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Title: Life in a Tlingit Society

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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

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 Gulḵiihlgad 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, gunalchîsh 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

<table>
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<th>Meaning</th>
</tr>
</thead>
<tbody>
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<td>Tlingit name for Teslin</td>
</tr>
<tr>
<td>Dèslin Khwan</td>
<td>People of Teslin</td>
</tr>
<tr>
<td>Niłasîn Dzêt</td>
<td>Nisutlin Bridge</td>
</tr>
<tr>
<td>Tlènáxh Tawê</td>
<td>Three Aces Mountain</td>
</tr>
<tr>
<td>Shdasâ</td>
<td>Self introduction</td>
</tr>
<tr>
<td>Kèyishí</td>
<td>Bessie Cooley’s Tlingit name</td>
</tr>
<tr>
<td>Kùkhhittàn</td>
<td>Raven Clan</td>
</tr>
<tr>
<td>Kùkhhittàn Shâwu</td>
<td>Woman of the Kùkhhittàn Clan</td>
</tr>
<tr>
<td>Yanyèdí</td>
<td>Wolf Clan</td>
</tr>
<tr>
<td>Łingit Yuxh’atângi</td>
<td>Tlingit Language</td>
</tr>
</tbody>
</table>
Chapter 1. Introduction

Yak’èyi yagéyi ḟdaḵátı yîwàn. Good day everyone.
Kèyishi khá Bessie Cooley yû xhat duwasâkw. My names are Kèyishi and Bessie Cooley.
Kûkhhittân Shâwu áyá yè xhat yatî I am a woman of the Kûkhhittân Clan.
Dâkhká Łingít has du xhûdáxh. Of the Inland Tlingit Nation.
Dèslin dáxh áyá yè xhat yatî. I am from Teslin.

This paper highlights hà khustîyi, our heritage/culture and hà yûxh’atângi, 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’ïknaxhs’ánî,
Taku Harbour which is about sixteen miles from Juneau, Dzant’ik’ihîni. He and his family travelled from there to the south end of Teslin Lake, Dëslin Âyi, in British Columbia. They travelled from S’iknax̱s’ānî, Taku Harbour to the Taku River, T’ā Xhû Hîni then up stream to Nakina River, Nak‘ina.â Hîni, then cross country to Johnston Town, Tlaxhanês khûwû at the south end of Teslin Lake, Dëslin 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, Eł’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 ‘ât’ and uncles ‘sâni’. There is an umbrella word for all grandparents, and that is ‘iłîk’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, Dèshìtàn, and Iskìtàn. The Wolf moiety has two clans, they are Yanyèdí and Dakhł’awèdí. The Kùkhhittàn’s crest is Raven, the Dèshìtàn’s crest is Beaver, and the Iskìtàn’s crest is Frog, The Yanyèdí’ crest is Wolf, the Dakhł’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:
### Tiênáxh Tawê

| Dèslìn dáxh nande shà at shasatîn, | South from Teslin, lies a mountain |
| wè Łínígitch Tiênáxh Tawê kha Tiêx. | the Tlingits named it Tiênáxh Tawê and Lone Sheep. |
| Tawê yû has àwasâ. | The geographical name is Dawson Peaks. |
| Wè geographical a sâyi Dawson Peaks áwê. | This is the story about it. A long time ago, someone saw a lone sheep there, they say. That is how Three Aces came about in Tlingit. |
| Ya adâťshkalignl áyá, ch'âkw áwê | Tlingit people believe that you don’t go to the top because it is a sacred/holy place. |
| yu .à tiênáxh tawê ãmdudzitîn ach áwê | They know that why one does not allow himself / herself to go there. |
| yè mduwasâ. Nás’k yâti ashakî, âxh áwê | In English, ‘be careful around there now and don’t go there.” |
| khumdzitî Three Aces lingít xh’ênáxh | But in the lower areas, people hunt, pick berries and camp. |
| Łínít khu.úch yè has ayahîn, tlêl | This is on the shores of Teslin Lake and sometimes when people camp there, they would set a net. |
| ashakîde yû a.átk, litugu yé ách áwê. | Tiênáxh Tawê is a Teslin landmark 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 yûxh’tángixh hà sitî” -- 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, Ù, ú
- Mark \ means low and long: À, à, È, è, Í, í, Ù, ú
- 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

<table>
<thead>
<tr>
<th>Vowel sounds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short high</td>
</tr>
<tr>
<td>é</td>
</tr>
<tr>
<td>Short high</td>
</tr>
<tr>
<td>í</td>
</tr>
<tr>
<td>Short high</td>
</tr>
<tr>
<td>ú</td>
</tr>
</tbody>
</table>
The vowel “o” is rarely used in Tlingit

**Tlingit Consonants**

<table>
<thead>
<tr>
<th>Plain sounds</th>
<th>d</th>
<th>dl</th>
<th>dz</th>
<th>j</th>
<th>g</th>
<th>gh</th>
<th>gw</th>
<th>ghw</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aspirated sounds</td>
<td>t</td>
<td>tl</td>
<td>ts</td>
<td>ch</td>
<td>k</td>
<td>kh</td>
<td>kw</td>
<td>khw</td>
</tr>
<tr>
<td>Glottalized sounds</td>
<td>t’</td>
<td>tl’</td>
<td>ts’</td>
<td>ch’</td>
<td>k’</td>
<td>kh’</td>
<td>k’w</td>
<td>kh’w</td>
</tr>
<tr>
<td>Plain fricatives</td>
<td>l</td>
<td>s</td>
<td>sh</td>
<td>x</td>
<td>xh</td>
<td>xw</td>
<td>xhw</td>
<td></td>
</tr>
<tr>
<td>Glottalized fricatives</td>
<td>ł</td>
<td>s’</td>
<td>x’</td>
<td>xh’</td>
<td>x’w</td>
<td>xh’w</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other sounds: m, n, l, y, w, h

**EXAMPLES OF CONSONANTS:**

**Plain sounds**

<table>
<thead>
<tr>
<th>d</th>
<th>Dè</th>
<th>road, trail, highway</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>dà</td>
<td>weasel</td>
</tr>
<tr>
<td>dl</td>
<td>hadlô!</td>
<td>surprise!</td>
</tr>
<tr>
<td></td>
<td>dlèt</td>
<td>snow OR white</td>
</tr>
<tr>
<td>dz</td>
<td>dzisk’w</td>
<td>moose</td>
</tr>
<tr>
<td></td>
<td>dzêt</td>
<td>adder, bridge, dock, OR stairs</td>
</tr>
<tr>
<td>j</td>
<td>jín</td>
<td>hand</td>
</tr>
<tr>
<td></td>
<td>jùn</td>
<td>dream</td>
</tr>
<tr>
<td>g</td>
<td>gán</td>
<td>fire wood</td>
</tr>
<tr>
<td></td>
<td>gân</td>
<td>outdoors</td>
</tr>
</tbody>
</table>

6
| gh  | ghåxh   | crying          |
|     | ghùchh  | wolf            |
| gw  | gwèñli  | hoof            |
| ghw | gwåt'   | small rug       |

### Aspirated sounds

| t   | tà     | sleep(ing)     |
|     | tät    | night          |
| tl  | tlå    | (usually my, his/her) |
|     | tlèn   | big OR large   |
| ts  | tsú    | again OR too   |
| ch  | chíl   | 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

<p>| t’  | t’á    | king salmon    |
|     | t’á    | board or lumber|
| tl’ | tl’atk | earth or ground|
|     | tl’èkh | finger         |
| ts’ | ts’ats’î | small birds   |
|     | ts’ùtât | morning       |
| ch’ | ch’a èn | even though    |</p>
<table>
<thead>
<tr>
<th>Alphabet</th>
<th>Neutral Language Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch’âl’</td>
<td>willows</td>
</tr>
<tr>
<td>k’</td>
<td>yak’ê good, well or fine</td>
</tr>
<tr>
<td></td>
<td>k’unts’ potato(es)</td>
</tr>
<tr>
<td>kh’</td>
<td>kh’atêl jug or pitcher</td>
</tr>
<tr>
<td></td>
<td>kh’îshi dried fish</td>
</tr>
<tr>
<td>k’w</td>
<td>k’wát’ bird eggs</td>
</tr>
<tr>
<td>kh’w</td>
<td>kh’ wátł pot for cooking</td>
</tr>
</tbody>
</table>

### Plain fricatives

<table>
<thead>
<tr>
<th>Alphabet</th>
<th>Neutral Language Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>l</td>
<td>Łingit person(s) OR Tlingit</td>
</tr>
<tr>
<td></td>
<td>tûł fireweed</td>
</tr>
<tr>
<td>s</td>
<td>sé voice</td>
</tr>
<tr>
<td></td>
<td>sà name</td>
</tr>
<tr>
<td>sh</td>
<td>shí song OR sing</td>
</tr>
<tr>
<td></td>
<td>shìy stick</td>
</tr>
<tr>
<td>x</td>
<td>xíxch’ frog(s)</td>
</tr>
<tr>
<td>xh</td>
<td>xhát me OR I</td>
</tr>
<tr>
<td></td>
<td>xhât fish</td>
</tr>
<tr>
<td>xw</td>
<td>xwàsdâ canvas</td>
</tr>
<tr>
<td>xhw</td>
<td>n/a</td>
</tr>
</tbody>
</table>

### Glottalized fricatives

<table>
<thead>
<tr>
<th>Alphabet</th>
<th>Neutral Language Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>l’</td>
<td>l’î felt (material)</td>
</tr>
<tr>
<td>l’'</td>
<td>l’ût tongue</td>
</tr>
<tr>
<td>s’</td>
<td>s’él’ rubber, plastic</td>
</tr>
<tr>
<td></td>
<td>s’ik’ black bear</td>
</tr>
<tr>
<td>x’</td>
<td>xú’x’ paper OR book</td>
</tr>
</tbody>
</table>
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

<table>
<thead>
<tr>
<th></th>
<th>Ti lệ’</th>
<th>20</th>
<th>Ti lệ hà</th>
<th>two tens</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dêxh</td>
<td>30</td>
<td>nás’k jinkât</td>
<td>three tens</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>3</td>
<td>nas'k</td>
<td>40</td>
<td>dàx'ùn jinkât</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>dàx'ùn</td>
<td>50</td>
<td>kijín jinkât</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>kijín</td>
<td>60</td>
<td>tlèdūshú jinkât</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>tlèdūshú</td>
<td>70</td>
<td>daxhadūshû jinkât</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>daxhadūshû</td>
<td>80</td>
<td>nas'gadūshû jinkât</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>nas'gadūshû</td>
<td>90</td>
<td>gùshūkh jinkât</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>gùshùkh</td>
<td>100</td>
<td>tlèx' handít</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>jinkât</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>tlèkhà kha tlèx'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>nás'k jinkat kha dēxh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>dàx'ùn jinkat kha nas'k</td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>kijín jinkat kha dàx'ùn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>tlèdūshú jinkât kha kijín</td>
<td></td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>daxhadūshû jinkât kha tlèdūshú</td>
<td></td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>nas'gadūshû jinkât kha daxhadūshû</td>
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<td>88</td>
<td>nas'gadūshû jinkât kha nas'gadūshû</td>
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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, tlèx’ jinkàt kha tlèx is one ten and one makes eleven. Tlèkhâ kha kijín twenty and five makes twenty five. Gùshúkh 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 tlèx’ or tlènáxh łingít person or daxhnáxh shá, or łíngí and so on. Counting people always the ending of ‘naxh’ in it. For many people, it is shèyadahêni łingít.

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

Dèxh handít gâxw, two hundred ducks. Kijín âwsán wunatíx, five thousand ants, tlèx’ ghagân, one sun kha ch.a dâsá 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 hà khustīyi, 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

<table>
<thead>
<tr>
<th>Who</th>
<th>Tlingit</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>T.J.</td>
<td>Gûk, Skaydu.û yû xhat duwa sàkwLingít xh’ënáxh, Tina Jules, dlêt khâxh’ënáxh. Yukon University-x’ yâx’yê xhat yatî kha yèyagî Kèyishí, Dèslìn dáxh s’él’ kâdé xh’aktudâl’, kha shux’wânaxh à s’él’ kâdéxh’akdudâl’ áyá du Masters’ degree kâxh.</td>
<td>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.</td>
</tr>
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</table>
|         | Kha yèyagî adât yûxh’akhghwatân át áyá, másá shwaghadasâ, àghâ hà în akakghanîk âdujídasâ ayaghuxhsakhâ du Masters’ degree kha dâdisawê, kha has du sâúx’û, kha xhâkh khwawûs’âdusá itawâsigû yiyatinî i.îtwudashîyikha kindî idulshadi 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
kadâl’ yè adanêyi. Yât’â tín - video recording. We can start with yuxh’aguxhtula.ât, shyidasâyi that, introducing yourself.

B.C. Yak’ê. Kèyishí kha Bessie Cooley Good. My names are Kèyishí kha axh sâx’u, Kükhitân Shâwu, Bessie Cooley from the Teslin Dèslin Dâkhka Lingit has du xhû Inland Tlingit Nation, we are from dáxh, Dèslin dáxh áwé yè hà yatî. Teslin.

T.J. Kèyishí, hà ìankanânîk gushi Kèyishí, can you tell us who you àdujidasá yekhghisakhâ i Masters’ are dedicating your Masters’ degree kha ásá yè has yatî kha degree to, and let us know who dâdî sawé has du those people are and why you are jideyekhghisakhâ? dedicating it to them?

B.C. Axh dakakhû, has du în xhat Axh dakakhû, has du jide yekh uwawât, has du jide yekh khusakhâ yaxhwadlâgh iya degree yûduwasâgu át. Jinkâdi degree yûduwasâgu át. Jinkâdi naxh hàwûtî axh tlâ kha axh ìsh naxh hàwûtî axh tlâ kha axh ìsh has du yàtx’i, shux’wanáxh à has du yàtx’i, shux’wanáxh à Kanâshk’, Robert Leslie yû- Kanâshk’, Robert Leslie yû- duwasâkw, ch’a yêsú 1943 áwé duwasâkw, ch’a yêsú 1943 áwé hûch’gîxh wusiti, du ìtdaxh hûch’gîxh wusiti, du ìtdaxh daxhnaxh shâx’u ch’ yêsu tlêl daxhnaxh shâx’u ch’ yêsu tlêl xhat khuwustîyi áwé hûch’gîxh xhat khuwustîyi áwé hûch’gîxh has wuskî. Mary kha Helen yû has has wuskî. Mary kha Helen yû has duwasâkw Lingit xh’enâxh khu.â duwasâkw Lingit xh’enâxh khu.â gushé. Has du ìt dáxh ìwê gushé. Has du ìt dáxh ìwê Kàkánk’, Frank Roy Jackson, hà Kàkánk’, Frank Roy Jackson, hà Nà Shâdahání áwé yè datîyin. Du Nà Shâdahání áwé yè datîyin. Du ìt dáxh ìwê Watkîn, Winston ìt dáxh ìwê Watkîn, Winston Dennis Jackson yû duwasâkw, Dennis Jackson yû duwasâkw, My family, I was raised with them, I My family, I was raised with them, I will dedicate it to them, this thing will dedicate it to them, this thing they call ‘degree’. There were ten they call ‘degree’. There were ten of us my mother and my dad’s children. The first one is called of us my mother and my dad’s children. The first one is called Kanâshk’, Robert Leslie, he passed away in 1943. After him were two Kanâshk’, Robert Leslie, he passed girls, they passed away before I was born. Their names were Mary away in 1943. After him were two and Helen But I don’t know what in girls, they passed away before I was born. Their names were Mary Tlingit. After them is Kàkánk’, Frank and Helen But I don’t know what in Roy Jackson. He was our Clan Leader. After him is Watkîn, Tlingit. After them is Kàkánk’, Frank Winston Dennis Jackson is his name. he left us in 1967. Roy Jackson. He was our Clan 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.


T.J. Gunałchîsh. Daxh à xh’awûs’ yûkxhwjî ãdûsá itawâgisigû yütatini ch’a mäsá i.itwudashîyi, kindé idulshadi wé I degree akâyejinêyi, itawâgisigû yè nsanêyi yidât, itawâgisigû adât yûxh’iyatâni yidât?

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?

B.C. Adât tiël tláxh shûxh xhat útí. About that I’m not too sure.

T.J. Ch’a àdusá itawâgisigû kindé îlashâdi, yisâyi uwayâ wé i Masters’degree yè nsanîyi.

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.

B.C. Shux’wânáxh áwé axh Īsh kha axh tlâ has du xh’ê daxh áyá axh First are my dad and my mother it is from them that I have our
jiyéyatî hâyùxh’tángi. Has tsú, axh dâka khu.ûwu, shux’wânáxh â hà yùxh’tángi, Łingít áwé yè yati ch’a yídát axh tûyèyatî wé axh î has awułtûwu à kha yídát áyá sgûnì yùxhawaútk. Shux’ wânáxh à yât, Yukon College yûdusâgun, a áyá áyùxhwagút.

A ìt dáxh áyá University of Alaska Fairbanks-de xhwâgút. Kha łdakwát à ashukwát sgûnì yùxhwagútgu à khudu.ûwu sgûn áyá atxhwagút (back ground noise—hadô!)

Łíngit asâyi xhwasikû adáxh khu.á yídát tlêt âdé i.ïn kukhwanîgi, âghâ áwé yéyatî à khudu.ûwu sgûn, kha Yukon College kha University of Alaska Fairbanks âghâ áwé à yè xhat wütî.

Kha yídát áyá Masters’ yûduwasâgu à akáxh yè jixhané. Marianne, Dr. Marianne Ignace hà ñâlatûwu yídát du shukwât nas’gináxh has wütî hà î has atwultûwu Vancouver dáxh kha gualkshê k’ïdên has du xh’edaxh atxhwaskûwu yídát.

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.

T.J.

Gúk, ya a ïti à, wututîwu yiyaghâghi a säyi gi à yèkghhwatî 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.

Okay, this next piece is when your degree, when we read it off, you’re
Łingit xh’ênaxh? I.îti, úwayâ shidasâyi adaxh khu.â itawâsigû át yisatîni chushdât át yitîwu shukwát.

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?

Ach áyá yá xh’awûs’ hà jiyêyat Xhwasikû chush dât át kakghishaxît Łingît xh’ênaxh.

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?

Dasà át ishuwagút kha yá átxh sitîyi s’él kâdê kadal’ yê nsanîyî?

Why did you want to write your autobiography in Tlingit?

Dàdíaswa i chushdât át Łingît xh’ênaxh kinshaxîdî?

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 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.

Łingit xh’ênaxh? I.îti, úwayâ shidasâyi adaxh khu.â itawâsigû át yisatîni chushdât át yitîwu shukwát.

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 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.
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...
and hearing Łingit and living on the land?

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.

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

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.

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.
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.

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.

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

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.

And it is good for me to think about what I am going to say in English.
T.J. Wé Alaska Highway de, hà yǔxh’atángi tin gi wūtūt?

What about the Alaska Highway, did that affect our language?

B.C. Tłêl dásá adát át xhwasakú. 1942/3 wé ya wushîn yukdunîk, tlêl khuxhwastî åghâ.

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 în atgutûde naxhagûtch

I was born in 1944 and I would go and I would go into the bush with my mom and my dad.


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 dé, yè yàn dusnîyi wé Teslin Indian Band yè dâdunêyi kha ıdakát át axhù à wé ghunayêda has du policies-i yè dâdunêyi wé î status-i khat wuxîxi yâxh, wé dlêlt 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.
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 wuxîx wé status yûduwasâgu át. they granted it to me, but the females lost what is called status.

Aghâ áwé khushtuyexh wé dèlt shâx' has uwashâyi, yè åt wunîyí tle wé khâ du shât tle Łîngîtxh wusítí. But it doesn’t matter if they married white women, if that happened then the man’s wife became an Indian.

Tlêxh uyà yûtuxhatînîch, ach áwé wé x'ú x' kamtushaxît kha axh tîn kha há 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 tîl k’idèn xhwasakú wé îti á xh’awûs’ xhūx’ at xhîn shagûwu adâxh khu.á màsá i yûxh’tângi tîn wûtî wé tîl Łîngît yi shâyi. Axh tûwû yani kw, wé tîl Łîngît yishâyi, i yûxh’tângi tîn gi wûtî?

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?

T.J. Wé Land Claims kha chush gamani yè uwunîyi hà în kananîk gushî màsá at wûnî àx’ kha màsá hà yûxh’tângi tîn wûtî ituwuch, i shkalnîgi a dât?

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

B.C. A áwé i.în kaxhwanîk dé, axh jidáxh wuduwatî axh Łîngît khustî.

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 jiwanè axh îk’ has, xhat khu.a tîl tla xhû yè xhat utî, wé Dêslin Sgunx’ à yè jikhwnê ach áwé tîl 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 ñdakát adát át hà in kadunígin.


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.

Haw, hà tuwâsigû yûxh’itángi, (Lingít xh’ênáxh) tlêł yûxh’itángi khu. a. itawâgi sigû yisha gûgu hà yûxh’atángi? Yidát tlêł xhwasakú ch’ú yè gi yatî.

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.

T.J. Wé Covid yè wunîyi dê, wûsh xhán dáxh yè hà wûtî, mäsá hà yûxh’atángi tin wûtî ítûwûch?

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

B.C. Åghà áwé wûsh xhû dáxh hà kudunâ, ch’a nêt ñ yè hà wûtî tlêł tláxh k’idên át unatí tlêł wûsh xhûxh tuda.ât. Åghà áwé hà yûxh’atángi tlêł tláxh tídên å yè du.û

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

T.J. Gûk, ch’a yè gugênk’ hêdê atwughanî yidát. Mäsá atwunîyin dát áwé kha mäsá i tûwûch hà yûxh’atángi tin wûtî.

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

Yá a. ítdáxh à iyêjinêyi hà yûxh’atángi tin dát áyâ. Hà in

This next section is about your work with our language. Can you
B.C. tell us about your career teaching the language?

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.

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.

What about translating. What will you tell us about translating?

First it is important for you to interpret after that the translating is done.

Awards were received, what were they for, how you got that Literacy Award and the medal?

I'm not sure I know what you want and ......
T.J. Ghâ yâtî, ghâ yâtî. A ìt dáxh a yèkh Dásá yè nakh dusnî i tuwúch hà yûxhatangi ch.a shugu yâxh daxh gaxh gaxh łatsînit? 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’atângi, tlêl khà tuwâushgû wûduskû, ts’as khà tuwâsígû áwé,yê khuyakhêch , yê áwé adât xhat tûyatî. Datlênli yiyadlâghi yûxh’-tângi adáxh khu.á ch’a i jighâ-yatî yisakûwu. Ts’as we.êch áwé gaghi sakû itawásagûwu 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 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’atângixh i atîiyaxh, dâsawé tláxh átxh sitî wé yûxh’atângi dât? To you as a speaker, what matters most about the language?

B.C. Kha inînîgi Łingît áyá yè xhat yatî yè yuxhakhâyi xhat xh’aduwus’ nîch “Łingît xhênáxh gi yûxh’ïya tânk?” Âghâ áwé xhwasîkû Łingît yè xhat wutfîyi. A áwé wududzikû ġûdáxhsa hât iyagút kha dâxh’wâ.násâ 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 inkîk. Á áwé khà tuwâsígû wuduskûwu. You are telling people your history. That is what they want to know.

T.J. Hûchi a xh’awûs’. Dâsá i tawâsígû wé hà shukaxh yà has na.âdi â has, has du in 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 dáxhakhá hà  
  yûxh’atängi kà yê jiniynê ɬdákát yî  
  lats’în tin ághâ áwê hà yûxh’atängi  
  ch’u à yèkhghwatî yî xhû kha yî  
  ìtxh yà has na.ádi tsú has du ji  
  yèkhghwatî .

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 dàk tuxhdítan.  
  tlákw i xh’axha.áxch yû yuxh’î  
  tângi kha máyatîyêx’ hà in i hên-  
  nîch dâsâ i tlâ, i ìsh, i ɭîlk’u has i í  
  has amlîtúwu át, á gí yè âyatî  
  I  
  tawâsigû wé i Masters degree xhû  
  yèdatîyî?

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 tú yè yatîyî át, dàt xhat  
  xh’iwûs’ atxh sîtî tlênáxh axh tú yè  
  wutîyî, chà khustîyi áwê tle  
  tulaghâsi At a tûkwâh á, há  
  uwawâtt.  
  dákát hà khustîyi kânaxh.  
  tlèl ɭdákát át yè hà wutî  

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.  Dâsâ a dàt i xh’axhwawâwûs’, akâ  
  dák tîndatâni axhû yè wutîyî  
  kashaxît kha yê gaxh tusânî hät yi  
  gûdí kagaxhtuladâl’. wé ì tlâ gwâl I  
  ish i.î has amlîtûwu atx’, kha a xhû  
  yè gáxh tu.ū.

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 ã gí ã yè at yatî?

Is there anything that you want to add to say?

B.C. Tlêl ayáxh kûgè gâw kugê

yiguaxhx’wán yû yì dâya xhakhâ

yì hà yûxh’tângi tín. Yî ji ghâ yâtî

khâ ìyiłatuwu kha yî ji ghâ yatî

yishagûgú kha yê idâînêyi.

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.

Gunalchish. Good job!

B.C. À, gunałchîsh 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 yûxh’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 yûxh’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, Gunałchish Yî gu.axhx'wan
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 2. Johnston Town, circa 1930's or 1940's. Photographer unknown.

Figure 3. My parents, Bobby Thomas and Lizzy (Elizabeth) Jackson. Photographer unknown.
Figure 4. 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 5. Teslin Tlingit canoe in front of the Aces. 2021. Photo by Dorothy Cooley.
Figure 6. L to R: Bonnie Charlie, Bonar Cooley, Bessie Cooley, Dorothy Cooley. 2018. Photo by Ed Anderson.

Figure 7. Example of Inland Tlingit language incorporated into modern life. 2021. Photo by Dorothy Cooley.
Figure 8. 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'äniká “Human Rights” Yàdachûn Lingît Yù xh’atángi Yéxh.

1. Adétx'i k'ë tin òwé has khughastîch kha ch’a yè has du.in khunghati. Has du tûwú khudzitî kha yù tutânk has du jighâ yatî. Tula.án tin wûsh în yè has khunghanûk.

2. Łdakát khâ[ch yahên yà “rights” yû duwasâgu ât, chushtuyêxh:
- khâ mánx’as shàwátxh khusatîyi
- má sà kamdiyès’ k hà dùgû
- ch’a ghunayêde yû xh’adutángi
- ch’a ghunayêde datîyi kha at dáyûtutángi
- ch’a ghunayêde datîyi kha atk’ahînî
- du âtx’i, mà sà yaku.gè, mà sà yaku.ât’l
- âdu xhùde sà khumdzitî, ânyádi shákde mánx’as tlék’
- ch’a dáxh’wà khà t’atgî kàxh sà hât khuwatînî

Kha yà yèdat yaqî i t’atgî â gamânì ch’a i âyîxh satîyi mánx’as tlék’ t’èl òt dàtt udatî.
3. I âyî òwé wè “right” kaxîl’ ghût kha kayèl’ tû khuistîyî.

4. Tlêl àdu ayîxh sà ustî wè “right” du gûxhuxh i wulyêxhî kha ch’a yè tlı’i i âyîxh ustî tsú.

5. Tlêl àdu ayîxhsá ustî wè “right” i wultûnî.

6. Łdakát khâ jighâ yatî tlaxh k’idên yan wududêli law tûnaxh, Łdakát yède wûch yéxh.

7. Łdakát khâ jiyès ch’u shugî yatî wè law tlé yè òwé naghatî Łdakát khà yîs.

8. Wê ch’a i âyî t’atgî kaxh i jit yamudzikháyî “rights” t’èl â ayamduñêyî, âghâ òwé âxh sitî wè law tûnaxh “axh it idashi” yû yinghikháyî.

9. Tlêl àdu ayîxh sà ustî wè “right” ch’a yèyîs ghiyès’ hîtde imdusgûdi, â imdulshâdi kha i t’atgî kàxh ikamdinâyî.
10. We “courts” tūnaxh i xh’amduwús’i, àghà áwé axh sitł̓ gágínałxh yè_mdusnîyi.


12. I áyixh sitl̓ wé “right” i itghadushí yak’èyi i sâyi gède yù xh’adutángi, i xh’ahâdí nèl du l’ìx’xhi, i x’u’x’u (mail) du tûwu kha ch’a mà sá i ł.akamdunîyi ch’a yèyís.

13. I áyixh sitł̓ wé “right” i áyi i tl’atgí kat wugút gû’t’aså i tawâsígú. I áyixh sitl̓ wé “right” i tl’atgí kâxh yigûdi kha khuxhx yidagûdi i tawâságú.

14. Imdulchùnî, i áyixh sitł̓ wé “right” ch’a ghût’à khà tl’atgí kâde yigûdi kha xh’iyawûs’i i itghadashí. Yá “right” i jìdaxh kêthghwaxìx khyajâghi kha ch’a we.è têł ayâ iwudanéyi wé yâx’ kâmdujixídå åt.

15. I áyixh sitł̓ wé “right” kha tl’atgí kâ yè i datfåi kha têł áde ch’a yèyís à iyaxhdxulsågiyé i tawâsígú ch’a ghût’à khà tl’atgí kàde yîltsûwu.

16. Ayéxh kâ yîkûyât’ì axh sitł̓ khumduhâyí kha yátx’ du.ùwu. Yé atwunéyi, ghâyatì mâ sá kâmdayé’s’ì khâ dûgú, dâx’wà khà tl’atgí daxh sà yè yè khyayatì kha dâx’h’á tìk’ahin sà yè yatl. Khà kha shàwàt has du áyi “rights” tle shugu yèxh ditl’ wûch kha wudashâyí kha wûch nakh has wu.ådå. Tlêł ayéxh udatå khumduhâyí tlêł kà tuwâ.ushgûwu. Axh sitl̓ i gâmåni k’ìdën i wultîni.

17. Axh sitl̓ ax’ ihêni kha têł uyå ch’a yèyís i jìdaxh yè_mdusnîyi.

18. Axh sitł̓ i atk’ahîni kâh àn in kinìghi kha yè dâ.inéyi kaxîl’ gûht’ ch’a tlènaxh kha ch’a gûht khà xhù.  

19. Axh sitl̓ itawâsígûwu yé yèxh yûtítângi kha yûxh’ítångi. Tlêł uyå a iyamdulsågi. Kha i tawâsàgûwu axh sitł̓ ch’a gûht’à khà tl’atägí daxh lingít has du în yè i.ùwu wé i satûwu.

20. Axh sitł̓ kaxîl’ gûht’ wûsh xhût khînla.ådå kha ax’ ch’a nànaxh yûxh’ítångi. Tlêł ayéxh udatå ch’a dax’wà lingít xhût khuyinsakhâyí.

21. Axh sitł̓ wé i tl’atgí ka gâmåni yè atdåné, “political affairs” yù duwâsåkw, a xhù yè idatlîyi wé has du jíyís yèjínè tunaxh mànx’as ch’a i yèxh yù tuwâtàngi politician tìn. Khà yat’enaxh votes yè naxhdxuní gâmåni has du jîyís. I jît à yèxhduhskå kha ìdâkåt wûch yèxh kunghadâl (equal). Axh sitł̓ wé pùblic service tû yè idatlîyi ch’a åså yèxh.

22. Wé atû khi.ùwu society ìdâkåt yèdè i.ìt ghadashí k’ìdën khistlîyi yìs.

23. Axh sitł̓ ch’a dax’wà yèjínè så itawâsígû yèdå.inéyi kha i jîkhëx’ì a yèxh kunghagè akå khistlîyi kaxh. Khà kha shàwàt ch’ù shugu yèxh yè jînèyi yè has ådànéyi has du jîkhëx’ì tsu ch’ù sugûxh naghastå. Ìdâkåt yè jînèyi lingít axh sitł̓ wûsht has wu.ådå.ådå has du dát åt has anghadêlt.

25. Ayéxh yatî i.de guxhdâšîyi át ijîyêdatîyi, k'idên has ilatêni kaxh wê i xhân à kha i yâtx'i tîël ké yì.unîgu; nà.ât kha hit yì jiyêdatîyi; i.itghadushî yê jinê ghût idatîtí; i.nîgu; imdashhâni; i xhân â i nákh wunâwû kha tîêl dânû yû yîghákx'ù yâ ch'a dâdisà i jikanaxh ti. Kadiyádi shawât kha du yâdî k'idên has du itghadushî. Łdakât adêtx' ch'u shugu yéxh kûdâl has du âyi "rights" chustuyêxh tîêl wudushâyi has du tlâ.

26. Ayéxh yatî sgûni yû igûtgu kha łdakât khâ sgûni yûghagût. Shux'â à sgûn free-xh naxhsatî. K'idên át ghisakû kha mâyikuyât' sà itawasîgû sgûni yûghîgût. Sgûnx' i.tî ghadultûw tulàn tîn khînûgu łdakât khâ tîn chushtuuyêxh dâx'wâ nà sà yêyatlî, dâx'wà atk'ahîni sà yêyatlî kha dâx'wâ khà tîûk'i daxh sà yêyatlî. Ayéxh yatî i tîlâ kha i ish yê has xh'êyakhâyî mà sà kha dà sà i.i ghadultûw sgûnx'.

27. Ayéxh yatî i âni arts kha science xhû yê idatîyi kha ch'a dà sà yak'êyi át yê has adânê. I yê jinêyi, artist, writer or a scientist yêxh k'idên naxhdułtîn kha a kâxh át naghîghatî.

28. Wê i âyi "rights" k'idên ghadultîni kha â ayanaxhunêyi kaxh, yû "order" yû duwasâgu át ghadulyêxh kha wê i âni kax' kha we ł't'ânîkax' yaxhdułtîn.

29. Wê akâ iwâwádi ânde "duty" i jiyêyatî. Yà law tîé "human rights" aghuxhlayêxh. Ághà âwê łdakât khâ wûch yà ayahuxhdaynê.

30. Łdakât yê ł't'ânîkax' ch'a na.âni ch'a dà sà kha ch'a â sach hûc'h'gîxh anaxhlayêxhî yà yàx' a dât i datûwu "rights".