Declaration of Committee

Name: Kèyishi 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, Watkín, Winston Dennis Jackson, Khîs.êxh, Lucy Jackson, Jiyil.áxhch, Kathleen Jackson, Robert Lee Jackson and Khânêlk'i Îsh, 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 Gulkjiihlgad 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>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dèslin</td>
<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>Kùkhhittân</td>
<td>Raven Clan</td>
</tr>
<tr>
<td>Kùkhhittàn Shâwu</td>
<td>Woman of the Kùkhhittân Clan</td>
</tr>
<tr>
<td>Yanyèdí</td>
<td>Wolf Clan</td>
</tr>
<tr>
<td>Łingit Yux’h’atángi</td>
<td>Tlingit Language</td>
</tr>
</tbody>
</table>
Chapter 1. Introduction

Yak'ëyi yagéyi Ɂdakát yìwân. Good day everyone.

Kèyishí khá Bessie Cooley yû xhat duwasâkw. My names are Kèyishí and Bessie Cooley

Kùkhhittàn Shåwu ÿê xhat yatî I am a woman of the Kùkhhittàn Clan

Dàkhká Łingít has du xhûdáxh. Of the Inland Tlingit Nation.

Dèslin dáxh ÿê 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’iknaxhs’ání,
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, Dëslin Âyi, in British Columbia. They travelled from S’iknaxhs’ànî, 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 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, El’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 ‘flîk’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 Dakhł’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 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.

LINGIT 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 |
|---------------|--------------------------------------------------|
| Dèslìn dáxh nande shâ at shasâtîn. | South from Teslin, lies a mountain |
| wé Łíngitch Tlènáxh Tawê kha Tlêx. | the Tlingits named it Tlènáxh Tawê |
| Tawê yû has àwasâ. | and Lone Sheep. |
| Wé geographical a sâyi Dawson Peaks áwê. | The geographical name is Dawson Peaks. |
| Ya adâtshkalnîgł áyá, ch’âkw 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. |
| yû mduwasâ. Nás’k yatî ashakî, âxh áwê | Tlingit people believe that you don’t go to the top because it is a sacred/holy place. |
| khumdzitî Three Aces lingît xh’ênáxh | They know that is taboo, that is why one does not allow himself / herself to go there. |
| Łíngît khu.úch yê has ayahîn, tlêl | In English, ‘be careful around there now and don’t go there.’’ |
| ashakîde yû a.átk, litugu yé ách áwê. | But in the lower areas, people hunt, pick berries and camp. |
| Yê has asikû dudli ghâs kha à shtudlisîk | This is on the shores of Teslin Lake and sometimes when people camp there, they would set a net. |
| ádé ûwagûdí. | Tlènáxh Tawê is a Teslin 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’tângixh 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:

<table>
<thead>
<tr>
<th>Mark  /</th>
<th>means high and short</th>
<th>Á, á</th>
<th>É é</th>
<th>Í í</th>
<th>Ú ú</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mark  \</td>
<td>means low and long</td>
<td>À à</td>
<td>È è</td>
<td>Ï ï</td>
<td>Û û</td>
</tr>
<tr>
<td>Mark  ^</td>
<td>means high and long</td>
<td>Â â</td>
<td>Ê ê</td>
<td>Î î</td>
<td>Û û</td>
</tr>
<tr>
<td>No mark</td>
<td>means low and short</td>
<td>A a</td>
<td>E e</td>
<td>I i</td>
<td>U u</td>
</tr>
</tbody>
</table>

Vowel sounds

<table>
<thead>
<tr>
<th>Short high</th>
<th>é</th>
<th>té</th>
<th>rock</th>
</tr>
</thead>
<tbody>
<tr>
<td>Short high</td>
<td>í</td>
<td>hit</td>
<td>house</td>
</tr>
<tr>
<td>Short high</td>
<td>ú</td>
<td>gút</td>
<td>dime</td>
</tr>
<tr>
<td>Long low</td>
<td>e</td>
<td>dë</td>
<td>road, trail</td>
</tr>
<tr>
<td>----------</td>
<td>---</td>
<td>-----</td>
<td>-------------</td>
</tr>
<tr>
<td>Long low</td>
<td>i</td>
<td>ìlx'wán</td>
<td>sock(s)</td>
</tr>
<tr>
<td>Long low</td>
<td>ü</td>
<td>jùn</td>
<td>dream</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>d</th>
<th>Dè road trail, highway</th>
</tr>
</thead>
<tbody>
<tr>
<td>dl</td>
<td>hadlô! surprise!</td>
</tr>
<tr>
<td>dlèt</td>
<td>snow OR white</td>
</tr>
<tr>
<td>dz</td>
<td>dzisk’w moose</td>
</tr>
<tr>
<td>dzèt</td>
<td>adder, bridge, dock, OR stairs</td>
</tr>
<tr>
<td>j</td>
<td>jîn hand</td>
</tr>
<tr>
<td>jùn</td>
<td>dream</td>
</tr>
<tr>
<td>g</td>
<td>gán fire wood</td>
</tr>
<tr>
<td>gán</td>
<td>outdoors</td>
</tr>
<tr>
<td>gh</td>
<td>ghâhx</td>
</tr>
<tr>
<td></td>
<td>ghûchh</td>
</tr>
<tr>
<td>gw</td>
<td>gwênli</td>
</tr>
<tr>
<td>ghw</td>
<td>gwât’</td>
</tr>
</tbody>
</table>

### Aspirated sounds

| t    | t’à   | sleep(ing)     |
|      | tát   | night          |
| tl   | tlà   | (usually my, his/her |
|      | tlèn  | big OR large   |
| ts   | tsú   | again OR too   |
| ch   | chîl  | cache          |
|      | chàn  | mother-in-law  |
| k’   | ka    | usually a ká on it |
|      | kà    | 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’à   | board or lumber|
| tl’  | tl’atk | earth or ground|
|      | tl’èkh | finger         |
| ts’  | ts’ats’î | small birds   |
|      | ts’ùtàt | morning      |
| ch’  | ch’a àn | even though   |</p>
<table>
<thead>
<tr>
<th>Ch'Al'</th>
<th>willows</th>
</tr>
</thead>
<tbody>
<tr>
<td>k'</td>
<td>yak'ë</td>
</tr>
<tr>
<td></td>
<td>k'unts'</td>
</tr>
<tr>
<td>kh'</td>
<td>kh'atěl</td>
</tr>
<tr>
<td></td>
<td>kh'ishi</td>
</tr>
<tr>
<td>k'w</td>
<td>k'wâtl</td>
</tr>
<tr>
<td>kh'w</td>
<td>kh' wâtl</td>
</tr>
</tbody>
</table>

### Plain fricatives

<table>
<thead>
<tr>
<th>L</th>
<th>Lingit</th>
<th>person(s) OR Tlingit</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>tůl</td>
<td>fireweed</td>
</tr>
<tr>
<td>s</td>
<td>sé</td>
<td>voice</td>
</tr>
<tr>
<td></td>
<td>sà</td>
<td>name</td>
</tr>
<tr>
<td>sh</td>
<td>shí</td>
<td>song OR sing</td>
</tr>
<tr>
<td></td>
<td>shiy</td>
<td>stick</td>
</tr>
<tr>
<td>x</td>
<td>xíxch'</td>
<td>frog(s)</td>
</tr>
<tr>
<td>xh</td>
<td>xhát</td>
<td>me OR I</td>
</tr>
<tr>
<td></td>
<td>xhât</td>
<td>fish</td>
</tr>
<tr>
<td>xw</td>
<td>xwâsdâ</td>
<td>canvas</td>
</tr>
<tr>
<td>xhw</td>
<td>n/a</td>
<td></td>
</tr>
</tbody>
</table>

### Glottalized fricatives

| l’ | lî’ | felt (material) |
| l” | lût’ | tongue |
| s’ | s’él’ | rubber, plastic |
| | s’îk’ | black bear |
| x’ | xú’x’ | paper OR book |
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>Tiêx’</th>
<th>20</th>
<th>Tièkhâ</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>3</td>
<td>nas’k</td>
<td>40</td>
<td>dàx’ùn jinkàt</td>
<td>four tens</td>
</tr>
<tr>
<td>-----</td>
<td>-------</td>
<td>------</td>
<td>---------------</td>
<td>-----------</td>
</tr>
<tr>
<td>4</td>
<td>dàx’ùn</td>
<td>50</td>
<td>kìjín jinkàt</td>
<td>five tens</td>
</tr>
<tr>
<td>5</td>
<td>kìjín</td>
<td>60</td>
<td>tlèdùshú jinkàt</td>
<td>six tens</td>
</tr>
<tr>
<td>6</td>
<td>tlèdùshú</td>
<td>70</td>
<td>daxhadùshú jinkàt</td>
<td>seven tens</td>
</tr>
<tr>
<td>7</td>
<td>daxhadùshú</td>
<td>80</td>
<td>nas’gadùshú jinkàt</td>
<td>eight tens</td>
</tr>
<tr>
<td>8</td>
<td>nas’gadùshú</td>
<td>90</td>
<td>gùshúkh jinkàt</td>
<td>Nine tens</td>
</tr>
<tr>
<td>9</td>
<td>gùshúkh</td>
<td>100</td>
<td>tlèx’ handít</td>
<td>ten tens</td>
</tr>
<tr>
<td>10</td>
<td>jinkàt</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 21  | tlèkhà kha tlèx’ |
| 32  | nás’k jinkat kha dêxh |
| 43  | dàx’ùn jinkat kha nas’k |
| 54  | kìjín jinkat kha dàx’ùn |
| 65  | tlèdùshú jinkät kha kìjín |
| 76  | daxhadùshú jinkät kha tlèdùshú |
| 87  | nas’gadùshú jinkät kha daxhadùshú |
| 88  | nas’gadùshú jinkät kha nas’gadùshú |
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. Tlèkhà 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 łingí 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’ dà, one weasel, gùshákh s’igêdi, nine beavers. Dàx’ùn âs, four trees, nás’k jinkàt dànà, thirty dollars.

Dèxh handít gàxw, two hundred ducks. Kijín âwsán wunatíx, five thousand ants, tlèx’ ghagân, one sun kha ch.a dásá 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 khustîyi, 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 sâkwL.ingit xh’ênáxh, Tina Jules, dlêt khâxh’ênáxh. 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 káxh.</td>
<td></td>
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<tr>
<td>T.J.</td>
<td>Kha yèyagî adât yûxh’akhghwatân át áyá, mäsá shwaghadasâ, àghâ hà în akakghanîk àdujîdasa ayaghuxhsakhâ du Masters’ degree kha dâdisawê, kha has du sâúx’û, kha xhâkh khwawûs’âdusá itawâsìgû yiyatinî i.ïtwudashîyìkha kindé idulshadi ya dayaháï yêdâinëyi kha shyidasâyi kha axhtawâsìgû wé yaxwatîniya Yukon Native Language Centre’ yas’él’ kâde</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. 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</td>
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kadâl’ yè adanêyi. Yât’â tîn -
yuxh’aguxhtula.ât, shyidasâyír

video recording. We can start with
that, introducing yourself.

B.C. Yak’ë. Kèyishí kha Bessie Cooley
axh sàx’ù, Kükhitàn Shâwu,
Dèslin Dâkhka Lingît has du xhû
dâxh, Dèslin dáxh áwé yè hà yatî.

Good. My names are Kèyishí kha
Bessie Cooley from the Teslin
Inland Tlingit Nation, we are from
Teslin.

T.J. Kèyishí, hà Ĭnkananîk gushí
àdujidasá yekhghisakhâ i Masters’
degree kha àsá yè has yatî kha
dâdi 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 Ĭn xhat
uwawât, has du jide yekh
khusakhâ yaxhwadlíagh iyâ
degree yûduwasâgu át. Jinkàdi
naxh hàwûtî axh tî kha axh ìsh
has du yàtx’î, shux’wanalyà à
Kanâshk’, Robert Leslie yû-
duwasâkw, ch’a yêsú 1943 áwé
hûch’gîxh wusîtî, du Ĭtdaxh
daxhnaxh shâx’u ch’ yêsú tîêl
xhat khuwustiîyí áwé hûch’gîxh
has wusîtî. Mary kha Helen yû has
duwasâkw Lingît xh’ènaxh khu.á
gushé. Has du Ĭt dáxh áwé
Kàkánk’, Frank Roy Jackson, hà
Nà Shâdahâni áwé yè datîyin. Du
Ĭt dáxh 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
Kánâshk’, 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.èxh, Lucy
Jackson is her name. she too has
passed away.


T.J. Gunałchîsh. Daxh à xh’awûs’ yûkxhwîj ádûsá itawâgisîgû yûyatîni ch’a màsá i.itwudashîyi, kindé idulshadi wé I degree akâyejinêyi, itawâgisîgû yè nsanêyi yidât, itawâgisîgû 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 tlêl tláxh shûxh xhat útí. About that I’m not too sure.

T.J. Ch’a àdusá itawâsisîgû kindé ilashâdi, 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 Ėsh 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
jiyeyatî hayuxh'bangi. Has tsú, axh daåka khu.ûwu, shux'wânáxh à hâ yûxh'bangi, Łingit âwé yè yatî ch'a yidåt axh túyeyatî wé axh i has awutûwu à kha yidåt âyâ sgûnî yûxhawaûtîk. Shux' wânáxh à yât, Yukon College yûdusâgun, a âyâ ayûxhwaûtî.

A it dáxh âyâ University of Alaska Fairbanks-de xhwâgût. Kha ldakwát à ashukwát sgûnî yûxhwaûtgu à khudu.ûwu sgûn áyâ atxhwaût (back ground noise—hadô!)

Łingit asâyi xhwasikû adáxh khu.á yidåt tlêî ådî i.în kkhwanîgi, âghâ áwé yêyatî à khudu.ûwu sgûn, kha Yukon College kha University of Alaska Fairbanks åghâ áwé à yè xhat wûtî.

Kha yidåt âyâ Masters’ yûduwasâgu à akáxh yè jixhané. Marianne, Dr. Marianne Ignace hà ētlätûwu yidåt du shukwát nas'gînâxh has wûtî hà î has atxhwaûtîw Vancouver dáxh kha guâłshé k'idên has du xh‘edaxh atxhwasâkuw yidåt.

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.

Okay, this next piece is when your degree, when we read it off, you’re
Łingít xh’ènaxh? I.ití, úwayâ shidasâyi adaxh khu.a itawâsigû át yisấtini chushdất át yîtîwu shukwát.

And so the question that we have here for you is, I know that you are going to write your autobiography in Łingít. 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 jiýêyat Xhwasikû chush dất át kakghishaxît Łingít xh’ènaxh.

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

Why did you want to write your autobiography in Tlingit?

Dasà át ishuwagût kha yá átxh sîtiyî s’él kâdê kadal’ yè nsânîyî?

Dâdíaswa i chushdất át Łingít xh’ènaxh kinshaxîdí?

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?

B.C. Atxh sîti axh tuwich wê màsá shkak khwâlnîgi, mànaxh sâwê átxh sîti wê axh dất át Łingít xh’ènaxh. wudskûwu, gudâxhsa hât xhwagût, mànâxhsa yât yaxhwadlâk khà gûdêsakh-wâgût yidất.

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?

T.J. Yidất wê adất yuxh’akhghitấnî à wê chapters xhû yè gaxhtusanî, yêmtusînî shyidasấyî à, wê khà jît yêxhîshkâyî, khu yáxhwatînî yè datunêyî.

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.

Kha yidất a kaxh ixh’akh khwâwûs’ a xhû à i khustî a dất hầ in kinîgî kha èghâ àwê i chush dất

And now I’m going to ask you to tell us about certain parts of your life and that will be your autobiography
shki{l{n}{i} áwë yè khghwatï wé
Marianne tín kinîgi yûx'.

Yan iwanî gi?
Are you ready?

B.C. À. (don’t know how to do the nasal
tone.)

T.J. Há în kananîk gushî i shukaxh á
has wé has imsiwadî à i Łingit
yuxh’atânk tin, Idåka khu.ûwu kha
has du shagûn

Could you tell us about your
ancestors who raised you in the
language and your family and your
family history?

B.C. Ch’a yè xhat naú, Axh îsh Bobby
Thomas Jackson yûduwasåkw
1908 áwë khumdztî. Axh tlå
Elizabeth Johnston 1909 áwë
khumdzitî. Shux’wânånxh has du
yûxh’alá.å{t}i Łingit áwë yè yatî.
Axh îk’ has kha axh shátshi has.
Has du xh’édåxh áwë xhasikû
hà yûxh’tångi kha 1944 áwë
khudztî. Ts’ås Łingit áwë
xh’a{r}hya.å{r}hjîn yè xhat kusagên’i
kha łdååxh axh dåka khu.ûwu has
du xh’édåxh kha aghå áwë
Dèslix’, hà nèli, ts’ås Łingit áwë
xh’aduxhåxhjîn ax’ tsú, łdååxh
ku.û, yîdååt khu.å tlêl yè at udatî.
Gualsha tsú yè atnaghatî ch’a
gûx’sá yà dáxh yàntu.å{d}i dáxh.

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.

T.J. Há în kananîk gushî mâså datîyin,
i khustî mâså datîyin Łingit Łingit

Could you tell us what it was like,
what your life was like speaking
and hearing Lingit 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.
Âghâ áwè axh îsh kha ñdakát uhân atul’un kha gëwu dák katuyêkhch. Òdêl kaxis’hà jì yê udati’in ághâ ach áwè wé dzisk’u dlîyi kha xhát tusaxûk nîch s’ëkhtûx’ kha dlêt dák wustânî áwè kayâsh kà yêtú.uch xhát hà atxhâyi, ax’ áwè ët’îx’nîch, yè áwè hà jì yê wuti hà átxhâyi kha tlekw tsu tu.in 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. Yà a.îti à i satû dàn âyà kha dàsa yisikû màsà axh à wuxîx hà yûxh’atângi kha tiêl shûxh hà ustí màsà yà át nanîn ts’âs Lingit yè du.ûwu dáxh dlêt khà xh’ênáxhde.

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

Shux’wà à xh’awûs’ áwè màsà a dàt itûwatî wé à khudu.ûx’u sgûn, màsà hà yuxh’atângi tìn wûtî?

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

B.C. A dàt yûtuxhatângînîch màsà tîyin Lingit màsà yakhkhwakhâ aít dáxh áwè dlêt khà xh’ênaxh tsu adàt dàt yûtuxhatângînîch, átxh sitî adàt yûtutângî màsà khuyékh-ghwakhâ, a it dáxh áwè a dák a.átch a.dàt yûxha’dughî.âtk.

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 adàtyûtuxhatângî, àghà áwè yak’ê màsà yékhhkwakhâ dlêt khà 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 yúxh’atángi tin gí wútút? What about the Alaska Highway, did that affect our language?

B.C. Tlèł dasá adát át xhwasakú. 1942/3 wé ya wushín yukduník, tlèł khuxhwastî âghà. I don’t know anything about that, they say, I was not born then.

1944 áwé khudzití kha axh tlà kha axh îsh has du în atgütûde 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 yaxwhadlåghi áwé wé sgûnde xhwagút. Axh îsh yè dáyadukhá tlèł à yè udatîyi khá jighà yatî ghiyès’ hitde wututi, kha wé tukhëx’i át family allowance yû duwasâku át tsú tlèl iji yèkh ghwatî. Âghà áwé khunáxh daxhadûshu dànâ tlèx’ iyádi yè áwé i tukhê. Sgûn dáxh wuâdi iji dáxh khút këkhghwaxîx. Adáxh áwé wé sgûn tâkw, tlèx’ tâkw kanáxh tlèl à yèkhghwatî. 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 yân dusnîyi wé Teslin Indian Band yè dàdunèyi kha łdakát át axhù à wé ghunayèda has du policies-i yè dàdunèyi wé î status-l khus wuxîxî yâxh, wé dîlèt khà 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.
B.C. How do you think of all of that how do you think that impacted our life and our language?

T.J. I’m sorry say it again.

B.C. 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 you think all that impacted our culture and our language?

B.C. 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
they granted it to me, but the females lost what is called status. But it doesn’t matter if they married white women, if that happened then the man’s wife became an Indian.

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

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?

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

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?

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 Ḏakát adát át hà în 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’îtánî, (Łingít xh’ênáxh) tlêł yûxh’îtánî 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, mâsá hà yûxh’atángi tin wûtî ítûwúch?

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

B.C. Àghâ áwé wûsh xhú dáxh hà kudunâ, ch’a nîl à yè hà wûtî tlêł tlâxh k’îdên át unatî tlêł wûsh xhûxh tuda.ât. Àghâ áwé hà yûxh’atángi tlêł tlâxh tidên à 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’ hêdé atwughanî yídát. Mâsá atwunîyin dât áwé kha mâsá 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.íttáxh à iyêjinêyi hà yûxh’atángi tin dât áyá. Hà în

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

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 îtá daxh a yèkh Dásá yè nañxh dusnî i tuwúch hà yûxhatangi ch.a shugu yâxh daxh gaxh gaxh latsinit?

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 tuwâsîgû áwé,yè khuyakhêch , yè áwé adât xhat tûyatî. Datlênli yiyadlâghî yûxh’i-tângi adâxh khu.á ch’a i jîghâ-yatî yisakûwu. Ts’as we.èch 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.è yûxh’atângixh i atfîiyaxh, dásawé tlâxh átxh sitî wé yûxh’atângi dât?

To you as a speaker, what matters most about the language?

B.C. Kha ikinîgi Łingît áyá yè xhat yatî yè yuxhakhâyi xhat xh’aduwus’ nîch “Łingît xhênáxh gi yûxh’îya tânk?” Ághâ áwé xhwasikû Łingît yè xhat wutîyi. A áwé wududzikû gûdáxhsa hât iyagût kha dâxh’wâ.násá axhû yè î yatî.

I khustî áwé khà inkîk. Á áwé khà tuwâsîgû wuduskûwu.

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.

You are telling people your history. That is what they want to know.

T.J. Hûchi a xh’awûs’. Dásâ i tawâsîgû wé hà shukaxh yà has na.âdi à has, has du in kînîgi?

Last question. What message do you want to tell the future generations?
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.

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?

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.

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.
Is there anything that you want to add to say?

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!

Gunalchish. Good job!

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 yûx’h’atângi, 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 yûx’h’atângi, 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,

Gunalchish 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.
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'äniká "Human Rights" Yàdachún Łingít Yù x'atángi Yéxh.

1. Adétx'i k'é tin áwé has khughastîch kha ch'a yè has du.in khunghatî. Has du tówú khudzitî kha yù tutánk has du jighá yatî. Tula.án tin wûsh in yè has khunghanûk.

2. Łdakát khâch yahên yá "rights" yû duwasâgu ât, chushtuyêxh:
   - khâ mànx'as shàwátxh khusatîyi
   - mã sá kamdiyês' khâ dùgú
   - ch'a ghunayêde yû xh'adutângi
   - ch'a ghunayêde datîyi kha at dáyütutângí
   - ch'a ghunayêde datîyi kha atk'ahînî
   - du âtx'i, mã sá yaku.gê, mã sá yaku.âtl'
   - âdu xhûde sá khumdzitî, ânyádi shâkde mànx'as tlêk'
   - ch'a dâxh'wâ khâ tl'atgi kàxh sá hât khuwatînî

Kha yá yëdat yaqî i tl'atgi â gamání ch'a i áyíxh satîyi mànx'as tlêk' tlèl ât dât udatî.
3. I áyi áwé wé "right" kaxîl' ghût kha kayêl' tû khistîyî.

4. Tlêł âdu áyíxh sá ustî wé "right" du güxhuxh i wulyëxhi kha ch'a yè tlêl i áyíxh ustî tsú.

5. Tlêł âdu áyíxhsá ustî wé "right" i wulchûnî.

6. Łdakát khâ jighá yatî tlaxh k'idên yan wududêli law tûnaxh, łdakát yède wûch yéxh.

7. Łdakát khâ jiyís ch'u shugu yatî wé law tlé yè áwé naghatî łdakát khâ yis.

8. Wé ch'a i áyi t'atgi kaxh i jit yamdudzikhâyi "rights' tlêl à ayamdunêyi, âghá áwé áxh sitî wé law tûnaxh "axh it idashi" yû yinghîkhâyî.

9. Tlêł âdu áyíxh sá ustî wé "right" ch'a yèyís ghiyêrs' hitde imdusgûdi, â imdulshâdi kha i tl'atgi kâxh ikamdînayî.
10. Wé “courts” tûnaxh i xh'amduwûs'i, âghâ áwé axh sitî gâginaxh yè_mdusniyi.

11. Tlêł mâ sâ yisgidîn yû i dât khunaxhdutî i jît át shumdatîyi shukwâdin. I jît át shumdatîyi, â yè inghatî, chush jîyîs yû xh'aghtânînit. Tlêł mâ sâ yisgidî, tlêł âde ikâde khuyanaxhdukhâyi yè ch'a mâ sâ.

12. I âyîxh sitî wê “right” i itghadushî yak'êyi i sâyi gêde yû xh'adutângi, i xh'ahâdì nêd du ìx'xhi, i x'ûx'u (mail) du tûwu khu ch'a mâ sâ i î.akamduñîyi ch'a yèyîs.

13. I âyîxh sitî wê “right” i âyi i tl'atgî kat wugût gût'asî i tawâsîgû. I âyîxh sitî wê “right” i tl'atgî kâxh yîgûdî kha khuxh yidadûgû i tawâsîgû.

14. Imdułchûni, i âyîxh sitî wê “right” ch'a ghût'â kha tl'atgî kâde yîgûdî kha xh'iyawûs'i i itghadashî. Yà “right” i jîdaxh kêmêkhwâxîk khyajâghî kha ch'a we.e.têl ayâ iwûdanêyi wê yâx' kamdujixîdî ât.

15. I âyîxh sitî wê “right” kha tl'âtgi kà yè i datîyi kha têl áde ch'a yèyîs â.îyaxhdułsîgiyê i tawâsîgû ch'a ghût'â kha tl'atgî kàde yîltûswu.


17. Axh sitî atx' ihêni kha têl uyà ch'a yèyîs i jîdaxh yè_mdusniyi.

18. Axh sitî i âtk'ahîni kà hà in kinîgi kha yè dà.inêyi kaxîl' ghût'â ch'a tênaxh kha ch'a ghût kà hûxh.

19. Axh sitî itawâsîgûwu yê yèxh yûtîtângi kha yûxh'itângi. Tlêl uyà a iyamdułsîgi. Kha i tawâsagûwu axh sitî ch'a ghût'à kha tl'âtgi daxh lingît has du ìn yû i.ûwû wê i satûwu.

20. Axh sitî kaxîl' ghût wûxh xhût khînîa.âdi kha âx' ch'a nànaxh yûxh'itângi. Tlêl ayêxh udâtî ch'a dàx'wà lingît xhût xhuyinsakhâyi.

21. Axh sitî wê i tl'âtgi ka gâmáni yê atdânê, “political affairs” yû duwasâkw, a xhû yê idatîyî wês du has yèjinê tunaxh mânx'as ch'a i yèxh yû tuwatângi politician tîn. Khà yat'ênaxh votes yê naxhudsîn gâmáni has du jîyîs. I jît à yèxhduksâhî kha lâdakât wûch yèxh kunghadâl (equal). Axh sitî wê public service tû yê idatîyi ch'a ásà yèxh.

22. Wê atû khi.ûwu society lâdakât yêdê i.it ghadhashî k'idên khistîyi yis.

23. Axh sitî ch'a dàx'wà yêjinê sà itawâsîgû yêdà.inêyi kha i jîkhêx'i a yèxh kunghagè akà khistîyî kaxh. Khà kha shàwât ch'û shugu yèxh yê jînêyi yê has adânêyi has du jîkhêx'i tsu ch'û sugûxh naghastî. Âdakât yê jînêyi lingît axh sitî wûsht has wuda.âdi has du dât ât has anghadêlit.

24. Ayêxh yatî wê yê jînê yagîyî tlêl khudaxh kuyât'i. Axh sitî k'idên wudulsâyi kha akà khà jidukhéyi holidays khà jîyêdatîyi.
25. Ayéxh yatî i.ide guxhdâshîyi át ijlîyêdatîyi, k’îdên has iłatini kaxh wê i xhân à kha i yâb’i têl ké yi.unîgu; nà.ât kha hit yî jîyêdatîyi; i.itghadushî yê jînê ghût idatîti; i nîgu; i.mdâshânî; i xhân à i nákhy wunâwû kha têl dânà yû yîghâkhx’u yà ch’a dâdisâ i jikanaxh tiyi. Kadiyádi shâwát kha du yâdi k’îdên has du itghadushî. Łdakât adêtx’ ch’u shugû yêxh kûdâl has du âyi “rights” chustuyêxh têl wudushâyi has du tlâ.

26. Ayéxh yatî sgûni yù igûtgu kha łdakât khâ sgûni yùghagût. Shux’â à sgûn free-xh naxhsatî. K’îdên át ghiskû kha mâyikuyât’ sà itawasigû sgûni yûghigût. Sgûnx’ i.î ghadultûw tułân tìn khinûgu łdakât khâ tìn chushtuyêxh dâx’wâ nà sà yêyatî, dâx’wâ atk’ahîni sà yêyatî kha dâx’wâ kha t’âtk’î daxh sà yêyatî. Ayéxh yatî i tlâ kha i îsh yê has xh’êyakhâyi mà sà kha dà sà i.î ghadultûw sgûnx’.

27. Ayéxh yatî i ânî arts kha science xhû yê idatîyi kha ch’a dà sà yak’êyi át yê has adânê. I yê jînêyi, artist, writer or a scientist yêxh k’îdên naxhdultün kha a kâxh át naghîghât’.

28. Wê i âyi “rights” k’îdên ghadultünî kha â ayanaxhdunêyi kaxh, yû “order” yû dwasâgu át ghadulyêxh kha wê i ânî kax’ kha wê î’t’ânîkàx’ yaxhdutîn.


30. Łdakât yê î’t’ânîkàx’ ch’a na.âni ch’a dà sà kha ch’a â sach’hûch’gîxh anaxhlayêxhî yà yax’ a dât i datûwu “rights”.