

(David Williams) *Thank you, my fathers.*

(Mary Johnson) *Thank you.*

William Johnson

Hoonah, 1968

This is for what flowed from your faces  
my grandfather's children  
my brothers-in-law  
my fathers, my father's sisters.

(Unidentified) *Áawé.*

This is them here.

What a heavy burden it is always like  
for us

for them to speak.

You all know how it is when a person might say,  
"You are like a man to me, sister."

10

My sister is like that.

She will complete this

for me, yes,

(Willie Marks) *Áawé.*

she will complete this for me.

Have courage, sister.

(Jessie Dalton) *It will be done.*

You will explain your grandfathers for them,  
won't you?

They are standing there; from among them  
one is missing now,

from among your children,

your brothers' children.

20

**Naa Tláa****Xunaa, 1968**

Eeshandéin ágé haa daa tuwatee uháan tsú  
 ax káalk'w hás

(Keet Yaanaayí) *Áawé*

ax éesh hás?

Ch'a tléix' ax éesh hás.

Tléil eeshandéin haa daa tootí uháan tsú.

Yá wooteeyeit.

(Unidentified) *Yéi áwé.*

Ách áwé a yáx has x'ayeey.áxch

yee éesh hás,

tle tla<sub>x</sub> ch'a nichká<sub>x</sub> aa wooxéexgaa ku.aa áwé

(Naawéiyaa) *Gunalchéesh.á.*

(Keet Yaanaayí) *Gunalchéesh.*

yee wakhéeni yee yadaax kawadaayi aa.

10

A káx áwé

yáa yeedát yanax yeik kawdik'ít'

yee éesh hás

yanax yeik has kawdik'ít'.

(Naawéiyaa) *Hó hó.*

Ch'u yáadu sígé hás,

yóo áwé has du daa ax tuwatee

ax léelk'w hás.

(Keet Yaanaayí) *Gunalchéesh.*

Yáat a toot ahan aa

yá Shaatukwáan Keidlí.

Ch'u oowayáa áwé

20

yee sh tudanóogu káx ashaayi yáx áwé daa yoo tuxaatánk,

(Keet Yaanaayí) *Gunalchéesh.*

ax éesh hás, ax káalk'w hás

ax aat hás,

aaa.

Yáadu áwé

Jessie Dalton  
Hoonah, 1968

Does death take pity on us too  
my brothers' children,

(Willie Marks) *Áawé.*

my fathers?

All my fathers.

It doesn't take pity on us either,  
this thing that happens.

(Unidentified) *That's how it is.*

Which is why you hear their voices like this,  
your fathers,

lest your tears fall without honor

(Harry Marvin) *Thank you.*

(Willie Marks) *Thank you.*

that flowed from your faces.

10

For them

they have all come out at this moment,  
your fathers

have all come out.

(Harry Marvin) *Hó, hó.*

They are still present

is how I feel

about my grandparents.

(Willie Marks) *Thank you.*

Here someone stands wearing one,  
this Mountain Tribe's Dog.

It is just as if

20

it's barking for your pain is how I'm thinking about it,

(Willie Marks) *Thank you.*

my fathers, my brothers' children

my father's sisters,

yes.

Here



yá a shóodei han aa.

Geesh Daax Woogoodi Yéil áyá.  
Yáanáx á a shóodei aa ahán.

Lyeedayéik x'óowu.  
A áwé yáanáx á. A shóodei ahán.  
Aaa

30

(Naawéiyaa) *Gunalchéesh.*  
(S'eilshéix') *Gunalchéesh.*  
S'igeidi X'óow áwé  
Jilkáatdáx.  
Naaxein.

(Unidentified) *Uhuh.*  
(Keet Yaanaayí) *Gunalchéesh.*

Lutákl  
yee éesh  
du x'óowu yéeyi áwé  
du naaxeini yéeyi.

(Unidentified) *Hó hó.*  
(Naawéiyaa) *Gunalchéesh.*

Yee kujéen áwé tsú  
gági uwagút.

40

(Séi Akdulxéitl') *Hó hó.*  
(Keet Yaanaayí) *Gunalchéesh.*

Aaa,  
yáa yeedát áwé  
ch'a ldakát áwé gági yawdixuni yáx áwé ax tuwáa yatee.  
Yee aat hás  
ax tláa  
Saayina.aat

(Unidentified) *Yéi á.*  
(Unidentified) *Yéi áwé.*

du x'óowu  
K'eik'w X'óow.  
Aaa.

(Unidentified) *Yéi á.*  
(Keet Yaanaayí) *Gunalchéesh.*  
Yá yee yáx sh daa tuwditaani káa áwé  
aan áwé a yát yakw.ukooxch  
aaa,

50

someone is standing next to it.

It's Raven Who Went Down Along the Bull Kelp.  
Someone is standing closer, next to it.

Lyeedayéik's robe.

That is the closer one. Someone is standing next to it. 30  
Yes.

(Harry Marvin) *Thank you.*

(Eva Davis) *Thank you.*

It's The Beaver Blanket  
from Chilkat.

A Chilkat Robe.

(Unidentified) *Uhuh.*

(Willie Marks) *Thank You.*

Lutákl

your father

it was once his blanket,

once his Chilkat robe.

(Unidentified) *Hó, Hó.*

(Harry Marvin) *Thank you.*

Because of you

he came out. 40

(David McKinley) *Hó, hó.*

(Willie Marks) *Thank you.*

Yes

at this moment

all of them seem to me as if they're revealing their faces.

Your fathers' sisters,

my mother,

Saayina.aat

(Unidentified) *That's it.*

(Unidentified) *That's right.*

her robe

the Tern Robe.

Yes.

(Unidentified) *That's it.*

(Willie Marks) *Thank you.*

A person who is feeling like you 50  
would be brought by canoe,  
yes,

yee éesh háa x'aayí  
 Gaana~~x~~áa.  
 Aagáa áwé  
 dusáaych áwé yú.á  
 yá eeshandéin sh daa tuwditaani káa,  
 aaa.

Eésh, Séi Akdul~~x~~éitl',  
 (Séi Akdul~~x~~éitl') Áawé.

aaa.

A~~x~~ léelk'w yéet  
 Koowunagáas',  
 (Koowunagáas') Áawé.

a~~x~~ káalk'w yéet  
 Keet Yaanaayí,  
 (Keet Yaanaayí) Áawé.

aaa,  
 a~~x~~ éesh kéilk'  
 Xoo~~x~~keina.át.  
 (Xoo~~x~~keina.át) Áawé.

Tla~~x~~ wáa sáyú  
 yee tula.eesháani ká~~x~~  
 gági yawdixún i aat háa,  
 Káalk'w  
 (Keet Yaanaayí) *Gunalchéesh*.

Kaatooshtóow,  
 (Kaatooshtóow) Áawé.

Kaakwsak'aa,  
 (Kaakwsak'aa) Áawé.

aaa,  
 a~~x~~ éek' shát Aan Ká~~x~~shawustaan.  
 (Aan Ká~~x~~shawustaan) Áawé.

Aaa  
 tla~~x~~ wáa sá  
 gági yawdixuni yá~~x~~ has du daa yoo tuxaatánk  
 yee kaani yán.

Aaa  
 gági has yawdixún.  
 Weihá aayí k'oodás':  
 ch'a yeisú áwé  
 du daax'

60

70

80

to your fathers' point,

Gaanaxáa.

That is when

the name would be called out, it is said,  
of the person who is feeling grief.

Yes.

Father! Séi Akdulxéitl'

(David McKinley) Áawé.

Yes.

60

My grandfather's son

Koowunagáas'

(Joe White) Áawé.

My brother's daughter's son

Keet Yaanaayí

(Willie Marks) Áawé.

yes,

my father's sister's son

Xooxkeina.át.

(Pete Johnson) Áawé.

How very much

for your grief

your fathers' sisters are revealing their faces,

70

My brother's son

(Willie Marks) *Thank you.*

Kaatooshtóow,

(John F. Wilson) Áawé.

Kaakwsak'aa,

(David Williams) Áawé.

yes,

my brother's wife, Aan Káxshawustaan.

(Mary Johnson) Áawé.

Yes

how very much it is

as if they're revealing their faces

is how I'm thinking about them,

your sisters-in-law.

Yes,

80

they are revealing their faces.

The shirt that belonged to Weihá:

it was only recently

we completed

yan yéi jiwtuwanéi.  
Á áwé wéit.

Yeil K'oodás'.

(Keet Yaanaayí) *Gunálchéesh*.

Tsu hú áyá yáat yan x'ayeey.áx  
Weihá.

Yá ax éek'.

90

Yá yee Guwakaaní,  
hú du jeex' áwé yándeí kwga.áax,  
yá Weihá k'oodás'i.

(Unidentified) *Gunálchéesh*.

Áwé ch'a oowayáa yee wakshiyeex' gági gútxi  
yáx áwé yatee yeedát.

(Keet Yaanaayí) *Aaa*.

Aaa.

Tlax wáa sá

aan

sh tuwaagáa kastéeyin hú tsú

yá yee káani.

(Unidentified) *Ha waa sá*.

Yeilkudei Hít X'óow.

100

Yáat a tóot hán yá yee aat.

Tliyaanax á aa ku.aa áwé

Yaakaayindul.át yee aat,

aaa.

Dei ch'a ch'áakw áwé has du ée antulaxáchch,

yá yee aat hás,

yee éesh hás.

(Unidentified) *Hó hó*.

(Unidentified) *Gunálchéesh*.

Aaa,

Geesh Daax Woogoodi Yéil K'oodás'

i éesh,

110

Kaadéik,

(Kaadéik) *Áawé*.

du k'oodás'i

á áwé.

(Unidentified) *I x'éit wusi.áx i káalk'w hás*.

Á áwé, tléil yéi a daa yoo tooxatánk kaawagaan áyá yóo.

the rites for him.  
That's the one there.

The Raven Shirt.

(Willie Marks) *Thank you.*

You heard him here also,  
Weihá

this brother of mine.

90

This Peacemaker of yours:

this shirt of Weihá

will remain in his hands, in his care.

(Unidentified) *Thank you.*

Now it's as if he is coming out for you to see.

(Willie Marks) *Yes.*

Yes.

How proud

he too used to be

wearing it,

this brother-in-law of yours.

(Unidentified) *How very much.*

The Raven Nest House Robe.

100

Here this father's sister of yours stands wearing it.

And on the far side

is Yaakaayindul.át, your father's sister,

yes.

We had long since given up hope of their return,

these fathers' sisters of yours,

your fathers.

(Unidentified) *Hó, hó.*

(Unidentified) *Thank you.*

Yes,

Raven Who Went Down Along the Bull Kelp Shirt,

your father,

110

Kaadéik,

(Unidentified) *Áawé.*

it's his shirt,

that's the one.

(Unidentified) *Your brothers' children are listening to you.*

That's the one there; I don't feel that it burned.

Aaa.

Ch'u shóogu á xáa wéix' aan i dayéen aan hán i sáni.

(Keet Yaanaayí) *Gunálchéesh.*(Tsalxáan Guwakaan) *Gunálchéesh.*

Ách áwé

aaa,

Gusatáan

(Gusatáan) *Áawé.*

ch'a oowayáa Idakát yeewáan yee xwasaayí

ax kaani yánx siteeyi aa,

120

aaa.

A shunaayát ágé nkwaagoot

ax kaalk'w hás?

Aaa.

A shunaayát ágé nkwaagoot?

Ya k'éik'w áyá tléil yan uxlayaa kwch,

aaa,

yá k'eik'w.

Eeshandéin tuwateeyi káa káx' áwé daak koolyeechch

yee aat hás.

(Keet Yaanaayí) *Áawé.*

130

Aax áwé

has du x'wáal'i a kaadéi

has a kooldánch

wé eeshandéin tuwateeyi káa.

(Tsalxáan Guwakaan) *I x'éit wusi.áx i káalk'u hás.*(Naawéiyaa) *Gunálchéesh.*

Aagáa áwé tléil áwé too kwdunook nuch

has du x'wáal'i.

Aagaa áwé

yee tula.eesháani tín áwé

has du kúdi kaadéi

has ayakawdliiyiji yáx áwé has du daa ax tuwatee yee aat hás.

(Naawéiyaa) *Gunálchéesh.á.*

139

Aaa.

Yáat ahan aa

yáat

ax tláa du káak du s'áaxu.

Aaa,

Yes.

It's the same one in which your father's brother  
is standing there in front of you.

(Willie Marks) *Thank you.*

(George Dalton) *Thank you.*

That is why,

yes,

Gusatáan

(Unidentified) *Áawé.*

it will be just as if I will have named all of you, 120  
those who are my sisters-in-law,

yes.

Can I reach the end,  
my brothers' children?

Yes.

Can I reach the end?

These terns I haven't completely explained,

yes,

these terns.

Your fathers' sisters would fly out over the person  
who is feeling grief. 130

(Willie Marks) *Áawé.*

Then

they would let their down fall

like snow

over the person who is feeling grief.

(George Dalton) *Your brothers' children are listening to you.*

(Harry Marvin) *Thank you.*

That's when their down

isn't felt.

That's when

I feel it's as if your fathers' sisters are flying  
back to their nests

with your grief. 140

(Harry Marvin) *Thank you indeed.*

Yes.

Here someone stands,

here,

my mother's mother's brother, his hat.

Yes,



T'aakú wátdei áwé yú á wookoox  
 aagáa yú s'áaxw,  
 du léelk'w hás xoodéi  
 du léelk'w hás xoodéi.

Aaa,  
 aax áwé du jeet kawdiháa yú.á yá Xíxch'i S'áaxw.  
 A t'akkát áwé uwawúk  
 yá Weihá jeedáx aa k'oodás'.

(Tsalxáan Guwakaan) *Yéi á.*

Aaa,  
 tsu T'aakóonáx háhé haat kawdiyáa.  
 Ách áwé  
 gunalchéesh yóo x'ayaxaká  
 yee dayéen aan has nági yáa yeedát.

(Keet Yaanaayi) *Gunalchéesh áwé.*

Aaa,  
 yá kut'aaygáa  
 gági ugootch  
 yá yee éesh.  
 Aagáa áwé  
 yee tula.eesháani káx áwé gági uwagudi yáx ax tusitee  
 yá yee éesh du s'áaxu.

Aaa,  
 (Naawéiyaa) *Gunalchéesh á.*  
 yee léelk'w du s'áaxu.

Aan áwé  
 yanax daak guganóok,  
 aan

yee tula.eesháani teen áwé yanax daak guganóok.  
 (Tsalxáan Guwakaan) *I x'éit wusi.áx i kaalk'u hás.*

A yát sh gayisnoogóot ágé  
 ax kaalk'u hás ax éesh hás,

(Unidentified) *Gunalchéesh.*

ax aat hás  
 ax kaani yán.  
 Ha yáa yeedát

aaa,  
 ch'a yax at gwakú "a kayaa áyá s ootee  
 tlax kaawayíkt jeenaxéexgaa"

(Tsalxáan Guwakaan) *Gunalchéesh á.*  
 yá yee léelk'w hás aadéi x'ayakáayi yé.

150

160

170

180

to the mouth of Taku he went by boat  
 then for that hat,  
 to his grandparents,  
 to his grandparents.  
 Yes, 150

From there it's said he acquired the Frog Hat.  
 Along with it came  
 the shirt from Weihá.

(George Dalton) *That's it.*

Yes,  
 it also came from Taku.  
 That is why  
 I keep saying "Thank you"  
 that they're standing in front of you at this moment.

(Willie Marks) *Thank you.*

Yes,  
 during the warm season 160  
 this father of yours  
 would come out.

That's when  
 I feel it's as if your father's hat  
 has come out for your grief.

Yes,  
 (Harry Marvin) *Thank you indeed.*  
 your grandparent's hat.

With your grief  
 he will burrow down,  
 with it, 170  
 with your grief he will burrow down.

(George Dalton) *Your brothers' sons are listening to you.*

Not that it can heal you  
 my brothers' children, my fathers,

(Unidentified) *Thank you.*

my fathers' sisters  
 my sisters-in-law.

And now

yes,  
 it is like the saying "They are only imitating them  
 lest they grope aimlessly,"

(George Dalton) *Thank you indeed.*

the way your grandparents said. 180

Ách áwé  
a yáa has wudli.aadi yáx has yatee  
yee éesh háa.  
Yáadu aa.

Yáadu aa.  
Yáat a tóot ahan aa.  
Yáa ax léelk'w  
Yookis'kookéik du s'áaxu.  
(Unidentified) *Hó hó.*

Yee dayéen  
yanax wudihaan hú tsú.  
Aaa.

190

(Unidentified) *Hó ho.*  
I éesh du s'áaxu  
Koowunagáas'  
(Koowunagáas') *Áawé, gunalchéesh áawé.*  
yee dayéen yanax wudihaan,  
(Keet Yaanaayí) *Gunalchéesh.*  
(Unidentified) *Gunalchéesh.*

aaa  
Kageet Kuyéik.

Aaa.  
Yáax' áwé  
aaa,  
yá dzyíáak yá ax éek'ch wuliyaagu aa:  
yaa gaxlatídín yú aas.  
Aagáa áwé yan galaháshín  
gagaanch áwé a kát x'us.utsóowch.  
Aaa.

200

Du tóodei áwé yaa gaxúkch  
du tula.eesháani.  
Yáa yeedát áwé yee káx' gági yawdзи.áa yá gagaan  
ax léelk'w háa  
l'axkeidí.

(Unidentified) *Yéi á.*  
(Unidentified) *Gunalchéesh.*  
(Unidentified) *Hó hó.*

Yáa yeedát  
gu.aal kwshé yee tóodei wuxoogu yáx wooteek

210

That's why  
it's as if your fathers  
are guiding them.  
Here is one.

Here is one.  
Here someone stands wearing one.  
The hat of Yookis'kookéik,  
this grandfather of mine.

(Unidentified) *Hó, hó.*

He too has stood up  
to face you. 190  
Yes.

(Unidentified) *Hó, hó.*

Your father, his hat  
Koowunagáas'.

(Unidentified) *Thank you, indeed.*

He has stood up to face you,  
(Willie Marks) *Thank you.*  
(Unidentified) *Thank you.*

yes,  
the Loon Spirit.

Yes.  
And here,  
yes,  
is the one this brother of mine explained a while ago: 200  
how that tree rolled for a while on the waves.  
Then when it drifted to shore  
the sun would put its rays on it.  
Yes.

It would dry its grief  
to the core.  
At this moment this sun is coming out over you, my grandparents'  
mask.

(Unidentified) *That's it.*

(Unidentified) *Thank you.*

(Unidentified) *Hó, hó.*

At this moment  
my hope is that your grief 210

yee tula.eesháani.

(Tsalx̣aan Guwakaan) *Yéi kgwatée.*

(Keet Yaanaayí) *Gunalchéesh, yéi kgwatée.*

Géelák'w Shakee.át,

aaa.

A tóonáx̣ áwé daak woodaxoonch

yee aat hás

Géelák'w tóonáx̣,

aaa.

Á áwé yáa yeedát wéit. Aan ahán,

yá shakee.át

(Unidentified) *Gunalchéesh á.*

ax̣ léelk'w du shakee.ádi.

220

(Keet Yaanaayí) *Gunalchéesh.*

# *Daanawáak*

Xunaa, 1968

Ax̣ tuwáa sigóo

x̣át tsú x̣'ax̣wdataaní, ax̣ sani hás, ax̣ aat hás.

Aaa!

Tlax̣ wáa sá

x̣át tsú eeshandéin ax̣ toowú yatee,

aaa, yáax' haat x̣at kawdayaayí

aaa, l ch'u yee wakshiyee k̄waasháadi át.

Ha yáa yeedát

yáax' aan

daak uwagút.

(Unidentified) *I x̣'éit wusi.áx̣ i sani hás.*

Ldakát yéidei yéi yee ngatéénín áyú yoo x̣'atángi noojéen

aaa, yá K'eedzáa.

Yáadu du x'óowu, yáat aan hán.

(Keet Yaanaayí) *Áawé.*

Tlax̣ wáa sá yoo x̣'atángen a daax'

yéi at ngatéénín ka du aat hás xoot nagaldléigún.

Yáa yeedát áyá a eetéenáx̣ haa yatee.

10

be like it's drying to your core.

(George Dalton) *It shall be.*

(Willie Marks) *Thank you. It shall be.*

Géelák'w Headdress,

yes.

Your fathers' sisters

would reveal their faces from it,

from Géelák'w,

yes.

That's the one there now. Someone is standing there with it,  
this headdress

(Unidentified) *Thank you indeed.*

my grandfather's headdress.

220

(Willie Marks) *Thank you.*

**Austin Hammond**

**Hoonah, 1968**

I would like to speak

also, my father's brothers, my father's sisters,

Yes!

How very much

I too feel grief,

yes, and even that being here,

indeed, I am with nothing to show you.

At this moment

he came out

here with it.

10

(Unidentified) *Your father's brothers are listening to you.*

In many ways, when you were like this,

yes, K'eedzáa always used to speak.

Here is his robe, here he stands with it.

(Willie Marks) *Áawé.*

How much he used to speak of it

when things were like this and when he expressed affection

among his father's sisters.

At this moment we are in need of him.

Ka yáanáx á a shóodei han aa  
 yá Kaatyé  
 tsu hú.

Ax káak du x'óowu Tsagwált,  
 aaa,

du eetéetx ax jee yéi wootee.

(Keet Yaanaayi) *Áawé.*

Ka yá tléix' yateeyi aa

(Tsalxaan Guwakaan) *Gunalchéesh.*

yá tléix' yateeyi aa.

Aaa,

ch'a kkwalayaakw.

Tléil yáa yéi wootee.

Ax éesh

Keet Yaanaayi!

(Keet Yaanaayi) *Áawé.*

Yá yee káani yee daat x'ayanash.ákjeen.

(Keet Yaanaayi) *Gunalchéesh.*

Yá haa jee yéi yatee Naatúxjayi

yee tula.eesháani káx hú tsú

tsú yáax'

(Keet Yaanaayi) *Gunalchéesh.*

aaa

yee tóodáx

kei agatee.

(Unidentified) *Gunalchéesh.*

Ka yáa yeedát wé x'óow

aaa, ch'a oowayáa jigwéinaa yáx ax jee kuwda.oowú.

Yéi áyá xát tsú ax toowú yatee,

ax aat háa.

(Unidentified) *Gunalchéesh.*

(Unidentified) *Gunalchéesh.*

(Unidentified) *Gunalchéesh.*

20

30

40

And on this side, someone is standing next to it,  
 Kaatyé  
 he too.

My mother's brother Tsagwált, his robe, 20  
 yes,  
 I own it in place of him.

(Willie Marks) *Áawé.*

And there is one thing,  
 (George Dalton) *Thank you.*  
 there is one thing

yes,  
 I will just explain.  
 It's not here.

My father,  
 Keet Yaanaayí!

(Willie Marks) *Áawé.*

This brother-in-law of yours would speak proudly of you. 30  
 (Willie Marks) *Thank you.*

This Naatúxjayi whom we have,  
 he too  
 has also come here for your grief,  
 (Willie Marks) *Thank you.*

yes,  
 to remove it  
 from you.

(Unidentified) *Thank you.*

And now, that blanket:  
 indeed, it's just as if it has become a towel in my hand,  
 to wipe away your tears.

This is how I feel too,  
 my fathers' sisters. 40

(Unidentified) *Thank you.*

(Unidentified) *Thank you.*

(Unidentified) *Thank you.*



**Kweix' Éesh (2)**  
**Xunaa, 1968**

Aaa,  
 gunalchéesh áyá  
 ax éesh hás,  
 ax kaani yán.  
 Yá gaaw  
 ch'a yéi yiguwáatl'  
 ax tuwáa sigóo  
 x'axwdataaní.  
 Yan ashawlihík yá haa tláach.  
 Ha tlax wáa laxéitlx sá haa wootee  
 yá haa xoox' yéi teeyí  
 yá haa tláa.  
 Haa káx háni  
 yáx yatee.  
 Ax tuwáa sigóo yáat'aa xwalayaagú  
 yá at wuduwateréyí,  
 yá s'áaxw.  
 Yee tula.eesháani  
 áyá aan gugagóot.

(Keet Yaanaayí) Áawé.

(Tsalxan Guwakaan) Gunalchéesh.

Tsalxan tóodei aan ayaguxdagóot  
 yee toola.eesháani.

(Kaatooshtóow) Áawé.

Yee yadaanáx  
 kawduwatl'oogu aa,  
 aan gugagóot

(Keet Yaanaayí) Gunalchéesh.

yee éesh hás shaayí tóodei.

(Unidentified) Yéi á.

(Unidentified) Gunalchéesh.

10

20

Matthew Lawrence (2)  
Hoonah, 1968

Yes,  
this is in thanks  
my fathers,  
my brothers-in-law.  
At this time  
I would like  
to speak  
for just a short while.  
This mother of ours has completed everything.  
And what a great gift we have 10  
that this mother of ours  
is among us.  
It is as if  
she's standing for us.  
I would like to explain  
this thing we have been holding,  
this hat.  
It will go  
with your grief.  
    (Willie Marks) *Áawé.*  
    (George Dalton) *Thank you.*  
It will go back into Mt. Fairweather 20  
with your grief.  
    (John Wilson) *Áawé.*  
With those tears  
which fell from your faces  
it will go  
    (Willie Marks) *Thank you.*  
into your fathers' mountain.  
    (Unidentified) *That's right.*  
    (Unidentified) *Thank you.*

