# Shkalneek 1

## Lingít Stories for Beginners
## Level 1 - Textbook 2

Based on original recordings in Teslin and Whitehorse by:

**Ànàłahàsh - Sam Johnston**
**Kèyishí - Bessie Cooley**

**2019**

Textbook compiled by the
Children Of The Taku Society

*Based on a proven method by the Salish School of Spokane*
*used by three Interior Salish languages, and now Lingít*
*with gratitude and optimism*

# Acknowledgements and copyright

This curriculum is for all learners who have been looking for the Tlingit Language, and wish to speak. This journey would not have been possible without our Master Speakers Ànàłahàsh Sam Johnston, and Kèyishí Bessie Cooley, who have generously agreed to share their recordings freely to all learners.

Our curriculum development team worked tirelessly to ensure we had lessons to teach each week in our classroom. Gunalchéesh to X̲alak'ách' Sherri Green, K'winekweik Morgane Pennycook, and Litseení Ch'áak April Schultz for their excellent work editing and compiling the textbooks, graphic images and audiofiles.
We also couldn't have done our work as quickly, or with the level of quality presented here, without the essential and generous Tlingit expertise and editorial assistance, spelling and grammatical advice from X̲'unei Lance Twitchell, and Shaag̲aw Éesh Devlin Anderstrom

The curricular approach and text organization of this book follows a proven method developed by Christopher Parkin, and is based on the Nsəlxcin language text, Nsəlxcin 1: A Beginning Course in Okanagan Salish by Sʕamtíc'aʔ (Sarah) Peterson, LaRae Wiley and Christopher Parkin © 2003–2014 the Salish School of Spokane, The Paul Creek Language Association, and Christopher Parkin; used with express permission. For their excellent work, see www.interiorsalish.com.
They continue to support us in our curriculum development, and we are honoured to know them.

The Children Of The Taku Society gratefully acknowledges a grant from the Aboriginal Languages Initiative of the First Peoples Cultural Council (2018-2019) to complete our first edition of the Shkalneek 1 Textbook and funding our 2019 Lingít 1 class.

We would like to express our gratitude to the T'akhu Â Tlén Conservancy, and their constant support in all areas. We also aknowledge the Tlingit Family Learning Center of the Taku River Tlingit First Nation, for their in-kind administrative support, and allowing the funding from TAC to flow through the Nation.

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If you would like to use and modify this curriculum for another language please contact Christopher Parkin at cparkin@interiorsalish.com.

*Please visit www.childrenofthetaku.com or contact childrenofthetaku@gmail.com for graphics, audio files and training in the teaching method.*

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# Description of the Textbook

This textbook is the second in a series of six planned textbooks, a curriculum designed to help students of Lingít progress from beginner to advanced in an efficient, sequenced and predictable manner. This book must be taught to students *after* they have mastered the first book, *Lingít 1*. These lessons are accompanied by teaching manuals, teaching images, and CDs. The mothodology uses an active method which must be practiced and delivered by a trained teacher. Each lesson is designed to be taught by learners in an immersion approach, using repetition and games in small groups of maximum twelve learners. This curriculum follows a proven method which has succeeded in creating new speakers in Interior Salish languages in Southern BC and Washington.

The textbook is based on original recording by fluent Elders, Ànàłahàsh Sam Johnston, and Kèyishí Bessie Cooley. For consistency, the Coastal spelling system is used. The recordings of our master speakers are the backbone of the lessons.

Original illustrations were comissioned for each story, created by Brenda Stehelin and Susan McCallum. These two incredibly talented artists worked tirelessly to create images that brought the stories of our ancestors to life, and have ensured these Tlingit Legends will be taught in our curriculum for generations to come.

Each story in this textbook takes 4.5 hours to teach and the complete book of 15 stories takes 90 hours (6 weeks of intensive 6-hour days), including review, songs and regular assessments. This is equivalent to two university courses.
To teach from this book, please contact COTTS to receive training in the teaching methodology. The next 4 books (Lingít 2, Shkalneek 2, Lingít 3, Shkalneek 3) will use grammatical-based teaching, Story-based teaching, and finally culture-based teachings in Elder's words, in full immersion. The series of six books will require approximately one year of full-time study. To learn and teach all six books will fill approximately 2,000 intensive hours of language acquisition. Research shows it takes 2,000 hours of intensive lessons to create new high-intermediate speakers.

As beginner speakers all mistakes within the text are our own, and we ask for gentleness and forgiveness while we learn a language that should have been our birthright.
We are honoured to learn the language of our ancestors every day and are forever grateful to those who came before us, and the work they have done to ensure we have an opportunity to raise our babies in the language.

Gunalchéesh,

Children Of The Taku Society

***These containers of knowledge have been set aside for us; it is our responsibility to study them thoroughly.***

# Lesson Plan Summary

Start each day with a quiz of sentences learned the previous day. All 15 stories in S1 will take 90 hours. Schedule 4.5 hours to teach each story. Each story as been divided into 3 sets, taught in 90-minute blocks. Teach the vocabulary words first, with the same methodology as Lingít 1. Accompanying classroom materials must be printed out for each story, including original illustrations, vocabulary images, written sentence-backs, sentence-halves, and individual words, prior to lessons.

*Full Lesson Plans are written for each story – this is a brief summary.*

## Teach set 1 vocabulary

**Introduce half of set 1 vocabulary with graphics:**

- say vocabulary word once in English with graphic
- say vocabulary word 5 times in Tlingit with each graphic, then 3 times, then once more
- choose 3 comprehension exercises
    - *see direct acquistion manual for exercises*
- choral repeat all words once
- choose 2 limited production exercises
    - *see direct acquistion manual for exercises*
- choral repeat all words once

Teach second half of set 1 vocabulary, following same steps as above

## Teach set 1 sentences *(Use the same direct acquisition manual activities to teach full sentences)*

**Introduce all set 1 sentences with illustration panels:**

- once in Tlingit
- once in English
- once more in Tlingit

**Introduce half of set 1 sentences:**

- say sentence once in english with illustration panel
- choose 3 comprehension exercises
    - see direct acquistion manual for exercises
- choral repeat all words once
- go through either/or exercise
- choral repeat all words once

Teach second half of set 1 sentences, following same steps as above
**Integrate all 10 sentences of set 1:** *(go through the following exercises)*

- say / listen twice with all set 1 sentences with illustration panels
- choral repeat with all set 1 sentences with illustration panels
- laser-hunt-the-phrase with all set 1 sentences with illustration panels
- choral repeat with all set 1 sentences with both illustration panels and written sentences
- go through sentence halves exercise with pocket chart
- choral repeat with all set 1 sentences with both illustration panels and written sentences
- go through word scramble exercise with pocket chart
- choral repeat with all set 1 sentences with illustration panels

Choral repeat, laser hunt phrases, sentence halves with pocket chart, choral repeat, word scramble in pairs, choral repeat

## Teaching Set 2 Vocabulary and Sentences:

**Teach set 2 vocabulary words and sentences the same as set 1, with one additional section of instruction:**

Integrate Sets 1 and 2 together

- say / listen with all 19 panels from sets 1 and 2
- TPR story
- teacher says and acts out each phrase
  teacher says and acts out each phrase and students do actions w/ teacher
- teacher says a phrase, students do action, teacher repeats phrase and action to confirm
- teacher tells integrated 1 and 2 story with panels, students do TPR for each phrase after teacher says it
- choral repeat sets 1 and 2 integrated phrases with panels

## Teaching Set 3 Vocabulary and Sentences:

**Teach set 3 vocabulary words and sentences the same as set 1, with the same additional section of instruction as section 2.**

## Review and Recommendations:

- 25% of class time must be spent reviewing L1 and S1 lessons
- Facilitate daily recognition assessments and homework for written practice
- Record marks and attendance to ensure an 80% passing rate before moving on to the next textbook (this ensures students have learned 4 out of 5 words in the Textbook, and are set up for success in this sequential learning curriculum structure)

***This brief summary lesson plan follows a proven teaching method, the "direct acquisition" method utilized in the N'səlxcin Curriculum Project by Chris Parkin et al., interiorsalish.com***

*Lesson plans are based on N'səl'xcin (Okanagan) Lesson plans,*
*N'səl'xcin Curriculum Project*
*Direct Acquisition teacher's handbook, and Story-based Lesson plans*
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# 1. kéet ḵa gooch shkalneek

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| kéet | killer whale |
| al'óoni | hunter |
| yéi yaawak̲aa | s/he said |
| nax̲too.aat! | let's go! |
| has aawal'óon | they hunted |
| has amsiteen | s/he saw them |
| tél awusteen | s/he did not see |
| k̲ut has loowagook̲ | they ran away (plural only) |

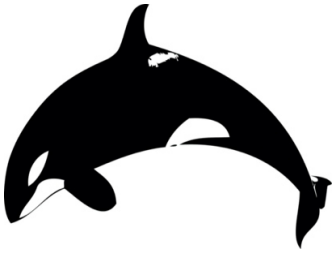
### SET 2

| | |
|---|---|
| tsaa | harbor seal; hair seal |
| k̲umdigwás' | it was foggy |
| aawasháat | s/he caught it; s/he grabbed |

### SET 3

| | |
|---|---|
| k̲únáx̲ yak'éiyi aa | very good one |
| k̲ut wudlisees | it swam away (fast, powerful, esp. sea mammal) |

## Vocabulary Images



kéet



al’óoni



yéi yaawaḵaa



naxtoo.aat!



has aawal’óon



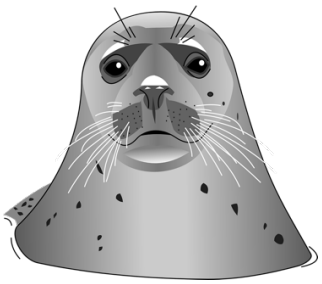
has amsiteen



tél awusteen



ḵut has loowagook̲



tsaa



ḵumdigwás’



aawasháat



ḵúnáx̲ yak’éiyi aa



ḵut wudlisees

## Set 1

kéet k̲a gooch al'óoni x̲ has sitee.
1. Killer whale and wolf are hunters.

«máa sá i tuwáa sigóo eel'ooní?» gooch yéi yaawak̲aa.
15. "How do you like to hunt?" said Wolf.

ayamdateeyí.
16. "When it is windy."

ayamditee.
17. It was windy.

«nax̲too.aat!» gooch yéi yaawak̲aa.
18. "Let's go!" said Wolf.

tawéi has aawal'óon.
8. They hunted for mountain sheep.

gooch keijín tawéi amsiteen.
9. Wolf saw five mountain sheep.

kéetch tél awusteen wé tawéi.
10. Killer Whale did not see mountain sheep.

tawéich has amsiteen.
11. The mountain sheep saw them.

tawéi k̲ut has loowagook̲. [1]
12. The mountain sheep ran away.

kéet du toowú yanéekw.
14. Killer whale was sad.

## Set 2

kéet yéi yaawaḵaa: «máa sá i tuwáa sigóo eel'ooní?»
4. "How do you like to hunt?" said Killer Whale.

«ḵumdagwáas'i.»
5. "When it is foggy."

ḵumdigwás'.
6. It was foggy.

kéet yéi yaawaḵaa: «naxtoo.aat!»
7. "Let's go!" said Killer Whale.

tsaa has aawal'óon.
19. They hunted for seals.

gooch nás'k tsaa amsiteen.
20. Wolf saw three seals.

kéetch tél awusteen wé tsaa.
21. Killer whale did not see the seals.

gooch tléix' tsaa aawasháat.
24. Wolf caught one seal.

## Set 3

gooch yéi yaawak̲aa: «k̲únáx̲ yak'éiyi aa áyá x̲át.»
2. "I am the best," said Wolf.

kéet yéi yaawak̲aa: «tléik'. x̲át áyá.»
3. "No. it's me," said Killer Whale.

tsaach has amsiteen.
22. The seals saw them.

tsaa k̲ut wudlisees.
23. The seals swam away.

gooch tléix' tawéi aawasháat.
13. Wolf caught one mountain sheep.

«gooch. wa.é k̲únáx̲ yak'éiyi al'óoni áwé.»
25. "Wolf, you are the best hunter."

## Sets 1 & 2

kéet ḵa gooch al'óniẋ has sitee.
1. Killer whale and wolf are hunters.

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15. "How do you like to hunt?" said Wolf.

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16. "When it is windy."

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18. "Let's go!" said Wolf.

tsaa has aawal'óon.
19. They hunted for seals.

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20. Wolf saw three seals.

kéetch tél awusteen wé tsaa.
21. Killer whale did not see the seals.

gooch tléix' tsaa aawasháat.
24. Wolf caught one seal.

## Whole Text

kéet ḵa gooch al'óniẋ has sitee.
1. Killer whale and wolf are hunters.

gooch yéi yaawaḵaa: «ḵúnáẋ yak'éiyi aa áyá ẋát.»
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16. "When it is windy."

ayamditee.
17. It was windy.

«na<u>x</u>too.aat!» gooch yéi yaawa<u>k</u>aa.
18. “Let’s go!” said Wolf.

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tsaach has amsiteen.
22. The seals saw them.

tsaa <u>k</u>ut wudlisees.
23. The seals swam away.

gooch tléix’ tsaa aawasháat.
24. Wolf caught one seal.

«gooch. wa.é áwé <u>k</u>únáx yak’éiyi al’óoni áwé.»
25. “Wolf, you are the best hunter.”

This simplified version of the story was told for beginner learners specifically for this textbook. An English version of this story is also told on pages 712 – 713 Catharine McClellan. 2007. My Old People’s Stories: A legacy for Yukon First Nations Part III Inland Tlingit Narrators. Edited with additions by Julie Cruikshank. Occasional Papers in Yukon History. Yukon Cultural Services Branch. Yukon, Canada. Story was told on August 13, 1951 in Teslin by Tommy Peters.

## Story Panels



kéet ḵa gooch
al’óonix̲ has sitee.



gooch yéi yaawaḵaa:
«ḵúnáx̲ yak’éiyi aa áyá x̲át.»



kéet yéi yaawaḵaa:
«tléik’. x̲át áyá.»



kéet yéi yaawaḵaa:
«máa sá i tuwáa sigóo
eel’ooní?»



«ḵumdagwáas’i.»



ḵumdigwás’.



kéet yéi yaawaḵaa:
«naxtoo.aat!»



tawéi has aawal’óon.



gooch keijín tawéi
amsiteen.



kéetch tél awusteen wé tawéi.



tawéich has amsiteen.



tawéi k̲ut has loowagook̲.



gooch tléix' tawéi aawasháat.



kéet du toowú yanéekw.



«máa sá i tuwáa sigóo eel'ooní?» gooch yéi yaawak̲aa.



ayamdateeyí.



ayamditee.



«nax̲too.aat!» gooch yéi yaawak̲aa.



tsaa has aawal’óon.



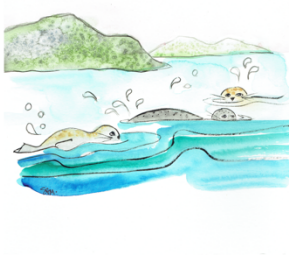
gooch nás’k tsaa amsiteen.



kéetch tél awusteen wé tsaa.



tsaach has amsiteen.



tsaa k̲ut wudlisees.



gooch tléix’ tsaa aawasháat.



«gooch. wa.é áwé k̲únáx̲ yak’éiyi al’óoni áwé.»

# kéet ka gooch shkalneek Notes:

## Additional Vocab from the Story:

| | |
|---|---|
| wa.é | you (singular) [independent pronoun] |
| xát | I [independent pronoun] |
| has sitee | they are ___ |
| kúnáx | really; very |

## Additional Notes:

1.)

tsaach has a**m**siteen.
The seals saw them.

*m/w dialect difference:*
*In sentence above there is - has a**m**siteen "s/he saw them" – this can also be pronounced has a**w**siteen. The use of **m** instead of **w** is a dialect difference found in the Teslin area.*

kéetch tél a**w**usteen wé tsaa.
Killer whale did not see the seals.

*Note that in this sentence there is - tél a**w**usteen "s/he did not see" using **w***

2.)

tawéi kut **has** loowagook.
The mountain sheep ran away.

*When recording, the narrator said **tawéi kut loowagook.** This states s/he ran away (singular). For the story it would make the most sense if it was **tawéi kut has loowagook.** Because there was more than one sheep. Therefore in the written part of the story it has been changed to include the pronoun **has**. This was suggested by Lance Twitchell and on reading closer it does make the most sense. For now the audio does not have the plural form but this will be collected in future recording sessions.*

*According to Eggleston's* 575 Tlingit Verbs: The Paradigms*, the verb "run" uses different verb stems for the singular and plural forms. This means:*
*s/he ran away = kut wujixíx*
*they ran away = kut has loowagook*

*This would indicate that in the recording the speaker misspoke in saying **taweï kut loowagook**. If possible it would be good to re-record this.*

3.)

tsaa **has aawal'óon**.
They hunted for seals.

*This sentence uses the verb **has aawal'óon** (they hunted). The decision was made to teach the s/he / it form of verbs. We have not yet been able to record some of these words in the s/he / it form yet. Therefore in the teacher notes both forms are written but the audio has the they form because that is what is available just now.*

# 2. yéil du waagi ḵut akaawagéex’ shkalneek shux’wáa aa shoowú

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| da<u>x̲</u> akaawa<u>x̲</u>áa | s/he ate them (round objects) |
| héen <u>x̲</u>'éide | towards mouth of river |
| akaawasháat | s/he grabbed (a round object) |
| akaawa<u>x̲</u>út' | pulled/dragged quickly (a round object) |
| kei uwa.éex' * | s/he is shouting |
| aa<u>x̲</u> woogoot | s/he walked away from it |
| <u>k̲</u>u<u>x̲</u> wujixíx | s/he ran back |
| naháashadi | driftwood |

### SET 2

| | |
|---|---|
| aa<u>x̲</u> akaawatee | s/he picked (round object(s)) up |
| guna.át | strange/supernatural thing |
| <u>k̲</u>u<u>x̲</u> uwagút | s/he walked back |
| <u>k̲</u>ut kawaaxeex | (round object) was lost |

### SET 3

| | |
|---|---|
| tin yoo <u>x̲</u>'eiwatán | talked to someone |
| <u>k̲</u>utées' | s/he is watching |

** In audio it is: kei uwa.íx' which is "s/he was shouting"*

## Vocabulary Images



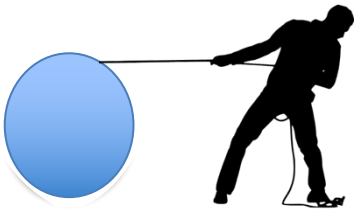
dax̲ *akaawax̲áa*



héen x̲’éide



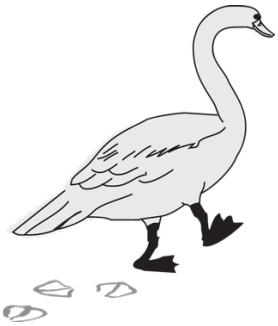
akaawasháat



*akaawax̲út’*



kei éex’



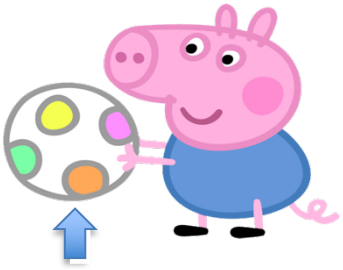
aax̲ woogoot



kux̲ wujixíx



naháashadi



aax̲ *akaawa*tee



guna.át



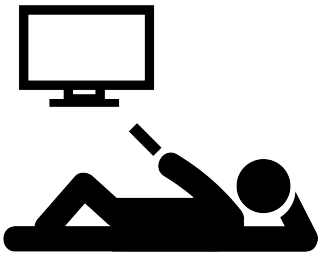
ḵux̲ uwagút



ḵut kawaaxeex



tin yoo x̲’eiwatán



ḵutées’

## Set 1

yéil du éet yaan uwaháa.
1. Crow was hungry.

tléikw dax̲ akaawax̲áa.
2. He ate (round) berries.

x̲áat du tuwáa sigóo uwax̲aayí.
3. He wanted to eat fish.

héen x̲’éide wugoot.
4. He walked to the mouth of the river.

du waak akaawasháat.
5. He grabbed his eyes.

aax̲ yóot akaawax̲út’.
6. He pulled them out.

«kei éex’ yaakw yisateení!»
8. “Shout, when you see a boat!”

yéil aax̲ woogoot.
10. Crow walked away.

«yaakw!» kei uwa.éex’ du waagí.
11. “Boat!” his eyes shouted.

yéil k̲ux̲ wujixíx.
12. Crow ran back

naháashadi awé.
13. It was a drift log.

## Set 2

«yaakw!» kei uwa.éex' du waagí.
16. "Boat!" his eyes shouted.

yéil tél kei wusheex.
22. Crow did not run.

yaakw awé yéi yatee.
23. There was a boat.

wé lingítch has amsiteen du waagí.
24. The people saw his eyes.

«guna.át waagi.»
25. "Some strange thing's eyes."

wé lingítch aax̲ has akaawatee du waagí.
26. The people picked up his eyes.

yéil k̲ux̲ uwagút.
27. Crow returned.

du waagí k̲ut kawaaxeex.
28. His eye was lost.

## Set 3

yéil du waagí tin yoo x̲’eiwatán.
7. Crow talked to his (removed) eyes.

yéil aax̲ woogoot.
15. Crow walked away.

du waagí k̲utées’.
9. His eyes watch steadily.

yéil tsu kei njixíx.
17. Crow is running again.

«tél yaakw áwé!»
18. “That is not a boat!”

yéil x’áant uwanúk.
19. Crow was angry.

## Sets 1 & 2

yéil du éet yaan uwaháa.
1. Crow was hungry.

tléikw dax̲ akaawax̲áa.
2. He ate (round) berries.

x̲áat du tuwáa sigóo uwax̲aayí.
3. He wanted to eat fish.

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yéil du éet yaan uwaháa.
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yéil kux wujixíx.
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13. It was a drift log.

«tél yaakw áwé!»
14. "That is not a boat!"

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## Story Panels



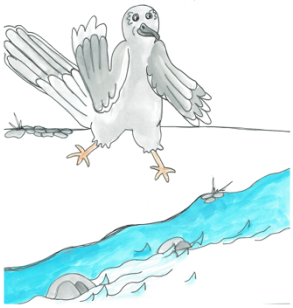
yéil du éet yaan uwaháa.



tléik̲w dax̲ akaawax̲áa.



x̲áat du tuwáa sigóo uwax̲aayí.



héen x̲’éide wugoot.



du waak akaawasháat.



aax̲ yóot akaawax̲út’.



yéil du waagí tin yoo x̲’eiwatán.



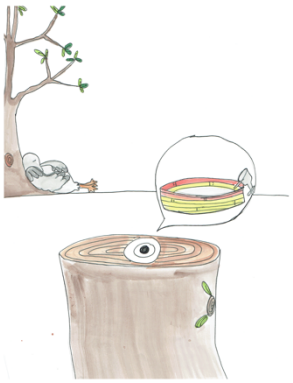
«kei éex’ yaakw yisateení!»



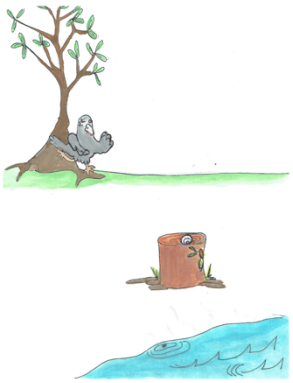
du waagí k̲utées’.



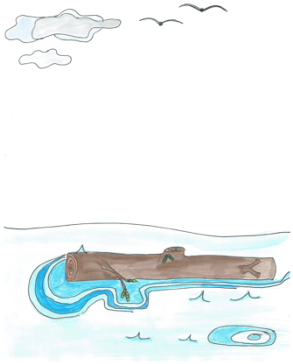
yéil aax̲ woogoot.



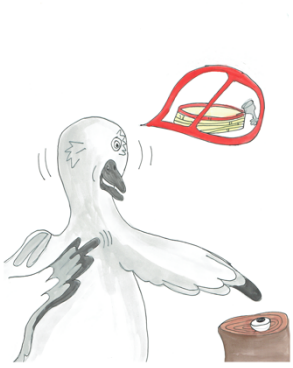
«yaakw!» kei uwa.éex’ du waagí.



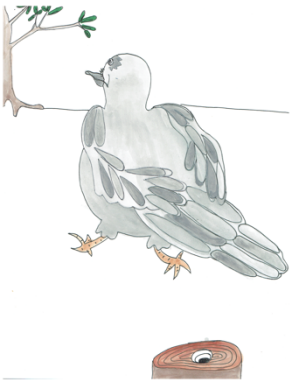
yéil k̲ux̲ wujixíx.



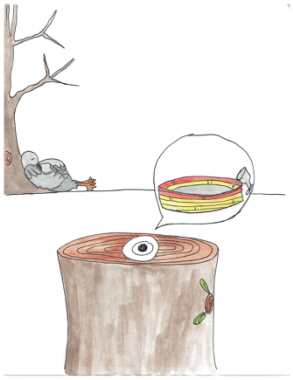
naháashadi awé.



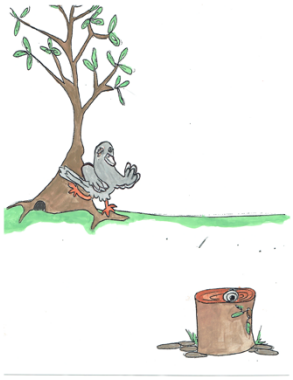
«tél yaakw áwé!»



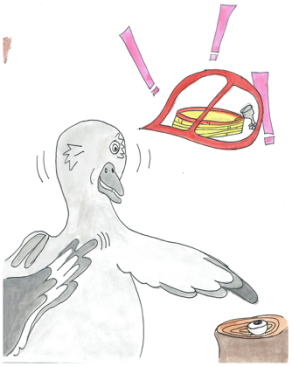
yéil aax̲ woogoot.



«yaakw!» kei uwa.éex’ du waagí.



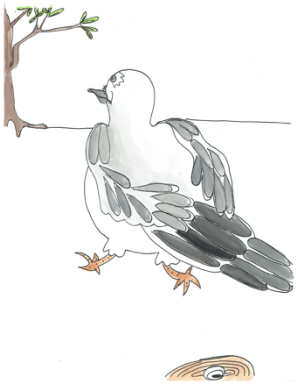
yéil tsu kei njixíx.



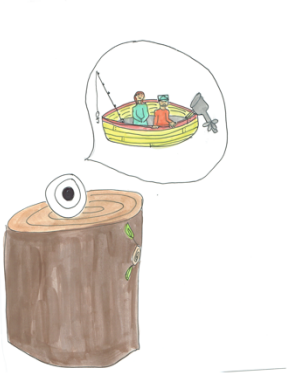
«tél yaakw áwé!»



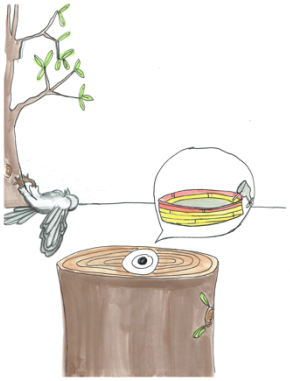
yéil x’áant uwanúk.



yéil aax̲ woogoot.



«yaakw!» kei uwa.éex’ du waagí.



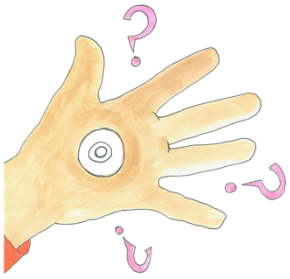
yéil tél kei wusheex.



yaakw áwé yéi yatee.



wé lingítch has amsiteen du waagí.



«guna.át waagí.»



wé lingítch aax̲ has akaawatee du waagí.



yéil k̲ux̲ uwagút.



du waagí ḵut kawaaxeex.

## yéil du waagi k̲ut akaawagéex' shkalneek shux'wáa aa shoowú Notes:

### Additional Vocab from the Story:

| | |
|---|---|
| tsu | again |
| Lingít | person, human |
| k̲ux̲ | returning; reverting |

### Additional Notes:

1.)

**aax̲ yóot** akaawax̲út'.
He pulled them out.

*aax̲ yóot goes with the verb (directional preverb for a motion verb). It indicates the verb is in motion, going away.*

2.)

yéil du waagí **tin yoo** x̲'eiwatán.
Crow talked to his (removed) eyes.

*tin yoo goes with the verb, indicates he is speaking to someone.*

3.)

yéil **k̲ux̲** wujixíx.
Crow ran back

*k̲ux̲ is also a directional preverb for motion verbs. It indicates the verb is in motion, returning or reverting.*

# 3. yéil du waagi k̲ut akaawagéex’ shkalneek da x̲.aa aa shoowú

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| tléináx̲ | one (person) |
| tléináx̲ wootee | alone |
| ax̲’eiwawóos’ | s/he asked her/him |
| niyaadé kei uwach’éx̲’ | point at / towards |

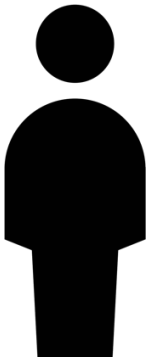
### SET 2

| | |
|---|---|
| du jintáak | palm of his / her hand |
| k̲ux̲ akaawatee | put back (a round object) |
| kei mdik̲ín / kei wudikín (dialect) | flew up |
| kamdlixís’ | it is tangled |
| dei x̲wáa | finally |

### SET 3

| | |
|---|---|
| x̲’alitseen | precious; valuable; expensive |
| gaan woolí | smoke hole |
| s’eek̲ | smoke |
| tóonáx̲ | through |

## Vocabulary Images



tléinax̲



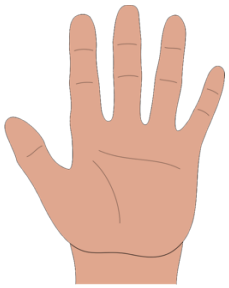
tléinax̲ wootee



ax̲’eiwawóos’



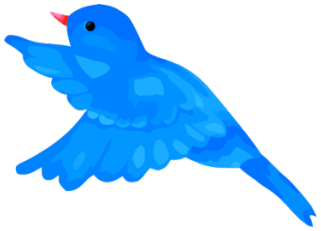
niyaadé kei uwach’éx̲’



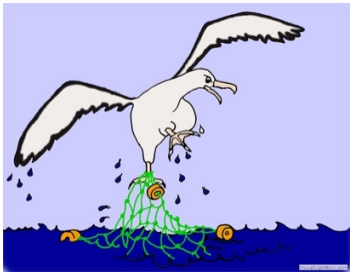
du jintáak



k̲ux̲ akaawatee



kei mdik̲ín / kei wudikín



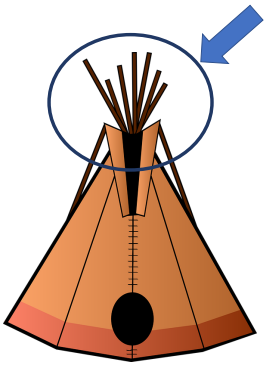
kamdlixís’




dei x̲wáa



x̲’alitseen



gaan woolí



s’eek̲



tóonáx̲

## Set 1

yéil du waagí k̲ut kaawaxeex
1. Crow's eye was lost.

yéil du toowú yanéekw.
2. Crow was sad.

yéil tléiná x̲ wootee.
3. Crow was alone.

yéil yaa nagút.
5. Crow is walking.

aan eetí amsiteen.
6. He saw a camp.

x̲'aan gookt woonook.
7. He sat by the fire.

shaawát shaan aadé amsiteen
8. He saw an old woman there.

yéilch' x̲'eiwawóos': «yisiteen gé ax̲ waagí?»
9. "Did you see my eye?" asked Crow.

s'ísaa hít niyaadé kei uwach'éx̲'
10. She pointed to a tent.

«aaa, wé lingít has du jeewú i waak̲.»
11. "Yes, those people have your eye."

## Set 2

13. yéil s'ísaa hít uwagút.
Crow walked to the tent.

yéil k̲aa een yoo x̲'eiwatán.
14. He talked to someone / a man.

wé k̲áa du waagí du jintáakt á katéen.
15. Crow's eye was in the palm of the man's hand.

yéil du waagí aax̲ akaawatee.
16. Crow took his eye.

du waagí du shantú k̲ux̲ akaawatee.
17. He put his eye back in his head.

yéil kei mdik̲ín.
19. Crow flew up.

s'ísaa hít tú kamdlixís'.
20. He got tangled in the tent.

dei x̲waa kut wudik̲een.
21. Finally he flew away.

## Set 3

yéil woogaax̲.
4. Crow cried.

«i waagí x̲’alitseen.»
12. ”Your Eye is precious.”

gaan woolí áwu.
18. There was a smoke hole. (in the tent.)

yéil s’eek̲ tóonáx̲ wudik̲een.
22. Crow flew through the smoke.

ách áyá t’ooch’ yáx̲ wootee.
23. This is why he became black.

## Sets 1 & 2

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1. Crow's eye was lost.

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10. She pointed to a tent.

«aaa, wé lingít has du jeewú i waak̲.»
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## Story Panels



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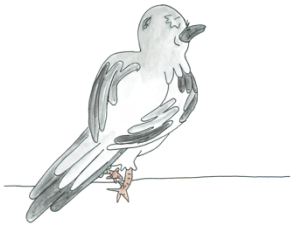
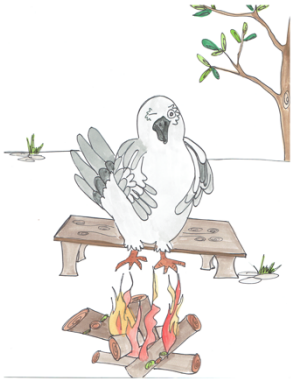
yéil woogaax̲.



yéil yaa nagút.



aan eetí amsiteen.



x̲’aan gookt woonook.



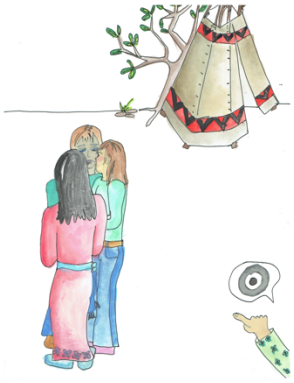
shaawát shaan aadé amsiteen.



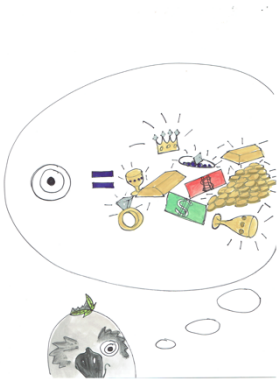
yéilch’ x̲’eiwawóos’: «yisiteen gé ax̲ waagí?”



s’ísaa hít niyaadé kei uwach’éx̲’



«aaa, wé lingít has du jeewú i waak̲.»



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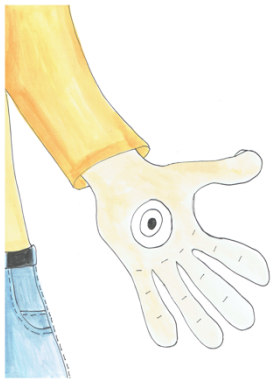
yéil s’ísaa hítt uwagút



yéil k̲aa een yoo x̲’eiwatán.



wé k̲áa du waagí du jintáakt á katéen.



yéil du waagí aax̲ akaawatee.



du waagí du shantú k̲ux̲ akaawatee.



gaan woolí áwu.



yéil kei mdik̲ín.



s’ísaa hít tú kamdlixís’.



dei x̲waa kut wudik̲een.



yéil s’eek̲ tóonáx̲ wudik̲een.



ách áyá t’ooch’ yáx̲ wootee.

## yéil du waagi k̲ut akaawagéex' shkalneek
## da x̲.aa aa shoowú Notes:

### Additional Vocab from the Story:

| | |
|---|---|
| _-t katéen | it is lying at _ (a round object) |
| áwu | is there |
| yáx̲ wootee | was like that |
| ách áyá | that is why (so they say) |
| aan eetí | camp |

### Additional Notes:

1.)

yéil tléináx̲ wootee.
Crow was alone.

*In this sentence **tléináx̲ wootee** is translated as "alone". It is a phrase combining the word **tléináx̲** which is the numeral 1 used only for people and the the verb **yéi wootee** meaning "s/he became that way". So this phrase literally means "s/he beame one (person)".*

2.)

yéil kei mdik̲ín.
Crow flew up.

dei x̲waa kut wudik̲een.
Finally he flew away.

yéil s'eek̲ tóonáx̲ wudik̲een.
Crow flew through the smoke.

*The speaker used kei mdik̲ín (flew up); kut wudik̲een (flew away); tóonáx̲ wudik̲een (flew through). The difference between **m**dik̲ín and **wu**dik̲een is a dialectal one. The use of the **m** instead of **wu** is normal for Teslin area. In this case the speaker unconciously and unintentionally switched between the two.*

# 4. yéil du lú ḵut aawagéex’ shkalneek shux’wáa aa shoowú

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| t’éix̲ | hook |
| kát sh amdigíx’ | s/he jumped into |
| niyàdé woodihoo | s/he swam towards(on the surface of the water; dog paddle) |
| aawatám | s/he stole it |
| tél x̲áat awust’eix̲ | s/he did not catch fish |
| dáx̲náx̲ | two *(people only)* |
| k’isáani | boys; young men (“little tree trunks”) |

### SET 2

| | |
|---|---|
| héen yaax | riverside; riverbank |
| has woo.aat | they walked |
| kei amsix̲út’ | s/he pulled/hauled/dragged it up |
| akamsixát | s/he dragged it (on a rope/line) |
| alshát | s/he held it; s/he retained it |

### SET 3

| | |
|---|---|
| aax̲ wooxeex | it fell off |
| *(aas)* daalooní | dry woody outer bark of *(a tree)* |
| aawat’ee | s/he found it/her/him |
| amliyéx̲ | s/he made it / built it |
| k’óox̲’ | pitch |
| ___-t aawatee * | s/he put it on __ (a general, compact object) |

* the audio recording is only aawatee.

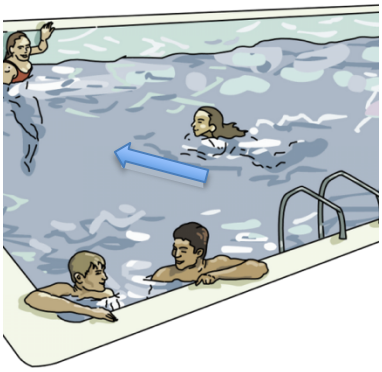
## Vocabulary Images



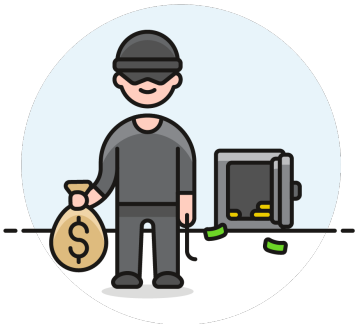
t’éix̲



kát sh amdigíx’



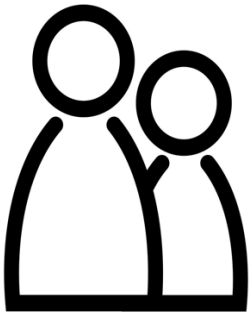
niyàdé woodihoo



aawatám



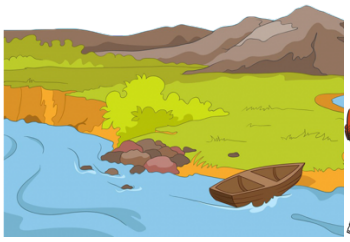
tél x̲áat awust’eix̲



dáx̲náx̲



k’isáani



héen yaax



has woo.aat



kei amsix̲út’



akamsixát



alshát



aax̲ wooxeex



*(aas)* daalooní



aawat’ee



amliyéx̲



k’óox̲’



___-t aawatee

## Set 1

x̲áat du tuwáa sigóo yéil.
1. Crow wanted fish.

tél t'éix̲ du jee.
2. He had no hooks.

lingít has ast'eix̲.
5. People are fishing.

yéil has du t'eix̲í du tuwáa sigóo.
11. Crow wanted their hooks.

kát sh amdigíx'.
3. He jumped into it (the water).

t'eix̲ niyaadé woohoo.
6. He swam to the hooks.

t'eix̲ dáx̲ aawatám.
7. He stole the hooks.

lingít tél x̲áat has awust'eix̲.
8. The people did not catch fish.

dáx̲náx̲ k'isáanich has amsiteen.
9. Two young men saw him.

## Set 2

wé k'isáani héen yaaxdé has woo.aat.
18. The young men walked to the riverbank.

yak'éiyi t'eix has du jeewú.
10. They had good hooks.

yaakw niyaadé woodihoo.
4. He swam to a boat

wé t'eix kei has amsixút'.
14. They pulled the hooks up.

yéil du lú has aawasháat.
15. They caught Crow's nose.

has akamsixát.
16. They dragged it.

du lú ch'u has alshát.
19. They kept his nose.

## Set 3

yéil du lú aax̲ wooxeex.
17. Crow's nose fell off.

yéil héen yaax̲dé woogoot.
20. Crow walked to the riverbank.

dúk̲ daalooní aawat'ee.
21. He found poplar bark.

lú amliyéx̲.
22. He made a nose.

k'óox̲' tín yát aawatee.
23. He put it on his face with pitch.

## Sets 1 & 2

x̲áat du tuwáa sigóo yéil.
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t'eix̲dáx̲ aawatám.
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yéil du lú has aawasháat.
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wé k'isáani héen yaax̲dé has woo.aat.
18. The young men walked to the riverbank.

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19. They kept his nose.

## Whole Text

xáat du tuwáa sigóo yéil.
1. Crow wanted fish.

tél t'éix du jee.
2. He had no hooks.

kát sh amdigíx'.
3. He jumped into it (the water).

yaakw niyaadé woodihoo.
4. He swam to a boat

lingít has ast'eix.
5. People are fishing.

t'eix niyaadé woohoo.
6. He swam to the hooks.

t'eix dáx aawatám.
7. He stole the hooks.

lingít tél xáat has awust'eix.
8. The people did not catch fish.

dáxnáx k'isáanich has amsiteen.
9. Two young men saw him.

yak'éiyi t'eix has du jeewú.
10. They had good hooks.

yéil has du t'eixí du tuwáa sigóo.
11. Crow wanted their hooks.

t'eix niyaadé woohoo. REPEAT
12. He swam to the hooks.

dáxnáx k'isáanich has amsiteen.
13. The young men saw him.

wé t'eix kei has amsixút'.
14. They pulled the hooks up.

yéil du lú has aawasháat.
15. They caught Crow's nose.

has akamsixát.
16. They dragged it.

yéil du lú aax̲ wooxeex.
17. Crow's nose fell off.

wé k'isáani héen yaax̲dé has woo.aat.
18. The young men walked to the riverbank.

du lú ch'u has alshát.
19. They kept his nose.

yéil héen yaax̲dé woogoot.
20. Crow walked to the riverbank.

dúk̲ daalooní aawat'ee.
21. He found poplar bark.

lú amliyéx̲.
22. He made a nose.

k'óox̲' tín yát aawatee.
23. He put it on his face with pitch.

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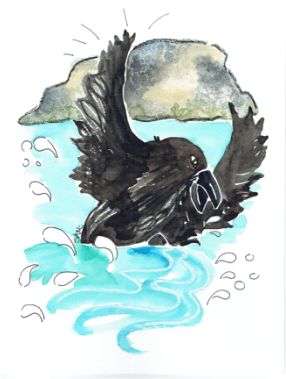
## Story Panels



x̲áat du tuwáa sigóo yéil.



tél t’éix̲ du jee.



kát sh amdigíx’.



yaakw niyaadé woohoo.



lingít has ast’eix̲.



t’eix̲ niyaadé woohoo.



t’eix̲ dáx̲ aawatám.



lingít tél x̲áat has awust’eix̲.



dáx̲náx̲ k’isáanich has amsiteen.

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yak’éiyi t’eix̲ has du jeewú.



yéil has du t’eix̲í du tuwáa sigóo.



t’eix̲ niyaadé woohoo.



dáx̲náx̲ k’isáanich has amsiteen.



wé t’eix̲ kei has amsix̲út’.



yéil du lú has aawasháat.



has akamsixát.



yéil du lú aax̲ wooxeex.



wé k’isáani héen yaax̲dé has woo.aat.



du lú ch’u has alshát.



yéil héen yaax̲dé woogoot.



dúk̲ daalooní aawat’ee.



lú amliyéx̲.



k’óox̲’ tín yát aawatee.

# yéil du lú k̲ut aawagéex' shkalneek
# shux'wáa aa shoowú Notes:

**Additional Vocab from the Story:**

| | |
|---|---|
| yak'éiyi (t'eix̲) | good (hook) |
| a niyàdé | (headed) towards |
| tín | (along) with, by means of; as soon as |

**Additional Notes:**

1.)

yéil héen yaax̲dé woo**goot**.
Crow walked to the riverbank.

wé k'isáani héen yaax̲dé has woo**.aat**.
The young men walked to the riverbank.

*These sentences are good examples that show how the words used for "walk / arrive on foot" are different depending on if there is only one person walking or if more than one person is walking. The main difference is in bold in the sentences above.*

2.)

t'eix̲ niyaadé woohoo.
He swam to the hooks.

*There are multiple words used to describe how someone swims in Tlingit. The verb used here describes dogpaddling. X̲'unei gave and example to show what this sentence would be if he were swimming under the water:*

t'eix̲ niyaadé woox'aak.
He swam under the water.

3.)

kát sh amdigíx'.
He jumped into it (the water).

*It seems that in this sentence the meaning of "the water" is implied. This is why brackets are used. The sentence really is just "He jumped into it."*

4.)

*These vocab words are noted here for those interested in taking note of how they are constructed.*

| | |
|---|---|
| héen x̲'é | mouth of river |
| héen yaax | riverside; riverbank |

*In Crow Loses His Eye Part 1 students learned héen x̲éide – towards the mouth of the river. In this story héen yaax – riverside; riverbank is used.*

5.)

| | |
|---|---|
| aawa**t'**ee | s/he found it/her/him |
| ___-t aawa**t**ee * | s/he put it on __ (a general, compact object) |

*Possible Pronunciation Practice:*

*notice that in the vocab for this story there is both aawa**t'**ee and ___-t aawa**t**ee (set 3); one meaning "s/he found it/her/him" and the other meaning "s/he put it on __ (a general, compact object)". It would be good for the teacher to point out the main difference between these two words is one letter: **t' and t.** This is a good opportunity to contrast the two letters and the importance of pronouncing t' correctly.*

# 5. yéil du lú k̲ut aawagéex’ shkalneek dax̲.aa aa shoowú

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| ax̲’awóos’ | s/he is asking her/him |
| tél ____ akoowaneek | s/he did not tell about it |
| woosh een | together |
| yoo has x̲’amli.át | they talked / conversed |
| yát amditee | s/he put on it (general/compact object) on |

### SET 2

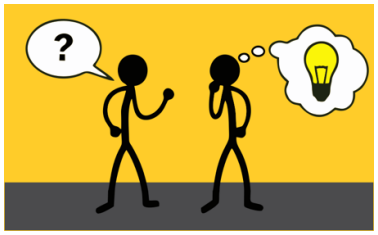
| | |
|---|---|
| liyáat’i | tall/ long |
| át amdligín * | s/he looked at her/him/it |
| wé eetí aa | the next one |

### SET 3

| | |
|---|---|
| yaax̲ kei amditee | s/he took it (general/compact object) off the face |
| ch’u tleix̲ | forever |

** Audio is át has amdligín – they looked at her / him / it*

## Vocabulary Images



ax̲’awóos’



tél ____ akoowaneek



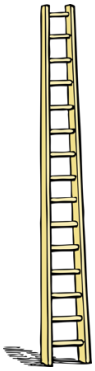
woosh een



yoo has x̲’amli.át



yát amditee



liyáat’i



át amdligín



a ít aa



yaax̲ kei amditee



ch’u tlei<u>x</u>

## Set 1

yéil dúk̲ daalooní lú du jeewú.
1. Crow had a nose of bark.

aan eetídé woogoot.
2. He walked to a camp.

s'ísaa hítde woogoot.
4. He walked to a tent.

«áa sáwé wa.é?» yóo has ax̲'awóos'.
13. "Who are you?" they asked.

yéil tél has do een akoowaneek.
14. Crow did not tell them.

«ax̲ lú gé yáadu?»
5. / 8. "Is my nose here?"

wé k'isáani woosh een yoo has x̲'amli.át.
16. The two young men talked with each other.

dei x̲wáa, «aaa» yoo has yaawak̲aa.
17. Finally, they said, "Yes."

tléinax̲ aa wé k'isáani du lú jintáakt á téen.
19. One young man held the nose in his palm.

wé yéil lú yát amditee.
20. He put on the crow nose.

## Set 2

yéil wé liyáat'i s'ísaa hítde woogoot.
10. Crow went to a long tent.

wé k'isáani has du s'ísaa hídi áwé.
11. It was the young mens' tent.

lingít áwu.
3. People were there.

yéil át has amdligín.
12. They looked at Crow.

«ax̲ lú gé yáadu?»
15. "Is my nose here?"(repeat)

«tléik',» yóo has yaawak̲aa wé lingít.
6. / 9. "No," said the people.

yéil wé eetí aa s'ísaa hítde woogoot.
7. Crow walked to the next tent.

## Set 3

yéil yóo yaawaḵaa: «gaaḵasateen!»
18. “Let me see!” said Crow.

«aẋ lú áwé!»
20. “That is my nose!”

yéil wé dúḵ daalooní lú yaaẋ kei amditee.
21. Crow took off the poplar bark nose.

gaan woolí áwu.
23. There was a smoke hole. (in the tent.)

yéil kei mdiḵín.
24. Crow flew up.

wé s’eiḵ tóonáẋ wudiḵeen tsu.
25. He flew through the smoke again.

ách áyá yu.á yéil ch’u tleiẋ t’ooch’ yáẋ has sitee.
26. This is why ravens are forever black.

## Sets 1 & 2

yéil dúk̲ daalooní lú du jeewú.
1. Crow had a nose of bark.

aan eetídé woogoot.
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12. They looked at Crow.

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yéil tél has do een akoowaneek.
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ax̲ lú gé yáadu?
15. "Is my nose here?"(repeat)

wé k'isáani woosh een yoo has x̲'amli.át.
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19. One young man held the nose in his palm.

wé yéil lú yát amditee.
22. He put on the crow nose.

## Whole Text

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ách áyá yu.á yéil ch’a tleix̲ t’ooch’ yax̲ has sitee.
26. This is why ravens are forever black.

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## Story Panels



yéil dúk̲ daalooní lú du jeewú.



aan eetídé woogoot.



lingít áwu.



s'ísaa hítde woogoot.




«ax̲ lú gé yáadu?»



«tléik',» yóo has yaawak̲aa wé lingít.



yéil wé eetí aa s'ísaa hítde woogoot.




«ax̲ lú gé yáadu?»



«tléik',» yóo has yaawak̲aa wé lingít.



yéil wé liyáat'i s'ísaa hítde woogoot.



wé k'isáani has du s'ísaa hídi áwé.



yéil át has amdligín.



«áa sáwé wa.é?» yóo has ax̲'awóos'.



yéil tél has do een akoowaneek.




«ax̲ lú gé yáadu?»



wé k'isáani woosh een yoo has x̲'amli.át.



dei x̲wáa, «aaa» yoo has yaawak̲aa.



yéil yóo yaawak̲aa: «gaak̲asateen!»



tléináx̲ aa wé k’isáani du lú jintáakt á téen.



«ax̲ lú áwé!»



yéil wé dúk̲ daalooní lú yaax̲ kei amditee.



wé yéil lú yát amditee.



gaan woolí áwu.



yéil kei mdik̲ín.



wé s’eik̲ tóonáx̲ wudik̲een tsu.



ách áyá yu.á yéil ch’u tleix̲ t’ooch’ yáx̲ has sitee.

## yéil du lú k̲ut aawagéex' shkalneek da x̲.aa aa shoowú Notes:

### Additional Vocab from the Story:

| | |
|---|---|
| yáadu | located right here |
| áa sáwé wa.é? | who are you? |
| has du s'ísaa hídi | their tent |
| tsu | again |
| gaak̲asateen | let me see her/him/it |
| wé | that there |

### Additional Notes:

1.)

| | |
|---|---|
| liyáat'i | tall/ long |
| ligéi | tall or big (for living creature / person) |

*In L1 students learned* ligéi *meaning tall or big. In this lesson* liyáat'i *is introduced. It seems the main difference may be that liyáat'I is used to describe things while ligeí is used for living creatures.*

# 6. s’igeidí ḵa x̲alak’ách’ shkalneek

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| x̲oonís̲ | friends |
| ká kei uwagút | went up on –(by foot) |
| mdlit'eit / wudlit'eit | s/he climbed * |
| yínde | downwards |
| tél aadé yínde k̲waagoodi yé | there's no way I can get down |
| akaawagás' | scratched |
| kamdix'éil | it broke into pieces; it crumbled |

### SET 2

| | |
|---|---|
| ach kamdliyát | s/he played |
| yánde | towards the shore |
| at wooshee | s/he sang |
| wudlit'éex' | it froze |

### SET 3

| | |
|---|---|
| x̲aawú | –'s hair, –'s fur; –'s quill(s) (of porcupine) |
| áa ajeewanák̲ | s/he left it there |

## Vocabulary Images



xoonís



ká kei uwagút



mdlit'eit / wudlit'eit



yínde



tél aadé yínde
kwaagoodi yé



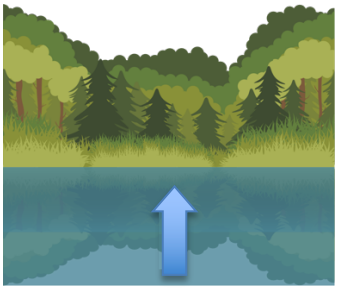
akaawagás'



kamdix'éil




ach kamdliyát



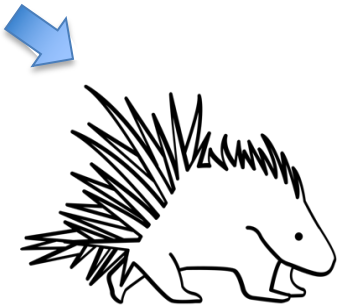
yánde



at wooshee



wudlit'éex'



xaawú



áa ajeewanák

## Set 1

s'igeidí ka xalak'ách' woosh xoonís has sitee.
1. Beaver and Porcupine were friends.

xalak'ách' yéi yaawakaa: «ax dís'i ká kei gú!»
18. Porcupine said, "get on my back."

s'igeidí xalak'ách' dís'i ká kei uwagút.
19. Beaver got on Porcupine's back.

xalak'ách' aas yee kei mdlitl'ét'.
20. Porcupine climbed up a tree.

liyát' wé aas.
21. The tree was tall.

s'igeidí xalak'ách' dís'i kaax woogoot.
22. Beaver got off Porcupine's back.

xalak'ách' yínde wudlit'eit.
23. Porcupine climbed down.

s'igeidí tléinax wootee.
24. Beaver was alone.

«tél aadé yínde kwaagoodi yé.»
25. "There's no way I can go down!"

dei xwáa s'igeidí yínde mdlit'eit
26. Finally, Beaver climbed down.

wé loon akaawagás'.
27. He scratched the bark.

ách áyá wé aas daalooní kamdix'éili yáx duwatéen.
28. This is why tree bark looks broken.

## Set 2

woosh een has ach kamdliyát tsú.
17. They played together again.

xalak'ách' s'igeidí díx'i ká kei uwagút.
7. Porcupine got on Beaver's back.

s'igeidí naháashadidé woohoo.
8. Beaver swam to a driftlog.

s'igeidí yéi yaawakkaa: «ax hídi áyá.»
9. Beaver said, "this is my house."

xalak'ách' naháashadi ká kei mdlitl'ét'.
10. Porcupine climbed up on the driftlog.

s'igeidí yánde woohoo.
11. Beaver swam to shore.

xalak'ách' tléinax wootee.
12. Porcupine was alone.

xalak'ách' at wooshee.
13. Porcupine sang.

wé áa wudlit'éex'.
15. The lake froze.

xalak'ách' neildé woogoot.
16. Porcupine walked home.

## Set 3

x̲alak'ach' yéi yaawak̲aa: «i hídidé nax̲too.aat!»
5. Porcupine said, "let's go to your house."

s'igeidí yéi yaawak̲aa: «ax̲ díx̲'i ká kei gú!»
6. Beaver said, "get on my back."

x̲alak'ách' s'igeidí hídidé woogoot.
2. Porcupine went to Beaver's house.

x̲alak'ách' wé du x̲aawú hít yee áa ajeewanák̲.
3. Porcupine left some of his quills in the house.

s'igeidí tel du tuwáa ushgú.
4. Beaver did not like them.

«wé áa nagalt'éex'!»
14. "Let the lake be frozen."

## Set 1 and 2

s'igeidí ka xalak'ách' woosh xoonís has sitee.
1. Beaver and Porcupine were friends.

xalak'ách' s'igeidí díx'i ká kei uwagút.
7. Porcupine got on Beaver's back.

s'igeidí naháashadidé woohoo.
8. Beaver swam to a driftlog.

s'igeidí yéi yaawakaa: «ax hídi áyá.»
9. Beaver said, "this is my house."

xalak'ách' naháashadi ká kei mdlitl'ét'.
10. Porcupine climbed up on the driftlog.

s'igeidí yánde woohoo.
11. Beaver swam to shore.

xalak'ách' tléinás wootee.
12. Porcupine was alone.

xalak'ách' at wooshee.
13. Porcupine sang.

wé áa wudlit'éex'.
15. The lake froze.

xalak'ách' neildé woogoot.
16. Porcupine walked home.

woosh een has ach kamdliyát tsú.
17. They played together again.

xalak'ách' yéi yaawakaa: «ax díx'i ká kei gú!»
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s'igeidí xalak'ách' díx'i ká kei uwagút.
19. Beaver got on Porcupine's back.

xalak'ách' aas yee kei mdlitl'ét'.
20. Porcupine climbed up a tree

liyát' wé aas.
21. The tree was tall.

s'igeidí xalak'ách' díx'i kaax woogoot.
22. Beaver got off Porcupine's back.

x̲alak’ách’ yínde wudlit’eit.
23. Porcupine climbed down.

s’igeidí tléiná x̲ wootee.
24. Beaver was alone.

«tél aadé yínde k̲waagoodi yé.»
25. “There’s no way I can go down!”

dei x̲wáa s’igeidí yínde mdlit’eit.
26. Finally, Beaver climbed down.

wé loon akaawagás’.
27. He scratched the bark.

ách áyá wé aas daalooní kamdix’éili yáx̲ duwatéen.
28. This is why tree bark looks broken.

## Whole Text

s'igeidí ka xalak'ách' woosh xoonís has sitee.
1. Beaver and Porcupine were friends.

xalak'ách' s'igeidí hídidé woogoot.
2. Porcupine went to Beaver's house.

xalak'ách' wé du xaawú hít yee áa ajeewanák.
3. Porcupine left some of his quills in the house.

s'igeidí tel du tuwáa ushgú.
4. Beaver did not like them.

---

xalak'ach' yéi yaawakaa: «i hídidé naxtoo.aat!»
5. Porcupine said, "let's go to your house."

s'igeidí yéi yaawakaa: «ax díx'i ká kei gú!»
6. Beaver said, "get on my back."

xalak'ách' s'igeidí díx'i ká kei uwagút.
7. Porcupine got on Beaver's back.

s'igeidí naháashadidé woohoo.
8. Beaver swam to a driftlog.

«s'igeidí yéi yaawakaa: ax hídi áyá.»
9. Beaver said, "this is my house."

xalak'ách' naháashadi ká kei mdlitl'ét'.
10. Porcupine climbed up on the driftlog.

s'igeidí yánde woohoo.
11. Beaver swam to shore.

xalak'ách' tléinax wootee.
12. Porcupine was alone.

xalak'ách' at wooshee.
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«wé áa nagalt'éex'!»
14. "Let the lake be frozen."

wé áa wudlit'éex'.
15. The lake froze.

x̲alak'ách' neildé woogoot.
16. Porcupine walked home.

woosh een has ach kamdliyát tsú.
17. They played together again.

x̲alak'ách' yéi yaawak̲aa: ax̲ díx̲'i ká kei gú!
18. Porcupine said, "get on my back."

s'igeidí x̲alak'ách' díx̲'i ká kei uwagút.
19. Beaver got on Porcupine's back.

x̲alak'ách' aas yee kei mdlitl'ét'.
20. Porcupine climbed up a tree

liyát' wé aas.
21. The tree was tall.

s'igeidí x̲alak'ách' díx̲'i kaax̲ woogoot.
22. Beaver got off Porcupine's back.

x̲alak'ách' yínde wudlit'eit.
23. Porcupine climbed down.

s'igeidí tléinax̲ wootee.
24. Beaver was alone.

«tél aadé yínde k̲waagoodi yé.»
25. "There's no way I can go down!"

dei x̲wá s'igeidí yínde mdlit'eit.
26. Finally, Beaver climbed down.

wé loon akaawagás'.
27. He scratched the bark.

ách áyá wé aas daalooní kamdix'éili yax̲ duwatéen.
28. This is why tree bark looks broken.

*The line in page 94 represents that time has passed and they are meeting again.

This simplified version of the story was told for beginner learners specifically for this textbook. An English version of this story is also told on page 220 Smithsonian Institution. 1909. Tlingit Myths and Texts. Recorded by John R. Swanton. Washington Government Printing Office. Kessinger Publishing.

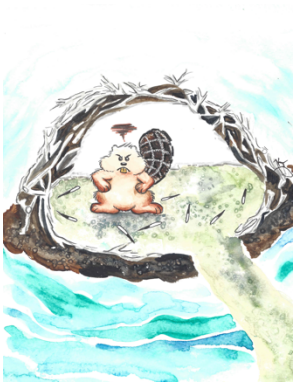
## Story Panels



s’igeidí ḵa x̲alak’ách’ woosh x̲ooníx̲ has sitee.



x̲alak’ách’ s’igeidí hídidé woogoot.



x̲alak’ách’ wé du x̲aawú hít yee áa ajeewanáḵ.



s’igeidí tel du tuwáa ushgú.



x̲alak’ach’ yéi yaawaḵaa: «i hídidé nax̲too.aat!»



s’igeidí yéi yaawaḵaa: «ax̲ díx̲’i ká kei gú!»



x̲alak’ách’ s’igeidí díx̲’i ká kei uwagút.



s’igeidí naháashadidé woohoo.



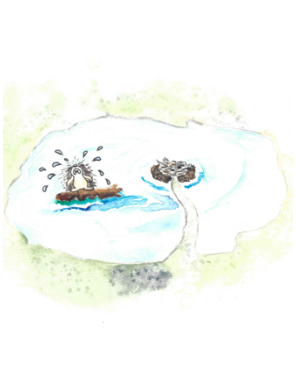
«s’igeidí yéi yaawaḵaa: ax̲ hídi áyá.»



x̲alak’ách’ naháashadi ká kei mdlitl’ét’.



s’igeidí yánde woohoo.



x̲alak’ách’ tléiná x̲ wootee.



x̲alak’ách’ at wooshee.



«wé áa nagalt’éex’!»



wé áa wudlit’éex’.



x̲alak’ách’ neildé woogoot.



woosh een has ach kamdliyát tsú.



x̲alak’ách’ yéi yaawak̲aa: a x̲ dí x̲’i ká kei gú!



s’igeidí x̲alak’ách’ díx̲’i ká kei uwagút.



x̲alak’ách’ aas yee kei mdlitl’ét’.



liyát’ wé aas.



s’igeidí x̲alak’ách’ díx̲’i kaax̲ woogoot.



x̲alak’ách’ yínde wudlit’eit.



s’igeidí tléinax̲ wootee.



«tél aadé yínde k̲waagoodi yé.»



dei x̲wá s’igeidí yínde mdlit’eit.



wé loon akaawagás’.



ách áyá wé aas daalooní
kamdix’éili yáx̲
duwatéen.

# s'igeidí ḵa x̲alak'ách' shkalneek Notes:

## Additional Vocab from the Story:

| | |
|---|---|
| woosh x̲ooníx̲ has sitee | they are friends |
| ká kei mdlitl'ét' | climbed up on – |
| nagalt'éex' | let it freeze |
| has ach kamdliyát | they played |
| kaax̲ | off |
| duwatéen | it is seen |

## Additional Notes:

1.)

x̲alak'ách' naháashadi **ká kei mdlitl'ét'**.
10. Porcupine climbed up on the driftlog.

x̲alak'ách' aas yee **kei mdlitl'ét'**.
20. Porcupine climbed up a tree

x̲alak'ách' **yínde wudlit'eit**.
23. Porcupine climbed down.

dei x̲wá s'igeidí **yínde mdlit'eit**.
26. Finally, Beaver climbed down.

*The speaker used – **ká kei mdlitl'ét'**(climbed up on –) in Sentences 10 and 20; **yínde wudlit'eit** (s/he climbed down) in sentence 23; **yínde mdlit'eit (s/he climbed down)** in Sentence 26. The difference between **m**dlit'eit and **wu**dlit'eit is a dialectal one. The use of the **m** instead of **w** is normal for Teslin area. In this case the speaker unconciously and unintentionally switched between the two.*

2.)

x̲alak'ách' s'igeidí díx̲'i **ká kei uwagút**.
7. Porcupine got on Beaver's back.

s'igeidí x̲alak'ách' díx̲'i **ká kei uwagút.**
19. Beaver got on Porcupine's back.

s'igeidí yéi yaawak̲aa: «ax̲ díx̲'i **ká kei gú!»**
6. Beaver said, "get on my back."

x̲alak'ách' yéi yaawak̲aa: ax̲ díx̲'i **ká kei gú!**
18. Porcupine said, "get on my back."

*In the vocabulary. **– ká kei uwagút** (went up on by foot) is taught. This appears in sentences 7 and 19. In sentences 6 and 18 the phrase **ká kei gú**!(go up on) is used. This is the command form and is not taught in the vocabulary section. We assumed students would be able to connect that **gú** was derived from **uwagút**. If the pilot class shows that this connection is not made easily, perhaps the phrase **ká kei gú** should be taught in the vocabulary.*

3.)

«tél aadé yínde k̲waagoodi yé.»
25. "There's no way I can go down!"

*The phrase: **Tél aadé yínde k̲waagoodi yé** (there's no way I can climb down, sentence 25) needs to be taught as a complete phrase because it is a complicated contruction. Eggleston describes this verb form in her dissertation as the potential attributive (Eggleston 2013, pg. 146). In short, it is a form that states something can't be done.*

*In X̲'unei's notes about this: the verb gets irrealis-(conjugation prefix)-(ga-mode) in the prefix. There are some neat verb things going on here, which are basically: (verb)-i yé [the place s/he verbed]; aadé (verb)-i yé [the manner s/he verbed]; tlél aadé u-ConPre-ga-(verb)-i yé [there's no way s/he can verb]*

*Also: **yínde** can be replaced with **á̱t** to create:*

tlél aadé **á̱t** k̲waagoodi yé — there is no way I can get **there**

# 7. litseeni káa shkalneek

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| k̲udzitee [II. Lance] | there were (s/he exists); s/he is alive |
| aawashée | s/he married her/him |
| sák̲s | bow |
| shaa x̲’aakdé | valley |

### SET 2

| | |
|---|---|
| shayadihéin | many |
| atgutu.ádi | land animals |
| aawaják̲ | s/he killed her/him/it |
| ldakát k̲áa | everyone |

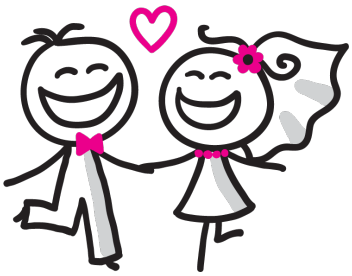
### SET 3

| | |
|---|---|
| shux’wáa aa | the first one |
| yéi na.oo! | use it!; wear it! |

## Vocabulary Images



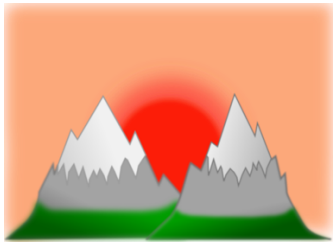
ḵudzitee



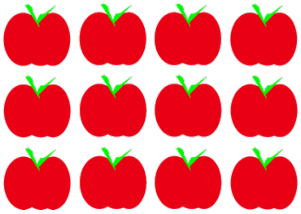
aawashée



sáḵs



shaa x̱’aakdé



shayadihéin



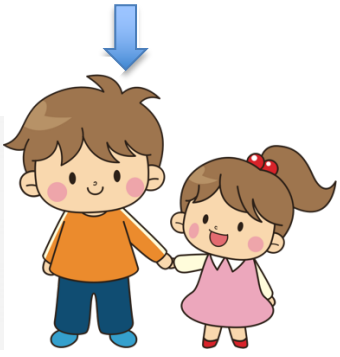
atgutu.ádi



aawajáḵ



ldakát ḵáa



shux’wáa aa



yéi na.oo!

## Set 1

ḵaa sháan ḵudzitee.
1. There was an old man.

shakligéiyi séek' du jeewú.
2. He had a beautiful daughter.

nás'k ḵáa ḵudzitee.
3. There were three men.

daẋ.aa ḵáa, du éesh ẋánde woogoot.
10. The second man went to her father.

«aẋ tuwáa sigóo i séek' ẋwashaayí,» yóo yaawaḵaa.
5. "I want to marry your daughter," he said.

«sáḵs layéẋ!» yóo yaawaḵaa du éesh.
6. "Make a bow," said her father.

daẋ.aa ḵáa, shaa ẋ'aakdé woogoot.
13. The second man walked to the valley.

tél ḵuẋ wudagoot.
9. He did not return.

## Set 2

nas'gi.aa k̲áa, du éesh x̲ánde woogoot.
15. The third man went to her father.

nas'gi.aa k̲áa litseen.
18. The third man was strong.

shayadihéin atgutu.ádi aawajá k̲.
21. He killed many animals.

aant k̲u x̲ wudigút.
22. He came back to the village.

du éesh yéi yaawak̲aa, «k̲únáx̲ yak'éiyi k̲áa áwé wa.é.»
23. "You are a really good man," Said her father.

nas'gi.aa k̲áa du séek' aawasháa.
24. The third man married his daughter.

ldakát k̲áa has du toowú yak'éi.
25. Everyone was happy.

## Set 3

shuxw'áa aa k̲áa, du éesh x̲ánde woogoot.
4. The first man went to her father.

«wé shaa x̲'aakdáx̲ aas yéi na.oo!»
7. Use trees from that valley.

shuxw'áa aa k̲áa, shaa x̲'aakdé woogoot.
8. The first man walked to the valley.

nas'gi.aa k̲áa, shaa x̲'aakdé woogoot.
19. The third man walked to the valley.

sák̲s amliyéx̲.
20. He made the bow.

## Set 1 & 2

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1. There was a old man.

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nás'k k̲áa k̲udzitee.
3. There were three men.

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11. "I want to marry your daughter," he said.

«sák̲s layéx̲!» yóo yaawak̲aa du éesh.
12. "Make a bow," said her father.

dax̲.aa k̲áa, shaa x̲'aakdé woogoot.
13. The second man walked to the valley.

tél k̲ux̲ wudagoot.
9. / 14. He did not return.

nas'gi.aa k̲áa, du éesh x̲ánde woogoot.
15. The third man went to her father.

nas'gi.aa k̲áa litseen.
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25. Everyone was happy.

## Whole Text

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1. There was a old man.

shakligéiyi séek' du jeewú.
2. He had a beautiful daughter.

nás'k ḵáa ḵudzitee.
3. There were three men.

shuxw'áa aa ḵáa, du éesh x̱ánde woogoot.
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5. "I want to marry your daughter," he said.

«sáḵs layéx̱!» yóo yaawaḵaa du éesh.
6. "Make a bow," said her father.

«wé shaa x̱'aakdáx̱ aas yéi na.oo!»
7. Use trees from that valley.

shuxw'áa aa ḵáa, shaa x̱'aakdé woogoot.
8. The first man walked to the valley.

tél ḵux̱ wudagoot.
9. He did not return.

dax̱.aa ḵáa, du éesh x̱ánde woogoot.
10. The second man went to her father.

«ax̱ tuwáa sigóo i séek' x̱washaayí,» yóo yaawaḵaa. REPEAT
11. "I want to marry your daughter," he said.

«sáḵs layéx̱!» yóo yaawaḵaa du éesh. REPEAT
12. "Make a bow," said her father.

dax̱.aa ḵáa, shaa x̱'aakdé woogoot.
13. The second man walked to the valley.

tél ḵux̱ wudagoot. REPEAT
14. He did not return.

nas'gi.aa ḵáa, du éesh x̱ánde woogoot.
15. The third man went to her father.

«ax̱ tuwáa sigóo i séek' x̱washaayí,» yóo yaawaḵaa. REPEAT
16. "I want to marry your daughter," he said.

«sáḵs layéx̱!» yóo yaawaḵaa du éesh. REPEAT
17. “Make a bow,” said her father.

nas’gi.aa ḵáa litseen.
18. The third man was strong.

nas’gi.aa ḵáa, shaa x̱’aakdé woogoot.
19. The third man walked to the valley.

sáḵs amliyéx̱.
20. He made the bow.

shayadihéin atgutu.ádi aawajáḵ.
21. He killed many animals.

aant ḵux̱ wudigút.
22. He came back to the village.

du éesh yéi yaawaḵaa, «ḵúnáx̱ yak’éiyi ḵáa áwé wa.é.»
23. “You are a really good man,” said her father.

nas’gi.aa ḵáa du séek’ aawasháa.
24. The third man married his daughter.

Idakát ḵáa has du toowú yak’éi.
25. Everyone was happy.

This simplified version of the story was told for beginner learners specifically for this textbook. An English version of this story is also told on pages 653 – 661 Catharine McClellan. 2007. My Old People’s Stories: A legacy for Yukon First Nations Part III Inland Tlingit Narrators. Edited with additions by Julie Cruikshank. Occasional Papers in Yukon History. Yukon Cultural Services Branch. Yukon, Canada. Story was told on February 23, 1951 in Teslin by Daisy Sheldon.

## Story Panels



ḵaa sháan ḵudzitee.



shakligéiyi séek’ du jeewú.



nás’k ḵáa ḵudzitee.



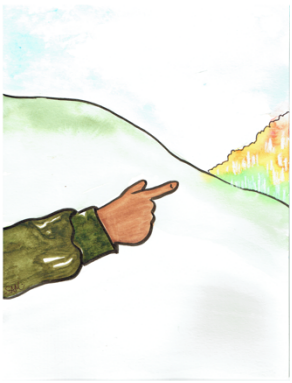
shuxw’áa aa ḵáa, du éesh x̲ánde woogoot.



«ax̲ tuwáa sigóo i séek’ x̲washaayí,» yóo yaawaḵaa.



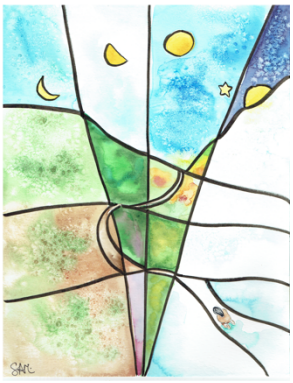
«sáḵs layéx̲!» yóo yaawaḵaa du éesh.



«wé shaa x̲’aakdáx̲ aas yéi na.oo!»



shuxw’áa aa ḵáa, shaa x̲’aakdé woogoot.



tél ḵux̲ wudagoot.

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daẋ.aa ḵáa, du éesh xánde woogoot.



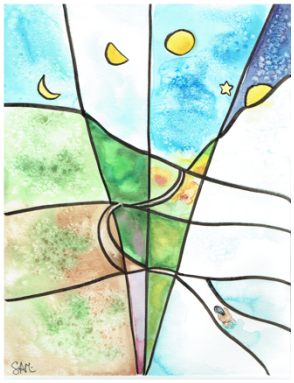
«aẋ tuwáa sigóo i séek' xwashaayí,» yóo yaawaḵaa.



«sáḵs layéẋ!» yóo yaawaḵaa du éesh.



daẋ.aa ḵáa, shaa x'aakdé woogoot.



tél ḵuẋ wudagoot.



nas'gi.aa ḵáa, du éesh xánde woogoot.



«aẋ tuwáa sigóo i séek' xwashaayí,» yóo yaawaḵaa.



«sáḵs layéẋ!» yóo yaawaḵaa du éesh.



nas'gi.aa ḵáa litseen.



nas’gi.aa k̲áa, shaa x̲’aakdé woogoot.



sák̲s amliyéx̲.



shayadihéin atgutu.ádi aawaják̲.



aant k̲ux̲ wudigút.



du éesh yéi yaawak̲aa, «k̲únáx̲ yak’éiyi k̲áa áwé wa.é.»



nas’gi.aa k̲áa du séek’ aawasháa.



ldakát k̲áa has du toowú yak’éi.

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## litseeni ḵáa shkalneek Notes:

### Additional Vocab from the Story:

| | |
|---|---|
| ḵux̲ wudigút | s/he came back, returned |
| tél ḵux̲ wudagoot | s/he did not come back |
| layéx̲ | make it! |
| -de | to, toward, until |
| -dax̲ | from |
| –x̲án | near; at; by |

### Additional Notes:

1.)

shakligéiyi séek' **du jeewú**.
2. He had a beautiful daughter.

*Note from X'unei about sentence 2:*
*«du jeewú» translates to "it's in her/his possession" and «du jeex' yéi wooteeyín» would be "it used to be in her/his possession" which would work better as "s/he had"*

2.)

nás'k ḵáa **ḵudzitee**.
3. There were three men.

*Note from X'unei about sentence 3:*
*this is an imperfective (present tense) verb that means "her/him/it exists" but works here because the perfective form means "her/him/it was born"*

*imperfective verb form: ḵudzitee (he/she/it exists; he/she/it is alive)*
*perfective verb form: ḵoowdzitee (he/she/it existed; he/she/it was born)*
*or*
*ḵumdzitee (in Teslin)*

*Note: ḵumdzitee is found in Raven Brings Light to the World*

3.)

shuxw'áa aa ḵáa, du éesh **x̲án**de woogoot.
4. The first man went to her father.

dax̲.aa ḵáa, du éesh **x̲án**de woogoot.
10. The second man went to her father.

nas'gi.aa ḵáa, du éesh **x̲án**de woogoot.
15. The third man went to her father.

*In Understanding Tlingit Verbs, Twitchell explains how the language expresses how to approach a person. It is worth noting as it appears in sentences 4, 10 and 15 of this story. Twitchell states:*

| | |
|---|---|
| *–x̲á́n* | *near; at (a person's) house* |

*In Tlingit, you do not walk directly to someone. A pronoun will not take a suffix, so the above directional base is used with verbs in the following ways:*

| | |
|---|---|
| *Ax̲ éesh x̲á́nde kk̲wagóot.* | *I am going to go by my father.* |
| *Haa x̲á́ni ganú!* | *Sit by us!* |

*(Twitchell, 2014, pg. 96)*

4.)

«wé **shaa x̲'aakdáx̲** aas yéi na.oo!»
7. Use trees from that valley.

shuxw'áa aa k̲áa, **shaa x̲'aakdé** woogoot.
8. The first man walked to the valley.

*This story introduces another word for valley. In L1 students learned the word shaaná́x̲ for valley which basically means through the mountain. In this story the speaker used the phrase shaa x̲aakdé́ to communicate the idea of valley. Having more than one word to communicate something is not uncommon.*

| | |
|---|---|
| shaa | mountain |
| -ná́x̲ | through |
| shaaná́x̲ | valley |
| | |
| shaa x̲'aakdé | valley |

# 8. diyéen shkalneek

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| íx̲t’ | shaman |
| k̲aa shaadé háni | leader / chief |
| wudlitsíni ____ | hiding ____ |
| aawax̲oox̲ | s/he called her/him over |
| k̲aatoowú | chickadee |
| nakws’aatíx | witch |
| wooneix̲ | her/him/it got better; her/him/it recovered |

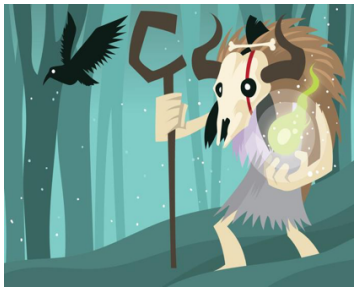
### SET 2

| | |
|---|---|
| x’áat’ | island |
| __dé kamduwanáa | s/he sent him/her to _____. |
| aa k̲uwa.oo | s/he lives there; s/he dwells there permanently |
| shakanóox’u | skull (usually with contents) |
| áa táak | bottom of the lake |
| aawagíx’ | s/he threw it (general object) |

### SET 3

| | |
|---|---|
| héix̲waa | magic |
| akaawas’ít | s/he tied her/him/it up; s/he bound her/him/it |
| akaawaneek | s/he told it |
| shux’wáanáx̲ | first: (at) first; originally |
| shukát | before |

## Vocabulary Images



íxt’



kaa shade háni

wudlitsíni



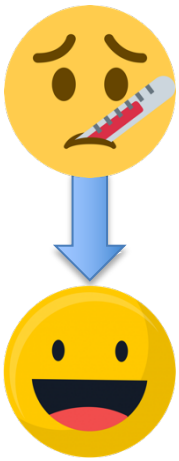
aawaxoox



kaatoowú



nakws’aatíx



wooneix



x’áat’



aadé akaawanáa



aa kuwa.oo



shakanóox’u



á́a tá́ak



aawagíx’



héix̲waa

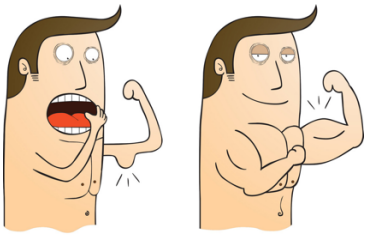


akaawas’ít



akaawaneek

shux’wáanáx̲



shukát

## Set 1

diyéen yóo duwasáagu sháa k̲udzitee.
1. There was a girl named Diyeen.

tél k̲aa tuwáa ushgú.
3. Nobody wanted her.

íx̲t'ix̲ wusitee.
5. She became a shaman.

k̲aa shaadé háni wooneekw.
7. The chief became sick.

diyéen aawax̲oox̲.
8. He asked for Diyeen

wudlitsíni k̲aatoowú aawat'ee.
12. She found a chickadee hiding.

«yá k̲aatoowú áyá imsinéekw.»
13. "This chickadee made you sick."

nakws'aatíx̲ wusitee wé k̲aatoowú.
15. The chickadee became a witch.

wé nakws'aatí has aawaják̲.
21. They killed the witch.

wé k̲aa shaadé háni wooneix̲.
22. The chief got better.

## Set 2

diyéen x'áat'de kamduwanáa.
4. Diyeen was sent to an island.

du tláa ḵa du éesh tél ḵoostí.
2. She had no mother or father.

shayadihéini táakw kanax̲ áa ḵuwa.oo.
6. She has lived there many years.

diyéen ḵux̲ wudigút.
9. Diyeen came back.

ḵaa shaadé hánit amdligín.
10. She looked at the chief.

«shakanóox'u wé shakée áwu.»
17. "There is a skull on the hill."

diyéen wé shakanóox'u aawat'ee.
19. Diyeen found the skull.

áa táak aawagíx'.[1]
20. She threw it to the bottom of the lake.

[1] «áa táak» seems to be mispronounced in the audio.

## Set 3

t’ooch’ héix̲waa amsiteen.
11. She saw black magic.

wé k̲aatoowú akaawas’ít.
14. She tied up the chickadee.

wé nakws’aatí du héix̲waa has du een akaawaneek.
16. The witch told them her magic.

«ax̲ héix̲waa áwé.»
18. “That is my magic.”

wé k̲aatoowú shux’wáanáx̲ aa nakws’aatí áwé yu.á.
23. They say the chickadee was the first witch.

tél t’ooch héix̲waa k̲usteeyín du shukát.
24. There was no black magic before her.

## Set 1 & 2

diyéen yóo duwasáagu sháa k̲udzitee.
1. There was a girl named Diyeen.

du tláa k̲a du éesh tél k̲oostí.
2. She had no mother or father.

tél k̲aa tuwáa ushgú.
3. Nobody wanted her.

diyéen x'áat'de kamduwanáa.
4. Diyeen was sent to an island.

íx̲t'ix̲ wusitee.
5. She became a shaman.

shayadihéini táakw kanax̲ áa k̲uwa.oo.
6. She has lived there many years.

k̲aa shaadé háni wooneekw.
7. The chief became sick.

diyéen aawax̲oox̲.
8. He asked for Diyeen

diyéen k̲ux̲ wudigút.
9. Diyeen came back.

k̲aa shaadé hánit amdligín.
10. She looked at the chief.

wudlitsíni k̲aatoowú aawat'ee.
12. She found a chickadee hiding.

«yá k̲aatoowú áyá imsinéekw.»
13. "This chickadee made you sick."

nakws'aatíx̲ wusitee wé k̲aatoowú.
15. The chickadee became a witch.

«shakanóox'u wé shakée áwu.»
17. "There is a skull on the hill."

diyéen wé shakanóox'u aawat'ee.
19. Diyeen found the skull.

áa táak aawagíx'.[1]
20. She threw it to the bottom of the lake.

wé nakws'aatí has aawajá<u>k</u>.
21. They killed the witch.

wé <u>k</u>aa shaadé háni wooneix̲.
22. The chief got better.

[1] «áa táak» seems to be mispronounced in the audio.

## Whole Text

diyéen yóo duwasáagu sháa k̲udzitee.
1. There was a girl named Diyeen.

du tláa k̲a du éesh tél k̲oostí.
2. She had no mother or father.

tél k̲aa tuwáa ushgú.
3. Nobody wanted her.

diyéen x'áat'de kamduwanáa.
4. Diyeen was sent to an island.

íx̲t'ix̲ wusitee.
5. She became a shaman.

shayadihéini táakw kanax̲ áa k̲uwa.oo.
6. She lived there many years.

k̲aa shaadé háni wooneekw.
7. The chief became sick.

diyéen aawax̲oox̲.
8. He asked for Diyeen.

diyéen k̲ux̲ wudigút.
9. Diyeen came back.

k̲aa shaadé hánit amdligín.
10. She looked at the chief.

t'ooch' héix̲waa amsiteen.
11. She saw black magic.

wudlitsíni k̲aatoowú aawat'ee.
12. She found a chickadee hiding.

yá k̲aatoowú áyá imsinéekw.
13. "This chickadee made you sick."

wé k̲aatoowú akaawas'ít.
14. She tied up the chickadee.

nakws'aatíx̲ wusitee wé k̲aatoowú.
15. The chickadee became a witch.

wé nakws'aatí du héix̲waa has du een akaawaneek.
16. The witch told them her magic.

shakanóox'u wé shakée áwu.
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ax̲ héix̲waa áwé.
18. "That is my magic."

diyéen wé shakanóox'u aawat'ee.
19. Diyeen found the skull.

áa táak aawagíx'.[1]
20. She threw it to the bottom of the lake.

wé nakws'aatí has aawajáx̲.
21. They killed the witch.

wé x̲aa shaadé háni wooneix̲.
22. The chief got better.

wé x̲aatoowú shux'wáanáx̲ aa nakws'aatí áwé yu.á.
23. They say the chickadee was the first witch.

tél t'ooch héix̲waa x̲usteeyín du shukát.
24. There was no black magic before her.

[1] «áa táak» seems to be mispronounced in the audio.

This simplified version of the story was told for beginner learners specifically for this textbook. An English version of this story is also told on pages 182 - 186 Smithsonian Institution. 1909. Tlingit Myths and Texts. Recorded by John R. Swanton. Washington Government Printing Office. Kessinger Publishing.

## Story Panels



diyéen yóo duwasáagu sháa ḵudzitee



du tláa ḵa du éesh tél ḵoostí.



tél ḵaa tuwáa ushgú.



diyéen x'áat'de kamduwanáa.



íx̱t'ix̱ wusitee.



shayadihéini táakw kanax̱ áa ḵuwa.oo.



ḵaa shaadé háni wooneekw.



diyéen aawax̱oox̱.



diyéen ḵux̱ wudigút.



k̲aa shaadé hánit amdligín.



t’ooch’ héix̲waa amsiteen.



wudlitsíni k̲aatoowú aawat’ee.



yá k̲aatoowú áyá imsinéekw.



wé k̲aatoowú akaawas’ít.



nakws’aatíx̲ wusitee wé k̲aatoowú.



wé nakws’aatí du héix̲waa has du een akaawaneek.



shakanóox’u wé shakée áwu.



ax̲ héix̲waa áwé.



diyéen wé shakanóox'u aawat'ee.



áa táak aawagíx'.



wé nakws'aatí has aawajáḵ.



wé ḵaa shaadé háni wooneix̱.



wé ḵaatoowú shux'wáanáx̱ aa nakws'aatí áwé yu.á.



tél t'ooch héix̱waa ḵusteeyín du shukát.

# diyéen shkalneek Notes:

## Additional Vocab from the Story:

| | |
|---|---|
| ____-de kamduwanáa | her/him/it was sent to ____ |
| aadé akaawanáa | s/he sent him/her there |
| tél k̲oostí | her/him/it does not exist |
| –shakée | top of – (something with a rounded top, as a mountain); above –; over: (elevated) over |
| yu.á | they say |
| tél | no, none, not (variant of tléil) |

*This is different from sending someone on an errand. It is an order to go.*

## Additional Notes:

1.)

| | |
|---|---|
| **x**áa**t** | fish, salmon (taught in L1 Lesson 2 - foods) |
| **x'**áa**t'** | island (in Set 3 of this story) |

*Pronunciation Practice:*
*The teacher could compare the vocab above for pronunciation practice.*

*This is a good opportunity to contrast the two letters x and x' & the letters t and t'. Students should see the importance of pronouncing the letters x' and t' correctly.*

2.)

Shayadihéini táakw kanax̲ **áa k̲uwa.oo**.
6. She lived there many years.

*It is important to understand verbs in Tlingit often focus on the difference between perfect and imperfect aspect.*

| | |
|---|---|
| *perfect aspect -* | *the action has been completed / finished* |
| *imperfect aspect -* | *the action has not been completed / finished (it is continuing to take place)* |

| | |
|---|---|
| *Imperfect form (unfinished action):* | *Perfect form (finished action):* |
| ***áa k̲uwa.oo – s/he lives (is living) there*** | ***áa k̲oowa.oo – s/he lived there*** |

*When translating Tlingit to English this is not always expressed very well because in English we tend to focus more on WHEN the action took place (the past, present or future tense). English also uses perfect and imperfect aspect but we tend to focus on that less. This is just one of the many ways the two languages differ from one another, one that it is important for the second language learner to understand.*

*The English translation gives the impression that she no longer lives there. When you examine the Tlingit sentence, the verb used is in the imperfect aspect meaning she lives there still. The better translation here might be: She has lived there for many years.*

3.)

**ḵudzitee** was introduced in the story Strong Man in sentences 1 and 3.

ḵaa sháan **ḵudzitee**.
1. There was an old man.

nás'k ḵáa **ḵudzitee**.
3. There were three men.

*In this story, Diyeen, we see this same verb in the negative form.*

du tláa ḵa du éesh **tél ḵoostí.**
2. she had no mother or father.

*It is also in the negative form in sentence 24. The verb in this sentence not in the imperfect form like the examples above.*

**tél** t'ooch héix̲waa **ḵusteeyín** du shukát.
24. There was no black magic before her.

# 9. du shát yahaayí shkalneek

**Kèyishí Bessie Cooley**

## Vocabulary

### SET 1

| | |
|---|---|
| woonaa | her/him/it died |
| kach'áak'u | a carver |
| laax̲ | red cedar (mispronounced in sentence 22) |
| ____ yáx̲ kayáa | look like ____ , resemble like ___ |
| a náade yéi jeewanei | s/he dressed her/him/it |
| ch'áak'u | carving (noun) |
| nateich | s/he sleeps (every time) |
| ts'as | merely |
| yaa ndaséikw | s/he is coming to life |

### SET 2

| | |
|---|---|
| shuwaxeex | it passed, came to an end |
| k'idéin yéi jeewanei | s/he worked hard |
| ____ wak̲shayeet aawatee | s/he showed it to her/him |
| yoo woonee | it moved; it happened along |
| héide ayaawataan | s/he moved it over (simple wooden object moved by its face) |
| x'éigaa | True, truly |

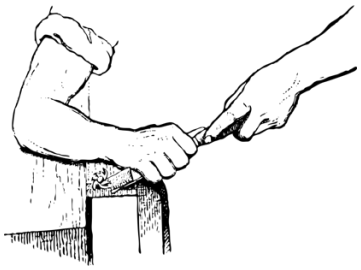
### SET 3

| | |
|---|---|
| kaawak̲áas' | it's cracked |
| akdlix̲éitl' | s/he is scared |
| k̲údáx̲ | too much |
| amsix̲án | s/he loved her/him/it |

## Vocabulary Images



woonaa



kach’áak’u



laax̲



____ yáx̲ kayáa



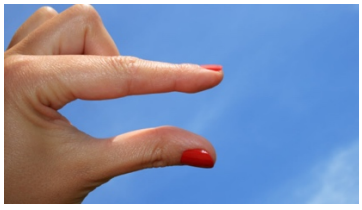
a náade yéi jeewanei



ch’áak’u



nateich



ts’as



yaa ndaséikw



shuwaxeex



k’idéin yéi jeewanei



____ wak̲shayeet aawatee



yoo woonee



héide ayaawataan



x’éigaa



kaawak̲áas’



akdlix̲éitl’



k̲údáx̲



amsix̲án

## Set 1

ḵaa shaadé háni haida gwaii káx’ ḵuya.oo.
1. A chief lived on Haida Gwaii.

du shát woonaa.
2. His wife died.

kach’áak’u aawat’ee.
3. He found a carver.

«yá laax̲ kach’ák’w!»
4. “Carve this red cedar.”

«ax̲ shát kayaa yáx̲ kach’ák’w!»
5. “Carve it to look like my wife.”

yán akaawch’ák’w.
8. He finished carving.

a náade yéi jeewanei.
13. He dressed the carving.

wé ch’áak’u tin atx̲á.
14. He ate with the carving.

wé ch’áak’u tin nateich.
15. He slept with the carving.

tlakw yagee ts’as yaa ndaséikw.
16. Every day it became more alive.

## Set 2

tléix' táakw shuwaxeex.
7. One year passed.

k'idéin yéi jeewanei wé kach'áak'u.
6. The carver worked hard

wé kach'áak'u ḵaa shaadé háni waḵshayeet aawatee.
10. He showed the chief the carving.

ḵúnáx̲ du shát yáx̲ aawateen.
11. He saw it looked exactly like his wife.

tléix' yagee áwé wé ch'áak'u yoo woonee.
17. One day, the carving moved.

héide ayaawataan wé ch'áak'u. [1]
21. He moved the carving over.

yéi ksigéink'i laax̲ yaa kana.éin a tayee. [2]
22. A small red cedar was growing underneath.

x'éigaa wuligei.
23. It grew very big.

[1] she says «kach'áak'u» here but we should have it as «ch'áak'u» to match the other sentences (Note by X̲'unei)
[2] «laax̲» seems to be mispronounced here (Note by X̲'unei)

## Set 3

wé k̲aa shaadé háni aawax̲oox̲.
9. He called the chief.

wé ch'áak'u kaawak̲áas'. [1]
18. The carving cracked.

k̲aa shaadé háni akdlix̲éitl'.
19. The chief was scared.

«yanéekw gí yá ch'áak'u?»[1]
20. "Is the carving sick?"

tlax̲ k̲údáx̲ amsix̲án.
12. He loved it too much.

ách áyá haida gwaii káx' laax̲[2] x'éigaa dax̲ ligei.
24. This is why cedars on Haida Gwaii are truly big.

[1] she says «kach'áak'u» here but should have it as «ch'áak'u» to match the other sentences (Note by X̲'unei)

## Set 1 & 2

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8. He finished carving.

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10. He showed the chief the carving.

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13. He dressed the carving.

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## Story Panels



k̲aa shaadé háni haida gwaii káx’ k̲uya.oo.



du shát woonaa.



kach’áak’u aawat’ee.



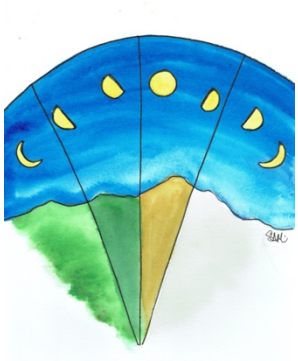
«yá laax̲ kach’ák’w!»



«ax̲ shát kayaa yáx̲ kach’ák’w!»



k’idéin yéi jeewanei wé kach’áak’u.



tléix’ táakw shuwaxeex.



yán akaawch’ák’w.



wé k̲aa shaadé háni aawax̲oox̲.



wé kach’áak’u ḵaa shaadé háni wa ḵ shayeet aawatee.



ḵúnáx̲ du shát yáx̲ aawateen.



tlax̲ ḵúdáx̲ amsix̲án.



a náade yéi jeewanei.



wé ch’áak’u tin atx̲á.



wé ch’áak’u tin nateich.



tlakw yagee ts’as yaa ndaséikw.



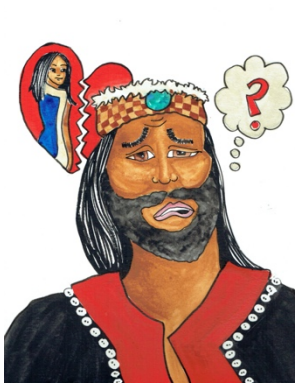
tléix’ yagee áwé wé ch’áak’u yoo woonee.



wé ch’áak’u kaawa ḵ áas’.



k̲aa shaadé háni akdlix̲éitl’



«yanéekw gí yá ch’áak’u?»



héide ayaawataan wé ch’áak’u.



yéi ksigéink’i laax̲ yaa kana.éin a tayee.



x’éigaa wuligei.



ách áyá haida gwaii káx’ laax̲[2] x’éigaa dax̲ ligei.

## du shát yahaayí shkalneek Notes:

### Additional Vocab from the Story:

| | |
|---|---|
| ____-x' k̲uya.oo | s/he lives /dwells permanently ____ (place) |
| \kach'ák'w! | carve it! |
| yán akaawch'ák'w | s/he finished carving |
| k'idéin | carefully well |
| da x̲ ligei | they are big (live creature or building) |
| k̲útx̲ | too much (variant of k̲údáx̲ - above) |

### Additional Notes:

1.)

k̲aa shaadé háni haida gwaii káx' **k̲uya.oo.**
1. A chief lived on Haida Gwaii.

*A variant for k̲uya.oo is k̲uwa.oo.*
*k̲aa shaadé háni haida gwaii káx' **k̲uya.oo.***
*can also be:*
*k̲aa shaadé háni haida gwaii káx' **k̲uwa.oo.***

*In Diyeen there was the sentence:*
*shayadihéini táakw kanax̲ áa k̲uwa.oo.*

2.)

k̲aa shaadé háni **akdlix̲éitl'**.
19. The chief was scared.

*In L1 Lesson 39 States of Being students learn:*

| | |
|---|---|
| *haa koolixéitl'* | *we are scared* |
| *yi koolixéitl'* | *you are scared* |

*the vocabulary word akdlix'eítl' is taught here because the students will probably not recognise this form of the verb.*

3.)

___**-x'** k̲uya.oo — She lives dwells permsnaently ____.

ei.) aan eetíx' kuya.oo
S/he lives in a camp.

___ **káx'** k̲uya.oo — S/he lives on ___

ei.) x'áat' káx̲' k̲uya.oo.
S/he lived on an island. (from Diyéen)

# 10. k’ákw shkalneek

**Ànàłahàsh Sam Johnston**

## Vocabulary

### SET 1

| | |
|---|---|
| sháal | fish trap |
| saak | eulachon; candlefish; hooligan |
| awsiníx' / wusiníx' | s/he smelled her/him/it |
| gáal' | clams |
| woot'aayí – | hot [adjective, needs noun after] |
| du jeet kaawaxíx | s/he dropped it into her/his hand |

### SET 2

| | |
|---|---|
| ___ ítx̲ woogoot | s/he followed her/him |
| ajilatín | s/he is watching what s/he is doing |
| kákw | basket |
| tlíl du x̲'éit wudus.aax̲ | nobody listened to her/him |
| yamduwajee | her/him/it was punished |

### SET 3

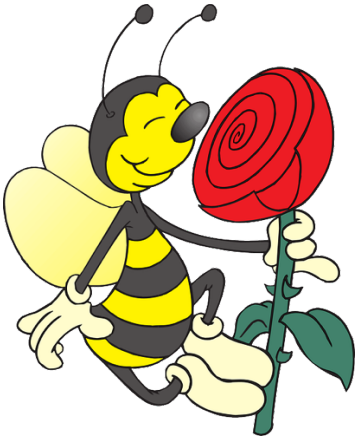
| | |
|---|---|
| sh jimdlix̲wál | s/he reached out her/his hand |
| wudix̲'éx̲' | her/him got burned |
| ____ yáx̲ duwa.áx̲ch | s/he sounded like ____ |
| k'áḵw | owl without ear tufts |

## Vocabulary Images

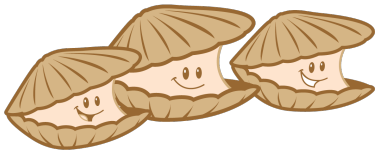


sháal

saak



awsiníx’ / wusiníx



gáal’



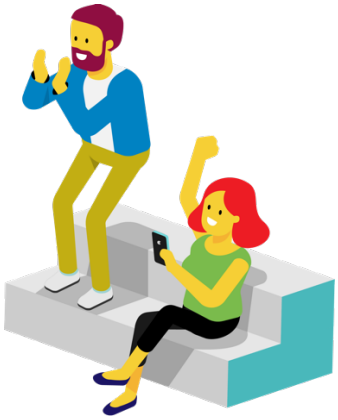
woot’aayí



du jeet kaawaxíx



du ítx̲ woogoot



ajilatín



Kákw



tlíl du x̲’éit
wudus.aax̲



yamduwajee



sh jimdlix̲wál



wudix̲’éx̲’



____ yáx̲ duwa.áx̲ch



k'ákw

## Set 1

yá shageigí shaawát k̲udzitee.
1. There was a selfish woman.

sháal amliyéx̲.
3. She made a fish trap.

wé sháal een saak ayawadlaak̲.
4. She caught hooligan in that fish trap.

wé saak x̲ánt wujixíx.
20. She ran to the hooligan.

wé saak amsi.ée.
5. She cooked the hooligan.

du chaanch wusiníx' wé saak.
6. Her mother-in-law smelled the hooligan.

daa sáyá isa.ée?
7. "What are you cooking?"

shageigi shaawát «gáal'» yóo yaawak̲aa.
8. Stingy woman said, "Clams."

«ax̲ tuwáa aa sigóo.»
9. "I want some."

ldakát wé saak du tuwáa sigóo.
19. She wanted the hooligan for herself. (She wanted all the hooligan.)

shageigi shaawát yá woot'aayí té du jeet kaawaxíx.
11. Stingy woman dropped a hot rock into her hand.

## Set 2

du chaanch k̲u.aa du yéetk' een akaawaneek.
13. Mother-in-law told her son.

a siyeik̲ áyá du shát ítx̲ woogoot.
14. The next day he followed his wife.

du shát ajilatín.
16. He watched what his wife was doing.

a ítdáx̲ tsu a yáanáx̲ saak ayaawadlaak̲.
17. Later he caught a lot more hooligan.

du shát een akaawaneek.
18. He told his wife.

wé ax̲ k̲ákw haandé!
21. "Bring my basket!" She shouted.

tlíl du x̲'éit wudus.aax̲.
22. Nobody listened to her.

yéi áyá yamduwajee.
26. This was her punishment.

## Set 3

sheet'ká áa ḵudzitee.
2. She lived at Sitka.

du chaanch du yáx̲ sh jimdlix̲wál.
10. Mother-in-law reached out her hand. [1]

du chaan jintáak ḵu.aa wudix̲'éx̲'.
12. It burned mother-in-law's hand.

.éex' yá tsá tsu a yáanáx̲ .éex'.
23. She shouted again even louder.

óondách yáx̲ duwa.áx̲ch.
24. She hooted like an owl.

k'ákwx̲ wusitee.
25. She became a screech owl.

[1] the verb here seems to be "shook her own hand" which is really interesting (Note by X̲'unei)

## Set 1 & 2

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22. Nobody listened to her.

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## Whole Text

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1. There was a selfish woman.

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2. She lived at Sitka.

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a siyeik̲ áyá du shát ítx̲ woogoot.
14. The next day he followed his wife.

wé sháal een saak ayawadlaak̲. REPEAT
15. She caught hooligan in that fish trap.

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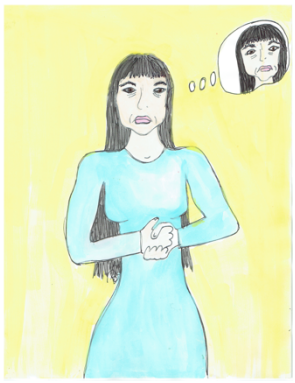
## Story Panels



yá shageigí shaawát k̲udzitee.



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sháal amliyéx̲.



wé sháal een saak ayawadlaak̲.



wé saak amsi.ée.



du chaanch wusiníx' wé saak.



daa sáyá isa.ée?



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«ax̲ tuwáa aa sigóo.»



du chaanch du yáx̲ sh jimdlix̲wál.



shageigi shaawát yá woot'aayí té du jeet kaawaxíx.



du chaan jintáak ku̲.aa wudix̲'éx̲'.



du chaanch ku̲.aa du yéetk' een akaawaneek.



a siyeik̲ áyá du shát ítx̲ woogoot.



wé sháal een saak ayawadlaak̲.



du shát ajilatín.



a ítdáx̲ tsu a yáanáx̲ saak ayaawadlaak̲.



du shát een akaawaneek.



ldakát wé saak du tuwáa sigóo.



wé saak x̲ánt wujixíx.



wé a x̲ k̲ákw haandé!



tlíl du x̲’éit wudus.aax̲.



éex’ yá tsá tsu a yáanáx̲ .éex’.



óondách yáx̲ duwa.áx̲ch.



k’ákwx̲ wusitee.



yéi áyá yamduwajee.

# k'ák̲w shkalneek Notes:

**Additional Vocab from the Story:**

| | |
|---|---|
| k̲u.aa | however |
| a siyeik̲ áyá | the next day |
| a ítdáx̲ | later; afterwards; after that |
| a yáanáx̲ | beyond –; more than –; too much of –; |
| Sheet'ká | Sitka |
| ayaawadlaak̲ | s/he obtained her/him/it; s/he succeeded; s/he defeated her/him/it |
| shageigí – | selfish [adjective, needs noun after] |
| óondách | owl: great horned owl; owl with ear tufts |
| amsi.ée | s/he cooked it (variant = awsi.ée) |

**Additional Notes:**

1.)

wé saak amsi.ée.
5. She cooked the hooligan.

daa sáyá isa.ée?
7. "What are you cooking?"

*Taught in L1 lesson 30 Actions 2:*

| | |
|---|---|
| at sa.ée | s/he is cooking (still cooking) |
| isa.ée | you are cooking it (still cooking) |

*Notice the difference between the vocab above with the verb used in sentence 5:*

| | |
|---|---|
| at sa.ée | s/he is cooking (still cooking) |
| amsi.ée | s/he cooked it (cooking is finished) |

** bonus info: yisi.ée - you cooked (cooking is finished)*
*(in case students ask. Not in the story or previous lessons)*

2.)

wé ax̲ **k̲ákw** haandé!
21. "Bring my basket!" She shouted.

**k'ákw**x̲ wusitee.
25. She became a screech owl.

*Pronunciation Practice:*

| | |
|---|---|
| **k**ákw | basket (in L1 bonus lesson household objects) |
| **k'**áḵw | owl without ear tufts |

*This is a good opportunity to contrast the two letters **k** and **k'**.*

3.)

*Óondách in L1 in lesson 26 birds but only states owl. This is actually great horned owl; owl with ear tufts.*
*The other word for owl in this story is kʼáḵw – owl without ear tufts. Not sure why both are used in this story. Perhaps in future could re-record the sentence using óondách and replace it with kʼáḵw (or discover why both need to be used in the story).*

**bonus info: Other Tlingit owl words*
*tsísḵʼw - owl with ear tufts*
*dzísḵʼw - owl with ear tufts (Atlin and Teslin dialect)*
*x̱éex̱ - small owl*

4.)

*tlíl – not (variant of tléil; other variants include: tleíl, heíl, teíl, tíl)*

# 11. yéil kagán lt'aanikát aawatée shkalneek

**Ànàłahàsh Sam Johnston**

## Vocabulary

### SET 1

| | |
|---|---|
| du jeet amsi.ín | s/he gave (container with contents) to her/him |
| naadáx̲ aawataan | take lid off / open (hollow object) |
| kei kamlis'ís | it blew upwards |
| ch'a góot'aa | another/different one |
| k̲us.ook' | s/he is playing (quietly) |
| kei akawagíx' | s/he threw (a spherical object) upwards |

### SET 2

| | |
|---|---|
| ch'áakw [áwé yu.á] | long ago – re-record |
| gítgaa | spruce (any conifer) needle |
| sh wudliyéx̲ | turned herself/himself into it |
| t'ukanéiyi awaa.oo | she had a baby |
| yaa naawát | grow |

### SET 3

| | |
|---|---|
| yeisú | just then, just now |
| yéi woonee | that happened to him / her / it |
| k̲umdzitee | born/came into being |
| áx̲ kamlix̲'éex̲' | s/he got stuck there (in a small opening) |
| ch'u tleix̲ | forever |

## Vocabulary Images



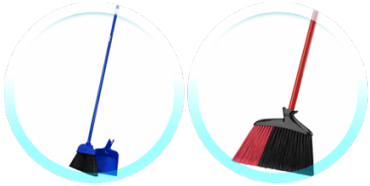
du jeet amsi.ín



naadáx̲ aawataan



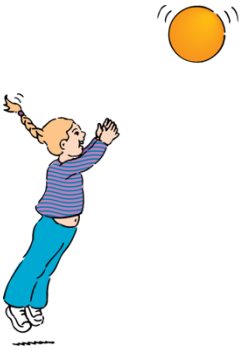
kei kamlis'ís



ch'a góot'aa



k̲us.ook'



kei akawagíx'



ch'áakw



gítgaa



sh wudliyéx̲



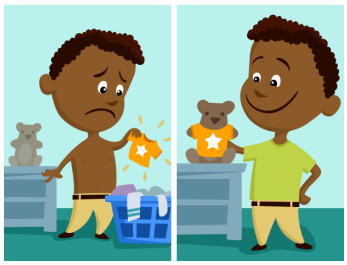
t’ukanéiyi awaa.oo



yaa naawát



yeisú



yéi woonee



kumdzitee

áx kamlix’éex’

## SET 1

wé t'ukanéiyi gáax̲.
9. The baby is crying.

wé k̲aa sháade háni du dachx̲ánk' jeet amsi.ín wé k̲ook.
11. The Chief gave his grandson the box.

«tlél k̲wa naadáx̲ kei eetánjik̲!»
12. "Do not open the lid, though!"

wé atk'átsk'u naadáx̲ aawataan.
13. The boy opened the lid.

wé k̲utx̲.anaháa k̲u.aa ch'u tleix̲ woo yíkdei kei dax̲kamls'ís.
14. The stars all blew up into the sky for good.

«wé k̲utx̲.anaháa dax̲shakligéi!»
15. "The stars are all beautiful!"

wé atk'átsk'u ch'a góot'aa k̲óok du tuwáa sigóo.
16. The boy wanted another box.

wé k̲aa sháade háni ch'a góot'aa k̲óok du jeet amsi.ín.
17. The Chief gave him the other box.

wé atk'átsk'u wé dís een k̲us.ook'.
20. The boy is playing with the moon.

wé atk'átsk'u wé dís wé s'eik̲ gánawoolnáx̲ kei akawagíx'.
21. The boy threw the moon out the smoke-hole.

wé dís wool yíkdei kei kamlis'ís.
22. The moon blew up into the sky for good.

«wé dís shákligéi!»
23. "The moon is beautiful!"

## SET 2

ch'áakw áwé yu.á, ldakát yá tl'átk ká k̲umjigít.
1. Long ago, they say, all the land was in darkness.

ya k̲aa sháade háni tlein nás'k k̲óok du jeewú.
2. This great Chief had three boxes.

aax̲ yaa ndak̲ín yéil.
3. Raven was flying along.

yéil wé shaawát amsiteen yaa héenx' daa da.ús'.
4. Raven saw a girl bathing in the river.

yéil gítgaa sh wudliyéx̲.
5. Raven turned himself into a spruce needle.

wé shaawát aan héen amdináa.
6. The woman drank him with the water.

wé shaawát t'ukanéiyi awaa.oo.
7. The woman had a baby.

wé t'ukanéiyi tláakw yaa nawát.
8. The baby grew fast.

wé t'ukanéiyi wé nás'k k̲óok du tuwáa sigóo.
10. The baby wanted the three boxes.

## SET 3

wé atk'átsk'u yeisú ch'u tleix̲, gáax̲, gáax̲.
25. The boy just then cried and cried forever.

wé atk'átsk'u tsu yéilx̲ wusitee.
28. The boy turned into Raven again.

yéil wé k̲ook naadáx̲ aawataan.
29. Raven opened the box.

yá gagaan k̲u.aa a tóodáx̲ yéi woonee.
30. He took out the sun.

ách áyá yu.á yá gagaan, dís, k̲a k̲utx̲.anaháa k̲umdzitee.
31. This is why, they say the sun, moon and stars came into existence.

## SETS 1 & 2

ch'áakw áwé yu.á, ldakát yá tl'átk ká k̲umjigít.
1. Long ago, they say, all the land was in darkness.

ya k̲aa sháade háni tlein nás'k k̲óok du jeewú.
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8. The baby grew fast.

wé t'ukanéiyi gáax̲.
9. The baby is crying.

wé t'ukanéiyi wé nás'k k̲óok du tuwáa sigóo.
10. The baby wanted the three boxes.

wé k̲aa sháade háni du dachx̲ánk' jeet amsi.ín wé k̲ook.
11. The Chief gave his grandson the box.

«tlél k̲wa naadáx̲ kei eetánjik̲!»
12. "Do not open the lid, though!"

wé atk'átsk'u naadáx̲ aawataan.
13. The boy opened the lid.

wé k̲utx̲.anaháa k̲u.aa ch'u tleix̲ woo yíkdei kei daxkamls'ís.
14. The stars all blew up into the sky for good.

«wé k̲utx̲.anaháa daxshakligéi!»
15. "The stars are all beautiful!"

wé atk'átsk'u ch'a góot'aa k̲óok du tuwáa sigóo.
16. The boy wanted another box.

wé k̲aa sháade háni ch'a góot'aa k̲óok du jeet amsi.ín.
17. The Chief gave him the other box.

wé atk'átsk'u wé dís een k̲us.ook'.
20. The boy is playing with the moon.

wé atk'átsk'u wé dís wé s'eik̲ gánawoolnáx̲ kei akawagíx'.
21. The boy threw the moon out the smoke-hole.

wé dís wool yíkdei kei kamlis'ís.
22. The moon blew up into the sky for good.

«wé dís shákligéi!»
23. "The moon is beautiful!"

## Whole Text

ch'áakw áwé yu.á, ldakát yá tl'átk ká k̲umjigít.
1. Long ago, they say, all the land was in darkness.

ya k̲aa sháade háni tlein nás'k k̲óok du jeewú.
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wé k̲aa sháade háni ch'a góot'aa k̲óok du jeet amsi.ín.
17. The Chief gave him the other box.

«tlél k̲wa naadáx̲ kei eetánjik̲!» REPEAT
18. "Do not open the lid, though!"

wé atk'átsk'u naadáx̲ aawataan. REPEAT
19. The boy opened the lid.

wé atk'átsk'u wé dís een k̲us.ook'.
20. The boy is playing with the moon.

wé atk'átsk'u wé dís wé s'eik̲ gánawoolnáx̲ kei akawagíx'.
21. The boy threw the moon out the smoke-hole.

wé dís wool yíkdei kei kamlis'ís.
22. The moon blew up into the sky for good.

«wé dís shákligéi!»
23. "The moon is beautiful."

wé atk'átsk'u ch'a góot'aa k̲óok du tuwáa sigóo. REPEAT
24. The boy wanted another box.

wé atk'átsk'u yeisú ch'u tleix̲, gáax̲, gáax̲.
25. The boy just then cried and cried forever.

wé k̲aa sháade háni ch'a góot'aa k̲óok du jeet amsi.ín. REPEAT
26. The Chief gave him the other box.

«tlél k̲wa naadáx̲ kei eetánjik̲!» REPEAT
27. "Do not open the lid, though!"

wé atk'átsk'u tsu yéilx̲ wusitee.
28. The boy turned into Raven again.

yéil wé k̲ook naadáx̲ aawataan.
29. Raven opened the box.

yá gagaan k̲u.aa a tóodáx̲ yéi woonee.
30. He took out the sun.

ách áyá yu.á yá gagaan, dís, k̲a k̲utx̲.anaháa k̲umdzitee.
31. This is why, they say the sun, moon and stars came into existence.

The sentence order and artwork for *How Raven Brought Light to the People* were previously published as a children's book by Ann Dixon and illustrated by James Watts (1992. New York: Margaret K. McElderry Books and Don Mills Ontario: Maxwell Macmillan Canada). Permission to use the images for language learning was generously provided by Ann Dixon and James Watts.

## Story Panels



ch’áakw áwé yu.á, ldakát yá tl’átk ká k̲umjigít.



ya k̲aa sháade háni tlein nás’k k̲óok du jeewú.



aax̲ yaanda k̲ín yéil.



yéil wé shaawát amsiteen yaa héenx’ daa da.ús’.



yéil gítgaa sh wudliyéx̲.



wé shaawát aan héen amdináa.



wé shaawát t’ukanéiyi awaa.oo.



wé t’ukanéiyi tláakw yaa nawát.



wé t’ukanéiyi gáax̲.



wé t’ukanéiyi wé nás’k k̲óok du tuwáa sigóo.



wé k̲aa sháade háni du dachx̲ánk’ jeet amsi.ín wé k̲ook.



«tlél k̲wa naadáx̲ kei eetánjik̲!»



wé atk’átsk’u naadáx̲ aawataan.



wé k̲utx̲.anaháa k̲u.aa ch’u tleix̲ woo yíkdei kei daxk̲amls’ís



«wé k̲utx̲.anaháa daxshakligéi!»



wé atk’átsk’u ch’a góot’aa k̲óok du tuwáa sigóo.




wé k̲aa sháade háni ch’a góot’aa k̲óok du jeet amsi.ín.



«tlél k̲wa naadáx̲ kei eetánjik̲!»



wé atk’átsk’u naadáx̲ aawataan.



wé atk’átsk’u wé dís een k̲us.ook’.



wé atk’átsk’u wé dís wé s’eik̲ gánawoolnáx̲ kei akawagíx’.



wé dís wool yíkdei kei kamlis’ís.



«wé dís shákligéi!»



wé atk’átsk’u ch’a góot’aa k̲óok du tuwáa sigóo.



wé atk’átsk’u yeisú ch’u tleix̲, gáax̲, gáax̲.




wé k̲aa sháade háni ch’a góot’aa k̲óok du jeet amsi.ín.



«tlél k̲wa naadáx̲ kei eetánjik̲!»



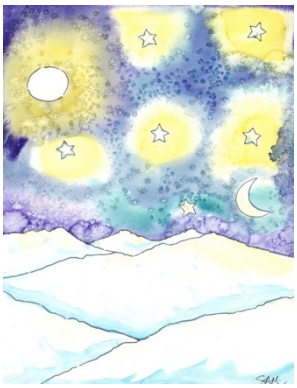
wé atk’átsk’u tsu yéilx̲ wusitee.



yéil wé k̲ook naadáx̲ aawataan.



wé gagaan k̲u.aa a tóodáx̲ yéi woonee.



ách áyá yu.á yá gagaan, dís, k̲a k̲utx̲.anaháa k̲umdzitee.

## yéil a daat kagán ku.oo kukaawateeyí daat shkalneek Notes:

### Additional Vocab from the Story:

| | |
|---|---|
| tlél naadáx kei eetánjik | do not open the lid [command form] |
| aawataan | s/he carried it (container/hollow object) |
| kwa | however, though (variant of ku.aa – used in fast speech) |
| ch'u tlei | when, while; just at that time |
| yu.á | they say |
| s'eik gánawool | smokehole |
| a tóodáx | from inside of it |
| a tóodáx yéi woonee | it came out of it |

### Additional Notes:

1.)

wé t'ukanéiyi tláakw yaa nawát.
8. The baby grew fast.

*Note from X'unei - the expected verb form here is «kei nawát»*

2.)

wé kutx.anaháa ku.aa ch'u tleix woo yíkdei kei daxkamls'ís. [2]
14. The stars all blew up into the sky for good.

*Note from X'unei - this was hard to make out. it sounded like «ch'u tleix» (forever) the first time and «ch'u tlei» (just then) the second time. «woo» is probably «wool» but that is really just a guess. there may be a particle here i don't know or is specific to the dialect. maybe ask Sam.*

3.)

wé atk'átsk'u wé dís wé s'eik gánawoolnáx kei akawagíx'.
21. The boy threw the moon out the smoke-hole.

*Note from X'unei - also hard to hear, but it sounds like «gán a wulnáx» but it would work as «gánawoolnáx» because «-náx» is a suffix.*

4.)

Ách áyá yu.á Yéil ch'a tleix t'ooch' yáx has sitee. [4]
This is why ravens are forever black.

*Note from X'unei - i would expect «t'ooch yáx has yatee» here*

# 12. léelk’w x̲alak’ách’ shkalneek

**Ànàłahàsh Sam Johnston**

## Vocabulary

## SET 1

| | |
|---|---|
| éik̲ | beach (variant = éek̲) |
| tsín | muskrat |
| máa náx̲ sáyá? | why..? |
| du l'eet | her/his/its tail (not bird or fish) |
| du kuháawu | her/his/its tail (bird or fish) |
| kaax̲ wudzigeet | s/he fell off (live creature) |

## SET 2

| | |
|---|---|
| dei | trail |
| yéi ash daayak̲á | s/he told him/her (a certain thing) |
| kaax̲ wugú | get off! |
| uwatséx̲ | s/he kicked him/her |
| wulix̲'ús'k̲ | it became numb |

## SET 3

| | |
|---|---|
| shóot amdi.ák | s/he built a fire |
| yaawat'áa | It got hot |
| kát sh amdix̲ích | s/he shook off |
| hintóox̲ | moving inside of water |
| yaa naltsís | s/he swam around (began / started to) |
| woosh een has dik̲'éi | they respect / admire each other |

## Vocabulary Images



éik̲



tsín

?

máa nax̲ sáyá



du l'eet



du kuháawu



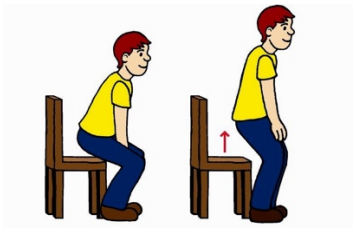
kaax̲ wudzigeet



dei



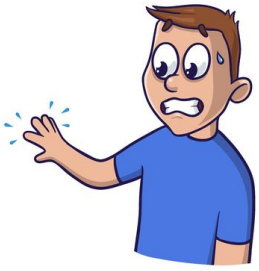
yéi ash daayak̲á



kaax̲ wugú



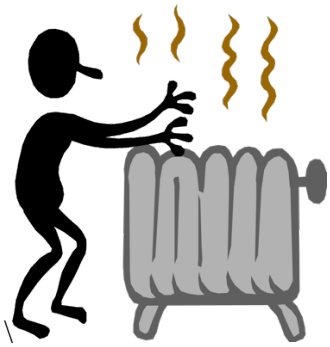
uwatsé<u>x</u>



wuli<u>x</u>’ús’<u>k</u>



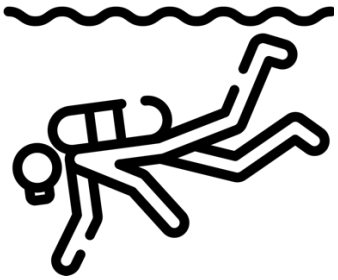
shóot amdi.ák



yaawat’áa



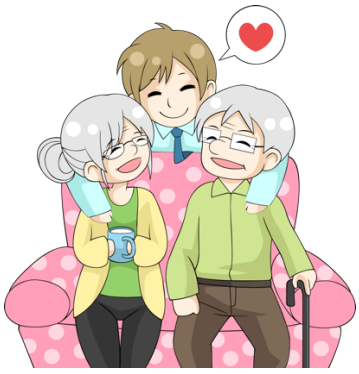
kát sh amdi<u>x</u>ích



hintóo<u>x</u>



yaa naltsís



woosh een has di<u>k</u>’éi

## Set 1

léelk'w wé áa yaax̲ éik̲ gáax̲
1. A grandmother is crying on the beach by a lake.

yeisú tsín du yáa uwahóo.
2. Just now a muskrat swam up to her.

«léelk'w, máa náx̲ sáyá eegáax̲?»
3. "Grandma, why are you crying?"

«ax̲ tuwáa sigóo wé héen káanax̲ á x̲wagoodí»
4. "I want to go to the other side of that water"

tsín k̲u.aa yéi x̲'ayak̲á «ax̲ l'eet káa kei gú»
5. That muskrat says "Get up on my tail" *

léelk'w k̲u.aa yéi x̲'ayak̲á «k̲útx̲ kusigénk'»
6. But the grandmother says, "It's too small" *

tsín aax̲ woohóo.
7. Muskrat swims away.

s'igeidí déis du yáa uwahóo.
8. Next a beaver swims up to her.

«léelk'w ax̲ kuháawu káa kei gú!»
9. "Get on my tail grandma."

léelk'w k̲u.aa du kuháawu káa kei uwagút
10. The grandmother got up on his tail.

léelk'w k̲u.aa a kaax̲ wudzigeet.
14. But the grandmother fell off of it.

* in the audio the speaker says «k̲wa» and not «k̲u.aa». This is because the speaker is talking fast.

## Set 2

s’eek deiyí amsiteen.
17. She saw a black bear trail.

wé s’eek deiyí yíx̲ yaa nagút
18. She’s walking along on that black bear trail.

wé s’eek yéi ash daayak̲á «wé dei kaax̲ wugú»
19. That black bear told her "Get off that trail".

léelk’w k̲u.aa x̲alak’ách’x̲ wusitee.
20. But the grandmother became a porcupine.

s’eekch uwatsé x̲.
21. The black bear kicked her.

s’eek x̲’oos k̲u.aa wudichún.
22. The black bear’s foot was injured.*

x̲alak’ách’ k̲u.aa wé s’eek x̲’oos kát akamlilúx’.
23. But porcupine peed on the black bear’s foot.

wé s’eek x̲’oos k̲u.aa wulix̲’ús’k̲.
24. That black bear’s foot is became numb.*

s’eek wé x̲alak’ách’ x̲aawú aax̲ dax̲ akaawax̲út’.
25. Black bear pulled each of those porcupine quills (hairs) out.

* in the audio the speaker says «k̲wa» and not «k̲u.aa». This is because the speaker is talking fast.

## Set 3

hé s'igeidí kuháawu káx' shóot amdi.ák.
11. She built a fire on that beaver's tail.

s'igeidí du kuhaawú yaawat'áa.
12. The beaver, his tail got hot.

kát sh amdix̲ích, aagáa tsá hintóox̲ yaa naltsís.
13. He shook himself off, and only then did he swim around inside the water.

yeisú hintáakx̲ déis yaa nagút
15. Next she's still walking underneath the water.

hintáakdáx̲ kei uwagút.
16. She walked up out of the water.

yeedát k̲u.aa woosh een has dik̲'éi
26. But now they are respect each other.

## Set 1 & 2

léelk'w wé áa yaax̲ éik̲ gáax̲
1. A grandmother is crying on the beach by a lake.

yeisú tsín du yáa uwahóo
2. Just now a muskrat swam up to her.
(this is only for that style of swimming, on the surface without slapping the water)

«léelk'w, máa náx̲ sáyá eegáax̲?»
3. "Grandma, why are you crying?"

«ax̲ tuwáa sigóo wé héen káanax̲ á x̲wagoodí»
4. "I want to go to the other side of that water"

tsín k̲u.aa yéi x̲'ayak̲á «ax̲ l'eet káa kei gú»
5. That muskrat says "Get up on my tail" *

léelk'w k̲u.aa yéi x̲'ayak̲á «k̲útx̲ kusigénk'»
6. But the grandmother says, "It's too small" *

tsín aax̲ woohóo.
7. Muskrat swims away.

s'igeidí déis du yáa uwahóo.
8. Next a beaver swims up to her.

«léélk'w ax̲ kuhá́awu káa kei gú!»
9. "Get on my tail grandma."

léelk'w k̲u.aa du kuháawu káa kei uwagút
10. The grandmother got up on the tail.

léelk'w k̲u.aa a kaax̲ wudzigeet.
14. But the grandmother fell off of it.

s'eek deiyí amsiteen.
17. She saw a black bear trail.

wé s'eek deiyí yíx̲ yaa nagút
18. She's walking along on that black bear trail.

wé s'eek yéi ash daayak̲á «wé dei kaax̲ wugú»
19. That black bear told her "Get off that trail".

léelk'w k̲u.aa x̲alak'ách'x̲ wusitee.
20. But the grandmother became a porcupine.

s’eekch uwatsé<u>x</u>.
21. The black bear kicked her.

s’eek <u>x</u>’oos <u>k</u>u.aa wudichún.
22. The black bear’s foot was injured.*

<u>x</u>alak’ách’ <u>k</u>u.aa wé s’eek <u>x</u>’oos kát akamlilúx’.
23. But porcupine peed on the black bear’s foot.

wé s’eek <u>x</u>’oos <u>k</u>u.aa wuli<u>x</u>’ús’<u>k</u>.
24. That black bear’s foot is became numb.*

s’eek wé <u>x</u>alak’ách’ <u>x</u>aawú aa<u>x</u> da<u>x</u> akaawa<u>x</u>út’.
25. Black bear pulled each of those porcupine quills (hairs) out.

* in the audio the speaker says «<u>k</u>wa» and not «<u>k</u>u.aa». This is because the speaker is talking fast.

## Whole Text

léelk'w wé áa yaax̲ éik̲ gáax̲
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24. That black bear's foot is became numb.*

s'eek wé x̲alak'ách' x̲aawú aax̲ dax̲ akaawax̲út'.
25. Black bear pulled each of those porcupine quills (hairs) out.

yeedát k̲u.aa woosh een has dik̲'éi.
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* in the audio the speaker says «k̲wa» and not «k̲u.aa». This is because the speaker is talking fast.

This simplified version of the story was told for beginner learners specifically for this textbook. An English version of this story is also told on pages 38 – 45 Collected by Karen Mark and Sara Minton. May 1973. Koyukon River Stories: For Supplementary Reading Level IV. Adult Literacy Labratory. Revised Novemeber 1975. Told by Chief Henry of Huslia. Translated by Angeline Derendoff.

## Story Panels



léelk’w wé áa yaax̲ éik̲ gáax̲



yeisú tsín du yáa uwahóo



«léelk’w, máa náx̲ sáyá eegáax̲?»



«ax̲ tuwáa sigóo wé héen káanax̲ á x̲wagoodí»



tsín k̲u.aa yéi x̲’ayak̲á «ax̲ l’eet káa kei gú»



léelk’w k̲u.aa yéi x̲’ayak̲á «k̲útx̲ kusigénk’»



tsín aax̲ woohóo.



s’igeidí déis du yáa uwahóo.



«léelk’w ax̲ kuháawu káa kei gú!»



léelk’w ku.aa du

kuháawu káa kei uwagút



hé s’igeidí kuháawu káx’ shóot amdi.ák.



s’igeidí du kuhaawú yaawat’áa.



kát shamdix̲ích, aagáa tsá hintóox̲ yaa naltsís.



léelk’w ku.aa a kaax̲ wudzigeet.



yeisú hintáakx̲ déis yaa nagút



hintáakdáx̲ kei uwagút.



s’eek deiyí amsiteen.



wé s’eek deiyí yíx̲ yaa nagút



wé s’eek yéi ash daayaḵá «wé dei kaax wugú»



léelk’w ḵu.aa x̲alak’ách’x̲ wusitee.



s’eekch uwatsé x̲.



s’eek x̲’oos ḵu.aa wudichún.



x̲alak’ách’ ḵu.aa wé s’eek x̲’oos kát akamlilúx’.



wé s’eek x̲’oos ḵu.aa wuli x̲’ús’ḵ.



s’eek wé x̲alak’ách’ x̲aawú aax̲ dax̲ akaawax̲út’.



yeedát ḵu.aa woosh een has diḵ’éi.

# léelk'w x̲alak'ách' shkalneek Notes:

## Additional Vocab from the Story:

| | |
|---|---|
| tsá | then, only then |
| aagáa | then, after |
| yeedát | now |
| hé | this here |
| dax̲ | each one of them |
| kát akamlilúx' | s/he urinated on it (variant = akawlilóox') |
| hintáak | under the water |

## Additional Notes:

1.)

s'igeidí déis du **yáa uwahóo**.
8. Next a beaver swims up to her.

kát shamdix̲ích, aagáa tsá hintóox̲ **yaa naltsís**.
13. He shook himself off, and only then did he swim around inside the water.

*There are a few different words used for swim in Tlingit. Each describes a specific way of swimming. In this story there are two of these types of swimming. While grandma is on beaver's back he is swimming on the top of the water (dog paddling). Once beaver shakes grandma off his back, he swims under the water.*

2.)

léelk'w wé áa yaax̲ **éik̲** gáax̲
1. A grandmother is crying on the beach by a lake.

*This story uses the word «eík̲». There is also the word «neech» which means beach as well. X̲'unei describes the difference between «eík̲» and «neech». «eík̲» is used when the person talking is inland from the shore. «neech» is used when the person is on the beach.*

*In L1 students also learn the word «yán» to mean shore.*

# 13. xíxch’i shaawát shkalneek

**Ànàłahàsh Sam Johnston**

## Vocabulary

### SET 1

| | |
|---|---|
| woosh kík'i yán | they are brothers |
| dlóotlk'idáx̲ át woogoot | s/he was single [literally = walked by himself/alone] |
| amsinook | s/he picked it up, carried it [live creature] (variant = awsinook) |
| a daa yoo akoolgéen | s/he inspected it |
| ku.éex' | potlatch |
| aadé yaa k̲unahéin | the time for it is coming |
| hú kamduwashóok̲ | S/he was laughed at |
| akgwatée | s/he will bring it / carry it (general compact object) |

### SET 2

| | |
|---|---|
| la.oox'ú | potlatch gift |
| doogú | animal hide |
| has aswook̲ | they are scraping |
| kachákdi | stack (noun) |
| waninax̲ | sneakily |
| yéi nasné | do it ; fix it |
| amli.át | s/he brought ; carry (baggage and personal items) [variant = awli.át] |
| k̲oowaháa | the time came for it |
| daa.áax̲u | bundle |

### SET 3

| | |
|---|---|
| wuliyex̲i át | s/he made |
| ch'a koogéiyi | carelessly |
| yeegáa | waiting for |
| yáa ayamduwanei | s/he was respected (variant = du yáa ayaawanéi) |

## Vocabulary Images



woosh kík'i yán



dlóotlk'idáx̲ át woogoot



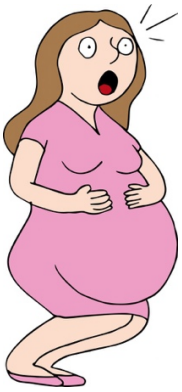
Amsinook



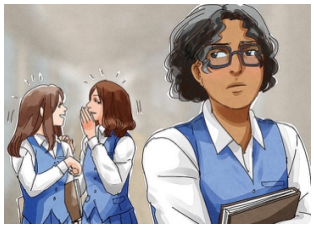
a daa yoo akoolgéen



ku.éex'



aadé yaa k̲unahéin



hú kamduwashóok̲



akgwatée

la.oox'ú



doogú



has aswook̲



kachákdi



waninax̲



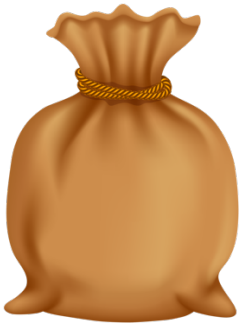
yéi nasné



amli.át



k̲oowaháa



daa.áax̲u



wuliyex̲i át



ch’a koogéiyi



yeegáa



yáa ayamduwanei

## Set 1

nás'ginágx̲ g̲áa, woosh kík'i yán áyá g̲udzitee.
1. There are three men that are brothers.

yá húnx̲u aa, dei dax̲ has aawasháa.
2. The older brothers were married.

yá kík'i aa g̲u.aa dlóotlk'idáx̲ át woogoot.
3. But the younger brother was single.

xíxch' áyú, áak'w yaax̲ amsiteen.
4. He saw a frog along the edge of the pond.

wé xíxch' aax̲ amsinook.
5. He picked up that frog.

k'idéin a daa yoo akoolgéen ítdáx̲.
6. He inspected it carefully.

wé xíxch g̲u.aa tle shaawátx̲ wusitee.
8. But just then that frog turned into a woman.

wé xíxch' g̲u.aa tle aawasháa.
9. He married that frog.

g̲u.éex'i kaadé yaa g̲unahéin.
10. The time for the potlatch is coming.

wé xíxch', du shát, hú kamduwashóog̲.
13. That frog, his wife, was laughed at.

«daa sákwshé haandé akgwatée?»
14. "What might she bring here?"

## Set 2

wé húnx̲i aa hás la.oox'ú yís has du jee at shayadihéin.
21. Those older brothers have a lot of things for potlatch gifts.

wé kík'i aa k̲u.aa tlél daa sá du jee.
12. But that younger brother doesn't have anything.

wé xíxch' du shát k̲u.aa, du x̲úx̲ aawax̲oox̲.
15. That frog, his wife, called her husband over though.

«wé has du shát hás at doogú has aswook̲.»
16. "Those wives of theirs are scraping hides."

«nagú wé at doogú kachákdi haat la.á»
17. "Go to those stacked hides, bring them here"

«waninax̲ k̲u.aa yéi nasné»
18. "Do it sneakily, though."

wé at doogú kachákdi haat amli.át.
19. He brought that stack of hides.

wé k̲u.éex'it k̲oowaháa.
20. The time for that potlatch came.

wé la.oox'ú yís daa.áax̲u tlénx' neil amli.át
24. For those potlatch gifts he brought in big bundles.

## Set 3

wé húnx̲i aa shayadihéin has du la.oox'ú yís has du shát hás dax̲ wuliyex̲i át.
11. Those older brothers wives made many things for their potlatch gifts.
(Those older brothers,for their potlatch gifts many things that their wives made.)

ch'a koogéiyi a daat at shook̲.
7. Carelessly he laughs about it.

wé la.oox'ú daa.áax̲u tlénx' neil has amli.át.
22. Those potlatch gifts they brought in big bundles.

wé kík'i aa yeegáa ch'a yéi at yatee.
23. Things are just waiting on that younger one.

wé xíxch', du shátch dax̲ wuliyéxi át.
25. The things that his wife, that frog, had made.

a.ítdáx̲ du yáa ayamduwanei.
26. After that she was respected.

## Set 1 & 2

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1. There are three men that are brothers.

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2. The older brothers were married.

yá kík' aa k̲u.aa dlóotlk'idáx̲ át woogoot.
3. But the younger brother was single.

xíxch' áyú, áak'w yaax̲ amsiteen
4. He saw a frog along the edge of the pond.

wé xíxch' aax̲ amsinook.
5. He picked up that frog.

k'idéin a daa yoo akoolgéen ítdáx̲.
6. He inspected it carefully.

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9. He married that frog.

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wé kík'i aa k̲u.aa tlél daa sá du jee.
12. But that younger brother doesn't have anything.

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«nagú wé at doogú kachákdi haat la.á»
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«waninax̲ k̲u.aa yéi nasné»
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Notes:
Analahash Sam Johnston told this story and was recorded by K’eduka Jack on March 11, 2015. It was the 4th story recorded by the project. Analahash Sam Johnston told a full length version first and then a simplified version for beginner learners and this textbook.

## Story Panels



nás’ginax̲ k̲áa, woosh kík’i yán áyá k̲udzitee.



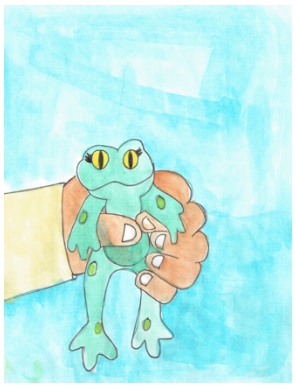
yá húnx̲u aa, dei dax̲ has aawasháa.



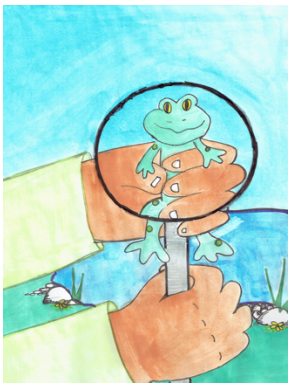
yá kík’i aa k̲u.aa dlóotlk’idáx̲ át woogoot.



xíxch’ áyú, áak’w yaax̲ amsiteen



wé xíxch’ aax̲ amsinook.



k’idéin a daa yoo akoolgéen ítdáx̲.



ch’a koogéiyi a daat at shook̲.



wé xíxch k̲u.aa tle shaawátx̲ wusitee.



wé xíxch’ k̲u.aa tle aawasháa.




ku.éex'i kaadé yaa kunahéin.



wé húnxi aa shayadihéin has du la.oox'ú yís has du shát hás dax wuliyexi át.



wé kík'i aa ku.aa tlél daa sá du jee.



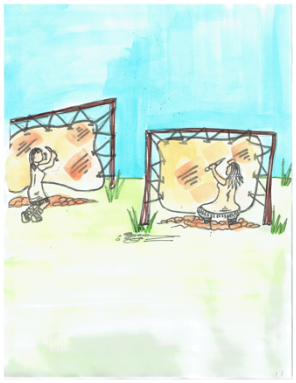
wé xíxch', du shát, hú kamduwashóok.



«daa sákwshé haandé akgwatée?»



wé xíxch' du shát ku.aa, du xúx aawaxoox.



«wé has du shát hás at doogú has aswook.»



«nagú wé at doogú kachákdi haat la.á»



«waninax ku.aa yéi nasné»



wé at doogú kachákdi haat amli.át.



wé ku.éex’it koowaháa.



wé húnxi aa hás la.oox’ú yís has du jee at shayadihéin.



wé la.oox’ú daa.áaxu tlénx’ neil has amli.át.



wé kík’i aa yeegáa ch’a yéi at yatee.



wé la.oox’ú yís daa.áaxu tlénx’ neil amli.át.



wé xíxch’, du shátch daxu wuliyéxi át.



a.ítdáx du yáa ayamduwanei.

# xíxch' shaawát notes:

## Additional Vocab from the Story:

yís — for __ ; giving to __
[relational base – shows the relationship between two things]

## Additional Notes:

1.)

wé la.oox'ú daa.áax̲u tlénx' neil has amli.át.
23. Those potlatch gifts they brought in big bundles.

wé la.oox'ú **yís** daa.áax̲u tlénx' neil amli.át.
25. For those potlatch gifts he brought in big bundles.

*no yís in sentence 23:*
*Sentence 23 and sentence 25 are very similar. Sentence 23 uses the plural form of the verb (has amli.át) because it is the married brothers who brought in the gifts. Sentence 25 uses the singular form of the verb (amli.át) because it is the younger one who brought in the gifts. The only other difference between the sentences is the use of **yís** in sentence 25. It is uncertain if the speaker intentionally omitted the use of yís in sentence 23. This is something that could be revisited in future recordings. Sentence 23 could possibly be translated as "they brought in big bundles of potlatch gifts".*

2.)

«wé has du shát hás at doogú has aswook̲.»
16. "Those wives of theirs, theý are scraping their hides."

*Sentence 16 uses a few different types of pronouns. These pronouns are all in the third person plural form (they).*

| | |
|---|---|
| *has du* | *their (possessive pronoun)* |
| *hás* | *them (independent pronoun)* |
| *has* | *they (subject pronoun)* |
| *(**has** aswook̲)* | *(they are scraping)* |

wé has du shát - *"those wives of theirs".*
*If it was just* has du shát*, it would probably be translated "their wives".* has du *is a possessive pronoun. One of the ways that possessive pronouns are used is to show who something belongs to (i.e.* ***has du*** *hídi áwé – that is* ***their*** *house). Another way is to show kinship (****has du*** *shát – **their** wives).*

*has aswook̲ - "they are scraping"*
*Here* has *is a subject pronoun. Subject pronouns are always connected to a verb. Subject pronouns generally communicate who is doing the action (i.e. who is scaping? **they** are scraping).*

*hás – "them"*
*This is an independent pronoun. Independent pronouns have been used in previous stories BUT it is the first time* hás *appears in the textbook. Independent pronouns are the only pronouns that have high tone marks. Independent pronouns are the only pronouns that can stand alone, meaning they do not have to be connected to something. They are independent.*

*Possessive pronouns and subject pronouns are always connected to something else. The examples above show this:*

***has du** goes with **shát** (has du shát)*
***has** goes with **aswook̲** (has aswook̲)*

*Here are some common independent pronouns in Lingít, along with some examples from previous stories:*

| SINGULAR | PLURAL |
|---|---|
| **x̲át** (me) | **uháan** (us) |
| **wa.é** (you singular) | **yeewháan** (you plural) |
| **hú** (him / her) | **hás** (them) |

*From kéet k̲a gooch:*

gooch yéi yaawak̲aa: «k̲únáx̲ yak'éiyi aa áyá **x̲át**.»
2. "I am the best," said Wolf.

kéet yéi yaawak̲aa: «tléik'. **x̲át** áyá.»
3. "No. it's me," said Killer Whale.

«gooch. **wa.é** áwé k̲únáx̲ yak'éiyi al'óoni áwé.»
25. "Wolf, you are the best hunter."

*From xíxch' shaawát:*

wé xíxch', du shát, **hú** kamduwashóok̲.
13. That frog, his wife, was laughed at.
(someone laughed at **her**)

wé húnx̲i aa **hás** la.oox'ú yís has du jee at shayadihéin.
21. Those older brothers have a lot of things for potlatch gifts.

*Some other common phrases with independent pronouns are:*

ldakát **yeewhá́an**
all **you (plural)**

| | |
|---|---|
| máa sá iyatee? | x̲at yak'éi. **wa.é** dé? |
| how are you? | I am fine. how about **you**? |

*Note: in x̲at yak'éi the pronoun x̲at does not have a high tone mark. It is also connected to the verb yak'éi, This is how we know it is not an independent pronoun.*

# 14. wuditlá̲x shú shkalneek

**Ànàłahàsh Sam Johnston**

## Vocabulary

### SET 1

| | |
|---|---|
| has asxook | they were drying fish |
| a**m**dlidás' | s/he snared (animals) |
| atlée | mother – for when speaking directly to your mother |
| x̲'éeshi | dried fish |
| wuditlá**x̲** | it was moldy |
| amlitl'eet | s/he threw (something away) ; dispose of |
| ash uwa**x̲**út' | s/he dragged him/her |
| ligaas | taboo |

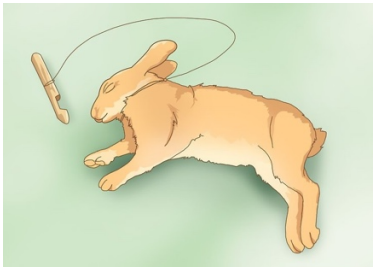
### SET 2

| | |
|---|---|
| t'á | king salmon, chinook salmon |
| yéi dagaatee | s/he lived / existed under |
| í**k̲** | copper |
| shunaxéex | passed, happened |
| kei uwax'ák | swim up it (under water) |
| akoo.aa**k̲**w | s/he tried to do something (well, pleasantly) |
| du sé | his/her neck (base of neck) |

### SET 3

| | |
|---|---|
| uwatá**k̲** | s/he speared (it, him, her) |
| ká**x̲** yaawa.á**x̲** | put on (a textile object) |
| **k̲**u**x̲** ayamdixwáa | came back |
| aadé wuneeyi yé | what happened to him |

## Vocabulary Images



has asxook



amdlidás’

Atlée



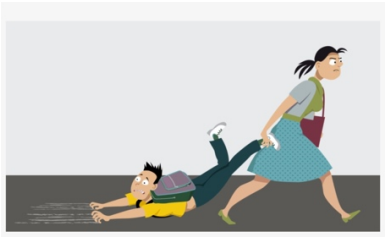
x̲’éeshi



wuditlá x̲



amlitl’eet



ash uwax̲út’



ligaas

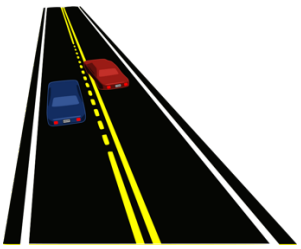
t’á



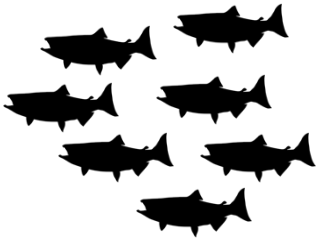
yéi dagaatee



íḵ



Shunaxéex



kei uwax’ák



akoo.aaḵw



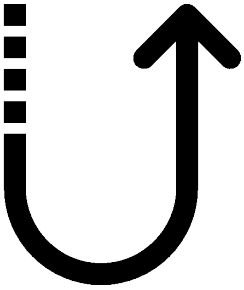
du sé



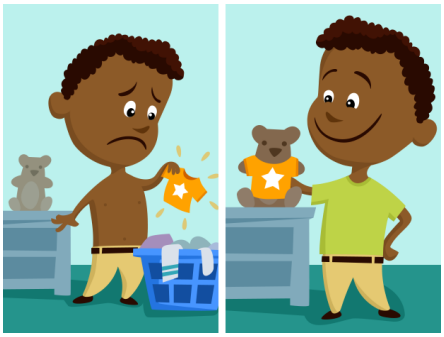
uwatáḵ



káx̲ yaawa.áx̲



ḵux̲ ayamdixwáa



aadé wuneeyi yé

## Set 1

wé k̲u.oo, x̲áat has asxook.
1. That group of people, they're drying fish.

hé yadák'w kéítladi áyá dax̲ aldás't.
2. This boy He is snaring seagulls.

wé yadák'w, du éet yaan uwaháa.
4. This boy got hungry.

«atlée, ax̲ éet yaan uwaháa!»
5."Mom, I'm hungry!"

«wé at x̲'éeshi ax̲ tuwáa aasigóo.»
6. "I want some of that dry fish"

wé at x̲'éeshi k̲u.aa wuditláx̲.
7. But that dryfish was moldy.

ch'a koogéiyi amlitl'eet.
8. He carelessly threw it.

wé kéidladi amdlidás'.
10. He snared a seagull.

héent ash uwax̲út'.
11. It dragged him to the water.

ligaas ch'a koogéiyi at dultl'eedí.
9. It's taboo to throw things carelessly.

## Set 2

íḵ seit áyá du jeewú.
3. He has a copper necklace.

wé t'á ḵu.oo wé héen taa yéi dagaatee.
12. The king salmon people live under the water.

wé yadák'w ḵu.aa t'áx̲ wusitee.
13.That boy, though, turned into a king salmon.

«wuditláx̲» yóo has aawasáa.
14. "It has molded" they named him.

tléix' táakw shunaxéex wé t'á héen yíx̲ kei uwax'ák.
16.When one year had passed the king salmon swam up the river.

wuditláx̲ du aaní ayanadláaḵ du tláa ḵa du éesh amsiteen.
17. When wuditláx̲ made it to his village, he saw his mother and his father.

du tláa ch'a gaa akoo.aaḵw wé t'á uwaxaashí.
19. His mother tried to cut the king salmon right (well, pleasantly).

du sé, íḵ seit amsiteen.
20. His neck, she saw a copper necklace.

## Set 3

wé yadák'w wé t'á k̲u.oo x̲oo k̲udzitee.
15.That boy, he was living among the king salmon people.

du éeshch uwaták̲.
18. His father speared him.

du éesh x'óom du ká x̲ yaawa.á x̲.
21. His father put a blanket on him.

wé yadák'w k̲u.aa, k̲u x̲ ayamdixwáa.
22. That little boy though, came back a young man.

wuditlá x̲ yées k̲áa x̲ sitee.
23. Wuditlá x̲ is a young man.

k̲aa een akanéek wé aadé wuneeyi yé.
24. He tells the people what has happened to him.

## Set 1 & 2

wé k̲u.oo, x̲áat has asxook.
1. That group of people, they're drying fish.

hé yadák'w kéítladi áyá dax̲ aldás't.
2. This boy he is snaring seagulls.

ík̲ seit áyá du jeewú.
3. He has a copper necklace.

wé yadák'w, du éet yaan uwaháa.
4. This boy got hungry.

«atlée, ax̲ éet yaan uwaháa!»
5."Mom, I'm hungry!"

«wé at x̲'éeshi ax̲ tuwáa aasigóo.»
6. "I want some of that dry fish"

wé at x̲'éeshi k̲u.aa wuditlax̲.
7. But that dryfish was moldy.

ch'a koogéiyi amlitl'eet.
8. He carelessly threw it.

ligaas ch'a koogéiyi at dultl'eedí.
9. It's taboo to throw things carelessly.

wé kéidladi amdlidás'.
10. He snared a seagull.

héent ash uwax̲út'.
11. It dragged him to the water.

wé t'á k̲u.oo wé héen taa yéi dagaatee.
12. The king salmon people live under the water.

wé yadák'w k̲u.aa t'áx̲ wusitee.
13.That boy, though, turned into a king salmon.

«wuditlax̲» yóo has aawasáa.
14. "It has molded" they named him.

tléix' táakw shunaxéex wé t'á héen yíx̲ kei uwax'ák.
16.When one year had passed the king salmon swam up the river.

wuditlax̲ du aaní ayanadláak̲ du tláa k̲a du éesh amsiteen.
17. When wuditlax̲ made it to his village, he saw his mother and his father.

du tláa ch'a gaa akoo.aak̲w wé t'á uwaxaashí.
19. His mother tried to cut the king salmon right (well, pleasantly).

du sé, ík̲ seit amsiteen.
20. His neck, she saw a copper necklace.

## Whole Text

wé k̲u.oo, x̲áat has asxook.
1. That group of people, they're drying fish.

hé yadák'w kéítladi áyá dax̲ aldás't.
2. This boy he is snaring seagulls.

ík̲ seit áyá du jeewú.
3. He has a copper necklace.

wé yadák'w, du éet yaan uwaháa.
4. This boy got hungry.

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tléix' táakw shunaxéex wé t'á héen yíx̲ kei uwax'ák.
16.When one year had passed the king salmon swam up the river.

wuditlá<u>x</u> du aaní ayanadláa<u>k</u> du tláa <u>k</u>a du éesh amsiteen.
17. When wuditlá<u>x</u> made it to his village, he saw his mother and his father.

du éeshch uwatá<u>k</u>.
18. His father speared him.

du tláa ch'a gaa akoo.aa<u>k</u>w wé t'á uwaxaashí.
19. His mother tried to cut the king salmon right (well, pleasantly).

du sé, í<u>k</u> seit amsiteen.
20. His neck, she saw a copper necklace.

du éesh x'óom du ká<u>x</u> yaawa.á<u>x</u>.
21. His father put a blanket on him.

wé yadák'w <u>k</u>u.aa, <u>k</u>u<u>x</u> ayamdixwáa.
22. That little boy though, came back a young man.

wuditlá<u>x</u> yées <u>k</u>áa<u>x</u> sitee.
23. Wuditlá<u>x</u> is a young man.

<u>k</u>aa een akanéek wé aadé wuneeyi yé.
24. He tells the people what has happened to him.

This simplified version of the story was told for beginner learners specifically for this textbook. An English versions of this story is also told on pages 301 - 310 and 311 – 320. Smithsonian Institution. 1909. Tlingit Myths and Texts. Recorded by John R. Swanton. Washington Government Printing Office. Kessinger Publishing.

## Story Panels



wé ḵu.oo, x̲áat has asxook.



hé yadák'w kéítladi áyá dax̲ aldás't.



íḵ seit áyá du jeewú.



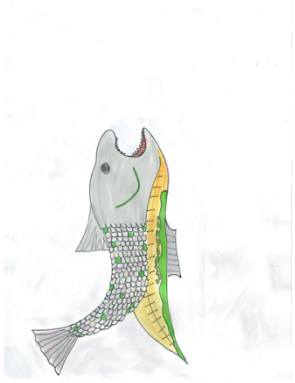
wé yadák'w, du éet yaan uwaháa.



«atlée, ax̲ éet yaan uwaháa!»



«wé at x̲'éeshi ax̲ tuwáa aasigóo.»



wé at x̲'éeshi ḵu.aa wuditláx̲.



ch'a koogéiyi amlitl'eet.



ligaas ch'a koogéiyi at dultl'eedí.



wé kéidladi amdlidás’.



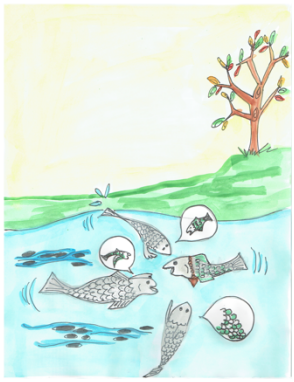
héent ash uwax̲út’.



wé t’á k̲u.oo wé héen taa yéi dagaatee.



wé yadák’w k̲u.aa t’áx̲ wusitee.



«wuditláx̲» yóo has aawasáa.



wé yadák’w wé t’á k̲u.oo x̲oo k̲udzitee.



tléix’ táakw shunaxéex wé t’á héen yíx̲ kei uwax’ák.



wuditláx̲ du aaní ayanadláak̲ du tláa k̲a du éesh amsiteen.



du éeshch uwaták̲.



du tláa ch'a gaa akoo.aaḵw wé t'á uwaxaashí.



du sé, íḵ seit amsiteen.



du éesh x'óom du káx̲ yaawa.áx̲.



wé yadák'w ḵu.aa, ḵux̲ ayamdixwáa.



wuditláx̲ yées ḵáax̲ sitee.



ḵaa een akanéek wé aadé wuneeyi yé.

# wuditlá<u>x</u> shú notes:

## Additional Vocab from the Story:

á<u>t</u> uwax'á<u>k</u> — it swam to it (under water)

1.)

*From wuditlá<u>x</u> shú:*

**wé** <u>k</u>u.oo, <u>x</u>áat has asxook.
1. That group of people, they're drying fish. (**that there** group of people…)

**hé** yadák'w kéítladi áyá da<u>x</u> aldás't.
2. This boy he is snaring seagulls. (**this here** boy…)

*From xíxch' shaawát:*

**yá** húnxu aa, dei da<u>x</u> has aawasháa.
2. The older brothers were married. (**these** older brothers **right here**…)

*Notes: At this point students are starting to notice differences in determiners and asking what these new ones mean. For the most part the stories have been using wé. In the last couple of stories a couple of others have shown up. so below is the definition of these Lingít determiners from <u>X</u>'unei's dictionary:*

yá – here / right here (in the speakers immediate space)
hé – here (close but not in the speaker's immediate space, closer to the speaker than the listener)
wé – there (distant from the speaker but in the same general space)
yú – way over there (far from the speaker)

*Note: yú is a bonus. we haven't seen it yet but fits here so was included.*

2.)

*Related to the determiners above are the following particles:*

áyá – this right here is
kéet yéi yaawa<u>k</u>aa: «tléik'. <u>x</u>át **áyá**.»
3. "No. it's me," said Killer Whale. (no. **this right here** it'**s** me…)

áhé – this here is
(this has not appeared in any stories so far.)

áwé – that there is
«gooch. wa.é **áwé** k̲úná x̲ yak'éiyi al'óoni áwé.»
25. "Wolf, you are the best hunter." (wolf, you **there are** the best hunter)

áyú – that way over there is
xíxch' **áyú**, áak'w yaax̲ amsiteen.
4. He saw a frog along the edge of the pond.
(**way over there** is a frog, he saw it along the edge of the pond.)

*Students have seen áyá and áwé quite a bit. The newest one is áyú which was seen in xíxch' shaawát.*

3.)

ch'a koogéiyi **amlitl'eet**.
8. He carelessly threw it.

ligaas ch'a koogéiyi at **dultl'eedí.**
9. It's taboo to throw things carelessly.

*As we get further into the book students are starting to notice the change in verb forms and wonder what they are. Here is a brief explanation of the ones used in the sentences above:*

*amlitl'eet - "he threw it (away)"*
*this verb is in the perfect form. This means that the action is finished, it is in the past – he threw it.*

*Also note that the **m** in a**m**litl'eet is the inland way of saying the verb. Coastal would be a**w**litl'eet.*

*at dultl'eedí – "someone to throw something away"*
***du** in **du**ltl'eedí is the pronoun for someone (indefinite human). The sentence is saying it is taboo for anyone to throw things away carelessly, not just for this specific boy.*
*In sentence 9 the main verb is ligaas – "it is taboo" . at dultl'eedí is secondary and tells about what is taboo. This type of situation has been seen in other stories but we have not given it any attention. In previous stories the main verb has usually been ax̲ tuwáa sigóo, i tuwáa sigóo or du tuwáa sigóo. Some examples from other stories are:*

*From kéet k̲a gooch:*

«máa sá i tuwáa sigóo **eel'ooní**?» gooch yéi yaawak̲aa.
15. "How do you like **to hunt**?" said Wolf.

From yéil du waagi k̲ut akaawagéex' shkalneek:

> x̲áat du tuwáa sigóo **uwax̲aayí**.
> 3. He wanted **to eat** fish.

From litseeni k̲aa shkalneek:

> «ax̲ tuwáa sigóo i séek' **x̲washaayí**,» yóo yaawak̲aa.
> 5. "I want **to marry** your daughter," he said.

# 15. táax'aa shkalneek

**Ànàłahàsh Sam Johnston**

## Vocabulary

### SET 1

| | |
|---|---|
| kusax̲á k̲áa | cannibal |
| ch'u yéi k̲u.oo | ordinary people |
| has uyaawún | they resembled, looked like |
| uwanúk | s/he acted, behaved (ie. angrily) |
| gwálaa | dagger |
| uwat'úk | s/he shot (him) with an arrow |

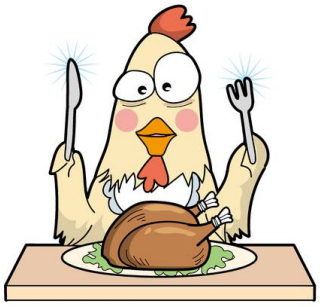
### SET 2

| | |
|---|---|
| yóo tuwatee | s/he wanted to |
| áa teix̲ yé | where he sleeps |
| shukaawachák | s/he stacked (things) |
| ungayaat | it would look like |
| kináat hán | standing over |
| yan uwanéí | s/he was ready |
| ashakamlix̲óot' | s/he split someone's head open |

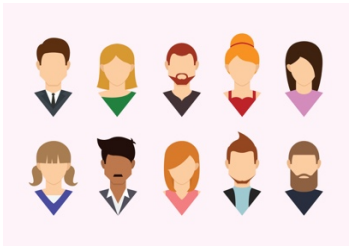
### SET 3

| | |
|---|---|
| shunax̲wáayi | axe |
| wusik̲úx' | s/he grabbed |
| táax'aa | mosquito |
| du shantóodáx̲ | out of his / her head |
| kei kamdliyích | they flew up |
| shé | blood |
| linúkts | it is sweet |

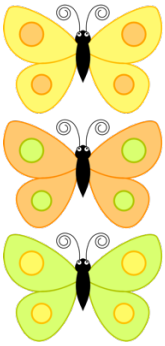
## Vocabulary Images



kusax̲á k̲áa



ch'u yéi k̲u.oo



has uyaawún



uwanúk



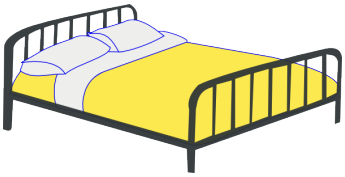
gwálaa



uwat'úk



yóo tuwatee



áa teix̲ yé



Shukaawachák



ungayaat



kináat hán



yan uwanéí



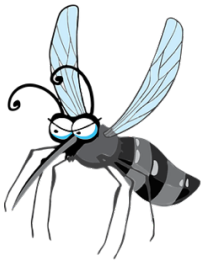
ashakamlix̲óot’



shunax̲wáayi



wusik̲úx’



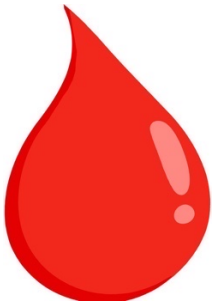
táax’aa



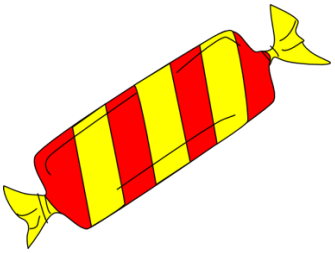
du shantóodáx̲



kei kamdliyích



shé



Linúkts

## Set 1

ḵusaẋá ḵáa áyá ḵustéeyin, yú.á.
1.There used to be a cannibals, they say.

ch'u yéi ḵu.oo has uyaawún.
2.They looked just like ordinary people.

tléix' ḵáa áyú, du húnẋ ḵudzitee.
3.There was one man, he has a brother.

wé ḵusaẋá ḵáa, wé áa s ḵudziteeyi yéit uwagút.
4. That cannibal went to the place where they live.

wé húnẋi aa aawajáḵ.
5. It killed the older brother.

wé kík' aa a daat x'áant uwanúk.
6. The younger brother was angry about it.

tsu ítnáẋ haat góot wé ḵusaẋá ḵáa.
8. That cannibal came again.

gwálaa du jee.
15. He has a dagger.

uwat'úk, wé kík' aach ḵu.aa.
17. But that younger brother shot him with an arrow.

## Set 2

wé kík' aa, wé k̲usax̲á k̲áa wuk̲ajáak̲ yóo tuwatee.
7. That younger brother wanted to kill that cannibal.

wé áa teix̲ yé, du x'óomu tú at shukaawachák.
11. Where he sleeps, he stacked things in his blanket.

wé át tá ungayaat.
12. So it would look like he's sleeping.

wé x'óom kináat hán.
16. He's standing over that blanket.

wé k̲usax̲á k̲áa áa neil góot.
14. That cannibal came inside there.

wé kík'aa wé k̲usax̲á k̲áa yeedé yan uwanéí.
10. That younger brother was ready for that cannibal.

wé k̲usax̲á k̲áa ashakamlix̲óot'.
20. He split that cannibal's head open.

## Set 3

wé kík' aa déis akgwajáak̲, du tú.
9. Next that younger brother is going to kill him, he thinks.

amdlisín, wé kík' aa k̲u.aa.
13. He hid, that younger brother.

káanáx̲ áa yax̲ ax̲óot'.
18. He pulls him to the other side.

shunax̲wáayi du jeet wusik̲úx'.
19. He grabbed an axe.

táax'aa du shantóodáx̲ kei kamdliyích.
21. Mosquitos flew up out of his head.

ách áyá táax'aa k̲aa sheiyí ch'a has du x̲'éi linúkts.
22. This is why people's blood just tastes sweet to mosquitos.

## Set 1 & 2

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17. But that younger brother shot him with an arrow.

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20. He split that cannibal's head open.

## Whole Text

ḵusaẋá ḵáa áyá ḵustéeyin, yú.á.
1.There used to be a cannibals, they say.

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táax'aa du shantóodáx̲ kei kamdliyích.
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This simplified version of the story was told for beginner learners specifically for this textbook. An English version of this story is also told on pages 701 – 702 Catharine McClellan. 2007. My Old People's Stories: A legacy for Yukon First Nations Part III Inland Tlingit Narrators. Edited with additions by Julie Cruikshank. Occasional Papers in Yukon History. Yukon Cultural Services Branch. Yukon, Canada. Story was told on July 9, 1949 in Teslin by Kity Henry.

## Story Panels



ḵusax̲á ḵáa áyá ḵustéeyin, yú.á



ch'u yéi ḵu.oo has uyaawún.



tléix' ḵáa áyú, du húnx̲ ḵudzitee.



wé ḵusax̲á ḵáa, wé áa s ḵudziteeyi yéit uwagút.



wé húnx̲i aa aawajáḵ.



wé kík' aa a daat x'áant uwanúk.



wé kík' aa, wé ḵusax̲á ḵáa wuḵajáaḵ yóo tuwatee.



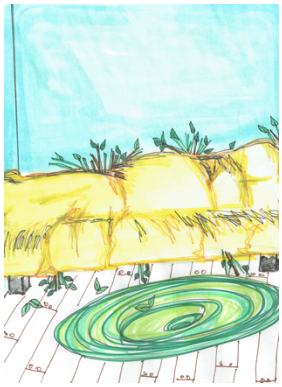
tsu ítnáx̲ haat góot wé ḵusax̲á ḵáa.



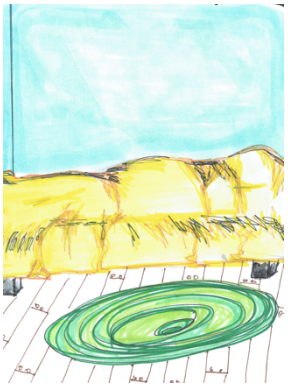
wé kík' aa déis akgwajáaḵ, du tú.



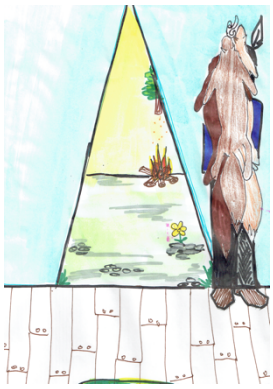
wé kík'aa wé ḵusax̲á ḵáa yeedé yan uwanéí.



wé áa teix̲ yé, du x'óomu tú at shukaawachák.



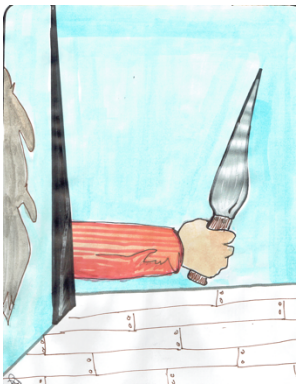
wé át tá ungayaat.



amdlisín, wé kík' aa ḵu.aa.



wé ḵusax̲á ḵáa áa neil góot.



gwálaa du jee.



wé x'óom kináat hán.



uwat'úk, wé kík' aach ḵu.aa.



káanax̲ áa yax̲ ax̲óot'.



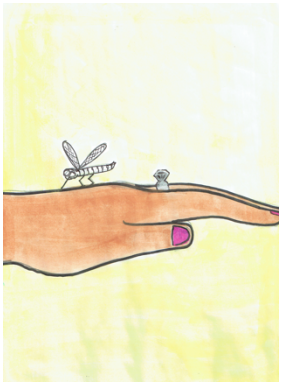
shunax̲wáayi du jeet wusik̲úx’.



wé k̲usax̲á k̲áa ashakamlix̲óot’.



táax’aa du shantóodáx̲ kei kamdliyích.



ách áyá táax’aa k̲aa sheiyí ch’a has du x̲’éi linúkts.

# táax'aa shkalneek Notes:

## Additional Vocab from the Story:

| | |
|---|---|
| aa aawajáḵ | s/he killed (someone) |
| wuḵajáaḵ | to kill |
| akgwajáaḵ | s/he will kill |
| du tú | he thinks (literally - his inside) |
| amdlisín | s/he hid |
| a daat | about it |
| aawaẋóot' | s/he pulled it |
| akawliẋóot' | s/he split / chopped it |
| áa yaẋ | turning over |
| ch'a has du ẋ'éi linúkts | just tastes sweet to them |

## Additional Notes:

1.)

shunaẋwáayi du jeet **wusiḵúx'**
19. He grabbed an axe.

*In previous lesson students learned «aawashaát» as the word grab. Here a different verb is used. It is uncertain as to how the verb «wusiḵúx'» is different from «aawashaát». One factor may be the shape of the object being grabbed. Students encountered this when learning the difference between «aawashaát» and «akaawashaát». However, this looks like a completely different verb stem so needs clarification from a speaker.*

2.)

táax'aa du shantóodáẋ **kei kamdlihích**.
21. Mosquitos flew up out of his head.

*There are some Tlingit verbs where the singular and plural forms have completely different verb stems. Fly is one of those verbs. In Crow Loses His Eye, students saw the verb «kei wudiḵeen» – he flew up (verb root «ḵeen»). In this story the verb used is «kei kawdliyích» – they flew up (verb root «yeech»).*

*Another example of a verb that has different verb stems for singular and plural is go on foot, or arrive. S/he goes on foot is «aát uwagút», while they go on foot is «aát has uwa.aát».*

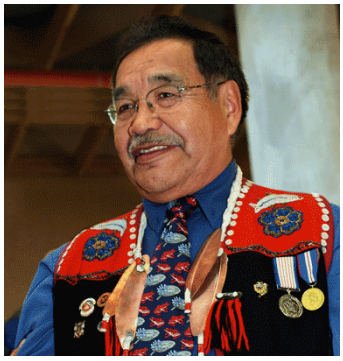
3.)

| | | |
|---|---|---|
| káanáx̲ áa yax̲ a*x̲óot'*.<br>18. He pulls him to the other side. | aawax̲óot' | s/he pulled it |
| wé k̲usax̲á k̲áa ashakam**li***x̲óot'*. | a**ka**w**li**x̲óot' | s/he split / chopped it |

20. He split that cannibal's head open.

*By this point students will probably have started to see the pattern of verbs and identifying them by their stem (which appears at the end of the verb). In this story there are two verbs that look very similar to one another but they are different. The verb for split or chop has* **ka-** *and* **l-** *before the stem while the verb for pull does not. This is what changes things and makes this two separate verbs even though the appear to have the same verb stem.*

# About the Authors



## Ànàłahàsh

**Ànàłahàsh** Sam Johnston was born and raised in Teslin Yukon, is 80 years of age, and a fluent speaker of Tlingit. He is an Ishkeetaan clan leader, teacher, storyteller, archer, and youth mentor, and spends much of his time dedicated to passing these teachings on to future generations.



## Kèyishí

**Kèyishí** Bessie Cooley is a fluent Tlingit language speaker of the Kookhittaan clan from Teslin, Yukon. She spent many years teaching Tlingit, and working with linguists to help create Tlingit curriculum. She has dedicated her life to teaching and learning in Tlingit, and has been an incredible mentor to many young Tlingits in their quest to learn their language.

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