

Life in a Tlingit Society

by

Kèyishí Bessie Cooley

B.A. (Alaska Native Studies, Tlingit minor), University of Alaska Fairbanks, 2001

A.A.S. (Native Language Education), University of Alaska Fairbanks, 1998

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Declaration of Committee

Name: Kèyishí Bessie Cooley

Degree: Master of Arts (Indigenous Languages and Linguistics)

Title: Life in a Tlingit Society

Committee: **Chair: Heather Bliss**
Lecturer, Linguistics

Marianne Ignace
Supervisor
Professor, Linguistics and Indigenous Studies

James Crippen
Committee Member
Assistant Professor, Linguistics
McGill University

Abstract

This project will provide information, told in the Tlingit language and English by the author, about her ancestors, and her upbringing and life in the Inland Tlingit community of Teslin which is located in the Southern Yukon Territory, as she continued to speak, teach, and translate her language. The population is approximately 450 to 500 citizens, consisting mainly of Inland Tlingit Nation. The Inland Tlingit people of Teslin, Carcross and Atlin in northern BC are closely related in culture and language to the Coastal Tlingit people of southeast Alaska. Tlingit is considered an endangered language with only a small number of birth speakers remaining, but efforts are being made to revive it. The write-up of this project also contains the original names of the area and the personal names of the Jackson family, and a brief account of the history of the Teslin area connected to the history of the Jackson family. Historical photographs of the Jackson family (minus five of its' members, three due to early deaths and two are absent), places of residence and landmarks connected to stories and placenames. Many of the elders who were speakers and teachers of the language have since passed away but some of their younger relatives are now involved in learning the language and some are teaching it in schools and using it at home. An explanation of the Coastal and Inland Tlingit orthographies and examples of how Tlingit maps out knowledge are also provided. This written project is accompanied by a 70 min. video file of the author's telling of her life, community and family in Tlingit, and providing her own translation in English.

Keywords: Tlingit language; Inland Tlingit; Teslin

Dedication

To my father, Bobby Thomas Jackson, and my mother, Elizabeth Johnston, and to my siblings, Kanáshk', Robert Leslie Jackson, Mary, Helen, Kàkánk', Frank Roy Jackson, Watkîn, Winston Dennis Jackson, Khîs.êxh, Lucy Jackson, Jìyit.áxhch, Kathleen Jackson, Robert Lee Jackson and Khânêtk'i Ísh, Albert Leonard Jackson.

Acknowledgements

I wish to thank my family and siblings from the bottom of my heart. My parents and my 9 siblings were my first teachers.

Khàganê and Sakeenyaa, my fellow Masters students and I worked together for much of the courses. I also thank Skaydu.û Tina Jules for sitting and talking with me on camera.

I thank my supervisor Dr. Marianne Gulkiihlgad Ignace from the Departments of Linguistics and Indigenous Studies at SFU for supporting me in my MA studies and during this project, and I also thank Dr. *Dzéiwsh* James Crippen, now Assistant Professor in Linguistics at McGill University – with whom I worked as Tlingit elder, consultant and translator for a number of years - for being on my MA project committee, and Dr. Heather Bliss, Linguistics Graduate Chair at SFU, for chairing my project presentation. I also thank Ms. Lorraine Yam, manager of the Indigenous Languages Program at SFU for her support with all of the paperwork that inevitably comes with graduate studies and an MA project.

Teslin Tlingit Council provided financial support for my education.

Finally, *gunałchîsh atlein*, a big, big thank you to my daughters, Bonnie and Dorothy (Sam) for your help and support, and for always being there for me. And to my late husband Bonar for always encouraging me in my schooling and language work.

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Glossary

Dèslin	Tlingit name for Teslin
Dèslin Khwan	People of Teslin
Niḥasîn Dzêṭ	Nisutlin Bridge
Tlènáxh Tawê	Three Aces Mountain
Shdasâ	Self introduction
Kèyishí	Bessie Cooley's Tlingit name
Kùkhhittàn	Raven Clan
Kùkhhittàn Shâwu	Woman of the Kùkhhittàn Clan
Yanyèdí	Wolf Clan
Łingit Yuxh'atángi	Tlingit Language

Chapter 1. Introduction

Yak'èyi yagéyi łdakát yiwân.	Good day everyone.
Kèyishí khá Bessie Cooley yû xhat duwasâkw.	My names are Kèyishí and Bessie Cooley
Kùkhittàn Shâwu áyá yê xhat yatí	I am a woman of the Kùkhittàn Clan
Dàkhká Łingít has du xhûdáxh.	Of the Inland Tlingit Nation.
Dèslin dáxh áyá yê xhat yatí.	I am from Teslin.

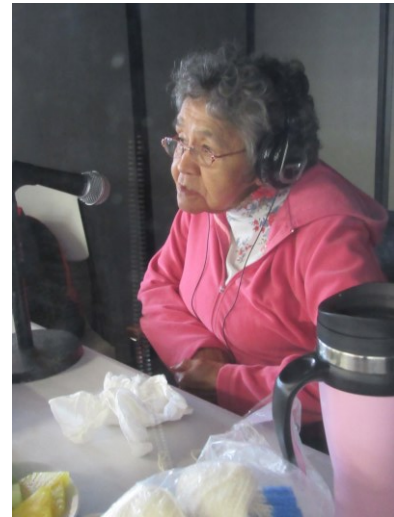


Figure 1. Bessie Cooley doing simultaneous interpretation during the Teslin Tlingit Council Annual General Assembly

This paper highlights hà khustíyi, our heritage/culture and hà yùxh'atángi, our language as well as the importance of it all. It is our foundation and we must show it the respect it deserves!

The information contained in this paper is primary information received from my parents and my six brothers and sisters, there were ten of us, but I did not know three of them. The first language of this entire family, from the oldest (born 1908) to the youngest (born 1951), was/is Tlingit and it was used in everyday life in a general manner, not in a classroom-like setting. Based on this, the information given is more personal provided by Tlingit living people that were there, “been there, done that,” rather than reading about it in a book and from other people.

Tlingit culture is the foundation of a group of people known as Inland and Coastal Tlingits who have their own language and beliefs. They occupy a large area in southern Yukon Territory and Southeast Alaska.

My knowledge of the Tlingits in Alaska is quite limited and I rely on information passed on to me from my parents, my Dad mostly. What he has told me is his knowledge of life he had there. He was born on November 28, 1908 at S'iknaxhs'àní,

Taku Harbour which is about sixteen miles from Juneau, Dzantik'ihîni. He and his family travelled from there to the south end of Teslin Lake, Dèslin Âyi, in British Columbia. They travelled from S'iknaxhs'àní, Taku Harbour to the Taku River, T'á Xhû Hîni then up stream to Nakina River, Nak'ina.â Hîni, then cross country to Johnston Town, Tlaxhanês khùwú at the south end of Teslin Lake, Dèslin Âyi, which became their base camp. Dad said he was only six years old the last time they travelled inland and he was back to Alaska, Eí'ka only once before he passed away in 1984.

This is primary information based on my own experiences and information handed down to me from my parents and my six brothers and sisters.

Tlingits in the Yukon Territory and British Columbia are referred to as Inland Tlingits, we reside primarily in Teslin and Carcross, and Whitehorse, Yukon and Atlin, in Northern British Columbia. There are speakers and learners in these areas, attending language classes in classrooms. People in these areas practice the culture by way of singing and dancing, holding language lessons in school classrooms and private gatherings, workshops on drum making, sewing regalia of blankets, vests, shawls hats, bead work jewelry, slippers and moccasins.

There are gatherings out on the land for beaver hunting in the spring, berry picking, fish camps in the summer and moose hunting camps in the fall. Language and protocol are parts of these camps which are enforced and must be adhered to. Trapping is part of the winter activities which include proper care of the animals that have been trapped as well as how to use the pelts.

Tlingits follow the matrilineal system which means we follow our mothers' side of the family. For example, members of the same moiety are brothers and sisters. We do not have a name or word for cousin(s). There words for aunts and uncles but they differ from each other. Aunts of the same moiety for a person are called 'tlâk'w' and uncles are 'kâk'. Aunts of the opposite moiety are called 'àt' and uncles 'sâni'. There is an umbrella word for all grandparents, and that is 'fîk'w'. Upon speaking to someone, especially one who is an elder, these terms are used as a show of respect for whomever is being spoken to.

Respect (ya.ùwanê) for everything and everyone is of top priority. Respect for one's self and all people, for the world and every thing in it for it provides life, air to breathe,

water to drink, fish and mammals for food and animals for clothing and food. The ground provides plants with berries and roots for food. Trees give heat and shelter. Everyone and everything depend on these, therefore respect must be shown for it all.

Where we come from is apparent in our names which are passed down from generation to generation in the clan system. To hear a person's name is to understand that the person is a member of one of the five clans in the moiety system. The moieties are Crow and Wolf. The Crow moiety has three clans, they are, Kùkhhittàn, Dèshitàn, and Iskitàn. The Wolf moiety has two clans, they are Yanyèdí and Dakh'awèdí. The Kùkhhittàn's crest is Raven, the Dèshitàn's crest is Beaver, and the Iskitàn's crest is Frog, The Yanyèdí' crest is Wolf, the Dakh'awèdí's crest is Eagle. It is understood that a member of a clan must use his/her own clan crest and not another's crest, even if they are of the same moiety. To use other clans' crests is a 'no-no' and is frowned upon.

The clans also have their own 'at.û' which means certain names, stories and songs belong to them and must not be used by another clan without permission and approval. When approval is granted, then it is reciprocated in some way, by gift of food, material things or maybe in a monetary means. Refusal is rare and frowned upon as well as being rude and inconsiderate. Nowadays, a gift of food must be carefully thought out before presenting it due to allergies and health concerns.

Areas and territories are also 'owned' by clans and/or families. Permission must also be sought by someone that wishes to utilize someone else's 'territory'. Again, refusal is rare and upon permission, it is reciprocated somehow.

Łingit at xh'ahîni or lingit beliefs is also very prominent in our culture. Respect is of the utmost importance. We must respect the world we live in and everything in it. We must not abuse the land, the water or the air. The land is home to us and the animals. The water us home to the fish and the mammals. The air provides life to and for all. Therefore, it all must be respected for it gives life and home to everything, including us. Without it all, nothing would exist!

As an oral society, stories are how we recorded our history and knowledge. For a story to share, this short one is a good one as it was/is an actual happening. The title is the name of one of Teslin's landmarks. The story is below:

Tlènáxh Tawê

Dèslin dáxh nande shâ at shasatîn,	South from Teslin, lies a mountain
wé Łingitch Tlènáxh Tawê kha Tlêx.	the Tlingits named it Tlènáxh Tawê
Tawê yû has àwasâ.	and Lone Sheep.
Wé geographical a sâyi Dawson Peaks áwé .	The geographical name is Dawson Peaks.
Ya adàtshkałnigł áyá, ch'âkw áwé	This is the story about it. A long
yu .á tlènáxh tawê àmdudzitîñ ach áwé	time ago, someone saw a lone
yè mduwasâ. Nás'k yatî ashakî, àxh áwé	sheep there, they say. That is
khumdzitî Three Aces lingít xh'ênáxh	how Three Aces came about in Tlingit.
Łingít khu.ûch yè has ayahîn, tlêł	Tlingit people believe that you
ashakîde yù a.átk, litugu yé ách áwé.	don't go to the top because it is a sacred/holy place.
Yé has asikû dudli ghàs kha à shtudlisîk	They know that is taboo, that is
àdé ûwagûdí.	why one does not allow himself / herself to go there.
Dlèt khà xh'ênáxh 'dlinkwát xwán adênx'	In English, 'be careful around there
kha łîł àdé yû igútxhakh.	now and don't go there.'
Wé yìnà shàx' khu.ú à adu'ûn, àxh	But in the lower areas, people
khuduk'îł, kha à khuxhênìch.	hunt, pick berries and camp.
Dèslin Â yáx' áyá kha mayatiyêx' à	This is on the shores of Teslin
khuwaxhêyi, wé â yík ghèwú dàk	Lake and sometimes when
kaduyékhch.	people camp there, they would set a net.
Tlènáxh Tawê, Dèslin kwêyi áwé kha	Tlènáxh Tawê is a Teslin
a dàt shkałnîk áyá.	land mark and this is the story about it.

Language and culture go together and are not nor can they be separate. One does not exist without the other, it was always that way and will be forever.

Hà yùxh'tángìxh hà sítí' -- we are our language!

Chapter 2. The Tlingit Language

The customary/formal self-introduction at the beginning of this chapter indicates the difficult sounds in the Tlingit language. This language is considered to be an endangered one, therefore what is in this paper is to preserve this language. It is common knowledge that language and culture are so intertwined that it is difficult, if not impossible to separate them, as will be evidenced in this paper as well.

Classes are held in schools, workshops, meetings and various gatherings in teaching the Tlingit language as well. Many students that are now in these classes were enrolled in the Elementary schools as young people taking the classes offered there. A number of them are very proud and appreciative of their Tlingit names and have carried on in using them amongst themselves as well as addressing others using the Tlingit names. These names are handed down in the clans according to matriarchic system utilized in the Tlingit nation.

The Tlingit language has two writing systems, Inland and Coastal. The Inland vowel system is written using diacritics. This means that it uses a single letter but has a mark directly above it as is shown below and the marks are as follows:

Mark / means high and short	Á, á	É é	Í í	Ú ú
Mark \ means low and long	À à	È è	Ì ì	Ù ù
Mark ^ means high and long	Â â	Ê ê	Î î	Û û
No mark means low and short	A a	E e	I i	U u

Vowel sounds

Short high	é	té	rock
Short high	í	hít	house
Short high	ú	gút	dime

Long low	e	dè	road, trail
Long low	ì	łìx'wán	sock(s)
Long low	ù	jùn	dream

The vowel “o” is rarely used in Tlingit

Tlingit Consonants

Plain sounds	d	dl	dz	j	g	gh	gw	ghw
Aspirated sounds	t	tl	ts	ch	k	kh	kw	khw
Glottalized sounds	t'	tl'	ts'	ch'	k'	kh'	k'w	kh'w
Plain fricatives		l	s	sh	x	xh	xw	xhw
Glottalized fricatives		ł	s'		x'	xh'	x'w	xh'w
Other sounds	m n	l		y	w	h		

EXAMPLES OF CONSONANTS:

Plain sounds

d	Dè road trail, highway dâ weasel
dl	hadlô! surprise! dlèt snow OR white
dz	dzisk'w moose dzèt ladder, bridge, dock, OR stairs
j	jín hand jùn dream
g	gán fire wood gân outdoors

gh	ghâxh crying ghùchh wolf
gw	gwênłi hoof
ghw	gwât' small rug

Aspirated sounds

t	tá sleep(ing) tát night
tl	tlâ (usually my, his/her) tlèn big OR large
ts	tsú again OR too
ch	chít cache chàn mother-in-law
k'	ka usually a ká on it kâ car
kh	kha and khâ man OR male
kw	kwêy marker OR sign
khw	khwân people of

Glottalized sounds

t'	t'á king salmon t'â board or lumber
tl'	tl'atk earth or ground tl'êkh finger
ts'	ts'ats'î small birds ts'útàt morning
ch'	ch'a àn even though

	ch'âł willows
k'	yak'ê good, well or fine k'ùnts' potato(es)
kh'	kh'atêł jug or pitcher kh'łshi dried fish
k'w	k'wát' bird eggs
kh'w	kh' wátł pot for cooking

Plain fricatives

l	łingit person(s) OR Tlingit łùł fireweed
s	sé voice sà name
sh	shí song OR sing shiy stick
x	xíčh' frog(s)
xh	xhát me OR I xhât fish
xw	xwàsđâ canvas
xhw	n/a

Glottalized fricatives

ł'	ł'ł felt (material)
ł''	ł'ùł tongue
s'	s'él' rubber, plastic s'ík' black bear
x'	xú'x' paper OR book

	x'ân	anger OR point of a pencil, etc.
xh'	xh'ùs	foot OR feet
	xh'ân	red OR fire
x'w	x'wán	boot
xh'w	xh'wâł'	feathers OR down

Other sounds

m n	mâ sá	how
	nìk	news
L	litâ	knife OR knives
Y	yán	shore
	yâtà	this one
w	we.é	you
	wêt'à	that one

These charts are very useful in both learning and teaching of the Tlingit language as it is very apparent that the letters differ from each other and they must be used accordingly. For example, the 'd' and the 't' are not interchangeable as in the word 'Albert' the 't' is very distinct in the word and cannot be pronounced as 'd' as then the word becomes 'Alberd', this is not right. Another example is 'meeting', it is not 'meeding'. These are small examples but they show why the letters differ widely from each other and must be used independently.

The Tlingit Numbering system

1	Tlêx'	20	Tlèkhâ	two tens
2	dêxh	30	nás'k jinkàt	three tens

3	nas'k	40	dàx'ùn jinkàt	four tens
4	dàx'ùn	50	kijín jinkàt	five tens
5	kijín	60	tlèdùshú jinkàt	six tens
6	tlèdùshú	70	daxhadùshú jinkàt	seven tens
7	daxhadùshú	80	nas'gadùshú jinkàt	eight tens
8	nas'gadùshú	90	gùshúkh jinkàt	Nine tens
9	gùshúkh	100	tlêx' handít	ten tens
10	jinkàt			

21	tlèkhâ kha tlêx'
32	nás'k jinkat kha dêxh
43	dàx'ùn jinkat kha nas'k
54	kijín jinkat kha dàx'ùn
65	tlèdùshú jinkàt kha kijín
76	daxhadùshú jinkàt kha tlèdùshú
87	nas'gadùshú jinkàt kha daxhadùshú
88	nas'gadùshú jinkàt kha nas'gadùshú

99	gùshúkxh jinkàt kha gùshúkxh
101	tlêx' handít kha tlêx'

The above chart is showing counting by tens. The Tlingit system can go on indefinitely. Take the base number you want and add any number from the chart. For example, in selecting numbers randomly, add a desired number, *tlêx' jinkàt kha tlêx'* is one ten and one makes eleven. *Tlèkhâ kha kijín* twenty and five makes twenty five. *Gùshúkxh jinkàt kha daxhadùshú*, ninety and seven makes ninety seven. Note that this exactly like doing math in Tlingit, which it is!

Counting things is admissible in Tlingit with the exception of berries. It is an old belief that instead of counting them, berries are referred to by weight and/or the number of containers they are in, such as cups, bowls, bags, cans or pails. Also, it is polite and courteous to give thanks for the berries and all that one receives from its source. Fruits like peaches, pears, apples, oranges and the like are okay to count.

In addition to this, there is a difference in counting things in human and non-human form. The human form is for one person it, is *tlêx'* or *tlènáxh lingít* person or *daxhnáxh shá*, or *lingít* and so on. Counting people always the ending of 'naxh' in it. For many people, it is *shèyadahêni lingít*.

On the other hand, non-human forms go by using a number and the name of the item. *Tlêx' dâ*, one weasel, *gùsháxh s'igêdi*, nine beavers. *Dàx'ùn às*, four trees, *nás'k jinkàt dâná*, thirty dollars.

Dêxh handít gâxw, two hundred ducks. *Kijín âwsán wunatíx*, five thousand ants, *tlêx' ghagân*, one sun kha ch.a *dàsá* and whatever.

As always, while listening is important, to understand what is being listened to is even more important. And repetition is equally important, using a word or a phrase in various ways helps immensely as long as the meaning remains the same and does not change. Not only does it help to learn the word or phrase but it also shows how it can be used and it increases the learning of the language.

Knowing the language is knowing that it is the very foundation of hâ khustiyi, our heritage. The language and culture are linked together very strongly and are dependent on each other. Language is communicating and it embodies our culture and the world we live in. The understanding of this means that we are aware of our identity, where we come from and where we are going.

Chapter 3. My Transcript of my Life-story

This transcript is from a recorded conversation I had with Skaydu.û, Tina Jules, I interpreted English to Tlingit and Tlingit to English. Tina was speaking mainly English while I answered her questions in Tlingit. A much more detailed Tlingit and English narration of my life history, my reflections on my people's history, my family, our land and language was given as an oral presentation to my professors on this written project.

T.J. = Skaydu.û, Tina Jules

B.C. = Keyishi, Bessie Cooley

Who	Tlingit	English
T.J.	Gúk, Skaydu.û yû xhat duwa sâkwŁingít xh'ênáxh, Tina Jules, dlêt khâxh'ênáxh. Yukon University-x' yâx'yê xhat yatî kha yèyagî Kèyishí, Dèslin dáxh s'él' kàdé xh'aktudâł', kha shux'wânaxh à s'él' kàdéxh'akdudâł' áyá du Masters' degree káxh.	Okay, my name is Skaydu.û in Tlingit. Tina Jules is my English name. I'm here at the Yukon Native Language Centre at the Yukon University and today we're recording Bessie Cooley from Teslin and this is the first recording for her Masters' degree.
	Kha yèyagî adàt yûxh'akhghwatân át áyá, mâsá shwaghadasâ, àghâ hà ìn akakghanîk àdujidasa ayaghuxhsakhâ du Masters' degree kha dàdisawé, kha has du sâúx'û, kha xhâkh khwawûs'àdusá itawâsigû yiyatinî i.îtwudashîyikha kindé idułshadi ya dàyahâyi yèdàinêyi kha shyidasâyi kha axhtawâsigû wé yaxwatîniya Yukon Native Language Centrex' yas'él' kâde	And today's topic is on how to introduce herself, then she will us about who she will be dedicating her Masters' degree to, why, and then she will tell us their names and then I'm going to ask the question about who you would like to acknowledge for helping you and supporting you for doing your autobiography, and I would also like to acknowledge for doing the

- kadâ' yè adanêyi. Yàt'â tîn -
yuxh'aguxhtuła.ât, shyidasâyi
- video recording. We can start with
that, introducing yourself.
- B.C. Yak'ê. Kèyishí kha Bessie Cooley
axh sâx'ụ, Kùkhhitân Shâwu,
Dèslìn Dâkhka Łingít has du xhû
dâxh, Dèslìn dâxh áwé yè hà yatí.
- Good. My names are Kèyishí kha
Bessie Cooley from the Teslin
Inland Tlingit Nation, we are from
Teslin.
- T.J. Kèyishí, hà ìnkanañik gushí
àdujìdasá yekhghisakhâ i Masters'
degree kha àsá yè has yatí kha
dàdi sawé has du
jideyekhghisakhâ?
- Kèyishí, can you tell us who you
are dedicating your Masters'
degree to, and let us know who
those people are and why you are
dedicating it to them?
- B.C. Axh dakakhû, has du ìn xhat
uwawát,has du jide yekh
khusakhâ yaxhwadlâgh iya
degree yûduwasâgu át. Jinkàdi
naxh hàwùtí axh tlâ kha axh ìsh
has du yátx'i, shux'wanáxh à
Kanáshk', Robert Leslie yû-
duwasâkw, ch'a yêsú 1943 áwé
hûch'gíxh wusití, du ít dâxh
daxhnaxh shâx'u ch' yèsu tlêt
xhat khuwustíyi áwé hûch'gíxh
has wusití. Mary kha Helen yû has
duwasâkw Łingít xh'ênáxh khu.á
gushé. Has du ít dâxh áwé
Kàkánk', Frank Roy Jackson, hà
Nà Shâdaháni áwé yè datíyin. Du
ít dâxh áwé Watkîn, Winston
Dennis Jackson yû duwasâkw,
- My family, I was raised with them, I
will dedicate it to them, this thing
they call 'degree'. There were ten
of us my mother and my dad's
children. The first one is called
Kanáshk', Robert Leslie, he passed
away in 1943. After him were two
girls, they passed away before I
was born. Their names were Mary
and Helen But I don't know what in
Tlingit. After them is Kàkánk', Frank
Roy Jackson. He was our Clan
Leader. After him is Watkîn,
Winston Dennis Jackson is his
name. he left us in 1967.
And after him was Khîs.êxh, Lucy
Jackson is her name. she too has
passed away.

ch'a yèsu 1973 áwé hà nákh wùgút. Kha du ít dáxh áwé Khîs.êxh, Lucy Jackson yû duwasâkw.hú tsú hûch' gixh wusití.

Kha du it daxh, Jiyîl.áxhch, tlêl hà ìn yêudatí hú tsu. Jiyîl.áxhchji ít dáxh áwé khuxhdzití. Axx îk' Kanashk', Robert Lee Jackson dês.hú tsú hà nákh wùgút dé. Wé kík' à axh îk' Khânêk'i Îsh, Albert Leonard Jackson, áwé, ch'a yèsu 1973 áwé hà nákh wùgút hú khu.á.

T.J. Gunalchîsh. Daxh à xh'awûs' yùkxhwjî âdûsá itawâgisigû yùyatîni ch'a mâsá i.îtwudashîyi, kindé idulshadi wé I degree akâyejinêyi, itawâgisigû yè nshanêyi yidát, itawâgisigû adàt yûxh'îyatâni yidát?

B.C. Adàt tlêl tláxh shûxh xhat útfí.

T.J. Ch'a àdusá itawâsigû kindé îlashâdi, yisâyi uwayâ wé i Masters'degree yè nshanîyi.

B.C. Shux'wânáxh áwé axh îsh kha axh tlâ has du xh'ê daxh áyá axh

Jiyîl.áxhch, she too is no longer with us. I was born after Jiyîl.áxhch. My brother Kanáshk Robert Lee Jackson is next, he too has left us. The youngest one is Khânêk'i Îsh, Albert Leonard Jackson. He left us in 1973.

Thank you. The second question, I'm wondering who you would like to acknowledge for helping you supporting you in any way for any other reason, do you want to talk about that now?

About that I'm not too sure.

Whoever you want to hold up, and mention it looks like, all the people who were trying to help you when you do your Masters' degree.

First are my dad and my mother it is from them that I have our

jìyèyáŋ hàyùxh'tángi. Has tsú, axh dàka khu.úwu, shux'wânáxh à hà yùxh'tángi, Łingít áwé yè yatì ch'a yìdát axh túyèyáŋ wé axh î has awuŋtúwu à kha yìdát áyá sgûni yùxhawaútk. Shux' wânáxh à yát, Yukon College yûdusâgun, a áyá àyúxhwagút.

A ít dáxh áyá University of Alaska Fairbanks-de xhwàgút. Kha łdakwát à ashukwát sgûni yùxhwagútgu â khudu.úwu sgûn áyá atxhwagút (back ground noise—hadô!)

Łingít asâyi xhwasikû adáxh khu.á yìdát tlêŋ adé i.în kukhwanîgi, àghâ áwé yèyáŋ â khudu.úwu sgûn, kha Yukon College kha University of Alaska Fairbanks àghâ áwé â yè xhat wùŋŋ.

Kha yìdát áyá Masters' yúduwasâgu à akáxh yè jixhané. Marianne, Dr. Marianne Ignace hà îatlatúwu yìdát du shukwát nas'gináxh has wùŋŋ hà î has atwuŋtúwu Vancouver dáxh kha guaŋshé k'idên has du xh'edaxh atxhwaskúwu yìdát.

T.J. Gúk, ya a ŋŋi à, wutufwu yiyaghâghi a sâyi gi à yèkhghwatî

language. Them too, my family, our first language is Tlingit. I still remember now what they had taught me and now I am going to school. First was here. It was called Yukon College, it is the one I went to.

After that I went to the University of Alaska Fairbanks. Before it all, it was the Residential School that I went to (back ground noise—hadô!)

I know the Tlingit name but now, I can't tell you it was a residential school then and Yukon College and University of Alaska Fairbanks.

And now I am working for the one called Masters'. Marianne. Dr. Marianne Ignace is our teacher and so the question that we have her for Ignace, before her there were three from Vancouver that taught us and hopefully I hope now I learned well from them.

Okay, this next piece is when your degree, when we read it off, you're

Łingit xh'ênaxh? I.ítí, ùwayâ
shidasâyi adaxh khu.ạ itawâsigû
át yisatîni chushdât át yitîwu
shukwát.

Ach áyá yá xh'awûs' hà jìyêyat
Xhwasikû chush dât át
kakghishaxîť Łingít xh'ênaxh.
Dasà át ishuwagút kha yá átxh
sitîyi s'él kâdê kada' yê nsanîyî?

Dàdíaswa i chushdât át Łingít
xh'ênaxh kinshaxîdi?

B.C. Atxh sitî axh tuwich wé mâsá
shkak khwałnigi, mânaxh sáwé
átxh sitî wé axh dât át Łingít
xh'ênaxh. wuduskûwu, gudáxhsa
hât xhwagút, mânáxhsa yát
yaxhwadlâkh kha gûdêsakh-wágût
yidát.

T.J. Yidát wé adât yuxh'akhghitani à
wé chapters xhû yè gaxhtusanî,
yèmtusinî shyidasáyi à, wé khà jît
yéxhsikhâyi, khu yáxhwatîni yè
datunêyi.

Kha yidát a kaxh ixh'akh
khawûs' a xhû à ì khustî a dât hà
în kinîgi kha àghâ áwé i chush dât

going to have a store word in
Tlingit? Your spot, kind of like an
introduction but something you
want to see before you start to read
your autobiography.

And so the question that we have
here for you is, I know that you are
going to write your autobiography
in Łingit. What brought you to this
topic, and for doing this special
recording?

Why did you want to write your
autobiography in Tlingit?

I think it is important how I speak,
why it is important that people
know about me, where did I come
from how did I come and where do
go now?

So now we're going to get into your
topics for your chapters, so we did
your introduction part, the
dedication, the acknowledgement,
the foreword in the process.

And now I'm going to ask you to tell
us about certain parts of your life
and that will be your autobiography

- shkĩnĩgi áwé yè khghwatĩ wé
Marianne tĩn kinĩgi yũx'.
- Yan iwanĩ gĩ?
- B.C. À. (don't know how to do the nasal
tone.)
- T.J. Hà ĩn kananĩk gushĩ í shukaxh á
has wé has imsiwadĩ à i Łingit
yuxh'atánk tin, Idàka khu.ũwu kha
has du shagũn
- B.C. Ch'a yè xhat naù, Axx ĩsh Bobby
Thomas Jackson yũduwasãkw
1908 áwé khumdziť. Axx tlã
Elizabeth Johnston 1909 áwé
khumdziť. Shux'wãnáxh has du
yũxh'alá.átgi Łingit àwé yè yatĩ.
Axx ĩk' has kha axh shátxhi has.
Has du xh'édáxh áwé xhwasikũ
hà yũxh'tángi kha 1944 áwé
khudziť. Ts'ás Łingit áwé
xh'axha.áxhjin yè xhat kusagên'ĩ
kha łdakát axh dàka khu.ũwu has
du xh'édáxh kha àghã áwé
Dèslinx', hà nèli, ts'ás Łingit áwé
xh'aduaxháxhjin ax' tsú, łdakát
khu.ũ, yĩdát khu.á tlêt yè at udatĩ.
Gualsha tsú yè atnaghatĩ ch'a
gũx'sá yã dáxh yàntu.ádi dáxh.
- T.J. Hà ĩn kananĩk gushĩ mãsá datfyin,
i khustĩ mãsá datfyin Łingit Łingit
- based on what you told Marianne in
the other room.
- Are you ready?
- Yes.
- Could you tell us about your
ancestors who raised you in the
language and your family and your
family history?
- I'm sorry. My dad's name is Bobby
Thomas Jackson and he was born
in 1908. My mother's name is
Elizabeth Johnston born on 1909.
Their first language is Tlingit. My
brothers and my older sisters, it is
from them that I know our language
and I was born in 1944. It was only
Tlingit that I heard when I was
small and from all my family and it
was then that in Teslin, our home,
that it was only Tlingit that was
heard there too but now it is not like
that. Hopefully it's like that again
some time when we are gone from
here.
- Could you tell us what it was like,
what your life was like speaking

xh'ênáxh yùxh'ítángi kha Łingit du áxhji kha wé àn káx' khu.û?

and hearing Łingit and living on the land?

B.C. Wùk'êyin ts'ás Łingit xh'adu.áxhji yà xhat nawadí àghâ âkhudu.ûwu sgûnx' áwé à dé xhwà gût daxhadùshu tâkw yá xhwdlâghi.

It was good hearing only Tlingit when I was growing up, it was then that I went to the Residential School when I was seven years old.

Hà S'átí yagíyi kha Easter káx' áwé nèlde natu.átchin. Nèl yamtudlâghi ts'ás hà khustí xhû áwé ât tu.âtch łdakát hà yùxh'atángi kha hà khustíyi mäsá wùtí.

We went home on Christmas and Easter. When we got into our life, everything, our language, our life, how was it.

Wé tàkw îti yan shûwatâni, sgûni dé khuxh tu.âtch. Tle shux'â yè atwughanî wé sgûn tlêl à yè hà udatíyi yû tl'átgika tsú àde natuátch, àdé hà udâ axh tlâ kha axh îsh axh îk' has mâyatiyêx' ch'u dáxh naxh hà îñ has datî-nich.

When summer was over, we would go back to school. It will be like at first when we were not at school we go back to the land, we would drift back to the land, my mom and my dad my brothers, sometimes both of them would be with us.

Kha Tlaxhanès Khuwu yû dùwasâkw àdé natuátchgi yé. Àghâ áwé axh îsh kha axh tlâ wùshnaxhtíyi has a.ûwin. Ch'a yèsu tâkw îti yà shunaxíxi áwé àdé natuátch hà yàkw kha wachîn tin. kha há S'âti yagíyi kàde àyé hà natích.

And the place we would go to is called Johnston Town. It was then my dad and my mom had a cabin. Before summer was over, we would go there with boat and motor and we would stay there until Christmas.

Àghâ áwé axh îsh kha łdakát uhân
 atu'ûn kha ghèwu dâk
 katuyêkhch. Tlêł kaxís' hà jì yê
 udatîyin àghâ ach áwé wé dzìsk'u
 dlîyi kha xhât tusaxúk nîch
 s'èkhtúx' kha dlèt dâk wustâni
 áwé kayâsh kê yètú.ùch xhât hà
 atxhâyi, ax' áwè łat'îx'nîch, yè áwè
 hà jì yê wutî hà átxhâyi kha tlekw
 tsu tu.ìn nîch.

Then my dad and all of us hunted,
 we set a net. We did not have
 electricity that is why we would dry
 the moose meat and fish in smoke
 and when it snowed, we would put
 fish, our food on the cache, there it
 would freeze, that is how we had
 our food and we picked berries too.

T.J. Yá a.îti à i satû dât áyá kha dàsa
 yisikû mâsá àxh à wuxîx hà
 yùxh'atàngi kha tlêł shûxh hà ustí
 mâsá yà át nanîn ts'ás Łingit yè
 du.ûwu dâxh dlèt khâ xh'ênáxhde.

This next section is about your
 thoughts on how our language
 declined and we're not sure What's
 happening from using Łingit only to
 English.

Shux'wâ à xh'awûs' áwé mâsá a
 dât itûwatî wé â khudu.úx'u sgûn,
 mâsá hà yuxh'atángi tîn wùtî?

The first question is how do feel
 that the Residential School affected
 our Łingit language?

B.C. A dât yûtuxhatánginîch mâsá tîyin
 Łingit mâsá yakkhwakhâ a ít
 dâxh áwé dlèt khâ xh'ênaxh tsu
 adât dât yûtuxhatánginîch, átxh
 sitî adât yûtutángî mâsá khuyékh-
 ghwakhâ, a ít dâxh áwé â dâk
 a.átch a.dât yùxha'dughi.átk.

I think about how it is in Tlingit that
 I will say after that I think about it in
 English too, it is important for one
 to think about (s)he will say after
 that they will out and say then they
 will talk about it.

Haw, tlaxh yak'ê
 adâtyûtuxhatángi, àghâ áwé yak'ê
 mâsá yékhkhwakhâ dlèt khâ
 xh'ênaxh.

And it is good for me to think about
 what I am going to say in English.

- T.J. Wé Alaska Highway de, hà yùxh'atángi tin gí wùtùt? What about the Alaska Highway, did that affect our language?
- B.C. Tlêl dàsá adát át xhwasakú. 1942/3 wé ya wushîn yukdunîk, tlêl khuxhwastî àghâ. I don't know anything about that, they say, I was not born then.
- 1944 áwé khudzitî kha axh tlâ kha axh îsh has du îñ atgutûde naxhagútch I was born in 1944 and I would go and I would go into the bush with my mom and my dad.
- Daxhdùshu tâkw yaxwhadlâghi áwé wé sgûnde xhwagût. Axh îsh yè dàyadukhá tlêl â yê udatîyi khâ jighâ yatî ghyîs' hîtde wututîyi, kha wé tukhê'i át family allowance yû duwasâku át tsú tlêl ijî yèkh ghwatî. Àghâ áwé khunáxh daxhadûshu dànâ tlêx' iyádi yè áwé i tukhê. Sgûn dáxh wuâdi ijî dáxh khút kèkhghwaxîx. Adáxh áwé wé sgûn tâkw, tlêx' tâkw kanáxh tlêl à yèkhghwatî. Ach áwè tlêl xhwasakû highway dáxh. When I reached seven years of age I went to school. My dad was told they could put him in jail and you won't have the thing we pay called family allowance too. Then we pay you six dollars for one of your children. If they leave school, it will be lost to you. And for one school year, it won't be there for one year. That is why I don't know from or about the highway.
- T.J. Wé Indian Act kha wé Department of Indian Affairs dê, yè yàn dusnîyi wé Teslin Indian Band yè dàdunèyi kha ìdakát át axhù à wé ghunayèda has du policies-i yè dàdunèyi wé î status-l khut wuxîxi yáxh, wé dlèt khâ yishâyi What about the Indian Act and the Department of Indian Affairs when they first started setting up Teslin Indian Band and all of that stuff like when you lose your status when you married a white man.

- mâsá łdakát adàt i tuyatûyaî mâsá
hà khustîyi kha hà yùxha'tángi tin
wùtî?
- B.C. Axl tûwú yanîkw tsu yè ya nakh.á
T.J. Wé Department of Indian Affairs,
DIA, kha Federal Government has
du policies tin wé hà íti yan has
amsinî Teslin Indian Band áwé
ch'âkw kha ghunayêda yà tîyi
policies has du jîwu yûkhuxha.áxh
tlêx' yatîyi à áwé Residential
School Books, adèn à wé
ghunayêda yatîyéda wé istatus-i
ijîdaxh khutkèxíxch. Mâsá hà
khustîyi kha hà yùxh'á-tángi tin
wùtî itûwich?
- B.C, Ha ghunayêdâ á tlákw ayá yê
dusâgun. Axl îsh Âtlen kha Dèsin
yê dusâgun, Atlin Teslin Ch'a
yèsu 1962 áwé axh jîdáxh
wuduwatî wé Łingit khustî kha
1985 áwé axh jît wuduwatî wé
status yûduwasâgu át. Axl jîdáxh
wuduwatî axhwa-shâyi akaxh
áwé, dlèt khâ áwé axhwâshâ kha
hà Łingit khustîyi tlêxh hà jî yèkh
ghwatî, àghâ áwé 1985 axh jît
yamdudzikha tsu. Adaxh khu.a wé
- How do you think of all of that how
do you think that impacted our life
and our language?
- I'm sorry say it again.
- How do you think the Department
of Indian Affairs, DIA, Federal
Government, they set up our Band
office, it was Teslin Indian Band a
long time ago I heard they had
different kinds of policies, one of
them was Residential School
Books, another was different ways
you could lose your status as an
Indian, they had policies like that,
how do think you think all that
impacted our culture and our
language?
- A different way, they always called
it that. My dad, it was called Atlin
Teslin Band. It was in 1962 that
they took my status away and it
was in 1985 that they gave me the
thing called status. They took it
away from me because I got
married, I married a white man.
- We will have our Tlingit way of life
always, it was then in 1985 that

shax' áwé has du jidaxh khut
wuxix wé status yûduwasâgu át.

they granted it to me, but the
females lost what is called status.

Aghâ áwé khushtuyexh wé dlèt
shâx' has uwashâyi, yè át wunîyi
tle wé khâ du shát tlé Łingitxh
wusití.

But it doesn't matter if they married
white women, if that happened then
the man's wife became an Indian.

Tlêxh uyà yûtuxhatînich, ach áwé
wé x'ú x' kamtushaxít kha axh tîn
kha hà khustî dât.

I would think it is not right that is
why we wrote the paper with my
feelings.

T.J. Marianne, du xh'awawûs'i áyá yât
kha tlêt k'idên xhwasakú wé ìti à
xh'awûs' xhùx' at xhîn shagûwu
adâxh khu.á mâsá i yûxh'tângi tîn
wutí wé tlêt Łingít yi shâyi. Axx
tûwú yanîkw, wé tlêt Łingít yishâyi,
i yûxh'tângi tîn gi wutí?

There's question here that
Marianne had and I'm not sure if
you covered it in the last question
but what was it like when you didn't
marry a Tlingit person? Did
marrying a non-Tlingit have an
impact on your language on
Tlingit?

B.C. A áwé ì.în kaxhwanîk dé, axh
jidâxh wuduwatî axh Łingít khustí.

That's what I told you about
already, they took away my Tlingit
way of life.

T.J. Wé Land Claims kha chush
gamani yè uwunîyi hà ìn kanaanîk
gushí mâsá at wùnî áx' kha mâsá
hà yûxh'tângi tîn wutí ituwuch, i
shkaîngi a dât?

When Land Claims and self-
government happened, can you tell
us what happened there and how it
affected our language in your
opinion, your story about that?

B.C. Akâ ye has jiwane axh îk' has,
xhat khu.a tlêt tlaxh axhù yê xhat
utí, wé Dèslin Sgunx' à yê jikhwnê
ach áwé tlêt has du xhû yè xhat

My brothers worked on it but I was
not involved much, I worked at the
Teslin School, that's why I was not

utí adáxh khu.á łdakát adàt át hà
în kadunîgin.

Yè áwé tusikû mâsá yà atnanîn.
Yídát áwé kadushxîtnich, Łingít
yûxh'atangi tláxh átxh sitî. Wé
Dèslìnx' yêjinêyi á áwè yè
dàyadukhá Łingít yûxh'atangi átxh
sitî.

Haw, hà tuwâsigû yûxh'itangi,
(Łingít xh'ênáxh) tlêł yûxh'itangi
khu.a. itawâgi sigû yisha gûgu hà
yûxh'atangi? Yídát tlêł xhwasakú
ch'ú yè gi yatî.

T.J. Wé Covid yè wunîyi dê, wùsh
xhán dáxh yè hà wùtî, mâsá hà
yûxh'atangi tin wùtî ítûwúch?

B.C. Àghâ áwé wùsh xhù dáxh hà
kudunâ, ch'a nêł â yê hà wùtî tlêł
tláxh k'idên át unatí tlêł wùsh
xhûxh tuda.ât. Àghâ áwé hà
yûxh'atangi tlêł tláxh tídên à yè
du.û

T.J. Gûk, ch'a yè gugênk' hède
atwughanî yídát. Mâsá atwunîyin
dàt áwé kha mâsá i tûwúch hà
yûxh'atangi tin wùtî.

Yá a.ítđáxh à iyêjinêyi hà
yûxh'atangi tin dàt áyá. Hà îñ

with them but they told us
everything about it.

That's how we know what is
happening. Now it is it is written,
the Tlingit language is important.
The Teslin employees are told the
Tlingit language is important.

Oh, we would like you to speak
Tlingit, but if you do not speak,
would you like to learn our
language? I do not know if it is still
the same now.

What about Covid, when that
happened, we were separated,
how do you think that impacted hà
yûxh'atangi--our language?

At that time, we were ordered away
from each other, things were not so
good. Our language was not used
much there.

Ok, a little bit of change of direction
now, that was all about what had
happened historically and how it
affected our language.

This next section is about your
work with our language. Can you

- kananîk gushí wé hà yûxh'atángi khû.ílatûwu? tell us about your career teaching the language?
- B.C. Wé hà yûxh'atángi xhû áwé â yè xhat wùtî ch'a tlákw kha wé office yùduwaságuyé, â yè xhat udatîyi àghâ áwé yêjixhwânê. Kha â nêl â wugûdi, Łingít xh'ênáxh yûxh'atángi tle xhat du xhúxhnîch I was involved in our language all the time and when what is called the office when I was there, that is when I worked. And when someone came in who spoke Tlingit then they would call me.
- Kha has du xh'akaxhanîgi dáxh kha a.ít dáxh áwé wé hà yûxh'atángi kha dàsá atínxh sitî akâ yêjixhwânê. Khà xh;akaxnhnîk kha wé kashxît tsú yèdàxhané kha Łingít xh'ênáxh áwé à yè wùtî wé kashxîdi. And after I interpreted them I worked in all that had to do with our Tlingit language. I interpreted people and I did translation too and the translation is in Tlingit.
- T.J. Wé kashxît dê dàsá adàt kakhghî nîk wé kashxît? What about translating. What will you tell us about translating?
- B.C. A áwé i.în kaxkwanîk. Shux'wânáxh atxh sitî khà xh'akînîgi a.ít daxh áwé khà xh'akshaxîdi yè dàduné. First it is important for you to interpret after that the translating is done.
- T.J. Kèyishí, awards yûduwasâgu átx' yam duwadlakh, dàt káxh sawé, mâsá yîya-dlakh wé Literacy Award Awards were received, what were they for, how you got that Literacy Award and the medal?
- B.C. I'm not sure I know what you want and

- T.J. Ghâ yátî, ghâ yátî. A ít dâxh a yèkh Dàsá yè naxh dusnî i tuwúch hà yûxhatangi ch.a shugu yâxh dâxh gaxh gaxh łatsinit?
- It's ok, it's ok. I will go to the next one. What do you think needs to be done to bring our languages back to be as strong as they once were?
- B.C. Shuxwâ náxh yè xhwâjî khà tuwâgaxhsagû wudushgûgû hà yûxh'atangi, tlêt khà tuwâushgû wûduskú, ts'as khà tuwâsigû áwé,yê khuyakhêch , yê áwé adât xhat tûyatî. Datlênli yiyadlâghi yûxh'i-tângi adâxh khu.á ch'a i jighâ-yatî yisakûwu. Ts'as we.êch áwé gaghi sakû itawâsagûwu
- First off, I think that they have to want to learn our language, they don't want to know, they just say they say they do, that's what I I think about it. You have almost made it to speaking but when you are capable of knowing. It is only you that will know if you want to.
- T.J. We.é yûxh'atángixh i atíiyaxh, dâsawé tláxh átxh sitî wé yûxh'atangi dât?
- To you as a speaker, what matters most about the language?
- B.C. Kha ìkinîgi Łingít áyá yè xhat yatî yè yuxhakhâyi xhat xh'aduwus' nîch "Łingít xhênâxh gi yûxh'îya tánk?" Àghâ áwé xhwasikû Łingít yè xhat wutîyi. A áwé wududzikû gûdâxhsa hât iyagút kha dàxh'wâ.nâsá axhû yè î yatî.
- When you tell people I am Tlingit, I used to be asked "Do you speak Tlingit?" Then I would know that I am Tlingit. Then they would know where you come from and which clan.
- I khustî áwé khâ ìnkîk. Á áwé khâ tuwâsigû wuduskûwu.
- You are telling people your history. That is what they want to know.
- T.J. Hûchi a xh'awûs'. Dàsá i tawâsigû wé hà shukaxh yà has na.àdi à has, has du ìn kînîgi?
- Last question. What message do you want to tell the future generations?

- B.C. Wé yà has na.ádi à yî
gu.axhx'wan yû has dâxhakhá hà
yûxh'atángi kâ yê jiniynê ldákát yi
latsîni tin àghâ áwé hà yûxh'atángi
ch'u à yèkhghwatí yi xhû kha yi
ítxh yà has na.ádi tsú has du jì
yèkhghwatí .
- The ones that are coming. I say to
them, I offer them my
encouragement and support to
work on our language with all of
their strength, that way our
language will still be there among
you and the ones coming behind
them will have it too.
- T.J. Tlêx' xhawûs' akâ dâk tuxhditán.
tlákw i xh'axha.áxhch yû yuxh'î
tángi kha mâyatîyêx' hà îñ ì hên-
nîch dàsá i tlâ, i îsh, i fîk'u has í î
has amlitúwu át, â gí yè àyatí l
tawâsigû wé i Masters degree xhû
yèdatîyi?
- One more question I just thought
of, I always you talk in this way and
sometimes you share with us a
lesson or a teaching or something
that your mom or your dad or your
grandparents taught you and you
share it with us, are there any of
those teachings or lessons that you
would like in your Master's degree?
- B.C. Axh tû yè yatîyi át, dâd xhat
xh'îwûs' atxh sitî tlênáxh axh tû yè
wutîyi, chà khustîyi áwé tle
tułaghâsi At a tûkwhâ á, hà
uwawátldakát hà khustîyi kánaxh.
tlèł ldakát át adàt yè hà wutí
- You ask me about what I
remember. I remember thing that is
our life, is taboo to us. It's in it that
we grew up on over all our lives.
Some things we don't bother with.
- T.J. Dàsá a dâd i xh'axhwawâwûs', akâ
dâk tîndatâni axhù yè wutîyi
kashaxít kha yè gaxh tusanî hât yi
gûdi kagaxhtuładâł'. wé î tlâ gwał l
ish i.î has amlituwu atx', kha a xhû
yè gáxh tu.û.
- What I just asked you if you think of
any other ones you want included
write it down and we will arrange
for you to come and record them,
Things that your dad maybe your
mom taught you and we can just
tuck it right in like that.

Ch'u â jí â yè at yatí?

Is there anything that you want to add to say?

B.C. Tlêł ayáxh kûgè gáv kugê
yiguaxhx'wán yû yì dàya xhakhâ
yi hà yùxh'tángi tín. Yí jì ghâ yatí
khâ îyilatuwû kha yí jì ghâ yatí
yishagûgú kha yê idâînyî.
Yiguâxhx'wán!

There is not enough time to tell you I offer you my encouragement and my support with our Language. You are capable of teaching it and you are capable of learning it and giving it to others. Encouragement and support!

T.J.

Gunáçhish. Good job!

B.C. À, gunáçhîsh xhat xhîwûs'i.

Yes, thank you for asking me.

End of transcript

Chapter 4. Reflections

“When you tell people I am Tlingit, I used to be asked ‘Do you speak Tlingit?’ Then I would know that I am Tlingit. Then they would know where you come from and which clan.”

This paper has highlighted hà khustîyi, our heritage/culture and hà yùxh’atángi, our language, as well as the importance of it all. It is our foundation and we must show it the respect it deserves! As I explained hà yùxh’atángi, the Tlingit language, is the first language of my entire family, from the oldest (born 1908) to the youngest (born 1951), was/is Tlingit and it was used in every day life. This is how I kept my language and tried to teach it. Thus, the way I was raised, the Tlingit language was used in an everyday manner, not classroom style.

Today, our language is taught in school classrooms (short periods daily) and also taught in various gatherings by different groups. Language continues to be heard in songs and dances, stories are told in these gatherings, such fish camp and berry picking. Our government also uses Tlingit at General Council meetings, and AGAs.

Our church does readings in Tlingit. Colleges and universities also offer certificates and degrees in Indigenous languages. This is most encouraging and is something to work toward.

The ones that are coming. I say to them, I offer them my encouragement and support to work on our language with all of their strength, that way our language will still be there among you and the ones coming behind them will have it too.

The information contained in this paper is primary information received from my parents and my six brothers and sisters. The first language of this entire family,

Gunatchish Yî gu.axhx’wan

References

In university papers, theses and projects, the standard way of presenting information is to cite the authors and editors of previous works and to provide a list of these works in a List of References or Bibliography. Since my grandparents' and parents' time, and during my own time, anthropologists, linguists, historians and others have written about Coastal and Inland Tlingit peoples, and their works have been listed and cited in print and online.

In this project, however, I have chosen to present and cite my information in the traditional Tlingit way that I was taught, noting my parents – and with that their own ancestors – along with my siblings as my sources of information. In addition, the people of Teslin past and present are and were my sources of information: 300 to 400 people, far too many to name.

Appendix A. Photographs



Figure A. 1 Johnston Town, circa 1930's or 1940's. Photographer unknown.



Figure A. 2. My parents, Bobby Thomas and Lizzy (Elizabeth) Jackson. Photographer unknown.

(Photo Source: Catherine McClellan fonds CMH Archives)



Figure A. 3. Part of my family. L to R: Mother Lizzie Jackson holding Robert Lee, Kathleen, Winston, Lucy and me, Bessie. Photo by Catherine McClellan, 1948 or 1949.



Figure A. 4. Teslin Tlingit canoe in front of the Aces. 2021. Photo by Dorothy Cooley.



Figure A. 5. Bonnie Charlie, Bonar Cooley, Bessie Cooley, Dorothy Cooley. 2018. Photo by Ed Anderson.



Figure A. 6. Example of Inland Tlingit language incorporated into modern life. 2021. Photo by Dorothy Cooley.



Figure A. 7. Aerial view of my hometown, Teslin, with Nisutlin Bay in the background. 2022. Photo by Dorothy Cooley.

Appendix B. Translation of the United Nations Universal Declaration of Human Rights, 1948

Note:

As a fluent speaker of our language, I have been called upon for decades to translate documents into our language. My translation of the United Nations Universal Declaration of Human Rights is an example of my work. In my experience it is very important to capture the essence, meaning and wording of the English text, but it is equally important for me as a Tlingit person to capture its essence, meaning and wording in Tlingit, and thus bringing it to life in our language.

UNIVERSAL DECLARATION OF HUMAN RIGHTS TLINGIT TRANSLATION*

Łt'àniká "Human Rights" Yádachûn Łingít Yù xh'atángi Yéxh.

1. Adétx'i k'é tin áwé has khughastíxh kha ch'a yè has du.in khunghatí. Has du tùwú khudziití kha yù tutánk has du jìghâ yatí. Tuła.án tin wúsh ín yè has khunghanûk.
2. Łdakát khâch yahên yá "rights" yû duwasâgu át, chushtuyêxh:
 - khâ mánx'as shàwátxh khusatíyi
 - mâ sá kamdiyés' khâ dùgú
 - ch'a ghunayêde yû xh'adutángi
 - ch'a ghunayêde datíyi kha at dâýûtutángi
 - ch'a ghunayêde datíyi kha atk'ahíní
 - du átx'i, mâ sá yaku.gê, mâ sá yaku.âtí'
 - ádu xhùde sá khumdziití, ànyádi shákde mánx'as tlêk'
 - ch'a dàxh'wâ khâ t'atgí kâxh sá hát khuwatíni
3. Kha yá yêdat yagí i t'atgí à gamáni ch'a i àyíxh satíyi mánx'as tlêk' tlêl át dàt udatí.
4. I àyi áwé wé "right" kaxí' ghût kha kayêl' tû khístiyi.
5. Tlêl àdu àyíxh sá ustí wé "right" du gûxhuxh i wuýêxhi kha ch'a yè tlêl i àyíxh ustí tsú.
6. Tlêl àdu àyixhsá ustí wé "right" i wulchûni.
7. Łdakát khâ jìghâ yatí tlaxh k'idên yan wududêfi law tûnaxh, łdakát yêde wùch yéxh.
8. Łdakát khâ jiyís ch'u shugu yatí wé law tlé yè áwé naghatí łdakát khâ yís.
9. Wé ch'a i.âyi t'atgí kaxh i jít yamdudzikháyi "rights" tlêl à ayamdunêyi, àghâ áwé áxh sífí wé law tûnaxh "axh ít idashí" yû yinghíkháyí.
9. Tlêl àdu àyixh sá ustí wé "right" ch'a yêyís ghyiês' hítde imdusgûdi, à imdulshâdi kha i t'atgí kâxh ikamdinàyi.

10. Wé “courts” tûnaxh i xh’amduwûs’i, àghâ áwé axh sití gáginaxh yê_mdusniyi.
11. Tlêl mâ sá yisgidín yû i dàt khunaxhdutí i jít át shumdatfyi shukwádin. I jít át shumdufyi, â yê inghatí, chush jiyís yû xh’aghitànít. Tlêl mâ sá yisgidí, tlêl âde ikâde khuyanaxhdukhâyi yé ch’a mâ sá.
12. I àyixh sití wé “right” i itghadushî yak’êyi i sâyi gêde yû xh’adutángi, i xh’ahâdi nèl du l’ix’xhi, i x’úx’u (mail) du tûwu kha ch’a mâ sá i î.akamdunîyi ch’a yèyís.
13. I àyixh sití wé “right” i àyi i t’atgí kat wugùt gùt’asá i tawâsigû. I àyixh sití wé “right” i t’atgí kâxh yigûdi kha khuxh yidagûdi i tawâsigû.
14. Imdulchûni, i àyixh sití wé “right” ch’a ghût’â khâ t’atgí kâde yigûdi kha xh’fyawûs’i i itghadashî. Yá “right” i jidaxh kèkhghwaxîx khiyajâghi kha ch’a we.é têt ayâ iwudanêyi wé yâx’ kamdujixídi át.
15. I àyixh sití wé “right” kha t’átgi kâ yê i datfyi kha têt âde ch’a yèyís à.iyaxhdulsîgyé i tawâsigû ch’a ghût’â khâ t’atgí kâde yiltsûwu.
16. Ayéxh khâ yíkûyât’i axh sití khumdushâyi kha yátx’ du.ûwu. Yé atwunîyi, ghàyatí mâ sá kamdayês’i khâ dùgú, dàx’wâ khâ t’atgí daxh sá yê yê khuyatí kha dàxh’wâ atk’ahín sá yê yatí. Khâ kha shâwát has du àyi “rights” tle shugu yéxh dití wûch has wudashâyi kha wûch nakh has wu.âdi. Tlêl ayéxh udatí khumdushâyi tlêl khâ tuwâ.ushgûwu. Axh sití i gamáni k’idên î wultîni.
17. Axh sití atx’ ihêni kha tlêl uyâ ch’a yèyís i jidaxh yê_mdusniyi.
18. Axh sití i atk’ahîni khâ ìn kinîgi kha yê dà.inêyi kaxîf’ ghût ch’a tlênaxh kha ch’a ghût khâ xhû.
19. Axh sití itawâsigûwu yé yéxh yùtitángi kha yùxh’itángi. Tlêl uyâ a iyamdulsîgi. Kha i tawâsigûwu axh sití ch’a ghût’â khâ t’atgí daxh lîngít has du ìn yê i.ûwú wé i satûwu.
20. Axh sití kaxîf’ ghût wûsh xhût khînlâ.âdi kha ax’ ch’a nânaxh yùxh’itángi. Tlêl ayéxh udatí ch’a dax’wâ lîngít xhût khuyinsakhâyi.
21. Axh sití wé i t’átgi ka gamáni yê atdâné, “political affairs” yû duwasâkw, a xhû yê idatiyi wé has du jiyís yèjiné tunaxh mânx’as ch’a i yéxh yû tuwatángi politician tín. Khâ yat’ênaxh votes yê naxhdusnî gamán has du jiyís. I jít à yéxhduskhâ kha ldakát wûch yéxh kunghadâf (equal). Axh sití wé public service tû yê idatiyi ch’a àsá yéxh.
22. Wé atû khi.ûwu society ldakát yèdé i.ît ghadashî k’idên khistîyi yís.
23. Axh sití ch’a dàx’wâ yèjiné sá itawâsigû yèdà.inêyi kha i jikhêx’i a yéxh kunghagè akâ khistîyi kaxh. Khâ kha shâwát ch’u shugu yéxh yê jinêyi yê has adânêyi has du jikhêx’i tsu ch’u sugûxh naghastî. Ldakát yê jinêyi lîngít axh sití wûsht has wuda.âdi has du dàt át has anghadêlit.
24. Ayéxh yatí wé yê jiné yagîyi tlêl khudaxh kuyât’i. Axh sití k’idên wuduîsâyi kha akâ khâ jidukhêyi holidays khâ jiyêdatfyi.

25. Ayéxh yatí i.ide guxhdashîyi át ijyèdatîyi, k'idên has îlatîni kaxh wé i xhán à kha i yátx'i tlêl kè yì.unîgu; nà.át kha híf yí jiyèdatîyi; i.ítghadushî yé jiné ghût idatîti; i nîgu; imdashâni; i xhán à i nákh wunàwú kha tlêl dânà yú yighákhx'u yá ch'a dàdisá i jikanaxh tîyi. Kadiyádi shàwát kha du yádi k'idên has du ítghadushî. Łdakát adétx' ch'u shugu yéxh kùdàl has du àyi "rights" chustuyèxh tlêl wudushâyi has du tlâ.

26. Ayéxh yatí sgûni yù igútgu kha łdakát khâ sgûni yùghagút. Shux'â à sgûn free-xh naxhsatî. K'idên át ghisakû kha mâykuyât' sá itawasigû sgûni yùghigút. Sgûnx' i.î ghaduŧtûw tułàn tîn khinûgu łdakát khâ tin chushtuyèxh dàx'wâ nà sá yèyatî, dàx'wâ atk'ahîni sá yèyatî kha dàx'wâ khâ tl'átk'i daxh sá yèyatî. Ayéxh yatí i tlâ kha i îsh yè has xh'èyakhâyi mâ sá kha dâ sá i.î ghaduŧtûw sgûnx'.

27. Ayéxh yatí i àni arts kha science xhû yè idatîyi kha ch'a dâ sá yak'èyi át yè has adàné. I yè jinèyi, artist, writer or a scientist yéxh k'idên naxhduŧtín kha a kâxh át naghghát'.

28. Wé i àyi "rights" k'idên ghaduŧtîni kha â ayanaxhdunèyi kaxh, yú "order" yú duwasâgu át ghaduŧyèxh kha wé i àni kax' kha wé ł'ânikáx' yaxhdutín.

29. Wé akâ iwawádi ànde "duty" i jiyèyatî. Yá law tlé "human rights" aghuxhlayèxh. Àghâ áwé łdakát khâ wûch yâ ayaghuxhdanê.

30. Łdakát yè ł'ânikáx' ch'a na.àni ch'a dâ sá kha ch'a â sách hûch'gíxh anaxhlayèxhi yá yàx' a dàt i datûwu "rights".