Life in a Tlingit Society

by
Kèyishí Bessie Cooley

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

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

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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

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

Teslin Tlingit Council provided financial support for my education.

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

<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>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 Yux’atángi</td>
<td>Tlingit Language</td>
</tr>
</tbody>
</table>
Chapter 1. Introduction

Yak’ëyi yagéyi Ḩdakát yìwân. Good day everyone.

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

Kùkhhitán Shâwu áyá yê xhat yatî I am a woman of the Kùkhhitán Clan

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

Dèslin dáxh áyá yê xhat yatî. I am from Teslin.

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

This paper highlights hà khustîyi, our heritage/culture and hà yùxh’atàngi, 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’âni,
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’ânî, Taku Harbour to the Taku River, T’á Xhû Hîni then up stream to Nakina River, Nak’ina.â Hîni, then cross country to Johnston Town, Tlaxhanês khùwú at the south end of Teslin Lake, 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 ‘ılık’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, Kùkhhtàn, Dèshitàn, and Iskitàn. The Wolf moiety has two clans, they are Yanyèdí and Dakhł’awèdí. The Kùkhhtàn’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.

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:
### Tiłenáxh Tawê

| Deslin dáxh nande shà at shasatîn, | South from Teslin, lies a mountain |
| wé Łíngitch Tiłenáxh Tawê kha Tiłêx. | the Tlingits named it Tiłenáxh Tawê |
| Tawê yû has àwasâ. | and Lone Sheep. |
| Wé geographical a sâyi Dawson Peaks áwê. | The geographical name is Dawson Peaks. |
| Ya adâtshkalngîl áyá, ch’âkw áwê | This is the story about it. A long |
| yu .á tiłenáxh tawê āmdudzitîn ach áwê | time ago, someone saw a lone |
| yè mduwasâ. Nás’k yatî ashakî, âxh áwê | sheep there, they say. That is |
| khumdzitî Three Aces lingít xh’ênáxh | how Three Aces came about in Tlingit. |
| Łíngít khu.úch yè has ayahîn, tël | Tlingit people believe that you |
| ashakîde yù a átk, litugu yè ách áwê. | don’t go to the top because it is a |
| They know that is taboo, that is | sacred/holy place. |
| ádé úwagûdí. | why one does not allow himself / herself |
| In English, ‘be careful around there | to go there. |
| kha lîîl ádé yû igûtxhakh. | now and don’t go there.” |
| Wé yínà shàx’ khu.ú á adul’ûn, âxh | But in the lower areas, people |
| Khuduk’ît, kha à khuxhênîch. | hunt, pick berries and camp. |
| Dèslìn Ā yáx’ áyá kha mayatiyêx’ à | This is on the shores of Teslin |
| Khuwaxhêyi, wé á yik ghewû dàk | Lake and sometimes when |
| Kaduyékhch. | people camp there, they would set a net. |
| Tiłenáxh Tawê, Dèslìn kwêyi áwê kha | Tiłenáxh Tawê is a Teslin |
| a dàt shkalnîk áyá. | land mark and this is the story about it. |

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

Hà 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  Ú, ú
Mark \ means low and long  À, à  È, è  Î, î  Ù, ù
Mark ^ means high and long  Â, â  Ô, ô  Î, î  Ô, û
No mark means low and short  A, a  E, e  Í, í  U, u

**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>dē</td>
<td>road, trail</td>
</tr>
<tr>
<td>----------</td>
<td>----</td>
<td>----</td>
<td>------------</td>
</tr>
<tr>
<td>Long low</td>
<td>ĭ</td>
<td>ĭx’wán</td>
<td>sock(s)</td>
</tr>
<tr>
<td>Long low</td>
<td>ŭ</td>
<td>ŭn</td>
<td>dream</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>
<tr>
<td>Other sounds</td>
<td>m</td>
<td>n</td>
<td>l</td>
<td>y</td>
<td>w</td>
<td>h</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**EXAMPLES OF CONSONANTS:**

**Plain sounds**

<table>
<thead>
<tr>
<th>d</th>
<th>Dē</th>
<th>road, trail, highway</th>
</tr>
</thead>
<tbody>
<tr>
<td>dl</td>
<td>hådlô!</td>
<td>surprise!</td>
</tr>
<tr>
<td>dlèt</td>
<td>snow OR white</td>
<td></td>
</tr>
<tr>
<td>dz</td>
<td>dzisk’w</td>
<td>moose</td>
</tr>
<tr>
<td>dzêt</td>
<td>l</td>
<td>adder, bridge, dock, OR stairs</td>
</tr>
<tr>
<td>j</td>
<td>jín</td>
<td>hand</td>
</tr>
<tr>
<td>jún</td>
<td>dream</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>gán</td>
<td>fire wood</td>
</tr>
<tr>
<td>gân</td>
<td>outdoors</td>
<td></td>
</tr>
</tbody>
</table>
### Aspirated sounds

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

### Glottalized sounds

<table>
<thead>
<tr>
<th>Sound</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>t'</td>
<td>t'á king salmon</td>
</tr>
<tr>
<td>t'à</td>
<td>board or lumber</td>
</tr>
<tr>
<td>tl'</td>
<td>tl'atk earth or ground</td>
</tr>
<tr>
<td>tl'èkh</td>
<td>finger</td>
</tr>
<tr>
<td>ts'</td>
<td>ts'ats'î small birds</td>
</tr>
<tr>
<td>ts'ûtât</td>
<td>morning</td>
</tr>
<tr>
<td>ch'</td>
<td>ch’à àn even though</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>English Translation</td>
</tr>
<tr>
<td>--------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>ch’āl’</td>
<td>willows</td>
</tr>
<tr>
<td>k’</td>
<td>yak’ē good, well or fine</td>
</tr>
<tr>
<td></td>
<td>k’unts’ potato(es)</td>
</tr>
<tr>
<td>kh’</td>
<td>kh’atēł jug or pitcher</td>
</tr>
<tr>
<td></td>
<td>kh’īshi dried fish</td>
</tr>
<tr>
<td>k’w</td>
<td>k’wát’ bird eggs</td>
</tr>
<tr>
<td>kh’w</td>
<td>kh’ wātl pot for cooking</td>
</tr>
</tbody>
</table>

### Plain fricatives

<table>
<thead>
<tr>
<th>Symbol</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>l</td>
<td>Łingit person(s) OR Tlingit</td>
</tr>
<tr>
<td></td>
<td>tūł 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>shiy stick</td>
</tr>
<tr>
<td>x</td>
<td>xíxch’ frog(s)</td>
</tr>
<tr>
<td></td>
<td>xhát me OR I</td>
</tr>
<tr>
<td></td>
<td>xhát fish</td>
</tr>
<tr>
<td>xw</td>
<td>xwāsdâ canvas</td>
</tr>
<tr>
<td>xhw</td>
<td>n/a</td>
</tr>
</tbody>
</table>

### Glottalized fricatives

<table>
<thead>
<tr>
<th>Symbol</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>l’</td>
<td>l’ī felt (material)</td>
</tr>
<tr>
<td>l’’</td>
<td>l’ūt 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>Tiête’</th>
<th>20</th>
<th>Tiêtek ’</th>
<th>two tens</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dêk’</td>
<td>30</td>
<td>nás’k jinkàt</td>
<td>three tens</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</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>4</td>
<td>dàx’ùn</td>
<td>50</td>
<td>kijín jinkàt</td>
<td>five tens</td>
</tr>
<tr>
<td>5</td>
<td>kijín</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>
<tr>
<td>21</td>
<td>tlèkhà kha tlèx’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>nás’k jinkat kha dèxh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>dàx’ùn jinkat kha nas’k</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>kijín jinkat kha dàx’ùn</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>tlèdùshú jinkát kha kijín</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>daxhadùshú jinkát kha tlèdùshú</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>87</td>
<td>nas’gadùshú jinkát kha daxhadùshú</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>nas’gadùshú jinkát kha nas’gadùshú</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The above chart is showing counting by tens. The Tlingit system can go on indefinitely. Take the base number you want and add any number from the chart. For example, in selecting numbers randomly, add a desired number, tlêx’ jinkàt kha tlêx is one ten and one makes eleven. Tlèkhâ kha kijí 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 tlêx’ or tlènáxh lingít person or daxhnáxh shá, or lingít and so on. Counting people always the ending of ‘naxh’ in it. For many people, it is shèyadahêni lingít.

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

Dêxh handít gâxw, two hundred ducks. Kijín âwsán wunatíx, five thousand ants, tlêx’ 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 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>
</thead>
<tbody>
<tr>
<td>T.J.</td>
<td>Gûk, Skaydu.û yû xhat duwa såkwLT.ingit xh’ênáxh, Tina Jules, dlêt khâxh’ênáxh. Yukon</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>
<tr>
<td></td>
<td>yèyagî Kèyishí, Dèslìn dáxh s’él’ kâdé xh’aktudâł’, kha shux’wânaxh à s’él’ kâdéxh’akdudâł’ áyá du Masters’ degree kâxh.</td>
<td>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>
</tr>
</tbody>
</table>
kadâl’ yè adanêyi. Yåt’å tın -
yuxh’aguxhtula.åt, shyidasâyi

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

B.C. Yak’è. Kèyishì kha Bessie Cooley

axh sâx’u, Kûkhhitân Shâwu,
Dèslìn Dâkhka Lingít has du xhû
dâxh, Dèslìn dáxh áwé yè hà yatî.

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

T.J. Kèyishì, hà ìnkananîk gushí
àdujidasá yekhghisakhâ i Masters’
degree kha àsá yè has yatî kha
dâdi sawé has du
jideyekhghisakhâ?

Kèyishì, 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 în xhat
uwawât, has du jide yekh
khusakhâ yaxhwadlágh iyâ
degree yûduwasâgu àt. Jinkâdi
naxh hàwûtì axh tlâ kha axh îsh
has du yátx’i, shux’wanáxh à
Kanâshk’, Robert Leslie yû-
duwasâkw, ch’a yêsú 1943 áwé
hûch’gîxh wusiti, du îtdaxh
daxhnaxh shâx’u ch’ yêsú tîêl
xhat khuwustiü yî áwé hûch’gîxh
has wusiti. Mary kha Helen yû has
duwasâkw Lingít xh’ênâxh khu.â
gushé. Has du ît dáxh áwé
Kàkánk’, Frank Roy Jackson, hà
Nà Shâdahâni áwé yè datîyin. Du
ît 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
Kânâshk’, Robert Leslie, he passed
away in 1943. After him were two
girls, they passed away before I
was born. Their names were Mary
and Helen But I don’t know what in
Tlingit. After them is Kàkánk’, Frank
Roy Jackson. He was our Clan
Leader. After him is Watkîn,
Winston Dennis Jackson is his
name. he left us in 1967.

And after him was Khîs.êxh, Lucy
Jackson is her name. she too has
passed away.


T.J. Gunałchîsh. Daxh à xh’awûs’ yûkxhwjî âdûsá itawâgisîgû yûyatîni ch’a màsá i.îtwudashîyi, kindé idułshadi wé I degree akâyejinîyi, itawâgisîgû yè nsanîyi yîdât, itawâgisîgû adât yûxh’îyatâni yîdât?

B.C. Adât tîél tlâxh shûxh xhat útí. T.J. Ch’a âdusá itawâsisîgû kindé ilashâdi, yisâyi uwayâ wé i Masters’degree yè nsanîyi.

B.C. Shux’wânáxh áwé axh Êsh kha axh tlâ has du xh’ê daxh áyá axh

Jiýil.áxhch, she too is no longer with us. I was born after Jiýil.áxhch. My brother Kanâshk Robert Lee Jackson is next, he too has left us. The youngest one is Khânêłk’î Êsh, Albert Leonard Jackson. He left us in 1973.

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

B.C. Shux’wânáxh áwé axh Êsh kha axh tlâ has du xh’ê daxh áyá axh

About that I’m not too sure.

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

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

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

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

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

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

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

Why did you want to write your autobiography in Tlingit?

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

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

And now I’m going to ask you to tell us about certain parts of your life and that will be your autobiography.
shkilnîgi òwè yè khghwatî wè based on what you told Marianne in
Marianne tîn kînîgi yûx'.

Yan iwanî gî? Are you ready?

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

**T.J.** Hà fn kankanîk gushî i shukaxh ò
has wè has imsiwadî à i Łingit
yuxh’atânk tin, ìdåka khu.ûwu kha
has du shagûn

**B.C.** Ch’a yè xhat naù, Axh îsh Bobby
Thomas Jackson yûduwasåkw
1908 òwè khumdzitî. Axh tlà
Elizabeth Johnston 1909 òwè
khumdzitî. Shux’wânåxh has du
yûxh’alá.åtg Łingit òwè yè yatî.
Axh ík’ has kha axh shátxhi has.
Has du xh’ëdåxh òwè xhasikû
hà yûxh’tångi kha 1944 òwè
khudzitî. Ts’ås Łingit òwè
xh’axha.åxhjin yè xhat kusagênk’i
kha ìdakåtx axh dàka khu.ûwu has
du xh’ëdåxh kha àghå òwè
Dèslinx’, hà nèlì, ts’ås Łingit òwè
xh’aduxhäxhjin ax’ tsû, ìdakåt
khu.û, yidåtx khu.å tlèl yè at udatî.
Gualsha tsû yè atnaghatî ch’a
gûx’så yà dåxh yântu.ådí dåxh.

**T.J.** Hà fn kankanîk gushî måså datîyin,
i khustî måså datîyin Łingit Łingit

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.
xh‘énáxh yúxh’ítángi kha Lingit du áxhji kha wé àn káx’ khu.û?
and hearing Lingit and living on the land?

Wûk‘éyin ts’ás Lingit xh’adu.áxhji yà xhat nawadí ághâ ákhudu.ûwu sgûnx’ áwé à dé xhwà gût daxhadûshu tâkw yà xhwdlâghi.
It was good hearing only Tlingit when I was growing up, it was then that I went to the Residential School when I was seven years old.

Hà S’átì yagîyi kha Easter káx’ áwé nèlde natu.átchin. Nèl yamtuđlâghi ts’ás hà khustî xhû áwé ât tu.âtch ľdakát hà yúxh’atángi kha hà khustîyi mäsá wût.
We went home on Christmas and Easter. When we got into our life, everything, our language, our life, how was it.

Wé tâkw îti yan shûwatâni, sgûni dé khuxh tu.âtch. Tle shux’â yè atwughanî wé sgûn tlêl à yè hà udatîyi yû tl’âtgi ka tsû ãde natuâtch, âdé hà udâ axh tlâ kha axh ïsh axh ik’ has máyatiyêx’ ch’u dáxh naxh hà în has datî-nich.
When summer was over, we would go back to school. It will be like at first when we were not at school we go back to the land, we would drift back to the land, my mom and my dad my brothers, sometimes both of them would be with us.

Kha Tlaxhanês Khuwu yû dúwasâkw âdé natuâtchgi yê. Ághâ áwé axh îsh kha axh tlâ wûshnahtîyi has a.ûwin. Ch’a yêsu tâkw îti yà shunaxîxi áwé âdé natuâtch hà yâkw kha wachîn tin. kha há S’âti yagîyi kâde âyê hà natîch.
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 yúxh’atángi tin gí wütüt? What about the Alaska Highway, did that affect our language?

B.C. Tlêł dásá adát át xhwasakú. I don’t know anything about that, 1942/3 wé ya wushîn yukdunîk, they say, I was not born then. tlêł khuxhwastî âghâ.

1944 áwé khudzitî kha axh tlâ kha I was born in 1944 and I would go axh îsh has du în atgutûde and I would go into the bush with naxhagûtch my mom and my dad.

Daxhdûshu tākw yaxwhadlâghi When I reached seven years of age áwé wé sgûnde xhwagüt. Axh îsh I went to school. My dad was told yè dàyadukhá tlêł à yê udatîyi khâ they could put him in jail and you jîghâ yatî ghiyès’ hitde wututîyi, won’t have the thing we pay called kha wé tukhêx’i át family family allowance yû duwasâku át tsû tlêł allowance too. Then we pay iji yèkh ghwatî. Âghâ áwé you six dollars for one of your khunáxh daxhadûshu dànâ tlêx’ children. If they leave school, it will iyádi yè áwé i tukhê. Sqûn dáxh be lost to you. And for one school wuâdi ijî dáxh khût kêkhgwaxîx. year, it won’t be there for one year. Adâxh áwé wé sgûn tâkw, tlêx’ That is why I don’t know from or tâkw kanáxh tlêł à yêkhgwatî. about the highway.

Ach áwè tlêł xhwasakû highway.

T.J. Wé Indian Act kha wé Department What about the Indian Act and the of Indian Affairs dê, yè yân dusnîyi Department of Indian Affairs when wé Teslin Indian Band yè they first started setting up Teslin dådunèyi kha Ɨdakát át axhù â wé Indian Band and all of that stuff like ghunayèda has du policies-i yè when you lose your status when dådunèyi wè î status-Ɨ khit wuwxîy yâxh, wè dlêt khâ yishâyi you married a white man.
másá ldakát adât i tuyatûyaî másá hà khustîyi kha hà yûxha’tângi tin wûtì?

How do you think of all of that how do you think that impacted our life and our language?

B.C. Axh tûwú yanîkw tsu yè ya nakh.á

I’m sorry say it again.

T.J. Wé Department of Indian Affairs, DIA, kha Federal Government has du policies tin wè hà iti yan has amsinî Teslin Indian Band âwé ch’âkw kha ghunayêda yà tîyì policies has du jiwu yûkhuxha.âxh tlêx’ yatîyi à âwé Residential School Books, adên à wé ghunayêda yatîyêda wé istatus-i ijidaxh khutkêxîxch. Mâsá hà khustîyi kha hà yûxh’á-tângi tin wûtì itûwich?

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?

B.C, Ha ghunayêdâ á tlákw ayá yê dusâgun. Axh îsh Âtlen kha Dësin yê dusâgun, Atlin Teslin Ch’a yèsu 1962 áwé axh jídáxh wuduwatï wé Łingit khustí kha 1985 áwé axh jît wuduwatï wé status yûduwasâgu át. Axh jídáxh wuduwatï axhwa-shâyi akaxh âwé, dlèt khà áwé axhwaşhâ kha hà Łingit khustîyi tlêxh hà jî yèkh ghwatï, àghà âwé 1985 axh jît yamdudzikha tsu. Adaxh khu.a wé 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.

Aghâ áwé khushtuyexh wé dëlt shâx’ has uwashâyi, yè át wunîyî tle wé khâ du shât tle Łîngîtxh wusîtî.

Tlêxh uyà yûtuxhatînîch, ach áwé wé x'û x' kamtushaxît kha axh tín kha hâ khustî dît.

T.J. Marianne, du xh’awawûs’i áyá yât kha tlêł k’ïdën xhwasakú wé iti á xh’awûs’ xhûx’ at xhîn shagûwu adâxh khu.â mäsâ i yûxh’tângi tîn wûtî wé tlêł Łîngît yi shâyi. Axh tûwû yanîkw, wé tlêł Łîngît yishâyi, i yûxh’tângi tîn gi wûtî?

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

T.J. Wé Land Claims kha chush gamani yè uwunîyi hâ ïn kananîk gushî mäsâ at wûnî âx’ kha mäsâ hâ yûxh’tângi tîn wûtî ituwuch, i shkalinîgi a dît?

B.C. Akâ ye has jiwanè axh ìk’ has, xhat khu.a tlêł tlaxh axhû yè xhat utí, wé Dëslîn Sgunx’ à yè jikhwnê ach áwé tlêł has du xhû yè xhat

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 in kadunîgin.


Haw, hà tuwâsigû yûxh’îtángi, (Ṭîngî xh’ênáxh) tlêł yûxh’itángi khu.a. itawâgi sigû yîsha gûgu hà yûxh’atángi? Yidát tlêł xhwasakú ch’u yè gi yatî.

T.J. Wé Covid yè wunîyi dê, wûsh xhán dâxh yè hà wùtî, mâsâ hà yûxh’atángi tin wùtî ìtuwúch?

B.C. Âghâ áwé wûsh xhù dâxh hà kudunâ, ch’a nêñ ā yè hà wùtî tlêtl tlâxh k’îdên ât unatí tlêtl wûsh xhûxh tuda.ât. Âghâ áwé hà yûxh’atángi tlêtl tlâxh tîdên à yè du.û

T.J. Gûk, ch’a yè gugênk’ hèdë atwughanî yidát. Mâsâ atwûnîyi yêx dât áwé kha mâsà i tûwûch hà yûxh’atángi tin wûtî.

Yá a.îtđâxh à iyêjinêyi hà yûxh’atángi tin dât áyá. Hà în with them but they told us everything about it.

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

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

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

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

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

This next section is about your work with our language. Can you
kananîk gushí wé hà yûxh’atângi khû.iłatûwu?

tell us about your career teaching the language?

B.C. Wé hà yûxh’atângi xhû áwé à yè xhat wûtî ch’a tlákw kha wé office yûduwasâgu yé hà yûxh’atângi xhû áwé yêjixhwânê. Khà nêł â wugûdi, Łingít xh’ênáxh yûxh’atângi tle xhat du xhúxhnîch Kha has du xh’akaxhanîgi dáxh kha a.i it dáxh áwé hà yûxh’atângi kha dâsá atînxh sitî akâ yêjixhwânê. Khà xh;akaxnhnîk kha wé kashxît tsú yêdâxhanê kha Łingít xh’ênáxh áwé à yè wûtî wé kashxîdi. And after I interpreted them I worked in all that had to do with our Tlingit language. I interpreted people and I did translation too and the translation is in Tlingit.

T.J. Wé kashxît dê dâsá adåt kakhghê nîk wé kashxît? What about translating. What will you tell us about translating?

B.C. A áwé i.în kaxkwanîk. First it is important for you to Shux’wânáxh atxh sitî kha xh’akînîgi a.i it daxh áwé kha xh’akshaxîdi yè dâdunê.

T.J. Kèyishí, awards yûduwasâgu átx’ yam duwadlakh, dât kâxh sawê, mâsá yiya-dlakh wé Literacy Award Awards were received, what were they for, how you got that Literacy Award and the medal?

B.C. I’m not sure I know what you want and …..
T.J.  Ghâ yåtî, ghâ yåtî. A ìt dáxh a yèkh Dåså yè naxh dunsî i tuwúch hà yùxhatangi ch.a shugu yåxh 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. Shuxwå náxh yè xhwâjî khå tuwâgaxhsågû wudushgûgû hà yùxh’atångi, tlêl khå tuwâushgû wûduskû, ts’as khå tuwâsigû áwé,yè khuyakhêch , yè áwé adåt xhat tûyâtî. Datlênli iyâdlâghî yùxh’i-tångi adåxh khu.á ch’a i jighå-yåtî 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 yùxh’atångïxî i âfiyiyaxh, dâsawé tlåxh átxh sitî wé yùxh’atångi dåt? To you as a speaker, what matters most about the language?

B.C. Kha ikînîgi Łingît áyá yè xhat yatî yè yuxhakhâyi xhat xh’aduwus’ nîch “Łingît xhênàxh gi yùxh’îya tánk?” Àghå áwé xhwasikû Łingît yè xhat wutfîyi. A áwé wududzikû gûdàxhså hât iyagût kha dâxh’wâ.nâså axhû yè î yatî. I khustî áwé khå înkîk. Á áwé khå tuwâsigû 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.  Hûchî a xh’awûs’. Dåså i tawâsigû 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.
Ch’u å gí å yè at yatî?

Is there anything that you want to add to say?

B.C. Tlêl ayáxh kûgê gâw kugê yiguaxhx’wán yû yi dâya xhakhâ yì hà yûxh’tângi tín. Yî ji ghâ yátî khâ ìyiłatuwû kha yì ji ghâ yatî yishagûgû kha yê idâînêyi. Yiguâxhx’wân!

There is not enough time to tell you I offer you my encouragement and 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. Gunałchish. 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,

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'àniká “Human Rights” Yàdachûn Łingít Yù x'h'atángi Yéxh.

1. Adétx'i k'é tin áwé has khughastîch kha ch'á yè has du.in khunghatî. Has du tûwû khudzitî kha yû tutánk has du jighâ yati. Tula.án tin wûsh în yè has khunghanûk.

2. Łdakát khâch yahên yà “rights” yû duwasâgu át, chushtuyêxh:
   - khâ mànx’as shâwátxh khusatîyi
   - mà sá kamdiyês’ khâ dùgû
   - ch’a ghunayêde yû xh’adutángi
   - ch’a ghunayêde datîyi kha at dáyútutángi
   - ch’a ghunayêde datîyi kha atk’ahînî
   - du âtx’, mà sá yaku.ğê, mà sá yaku.âtl’
   - âdu xhûde sá klumdzîtî, ānyádi shákde mànx’as tlêk’
   - ch’a dáxh’wâ khâ t’atgî kàxh sá hât khuwatînî

   Kha yà yêdat yaq’i t’atgî à gamâni ch’a i āyîxh satîyi mànx’as tlêk’ tîl êt dát udatî. 3. I āyî âwé wè “right” kaxîl’ ghût kha kayêl’ tû khistîyî.

4. Tlêl âdu āyîxh sá ustî wè “right” du gûxhuxh i wulyêxhî kha ch’a yè tlêl i āyîxh ustî tsû.

5. Tlêl âdu āyîxhsá ustî wè “right” i wulchûnî.

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

7. Łdakát khâ jiyîs ch’u shugû yatî wè law tlé yè âwé naghatî Łdakát khâ yís.

8. Wé ch’a i.âyî t’atgî kaxh i jît yamududzhàk’ “rights’ tîl êl à ayamunêyi, âghà âwé áxh sît’ wè law tûnaxh “axh it idashi” yû yinghîkh’yî.

9. Tlêl âdu āyîxh sá ustî wè “right” ch’a yèyîs ghiyês’ hîlde imdusgûdî, à imdulshâdî kha i t’atgî kàxh ikamdinâyî.
10. Wé “courts” tûnaxh i xh’amduwûs’i, ãghâ áwé axh sitî gâginaxh yê_mdusniyi.


12. I áyîxh sitî wê “right” i itghadushî yak’êyi i sâyi gêde yû xh’adutângî, i xh’ahâdî nêê du î ‘íx’xî, i x’ûx’u (mail) du tûwu kha ch’a mà sá i î.akamduñiîyi ch’a yêyîs.

13. I áyîxh sitî wê “right” i âyî i tl’atgî kat wugût gût’asî i tawâsîgû. I áyîxh sitî wê “right” i tl’atgî kâxh yîgûdi kha khuxh yidagûdi i tawâsîgû.

14. Imdulchûnî, i áyîxh sitî wê “right” ch’a ghût’â kâ tl’atgî kâde yîgûdi kha xh’iyawûs’i i itghadashi. Yá “right” i jîdxh kêkîghwxîx khyajîgîhî kha ch’a we.e têê ayâ iwudanêyi wê yâx’ kamdujixîdi ât.

15. I áyîxh sitî wê “right” kha tl’atgî kâ yê i datîyi kha têêt âde ch’â yêyîs â.iyaxhdulsîgiyê i tawâsîgû ch’a ghût’â kâ tl’atgî kâde yîltsûwu.


17. Axh sitî ax’ ihêni kha têl uyâ ch’a yêyîs i jîdaxh yê_mdusniyi.

18. Axh sitî i âtk’ahîni khâ în kinîgi kha yê dà.inêyi kaxîl’ ghût ch’a tlênaxh kha ch’a ghût khà xhû.

19. Axh sitî itawâsîgûwu yê yêxh yûtìtànîgi kha yûxh’îtànîgi. Tlêl uyâ a iyamdulsîgi. Kha i tawâsagûwu axh sitî ch’a ghût’â kha tl’atgî daxh lingît has du în yê i.ûwû wê i satûwû.

20. Axh sitî kaxîl’ ghût wûsh xhût khînla.âdî kha ax’ ch’a nànaxh yûxh’îtànîgi. Tlêl ayéxh udatî ch’a dàx’wà lingît xhût khuyinsakhàyi.


22. Wé atû khi.ûwu society Ikdâkât yêdê i.ît ghadashi k’îdên khîstîyi yîs.

23. Axh sitî ch’a dàx’wà yêjînî sà itawâsîgû yêdà.inêyi kha i jikhê’i kha yêxh kunghagê akà khîstîyi kaxh. Khà kha sàwày ch’a shugu yêxh yê jînêyi yê has adânêyi has du jikhê’i tsu ch’u sugûxh naghastî. Ìdakât yê jînêyi lingît axh sitî wûsht has wuda.âdî has du dât ât has anghadêlit.

25. Ayéxh yatî i.ide guxhdâshîyi át ijîyêdatîyi, k’îdên has iłatîni kaxh wé i xhán à kha i yâb’î tlêl ké yì.unîfu; nà.ât kha hit yì jîyêdatîyi; i.itghadushî yê jînê ghût idatîti; i nîgu; imdashâni; i xhán à i nákx wunawû kha tlêl dânå yû yîghákhx’u yâ ch’a dâdîså i jikanaxh tîyî. Kadiyádi shàwât kha du yâdi k’îdên has du itghadushî. Łdakát adétx’ ch’u shugu yéxh kûdåål has du ñyi “rights” chustuyêxh tlêl wudushâyi has du tlâ.

26. Ayéxh yatî sgûni yû igûtgu kha łdakát khâ sgûni yûghagût. Shux’å à sgûn free-xh naxhsatî. K’îdên át ghísakû kha mâyikuyå’ så itawasigû sgûni yûghigût. Sgûnx’ i.i. ghadültûw tulân tîn khinûgu łdakát khâ tîn chushtuyêxh dax’wâ nà sà yêyatî, dax’wâ atk’ahîni så yêyatî kha dax’wâ khà tf’atk’i daxh så yêyatî. Ayéxh yatî i tlâ kha i ñsh yê has xh’êyakhåyi mà sà kha dà sà i.i. ghadültûw 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 jînêyi, artist, writer or a scientist yêxh k’îdên naxhduitîn kha a kâxh át naghîghåt’.

28. Wé i ñyi “rights” k’îdên ghadultîn kha å ayanaxhunêyi kaxh, yû “order” yû duwasågu át ghadulyêxh kha wé i âni kax’ kha wé t’ànîkåx’ yaxhduitîn.


30. Łdakát yê t’ànîkåx’ ch’a na.âni ch’a dà sà kha ch’a å sach hûc’gîxh anaxhlayêxhî yà yâx’ a dàt i datûwu “rights”.