

**Dauenhauer Tlingit Oral Literature Collection
Introduction**

Call number: MC 5

Accession 2010.008

Date range: 1899-1999

Size: 9 boxes

Processed by: Rick Huteson, Archival Assistant, & Zachary Jones, Archivist

Processing date: November – December 2008. Additional materials added by Zach Jones in November 2009; August and November 2010; and January 2012.

Finding by: Rick Huteson, Archival Assistant, & Zachary Jones, Archivist

Intellectual Properties Note: Since SHI adheres to the Protocols for Native American Archival Materials, and since we desire to honor Tlingit, Haida, and Tsimshian traditional cultural belief that clans retain the intellectual property rights to clan stories or songs, patrons who use or study clan songs or stories are asked to credit clan ownership to stories and songs.

Cite this collection as:
MC 5, Item #, Tape #
Dauenhauer Tlingit Oral Literature Collection
Sealaska Heritage Institute Archives
Juneau, Alaska

Dauenhauer Tlingit Oral Literature Collection Biographical Note

Nora Marks Dauenhauer (b. 1927) is an American poet, short-story writer, and a scholar of the language and traditions of the Tlingit Indians of Southeast Alaska. Nora Marks herself is Tlingit, and was born May 8, 1927, the first of sixteen children of Emma Marks (1913-2006) of Yakutat, Alaska, and Willie Marks (1902-1981), a Tlingit from near Juneau, Alaska. Nora's Tlingit name at birth was *Keixwnéi*, and following her mother in the Tlingit matrilineal system, she is a member of the Raven moiety, L'uknaxádi clan, and of the Shaka Hít or Canoe Prow House, from Alsek River. Emma's maternal grandfather had been Frank Italio (1870-1956), an informant to the anthropologist Frederica de Laguna whose knowledge was incorporated into De Laguna's 1972 ethnography of the northern Tlingit, *Under Mount St. Elias*. In circa 1972 Nora was selected and endorsed by Tlingit elders to document the Tlingit culture, and since that time Nora collected recordings and interviewed Tlingit elders. Nora earned a degree in anthropology and, with her husband Richard Dauenhauer, a poet and translator, she has authored numerous articles and also co-edited the Sealaska Heritage Institute's highly regarded four volume Classics of Tlingit Oral Literature series, titles which includes, *Haa Shuká, Our Ancestors: Tlingit Oral Narratives* (1987), *Haa Tuwanáagu Yís, for Healing Our Spirit: Tlingit Oratory* (1992), *Haa Kusteeyí, Our Culture: Tlingit Life Stories*. (1994), and *Anóoshi Lingít Aaní Ká: Russians in Tlingit America, The Battles of Sitka 1802 and 1804* (2009).

Richard L. Dauenhauer is an American poet and translator who married into, and became an expert on, the Tlingit nation of southeastern Alaska. His wife is the Tlingit poet and scholar Nora Marks Dauenhauer. Richard, who goes by Dick, holds a B.A. in Russian and Slavic languages from Syracuse University, a M.A. in German from the University of Texas, and a Ph.D. in comparative literature from the University of Wisconsin Madison, with his dissertation titled "Text and Context of Tlingit Oral Tradition." He studied in Finland under a Fulbright Fellowship in 1966-1967, before coming to Alaska in the late 1960s to teach at Alaska Methodist University. He is an author and poet and has published several volumes of poetry as well as translations of poetry from languages including German, Russian, Finnish, and classical Greek. In 1981, he was named to a four-year term as Poet Laureate of Alaska. In the most recent decades Dauenhauer's work has focused on the Tlingit of Southeast Alaska. He worked for the Sealaska Heritage Institute during the 1980s and 1990s, before moving to University of Alaska Southeast, where he became President's Professor of Alaska Native Languages. The author of numerous articles and book chapters, together the Richard Dauenhauer and his wife Nora Marks Dauenhauer are also the author-editors of the Sealaska Heritage Institute's highly regarded *Classics of Tlingit Oral Literature* series, titles which include, *Haa Shuká, Our Ancestors: Tlingit Oral Narratives* (1987), *Haa Tuwanáagu Yís, for Healing Our Spirit: Tlingit Oratory* (1992), *Haa Kusteeyí, Our Culture: Tlingit Life Stories*. (1994), and *Anóoshi Lingít Aaní Ká: Russians in Tlingit America, The Battles of Sitka 1802 and 1804* (2008).

Dauenhauer Tlingit Oral Literature Collection
Provenance Note

The materials in this collection were received by SHI in various batches between 2008 and 2012 from Richard L. Dauenhauer and Nora Marks Dauenhauer. They signed an official deed of gift on Nov. 13, 2012. Regarding specific accessions, Items 1-314 (Tapes 1-258) were received on November 15, 2008, Items 315-335 (Tapes 258-280) on November 4, 2009, Items 336-350 (Tapes 292-299) on August 20, 2010, Items 336-384 (Tapes 300-340) on November 3, 2010, Items 385-526 (Tapes 341-430) on January 30, 2012.

Dauenhauer Tlingit Oral Literature Collection Scope & Content Note

This collection contains approximately 500 audio recordings on CD, which were collected or created by scholars Nora Marks Dauenhauer and Richard Dauenhauer. These recordings date from 1899 to 1999, contain speaking in English and Tlingit (the bulk in Tlingit), and document a vast array of subjects and topics concerning Tlingit history, culture, subsistence, land issues, language and other aspects of importance relative to the Tlingit. The recordings capture the words of Tlingit elders, orators, activists, cultural specialists, and others, as well as the audio from various conferences, Tlingit gatherings and events, and other cultural programs. These recordings are very rich with content and contain important information about the Tlingit people.

The CDs that comprise this collection were obtained from the Dauenhauers, after University of Alaska Southeast staff migrated these recordings to CD format per grant funding. The Dauenhauers retain the original format recordings (reels, cassettes, etc.). The CDs contained a numbering system kept by the Dauenhauers, found on these CDs upon donation to SHI, and SHI archival staff has retained this numbering system, which is reflected in the inventory. Descriptive information about the content of the recordings, which are labeled on individual CDs, has also been retained. When requesting a recording from this collection, please include the Item number and the Tape number to assist staff in locating the recording.

From 2011 to 2013 via an IMLS Enhancement Grant, recordings in this collection with limited to no descriptive information were reviewed by fluent Tlingit speakers, who provided detailed feedback. Item descriptions were updated from this feedback, providing a better documentation of this collection for the public. These fluent speaking reviewers primarily included David Katzeek (Shangukeidí clan) of Klukwan, Fred White (Shangukeidí clan) of Yakutat, and Marsha Hotch (Gaanaxteidí clan) of Klukwan. The final box in the collection contains documents from some their reviews, which can greatly assist researchers in understanding additional details of the recordings. In 2012 SHI received a document from the Dauenhauers that detailed the contents of part of the collection, with recordings description primarily from Nora Marks Dauenhauer. Description by Nora has been noted as ‘content by NMD’.

Dauenhauer Tlingit Oral Literature Collection Inventory

Box 1: Items 1-73, Tapes 1-60.

- Item 1: Oral Literature Collection; Tape 1-2. Tape one: Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Mosquito, 1974, as published in *Haa Shuka*. CD track 1. Tape 2: Frank Johnson, Strong man, published in *Haa Shuka*. CD track 2.
- Item 2: Oral Literature Collection; Tape 3: Recording of Frank Dick Sr. (Naakilaan; of the Raven Coho Clan, Far Out House) and Jennie White Dick (Jeinik, of the Eagle Thunderbird Clan, Thunderbird House), recorded 2-11-78, speaking is entirely in Tlingit. Interviewer is Nora Dauenhauer. 22:18 minutes in length. Content includes; a) Frank Dick Sr. talking about Clan House locations in the Dry Bay and the Alsek River area and the Aakwe River and the Clan houses on the of Guséixh on the Aakwe River; b) Genealogy of Nora Dauenhauer's family and Shamans of the areas; and c) a short Raven story about King salmon. Recording concerns the people of Yakutat and Dry Bay, the Lukaax.ádi Clan, and clans of the speakers.
- Item 3: Oral Literature Collection; Tape 4: Recording of Frank Dick, recorded 2-11-78, speaking is entirely in Tlingit. Interviewer appears to be Nora Dauenhauer. 23:02 minutes in length. Continued from Tape 3. Content: a) Discussion of place names in Dry Bay Alsek river area of the north Gulf coast of Southeast Alaska, b) Short discussion of Raven story when Raven beached the Whale on Bear Island in Dry Bay, c) Discussion of (Lukaax.ádi) Raven Sockeye Clan genealogy, Clan Shaman names in Dry Bay Alsek river area. [Migrated from a broken cassette; there are 1 or more short gaps where a splice was made or the Tape would not play.]
- Item 4: Oral Literature Collection; Tape 5: Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Tlingit speaking, from reel to reel 1. Notes say "Undated but probably recorded by O.W. Frost at APU during the 1972-73 academic year." 31:45 minutes in length. First 29 minutes is entirely in Tlingit, last two minutes in English. English speaks about a story connecting coastal Tlingit to the inland Tlingit at Teslin, Yukon. Tlingit speaking includes Zuboff telling Raven stories. English translation provided on Tape 6 [next tape].
- Item 5: Oral Literature Collection; Tape 6: Robert Zuboff, English speaking, from reel to reel 1. Notes say "Undated, probably recorded by O.W. Frost at APU during 1972-73 academic year." Speaking in English. 59 minutes in length. Content is continued from Tape 5; an English version from Tlingit stories told on Tape 5. Raven stories; the raven chased down from heaven, and salmon runs. How the tide master brought the flood.
- Item 6: Oral Literature Collection; Tape 7: Recording labeled "Esther Johnson," from reel to reel; songs from Yakutat. Recorded by John Marks October 1968, Hoonah. Inside label on masking Tape, "A Story. Last Portion Slower". Recording contains speaking/introduction by John Marks and then singing by Marks and Esther Johnson; all in the Tlingit language. 29 minutes in length.
- Item 7: Oral Literature Collection; Tape 8, Side A-B. Recording primarily of Olaf Abraham speaking, but also words by Maggie Adams and Paul Henry, undated, recorded at Yakutat. Content includes; a) Olaf Abraham talks about the Eagle Brown Bear clan migration from Ketchikan area up the coast of Southeast Alaska; b) Clan settling in Anklin River area of Yakutat Alaska; c) Rescue story of Golden Eagle and acquiring it as

the Screen of the Teikweidí Clan in Yakutat; d) song for the screen of Golden Eagle; e) Olaf Abraham's personal mourning song for his people of Anklin River; f) Maggie Adams sings her uncle's mourning song; g) Maggie Adams sings Copper River songs; h) Paul Henry sends personal message to the people of Yakutat; i) Paul Henry records potlatch at Teslin BC where his wife worked as a teacher; and j) song in Athabaskan continue at potlatch in Teslin. Two CDs, CD 1: 65 minutes in length, CD 2: 58 minutes long. Speaking and singing entirely in Tlingit on CD 1, some English speaking on CD 2. Contains speaking and singing. Content on this recording primary concerns Yakutat and the Teikweidí Clan, Drum House.

- Item 8: Oral Literature Collection; Tape 9 Side A. Henry Denny speaking, Saxman, December 10, 1970. Label on original reel reads; "Recorded especially for Nora Florendo for learning Alaska Indian History" "1&2 Sides is the history of the Sanyaa Kwáan known as the Cape Fox Tribe, as told by Alaska Indian Chief Kashakes n. 4, Henry Denny".
- Item 9: Oral Literature Collection; Tape 9 Side B. Henry Denny, Saxman, December 10, 1970. Label on original reel reads; "Recorded especially for Nora Florendo for learning Alaska Indian History" "1&2 Side is the history of the Sanyaa Kwáan known as the Cape Fox Tribe, as told by Alaska Indian Chief Kashakes n 4, Henry Denny."
- Item 10: Oral Literature Collection; Tape 10: Jimmy Marks (#2), "End of crying." Original Tape recorder may have slowed down during recording, speaking in Tlingit only. Audio quality poor. 2:39 minutes in length (short clip).
- Item 11a: Oral Literature Collection; Tape 11 Side 1. Audio recording primarily concerning Jenny Marks, but appears to be multiple male (including Johnny Marks and perhaps Horace Marks) interviewed by Nora Marks Dauenhauer; Interview/storytelling all in Tlingit. CD 1: 44:42 minutes in length. Content review by DK: Jenny speaks about her brother's name Gúnanaaxdújí and its history, 0-10:15; Jenny sings an íxt' song, and speaks about its nature; 10:15-12:17; discussion between Jenny, Nora, and another man (Horace Marks?) about the íxt' song Naatooxshayee, 12:17-13:58; discussion about various íxt' and their spiritual nature, including an íxt' named Yaxyaandus.ax, and an íxt' whose head (which had been cut off) walked up the beach and back to his community, 13:59-24:07; a discussion on the sensitive nature of how some individuals in the Tlingit community sold at.óowu, including a mosquito mask, 24:07-33:40; discussion of a song concerning Tl'oon Tlaa, then singing of a T'ákdeintaaní yátx'ee, about the Eagle children of the T'ákdeintaan family; 33:41-35:57; general conversation about family, 35:57-40:49; Jenny begins a song about the Kaagwaantaan yatx'ee, Raven children of the Kaagwaantaan and Chookaneidi, 40:49-42:12.
- Item 11b: Oral Literature Collection; Tape 11 Side 2. Audio recording primarily concerning Jenny Marks, but appears to be multiple male (including Johnny Marks and perhaps Horace Marks) interviewed by Nora Marks Dauenhauer; Interview all in Tlingit. CD 1: CD 2 44 minutes in length. Disc 2: Content review by DK: recording begins amid a song by Jenny, followed by another about a woman named Kaalxaal.ach, then sings a Coho/Raven song, which Jenny articulates as being an ancient song, composed during the period of Kaax'aachgóok, 0-3:01; Jenny then sings the first verse of a love song, about an island that disappeared, a song for the Lukaax.ádi, Sockeye/Raven children, and discussion about this song, 3:01-5:39; discussion about Chinook [Tsimshian] songs, then Jenny begins singing a Chinook Kwáan x'ásheeyí song, but is interrupted before she can complete the song, 5:41-8:28; another Tsimshian song is sung, then the discussion speaks about a historic photograph taken by Winter & Pond of a woman indicated by

W&P as being Tlingit and dressed as an íxt', with a horn headdress and Chilkat robe in the picture, but was actually a Tsimshian, and this song sung in Tsimshian was sung by the Tsimshian to her; 8:50-12:46; discussion about Mary Klanott-Kasko, one more Tsimshian song is sung, the general conversation ensues, some about the Wooskeetaan Sun House taking Chookaneidí at.óowu, then jokes are told over dinner, 12:46-44:34.

- Item 12: Oral Literature Collection; Tape 12 Side A. Recording labeled "Tom Peters and Bert Dennis. Side A. 1. Tom Peters, Teslin Yukon, September 8, 1972. 2. Bert Dennis, Haines, AK, September 11, 1972." 46 minutes in length. Speaking and singing primarily in Tlingit. Content by DK: Tom Peters tells the story of the Woman Who Married the Bear, 0-20:34, Peters then sings the song associated with the story, 20:34-21:26; Peters then goes on to speak about Tlingit marriage practices, some in the English language, 21:26-27:59; Bert Dennis begins speaking, talks on various subjects, migration history, and towards the end he speaks about place names around the Juneau-Douglas area, 27:59-46:23.
- Item 13: Oral Literature Collection; Tape 12 Side B. Side B. Bert Dennis, Haines, AK, September 11, 1972. 46 minutes in length. Speaking entirely in Tlingit and English. Audio quality is poor to fair. Content by DK: Dennis speaks about how Chilkoot land became the property of Lukaax.ádi; 0-9:48; he then tells how the Lukaax.ádi got their name, 9:48-12:44; Dennis then speaks about a number of subjects in Tlingit and English, including migration of the Lukaax.ádi through Glacier Bay to the Chilkat/Chilkoot area, effects of alcohol on the Tlingit, then questions on the origin and meaning of the name Daanawáak, 12:44- to end of recording.
- Item 14: Oral Literature Collection; Tape 13. Willie Marks January 2, 1979 (Juneau). Naatsilanei [Origins of the Killer Whale], Duktootl [Strong Man].
- Item 15: Oral Literature Collection; Tape 14. Emma Marks, Juneau Celebration Speech, 1982 (published in *HTY*).
- Item 16: Oral Literature Collection; Tape 15. Emma Marks, Yakutat, May 18, 1997. Raven Story; recorded by NPS. 1) Yakw deiyi; 2) Yail nees akawlishaa; 3) Ravens birth and flood. (All transcribed as of 2000) Cover note from Wayne Howell with Tape; 1-21-98, discussion the poor quality of the recording in some places.
- Item 17: Oral Literature Collection; Tape 16. Recording labeled "SNEP Raven Stories. Copy from Sitka Native Education Program received 4-4-95, Charlie Joseph, Salmon Box George Davis (?), Raven and the Whale." 54 minutes in length. Storytelling in Tlingit. Content by DK: speaker [George Davis ?] begins talking about the harvesting of eulachon, then the curiosity of the Raven, and Raven's interaction with eulachon, 0-8:51; telling of the story of Raven Flying Down into the Whale, Yaay yikdei wdi_keeni yeil, 8:51-16:50; Charlie Joseph begins speaking, tells the Box of Daylight story, 16:50-25:00; followed by the story of how Raven created man, with discussion about Raven stories, 25:00-48:49; Charlies speaks more about Raven, tells a story about the land otter people who hosted a koo.éex' and invited the Raven, and how Raven taught people to dance, followed by the song the Raven sang, 48:52-54:32.
- Item 18: Oral Literature Collection; Tape 17 Side A. Susie James (Kaaxsgeiy), Sitka May 14, 1972. Label has "File NO. SJ 02". Content; Content note by NMD: Shaxoo, a Chookaneidí shaman, lived on a little island near Hoonah with his son. The tide came up over their house, they stayed safe. How Shaxoo was called to attend to sick person. Story of

Xakúch', a Chookaneidí man and a giant Devil fish (octopus). T'akdeintaan story, Shatukwaan keidli - Mt. Fairweather people's dog, story of the man who led the dog to the mountain. Susie tells of X'eijáakw' and Shkík two shaman who received a shaman spirit. (mk 0:18:00) Naas Shaak Aankáawu is about Raven and the Sun Mask (How Raven stole the Stars, Moon, and Sun? or Box of Daylight). Kageet Kuyéik...? (mk 0:30:00) Raven and the Water. (mk 0:33:30) Raven and Ganookw (owner of the water?). Raven and Ganookw argue about their age. Gaanaxáa is a place where gulls or terns go to rest/nest. "I'd really like to see that." - NMD "She's a lot of fun (Nora talking about Susie)" - NMD "Susie was so happy to tell stories in Tlingit, her family only spoke english. Only her daughter spoke Tlingit." - NMD. They try to define words. (mk 0:40:13) Raven and Tide Woman. (mk 0:45:00) Raven and Potlatch (inviting Devil fish?). (mk 0:48:30) Raven and Killer Whale. (mk 0:52:00) Raven and Salmon Box(?). Near the end of the session, the recording sounds fast. Maybe from a worn cassette? "Susie is a fast talker" - NMD "Susie was full of songs" - NMD. Mary Peleyo is present.

- Item 19: Oral Literature Collection; Tape 17 Side B. Jessie Wilson Burial Party, Amy Marvin opening, undated. Speaking entirely in the Tlingit language, recording of public event; includes speaking, oratory, and signing. Audio quality fades from good to poor. 59 minutes in length. Content: Opening by Amy Marvin. Harry Marvin, Amy's husband also gives speech. Amy sings songs, other women join in. Susie James from Taku is present and sings too. Other unknown woman sings as well. Marks Trail sings song from Hoonah. Jessie Wilson adopted Emma Marks as her daughter. After this song, the speeches seem to be over and all that is left is random conversation.
- Item 20: Oral Literature Collection; Tape 18 Side A. Recording attributed to Susie James, Sitka, June 7, 1973 (Tlingit & Haida meeting June 1973?). Conversational speaking in the Tlingit language. 45 minutes in length. Content by NMD: She's doing someone's genealogy, don't know who. She's talking about Raven walking along the beach. Nagoodik'i - A story of a man walking over mountains to get to Lituya bay. A man is asking for a girl's hand in marriage (the man is unknown). Nagoodik'i is thought to be human, but it is a rock....Susie then begins to talk about peace making. Building houses is mentioned, how you have to abstain from everything while building. She talks about all taboos. She tells how the houses are built, no hammer, no nails. Susie talks about when the Americans bought Alaska, in Sitka the Tlingits were told to move out. Russians and Tlingits were segregated. Noow Tlein - a rock on Baranof Island. Du yaa Kanagoodi (Raven walk) song is sung. This song is being taught to unidentified man. Other unknown people arrive, and want (seems like they want) to learn this song too. Nora teaches them the words, she hopes they will sing this song. They practice singing this song.
- Item 21: Oral Literature Collection; Tape 18 Side B. Susie James, Sitka, June 7, 1973 (Tlingit & Haida meeting Juneau 1973?). Conversational speaking in the Tlingit language and signing of songs. 45 minutes in length. Content by NMD: Raven song is sung in our version (Marks Trail version) and Sitka version. In the Sitka version the words are sung different, but it doesn't matter, that is their version. We have our own version so it is ok. Interior (Athabaskan) singing and dancing is done. They are back into Raven songs and Raven dance. They are trying to learn our version, their version (Sitka) the words don't make sense to me. A woman is told to be more dignified when she dances, to dance more like the men. "some women dance any old way, its ok to look over peoples head it makes you hold your head high so you don't look down, and feel scared" - NMD....Alfred Andrew's song they are singing...."everyone gave up on me, I'm the only one singing". We (Johnny and I) start a song but we forget the rest. Yaa haa hoowei (entrance song) is sung. "somebody drumming really bad" - NMD A Tsimshian song is

sung. Johnny mentions part of this song was skipped. Another entrance song by the Athabascan. Juneau and Haines (Athabascan) songs are sung. Ku aani naa - an Athabascan song that goes ' where are you (random clan called out), come over and dance with us.'

- Item 22: Oral Literature Collection; Tape 19. Recording of J.B. Fawcett, as interviewed by Nora Marks Dauenhauer, Juneau, October 3, 1972; recording labeled "Kaats (bear), at Kookeidi." 21 minutes in length. Speaking entirely in Tlingit. Content review by DK: Fawcett opens with a discussion of how the Tlingit viewed nature and the environment, then he tells the story of the Man Who Married the Bear, 0-19:30; Fawcett then discussed where this story occurred, giving the placename as Taanyoodaa, and that the people this occurred to were the Taan Yík Kwáan, 1931:-21:32.
- Item 23: Oral Literature Collection; Tape 20. A.P Johnson (Kiks.ádi clan), recorded December 2, 1972, likely at Sitka. 39 minutes in length. Speaking entirely in Tlingit. Content concerns Russian and Tlingit conflict at Sitka in 1802/1804, but appears to be Part 2 as Johnson is continuing his telling. Content by DK: A telling and history of the 1802 Battle between the Tlingit and Russians at Sitka, including the Tlingit assault on the fort, burning of the fort, what the Tlingit did to Russian prisoners, Kalyaan's role and leadership in the battle, the firefight/gun battle, and explosion of the Russian ship, 0-22:45; the song/chant that was composed concerning the conflict is presented, 22:46-27:09; the trek and continued battle, including the warrior's trek and how they obtained their weapons from allies in Hoonah, Angoon, and Kake; then how Russians taunted the Tlingit warriors about selling Southeast Alaska to the Americans, which the warriors responded to that the land was not for sail, followed by another gun battle.
- Item 24: Oral Literature Collection; Tape 21. Lonnie Houston and white telling Glacier Bay story and singing Glacier Bay song. Copy from Sitka Nation Historical Park Collection, Reel 28-T, Sitka, 12844. (This is one of a larger set of Tapes indexed for NPS in the 1990s). Content by NMD: Chookaneidí song (no name) is a sad song (grieving) about the survivors of Glacier Bay, when the ice came down on the people. "Lonnie uses the 'y' dialect opposed to the 'w'...I think it's an old dialect." - NMD mark 00:20:00 new story. Bartlett Bay, about how it used to belong to Chookaneidí...it used to be a sacred place, hardly visited when owned. Bartlett Bay has a salmon river, the Chookaneidí were scared to harvest their own land, due to the whites having laws of when and where you can fish. mark 00:26:30 new story. Raven story...begging for food. Though told that food wasn't being harvested, only driftwood (size of your index finger). Again asks for food. This is the story of Naas, how Raven was born. mark 00:41:30 Susie James talks about shaman spirit. Talks about Battle in Hoonah - Chookaneidí and an unknown party. Cheet a dwarf among the Chookaneidí, wore the wolverine blanket and mastered 'rock climbing' with 'crampons' constructed from brown bear claws. Only one of the invaders (some say people from the south) was allowed to leave. Apparently he was starved and found a kooshdaa in a trap so he cooked and ate some of the fat. Sick, he surrendered and left. Kaakex'wtí killed his sleep (bat maybe?) it was flying around him while sleeping so he hit it and killed it. Kaakex'wtí had also walked from Mt. Fairweather to Glacier Bay. He was a Chookaneidí man. He came upon people of the Alsek. Some call this story 'The Happy Wanderer'. When he found the Alsek people he noticed they fished with tiny traps for 1 hooligan. Kaakex'wtí wove a bigger trap to catch many hooligans, then hid away and watched. When the Alsek people saw this they were amazed and wanted to meet this man. He would not come out. The Alsek people tried to persuade him by presenting him with a beautiful woman which he could have.

- Item 25: Oral Literature Collection; Tape 22. A.P. Johnson. Sitka, circa 1972, speaking on Kiks.ádi history and Battle of Sitka (Tlingit and Russian conflict). [Possibly published in the Dauenhauer book *Russians in Tlingit America* (Dauenhauer and Dauenhauer, 2008).]
- Item 26: Oral Literature Collection; Tape 23. Jimmy Marks Songs, December 30, 1971. Marks Collections. 1) Chaak saaxw daa sheeyi. 2) yan uwaajaakw. 11 minutes in length. Singing in Tlingit. Chookaneidí songs. Love song, Eagle hat song.
- Item 27: Oral Literature Collection; Tape 24. Alex Andrews is interviewed by Nora Marks Dauenhauer, recording labeled “Xaxaa Hit, Kaawagaani Hit, Aan Eegayaak Hit, Shaka; name of Kaagwaantaan leader Yaka.” 31 minutes in length. Speaking in Tlingit. Content review by DK: Andrews speaks about the houses of the Kax’noowú, then talks about the origin of the Kaagwaantaan, Wolf/Eagle clan, and how their name from from Kaawagaanee Hit (the house that burned), then mention of the Aan EeGaayak Hít, mention of how a title of Shuká was given to a Kaagwaantaan leader, because he was head of the clan, 0-1:57; then a story about a tínaa sacrifice, how a tínaa was obtained but then tossed into the bay in honor and recognition of the person who had passed away, 1:57-5:22; mention of a Teikweidi Bear/Eagle item of at.óow, a Brown Bear Headdress known as XaashGaash, 5:22-9:09; then a discussion and story associated with the EeGaayak Hít and it’s at.óow, the story concerns how a young girl took a baby eagle from a nest and raised it (against her grandmother’s counsel), and they latter had children together, with her being given the name Ch’aak’ Tlaa (Eagle Mother), this is a Kaagwaantaan story, 9:09-15:37, additional EeGaayak Hít history, including about seal hunting, names of the hunters and boat are mentioned, and an accident that happened to Kaan Keek’ near a place called Kooktlaanee (near Angoon?), then the value of children, sealing near Angoon, 15:38-17:46; then a story about a small pox epidemic that killed all the people of one village but a woman, but this woman married a wasan íxt’ named Káanaxtí, and they had children; then mentions of the Kaagwaantaan houses, to the end of the recording.
- Item 28: Oral Literature Collection; Tape 25 Side A. Susie James, Sitka, May 21, 1972. . Interviewed by Nora Dauenhauer. Side A: “Mr. Charlie White, Lukaax.ádi, Yakutat; Kaasgeyi.” Note inside box reads “Susie James, Sitka, Kaasgeiy, Chookaneidi, T’akdeintaan yadi, xakw Hit Taan yadi, Xaatl Hit Taan. Collection by Nora Dauenhauer. Xeen Hit, Gaat Heenee, Naa naa.” A review of the recording documents that it contains various clips edited and spliced onto this recording, originally from a cassette. Some stories are thus incomplete and start and end abruptly. This Side of the recording contains speaking from Charlie White and Suzie James. Content from Charlie White includes; 1) talk about Lituya Bay; 2) how the Russians came to Lituya Bay in search of furs; 3) Dry Bay history; 4) song sung of how Raven makes pitch as medicine. Content from James on the recording entails a Lukaax.ádi song, Kaagwaantaan stories, T’akdeintaan and native place names. Detail of content includes; a) Susie singing a Lukaax.ádi song from the Chilkat. Susie talks about two people. One is George Sanders *Sukuyéi* of Klukwan; B) Kaagwaantaan party at Wolf House. The T’akdeintaan was invited. S’aaw x’was’l” [The naming of a placename] recording stopped; C) Something was taken to the Box house and because she is talking about Kiks.ádi, it would be the Box House in Sitka; D) Susie James and Nora Dauenhauer talk about how girls were put in seclusion and how they were taught to fast during certain times. Kadulheixwaa-Kaawduls’ixwaa; E) Susie James tells a story about the moon; how two brothers made their way to the moon and walked on it; description about what the moon looks like and the colors and what it is; only one brother made it back to tell the story. James then sings the song that was composed about this story. [Recording stopped]; F) Story about

when Raven's nose came off. Also call *guneit luwu*. Susie sings the song; G) Story about Shark. *Tóos'* –Shark asks woman to marry. Native placename *Naalx*; H) Song *gulukdeiyi* ; I) *Guwakaan- Kúl'l* the deer that fell down into the ravine and raven ate it. As he ate he threw the deer fat around and that is the white we see on rocks; J) Berry pickers-picking blueberries and they pour it into the larger containers or pots. *Taal'* flat large picking container; K) Bear story and a story about how raven tore his tongue out. Raven cooked and fed another; L) Story about when Raven took his eyes out. [This story is not complete.]

- Item 29: Oral Literature Collection; Tape 25 Side B. Susie James, Sitka, May 21, 1972. Interviewed by Nora Dauenhauer. Side B: Kaasgeiy, Raven Stories. Note inside box reads "Susie James, Sitka, Kaasgeiy, Chookaneidi, T'akdeintaan yadi, Xakw Hit Taan yadi, Xaatl Hit Taan." Collected by Nora Dauenhauer. Xeen Hit, Gaat Heenee, naa naa. A review of the recording documents that it contains various clips edited and spliced onto this recording, originally from a cassette. Some stories are thus incomplete and start and end abruptly.
- Item 30: Oral Literature Collection; Tape 26. J.B. Fawcett, Juneau, August 8, 1972. Collected by Nora Florendo. Note inside box: Side A: 1) flood and migration, Thunderbird, Taku/song of Yanyeyidi; 2) Leiw shaa shake aan; 3) first white man; 4) gaaxoo; 5) yikteiyi/song ; 6) Kooshdaa kaa/song 7) at kookeidi/parable ?; 8) Yax at gadulku/proverb; 9) Guwakaan/peacemaker. Side B: Guwakaan song. Content by NMD: Story of the Flood and Migration. When the Flood came, the Mountains came out of the water. He talks about how it affected the Haida, Tsimshian, Tlingit. Everybody is looking for a new place to live. Explorers (white men) - Out of the Cloud People. After new homes and lands were found the Explorers came. He tells about riddles. Riddle about a Bone Spearhead. NMD asks a question, which JB didn't hear correctly (he couldn't hear that well), when asked about original question, JB tells Nora, 'If i tell you, you would be running scared.' He tells how Tlingit used theatrics, short plays, and use them in Potlatch. In this play someone was stabbed in the mouth and was bleeding everywhere. Song about feathers (for theater or plays) next song is a Headdress song (for theater or plays too?). Man named Ch'eet composed this song - Kooshdaa Kaa song. J.B. tells Nora he likes how she asks the questions. "This is a really valuable tape" - NMD. Some of Nora's questions, J.B. didn't know. "That was a scary song you made me sing" - J.B. Fawcett on the Kooshdaa Kaa song. Kooshdaa Kaa was in a leg splint that apparently J.B. had. Next J.B. tells Nora how carefully he lived as a Peacemaker. J.B. Fawcett was known as a Peacemaker. He tells explains about Peacemaking. He explains about the Peacemaking Ceremony. Next he tells about the Peacemaking songs. A Peace song is sung. (NMD is very excited he sang this song)
- Item 31: Oral Literature Collection; Tape 27: A.P Johnson, labeled "Kaa kaa, [Kaakáa]" undated. 20 minutes in length. Speaking entirely in Tlingit. Johnson tells stories in Tlingit, primarily about how the Tlingit hunted and harvested when he was young and with his family; mention of terrain and place names; Kushda Kwáan; and ear piercing with deer sinew. Content by NMD: Begins by telling about his family and him out camping. A bunch of Kooshdaa (land otters) came. They were making noise around the boat. Eventually the Kooshdaa took the oars of a man. One Kooshdaa took an oar and placed it next to where he sat, and the man knew it was his brother. Someone yelled on shore so they went to shore to see. After they came ashore they ate lunch on the beach. ...fishing for salmon, Kaakáa is saved by a Kooshdaa Káa. Kooshdaa transformed into the wife of Kaakáa. Kooshdaa took him and took him south. There Kaakáa saw his Father's Sister who was also taken by Kooshdaa.

Item 32: Oral Literature Collection; Tape 28. Andrew Johnny. North Pass history. January 20, 1997. Content by NMD: Preparing food for winter, around Glacier Bay, L'awshaa Shakeé aan - village on top of the sand mountain (Chookaneidí village). Talks about monster sea mammals and a bug (?) Crab and Rat (?) and Devil Fish (octopus) in Sumdum Bay. Story of hunters out on the water getting lost, others went to find them. They didn't know what was in the water, but they were scared so they slept in the boat, when they awoke they found themselves on top of a mountain. The Devil Fish tentacles had grabbed the boat and put them there. They tried to escape by jumping from the boat, the Devil Fish got saw this and got mad and gave chase, breaking down trees as it went. They fell into a hole. The hole they fell into was home for a giant Rat. The hunters heard something splashing in the water, looking they saw the giant Rat in the water. A waterfall was heard to the south. Finding the waterfall sound, it was a giant Crab, with water draining out his shell. A little girl had found a bug, she talked to it telling it to go. This bugs sides were sharp. The little 'beetle like' bug grew to 4 feet! Seeing the 'beetle' the Devil Fish comes out of the water and tries to kill the bug. The Devil Fish's ink sack broke...The giant Rats sees the fight and comes, down. 'Beetle' is now sharpening its sides on the rocks, it kills the Rat. Early next morning the 'waterfall' sound is near. 'Beetle' kills the crab by cutting off its joints, leaving it helpless. S' áaw Ta Aan is the location in Sumdum Bay were this took place. Names are told of who tell this story. Mark 00:28:00 New story... Xakúch' a Chookaneidí man (a party member on the boat?). 'This Chookaneidí story will be really good' –NMD; He tells how stories are told and how they are shared within Cedar House. You have to know what you are talking about. Devil Fish is rising under the boat. Xakúch' sharpens his dagger ready to kill the giant Devil Fish. *when hunters are gone for more than one day, they are searched for. Many days later the Devil Fish was found with the boat inside and two men, one Chookaneidí and one Kaagwaantaan (deck hand) named Yaanal.chéen.

Item 33: Oral Literature Collection Tape 29. Mrs. Willard, Alice Lee, Jennie Thlunaut, Elizabeth David (From John Marks Collection). Content by NMD: We don't sing any old way/songs, we sing our songs. Sounds like Tom Jimmie. The one that we are going to sing, I have no idea who that is; it is a nice song. You will be like my God, I will raise my hand in front of you, You will be like God, I will raise my hand to you; Please here me now...It is a love song. Tom Jimmie really loved Love songs...he composed love songs...I guess people tell the truth that the world is spinning, even myself. I am always afraid to do things Shangukeidí, only you...I didn't hear the rest ...only you broke me. Singing these songs because they knew time was catching up with them, they wanted to leave something behind. Don't know what song that was. The songs are really short, and the verses are sung twice. John Marks knows what these songs are. It almost sounds like our song...I don't know this song...might be Kaagwaantaan songs...I don't know...they were going to sing this song when this guy was being taken to jail...sometimes they are singing a different song to each other...it is an Eagle song...it is about children of Raven. I'm gonna jump on number one. The composer of that song is Tawyaat. It is a Kaagwaantaan song. Another Kaagwaantaan song...

Item 34: Oral Literature Collection; Tape 30. Emma Ellis, Chaatl Yaakw. Likely recorded by Frederica de Laguna in 1952 or 1954. Content by NMD: Emma Ellis is from Yakutat. She is singing about halibut boat. Can't understand her Tlingit. They came to ask for a wife. The song is a bridal song. That's our song from Yakutat. When they came out from under the Alsek glacier. That's chaatl yaakw (halibut boat). That song was composed by Kaash kéin. Please let me dream about you is what she is trying to say, let me dream of you. It was his own fault, this war. Don't feel bad about it. Let me dream about you. It's Emma

Ellis that is telling the story. The one I will sing right now is my brother's, Kaaljáak. I sang this song for all of the Kaagwaantaan children. It's a sad song. The singer is Ella Ellis. I think the woman is L'uknax.ádi. [Note: recording opens with Ellis noting that she'll be singing a Kaagwaantaan song.]

- Item 35: Oral Literature Collection; Tape 31. Esther Johnson, Yakutat, undated. Label reads: Naming of Lukaax.ádi houses on Alsek River; Playing of grieving song. 6 minutes and 21 seconds in length.
- Item 36: Oral Literature Collection; Tape 32. David Kadashan, Jennie Marks, John Marks, Susie James, Haines. October 6, 1974. 1 hour and 17 minutes in length. Speaking and singing all in the Tlingit language. Content: a) Jennie gives a history of the lineage of her family; b) conversation is about Indian gambling, and gambling with the Athabascans; c) a song about snuff; d) Haines-al'ooni [hunting] song from Chilkat; e) talk about ghuwakaan, woman ghuwakaan, the protocol of this dance; f) Chookaneidi song [without an introduction, because it was understood by those present]; g) A yeik song is sung at 2 o'clock. [protocol so this must be in the A.M.]; h) Jennie and Johnny talk about a history; i) Aa Haa he yei- Gunanaa song; called "Ch'ugi Aan"; j) ptarmigan song, and discussion on proper melody of the song; k) Song made in Sitka. Yaakw daat. A ghaayak daat yeeylastaakh. Jennie mentions it is Susie James's song; l) migration song; boat son from Sitka entitled Daak yeeylatsaakh. (Yei aya du tlaakw we atshi); m) Discussion on ghuwakaan and what the life of a chosen person should be like.
- Item 37: Oral Literature Collection; Tape 33, Side A. George Davis, Hoonah, April 1, 1973. Side A: labeled "Raven stories." 45 minutes in length. Speaking entirely in Tlingit. Interviewed by Nora Dauenhauer. Content includes; 1) various raven stories, 2) an expression of concern about clan history, migration, and stories not being told correctly. Includes mention of the Deisheetaan and Gaanax.ádi Clans and migration.
- Item 38: Oral Literature Collection; Tape 33, Side B. George Davis, Hoonah, April 1, 1973. Side B: labeled "Hoonah, AK." 43 minutes in length. Speaking entirely in Tlingit. Interviewed by Nora Dauenhauer. Content includes; 1) discussion on the Alaska Native Brotherhood; 2) leadership; 3) clan stories from the Gaanax.ádi and Gaanaxteidi and the break from the Deisheetaan; 4) Taakw.aaneidi, Taku, interior, and Chilkat region; 5) and discusses similarities between the Tlingit, Haida, and Tsimshian.
- Item 39: Oral Literature Collection; Tape 34. Charlie Joseph, Sitka ANB Hall, March 17, 1981 (or possibly 4/1/73?). Interviewed by Nora Dauenhauer. Side 1: Kaaxachagook. Side 2: Kaaksateen. Note states C. Joseph was 87 years old when this recording was made. 1 hour and 12 minutes long. Speaking and singing entirely in Tlingit. Content includes; A) Story about Káax'áach Gook. The story is told very well. [Story of the Kushda Kwaani. It was not identified in the beginning of the story, however when documented there can be an intro at the beginning of the story.] Seasons and the activities done in the seasons. He also captured how Káax'aach Gook skills on how to navigate on the waters; B) Yóo Kuwaháangi Yéik story. Haa yeekukwaani [Salmon people story. Nora connecting the song with these stories. Make reference to the songs as this gets documented. Before information is lost. There is not enough in this recording unless there is extra references.]; C) Chookaneidi yádi. He is explaining to Nora as she is a Chookaneidi yadi she can use this Chookaneidi song. He sings the song. He comments about how it sounds different today, not like Nora's great-grand parents way of singing it. 'Kanaxhdu woos'l yé'; D) Shaawatch X'eetl' name of Kaagwaantaan woman; E) Shungukeidi place name? Joe white's name mentioned; F) Clan Song "We déin lihaash ax aani. Shé." Yeeká

taught him [Charlie] the song. Same clansmen as Charlie. [Not enough information there for the researcher to anchor this song to a clan.]; G) 1919 house built. Gives important clan names. Mentions a list of Chookaneidi house names.

- Item 40: Oral Literature Collection; Tape 35. Frank Williams, Geetwein, Ketchikan Yeil, Gaanax.ádi, Teikweidí Yádi, and an unidentified woman speaking. July 1973. 36 minutes in length. Speaking in Tlingit. [last 7 minutes of recording contains music unassociated with the Tlingit]. Content includes, 1) talks of a long ago story, mentions how the Taakw.aaneidí Clan and Klukwan is connected; 2) Guna Kwáan, Tsimshian, and how they have come to this area. He said he learned this from a Tsimshian, 3) Shaak x'áak- they made a fort on the mountain; 4) Practicing of sounds of Tsimshian (?) [Because he said he got the story from a Tsimshian. I hear his voice with sounds.] ; 5) A woman begins to tell story of Heen taak Aasi ka Heen Taak atxaayi. She is talking about harvesting where one should not harvest from under the water; 6) woman began to sing "Nakw Neit Kaneegi" , Tlingit Anthem-Lukaax.ádi song. This recording contains a Lukaax.ádi song, and contains clan stories of relevance to the Gaanax.ádi and Gaanaxteidí from the Taakw.aaneidí.
- Item 41: Oral Literature Collection; Tape 36. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), 1973. Speaking on the history, culture, and Tlingit people of Tebenkof Bay, Kuiu Island. 44 minutes in length. Speaking in English for the first 30 minutes, then final 14 minutes are spoken in Tlingit with an unidentified woman. Content by NMD: Robert pronounces it 'Tebelkoff Bay' - it is actually Tebenkoff Bay. Robert explains what happens when a stranger comes. You have to intimidate the strangers with gunfire to persuade them to leave. How to take Salmon, letting the first run survive, to keep the species alive. Tells how the (Sockeye) Salmon react when 'God' comes. A prophet (God) told the people not to eat the fish; unyielding, they took the second run, building a fire up by the high water marker, and cooking the Salmon. When tasted, the cook...Oo Oo Oo (ouch). Eventually the people (10,000) died, except 2 young naked girls. After the story, Richard Dauenhauer (Nora Marks Dauenhauer's husband) comes on to ask a few questions to Robert. Story of Kaats' (different than story told by J.B. Fawcett "Kaats", Nora and Richard Dauenhauer, Haa Shuká, Our Ancestors, Sealaska Heritage Foundation: Juneau, Alaska, 1987 and Tape 19) Song Bear sang looking for her husband. Susie James is present during this recording. In Tlingit, Robert tells of many skulls he found in Tebenkoff Bay, also he found many Totem Poles. This place was left due to Small Pox.
- Item 42: Oral Literature Collection; Tape 37. Interview of Jenny Marks, Haines, July 6, 1974, about clan songs; interviewed by Nora Marks Dauenhauer. Speaking and singing entirely in Tlingit. 54 minutes in length. Label on original cassette reads "Side 1: bear song, Dakaakina Kaawu. Side 2: Lkeetch kooshtan." Content: Marks sings Gaanaxteidí and Lukaax.ádi songs and tells associated stories. Marks credits the original composer as being Aanti Yeili, he came from the Valley House or House-in-Between. Includes Tleiw Xixch' from the Tsimshian and from the Tlingit Naaweidi (Reciprocity) and the Yeik song.
- Item 43: Oral Literature Collection; Tape 38. Native Emphasis Week 1974 (Alaska Methodist University). 54 minutes in length; speaking in English. Program appears to concern the Tanana Athabascan people of Nenana, with concluding works by a Tlingit elder from Saxman, Alaska. Content by NMD: First speaker is not known. Trap line dance is the first song. They are Athabascans. Its sounds like the trap is the Nanana ice break. They might be Koyukon. The speaker is talking about another trapline song, and the song is about seeing many animal tracks and not catching anything. their drums are not really in tune.

They are Nanana dancers. This possibly in Fairbanks. Eskimo dance. Those are the urban native dancers. They are Eskimo. AMU: Alaska Methodist University.

- Item 44: Oral Literature Collection; Tape 39 Side A. Labeled "Austin's Practice," and appears to be a song practice hosted by Austin Hammond. Recording contains song practice and speaking in the Tlingit language. May 15, 1974, attributed to being recorded at an ANB Hall. Contains a recording of a group of individuals, some unidentified, but some names and voices recognized include Austin Hammond, Lillian Hammond, Johnny Marks, Nora Dauenhauer, Horace Marks, and possibly Jenny Marks. Content includes; Clan songs of the Lukaax.ádi and Shangukeidí. In this recording they are practicing the Shangukeidí songs as Nora writes out the words. There was a Kaagwaantaan song. Song composed for Pete Johnson. Shangukeidí song was composed by Yandu.ein (Tom Jimmy) for my namesake Guneiwí (Nellie Willard). Historical information of at.óow, but unable to determine from audio what items are being discussed.
- Item 45: Oral Literature Collection; Tape 39 Side B. Labeled "Austin's Practice," and appears to be a song practice hosted by Austin Hammond. Recording contains song practice and speaking in the Tlingit language. May 15, 1974, attributed to being recorded at an ANB Hall. 53 minutes long. Contains a recording of a group of individuals, some unidentified, but some names and voices recognized include Austin Hammond, Lillian Hammond, Johnny Marks, Nora Dauenhauer, Horace Marks, and possibly Jenny Marks. Content includes; Clan songs of the Lukaax.ádi and Shangukeidí. In this recording they are practicing the Shangukeidí songs as Nora writes out the words. There was a Kaagwaantaan song. Song composed for Pete Johnson. Shangukeidí song was composed by Yandu.ein (Tom Jimmy) for my namesake Guneiwí (Nellie Willard). Historical information of at.óow, but unable to determine from audio what items are being discussed.
- Item 46: Oral Literature Collection; Tape 40. Recording of the Geisun Dancers performing in the Juneau ANB Hall, July 5, 1975, speaking and singing primarily all in Tlingit, groups led by Austin Hammond and Nora Dauenhauer. Original label on recording reads; "Juneau ANB Hall, July 5, 1974." Contains various songs, some tied to specific clans, including the Luknaax.ádi, Gaanaxteidí, and Shangukeidí. Final few minutes contain two individuals speaking about the event's purpose; that being for the betterment of the Tlingit people. 1 hour and 10 minutes long.
- Item 47: Oral Literature Collection; Tape 41. Audio recording of Tom Peters (Deisheetaan Clan), Teslin, Yukon, August 29, 1973. Speaking in the Tlingit language. 63 minutes in length. Content includes; a) Khat; story of a man saved by a brown bear, woman and brown bear story; b) telling of Strong Man story [published by Dauenhauers?]; c) mention of Benny Johnson Yanyeidi; d) Gaanax.ádi mention; e) telling of the Cannibal story [story connects to the Ishka Hit poles in Klukwan].
- Item 48: Oral Literature Collection; Tape 42 Side A. Tom Peters (Deisheetaan Clan), Teslin, Yukon, August 29, 1973. Labeled "Side A: 1) Tlanaxeedakw; 2) Tlanaxeedakw; 3) Hintayeeshi." 46 minutes in length. Speaking in Tlingit. Content review by DK: Tom Peters tells what is known as the Lucky Lady Story or the Gunaxéekw.akw, 0-20:21; continues a story about a man named Natsál, who became wealth, with mentions of this story's connection to Gunaxéekw.akw, 20:21-30:55; Peters continues with a story about the Giant Octopus, and concludes with a comparative analogy of these difficulties compare to the difficulties faced by the Tlingit when they first settled the coast, 33:58-46:07.

- Item 49: Oral Literature Collection; Tape 42 Side B. Tom Peters, Teslin, Yukon, August 29, 1973. Side B: 1) Hintayeeshi; 2) Xootsx xayaakuwdliyadi shaawat (as published in *Haa Shuka*); 3) Tom Peters genealogy; 4) Gooch. (Box and Tape labeled Y. 2.). Content by NMD: 1. Giant bug story- A bug was raised by a man for revenge. 2. The Brown Bear story- the brown bear was telling his wife, "whenever you go pick berries or hunt, you go put on my skin." She would come out on the mountain with her two cubs, her brothers were telling their mother, "we just want to play with our sister" and she would turn into a bear. She told her mother "every time I put my husband's skin on, I'm never the same. Let me just stay with you for as long as I can." They put in their arrowheads only tree bark; they didn't have real arrowheads. One of them was using a real arrow with a stone head, and the boys went to play. The first arrow that hit her, she made a noise, she growled. When that happened, she killed the boys. The brother with the real arrow killed her and her cubs. Nora commented Tom Peters's other name is Koolch'ál'ee. Continue from time mark 20:45
- Item 50: Oral Literature Collection; Tape 43. Tom Peters, Teslin, Yukon (August 29, 1973?), recording labeled "Y.111.) Side 1: The women who were captured by the wolf. Side 2: blank." 27 minutes in length. Speaking in Tlingit. Content by DK: Peters tells a migration story, the Lukaax.ádi going into the interior and the conditions the environment presented, including wolf attacks, and the story of the Child of the Wolf, 0-18:05; then switches to discussing medicinal plants; 18:05-20:30; then Nora Dauenhauer asks Peters about the wolves and Tlingit interaction, but how Tlingit law governed interaction with the wolves, 20:30-22:18; then Nora tells Tom about her work of collecting oral traditions, how one should go about this process, and what it means to collect oral traditions, 22:18-27:13.
- Item 51: Oral Literature Collection; Tape 44. Johnny Frazer. Champagne, Yukon, August 28 or 29, 1973; Telling the story of Bear Husband. Content by NMD: My aunty Jennie told me that Johnny Frazier was adopted by Jack David from Haines, AK. His name was Tinaa s'aatée. He is talking about a soap that he uses to wash his face. I don't know what it was. He asked "Are you in a hurry". I said no. He talks with m's instead of w's. She said that a relative of his went down to see Austin Hammond...she knew Austin. I wanted him to clarify that. He is working on a skin; I don't know what animal it came from. He is talking about a Martin skin blanket. He's telling me how to sew a Martin skin blanket. Telling the blanket to shut up. Grandpa was 70 years old; I am telling him my father was 70 years old. His mother was an orphan and she grew up in Chilkat. He is telling me that I am his relative and this is why he is telling me his genealogy. He is talking about his wife; she died of cancer; her liver was swollen. He is gonna start on the brown bear and the man story. He said when the older people would tell the stories, the children would stare at the faces of the story teller. He is connecting his people to ours. They are on British Columbia territory...he is talking about Dry Bay...they were our adopted relatives...they found us there. They had copper...that's Dry Bay people. .copper is good to trade. His namesake is the one that bought the tinaa from the Dry Bay people...when our ancestors had grandchildren they would name them for the Tinaa...the Dry Bay people...my namesake, the baby was put on the copper plate. He said that Jessie George had the tinaa for safe keeping. He was the only one left from the newgakwon...he is half Tlingit. His mother was Athabaskan and his father was Tlingit...so he considered himself to be Tlingit...he speaks Tlingit pretty well. People knew me in Klukwan because i am part Tlingit. He wouldn't tell me the raven story. He said I am an old man and I am beginning to lose my senses...he does not know what happened to it...he is getting senile I guess. He said he is losing his mind. I asked him if he knows about the brown bear story...the that married each other. He is telling the story...the women went after

yanaeit...the brown bear pooped on the road they were walking along. She insulted the bear by saying YUK...i wonder why they pooped right on a place where people walked? She told her mother that a young man came by me...he was a young man. She went with him after she saw him again. Let's go and build ourselves a home is what the bear told her...she did not know that he was a bear. Shall we go and live at the edge of the cliff...this is what the bear told her...she forgot all about her family. They built a home. They were sleeping and after awhile...she woke up and saw how big he was. She did not know what to do. She knew she must have insulted the bear. They were talking in Tlingit. After a long time a bunch of dogs came to their entry way. The bear said I am going to go out there...she told him that that was his brother-in-law...he comes up here with the dogs. They killed the bear. She gathered up the arrows and bundled them. The boys killed the brother-in-law. She talked to her younger brother and let him know that it was his brother that he killed...take care of him. The older person said. Someone said to me to take good care of the body of the bear...the six elders said this to him. In the past they used to cremate the deceased...they chopped wood and put the brown bear on their...the woman told her brothers to tell her mother to come up with my clothes. She went up to see her daughter and her daughter was naked and saw that her daughter was growing half like a brown bear. That is the end of that story. I gave him seaweed. Seaweed is very expensive to get in Southeast. He said one of the women was his namesakes daughter. I knew who she was.

- Item 52: Oral Literature Collection; Tape 45 Side A. Recording of a regional koo.éex' for David Hammond [?] at Carcross, Yukon, dated October 13, 1973. 46 minutes in length. Speaking and singing in Tlingit. Many people speak on this recording, the bulk by Nora Dauenhauer and Austin Hammond, but also includes Lillian Hammond, Richard Kin, Mary King, and Minnie Smith.
- Item 53: Oral Literature Collection; Tape 45 Side B. Recording of a regional koo.éex' for David Hammond [?] at Carcross, Yukon continued, dated October 13, 1973. 46 minutes in length. Speaking and singing in Tlingit. Many people speak on this recording, the bulk by Nora Dauenhauer and Austin Hammond, but also includes Lillian Hammond, Richard Kin, Mary King, and Minnie Smith.
- Item 54: Oral Literature Collection; Tape 46. Carcross, Yukon. October 13, 1973 (Side A labeled Carcross III, Side B labeled Carcross IIII, box labeled Carcross II). Content by NMD: Davis. Jennie, Johnnie, Nora, and an Unknown man go for a car ride. The car ends up at the grave site of David Hammond a cry song is sung. This part of the tape is really special, we are taken to the grave site where more speeches are given and much emotion is released. Eva Davis gives a speech. An 'elder' (unknown) gives speech. Willie Marks gives speech. Richard Keen [King?] ~ Goochooxóo a Kaagwaantaan man from Haines gives a speech. Unknown speaker. George Davis leads the ceremony again. Back at the hall where ceremony is taking place, the Potlatch resumes with more speeches from George Davis. Another 'cry song' by Lukaax.ádi people. And another 'cry song' buy Lukaax.ádi. The clapping after the 'cry songs' is not needed. It is a song of mourning that shouldn't be applauded. Not everyone knows this. An unknown man sings a song 'in answer' to the 'cry songs'. Willie Marks gives speech. The at.óow' is brought out. 'They are gonna shout the sadness out of themselves' - NMD. These shouts are made four (4) times, the Tlingit 'magic' number, in each shout they 'follow the sun', turning 90 degrees or 1/4 of a full circle each time. Johnnie Marks is requested to sing.
- Item 55: Oral Literature Collection; Tape 47 Side A. Carcross, Yukon. October 13, 1973 (Side a labeled Carcross IIIII, box labeled YKN 2). Content by NMD: "They are having a good

time." - NMD (even though they gather for memorial of a loved one.) Lukaax.ádi song by Johnnie Marks and others. Johnnie Marks knows all those Lukaax.ádi songs. Faintly, you can hear Jennie Marks comment on how someone sang the song wrong. Nora Marks Dauenhauer is now requested to sing. They (Nora and Johnnie) decide to sing Yées Kustí a Lukaax.ádi song translated to 'modern life'. Next Lukaax.ádi song (sung by more people) - 'I'm carrying with me, for the last time, your happiness'. "There are no names for the songs, I'm just telling you the first line of what it's about." - NMD Solo song is sung by Jessie Dalton (a guess) it is an unknown song. 'Go for broke' another Lukaax.ádi song is next. David Andrews and Jimmy Marks dance in their naaxein (Chilkat robe) and shakee.át (dance headdress). Johnnie Marks starts the next Lukaax.ádi song, Jimmy Marks is Shi Kaneek - 'leads' or 'calls out' the song. All songs should be sung Shi Kaneek; essentially that is the shouting or yelling the following line during the song. Shi Kaneek tell the rest of the singers what to sing, they yell out what to say, and the rest of the group follow with a melodious repetition or the description of what was yelled. Interior song and dance comes next with hard, loud, and heavy drumming, drowning out the vocals. Last 10 - 15 minutes of recording is random conversation of the crowd.

- Item 56: Oral Literature Collection; Tape 47 Side B. Carcross, Yukon. October 13, 1973 (Side B labeled Carcross 6, box labeled YKN 2) Content by NMD: Recorder set aside as they are handing out the food now, maybe berries or fruit.
- Item 57: Oral Literature Collection; Tape 48 Side A. Carcross, Yukon. October 13, 1973 (Side A labeled YKIN 4 on sticker, but 5 in inks. Box labeled YKIN 3). Content by NMD: Recorder set aside as they are bring out dáanaa (money). Lillian Hammond gives thanks speech.
- Item 58: Oral Literature Collection; Tape 48 Side B. Carcross, Yukon. October 13, 1973 (Side B labeled Carcross 6, Box labeled YKN 3). Content by NMD: Austin Hammond gives speech. Followed by an unknown song by unknown man - "he's trying to sing it 'modern' style." - NMD ; They are bring out the money to count. Charlie Able? Gives speech of respect and thanks for all Indians and People. George Davis requests everyone's attention for a speech. Lukaax.ádi song by Johnnie Marks; it is for women about the 'hat coming back', it is done with yarn tassels hung from the ears. Another Lukaax.ádi song is sung. An unknown song is next. Peter Mark's song is next 'why are you drunk' - funny song. At the end, someone was given the name Chanaa.
- Item 59: Oral Literature Collection; Tape 49. Audio recording and interview of Charlie Joseph, Sitka, ANB Hall, October 25, 1980, Interviewed Nora Dauenhauer; interview in Tlingit. Content includes; a) Joseph is preparing a speech for an event; b) discussion of protocol and arrangement of clans at a *ḵoo.éex'*; c) discussion as Nora edits Joseph's speech forthcoming publication *Because We Cherish You*; d) story of how the Teikweidí game a tinaa; e) discussion of songs to be sung. Mention of a Revenue Cutter; and some discussion of a motion dance in English and Tlingit. 47 minutes in length.
- Item 60: Oral Literature Collection; Tape 50 Side A. Mary Pelayo 40-day, Sitka. October 25, 1980 Tape 1. Content by NMD: Annie Dick is one of the hosts. Kaat'eix is Chookaneidí. Chookaneidí Cry songs after a few speeches from Annie Dick, Charlie Joseph, and unknown others. Fundamentals of a Memorial can be found in "IV. The General Structure of a Tlingit Memorial", Nora and Richard Dauenhauer, Haa Tuwunáagu Yís, for Healing Our Spirit, Sealaska Heritage Foundation: Juneau, Alaska, 1990.

- Item 61: Oral Literature Collection; Tape 51 Side A. Mary Pelayo, 40-day, Sitka. October 25, 1980, Tape 2. Content by NMD: Happy songs and having a good time. Thanks is given to the guests. Chanting or 'calling out' is sending Kaat'eix Mary Pelayo to the spirit world
- Item 62: Oral Literature Collection Tape 51 Side B. Mary Pelayo 40-day, Sitka. October 25, 1980 Tape 2. Content by NMD: Money and gifts are beginning to come out, after more thanking. The chanting is 'sending' the money to the spirit world. A name is given. Annie Dick is adopting a brother, as there are only women left in her family. 'Dance behind the blanket' is done before the money is distributed. Eagles singing and dancing with the crowd.
- Item 63 [Tape 52 missing or perhaps it was mislabeled.](#)
- Item 64: Oral Literature Collection Tape 53 Side A. Mary Pelayo 40-day, Sitka, October 25, 1980. Tape 1 (of a separate recording from 50-52? Or possibly Tape 4 in the same sequence?). Content: Beginning of CD is hard to hear, it is a guest giving thanks. Prayer in English is given. Ray Nielsen, a Chookaneidí, gives thanks. Ray Nielsen's father gives speech, name unknown. Unknown lady gives a speech, has her family gather around her as she gives thanks. A Chookaneidí (the hosts) woman is thanking the guests for coming to Mary Pelayo's 40 day party. Mary Pelayo's nephew gives his thanks to the guests, name unknown. Charlie Joseph explains to the people their name and who and why they are there. "It's sad when they clap hands, after a speech, they don't understand" - NMD
- Item 65: Oral Literature Collection Tape 53 Side B. Mary Pelayo 40-day, Sitka, October 25, 1980. Tape 1 (of a separate recording from 50-52? Or possibly Tape 4 in the same sequence?). Content by NMD: George Dalton gives a speech. Also explaining to the people who they are and what it is to be Tlingit. He started off saying "we are in need of Tlingit language, I will speak in Tlingit". Ray Nielsen announces a traditional Chookaneidí cry song is to be sung half way, as they are not done yet. This song is from Glacier Bay, it was conceived when the Glacier pushed the people out, displaced them. While the people (Chookaneidí) fled Glacier Bay they sang this song.
- Item 66: Oral Literature Collection Tape 54. Mary Pelayo 40-day, Sitka, October 25, 1980. Tape 2 (of a separate recording from 50-52? Or possibly Tape 5 in the same sequence?). Content by NMD: Unknown speaker coming from Hoonah. It is a big thing when somebody comes from afar. That is why when somebody comes from far, it is announced. Unknown tells jokes and funny stories about their relatives, then gives his thanks. Believe this is the last tape in the series, with a final song. They sing with no drum as they don't have one.
- Item 67: Oral Literature Collection Tape 55. Chookaneidi memorial, Cedar House, Hoonah October 10, 1976. Memorial for Houston, Wright, Martin, Hinchman. Tape 1, Sides A&B (Variously dated 10-9-76 and 10-10-76. Tapes 55-60 are in this sequence, with Sides labeled alphabetically A-J, with an extra "I"). Content by NMD: Memorial for Houston, Wright, Martin, Hinchman. Good spirits of mass conversation, singing, eating and laughing during a Chookaneidí song. Another Chookaneidí song. These are Sitka Chookaneidí. Lukaax.ádi are guests. A Chookaneidí man Keet Yaanaayí (Willie Marks) speaks. Another song, followed by a brief speech from Stoowukáa (George Dalton). Then they dedicate the money gathered to the deceased.
- Item 68: Oral Literature Collection Tape 56. Chookaneidí memorial, Cedar House, Hoonah. October 10, 1976 Memorial for Houston, Wright, martin, Hinchman. Tape 2, Sides C & D.

Content: Story is told of a war in Hoonah. More thanks is given, along with random mass conversation. Naming of money givers and amount.

- Item 69: Oral Literature Collection Tape 57. Chookaneidi memorial, Cedar House, Hoonah. October 10, 1976. Memorial for Houston, Wright, martin, Hinchman. Tape 3, Sides E & F. Content by NMD: More money is given and who gave. Kooteen (Amy Marvin) is announcing. Mary Johnson is present giving more and more. Naming of all NMD father's relatives. Mary Johnson's husband is giving her a lot of money and a box of many things. The money is being sent to 'spirit world'. Before money came, material items were given.
- Item 70: Oral Literature Collection Tape 58. Chookaneidi memorial, Cedar House, Hoonah. October 10, 1976. Memorial for Houston, Wright, Martin, Hinchman. Tape 4, Sides G & H.
- Item 71: Oral Literature Collection Tape 59. Chookaneidi memorial, Cedar House, Hoonah. October 10, 1976. Memorial for Houston, Wright, martin, Hinchman Tape 5, I & J. Content by NMD: Money total is given. Singing and Dance is done behind the money. It's a spirit dance. Another spirit dance is done, during this song the eagle down is released. Eagle down represents peace. A woman from Sitka giving a speech, thought to be Annie Dick, she introduced the man with her. The Ravens are going to sing a song. They are naming as icebergs (calving of the glacier, breaking off from the whole) they named them as the Iceberg house. An unknown speaker. Austin Hammond is giving a speech. They are trying to find out who people are..."raise your hand when we call out your name." Money is being given to the Ravens.
- Item 72: Oral Literature Collection Tape 60. Chookaneidi memorial, Cedar House, Hoonah. October 10, 1976. Memorial for Houston, Wright, martin, Hinchman. Tape 6, Side 1 (sic, should be K). Content by NMD: Fruit is sent out, and the Ravens go crazy for it! How fun. Nathan Jackson 'baby raven'. Songs are sung all the guests get up and dance. Telling of the glacier calving, and the sea gulls go out and get the plankton that is brought up from the wave. Food is served. Annie Dick gives a speech after the meal. She was given some berries that she will pass out. Final song is sung at the end.

Item 73: No disc, appears to be mis-numbered.

Box 2: Items 74-154, Tapes 61-128.

- Item 74: Oral Literature Collection; Tape 61. Chookaneidí songs from Naanaa Hit and Bear Houses, Hoonah, by Jim Marks. Content by NMD: Chookaneidí songs, some composed by Jim Marks. First song is the 'ear' song, sung with head dresses with ears. Second song is composed by Kunáax'. Third song is unknown as it is hard to hear. Forth song is the sung when the money is brought out at memorials. Fifth song is a 'shift from cry to joy' song, it is sung with dangles from the women's ears. Sixth song is also a ear dangle song. "Nobody sings these songs...well a few people." - NMD Seventh song is brief as it is cut off. Commentary by Lil White. Eighth song is the Glacier Bay cry song, when they were leaving (possibly sung by Mrs. Lonnie Houston). Ninth song is another Glacier Bay song (possibly sung by Amy Marvin)
- Item 75: Oral Literature Collection; Tape 62 NS 1A. Side 1: lord's Prayer, all scripture to John 21:13, John 1:-35. Luke 5:1-11, Luke 15:1-32, 1 Sam 17:32-54, John 21:1-13. Side 2: Lkaayaakw, Jenny Manton, July 1961. Flood-Basket Bay, Robert Zuboff, April 1963,

Basket Bay, Beaver (ditto). For John text, see Wycliffe Tlingit Gospel of John. R. Zuboff's Basket Bay may be in *Haa Shuka* but check Tape 5B, Side 1 for another telling.

- Item 76: Oral Literature Collection; Tape 63 NS 1B. Side 1. John 21:13-end. Sermon by Walter Soboleff, 7 May 1969. Side 2. Finding the Pribiloffs, Jenny Manton. Tlingit's in Juneau, Jenny Manton. Killisnoo tales, Walter Soboleff, 29 June 1961. For John text, see Wycliffe Tlingit Gospel of John.
- Item 77: Oral Literature Collection; Tape 64 NS 3A. Recording of Jenny Manton, Jimmy Johnson (Deisheetaan Clan), and an unidentified speaker speaking in Tlingit about Tlingit encounters with Russians at Sitka, recorded in 1961 (Manton) and 1963 (Johnson). Original cassette label reads "Jenny Manton, *Aanooshi ka Lingit*. Sigeidee data at. Jimmy Johnson, Naawan, Lingit at xaayi, Deisheetaan migration, Raven and his uncle." 75 minutes in length. Content by Jenny Manton; a) speaking about when the Russians came while the Tlingit were harvesting fern roots/Tlingit potatoes; b) discussion of Tlingit and Russian warring; c) discussion on where Manton learned the stories; d) stories from Angoon; e) story of S'igheidi, of how they made the young beaver a slave, like a Tlingit slave; f) stories from Sitka, where Manton heard the stories from; g) the story of Naawan, a man who trapped a raven, who became part raven, and how the Russians sent their dogs to kill Naawan after he stood on a Russia house like a raven. Content by Jimmy Johnson; a) story of a kooshda kaa (land otter); b) the Tlingit names for many berries, plants, sea foods, fish, and animals are given. Content by unnamed speaker; a) discussion of northern migration, "Angoon, where the rock still stands", b) mention of the raven house, beaver fort, and the Gaanax.ádi; c) clan story about migrations because of flooding; d) story of Yuxisdukeix; story of a woman who has a child and her brother would kill her child before he becomes a man, until Raven gives counsel; and e) listing of the Angoon houses. A review by a fluent speaker noted that some Tlingit words and terms in this collection are very old, a point emphasized by the speakers on the recording.
- Item 78: Oral Literature Collection; Tape 65 NS 3B. Side 1. Audio recording of Jimmy Johnson (1963), Jenny Manton (1961), and an unidentified man speaking in Tlingit and telling an account and reasons for the Bombardment of Angoon in 1882 by the U.S. Navy, recorded April 1963. Original recording label reads "Jimmy Johnson, Lingit at Xaayi, keekax. Jenny Manton, Kaats, Keet, Ltu.aa, Governor Brady. Jimmy Jonson, Bombardment of Angoon, April 1963." 59 minutes in length.
- Content by unidentified man includes; a) discussion on Tlingit food, b) Xoow place name and story on the flood and use of rope; c) story of a husband whose wife was taken by Killer Whales, she rode their backs, and how he used rope and was pulled to the underworld to rescue his wife. Jenny Manton content includes; a) telling of a partial Yakutat Teikweidí story of Kats ad Xoots (brown bear); b) story of a Tlingit first/early encounter with Europeans, how a Tlingit man boarded their ship and learned about rice; c) story about when the Governor's wife [?] came to Hoonah. Content for Jimmy Johnson; a) detailed story on the 1882 Bombardment of Angoon.
- Item 79: Oral Literature Collection; Tape 66 NS 4B. Recording of William Nelson (Dak'aweidí Clan?) and Billy Jones (son of a Dak'aweidí Clan man) telling Dak'aweidí stories in Tlingit, dated spring 1963. 34 minutes in length. Nelson tells the story of the Hood Bay shaman, story about a frog that transforms into a woman. Jones, whose father was Dak'aweidí, and sings and tells Dak'aweidí songs and stories to honor his father's clan, tells Naatsilanei (The Origin of the Killer Whale). Sings "Dei Yaa yayaana gwein."

- Item 80: Oral Literature Collection; Tape 67 NS 4B. Audio recording of Jim Paul of Angoon, speaking in Tlingit about the history and culture of the Angoon Tlingit. 33 minutes in length. Original cassette labeled "White invasion." Content includes; a) words on the founding of Angoon; b) discussion on place of sit'khu, a summer camp. Ishka Hit, Ishkataakht totem, Xhaxwei Sitka Bay Chief; c) words on how the Tlingit were the first people of Southeast Alaska; d) story of the flood; e) strong words of concern about the loss of Tlingit land by Euro-Americans; f) metaphorical story of the deer and wolf, their conflict, and how various aspects today are negatively affecting the Tlingit, such as alcohol.
- Item 81: Oral Literature Collection; Tape 68 NS 5A. Audio recordings of George Betts, Bob Willard, and Robert Zuboff. Original label on the recording reads "Side 1. George Betts. Lituya Bay, Too much rice & too much fish. Chimney Sweep, Welcome speech, Thank you speech. Bob Willard and the bears and the gas, George Betts. Indian Dance. Aak'wtaatseen, Robert Zuboff." Note: The Lituya Bay story by George Betts is published in *Haa Shuka*.
- Item 82: Oral Literature Collection; Tape 69 NS 5B. Side 1. Basket Bay, Robert Zuboff. Blackskin, Robert Zuboff. Autobiography, George Betts. Descriptions, Martha Nelson. Testimony, George Johnson. Side 2. Mozart (not on CD).
- Item 83: Oral Literature Collection; Tape; 69 NS5B. Side1. Basket Bay, Robert Zuboff. Blackskin, Robert Zuboff. Autobiography, George Betts. Descriptions, Martha Nelson. Testimony, George Johnson. Side 2. Content by NMD: Basket Bay - Black skin - Autobiography by George Betts - Descriptions by Martha Nelson - Testimony by George Johnson. *Note the Robert Zuboff Basket Bay story is published in *Haa Shuká, Our Ancestors, Sealaska Heritage Foundation: Juneau, Alaska, 1987*. Unsure if it is transcribed from NS5B or NS1A Side 1
- Item 84: Oral Literature Collection; Tape; 70 NS Tape A. Side 1. Description of cannery work, George Betts, 31 March 1960. Songs, "At the cross, we're bound for the heavenly land". Side 2: Conversation re: marrying, Lucy Jamestown, Emma Hamburg, Lilly Johnson, 5 April 1960. Speech, Mrs. Jimmy Johnson, 5 April 1960. Speech, Mrs. Jimmy Jonson, 5 April 1960. Martha Nelson's conversation. Presbytery at Skagway, George Betts.
- Item 85: Oral Literature Collection Tape; 71 NS Tape D. Side 1. ?? Billy Jones and Angoon, Jim Paul and George Davis. Box reads: "J. Paul and George Davis, Billy Jones and Angoon 1 ½ Sides". Content by NMD: Someone of importance died. He (George Davis) is telling the people, there is a certain way to handle this. He (the important deceased) didn't set a good example of how to do this, though. George then tells how it is on the English side, tells of it in Tlingit. How they built the ANB hall in Angoon. Then how they built a road to the graveyard (from ANB?) He says we are gonna fold away (put up) our culture for a while. He tells of the flood 6000 years ago, then the people came down. Those that are L'uknax.ádi came out by Dry Bay whose crest is L'ook (Coho). Mark 00:40:00 switch to English, and tells where he and his relatives come from, and where they have been. Mark 00:46:00 continues in Tlingit.
- Item 86: Oral Literature Collection; Tape 72 NS Tape F. Audio recording of many Tlingit individuals. Label on cassette reads; Side 1: The Lord's Prayer. Walter Soboleff, 11 October 1959. George Betts, 20 December 1959. Jim Paul, 10 December 1960. Grace by George Betts, 10 December 1960. Paul James, 18 February 1961. Gospel Recording Records: How to be saved #125-4B, Hagu Jesus GN-1739, The Ten Virgins #125-4A, John

3:16 NG 1738, God so loved #125-5A, Fishers of Men GN 1740, Right Foundation #125-5B, We shall stand GN 1777. Side 2. Willis George farewell speeches by: Ike James, Andrew Gamble, Jimmy Johnson, Johnny Gamble, Mrs. Jimmy Johnson, Susie Paul, Charlie Joseph (and song), Robert Zuboff, Mrs. Jimmy Johnson, Susie Paul, Charlie Joseph (and song), Robert Zuboff, Mrs. Jimmy Johnson. ANB-ANS reception, 10 December 1960, Mathilda Gamble, 282-417 Mathilda in English. Kake Salvation Army, 18 February 1962: Mrs. J Jackson, Envoy Johnny Jackson, Mr. Kaoosh Jackson, Bob Thomas, Johnny Wilson.

- Item 87: Oral Literature Collection; Tape 73 NS- Andrew Hope Tape. Side 1. Jimmy Johnson: Bombardment of Angoon, Deisheetaan migrations, the Flood, Raven and his Uncle, Angoon houses and clans. Side 2. Robert Zuboff: the Flood, Basket Bay wooden chief, seal hunting, migration under the glacier (one continuous text), Basket Bay Beaver. Note on box: "copied from a Tape made for Andrew Hope April 1963". Content by NMD: Killisnoo Channel. Talking about a man Wushdisgoon, an American. They were hunting whale, and processing them, they were with Russians. When he went to shoot, his rifle broke, part of it hitting his uncle, killing him. His mother's brother. They wanted to take a few days off, but the Russians wouldn't let them. The canoes and food were destroyed. They found food from the beach, and the woods. That's how that ended, so many died, we haven't said anything. I shall tell another one. Flood and migration. When it became a village, the Xanaxadi became our relatives. A woman separated us. A woman kept a man in a bent wood box. They threw the box on the rocks, when it broke and the man came out, they clubbed him to death. They had a meeting to go check out Angoon; they liked it, returned and told the people to pack. Beaver took them there. The first house they built was Raven Fort, then others were built. They fought with the Xanaxadi. The Xanaxadi insulted us and made fun of us; no land no noble people among us. We kept those insults as names. He found a petrified rope, he wondered why the rain or snow didn't destroy it. He was so old and it was still there. It is still there. Jimmy tells us close to today the world froze, and the Athabascans came down on it. He says that while he was alive, the Athabascans people died off (Sitka). That is how it was told. Yoo kiskookeik, a man. Told his nephew to go cut down a tree with obsidian on it. A Devil Fish came to the nephew. The man told the Devil Fish to make himself small, then the man hooked it and dragged it out. A Raven fell out of the sky, landing on floating kelp. He told something to get him gravel from the bottom of the sea. Raven tossed some of the gravel toward shore, that is how the Aleutian Islands were made. Houses are named.
- Item 88: Oral Literature Collection; Tape 74 Side A. Willie Marks, Juneau, October 24, 1972. Side A: 1. Kaax'aachgóok. 2. Raven & Gull. 3. Raven and Water. 4. Raven and Fire. 5. Raven and Tide. 6. Raven and Whale. Raven stories transcribed for Raven Book Raven and Gull has glossary.
- Item 89: Oral Literature Collection; Tape 74 Side B. Willie Marks, Juneau. October 24, 1972. Side B: 1. Raven and Whale, cont. 2. Raven and Nose. 3. Gaaxoo. 4. Yikteiyi. 5. Cheetk. Raven stories transcribed for Raven Book. Raven and Gull has glossary.
- Item 90: Oral Literature Collection; Tape 75. Willie Marks (Chookaneidi clan), recorded at Juneau, March 29, 1976. Labeled "Side 1: Tlanaxeedakw. Side 2: Xakuch. Note: Xakuch also appears on Tape 78." 52 minutes in length. Speaking in Tlingit. Note: audio quality of this recording is poor, and at many places the content is inaudible.] Content review: some mention about why people raise their hands at a memorial party when the host is singing cry songs, because its to ward off the spirit of grief, follow by a discussion on

Spirit Dances that happen behind blankets and the origins of these dances, followed by brief mention of at.óow (Chilkat robes) at Hoonah.

- Item 91: Oral Literature Collection; Tape 76. Willie Marks (Chookaneidi clan), Juneau, October 25, 1980, interviewed by Nora Marks Dauenhauer. Speaking in Tlingit. 51 minutes in length. Label reads "Side 1: Guxkw sakw. Side 2: 1. Guxkw sakw, continued. 2. Relatives of Eliza Marks, T'akdeintaan. 3. Xakw Chookan Heen and Toooh/gold. 4. Guxkw sakw and his song. 5. Raven and the sun, moon and stars. 6. Tlanaxeedakw." Content Review by DK: Marks tells the story of Gooxk'ee Sakw, about an uncle, his wife, and a nephew, 0-26:17; discussion between Marks and Dauenhauer, including the One Horned Goat Story, questions about Gooxk'ee Sakw, and the song sang by the nephew, which is then sang, 26:18-42:20; followed by continued general conversation and questioning by Nora, with replies by Marks.
- Item 92: Oral Literature Collection; Tape 77. Sitka, October 3, 1976. Side 1. 1, Willie Marks at Mt. Edgecombe Hospital. 2, David Kakashan at Sitka, continuation (?) of Guxkw sakw.. Side 2. David Kadashan at Sitka, continuation of Guxkw sakw. 2, Ida Kadashan, Yeik. Willie Marks speech from hospital is in *HTY*. Content note by NMD: Brown bear story (possibly in one of the books) this story was to be taken to Hoonah, AK via Nora Marks Dauenhauer to be given to the people, mk00354...mk00440 David Kadashan spirit song (shaman song), mk00700 woman shaman song, mk00825 telling about the woman shaman. Mk01744 Guxk'w Sákw mk01845 mk02000 song about the boy who turned shaman mk02100 song about the bird who the boy took from the cliffs that flew into a box(?) mk02400 One Horned goat, killed by being yelled at by the people who were in the cave with Guxk'w sákw. mk 02540 song mk02740 they started to kill each other, mk02820 story of the Mountain Woman (Mt. Fairweather shaman), a hat was made by Willie Marks about this, it was a replica, the original was destroyed in a fire that burned all of Hoonah, AK. 03120 song for the woman coming out. 03340 random conversation competing with the television...talk about family and relatives, generations. Ida Kadashan is present and asking Nora to write her words.
- Item 93: Oral Literature Collection; Tape 78. Willie and Emma Marks. Sitka, October 14, 1973. 1. Talking about proverbs. 2. Bear Husband. 3. Xakuch. Note: Xakuch also appears on Tape 75.
- Item 94: Oral Literature Collection; Tape 79. Willie Marks, undated, probably Haines, October 5, 1974. 1. Willie Marks telling Yuwaan Gageets. 2. Ending of a potlatch song from Hoonah. For the Gageets story see Dauenhauer and Dauenhauer 2001, "Tracking Yuwaan Gageets: A Russian Fairy Tale in Tlingit Oral Tradition", in Larry Evers and Barre Toelken, *Native American Oral Traditions: Collaboration and Interpretation* (Utah State U Press).
- Item 95: Oral Literature Collection; Tape 80 Side A. May 31, 1984. Amy Marvin. Glacier Bay. Note: transcribed January-February 1985. This is the recording transcribed in *Haa Shuka*.
- Item 96: Oral Literature Collection; Tape 80 Side B. May 31, 1984. Amy Marvin. Glacier Bay. Note: transcribed January-February 1985. This is the recording transcribed in *Haa Shuka*.
- Item 97: Oral Literature Collection; Tape 81. May 15-16, 1989, Portland. Austin Hammond, Raven and his Nose. This Tape is a copy of this story made from the Rasmussen

Conference set. Transcribed for Raven Book, and to accompany a glossary. Possibly published in B. Swann's *Voices from Four Directions* (2004).

- Item 98: Oral Literature Collection; Tape 82. Jim Fox, Juneau, early 1960s. Contains Jim Fox singing songs concerning the Taku and Auke Bay area histories. Speaking in English, singing in Tlingit. Note on cassette reads "This copy was made August 23, 1972 from a recording made by Carol Beery Davis 8-10 years earlier."
- Item 99: Oral Literature Collection; Tape 83. Audio recording and interview of A.P. Johnson, Forest Dewitt, and Harry Bremmer, interviewed by Nora Dauenhauer, undated. 36 minutes in length, first 15 minutes are spoken in English, the rest in Tlingit. Content; a) English language discussion focuses on Tlingit spirituality b) Tlingit language begins as A.P. Johnson and F. Dewitt speak about their traditional education; c) Dewitt speaks about L'eeneidí claims to the Dog Salmon as a crest, includes place names and history; and d) [audio notice that the recorded failed to work and most of a story was missed].
- Item 100: Oral Literature Collection; Tape 84. A.P. Johnson, Esther Littlefield, Peter Nielsen, recorded April 22, 1970, Sitka. 6 minutes in length. Contains part of a Tlingit song being practices, then background conversation, and some mention of Tlingit stories, such as going under the glacier, and Tlingit culture and history. Song on Tlingit, conversation in English.
- Item 101: Oral Literature Collection; Tape 85. Recording of A.P. Johnson (Kiks.ádi clan) telling the Origin of the Mosquito story, November 29, 1972, recorded at Sitka. Label reads "Origin of Mosquito. Giant Lady P." 32 minutes in length. Speaking all in Tlingit. Content review by DK: Johnson begins by discussing his family and people that have lived near Sitka for thousands of years; 0-1:13. Johnson then tells the Origin of the Mosquito story; followed by a metaphorical referencing of how alcohol is a type of cannibal giant today in the Native community, how communities need improvement, and how perhaps the Tlingit people should turn to God. The tape then ends. 1:13-32:38.
- Item 102: Oral Literature Collection; Tape 86. Attributed to Andrew Johnson, speaking in Tlingit, January 6, 1973, Sitka. 39 minutes in length. Original label on cassette reads "1, Kaakaa [Kaakáa]. 2, Tlingit culture/white man." Content; speaker gives a life history and tells traditional stories, including a story about the man who lived with the land-otter.
- Item 103: Oral Literature Collection; Tape 87. Audio recording of George Dalton speaking in Tlingit on clan history and environmental history, undated. 49 minutes in length. Speed of recording fluctuates. Label also reads "Kaakeixwti, [then] Collector unknown, probably Ken Austin." Content includes; a) Dalton begins telling a clan story [does not specify the name of the story or clan]; b) story of life before the glacier advanced; c) story of how the Raven obtained hooligan in this area; d) mentions the Alsek River; e) speaks about the Glacier Bay area; f) discusses the clans that lived at Taakw Aani; g) Keikandushein or fishing hooligans. Notes in file from metadata review.
- Item 104: Oral Literature Collection Tape 88. Side A; Audio recording of Bert Dennis and his wife, Skagway, circa 1972; interviewed by Nora Dauenhauer. Side B; Audio recording of Jessie Dalton at Mt. Edgcombe Hospital, Sitka, Juneau 19, 1972. 1 hour in length. Speaking and singing all in Tlingit. Content; a) first 15 minutes of recording contain public Tlingit singing [?], some Gaanaxteidí; b) Bert Dennis begins telling how the Lukaax.ádi came to Jilkoot; c) Dennis continues about the protocol for telling stories in Tlingit culture; d) Nora Dauenhauer asks Dennis about the reasons for telling stories to the youth; for education, knowledge, wisdom, etc.; e) mentions of some Lukaax.ádi names; f)

additional content about the Lukaax.ádi coming to Jilkoot, and how a clan event and process granted the Lukaax.ádi property and rights at Jilkoot; g) recounts family history and names; [recording stops and starts abruptly] h) discussions of Prince Rupert, Naas, and Wrangell, placenames; i) Mrs. Dennis sings song about migration; j) additional discussion on Luknaax.ádi at Jilkoot and the Tlingit legal system and transfer of property; k) discussion of conflict and warfare at Jilkoot. Notes in file from metadata review.

- Item 105: Oral Literature Collection; Tape 89. Interview with Jimmie George (Woochkaduhaa, Dak'aweidí, Eagle/Killer Whale) and Lydia George (Deisheetaan, Raven/Beaver), interviewed by Nora Marks Dauenhauer, Angoon, June 1, 1988. 47 minutes in length; speaking all in Tlingit. Content overview; Jimmie George speaks about his life, giving a partial biography, and then focuses on the Alaska Native Brotherhood (ANB) and the fight for land claims. He speaks about first hearing about ANB, joining, and the creation of the Central Council for Tlingit & Haida Indian Tribes of Alaska. He discusses the sacrifice he and others made for land claims, and speaks about Native opponents and lukewarm participants in the land claims battle. Speaks about five communities that opposed land claims [but does not mention them specifically]. Notes in file from metadata review.
- Item 106: Oral Literature Collection; Tape 90. Interview with Jimmie George (Woochkaduhaa, Dak'aweidí, Eagle/Killer Whale) and Lydia George (Deisheetaan, Raven/Beaver), interviewed by Nora Marks Dauenhauer, Angoon, June 1, 1988. 47 minutes in length; speaking all in Tlingit Continued from Tape 89. Content summary; (primarily by Lydia George); speaking about the 1971 Kake totem pole dedication, how a reporter offended the people at Kake during the raising; an airplane crash of people who were going to Kake; a discussion on a split between the Raven people/clan; discussion on the Gaanax.ádi leaving their community; discusses how her family is really from Klawock and not Angoon; discussion on names and their history; discussion of a entry song obtained from the Tsimshian as a payment; Jimmie George begins as song Naakw tleik_{ee} wootsaa Gaa - chant of the octopus staff (possibly a L'ukna_x.ádi, Salmon House staff/chant); followed by three songs obtained from the Tsimshian, two entry songs, one for dancing behind a blanket. Notes in file from metadata review.
- Item 107: Oral Literature Collection; Tape 91 Side A. Audio recording of George Jim (Wooshkeetaan) and an unidentified woman, Tape 1, recorded 1/13/1970 in Angoon. Label reads "possibly recorded by Andrew Hope 3," but a woman's voice gives the date and location of the recording in English as the beginning of the recording. 46 minutes in length; speaking all in Tlingit. Content includes; oral history about the great flood and how the people fled to the tops of the mountains; discusses what clans returned to Yakutat afterward; discussion on Tlingit law and the punishment of crimes; discussion on judgment; mythological story of how a young man obtained copper through the help of Geejook, a supernatural bird; migration story of how the Yakutat people sought to return back to the coast and had to travel across a glacier, and how a dream about a wolverine guided the people safely to the coast; detailed discussion on clan and clan histories of the area; brief mention of some Tlingit men who died near Lituya Bay; a story of how the Sitka Tlingit for their land against Russians and Aleuts; stories of Russian cruelties against the Tlingit at Sitka, such as sigging dogs on the Tlingit; continued words on the flood. Notes in file from metadata review.
- Item 108: Oral Literature Collection; Tape 91 Side B. Audio recording of George Jim (Wooshkeetaan), Tape 1, recorded 1/13/1970 in Angoon. Label reads "possibly recorded by Andrew Hope 3." 46 minutes in length; speaking all in Tlingit. Continued from

previous CD. Content includes; migration stories about the Tlingit coming to the coast, such as down the Taku; history of glacial activity in the Taku area, and how it one time touched Douglas Island's Sandy Beach; discussion of how people traveled under the glacier to arrive in Juneau; more on the Naanyaa.aayí migration from Wrangell to Juneau; migration history of other clans is discussed; mention of glacial advance in Glacier Bay; mention of the Tlingit name for Swanson Harbor (Kéixk'i Kaa Aat); mentions a war between people at Hoonah; detailed telling of the story Ganaxeekkakw (Lucky Lady), a horror story about a journey to the spiritual world, tied to Auk Creek; detailing of the history of the Juneau area, placenames; mention of Russian interactions with the Tlingit and a document that foretold the future about habitation and conflict at Juneau with the coming of Americans. Notes in file from metadata review.

Item 109: Oral Literature Collection; Tape 92 Side A. Audio recording of George Jim (Wooshkeetaan), Angoon, Tape 2, dated 1/13/1970. Label reads "possibly recorded by Andrew Hope 3." 46 minutes in length; speaking all in Tlingit. Continued from previous CD. Content includes; continued mention of the Russian document that was burned in a fire; discussion of the clan houses build at Juneau; discussion of conversations with Russians, the final Russians to visit, and how the Russians foretold that Americans would treat them bad, mention of future sicknesses that would come to the communities; discussion of Russian flags given to the Tlingit; discussion on a settler who tried to settle near Excursion Inlet but was told to leave; discussion of Wooshkeetaan names; a unidentified woman and child begin speaking, a child sings a song; George Jim begins speaking again, about spirituality and the role of shamans in giving spiritual guidance and wisdom to the community; sensitive discussion of how some Tlingit near a lake near Kake disobeyed a shaman's warning about eating the first salmon of the season, and how those who ate of it died, the survivors moved to Klawock. Notes in file from metadata review.

Item 110: Oral Literature Collection; Tape 92 Side B. Audio recording of George Jim (Wooshkeetaan), Angoon, Tape 2, dated 1/13/1970. Possibly recorded by Andrew Hope 3. 46 minutes in length; speaking all in Tlingit. Continued from previous recording. Content includes; story of two Yakutat shamans and how a missing child returned from the ocean after a chant was given, this child became a powerful shaman; story of how a unmentioned animal/monster swallowed a shaman and took him to Tsimshian country, and the journey of the brothers to find their lost brother/shaman; discussion of a shaman from Douglas Island and how he became a shaman because of his connection to mussels; story of how a family member of killed at Lemon Creek by a brown bear and how a shaman determined which bear killed the family member, and the family's quest to kill the bear; story of a bear hunt near Burners Bay and how a powerful man ripped the bear's tongue out during the hand to hand struggle with the bear; story about this powerful man, how he gained his strength, his training, story of how this man was imprisoned, but how he continued to be tested and proved his strength, story of how he boxed another inmate and killed him; discussion begins on war with the Haida, with mention of a Shangukeidí woman who married a Haida man. Notes in file from metadata review.

Item 111: Oral Literature Collection; Tape 93. Audio recording of George Jim (Wooshkeetaan), Angoon, Tape 3, dated 1/13/1970. 61 minutes in length; speaking all in Tlingit. Continued from previous recording. Content includes; story about a Tlingit war party advancing on the Haida, but how this Shangukeidí woman greeted the Tlingit, and was the aunt of a Tlingit man in the war party; a similar story about warriors who ate soapberries from the bodies of two women; story of *Deit Xoon* of Yakutat, a hunter and

- his journeys; story of *Kaashdak*, a Chilkat man and his journeys, some of them to the interior, a love story; story about a Chookaneidi shaman named Xakuch', and how he killed a giant octopus; concluding remarks on respect, education, the youth, and teaching, followed by Jim giving his five Tlingit names. Notes in file from metadata review.
- Item 112: Oral Literature Collection; Tape 94. George Jim (Angoon) *íxt'*. Copy of Tape; copied December 6, 1972. Possibly copy of Tape 91.
- Item 113: Oral Literature Collection; Tape 95. George Jim (Angoon) George Jim Tape 2 copy. Copy of Tape; probably copied December 6, 1972. Possibly copy of Tape 92. Note: Tape 2, Side, all of Side 1 of original copied. Side 2 empty.
- Item 114: Oral Literature Collection; Tape 96 Side A. Interview of George Jim by Nora Marks Dauenhauer, Angoon. June 2, 1988. 48 minutes in length. Speaking in Tlingit and English 50/50. Content includes autobiographical conversation, detailed discussion on Jim's life as a Tlingit man, but also his involvement in the Russian Orthodox Church; and review and discussion of photo album of people from Hoonah. Notes in file from metadata review.
- Item 115: Oral Literature Collection; Tape 96 Side B. Interview of George Jim by Nora Marks Dauenhauer, Angoon, June 2, 1988. 47 minutes in length. Speaking in Tlingit and English. Content primarily focuses on the photo album of Jim's and the discussion of the photos, including his time in the army, at Whitehorse, life at Klukwan, the Thunderbird House, and the at.óow of the Shangukeidí. Notes in file from metadata review.
- Item 116: Oral Literature Collection; Tape 97 Audio recording of George Jim (Wooshkeetaan), Angoon, September 9, 1989. Recorded by Nora Dauenhauer. 43 minutes in length; speaking all in Tlingit. Content includes; a discussion on Tlingit and western law; migration stories surrounding Taku; much content and migration stories of other clans; history of life at these areas; story of how the Wooshkeetaan obtain the wolf as their crest/at.óow. Notes in file from metadata review.
- Item 117: Oral Literature Collection; Tape 98 Side A. Recording of Jenny Marks, Johnny Marks, and Nora Marks Dauenhauer, originally labeled "Aunty Jenny Marks," dated August 18, 1972. Possibly recorded by John Marks. [Tape also has old #61 and is presently in a box labeled "Ida Kadashan 7-12-1972 collector NF".] 31 minutes in length; singing and speaking in Tlingit. Content includes; Jenny and Johnny Marks sing X'óoskeit's song, a memorial/cry song; discussion of names, noble versus common names; song and story concerning a place in the middle of the Chilkat River, called Keil' Gax Ye; discussion on songs claimed in error by different clans; Geedanak daa sheeyî, a Memorial Song is sung; teaching songs are performed for Nora Dauenhauer, Luknaax.ádi songs about traveling near Haines; history of a Luknaax.ádi song concerning a tidal wave that destroyed a community near Chilkoot Lake; discussion on the background of Austin Hammond; then general conversation and one additional song performed. Notes in file from metadata review.
- Item 118: Oral Literature Collection; Tape 98 Side B. Recording of Jenny Marks, Johnny Marks, and Nora Marks Dauenhauer, dated August 18, 1972. 61 minutes in length. Content includes; general discussion for ten minutes; story of the Raven, King Salmon, and Bear; story then song about the origin of Morning/Daylight, brought by raven as people worked in the dark while harvesting hooligan [different than Naas Shak Aan Kaawu

version]; story of the Raven and His Eye; discussion on raven stories; song. [then part of the previous recording is copied on the last part of this recording].

- Item 119: Oral Literature Collection; Tape 99. Recording labeled "David Williams," and is the memorial party for the late David Williams, undated, location unlisted. [Tape had older number J106.] 82 minutes in length. Content focuses on public speaking at the memorial party, including thanks, dialog between moiety speakers and hosts, and money contributed for Williams.
- Item 120: Oral Literature Collection; Tape 100. Recording labeled "Mamie Williams, Hoonah, August 11, 1972." 5 minutes in length. Contains a Tlingit song and perhaps a mother teaching her child Tlingit, practicing speaking.
- Item 121: Oral Literature Collection; Tape 101. David Kadashan, 8-9-72. Side A is labeled "Angoon" Side B is labeled as "blank", but Side b also is labeled "Yikteiyee". 77 minutes in length. First 22 minutes include an informal living room chat in Tlingit, the remainder of the recording contains Kadashan speaking in Tlingit, with an unidentified woman partially translating his words. Audio quality is poor in some places.
- Item 122: Oral Literature Collection; Tape 102 Side A. David Kadashan, 8-10-72. [Original cassette and box are both labeled 120-9.] 62 minutes in length. Contains informal speaking in Tlingit. Audio quality is poor in some places.
- Item 123: Oral Literature Collection; Tape 102 Side B. David Kadashan, 8-10-72. [Original cassette and box are both labeled 120-9.] 62 minutes in length. Contains informal speaking and formal speaking in Tlingit. Audio quality is poor in some places.
- Item 124: Oral Literature Collection; Tape 103. Audio recording of David Kadashan (T'akdeintaan - Raven/Snail) and Ida Kadashan (Shangukeidí), 4-1-73, Hoonah, Alaska. 43 minutes in length. Speaking in Tlingit. Content includes; David speaking about a shaman that lived a Lituya Bay at one time, whose name was Naal;, who had the spirit of the tree people with him, his story and journey; discussion and song of clan hat Shaatu Kwáan Keidli; discussion of the tribal houses of the T'akdeintaan, Kaagwaantaan, a Gaanaxteidí clan [metadata reviewed, a child of the Gaanaxteidí, noted that the Kaajinne Hit, X'aak Hit is actually Gaanaxteidí]; discussion of a sickness epidemic (pox) that affected the community of Hoonah in 1903, and how many died; discussion of how a missionary came to Hoonah after this, but they did not last or stay long; discussion of Tlingit law breaches by individuals telling the stories of other's; discussion of the protocols and traditions for the construction of tribal houses (mention of ganch use); he then details the protocols of oratory, roles of hosts and guests, types of oratory and order, proper types of chants, songs, and speaking. [Original cassette and box both labeled DK.01. Sides are labeled 1 and 2. Writing on Side one notes: "David Kadashan, born June 5, 1893, Juneau, Alaska. T'akdeintaan-tax Hit" .]
- Item 125: Oral Literature Collection; Tape 104. Interview of David Kadashan (T'akdeintaan - Raven/Snail) and Ida Kadashan (Shangukeidí), 4-1-73, Hoonah, Alaska, interviewed by Nora Marks Dauenhauer. 47 minutes in length. Speaking all in Tlingit. Parts of the recording at around 35 minutes become poor to inaudible. Content: discussion of Tlingit slavery and specific slave's names; mention of a red-haired shaman; words about how the Tlingit obtained the first Haida canoes; Shangukeidí story of how the boy was left behind by Ida Kadashan, and was found with feathers growing from him; song for this story of the lost/left behind boy [audibility of recording decreases here]; a second song, then a summary of the Sun Children's story by Ida Kadashan. [Original cassette and box

both labeled #49, and cassette has 3 and 4, presumably the third and fourth Sides of the 4-1-73 recording session.]

- Item 126: Oral Literature Collection; Tape 105. Recording of David Kadashan singing songs, 4-24-73, Sitka, Alaska, interviewed/recorded by Nora Marks Dauenhauer. 23 minutes in length. Singing and speaking in Tlingit. Content includes 13 songs/chants, most all connected to the interior (between Chilkat and Whitehorse), some of Tsimshian origin, one of the Before the Raven Sounds song, and a tobacco song. Most songs are not explained, but are old, and reported to be rarely sung in Tlingit communities in 2012. [Original cassette and box both labeled D.K.02.]
- Item 127: Oral Literature Collection; Tape 106. David Kadashan and John Marks, 10-6-74, Haines, Alaska. Speaking in Tlingit. Content by NMD: Discussing song Kaax'aachgóok. Sings Interior Indian Songs.
- Item 128: Oral Literature Collection; Tape 107. Ida Kadashan, 7-12-72, Hoonah. 54 minutes in length. Speaking entirely in Tlingit. [Box is labeled #30, inner paper #69, and Tape #62.] Content by NMD: First woman talking about gold seekers from Skagway or Chilkat. First woman knew because she was over 100 years old. First woman is speaking about how the gold seekers were placed in coffins for burial and about how in some cases two people in a coffin because they didn't have enough time to build two coffins. A lot of the men gold seekers drowned in the river. Ida is talking about puberty. She is singing a interior Indian song. She is telling about how she became an orphan and was raised by her older sister. She is talking about coloring. Ida is talking about curing seal for moccasins and the different steps in the process of making moccasins. Ida is talking about working at the cannery. She also says that she has 4 daughters and 1 son, 4 grandchildren and 4 great grandchildren. Ida said that her heart was broken when she lost her husband.
- Item 129: Oral Literature Collection; Tape 108 Side A. Harry Bremner, History of Yakutat, Tape 1. Recorded 12-31-64. (?) [Handwriting on the box and cassette look like Any Hopes. The original was probably made by Frederica de Laguna.] Content by NMD: They were going to fight with lower southern Yakutat. The men from lower Copper Center (Keineix Kwáan). They were traveling and they came upon a giant owl and when they kept going they also got a wolverine. He also mentions that they saw a rabbit. They came out at the sea and they named it where the lake empties because they thought it was a lake. They came out at Icy Bay. They are singing an old song he says that it is a marching song. Two of them went up the mountain and after that no one knows what happened to them. He says we are all going to die we have no one to marry. When someone comes to see you don't ask who it is. When they came to see them they would mark their forehead. They continued that way. These came out on Keineix kwaan chookan Sháa Kaagwaantaan. They took women from each other's clan. They were happy to meet each other. There is Chilkat there the same as Chilkat River. Those that got lost in the fog are the ones that came out at Copper River. They found other Tlingit there. They also found a dleit shaawat (white woman). They found guns in the boat and a woman was trying to explain that they were guns, they did not listen and began pounding them into arrows. The people brought copper down from the Copper River. They are wondering what are you waiting for to buy the island. The little girl's berry basket was cut up. They made their canoe from sea lion skins. The Kaagwaantaan that found them are called Eyak. While traveling from the south they placed petroglyphs along the way on their journey.

- Item 130: Oral Literature Collection; Tape 108 Side B. Harry Bremner, History of Yakutat, Tape 1. Recorded 12-31-64. (?) [Handwriting on the box and cassette look like Any Hopes. The original was probably made by Frederica de Laguna.] Content by NMD: He is telling about when the Russians came to barter. The Russians made an agreement to trade gold carpenter nails for guns and furs. The nails were actually copper. They didn't get the knives and the Russians took the children and on occasion took the wives. The people also brought the Russian women with them. The Tlingit killed off all the Russians that were there. The people of Alsek killed their own shaman by mistake.
- Item 131: Oral Literature Collection; Tape 109. Harry Bremner, History of Yakutat, Tape 2. Recorded 12-31-64. (?) [Handwriting on the box and cassette look like Any Hopes. The original was probably made by Frederica de Laguna.] Content by NMD: He is telling a story about a guy who lied a lot. He said that there was an eagle flying around. The guy who was with him could see in his eyes that he was telling the truth, but because the man lied a lot no one believed him. They all got killed. They did not care for their dead; they just left them there after they got killed. While they were asleep they killed them off. During battle he dropped his bullets and when he tried to catch them he slid into enemy hands. They used to have wars over resources. He is telling about Lukaax.ádi. He tells about the L'uknax.ádi who came from Gunaaxoo. He is talking about DinetGi aan the shaking village. This man was rejected from the village and his mother followed him. He saw 6 sheep and killed them. While he was sleeping he dreamt of two blue jay feathers. He dug where he dreamt about the feathers. There were shiny things there and he stuck them in his pocket. He began pounding the shiny objects and while he was pounding, it turned into tínaa (objects of value to Tlingit). Sea otters were killed with arrows. This is all I will tell he said.
- Item 132: Oral Literature Collection; Tape 110. Side A. Frank Italo, Reel 16, Side 1, cassette 16a. Side B: Frank Italo, Reel 16, Side 2, cassette 16b. This is a copy of the original recording by Frederica de Laguna, Yakutat, and September 13, 1952. Side A: Raven in box; Raven & Whale; Raven and Daylight, including 2 songs; Raven other. Side B: Beaver song and story of Kalyek Kaagwaantaan; Beaver House; Lkayaakw. [Card insert notes Nora Dauenhauer audit times of November 28, 1999, and that some are transcribed. The Raven stories will be included in our next book.]
- Item 133: Oral Literature Collection; Tape 111. Side A: Frank Italo #2, Reel 11, Side 1, cassette 17a. Side B: Frank Italo #2, Reel 17, Side 2, cassette 17b. This is a copy of the original recording by Frederica de Laguna, Yakutat. July 30, 1952. Contents: 1, Maker of Thunderbird Screen, Kwashnaa; 2, Sitxaayi, Thunderbird song in Athabaskan; 3, Interpretation, the handling of at.óow; 4, Thunderbird screen and song and interpretation of use; 5, interruption; 6, explanation by de Laguna. [Card insert notes Nora Dauenhauer audit times of November 29, 1999.]
- Item 134: Oral Literature Collection; Tape 112. Frank Italo, Raven stories. [This cassette has no box. It is possibly a copy of 110, Side 1, above, or a copy of material from the same original source.] Content by NMD: Frank sings the "Raven and Daylight". Frank is singing Athabaskan songs. Some of the different songs are from Noow Ga kwáan. Heen kwéiyi is a Lukaax.ádi crest. Frank is singing in a different language. Nora is not sure what language it is. Frank telling a raven story. He said the tide came up between the mountains. Those that jumped into the water became seals. Frank said that it is a good story but it takes some time.

- Item 135: Oral Literature Collection; Tape 113. Frank Italo and Emma Ellis. This is copied from a de Laguna original, but the source recording is not clear. It does not appear to be the same as 110 and 111 above. The cassette is labeled "Side A only". Side B is 114. Robert Zuboff, 7-26-72. Khaaxh'aachgóok. Box and Tape have old label #7.
- Item 136: Oral Literature Collection; Tape 114. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Sitka, 7-26-72. Speaking in Tlingit. 19 minutes in length. [Original cassette labeled "Kaaxachgook" and have old label #7.] Content includes; telling of the last part of *Khaaxh'aachgóok*, a Kiks.ádi man and his journeys [first part is not contained on this recording; a version of this story by another teller is published in the Dauenhauer's book]; telling of the *Strong Man* (Duktootl') story, tied to the Gaanaxteidí, setting for story is Klawock.
- Item 137: Oral Literature Collection; Tape; 115 Side A. Audio recording of Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Sitka, 7-26-72. 46 minutes in length. Speaking in Tlingit. [Box and Tape have old label #3.] Content includes; telling migration stories, story of the women who went under the glacier, history of how people came to Angoon; migration of Tlingit around Southeast Alaska; stories of glacial advance at Glacier Bay, climate change, the flood, and story of woman (Káastéen) calling to the glacier; a series of stories are told, epics concerning Shakachanéi (a murderous villan), Lkayaak'w (who kills Shakachanéi), Lkayaak'w's journey into the salmon world, and how Lkayaak'w is killed by brought back to life by his brother K'elketchk'.
- Item 138: Oral Literature Collection; Tape 115 Side B. Audio recording of Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Sitka, 7-26-72. Continued from previous. Speaking in Tlingit. [Box and Tape have old label #3.] Content includes; continued stories of Lkayaak'w, but largely about his wife at Herring Rock, and how she became an owl; story of Aak'wtaatseen (Salmon Boy) is told, Kiks.ádi story; lengthy telling of the story of Kaakáa (the Land Otter Man) [11:51-27:52]; song and lengthy story of Kaax'aachgóok, an ancient Kiks.ádi story of a man blown out to sea and his epic journey to return home [28:01-45:53], the story's end is cut off when the recording ends. Notes from review in file.
- Item 139: Oral Literature Collection; Tape 116. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Sitka, 11-7-1972. Card insert has contents, Side A: 1, Naatsilanei; 2, Zeetxeit awoojeilee; 3, Tluxeawooswaadee shaawat; 4, Kaats'; 5, Ixtkooxkuyeik (kaxshawdulak?); 6, Yikteiyee, mosquito; 7, Lkayaakw-Kashkeitlk; 8, Man in bentwood box. [Box and Tape have old label #26.] Content by NMD: Robert is telling the story about Naatsilanei. It is the story about how the killer whale was created. The man wanted to be with this woman and she told him to get rid of his eyebrows. He did as he was told and still the woman was still not satisfied and told him to also remove his eyebrows. This was still not good enough. He begins a new story Gaanax.ádi - Raven. He now begins the story of Kaats' brown bear. Robert knows the story and the songs that go with the story. he sings the Kaats' song that goes with the brown bear story. He is now telling K'ooxkuyeik. He pulled the illness right of person. He was telling Nora that these things she was talking about were secrets and was not supposed to know. He is talking about the story of the mosquito. the savage he is talking about savage he means cannibals. He is talking about Lk'ayaak'w. The man in the bent wood box.
- Item 140: Oral Literature Collection; Tape 117. Recording of Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), recorded at Sitka, dated 11-9-72. Labeled reads "1, Zatlak; 2, Kuyukwaan; 3, Ch'aak kugawoosoowoo ts'ootsxaan (trans). [Box and Tape have old label

#11.]” Speaking in Tlingit. 32 minutes in length. Content review by DK: Zuboff begins by telling a story about the Kooyu Kwáan Tlingit (from Tebenkoff Bay), about their íxt’ named K’atlaak, and how he warned his people not to harvest and eat the first run of the salmon or they would die, which occurred. Then Zuboff speaks about the morals of the story, how the Tlingit live and will live, 0-12:32; then he tells a story about a man named Naxnéis, this powerful story addresses how a young man was left behind by his community, and how when they returned to find him, how he acted toward nature, and how the eagle’s good fortune overtook the young man, 12:33-24:02; story of an attempted Tsimshian attack on the community of Angoon, but how the Angoon Tlingit knew about a coming attack, laid in wait, and then peacefully obtained a headdress, abalone, and songs from this Tsimshian war party, and then allowed the Tsimshian to leave in peace, to the end of the recording.

- Item 141: Oral Literature Collection; Tape 118. Audio recording of Robert Zuboff (Kak’weidí Clan, Kaakáakw Hít), Sitka, 1972. 32 minutes in length. Speaking in Tlingit. [Box and Tape have old label #32.] Content includes; story about the Kooyu Kwáan Tlingit, and the story of how the shaman predicted a bad run of salmon that would poison the people; the story Good Fortune Eagle, a story of the man named Naxneix, this story is connected to the Tsimshian and possible migration [12:07-23:44]; story about war/conflict between Angoon and the Tsimshian, but how the Tsimshian understood the Tlingit language and gave gifts [23:46-31:06]. Notes from review in file.
- Item 142: Oral Literature Collection; Tape 119 Side A. Robert Zuboff (Kak’weidí Clan, Kaakáakw Hít), Sitka, 8-2-73. 47 minutes in length. Most of the recording is spoken in the English language, speaking on Tlingit history. Some discussion of inland and coastal Tlingit relations and history. [Box and Tape have old label #S-104.] Content by NMD for both Side A & B: Robert is telling the story about X’atlaak. He is telling about Ch’aak’ kugawoosowoo ts’ootsaxan. He is telling the story about raven.
- Item 143: Oral Literature Collection; Tape 119 Side B. Robert Zuboff (Kak’weidí Clan, Kaakáakw Hít), Sitka, 8-2-73 continued from previous recording. [Box and Tape have old label # S-104.] Speaking primarily in English, with some Tlingit toward the end. 42 minutes in length.
- Item 144: Oral Literature Collection; Tape 120 Side A. Robert Zuboff (Kak’weidí Clan, Kaakáakw Hít), Sitka, 8-2-73. 47 minutes in length. First 27 minutes are spoken in Tlingit, final minutes are spoken in English about the history of Tebenkof Bay, Kuiu Island. [Box and Tape have old label #S-105.] Content includes; content about the history of Tebenkof Bay, story about the Kooyu Kwáan Tlingit, and the story of how the shaman predicted a bad run of salmon that would poison the people [different account from that on Tape 118], and brief mention of another story about Lkayaak’w’, a powerful shaman, which describes the Milky Way constellation, which are said to be the footprints of the Sun Children (Shangukeidí, Eagle).
- Item 145: Oral Literature Collection; Tape 120 Side B. Robert Zuboff (Kak’weidí Clan, Kaakáakw Hít), Sitka, 8-2-73. 47 minutes in length. Speaking all in Tlingit. [Box and Tape have old label #S-105.] Copy of previous recording [Side A and B are the same]. Content by NMD: Robert tells a story about Koow yoo Kw’aan clan. The story is about the Kooshdaa spirit "Yan Shadzeit" is the name of the man who had the spirit, told in Tlingit. This is a rare story of spirits, Robert is excited in telling it, but the tape ends before the story. INCOMPLETE STORY.

- Item 146: Oral Literature Collection; Tape 121 Side A. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), [Sitka], Aug 2, 73. Label reads, "Zuboff-English-Aug 2, 73." Side 2 reads "Zuboff-Eng-part of Tlingit story". [And has the initials RD on the bottom (Richard Dauenhauer).] Content: recording contains the last part of Kaax'aachgóok (Kiks.ádi) and an unfinished version of Dukt'óotl (Strongman). This recording is continued from Item 138, Tape 115 B.
- Item 147: Oral Literature Collection; Tape 121 Side B. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Sitka, Aug 2, 73. Label reads, "Zuboff-English-Aug 2, 73." Side 2 reads "Zuboff-Eng-part of Tlingit story". [And has the initials RD on the bottom (Richard Dauenhauer).]
- Item 148: Oral Literature Collection; Tape 122. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Sitka, Aug 2, 73. Kaats and song. Label reads "RD copy for Nora". [Box and Tape have old label #36.]
- Item 149: Oral Literature Collection; Tape 123. Audio recording of Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), Sitka, 8-2-1973. 42 minutes in length. Speaking is in Tlingit. [Box and Tape have old label #38.] This recording appears to be a partial recording of Tape 120, but has the content for Side B. Content includes; [materials found on Tape 120 about Kooyu Kwáan, then]; story of a Dak'aweidí shaman Yaaysha dzéit (who was the father of Kateena), his epic journey to the Stikine to gain strength, his killing of a land otter, battles with creatures to gain strength and to become a great shaman; new story about Yaaysha dzeitz begins, known as Woochkadahaa, and how he helped the salmon people, dog salmon, heal and repopulate. Notes in file from review.
- Item 150: Oral Literature Collection; Tape 124. Audio recording of Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), and his wife [?], Sitka, 8-4-73. Interviewed by Nora Marks Dauenhauer. 79 minutes in length. Includes multiple speakers in Tlingit. Continued from previous recording. [Box and Tape have old label #S-102.] Content includes; story about *Tl'óogutsees*, a powerful shaman from Berner's Bay and his journeys; questions from Nora for Robert about Tlingit words, the story of Woochkadahaa, and discussion on how shaman's are viewed incorrectly today because of Christian worldviews accepted by some Tlingit; story about the shaman killed by a whaling gun which exploded, and how the shaman was brought back to life, but the screaming of a woman caused him to die [story connects to the 1882 Bombardment of Angoon by the U.S. Navy]; [unidentified woman tells] story of Shaakanaayee, mistreated daughters [speaker is confused with the story of Kuyaak'w]; story of Goox'í Sáakw, an orphan boy, who runs away into the mountains, and his uncles quest to find him, encounters with the porcupine people; mention of the story Heenta Yeeshi, a monster raised by the Tlingit; song and story of Naatsilanei, Origin of the Killer Whale [57:19-1:13]
- Item 151: Oral Literature Collection; Tape 125. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), copy of 7-21-72, 1st Tape. [This is the first of a series of three (possibly 4) copies of 7-21-72. We have no original of this date, so this series of copies is important. The series is of Raven stories. There are in the collection two additional copies of 125; these are not included here for CD transfer.] Content by NMD: Robert tells a story about the strong man who went hunting with a bunch of people, one of whom is his uncle. They found a huge sea lion but it killed his uncle when he tried to kill it. The strong man was so strong he ripped the sea lion in half with his bare hands. Then a worm story, there was a woman who was feeding the worm and singing to it. It grew really big. Then her mother found out about the worm she was taking care of. Then her relatives have to kill the worm because it was eating all there food. Next a story of an Invisible man, fire and

raven. Raven and Salmon Box that is floating in the water. A man with the Octopus cane told Raven that the only way to get the box from the water was to sing his song, but at low tide raven went down to the water with the octopus cane. He tries to snag the box out of the water. He brings in the box while sing the song, it comes in about ten miles every time he sings the song. the story takes place near Yakutat at the Alsek river and Dry bay. Then another Raven story about tide control. Then man who keeps killing his sisters babies, repeat from story from tape 119.

- Item 152: Oral Literature Collection; Tape 126, Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), copy of 7-21-72, 2nd Tape. This Tape begins with Raven and the Salmon Box.
- Item 153: Oral Literature Collection; Tape 127. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), copy of 7-21-72, 3rd Tape. This Tape begins with Raven creating the Aleutian Islands.
- Item 154: Oral Literature Collection; Tape 128. Robert Zuboff (Kak'weidí Clan, Kaakáakw Hít), copy of 7-21-72, alternate copy of 126. [Label on original recording reads; "This Tape is not exactly the same as 126; is also begins with Raven and the Salmon Box."]

Box 3: Items 155-235, Tapes 129-189.

- Item 155: Oral Literature Collection Tape 129. George Davis, undated. 33 minutes in length. Speaking in Tlingit. [Box and cassette have an old #57.] Content by NMD: George begins with talking about trapping minks, otter, martin and wolves in the 1920s. Then talks about cutting wood for 50 cents an hour. He says he was going to go to school at Sheldon Jackson, but got the job cutting wood instead. George talks about the government shutting down beaver hunting for everyone. But then opening it only for selected people. Then he talks of hiking in a muskeg and finding an old road made of wood, he touched it and it fell apart. Then he talks about the government burning down all the smoke houses in the 1930s, because they didn't want any evidence that the Tlingit were living there; the government wanted to claim the land. He said they did this everywhere to claim all the land. He got a lawyer to help him try and reclaim the land the government was taking. Then the government tries to make the kids go to school so they won't go out and fish and trap. The George talks about halibut fishing and gathering food in Glacier Bay in 1957.
- Item 156: Oral Literature Collection Tape 130. George Davis, 6-20-84. "Raven Cycle." Recorded at Sealaska Heritage Foundation, Sealaska Plaza. 61 minutes in length. Speaking in Tlingit. [Has old #7 on cassette and "blank" written on both Sides.] Content by NMD: George starts out telling Nora that his health is not good, his breathes keep getting shorter and shorter. A typewriter can be heard in the background. George also tells Nora that he is going blind. Nora says George is formatting everything he is going to do. The George tells The Raven And King Salmon story. Then he talks about Raven and the Bear.
- Item 157: Oral Literature Collection Tape 131 Side A. George Davis, undated. 46 minutes in length. Box insert reads: "Tuxstaa or Deli Kooshdaa; planning for Sitka Native Elders Conference. Nora transcribed Tuxstaa in the 1980s; a draft printout is extant." Appears to have been recorded at SHF on 6/20/84. Content by NMD: George is talking about Shaman, Nora says it is difficult to understand him. Nora says she already transcribed this. George says that the Tlingit history is sinking and the mud is deep on it already. Charlie Joseph can be heard talking to George. Then George talks about how he wishes that the Tlingit history could be recorded without being mixed up with the white man's history. He says that there are smart ones among us that could do it before it's too late. George and Charlie are talking about this together. Then someone interrupts the

interview and wants them to change it into a meeting. This person is unknown and starts telling his own stories.

- Item 158: Oral Literature Collection Tape 131 Side B. George Davis, undated. 46 minutes in length. Box insert reads: "Tuxstaa or Dleit Kooshdaa; planning for Sitka Native Elders Conference. Nora transcribed Tuxstaa in the 1980s; a draft printout is extant." Appears to have been recorded at SHF on 6/20/84. Content by NMD: The tape starts with the unknown person from side A. Nora thinks this person could be Walter Williams. Walter talks about seeing relatives after a long time of absence. A.P. Johnson then talks about himself working. Charlie Joseph speaks again about how the Kaagwaantaan make a sound when they are dying, and that he is going to do it when he dies. Charlie then talks about canoes. Charlie also tells a Glacier Bay story. Nora says this group of guys are the master story tellers. Needs to be transcribed at the end.
- Item 159: Oral Literature Collection Tape 132 Side A. George Davis, Hoonah, 4-2-73. 46 minutes in length. Speaking in Tlingit. [Note: the box and cassette are both labeled GD.02, and the following boxes GD.03-05. The box labeled GD.01 in the series does not contain a Tape of George Davis, but something unrelated.] Content by NMD: George starts out talking about how they don't get paid by the hour, but the white man gets paid for collecting their stories. He then talks about Angoon people looking for a safe place to live. George talks about the different clans in the Angoon area.
- Item 160: Oral Literature Collection Tape 132 Side B. George Davis, Hoonah, 4-2-73. 46 minutes in length. [Note: the box and cassette are both labeled DG. 02 and the following boxes GD. 03-05. The box labeled GD.01 in the series does not contain a Tape of George Davis, but something unrelated.] Content by NMD: George first tells a story of a man named Kaadah'anx' from Angoon. Then talks about shaman the name and how shaman came to be.
- Item 161: Oral Literature Collection Tape 133 Side A. George Davis, Hoonah, 4-2-73. 45 minutes in length. Telling Raven stories in Tlingit. Content by NMD: This tape begins with Nora, Eva Davis and George Davis talking about Glacier Bay and the history of The Woman That Calls Glacier. Then Eva talks about the house in Hoonah, someone is apologizing for not giving the house to Willie and Jim Marks. Then George talks about the bombing of Angoon in 1882. Then George tells story a Raven "The Fisherman of the Night". Content by FW: A) Speaking to woman about a different version of this story some in Sitka had told her about the woman "Shaawastéek'"; B) Woman speaking in Tlingit tells Nora that the story is of Nora's Clan the Raven Sockeye; C) Woman tells of the young girl who called the glacier in Glacier Bay that is of the Chookaneidi Clan; D) George Davis tell about the white think that the elder Tlingit's have forgotten their history and stories.; E) Tells of the history that some of the Tlingit moved to Sitka when Angoon was bombarded; F) Our History has been written in German and Russian We are not losing our language G) Tells of the Raven pulling in the Yaxhkután Kahidí (Digginaa Hít) in the Dry bay (Yakutat) area with an Octopus Tentacle cane the Tlingit in Yakutat can tell the story of this Raven episode; H) Raven is waking up the village telling them that he has pulled in the Yaxhkután Kahidí. (Far out House); I) Another Raven episode when Raven flew into the whale he saw breaching way out in the ocean and while in the whale he composes a song for the whale to beach itself on a fine sandy and gravel beach. Tells of how the Raven at the Head of the Nass River has the box of daylight and the stars; J) Raven made a journey to the Nass River because the Head of the Nass has a daughter. whom they gave a drink of water that had a Hemlock needle that she swallowed and was impregnated by it.; K) Tells of how baby raven was born on the moss. How rapidly

he grew into a toddler, how his grandfather gave him almost everything he asked for. this tells why today almost every grandchild is spoiled by his Grandparents; L) The last thing he cried for was the box with the sun in it. And the animal today in the forest ran into the forest and the sea animal went in the seas; M) The telling of these Raven stories is what we get our way of life and how we will live when hearing these stories they made you think about your own journey in life.

Item 162: Oral Literature Collection Tape 133 Side B. George Davis, Hoonah, 4-2-73. 45 minutes in length. Content by NMD: George starts out talking about the Raven and the Nass River story, which is located in British Columbia. Raven is inviting people to his potluck, Raven gathered all kinds of marine life like salmon, clams and seaweed, and brought it to the bay where the potluck was going to be held. Then Raven made a "kaw" sound and they all turned into stone. Then George talks about white people who came to their villages to interview and gather stories and then are never seen again. Then he talks about his relatives who migrated back inland. He said there's a house in the interior that had big screen that was carved, not painted. Then George talks about the flood that took place in Alaska a long time ago. He said there is evidence of the flood on the mountains, on monuments that the Tlingits put up. He knows this because he was a hunter, and found these while he was hiking around all over. He thinks there might be petroglyphs where they found the monuments, but they didn't look for them. He said the people made rafts so they could save themselves when the flood came. Then he talks about the moon and stars. Yaxt'e is the Tlingit name for the Big Dipper. He also talks about Raven coming to the Dog group. Then talks about the stars and the weather. He also speaks about how an uncle and a nephew are related. Tape ends before he is done talking.

Items 163-4: [Mis-numbered, no items for these call numbers.](#)

Item 165: Oral Literature Collection Tape 134 Side A. George Davis, Hoonah, 4-2-73. 45 minutes in length. [Box and cassette are labeled GD. 04. Side 1 notes "story".] Content by NMD: George begins talking about flood again, he said he keeps getting side tracked when talks about it and doesn't finish the story. Then he talks about living in the interior; he said they had no idea how long they lived there. They discovered salmon when they were there and when they ate it it made them stronger. He then talks about his relatives in the interior, and how they found the same food from the coast. Then he talks about other Native Americans and the Navajo being very close to Tlingit language and that they also have a few of the same names as the Tlingits. Then he tells the story of "going under the ice" by the killer whale people. He said that the people only knew how to make a raft, they learned how to make a canoe from the Tsimshian people. He said that after making their canoe they left Beam Canal. Xeil and Gaash were names of the communities. He said that the Athabascans got scared of a big lake because they remembered the flood. He said the Tlingits would watch the tides, leaving a stick in the dirt to mark high and low. They were keeping track because of the flood. The Tlingits invited the people of "Kiks" and they turned out to be frogs; they chew their food they just stuck it right in their throat. He speaks of Mountain Point that belongs to the Teikweidí people. He says when that when the tourists come tell them, "No cameras, no writing; just listen."

Item 166: Oral Literature Collection Tape 134 Side B. George Davis, Hoonah, 4-2-73. 45 minutes in length. [Box and cassette are labeled GD. 04. Side 1 notes "Story".] Content by NMD: George starts out talking about the woman that married the brown bear story. Then talks about old time boat building, making a canoe out of a tree. Then he talks about how they used to use a white or black rock to write with. And then the names of the months. Nora comments that George knows a lot about history. He even talks about

God and Tlingit spirits, and how if you don't live right God will punish you. After that he talks about changes of season throughout the year, even mentioning the moon. Then he talks about land and building houses, he even talks about "old refrigerators", the kind where you dug hole under the house and made a cache in the cold dirt. And life in a village, all the things they used to do.

- Item 167: Oral Literature Collection Tape 135 Side A. George Davis, Hoonah, 4-2-73. 45 minutes in length. Box and cassette are labeled GD. 05. Content by NMD: George talks about his childhood. Then he talks about Raven and the controller of the tide story. Then he gets into a petroglyph topic and the art designs used to make them. Then he talks about Raven again. He said that when they told the Raven Cycle it took two whole days. Then George and Eva Davis talk about Louis Shotridge, the first Tlingit to write about Tlingit Intellect and how he died before he could finish. He talks about marking a rock that's located near Gambier Bay, with a colored drum, that a steam boat hit. Content by FW: A) George is talking about the facts that the Tlingit people had stories of a creator And people didn't believe in our versions of the creation of the World we were laughed at about our creation stories because they only knew of what they called God in the bible. B) The name of the creator before Raven was called "Controller of the Tides"; C) Talks about the House Leaders were made from the time he was a child, told stories that he listened to so he wouldn't get into trouble by what he said; D) Raven Story begins when the controller of the tides had a sister and the nephews were killed before they could become grown; E) So one day a good Omen comes to the women a male was born after being instructed to swallow a smooth stone from the beach. The entire preceding story has been the makings for the Raven that the Tlingit call our creator; F) Tells when the Raven creation story is told its usually done by two people which takes two days; G) Yakutat has stories of Raven and what he did in that part of the world his footprints are there among other Geographical landmarks portraying Ravens doings that the Yakutat area is known for; H) Nora Dauenhauer tells about her experience translating Tlingit stories and her work in using John Swanton's work to reference her own work because of some of the old Tlingit words that Elders aren't available to help her translate; and I) Private conversation between Nora and George.
- Item 168: Oral Literature Collection Tape 135 Side B. George Davis, Hoonah, 4-2-73. 47 minutes in length. Box and cassette are labeled GD.05. Content by NMD: George continues talking about the rock in the water near Gambier Bay, and tells about a steam boat that hit it, he said it made a really loud "crack" when it hit. The boat sunk into 90 feet of water, there were a lot of people on the deck of the boat. Only one boy was saved from the wreck, and he wasn't even wet when they found him. He also talks about other people they found, and he told the white people that they know how to save people that have drowned, but they wouldn't listen to him. Then George starts to talk about Tuxstaa who is a shaman. Then George gets into a Kooshdaa story, a white skinned Kooshdaa. The kooshdaa uses a king crab shell as a drum and sings a song.
- Item 169: Oral Literature Collection Tape 136. George Davis 6-20-84. Recorded at Sealaska Heritage Foundation. Raven stories. 48 minutes in length. [See also 130 above, of the same date and does not appear to be a copy.] Audio quality is poor to fair.
- Item 170: Oral Literature Collection Tape 137 Side A. George Davis, 6-21-84. Recorded at Sealaska Heritage Foundation, Nora Dauenhauer is interviewer, Tape 1. 47 minutes in length. Content by NMD: George is talking about raven. Talking about the different seasons. He is talking about the illnesses that people are getting today and how we never got these different sickness long time ago. He is talking about Tlingit medicine.

- Item 171: Oral Literature Collection Tape 137 Side B. George Davis, 6-21-84, Tape 1, recorded by Nora Dauenhauer at SHF. Continued from previous.
- Item 172: Oral Literature Collection Tape 138 Side A. George Davis, 6-22-84, Tapes 1, recorded by Nora Dauenhauer at SHF. Side 2, George Davis and Austin Hammond. Content by NMD: George is talking about his relatives that he met.
- Item 173: Oral Literature Collection Tape 138 Side B. George Davis, 6-22-84, Tape 1, recorded by Nora Dauenhauer at SHF. Side 2, George Davis and Austin Hammond. 48 minutes. Content by NMD: Austin Hammond is talking with George Davis. They are talking about the way we lived and the different things we observed in our life that we no longer do anymore. They are discussing the Chinook language, (a trade language). They are talking about the first schooner that came to Sitka. George is talking about Tlingit land. He is talking about the decisions concerning Tlingit land and how, more and more, these decisions do not include our Tlingit people. George is now talking about medicine. He is talking about how good the medicine is. He would not give how to make it to a white man because they would sell it to another white man and they both would get rich leaving out the Tlingits. He is talking about Kooshdaa Kwaáni.
- Item 174: Oral Literature Collection Tape 139. George Davis and Austin Hammond, 6-22-84, Tape 2, recorded by Nora Dauenhauer at SHF. 48 minutes in length. Content by NMD: George is talking about salmon. Telling that there is no farm and no one plants them. It occurs naturally. He is talking about the growth of salmon. They are talking about land that people hold from each other. Talking about Lukaax.ádi land. Austin and George are discussing land.
- Item 175: Oral Literature Collection Tape 140. George Davis and Austin Hammond, 6-22-84, Tape 2A, recorded by Nora Dauenhauer at SHF. 47 minutes in length. [Date on Side B is 6-21-84, possibly a mistake. Tape 2A appears to be the 3rd in the 6-22-84 series.] Content by NMD: George is talking about when small pox killed most of the people leaving only two people alive. This was at Corsins Cove. He is singing the song that they sang, a lament for their dead relatives. They were digging there to farm salmon and they found a whole bunch of skeletons. Katakw.ádi is the name of the group of clan members they are talking about. Kaatsaxunei is the name of the man he mentions while he is talking. He is talking about how the three clans formed. The clans are Wooshkeetaan, Katakweidi, and Shangukeidí. George is talking about the Deisheetaan clan from Angoon. George is talking [to? about?] Forrest de Witt. He is telling a story about frogs. He is telling about when they were feeding the frogs so that the frogs could dance for them. He is explaining how the clan Kiks.ádi began.
- Item 176: Oral Literature Collection Tape 141 Side A. George Davis, June 25, 1984, Juneau, Tape 1, recorded by Nora Dauenhauer at SHF, Juneau. Content by NMD: George is talking about the battle of Sitka between Tlingit and Russian peoples. He is talking about the clans that were involved in war and about Katlian. The clans named are Kaagwaantaan, Chookaneidí, Kiks.ádi and L'uknax.ádi. George says that these clans have a right to participate in the story telling because their homes were in Sitka. He asked for the raven hat. He says they had time to talk but we are not sure if they did. He confirmed some of the points in the Sitka story like store burning and the Russians putting up the white flag.
- Item 177: Oral Literature Collection Tape 141 Side B. George Davis, June 25, 1984, Juneau, Tape 1, recorded by Nora Dauenhauer at SHF, Juneau. Content by NMD: George is telling about

how the Tlingits escaped from Sitka after the battle. He is talking about who started the fight. He said the Russians gave up which is why they had a white flag on their flag pole. He is saying that he cannot claim the stories himself because of the other people involved in the story. George is talking about medicine now. He is saying that devils club juice is good for all kinds of illness. He is now talking about Kaakaldéini. Kaakaldéini is Lukaax.ádi. He is now talking about the United States bombing Angoon in 1882. He is talking about Forrest de Wit Jr. He was married to a Salvation Army woman.

Item 178: Oral Literature Collection Tape 142 Side A. George Davis, June 25, 1984, Juneau, Tape 2, recorded by Nora Dauenhauer at SHF, Juneau. Content by NMD: Skinning trade, telling about the animal pelts. George also talks about the Angoon battle. Whaling at Killisnoo and the burning of Angoon (bombardment of 1882). He also goes on to tell about other men messing around with another's wife. This takes place at Duncan Canal. He talks about At.óow that was sold. Also mentioning how the Frog house began (Kiks.ádi), how the people who helped tow the big Frog carving to the house site were given names. This Frog carving also known as At.óow that was sold. George also tells his real name, and tells how theorizing how Tlingit history should be told. He tells how 10 Aleuts came to fight with Kaagwaantaan. He sings a Beaver song. He tells how the Kaagwaantaan crest is the Beaver as is the Deisheetaan. Kaagwaantaan are Eagle and the Deisheetaan are Raven.

Item 179: Oral Literature Collection Tape 142 Side B. George Davis, June 25, 1984, Juneau, Tape 2, recorded by Nora Dauenhauer at SHF, Juneau. Content by NMD: L'uknax.ádi Tells Raven story, along with Raven and the Flood. He also tells a riddle. A man was goat hunting, he went to a place where it's hard to get to; he couldn't turn around but found a goat to ride on. He must have been a shaman; as he was riding he would chew up greens and spit them about. He mentions resources, coal, gold, oil, how its all over. Separated as some is on other clans' lands. Salmon migration, and how you can tell the different species apart. He also tells about some companies and how well their business is. He tells how we should keep telling these stories, especially of wars and battles. He shows on a map of where people fought and died. A song he sang that is sung before death or during death, Woogakeínaa. He tells of fighting and more war.

Item 180: Oral Literature Collection Tape 143 Side A. George Davis, June 25, 1984, Juneau, Tape 3, recorded by Nora Dauenhauer at SHF, Juneau. Side A has June 84, Side B has June 25, 84, and so this is presumably Tape 3 of June 25 and not June 26. Content by NMD for Tape 143: George is talking about fighting on the reef. Daax haat kanadaa., which is located by Angoon. They are deciding who the peacemakers are going to be. They are talking about how Tlingit made peace. Sun Peacemaker. The peacemaker was not allowed to drink water. The Kaagwaantaan were kept from drinking water. They were sharpening their spears that they were going to kill him with because he was fooling around with a woman, someone's wife. He said, "Your nephew would come to me with peacemakers blanket." Tsimshian killed them. We are told never to tell these stories because it will cause trouble, George says. George is saying that if the new generation may be able to tell the story in a way that is not harmful to anyone George says. He wanted to make peace with the Tsimshian and no one agreed to do this with him (Wrangell and Angoon). Raven wanted to test the ground squirrels for avalanche tests. People started to run from it and he started to drink the grease. He was so curious to taste the ground squirrel stew. Raven went and stuck his head in there and it was so bitter that no one does eat it. They are going to work on the moon and the 12 months. One guy has 13 names and the other has 12. They begin arguing to which person is correct. Jimmy Johnson age was 104 years old he says. He is singing a Kooshdaa song.

- Item 181: Oral Literature Collection Tape 143 Side B. George Davis, June 25, 1984, Juneau, Tape 3, recorded by Nora Dauenhauer at SHF, Juneau. Side A has June 84, Side B has June 25, 84, so this is presumably Tape 3 of June 25 and not June 26. Continued from previous.
- Item 182: Oral Literature Collection Tape 144 Side A. George Davis, June 26, 1984, Juneau Tape 1, recorded by Nora Dauenhauer at SHF, Juneau. Content by NMD: Starts by talking of migration from the interior to Haines area, on foot. He says they come from Duncan canal. He says the Chookaneidí came down too. He tells of the flood, and how they were displaced by the glacier. For some reason they were worried about 1991, Nora had forgotten why. Gold was found in the interior by Skookum Jim, his relatives bothered him in wanting some before he died. He said he would just give it away, he said it would kill them. He found a gold shaped Frog, they think it was fossilized. He mentions Klukwan, were the elders will gather, Nora offers to stop so he can save some stories for them. Eva tells of a girl who taught the bird to say Chookaneidi. George tells of his fishing on the boat Gypsy. Fishing at Homeshore.
- Item 183: Oral Literature Collection Tape 144 Side B. George Davis, June 26, 1984, Juneau, Tape 1, recorded by Nora Dauenhauer at SHF, Juneau. Content by NMD: He tells a story of a giant rat, the boys gave the rat their sister. She loved the rat. New story, the woman who turned into an owl. A couple was mad at the Haida, some kids got in trouble and were buried in a boat in the ground. They (Nora & George) discuss sexism in the village. He says, maybe most people don't want to talk to Nora because she is a woman. He tells her because the history is sometimes embarrassing. He tells of how the Haida are a very proud people. How he heard of a war party forming, but the party couldn't go as they didn't have a song. He says they all decided to turn each other into shaman, then the test each other's powers to see how 'tough' they are. The shaman returned to Hoonah. He ends the history here and starts another topic. 1921 he is in school and is told not to speak his language. He was told by a doctor that came to the school, he could tell his stories and sing too. He thought this was funny.
- Item 184: Oral Literature Collection Tape 145 George Davis, June 26, 1984, Juneau, Tape 2, recorded by Nora Dauenhauer at SHF, Juneau. Content is of everyday casual conversation.
- Item 185: Oral Literature Collection Tape 146. Jimmy George, May 6, 1973. Migration and Naatsilanei. [Box and cassette have old number S-103.] Content by NMD: Naatsilanei - Killer Whale story. A story of how one man became a Shaman in Tsaagwáa (a place).
- Item 186: Oral Literature Collection Tape 147. Gooch Eesh (Johnny C. Jackson), 8-1-73, Mt. Edgcombe Hospital. 54 minutes in length. Speaking in Tlingit. [Box and cassette have old number JCJ.01.] Content by NMD: He is telling of Tinaa...when Lukaax.ádi and Kaach.ádi split up, they cut the tinaa in half and split it. Migration. This is especially exciting for Nora as Johnny names many things and people. He then goes on to tell about taboo stuff, and now how we don't have 'good luck' stuff as we don't have taboo stuff anymore. Nora reads Johnny a story at the end. Content by FW: a) Johnny's-Tlingit names: "Ghooch Eesh", Naakilaan; b) talking about migrations after the great flood planned by the Clan Leaders among his people After discovering Copper; c) "Xhaak'eedagoo is an old name they have known from travelling by "Xhaa" (paddles); d) Each leader had a copper shield (Tinaa) that he traveled with; e) Talking about the origin of the Lukaaxh name from an area they found in their migration; f) They found another area they named,"keexh' liwoolki" from a hole in a cliff they travelled through to the present "Kake." g) They found this area and built a clan house called, "Khutis' Hít"; h) The

Lukaaxh people left the area they found first and searched for another area the area Jilkaat (Haines Chilkat River)_appealing to them. and they named themselves Jilkaat Lukaax.ádi; i) The Lukaaxh intermarried with the Chilkat Kaagwaantaan; j) Lukaaxh history in Haines Chilkat area and names; k) Taboo is not known by anyone these days; l) what has happened to the legions of creatures we find that would bring us luck.

- Item 187: Oral Literature Collection Tape 148 Side A. Gooch Eesh (Johnny C. Jackson), 8-3-73, Mt. Edgcombe Hospital. 47 minutes in length. Speaking in Tlingit. [Box and cassette have old number #34.] Content by NMD: He is telling how the Tsimshian had Tlingit children. He tells of the story of the Hoonah Seagull. He sings Tlingit songs in Tsimshian entrance and exit songs. He tells Nora how we got our songs and head dresses, they both came from Tsimshian. He tells Nora it's ok to have the Sockeye on her head dress. J.B. Fawcett joins them.
- Item 188: Oral Literature Collection Tape 148 Side B. Gooch Eesh (Johnny C. Jackson), 8-3-73, Mt. Edgcombe Hospital. 46 minutes in length. Speaking in Tlingit. [Box and cassette have old number # 34.]
- Item 189: Oral Literature Collection Tape 149. Andrew Johnny, 1-3-97 or 1-30-97, recorded by Nora Dauenhauer at SHF, Juneau. Card insert says "History of North Pass, 1-3-97;" cassette says "History of Sumdum, 1-30-97". Content by NMD: Glacier Bay...Sumdum Bay is Tracy arm. Andrew tells of how they would sleep in their boat in Sumdum Bay and of 'real men'. He tells of the giant Devil Fish (octopus), giant rat, and the underwater beetle (or crab?) which was 4 foot long. He goes on to instruct Nora and Paul (Nora's brother).
- Item 190: Oral Literature Collection Tape 150 Side A. Shark House Potlatch, Tape #1. Recorded by Katherine Mills, Hoonah, 1968. Copied from Reel to reel, 02-25-99. Content by NMD: Some original sing starts (traditional way). J.B. Fawcett is present gives speech. Another song. Unknown Speaker is hard to understand. J.B. is leading the songs. These are cry songs.
- Item 191: Oral Literature Collection Tape 150 Side B. Shark House potlatch, Tape #1. Recorded by Katherine Mills, Hoonah, 1968. Copied from reel to reel, 02-25-99. Content by NMD: Continuation of Tape 150 Shark House Potlatch in Hoonah, AK. These are all Wooskeetaan songs, except one was Shangukeidí.
- Item 192: Oral Literature Collection Tape 151. Shark House Potlatch, Tape #2. Recorded by Katherine Mills, Hoonah, 1968. Copied from reel to reel, 02-25-99. Card insert has notes: "very good; very good Tape, from reel to reel". Jessie Dalton speaks.
- Item 193: Oral Literature Collection Tape 152. MC 1 Interior Trade Songs.
- Item 194: Oral Literature Collection Tape 153. MC 2 Alfred Andrews. Mourning Songs. Songs from the memorial for Alfred Andrews (died 1950), hosted by James Klanott. Originally recorded 1951.
- Item 195: Oral Literature Collection Tape 154. Recording labeled "Jimmy Marks, original songs, MC 3," and contains individuals singing songs in Tlingit. 34 minutes in length.
- Item 196: Oral Literature Collection Tape 155. MC 4 Recording of Jack David (Lukaax.ádi clan) being interviewed by Nora Marks Dauenhauer, recording labeled "Jack David, Eagle Spirit," likely recorded at Haines. Speaking and singing in Tlingit. 24 minutes in length.

Content by DK: Jack David begins by telling the story of Kaakaldéinee, a man who was of his grandfather's people, and how Kaakaldéinee was injured while he was traveling in the interior with his nephews. Since Kaakaldéinee was so injured, he urged his nephews to travel on without him, and composed his own memorial song as they left him, includes the song/s composed by Kaakaldéinee (Lukaax.ádi songs), 0-8:49; [hereafter the recording's audibility is poor to inaudible due to background noise] he continues about stories of fishing and hunting, with a song or two, final moments of the recording are inaudible, 8:50 to end of recording.

- Item 197: Oral Literature Collection Tape 156. MC 5 Jimmy Marks Songs. Label implies these are "personal songs" and from "MC 5", undated. Singing in Tlingit. 11 minutes in length.
- Item 198: Oral Literature Collection Tape 157. Recording of Jimmy Marks (Chookaneidi clan) being interviewed by Nora Marks Dauenhauer, labeled "Jimmy Marks stories. MC 6," undated. Speaking in Tlingit. 31 minutes in length. Content by DK: Marks tells a story about an unfaithful wife, how the community responded and how her lover was killed, then departures from the community to Lukaax, from where the Lukaax.ádi name originates, 0-16:58, then a discussion on a battle between the Killer Whale/Raven and the Sockeye/Raven family, some young men of the Sockeye/Raven family killed a Killer Whale/Raven *ixt'*, a battle and conflict ensued, many were killed, especially from the Eagle side, excluding those of the Shangukeidí family. Mention of the Shangukeidí spiritual woman *Kaax'ati* (sometimes spelled *Kaa háni*), which means the woman who stood in the place of a man. Thereafter Marks speaks about where certain people and clans moved, including Lukaax.ádi migration history.
- Item 199: Oral Literature Collection Tape 158. MC 7. Recording labeled "Jack David. Peace Ceremony. Peace Songs." Contains singing in Tlingit. 22 minutes in length.
- Item 200: Oral Literature Collection Tape 159. MC 8. Jimmy Marks songs. Note on cassette: "all are transcribed in Tlingit and translated, 3/21/83."
- Item 201: Oral Literature Collection Tape 160. MC 9. Recording labeled "Jack Davis, Al Andrews," undated. Contains singing in Tlingit. 9 minutes in length.
- Item 202: Oral Literature Collection Tape 161. MC 11. Labeled "Andrew Gamble, Kaakaa." "Note: there is no MC 10 in the series." Content by NMD: *Kaakáa* story of the man that was tricked by Kooshdaa kaa. Next story is Shanyaakú tlaá about the boy who turned into a Salmon. Third story, Chus yataayí shaluxéech, the man who killed his sleep. Fourth story is about Kooshdaa káa, a scary story. Revenge story about a goat, some orphans, and a lady. Last story of Atkáasí
- Item 203: Oral Literature Collection Tape 162. MC 12. Tlingit unknown. Case inserts notes: these singers are Kendall Williams, Frances Williams, Anny Marks, and Jennie Marks.
- Item 204: Oral Literature Collection Tape 163. MC 13 Jessie Kasko. Content by NMD: Jenny is explaining about her ancestors. She talks about history. They talk about the Sealaska census.
- Item 205: Oral Literature Collection Tape 164. MC 14 Esther Johnson (Xeiltl) (Thunderbird) Xeiltl Hít (Thunderbird House) of Dry Bay/Alsek River, labeled "Songs from Yakutat," undated. 27 minutes in length. Includes stories and songs in Tlingit. Content; 1) History of Lukaax.ádi (Raven Sockeye Clan) in Alsek river area Dry Bay; 2) 14 villages of the Lukaax.ádi (Raven Sockeye Clan) in the Dry Bay/Alsek River area; 3) Lukukdawóox',"

name of the boats used in the Alsek River by the Lukaax.ádi (Raven Sockeye); 4) “Jikwayáan”, what the Lukaax.ádi (Raven Sockeye Clan) yelled out and was the start of a clan song for them as they went under the Glacier Ice safely in their travels back and forth up and down the Alsek River, where they went to get furs for their clothing and trading. Content by FW.

- Item 206: Oral Literature Collection Tape 165. MC 15 Recording labeled “Jimmy Marks stories” and contains Jimmy Marks being interviewed by Nora Marks Dauenhauer, recording also labeled taped by Horace Marks,” undated. 21 minutes in length. Speaking and singing in Tlingit. Content review by DK: Marks tells (or continues from a previous recording) the latter half of the Lkeeyí Story, which overviews the travels and life of Lkeeyí and his mother. Mentions various placenames like Yoobella (no letter “b” in Tlingit, but it is used), from where the man Lkeeyí traveled from, discusses his mother, the making of a bow, and travel from Daxának (Berners Bay), followed by a songs connected to the story, and how the mother needed to obtain/offer [?] clan compensation for wrongs committed, travel over a glacier to a Gaanaxteidí community. [Some songs appear be Chookaneidi, but all could be Chookaneidi, but this needs verification from a Chookaneidi.]
- Item 207: Oral Literature Collection Tape 166. MC 16. Recording labeled “Jessie Kasko stories,” undated. 9 minutes in length. Recording contains a few men and women singing songs in Tlingit, with some Tlingit speaking. The final two minutes of the recording contains a Christian sermon that is not associated with the recording.
- Item 208: Oral Literature Collection Tape 167. MC 17. Henry Denny. Cassette notes, “Florendo collection”. Content by NMD: Henry is talking in a different dialect. He is explaining how which crests his ancestors claim and why. He is from Saxman (Ketchikan). He tells how people chose where to live and why. The balance of Eagle and Raven.
- Item 209: Oral Literature Collection Tape 167 Side B. MC 17. Henry Denny. Cassette notes, “Florendo collection”. Content by NMD: Continuation from Tape 167 Side A. He talks about the Flood and the Teikweidí. The Neix.ádi from Saxman (they claim both Eagle and Raven). Speaking in Tlingit.
- Item 210: Oral Literature Collection Tape 168. Alfred Andrews. Side B, Grandpa Klanott. Insert notes “Marks Collection”. This Tape is possibly a source and duplicate of MC2 and MC 9, 153 and 160 above. Content by NMD: These are all Lukaax.ádi cry songs. A potlatch for Alfred Andrews hosted by James Klanott, Jenny Marks, Emma Marks, Horace Marks.
- Item 211: Oral Literature Collection Tape 169. Recording labeled “Jenny Marks Charms,” dated 8-6-72. 1 hour and 2 minutes in length. Contains Nora Marks Dauenhauer interviewing Jenny Marks in Tlingit. Content review by DK: Marks speaks about various aspects of spirituality, largely Tlingit spirituality but also mention of how Christianity did and did not interface with Tlingit spirituality; includes discussion on traditional medicines, traditional healers, and four spirit people that lived with Marks for a period of time, 0-20:12; general conversation about the use of bow and arrows and the introduction of the rifle to the Tlingit, discussions (brief mentions) of migration history, such as how people walked inland to Dry Bay, discussion of Dezadeash Lake, Yukon; and how inland individuals took Tlingit names and became Tlingit; 20:13-30:09; then general conversation about Skookum Jim as a guide to the interior and his discovery of gold, 30:10-40:54; then Marks begins discussing, but primarily mentioning many Tlingit

names, most Lukaax.ádi clan names, but also Gaanaxteidí and Sockeye/Raven names, 41:00-62:27.

- Item 212: Oral Literature Collection Tape 170. David Williams and Willie Marks. Hoonah, 8-11-72. 46 minutes in length. Speaking. Audio quality is very poor and hard to hear.
- Item 213: Oral Literature Collection Tape 171. Betty Davis, Mary Johnson, Jenny marks, Louise Williams, Joking about their cousins and comical situations. 10-71. "Bad taping" written on cassette.
- Item 214: Oral Literature Collection Tape 172. Emma Marks and Willie Marks, Sitka, 2-15-73. Side 1. 1, Kaats'; 2, Woman who married the bear; 3, Lkayaakwxus.eeti; 4, Gagaan yatx'l; 5, Xeitl taawwudutseixi; 6, Xaakw Lukaax. Adi; 7, Leikw; 8, Geesan; 9, Tlaganaagadei; 10, Kanagoo/ Sh wudlixashi kaa; 11, Geek'i. Side 2. 1, Shaxoo Ixti kooshdaa; 2, Gundz ? spirits, chaatl, yak; 3, gaaw shake, cheetk; 4, Bullhead weix', stars; 5, Jack and Jack on the moon. Has older #10. Content by NMD: Kaats'; Woman who married the Brown Bear; story of Lk'ayaak'w x'us.eet' a man who did something (wrong) and decided to leave. He began to walk and walk and walk, his snowshow tracks lead up to the sky; Gagaan yatx'l; Xeitl t'aaw wuduts'eixi; X'aakw Lukaax.ádi; Leik'w; Geesán; Tl'aaganaagadéi; Kanagoo / shwudlix'ashi kaá; Geek'i.
- Item 215: Oral Literature Collection Tape 173. J.B. Fawcett, Juneau, 5-14-71. Label reads; Side 1. 1, going down to the coast song; 2, Tlein taan; 3, Flood; 4, Xajawsaa song 1; 5, Juneau gold; 6, Treadwell; 7, Perseverance. Side 2. 1, Singei, Kiks.ádi; 2, Gold; 3, itjishaanax; 4, shaanax tlein, Montana Creek; 5, Aangooxayei, Fish Creek; 6, Koosh kaan Tlaa; 7, Kaaxgal.aat, Aanchgaltsoow. Has older #4. Content by NMD: J.B. is said to be the number one song leader. Story of area scouting, travelling down the coast, going under the glacier. He tells of how the women would get trees tied to their heads when sending them under. The trees would tell the women when the ice was too close (it would shake, scrape, wriggle). Song is from after the flood. He goes on to tell about gold in Juneau. J.B. names the Juneau mines. Perseverance and AJ mines. He talks about working in the mine, wages and labor.
- Item 216: Oral Literature Collection Tape 174 Side B. J.B. Fawcett, Juneau, 5-14-71. Label reads; 1, Yeik (?), Tlaxaneis noow; 2, S'eekxasheeyee; 3, Seekxasheeyee; 4, Gooch Daasheeyee; 5, 2nd Gooch Daasheeyee, Koo yeil; 6, Cheet wootsaagaa, Yaanashtuk; 7, Gunanaa; 8, Song from Raven and Daylight from W/B, composed by Aandei Yeik. Has old #9.
- Item 217: Oral Literature Collection Tape 175 Side A. J.B. Fawcett. Mt. Edgecombe Hospital, 8-23-73. Label reads; Side 1, Raven, Yikteiyi. Side 2, Ixt', Doc. Has old #30 on Side 2, and #31 on Side 1. Content by NMD: J.B. gives his belief of Jesus, he compares Raven to Jesus and his work. Raven and the Box of Daylight. J.B. tells Nora, part of Tlingit education is the Raven stories. Song for Raven. He tells Nora of 'magic' happenings during potlatches (i.e. magic show, exhibition, fun and games). He tells Nora of how people are getting rich from selling the Tlingit stories.
- Item 218: Oral Literature Collection Tape 175 Side B. J.B. Fawcett. Mt. Edgecombe Hospital, 8-23-73. Label reads; Side 1, Raven, Yikteiyi. Side 2, Ixt', Doc. Has old #30 on Side 2, and #31 on Side 1. Continuing from previous, content by NMD: J.B. tells of what happened to a Shaman. An example was made.
- Item 219: Oral Literature Collection Tape 176. Mrs. J. C. Johnson (Chookaneidi clan, Naanaa Hit). 4-1971. Taped by Nora Florendo (Nora Marks Dauenhauer). Content by NMD: She starts

telling the story of Glacier Bay. Gusuwaayei gunaanaa song. She talks about spiritual songs, (shaman songs). Cry song is sung. She would switch between Lukaax.ádi and Chookaneidí songs. Peace song (John Marks is present). More songs and laughter having fun.

- Item 220: Oral Literature Collection Tape 177. Frank Williams (Koodenahaa), Anchorage, 1-15-76. Recorded and interviewed by linguist Jeff Leer (Yeilkuneyi). Telling stories in English and Tlingit for linguistic research of Leer.
- Item 221: Oral Literature Collection Tape 178. Burt Dennis, Haines, 8-29-70. Content by NMD: Bert is telling of how he was being enticed (tricked) by Kooshdaa. Bert tells of a Chilkoot village that was totally wiped out by an avalanche; everyone died except one man a Shangukeidí, all his family Lukaax.ádi died. He tells about Talkú near Devil's Thumb Mt near Wrangell. Kooshdaa Hit Shaa Hit.
- Item 222: Oral Literature Collection Tape 179 Side A. Burt and Marion Dennis 70th anniversary, 6-23-73. Sides 1 and 2. Has older #45.
- Item 223: Oral Literature Collection Tape 179 Side B. Burt and Marion Dennis 70th anniversary, 6-23-73. Sides 1 and 2 have older #45. Geesan Dancers perform.
- Item 224: Oral Literature Collection Tape 180 Side A. Burt and Marion Dennis, anniversary, Geesan Dancers, 6-23-73. Sides 3 and 4 have older #50. Content by NMD: Continuing celebrating. Kaagwaantaan singing and dancing. Gunaanaa songs or Interior songs. Mk 19:20 "At the Cross" song. Mk 21:30 "Oh how I love Jesus". Mk 24:55 unknown. Mk 35:00 "Lord's Prayer" Russian Orthodox version. Mk 39:00 "Wash me white"? Mk 40:30 "By and by". Mk 42: 50 "Follow Jesus". Mk 44:00 "unknown". Salvation army songs.
- Item 225: Oral Literature Collection Tape 180 Side B. Burt and Marion Dennis, anniversary, Geesan Dancers, 6-23-73. Sides 3 and 4 have older #50. Content by NMD: Sounds like the private sing group continuing. Tlingit Salvation Army songs. English version "How great thou are".
- Item 226: Oral Literature Collection Tape 181. Burt and Marion Dennis, Jenny marks, John Marks. Haines, (6-23-73?). Sides V sand VI. Haines songs. Has older #47.
- Item 227: Oral Literature Collection Tape 182. Jim Fox. From collection of Mrs. (Carol Beery) Davis, copy of a copy of Jim Fox, 8-10-years old. First copy 8-23-72, 7:20 pm; this cassette copy 2-7-78. Content; Mr. and Mrs. Davis were the first writers in Juneau, interviewing Tlingit people. Recording is poor. 33:30 cry song.
- Item 228: Oral Literature Collection Tape 183. Jim Fox. From collection of Mrs. (Carol Beery) Davis, copy of a copy of Jim Fox, 8-10 years old. First copy 6-27-73, 7:20pm; this cassette copy 2-7-78. Note: Side I has original copy as "8-10 years old, 6-27-63". Continued from previous.
- Item 229: Oral Literature Collection Tape 184 Side A. Unidentified Hoonah women talking in Tlingit with music in background. Unlabeled cassette of same brand and bagged with same group as 183 and 183, presumably part of the Carol Beery Davis set. Side two is dated Nov. 5th (19)77. Content by NMD: Singing from Hoonah group. Potlatch for Yéil, Ch'áak' are giving comfort. Amy Marvin is present, as is Austin Hammond. Cry songs are sung Mk 31:35 Jimmy Marks song is sung.

- Item 230: Oral Literature Collection Tape 184 Side B. Unidentified Hoonah woman talking in Tlingit with music in background. Unlabeled cassette of same brand and bagged with same group as 183 and 183, presumably part of the Carol Beery Davis set. Side two is dated Nov. 5th (19)77. Continued from previous.
- Item 231: Oral Literature Collection Tape 185. Willie Marks, Raven and the Whale. (Cassette marked copy). Emma Marks gives her insight to the story.
- Item 232: Oral Literature Collection Tape 186. Willie Marks. Xakuch. No date; recorded in Anchorage. 1. Zakuch; 2, Guwakaan song; 3, Dakaa kina kwaani; (cape?); 4, part of Tuxstaa; 5, Grandpa Jim Shaman; 6a, weather forecaster; b, sneeze as bad omen; c, cayenne pepper; 7, Shaak/shaa yaleeti. Content by NMD: Willie shares life stories. Weather, sneezing, and fun with cayenne pepper are some of the topics, as well as Shamanism.
- Item 233: Oral Literature Collection Tape 187. Susie James, Lullabies. Sitka, July 27, 1972 (? date on cassette is 5-31-73). Side 1, Lullabies; Side 2, Seik, Daakwtaank. Peacemaking.
- Item 234: Oral Literature Collection Tape 188. Mrs. Peter Johnny (Chookaneidi), 8-12-72. Cassette has older # 59. Content by NMD: She tells of life and being a widow. Kooshdaa sightings. Interior trading. Glacier Bay, when the glacier was coming down.
- Item 235: Oral Literature Collection Tape 189. Andy Hope's Grandmother, Agnes Dubke (1892-1981) at Sitka Pioneer Home, 11-30-72. Although the three speakers do not identify themselves in the recording, a family review of the recording leaned toward the speakers in the recording being Agnes Dubke, Nora Marks Dauenhauer, and Andy Hope.

Box 4: Items 236-315, Tapes 190-259.

- Item 236: Oral Literature Collection Tape 190. Walter Williams and John Fawcett, Juneau. No date. Content by NMD: They are talking about the people that came down the river after the flood. Names that were given. Jokes about travelling.
- Item 237: Oral Literature Collection Tape 191. David Williams ANB Memorial, Willie Marks Hosting. 3-16-73. has older #43.
- Item 238: Oral Literature Collection Tape 192. David Williams ANB Memorial, (Willie Marks Hosting. 3-16-73). Has older #150. Side 2 is empty.
- Item 239: Oral Literature Collection Tape 193. Hoonah ladies singing Tlingit hymns, Sitka, Sunday, October 8, 1978.
- Item 240: Oral Literature Collection Tape 194. Austin Hammond Prayer offered at Chilkoot Lake for land, May 1981.
- Item 241: Oral Literature Collection Tape 195. Jenny Marks, Ownership of Lullabies. 8 -18-72.
- Item 242: Oral Literature Collection Tape 196 Side A. George Jim, January 13, 1970. Migrated from reel. Content by NMD: George talks about Shaman, life and consequences. He tells of fighting with seven bears. [stories about the power, training, and strength of shamans. See Tape 92A for possible copy and description.]

- Item 243: Oral Literature Collection Tape 196 Side B. George Jim, January 13, 1970. Migrated from reel. [Compatible or copy of story on Tape 92 Side B. Audio recording of George Jim (Wooshkeetaan), Angoon, Tape 2, dated 1/13/1970.] Content by NMD: Continuation...They make a Tlingit man fight for his life. This Tlingit man is jailed for a reason unknown. He asks for a cup of booze first. A coffin is made for him. His opponent is a black man. The black man is killed. The men in these days were big, and very strong. Next is a story of Kooshdaa. A man was hunting with his dog, and Kooshdaa came upon them. Kooshdaa bit the dog, and the man shot at Kooshdaa killing him, also killing his dog.
- Item 244: Oral Literature Collection Tape 197 Side A. George Jim, January 13, 1970. Tape 2. Migrated from reel. Continuation...Story of a beautiful woman left behind by her people. Her people moved inland (interior), leaving her with a man who was courting her. This woman was of a clan of lighter skin. Making medicine of the Fast walker. [copy of earlier G. Jim recordings?]
- Item 245: Oral Literature Collection Tape 197 Side B. George Jim, January 13, 1970. Tape 2. Migrated from reel. Content by NMD: Continuation...The Flood, how the people climbed up Devil's Thumb Mtn to escape. Finding copper and the uses it made. He tells of a battle then peace, from a ship that came to Copper River. They were introduced to dleit kaa ways. How rafts were made when the Flood came, fastening trees together. Items that were taken for survival. He says Jimmy George from Angoon, his story coincides with his. [copy of earlier G. Jim recordings?]
- Item 246: Oral Literature Collection Tape 198. George Jim, January 13, 1970. Tape 3. Migrated from reel. Content by NMD: Continuation...These are a collection of short stories. George tells of some hunters that went under a glacier. Upon reaching the other side, they made smoke signals to let the people know they were okay. This was on the Stikine. He explains how, when they hunt for seal, they used the seal skin for everything. George says when you tell a story, don't add anything to it, or omit anything, otherwise it will become 'warped'. Tells of white man landing. Russians. Russian Orthodox priest teaching Tlingit about God. He tells of how the Tlingit were given ownership of their lands, the deed. He gives Wooshkeetaan names.
- Item 247: Oral Literature Collection Tape 199 Side A. Copy of Mary Pelayo Tape of 10-16-54. Copy made June 26, 1974. Native songs, commemoration, James Howard. This appears to be a copy of the second reel of the original, the first reel was mission. A collection of cry songs. Chookaneidí, L'uknax.ádi, Kaagwaantaan songs.
- Item 248: Oral Literature Collection Tape 199 Side B. Copy of Mary Pelayo Tape of 10-16-54. Copy made June 26, 1974. Native songs, commemoration, James Howard. This appears to be a copy of the second reel of the original, the first reel was missing. More cry songs at a potlatch. Chookaneidí, L'uknax.ádi, Kaagwaantaan songs. Some cry songs have words, some don't.

- Item 249: Oral Literature Collection; Tape 200. Tlingit songs by Susie James (Chookaneidi, T'akdeintaan yadi) and Amy Marvin (Chookaneidi, T'akdeintaan yádi), dated June 26 and December 25, 1966. 1 hour and 1 minute in length. Copy of Mary Pelayo Tape; copy made June 26, 1974. Recording contains Tlingit language speaking and singing and concerns the general Tlingit people and specifically the Chookaneidi and Kaagwaantaan clans (such as their clan songs). Content includes; 1) a discussion on how the Chookaneidi and Kaagwaantaan clans split, 2) how a glacier covered old houses and new houses began, 3) story of Kaasteen, Glacier Bay, 4) Kax'w Noowu (a Kaagwaantaan story), 5) migration stories.
- Item 250: Oral Literature Collection; Tape 201 Side A & B. Sealaska Elders Conference, Sitka, May 29-30, 1980, I. May 29, 1980. [two discs]
- Item 251: Oral Literature Collection; Tape 202 Side A. Sealaska Elders Conference, Sitka, May 29-30, 1980, II. May 29, 1980.
- Item 252: Oral Literature Collection; Tape 202 Side B. Sealaska Elders Conference, Sitka, May 29-30, 1980, 2. May 29, 1980.
- Item 253: Oral Literature Collection; Tape 203. Sealaska Elders Conference, Sitka, May 29-30, 1980, Evening, 1. May 29, 1980.
- Item 254: Oral Literature Collection; Tape 204. Sealaska Elders Conference, Sitka, May 29-30, 1980, Evening, 2. May 29, 1980.
- Item 255: Oral Literature Collection; Tape 205. Sealaska Elders Conference, Sitka, May 29-30, 1980, 3. May 29, 1980; Side 2, May 30, 1980.
- Item 256: Oral Literature Collection; Tape 206 Side A. Sealaska Elders Conference, Sitka, May 29-30, 1980, IV. May 30, 1980.
- Item 257: Oral Literature Collection Tape 206 Side B. Sealaska Elders Conference, Sitka, May 29-30, 1980, IV. May 30, 1980.
- Item 258: Oral Literature Collection Tape 207 Side A. Sealaska Elders Conference, Sitka, May 29-30, 1980, IV. May 30, 1980.
- Item 259: Oral Literature Collection Tape 207 Side B. Sealaska Elders Conference, Sitka, May 29-30, 1980, IV. May 30, 1980.
- Item 260: Oral Literature Collection Tape 208. Sealaska Elders Conference, Sitka, may 29-30, 1980, VI. May 30, 1980.
- Item 261: Oral Literature Collection Tape 209. Sitka, undated; probably mid or late 1970s. Cross Mountain Dancers. Dedication of Robert Davis Totem. Ray Nielson, A.P. Johnson, Henry Davis, Ellen Hays, (S.J. Pres. Robert?) Uttenberg.

- Item 262: Oral Literature Collection Tape 210. Austin Hammond, Prayer at Chilkoot, May 1981. Austin speaks about his life.
- Item 263: Oral Literature Collection Tape 211 Side A. Ceremony Tape #1 (Chilkoot, August 1980). A: 3, 4, 5. B: 6, 7, 8 (arrow). Singing, speech by George Davis, Austin Hammond. Translated by Walter Soboleff. Haa Shagóon, a short film/documentary requesting the end of certain wrongs done to Native lands. This request was made to the white man, by Austin Hammond.
- Item 264: Oral Literature Collection Tape 211 Side B. Ceremony Tape #1. (Chilkoot, August 1980). A: 3, 4, 5. B: 6, 7, 8 (arrow). Continuation of 211A. Austin tells of the Flood. Austin also tells how Lukaax.ádi obtained Gaat (Sockeye) crest. Two boys were on the ocean in their canoe, the vessel capsized and the boys were floating. A sea monster (Gaat), came up and took one boy.
- Item 265: Oral Literature Collection Tape 212 Side A. Ceremony Tape #2. (Chilkoot, August 1980). A: 8 (arrow), 9, 10. B: 11, 12, 13. Continued.
- Item 266: Oral Literature Collection Tape 212 Side B. Ceremony Tape #2. (Chilkoot), August 1980). A: 8 (arrow), 9, 10. B: 11, 12, 13. Tom Jimmy, is actually Shaangokeidí (Thunder Bird House), not Kaagwaantaan. Padeikuneit (Paddy Gunette??) is a Lukaax.ádi man, Daanaawaak tells of a story of this man.
- Item 267: Oral Literature Collection Tape 213. Ceremony Tape #3 (Chilkoot, August 1980). A: 14, 15, 16 (arrow). B: 16 (arrow), 17, 18. G. Davis talks about the moon; Austin talks about Raven. He then goes on to explain the harms of the fish weir and the chain reaction from its presence.
- Item 268: Oral Literature Collection Tape 214. Charlie Joseph, Tape 1. Probably: Sitka, late 1970s, audio recorded in the context of a video recording, possibly by SNEP. Tape 1, Side 2 ends at very start of video Tape #2. Content; explaining about the sway dance. Charlie tells of remembering life lessons when he was young. He remembers everyone from all ages together, none were segregated. Tells story of Kaax'aachgóok.
- Item 269: Oral Literature Collection Tape 215. Charlie Joseph, Tape 2. Probably: Sitka, late 1970s, audio recorded in the context of a video recording, possibly by SNEP. Tape 2, Side 1 starts just after the start of video Tape #2. Content by NMD: Continuing life stories and songs. Talking about Shaman. Charlie is asked about the wording of songs. Some songs have words, some don't. He is asked about teaching younger generation Tlingit songs, dance, and way of life. He is asked why he doesn't teach Kaagwaantaan kids Kiks.ádi songs or T'akdeintaan songs before they disappear before they are passed on.
- Item 270: Oral Literature Collection Tape 216. Recording of Tommy Ukas (1879-1973) (Kiks.ádi Clan) labeled as "Strong Man (partly in English)," undated. Speaking in Tlingit and English. 27 minutes in length. Content review by DK: recording begins with Ukas telling the Strong Man story in Tlingit, then he switches to English; then he tells the story of

Tóots, a Kaach.adi man, and his journeys; mention of how Tóots was connected to Kaax'aachgóok.

- Item 271: Oral Literature Collection Tape 217 Side A. Recording of Tommy Ukas (1879-1973) (Kiks.ádi Clan) labeled "Tlingit history." Speaking in Tlingit. 38 minutes in length. Content by DK: Ukas gives attribution for his knowledge and then begins to tell aspects of the clans of the Wrangell area; detailing the migration of clans to Wrangell, origins of the Naanyaa.aayí clan, other clans, clan houses, the power of the Naanyaa.aayí, story of a bride that could not be bought, mention of the flood, then mention of the Aleut people settling among the Tlingit; 0-26:39; Ukas then begins to talk about Wrangell, giving its Tlingit name as being Kaachxaná Aak'w, followed by an account on the arrival of Russians, a first contact story, of the Russians arriving by boat, referred to by the Tlingit as a mosquito boat because of its appearance, then the arrival of the Americans, and how the Americans took Tlingit land and resources and forbade the Tlingit from using or owning their land.
- Item 272: Oral Literature Collection Tape 217 Side B. Recording of Tommy Ukas (1879-1973) (Kiks.ádi Clan) labeled "Tlingit History," undated. 47 minutes in length. Content by DK: Ukas tells how Raven created the rivers and the streams of Southeast Alaska, 0-11:58; a story of two inland men who wanted to settle on the coast, their way of killing the man who was not letting them access the coast, and how the Tlingit came to be; 11:58-22:45; Ukas tells a partial story in English about a nephew and his uncle, but the recording is interrupted, 22:45-24:56; Ukas tells the story of the nephew Keishik' and his uncle in Tlingit, his role of settling the area, his work with Raven, then the story of how the Tsimshian came to Wrangell to war, but how a leader stopped the conflict, and the two peoples intermarried, 24:57-35:16; how Shakes is a Tsimshian name; 35:19-38:03; words on the kindness of Shakes, 38:05-40:24; then tells a story about the Thunderbird House, robe, and boat; Shangukeidí content; 40:56-47:07.
- Item 273: Oral Literature Collection Tape 218. Offbeat Five (band with Peter Marks and other musicians, playing locally at a Juneau bar). Reel to Reel.
- Item 274: Oral Literature Collection Tape 219 Side A. Scotty James Party. Hosted by Mrs. David Davis, Hoonah, T'akdeintaan, October 29, 1960. Copy made June 26, 1974. Tape 1, Sides 1 & 2. Reel to Reel. Party is hosted by Mrs. David Davis, Hoonah, T'akdeintaan. Charlie Joseph is leading the cry song. Raven song.
- Item 275: Oral Literature Collection Tape 219 Side B. Scotty James Party hosted by Mrs. David Davis, Hoonah, T'akdeintaan, October 29, 1960. Copy made June 26, 1974. Tape 1, Sides 1 & 2. Reel to Reel.
- Item 276: Oral Literature Collection Tape 220 Side A. Scotty James party. Hosted by Mrs. David Davis, Hoonah, T'akdeintaan, October 29, 1960. Copy made June 26, 1974. Tape 2, Sides 3 and 4. Reel to reel.

- Item 277: Oral Literature Collection Tape 220 Side B. Scotty James party hosted by Mrs. David Davis, Hoonah, T'akdeintaan, October 29, 1960. Copy made June 26, 1974. Tape 2, Sides 3 and 4. Reel to reel.
- Item 278: Oral Literature Collection Tape 221. William Lewis Paul, Sr. Tlingit name: Shquidny. Raven, of Tee-hit-ton, Raven House, Dakl'aweidí yadi, of Wrangell. Subject: Tee-hit-ton, crest hat, history of clan migration. Reel to reel.
- Item 279: Oral Literature Collection Tape 222. William Lewis Paul, Sr. Tlingit name: Shquindy. Raven, of Tee-hit-ton, Raven House, Dakl'aweidí yadi, of Wrangell. Subject: Tee-Hit-Ton, crest hat, history of clan migration. Reel to reel.
- Item 280: Oral Literature Collection Tape 223. Robert Zuboff, Angoon Tribe History. 6-3-1963. Box includes a hand-written cover letter dated 3rd June, 1963, from Constance Naish and Gillian Story to Andrew Hope (1896-1968), and two typewritten pages describing the content and spelling the place names in the texts. The Tape was apparently given to A. Hope, and after his death went into the collection of Andrew Hope 3, and then Nora Dauenhauer. Text reads; Side 1, Jimmy Johnson: Bombardment of Angoon, Deisheetaan Migrations, the Flood, Raven and His Uncle, Community Houses in Angoon. Side 2, Robert Zuboff: Basket Bay Chief, Seal hunting at Basket Bay, Migration under Glacier, Basket Bay Beaver. Place- names will be added in log at later date. Content for Jimmy Johnson; 25:00 Bombardment of Angoon Jimmy tells of starvation and death, The Flood, Deisheetaan migration, Raven and His Uncle. Mk 44:30 Jimmy is telling of protection made by rock piles surrounding the people. He starts telling of Devils Thumb Mtn. Mentions names given to White man. mk 52:00 Raven and Yookis'kookéik the "Tide Controller".
- Item 281: Oral Literature Collection Tape 224. Frank Johnson and Tom Ukas. Box notes: Killer whale, Strong Man, 2 passages from Gospel of John. Reel to reel. Content by NMD: Strong man is told Tape 1, 2 by Frank Johnson "Strong Man", Nora and Richard Dauenhauer, *Haa Shuká* (1987). Also Tape 216 by Tom Ukas.
- Item 282: Oral Literature Collection Tape 225. NPS, SITK 12792. Side 1: Continuation of Lobby talk by Ellen Lang (Ellen Hopes Hays), May 1974. See SITK 12786. Side 2: Indian songs, June 9, 1974. Tlingit. Content; Explanation of Totems around Cultural Center in Sitka, AK. 0:15:00 Killerwhale song, Under the Glacier, Chookaneidí Spirit song, Head dress song, some are unknown, Raven song.
- Item 283: Oral Literature Collection Tape 226. Scotty James, Susie Howard, and Alex Andrews speaking at the Sitka Totem Park and center, 6/9/1974. NPS, SITK 12820. 1443px9835-92-077. Reel 5.
- Item 284: Oral Literature Collection Tape 227. A.P. Johnson, Scotty James, and Susie James, 6/9/1974, Sitka National Park. NPS, SITK 12821. 1443PX9835-92-077. Reel 7. Content; AP Johnson gives description of song in English, and talks about family. Donations are given for the songs. Naming of a white man.

- Item 285: Oral Literature Collection Tape 228. A.P. Johnson, Scotty James, Susie James, Mr. and Mrs. Alex Andrews. 6/9/1974, Sitka National Park. NPS, SITK 12822. And SITK 12823. Side 1: 1443PX9835-92-077. Reel 8 (SITK 12822). Side 2: 1443PX9835-92-077. Reel 9 (SITK 12823). Content; First song, first white man ships. Raven song. Scotty James gives a description of the first three songs. Fourth song is another peace song, sung by the women; unsure if the men knew this one. Fifth song, Chookaneidí song. Sixth. English telling of Raven stealing water, turning black. They are going to do all Raven songs. They are singing the same songs over and over. (Mk 0:38:00) Love song (repeat). Raven Lost His Nose? Big white sail, introduction of the white man (repeat song).
- Item 286: Oral Literature Collection Tape 229. Speakers at Sitka National Park, 1970s. NPS, SITK 12824. 1443PX9835-92-077. Reel 11. Side 1: PT-1. Side 2: PT-2. Content by NMD: Beginning of recording is hard to understand, sounds as if a rattle is shaking during the speech. Shaman songs? Doesn't sound like Tlingit songs. Mk 0:20:00 Chookaneidí song. The speaker, also the singer, state these songs are all Ch'áak' songs. Nora believes they are actually Chookaneidí songs, she will have to ask one of the few remaining Chookaneidí elders. mk 0:33:00 Cross Mountain Dancers sing Tlingit Cry songs, recording sounds stretched. Kaagwaantaan song. The last four of five songs are 'serious' songs, sung at the beginning of potlatching. The end of the tape, or the majority of the tape is stretched, sounds bad.
- Item 287: Oral Literature Collection Tape 230 Side A. Speakers at Sitka National Park, 1970s. NPS, SITK 12826. 1443PX9835-92-077. Reel 14. Side 1: Part 1. Side 2: Part 2. Content by NMD: Russian Orthodox song sung in Tlingit. Wrangell/Sitka story in English. Another story about vegetation for basketweaving in Southeast Alaska. Information on basketweaving given by narrator is valuable. Totem pole story. Stories about Raven.
- Item 288: Oral Literature Collection Tape 230 Side B. Speakers at Sitka National Park, 1970s. NPS, SITK 12826. 1443PX9835-92-077. Reel 14. Side 1: Part 1. Side 2: Part 2. Content: Explanation of canoes, shaman, lifestyle. Story of a Wrangell boy, story of rats and dead man's bones, story of woman who married the Fire, story of a play (theater) or magic show. Potlatch dancing, men dance, women sing.mk 0:17:00 Baron von Wrangell, history of Wrangell between Russia and Germany(?), Island naming and water bodies of southern southeast Alaska. He goes on telling about Chilkat people, their lifestyle, slaves, and trading.
- Item 289: Oral Literature Collection Tape 231. Speakers at Sitka National Park, 1970s. Cry song. NPS, SITK 12827. 1443PX9835-92-077. Reel 15.
- Item 290: Oral Literature Collection Tape 232. Scotty James, Susie James, Mr. and Mrs. Alex Andrews at Sitka National Park, 1970s. NPS, SITK 12828. 1443PX9835-92-077. Reel 16. Content; Raven song, Raven Loses his Nose. Raven song. Raven Story, Raven song (coming of the white man song).
- Item 291: Oral Literature Collection Tape 233. Kaagwaantaan songs, mostly cry songs, performed at the Sitka National Park, 1970s. NPS, SITK 12829. 1443PX9835-92-077. Reel 19.

- Item 292: Oral Literature Collection Tape 234. Susie James speaking, Sitka National Historical Park, 1970s. NPS, SITK 12830. 1443PX9835-92-077. Reel 20. Content by NMD: Glacier Bay History. Found in Haa Shuká.
- Item 293: Oral Literature Collection Tape 235. Group of mostly unknown speakers, possible Susie James, Sitka National Historic Park, 1970s. NPS, SITK 12833. 1443PX9835-92-077. Reel 30. Content by NMD: A place found around 2003 in Dundas Bay. A Chookaneidí fort (house) was found, atop a big rock (or pile of rocks), accessed via sandbar. This area is now all dried up, yet the rocks are still there (2009). These people are thanking the recorder for documenting the Tlingit language. The speakers realize they are the last of their kind that know the ceremonies and lifestyle (1970s), Chookaneidí and Kaagwaantaan are gave speeches.
- Item 294: Oral Literature Collection Tape 236. Unknown speaker speaking on payment of debts at Sitka National Historical Park, 1970s. NPS, SITK 12836. 1443PX9835-92-077. Reel T.
- Item 295: Oral Literature Collection Tape 237. Marie Jackson and Susie Howard singing two songs in Tlingit, narrated in English by a NPS employee at Sitka. Recording labeled "NPS, SITK 12837. 1443PX9835-92-077. Reel 2 T." 13 minutes long.
- Item 296: Oral Literature Collection Tape 238. Audio recording of Scotty [James?] and others speaking in English and singing in Tlingit, Sitka, circa 1970s. Labeled "NPS, SITK 12838. 1443PX9835-92-077. Reel 12T." 43 minutes long.
- Item 297: Oral Literature Collection Tape 239. Audio recording of Alex Andrews and his wife singing in Tlingit, including a song about a Tlingit man seeking to leave the Russian fort at Sitka, a song about U.S. President Harding (referred to as Washington), an earthquake song about how the raven causes earthquakes, recorded at Sitka. Labeled "NPS, SITK 12839. 1443PX9835-92-077. Reel 17T." 15 minutes long.
- Item 298: [\[staff mis-numbering, no Item 298\]](#)
- Item 299: Oral Literature Collection Tape 240. Alex Andrews speaking about the Battle of Sitka (1802/0804), Sitka National Historical Park, 1970s. NPS, SITK 12840. 1443PX9835-92-077. Reel 24-T.
- Item 300: Oral Literature Collection Tape 241. Memorial for Charlie Joseph's sister. Inheritance of her personal affects, Sitka, 1970s. NPS, SITK 12841. 1443PX9835-92-077. Reel 25T. Side A and Side B.
- Item 301: Oral Literature Collection Tape 242. NPS, SITK 12842. 1443PX9835-92-077. Reel 26T. Side A and Side B. Content; Kaagwaantaan cry songs. Speeches are given for thanks. End of cry.
- Item 302: Oral Literature Collection Tape 243. NPS, SITK 12843. 1443PX9835-92-077. Reel 27T. Side A and Side B. Happy songs. They sing about dog hat, abalone ears, and killer whale under the glacier.

- Item 303: Oral Literature Collection Tape 244. Alex Andrews speaking at Sitka National Historical Park, 1970s. NPS, SITK 12845. 1443PX9835-92-077. Reel 29T. Side A and Side B. Content by NMD: Tenakee Hunters, telling of a pass in Tenakee where the people can go through the Killer whales to Hoonah. Naming areas around Hoonah. Explaining of gravestones and cremation. Name "jumping whale" should be "whales head". Tells of making war, Wooshkeetaan and Kaagwaantaan. Telling of hierarchy, a man of high stature was murdered; speaking about the Tlingit legal system and modes of punishment for crimes and offices.
- Item 304: Oral Literature Collection Tape 245. Scotty James, Susie James, Mr. and Mrs. Alex Andrews at Sitka National Park, 1970s. NPS, SITK 12846. 1443PX9835-92-077. Reel 31T. **[in need of review]**
- Item 305: Oral Literature Collection Tape 246. Group of Kaagwaantaan singers performing, Sitka National Historical Park, 1970s. NPS, SITK 12847. 1443PX98335-92-077. Reel 32T.
- Item 306: Oral Literature Collection Tape 247. A.P. Johnson, Sitka National Historical Park, 1970s. NPS, SITK 12855. 1443PX9835-92-077. Reel VIII. Content by NMD: Starts with Kaagwaantaan Headdress song. Susie James is present. Second song, entrance song said to be Athabaskan; it is actually Aleut song. Third and fourth song are Athabaskan songs, they are fast paced and short. Chippewa (?) love song, solo. Sixth song was a repeat? Seventh song is love song. Eighth song is an Athabaskan song. Ninth is Aleut.
- Item 307: [\[missing numbering, no tapes present\]](#)
- Item 308: [\[missing numbering, no tapes present\]](#)
- Item 309: Oral Literature Collection Tape 248. Dedication of Cultural Center in Sitka, AK. Many clans from many areas from southeast Alaska are present. Dedication dance and song are Chookaneidi. NPS, SITK 12871. 1443PX9835-92-077. Reel XXIII. Side A and Side B.
- Item 310: Oral Literature Collection Tape 249. Teaching a song, Salvation Army song. NPS, SITK 12872. 1443PX9835-92-077. Reel XXIV.
- Item 311: Oral Literature Collection Tape 250. Sally Hopkins speaking, telling of her clan; published in The Battle of Sitka book, 1970s. NPS, SITK 12875. 1443PX9835-92-077.
- Item 312: Oral Literature Collection Tape 251. Sound Tape for Tlingit Spelling Book.
- Item 313: Oral Literature Collection Tape 252. Occidental Bar Band. Lee Caldwell, vocalist & Drums; Ben Jackson, trumpet; Nancy Jackson, piano; Art Dennis, sax; William Andrews, Vocalist; Fenton Dennis, sat in sometimes on sax.
- Item 314: Oral Literature Collection Tape 258. Recording of Forrest Dewitt, Ernestine Hanlon, Mary Ann Porter, and Austin Hammond, undated, Juneau. Two CDs (comprising Side A and B of original cassette). Lengths; Side A, 46:44, Side B, 46:46. Content by NMD: Haines Dance group in the background making this interview difficult to hear. They are playing all Athabaskan songs. Sounds as if she is glad to learn weaving and be interviewed.

Caring for the preservation of the culture in knowledge and written work. Chilkat weaving workshop in Haines, AK Raven House. Recording is poor. He is explaining Walter Soboleff's 'party' name Lk'ayáak'w. Party names are given to those who do great deeds. Story of the Man who followed the Deer into the cliff. They are doing a Peace ceremony. Austin explains and names each role in a dance/sing group. Austin tells Forrest he is doing a good job, because we are losing our culture.

- Item 315: Oral Literature Collection Tape 259. Recording of Forrest Dewitt, Tape # 1, recorded at 3740 N. Douglas, Juneau, AK, 3/25/1985. Two CDs (comprising Side A and B of original cassette). Lengths; Side A, 46:37, Side B, Length 46:33. Content from NMD: After 5 minutes, tape sound in and out. Forrest explains how to keep from hurting other people. If someone got insulted, the insulted went and told their relatives. This happened within a large group or clan (?). The insulted and his relatives decide to split off from clan. Location is Wrangell. Forrest uses a different dialect. He tells of the founding of Juneau. He also mentions of the petroglyphs in Wrangell. The people are singing about the insult. Also, they were using their tinaa as wings, and the cut the wings off into the water, due to the insult. More information on the founding of Juneau, and the finding of gold. He is telling of the animals around Juneau and how they trapped and hunted them. Explaining the use of "deadfalls". Accidentally a human was trapped, an Athabascan. There was a potlatch in a different village, from Juneau to Icy Straits. It was a Kaagwaantaan village Grouse Fort, it is no longer there, except for the remains.

Box 5: Items 316-415, Tapes 260-348.

- Item 316: Oral Literature Collection, Tape 260, Sides A and B (two CDs). Forrest Dewitt, Tape # 2, recorded at 3740 N. Douglas, Juneau, AK, 3/25/1985. Length 46:37 and 46:34. Content by NMD: Tooch, a Tlingit man from Wrangell area who traveled. This man is how the Interior people were found. Tooch had married an Interior woman. After a long while, Tooch traveled back to the coast and told his relatives of his findings. Again poor recording. Story of Killerwhale, "Naatsilanéi", Nora and Richard Dauenhauer, Haa Shuká, Our Ancestors, Sealaska Heritage Foundation: Juneau, Alaska, 1987. Forrest had asked the elders about this story, he said if he heard the story from three different people then he would finally believe it to be true. Kaats' story. "Kaats'", Nora and Richard Dauenhauer, Haa Shuká, Our Ancestors, Sealaska Heritage Foundation: Juneau, Alaska, 1987. Austin Hammond is present. Story of Auke Lake.
- Item 317: Oral Literature Collection, Tape 261, Sides A [and B (two CDs)?]. Forrest Dewitt, Tape # 3, recorded at 3740 N. Douglas, Juneau, AK, 3/27/1985. Length 46:39 and 46:58. Content by NMD: Princess Sophia--telling of cruise ship grounding north of Juneau heading up toward Haines/Skagway. It grounded on some rocks, the captain said it will be ok when the tide rose. When the ship finally came off of the rocks, it sank with everyone except one Tlingit woman who jumped off onto the rocks. Telling of St. James Bay and Funter bay. Locations for harvest around Juneau and surrounding areas. Talks about Wrangell. After the Flood, people were searching around for land. He tells of the people who went under the ice (glacier) at Stikine River.
- Item 318: Oral Literature Collection, Tape 261, Side B. Forrest Dewitt, recorded at 3740 N. Douglas, Juneau, AK, 3/27/1985. Length 38:31. Content by NMD: Talking about a man who was traveling all over trying to get the people together in one place. Mk 0:10:00

recording turns poor. Forrest tells of building the Killerwhale house in Wrangell. He tells more about Stikine River, about the Athabascans there.

- Item 319: Oral Literature Collection, Tape 263. Willie Marks memorial, Tape # 1, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 33:02. Content; Amy Marvin calling out people to empty Willie Marks's trunk. She calls out the 'sailor women' for the cry song, Glacier Bay song. There are four gáax cry songs.
- Item 320: Oral Literature Collection, Tape 264. Willie Marks memorial, Tape # 2, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 32:39. Content by NMD: Austin Hammond telling of the Spirit tunic the Shaman would use to pull the sadness out. Cry song by Chookaneidí women. Austin gives speech for removal of grief. Unknown man presenting Tsalxáantu Sháawu S'áaxw, Mt. Fairweather Woman Hat. This hat was carved by Willie Marks and picture can be found, Nora and Richard Dauenhauer, Haa Tuwunáagu Yís, for Healing Our Spirit, Sealaska Heritage Foundation: Juneau, Alaska, 1990 page 90. Raven speeches on Raven regalia.
- Item 321: Oral Literature Collection, Tape 265. Willie Marks memorial, Tape # 3, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 32:42. Content by NMD; Cry songs by Ravens, to 'balance out' the Eagles cry songs. Ravens cry for removal of grief, wiping the tears of the Eagles. Memorial structure can be found in "THE GENERAL STRUCTURE OF A TLINGIT MEMORIAL - Food, Gifts, Songs, and Dances" Nora and Richard Dauenhauer, Haa Tuwunáagu (1990). Eagle speeches; Amy Marvin sings.
- Item 322: Oral Literature Collection, Tape 266. Willie Marks memorial, Tape # 4, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 32:59. Content by NMD: Chookaneidí women sing songs to the 'happy' side. A Chookaneidí woman Lxóok composed many songs, these are some of them. Food is being sent out, singing is random and at will. Mk 0:31:00 song composed by Jim Marks. Amy Marvin sings; fire dish distribution, Eagle songs.
- Item 323: Oral Literature Collection, Tape 267. Willie Marks memorial, Tape # 5, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 33:13. Content by NMD: More songs, first a Chookaneidí song, then a Shangukeidí song, a couple more Chookaneidí songs. Speaker tells to be brave, and smile at your guests. Then more happy songs. Lastly a T'akdeintaan song.
- Item 324: Oral Literature Collection, Tape 268. Willie Marks memorial, Tape # 6, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 32:43. Content by NMD: Continuing happiness and singing/dancing. Raven songs; recess; food; fruit distribution; start of money coming out. George Dalton.
- Item 325: Oral Literature Collection, Tape 269. Willie Marks memorial, Tape # 7, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 32:47. Content; Bringing out money; George Dalton, Jessie Dalton; names recited over money.
- Item 326: Oral Literature Collection, Tape 270. Willie Marks memorial, Tape # 8, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 32:54. Continue bringing out money; Names.
- Item 327: Oral Literature Collection, Tape 271. Willie Marks memorial, Tape # 9, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 33:08. Continue bringing out money; names; Xwaayeenák.

- Item 328: Oral Literature Collection, Tape 272. Willie Marks memorial, Tape # 10, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 32:38. Content; Continue bringing out money; names, money, names of deceased. Tape ends on Brown Bear Dance (incomplete).
- Item 329: Oral Literature Collection, Tape 273. Willie Marks memorial, Tape # 11, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 32:14. Content; mk ~0:15:00 recording audio comes and goes. Giving words of encouragement to the women. Getting ready to dance. Shakee.át dances (Dance behind a blanket and spirit songs). Names are given. Money is given.
- Item 330: Oral Literature Collection, Tape 274. Willie Marks memorial, Tape # 12, copied from reel-to-reel, recorded at Hoonah, Alaska, 10/17/1981. Length 16:34. Money is given, continued. End, exit. Only half of tape used.
- Item 331: Oral Literature Collection, Tape 275. Tlingit choir, Side 1, recorded at St. Michael's Cathedral, Sitka, Alaska, May 9-12, 1980, copied from reel-to-reel. Length 22:27. Content by NMD: Liturgy. Time 22:30. 1. Sitka Bells. 2, Rejoice O Virgin. 3, Holy God. 4, 5, Lord Have Mercy in Tlingit and Slavonic. 6, Creed. 7, We praise Thee. 8, Litany before Lord's Prayer. 9, Lord's Prayer. 10, Peace. 11. Many Years. Priest: Fr. Eugene Bourdukofsky. Choir director: Fr, Michael Williams. 275. Tlingit Choir, side One. Recorded at St. Michael's Cathedral, Sitka, May 9-12, 1980. Side One, Vespers and Divine Liturgy. Time 22:30. 1. Sitka Bells. 2, Rejoice O Virgin. 3, Holy God. 4, 5, Lord Have Mercy in Tlingit and Slavonic. 6, Creed. 7, We praise Thee. 8, Litany before Lord's Prayer. 9, Lord's Prayer. 10, Peace. 11. Many Years. Priest: Fr. Eugene Bourdukofsky. Choir director: Fr, Michael Williams. Bell ringer: Donna Lang. Singers are from the combined choirs of Juneau, Hoonah, Angoon, and Sitka. From Juneau: Elizabeth Govina, Mary Govina. Sitka: Mat. Emily Williams, Emma Davis, Nadja Williams, Mary Marks. Anchorage: Nora Dauenhauer. Hoonah: Elsie Pratt, Amy Marvin, Katherine Mills. Angoon: Jimmy George, Lydia George, Charlie Joseph, Emma Demmert, Mary Willis. Master for Music of the Orthodox Church in Alaska. Vol. 1, Tlingit Orthodox Liturgical Music.
- Item 332: Oral Literature Collection, Tape 276. Tlingit choir, Side 2, recorded at St. Michael's Cathedral, Sitka, Alaska, May 9-12, 1980, copied from reel-to-reel. Length 22:27. Content by NMD: Tlingit Choir, side Two. Recorded at St. Michael's Cathedral, Sitka, May 9-12, 1980. Side Two, The Liturgical Year. Time 22:11. 1, 2, 3, Glory to God in the Highest, sung in Tlingit, as "Paul Liberty Song," and in Slavonic. 4, Nativity troparion. 5, Theophany troparion. 6, Resurrection of Lazarus. 7, 8, O Judas and All of Creation was Changed from Holy Thursday 12 Gospel service. 9, Paschal procession. 10, 11, Christ is Risen. 12, Paschal kontakion. 13, O Heavenly King (Jimmy George, Lead). 14, O Lord Save Thy People. Personnel as in #275 above.
- Item 333: Oral Literature Collection, Tapes 277-278. Aleut choir, Side 1 & 2 (two CDs), Aleut Orthodox Liturgical Music, vol. 2, copied from reel-to-reel. Recorded in Anchorage, April 1980 and April 1981, and on St. George and St. Paul Islands, April 1980. Length 22:03 and 22:00. Content: Aleut Choir, side One. Master for Music of the Orthodox Church in Alaska, Vol. 2, Aleut Orthodox Liturgical Music. Dedicated to the memory of Bishop Alexei (Panteleev) Bishop of Alaska 1934-1944. Recorded in Anchorage, April 1980 and April 1981, and on St. George and St. Paul Islands, April 1980. Time 22:04. Great Lent and Pascha in Anchorage. 1-3, troparia to St. Innocent (tone 2) St. Paul & St. George (tone 4). 4, The Wise Thief (Razboinika). 5, Holy God (Good Friday). 6, Anaphora (Bishop

Alexei arrangement). 7, 9th Ode, Holy Saturday Canon (Bp. Alexei arr.). 8, Paschal Exaposteilarion (Plotiyu). 9, Christ is Risen. (Tracks 1 & 7 in English, 9 in Aleut; others in Slavonic. Personnel: Anchorage, St. Innocent Cathedral Choir. Clergy: Frs. Nicholas Harris and Nicholas Kompkoff. Choir directors: Iliodor Philemonof, Michael Lekanof. Pribilofs: singers from St. George, St. Paul, Unalaska, Nikolski, Anchorage. Clergy: Bishop Gregory (Afonsky), Frs. Michael Lestenkof, Ismael Gromoff, Paul Mercurief, George Pletnikoff. Choir directors: Andronik Kashevarof, Perfenia Pletnikoff. 278. Aleut Choir, side Two. Master for Music of the Orthodox Church in Alaska, Vol. 2, Aleut Orthodox Liturgical Music. Dedicated to the memory of Bishop Alexei (Panteleev) Bishop of Alaska 1934-1944. Recorded in Anchorage, April 1980 and April 1981, and on St. George and St. Paul Islands, April 1980. Time 22:03. Bright Week on the Pribilofs. 1, St. George bells. 2, Christ is Risen. 3, Paschal Verses (Let God Arise). 4, Glory to God in the Highest. 5, Beatitudes. 6, Holy God. 7 & 8, Litany and Pre-communion Prayers (Fr. Michael Lestenkof). 9, St. Paul bells. Tracks 2 & 3 in Slavonic, others in Aleut. Personnel as in #277 above.

- Item 334: Oral Literature Collection, Tape 279. Aleut choir outtakes, Aleut Orthodox Liturgical Music, vol. 2, copied from reel-to-reel. Recorded in Anchorage, April 1980 and April 1981, and on St. George and St. Paul Islands, April 1980. Length 22:27.
- Item 335: Oral Literature Collection, Tape 280. Aleut Liturgical Music, copied from reel-to-reel. Recorded on an Anchorage public radio hosted by R. Dauenhauer, circa 1982. Length 17:07. Content; Aleut Liturgical Music. Items from 277 and 278 excerpted for "Russkaya Muzika," a show on Anchorage public radio hosted by R Dauenhauer, probably in 1982. Time 17:00. 1, Troparion to St Innocent in English, Alaska tone 2. 2, Glory to God in the Highest (Aleut). 3 & 4, Troparia to St. Paul and St. George (Slavonic, tone 4). 5, Milost mira, arranged by Bishop Alexei (Slavonic). 6. Amen, Tebye poyem, arranged by Bishop Alexei (Slavonic). 7, Razboikina (The Wise Thief, Slavonic).
- Item 336: Oral Literature Collection, Tape 292. Chilkoot series, Tape 17, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 14:12.
- Item 337: Oral Literature Collection, Tape 292. Chilkoot series, Tape 18, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 9:07.
- Item 338: Oral Literature Collection, Tape 293. Chilkoot series, Tape 19, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 9:17.
- Item 339: Oral Literature Collection, Tape 293. Chilkoot series, Tape 20, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 7:54.
- Item 340: Oral Literature Collection, Tape 294. Chilkoot series, Tape 21, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 11:39.
- Item 341: Oral Literature Collection, Tape 294. Chilkoot series, Tape 22, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 6:24.
- Item 342: Oral Literature Collection, Tape 295. Chilkoot series, Tape 23, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 12:52.
- Item 343: Oral Literature Collection, Tape 295. Chilkoot series, Tape 25, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 10:54.

- Item 344: Oral Literature Collection, Tape 296. Chilkoot series, Tape 42, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 12:17.
- Item 345: Oral Literature Collection, Tape 296. Chilkoot series, Tape 43, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 3:29.
- Item 346: Oral Literature Collection, Tape 297. Chilkoot series, Tape 44, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 5:33.
- Item 347: Oral Literature Collection, Tape 297. Chilkoot series, Tape 45, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 9:01.
- Item 348: Oral Literature Collection, Tape 298. Chilkoot series, Tape 46, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 11:54.
- Item 349: Oral Literature Collection, Tape 298. Chilkoot series, Tape 47, Chilkoot peace ceremony, August 1980, migrated from cassette to CD. Length 12:56.
- Item 350: Oral Literature Collection, Tape 299. Sheldon Jackson Collage label, Side a; A.P. Johnson, Dog Salmon story in English, migrated from cassette to CD. Length 29:51. Content; A.P. explains how to dry fish, what fish to use, and how to get them. He also tells of materials to use in the process of drying fish.
- Item 351: Oral Literature Collection, Tape 300. Sheldon Jackson Collage label, Side a; A.P. Johnson, Dog Salmon story in English, migrated from cassette to CD. Length 29:37. Raven and the Sea Urchin story. Difficult to hear audio.
- Item 352: Oral Literature Collection, Tape 301. Sheldon Jackson Collage label, Side a; Bill Davis, Origin of K'eik'w, migrated from cassette to CD. Length 28:31. Story of K'eik'w.
- Item 353: Oral Literature Collection, Tape 301. Sheldon Jackson Collage label, Side b; Robert Zuboff, speaking in Tlingit, migrated from cassette to CD. Length 20:05. (Quality of audio is poor).
- Item 354: Oral Literature Collection, Tape 302. Sheldon Jackson Collage label, Side a; Bill Davis, Tlingit & Haida workshop, June 1974, migrated from cassette to CD. Length 27:49. Telling of Tlingit people, how they divide themselves. Tells of Tlingit and Religion.
- Item 355: Oral Literature Collection, Tape 302. Sheldon Jackson Collage label, Side b; Louis Kitkoon, Tlingit & Haida workshop, June 1974, migrated from cassette to CD. Length 25:57. Content; speaker tells discusses possible styles for learning/teaching Tlingit culture. A.P. Johnson tape plays. Tape 299(?). He tells the story of Aak'wtaatseen, a boy who follows a Gull into the water, then is taken by a Salmon who keeps the boy.
- Item 356: Oral Literature Collection, Tape 303. Sheldon Jackson Collage label, Side a; Bill Davis, Origin of Raven-Eagle Workshop, in Tlingit, June 17, [1974], migrated from cassette to CD. Length 27:19. Copy of previous.
- Item 357: Oral Literature Collection, Tape 303. Sheldon Jackson Collage label, Side b; Louis Kitkoon, "Raven & Whale" Workshop, Haida/English translation, June 17, [1974], migrated from cassette to CD. Length 25:27. Copy of previous.
- Item 358: Oral Literature Collection, Tape 304. Walter Babe Williams, George Davis, Eva Davis. Sitka Tradition Bearers' Conference, Side 1; medicinal practices/nourishment, ANB

visitor's center, April 12, 1978, migrated from cassette to CD. Length 32:15. Content; WW Talking about food, money, and life. The talk about making money from tourists. Storing artifacts in an archive, still to this day (2010) there is no archive. They talk about living away from their heritage. GD Takes over the conversation, saying what should and what shouldn't be talked about. Telling about moving away from their heritage and Tlingit lifestyle. Talks about diseases. ED speaks about medicine.

- Item 359: Oral Literature Collection, Tape 304. Eva Davis and Forrest Dewitt, Sitka Tradition Bearers' Conference, Side 2; medicinal practices/nourishment, ANB visitor's center, April 12, 1978, migrated from cassette to CD. Length 32:04. Content; ED speaks about medicine; FD telling a hunting story, on Admiralty Is. They were caught in bad weather, Taku. With only enough food for a few days, they had been there for a while. They were hunting for more food, a deer....In between they are trying to find a cassette to begin, or continue recording everyone...the hunters had been stuck for nearly a month, they did manage to find food. They had been boiling their catch into soup and drinking the broth. Forrest tells of exhaustion and that is deathly. He tells of Maiden Hair fern. This plant you eat the (small ones, new buds, stalks only?) until you vomit, then eat some more that should stay in your stomach. This method and plant combats the exhaustion.
- Item 360: Oral Literature Collection, Tape 305. Walter "Babe" Williams. Sitka Tradition Bearers' Conference, Side 3; medicinal practices/nourishment, Sitka Centennial Hall, April 12, 1978, migrated from cassette to CD. Length 31:38. Content by NMD: Fireweed roots, Devil's Club roots, Elder berry roots, more on Tlingit style medicine. There seems to be much discussion about who to record, how to record, where to store these collections. Decision on archived documents. Short memorial for Henry [Harry?] Bremner.
- Item 361: Oral Literature Collection, Tape 305. Esther Littlefield, Esther Johnson, George Davis. Sitka Tradition Bearers' Conference, Side 4; medicinal practices/nourishment, Sitka Centennial Hall, April 12, 1978, migrated from cassette to CD. Length 31:44. Discussion on Tlingit lifestyles.
- Item 362: Oral Literature Collection, Tape 306. George Davis. Sitka Tradition Bearers' Conference, Side a; Sitka Centennial Hall, April 12, 1978, migrated from cassette to CD. Length 47:01. Content; George is pressing to split the group, he fears he will take too long with all the information he knows. He thinks, by splitting up the group, everyone else will have a chance to speak. The group doesn't want to split. Telling of Tlingit names of months. They break up for the evening, sounds as if recording continues as Nora walks with a group. Recording continues in a restaurant until end.
- Item 363: Oral Literature Collection, Tape 306. George Davis, Vesta Johnson, George Johnson, William Nelson and others. Sitka Tradition Bearers' Conference, Side b; Sitka Centennial Hall, April 13, 1978, migrated from cassette to CD. Length 46:54. Content; GD Talking about Sitka battle. How the Sitka Russians left. WM Telling of Flood. Yanxoon his crest(?). Tells story of Dog Salmon, history.
- Item 364: Oral Literature Collection, Tape 307. George Davis, Vesta Johnson, George Johnson, William Nelson and others. Sitka Tradition Bearers' Conference, Side b; Sitka Centennial Hall, April 13, 1978, migrated from cassette to CD. Length 46:54.
- Item 365: Oral Literature Collection, Tape 307. Sitka Tradition Bearers' Conference, Side b; Sitka Centennial Hall, April 13, 1978, migrated from cassette to CD. Length 46:54.

- Item 366: Oral Literature Collection, Tape 308 A. Sitka Tradition Bearers' Conference, Side a; Seminar, Sitka Centennial Hall, April 12, 1978, migrated from cassette to CD. Length 45:57. Content; the Bible, raven stories, Explaining history before the Flood. Coming of Russians, trading of molasses, rice, and liquor. Raven song mk03600(?). Monuments atop mountains (unknown which/where) put there marking the Flood. Raven story mk04030
- Item 367: Oral Literature Collection, Tape 308 B. Sitka Tradition Bearers' Conference, Side b; Seminar, Sitka Centennial Hall, April 13, 1978, migrated from cassette to CD. Length 46:00. Content; George tells about subsistence living. Working for Tlingit & Haida wage differences. Lifestyle discrepancies. He tells how they are too lazy to get medicine (Tlingit style). Telling of Raven opening the box of Daylight at Alsek River. Phrases?
- Item 368: Oral Literature Collection, Tape 309 A. George Davis, Walter "Babe" Williams, and Austin Hammond. Sitka Tradition Bearers' Conference, Side a; Seminar, ANB Visitor Center, April 13, 1978, migrated from cassette to CD. Length 44:27. Content by NMD: Speaks on tradition. Group discussion with 3 speakers, on traditional subjects such as subsistence, healing, land, and language.
- Item 369: Oral Literature Collection, Tape 309 B. George Davis, Walter "Babe" Williams, Dick Hotch, Charlie Joseph, George James, and Austin Hammond. Sitka Tradition Bearers' Conference, Side b; Seminar, ANB Visitor Center, April 14, 1978, migrated from cassette to CD. Length 44:26. Continued from previous. At 32 minutes G. James tells a story about a white kooshdaa, but doesn't finish it.
- Item 370: Oral Literature Collection, Tape 311. Walter Babe Williams, Ellen Hope Hays, and George Davis. Sitka Tradition Bearers' Conference, Side A; April 14, 1978, migrated from cassette to CD. Length 44:38. Continued.
- Item 371: Oral Literature Collection, Tape 312. Eva Davis, George Davis, Forrest Dewitt, William Nelson, Nora Marks Dauenhauer, Sitka Tradition Bearers' Conference, Side a; IV, April 12, 1978, migrated from cassette to CD. Length 44:24. Content by NMD: Recording begins with a speaker, no introduction. The speaker tells of drinking water from a cup, and a Christian cross forms in the bottom of his cup. He finishes drinking from the cup and has a spiritual experience (speaking in tongues, Russian). He tells of another encounter, hunting with his nephew. They are attacked by a bear, who is finally killed by the speaker with a knife. He finishes his speech with how his experiences have helped him to realize becoming a shaman.
- Item 372: Oral Literature Collection, Tape 312. Sitka Tradition Bearers' Conference, Side b; IV, April 13, 1978, migrated from cassette to CD. Length 44:32. Continued.
- Item 373: Oral Literature Collection, Tape 313 Side A. George Davis and Forrest Dewitt, Sitka Tradition Bearers' Conference; 5, April 14, 1978, migrated from cassette to CD. Length 44:35. Content; Recording begins with Forrest Dewitt, no introduction. He speaks about the Juneau area and landmarks, ends at 31:00. George Davis speaks briefly, and posts are elected: chair, vice chair, and secretary.
- Item 374: Oral Literature Collection, Tape 313 Side B. George Davis, Forrest Dewitt, Walter Babe Williams, and Nora Marks Dauenhauer, Sitka Tradition Bearers' Conference; 6, April 15, 1978, migrated from cassette to CD. Length 44:38. Continued.

- Item 375: Oral Literature Collection, Tape 314. Johnny Marks and George Dalton, Recording session on Tlingit song, Side a;, undated, migrated from cassette to CD. Length 25:09. Recording with dialogue in Tlingit and English, with songs. Many speakers; only George and Jessie Dalton are recognizable.
- Item 376: Oral Literature Collection, Tape 315 Side A. George Dalton's party; Tape 1, Angoon, June 6, 1980, migrated from cassette to CD. Length 45:07. Content by NMD: Traditional style of speaking, ceremonial. A ceremonial staff or long cane may have been presented/brought out, the dialogue reflects the manner of speech when such an item is brought out as a matter of protocol. Jessie Dalton and George Dalton's voices are recognizable.
- Item 377: Oral Literature Collection, Tape 315 Side B. George Dalton's party, Side b; Tape 1, Angoon, June 6, 1980, migrated from cassette to CD. Length 39:43. Content by NMD: Continuation of Tape 1. Ceremonial, bringing out of money, giving names. Context of the party is somewhat unknown. Song unknown at 0:18:08 to 0:21:46. Voices of George Jim and George Dalton are recognizable.
- Item 378: Oral Literature Collection, Tape 316, Side A. George Dalton's party; Tape 2, Angoon, June 6, 1980, migrated from cassette to CD. Length 44:45. Continued. Voices of George Jim and George Dalton are recognizable.
- Item 379: Oral Literature Collection, Tape 316, Side B. George Dalton's party; Tape 2, Angoon, June 6, 1980, migrated from cassette to CD. Length 35:50. Content; Continuation of Side A. Closing remarks. Several speakers (unknown), speaking in turn. Female speakers for the 2nd half of the recording. Audio quality diminishes at about 24:30, dialogue and speaker identity are not identifiable. Same speakers are heard, but some new voices appear.
- Item 380: Oral Literature Collection, Tape 322. Audio recording labeled "Killer whale, Side A; Emma Marks, Willie Marks, J.B. Fawcett," undated, migrated from cassette to CD. Length 30:08. Speaking in Tlingit, primary speaker is Willie Marks (Chookaneidi Clan). Content includes; telling of the Killer Whale Story, 00:15 – 07:43: questions and answers, 07:44 – 12:20: telling a partial story about the land otter people, 12:21 – 18:18; story of a man killing of a porpoise & the octopus, Chookaneidí Strong Man, 18:19 – 30:09.
- Item 381: Oral Literature Collection, Tape 323., Side 1. Willie Marks (Chookaneidí clan) interviewed by Nora Marks Dauenhauer, Juneau, October 8, [19??]. Migrated from cassette to CD. Length 44:20. Contains conversational Tlingit, storytelling in Tlingit, and songs. Content includes: Willie Marks tells the story about a 1 horned Goat: 00:31 – 05:18; Willie Marks tells about the Octopus, a Chookaneidí íxt', and the Strong Man: 05:19 – 15:56; General Conversation: 15:57 – 17:09; Willie speaks on Spiritual/Memorial Songs: 17:13 – 19:55; Song/Chant: 19:57 – 23:53; Willie Marks/Song/Chant: 23.58 – 27:33; Willie Marks speaks on discovery of copper: 28:10 – 29:49; conversation and questions, some concerning the Mt. Fairweather Hat: 29:50 – 35:59.
- Item 382: Oral Literature Collection, Tape 323, Side 2. Willie Marks (Chookaneidí clan) interviewed by Nora Marks Dauenhauer, Juneau, October 8, [19??]. Migrated from cassette to CD. Length 36:09. Conversational Tlingit and Tlingit storytelling. Content includes; general

conversation: 00:01 – 26:59; Willie Marks begins to tell an ancient story about Kooxchuka Heen (Cape Spenser) and a man named Gooxk'ee Sakw (or Gooxk'isakw) with a song part way through the story, story narrates the journey of a youth into the wilderness, his communications with nature and animals, and family interactions: 27:00 – 44:23. [story could be an old Chookaneidi family story, but attribution is not stated by W. Marks, additional research required]. See notes on file for detailed description on this story.

- Item 383: Oral Literature Collection, Tape 324, Side 1. Willie Marks (Chookaneidí clan) interviewed by Nora Marks Dauenhauer, Juneau, October 26, 1980, recording labeled "Auke Bay History, Tl'anaxeedakw," migrated from cassette to CD. Length 30:23. Content includes Willie Marks telling the story of Gunaxeekwákw (sometimes called the Lucky Lady), about the man named Kitchildalk (Heavy Wings) who was a famous Shangukeidí leader, and how at Auke Bay he went down into the water with a woman and lived in the village under the water: 00:01 – 13:57; followed by the story of Naatsilanei (Origin of the Killer Whale). See notes on file.
- Item 384: Oral Literature Collection, Tape 324, Side 2. Willie Marks (Chookaneidí clan) interviewed by Nora Marks Dauenhauer, Juneau, October 26, 1980, labeled "End of Taxgwas," migrated from cassette to CD. Length 39:20, 25 minutes of content. Contains Tlingit speaking and continues from the previous recording. Content includes: Marks continuing the story of Naatsilanei, but discussion shifts somewhat to specific at.óowu, including the Mt. Fairweather Hat, Mountain Dog Hat, and Frog Hat: 00:01 – 15:01; Marks speaks about the story of how Raven brought Fire: 15:03 – 16:37; general and personal conversation: 16:38 – 25:16, thereafter the recording is blank.
- Item 385: Oral Literature Collection, Tape 325, Side 1. Willie Marks (Chookaneidí clan) interviewed by Nora Marks Dauenhauer, Juneau, October 26, 1980, migrated from cassette to CD. Length 30:43. Speaking in Tlingit. Content includes: Willie Marks speaking about the Land Otter People and tells a story about a man captured by them: 00:31 – 19:25; then a story about how a Tlingit fishing party near Hoonah was attacked by a war party of Tlingit [?] in war canoes, only one person survived by fleeing to Tenakee: 19:50 – 30:43.
- Item 386: Oral Literature Collection, Tape 325, Side 2. Willie Marks, Juneau, October 26, 1980, migrated from cassette to CD. Length 9:28. Continued from previous.
- Item 387: Oral Literature Collection, Tape 326, Side 1. Willie, John, Emma and Nora Marks, Juneau, Jan. 5, 1974, migrated from cassette to CD. Length 46:14. Conversational speaking in Tlingit. Content includes conversational discussions about clan, clan houses, general topics, and some questions about Tlingit words are asked by Nora. Mentions Bert Dennis of Skagway, a feud between two clans, how the Sockeye/Raven's got the Land Otter House, reference to Johnny C. Jackson, mention of the Valley House, Nora mentions her aunt's weaving, and then discussion and laughter (not ridicule) about difficult situations in life.
- Item 388: Oral Literature Collection, Tape 326, Side 2. Willie, John, Emma and Nora Marks, Juneau, Jan. 5, 1974, migrated from cassette to CD. Length 26:38.
- Item 389: Oral Literature Collection, Tape 328, Side A. Emma Marks (Seigheigi) (Lukaax.ádi Clan, Shangukeidí yádi) on Italo River, undated, migrated from cassette to CD. Length 24:47. Speaking in Tlingit. Content by FW: 11:32-21:33 - Emma speaks about the area of river south of Yakutat where her Grandfather grew up and commercial fished, the Italo River. (That which her father is named for.) Emma's father built the Kaagwaantaan Khóok Hít,

Eagle Wolf Clan Box House because it was his grandfather's house. Some winters the house remained occupied, while other times they walked to Dry Bay on the Alsek River. She then talks about the young boy that was raised by Thunderbird, and how her clan acquired the crest of Thunderbird. Emma then starts the story of the young Shangukeidí boy being left far up on the Alsek River after the people were returning down to Dry Bay from the yearly subsistence food trip up the Alsek River. She tells the story of how the Mythical Thunderbird had saved the little boy during the fall season. The Shangukeidí mother of the little boy was very saddened by the situation and was happy to see that her son was rescued and was being returned to her with specific instructions on how to continue raising the young boy. 21:33-to end of recording - Emma tells her family's personal Tlingit names of the men that she grew up with in the area of Italio River to Yakutat. She says the Thunderbird Screen was commissioned in Juneau, Alaska for the Thunderbird House in Yakutat, Alaska. Today the screen sets in the Alaska State museum in Juneau.

- Item 390: Oral Literature Collection, Tape 329, Side A. Johnny Marks stories, Jan. 24-25, 1980, migrated from cassette to CD. Length 14:26. Speaking in Tlingit.
- Item 391: Oral Literature Collection, Tape 329, Side B. Recording labeled "Johnny Marks stories, Jan. 24-25, 1980," migrated from cassette to CD. Length 44:01. Speaking in Tlingit. Note: the individual speaking on this recording is not Kootix'téek (Johnny Marks) (1943-2009). Content entails Tlingit telling of stories, including; Kaakáa, man saved by land otter people: 00:01 – 07:15; Respect/Sacredness/Salmon Boy: 07:58 – 17:57; The man who clubbed his sleep/Eulachon/Furs/Tínaa: 18:09 – 28:15; Land Otter People: 28:25 – 33:42; Story about a stingy women and two young girls: 34:00 – 38:24; abbreviated version of Strong Man: 38:35 – 44:01.
- Item 392: Oral Literature Collection, Tape 330, Side A. Emma and Jenny Marks, lullabies, August 23, 1972, migrated from cassette to CD. Length 25:10.
- Item 393: Oral Literature Collection, Tape 332, Side A. Recording labeled "Jessie Kasko and Jenny Marks at the Raven House, undated," migrated from cassette to CD. Length 43:46. Speaking in Tlingit, general conversation by Jessie Kasko and Johnny Marks, interviewed by Nora Marks Dauenhauer. Content by DK: general conversation, mention of young woman that was acting inappropriately; 0-6:34; discussion on the death of James Klanott/Thlunaut and repair of his house, more about the inappropriate girl, 6:35-21:47; blank noise on recording to 24:15; Johnny Marks begins discussing the inappropriate girl, then shifts to a discussion on place names and the names of the Sockeye/Raven family, 24:15-36:41; general conversation about clothing, food, and smoke houses, to end of recording.
- Item 394: Oral Literature Collection, Tape 334, Side 1. Jenny Marks on "Uncle Jim's Gun and Song," Jan. 14, 1975, migrated from cassette to CD. Length 12:45.
- Item 395: Oral Literature Collection, Tape 334, Side 2. Jenny Marks on "Uncle Jim's Gun and Song," Jan. 14, 1975, migrated from cassette to CD. Length 30:58.
- Item 396: Oral Literature Collection, Tape 335, Side 1. Jenny Marks, Bear Hat Song, undated, migrated from cassette to CD. Length 25:47.
- Item 397: Oral Literature Collection, Tape 335, Side 2. Jenny Marks, Bear Hat Song, undated, migrated from cassette to CD. Length 11:39.

- Item 398: Oral Literature Collection, Tape 336, Side 1. Horace Marks, "Introduction, Narrator" labeled on original cassette, undated, migrated from cassette to CD. Length 12:27.
- Item 399: Oral Literature Collection, Tape 337, Side A. Horace Marks and Austin Hammond, August 1980/84, interviewed by Nora Marks Dauenhauer, migrated from cassette to CD. Length 46:49. Speaking in Tlingit, bulk of content by A. Hammond. Content by DK: Hammond speaks about care of land, 0-1:38; selling of cultural at.óowu because the Tlingit were told they were asked/required to do so by Christian teachers, controversy surrounding this practice, 2:45-4:24; discussion about a clan house and its history (specific house name is hard to hear), 4:29-5:28; Hammond speaks about the House Lowered by the Sun, 7:22-9:38; Horace speaks about containers used to store at.óowu, such as Chinese boxes; 9:40-10:33; Hammond continues and speaks about the flood and the stone structures that became the shelters during this time, how people went to the interior, and claims to the Chilkoot/Chilkat lands; then the House Lowered by the Sun, Mountain House, and Land Otter House, 10:42-18:26; Hammond tells a story about a man gaffing salmon who fell into the river, and this event helped people learn about how the river hears and listens to people, and people should speak respectfully, 18:27-19:30; Hammond then speaks about the rock at the Mouth of Chilkoot Lake, (Kaa dlaak káxh wudoowu takhee té), place name history; 19:32-23:36; words about another place name and rock, Shákoox'k'oo áá (rock of the head waters without a doubt); 23:41-24:42; story of a Humpy Salmon Taking a Boy on the Chilkoot River at X'aakw X'aayí (a place named after the salmon that turns red after contact with fresh water), Kaagwaantaan name; 24:48-27:26; Nora questions Hammond, and he responds in his own way about specific place names and stories, 31:00-42:24; recording concludes with discussion about the Small Pox epidemic, human remains stored in mass, Tlingit place name given for Taaxaa x'aayatk'u, a place where the ill went to die, to isolate themselves from the community, so their community would be more safe from the sickness, discussion about these places and how the federal government denied Tlingit use or habitation of these lands and failed to return them to the Tlingit, 42:35-46:49.
- Item 400: Oral Literature Collection, Tape 337, Side B. Horace Marks and Austin Hammond, August 1980, migrated from cassette to CD. Length 29:19. Content by DK: Hammond speaks about subsistence activities in the Chilkat/Chilkoot area, - 4:00; Marks then speaks about the clans of the area; 4:00-4:15; Hammond speaks about gold found near a Klukwan river; 4:17-9:00; general conversation, with some mention of the history of the Chilkoot/Chilkat area. 9:00 to end of recording.
- Item 401: Oral Literature Collection, Tape 338, Side 1. Marks Trail Dancers' songs, dated to late 1960s, migrated from cassette to CD. Length 10:07.
- Item 402: Oral Literature Collection, Tape 339, Side 1. Jimmie Marks, "Xwaayeenak song," Juneau, July 2, 1982, migrated from cassette to CD. Length 30:32.
- Item 403: Oral Literature Collection, Tape 339, Side 2. Jimmie Marks, "Xwaayeenak song," Juneau, July 2, 1982, migrated from cassette to CD. Length 7:37.
- Item 404: Oral Literature Collection, Tape 340, Side 1. Chookaneidi Cry Songs and Love Songs; migrated from cassette to CD. Length 30:18. [two copies]

- Item 405: Oral Literature Collection, Tape 340, Side 2. Chookaneidi Cry Songs and Love Songs; migrated from cassette to CD. Length 5:41.
- Item 406: Oral Literature Collection, Tape 341, Side 1. Nora's Song, Jan. 1983; migrated from cassette to CD. Length 2:05.
- Item 407: Oral Literature Collection, Tape 343, Side A. Robert Zuboff and Susie James, July 27, 1972; migrated from reel to CD. Length 56:49. Speaking in Tlingit. Content by DK: recording begins abruptly as Zuboff is telling the Strong Man story, 0-12:09; Zuboff tells the story of the Woman that Raised the Wood Worm, 12:09-17:29; sings a memorial song of the Gaanax.ádi/Gaanaxteidí, 17:30-18:52; Zuboff tells the story of How Raven Got Fire, 19:46-24:55; Zuboff tells the Dégeenaa Hít Story, 27:50 – 33:34; Zuboff sings the song X'ahaatwaa Yé; 33:37-37:26; telling of the story of Yookis'kookeik, a story about the blue heron, the raven (the blue heron was raven's father), 37:27 – 56:49. Content note: Reviewer DK felt these stories were good examples of storytelling, Tlingit stories/literature, and teachers of "science, math, traditional values, natural resource management, geology and etc."
- Item 408: Oral Literature Collection, Tape 343, Side B. Robert Zuboff and Susie James, July 27, 1972; interviewed by Nora Marks Dauenhauer, migrated from reel to CD. Length 60:14. Content by DK: story of how the Sea Otter came to be is told, 0-4:15; raven sounds are given by Zuboff, and their meaning/use, 4:16-11:10; Zuboff tells a story about a man who became an invisible man (tlékanáa) (13:24); 11:11-13:24; story of a man named Naawan that bit the tongue off of a raven, 13:25-16:09; general conversation and questions about Tlingit phrases, 16:10-19:57; story of a man named Gáneix, 19:58-21:40; discussion about language and storytelling, mention of the Salmon Boy story, 21:41-24:12; Zuboff tells the story about the Woman that Raised the Wood Worm, attributes the story's people, 24:13-27:34; Susie and Nora talk, Susie speaks about the Man Who Commanded the Tides (Yookis'kookeik) and his sister and raven. She then tells the story of bringing in the house that was way out on the ocean and how raven got the octopus tentacle to bring in the house. She then talks about the type of resources that were in the house but not in detail. She mentions the whale, cod etc. She then goes back to the man who commanded the tide and rescues his mother by placing her in the skin of a black duck, 27:35 to the end of the recording.
- Item 409: Oral Literature Collection, Tape 344, Side B. Susie James, July 28, 1972; migrated from reel to CD. Length 26:21. Speaking in Tlingit. Content includes; discussion about previous story told, and then the story of how the Chookaneidí got the Tínaa. This version of the story has been attributed as being different than the L'uknax.ádi version, and this version collaborates the story of Ghunanaa people, who were Tlingit according to Sam Johnson (Kiks.ádi) of Atlan in Feb. 1982 at Celebration. Notes on file.
- Item 410: Oral Literature Collection, Tape 345, Side 1. Susie James Workshop, "reading of Glacier Bay," June 1972, migrated from cassette to CD. Length 46:02.
- Item 411: Oral Literature Collection, Tape 345, Side 2. Susie James Workshop, "reading of Glacier Bay," June 1972, migrated from cassette to CD. Length 46:03.
- Item 412: Oral Literature Collection, Tape 346, Side 1. Susie James, September 1972, interviewed by Nora Marks Dauenhauer, migrated from cassette to CD, labeled reads "originally recorded by Mary Pelayo" [?]. Length 32:21. Content primarily includes James telling the story of the Uncle who Kills his Nephews, a story includes how the blue heron (láx') is

the father of raven, how raven was abused by his uncle. Raven's mother's name was Yuyú̄kookéik̄, her brother, who directs the tide, was named Yookis'̄kookeik̄. Recording ends with a song/chant. Clan stories include; Yookis'̄kookeik̄, (Snail Raven). Díginaa Hít.(Coho/Raven). How Raven got the fire (Sokeye/Raven), How Raven turned his black eyes blue. (Sokeye/Raven) Raven goes down the Bull Kelp (Snail/Raven, Sokeye/Raven). Detailed notes on file from DK review.

Item 413: Oral Literature Collection, Tape 346, Side 2. Susie James, September 1972, migrated from cassette to CD, originally recorded by Mary Pelayo. Length 32:21. Speaking in Tlingit. Continued from previous recording. Content and clans stories include; Raven flies into the Whale, Raven loses his beak, Box of Daylight; stories are claimed by Raven/Sokeye, and Raven/Snail. Storytelling with sound effects. Detailed notes on file from DK review.

Item 414: Oral Literature Collection, Tape 347, Side 1. Susie James, Chookaneidi songs, May 11, 1973, migrated from cassette to CD, originally recorded by Nora Dauenhauer. Length 34:21. Content by DK: recording begins with James speaking about specific clan houses, then shifts to Chookaneidi names, 0-6:44; James sings a two memorial Chookaneidi songs, 6:45-14:20; James sings a number of songs and then begins talking about song protocols, stating that it is important that four memorial songs are sang per protocol, or it's a bad omen for the family, 16:04-16:06; two more songs are sang, then a general conversation begins, including discussion about an ill person who was visited by three doctors, 17:44 to end of recording.

Item 415: Oral Literature Collection, Tape 348, Side 1. Susie James, Sitka, May 31, 1973, migrated from cassette to CD. Length 43:45. **[undergoing review by DK]**

Box 6: Items 416-513, Tapes 348-415.

Item 416: Oral Literature Collection, Tape 348, Side 2. Susie James (Gaanax̄.ádi), "Daa k' l keena," Sitka, May 31, 1973, interviewed by Nora Marks Dauenhauer, migrated from cassette to CD. Length 43:41. Speaking in Tlingit. Quality of audio content is fair to poor, comprising audibility. Content includes; begins with a story about a Whale and Raven, a land otter canoe of the Kaagwaantaan; discussion of Tlingit law and compensation for wrongs; the cost of education and CCHITA; discussion of travel to Klukwan and seal oil; mention of the Tlingit village near Haines known as 4-mile; mention of how the Tlingit women of Haines and Klukwan were hunted and preyed upon by the U.S. soldiers that came to the area, the need for this to be documented and investigated; discussion of how Chilkoot was established and settled.

Item 417: Oral Literature Collection, Tape 349. Susie James (Kaaxsgeiy), labeled "Yuwaan Gageets" [frog princess story], undated but likely continued from previous; May 31, 1973, interviewed by Nora Marks Dauenhauer. 26 minutes in length. Audio quality is fair. Speaking in Tlingit. Content includes Susie telling the story of Yuwaan Gageets, with comments from Nora. For more information on Yuwaan Gageets, see Dauenhauer and Dauenhauer, "Tracking Yuwaan Gageets: A Russian Fairy Tale in Tlingit Oral Tradition," in *Native American Oral Traditions: Collaboration and Tradition*, by Barre Toelken (USU Press, 2001), 58-91.

Item 418: Oral Literature Collection, Tape 350, Side 1. Susie James, recorded at Sitka, perhaps May 31, 1971. 60 minutes in length. Speaking in Tlingit. Audio quality is poor. Interviewed by Nora Marks Dauenhauer. Content includes; the Glacier Bay story of how a woman called

the glacier, which lead to its advance. This is a Chookaneidi family story. Published in *Haa Shuka*; James sings a Chookaneidi memorial song about those leaving their homes as the glacier advanced; Nora and Susie sing another Chookaneidi song (Nora is a daughter of the Chookaneidi).

- Item 419: Oral Literature Collection, Tape 350, Side 2. Susie James, undated, likely continued from previous recording. 50 minutes in length. Speaking in Tlingit. Audio quality is poor. Content entails a discussion about disagreements between clans and family, audibility is poor, but the Kaagwaantaan and Chookaneidi are mentioned; James is emotional in this recording.
- Item 420: Oral Literature Collection, Tape 352, Side 2. John and Emma Marks, June 4, 1972; and David Kadashan, August 10, 1972. 16 minutes in length.
- Item 421: Oral Literature Collection, Tape 353, Side 1. Charlie Jim (Deisheetaan Clan) (b. 1912), recording dated 11/10/1987, recorded at Angoon. Content Note: Richard and Nora Dauenhauer interview Charlie Jim about his life, his heritage, his education, and work. 39 minutes in length. Speaking is almost entirely in Tlingit. Notes from fluent speaker review in 2012 (see also expanded notes in file): Opens by speaking about the origins of Angoon and its clan houses; speaks on Deisheetaan at.óowu, fishing, the value of shamans, discussion on posterity and limited entry enrollment, basketball, his involvement with ANB and land claims, his work with CCTHITA, and the Tlingit educational system.
- Item 422: Oral Literature Collection, Tape 354, Side A. Tom Jimmy and his wife, April 27, 1970, Klukwan, Alaska. Labeled "Origin of Shangukeidí." 29 minutes in length. Recording in the Tlingit language. Content includes; speaking about the origins of the Shangukeidí Clan (speaking as a clan leader); he then sings a Chookaneidi song about the ice covering a Glacier Bay village; discussion about versions of the name of Shangukeidí; mention of the Thunderbird screen at the State Museum; and then a general discussion about drum making with moose and other hide types.
- Item 423: Oral Literature Collection, Tape 355, Side 1. A.P. Johnson, 1971. Labeled "thanks for the reader." 10 minutes in length.
- Item 424: Oral Literature Collection, Tape 356, Side A. Labeled inaccurately as "A.P. Johnson, Sheldon Jackson College, Sitka, August 20, 1983." However, recording opens with Thomas Thornton explaining the recording's content's, including a bear song and story by Charlie Joseph, July 1990, Angoon. Near 3 minutes in length.
- Item 425: Oral Literature Collection, Tape 357, Side A. In accurately labeled "Charlie Joseph Sr., Bear Song, recorded by Thomas Thornton in Angoon, July 1990," however, it is actually as A.P. Johnson speaking at Sheldon Jackson College, Sitka, August 20, 1983. Speaking primarily in English. 40 minutes in length.
- Item 426: Oral Literature Collection, Tape 358, Side B. Mrs. J.C. Johnson [Mrs. M.C. Johnson ?], Hoonah, July 21, 1971. Recorded by Nora Florendo and Johnny Marks. 31 minutes in length. Speaking in Tlingit. Audio quality is poor. Content by DK: Johnny Marks asking question, recording goes blank, 0-2:14; Johnson sings the Lukaax.adi song "Ch'aadei Yei Oonatigaa", 2:15-3:05; general conversation with background noise, 3:06-8:35; partial singing of spiritual chant, singing of a second song that was originally sung for James Klanott [Thlaunaut] (Gunxaa Kúwakaan); 9:22-10:53; continued singing of additional songs, including *Aa nahei*, to end of recording.

- Item 427: Oral Literature Collection, Tape 359, Side A. Herman Kitka (Kaagwaantaan), Feb. 28, 1996. Recorded by Nora Florendo. 47 minutes in length. Content includes: Kitka begins with a migration story, a story of the ancient Tlingit migrating north from as far south as Mexico, then moving into the story of Naatsilanei, 0 – 14:59; discussion about the Killer Whale House that was built in Klukwan, disagreement settled by a peace ceremony [later], 15:00-20:21; speaking about the origin of the Kaagwaantaan name; 22’31-23:40; story about the origin of the name Tongass [Tágwas]; Kitka states that the Teikweidí were formerly a Kaagwaantaan family [this claim has been attributed as controversial] then general conversation, mention of being raised by his uncles, 26:57-31:22; story on the origin of the Lukaax.ádi name, 31:35-34:33; general conversation continues thereafter to the conclusion of the recording.
- Item 428: Oral Literature Collection, Tape 359, Side B. Herman Kitka, Feb. 28, 1996. Recorded by Nora Florendo. 30 minutes in length. Speaking in Tlingit and English. Content by DK: story of the origin of the Yanyeidi name, followed by general conversation, 0-10:01; Kitka speaks about family history and family relations, 10:02-25:02; a Raven story is told, a story about raven putting on a hat of clouds, after the raven offends the eagle, 25:03-27:09; Kitka states he loaned money to Shee Atika corporation, 27:09 to end.
- Item 429a: Oral Literature Collection, Tapes 360, Side A. Amy Marvin (Chookaneidí Clan, Nanaa Hit), Hoonah, June 5, 1986, interviewed by Nora Marks Dauenhauer (Johnny Marks is present also). 46 minutes in length. Speaking in Tlingit. Opening of recording contains 2 minutes of unassociated material. Content review by DK: Marvin speaks and answers questions about her life history 3:01 -13:15; Marvin responds about how she learned to drum and sing, speaks about cultural gatherings, her father’s people, the influx of Christianity, 13:13-17:01; inquiry about clan houses and general conversation, mention of Russian orthodoxy, 18:13-21:44, Marvin speaks about songs, intellectual property nature of songs, 21:44-25:37; Marvin responds to questions about her life history, cannery work, being a weaver, being a mother, her father’s grave being moved without her permission, and difficulties of land claims lawyers, 25:37-33:21; speaking about issues associated with the Central Council of Tlingit & Haida Indians of Alaska, 34:24-36:50; discussion and concern about Smoke House property, 36:50-38:56; words about Marvin’s time working at the Hoonah school with Ida Kadashan, 38:56-43:32; song chant, 43:33-45:30. Recording ends. Notes in file.
- Item 429b: Oral Literature Collection, Tapes 360, Side B. Amy Marvin, Hoonah, June 5, 1986. 46 minutes in length. Primarily all songs in Tlingit.
- Item 430: Oral Literature Collection, Tape 361, Side B. Topsy Martin (Naakeelaan) (Coho/Raven), Kake, Nov. 12, 1992. 32 minutes in length. Speaking and singing entirely in Tlingit. Content includes; detailed discussion on Tlingit family relationships, roles of family members, maternal roles, grandparent roles, and the role of the Naakaaní; origins and stories of the Tsaagweidí and their settling at Kake; Topsy speaks about the origins and history of his name.
- Item 431: Oral Literature Collection, Tape 362, Side A. Labeled “William Nelson on Eli Katanook, recorded by Sergei Kan, Summer 1980. 31 minutes in length. Speaking in English.
- Item 432: Oral Literature Collection, Tape 362, Side B. Labeled “William Nelson on Eli Katanook, recorded by Sergei Kan, Summer 1980. 18 minutes in length. Speaking in English.

- Item 433: Oral Literature Collection, Tape 363, Side A. Joe Paddock, Sitka, April 20, 1993. 32 minutes in length. Speaking in English. Oral history about his and his family's lives.
- Item 434: Oral Literature Collection, Tape 363, Side B. Joe Paddock, Sitka, April 20, 1993. 19 minutes in length. Speaking in English. Oral history about his and his family's lives.
- Item 435: Oral Literature Collection, Tape 364, Side A. Albert Paddy, Klukwan, April 26, 2001. 31 minutes in length. [two copies] Speaking in English.
- Item 436: Oral Literature Collection, Tape 364, Side B. Albert Paddy, Klukwan, April 26, 2001. 31 minutes in length. [two copies]
- Item 437: Oral Literature Collection, Tape 365, Side A. Albert Paddy, Klukwan, April 26, 2001. Cassette 2. 31 minutes in length.
- Item 438: Oral Literature Collection, Tape 365, Side B. Albert Paddy, Klukwan, April 26, 2001. Cassette 2. 31 minutes in length.
- Item 439: Oral Literature Collection, Tape 366, Side A. Albert Paddy, Klukwan, April 26, 2001. Cassette 3. 46 minutes in length.
- Item 440: Oral Literature Collection, Tape 367, Side A. William Paul Sr., June 22 or 23, 1971, reading his autobiography. 31 minutes in length.
- Item 441: Oral Literature Collection, Tape 367, Side B. William Paul Sr., June 22 or 23, 1971, reading his autobiography. 31 minutes in length.
- Item 442: Oral Literature Collection, Tape 368, Side A. William Paul Sr., June 24, 1971, "Tlingit culture." Recorded by Nora Florendo [Dauenhauer] and Rosita Rodriguez [Worl]. 30 minutes in length.
- Item 443: Oral Literature Collection, Tape 368, Side B. William Paul Sr., June 24, 1971, "Tlingit culture." Recorded by Nora Florendo [Dauenhauer] and Rosita Rodriguez [Worl]. 30 minutes in length.
- Item 444: Oral Literature Collection, Tape 369, Side A. James Ward, Whitehorse, Sept. 5/6, 1972. 46 minutes in length. First 20 minutes are music, followed by informal conversational Tlingit and English.
- Item 445: Oral Literature Collection, Tape 369, Side B. Tom Peters, Teslin, Sept. 8, 1972. Labeled "Tom Peters on visiting between interior and coast, Teikweidí and Deisheetaan, gaax'oo, Deisheetaan houses," and contains Peters speaking and being interviewed by Nora Marks Dauenhauer. 36 minutes in length. Speaking in Tlingit. Content by DK: Nora and Tom speak, Tom speaks about his life, family, and clan, with words about at.óow, 0-7:18; Tom sings a short memorial song, 7:19-9:11; conversation about culture and language, mention of the effect of Christianity upon Tlingit culture and language, 9:12-17:32; Tom tells the story of how Raven Turned Black, 18:49-20:09; Tom tells a story about a man who trained and killed a giant octopus/sea monster, 20:10 to end of the recording. Notes on file.
- Item 446: Oral Literature Collection, Tape 370, Side A. Lily White, May 16, 1994. 46 minutes in length. Speaking in English. Content; speaking about dance performance, protocol, Celebration, and culture.

- Item 447: Oral Literature Collection, Tape 370, Side B. Lily White, May 16, 1994. 2 minutes in length.
- Item 448: Oral Literature Collection, Tape 371, Side A. Ernesting Hanlon, Hoonah, Feb. 18, 1991. 46 minutes in length.
- Item 449: Oral Literature Collection, Tape 373, Side A. Jim Young (Chookaneidi), Glacier Bay. 47 minutes in length. Speaking and singing in Tlingit. Audio quality is poor to fair. Content summary; Young talks about Tlingit history, migration history, place names, subsistence activities, and aspects of Tlingit culture. Content by DK: Young speaks on his grandchildren's story, who were living at *Shaa Shakee Aan*, mention of *Chookan Heeni*, the Tlingit respect each other, introduction to a song, 0-5:19; Young sings a memorial song (Kaasteen X'asheeyi), likely a Chookaneidí song "It is not grievous to walk away from my land, To walk away from my precious son", words about the song, 5:20-9:01; discussion of how the Tlingit used to use songs to respond to each other, 8:57-10:16; Young sings a song, likely a clan response memorial song, 10:19-12:56; Young speaks about the song and then begins to discuss the migration history of the Tlingit, the Kaagwaantaan settling at Xooknoowu, travel, the great flood, and Glacier Bay, Angoon, - to end of recording. Notes on file.
- Item 450: Oral Literature Collection, Tape 374, Side A. Jim Young, Glacier Bay. 9 minutes in length.
- Item 451: Oral Literature Collection, Tape 375, Side A. Lydia George (Deisheetaan) and Jimmy George (Killer Whale clan, Killer Whale house) of Angoon interviewed by Nora Marks Dauenhauer, June 1, 1988, at Angoon. Length; 47:15. Speaking in Tlingit. Primary speaker on recording is Jimmy George. Content review by DK: Jimmy George tells the Origin of the Killer Whale story, Naatsilanei, 0-13:34, George then begins a song about a raving pulling the Salmon House to shore, but does not finish as Lydia George requests the Killer Whale song, 13:34-16:22; both Lydia and Jimmy discuss migration history, the flood, moving inland and to the tops of the mountains (with a Bentwood Box being carried), living near Teslin, then migration back to the coast, travel over and under a glacier and how one young man who went over the glacier got the name Sít'ká (on the glacier) to the Stikine [note on file about differing perspectives of this glacial migration history], followed by a Killer Whale song, 16:22-22:06; then another song about an unfortunate Killer Whale; which goes briefly "poor killer whale, poor killer whale, (look) what happened to you, (look) what happened to you. Oh, that you were in your land, in your land (the place for the killer whale is in the water," not all is sung, and is a memorial song, explanation provided, 22:06-24:32; then the Killer Whale Drum Song is sung, followed by a detailed explanation of these songs, and how they connect to the migration/travels of families that would become the Dakl'aweidí and Tsaagweidí (of Kake); 24:33-35:06; then Lydia mentions how her husband's people sacrificed ten or twelve tinaa to obtain land back from the Tsaagweidí, she then goes on to tell about her family (Deisheetaan, Beaver/Raven) she mentions the mountain Shaadaa, Shaadaax'this is where they went during the great flood in order to save their children, states the Tlingit lived in the interior around the ten to fourteen thousand year ago period, then she asks Jimmy to complete the story/tell the Woochkaduhaa Story, about the spirit of the salmon, which he does, mention of the Salmon Spirit House, 35:07-42:31; then Jimmy sings two verses of the salmon spirit song, 42:31-44:22; then Jimmy tells of a powerful Killer Whale spiritual man, an íxt', and how people harvested salmon in an area, how a feather and sand became a type of fish tag, 44:22-end of recording.

- Item 452: Oral Literature Collection, Tape 375, Side B. Lydia George (Deisheetaan) and Jimmy George, Angoon, June 1, 1988. Length; 47:16. Speaking in Tlingit. Content by DK: Jimmy George continues speaking about Hood Bay and how the Killer Whale/Eagles obtained the land by payment from the Brown Bear clan, 0-0:59; Lydia George adds more detail about this property transfer and its significance, 0:59-1:28; Lydia talks about her community was conflicted about attending Celebration because a clan member had died, and it was not Tlingit tradition to dance if a koo.éex' for the departed had not yet happened, concern expressed about dance groups being composed of both Eagles and Ravens, which is not traditional and outside the culture, 1:29-5:00; Lydia speaks about how much she enjoys Celebration, mention of a memorial for Ivan Gambell, 5:01-10:00; a lengthy discussion on the proper use and crediting of Tlingit songs, issues with intellectual properties of clan owned songs, 10:00-26:50; a letter is read and discussion about the Kake totem raising, loss of life on an airplane crash, mention of Angoon people, 26:51-41:25; discussion of Alaska Day, the Russian sale of Alaska to the U.S., but how the people of Angoon did not validate the sale of their lands, as no Russian or American asked Angoon about the sale of Angoon lands; 41:26 to end of recording.
- Item 453: Oral Literature Collection, Tape 376, Side A. Recording labeled "Austin Hammond, translated by Rachel Johnson, March 1998, original source # 91.208.02." Length; 29:41. Recording contains Hammond telling a story in Tlingit while Johnson translates in English. Recording opens with Hammond telling about the Flood at Seduction Point.
- Item 454: Oral Literature Collection, Tape 377, Side 1. Johnny C. Jackson, Kake totem raising, Oct. 1971. Length; 40:38.
- Item 455: Oral Literature Collection, Tape 377, Side 2. Johnny C. Jackson, Kake totem raising, Oct. 1971. Length; 26:09.
- Item 456: Oral Literature Collection, Tape 378, Side A. Johnny C. Jackson, Kake stories, March 3, 1981, interviewed by Judson Brown. Length; 46:40. Speaking in Tlingit. Content includes; the story and origins of the halibut hook; origin of hunting dogs; mention of the process of how people are named; explains why the Tlingit traditionally cremated their dead; and slight mention of his grandfather (Goonxaa Kuwakaan) and the history of Angoon.
- Item 457: Oral Literature Collection, Tape 378, Side B. Johnny C. Jackson, Kake stories, March 3, 1981, interviewed by Judson Brown. Length; 46:42. Speaking in the Tlingit language. Content includes; discussion on the spiritual nature of Tlingit íxt' (shamans), their spiritual preparations, and stories about íxt', including one called to Klawock to aid in a war between the land otter people, another named Deikeenaá'o that helped the captured slaves be freed and returned to their families, and one about a wolf that ate a shaman and died; he then tells a story/oral tradition about an octopus that attacked a community, but was killed and became that community's at.óow; then he begins to tell a story about a fight between a man and bear, the man had a knife, and they fought on a rock, but the tape ends before the story concludes.
- Item 458: Oral Literature Collection, Tape 379, Side A. Attributed to Johnny C. Jackson, Kake stories, March 3, 1981, but the recording appears to have been recorded over by another. Length; 46:49. Speaking in English. Content; the bulk of the recording is blank, excluding small content of Lydia George speaking about her husband's biography toward the end of the tape, but cut short when the tape ends.

- Item 459: Oral Literature Collection, Tape 379, Side B. Johnny C. Jackson, Kake stories, March 3, 1981, interviewed by Judson Brown. Length; 46:01. Speaking in the Tlingit language. Content includes; detailed discussion on food harvests, preservation techniques, another, including salmon, halibut, potatoes, various types of clams, seaweed and other, includes mention of special oversized halibut hook for catching larger halibut; discussion on Tlingit trapping methods and animals trapped, including the red fox; discussion of traded foods, such as various berries obtained from select Tlingit communities, along with hooligan oil from Chilkat/Chilkoot territory; discussion on how meats like deer meet was stored and preserved in seal oil; mention of pre-contact potatoes (again); discussion of the role of maternal uncles in raising their nephews; discussion on the role of marriage, how wives were given by their fathers, and what occurred when a spouse died or was divorced; discussion on cooking deer meat on the mountain; concludes with discussion on the larger halibut hooks and a story about a woman who kept a halibut for a pet and how this connects to why Tlingit halibut fisherman yell out a particular phrase when going to fish.
- Item 460: Oral Literature Collection, Tape 380, Side 1. Johnny C. Jackson, Mt. Edgecumbe Hospital, August 10, 1993. Length; 9:41.
- Item 461: Oral Literature Collection, Tape 382, Side A. Robert James Sr., Angoon, speaking about Alex Andrews, tape courtesy of Donelle Everson, November 23, 1992. Length; 13:24.
- Item 462: Oral Literature Collection, Tape 383, Side 1. Jessie Dalton (T'akdeintaan), Hoonah, picnic, June 6, 1986. Length; 45:32. Speaking in Tlingit. Content includes; T'akdeintaan raven family song; basic conversation about her past, including her early time at the Sheldon Jackson school, working in a cannery as a youth, her mother's maiden name being Star; and general discussion on marriages and arranged marriages.
- Item 463: Oral Literature Collection, Tape 383, Side 2. Jessie Dalton (T'akdeintaan) and Richard Dalton, Hoonah, picnic, June 6, 1986. Length; 33:02. Conversational Tlingit about Dalton's life history. Content by DK: Jessie speaks about travel and people, such as Dianne Nelson, mention of Tenakee Springs, 0-10:17; discussion on Tenakee Springs, mentions Skip Wallen, the ship *Washington* that burned, gumboots near Port. Anthropol; 10:17-17:38; further discussion about Nora's mother's grandfather, questions by Nora, George Dalton enters discussion, some discussion shifts to ANCSA and early players, dedication of the Sealaska Corporation plaza, to end of recording.
- Item 464: Oral Literature Collection, Tape 384, Side A. Jessie Dalton, Mt. Edgecumbe Hospital, 1972. Length; 16:42.
- Item 465: Oral Literature Collection, Tape 385, Side A. Recording labeled "Martin Dennis," but contains a recording of a woman being interviewed by Nora Marks Dauenhauer, at Juneau, October 1, 1972. Length; 46:38. Speaking and singing in Tlingit. Content review by DK: recording begins amid a song being sung by Nora about Glacier Bay, then a memorial song is sung by Nora about people leaving Glacier Bay village because of the glacier's advance, a Chookaneidi family – bear/eagle family song of Hoonah, another song is sung, no explanation given, followed by another song, no explanation, possibly a spiritual chant, then another song begins, this song a love song about the raven children of the Kaagwaantaan, 0-13:19; then words from an unidentified woman about how the Kaagwaantaan got the Killer Whale Clan Hat, how the Killer Whale family and Chookaneidi family were involved, and how the hat came to be Kaagwaantaan, 13:19-18:15; discussion shifts to talk about trading with interior tribes, such as the Tagish, how

they intermarried with the Tlingit, how this affect moiety, 18:15-21:21; then a story is told about a family that obtained wealth, first how a man helped a struggling frog escape from a sandy pit, and how wealth came to the family in the end, 21:22-41:00; then Nora asks this woman about the women who went under the glacier, with general discussion about them, their song, and other, 41:01-46:38. Songs in this recording concern the Chookaneidi, stories the Lukaax.ádi and Killer Whale clans.

- Item 466: Oral Literature Collection, Tape 385, Side B. Recording labeled “Martin Dennis,” but contains a recording of a woman being interviewed by Nora Marks Dauenhauer, at Juneau, October 1, 1972. Johnny Marks may also have been present at this interview. Length; 46:38. Speaking in Tlingit. Content review by DK: recording begins in the middle of a discussion about a Chilkat robe being cared for by Austin Hammond, then the woman tells the story of Raven Flying into the Whale, 0-23:51; two songs are then partially sang [recording quality is poor, making it difficult to hear], 23:51-29:36; then the story of the Box of Daylight is told, 29:36-36:36; then tells the story of when Ravel Stole the Water, 36:37-40:36;, followed by discussion of raven stories, the woman admits in her old age she is not able to recall all the stories she once knew, 40:37 to end of recording.
- Item 467: Oral Literature Collection, Tape 386, Side A. Jenny Thlunaut being interviewed by Nora Marks Dauenhauer and Johnnie Marks, Klukwan, October 25, 1973. Length; 45:32. Speaking in Tlingit and English – 50/50. The recording is a one day visit with Jennie Thlunaut by Nora Marks Dauenhauer and Johnnie Marks and they have light conversation about weaving and beading. Visitors come to Jennie’s house throughout the recording. Conversational Tlingit and English.
- Item 468: Oral Literature Collection, Tape 387, Side 1. Bert Dennis memorial, Haines ANB Hall, October 5, 1974. Length; 45:16.
- Item 469: Oral Literature Collection, Tape 387, Side 2. Bert Dennis memorial, Haines ANB Hall, October 5, 1974. Length; 47:07.
- Item 470: Oral Literature Collection, Tape 388, Side 1. J.B. Fawcett, “recorded at Marks Trail, Juneau, by Nora Florendo Dauenhauer,” 1969. Length; 29:05. Singing and speaking in Tlingit. Content summary; this recording appears to capture words and song at a *koo.éex’*, perhaps held in Hoonah or for a Hoonah Chookaneidi-Eagle Brown Bear Clan individual. Speaking about clan history, the flood, places, migration history, and songs. Notes on file from FW review.
- Item 471: Oral Literature Collection, Tape 388, Side 2. J.B. Fawcett, “recorded at Marks Trail, Juneau, by Nora Florendo Dauenhauer,” 1969. Length; 14:43. Singing and speaking in Tlingit.
- Item 472: Oral Literature Collection, Tape 389, Side 1. J.B. Fawcett, “recorded at Marks Trail, Juneau, by Nora Florendo Dauenhauer,” 1969. Length; 31:22. Singing and speaking in Tlingit.
- Item 473: Oral Literature Collection, Tape 389, Side 2. J.B. Fawcett, “recorded at Marks Trail, Juneau, by Nora Florendo Dauenhauer,” 1969. Length; 29:25. Singing and speaking in Tlingit.

- Item 474: Oral Literature Collection, Tape 391, Side A. Alfred Andrews, Jimmy Marks, and Jack David, undated. Migrated from cassette to CD. Length; 28:42. Singing and speaking in Tlingit.
- Item 475: Oral Literature Collection, Tape 391, Side B. Alfred Andrews, Jimmy Marks, and Jack David, undated. Migrated from cassette to CD. Length; 27:09.
- Item 476: Oral Literature Collection, Tape 392, Side A. Audio recording of "Mrs. Davis," June 23, 1973. Original recording on aluminum cylinder by Carol B. Davis. Migrated from cassette to CD. Length; 30:24.
- Item 477: Oral Literature Collection, Tape 392, Side B. Audio recording of "Mrs. Davis," June 23, 1973. Original recording on aluminum cylinder by Carol B. Davis. Migrated from cassette to CD. Length; 18:20.
- Item 478: Oral Literature Collection, Tape 393, Side 1. Audio recording of Jim Fox, June 1973. Original recording on aluminum cylinder by Carol B. Davis. Migrated from cassette to CD. Length; 45:35. Singing and speaking in Tlingit.
- Item 479: Oral Literature Collection, Tape 393, Side 2. Audio recording of Jim Fox, June 1973. Original recording on aluminum cylinder by Carol B. Davis. Migrated from cassette to CD. Length; 31:39.
- Item 480: Oral Literature Collection, Tape 394, Side 1. Audio recording of singing and dancing, June 27, 1973. Includes the Halibut Dance, Ptarmigan Dance, Gunanaa Dance, and Halibut Spirit Dance. Original recording on aluminum cylinder by Carol B. Davis. Migrated from cassette to CD. Length; 30:57.
- Item 481: Oral Literature Collection, Tape 394, Side 2. Audio recording of singing and dancing, June 27, 1973. Includes the Halibut Dance, Ptarmigan Dance, Gunanaa Dance, and Halibut Spirit Dance. Original recording on aluminum cylinder by Carol B. Davis. Migrated from cassette to CD. Length; 29:34.
- Item 482: Oral Literature Collection, Tape 395, Side A. Harriman expedition recordings of Tlingit at Sitka from 1899, Tlingit oratory and songs, possibly Kaagwaantaan and other clans. Number EC 10 501 of # 83-908F (6038A, 6039A). Copy of original recordings on wax cylinders, originals held by the National Museum of the American Indian, New York. Length; 7:20, sound quality fair to poor. Portion of two speeches from recordings were published in Dauenhauer book *HTY*.
- Item 483: Oral Literature Collection, Tape 396, Side A. Audio recording of a "song for Dick and Nora [Dauenhauer] from Peter Kalifornsky, undated. Migrated from cassette to CD. Length; 10:21.
- Item 484: Oral Literature Collection, Tape 397, Side A. Bertha Trifon, Feb. 13, 1978. Migrated from cassette to CD. Length; 15:00.
- Item 485: Oral Literature Collection, Tape 398, Side A. Russian Old Believers singing, Maria Mametiev, Gervaisi, Oregon, originally recorded by Suzy Jones, July 20, 1979. Migrated from cassette to CD. Length; 30:04.
- Item 486: Oral Literature Collection, Tape 398, Side B. Russian Old Believers singing, Maria Mametiev, Gervaisi, Oregon, originally recorded by Suzy Jones, July 20, 1979. Migrated from cassette to CD. Length; 30:05.

- Item 487: Oral Literature Collection, Tape 399. Russian Old Believers singing, Maria Mametiev, Gervaisi, Oregon, originally recorded by Suzy Jones, July 20, 1979. Migrated from cassette to CD. Length; 19:05.
- Item 488: Oral Literature Collection, Tape 400, Side 1. Recording of a Carcross Potlatch, Austin Hammond and Jenny, undated. Migrated from cassette to CD. Length; 46:21.
- Item 489: Oral Literature Collection, Tape 400, Side 2. Recording of a Carcross Potlatch, Austin Hammond and Jenny, undated. Migrated from cassette to CD. Length; 10:01.
- Item 490: Oral Literature Collection, Tape 401, Side 1. Recording of a "Shark House Practice," Oct. 13, 1976. Speakers include David Kadashan, Elise Pratt, Nora Dauenhauer, Florence Sheakley, Lillian, Ida Kadashan, and William Johnson. Migrated from cassette to CD. Length; 46:21.
- Item 491: Oral Literature Collection, Tape 401, Side 2. Recording of a "Shark House Practice," Oct. 13, 1976. Speakers include David Kadashan, Elise Pratt, Nora Dauenhauer, Florence Sheakley, Lillian, Ida Kadashan, and William Johnson. Migrated from cassette to CD. Length; 30:48.
- Item 492: Oral Literature Collection, Tape 403, Side A. Recording of Jimmy Johnson and Robert Zuboff, labeled "tape from Angoon," undated. Migrated from cassette to CD. Length; 46:47. Speaking in Tlingit. Content review by DK: unidentified man tells the history of the 1882 Bombardment of Angoon, provides much detailed information, 0-10:01; this speaker then tells how the Gaanaxteidí and the Deisheetaan separated, in part because of a marital affair of a wife, and how some moved to Klukwan, 10:02-16:44; overview of the Raven House, Beaver House, and Raven Nest House, 16:45-20:46; story of the Great Flood and migration history, structures on the tops of the mountains as homes, 20:48-28:44; then the story about the Raven Yookhis'khookkeikh is told, 29:47-40-57; discussion on Yanxoon Hít, a L'eeneidí house, then mention of the other clan houses, then the Teikweidí Bear House, and then various other clan's houses, including the Deisheetaan and Wooshkeetaan, 41:27-46:40.
- Item 493: Oral Literature Collection, Tape 403, Side B. Recording of Jimmy Johnson and Robert Zuboff speaking in Tlingit, undated. Migrated from cassette to CD. Length; 24:09. Content includes Zuboff speaking about the ancient habitation of the Tlingit in Southeast Alaska, stories of early life, and then he moves into telling the story of Basket Bay and the beaver. Angoon clan houses are mentioned, some discussed, including the story about Kaakw Hít, Kaakw Hít and Goox Hít.
- Item 494: Oral Literature Collection, Tape 404, Side A. Copy of Tape 403 Side B. Length; 24:31. Recording inaccurately labeled "interviews with Chilkat weavers." Migrated from cassette to CD. [Note: these and the following recordings start up to 20 seconds earlier than some other copies, adding a sentence or two to content.]
- Item 495: Oral Literature Collection, Tape 404, Side B. Copy of Tape 403 Side A. Length; 47:03. Recording inaccurately labeled "interviews with Chilkat weavers." Migrated from cassette to CD.
- Item 496: Oral Literature Collection, Tape 405, Side A. Copy of Tape 403 Side B. Length; 46:52. Recording inaccurately labeled "interviews with Chilkat weavers." Migrated from cassette to CD.

- Item 497: Oral Literature Collection, Tape 405, Side B. Copy of Tape 403 Side A. Length 24:03. Recording inaccurately labeled “interviews with Chilkat weavers.” Migrated from cassette to CD.
- Item 498: Oral Literature Collection, Tape 406, Side A. Recording of what is most likely a Chookaneidí family koo.éex’ in Hoonah, Alaska; Recording is mislabeled as being “interviews with Chilkat weavers, 1985.” . Migrated from cassette to CD. Contains singing and speaking in Tlingit, including Tlingit oratory and conversational speaking. Audibility fluctuates from poor to fair.
- Item 499: Oral Literature Collection, Tape 406, Side B. Recording of what is most likely a Chookaneidí family koo.éex’ in Hoonah, Alaska; Recording is mislabeled as being “interviews with Chilkat weavers, 1985.” Migrated from cassette to CD. Contains singing and speaking in Tlingit, including Tlingit oratory and conversational speaking. Audibility fluctuates from poor to fair.
- Item 500: Oral Literature Collection, Tape 407, Side A. Recording of what is most likely a Chookaneidí family koo.éex’ in Hoonah, Alaska. In attendance were the T’akdeintaan, the Lukaax.ádi, the L’uknax.ádi and the Deisheetaan people. Recording is mislabeled as being “interviews with Chilkat weavers, 1985.” Contains singing and speaking in Tlingit, including Tlingit oratory and conversational speaking. Audibility fluctuates from poor to fair. Many individuals are present and speak, including Austin Hammond, Johnny Marks, and Charlie Joseph. See notes in file.
- Item 501: Oral Literature Collection, Tape 407, Side B. Recording of what is most likely a Chookaneidí family koo.éex’ in Hoonah, Alaska. In attendance were the T’akdeintaan, the Lukaax.ádi, the L’uknax.ádi and the Deisheetaan people. Recording is mislabeled as being “interviews with Chilkat weavers, 1985.” Contains singing and speaking in Tlingit, including Tlingit oratory and conversational speaking. Audibility fluctuates from poor to fair. Audibility fluctuates from poor to fair. Continued from previous. Includes content on Hoonah’s history and culture.
- Item 502: Oral Literature Collection, Tape 408, Side A. Recording of what is most likely a Chookaneidí family koo.éex’ in Hoonah, Alaska; Recording is mislabeled as being “interviews with Chilkat weavers, 1985.” Migrated from cassette to CD.
- Item 503: Oral Literature Collection, Tape 409, Side A. Recording of what may have been a koo.éex’ for Joseph A. White (Koowanagaas) of the Shangukeidí of Klukwan and Yakutat, since he was spoken of as a focus, and the recording is mislabeled as “interviews with Chilkat weavers, 1985.” Migrated from cassette to CD. In 2012 a fluent speaks of this recording stated “For music this is one of the most powerful recordings anyone can listen to if they want to learn how the songs were sung by this generation of people who sang these songs/chants. It is the best!” Notes on file about recording content. Contains singing and speaking in Tlingit. Audibility is fair.
- Item 504: Oral Literature Collection, Tape 410, Side A. Recording of a koo.éex’, with mostly Lukaax.ádi people speaking, recording is mislabeled as “interviews with Chilkat weavers”. Migrated from cassette to CD. Contains singing and speaking in Tlingit, primarily by “Johnny.” Audibility is fair. Notes on file.
- Item 505: Oral Literature Collection, Tape 410, Side B. Recording of a koo.éex’, with mostly Lukaax.ádi people speaking, recording is mislabeled as “interviews with Chilkat

weavers". Migrated from cassette to CD. Contains singing and speaking in Tlingit, primarily by "Johnny." Audibility is fair. Notes on file.

- Item 506: Oral Literature Collection, Tape 411, Side A. Recording of "interviews with Chilkat weavers, 1985." Migrated from cassette to CD. 30:57 minutes in length. Content: speaking in English between an older weaver and a younger weaver.
- Item 507: Oral Literature Collection, Tape 411, Side B. Recording of "interviews with Chilkat weavers, 1985." Migrated from cassette to CD. 27:27 minutes in length. Content: speaking in English between an older weaver and a younger weaver.
- Item 508: Oral Literature Collection, Tape 412, Side A. Recording about Sockeye/Raven objects of cultural patrimony. Primarily Lukaax.ádi people speaking about their history, songs, and especially their at.óowu. Recording is mislabeled as being "interviews with Chilkat weavers." Migrated from cassette to CD. 30:41 minutes in length. Speaking in Tlingit, ability fluctuates from poor to fair. At.óowu items mentioned include; Shaa Daa S'aax'w, Naatooxch'áye, Xaakw x'. Austin Hammond speaks on this recording.
- Item 509: Oral Literature Collection, Tape 412, Side B. Recording is a continuation of previous, primarily Nora Marks Dauenhauer interviewing people about clan at.óowu. Migrated from cassette to CD. Speaking in mostly in Tlingit, approximately 60%, with the remaining in English. 31 minutes in length. Audio quality is poor. Content review by DK: an unidentified woman speaks about how Austin Hammond began caring for a Lukaax.ádi Sun Tínaa, but the tínaa was not of Hammond's clan, Hammond was a grandchild of that clan. Hammond did a good job, but the clan could not obtain the tínaa back from Hammond, they were pained by this, so the family made another. The speaker then discusses how she lost a child (that appears to have died), she weeps on the recording, and speaks about this relation to the Sun Tínaa, 0-9:19; [audio quality deteriorates hereafter] a general quietness falls on those present after speaking about the loss of the tínaa and the child, but then some discuss a memorial service in Angoon and events; 9:21-21:39; then a man (possibly Joseph A. White) stands and introduces a Shangukeidí song, a song used to dedicate the Thunderbird House in Klukwan in 1972 (this man mentions that his wife was a L'uknaḡ.ádi from Hoonah, and she was a daughter of a Kaagwaantaan father), then the song/chant is sung, entitled Daat ghaa sakwshé kooxdei kooxtátées' nooch, 21:39-23:11; then another song/chant is begun, sung by various families, called goosú wá.é; to end of recording.
- Item 510: Oral Literature Collection, Tape 413, Side A. Recording of interviews with "Chilkat weavers, 1985." Migrated from cassette to CD. 15 minutes in length. Primary speaker on the recording is Jenny Thlunaut. Speaking in Tlingit.
- Item 511: Oral Literature Collection, Tape 414, Side A. Recording of interviews with Chilkat weavers, 1985. Migrated from cassette to CD. Speaking in Tlingit and English. 32 minutes in length. Primary speaker on the recording is Jenny Thlunaut, but also included is Austin Hammond and Nora Marks Dauenhauer. This was a workshop held with funds contributed by Judson Brown. During the first 7 minutes Jenny Thlunaut speaks about the following; Tells about how she learned to weave. Tells of her parents support. She tells about how time consuming it is. She says that the sale price of the Chilkat Robe was \$50. She said that she was told to save the money. She said that money had a spirit and that it loved to be taken care of very carefully. She said that sometimes she would keep the money before she spent any of her earnings. This is why she was never poor. She talks about her first \$50. She was paid with two \$20 gold pieces and one \$10.00

piece. He father instructed her not to spend the money but to save it. She was taught this. She also talked about how her faith was established by her parents. She said that she would go to church on Sundays and on Wednesdays. She was taught to thank God for the talent that she was given as a person. She did not take it for granted. Then she mentioned how her peers did not seem to take too much interest in the type of art she was learning. She references them just running around and says I don't know why I was not like that. Maybe it is because I was taught differently. She then mentions how she prays that someone else would pick up the art of weaving. She then mentions who her father's people were and where they were from. Gaanaxteidí, Whale/Raven people were her father's people. She mentioned earlier that her mother was from Sitka but that she was married to a man in Klukwan, Alaska that is why she was born in Klukwan, Alaska. She says she could not forget the name of a Tsimshian woman whose name was Haayoowaash Tláa. This is the person who taught the weaving of the Chilkat robes. She said that they took it apart and learned how to weave this blanket. She said that a person named Martha Willard has that blanket. Once they learned how to make this, it was her father's sisters (Gaanaxteidí women) that knew how to weave first and they were the ones who taught her how to weave. They wove a blanket and it was the first one and this is how it became known as the Chilkat blanket to this very day. These blankets were not made in Sitka, Hoonah, or any other place but Klukwan, Alaska that is why it is named Chilkat Blanket she says. She then says she does not know why the Tsimshian lost this art but she is happy that there are those who want to continue the art." See notes on file.

Item 512: Oral Literature Collection, Tape 414, Side B. Recording continued from previous. Migrated from cassette to CD. Speaking in Tlingit and English.

Item 513: Oral Literature Collection, Tape 415, Side A. Recording of interviews with Chilkat weavers, 1985. Migrated from cassette to CD.

Box 7: Items 514- , Tapes 423-

[Tapes 416-422, Recordings concerning the Portland Art Museum Rasmusen Conference, 5/15/89, were transferred to SHI's MC 29: Tlingit Art at the Portland Art Museum Recordings Collection]

Item 514: Oral Literature Collection, Tape 423, Side A. Recording of "Raven House, Haines, # 102," dated Oct. 12, 1972. Migrated from cassette to CD. 46 minutes in length. Speaking and singing in Tlingit. Audio quality is fair. Content description; this recording captures a Raven/Lukaax.ádi family dance and song practice at the Raven House in Haines, 1972, led by Johnny Marks. Other clans were present, including some from the Gaanaxteidí from the Raven side, with the Kaagwaantaan and Shangukeidí from the Eagle side.

Item 515: Oral Literature Collection, Tape 423, Side B. Recording of "Raven House, Haines, # 103," dated Oct. 13, 1972. Migrated from cassette to CD. 41 minutes in length.

Item 516: Oral Literature Collection, Tape 424, Side A. Recording of "Raven House, Haines, # 105," dated Oct. 14, 1972. Migrated from cassette to CD. 46 minutes in length.

Item 517: Oral Literature Collection, Tape 424, Side B. Recording of "Raven House, Haines, # 106," dated Oct. 14, 1972. Migrated from cassette to CD. 46 minutes in length.

Item 518: Oral Literature Collection, Tape 425, Side A. Recording of "Raven House, Haines, # 107," dated Oct. 14, 1972. Migrated from cassette to CD. 46 minutes in length.

- Item 519: Oral Literature Collection, Tape 425, Side B. Recording of "Raven House, Haines, # 108," dated Oct. 14, 1972. Migrated from cassette to CD. 42 minutes in length.
- Item 520: Oral Literature Collection, Tape 426, Side A. Recording of "Raven House, Haines, # 108A," dated Oct. 14, 1972. Migrated from cassette to CD. 47 minutes in length.
- Item 521: Oral Literature Collection, Tape 426, Side B. Recording of "Raven House, Haines, # 108B," dated Oct. 14, 1972. Migrated from cassette to CD. 46 minutes in length.
- Item 522: Oral Literature Collection, Tape 427, Side B. Recording of "Raven House, Haines, # 110," dated Oct. 14 (?), 1972. Migrated from cassette to CD. 46 minutes in length.
- Item 523: Oral Literature Collection, Tape 428, Side A. Recording of "Raven House, Haines, # 111," dated Oct. 15, 1972. Migrated from cassette to CD. 46 minutes in length.
- Item 524: Oral Literature Collection, Tape 428, Side B. Recording of "Raven House, Haines, # 112," dated Oct. 15, 1972. Migrated from cassette to CD. 46 minutes in length.
- Item 525: Oral Literature Collection, Tape 430, Side A. Recording of "Fritz Willard, Raven House, Haines, # 115," dated Oct. 17, 1972. Migrated from cassette to CD. 47 minutes in length.
- Item 526: Oral Literature Collection, Tape 430, Side B. Recording of "Fritz Willard, Raven House, Haines, # 116," dated Oct. 18, 1972. Migrated from cassette to CD. 33 minutes in length.

Box 8: Duplicate copies of CDs from the collection, originally used for the 2011-2013 IMLS Enhancement Grant review process, but saved as a second copy.

Box 9: Documents concerning the review of these recordings via a 2011-2013 IMLS Enhancement Grant.