



UNIT 2

Migration Story



The Alaska Native Claims Settlement Act: Relationship with the Environment

Tlingit Migration Story (Based on Glacier Bay history) Told by Susie James (Kaasgéiy of the Chookaneidí clan), translated by Nora Dauenhauer. Excerpted from *Haa Shuká, Our Ancestors*. Sealaska Heritage Institute, Juneau, and University of Washington Press, Seattle. 1987 (Original text is found in Appendix 1 at the back of this program).

THE NAME OF IT IS GATHÉENI, that land of ours. That means *the bay where the glacier was*. It was where people lived. Salmon of all kinds could be found there. That's why the people lived there. They made a village there. There were as many as five houses in the village. Different clans lived in the village. There were the Kaagwaantaan, Wooshkeetaan, Eechhittaan, and the Chookaneidí clans.

There was a young girl, named Kaasteen, in the village. She lived in a cedar bark house. She lived on her own. She could see the glacier. She could see the glacier between the mountains. She talked to the glacier saying, "Here, here!" She offered the glacier sockeye dry fish.

The girl's younger sister said, "Why are you calling the glacier?" The younger sister ran to their mother to tell her. "Sh, sh," said the mother.

The mother went to see Kaasteen.

"Why are you calling the glacier as you would call a dog?" she asked. "You should not call the glacier!" she said to her daughter.

Hunters said that the glacier was growing. The glacier used to be small. Now the glacier was moving towards the village. The people said it was moving as fast as a running dog.

The water in the bay was murky. The water looked like diluted milk. There were whirlpools in the water. This scared the people in the village.

Kaasteen's grandmother said, "You have broken a taboo. You should not have called to the glacier!"

The grandmother told her daughter to get ready to leave. She told her to take Kaasteen with her. The grandmother told them to leave by boat.

The glacier kept growing and growing. Soon the glacier was on the edge of the village.



The people packed their boats to leave.

The people started to leave the village. The grandmother would not get in a boat. She refused to leave the village.

The people anchored their boats in the bay. They sang two songs. These songs were a cry from the people.



The Alaska Native Claims Settlement Act: Relationship with the Environment

*Why is it
important to
know where we
come from?*

Tlingit Migration Story (Based on Glacier Bay history) Told by Amy Marvin (K̓ooteen of the Chookaneidí clan), translated by Nora Dauenhauer. Excerpted from *Haa Shuká, Our Ancestors*. Sealaska Heritage Institute, Juneau, and University of Washington Press, Seattle. 1987 (Original text is found in Appendix 2 at the back of this program).

THE CHOOKANEIDÍ, KAAGWAANTAAN, AND WOOSHKEETAAN people lived in Glacier Bay. There was a little girl named Kaasteen in the village. When Kaasteen became a teenager, her parents moved her into a separate house. Girls of that age could not live in the same house with the rest of the family.

At this time, there was a feast. All the people went to the feast. Kaasteen could not go to the feast. In those days, parents did not take their children out. Her mother gave her some sockeye strips.

Kaasteen began to eat the dryfish. She broke the strips into pieces. Suddenly, Kaasteen lifted the edge of the wall. She put her hand outside. She had dryfish in her hand. She called, "Hey glacier, here, here, here, here. Hey glacier, here, here, here, here."

A young girl heard Kaasteen calling to the glacier. She was the only witness to see

Kaasteen calling to the glacier.

All of a sudden, the earth shook. People thought it was an earthquake. Again and again, the earth shook. Suddenly, the people realized it was not an earthquake. Ice was crushing against itself. The glacier was moving towards the village.

Kaasteen had broken a taboo. She called the glacier as she would call a dog. That was taboo.

The glacier entered the village. The glacier knocked over houses. The people were scared.

"Quick, let's get out of here," they yelled.

They decided to take Kaasteen with them. However, Kaasteen refused to leave. The people tried to persuade Kaasteen to leave with them. Still, Kaasteen would not leave. So, the people brought Kaasteen food and clothing.

Suddenly, an older woman named Shaawatséek' pushed Kaasteen's door open.

"I will stay," she said. "I am old. I will volunteer to take Kaasteen's place!"

However, Kaasteen said, "No, I am staying here!" So, the people reluctantly left Kaasteen behind.

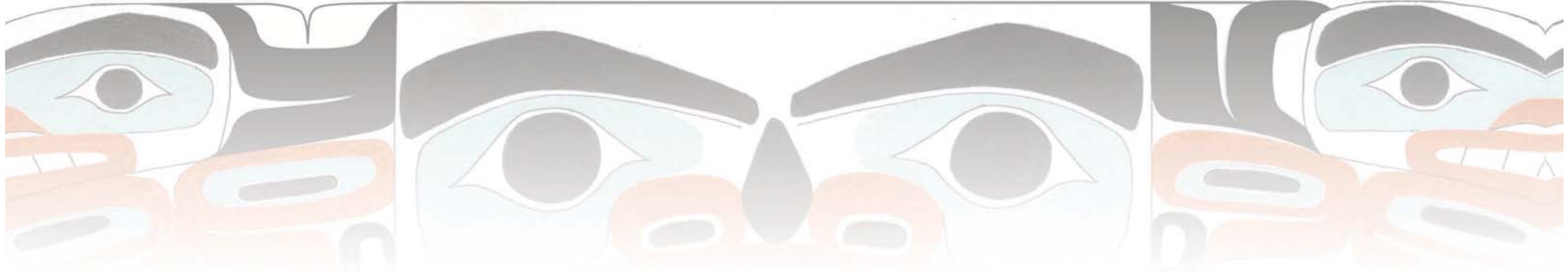
As the people drifted away, they saw Kaasteen's house tip over. The glacier tipped the house over. Kaasteen's mother screamed. The other women screamed too. The people stood up in their boats. They were crying.

Kaasteen was dying and they could not help. They sang two songs. Kaasteen's house was pushed into the ocean.

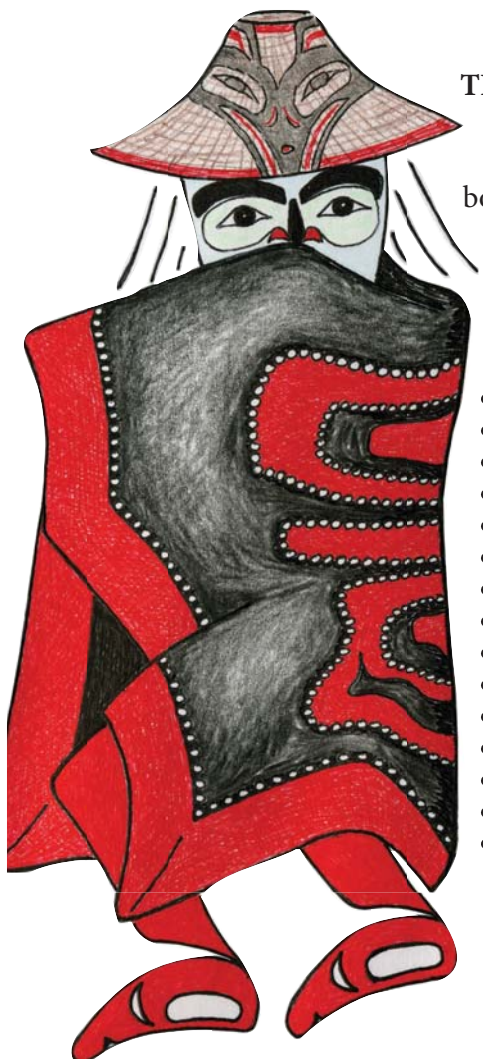
The Wooshkeetaan settled in Excursion Inlet.

The Kaagwaantaan settled in Ground Hog Bay.

The Chookaneidí settled by a river called Lakooxas't'aakhéen. This is how it was.



The Alaska Native Claims Settlement Act: Background and Place-Based Activities



THERE ARE VARIATIONS of the migration stories for both the Tlingit and Haida.

The stories vary mostly in location of the events with

some being very specific about particular rivers and glaciers, others being more vague.

All stories are considered property of the clans, and sharing a story without proper permission of its owners and acknowledgement of clan ownership is a breach of traditional law.

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- **Grabber:** Mount a map of the world on the wall and group the students in front of it. Collect products from various corners of the globe. Show the items to the students, having them locate their origins on the map. When all of the items' origins have been identified, use this to lead the students into the origins of groups of people. Show logos of different sports teams; identify the hometowns of the teams. Use this to reinforce the concept of origins.
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Key Vocabulary*

- feast
- migration
- taboo
- witness
- glacier
- volunteer
- reluctantly
- refuse
- persuade
- settle

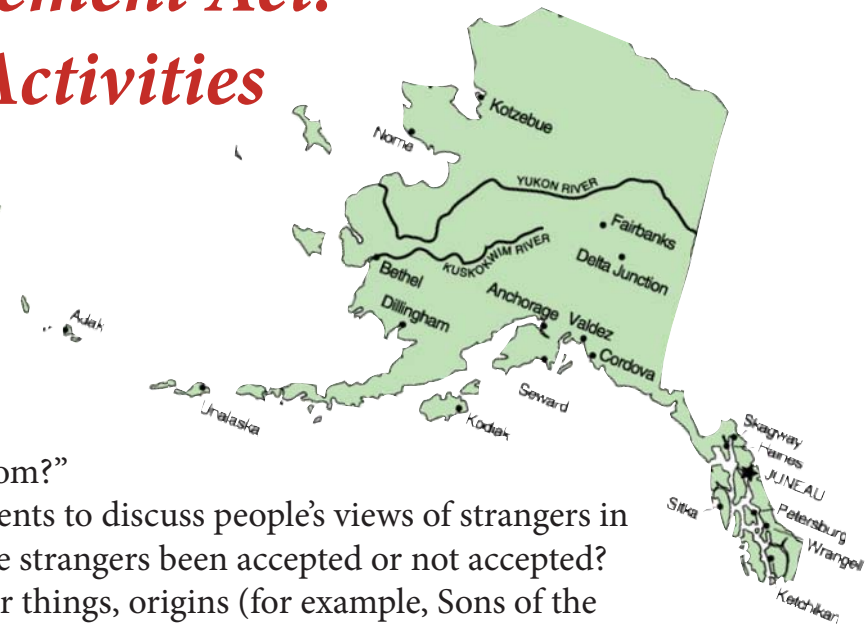
*Words from Amy Marvin's version.

The Alaska Native Claims Settlement Act: Background and Place-Based Activities

- Read or tell the Tlingit migration story by Amy Marvin to the students. Use a map of Alaska to identify the locations indicated in the story. Later, read the other version of the story from the back of this unit with the students. Have them contrast the contents of the two stories.

- Raise the question, “Is it important to know where you come from?” Encourage divergent thinking among the students. Lead the students to discuss people’s views of strangers in various contexts—what makes a stranger a stranger and how have strangers been accepted or not accepted? Introduce the students to groups that are formed on, among other things, origins (for example, Sons of the Revolution vs. United Empire Loyalists; Sons of the Confederacy vs. Sons of the American Revolution).

- Have the students research other Native migration stories online. You may wish to have the students work in pairs to do this. When the students have completed their research, have the students share their work with the class.





The Alaska Native Claims Settlement Act: Background and Place-Based Activities

MIGRATION



If possible, show the students a sample of salmon eggs. Have the students review the salmon's cycle of life, including the migrations back to the streams of their origins. Use this to introduce the concept of human migration.

TABOO



Show the students the picture for taboo from this unit. Discuss forbidden as it relates to a variety of situations, including breaking the law. On a map of the world, locate Tonga, the source of the word taboo.

WITNESS

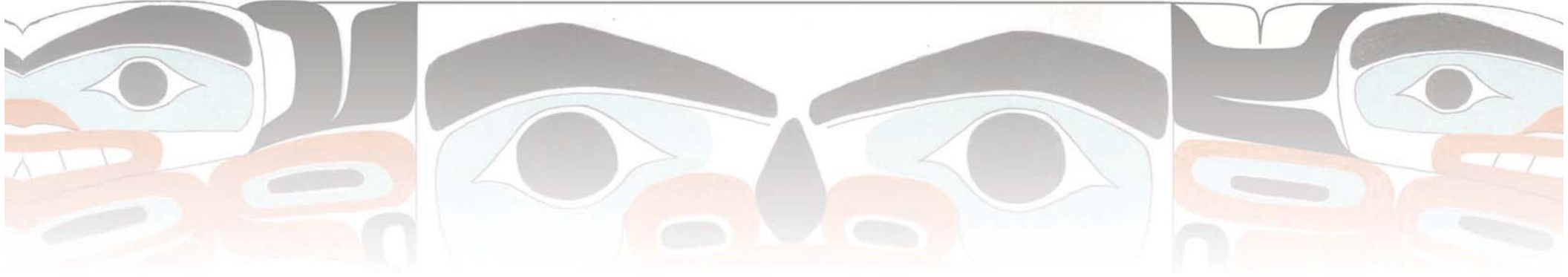


Show the students the graphic for "witness" from this unit. This shows the bombing of Angoon by the U.S. Navy. Use it to show that the people of Angoon witnessed the bombing of their town.

VOLUNTEER



Show the students the picture of the volunteer fire department. Relate this to the local volunteer fire department, if applicable. Cite other volunteer situations.



The Alaska Native Claims Settlement Act: Background and Place-Based Activities

FEAST



Collect food containers and spread them on a table. Use them to introduce the concept of a feast. Have the students suggest events that might call for a feast.

GLACIER



The night before the lesson, freeze some water in a bread pan. Use the ice and a tray of soil to demonstrate the movement of a glacier. Draw the students' attention to the moraines created by the moving glacier.

RELUCTANTLY



Show the students the picture from this unit for “reluctantly”. Draw the students' attention to the church bell and the clan house being used as a church. Introduce the concept that the priest may have been reluctant to remove the totems in the early stages of his time there.

REFUSE



Show the picture from this unit of people on strike—use this to show the workers refusing to work.

The Alaska Native Claims Settlement Act: Background and Place-Based Activities

PERSUADE



Show the students the picture for persuade from this unit. Lead the students to understand that the picture shows Native leaders meeting with Secretary of the Interior Walter Hickel. The leaders are persuading the Secretary to consider land claim issues.

SETTLE



Show a map of the regions of Alaska. Use it to show where Native peoples settled throughout the state. Cite other examples of people who settled in certain areas.



Sealaska Heritage Institute is a great resource for historical photos and documents related to Tlingit, Haida, and Tsimshian cultures. Go to www.sealaska-heritage.org/collections to search our archival catalog or to view photos in our "digital collections" section. Above: Postcard photograph of Tlingit and Haida art taken at Ketchikan, circa 1900.

Language and Skills Development

LISTENING

Let's Move

Identify an appropriate body movement for each vocabulary word. This may involve movements of hands, arms, legs, etc. Practice the body movements with the students. When the students are able to perform the body movements well, say a vocabulary word. The students should respond with the appropriate body movement. You may wish to say the vocabulary words in a running story. When a vocabulary word is heard, the students should perform the appropriate body movement. Repeat, until the students have responded to each word a number of times.

Right or Wrong?

Provide each student with two blank flashcards. Each student should make a happy face on one card and a sad face on the other card. When the students' cards are ready, say a sentence that is either true or false relating to the migration story. When you say a true sentence, the students should show their happy faces. However, when you say a sentence that is false, each student should show his/her sad face. Repeat this process, using a number of true and false statements relating to a concept being studied.

Cloze Three

Mount the vocabulary pictures on the board. Group the students into two teams. Give the first player in each team a flashlight. Say a cloze sentence, based on the migration story, that can be completed by one of the vocabulary words. When you say "Go," the players should shine the lights of their flashlights on the picture for the vocabulary word that completes your sentence. The first player to identify the picture in this way wins the round. Repeat, using different sentences, until all players have participated.

Match My Sequence

Provide each student with three vocabulary pictures. All students should have the same pictures. Have the students lay the pictures on their desks in a row (any sequence). When the students have arranged their pictures, say a sequence of three vocabulary words (using the vocabulary words for the pictures the students have). Any student or students whose pictures are in the same sequence as the vocabulary words you said wins the round. The students may change their sequences after each round of the activity.



Language and Skills Development

SPEAKING

What's the Date?

Before the activity begins, collect an old calendar or calendars of different years. Say the name of a month to a student. The student should then say a date within that month. Look on the calendar to see which day the date represents. If the date represents a day between Monday and Friday, the student should identify a vocabulary picture you show. However, if the date named by the student is a Saturday or Sunday, the student may “pass” to another player. Repeat until many students have responded.

Whose Name?

Mount the vocabulary pictures on the board. Provide each student with a blank flashcard. Each student should write his/her name on the card. When the students' cards are ready, collect them and mix them together. Redistribute the name cards to the students so that each student has the name card of another student. Point to a vocabulary picture on the board and call a student's name. The student whose name you called should then read the name on the name card he/she has. It is that student who should say a complete sentence about a vocabulary picture that you point to. Repeat this process until all students have responded.



The Disappearing Pictures

Mount five or six pictures on the board, vertically. Point to the picture at the top and tell the students to name it. Continue in this way until the students have named all of the pictures from top to bottom. Then, remove the last picture and repeat this process—the students should say all of the vocabulary words, including the name for the “missing” picture. Then, remove another picture from the board and have the students repeat this process. Continue in this way until the students are saying all of the vocabulary words from a blank board or until the students cannot remember the “missing pictures.”

Under the Bridge

Have two students stand facing one another with hands clasped. The two students should raise their hands above their heads to resemble the arch of a bridge. Have the remaining students line up in a straight line. The students should file “under the bridge” in single file. When you clap your hands, the two students should lower their hands, trapping one of the students “on the bridge.” The student who is trapped should then identify a vocabulary picture you show him/her. Repeat until a number of students have responded.

The top of the page features a decorative header. On the left and right sides, there are stylized, colorful faces with large eyes and open mouths, rendered in a traditional Indigenous art style. In the center, there is a faint, large-scale version of the same face. On the right side, overlapping the face, is a small, realistic illustration of an open book with text on its pages.

Language and Skills Development

READING

Sentence Completion

Give each student a copy of the sentence completion version of the text from this unit. The students should read the text and say the missing words. When finished, review the students' work.

How Many?

Provide each student with nine blank flash cards. Each student should write the numbers 1 to 9 on his/her cards (one number per card). Say one of the sight words and the students should hold up the number cards to show the number of letters/syllables in the word. Repeat this process with other sight words. Of course, if you have sight words that contain more than nine letters/syllables, it will be necessary to provide the students with more flashcards.

Something's Missing

Before the activity begins, prepare "clozure" word cards—sight word cards that have letters/syllables missing. Show one of the clozure word cards to the students and call upon them to identify the sight word it represents. This activity may also be done in team form. In this case, group the students into two teams. Lay the clozure word cards on the floor at the other end of the classroom. Say one of the sight words (or say a different sight word to the first player in each team). When you say "Go," the first player from each team must rush to the clozure word cards and find the clozure word card for the sight word you said. Repeat until all players have played.



Language and Skills Development

WRITING

Story Picture Description

Provide each student with art paper and supplies. Also, provide the students with writing paper and pens. Each student should then create a picture that depicts a scene from the migration story introduced this unit. When a student's picture is completed, he/she should then write as much as possible about the picture. When all of the students have completed their writings, collect the pictures and mount them on the board. Number each picture. Have each student read his/her text to the class; the other students must then identify the picture (by its number) that goes with the text. Repeat, until all of the students have shared their work.

What's the Title?

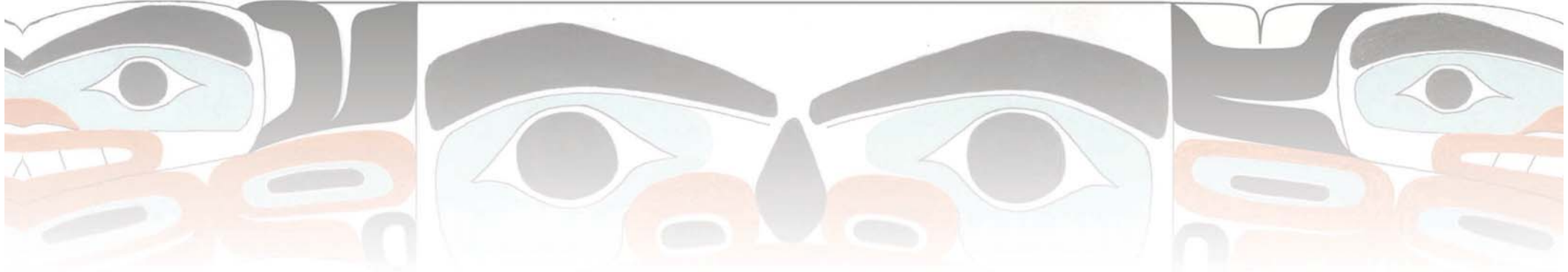
Provide the students with writing paper and pens. Each student should then create a title for the migration story introduced in this unit. When the students have completed their titles, have each student share his/her title with the rest of the class.

Numbered Pictures

Mount the vocabulary pictures on the board and number each picture. Provide each student with writing paper and a pen. Call the number of a picture. Each student should write the vocabulary word for the picture represented by that number. Repeat until all vocabulary words for the pictures have been written. Review the students' responses.

Sentence Completion

Give each student a copy of the sentence completion version of the text in this unit. The students should write in the missing words. Afterward, review the students' work.



Reading and Writing: Sentence Completion

Tlingit _____ **Story (Based on** _____ **Bay history)** Told by Amy Marvin (Kooateen of the Chookaneidí clan), translated by Nora Dauenhauer. Excerpted from *Haa Shuká, Our Ancestors*. Sealaska Heritage Institute, Juneau, and University of Washington Press, Seattle. 1987 (Original text is found in Appendix 1 at the back of this program).

THE CHOOKANEIDÍ, KAAGWAANTAAN, AND WOOSHKEETAAN people lived in _____ Bay. There was a little girl named Kaasteen in the village. When Kaasteen became a teenager, her parents moved her into a separate house. Girls of that age could not live in the same house with the rest of the family.

At this time, there was a _____. All the people went to the _____. Kaasteen could not go to the _____. In those days, parents did not take their children out. Her mother gave her some sockeye strips.

Kaasteen began to eat the dryfish. She broke the strips into pieces. Suddenly, Kaasteen lifted the edge of the wall. She put her hand outside. She had dryfish in her hand. She called, "Hey _____, here, here, here, here. Hey _____, here, here, here, here."

A young girl heard Kaasteen calling to the _____. She was the only witness to see Kaasteen calling to the _____.

_____ All of a sudden, the earth shook. People thought it was an earthquake. Again and again, the earth shook. Suddenly, the people realized it was not an earthquake. Ice was crushing against itself. The _____ was moving towards the village.

Kaasteen had broken a _____. She called the _____ as she would call a dog. That was _____.

The _____ entered the village. The _____ knocked over houses. The people were scared.

"Quick, let's get out of here," they yelled. They decided to take Kaasteen with them. However, Kaasteen _____ to leave. The people tried to _____ Kaasteen to leave with them. Still, Kaasteen would not leave. So, the people brought Kaasteen food and clothing.

Suddenly, an older woman named Shaawatséek' pushed Kaasteen's door open.

"I will stay," she said. "I am old. I will _____ to take Kaasteen's place!"

However, Kaasteen said, "No, I am staying here!" So, the people _____ left Kaasteen behind.

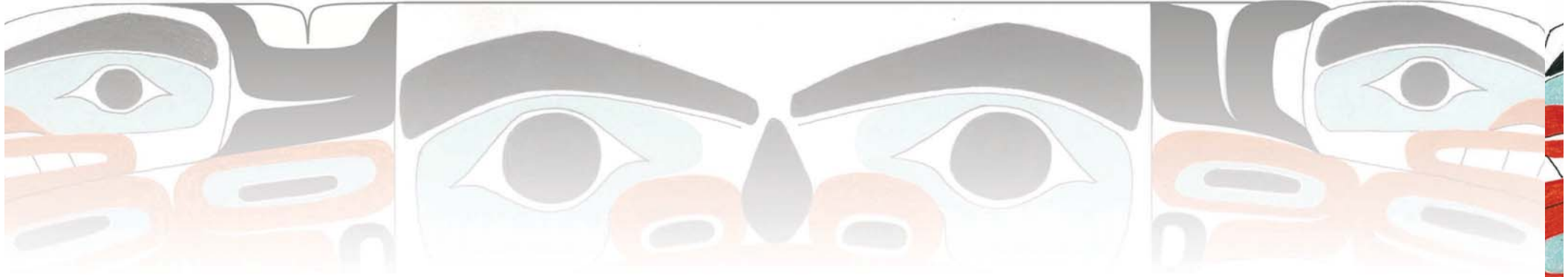
As the people drifted away, they saw Kaasteen's house tip over. The _____ tipped the house over. Kaasteen's mother screamed. The other women screamed too. The people stood up in their boats. They were crying.

Kaasteen was dying and they could not help. They sang two songs. Kaasteen's house was pushed into the ocean.

The Wooshkeetaan _____ in Excursion Inlet.

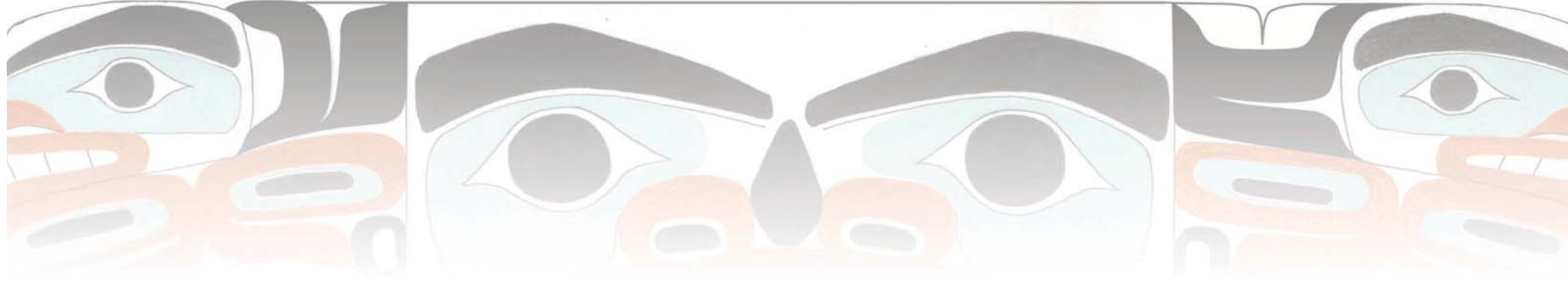
The Kaagwaantaan _____ in Ground Hog Bay.

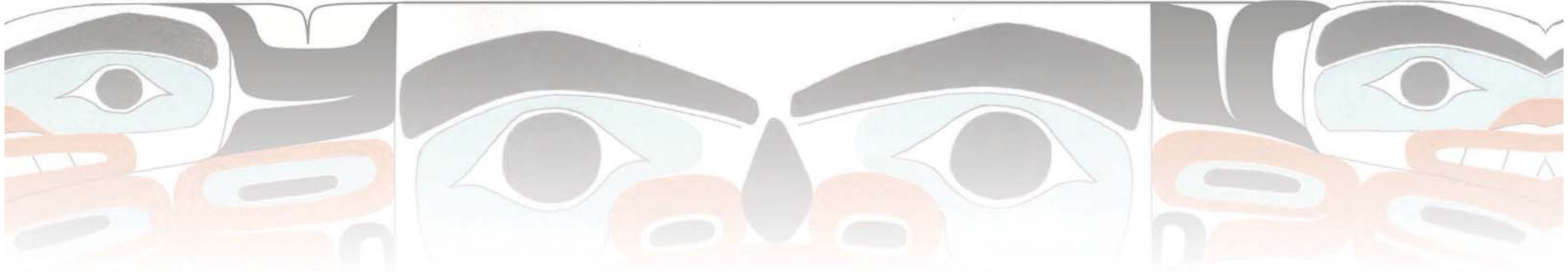
The Chookaneidí _____ by a river called Lakooxas't'aakhéen. This is how it was.



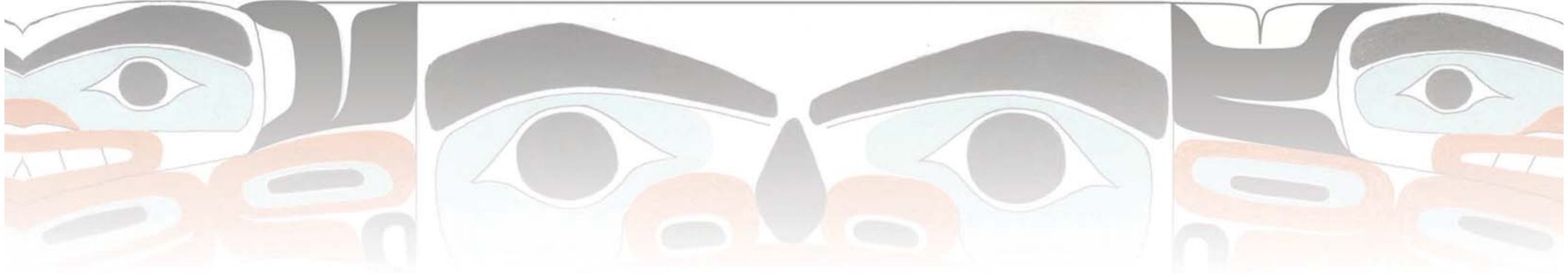


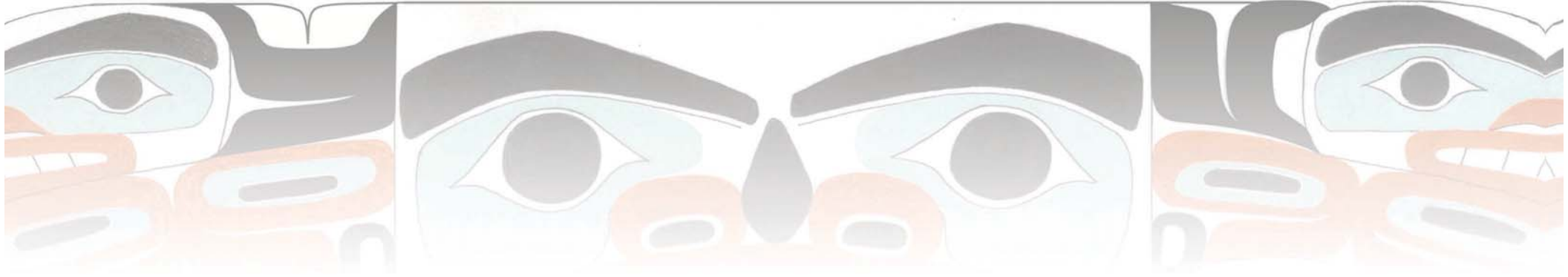
VOCABULARY PICTURES



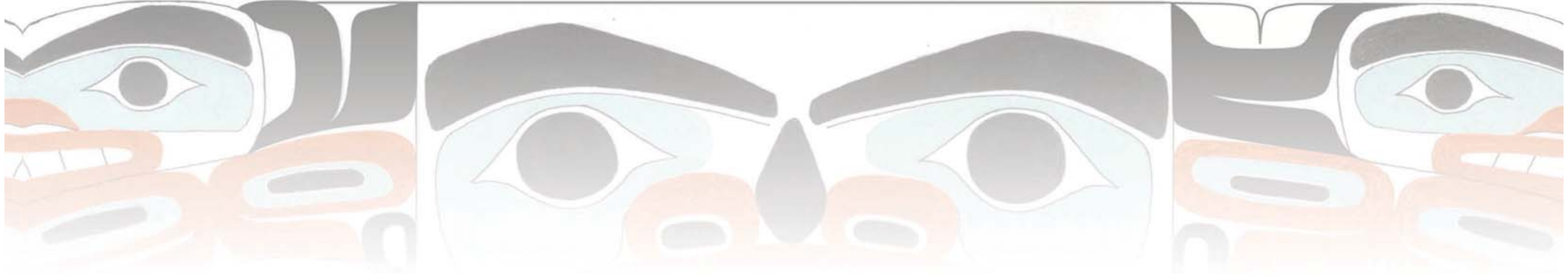


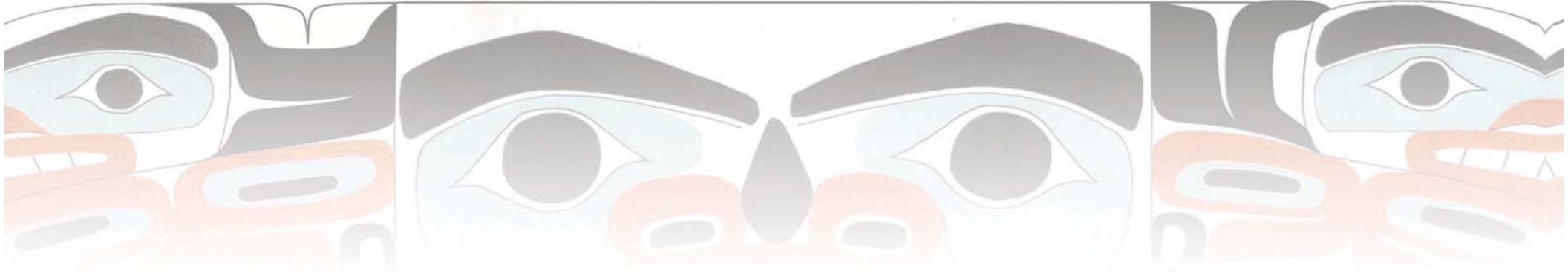
FEAST



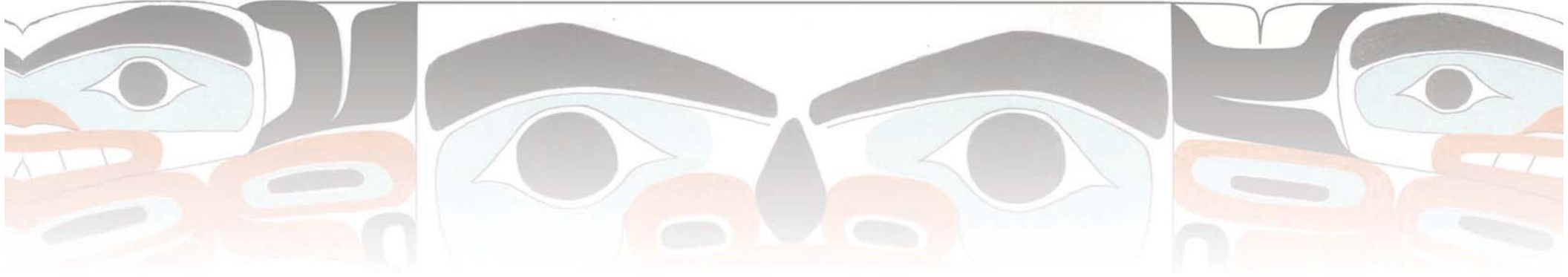


RELUCTANT

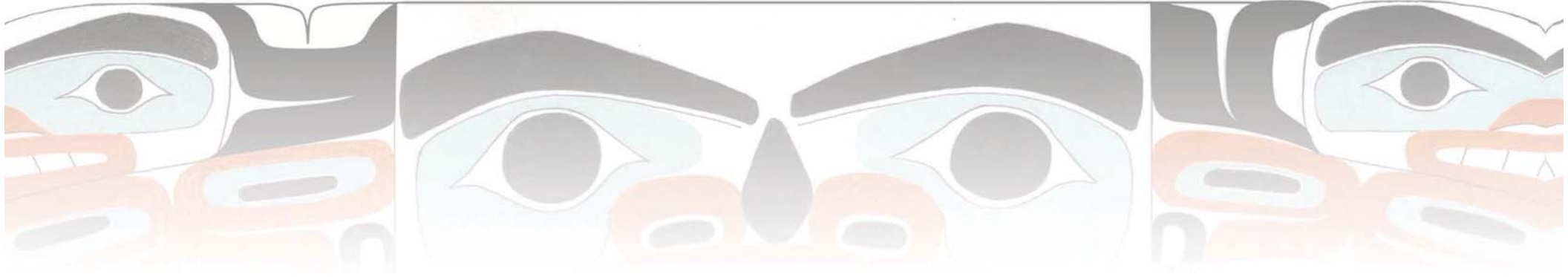




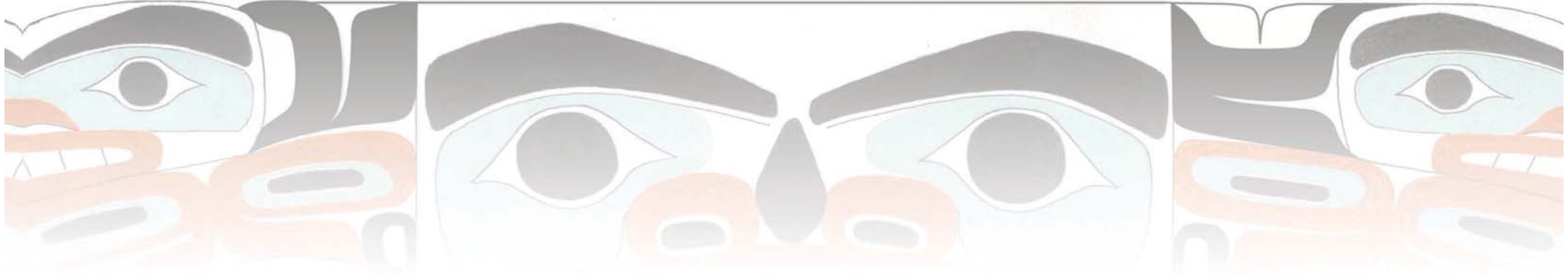
MIGRATION



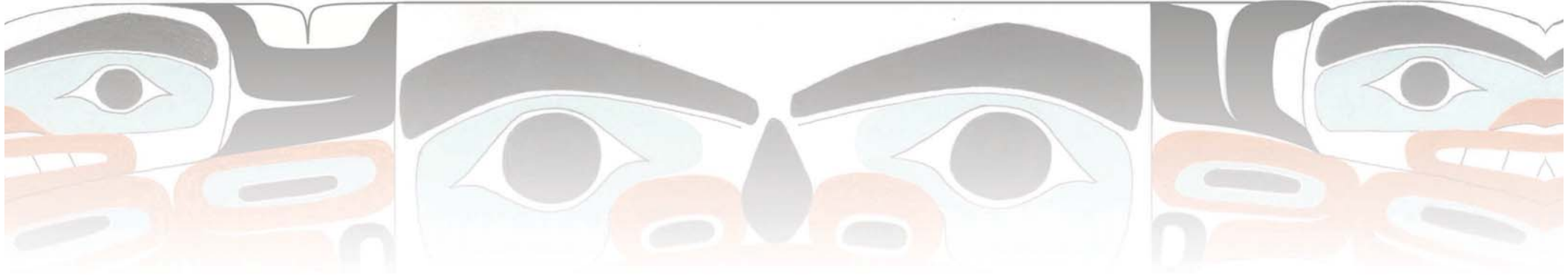
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PERSUADE

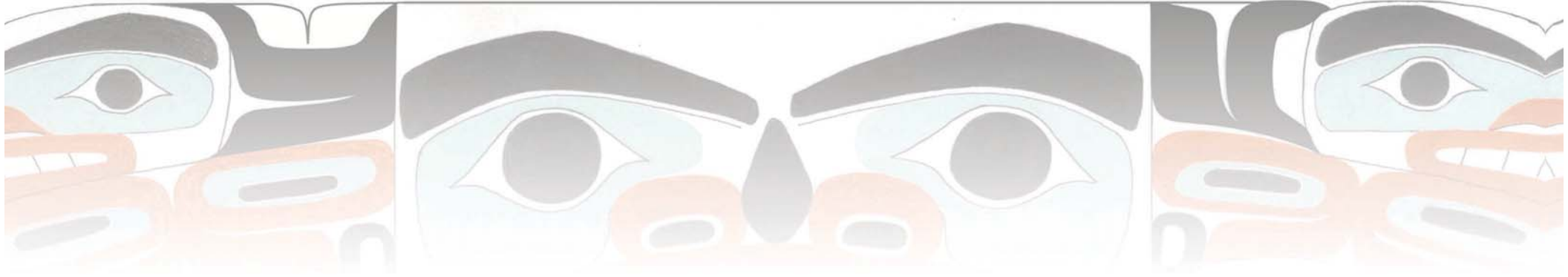


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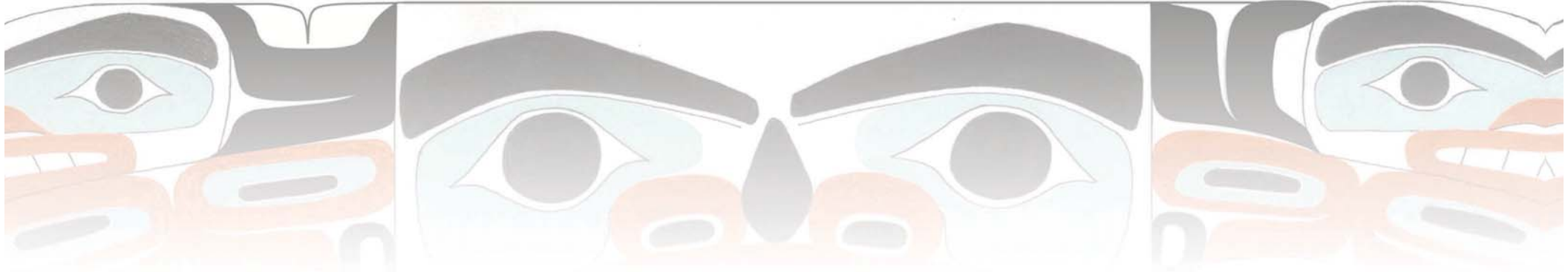
REFUSE



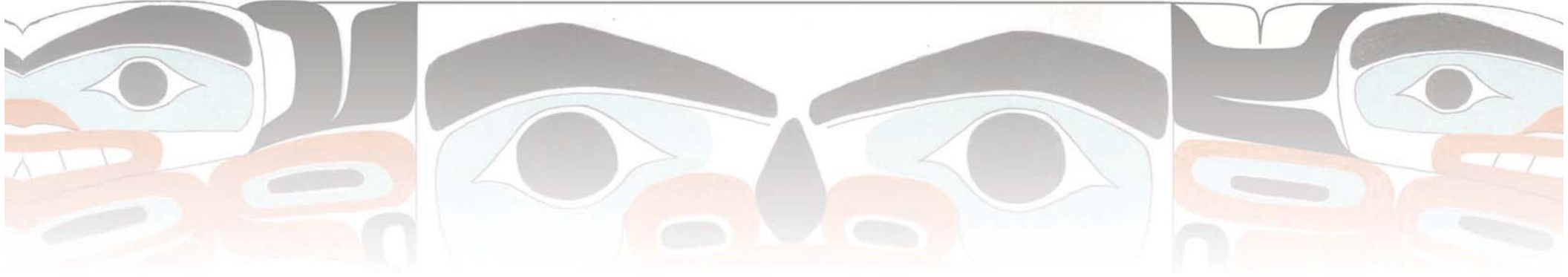


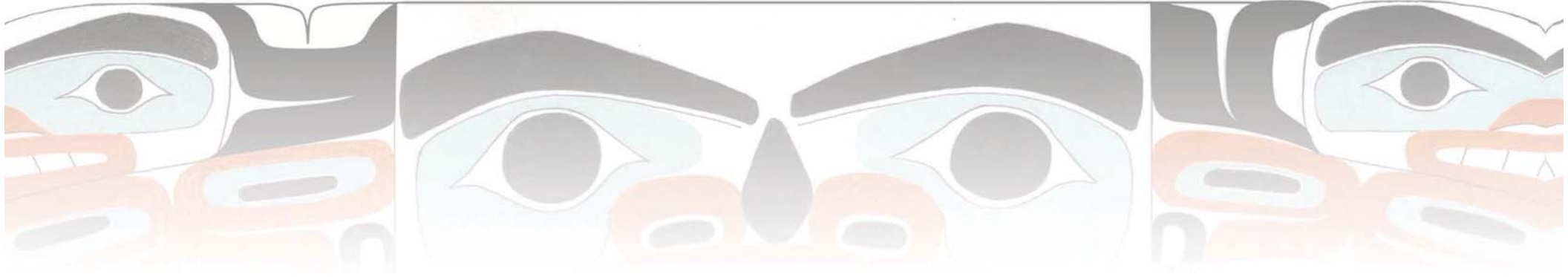
TABOO



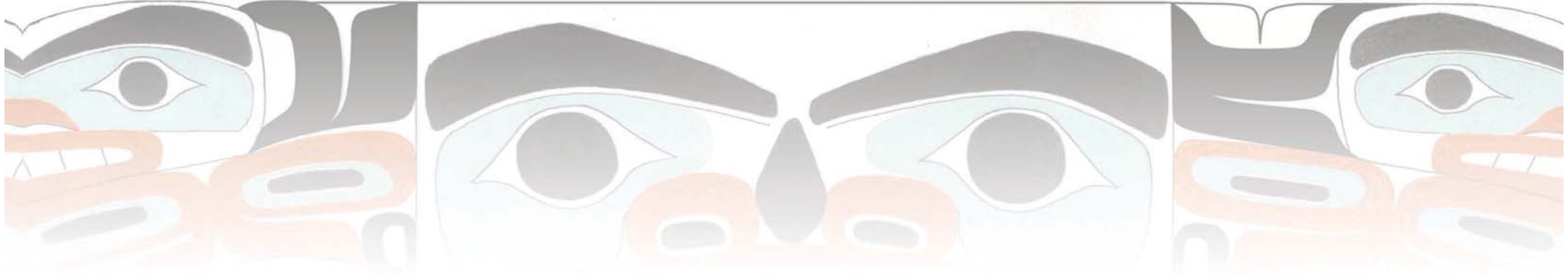


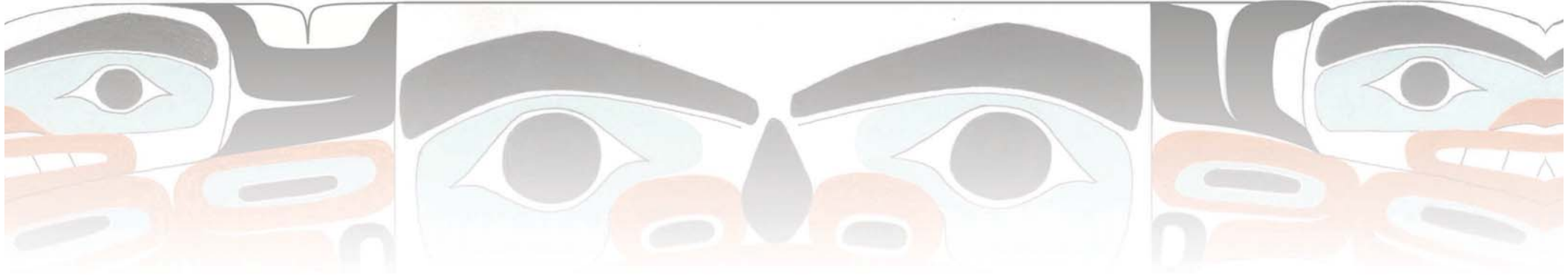
SETTLE



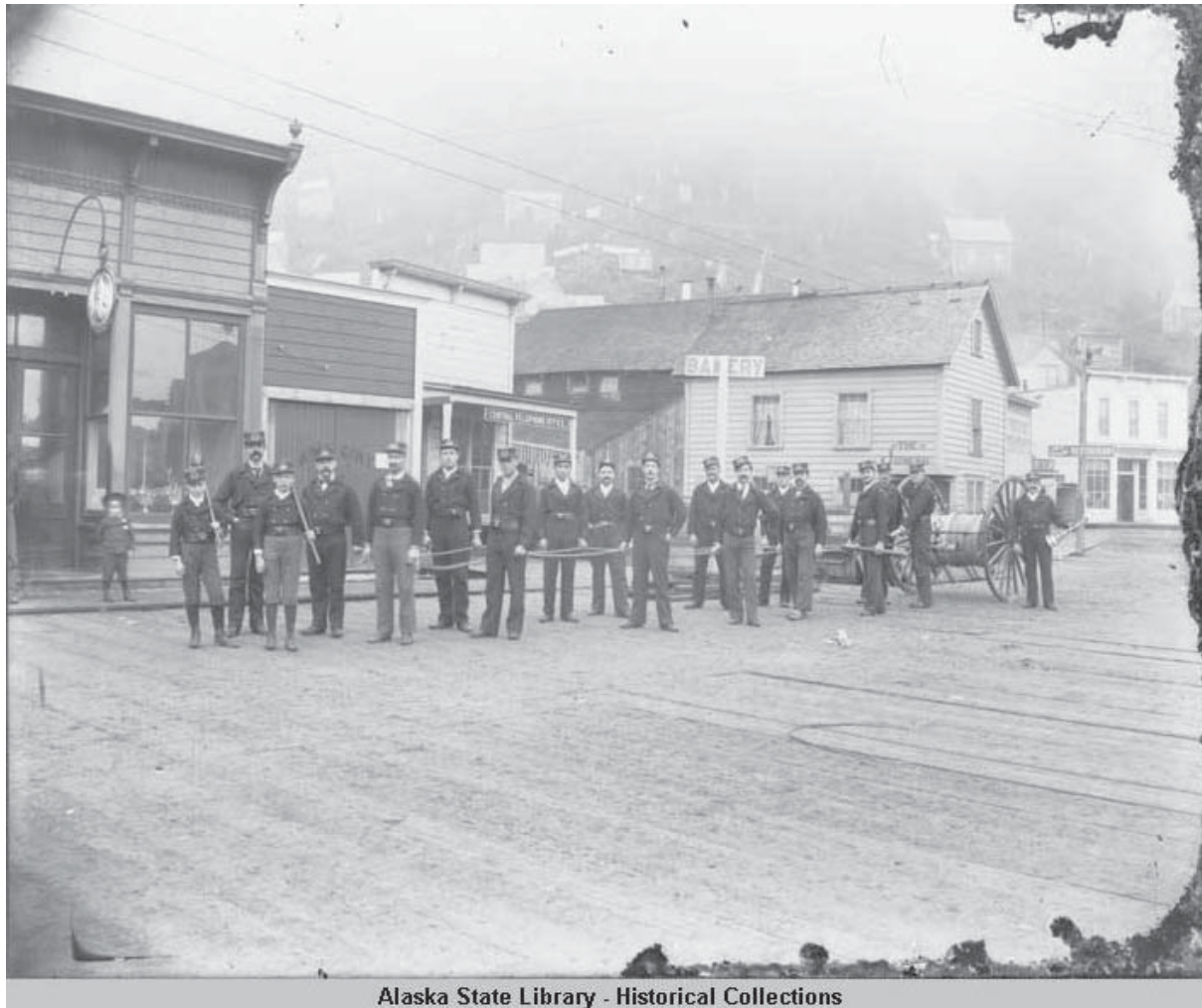
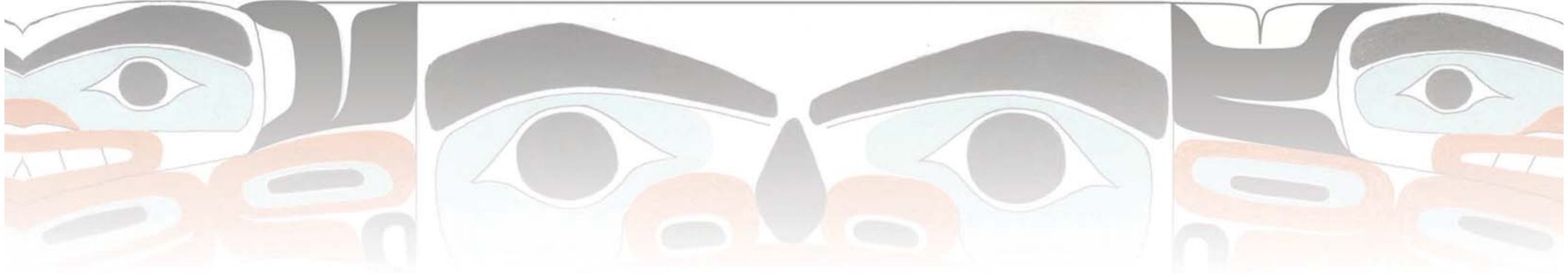


WITNESS

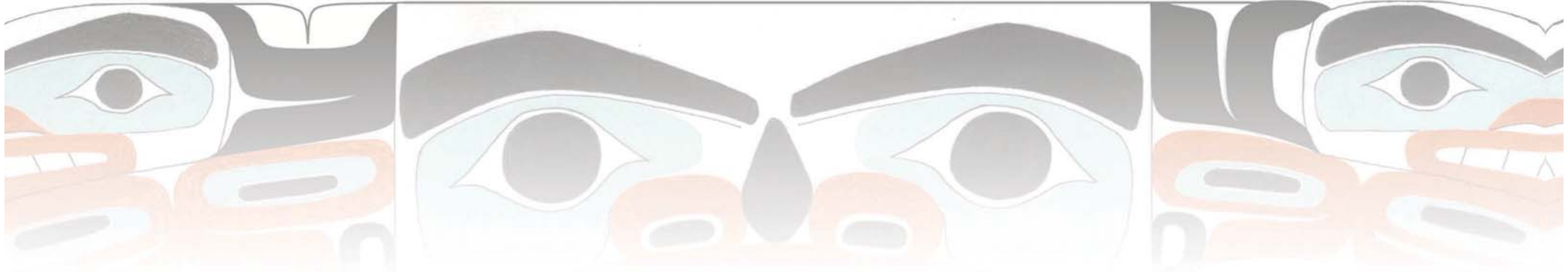




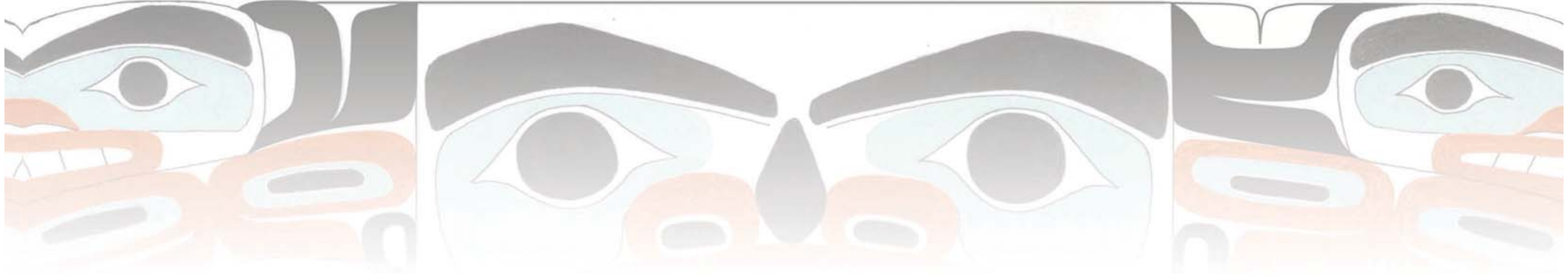
GLACIER



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VOLUNTEER



Appendix 1

Tlingit Migration Story (Based on Glacier Bay history) Told by Susie James (Kaasgéiy of the Chookaneidí clan), translated by Nora Dauenhauer. Copied from *Haa Shuká, Our Ancestors*. Sealaska Heritage Institute, Juneau, and University of Washington Press, Seattle. 1987.

The name of it is Gathéeni,
That land is ours.
Gathéeni,
the bay where the glacier was.
It was where people lived.
Salmon of all kinds ran there.
That's why the people lived there;
 They made it a village.
Many kinds of kinds of salmon are there.
Good salmon ran there.
It was while people were still living there,
The houses;
Maybe as many as five houses stood there,
The houses;
The Kaagwaantaan
And the Wooshkeetaan
And the Eechhittaan
And us, those of us who are Chookaneidí,
All of us were there,
We were living there,
It was then,
What was she thinking, anyway,

That young girl
at the start of her enrichment?
 She was curtained off.
One was curtained off for three years,
That is why there were very many of us who are
 Tlingit,
Because of how we cared for the child of ours,
Only at the end of the third year her hand
 Would be given to her husband
Straight from her place of isolation.

That was the way it was. The was she sat
 behind a curtain; it had been two years;
 it was the third year approaching.
It was not long
Before she would be released,
It was not long before someone would marry her.
There were the first sockeyes they smoked.
The sockeyes
Used to run up under the ice, under the ice;
 it's not that way any more.



Appendix 1 (cont.)

It was those they smoked.
The usually dried them.
But just what was happening?
That girl and her place.
It was an extension made of cedar bark
Behind the house,
Cedar bark.
That was where the young girl was kept.
It was said you could clearly see up the bay.
Through the mountains there you could see
 The glacier waaaay up the bay;
 It was only a tiny piece
It was hanging there up the bay.
It couldn't be seen much from the river;
 It could only
Be seen from way out.
But she knew the glacier was there.
That is why she called the glacier
Like a dog,
"Glacier,
Here,
Here."
With that dryfish she had eaten,

 The bones from the sides;
The way you call a dog she was spitting on it;
 She called it like a dog with it.
"Glacier,
Here.
Here.
Here," she said.
She called it with the sockeye dryfish.
She lifted the cedar bark from there.
Then her younger sister said to her,
"Hey, why are you saying that?"
She ignored what she said.
At one point the little sister
 Went to tell her mother, "Mother!
Why is my older sister saying that?"
"What's the matter?
Sh! Sh!" her mother told her.
"Girls don't bring news from back rooms."
"But wait! Let me tell you first what she's saying.
My older sister's calling the glacier; like a dog,
Just like you call a dog:
Ptuh! Ptuh! Ptuh! Ptuh! Ptuh!
 She's spitting on the bone,

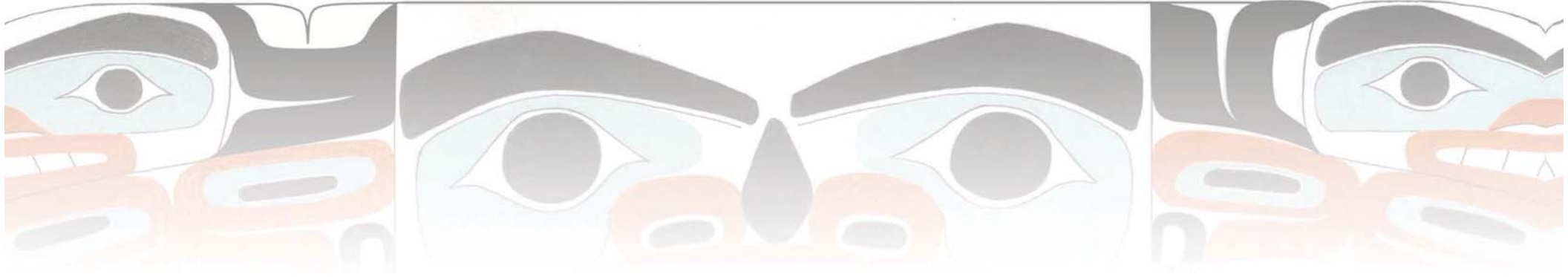


Appendix 1 (cont.)

The sockeye bone,
And using it to say, ‘Glacier! Here!
Here!
Here!’
Then she threw it up there.”
“Don’t tell! Don’t Tell!”
She warned that daughter of hers.
When dawn came that morning she finally went to her.
“What are you saying those things for now?
What are you calling the glacier for?
Don’t you know that you can break a taboo?
 You shouldn’t be saying things
about anything like that.
Why were you saying those things?
 Don’t you say them again.”
She talked to her.
Hunters would go up there by boat.
Suddenly people said,
“What’s wrong with the glacier? It’s growing so much!”
The used to see it w-a-a-a-a-y
Up the bay.
But now it was near, getting closer,
 The way it was moving,

People said.
Oh, no.
It pierced the heart of that woman,
 The mother of that girl.
It was now growing f-a-a-a-st.
They said it was moving,
 The way it was growing, was faster
Than a running dog.

Then people became afraid.
It was when the year was becoming full
People said.
It was Little Black Glacier.
“Little Black Glacier is already
 Disappearing into the other one.
It is already disappearing into the new one,”
 Is what the people said.
“Oh, no.
What’s happening? What going
 To happen to the people?”
At the same time Glacier Bay was murky.
People said it was like diluted milk.
Down there



Appendix 1 (cont.)

The one growing through the sand behaved that way.
It was churning up from the bottom of the bay.
Whirlpools churned up over to the surface like the tide.
Where the glacier was moving, it behaved that way.
The clay was like diluted milk.
This was when people became frightened.
What was it? Wasn't there any way to stop it?
That was when
They made the sons then,
Those people of long ago.
Naanaa Hít stood there,
Naanaa Hít.
Your paternal aunt
Kaaxwaan
Has probably told this to you.
Their clan house stood up the river.
Next to it stood ours,
Xinna Hít indeed.
Its name then was

Xinna Hít, indeed,
That was the name of ours then.
There were many other houses.

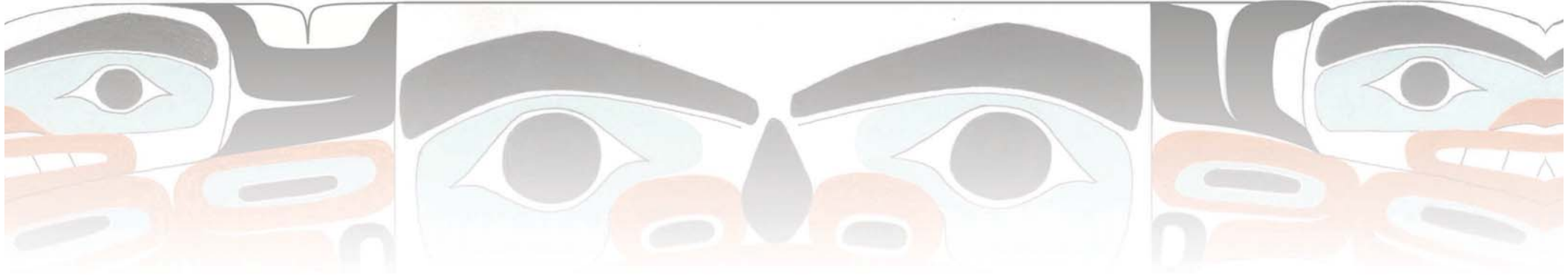
And there was a row of houses behind these too.
There were many people there.
That's when
The mother of the girl told her mother,
Told Shaawatséek'.
"It seems your granddaughter has
Broken a taboo," she told her.
"She called the glacier.
It's growing like a running dog.
It's like a running dog.
There's no way to get away from it
The way the glacier has been growing,"
She said to her mother.
That when her mother said,
"Yes,
Then jest prepare ahead of time, then,
Then just prepare ahead of time.
The place you will escape to:
Prepare it in your minds.
Yes!
This little granddaughter of mine
That broke the taboo,
I will take her place,



Appendix 1 (cont.)

I will take her place.
I will stay in my mother's maternal uncle's house.
I will simply stay
my mother's maternal uncle's house.
I will not leave to go to the boats.
But this granddaughter of mine is a young woman.
Children will be born from her.
So you will take her aboard with you.
But whatever happens to my maternal uncles'
House will happen to me. "
That's what she said to her daughter.
That's when
She replied, "Hey! What are you saying?
Why should you stay behind? You too,
You'll go with us too." "No!
I am not going with you.
I won't leave here with you.
Yes!
What happens to this,
My mother's maternal uncles' house will happen to me,"
Is what
Shaawatséek' said.
"But Kaasteen will go in the boat."

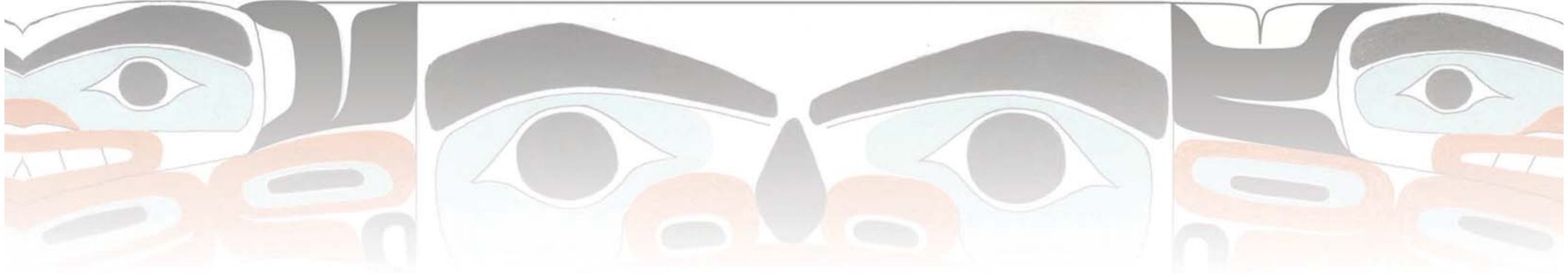
(It's usually switched by storytellers.)
This is the way I know the story,
The way I heard it; this is how
I tell it.
My maternal grandfathers, those who were already aged
When I first became aware of them,
I'm telling it
From their lips.)
That's when
The mother of the girl
Said telling her husband,
"My mother is saying such and such."
That's when the maternal uncle was composing a song.
He was trying to compose
A song.
He went over to Naanaa Hít.
This was where he said
Yes
To Kaanaxduwóos'
The one of long ago,
"I am composing a song.
How would it be if you
Compose a song too?"



Appendix 1 (cont.)

It wouldn't be right if there might
 Not be anything heard from us
When we begin
Our escape from here."
"Fine!" he said. "Good.
That's what I've been thinking about.
I've been thinking about it.
I will compose one,"
He said to him.
"As soon as I'm done,
You pack.
You pack." Soon
It was reaching the outside of Aax'w Xoo; soon.
The glacier
Was outside the place called
Aax'w Xoo.
How swiftly the glacier was growing,
This was when
They packed.
I wonder what they packed
Into the boats?
Into the boats they worked at
Lifting their packs, into the boats.

When it was nearing the front of the village
On the outside of Aax'w Xoo,
Then the water behaved just like
It was churning up in large chunks.
That's when people became frightened;
 That's when the whole village
 Began to get ready then.
Then they were getting ready in the boats,
They were getting ready in the boats.
Then when they were reading n the boats
That grandmother
Didn't want to go aboard.
"Take my little granddaughter aboard with you.
Take Kaasteen aboard with you.
But I will just stay here.
Whatever happens to my grandparents' house
 To my mother's maternal uncles' house
 Will happen to me," she said.
That is why they began boarding the boats without her.
They were already anchored in the bay.
They began singing the song from Naanaa Hit.



Appendix 1 (cont.)

First Song

Eehee iyaa
Eehee yei hei yaa
Yei aalaa hei yaahaa
Ei hei hayoo oo
Aalaa iyaa aa laa

My land
Will I ever
Yei aalaa hei yaa aa
Yei hei hayoo ooo
Allaa iyaa aa haaa

My house
Will I ever...
Yei aalaa hei yaahaa
Yei hei hayoo ooo
Aalaa iyaa aa haa
Hwee-e-e-e This is a cry.

Second Song
(sung twice)
Won't my land

Be pitiful
Won't my land be pitiful
When I leave on foot?
Hee hee hee
Ahaa haa haa haa
Yee hee hee hee
Ahaa haa haa haa
Yee hee yaa hee hee.

Won't my house be pitiful
Won't my house
Be pitiful
When I leave by boat?
Hee hee hee hee
Ahaa haa haa haa
Yee hee yaa hee
This is a cry.
This is a song for the cry.



Appendix 2

Tlingit Migration Story (Based on Glacier Bay history) Told by Amy Marvin (Kooateen of the Chookaneidí clan), translated by Nora Dauenhauer. Copied from *Haa Shuká, Our Ancestors*. Sealaska Heritage Institute, Juneau, and University of Washington Press, Seattle. 1987.

Now this is the way I will begin telling the story
Today.
Now,
at the beginning of how things happened to us
at Glacier Bay.
the way things happened to us there.
This little girl was one of us
Chookaneidí.
It was she
who raised
the bird.
Its name was
(she would shorten up the name)
ts'itskw.
Ts'ats'ée was its full name; these
tiny ones
that swim on the sea.
It was when
it came
out of its egg this little girl saved it.

She would say to it
as she was letting it go when it got strong,
as she was letting it go she would say to it,
“Don't go too far.
Don't go too far; you might blow away.
We are Chookaneidí.
We are Chookaneidí; I might lose you
so come back right away.”
Maybe it was “Chookaneidí” that stuck
in the mind of the bird.
Here it would
come back to her then.
This was how it got used to her.
It was this bird
that multiplied
there.
They multiply one generation after another over there.
They would say
“Choouuu-
kaneidí.”



Appendix 2 (cont.)

When they saw a boat they would say “Choooo-
kaneidí.”

They’re fun to listen to.

They say this even now.

People don’t believe us when we tell this either.

The name of this little girl was Shkwáx’.

Shkwáx’

was her name.

She is the one who raised the bird.

Well,

from there

Look at what’s been happening to us,

to where this has led us.

Now

The time had come

for this young woman.

Very young

newly

Put in confinement.

Today she would be called teenager.

This is what this young girl was.

Kaasteen.

This was when
they had her sit.

Not in the house.

But in an extension
of the house.

A room would be made.

It was like the bedrooms of today.

Someone who was in this condition would not be
allowed inside the main house.

They would build a room for her
extending from the main house.

At the same time
there was a feast.

A feast being held.

Everybody was gone,
everyone had gone to the feast.

But this young girl’s mother
went to see her.

She gave her some sockeye strips.

“Here.”

There was another little girl,

a little girl maybe 8 years old.

Her mother didn’t want to leave her.



Appendix 2 (cont.)

People didn't take their children out in public
in those days
because they respected one another.
This is how things were.
People didn't take children
even the babies.
This woman didn't want to leave her little girl.
She was weaving
a basket.
She brought her weaving out.
She wove.
They were all gone! It was deserted.
Then the little girl ran in by the one
 who had become a woman.
She sat with her.
Kaasteen
was eating the dryfish.
She broke them.
All of a sudden she bent down.
This is when she lifted the edge of her wall.
They say she held the dryfish out with one hand.
Then she bent down that way.
This is how the little girl told it to her mother.

“Hey,
glacier!
Here, here, here, here, here.
Hey,
glacier!
Here, here, here, here, here, here.”
Hey,
Glacier!
Here, here, here, here, here.
Then she lowered the wall.
The little girl was surprised by this.
That was why she got up; she ran out by her mother.
“Mom!
Why is she saying this?
'Hey,
glacier!
Here, here, here.'
Three times she said this.
Mom!
Three times she said this.”
“Don't say that! Go away!
You're always saying things,”
she said to her little daughter.



Appendix 2 (cont.)

This woman was the witness.
This one who stayed home with her
 little daughter was the witness
about her,
about Kaasteen.
This is why
we tell it the same way.
We didn't just
toss this story together.
This is the way it's told.
My grandmother,
my mother,
my father,
were very old when they died.
This is why I don't
deviate when I tell it; I tell it exactly right.
At that time
the ice
didn't begin advancing from the top.
It began advancing from the bottom,
from the bottom.
That was why no one knew.
Not one person knew.

All of a sudden it struck
the middle of the land that people were living on.
Why was the land shaking?
Why was it?
People thought it was an earthquake;
 it didn't bother anyone.
Then another one,
Then another one.
Why didn't it quit?
Here it was the ice crushing against
 itself and moving in.
That was why
they finally gathered together.
“What's happening?
It should happen just once.
Why is this?
Oh no!
It wasn't an earthquake, was it?
It's becoming stronger.”
The people forgot about it again.
Then it happened again.
Here this woman finally said
“Oh dear! It's the one sitting in the room.



Appendix 2 (cont.)

She called it with dryfish like a dog.”
Where was the glacier?
There wasn’t a glacier to be seen.
But that was what Kaasteen
 gave a name to; she named it “sít’.”
What was it she named this?
There was a little piece stuck there.
That was why the people who were wise gathered then.
“Oh!
I guess she said a bad thing.”
When a person who is ritually unclean, you see,
mistakenly does something,
it turns bad.
That’s the reason,
that’s the reason
they gathered together.
Oh, she violated a taboo, didn’t she?
I guess she mistakenly said things about the ice.
Oh, no.
They kept gathering.
They kept gathering.
They were really troubled by the way
 things were turning out on their land;

 people stayed in their homes.
It was becoming troublesome too.
But the young girl wasn’t bothered by this anymore.
Perhaps it was changing her every moment.
It was because of her,
the glacier was doing this because of her.
Because of the way she called it over.
Here they said
“I guess she broke a taboo, didn’t she?
Quick!
Let’s get ready to get out.”
Things weren’t turning out right.
The house was already falling over on its side
from how strong the ice was getting.
 (Slap!)
It was was behaving
Like it was crushing against itself,
 (Slap!)
how strong the ice was.
And they knew.
It was the ice pushing the people, wasn’t it?
It was pushing; it was pushing the village along.
This was when people said, “Quick!



Appendix 2 (cont.)

Quick! Quick! Quick!
Quick.
Let's move the people.
Quick!
Move the people.
It isn't right.
It isn't right."
This was when they said,
"Quick! Let's pack.
Her too.
It's ok to take the one who broke the taboo; it's ok.
Let her come aboard,
Let her come aboard."
People used to cherish each other, you see.
There was no way they could have
left her there; she was a young woman
a young girl.
Yes, like the saying, "they had her sitting for
seed."
This is when this happened to her.
This was when people said,
"There's nothing wrong with her coming aboard.
Let her come aboard."

That was why they asked her, indirectly,
"People will be getting ready now.
Quick!
Fix your clothes.
Fix them."
"No!
I won't go aboard."
Oh no!
Her words spread quickly.
"She said, 'I won't go aboard,'
the one who broke the taboo.

She said she doesn't want to go aboard."
Oh, no.
Then it came to the opposite groups.
"This paternal aunt of hers should go to her,
her father's sister; Quick, quick, quick."
On that side of the village people were packing;
it was already like a whirlpool.
The village was trembling constantly,
trembling constantly; it was as if
they were expecting disaster.
Perhaps it was like the storm we just had.



Appendix 2 (cont.)

It was very frightening the way things were.
They were trying to beat it.
“Yes, because it is like this, and
 because it is this way, my niece,
my brother’s daughter
because things are this way, now,
let’s go,
pack,
pack!
Pity your mother, take pity on your father.”
They begged her.
“No!
No!
I won’t go aboard.
I won’t go aboard.
What I said
will stain my face forever.”
She didn’t deny it.
What I said will stain my face
forever; this is why
I won’t go aboard; it won’t happen.
That is why they gave up on her.
That was why they said

“Let’s go!”
But let’s take these things
to her.
We can’t just leave her this way.
Yes.
Let’s go!”
It began to happen.
They began going to her
with things that would keep,
her paternal aunts,
all of them,
with all of us,
going to her
with things for her food.
“For Kaasteen to eat!
For Kaasateen to eat!”
In this way they brought
whatever
might keep her warm,
the skins
of whatever was killed and dried.
They were made into robes.
These, “For Kaasteen!”



Appendix 2 (cont.)

“For Kaasteen!”

“For Kaasteen to eat!”

“For Kaasteen to eat!”

“For Kaasteen!”

In this way
they turned then and left her.

Now,
this is the reason it became a saying,
it will be a saying forever, for whomever
is mourned, people relinquish
the ownership of things in their memory.

Only after this do we feel stronger.

And “for her to eat,” is also said.

Only if the food which is given
is eaten with another clan

can it go to her.

This is the reason she will have some,
the relative who is mourned.

When the opposite clan takes a bite

This is the reason we call it “invitation to feast.”

A feast is offered
to remove our grief.

Only when we give to the opposite clan

whatever we offer,

only when we know it went to her;

only when this is done does it
become a balm for our spirits.

Because of her,
Kaasteen.

And whatever we relinquish our ownership to,
for Kaasteen,

when we gave them to the opposite clan,
only after this do our spirits become strong.

It’s medicine, spiritual medicine.

Because of the things that happened to Kaasteen;
this is what informed us.

When all the things were piled on her.

Yes.

Now.

They were gone.

They were all aboard the canoes.

That was when Shaawatséek’ got angry.

Yes.

She was already old.

She was already older than me at the time.

“Isn’t it a shame,” she said.



Appendix 2 (cont.)

She started going there.

Yes.

The relatives who were going to leave her

 were standing by Kaasteen

in the house they were leaving her in.

This was when Shaawatséek' pushed the door open.

Yes.

“Am I going to bring your next generation,
my brothers?

But take Kaasteen aboard.

Take her aboard.

I will take her place.

I'm expecting death

at any moment.

So I will take her place.

Yes.

Let her go aboard.

Let her go aboard.”

This was when Kaasteen spoke, in a loud voice

“I will not go aboard.

I said, I will not go aboard.

I'm staying here.”

That was it,

Shaawatséek' couldn't persuade her either.

Now,

no more.

They gave up on her.

This was the last try
when Shaawatséek' came for her.

This was why

they left her.

There was enough.

It measured up.

The food

from her paternal aunts,

from her paternal uncles,

from her mother's people

was piled high.

They were leaving her with almost

 enough to fill the house.

This is when they all finally

went aboard.

Yes.

They didn't paddle away just then.

When they were all seated in the canoes

they just drifted.



Appendix 2 (cont.)

While they were packing, I guess, this song kept
flashing on the mind of Kaanaxduwóos’.

It kept flashing on his mind.

He knew too

when they went to get her.

My!

No, she didn’t want to leave the house.

Only when they were drifting out
they saw.

The house was rolling over.

And it popped out of their mouths

“It’s rolling over!”

It fell over sideways,
and she with the house.

Yes.

That’s when her mother screamed.

She screamed.

Kaasteen’s mother screamed.

Yes.

The other women also
screamed with her.

While they couldn’t believe it, it was sliding downward,

the house she sat in,
downward.

Their voices

could be heard from fat away,

crying.

They had no more strength.

Today

death is not like that.

It’s like something dropping.

At that time though,

if anything happened to even an infant,

the grief would leave us weak.

The way we didn’t want to loose each other.

The way things were.

Yes, this was why he stood up in the canoe.

The voices were still loud.

They were still crying.

She was dying before their eyes

as the house slid downward.

This was when he began singing, then.



Appendix 2 (cont.)

First Song

Ahaa haa hei hei
ahaa haaa hei heiiiy
ahaa haa hei heiiiy
aa haa hei hei
ahaa haa hei hi.aa

Won't my house
be pitiful
won't my house
be pitiful
when I leave on foot?
hee hee aahaaa
hee hee aaa
ahaa, haaa hei hei hi.aa haa

Repeat first verse and vocables

Won't my land
be pitiful
won't my land
be pitiful

when I leave by boat?
hee hee aahaaa
hee hee aaa
ahaa, haa, hei, hei, hi, aaa

Repeat second verse and vocables
hooooo, hoo, hoo.

Now this is what happened to them.
This is how they were.
Now.
This is the song from there.
When they left Kaasteen.
This house became like her coffin,
this Chookaneidi house.
It went with her to the bottom of the sea
before their eyes.
This is why the words are of the house,
when he first sang
this song
“Pity my house,”
he said.
Yes.

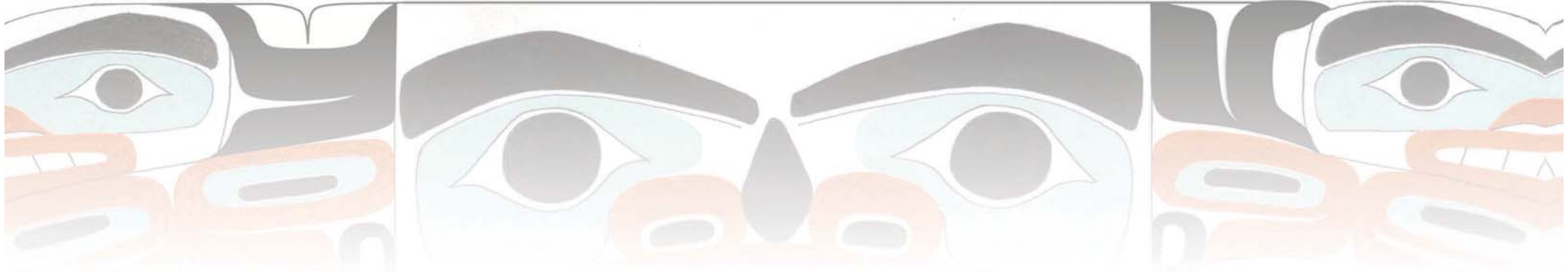


Appendix 2 (cont.)

And when they left her, “pity my land.”
Yes.
I guess they didn’t put the comparison together
at first.
When one who was precious,
their relative,
this woman,
died before their eyes,
yes, no one else thought of songs.
They were just afraid.
They just trembled to go where they could be saved
because it was too much
 the way the land was shaking.
It wasn’t letting up.
This was why they were afraid.
Even with all this he thought of the song.
Yes.
This is the reason it’s everlasting, also for
 the generations coming after me.
I’m recording for them
so that they will know why this song came into being.
But no man volunteered
to stay with her.

But recently someone said that one did.
No!
No!
Well,
I will come to it,
the part of the story
why people were saying this.
After this
I guess it was
out from Pleasant Island.
When they were passing it,
Sdayáat,
a Chookaneidí,
also our relative,
stood up in the canoe.
Yes.
He also repeated,
“Stop for a moment.
Stop for a moment.”

That was why they held those moving
 canoes motionless; yes.
“I too



Appendix 2 (cont.)

cannot let
what I'm thinking
pass.
Please listen
to the way I feel too.”
They began drifting; all the canoes drifted.

This is when he sang the song
that flashed on his mind.

Yes.

Second song

ahaa haa aa haa
hei hei aaa hei hei
ahaa haa aaa haa
yei hei hayoo
aaa yei hei
aaa haa haa

My land,
will I ever
see it again?

shei aanaa haa hayoo
aahaa yei hei hei hayoo
aanaa aaa haa haa
haa haa yei hei hayoo
aahaa haa haa haa.

Repeat first verse and vocables

My house,
Will I ever
see it again?
shei aanaa hauoo
aahaa yei hei hei hayoo
aahaa aaa haa

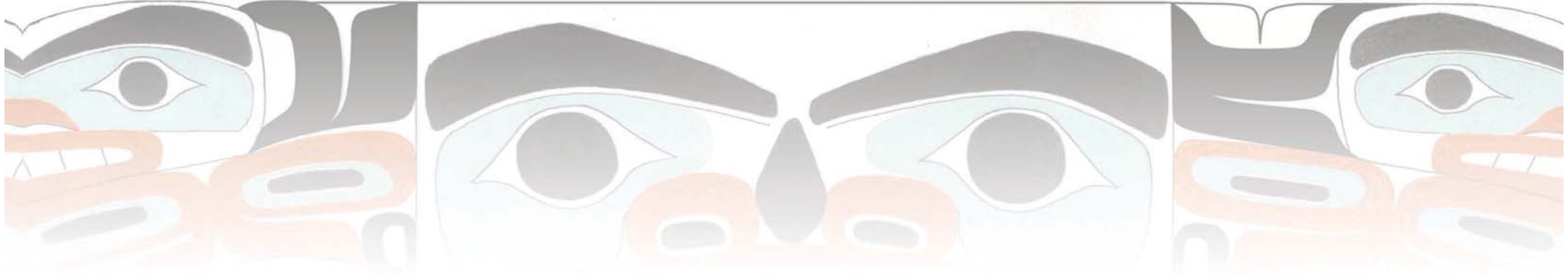
Repeat second verse and vocables

a haa haa haa
Hooooo hoo hoo.

Now, this is Sdayáat's song.

Yes.

This is how the two of them composed songs



Appendix 2 (cont.)

when trouble came.
Well,
they didn't just abandon her carelessly.
Now,
not even the T'akdeintaan
searched their minds,
or the Kaagwaantaan,
or the Wooshkeetaan.
They just left.
It was only these men who expressed their pain.
They didn't just leave her carelessly.
Now
only then they began leaving.
The Wooshkeetaan
went to the place
called Excursion Inlet today.
But the Kaagwaantaan

went to Ground Hog Bay.
I guess it's called
Grouse Fort.
This is where they went, the group of Kaagwaantaan.
As for us, we continued away from them.

There is
a river called Lakooxas't'aakhéen.
It flows there; it's still there today;
 where Frank Norten made his land,
a place like a cove.
It was there; we waded ashore.
Now
you know how tiring it is to be in a canoe.
It was then and there we waded ashore;
 this is where we prepared a place to live
at Spasski.
It's called Lakooxas't'aakhéen.
It was there we waded ashore.
It was like
after a war.
There was nothing.
This is how it was.

