

# Lingít Yoo X'atángi

## *Beginning Tlingit Workbook*

X'unei Lance Twitchell

Based on *Beginning Tlingit*  
by Nora Marks Dauenhauer & Richard Dauenhauer



## Beginning Tlingit Workbook

© 2017 Sealaska Heritage Institute and X'unei Lance Twitchell

Cover images: "Fill in the Blanks Handout" by Aandaxltín Stephanie Tripp, photo by Ryan Cortez.  
"Documenting Fluent Elders at a Language Camp in Yakutat" photo by X'unei.

Images in text: Public domain use photos from U.S. Fish & Wildlife, National Oceanic and Atmospheric Administration, National Park Service, Wikimedia, Pexels, and goodfreephotos.com. Stock images from Adobe Stock and Alamy Stock Photos. Additional photos by Kaasteen Jill Meserve, Sue Shotridge, Shuwuteen Karenza Bott, and Alaska Seafood Marketing Institute.

Printed in the United States of America.  
All rights reserved.

Library of Congress Control Number: 2016962443  
ISBN: 978-1-946019-01-1

First Printing 2017

*Address correspondence to:*

Sealaska Heritage Institute 105 S. Seward St. Suite 201 Juneau, AK 99801	X'unei Lance Twitchell (907) 796-6114 <a href="mailto:latwitchell@alaska.edu">latwitchell@alaska.edu</a>
---	--

Keiwxnéi ɬa Xwaayeenáɬ jiyís áyá.  
Tlax wáa sá yee xsixán.

For Nora and Richard Dauenhauer.  
I love you both so very much.

Tsu héidei shugaxtootáan,  
yáa yaa Ɂoosgé daakeit,  
haa jeex' a náł has kawdik'éet'.

— Kichnaalx



We will open it again,  
this box of wisdom,  
which was left in our hands.

— George Davis, Deisheetaan  
(*Because We Cherish You*, Dauenhauer & Dauenhauer 1981)

# Contents

Foreword by Rosita Worl .....	vii
Introduction by X'unei Lance Twitchell .....	ix
Lingít x'éináx duwa.áxch · Tlingit sounds .....	1
Consonant locations & sound practice	4
Daa sáyá? · What is this? .....	13
Particles & questions	24
Tlingit sense of space	25
Forming Tlingit questions	39
Tlingit interjections	39
Basic conversational phrases	40
Daa sáwé iyatéen? · What is it that you see? .....	41
Tlingit pronouns	47
What do you have?	49
What do you see?	52
Wáa sá iduwasáakw? · How are you called?.....	53
Tlingit introductions & identity	55
Tlingit plural pronouns	61
Haa Lingítx sateeyí (our Tlingit identity)	63
Tlingit counting	82
Wáa sá Ɂuwatee? · How is the weather? .....	85
Tlingit time references & verbs	93
Wáa sá sh teedinook? · How do you feel?.....	111
Body parts	114
States of being	126
Having & wanting	134
Aadóo sáwé? · Who is that? .....	141
Kinship terms	146
Goodé sá yaa neegút? · Where are you going?.....	167
Coming & going	172
Tlingit preverbs & motion verbs	184
More question particles	188
Tlingit suffixes	188
Wáa sá Ɂuwanoοk? · What is s/he doing?.....	189
Subjects in Tlingit verbs	191
Daa sáwé axá? · What is s/he eating?.....	213
Dynamic Tlingit verbs	215

« Ch'a yá lingit'aaní kát iguxlatéet. Tlél wáa sá ikgwanei » yóo ayawsikaa.

« Ch'a yá lingit'aaní kát iguxlatéet. Tlél wáa sá ikgwanei. »

— Kaasgéiy

“You’ll just float over the world. Nothing will happen to you,” he said to her. “You’ll just float over the world. Nothing will happen to you.”

— Susie James, Chookansháa

(recorded by ɬaat’éix’ Mary Pelayo and translated by ɬeixwnéí Nora Dauenhauer)

## **Foreword:**

### *Voices of Our Ancestors Through the Voices of Our Children*

We have made significant progress since 1998 when our Board of Trustees first declared the revitalization of Native languages to be Sealaska Heritage Institute's highest priority. At that time, language programs were non-existent and Native languages were described as "moribund." We refused to accept that our languages were "death bound" and made the vow that the voices of our ancestors would always be heard in our land.

Today, thanks to the efforts of many, and notably the "language learners," as the teachers who were learning Native languages and simultaneously teaching in the classroom called themselves, the Voices of Our Ancestors are now heard through the Voices of Our Children!

It was not an easy challenge, as we had to launch language revitalization efforts on multiple fronts—securing legislative action and funding, training teachers in updated approaches to language learning, developing curricula, and convincing schools to integrate language into the classroom.

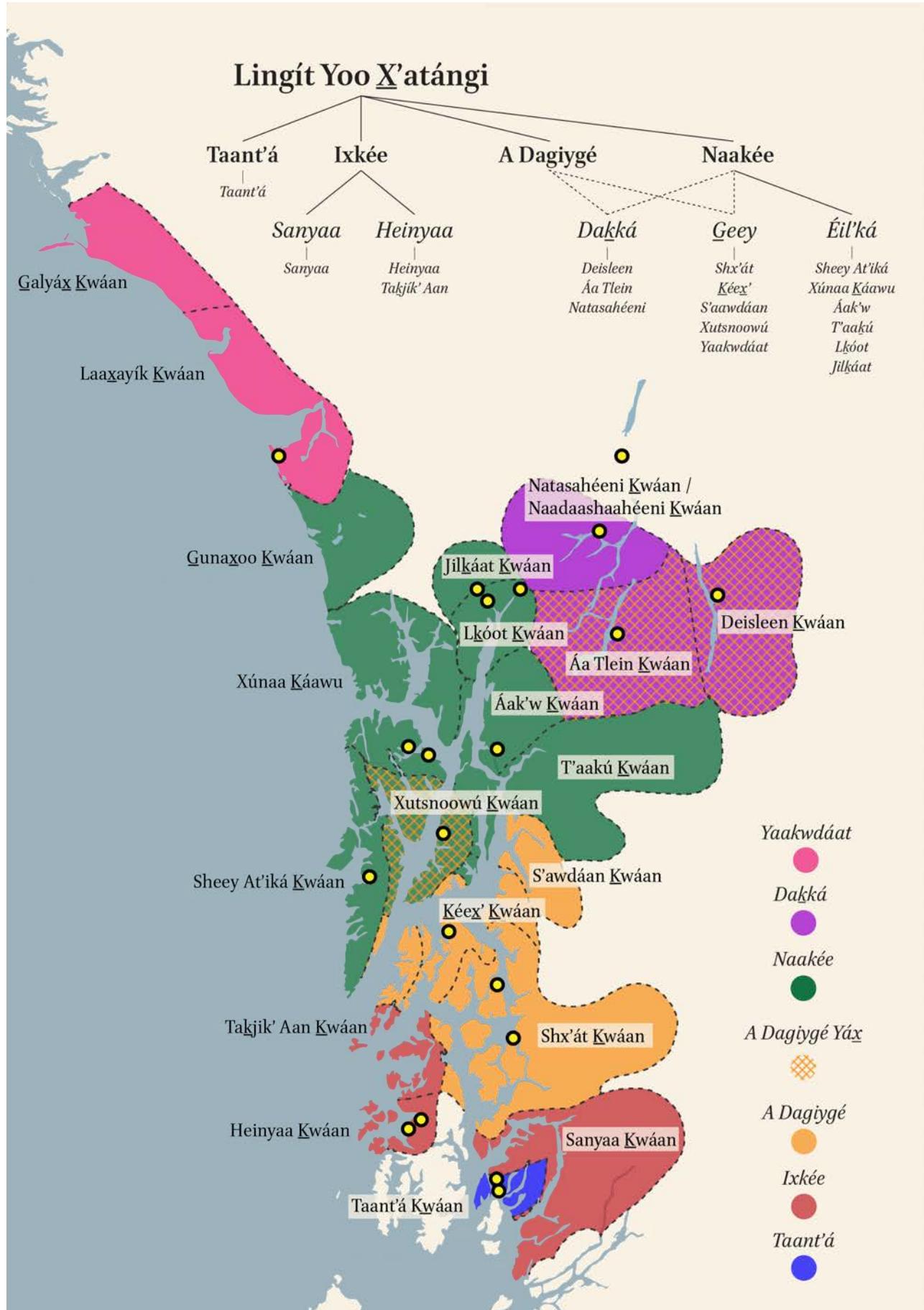
I will continue to repeat this message until it is ingrained in the consciousness of the public, that Native languages contain intellectual wealth accumulated through thousands of years. They convey how Native people see and use the land, and they provide knowledge about our environment and land in Southeast Alaska. Language is a uniquely human gift central to our experience as people and as Alaska Natives. This knowledge and the differing world views among our Native societies are worthy of protection and transmittal to future generations. Linguistic and cultural diversity is a benefit to society.

Public policy makers must also come to accept what our evaluations demonstrate, that the integration of language and culture into our schools results in improved academic success that benefits students and ultimately our society.

The language learners, who are now the masters in language revitalization, continue to teach and to develop material such as this *Beginning Tlingit Workbook*. We are confident that this text will become another essential tool in our language restoration effort.

Our deepest gratitude to the author, X'unei Lance Twitchell, for yet another successful language effort. He has made a significant difference in ensuring the survival of our Native languages.

Rosita Kaaháni Worl, Ph.D.  
President, Sealaska Heritage Institute





RICHARD & NORA DAUENHAUER

PHOTO BY BRIAN WALLACE, COURTESY OF SEALASKA HERITAGE INSTITUTE

Tlax kúnáx haa toowú yak'éi yee eedé,  
haa jeeyís yan yéi jiyeeynei.

We really appreciate what  
you all have done for us.

## Introduction

Anyone who does work in the Tlingit language is blessed with an incredible collection of recordings, grammar documentation, dictionaries, inspirational speeches, and much more. *Beginning Tlingit* has gone through many updates through the incredible work of Nora and Richard Dauenhauer and the team of language advocates at the Sealaska Heritage Institute over the years. Generations of teachers have been taking what they know or were learning into classrooms over the past thirty years, and the result of their feedback and ideas is this current edition of the *Beginning Tlingit Workbook*.

The goal of creating this workbook is to transition towards image-based language learning to encourage word-image association instead of Tlingit-word to English-word association. Additions have been made, and some optional grammatical explanations have been added through a number of different sections, but the basic philosophy remains the same: learn nouns that start off with sounds familiar to English speakers and begin introducing nouns with more challenging sounds. Phrases are introduced through substitution drills, where students can learn something basic and then make it more dynamic by adding other elements they are learning.

I think the oldest image I started using for this project was from 2002, when I began teaching Tlingit in Skagway. I had been a huge fan of *Beginning Tlingit* since I discovered it in 1995 and started studying Tlingit seriously with my grandfather Gooshdehéen Silas Dennis, Sr. After looking into the troubled state of indigenous languages in North America while studying at the University of Minnesota, my commitment to the Tlingit language intensified. The more I learned, the more I had the desire to teach, and the first time I was introduced to the language community working with Nora and Richard Dauenhauer was at a sponsored immersion gathering at Glacier Bay in 2004. It was amazing to see how many people were invested in our language, but at the same time we could see that the number of speakers was in great decline.

Several of us formed a network of learners, and many of us became teachers. It seemed like we learned something and then turned right around and taught it to someone else. I had limited resources in Skagway at the time, with only one fully fluent speaker and little access to the materials that were being developed in Juneau. While teaching the language, it became clear that associating Tlingit with images instead of English might make a clearer connection between the object and the Tlingit name for it. Out of that idea, and after interacting with fluent speakers, teachers, and learners, the project began to take off.

Florence Sheakley came to Skagway to help us with classes, and one time she brought her mother, Emma Marks. It was a special moment for us to see the fluency in the Marks family, and additional language camps in Haines and Carcross helped contribute to the ideas behind the workbook. It is based entirely on the teaching methods and steps developed by Nora and Richard, as well as many other contributors over the years, but it also incorporates some of the ways we are documenting and teaching various parts of Tlingit grammar today, especially verbs.

Any piece of curriculum is something that builds upon the wonderful body of work before it and merely contributes to the materials that are available to the speakers, teachers, and learners. The moment of power comes when that material is brought to life in the exchange of knowledge where new speakers are

made. After working in Tlingit for over two decades now, I am greatly encouraged to see the number of learners coming to the language, determined to become speakers and to be a part of a language movement that restores the stability of our language. My overall hope is that this is done with love, kindness, and humility, and that its members acknowledge all of the hard and wonderful work that took place over the years.

From the elders who suffered as children when people were trying to kill off our language, to the generation who never had a chance to learn, to the generation that shifted their lives to create space for our language, to the children who are now being raised with our language, we watch this journey come around to a place of hope. The next steps are ensuring that our languages are fully functional and respectable parts of curriculum across all educational levels, doing the hard work of bringing the languages back into the home, and continuing to focus on healing and recovering from a great and horrible attempted genocide.

The Tlingit language contains an endless ocean of complexity, metaphor, and spirituality. It unlocks a relationship between people, place, and other living beings that stretches back into time immemorial. Our work, which continues upon the path that was made for us, is to ensure that it exists forever. As I work late into the days and nights on projects like this, I am encouraged by all the speakers and teachers who have walked on into the forest, leaving their gifts behind to shape into the next thing. It is an absolute honor to be a part of that exchange, and to watch speakers, teachers, and learners interact through a language that is both our inheritance and the intellectual property that we must protect for future generations.

The material presented here can be supplemented by a number of different activities and games to help students engage in the language. There is no single technique that teaches language, but instead there are a variety of things a teacher should employ to engage students, create opportunities for repetition and practice, and to stress cultural relevance and proper language use. Many of the patterns here encourage using whole language, which may sound unnatural to

the fluent speaker. For example, in a natural speaking environment one might ask, “what do you have?” and you might respond with “a bracelet.” In language exercises, however, you would be encouraged to say “I have a bracelet.” As we begin our adventures in Tlingit language learning, we start with an artificial language, but it opens the door to create fluency in the future through careful listening, self-monitoring, feedback from the language community, and gaining confidence.

Language learning is a journey. It is not a race against others; it is a race against time and circumstance. High levels of fluency can be attained, but the journey is long and requires tremendous amounts of effort and motivation. Through it all, the learner is encouraged to stay positive and productive, and to take all feedback in but also be aware of unhealthy actions that might stunt language learning.

You are involved in undoing generations of attempted genocide of the Tlingit language and people. This is no small miracle but is actually one of the most inspirational parts of being human. It takes courage to sit in the chair and study a language that has become foreign to most of its own people. In 2017, there are an estimated 100 speakers of Tlingit at various levels, and that includes all second language speakers at an intermediate level or higher. Out of that 100, 40 are highly fluent and perhaps 10 could be considered fully fluent and able to perform highly complex language tasks such as classical oratory, advanced verb modes, and translations.

But the sun is not setting on our language. A classic Tlingit greeting is «tsu haa kát *keiwa.aa*» (“it has dawned on us again”) and that summarizes the attitude of the Tlingit language movement. The work that we do is carried out with the energy of all of the speakers who made words for their little grandchildren, for the teachers who spent countless hours developing materials and activities that help give learners the language in manageable chunks that follow a path to being able to speak and listen. There are many people who have supported language efforts by securing and managing grants and developing whole programs to help the cause.

Indigenous languages did not put themselves in danger. The people did not outgrow a use for them.

The reality is that we see today the result of a massive attempted genocide that was executed by American governments and religious institutions that targeted languages to assimilate the people. Many of our elders have shared stories of themselves and children they grew up with who experienced the horrors of American genocide. Kaséix Selina Everson speaks often of our dearly departed *Kaalkáawu* Cyril George talking about the times when our language was forbidden, and how he would still cry about it as an elder. Shaksháani Marge Dutson courageously shared her life experience: when she first started school a teacher grabbed her by the hair, picked her up off the ground, and shook her violently in front of the class to force her to stop speaking Tlingit.

These realities are often overlooked today, as Alaskan education systems operate ignorant of their deviant history. We can see some of this from the words of teachers who came to Alaska in the late 1800s and early 1900s to implement education systems, as in the following passage that seems to gloat about torture methods developed to annihilate indigenous languages:

In order, that the children might the more rapidly acquire the English language, they were expected to speak nothing but English in the home. Of course, this was hard for many of them who only knew two or three words, knowing none at all when they came, and naturally they would among themselves talk Indian. This made their pronunciation of English very bad, and interfered with their construction of sentences; so we required them to speak nothing but English except by permission; but they often would get into the washroom or in the wood shed, and having set a watch, they would indulge in a good Indian talk. A few cases of this kind, and we applied a heroic remedy to stop it. We obtained a bottle of myrrh and capsicum: myrrh is bitter as gall and capsicum hot like fire. We prepared a little sponge; saturated it with this solution, and everyone that talked Indian had his mouth washed to take away the taint of the Indian language! One application usually was sufficient; but one or two cases had to receive a second application. From that time on, progress in their studies was almost doubly rapid, for they dared not talk their own language, and

talking English, helped them the better, to comprehend the language; but like all children, they were not always good in everything else.<sup>1</sup>

To help balance this, we look back towards our cultural teachings and philosophies. Kaxwaan Éesh George Davis, T'akdeintaan *ka* Tsaagweidí Yádi, talks about what his mother used to always tell him. Within these words we find some useful learning and life philosophies:

Hél ee yáx  
Lingít'aaní káa  
néekwdéin daayeyykáak  
*ka* néekwdéin *kadaa.eenéik*.  
Ch'as tula.aan,  
ka kusaxán kwa i téix' tóo yéi na.oo!  
Yaa nalgwátl yá Lingít'aaní.  
A kagéidi gulagwáatl aa ux kei kgwatéeyi i kusteeeyi  
Gwál néekw tsú i kaadé kgwagóot.  
Ách áwé ch'as *kusaxán*  
*ka* tula.aan i téix' tóo yéi na.oo!  
Ch'a wáa sá yéi ux kei igatéeni,  
yá aan i tuli.aaní *ku.oo*  
gwál i éede has guxdashée.

You won't be right  
on this world  
speaking with ill will,  
and doing things with ill will.  
Only kindness,  
and love for people, though, put that in your heart!  
The world is spinning around.  
Those things done wrong will roll along, spinning  
your life out of control.  
And maybe illness, too, will come your way.  
Because of that, only love,  
and kindness, put them in your heart!  
Whenever your life is out of control,  
the people who you are kind with  
maybe they are going to help you.<sup>2</sup>

This information is shared with you to create inspiration. We need all the courage and unity we can muster to create a world where we have more than 10,000 speakers and our language is relatively safe. Sometimes this requires thinking about the big picture and developing strategies to counter cultural hegemonies that dominate educational systems and organizations.

But more than anything, you need to know that the biggest changes often occur at the individual level, where you shift your life patterns to bring more and more language into your daily existence. Listen. Speak. Build vocabulary. Internalize grammar. Allow the Tlingit worldview—Lingít Tundataáni—to take root in your consciousness to a point that you become multilingual.

As advocates of our languages, we commit to hard work and persistence to honor all those who have suffered to keep our language alive in times of peril. We do so in order to protect the gifts our ancient ones envisioned for their little grandchildren. We do this for our own mental health, and to undo a century of genocidal tendencies and we do so in love, unity, and strength of purpose.

I am grateful to all those who helped prepare this text, from the elders who visited classrooms and talked with me to help understand concepts to the many students at the University of Alaska Southeast and language camps in Carcross, Teslin, Atlin, and Skagway who endured pile after pile of looseleaf drafts of this work. Many of those students were particularly helpful in spotting errors and providing valuable feedback of what helps the learner. We are blessed with wonderful elders and tireless workers who helped develop the core concepts here, which this workbook does not seek to replace but instead to complement.

This workbook attempts to incorporate known dialect differences. If you hear things said differently by fluent speakers in your area, then adjust your language learning to honor your own dialect. The map in this section shows the known Tlingit dialects.

Yee gu.aa yáx x'wán!

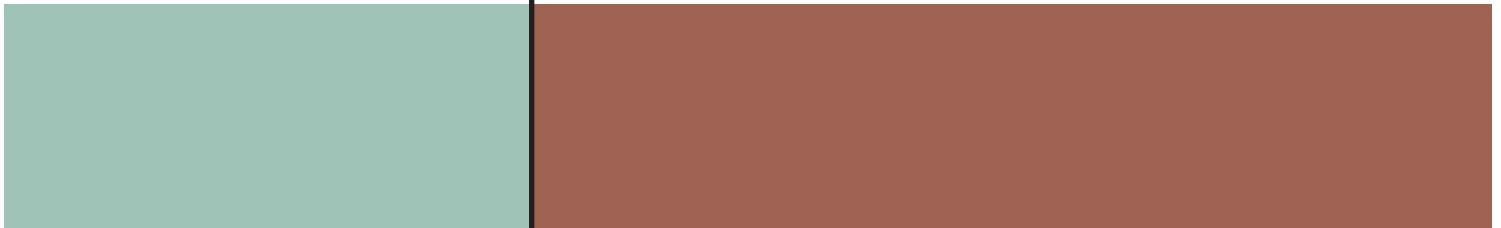
X'unei Lance Twitchell

<sup>1</sup> Replogle, Charles. *Among the Indians of Alaska*. Headley Brothers, 1904.

<sup>2</sup> Davis, George Kaxwaan Éesh. Recorded Language Session, 2015.

0

Lingít x'éináx duwa.áxch  
*Tlingit sounds*

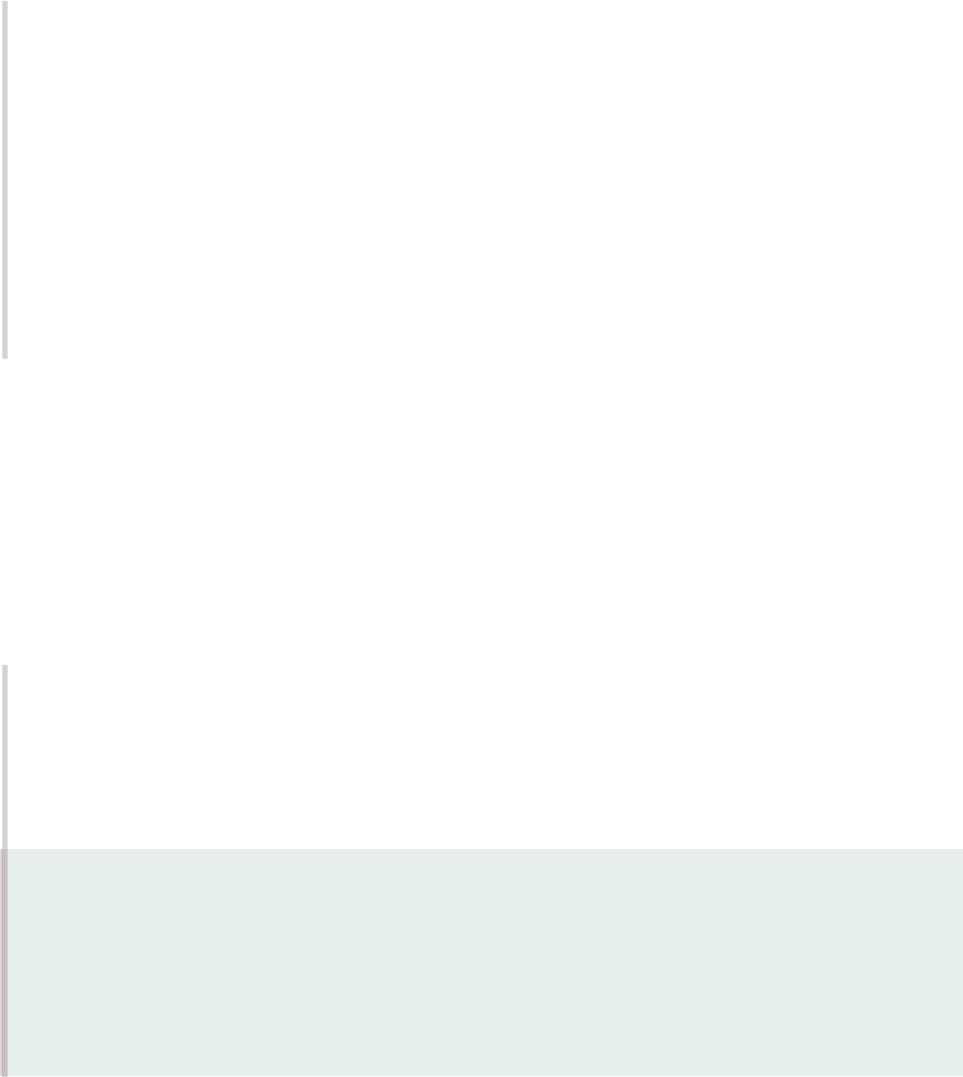


1

tléix'

Aax áwé  
has du x'wáal'i a kaadéi  
has a kooldánch  
wé eeshandéin tuwateeyi káa.

—Naa Tláa



Then they  
would let their down fall  
like snow  
over the person who is feeling grief.

— Jessie Dalton, T'akdeintaan  
(*Haa Tuwunáagu Yís*, Dauenhauer & Dauenhauer 1990)

# Lingít x'éináx duwa.áxch



Tlingit is full of sounds that you do not hear in the English language, and some that are unique to Tlingit (x', x'w x', x'w). English is a language heavily situated towards the front of your mouth, while Tlingit exists from the tooth ridge on back. This means a lot of guttural sounds that will challenge your muscle control within your mouth. A great practice technique to warm yourself up is to look up, relax your throat, and make noises like a raven, or just make the dangly guy in the back of your throat (uvula) rattle around. This may feel like you are clearing your throat, but in later lessons, you will need to control this part of your body, and the best way to do that is through exercise.

After they are introduced in class, practice the sounds that are unfamiliar; pay close attention to what is going on inside your mouth, and use your hands and body language to help locate sounds and enunciate tones. Chances are, you will be using different areas than you have used for much of your life, so you will have to wake them up through exercise and gain command over them to improve your pronunciation. Have patience. Sounds are introduced gradually in our lessons, more complex ones come later with explanations on how to make the sounds.

When looking at Tlingit vowels, it is important to remember two things. First, vowels can be either long or short, and this works in pairs, meaning that in some cases a word can be pronounced long or short and also verb roots often shift from long to short with predictable frequency. More importantly, Tlingit has two tones: high and low. This can greatly affect meaning, so you need to be conscious of tone, which is marked with an accent (á) when high and not marked (a) when low. Try to use body movements, such as holding your hand out when speaking and raising it when you see a tone mark. Let this be your cue to raise the pitch of your voice.

Tlingit has vowels that have sonorant endings. They end in a consonant that speakers of English are used to making at the beginning of words. The examples of sonorant endings in English are “wow” and “eeew!” Exaggerate the differences between vowel sounds, length, and tone while learning them.

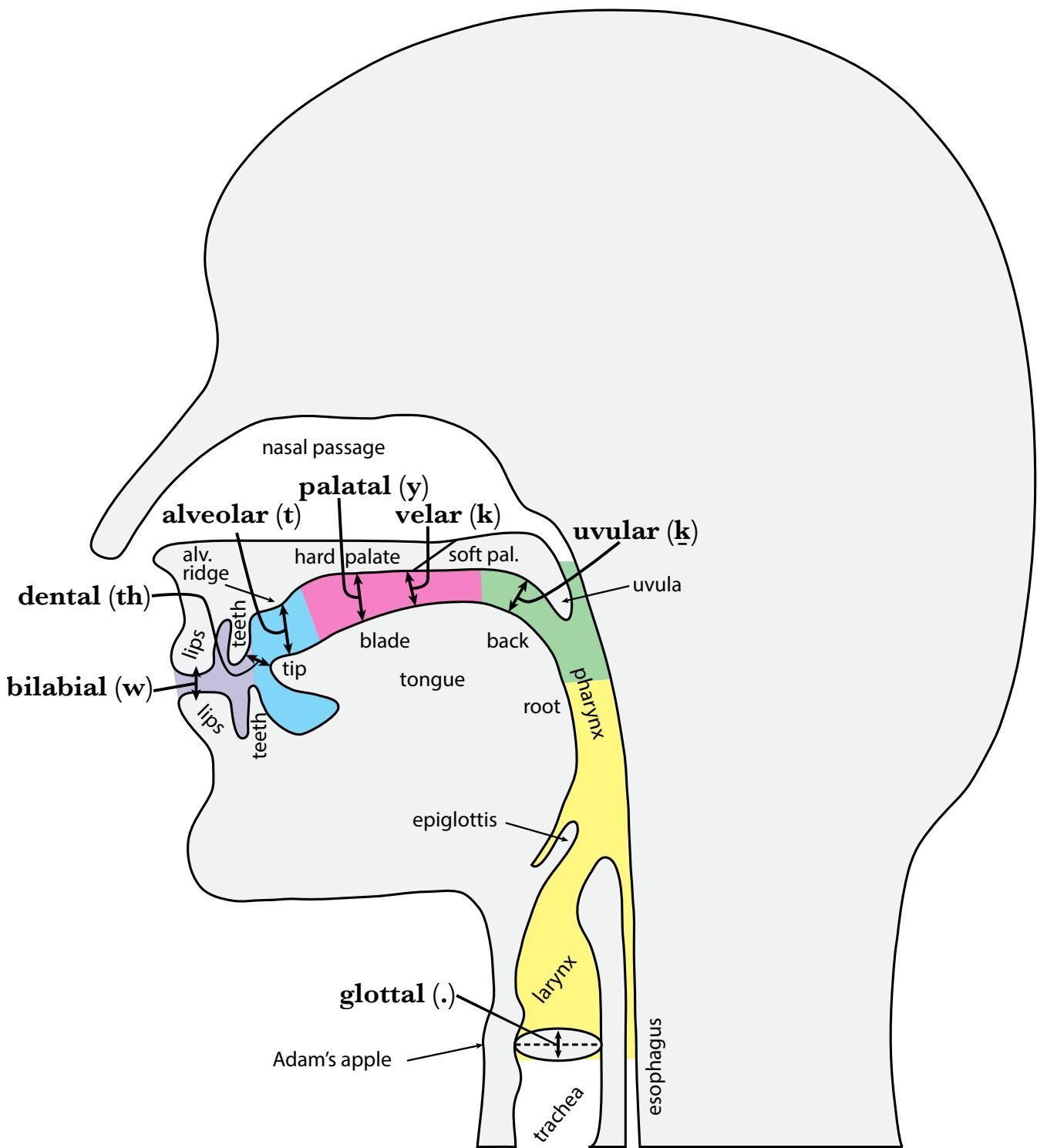
## vowels (pairs and tones)

a ~	aa	á ~	áa
e ~	ei	é ~	éi
i ~	ee	í ~	ée
u ~	oo	ú ~	óo
o (rare)			

## vowels with sonorant endings

aaw  
aay  
eew  
eey  
oow

# Consonant locations & sound practice



<b>labia</b> lips	alveolar. tongue behind teeth	uvular middle of tongue against roof of mouth	uvular back of tongue touches uvula at back of throat	glottal vocal chords
----------------------	----------------------------------	--	--	-------------------------

stops (stop of breath)				
rounded				
<b>plain</b>	dáa weasel	deit snow	dzánti flounder	jánwu mountain goat
<b>aspirated</b> followed by a puff of air	tá sleep	tlelóo moth	tsáats bear root	chál cache
<b>glottalized</b> followed by a pop	tá king salmon	tł'átk earth; ground	ts'at'séé bird	ch'ák' eagle

fricatives (breath flows through narrow opening, creating friction)				
rounded				
<b>plain</b>		lóol firerweed	séek belt	xáshaa saw
<b>glottalized</b> raised vocal chords	l'ook coho	s'EEK black bear	x'áax' apple	xwásdáa canvas; tarp
				xáat fish

sonorants (softer, you can sing them continuously)				
rounded				
<b>nasal</b> air through nose	máa sá? how	nóoskw wolverine	yaakw boat	xwagoot iwent
<b>non-nasal</b>	waak eye	daleiyí lake trout	ýóow lunch	x'wáat' dolly varden trout
			(rare)	hit house

<b>Vowels</b>	A	e	é	E
	a	á	é	éi
	i	í	éé	ói
	u	ú	oo	óo

*Labial*

<b>w</b> wasóos 	<b>m</b> masóos 
---	--

*Alveolar*

<b>ch</b> cheech 	<b>ch'</b> ch'eet  <small>(murrelet)</small>	<b>d</b> dák 
<b>dl</b> dleit  <small>(snow)</small>	<b>dz</b> dzeit 	<b>j</b> jánwu / jínwu (Y) 

*Alveolar (cont'd)*

<p>l</p> <p>lóol</p> 	<p>l'</p> <p>l'ook</p>  <p>(coho)</p>	<p>n</p> <p>nóoskw</p> 
<p>s</p> <p>séek</p> 	<p>s'</p> <p>s'eek</p> 	<p>sh</p> <p>shaa</p> 
<p>t</p> <p>téeyaa</p> 	<p>t'</p> <p>t'a</p>  <p>(chinook)</p>	<p>tl</p> <p>tleilú</p> 

*Alveolar (cont'd)*

<p>tl'</p> <p>tl'eex</p> 	<p>ts</p> <p>tsaa</p> 	<p>ts'</p> <p>ts'ats'ée</p> 
<p>y</p> <p>yaak</p> 		

*Velar*

<p>g gooch</p> 	<p>k káast</p> 	<p>k' k'inchéiyi</p> 
<p>x xáshaa</p> 	<p>x' x'áax'</p> 	

*Velar + Labial (rounded)*

<p>gw</p> <p>gwáala</p> 	<p>kw</p> <p>aan kwéiyi</p> 	<p>-kw</p> <p>yaakw</p> 
<p>k'w</p> <p>k'wát'</p> 	<p>-k'w</p> <p>dzísk'w</p> 	<p>xw</p> <p>xwaasdáa</p>  <p>(canvas; tarp)</p>
<p>-xw</p> <p>gáaxw</p> 	<p>x'w</p> <p>x'wán</p> 	<p>-x'w</p> <p>dzéex'w</p>  <p>(baby clams)</p>

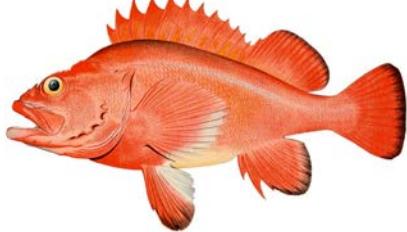
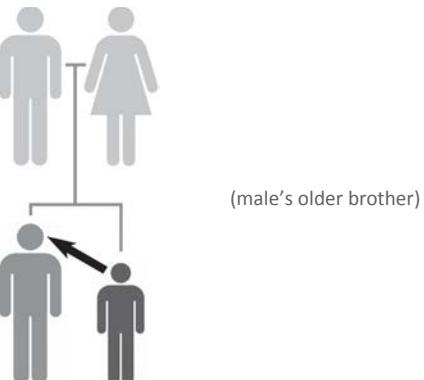
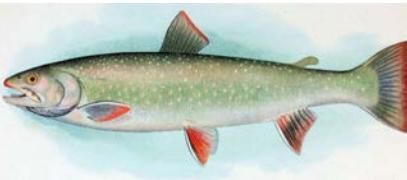
*Uvular*

<p><u>g</u> gooch</p> 	<p><u>k</u> kákw</p> 	<p><u>k'</u> k'ateil</p> 
<p><u>x</u> xáat</p>  <p>(fish)</p>	<p><u>x'</u> x'aan</p> 	

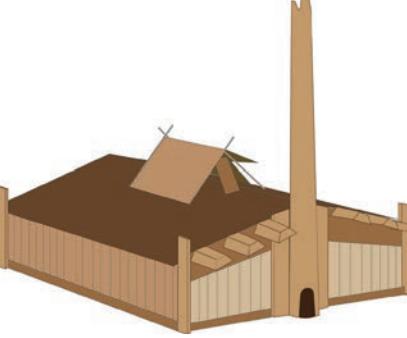
*Uvular + Labial (rounded)*

<p><u>gw</u> gwéinaa</p> 	<p><u>kw</u> -kwáan</p>  <p>(person or people from that place)</p>	<p>-<u>kw</u> náakw</p> 
--	--	---

*Uvular + Labial (rounded)*

<p><b>k'w</b> k'wátl</p> 	<p>-k'w léik'w</p> 	<p><b>xw</b> shanaxwáayi</p> 
<p>-xw -húnxw</p>  <p>(male's older brother)</p>	<p><b>x'w</b> x'wáat'</p>  <p>(Dolly Varden trout)</p>	<p>-x'w néx'w</p>  <p>(cloudberry)</p>

*Glottal*

<p>.</p> <p>yaana.eit</p> 	<p><b>h</b></p> <p>hít</p> 
---	---

Daa sáyá?

*What is this?*



Yee gu.aa yáx x'wán.  
Yee léelk'u hás xá yee x'éit has wusi.áx yeedát.

Yee gu.aa yáx x'wán.  
Gunéi ax tu.áadi tsu.

Yee gu.aa yáx x'wán.  
Uháan áyá, haa léelk'u hás, has du ítx yaa ntu.á

Yee gu.aa yáx x'wán.  
Ldakát yeewháan.  
— Shgaté

Have strength and courage, all of you.  
Your grandparents are really listening to you now.

Have strength and courage, all of you.  
We are beginning to walk along it, too.

Have strength and courage, all of you.  
It is us, our grandparents, we are the ones following them.

Have strength and courage, all of you.  
Every one of you.

— Jessie Johnnie, Chookansháa

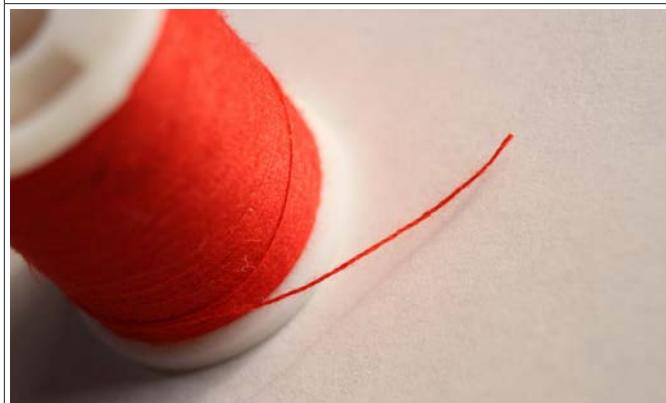
# Daa sáyá?



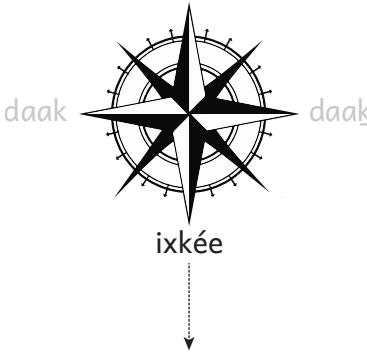
Now we will begin our first lesson. In this section, you will be introduced to a letter in the Tlingit alphabet, beginning with vowel sounds. There are two things here that are important to remember: these vowels have tone, which means the pitch of your voice helps determine meaning. High toned vowels also receive more emphasis, and they are marked with an accent (á é í ú ó). Also, vowels can be long or short—like the differences between the first vowel in *amazing* and the vowel in *Saab*—and this also affects meaning. You will learn later that there are flexibilities with both tone and length of vowels, but for now, focus on exaggerating the difference between high tone and low tone, long vowel and short vowel.

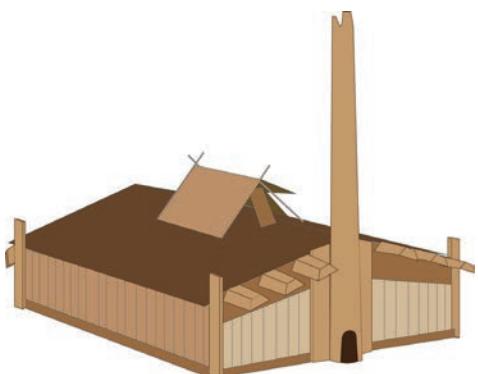
As you say the word, focus your eyes on the image because doing so is better than thinking of the English word for the same object. Our goal is to create a Tlingit way of thinking and seeing the world, and that means beginning to transition from the modern world to that of the traditional. After introducing the basic sounds of this chapter, we will practice some phrases where we can fill in the blanks with the nouns we are learning. After that, we will break down a little of the grammar. Remember to drill and repeat, practice with other speakers and learners, and to just keep trying.

## VOCABULARY



a	at daayí	birch (lit. thing's bark)
á	tás	thread

	aa	
	shaawát	woman
	áa	
	áa	lake
	e	
naakée  daak daak ijkéé	íxde	towards downstream; towards south
	é	
	té	rock, stone

	ei	
	seit	necklace
	éi	
	shéiyi	spruce
	i	
	digitgiyáa	hummingbird
	í	
	hít	house

	<p>ee</p> <p><b>ayawditee</b></p> <p>windy weather; stormy weather</p>	
	<p>ée</p> <p><b>kées</b></p> <p>bracelet</p>	
	<p>u</p> <p><b>nukshiyáan / lukshiyáan</b></p> <p>mink</p>	
	<p>ú</p> <p><b>gút</b></p> <p>dime</p>	



oo

woosh yaayí

pair

óo



ónaa

rifle  
(lit. thing that shoots)

aay



yáay

whale

aaw

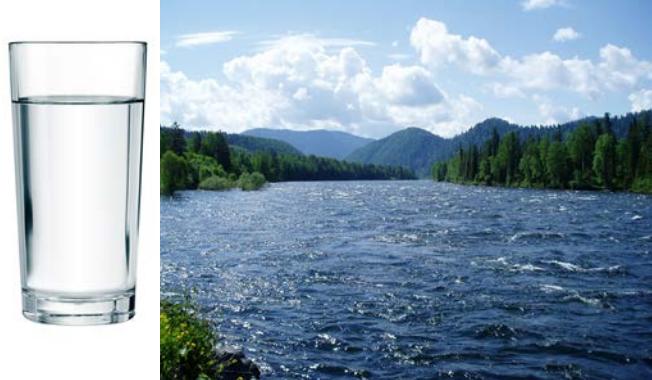


yaaw

herring

	eyy	
	eyy	rapids
	eew	
	séew	rain
	ooow	
	noow	fort; fortress
	.	
	yaana.eit	wild celery, cow parsnip

	<p>-kw</p> <p><b>yaakw</b>      canoe; boat</p>
	<p>-kw-</p> <p><b>sakwnéin</b>      bread</p>
	<p>ch</p> <p><b>cheech</b>      porpoise</p>
	<p>d</p> <p><b>dáa</b>      weasel</p>

	g	
	<b>gaaw</b>	drum; clock; bell; time
	h	
	<b>héen</b>	water; river; creek
	j	
	<b>jánwu / jínwu (Y)</b>	mountain goat
	k	
	<b>kakéin</b>	yarn

	n	
	nóoskw	wolverine
	s	
	saak	eulachon, hooligan, candlefish
	sh	
	shaa	mountain
	t	
	téeyaa	chisel (lit. thing that chisels)

	w <b>wasóos</b>	cow
	y <b>yaak</b>	mussels

That covers the basic sounds of Tlingit, and in the following chapters we will drill intermediate and advanced sounds. Now we will learn some basic phrases that will help us with conversation and will also allow us to use the nouns we just covered in basic sentences. While we will be moving on with material, you must discipline yourself to drill the words above using the pictures until you have a good idea of the sounds and the meaning of the words; in doing so, challenge yourself to think of the object itself, and not the English word for it. Work with other language learners or teachers on the sounds whenever possible, and prepare to use the words in sentences in the following parts of the lesson.

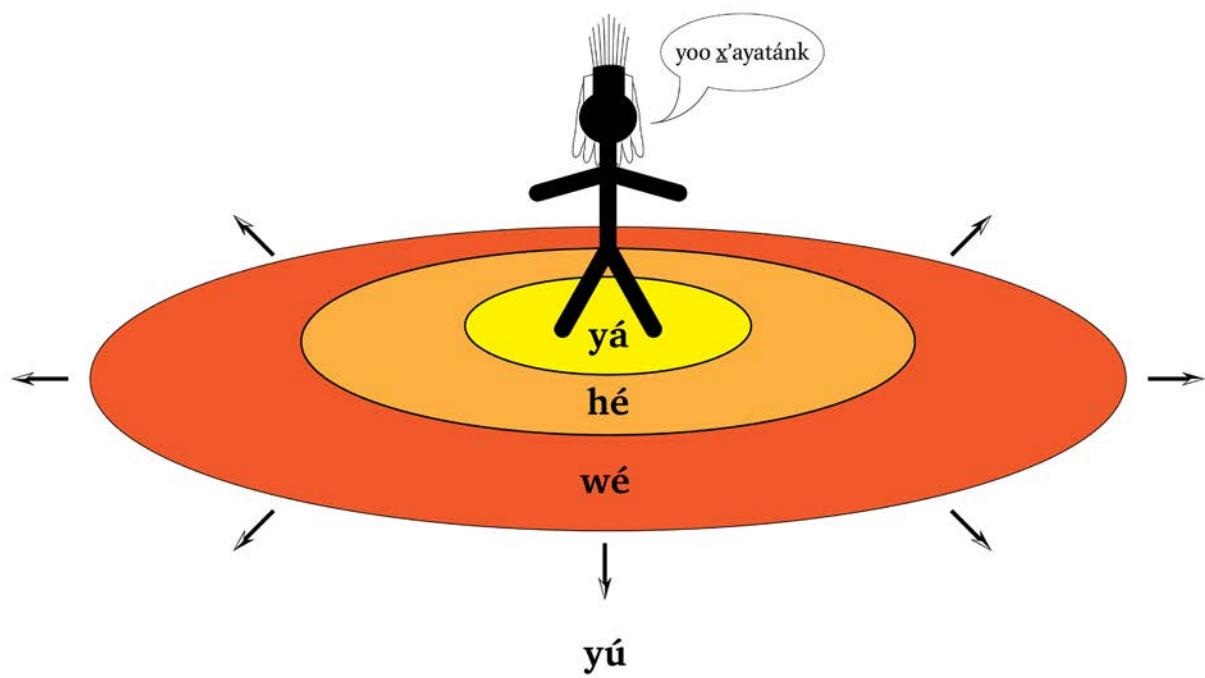
## Particles & questions

The following pages take a look at particles that combine to form basic questions and answers. It is important to keep in mind that even though particles have meaning, they do not appear on their own. Instead, they combine with other parts of speech to create communication. Whenever we break language into its smaller pieces, we have to remember that it is done to help us build up the ability to communicate in the language by learning how to use these parts. When particles combine with other parts of speech, the overall meaning and the particle itself might undergo change.

PARTICLES

sá	voice; base of neck
	Used with other particles to form questions, such as «daa sá» “what?” but sometimes used to form statements, such as «Lingít x'éináx sá!» “say it in Tlingit” • does not appear on its own.
á	[focus particle]
	Used to draw attention to a particular word or concept within speech. Can add emphasis, show what part of the utterance is important, or slightly shift meaning.

## Tlingit sense of space



yá	<p>this (right here)</p> <p>Refers to something that is touchable or in hand.</p>
hé	<p>this (here)</p> <p>Refers to something closer to the speaker than the listener, or right behind the speaker; can also refer to a nearby but unknown location.</p>
wé	<p>that (over there)</p> <p>Refers to something out of reach but usually within the same basic space.</p>
yú	<p>that (over yonder)</p> <p>Refers to something far away, including distant areas that cannot be seen.</p>

QUESTION & ANSWER DRILLS

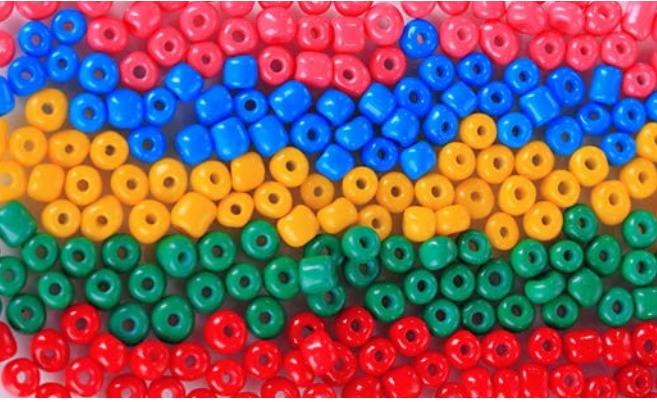
	what is this?
daa sáyá?	<p>daa + sá-yá Asks about something that is touchable or in hand.</p>
	that is ____.
____ áwé.	<p>á-wé Refers to something out of reach but usually within the same basic space • used in oratory as a pause, like “well, um, etc.” or to signal shifts in subject or scene.</p>
	what is that?
daa sáwé?	<p>daa + sá-wé Asks about something out of reach but usually within the same basic space.</p>
	this is ____.
____ áyá.	<p>á-yá Refers to something that is touchable or in hand.</p>

	where is __?
goosú __?	<p>goo-sá-u + __</p> <p>Some speakers will use «Goosú wé __?» which refers to a known object, such as “where is that drum?”</p>
	right here is __.
yáadu __.	<p>yáa-t-ú + __</p> <p>It is touchable or in hand.</p>
	here is __.
héidu __.	<p>héi-t-ú + __</p> <p>It is closer to the speaker than the listener, or right behind the speaker; can also refer to a nearby but unknown location, or in the general vicinity.</p>
	there is __.
wéidu __.	<p>wéi-t-ú + __</p> <p>It is out of reach but usually within the same basic space.</p>

	there is ____.
yóodu ____.	yóo-tú + ____ It is far away, over yonder, including distant areas that cannot be seen.
	yes/no?
gé	This particle turns statements into a yes/no question, and often appears with the focus particle «á» as in «ágé».
	yes
aaa	Can have many variations on tone (á-aa, áá-a, a-áá, aa-á, aaa) • used in oratory as a pause, such as “well, um, etc.” or to signal shifts in subject or scene.
	no
tléik'	

	is this __?
__ ák.yá?	<p>á-gé-yá → ák.yá</p> <p>The particle «gé» turns the phrase into a yes/no question. Whether the answer is “yes” or “no”, follow with the phrase.</p>
	yes/no, that is __.
aaa/tléik', __ áwé.	<p>For this drill, remember to use the complete answer, which includes saying what the object is, regardless of yes or no.</p>
	is that __?
__ ák.wé?	<p>á-gé-wé → ák.wé</p>
	yes/no, this is __.
aaa/tléik', __ áyá.	<p>For this drill, remember to use the complete answer, which includes saying what the object is, regardless of yes or no.</p>

NOUN PRACTICE

	<p>séek</p> <p>belt</p>
	<p>dáanaa</p> <p>silver; money; silver (color)</p>
	<p>kawóot</p> <p>beads</p>
	<p>dís</p> <p>moon; month</p>



keishish

alnus alder  
(beach or  
mountain alder)



aan

town; village;  
settlement;  
inhabited or  
owned land



neech

beach



geesh

bull kelp



gán

firewood; wood



káast

barrel



shayéit

pillow  
(lit. thing below  
the head)



kéet

killer whale, orca



taan

sea lion



yéin

sea cucumber



gooch

hill



nadáakw

table



kóoshdaa

land otter,  
river otter



dóosh

cat



kootéeyaa

totem pole  
(lit. cylindrical  
chiseled thing)



kanéist

cross



kaháakw

salmon eggs



shakee.át

headress  
(lit. thing on top of head)



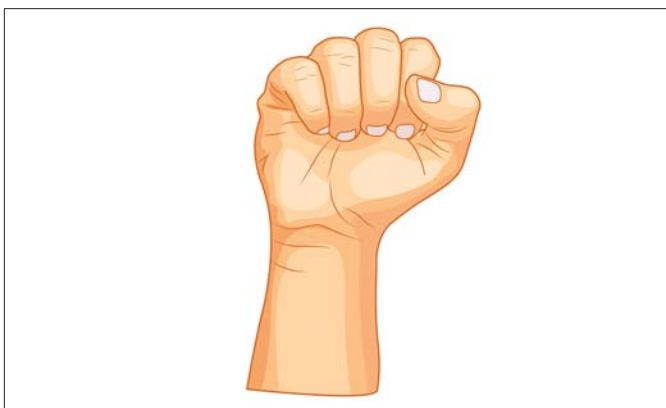
naa.át

clothing  
(lit. draping thing)



jáaji / jáajee

snowshoes



keijín

five  
(lit. up-hand)



shaaw

gumboot; chiton



shayéinaa

anchor  
(lit. thing that  
anchors)



tawéi

mountain sheep; Dall  
sheep

	<b>tináa</b> <span style="font-size: small;">copper shield</span>	
	<b>yuka.óot' /</b> <b>kaa yaku.óot'i</b> <span style="font-size: small;">button</span>	

## Forming Tlingit questions

The chart on the following page shows how to begin forming questions in Tlingit. There are three basic components involved. The first is a particle—which is a small function word—that establishes what type of question is being asked. The dotted line in the chart shows what the question type would translate to in English. The second part is the particle «sá» which translates to “voice” or the body part where the base of the neck meets the front of the chest (jugular notch or suprasternal notch). The third part is optional and is one of the determiners, as in the following examples:

daa sá?	what?
daa sáyá	what is this (right here)?
daa sáwé?	what is that?
daa sáhé	what is this (in the area)?
daa sáyú?	what is that (way over there)?

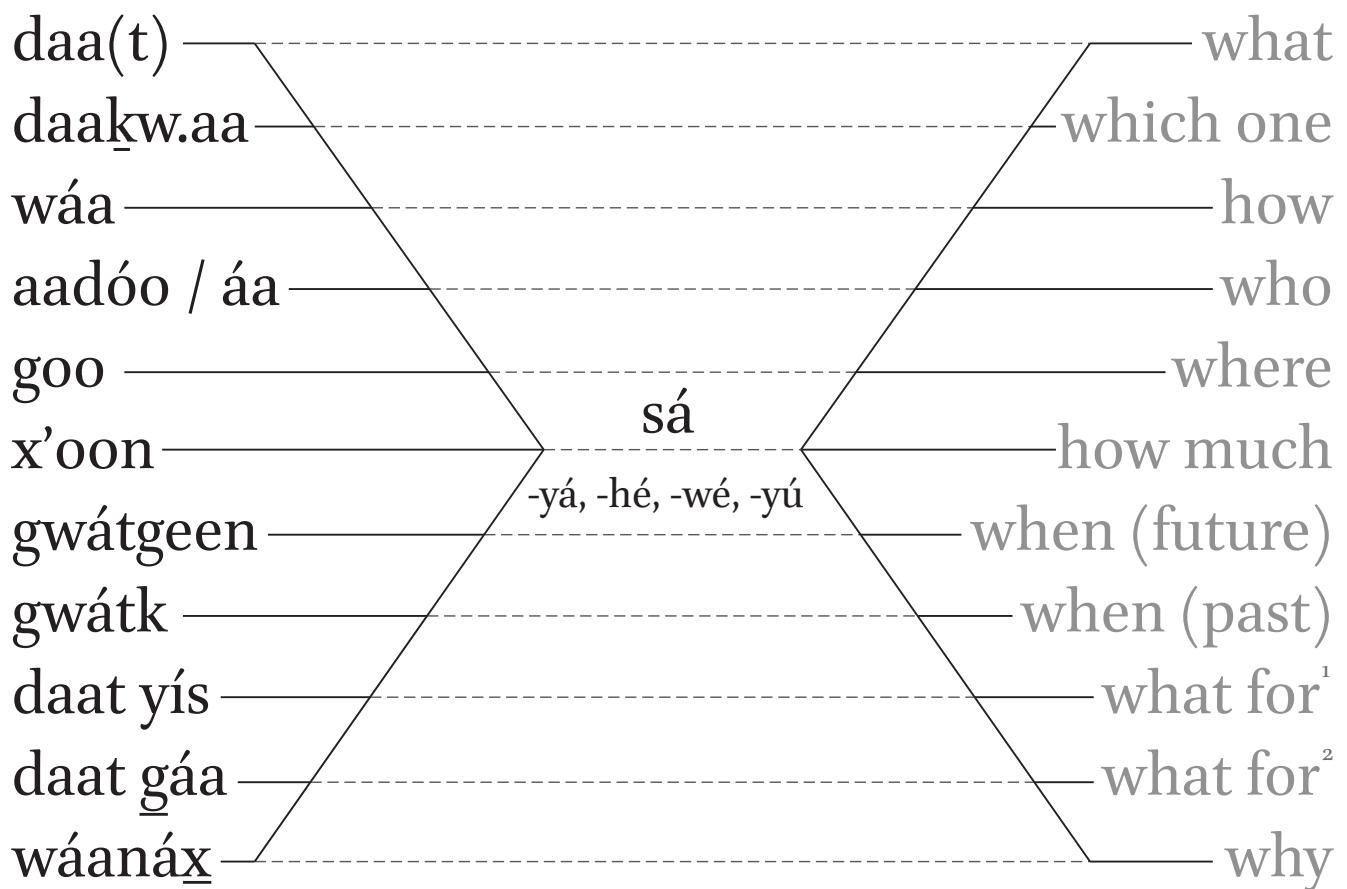
While these do form questions, they can also become statements, as in the following examples:

wáa sáwé?	how is that?
wáa sá iyatee?	how are you doing?
wáa sá yak'éi áwé.	how very good that is.

As you see and hear more Tlingit, pay attention to these question particles and how they are being used. As you begin learning more and more phrases, you will see them and use them more dynamically. The particle «goo» (“where”) generally requires a suffix, and we will learn more about these later, but here are some common combinations:

goosú?	where?
goodé sá?	to where?
goodáx sá?	from where?

## Forming Tlingit questions



<sup>1</sup> benefit  
<sup>2</sup> purpose

## Tlingit interjections

gunalchéesh	eesháan!	óosk'!
thank you	poor thing!	tiny; cute!
éitsk'!	xwéi!	shk'é
yum!	phew!	let me think ...
ha.é	hachgwá'!	atsganée!
holy cow!	that's what you get!	scary!

## Basic conversational phrases

	
yak'éi ixwsateení	tsu yei ik̕wasatéen
it's good to see you	i'll see you again
wa.é ák.wé?	woosh yei gaxtustéen
is that you?	we will see each other
tsu haa kát keiwa.aa	dziyáagin
it has dawned on us again	later

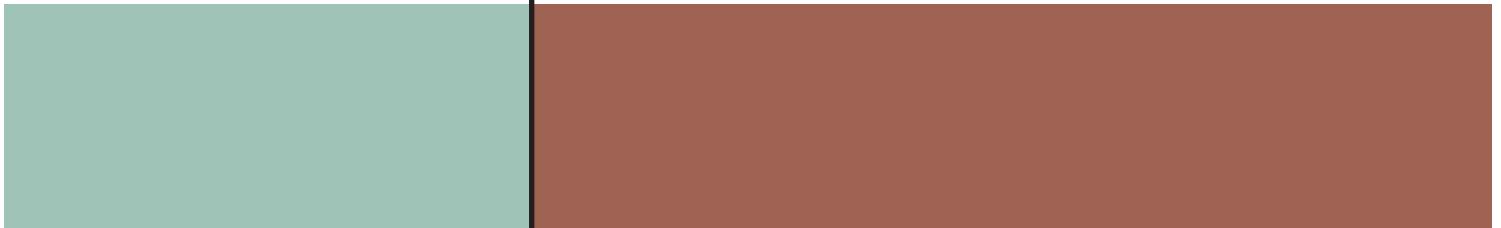
wáa sá iyatee / máa sá iyatee

how are you doing?

		
yak'éi	tlél wáa sá (utí)	tlél ushk'é
s/he/it is good	it's okay	it's bad; it's evil
ax toowú yak'éi	ch'a xát áyá	tlél ax toowú ushk'é
i feel good	i'm just me	i feel bad
ax toowú sigóo	ch'u shóogu	tlél ax tooshgú
i feel happy	the same	i am unhappy

2

Daa sáwé iyatéen?  
*What is it that you see?*



Aagáa áwé k'ídéin gaxtulatéen  
haa tl'átgi ɬa haa ɻusteeýí haa  
ítx yaa has na.ádi aa has du jeeyís.



So that too, we may protect  
our land and culture for  
those yet to come.

("Traditional Tlingit Prayer", Sealaska Heritage Institute)

# Daa sáwé iyatéen?



Our second lesson introduces intermediate and advanced sounds. You might want to look at the sound location chart from page four (daax'oon) and practice over and over again. Remember to have patience! You may be asking things of your mouth, muscles, and vocal chords that they are not used to, but it will come in time. Just as the Tlingit people learned to make sounds that are not in Tlingit (English letters *b, f, l, p, r* & *v*), you can teach yourself to do the same.

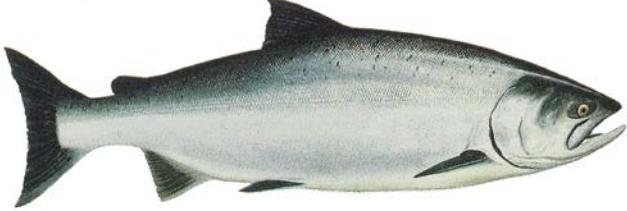
The first sounds we will encounter are consonant combinations, and then pinched consonants—which are made without using air from your lungs, only the bit of air and muscles in your mouth and throat. The sounds come from the same place, but your neck acts as a piston and pushes sound out louder and faster.

Next is the Tlingit «x», which is a scraping sound from the same location as «k», «k'», and «g». Make sure you have some saliva on your tongue, and make a sound like the wind. After this is the Tlingit «l», which is a voiceless consonant that is made by pressing the tip of your tongue on the roof of your mouth and blowing out the sides. Then there are pinched versions of these and combinations with other consonants. Then come the gutturals, so prepare to sound like a Raven and to immerse yourself in «Lingít kayéigi» (Tlingit sounds). «i gu.aa yáx x'wán!» (have strength and courage!)

## N O U N P R A C T I C E

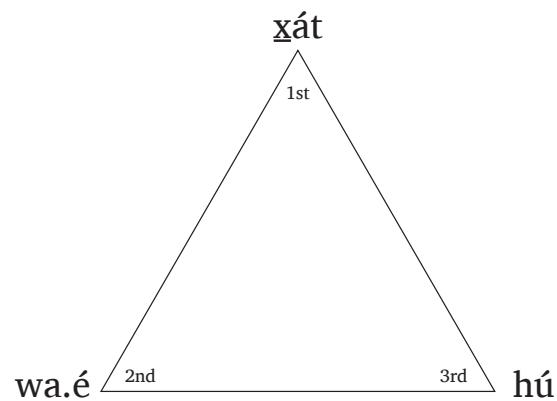
  	<b>dz</b>  <b>dzeit</b> ladder; dock; stairs
	<b>ts</b>  <b>tsaa</b> hair seal

	<p>kw</p> <p>aan kwéiyi</p>	<p>flag</p>
	<p>ch'</p> <p>ch'eet</p>	<p>murrelet</p>
	<p>k'</p> <p>k'inchéiyi</p>	<p>rose</p>
	<p>s'</p> <p>s'eek</p>	<p>black bear</p>

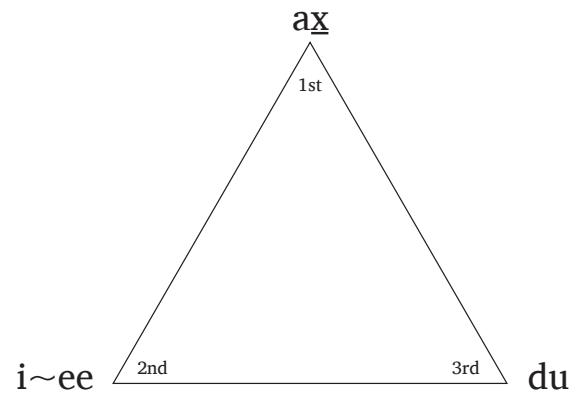
	t'	
	t'á	king salmon, chinook
	ts'	
	ts'ats'ée	songbird
	k'w	
	k'wát'	egg
	-k'w	
	dzísk'w	moose

x		
	xóots	brown bear
	xw	
	xwaasdáa	canvas; tarp
	-xw	
	gáaxw	duck

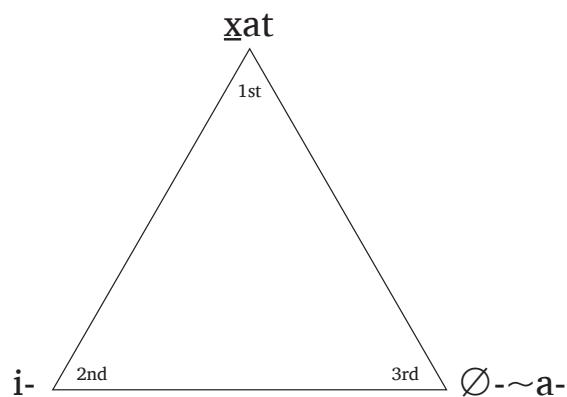
# Tlingit pronouns



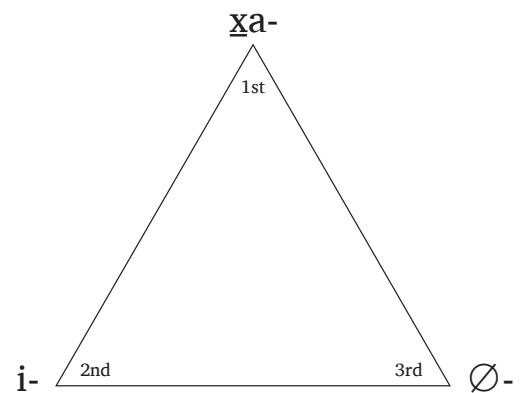
independent



possessive



object



subject

<u>xát</u>	me independent pronoun: first person singular
<u>wa.é</u>	you independent pronoun: second person singular
<u>hú</u>	he / she independent pronoun: third person singular
<u>ax</u>	my possessive pronoun: first person singular
<u>i~ee</u>	your possessive pronoun: second person singular
<u>du</u>	his/her possessive pronoun: third person singular
<u>xa-</u>	i subject pronoun: first person singular
<u>i-</u>	you subject pronoun: second person singular
<u>Ø-</u>	s/he subject pronoun: third person singular

<u>xat</u>	me object pronoun: first person singular
<u>i-</u>	you object pronoun: second person singular
<u>∅~a-</u>	her/him object pronoun: third person singular

## What do you have?

<u>ka</u>	and
<u>daa sá i jeewú?</u>	what do you have?  daa + sá + i + jee-wú? what + voice + your + possession-at?
<u>__ ax jeewú</u>	i have __.  __ + ax + jee-wú __ my + possession-at *note the pronoun uses in these phrases*

	what do i have?
daa sá ax̄ jeewú?	<p>daa + sá + ax̄ + jee-wú?          what + voice + my + possession-at?          *note the pronoun uses in these phrases*</p>
	you have ____.
___ i jeewú.	<p>___ + i + jee-wú          ___ your + possession-at          *note the pronoun uses in these phrases*</p>
	what does s/he have?
daa sá du jeewú?	<p>daa + sá + du + jee-wú?          what + voice + his/her + possession-at?          *note the pronoun uses in these phrases*</p>
	s/he has ____.
___ du jeewú.	<p>___ + du + jee-wú          ___ his/her + possession-at          *note the pronoun uses in these phrases*</p>

	do you have ___?
___ gé i jeewú?	<p>___ + gé + i + jee-wú      ___ yes/no? + his/her + possession-at      *note the pronoun uses in these phrases*</p>
aaa/tléik', ___ ax jeewú.	<p>yes/no, i have ____.      no, i don't have ____.</p>
tléik', ___ tlél ax jee.	<p>aaa/tléik', + ___ + ax + jee-wú      tléik, + tlél + ___ + ax + jee      yes/no, + ___ + my + possession-at      no, + not + ___ + my + possession      *note the pronoun uses in these phrases*</p>
aadóo sá ___ du jeewú?	<p>who has ___?</p>
	<p>aadóo + sá + ___ + du + jee-wú      who + voice + ___ + his/her + possession-at      *notice that the «sá» creates the question</p>
___ du jeewú ___.	<p>___ has ___.</p>
	<p>___ + du + jee-wú + ___.      ___ + his/her + possession-at + ___.      * (noun) du jeewú (name) *</p>

## What do you see?

	what do you see?
daa sá iyatéen?	daa + sá + Ø-i-ÿa-√téen → iyatéen what + voice + you-(2.S).cl.√see you see
	i see ____.
____ xaatéen.	Ø-ÿa-ÿa-√téen → xaatéen i-(1.S).cl.√see i see
	do you see ____?
____ gé iyatéen?	____ gé + Ø-i-ÿa-√téen ____ y/n? i-(1.S).cl.√see ____ yes/no? you-see
	yes/no, i see ____.
aaa/tléik, ____ xaatéen.	answer with “yes” or “no”, and follow with the phrase

3

Wáa sá iduwásáakw?

*How are you called?*

Haa at.óowu haa kusteeeyíx sitee.

—Seigeigei

Our at.óow are our life.

— Emma Marks, Lukaax.ádi

# Wáa sá iduwasáakw?



There are two very important concepts within the Tlingit view of the world that this lesson will cover: identity and sense of self in the world. Within what we call «Haa Kusteyí» (Our Way of Life / Our Culture), it is critical to understand who you are, and that is accomplished by knowing your relations—your clan members, same moiety members, your immediate family, and most importantly your in-laws. Many names within *Haa Kusteyí* are passed down through matrilineal clans, and so it is also important to know your namesake «*i sáayi*», the person who held the name before you, or who also holds it now.

But superimposed over this sense of identity is the idea of knowing one's place within the world. This is where balance is key: while it is critical to know who you are, it is just as important to always have humility. In *Haa Kusteyí* it is socially inappropriate to talk about yourself in public. Usually in public, you are addressing your in-laws or a general audience. Because of this fact, you should learn different ways to introduce yourself in case you are called upon to do so. To say “\_\_\_\_ áyá xat” is to say “i am \_\_\_\_.” So you want to minimize the amount of times you use this phrase, and instead learn how to say “i am among \_\_\_\_” or “i am from \_\_\_\_.” But really, instead you should be talking of your father's people, and your connections to the world instead of the self.

## Tlingit introductions & identity

wáa sá iduwasáakw?	how are you called?  wáa + sá + i-du-ÿa-√sáa-kw how + voice + you-(2s.O) + someone-(4h.S).cl.√name/call-out.hab how you called-repeatedly?
(2s.O) – second person singular pronoun, (4h.S) – independent human subject pronoun, (1s.O) – first person singular object pronoun, hab – habitual	
__ yéi xat duwasáakw.	i am called ____.  note that «yéi» and «yóo» are interchangeable in this verb  ____ + yéi + xat + du-ÿa-√sáa-kw ____ thus + me-(1s.O) + someone-(4h.S).cl.√name/call-out.hab ____ i called-repeatedly.

	how am i called?
wáa sá <u>xat</u> duwasáakw?	wáa + sá + <u>xat</u> + du-ŷa-√sáa-kw how + voice + me-(is.O) + someone-(4h.S).cl.√name/call-out.hab how i called-repeatedly?
	you are called ____.
— yéi iduwasáakw.	— + yéi + i-du-ŷa-√sáa-kw — thus + you-(2s.O) + someone-(4h.S).cl.√name/call-out.hab — you called-repeatedly.
	how is he/she/it called?
wáa sá duwasáakw?	wáa + sá + Ø-du-ŷa-√saa-kw how + voice + her/him/it-(3.O) + someone-(4h.S).cl.√name/call-out.hab how her/him/it called-repeatedly?
(3.o) – third person object	
	s/he/it is called ____.
— yéi duwasáakw.	— + yéi + Ø-du-ŷa-√saa-kw — thus + her/him/it-(3.O) + someone-(4h.S).cl.√name/call-out.hab — you called-repeatedly.

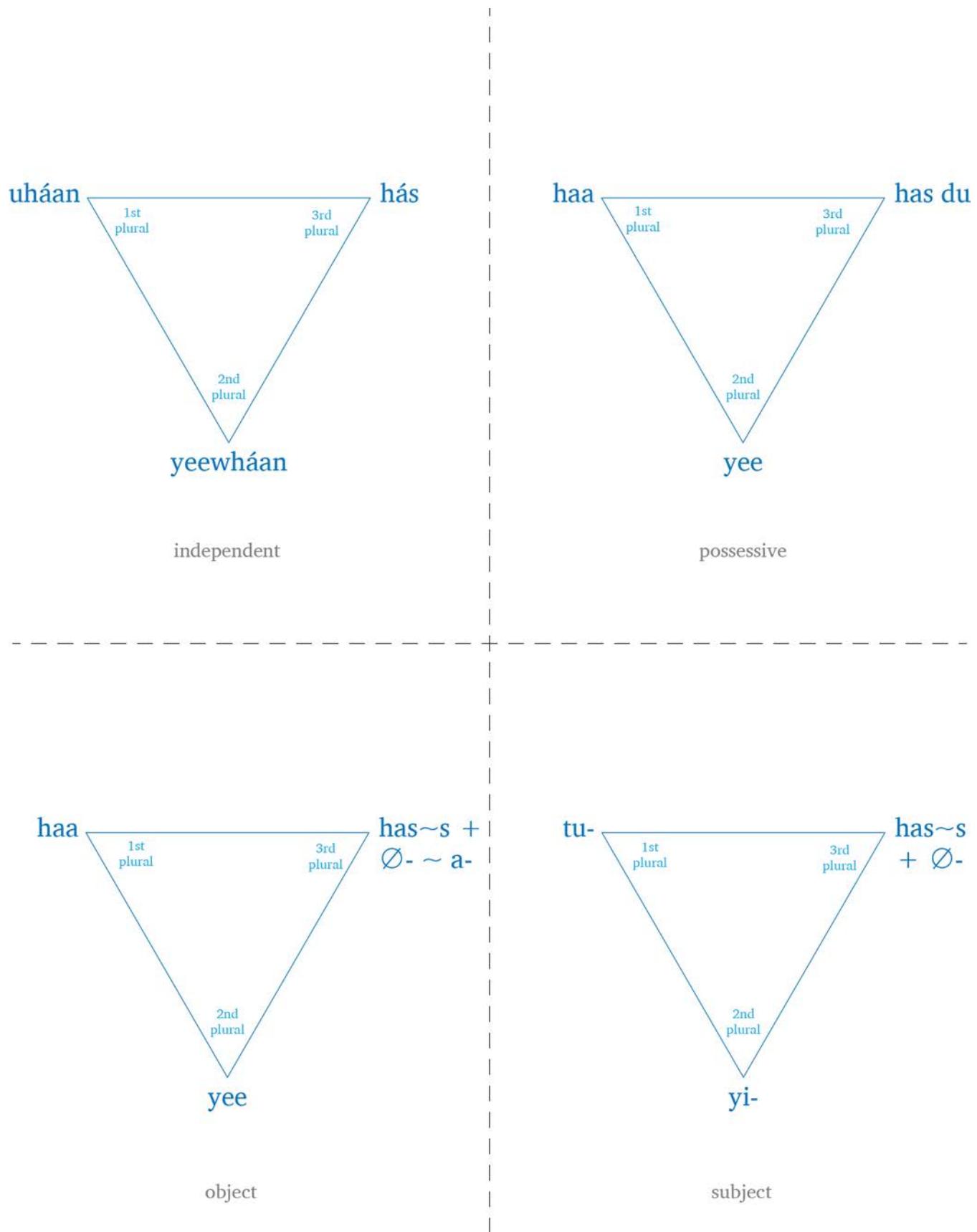
	my name is ____.
__ áyá ax saayí.	<p>á-yá + ax + saa-yí      (focus) + this + my-(is.P) name.(poss)</p>
	(is.P) – first person singular possessive pronoun, (poss) – possessive suffix
__ dleit kaa x'éináx __ yéi xat duwasáakw.	<p>in English, i am called ____.</p> <p>dleit + kaa + x'éi-náx + ____      white/snow + person + mouth-through ____</p> <p>yéi + xat + du-ya-√saa-kw      thus + me-(is.O) + someone-(4h.S).cl.√name/call-out.hab      through white person's mouth i called ____.</p>
__ naax xat sitee.	<p>i am of the ____ clan.</p> <p>naa-x + xat + si-√tee      clan/tribe.locative-(group) + me-(is.O) + cl.√to-be-(of group)      ____ clan i am-(of)      the locative -x denotes the group with this verb.</p>
	locative – suffix tying a noun to a specific function of the verb
__ -x xat sitee.	<p>i am of the ____.</p> <p>__ -x + xat + si-√tee      __.locative-(group) + me-(1.O) + cl.√to-be-(of group)      __ i am-(of)      the locative -x denotes the group with this verb.</p>

	child of ____.
— yádi	<p>— + yát~d-i      — child.(poss)</p> <p>We honor our father's clan by acknowledging that we are a child of that clan. This can be done in an introduction, after naming your own clan.</p>
	grandchild of ____.
— dachxán	<p>We honor the clans of the parents of our parents by calling ourselves a grandchild of that clan. This can be either the clan of a mother's father or of a father's father.</p>
	____ is my outer shell.
— áyá ax daakanóox'u	<p>á-yá + ax + daa-ka-nóox'-u      (focus).this + my-(is.P) + around.hz-sf.shell.(poss)</p> <p>This is a term of high respect, and refers to the opposite clan, usually a mother's grandparent (mother's mother's father's) clan.</p>
	hz-sf – horizontal surface; on
	my outer shell is of the ____.
— ax daakanóox'ux sitee.	<p>ax + daa-ka-nóox'-u-x      my-(is.P) + around-on-(hz-sf).shell.(poss).locative-(group)      + Ø-si-√tee      + her/him/it-(3.O).cl.√to-be-(of group)</p> <p>This is a term of high respect, and refers to the opposite clan, usually a mother's grandparent clan.</p>

	our clan house is called ____.
____ yéi duwasáakw haa naakahídi.	<p>____ + yéi + Ø-du-ŷa-√saa-kw      ____ thus + her/him/it-(3.O).someone-(4h.S).cl.√name/call-out.hab      haa + naa-ka-hít~d-i      our-(1p.P) + clan/nation.hz-sf.house.(poss)      ____ called our clan-on-house.</p>
	(1p.P) – first person plural possessive pronoun
	____ is our clan house.
____ áyá haa naakahídi.	<p>____ + á-yá + haa + naa-ka-hít~d-i      ____ (focus).this + our-(1p.P) + clan/nation.hz-sf.house.(poss)      ____ this-here our clan-on-house.</p>
	____ is called ____.
____ yéi duwasáakw ____ .	<p>____ + yéi + Ø-du-ŷa-√saa-kw + ____.      ____ thus + her/him/it-(3.O).someone-(4h.S).cl.√name/call-out.hab      (name) called (person).      Ex: Jéin yoo duwasáakw ax tláa — my mother is called Jane.</p>
	dec – decessive
	____ used to be called ____.
____ yéi dusáagun ____ .	<p>____ + yéi + Ø-du-Ø-√saa-kw-un + ____.      ____ thus + her/him/it-(3.O).someone-(4h.S).cl.√name/call-out.hab.dec      (name) used-to-be-called (person).</p>
	The decessive form means it no longer occurs. Using this verb form means the person or thing no longer exists or is no longer called by this name.

	person or people from ____
__ <u>kwáan</u>	a place or region appears before the word, or else the generic «a» (it; a place) • this term is used to refer to non-humans as people by adding a suffix -i the end, as in kóoshdaa kwáani (land otter people), xáat kwáani (salmon people), or aas kwáani (tree people)
	i live at ____.
__-x' yéi <u>xat</u> yatee.	<p>__-x' + yéi + <u>xat</u> + ja-√tee          (place)-at-(residing) + thus + me-(1s.O).cl.√be          __ thus i be-at</p> <p>the locative -x' denotes the location with this verb. it can be Ø in the case of áa (there)</p>
daakw.aa naax <u>sá</u> isitee?	<p>which clan/tribe are you?</p> <p>daakw.aa + naa-x + sá          which-(of-set).one + clan/tribe.locative-(group) + voice          + i-si-√tee          + you-(2s.O).cl.√be-(of group)          which (of set) one clan you be-(of group)          speakers might answer this question with clan, moiety, or crest.</p>
	(2s.I) – second person singular independent pronoun
daakw <u>kwáandáx</u> <u>sá</u> wa.é?	<p>which community are you from?</p> <p>daakw + kwáan-dáx + sá + wa.é?          which-one + people-of.from + voice + you-(2s.I)</p>

# Tlingit plural pronouns



uháan	us independent pronoun: first person plural
yeewháan	you all independent pronoun: second person plural
hás	them independent pronoun: third person plural
haa	our possessive pronoun: first person plural
yee	you all's possessive pronoun: second person plural
has du	their possessive pronoun: third person plural
tu-	we subject pronoun: first person plural
yi-	you all subject pronoun: second person plural
has + Ø-	they subject pronoun: third person plural
haa	us object pronoun: first person plural
yee	you object pronoun: second person plural
has + Ø~a-	them object pronoun: third person plural

# Haa Lingítx sateeyí (our Tlingit identity)

Tlingit clans are divided into two halves, which are often referred to as moieties (each of two parts). These two sides are «Tléix' Shangukeidí» (Wolf/Eagle) and «Tléix' Laayaneidí» (Raven/Crow). Within each moiety there are many clans, and clan identity is inherited through «haa tláa yinaanáx» (our mother's side/matrilineal descent). These clans use images and connecting narratives as crests, which are often in the form of an animal, mountain, constellation, or supernatural creature. These images are attached to sacred stories that document why a clan uses particular crests.

Crests, names, stories, houses, objects, and land are all «at.óow», which literally translates as “a purchased thing” but within Tlingit culture means “a sacred clan-owned thing.” «At.óow» is an important term within «haa kusteeiyí» (our way of life; culture). Knowledge of «at.óow» helps solidify understanding of place and belonging, communal ownership and responsibility, and the respect needed to feel the connection between «haa at.óowx'u» (our sacred possessions) and «haa shagóon» (our ancestors; heritage). If something is considered «at.óow» of another clan, remember to not use it or talk publicly about it without that clan's permission.

There are many clans, and many of them are related in groups based on migrations, divisions, and expansions. The following lists are not intended to define which clans came from which, or which ones have the specific ownership of which images. Instead, it is a list of known clans, the meaning of their clan name (if known), and the known primary and secondary crests of the clans. These clans are listed in groups that share a common origin.

This is a growing list, and it is the result of the work of many hands and minds. As we continue to reclaim our knowledge and further our understanding of the complexities of clan relationships, the list will continue to grow and adjust. Understanding these relationships must come at a deeper level than who was first, who is right, who is true. Instead, we must look at the many ways in which we are all related, and how those

relationships should define our actions. Be careful how you treat your opposites, and how and why you use a crest or share a clan's stories. Always carry respect in front of you, like a gift that makes the world a better place.

This list is based on an unpublished manuscript by Jeff Leer dated November 1985 and titled “Tlingit tribe, clan, and house group names.” Leer's basis was Frederica de Laguna's table of “Tlingit Tribes and Clans” published in the Northwest Coast volume of the *Handbook of North American Indians*. This was based on a table compiled by George Emmons, as later edited and published in de Laguna's *The Tlingit Indians* (an adaptation of Emmons's notes and manuscripts). It has been reorganized and added to with information James Crippen obtained from various elders as well as information from other sources such as Andrew Hope III's “Tlingit Map and Tribal List.” Additional changes and additions were made by Lance Twitchell and Kanaan Bausler based on the work of Harold Jacobs, consultations with fluent speakers, and Tom Thornton's “Some Tlingit Clans Named for Places and Their Distribution” in *Being and Place among the Tlingit*.

The last group is Neix.ádi, a clan outside of the Wolf/Eagle and Raven/Crow moieties that could marry into either one. The clan map is partially reproduced with permission from the late Andrew Hope III.

# Tléix' Shangukeidí

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Location & Houses
<b>Naanya.aayí Group</b>			
Naanya.aayí People of the Upper River	White Bear, Killer Whale	Wolf, Brown Bear, Marmot, Mudshark (Dogfish), Sea Monster, Mountain Goat	Shx'át Kwáan X'átgu Hít – Dogfish House X'átgu Naasí Hít – Dogfish Intestines House Kóok Hít – Box House Hít Tlein – Big House Tatóok Hít – Cave House Chéx'i Hít – Shadow House Aanshooká Hít – End of Town House
S'íknax.ádi People of Black Bear Bay; Limestone Inlet on Stephens Passage	Wolf, Killer whale	Brown Bear	Shx'át Kwáan X'aan Hít – Fire House Ank'w Hít – Tsimshian Cane House
Kayaashkiditaan People of the House above the Platform; Lower Stikine	Killer Whale	Wolf	Shx'át Kwáan Kayaashká Hít – Platform House Kéet Hít – Killerwhale House  S'awdáan Kwáan Kéet Hít – Killerwhale House
X'ook'eidí People of Leader Bay; near Wrangell			Shx'át Kwáan Shdeen Hít – Steel House Aandaa Óonaa Hít – Cannon House
Xeil Kwáan People of the Foam; Chickamin River, Wrangell			
<b>Dakl'aweidí Group</b>			
Dakl'aweidí People of the Inland Sand Bar; Stikine River	Killer Whale, Eagle	Wolf, Dog Spirit, Octopus, Seal, Glacier, Iceberg, Flicker, Shark, Moth	Taant'a Kwáan Kéet Hít – Killerwhale House Gooch Hít – Wolf House Yasku Hít – Wasgo? House Kón Hít – Flicker (Woodpecker) House  Xutsnoowú Kwáan Kéet Hít – Killerwhale House Yaa Ayanasnak Kéet Hít – Killerwhale Chasing After It (Seal) House Kéet Ooxú Hít – Killerwhale Tooth House  Jilkáat Kwáan Ch'eet Hít – Murrelet House Tleilú Hít – Moth House Kéet Gooshí Hít – Killerwhale Dorsal Fin House Kéet Kwáani Hít – Killerwhale People House Kéet L'oot'i Hít – Killerwhale Tongue House Kéet Déx'i Hít – Killerwhale Backbone House  Áatlein Kwáan Deisleen Kwáan Taagish Kwáan Kéet Hít – Killerwhale House
Tsaagweidí People of the Harbor Seal Ice Floes; Hood Bay (Kake)	Split Killer Whale	Wolf, Seal, Shark	Kéex' Kwáan Aan Yakawlitzseixi Hít – House that Anchored the Village Tóos' Hít – Shark House Xáy Hít – Yellow-Cedar House

Kéet Wuligas'i (Killer Whale Migration)

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Location & Houses
Tagooneidí			Xutsnoowú Kwáan
Nees.ádi	Killer Whale		Kéex' Kwáan Kéet Gooshí Hít – Killerwhale Dorsal Fin House
Naasteidí People of the Nass River Rock	Flicker	Wolf, Eagle, Murrelet	Heinyaa Kwáan
			Kooyu Kwáan Ch'eet Hít – Murrelet House Kónon Hít – Flicker (Woodpecker) House Deikeenoow Hít – Far Out Fort House
S'eet'kweidí People of Humpback Cove; Taku	Wolf	Killer Whale, Glacier	S'awdáan Kwáan Sít' Hít: Glacier House S'eek Hít: Black Bear House Kéet Hít: Killerwhale House  T'aakú Kwáan Deisleen Kwáan

### Teikweidí Group

Teikweidí People of Payne Island; Payne Island off the north shore of Prince of Wales	Brown Bear	Wolf, Murrelet, Golden Eagle, Shark, Thunderbird, Sun, Marmot, Storm Petrel, Mt. Edgecumbe, Eagle	Taant'á Kwáan Kaats' Hít – House of Kaats' Shaanáx Hít – Valley House Xóots Hít – Brown Bear House Xeitl Hít – Thunderbird House Wandaa Hít – Around the Edge House  Saanyaa Kwáan Xóots Hít – Brown Bear House Litká Hít – Ridge House Xóots Koowú Hít – Brown Bear's Den House Kaats' Hít – House of Kaats' Gooch Hít – Wolf House  Xutsnoowú Kwáan Shaanáx Hít – Valley House Xóots Hít – Brown Bear House  Sheet'ká Kwáan Yaakwdáat Kwáan Xeitl Hít – Thunderbird House Gijook Hít – Golden Eagle House Gaaw Hít – Drum House K'atxáan Hít – Coward House Tóos' Hít – Shark House Xóots Hít – Brown Bear House  Takjik' Aan Kwáan Saanyaa Hít – Southern Area House
Aanshookahíttaan People of the House on the End of Town; Prince of Wales			Heinyaa Kwáan Aanshooká Hít – End of Town House
Gaawhíttaan People of the Drum House; Dry Bay to Ahrnkin River (Aan Tlein) and Yakutat			Yaakwdáat Kwáan Gaaw Hít – Drum House (same as above Teikweidi)
Was'ineidí People of Sea Lice Creek; Cathedral Falls Creek at head of Hamilton Bay	Rhinoceros Auklet	Wolf, Brown Bear, Eagle	Kéex' Kwáan Tax' Hít – Tier House
L'ux'eidi People of Herring Spawn in Water			Yaakwdáat Kwáan
Laaxaayik Teikweidí			Yaakwdáat Kwáan

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Location & Houses
<b>Dagistinaa Group</b>			
Dagistinaa Inland Channel Clan; Blake Channel, Wrangell Island	Thunderbird	Wolf, Eagle, Shark, Sun	Jilkáat Kwáan Xeitl Hít – Thunderbird House Shís'gi Hít – Sapling House  Gunaaxoo Kwáan  Yaakwdáat Kwáan Xeitl Hít – Thunderbird House
Shangukeidí People of Shankw	Thunderbird	Eagle, Brown Bear, Gunakadeit (Sea Monster)	Kéex' Kwáan Kóok Hít – Box House  Lkóot Kwáan Kawdliyaayi Hít – Lowered (from the Sun) House  Gunaxoo Kwáan
Shankweidí People of Saint Philip Island; Bay of Pines	Thunderbird	Eagle, Brown Bear, Gunakadeit (Sea Monster)	Heinyaa Kwáan Gunakadeit Hít – Sea Monster House Xóots Hít – Brown Bear House  Takjik' Aan Kwáan Ch'ák' Hít – Eagle House Gooch Hít – Wolf House Tsísk'w Hít – Great Horned Owl House X'átgu Hít – Dogfish House
Kaax'oos.híttaañ People of Person's Foot House	Owl	Sockeye, Eagle, Footprint	Heinyaa Kwáan Kaa X'os Hít – Person's Foot House Tsísk'w Hít – Great Horned Owl House
Lkuweidi People of the Flood (?)			Heinyaa Kwáan Yaakwdáat Kwáan
<b>Kaagwaantaan Group</b>			
Kaagwaantaan People of the Burnt House; Sitka	Wolf or Brown Bear	Eagle, Murrelet, Noble Killer Whale Beaver (Yakutat), Storm Petrel, Halibut, Star	Sheet'ká Kwáan Aanyádi Hít – Nobleman House Eech Hít – Reef House Ch'ák' Hít – Eagle House Ch'ák' Kúdi Hít – Eagle Nest House Ch'eet Hít – Murrelet House Cháatl Hít – Halibut House Déix X'awool Hít – Two Door House Gayéis' Hít – Iron House Gooch Hít – Wolf House Kutxayanahá Hít – Star House Heenká Hít – On The Water House Xóots Hit – Brown Bear House Kaawagáni Hít – Burnt House Kuháada Hít – Fish-chasing Stick House  Jilkáat Kwáan Gooch Hít – Wolf House Kéet Hít – Killerwhale House Ligoshí Hít – Dorsal-finned House  Lkóot Kwáan Xóots Hít – Brown Bear House Ch'ák' Hít – Eagle House Kaawagáni Hít – Burnt House Gaaw Hít – Drum House  Xunaa Káawu Xóots Kúdi Hít – Brown Bear Nest House  Gunaxoo Kwáan

Tekwéidi Wiliqásí

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Location & Houses
Kóokhítaan People of the Box House; Sitka	Brown Bear	Eagle, Shark, Box	Sheet'ká Kwáan Tóos' Hít – Shark House Kóok Hít – Box House Kutís' Hít – Looking Out House Tl'aadéin Hít – Sideways House
Gayes'hítaan People of the Iron House			Sheet'ká Kwáan Gayéis' Hít – Iron House
Galyáx Kaagwaantaan People of the Burnt House at Kaliakh River	Wolf, Beaver		Galyáx Kwáan
Jeeshkweidí People of the Red Paint	Wolf, Beaver		Galyáx Kwáan

### Chookaneidí Group

Teikweidi Wuligásí	Chookaneidí People of Grass River; Upper Glacier Bay, Berg Bay/Creek	Brown Bear, Porpoise, Spirit Bear	Wolf, Eagle, Murrelet, Glacier, Iceberg, Lady in the Ice, Killer Whale	Xunaa Káawu Naanaa Hít – Upriver House Xáatl Hít – Iceberg House Xóots S'aagí Hít – Brown Bear Bones House Yan Wuliháshi Hít – Drifted Ashore House Aan Eegayaak Hít – On the Beach Below Town House Shux'aa Xáay Hít – First Yellow-cedar House  Sheet'ká Kwáan Xáatl Hít – Iceberg House Aan Eegayaak Hít – On the Beach Below Town House
	Xinhítaan People of Downriver Side House (Ixinaa Hít)			? Ixinaa Hít – Downriver House
	X'ax'aahítaan People of the Edge House			Sheet'ká Kwáan X'ax'aa Hít – Edge House
	Katakwádi People of Wilson Cove	Brown Bear	Wolf, Yellow Cedar	Sheet'ká Kwáan Xáay Hít – Yellow-cedar House

### Xakwnoowkeidí Group

Xakwnoowkeidí People on the Sandbar Fort; Strawberry Point; Icy Strait, especially upon the peninsula between Lynn Canal and Glacier Bay			
Wooshkeetaan People of the Houses On the Other Side of Each Other	Shark	Wolf, Thunderbird, Bear, Killer Whale, Murrelet, Gunakadeit (Sea Monster), Eagle	Xunaa Káawu Wooshdaa Hít – Around Each Other House Tóos' Déx'i Hít – Shark Backbone House Noow Hít – Fort House  Xutsnoowú Kwáan Noow Hít – Fort House Noowshaká Hít – On the Head of the Fort House Xóots Kúdi Hít – Brown Bear Nest House  Sheet'ká Kwáan Noow Hít – Fort House

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Location & Houses
Teikweidi Wuligasi'i	Wooshkeetaan People of the Houses On Top of Each Other	Shark	Wolf, Thunderbird, Bear, Killer Whale, Murrelet, Gunakadeit (Sea Monster), Eagle
	T'ikanaa		Áak'w Kwáan Gunakadeit Hít – Sea Monster Hít Tlein – Big House Noow Hít – Fort House Tóos' Hít – Shark House Xeitl Hít – Thunderbird House Xóots Hít – Brown Bear House Kóok Hít – Box House
<b>Yanyeidi Group</b>			
Yanyeidi Wuligasi'i (Yanyeidi Migration)	Yanyeidi People of the Mainland or People Below the Hemlock; Taku River	Wolf	Killer whale, Brown Bear, Mudshark, Octopus, Hawk, Dorothy Peak Was'as'ei
	Kaax'useedeetaan People of the Footprints House	Wolf	Killer whale, Sockeye
	Tsaat'ineidí People of a Stream Behind a Seal; Youngs Bay		
			T'aakú Kwáan Xóots Hít – Brown Bear House Yayuwaa Hít – Between Them House

# Tléix' Laayaneidí

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Locations & Houses
<b>Gaanax.ádi Group</b>			
Gaanax.ádi People of Sheltered Harbor; Port Stewart in northern Behm Canal	Raven, Starfish	Whale, Golden Eagle, Frog, Musk Ox	<p>Taant'á Kwáan  Yan Wuliháshi Hít – Drifted Ashore House  Yéil Hít – Raven House  S'áx Hít – Starfish House  Yéil S'aagí Hít – Raven's Bones House  Noow Hít – Fort House  Gijook Hít – Golden Eagle House  Xaas Hít – Buffalo House  Taan Hít – Sea Lion House  Kutís' Hít – Looking Out House  Yáay Hít – Whale House  X'aagóon Hít – Isthmus Point House</p> <p>Heinyaa Kwáan  Yan Wuliháshi Hít – Drifted Ashore House  Yaaw Hít – Herring House  Yáay Hít – Whale House  Deishú Hít – End of the Trail House  Shís'k Noow Hít – Sapling Fort House</p> <p>Takjik' Aan Kwáan  Yan Wuliháshi Hít – Drifted Ashore House  Yan Wuliháshi Hít 2 – Drifted Ashore House 2</p> <p>T'aakú Kwáan  Ishká Hít – Atop the Fish Hole House  Yan Wuliháshi Hít – Drifted Ashore House  Yéil Hít – Raven House</p> <p>Áak'w Kwáan  Gaanaxaa Hít – Gaanaxaa House  Yéil Hít – Raven House</p> <p>Galyáx Kwáan</p>
Deikée Gaanax.ádi Out to Sea People of Sheltered Harbor; Xaakka.aan (empty clam shell town), Baker Island			Heinyaa Kwáan
Gaanaxteidí People of Sheltered Harbor Rock; Port Stewart in northern Behm Canal	Raven, Frog, Woodworm	Whale, Strong Man and the Sea Lion, Mosquito, Beaver, Land Otter	<p>Jilkáat Kwáan  X'ákw Hít – Freshwater Marked Sockeye House  Yáay Hít – Whale House  X'aak Hít – Ravine House  Kutís' Hít – Looking Out (to Sea) House  Xích'i Hít – Frog House  Ishká Hít – Atop the Fish Hole House</p> <p>Taagish Kwáan  Gunaaxoo Kwáan</p>
Taakw.aaneidí People of the Winter Village; Port Chester, Annette Island	Strong Man and the Sea Lion, Woodworm	Whale, Giant Mouse	<p>Heinyaa Kwáan  Yáay Hít – Whale House</p> <p>Takjik' Aan Kwáan  Taan Hít – Sea Lion House</p>
K'ooxineidí People of the Mink/Marten Creek; Port St. Nicholas	Mink/Marten	Raven, Whale, Frog	Heinyaa Kwáan K'óox Hít – Mink/Marten House

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Locations & Houses
Gaanaxádi Wuligás'i	Ishkeetaan (Ishkahíttaan) People of Deep Pool in the River House; East bank of the Chilkat River above Spuhn Point	Frog	Raven, Sea Lion, Sun  Jilkáat Kwáan Ishká Hít – Atop the Fish Hole House
			Áatlein Kwáan Deisleen Kwáan Taagish Kwáan T'aakú Kwáan Ishká Hít – Atop the Fish Hole House
	Kookhítaan People of Cellar House; Migrated from Seenáa (Snettisham) to the interior	Raven (with children)	Musk Ox  T'aakú Kwáan Áatlein Kwáan XaaS Hít – Bison/Cattle House Deisleen Kwáan Taagish Kwáan
	Tooka.ádi People of Tooka		
Kak'weidí	Beaver		Xutsnoowú Kwáan Kaakáak'w Hít – Basket/Arch House

### Deisheetaan Group

Deisheetaan Wuligás'i (People of the End of the Trail House Migration)	Deisheetaan [DeishuHíttaan] People of the End of the Trail House; End of Beaver Trail street in Angoon or alternatively near Point Craven outside Sitkoh Bay	Beaver, Split Beaver	Raven, Dragonfly, Mosquito, White Frog, Sockeye, Hawk, Bullhead, Needlefish  Xutsnoowú Kwáan Dáanaa Hít – Silver House Deishú Hít – End of the Trail House Goon Hít – Spring House Shdéen Hít – Steel House Tułká Hít – Needlefish House Yéil Hít – Raven House Yéil S'aagi Hít – Raven's Bones House Kaakáak'w Hít – Basket/Arch House
	Tukyeidí People of the Outlet; Outlet of a lake on Xutsnoowú, or Mitchell Bay	Raven, Beaver	Xutsnoowú Kwáan
	Naach'uneiidi People of Naach'u Héen; A creek in Whitewater Bay		Xutsnoowú Kwáan Jilkáat Kwáan

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Locations & Houses
<b>Taalkweidí Group</b>			
Taalkweidí People of Little Flat Basket Bay; Devil's Thumb Mtn, Thomas Bay, east of Cape Fanshaw	Taalkunaxk'u Shaa (Devil's Thumb Mountain)	Raven	Shx'át Kwáan Shaa Hít: Mountain House Kaxkuyendu Aa Hít: Kaxkuyendu Lake House Gíl' Hít: Cliff House
Kaasx'agweidí People of Kaasx'éikw; A small bay between Geisa.aan (Kasaan) and Kachxana.áakw (Wrangell), originally Haida		Thunderbird, Frog's Den, Sea Lion	Shx'át Kwáan Xeitl Hít – Thunderbird House Tl'aadéin Hít – Sideways House Xích'i Xaayí Hít – Frog's Den House Taan Hít – Sea Lion House
Lukaax.ádi People off the Point of It; Duncan Canal	Sockeye	Raven, White Raven, Kingfisher, Mt. Fairweather, Devil's Thumb Mtn., Land Otter, Mt. Ripinsky, Hummingbird	Lkóot Kwáan Yéil Hít – Raven House Yéil Kíji Hít – Raven's Wing House Yéil Kúdi Hít – Raven's Nest House Shaa Hít – Mountain House Kóoshdaa Hít – Land Otter House Geisán Hít – Mount Ripinsky House
Noowshaka.aayí People on the Head of the Fort			Jilkáat Kwáan Déix X'aháadi Hít – Two Door House Xunaa Káawu Gunaaxoo Kwáan Shaká Hít – Prow House
Kaach.ádi People of Pybus Bay; Pybus Bay, Admiralty Island	Raven, Fresh Water Sockeye	Hummingbird, Frog, Daxana Heen, Land Otter, Halibut, Whale	Shx'át Kwáan Náalx Hít – Big Halibut House Xích'i Hít – Frog House Alkáá Hít – Gambling House Gaach Hít – Mat House Kaawdliyaayi Hít – Lowered House Yáay Hít – Whale House
Sukteeneidí People of the Wide Steam in the Grass; Keku Strait below Hamilton Bay	Dog Salmon	Raven, Snail	Kéex' Kwáan Aanx'aak Hít – Middle of Town House Shaa Hít – Mountain House Táaz' Hít – Snail House Wanda Hít – Armor House Yéik Hít – Spirit House
Skanax.ádi People of the Noisy Beach; Saginaw Bay			Kéex' Kwáan
Taneidí People of Jumping Fish Creek: Tunehean Creek			Kéex' Kwáan
K'alchaneidí People of the Bad Smelling Mouth; Mudflats on Duncan Canal just west of Wrangell Narrows			Shx'át Kwáan
Kuyeik'ádi People of Excursion Inlet			

Taalkweidi Wuligás'i (People of the Mountain that Never Flooded/Migration)

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Locations & Houses
<b>L'eeneidí Group</b>			
L'eeneidí People of Dog Salmon Creek	Dog Salmon	Raven, Gull, Big Dipper, Mtn. Goat, Lady of the Lake	Áak'w Kwáan Gaatáa Hít – Trap House Téel' Hít – Dog Salmon House  Takjik' Aan Kwáan Téel' Hít – Dog Salmon House Téel' Yádi Hít – Dog Salmon Child House
			Áak'w Kwáan Yaxté Hít – Big Dipper House
	Dog Salmon	Raven, Eagle, Gull	Xutsnoowú Kwáan Aanx'aak Hít – Middle of Town House Yanxoona Hít – Logjam House
	Dog Salmon	Octopus, Raven	Heinyaa Kwáan
<b>Kiks.ádi Group</b>			
Kiks.ádi People of Helm Bay; Helm Bay in western Behm Canal	Frog	Raven, Sun, Herring, Herring Rock, Owl, Sea Lion, Woodworm, Bullhead, Snail	Saanyaa Kwáan Wéix' Hít – Bullhead House Yéil Hít – Raven House Xích' Hít – Frog House  Shx'át Kwáan Gagaan Hít – Sun House Táax' Hít – Snail House Xích'í Hít – Frog House  Sheet'ká Kwáan Atuwaxiji Hít – Strong House Gagaan Hít – Sun House Kaxátja Hít – Jumping Herring House Noowtú Hít – Inside the Fort House Noow Daganyaa Hít – Outside the Fort House S'é Hít – Clay House Shdéen Hít – Steel House Tináa Hít – Copper Shield House X'aaká Hít – On the Point House
			Shx'át Kwáan Teey Hít – Yellow Cedar Bark House
	Frog	Raven	
Kiks.ádi Wuligási (people of Helm Bay Migration)	Dog Salmon	Raven, Frog, Octopus, Land Otter, Starfish	Heinyaa Kwáan Yéil Hít – Raven House Yan Wuliháshi Hít – Drifted Ashore House Teey Hít – Yellow Cedar Bark House  Takjik' Aan Kwáan Gaaxka Hít – Gaaxká House Héenká Hít – On the Water House S'áx Hít – Starfish House Yéil Hít – Raven House Yéil Yádi Hít – Little Raven House  Kéex' Kwáan Kóoshdaa Hít – Land Otter House Teey Hít – Yellow Cedar Bark House

Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Locations & Houses
<b>L'uknax.ádi Group</b>			
L'uknax.ádi People of Deep Bay; A salmon stream North of Klukwan or Deep Bay?	Coho	Raven, Frog, Octopus, Sea Lion, Whale	<p>Sheet'ká Kwáan</p> <p>Daginaa Hít – Out in the Ocean Salmon Box H.</p> <p>Kútá Hít – Sleep House</p> <p>L'ook Hít Tlein – Big Coho House</p> <p>L'ook Hít Yádi – Little Coho House</p> <p>Shgataayí Hít – Yakutat Creek House</p> <p>Taan Hít – Sea Lion House</p> <p>Xinaa Hít – House at Lower End of Town</p> <p>Xinaa Hít 2 – House at Lower End of Town 2</p> <p>Xíxch'i Hít – Frog House</p> <p>Yáay Hít – Whale House</p> <p>Áak'w Kwáan</p> <p>L'ook Hít – Coho House</p> <p>Gunaaxoo Kwáan</p> <p>Dleit Xíxch'i Hít – White Frog House</p> <p>Yaakwdáat Kwáan</p> <p>Shaa Hít – Mountain House (Mount Fairweather)</p> <p>Daginaa Hít – Out in the Ocean Salmon Box H.</p> <p>Eech Hít – Reef House</p> <p>Eech Hít 2 – Reef House 2</p>
X'at'ka.aayí People on the Island; Island in Lituya Bay	Coho	Raven, Water Ouzel	<p>Sheet'ká Kwáan</p> <p>Kayaashká Hít – Platform House</p> <p>L'ook Hít – Coho House</p> <p>Gunaaxoo Kwáan</p> <p>Xunaa Káawu</p>
T'akdeintaan People of the House toward the Side; Island on the outer coast beyond Cape Spencer, or inside Lituya Bay	Black Legged Kittiwake	Frog, Whale, Mt. Fairweather, Freshwater Coho, Sockeye, Bullhead, Snail, Venus	<p>Sheet'ká Kwáan</p> <p>Danakoo Hít – Danakoo House</p> <p>Xunaa Káawu</p> <p>T'akdén Hít – Toward the Side House</p> <p>X'ák'w Hít – Freshwater Marked Coho House</p> <p>X'ák'w Yádi Hít – Little Freshwater Marked Coho House</p> <p>Yéil Hít – Raven House</p> <p>Yéil Kúdi Hít – Raven's Nest House</p> <p>K'óox Dísi Hít – Marten Moon House</p> <p>Teet Hít – Wave House</p> <p>Ká Shaayí Hít – Man's Head House</p> <p>Gaanaxáa Hít – Gaanaxáa House</p>
Tax'hítaan People of the Snail House; Xunaa Káawu (Hoonah)	Black Legged Kittiwake	Snail	<p>Xunaa Káawu</p> <p>Táax' Hít – Snail House</p>
Xaas.hittaan People of the Ox House			<p>Taant'á Kwáan</p> <p>T'aakú Kwáan</p> <p>Xunaa Káawu</p> <p>Sheet'ká Kwáan</p> <p>Yaakwdáat Kwáan</p>
Koosk'eidí People of Shgadaayihéen (stream north of Mount Fairweather)	Raven	Coho, Musk Ox, Mouse	<p>Sheet'ká Kwáan</p> <p>Xaas Hít – Bison/Cattle House</p> <p>Xunaa Káawu</p> <p>Xaas Hít – Bison/Cattle House</p> <p>Gunaaxoo Kwáan</p> <p>Xaas Hít – Bison/Cattle House</p>

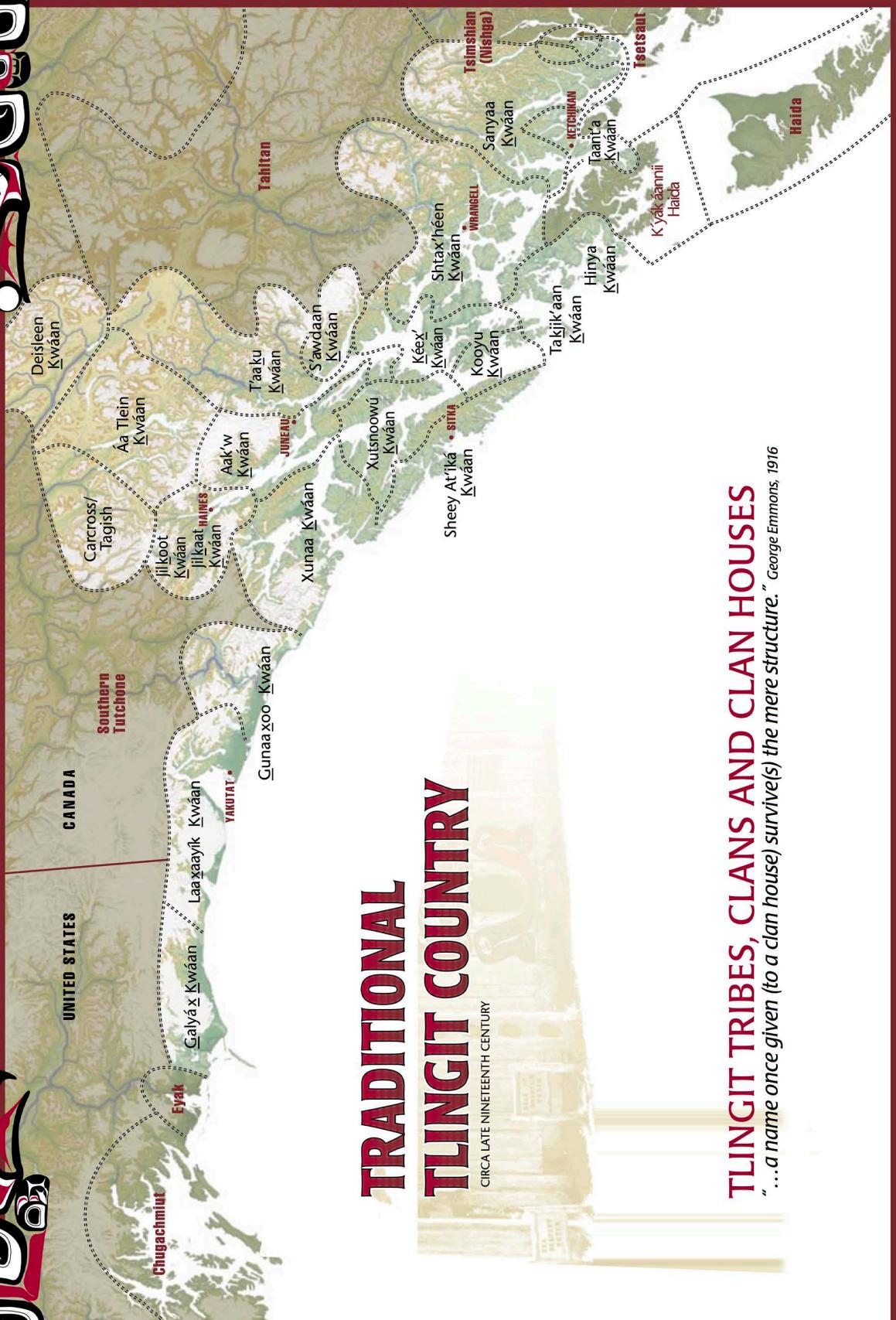
L'uknax.ádi Wuligás'i (People of L'uknax Migration)

	Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Locations & Houses
L'uknaxádi	Shgaadaayihin.aayí People of Shgaadaayi Héen; a stream that drains Great Plateau Glacier, north of Mount Fairweather on the Gulf Coast	Raven	Coho, Musk Ox, Mouse	
<b>Ahtna-Descended Group</b>				
Ahtna/Eyak/Wiliigási	Kwáashk'iqwáan Humpy Creek People (from Eyak)	Mt. St. Elias, Moon, North Star, Humpy	Owl, Raven	Yaakwdáat Kwáan Aanyuwaa Hít – In Front of Town House Tsisik'w Hít – Owl House Dís Hít – Moon House Yéil S'aagí Hít – Raven's Bones House Noow Hít – Fort House Shaa Hít – Mountain House (Yas'éit'aa Shaa – Mount Saint Elias)
	K'inéix Kwáan Copper River People (from Ahtna); Copper River			
	Stax.ádi People of Stax			
<b>Unknown</b>				
	Kooyu.eidí People of Kooyú	Star, Puffin		Kooyu Kwáan Xík Hít – Puffin House Kutx.ayanahá Hít – Star House
	Watineidí People of Watin (?); Wattahéen Creek in Hoonah Sound (?)			

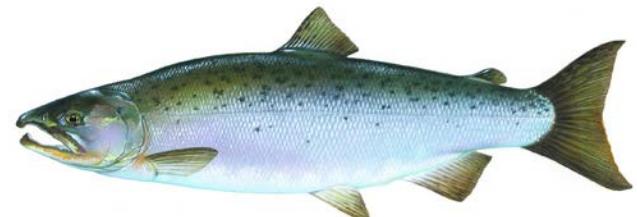
## Neix.ádi

Clan, Meaning, & Origin	Primary Crest	Secondary Crest	Location & Houses
Neix.ádi People of Neix	Eagle, Beaver, Halibut, King Crab, Giant Clam		Saanyaa Kwáan Ch'áak' Hít – Eagle House Ch'áak' X'oosí Hít – Eagle Foot House S'igeidí Xaayí Hít – Beaver Lodge House Ch'áak' Kúdi Hít – Eagle Nest House Ch'áak' Koowú Hít – Eagle Fan-Tail House Cháatl Hít – Halibut House Xeet' Hít – Giant Clam House Xéix Hít – King Crab House Kéedu Hít – Beaver Dam House

The map on the following page is included here with permission from Andrew Hope III, who asked that it be included in Tlingit language curriculum. It was created by Andy Hope, designed by Sue Kraft with artwork provided courtesy of Mike Jackson, and produced by Peter Metcalfe, who coordinates distribution and sales through Tlingit Readers, Inc.



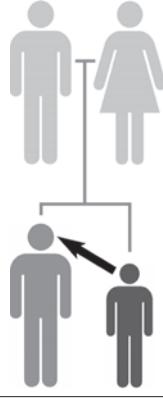
VOCABULARY

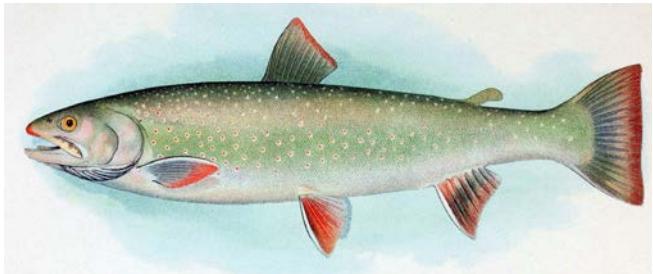
	l	
	lóol	fireweed; pink (color)
	dl	
	dleit	snow; white (color)
	tl	
	tléik'	no
	l'	
	l'ook	coho, silver salmon

	<p><b>tl'</b></p> <p><b>tl'eex</b></p> <p>garbage</p>
	<p><b>x'</b></p> <p><b>x'áax'</b></p> <p>apple</p>
	<p><b>x'w-</b></p> <p><b>x'wán</b></p> <p>boots</p>
	<p><b>-x'w</b></p> <p><b>dzéex'w</b></p> <p>small clams</p>

	<u>k</u>	
	<u>kákw</u>	basket
	<u>kw-</u>	
	<u>-kwáan</u>	people of (a place)
	<u>-kw</u>	
	<u>náakw</u>	octopus
	<u>k'</u>	
	<u>k'ateil</u>	pitcher

	<p><u>k'w</u></p> <p>k'wátl</p> <p>cooking pot</p>
	<p>-k'w</p> <p>léik'w</p> <p>yellow eye, rockfish, red snapper</p>
	<p><u>g</u></p> <p>gooch</p> <p>wolf</p>
	<p><u>gw</u></p> <p>gwéinaa</p> <p>towel</p>

	<p style="text-align: center;"><u>X</u></p> <p><b>xáat</b></p> <p>fish; salmon (coast); trout (interior)</p>
	<p style="text-align: center;"><u>xw</u></p> <p><b>shanax<u>wáayi</u></b></p> <p>axe</p>
	<p style="text-align: center;"><u>-xw</u></p> <p><b>-hún<u>xw</u></b></p> <p>-'s older brother (gender specific kinship term)</p>
	<p style="text-align: center;"><u>x'</u></p> <p><b>x'aan</b></p> <p>fire; red (color)</p>

	<u>x'w</u>	
	<u>x'wáat'</u>	Dolly Varden trout
	- <u>x'w</u>	
	<u>néx'w</u>	cloudberry
	<u>tl'átk</u>	earth; dirt; soil
	<u>k'oodás'</u>	shirt; tunic



tléikw

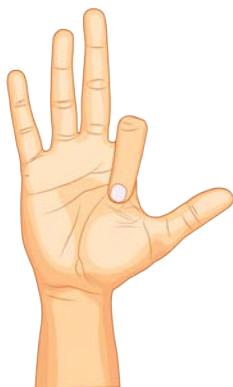
berries



du tl'eik

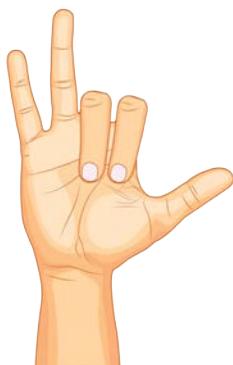
his/her finger

## Tlingit counting



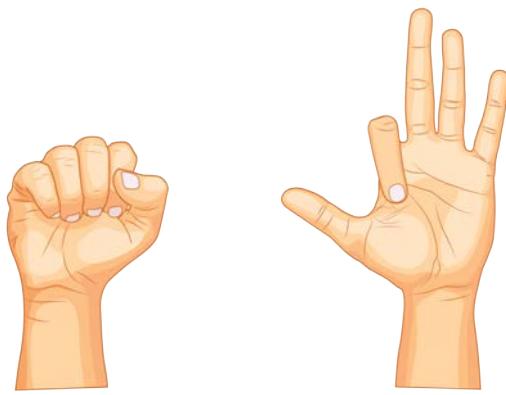
tléix'

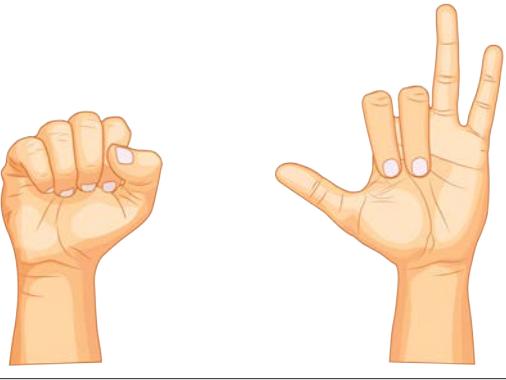
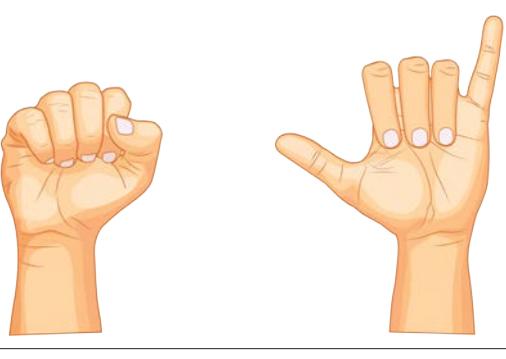
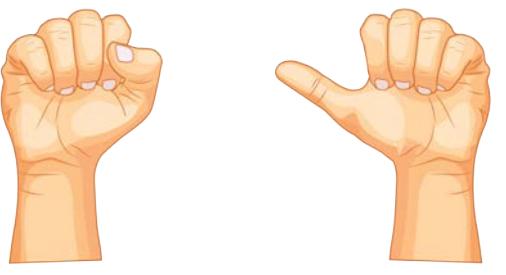
one



déix

two

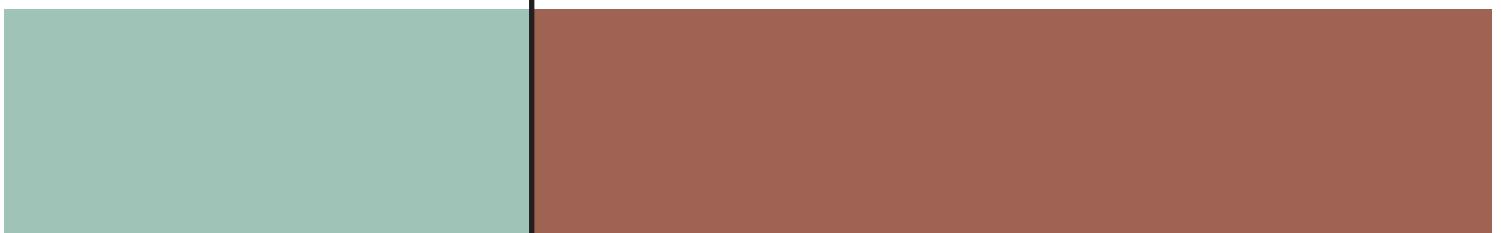
	nás'k	three
	daax'oon	four
	keijín	five
	tleidooshú	six

	<p>daxadooshú</p>	<p>seven</p>
	<p>nas'gadooshú</p>	<p>eight</p>
	<p>gooshúk</p>	<p>nine</p>
	<p>jinkaat</p>	<p>ten</p>

4

Wáa sá kuwatee?

*How is the weather?*



Yá Lingit'aaní geix' woosh jín toolshát yeisú

— Kaatyé

In this world, we're still holding each other's hands.

— David Kadashan, T'ałdeintaan

(*Haa Tuwunáagu Yís*, Dauenhauer & Dauenhauer 1990)

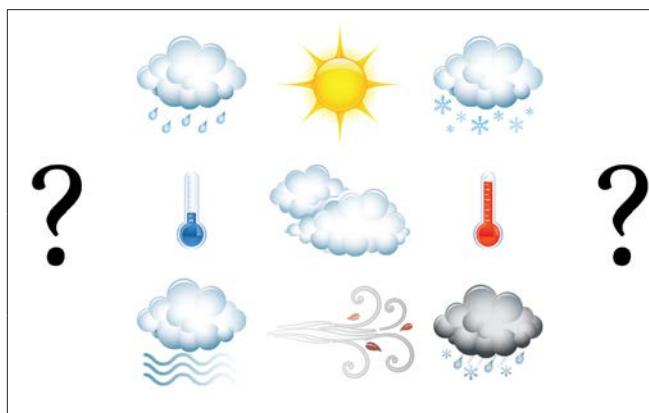
# Wáa sá kuwatee?



This section looks at the weather and also introduces event-based verb conjugation in Tlingit. When thinking about how the Tlingit language works, it is important to remember that Tlingit is more concerned with the completion of the verb than it is about when the verb occurs. In English, we often refer to things as *past tense*, *present tense*, and *future tense*. In Tlingit, we will be using the terms *perfective*, *imperfective*, and *future*. The reason for this is that Tlingit is an event-driven language, which means that when the verb occurred is less important than whether or not it has happened. Because of this, we have verbs in Tlingit that do not change when talking about present tense or past tense, but that is certainly not the case every time.

In our previous lessons we have mostly focused on repetition of phrases and substitution drills. This means we learn a pattern and then fill in the blanks with a noun to use the sentence to express ourselves. In this lesson, we will do some of that, but we will be learning a series of verbs that allow us to describe the weather in most possible conditions. From there, we will look at how we can talk about the way the weather was yesterday (*perfective*), the way it is now (*imperfective*), and the way it might be (*future*). In addition, one other verb mode will be introduced, and that is *progressive imperfective*, which means the verb is in the process of happening. The more we work with Tlingit the more these terms will make sense. For now, focus on the patterns and look for similarities as each phrase shifts between verb modes.

WEATHER PHRASES

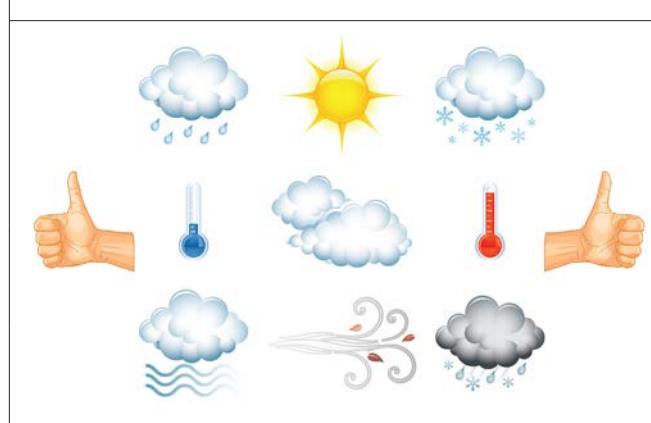


wáa sá kuwatee? /  
wáa sá kuyatee?

how is the weather?

wáa + sá + ku-ÿa-√tee  
how + voice + areal.cl.√be

imperfective



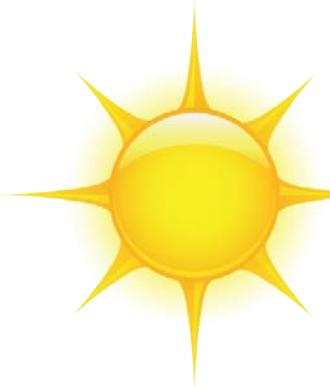
kuwak'ei /  
kuyak'ei

the weather is good

ku-ÿa-√k'ei  
areal.cl.√fine/good

imperfective

perfective

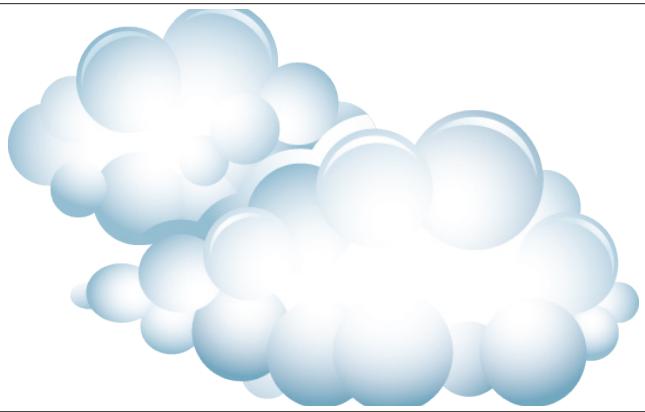


awdigaan / oodigaan

it is sunny; it was sunny

a-yü-di-√gaan  
(a-theme).pfv.cl.√burn/light

imperfective



ku<sub>l</sub>igóos'

the weather is cloudy

ku-li-√góos'  
areal.cl.√cloudy

imperfective

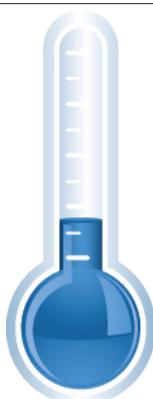


kuw<sub>a</sub>t'áa /  
ku<sub>y</sub>at'áa

the weather is hot

ku-ÿa-√t'áa  
areal.cl.√warm/hot

imperfective



kusi.áat'

the weather is cold

ku-si-√.áat'  
areal.cl.√cold

	is it ___?
___ ágé?	<p>___ á-gé  <input type="checkbox"/> focus.yes/no?  <small>*use one of the weather verbs*</small></p>
	yes/no. it's ___.
aaa/tléik'. ___.	<p>Regardless of yes or no answer with the weather verb.</p>
	really
kúnáx	<p>ku-náx          areal.through/along          This is an adverb and it appears before the verb it modifies.</p>
	too much
kúdáx ~ kút <sub>x</sub>	<p>ku-dáx          areal.from          This is an adverb and it appears before the verb it modifies.</p>

perfective



## dleit daak wusítán

it is snowing; it was snowing

dleit + daak + ýu-si-√tán  
snow + fall-(down) + pfv.cl.√precipitate

perfective



## séew daak wusítán

it is raining; it was raining

séew + daak + ýu-si-√tán  
rain + fall-(down) + pfv.cl.√precipitate

perfective



## kadás' daak wusítán

it is hailing; it was hailing

kadás' + daak + ýu-si-√tán  
hail + fall-(down) + pfv.cl.√precipitate

perfective



## kaklahéen daak wusítán

it is sleeting; it was sleeting

kaklahéen + daak + ýu-si-√tán  
slush + fall-(down) + pfv.cl.√precipitate

perfective



**kaséixjaa daak wusitán**

it is fine-raining; it was fine-raining

kaséixjaa + daak ſu-si-√tán  
fine-rain + fall-(down) + pfv.cl.√precipitate

imperfective



**kudigwás'**

the weather is foggy

ku-di-√gwás'  
areal.cl.√foggy

perfective



**ayawditee**

it is stormy/windy; it was stormy/windy

a-ya-yü-di-√tee  
a-theme.vsf.pfv.cl.√stormy/windy

perfective

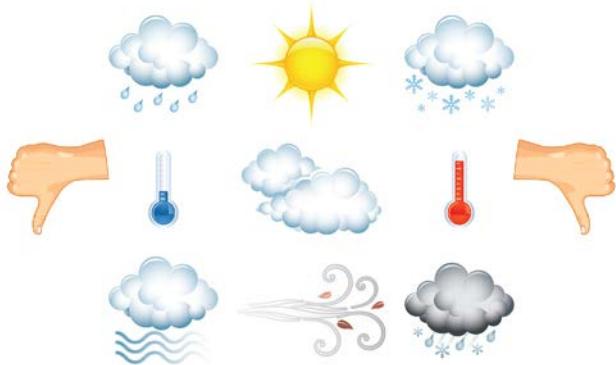


**ayakaawadán**

it is snowing heavily; it was snowing heavily

a-ya-ka-yü-ÿa-√dán  
a-theme.vsf.hz-sf. pfv.cl.√snow-heavily

imperfective (-)



tlél kooshk'é

the weather is bad

tlél + ku-u-sh-√k'é

not + areal.irr.cl.√fine/good

perfective

i'm delayed (by weather)

xat yaawasík

xat + ya-yü-ÿa-√sík

me-(1.O) + vsf.pfv.cl.√delayed-(by weather)

perfective



xat wuditl'ák'

i'm wet

xat + yü-di-√tl'ák'

me-(1.O) + pfv.cl.√be-wet

poor thing!

eesháan!

This word is a Tlingit interjection, so its meaning can change depending on context. It is used to describe something poor, someone suffering, or to tease.

## Tlingit time references & verbs

yeedát	now
	today
yáa yakyeé	yáa + yakyeé this + day
tatgé	yesterday
ka	and
tsú	also

___ yáa yakyee.	(the weather is) ___ today.
___ tatgé.	(the weather was) ___ yesterday.
___ tatgé, <u>ka</u> yáa yakyee tsú ___.	it was ___ yesterday, and ___ today too.  (perfective) tatgé, <u>ka</u> yáa yakyee tsú (imperfective) ___ yesterday and this day also ___
	perfective
wáa sá <u>koowatee?</u>	how was the weather?  wáa + sá + <u>ku-yü-ÿa-</u> √tee how + voice + areal.pfv.cl.√be The perfective can appear as «wu-», «w-», or «-y». When expanding the grammar (segmenting), write this as «yü». The «ÿ» means that the letter will be a «y» unless preceded by a rounded vowel («u» or «oo»), in which case it will be «w».
	perfective
koowak'éi	the weather was good  <u>ku-yü-ÿa-</u> √k'éi areal.pfv.cl.√fine

	perfective
	the weather was cloudy
<b><u>kuwlígóos'</u></b>	<p><u>ku-yü-li-</u>√góos'</p> <p>areal.pfv.cl.√cloudy</p>
	perfective
	the weather was warm/hot
<b><u>koowat'áa</u></b>	<p><u>ku-yü-ÿa-</u>√t'áa</p> <p>areal.pfv.cl.√warm/hot</p>
	perfective
	the weather was cold
<b><u>kuwsi.áat'</u></b>	<p><u>ku-yü-si-</u>√.áat'</p> <p>areal.pfv.cl.√cold</p>
	perfective
	the weather was foggy
<b><u>kuwdigwás'</u></b>	<p><u>ku-yü-di-</u>√gwás'</p> <p>areal.pfv.cl.√foggy</p>

perfective (-)

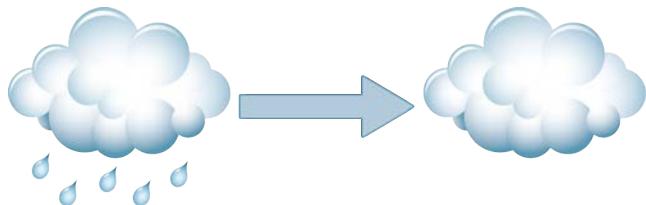
the weather was bad

tlél kooshk'é

tlél + ku-u-ÿu-sh-√k'é  
not + areal.irr.pfv.cl.√good/fine

perfective

aawadaak



it stopped precipitating

a-ÿu-ÿa-√daak  
a-theme.pfv.cl.√stop-(precipitation)

imperfective

how is it outside?

wáa sá yatee gáan?

wáa + sá + ÿa-√tee gáan  
how + voice + cl.√be outside

future

i will take a look at it

aadéi akkwalgéin

aa-déi + a-ga-u-ga-xa-l-√géin  
it-towards + a-theme.ga-md.irr.ga-md.i-(1.S).cl.√look-at

	it has been since yesterday.
ch'u tatgéidáx áyá.	ch'u + tatgé-dáx + á-yá just + yesterday.from + (focus).right-here
seigánin / seigán	tomorrow
	however; though
ku.aa ~ kwa	This word does not start a sentence. If it appears at the beginning of a sentence, it is preceded by the word «a» (it). It creates a slight turn in logic, or points out who might be talked about, and sometimes will appear as «kwa»
	perhaps, probably
shákdé	Indicates possibility and is usually placed after the verb. «Shákdé» is more of a “perhaps” without much judgment, and «gwál» usually signals doubt.

	future
kei <u>kukgwak'éi</u>	the weather will be fine
	<p>kei + <u>ku-ga-u-ga-</u><math>\emptyset</math>-<math>\sqrt{k'}</math>éi      up + areal.ga-md.irr.ga-mode.cl.<math>\sqrt{\text{good/fine}}</math></p>
	future
yei agux <u>dagáan</u>	it will be sunny
	<p>yei + <u>a-ga-u-ga-da-</u>gáan      down + a-mode.ga-md.irr.ga-mode.cl.<math>\sqrt{\text{burn/light}}</math></p>
	future
kei <u>kuguxlagóos'</u>	it will be cloudy
	<p>kei + <u>ku-ga-u-ga-la-</u><math>\sqrt{góos'}</math>      up + areal.ga-md.irr.ga-mode.cl.<math>\sqrt{\text{cloudy}}</math></p>
	future
kei <u>kukgwat'áa</u>	the weather will be hot
	<p>kei + <u>ku-ga-u-ga-</u><math>\emptyset</math>-t'áa      up + areal.ga-md.irr.ga-mode.cl.<math>\sqrt{\text{hot}}</math></p>

	future
kei <u>kuguxsa.</u> áat'	<p>the weather will be cold</p> <p>kei + <u>ku-ga-u-ga-sa-</u>√.áat' up + areal.ga-md.irr.ga-mode.cl.√cold</p>
	future
___ daak guxsatáan	<p>it will <u>(precipitate)</u>.</p> <p>___ + daak + ga-u-ga-sa-táan <u>(precip)</u> + fall-(down) + ga-md.irr.ga-mode.cl.√precipitate</p>
	future
kuguxdagwáas'	<p>the weather will be foggy</p> <p><u>ku-ga-u-ga-da-</u>√gwáas' areal.ga-md.irr.ga-mode.cl.√foggy</p>
	future
yei ayaguxdatéé	<p>it will be stormy/windy</p> <p>yei + a-ya-ga-u-ga-da-√téé down + a-theme.vsf.ga-md.irr.ga-mode.cl.√windy/stormy</p>

future

it will stop (precipitating)

akgwadáak

a-ga-u-ga-∅-√dáak

a-theme.ga-md.irr.ga-mode.cl.√stop-(precipitating)

perhaps

gwál

Indicates doubt and is usually placed after the verb.

seigánin \_\_\_\_ shákdé.

tomorrow \_\_\_\_ perhaps.

seigánin gwál \_\_\_\_.

tomorrow maybe \_\_\_\_.

	progressive imperfective
kei <u>kunak'</u> éin / yei <u>kunak'</u> éin	the weather is getting better
	<p>kei + <u>ku-na-</u>Ø-√k'éi-n up + areal.na-conj.cl.√fine.(progressive)</p> <p>yei + <u>ku-na-</u>Ø-√k'éi-n down + areal.na-conj.cl.√fine.(progressive)</p>
	progressive imperfective
yei andagán	it is getting sunny
	<p>yaa + a-na-da-√gán along + a-theme.na-conj.cl.√burn/light</p>
	progressive imperfective
kei <u>kunalgóos'</u>	the weather is getting cloudy
	<p>kei + <u>ku-na-l-</u>√góos' up + areal.na-conj.cl.√cloudy</p>
	progressive imperfective
yaa <u>kunat'</u> éin	the weather is getting hot
	<p>yaa + <u>ku-na-</u>Ø-√t'áa-n ~ t'éin along + areal.na-conj.cl.√hot.(progressive)</p>

	progressive imperfective
kei <u>kunas</u> .áat'	the weather is getting cold
	progressive imperfective
___ daak nastán	it is beginning to ( <u>precipitate</u> )
	progressive imperfective
yaa <u>kundagwás</u> '	the weather is getting foggy
	progressive imperfective
yei ayandateen	the weather is getting windy

VOCABULARY



káa

man; person



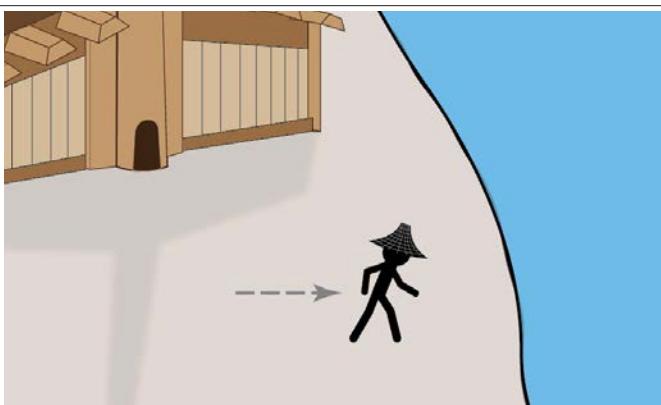
kóok

box



kóok

cellar; pit



éek

beach; waterside;  
down on the shore



shaak̄

driftwood



tákl̄

hammer



lákt̄

bentwood box

yak'éi

good, fine

∅-yü-√k'éi  
her/him/it-(3.O).cl.√fine



gáach

mat; doormat;  
rug



guwakaan

deer;  
peacemaker



gáx

rabbit



lugwéinaa

hankerchief



s'áaw

Dungeness crab



s'éex'át

shrimp



s'íx'

dish



ús'aa

soap



óos'i

laundry



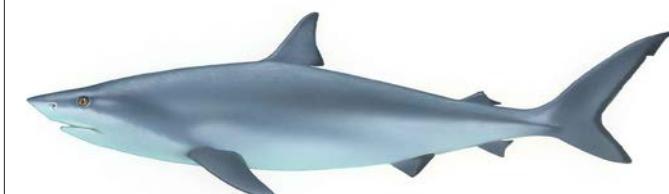
tás daaneis'í

wax for sewing



cháas'

humpy,  
pink salmon



tóos'

shark



nées'

sea urchin



s'ísaa

cloth



t'áa ká

floor



kanat'á

blueberry

	<p><b>xít'aa</b></p>	<p>broom</p>
	<p><b>xút'aa</b></p>	<p>adze</p>
	<p><b>sít'</b></p>	<p>glacier</p>
	<p><b>dleey</b></p>	<p>meat</p>



dleit ḡéedi

snowstorm



yíkdlaa

spark from a fire



aas daagaadli

tree fungus

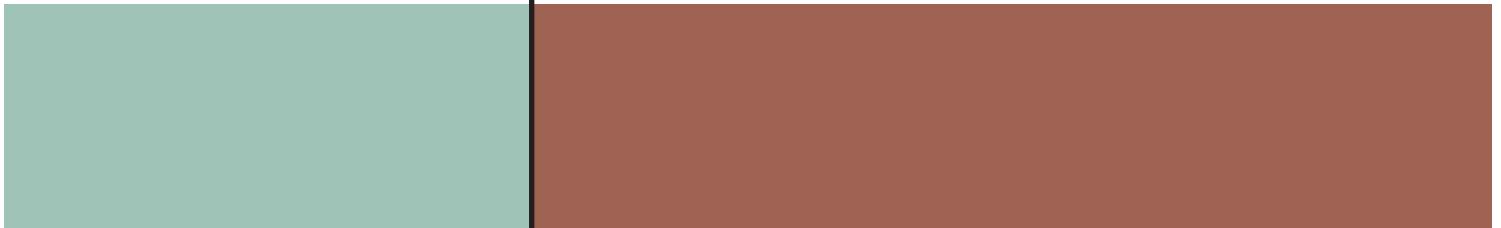


aas dlágwaa

peavey  
(logging tool)

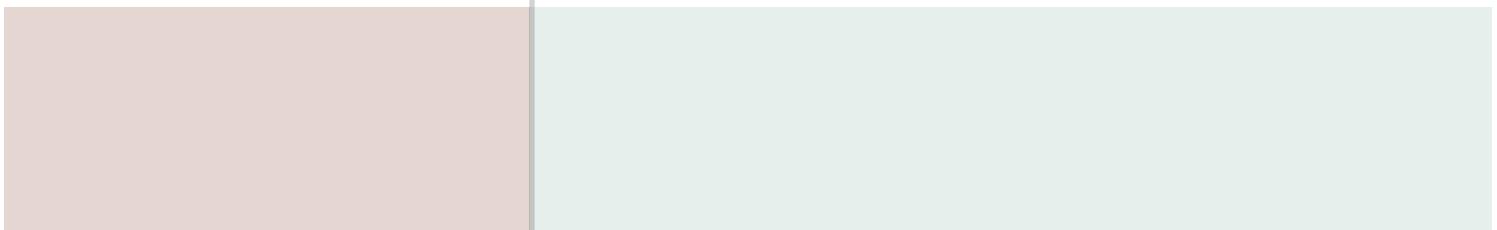
5

Wáa sá sh teedinook?  
*How do you feel?*



Ch'a yeisú has du yeegáa kaxadlaak  
yáx yatee  
has du yoo x'atángi át xalayeixi

— Keihéenák'w



I'm still in that mode, reaching for them for help,  
it's like that  
when I use their language.  
— John Martin, T'akdeintaan

# Wáa sá sh teedinook?

The following dialogue practice is a great mock conversation to begin thinking about communicating feelings and various states of being. When practicing this dialogue, start by saying each phrase and focusing on tone, vowel length, and sounding like the fluent speakers you can listen to on the recordings from *Beginning Tlingit*. After you have mastered these phrases individually, then shift your focus to the grammatical breakdown listed next to the phrases. The top line is a translation of the phrase, or what we

might call the “English equivalent.” Beneath that are two lines. The top one is segmenting the phrase to show all the components that are in there, including invisible components that are not heard or seen when written, but reveal how the language is functioning. This section is best practiced with a partner. The most important things here are: 1) having a good flow to your words and honoring the vowel length tone, and 2) expressing emotion and trying to avoid sounding like a robot repeating sentences. Have fun!

## DI A LOG U E P R A C T I C E

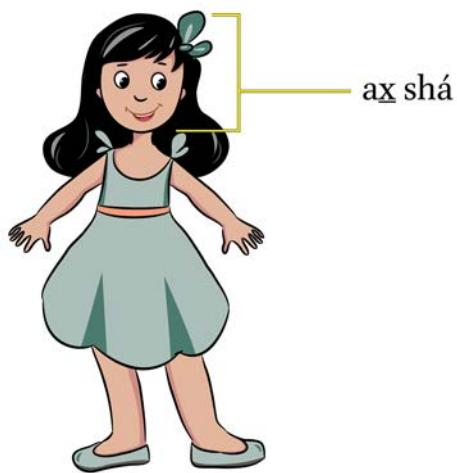
A 1	wáa sá sh teedinook?	how are you feeling? wáa + sá + sh + tú-i-di-√nook how.say+reflexive+inside.you-(2s.S).cl-(+d,Ø,+i).√feel
B 2	tlél wáa sá.	i'm okay. tlél + wáa + sá not+how+say
3	wáa sá iyatee?	how are you? wáa + sá + i-ÿa-√tee? how+say+you-(2s.O).cl-(+d,Ø,+i).√be
A 4	tlél tlax xat tooshk'é.	i feel terrible. tlél + tlax + xat + tu-u-sh-√k'é not+very+me-(is.O)+inside.irr.cl-(+d,sh,-i).√fine/good
5	kei xat nanéekw shákdéi yá	i think i'm getting sick. kei + xat + na-Ø-√náéekw + shákdéi + yá preverb-(up)+me-(is.O)+na-cj.cl-(+d,Ø,-i).√sick+perhaps.this
B 6	iwdixwétl gwáa wé gé?	maybe you're tired? i-ÿu-di-√xwétl + gwáa + wé + gé you-(2s.O).pf.cl-(+d,Ø,+i).√tired + maybe + that + y/n?

A 7	tléik'. <u>xat</u> yanéekw	no. i'm sick tléik' + <u>xat</u> + ýa-√néekw no + me-(1s.O) + cl-(-d,Ø,+i).√sick
B 2	aatlein át!	oh dear! aatlein + át many + thing
3	goo sá wé yanéekw?	where does it hurt? goo + sá + wé + ýa-√néekw where + say + that + cl-(-d,Ø,+i).√sick
A 4	ax leitóox yanéekw.	my throat hurts / i have a sore throat ax + lá-tú-x ýa-√néekw my-(1s.P) + throat.inside.at-(along/repeatedly) + cl-(-d,Ø,+d).√sick
B 6	át axwdishée iwuneixí	i hope you get well áa-t + a-ÿu-xa-di-√shée + i-ÿu-Ø-√neix-i there/it.at-(arrived) + a-theme.pfv.i-(1s.S).cl-(-d,Ø,+i).√hope + you-(2s.O).pfv.cl-(-d,Ø,-i).√heal/save.[relative]
7	gunalchéesh	thank you gunalchéesh thank you

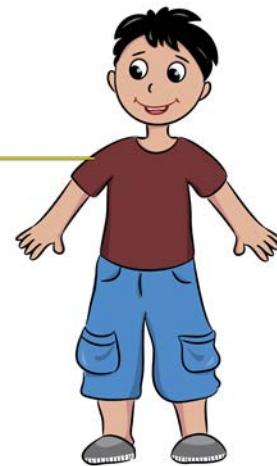
The dialogue practice above is divided into two speakers (A and B) and there are seven total lines. Take a look at line A4, «ax leitóox yanéekw». This is a phrase that we can learn and change the body part to talk about aches and pains that may exist throughout the body. This verb, «yanéekw,» can translate to “illness” or “pain” and is used in a variety of ways to talk about maladies. To begin using this phrase in more dynamic ways, we are going to take a look at some basic body parts. As we begin to explore body parts, let's first talk about an important language concept in Tlingit: alienability.

## Body parts

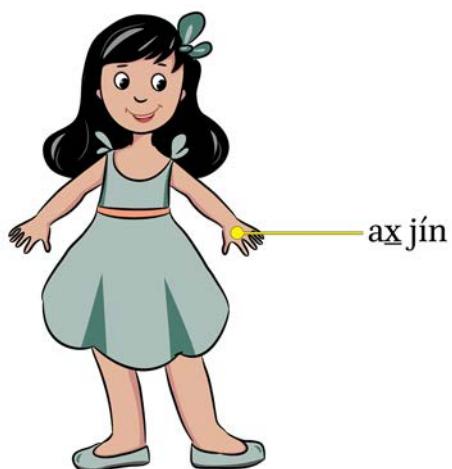
Body parts usually need to belong to something. When speaking English, it would sound strange to say “nose” or “knee” without it belonging to something, such as “your nose” or “bee’s knee.” This is the same in Tlingit, only the rules are a bit more rigid. Body parts are in a category called “inalienable nouns” and are marked with an en dash (-) before the word to show that they must belong to something. This en dash can be replaced by nouns and possessive pronouns. For example, «-lú» can become «i lú» (your nose) or «yéil lú» (raven’s beak) but does not usually appear without a possessing noun or possessive pronoun.



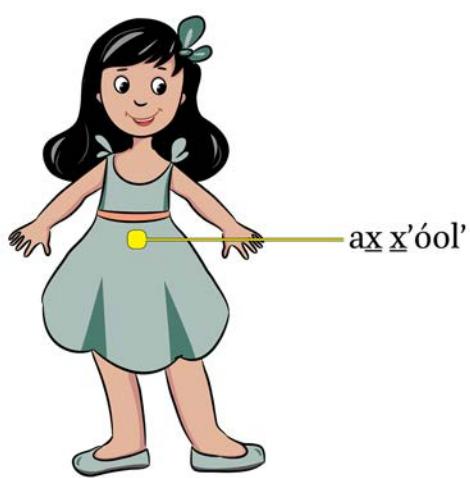
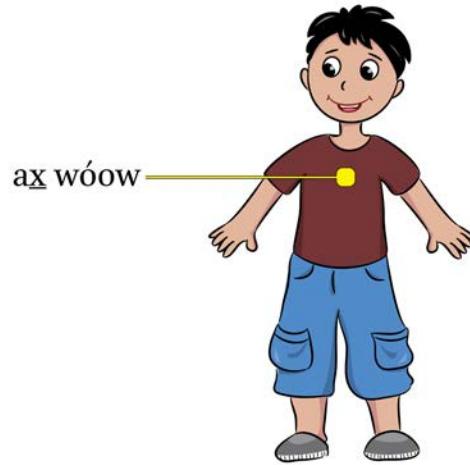
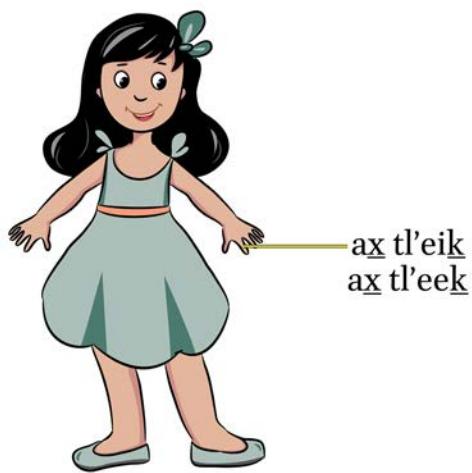
ax shá



ax xeek



ax jín

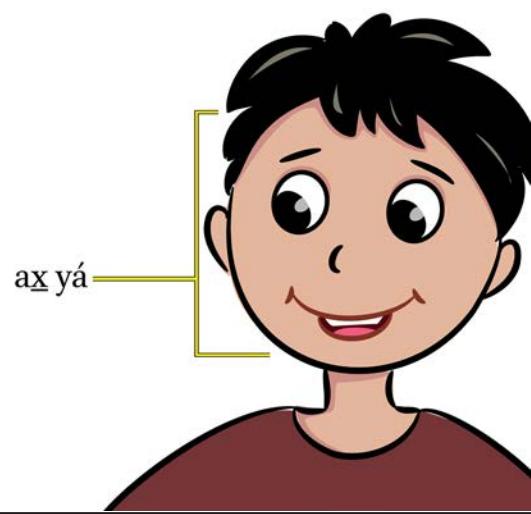


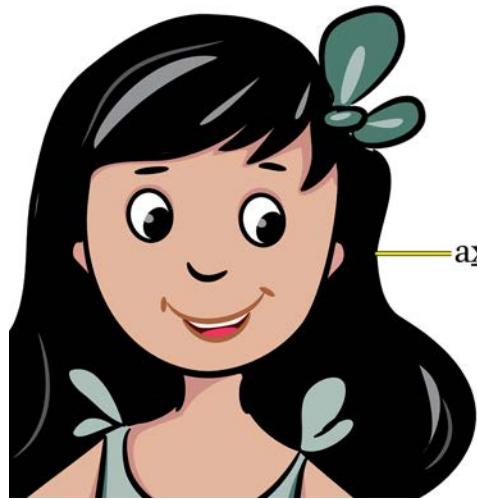


ax keey

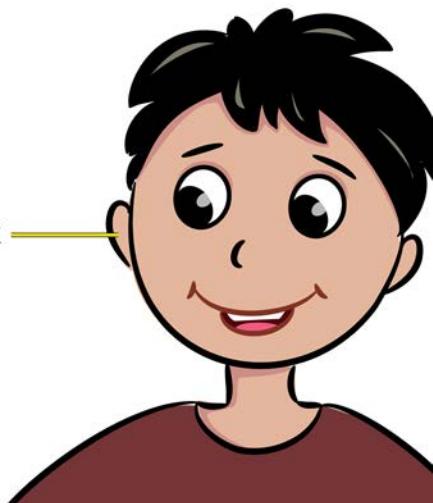


ax x'oos

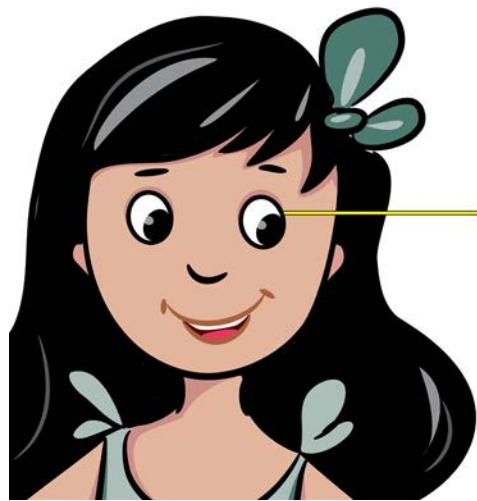




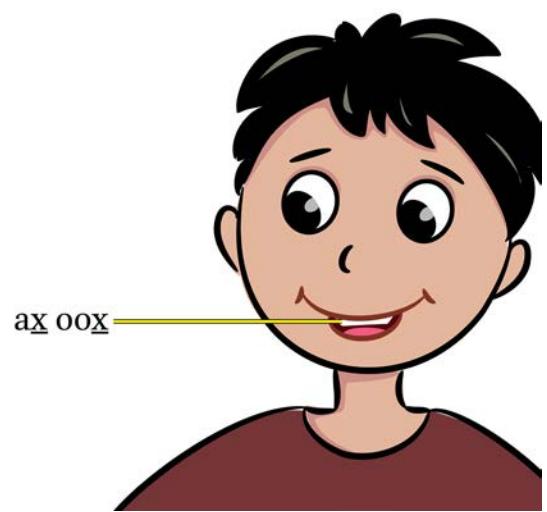
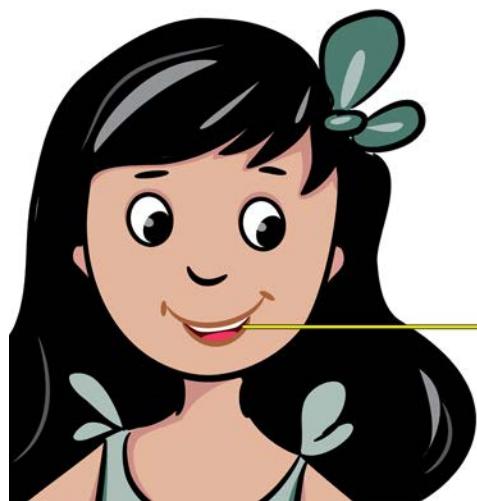
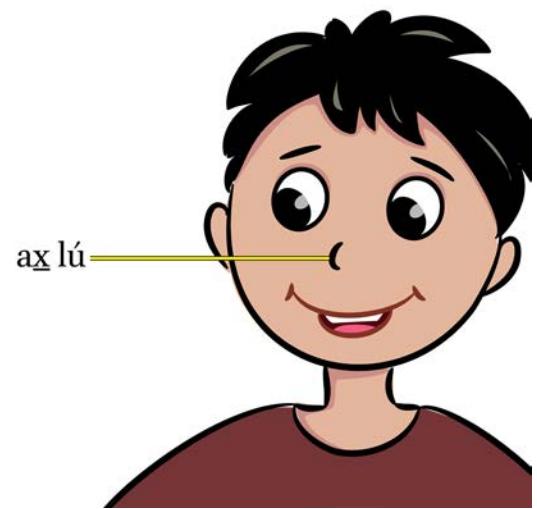
ax shaxaawú

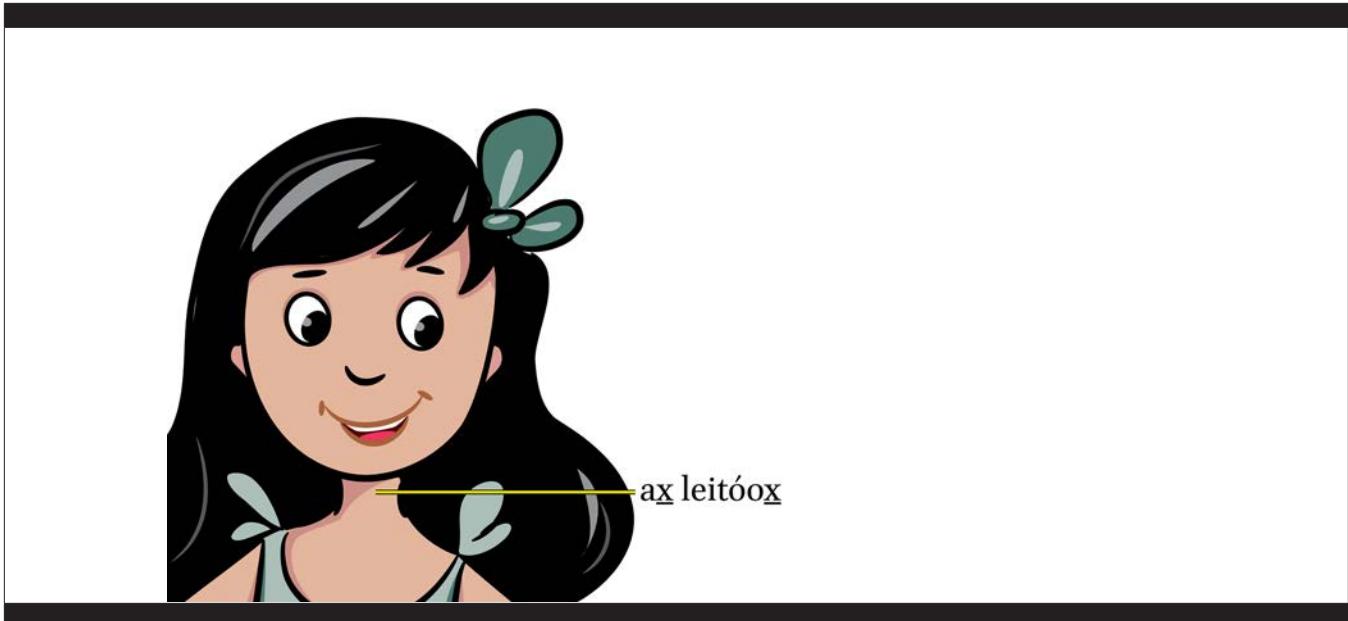


ax gúk



ax waak





Now that we've learned some body parts, we will start using some familiar drills with them. Our goals are to locate our own body parts and then to locate the body parts using the images above. One interesting thing to note is that body parts do not pluralize.

In English, we would say "my head, your head, our heads," whereas Tlingit would be «ax shá, i shá, haa shá.» Once we have practiced some basic phrases with this, we will move into some more complex phrases.

#### QUESTION & ANSWER DRILLS

<p><u>ax</u> ____ áyá</p>	<p>this is my ____</p> <p>ax + ____ + á-yá my-(is.P) + [body part] + [focus].right-here</p>
<p>goosú i ____?</p>	<p>where is your ____?</p> <p>goo-sá-ú + i + ____? where-say-at + your-(2s.P) + [body part]?</p>

	here is my ____
yáadu ax ____	<p>yá-t-u + ax + ____</p> <p>right-here.at-(arrived).at + my-(is.P) + [body part]</p>
	this is her/his ____
du ____ áyá	<p>du + ____+ á-yá</p> <p>her/his-(3s.P) + [body part] + [focus].right-here</p>
	imperfective (+)
	Simon says ____
Simon yéi x'ayaká ____	<p>Simon + yéi + x'a-ya-∅-∅-√ká + ____</p> <p>Simon + thus + mouth.vsf.s/he-(3.S).cl-(−d,∅,−i).√say/tell + [phrase]</p>
	imperfective (−) – irrealis
	Simon didn't say it
tlél yéi x'awuká Simon	<p>tlél + yéi + x'a-ya-u-∅-∅-√ká + ____</p> <p>Simon + thus + mouth.vsf.irr.s/he-(3.S).cl-(−d,∅,−i).√say/tell</p>

	imperative
<b>i sháat shí!</b>	touch your head!
	imperative
<b>i <u>x</u>eekt shí!</b>	touch your upper arm!
	imperative
<b>i jínt shí!</b>	touch your hand!
	imperative
<b>i tl'eikt shí! / i tl'eekt shí!</b>	touch your finger!

imperative

touch your chest!

i wóowt shí!

i + wóow-t + Ø-Ø-√shí

your-(2s.P) + chest.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

imperative

touch your belly!

i x'óol't shí!

i + x'óol'-t + Ø-Ø-√shí

your-(2s.P) + belly.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

imperative

touch your knee!

i keeyt shí!

i + keey-t + Ø-Ø-√shí

your-(2s.P) + knee.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

imperative

touch your foot/feet!

i x'oost shí!

i + x'oos-t + Ø-Ø-√shí

your-(2s.P) + foot/feet.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

	imperative
<b>i yát shí!</b>	touch your face!
	<b>i + yá-t + Ø-Ø-√shí</b> your-(2s.P) + face.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch
	imperative
<b>i shaxaawóot shí!</b>	touch your hair!
	<b>i + shaxaawú-t + Ø-Ø-√shí</b> your-(2s.P) + hair.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch
	imperative
<b>i gúkt shí!</b>	touch your ear!
	<b>i + gúk-t + Ø-Ø-√shí</b> your-(2s.P) + ear.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch
	imperative
<b>i waakt shí!</b>	touch your eye!
	<b>i + waak-t + Ø-Ø-√shí</b> your-(2s.P) + eye.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

imperative

touch your nose!

i lóot shí!

i + lú-t + Ø-Ø-√shí  
your-(2s.P) + nose.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

imperative

touch your mouth!

i x'éit shí!

i + x'é-t + Ø-Ø-√shí  
your-(2s.P) + mouth.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

imperative

touch your tooth/teeth!

i ooxt shí!

i + oox-t + Ø-Ø-√shí  
your-(2s.P) + tooth/teeth.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

imperative

touch your throat

i leitóoxt shí!

i + leitóox-t + Ø-Ø-√shí!  
your-(2s.P) + throat.at-(arrive) + Ø-cp.cl-(-d,Ø,-i).√touch

imperative

shake your \_\_\_\_!

i \_\_\_\_ laxwál!

i + \_\_\_\_ + Ø-la-√xwál  
your-(2s.P) + \_\_\_\_ + Ø-cp.cl-(-d,Ø,-i).√tremble/rattle

## States of being

where is the hurt/sick?

goosú wé yanéekw?

goo-sá-ú + wé + yá-√néekw  
where-say-is-at + there + cl-(-d,Ø,+i).√sick/hurt

imperfective

my \_\_\_\_ hurts / my \_\_\_\_ is sick

ax \_\_\_\_ yanéekw

ax + \_\_\_\_ + ḷa-√néekw  
my-(is.P) + \_\_\_\_ + cl-(-d,Ø,+i).√sick/hurt

imperfective

her/his \_\_\_\_ hurts; her/his \_\_\_\_ is sick

du \_\_\_\_ yanéekw

du + \_\_\_\_ + ḷa-√néekw  
her/his-(3s.P) + \_\_\_\_ + cl-(-d,Ø,+i).√sick/hurt

	perfective
<b>ax éet yaan uwaháa</b>	i'm hungry
	<p>ax + ée-t + yaan +      ýu-ýa-√háa<sup>1</sup></p> <p>my-(is.P) + [empty base].at-(arrived) + hunger +      pfv.cl(-d,Ø,+i).√move-imperceptably</p>
	perfective
<b>ax éet yataawaháa</b>	i'm sleepy
	<p>ax + ée-t + ýa-√taa +      ýu-ýa-√háa<sup>1</sup></p> <p>my-(is.P) + [empty base].at-(arrived) + pfv.cl(-d,Ø,+i).√sleep +      pfv.cl(-d,Ø,+i).√move-imperceptably</p>
	perfective
<b>xat wudixwétl</b>	i'm tired
	<p>xat + ýu-di-√xwétl</p> <p>me-(is.O) + pfv.cl-(+d,Ø,+i).√tired</p>
	perfective
<b>xat shaawakúx</b>	i'm thirsty
	<p>xat + sha-ýu-ýa-√kúx</p> <p>me-(is.O) + head.pfv.cl-(+d,Ø,+i).√dried-up</p>

	perfective
i éet gé yaan uwaháa?	<p>are you hungry?</p> <p>i + ée-t + gé + yaan + yü-ÿa-√háa <sup>1</sup> your-(2s.P) + [empty base].at-(arrived) + yes/no? +hunger + pfv.cl(-d,Ø,+i).√move-imperceptably</p>
	perfective
i éet gé yataa waháa?	<p>are you sleepy?</p> <p>i + ée-t + gé + ÿa-√taa + yü-ÿa-√háa <sup>1</sup> your-(2s.P) + [empty base].at-(arrived) + yes/no? + cl(-d,Ø,+i).√sleep + pfv.cl(-d,Ø,+i).√move-imperceptably</p>
	perfective
iwdixwétl gé?	<p>are you tired</p> <p>i-ÿu-di-√xwétl + gé you-(2s.O)-pfv.cl-(+d,Ø,+i).√tired + yes/no?</p>
	perfective
ishaawakúx gé?	<p>are you thirsty?</p> <p>i-sha-ÿu-ÿa-√kúx + gé you-(2s.O)-head.pfv.cl-(+d,Ø,+i).√dried-up + yes/no?</p>

perfective

what are you hungry for?  
/ what are you wanting?

daa sá i éet uwaháa

daa + sá + i + ée-t +  
ÿu-ÿa-√háa<sup>1</sup>

what + say + your-(2s.P) + [empty base].at-(arrived) +  
pfv.cl(-d,Ø,+i).√move-imperceptably

perfective

i'm hungry for \_\_\_\_; i want \_\_\_\_

\_\_\_\_ ax éet uwaháa

\_\_\_\_ + ax + ée-t + yaan +  
ÿu-ÿa-√háa<sup>1</sup>

my-(1s.P) + [empty base].at-(arrived) + hunger +  
pfv.cl(-d,Ø,+i).√move-imperceptably

VOCABULARY



útlxi

boiled fish



at x'éeshi

dry fish



náayadi

half dry fish



xáat x'úxu

fish flesh



taxhéeni

soup; broth



at kahéeni

juice



tléikw

berries



tsaa eixí /  
tsaa eexí

seal oil



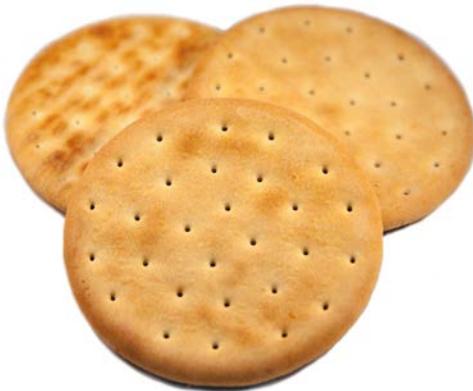
tsaa dleeyí

seal meat



guwakaan dleeyí /  
kuwakaan dleeyí

deer meat

	<p>gáatl</p>	<p>pilot bread</p>
	<p>k'únts' / k'wúnts'</p>	<p>potatoes</p>
	<p>shaaw</p>	<p>gumboots, chiton</p>
	<p>s'áaw</p>	<p>Dungeness crab</p>



gáal'

clams



kaháakw

salmon eggs



s'ikshaldéen

Hudson Bay tea,  
Labrador tea



laak'ásk

black seaweed  
(common)



k'áach'

red seaweed  
(ribbon)

## Having & wanting

**N + tuwáa + S-s- $\sqrt{góo}$ <sup>x</sup>** (*ga state verb – subject intransitive*)

for N to want, like, desire S; for S to be pleasing to N	$N + tú-ÿá + (ga\text{-}cp)\text{-}S\text{-}s\text{-}\sqrt{góo}$ [nominal object] + inside.face + [ga-CP].cl-(s). $\sqrt{\text{happy}}$
	imperfective (+)
daa sá i tuwáa sigóo?	what do you want?
	$daa + sá + i + tú-ÿá + si\text{-}\sqrt{góo}$ what + say + your-(zs.P) + inside.face + cl-(-d,s,+i). $\sqrt{\text{happy}}$
	imperfective (+)
	i want _____
_____ ax tuwáa sigóo	$_____ ax + tú-ÿá + si\text{-}\sqrt{góo}$ _____ + my-(is.P) + inside.face + cl-(-d,s,+i). $\sqrt{\text{happy}}$

imperfective (+)

what does s/he want?

daa sá du tuwáa sigóo?

daa + sá + du + tú-ýá + si-√góo

what + say + her/his-(3s.P) + inside.face + cl-(−d,s,+i).√happy

imperfective (+)

s/he wants \_\_\_\_

\_\_\_\_ du tuwáa sigóo

\_\_\_\_ du + tú-ýá + si-√góo

\_\_\_\_ + her/his-(3s.P) + inside.face + cl-(−d,s,+i).√happy

imperfective (+)

do you want \_\_\_\_?

\_\_\_\_ gé i tuwáa sigóo?

\_\_\_\_ + gé + i + tú-ýá + si-√góo

\_\_\_\_ + yes/no? + your-(2s.P) + inside.face + cl-(−d,s,+i).√happy

imperfective (+)

yes. i want \_\_\_\_

aaa. \_\_\_\_ ax tuwáa sigóo

aaa + \_\_\_\_ ax + tú-ýá + si-√góo

yes + \_\_\_\_ + my-(1s.P) + inside.face + cl-(−d,s,+i).√happy

<p><b>tlél + N + tuwáa + u-S-sh-√gú<sup>x</sup></b> (<i>ga state verb – subject intransitive</i>)</p>	
for N to not want, not like, not desire S; for S to be unpleasant to N	<p>tlél + N + tú-ÿá + (ga-cp)-S-sh-√gú not + [nominal object] + inside.face + [ga-CP].cl-(sh).√happy</p>
	imperfective (-)
tléik'. tlél ax tuwáa ushgú ____	<p>no. i don't want ____</p>
	<p>tléik' + tlél + ax + tú-ÿá + u-sh-√gú no + not + my-(1s.P) + inside.face + irr.cl-(–d,sh,–i).√happy</p>
progressive imperfective	
ax éede yaa yaan nahéin	<p>hunger is arriving to me (i'm getting hungry)</p>
	<p>ax + ée-de + yaa + yaan + na-Ø-√háa<sup>1</sup>-n my-(1s.P) + [empty base].towards + hunger + na-cj.cl-(–d,Ø,–i).√move-imperceptably.progressive</p>
progressive imperfective	
ax éede yaa yata nahéin	<p>sleep is arriving to me (i'm getting sleepy)</p>
	<p>ax + ée-de + yaa + ÿa-√ta + na-Ø-√háa<sup>1</sup>-n my-(1s.P) + [empty base].towards + cl-(–d,Ø,+i).√sleep + na-cj.cl-(–d,Ø,–i).√move-imperceptably.progressive</p>

VOCABULARY



x'aan

fire;  
red (color)



x'oon

fur seal



x'éen

wall crest;  
wall screen



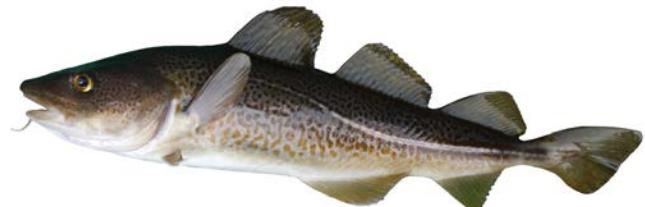
x'uskeit

leggings (lit. thing  
over the legs)



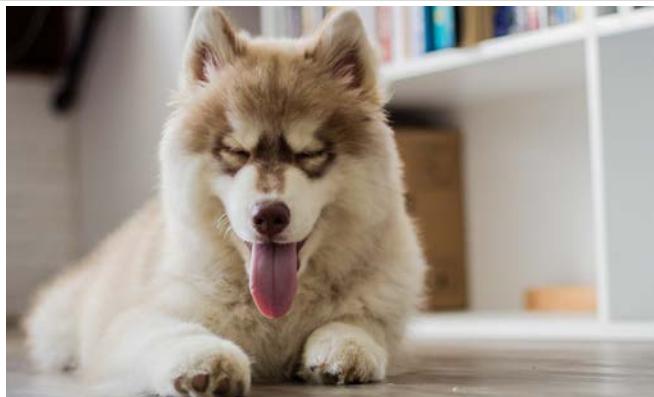
shadakóox'

woven hat  
with rings



s'áax'

gray cod



keitl

dog



cháatl

halibut

	<b>xeitl</b> <small>thunderbird; thunder</small>
	<b>tláak</b> <small>arrowhead; spear point</small>

QUESTION & ANSWER DRILLS

<b>daat eetéenáx sá iyatee?</b>	what do you need?  daat + eetí-náx + sá + i-ÿa-√tee what + remains.through + say + you-(2s.O).cl-(−d,∅,+i).√be
<b>_____ eetéenáx xat yatee</b>	i need _____  _____ + eetí-náx + xat + ÿa-√tee _____ + remains.through + me-(1s.O) + cl-(−d,∅,+i).√be

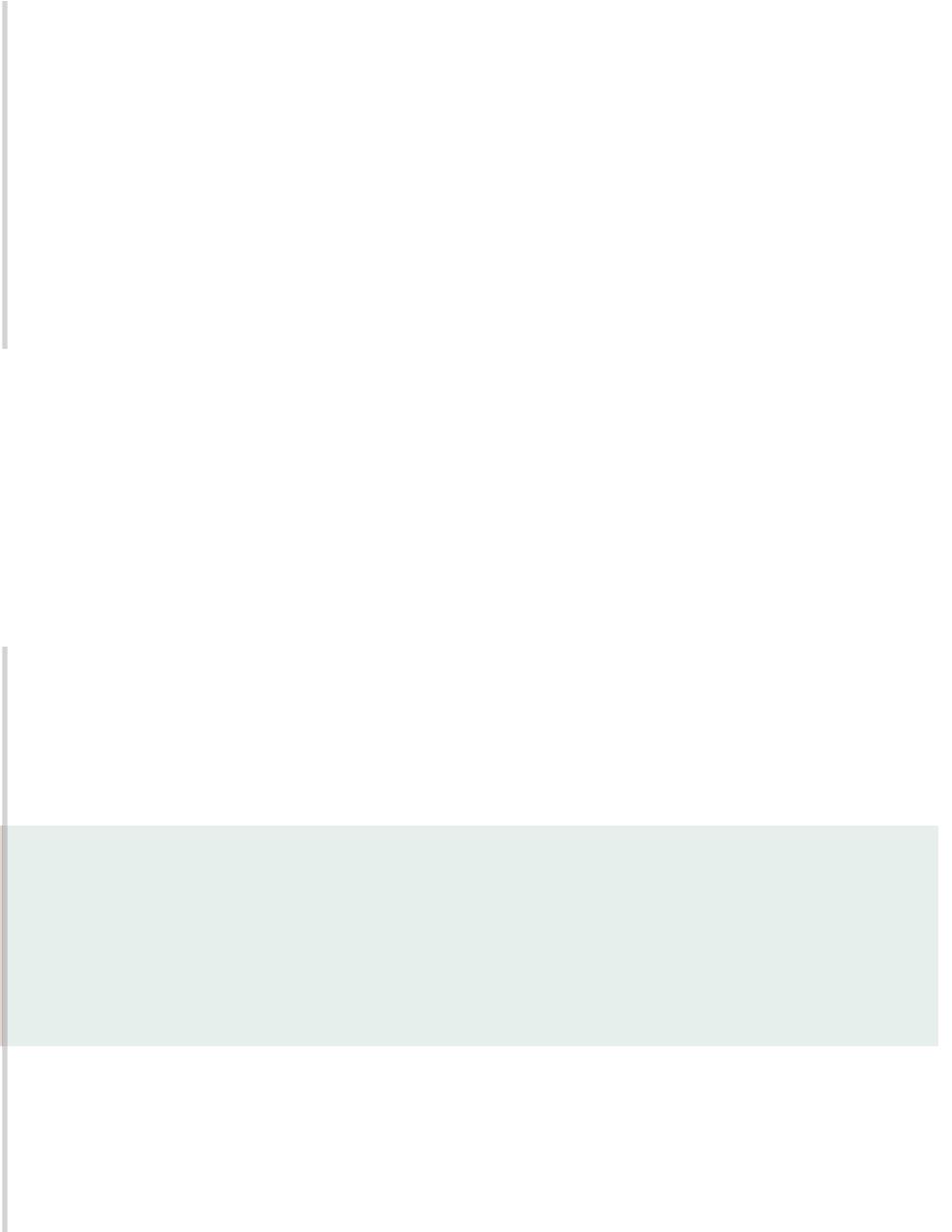


Aadóo sáwé?

*Who is that?*

Shóogoonáx,  
aadéi yóo at kawdiyayi yé,  
yá Lingít,  
shayadiheni aa yéi sh kalneek  
yá ixféenax ayá,  
haat haa wsidák,  
Yá ixféé.

— Shaadaax'



For the things that happened  
to the Tlingits,  
in the beginning,  
many say we migrated here  
through the south,  
the south.

— Robert Zuboff, *Kak'weidí*  
(*Haa Shuká*, Dauenhauer & Dauenhauer 1987)

# Aadóo sáwé?

Start this lesson off with the following dialogue exercise. Take turns being A and B, paying close attention to the relationship between an elder and her/his grandchild.

Try to use emotion when speaking, and also focus on having a flow to your language that makes it sound like a native Tlingit speaker.

A 1	[kawdigwál: k'ux, k'ux, k'ux]	[knocks: knock, knock, knock] ka-ÿu-∅-di-√gwál hsf.pfv.s/he-(3.S).cl-(+d,∅,+i).√beat/knock/ring/hit/stab
2	neil gú!	come in! neil + ∅-√gú into-building + cl-(+d,∅,-i).√walk/go-(singular)
B	aadóo sáwé?	who's there? aa(dóo) + sá-wé? who + voice.there
A 4	xát áyá.	it's me. xát + á-yá me-(is.i) + [focus].right-here
5	aaá. ax dachxánk'.	oh. my grandchild. aaa + ax + dachxán-k' yes + my-(is.p) + grandchild.[diminutive]
B 6	tlél iyaxooteen.	i didn't recognize you. tlél + i-ya-u-ÿu-xa-∅-√teen not + you-(2s.O).vsf.irr.pfv.i-(is.S).cl-(+d,∅,-i).√see
7	yak'éi haat yigoodí.	it's good that you've come. ∅-ya-k'éi + haa-t + ÿu-i-∅.√goot-í s/he/it-(3.O).cl-(+d,∅,+i).√good/fine + this-hither-at-(arriving) + pfv.you-(2s.S).cl-(+d,∅,-i).√walk/go-(singular)

B 8	wáa sáwé?	what's up? wáa + sá how + voice
A 9	ax tláa jeetx utlxí áyá haat xwasi.in.	i've brought some boiled fish from my mother ax + tláa + jee-dáx + utlxí + á-yá + haa-t + Ø-yü-xa-si.vín my-(is.p) + mother + possession.from + boiled fish + hither.at-(arrived) her/him/it-(3.O).pfv.i-(is.S).cl-(~d,Ø,+i).vcarry-(full container)
10	ax adée!	oh wow! (Oh my!) (Far out.) ax + adée my-(is.p) + dear-thing
B 11	goodáx át sáwé?	where is it from? goo-dáx + át + sá-wé where.from + thing-(4n.i) + voice.that
A 12	ast'eix wookoox ax éesh dziyaak s'ootaat.	my father went fishing just this morning. Ast'eix + yü-Ø-ÿa-vkoox + ax + éesh + dziyaak + s'ootaat fishing + pfv.s/he-(3.S).cl-(~d,Ø,+i).vgo-(by boat or car) + my-(is.p) + father + little-while-ago + morning
B 13	gunalchéesh, hó hó.	thank you very much. gunalchéesh +hó-hó thank-you + [emphasis]
A 14	i jiyís yéi at nakasaneiyí.	let me do something for you. i jee-yís + yéi + at + na-ga-xa-sa-vnei-yí your-(2s.p) + possession.for-(benefit) + thus + something-(4n.O) + na-md.gá-md.i-(is.S).cl-(~d,s,-i).vdo/work-on
B 15	héen eetéenáx xat yatee.	i need some water. héen + eetí-náx + xat + ýa-vtee water + remnant.through/via + me-(is.O) + cl-(~d,Ø,+i).vbe

		here. i've brought it here.
A 16	héix' haat xwasi.ín.	hé-x' + haa-t + ḷu-xa-siv.ín here.at-(residing) + hither.at-(arriving) + pfv.i-(1s.S).cl-(−d,s,+i).√carry-(full container)
17	gunalchéeshik'.	thanks, dear gunalchéesh-i-k' thank-you.[peg vowel].diminutive
B 18	goosú i tláa?	where is your mother? goo-sá-ú + i + tláa where.voice.is/are-at + your-(2s.p) + mother
A 19	neilú hú.	she's home neil-ú + hú home.is/are-at + her/him-(3s.i)
B 20	goosú i kék'?	where's your little sister/brother? goo-sá-ú + i + kék' where.voice.is/are-at + your-(2s.p) + younger-sibling-(same gender)
21	sgóonu hú.	s/he's at school sgóon-ú + hú school.is/are-at + her/him-(3s.i)
A 22	kkwagóot dei.	i'm going to go now ga-u-ga-xa-∅-√góot + dei ga-md.irr.ga-md.i-(1s.S).cl-(−d,∅,-i).√walk/go-(singular)
23	tsu i xándeí kkwagóot seigánx'.	i'll come see you again tomorrow. tsu + i + xán-de + ga-u-ga-xa-∅-√góot + seigán-x' again + your-(2s.p) + beside.towards + ga-md.irr.ga-md.i-(1s.S).cl-(−d,∅,-i).√walk/go-(singular) + tomorrow.at-(residing)

		it's good to see you.
24	yak'éi ixwsateení.	Ø-ÿa-√k'éi + i-ÿu-xa-sa-√teen-í her/him/it-(3.O)-cl-(-d,Ø,-i).√good/fine + you-(2s.O).pfv.i-(is.S).cl-(-d,s,-i).√see
B		yes, come back again
25	aaá tsu haagu x'wán.	aaá + tsu + haa-Ø-√gú + x'wán yes + again + hither.cl-(-d,Ø,-i).√walk/go-(singular) + be-sure-to/may-you
A 26	gunalchéesh.	thank you. gunalchéesh thank-you

## Kinship terms

Tlingit kinship terms are rooted in matrilineal clan law, so it is important to understand the Tlingit way of looking at family, friends, and in-laws. Often we see the word “friends” translated in Tlingit as «ax xoonx’i yán» (my clan relatives, friends). This term would not necessarily include those from the opposite clan, who generally are «ax kaani yán» (my in-laws) and can also have specific relationships which are dictated by clan genealogy.

These terms are fluid and are not determined by lineage alone. If two people grow closer to one another through friendship or marriage, they may choose to use a kinship term for one another instead of calling each other by name. A kinship term is a form of greeting and is often used in public and in ceremony to show a closeness to a clan or individual. In Tlingit culture, the clan is the primary form of identity, and an individual should always be conscious of the clans of others, especially clan opposites. When speaking in public at a Tlingit event the speaker should always address clan opposites, and should be careful not to boast about the self or one’s own clan. An insult to the opposite clan in public could result in a debt that the clan of the speaker is responsible for paying.

The terms for siblings are not limited to biological siblings, as in English, but instead they refer to all members of the same clan who are of the same gender and generation. Because of this, there is no equivalent for English kinship terms such as “cousin”. In addition, close clan ties can determine the appropriate kinship term regardless of age or biological relationship.

The father’s clan is shown the most respect and love in public. Paternal refers to «kaa éesh yinaanáx» (a person’s father’s lineage) and maternal is «kaa tláa yinaanáx» (a person’s mother’s lineage). A Tlingit person is the same clan as their mother, and one must always protect the relationships between clans by putting clan law before the individual. Speak carefully, and try not to insult a clan by using their at.óow without permission (including their histories, songs, names, and crests).

Tlingit kinship terms are listed in the same manner as body parts: with the en dash placeholder «–», as in «–tláa» (–’s mother). This placeholder must be replaced by another pronoun or noun. For example: «ax tláa» (my mother), «i tláa» (your mother), «gooch tláa» (wolf mother), and «naa tláa» (clan mother).

	that is her/his ____ /
du ____ áwé.	du ____ á-wé her/his-(3s.p) + [focus].that
-tláa	mother
-éesh	father
-káak	maternal uncle
-tláak'w	maternal aunt
-sáni	paternal uncle
-aat	paternal aunt
-léelk'w	grandparent

	is that your ____?
i ____ ák.wé?	i + ____ + á-gé-wé your-(2s.p) + ____ + [focus].yes/no?.that
♀	female specific kinship terms
-shátx	(female's) older sister
-kéek'	(female's) younger sister
-éek'	(female's) brother
♂	male specific kinship terms
-húnxw	(male's) older brother
-kéek'	(male's) younger brother
-dlaak'	(male's) sister

-yádi	child
-yátx'i	children
-sée	daughter
-yéet	son
-dachxán	grandchild
-kéilk'	maternal niece/nephew
-káalk'w	paternal niece/nephew
-xúx	husband
-shát	wife
-chaan	mother-in-law
-wóo	father-in-law

QUESTION & ANSWER DRILLS

	this is me
<b>xát áyá</b>	<p style="text-align: center;">xát + á-yá</p> <p style="text-align: right;">me-(is.i) + [focus].right-here</p>
	this is my grandparent right here
<b>ax léelk'w áyá yáadu</b>	<p style="text-align: center;">ax + léelk'w + á-yá + yá-t-u</p> <p style="text-align: right;">my-(is.p) + grandparent + [focus].right-here + right-here.at-(arrived).is/are-at</p>
	i am her/his grandchild
<b>du dachxán áyá xát</b>	<p style="text-align: center;">du + dachxán + á-yá + xát</p> <p style="text-align: right;">her/his-(3s.p) + grandchild + [focus].right-here + me-(is.i)</p>
	i am my grandparent's grandchild
<b>ax léelk'w dachxán áyá xát</b>	<p style="text-align: center;">ax + léelk'w + dachxán + á-yá + xát</p> <p style="text-align: right;">my-(is.p) + grandparent + grandchild + [focus].right-here + me-(is.i)</p>

	<p>this is my father</p> <p><b>ax éesh áyá</b></p>
	<p>ax + éesh + á-yá</p> <p>my-(is.p) + father + [focus].right-here</p>
	<p>my father is my grandparents' son</p> <p><b>ax léelk'w yéet áwé, ax éesh</b></p>
	<p>ax + léelk'w + yéet + á-wé + ax + éesh</p> <p>my-(is.p) + grandparent + son + [focus].there + my-(is.p) + father</p>
	<p>i am my father's son</p> <p><b>ax éesh yéet áyá xát</b></p>
	<p>ax + éesh + yéet + á-yá + xát</p> <p>my-(is.p) + father + son + [focus].right-here + me-(is.i)</p>
	<p>i am my father's daughter</p> <p><b>ax éesh sée áyá xát</b></p>
	<p>ax + éesh + sée + á-yá + xát</p> <p>my-(is.p) + father + daughter + [focus].right-here + me-(is.i)</p>

	where is your father?
goosú i éesh?	<p>goo-sá-ú +i + éesh where.voice.is/are-at + your-(2s.p) + father</p>
	there is my father.
wéidu ax éesh.	<p>wé-t-u + ax + éesh there.at-(arrived).is/are-at + my-(1s.p) + father</p>
	imperfective (+)
	who do you see?
aadóo sá iyatéen?	<p>aadóo + sá + Ø-i-ya-√téen who + voice + her/him/it-(3.O).you-(2s.S).cl-(-d,Ø,+i).√see</p>
	imperfective (+)
	i see my father.
ax éesh xaatéen.	<p>ax + éesh + xat my-(1s.p) + father + her/him/it-(3.O).i-(1s.S).cl-(-d,Ø,+i).√see</p>

	is that your paternal uncle?
i sáni ák.wé?	<p>i + sáni + á-gé-wé</p> <p>your-(2s.p) + paternal-uncle + [focus].yes/no.that</p>
	yes, that is my paternal uncle.
aaá, ax sáni áwé.	<p>aaá + ax + sáni + á-wé</p> <p>my-(1s.p) + paternal-uncle + [focus].that</p>
	imperfective (+)
	how is your mother?
wáa sá yatee i tláa?	<p>wáa + sá + Ø-ÿa-√tee + i + tláa</p> <p>how + voice + her/him/it-(3.O).cl-(-d,Ø,+i).√be + your-(2s.p) + mother</p>
	imperfective (+)
	my mother is good.
ax tláa yak'éi.	<p>ax + tláa + Ø-ÿa-√k'éi</p> <p>my-(1s.p) + mother + her/him/it-(3.O).cl-(-d,Ø,+i).√good/fine</p>

imperfective (+)

what is your paternal aunt called?

wáa sá duwasáakw i aat?

wáa + sá + Ø-du-ÿa-√sáa-kw + i + aat

how + voice  
+ her/him/it-(3.O).someone-(4h.S).cl-(-d,Ø,+i).√name.[repeatedly]  
+ your-(2s.p) + paternal-aunt

imperfective (+)

my paternal aunt is called Susie.

Susie yóo duwasáakw ax aat.

Susie + yóo + Ø-du-ÿa-√sáa-kw + ax + aat

Susie  
+ to/fro + her/him/it-(3.O).someone-(4h.S).cl-(-d,Ø,+i).√name.[repeatedly]  
+ my-(1s.p) + paternal-aunt

which clan is your father?

daakw.aa naa sáwé i éesh?

daakw-aa + naa + sá-wé + i + éesh

which.one(s)-(part.i) + clan/tribe + voice.that + your-(2s.p) + father

imperfective (+)

my father is Raven moiety/tribe.

Yéil naax sitee ax éesh.

yéil naa-x + Ø-si-√tee + ax + éesh

raven + clan/tribe.[locative] + her/him/it.cl-(-d,s,+i).√be +  
my-(1s.p) + father

	where is your father's <u>kwáan</u> ?
goot'á <u>kwáan</u> sáwé i éesh?	<p>goo-t-áa + <u>kwáan</u> + sá-wé + i + éesh      where.at-(arrived).one(s)-(part.i) + people-of + voice.that + your-(2s.p) +father</p>
	it is Áak'w <u>Kwáan</u> .
Áak'w <u>Kwáan</u> áwé.	<p>Áa-kw + <u>Kwáan</u> + á-wé      lake.[diminutive] + people-of + [focus].that</p>
	imperfective (+)
	where does your mother live?
goox' sá yéi yatee i tláa?	<p>goo-x' + sá + yéi + Ø-ŷa-√tee + i + tláa      where.at-(residing) + voice + thus + her/him/it-(3.O).cl-(~d,Ø,+i).√be      + your-(2s.p) + mother</p>
	imperfective (+)
	my mother lives in Juneau.
Juneaux' yéi yatee ax tláa.	<p>Juneau-x' + yéi + Ø-ŷa-√tee + ax + tláa      Juneau.at-(residing) + her/him/it-(3.O).cl-(~d,Ø,+i).√be + my-(1s.p) + mother</p>

imperfective (+)

my \_\_\_\_ lives in \_\_\_\_.

\_\_\_\_-x' yéi yatee ax \_\_\_\_.

\_\_\_\_-x' + yéi + Ø-ÿa-√tee + ax + \_\_\_\_  
\_\_\_\_.at-(residing) + her/him/it-(3.O).cl-(-d,Ø,+i).√be + my-(1s.p) + \_\_\_\_

imperfective (+)

what does your father need?

daat eetéenáx sá yatee i éesh?

daat + eetí-náx + sá + Ø-ÿa-√tee + i + éesh  
what + remnant.through/via + voice + her/him/it-(3.O).cl-(-d,Ø,+i).√be  
+ your-(2s.p) + father

imperfective (+)

my father needs a rifle.

óonaa eetéenáx yatee ax éesh.

√.óon-aa + eetí-náx + Ø-ÿa-√tee + ax + éesh  
shoot.one(s)-(part.i) + remnant.through/via + her/him/it-(3.O).cl-(-d,Ø,+i).√be  
+ my-(1s.p) + father

imperfective (+)

my \_\_\_\_ needs \_\_\_\_.

\_\_\_\_ eetéenáx yatee ax \_\_\_\_.

\_\_\_\_ + eetí-náx + Ø-ÿa-√tee + ax + \_\_\_\_  
\_\_\_\_ + remnant.through/via + her/him/it-(3.O).cl-(-d,Ø,+i).√be  
+ my-(1s.p) + \_\_\_\_

	imperfective (+)
wáa sá sh tudinook i aat?	<p>how is your paternal aunt feeling?</p> <p>wáa + sá + sh + tu-∅-di-√nook + i + aat      how + voice + rflx + inside.s/he-(3.S).cl-(+d,∅,+i).√feel/touch      + your-(2s.p) + paternal-aunt</p>
	imperfective (+)
ax aat toowú yanéekw.	<p>my paternal aunt is sad.</p> <p>ax + aat + tú-wú + ∅-ÿa-√néekw      my-(is.p) + paternal-aunt + inside.is/are.at      + her/him/it-(3.O).cl-(+d,∅,+i).√sick/hurt</p>
goo sá i léelk'w yanéegú?	<p>where is your grandparent's sickness/hurt?</p> <p>goo + sá + i + léelk'w + ÿa-√néekw-u      where + voice + your-(2s.p) + grandparent + cl-(+d,∅,+i).√sick/hurt.[possessive]</p>
	imperfective (+)
ax léelk'w leitóox yanéekw.	<p>my grandparent has a sore throat.</p> <p>ax + léelk'w + la-tú-ÿ + ∅-ÿa-√néekw      my-(is.p) + grandparent + neck.inside.at-(along/repetitive)      + her/him/it-(3.O).cl-(+d,∅,+i).√sick/hurt</p>

	perfective (+)
aadóo éet sá yaan uwaháa?	<p>who is hungry?</p> <p>aadóo + ée-t + sá + yaan + ѕu-ÿa-√háa            who + [empty base].at-(arrived) + voice + hunger            + pfv.cl(-d,∅,+i).√move-imperceptably-invisibly</p>
	perfective (+)
ax éesh éet yaan uwaháa.	<p>my father is hungry.</p> <p>ax + éesh + ée-t + yaan + ѕu-ÿa-√háa            my + father + [empty base].at-(arrived) + hunger            + pfv.cl(-d,∅,+i).√move-imperceptably-invisibly</p>
	perfective (+)
aadóo éet sá yataawaháa?	<p>who is sleepy?</p> <p>aadóo + ée-t + sá + ѕa-√taa+ѕu-ÿa-√háa            who + [empty base].at-(arrived) + voice            + cl(-d,∅,+i).√sleep+pfv.cl(-d,∅,+i).√move-imperceptably-invisibly</p>
	perfective (+)
ax sáni éet yataawaháa.	<p>my paternal uncle is sleepy.</p> <p>ax + sáni + ée-t + ѕa-√taa+ѕu-ÿa-√háa            my + paternal-uncle + [empty base].at-(arrived)            + cl(-d,∅,+i).√sleep+pfv.cl(-d,∅,+i).√move-imperceptably-invisibly</p>

	perfective (+)
aadóo sá wudixwétl?	who is tired?  aadóo + sá + Ø-yü-di-√xwétl <sup>1</sup> who + voice + her/him/it-(3.O).pfv.cl-(+d,Ø,+i).√tire/exhaust
	perfective (+)
ax kékílk' wudixwétl.	my maternal niece/nephew is tired.  ax + kékílk' + Ø-yü-di-√xwétl <sup>1</sup> my + maternal-niece/nephew + her/him/it-(3.O).pfv.cl-(+d,Ø,+i).√tire/exhaust
	perfective (+)
aadóo sá shaawakúx?	who is thirsty?  aadóo + sá + Ø-sha-yü-ÿa-√kúx who + voice + her/him/it-(3.O).head.pfv.cl-(+d,Ø,+i).√drain-out/bail-out/be-thirsty
	perfective (+)
ax tláa shaawakúx.	my mother is thirsty.  ax + tláa + Ø-sha-yü-ÿa-√kúx my + mother + her/him/it-(3.O).head.pfv.cl-(+d,Ø,+i).√drain-out/bail-out/be-thirsty

	perfective (+)
<b>daa sá i tláak'w éet uwaháa?</b>	what is your maternal aunt hungry for?  daa + sá + i + tláak'w + ée-t + ýu-ýa-√háa what + voice + your-(2s.p) + maternal-aunt + [empty base].at-(arrived) + pfv.cl(-d,Ø,+i).√move-imperceptably-invisibly
	perfective (+)
<b>xáat ax tláak'w éet uwaháa.</b>	my maternal aunt is hungry for fish.  xáat + ax + tláak'w + ée-t + ýu-ýa-√háa fish + my-(is.p) + maternal-aunt + [empty base].at-(arrived) + pfv.cl(-d,Ø,+i).√move-imperceptably-invisibly
	imperfective (+)
<b>daa sá i tláa tuwáa sigóo?</b>	what does your mother want?  daa + sá + i + tláa + tú-ýá + si-√góo what + voice + your-(2s.p) + mother + inside.face + cl(-d,s,+i).√happy
	imperfective (+)
<b>lítaa ax tláa tuwáa sigóo.</b>	my mother wants a knife.  √lít-aa + ax + tláa + tú--ýá + si-√góo cut/saw.one(s)-(part.i) + my-(is.p) + mother + inside.face + cl(-d,s,+i).√happy

	what does your father have?
daa sá i éesh jeewú?	<p>daa + sá + i + éesh + jee-wú what + voice + your-(2s.p) + father + possession.is/are-at</p>
	my father has money.
dáanaa ax éesh jeewú.	<p>dáanaa + ax + éesh + jee-wú money + my-(1s.p) + father + possession.is/are-at</p>
	who has the money?
aadóo jeewú sá wé dáanaa?	<p>aadóo + jee-wú + sá + wé + dáanaa who + possession.is/are-at + voice + there + money</p>
	my mother has the money.
ax tláa jeewú wé dáanaa.	<p>ax + tláa + jee-wú + wé + dáanaa my-(1s.p) + mother + possession.is/are-at + there + money</p>

Kinship terms can be used without a pronoun when directly addressing the relative. This switch is similar to the difference in English between “my mom” when talking to someone else about your mother, and “mom!” when talking directly to your mother. A small number of Tlingit kinship terms have special forms when directly addressing a relative. The others stay the same but do not require a pronoun.

sík'	daughter!
yítk'	son!
kélk'	maternal niece/nephew!
kálk'w	paternal niece/nephew!
chxánk'	grandchild!
atléi / atlée	mom!

#### VOCABULARY



k'wát'

egg



k'wálx

fern sprouts



dzísk'w

moose



tsísk'w  
dzísk'w (At, T),  
óondách (T),  
wesdzi / mesdzi (C)

great horned owl



at kach'áak'u

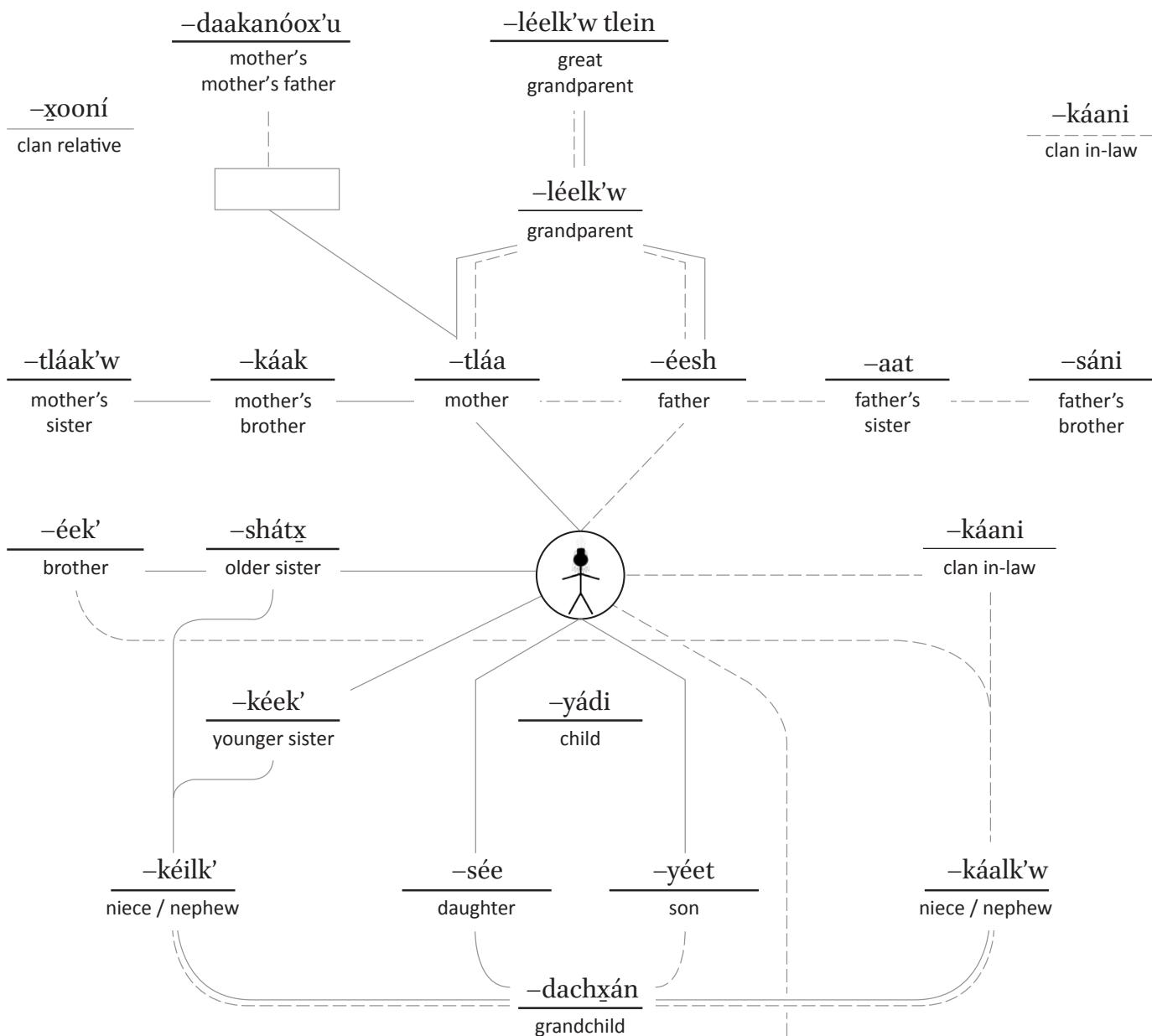
carver



kashóok' gwéil,  
kashéek'w gwéil

heating pad

# shaawát (♀)



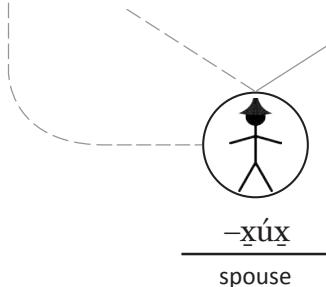
## INDEPENDENT PRONOUNS

xát	i, me
wa.é	you
hú	s/he, her/him
uháan	we/us
yeewháan	you all
hás	them, they
káa	person/someone
át	it

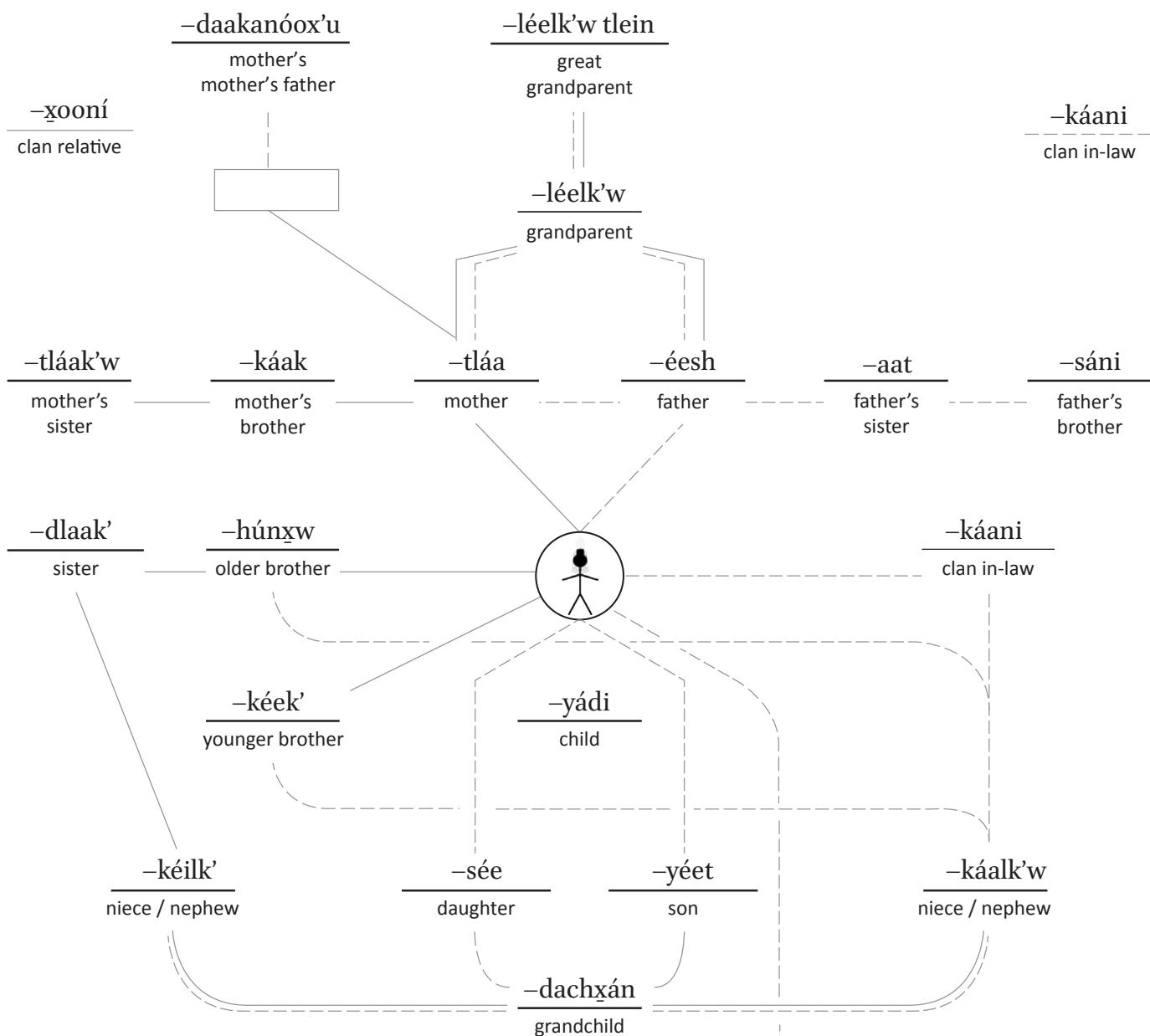
## POSSESSIVE PRONOUNS

ax	my
i	your
du	her/his
haa	our
yee	you all's
has du	their
kaa	person's/someone's
at	its

-chaan  
mother-in-law    -wóo  
father-in-law



# káa (♂)

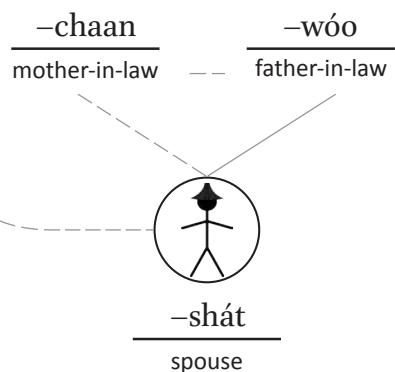


## INDEPENDENT PRONOUNS

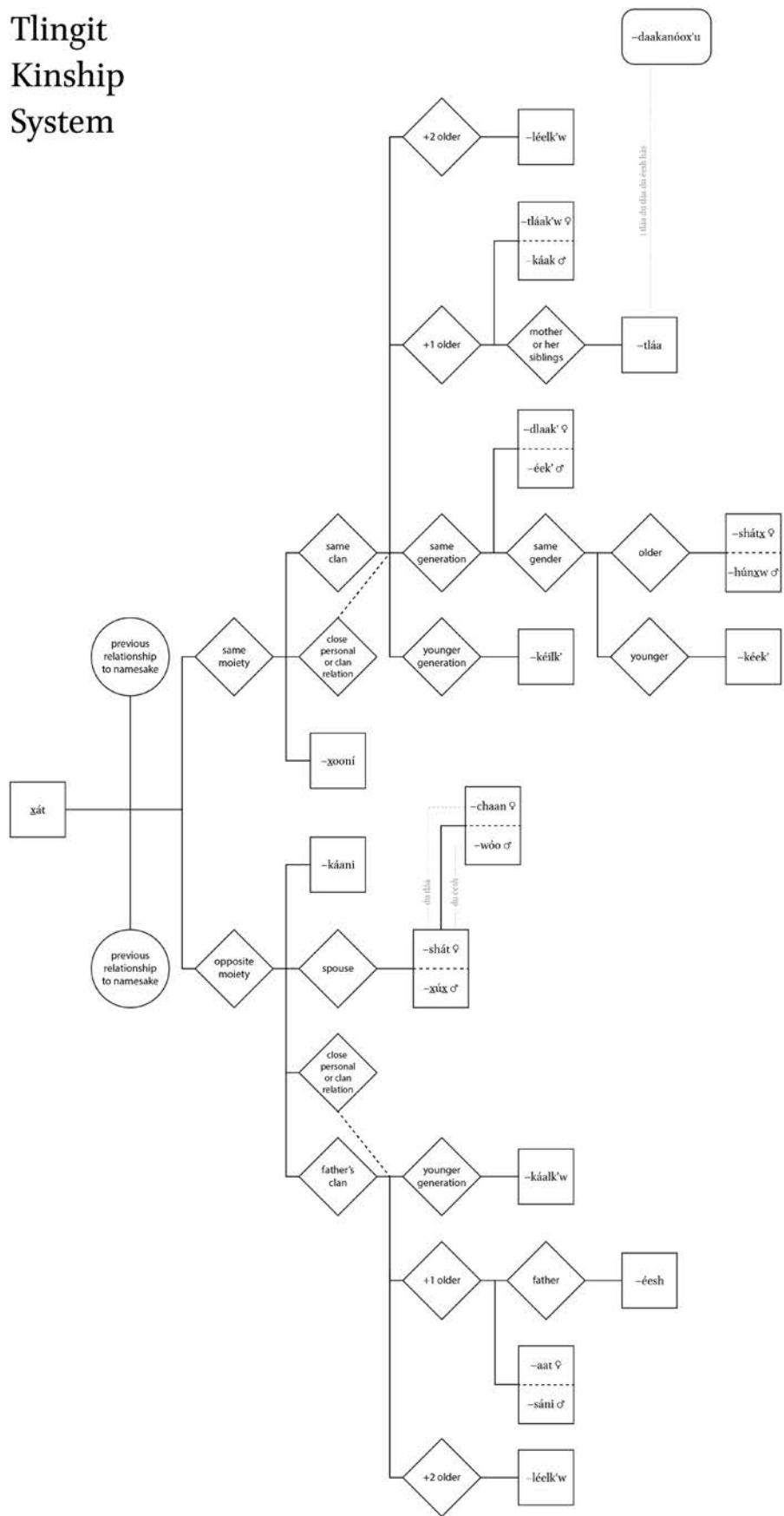
<b>xát</b>	i, me
<b>wa.é</b>	you
<b>hú</b>	s/he, her/him
<b>uháan</b>	we/us
<b>yeewháan</b>	you all
<b>hás</b>	them, they
<b>káa</b>	person/someone
<b>át</b>	it

## POSSESSIVE PRONOUNS

<b>ax</b>	my
<b>i</b>	your
<b>du</b>	her/his
<b>haa</b>	our
<b>yee</b>	you all's
<b>has du</b>	their
<b>kaa</b>	person's/someone's
<b>at</b>	its



# Tlingit Kinship System



Goodé sá yaa neegút?

*Where are you going?*

Tle ch'as yeewháan áyá a daa yández gaxyináak.  
Tlél ch'a goot kaa.  
Yeewháanch áyá a kagéi yís,  
yee ee wdudlítóow.  
Ách áyá a kát tuxwatán.

— Keixwnéí

It will just be you all who will stand up for it.  
Not another person.  
You all, for it,  
you were taught.  
This is why I hope for it.

— Nora Dauenhauer, Lukaax.ádi

# Goodé sá yaa neegút?

Start this lesson off with the following dialogue exercise that involves travel. Take turns being A and B, paying close attention to the relationship between an elder and her/his grandchild.

## DIALOGUE PRACTICE

dei yík

A 1	goodéi sá yaa neegút?	where are you going to? goo-dé + sá + yaa + na-i-Ø-√gút where.towards + say + to/fro + na-md.you-(2s.S).cl-(+d,sh,-i).√run-(singular)
B 2	hoon daakahídidiéi yaa nxagút.	i'm going to the store. hoon + daaka-hít-i-dé + yaa + na-xa-Ø-√gút selling + around-outside.house.[relational].towards + to-fro + na-md.i-(1s.S).cl-(+d,Ø,-i).√walk-go-(singular)
A 3	daat gaa sáwé?	what for? daat + gaa + sá-wé what + for-(purpose) + voice.that
4	gáatlgaa ax tláa jiyís.	for pilot bread for my mother. gáatl-gaa + ax + tláa + jee-yís cracker.for-(purpose) + my-(1s.p) + mother + possession.for-(benefit)
B 5	goodéi sá yaa neegút, wa.é ku.aa?	but where are you going? goo-dé + sá + yaa + na-i-Ø-√gút where.towards + say + to/fro + na-md.you-(2s.S).cl-(+d,Ø,-i).√walk-go-(singular) wa.é + ku.aa you-(2s.i)+ although
		Note the word order for the final sentence. In this case, «wa.é ku.aa» functions to call attention to whom the sentence is referring. If asked a question, after answering one could say «wa.é ku.aa?» on its own to ask the same sentence back.

A 6	ax aat xándeí yaa nxagút.	i'm going to my aunt's.  ax + aat + xán-de + yaa + na-xa-∅-√gút my-(is.p) + paternal-aunt + beside.towards + to/fro + na-md.i-(is.S).cl-(~d,∅,-i).√walk/go-(singular)
B 7	daa sá áx' yéi kgeesanéi?	what are you going to do there?  daa + sá + á-x' + yéi + ga-u-ga-i-sa-√néi what + voice + there.at-(residing) + thus + ga-md.irrga-md.you-(2s.S).cl-(~d,s,-i).√do/work-on
A 8	du jiyís at gakwas.ée.	i'm going to cook a meal for her.  du + jee-yís + at + ga-ga-u-ga-xa-s-√.ée her/his-(is.p) + possession.for-(benefit) + something-(4n.O) + self-benefactive.ga-md.irrga-md.i-(is.S).cl-(~d,s,-i).√cook
B 9	kuwak'éi yáa yakye.	it's nice out today.  ku-ÿa-√k'éi + yáa + yakye [areal].cl-(~d,∅,+i).√good/fine + right-here + day
10	aaá. kúnáx.	yes. really.  aaá + ku-náx yes + [areal].through
A	haa káa gaa kuwatee.	it's good weather for us.  haa + káa + gaa + ku-ÿa-√tee our-(ip.p) + on + pleasant + [areal].cl-(~d,∅,+i).√be
B 12	goodéi sá i tuwatee?	where do you want to go?  goo-dé + sá + i + tu-ÿa-√tee where.towards + voice + your-(2s.p) + inside.cl-(~d,∅,+i).√be
A 13	Xunaadéi ax tuwatee.	i want to go to Hoonah.  Xóon-nÿaa-dé + ax + tu-ÿa-√tee north-wind.shield.towards + my-(is.p) + inside.cl-(~d,∅,+i).√be
B 14	góok! naxtookoox ts'aayóok' kwshá!	do it! let's go soon!  gook! na-ga-tu-∅-√koox + ts'aayóok' + kwshá do-it! na-con.ga-md.we-(1p.S).cl-(~d,∅,-i).√go-(by boat or car) + immediately + perhaps

		where are you traveling from?
A 1	goodáx sáwé yaa Ɂuneetín?	<p>goo-dáx + sá-wé + yaa + Ɂu-na-i-∅-√tín</p> <p>where.from + say.there + along + [areal].na-md.you-(2s.S).cl-(d,∅,-i).√travel-(generally)</p>
2	Fairbanksdáx áyá yaa Ɂunxatín.	<p>i'm coming from Fairbanks.</p> <p>Fairbanks-dáx + á-yá + yaa + Ɂu-na-xa-∅-√tín</p> <p>Fairbanks.from + [focus].right-here + along + [areal].na-md.i-(is.S).cl-(d,∅,-i).√travel-(generally)</p>
B 3	Juneaudéi kuxdéi yaa Ɂunxatín.	<p>i'm returning to Juneau.</p> <p>Juneau-dé + kux-dé + yaa + Ɂu-na-xa-∅-√tín</p> <p>Juneau.towards + return/revert.towards + along + [areal].na-md.i-(is.S).cl-(d,∅,-i).√travel-(generally)</p>
4	wa.é Ɂu.aa?	<p>and you?</p> <p>wa.é + Ɂu.aa</p> <p>you-(2s.i)+ although</p>
A 5	Sheet'kaadéi yaa Ɂunxatín.	<p>i'm traveling to Sitka.</p> <p>Sheey-t'iká-dé + yaa + Ɂu-na-xa-∅-√tín</p> <p>Sheey.outskirts-towards + along + [areal].na-md.i-(is.S).cl-(d,∅,-i).√travel-(generally)</p>
B 6	kux keedatíni ast'eix naxtookoox kwshá?	<p>when you get back let's go fishing, ok?</p> <p>kux+ Ɂu-i-da-√tín-i + a-s-√t'eix + na-ga-tu-∅-√Ɂoox + kwshá</p> <p>return/revert.towards + [areal].i-(is.S).cl-(+d,∅,-i).√travel.[relational] + [a-theme].cl-(d,s,-i).√fish-(with hook) + na-con.ga-md.we-(ip.S).cl-(d,∅,-i).√go-(by boat or car) + perhaps</p>
A 7	aaá. kei kgwak'éi.	<p>yes. that will be nice.</p> <p>aaa + kei + ga-u-ga-∅-√k'éi</p> <p>yes + upwards + ga-md.irr.ga-md.cl-(d,∅,-i).√good/fine</p>

## Coming & going

imperfective (+)

	what is s/he doing?
wáa <u>sá</u> <u>kuwanóok?</u>	wáa + sá + <u>ku</u> -Ø-ÿa-√nóok how + voice + [areal].s/he-(3.S).cl-(-d,Ø,+i).√do/behave
	progressive imperfective (+)
	s/he is walking along
yaa <u>nagút</u>	yaa + na-Ø-Ø-√gút along + na-md.s/he-(3.S).cl-(-d,Ø,-i).√walk/go-(singular)
	imperfective (+)
	what are you doing?
wáa <u>sá</u> <u>keeyanóok?</u>	wáa + sá + <u>ku</u> -i-ÿa-√nóok how + voice + [areal].you-(2.S).cl-(-d,Ø,+i).√do/behave
	progressive imperfective (+)
	i am walking along.
yaa <u>nxagút.</u>	yaa + na-ÿa-Ø-√gút along + na-md.i-(1s.S).cl-(-d,Ø,-i).√walk/go-(singular)



sgóon / shgóon /  
at wooskú daakahídi /  
áx' kaa ée  
at dultóow yé

school



aan / aan ká

town; downtown



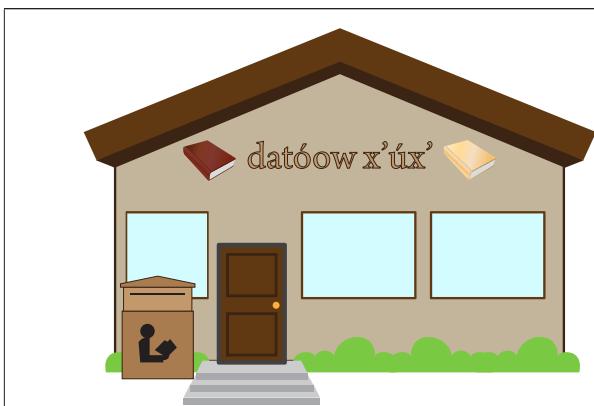
neil

home



x'úx' daakahídi

book store



datóow  
x'úx' daakahídi

library



jindaháa  
x'úx' daakahídi

post office



atxá daakahídi

restaurant; cafe;  
cafeteria



dáanaa daakahídi

bank



náakw daakahídi

hospital; clinic



at x'aan hídi /  
s'eik daakahídi /  
s'eik hít

smokehouse



hoon daakahídi

store



chách / chich

church (usually  
Protestant)

	<p><b>kanéisdi hít</b></p>	<p>church (usually Orthodox)</p>
	<p>progressive imperfective (+)</p>	
<p><b>goodé sá yaa nagút?</b></p>	<p>where is s/he going?</p>	
	<p>goo-dé + sá + yaa + na-Ø-Ø-√gút where.towards + voice + along + na-md.s/he-(3.S).cl-(d,Ø,-i).√walk/go-(singular)</p>	
	<p>progressive imperfective (+)</p>	
<p><b>___-de/-dé yaa nagút.</b></p>	<p>s/he is going to ____.</p>	
	<p>___-de + yaa + na-Ø-Ø-√gút ____.towards along + na-md.s/he-(3.S).cl-(d,Ø,-i).√walk/go-(singular)</p>	
	<p>progressive imperfective (+)</p>	
<p><b>goodé sá yaa neegút?</b></p>	<p>where are you going?</p>	
	<p>goo-dé + sá + yaa + na-i-Ø-√gút where.towards + voice + along + na-md.you-(2s.S).cl-(d,Ø,-i).√walk/go-(singular)</p>	

	progressive imperfective (+)
<u>___</u> -de/-dé yaa nxagút.	i am going to ____.  <u>___</u> -de + yaa + na-xa-∅-√gút <u>___</u> .towards along + na-md.i-(1s.S).cl-( <u>-d</u> ,∅,-i).√walk/go-(singular)
	progressive imperfective (+)
goodéi sá yaa nagut i éesh?	where is your father going?  goo-dé + sá + yaa + na-∅-∅-√gút + i + éesh where.towards + voice + along + na-md.s/he-(3.S).cl-( <u>-d</u> ,∅,-i).√walk/go-(singular) + your-(2s.p) + father
	progressive imperfective (+)
<u>___</u> -de/-dé yaa nagút ax éesh.	my father is going to ____.  <u>___</u> -de + yaa + na-∅-∅-√gút + ax + éesh <u>___</u> .towards along + na-md.s/he-(3.S).cl-( <u>-d</u> ,∅,-i).√walk/go-(singular) + my-(1s.p) + father
	progressive imperfective (+)
ax aat xándezi yaa nxagut.	i am going to see my paternal aunt.  ax + aat + xán-de + yaa + na-xa-∅-√gút my-(1s.p) + paternal-aunt + beside.towards along + na-md.i-(1s.S).cl-( <u>-d</u> ,∅,-i).√walk/go-(singular)

	progressive imperfective (+)
<u>ax</u> ____ <u>xánde</u> i yaa <u>nxagut</u> .	<p>i am going to see my ____.</p> <p>ax + ____ + xán-de + yaa + na-xa-∅-√gút  my-(1s.p) + ____ + beside.towards  along + na-md.i-(1s.S).cl-(–d,∅,-i).√walk/go-(singular)</p>
	progressive imperfective (+)
goodá <u>x</u> sá yaa nagút?	<p>where is s/he coming from?</p> <p>goo-dá<u>x</u> + sá + yaa + na-∅-∅-√gút  where.from + voice  + along + na-md.s/he-(3.S).cl-(–d,∅,-i).√walk/go-(singular)</p>
	progressive imperfective (+)
____-dá <u>x</u> yaa nagút.	<p>s/he is coming from ____.</p> <p>____-dá<u>x</u> + yaa + na-∅-∅-√gút  ____.from  along + na-md.s/he-(3.S).cl-(–d,∅,-i).√walk/go-(singular)</p>
	progressive imperfective (+)
goodá <u>x</u> sá yaa neegút?	<p>where are you coming from?</p> <p>goo-dá<u>x</u> + sá + yaa + na-i-∅-√gút  where.from + voice  + along + na-md.you-(2s.S).cl-(–d,∅,-i).√walk/go-(singular)</p>

	progressive imperfective (+)
<u>      </u> -dáx yaa nxagút.	i am coming from ____.  ____-dáx + yaa + na-xa-∅-√gút ____.from along + na-md.i-(1s.S).cl-(d,∅,-i).√walk/go-(singular)
	progressive imperfective (+)
goodáx sá yaa nagut i tláa?	where is your mothing coming from?  goo-dáx + sá + yaa + na-∅-∅-√gút + i + tláa where.from + voice + along + na-md.s/he-(3.S).cl-(d,∅,-i).√walk/go-(singular) + your-(2s.p) + mother
	progressive imperfective (+)
<u>      </u> -dáx yaa nagút ax tláa.	my mother is coming from ____.  ____-dáx + yaa + na-∅-∅-√gút + ax + tláa ____.from along + na-md.s/he-(3.S).cl-(d,∅,-i).√walk/go-(singular) + my-(1s.p) + mother
	progressive imperfective (+)
ax aat xándáx yaa nxagut.	i am coming from seeing my paternal aunt.  ax + aat + xán-dáx + yaa + na-xa-∅-√gút my-(1s.p) + paternal-aunt + beside.from along + na-md.i-(1s.S).cl-(d,∅,-i).√walk/go-(singular)

	progressive imperfective (+)
<b>ax ____ xándáx yaa nxagut.</b>	i am coming from seeing my ____.  ax + ____ + xán-dáx + yaa + na-xa-∅-√gút my-(is.p) + ____ + beside.from along + na-md.i-(1s.S).cl-(−d,∅,−i).√walk/go-(singular)
	progressive imperfective (+)
<b>yaa nakúx</b>	s/he is going by boat or car  yaa + na-∅-∅-√kúx along + na-md.s/he-(3.S).cl-(−d,∅,−i).√go-(by boat or car)
	progressive imperfective (+)
<b>yaa neekúx</b>	you are going by boat or car  yaa + na-i-∅-√kúx along + na-md.you-(2s.S).cl-(−d,∅,−i).√go-(by boat or car)
	progressive imperfective (+)
<b>yaa nxakúx</b>	i am going by boat or car  yaa + na-xa-∅-√kúx along + na-md.i-(1s.S).cl-(−d,∅,−i).√go-(by boat or car)

	progressive imperfective (+)
yaa ndakín	s/he is flying  yaa + na-∅-da-√kín along + na-md.s/he-(3.S).cl-(+d,∅,-i).√fly-(singular or people in plane)
	progressive imperfective (+)
yaa nidakín	you are flying  yaa + na-i-da-√kín along + na-md.you-(2s.S).cl-(+d,∅,-i).√fly-(singular or people in plane)
	progressive imperfective (+)
yaa naxdakín	i am flying  yaa + na-xa-da-√kín along + na-md.i-(1s.S).cl-(+d,∅,-i).√fly-(singular or people in plane)
	progressive imperfective (+)
yaa kunatín	s/he is traveling  yaa + ku-na-∅-∅-√tín along + [areal].na-md.s/he-(3.S).cl-(+d,∅,-i).√travel-(generally)

	progressive imperfective (+)
yaa <u>kuneetín</u>	you are traveling
	progressive imperfective (+)
yaa <u>kunxatín</u>	i am traveling
	progressive imperfective (+)
yaa nashíx / yaa nashxíx	s/he is running; s/he is hurrying
	progressive imperfective (+)
yaa neeshíx / yaa neeshxíx	you are running; you are hurrying

	progressive imperfective (+)
yaa nxashíx / yaa nxashxíx	i am running; i am hurrying  yaa + na-xa-sh-√xíx along + na-md.i-(1s.S).cl-(+d,sh,-i).√run
yaa sh kanaltséx	s/he is riding a bicycle  yaa + sh + ka-na-∅-l-√tséx along + rflx + hsf.na-md.s/he-(3,S).cl-(+d,l,-i).√kick
	progressive imperfective (+)
yaa sh kaneeltséx	you are riding a bicycle  yaa + sh + ka-na-i-l-√tséx along + rflx + hsf.na-md.you-(2s.S).cl-(+d,l,-i).√kick
	progressive imperfective (+)
yaa sh kanxaltséx	i am riding a bicycle  yaa + sh + ka-na-xa-l-√tséx along + rflx + hsf.na-md.i-(1s.S).cl-(+d,l,-i).√kick

## Tlingit preverbs & motion verbs

preverbs

yéi	thus
yax <u> </u>	finishing or completion

directional preverbs

yaa	along; down; obliquely; progressive
yei	down; downward
kei	up; upward
yeik <u> </u>	down to shore; beachward
daak <u> </u>	inland from shore; back from open; off of fire
daak	out to sea; into open; falling from sky; onto fire
yan / yax	ashore; onto ground; resting; to completion

		directional preverbs
	yoo	to and fro; back and forth
	haa(n)	here; this way; toward speaker
	neil	inside; homeward; into building
	<u>kux</u>	aback; reversed direction; return (+D)
	kut	astray; lost

		progressive imperfective (+)
		s/he's going down
	yei nagút	<p>yei + na-∅-∅-√gút            down + na-md.s/he-(3.S).cl-(−d,∅,−i).√walk/go-(singular)</p>
		progressive imperfective (+)
		s/he's going up
	kei nagút	<p>kei + na-∅-∅-√gút            up + na-md.s/he-(3.S).cl-(−d,∅,−i).√walk/go-(singular)</p>

	progressive imperfective (+)
<b>yeik nagút</b>	s/he's going down to the shore (from the forest)
	yeik + na-Ø-Ø-√gút shoreward + na-md.s/he-(3.S).cl-(d,Ø,-i).√walk/go-(singular)
	progressive imperfective (+)
<b>daak nagút</b>	s/he's going up from the shore (into the forest)
	daak + na-Ø-Ø-√gút inland + na-md.s/he-(3.S).cl-(d,Ø,-i).√walk/go-(singular)
	progressive imperfective (+)
<b>daak nakúx</b>	s/he's going out to sea (from shore)
	daak + na-Ø-Ø-√gút seaward + na-md.s/he-(3.S).cl-(d,Ø,-i).√go-(by boat or plane)
	progressive imperfective (+)
<b>kut kei nagút</b>	s/he's getting lost
	kut + kei + na-Ø-Ø-√gút astray + upward + na-md.s/he-(3.S).cl-(d,Ø,-i).√walk/go-(singular)

	progressive imperfective (+)
<b>haadé yaa nagút</b>	s/he's walking this way
	<p>haa-dé + yaa + na-∅-∅-√gút</p> <p>hither.towards + along + na-md.s/he-(3.S).cl-(−d,∅,−i).√walk/go-(singular) _____from</p>
	progressive imperfective (+)
<b>kuxdé yaa ndagút</b>	s/he's returning
	<p>kux-dé + yaa + na-i-∅-√gút</p> <p>return/revert.towards + along + na-md.s/he-(3.S).cl-(+d,∅,−i).√walk/go-(singular)</p>

## More question particles

In our first lesson we learned about question particles. These also have special uses when preceded with the particles «ch'a» (the very; just) or «tlél» (not), as in the following tables:

daa(t) sá	what
daakw.aa sá	which one (of a set)
wáa sá	how
aadóo sá / áa sá	who
goo sá	where
x'oon sá	how much/many
gwátgeen sá / gútgeen sá (Y)	when (in future)
gwátk sá / gútk sá (Y)	when (in the past)
daat yís sá	for what (benefit)
daat gáa sá	for what (purpose)
wáanáx sá	why

### CH'A

ch'a daa(t) sá	whatever
ch'a daakw.aa sá	which ever one (of a set)
ch'a wáa sá	however
ch'a aadóo sá / ch'a áa sá	whoever
ch'a goo sá	wherever
ch'a x'oon sá	how ever much/many
ch'a gwátgeen sá / ch'a gútgeen sá (Y)	whenever (in future)
ch'a gwátk sá / ch'a gútk sá (Y)	whenever (in the past)
ch'a daat yís sá	for whatever (benefit)
ch'a daat gáa sá	for whatever (purpose)
ch'a wáanáx sá	why ever

### TLÉIL

tlél daa(t) sá	nothing
tlél daakw.aa sá	none of them (of a set)
tlél wáa sá	okay
tlél aadóo sá / tlél áa sá	no one
tlél goo sá	nowhere

The «tlél» particle has special meaning with «wáa sá» and generally translates to “okay” so it does not follow the same grammatical patterns as the others. Also, once either of these particles are added then the function of the question particle changes, as in the following:

daa sá i tuwáa sigoo?	what do you want?
ch'a daa sá i tuwáa sigoo.	whatever you want.
wáa sá kukgwatéé?	how is the weather going to be?
ch'a wáa sá kukgwatéé.	however the weather is going to be.
aadóo sá i tláa?	who is your mother?
ch'a aadóo sá yisiteen.	whoever you see.

## Tlingit suffixes

Once we start talking about motion in Tlingit, then directional suffixes should be talked about. You will see later how these affect the verbs, but for now just focus on learning the basic meaning of these common directional suffixes. These can refer to physical directions and also time. Like most other things you learn, you should be committing them to memory by listening and looking for them, and also by trying to incorporate them into your daily speech practice.

-dáx ~ -tx ~ -x	from, out of; since
-de	to, toward; until; in the manner of
-náx	through; along, via; including the time of
-t	coming to, arriving at; moving about; at a point
-wu ~ -u	is/are at
-x' ~ -Ø	residing at; at (the scene of); at (the time of)
-x	(in prolonged contact) at; (repeatedly arriving) at; being, in the form of

Wáa sá kuwanook?  
*What is s/he doing?*

“Nineteen twenty-two” ...  
dé wtusikóo áwé,  
haa jinák yaa nalhásh  
haa kusteeeyí,  
haa yoo x’atángi.  
Yeedát áyá yee a xoo aan xalgéinin  
yées káax’w yá “schoo”x’ yóo ee.  
Tsu xát áwé kindaa x’éin yaa naxaséich.

— ɬaalkáawu

In nineteen twenty-two ...

we knew then,  
it was drifting out of our hands,  
our way of life,  
our language.

Now, as I look among you  
young people that are going to school.  
It makes my head go up with pride.

— Cyril George, K’akweidí

# Wáa sá kuwanook?

It is now time to begin looking more closely at how verbs function in Tlingit. Here are the three ways we need to learn to conjugate verbs in order to use them effectively:

## 1. PERSON

This is who is doing the verb (subject) and who is affected by the verb (object). As in most things with Tlingit, we will learn some basic rules and then see exceptions to those rules, such as using object pronouns for what is actually the subject of the verb and using noun phrases for subjects or objects outside of the verb itself.

## 2. MODE

In Tlingit, verb mode is linked to concepts like whether the verb is completed or not, and if it is happening now or in the future. We will see the

complexity of Tlingit verb modes over time, but for now you can compare it to past, present, and future in English.

## 3. DEPENDENT OR RELATIVE CLAUSES

Linking verbs together for cause and effect (it's X because of Y) or other ways changes the way the verbs are put together. It is important to learn this so you can begin stringing thoughts together in Tlingit. You have already learned phrases that do this, such as « yak'éi ixwsateení ».

Begin by looking at a question we can ask, and then some common verbs. The subject in the verb will change between first person singular (1s), second person singular (2s), and third person (3). Pay close attention to which components are changing, and how that affects contraction in the verb prefix.

## Subjects in Tlingit verbs

wáa sá <u>kuwanook</u> ?	what is s/he doing? wáa + sá + <u>ku</u> -Ø-ŷa-√nóok <sup>4</sup> how + voice + areal.s/he-(3.S).cl-(–d,Ø,–i).√sit/be-situated
wáa sá <u>keeyanook</u> ?	what are you doing? wáa + sá + <u>ku</u> -i-ŷa-√nóok <sup>4</sup> how + voice + areal.you-(2s.S).cl-(–d,Ø,–i).√sit/be-situated
wáa sá <u>kuxaanook</u> ?	what am i doing? wáa + sá + <u>ku</u> -xa-ŷa-√nóok <sup>4</sup> how + voice + areal.i-(1s.S).cl-(–d,Ø,–i).√sit/be-situated
(yéi) + <u>ku</u> -S-Ø-√nook <sup>4</sup> ( <i>na act verb – subject intransitive</i> ) for S to behave, do, act (in a certain way)	

<b><i>S-Ø-√.áa<sup>1</sup></i></b> ( <i>positional verb – subject intransitive</i> )	
for (singular) S to be seated	
<b>áa</b>	s/he is sitting
	<i>Ø-Ø-√.áa<sup>1</sup></i> s/he-(3.S)+cl-(d,Ø,-i).√sit/be-situated
<b>ee.áa</b>	you are sitting
	<i>i-Ø-√.áa<sup>1</sup></i> you-(2s.S)+cl-(d,Ø,-i).√sit/be-situated
<b><u>x</u>a.áa</b>	i am sitting
	<i><u>x</u>a-Ø-√.áa<sup>1</sup></i> i-(1s.S)+cl-(d,Ø,-i).√sit/be-situated

<b><i>S-Ø-√hán<sup>x</sup></i></b> ( <i>positional verb – subject intransitive</i> )	
for (singular) S to be standing	
<b>hán</b>	s/he is standing
	<i>Ø-Ø-√hán</i> s/he-(3.S)+cl-(d,Ø,-i).√stand/rise
<b>eehán</b>	you are standing
	<i>i-Ø-√hán</i> you-(2s.S)+cl-(d,Ø,-i).√stand/rise
<b><u>x</u>ahán</b>	i am standing
	<i><u>x</u>a-Ø-√hán</i> i-(1s.S)+cl-(d,Ø,-i).√stand/rise

**at + S-Ø-√xaa <sup>1</sup> ( $\emptyset$  act verb – subject intransitive)**

for S to eat

<b>at <u>xá</u></b>	s/he is eating
	at + Ø-Ø-√ <u>xá</u> <sup>1</sup> something-(4n.O) + s/he-(3.S)+cl-(-d,Ø,-i).√eat
<b>at eexá</b>	you are eating
	at + i-Ø-√ <u>xá</u> <sup>1</sup> something-(4n.O) + you-(2s.S)+cl-(-d,Ø,-i).√eat
<b>at <u>xaxá</u></b>	i am eating
	at + <u>xa</u> -Ø-√ <u>xá</u> <sup>1</sup> something-(4n.O) + i-(1s.S)+cl-(-d,Ø,-i).√eat

**at + S-d+Ø-√naa <sup>1</sup> ( $\emptyset$  act verb – subject intransitive)**

for S to drink

<b>at <u>daná</u></b>	s/he is drinking
	at + Ø-da-√ <u>ná</u> <sup>1</sup> something-(4n.O) + s/he-(3.S)+cl-(+d,Ø,-i).√drink/dampen/oil
<b>at <u>idaná</u></b>	you are drinking
	at + i-da-√ <u>ná</u> <sup>1</sup> something-(4n.O) + you-(2s.S)+cl-(+d,Ø,-i).√drink/dampen/oil
<b>at <u>xadaná</u></b>	i am drinking
	at + <u>xa</u> -da-√ <u>ná</u> <sup>1</sup> i-(1s.S)+cl-(+d,Ø,-i).√drink/dampen/oil

**at + S-Ø-look** ( $\emptyset$  act verb – subject intransitive)

for S to sip (esp. hot liquids)

<b>at lóok</b>	s/he is sipping
	at + Ø-Ø-√lóok something-(4n.O) + s/he-(3.S)+cl(-d,Ø,-i).√sip
<b>at eelóok</b>	you are sipping
	at + i-Ø-√lóok something-(4n.O) + you-(2s.S)+cl(-d,Ø,-i).√sip
<b>at <u>x</u>alóok</b>	i am sipping
	at + <u>x</u> a-Ø-√lóok something-(4n.O) + i-(1s.S)+cl(-d,Ø,-i).√sip

**at + S-Ø-√.een<sup>1</sup>** ( $\emptyset$  act verb – subject intransitive)

for S to pick (esp. berries) into a container

<b>at een</b>	s/he is picking (berries)
	at + Ø-Ø-√.een <sup>1</sup> something-(4n.O) + s/he-(3.S)+cl(-d,Ø,-i).√handle-(container with objects)
<b>at ee.een</b>	you are picking (berries)
	at + i-Ø-√.een <sup>1</sup> something-(4n.O) + you-(2s.S)+cl(-d,Ø,-i).√handle-(container with objects)
<b>at <u>x</u>a.een</b>	i am picking (berries)
	at + <u>x</u> a-Ø-√.een <sup>1</sup> something-(4n.O) + i-(1s.S)+cl(-d,Ø,-i).√handle-(container with objects)

<b>at + S-s-√.ee</b> ( $\emptyset$ act verb – subject intransitive)	
for S to cook	
<b>at gas.ée</b>	s/he is cooking (for immediate consumption / for self)
	at + ga-∅-s-√.ée something-(4n.O) + self-benefactive-s/he-(3.S)+cl-(+d,s,-i).√cook
<b>at gees.ée</b>	you are cooking (for immediate consumption / for self)
	at + ga-i-s-√.ée something-(4n.O) + self-benefactive-you-(2s.S)+cl-(+d,s,-i).√cook
<b>at gaxas.ée</b>	i am cooking (for immediate consumption / for self)
	at + ga-xa-s-√.ée something-(4n.O) + self-benefactive-i-(1s.S)+cl-(+d,s,-i).√cook

<b>at + S-s-√.ee</b> ( $\emptyset$ act verb – subject intransitive)	
for S to cook	
<b>at sa.ée</b>	s/he is cooking
	at + ∅-s-√.ée something-(4n.O) + s/he-(3.S).cl-(+d,s,-i).√cook
<b>at isa.ée</b>	you are cooking
	at + ga-i-s-√.ée something-(4n.O) + you-(2s.S).cl-(+d,s,-i).√cook
<b>at xasa.ée</b>	i am cooking
	at + ga-xa-s-√.ée something-(4n.O) + i-(1s.S).cl-(+d,s,-i).√cook

**S-d+Ø-√xaash** (*na act verb – subject intransitive*)

for S to cut

	s/he is cutting
daxáash	Ø-da-√xáash s/he-(3.S).cl-(+d,Ø,-i).√cut/saw
idaxáash	you are cutting
	i-da-√xáash you-(2s.S).cl-(+d,Ø,-i).√cut/saw
xadaxáash	i am cutting
	xa-da-√xáash i-(1s.S).cl-(+d,Ø,-i).√cut/saw

**S-d+Ø-√xéet' (act)** (*ga act verb – subject intransitive*)

for S to sweep

	s/he is sweeping
daxít'kw	Ø-da-√xít'-kw s/he-(3.S).cl-(+d,Ø,-i).√sweep/scrape/brush.[repeatedly]
idaxít'kw	you are sweeping
	i-da-√xít'-kw you-(2s.S).cl-(+d,Ø,-i).√sweep/scrape/brush.[repeatedly]
xadaxít'kw	i am sweeping
	xa-da-√xít'-kw i-(1s.S).cl-(+d,Ø,-i).√sweep/scrape/brush.[repeatedly]

**S-d+Ø-√.óos' (act) (na act verb – subject intransitive)**

for S to wash

<b>da.ús'kw</b>	s/he is washing
	Ø-da-√.ús'-kw s/he-(3.S).cl-(+d,Ø,-i).√wash.[repeatedly]
<b>ida.ús'kw</b>	you are washing
	i-da-√.ús'-kw you-(2s.S).cl-(+d,Ø,-i).√wash.[repeatedly]
<b>xada.ús'kw</b>	i am washing
	xa-da-√.ús'-kw i-(1s.S).cl-(+d,Ø,-i).√wash.[repeatedly]

**S-d+Ø-√kaa ² (Ø act verb – subject intransitive)**

for S to sew

<b>dakéis'</b>	s/he is sewing
	Ø-da-√ <u>k</u> aa ²-s' s/he-(3.S).cl-(+d,Ø,-i).√sew/embroider/bead/tattoo.[in-series]
<b>idakéis'</b>	you are sewing
	i-da-√ <u>k</u> aa ²-s' you-(2s.S).cl-(+d,Ø,-i).√sew/embroider/bead/tattoo.[in-series]
<b>xadakéis'</b>	i am sewing
	xa-da-√ <u>k</u> aa ²-s' i-(1s.S).cl-(+d,Ø,-i).√sew/embroider/bead/tattoo.[in-series]

**ka-S-d+Ø-√ch'áak'w** ( $\emptyset$  act verb – subject intransitive)

for S to carve (usually smaller, detailed work) using a knife

<b>kadach'áak'w</b>	s/he is carving (smaller, more detailed work)
	ka-Ø-da-√ch'áak'w hsf.s/he-(3.S).cl-(+d,Ø,-i).√carve/nick
<b>keedach'áak'w</b>	you are carving (smaller, more detailed work)
	ka-i-da-√ch'áak'w hsf.you-(2s.S).cl-(+d,Ø,-i).√carve/nick
<b>kaxdach'áak'w</b>	i am carving (smaller, more detailed work)
	ka-xa-da-√ch'áak'w hsf.i-(1s.S).cl-(+d,Ø,-i).√carve/nick

**ka-S-s+d-√nei** <sup>3</sup> ( $\emptyset$  act verb – subject intransitive)

for S to knit, weave, or crochet

<b>kasné</b>	he/she is knitting, weaving, or crocheting
	ka-Ø-s-√né <sup>3</sup> hsf.s/he-(3.S).cl-(+d,s,-i).√weave-yarns/knit/crochet/make-cloth
<b>keesné</b>	you are knitting, weaving, or crocheting
	ka-i-s-√né <sup>3</sup> hsf.you-(2s.S).cl-(+d,s,-i).√weave-yarns/knit/crochet/make-cloth
<b>kaxasné</b>	i am knitting, weaving, or crocheting
	ka-xa-s-√né <sup>3</sup> hsf.i-(1s.S).cl-(+d,s,-i).√weave-yarns/knit/crochet/make-cloth

**a-S-Ø-√l'ón <sup>x</sup> (na act verb – subject intransitive)**

for S to hunt

<b>al'ón</b>	s/he is hunting
	a-Ø-Ø-√l'oon a-theme.s/he-(3.S).cl-(d,Ø,-i).√hunt
<b>eel'ón</b>	you are hunting
	a-i-Ø-√l'oon a-theme.you-(2s.S).cl-(d,Ø,-i).√hunt
<b>axal'ón</b>	i am hunting
	a-xa-Ø-√l'oon a-theme.i-(1s.S).cl-(d,Ø,-i).√hunt

**a-S-s+d-√geiwú <sup>x</sup> (na act verb – subject intransitive)**

for S to fish with net, seine

<b>asgeiwú</b>	he/she is seining
	a-Ø-s-√geiwú a-theme.hsf.s/he-(3.S).cl-(+d,s,-i).√fish-(with net)
<b>eesgeiwú</b>	you are seining
	a-i-s-√geiwú a-theme.hsf.you-(2s.S).cl-(+d,s,-i).√fish-(with net)
<b>axasgeiwú</b>	i am seining
	a-xa-s-√geiwú a-theme.hsf.i-(1s.S).cl-(+d,s,-i).√fish-(with net)

**a-S-s+d- $\sqrt{t'eix}$  <sup>x</sup> (na act verb – subject intransitive)**

for S to fish with hooks, catch on a hook, troll

<b>ast'eix</b>	s/he is fishing (with hooks)
	a-Ø-s- $\sqrt{t'eix}$ a-theme.s/he-(3.S).cl-(+d,s,-i).√fish-(with hook)
<b>eest'eix</b>	you are fishing (with hooks)
	a-i-s- $\sqrt{t'eix}$ a-theme.you-(2s.S).cl-(+d,s,-i).√fish-(with hook)
<b>axast'eix</b>	i am fishing (with hooks)
	a-xa-s- $\sqrt{t'eix}$ a-theme.i-(is.S).cl-(+d,s,-i).√fish-(with hook)

**at + S-Ø- $\sqrt{.únt}$  <sup>x</sup> (na act verb – subject intransitive)**

for S to shoot (with firearms)

<b>at únt</b>	he/she is shooting
	at + Ø-Ø- $\sqrt{.ún-t}$ something-(4n.O) + s/he-(3.S).cl-(–d,Ø,-i).√shoot-(firearm)
<b>at ee.únt</b>	you are shooting
	at + i-Ø- $\sqrt{.ún-t}$ something-(4n.O) + you-(2s.S).cl-(–d,Ø,-i).√shoot-(firearm)
<b>at xa.únt</b>	i am shooting
	at + xa-Ø- $\sqrt{.ún-t}$ something-(4n.O) + i-(is.S).cl-(–d,Ø,-i).√shoot-(firearm)

**S-d+Ø-√tóow<sup>x</sup>** (*na act verb – subject intransitive*)

for S to read, count

<b>datóow</b>	s/he is reading
	Ø-da-√tóow s/he-(3.S).cl-(+d,Ø,-i).√read/count/study/teach
<b>idatóow</b>	you are reading
	i-da-√tóow you-(2s.S).cl-(+d,Ø,-i).√read/count/study/teach
<b>xadatóow</b>	i am reading
	xa-da-√tóow i-(1s.S).cl-(+d,Ø,-i).√read/count/study/teach

**sh + tóo + at + S-l+d-√tóow<sup>x</sup>** (*Ø act verb – subject intransitive*)

for S to study, teach oneself

<b>sh tóo at iltóow</b>	he/she is studying
	sh + tóo + at + i-Ø-l-√tóow rflx + inside + something-(4n.O) + [peg-vowel].s/he-(3.S).cl-(+d,l,-i).√study
<b>sh tóo at eeltóow</b>	you are studying
	sh + tóo + at + i-l-√tóow rflx + inside + something-(4n.O) + you-(2s.S).cl-(+d,l,-i).√study
<b>sh tóo at xaltóow</b>	i am studying
	sh + tóo + at + xa-l-√tóow rflx + inside + something-(4n.O) + i-(1s.S).cl-(+d,l,-i).√study

**ka-S-sh+d-√xeet** ( $\emptyset$  act verb – subject intransitive)

for S to write, draw, or paint; for S to take a photograph

<b>kashxeet</b>	s/he is writing
	ka-∅-sh-√xeet hsf.s/he-(3.S).cl-(+d,sh,-i).√poke-(with stick)/write
<b>keeshxeet</b>	you are writing
	ka-i-sh-√xeet hsf.you-(2s.S).cl-(+d,sh,-i).√poke-(with stick)/write
<b>kaxashxeet</b>	i am writing
	ka-xa-sh-√xeet hsf.i-(1s.S).cl-(+d,sh,-i).√poke-(with stick)/write

**at + S-∅-√shee h 4** (*ga* act verb – subject intransitive)

for S to sing

<b>at shí</b>	he/she is singing
	at + ∅-∅-√shí <sup>4</sup> something-(4n.O) + s/he-(3.S).cl-(+d,∅,-i).√sing
<b>at eeshí</b>	you are singing
	at + i-∅-√shí <sup>4</sup> something-(4n.O) + you-(2s.S).cl-(+d,∅,-i).√sing
<b>at xashi</b>	i am singing
	at + xa-∅-√shí <sup>4</sup> something-(4n.O) + i-(1s.S).cl-(+d,∅,-i).√sing

**a-S-Ø-√l'eix<sup>x</sup>** (*na act verb – subject intransitive*)

for S to dance

<b>al'eix</b>	s/he is dancing
	a-Ø-Ø-√l'eix a-theme.s/he-(3.S).cl-(d,Ø,-i).√dance
<b>eel'eix</b>	you are dancing
	a-i-Ø-√l'eix a-theme.you-(2s.S).cl-(d,Ø,-i).√dance
<b>axal'eix</b>	i am dancing
	a-xa-Ø-√l'eix a-theme.i-(1s.S).cl-(d,Ø,-i).√dance

**sh + tóo + at + S-l+d-√tóow<sup>x</sup>** (*Ø act verb – subject intransitive*)

for S to study, teach oneself

<b>sh tóo at iltóow</b>	he/she is studying
	sh + tóo + at + i-Ø-l-√tóow rflx + inside + something-(4n.O) + [peg-vowel].s/he-(3.S).cl-(d,l,-i).√study
<b>sh tóo at eeltóow</b>	you are studying
	sh + tóo + at + i-l-√tóow rflx + inside + something-(4n.O) + you-(2s.S).cl-(d,l,-i).√study
<b>sh tóo at xaltóow</b>	i am studying
	sh + tóo + at + xa-l-√tóow rflx + inside + something-(4n.O) + i-(1s.S).cl-(d,l,-i).√study

**S-d+Ø-√gwaal** (*ga act verb – subject intransitive*)

for S to beat (esp. drum), ring (bell); for S to stab

	s/he is beating (the drum)
<b>dagwáal</b>	Ø-da-√gwáal s/he-(3.S).cl-(+d,Ø,-i).√beat/knock/ring/hit/stab
	you are beating (the drum)
<b>idagwáal</b>	i-da-√gwáal you-(2s.S).cl-(+d,Ø,-i).√beat/knock/ring/hit/stab
	i am beating (the drum)
<b>xadagwáal</b>	xa-da-√gwáal i-(1s.S).cl-(+d,Ø,-i).√beat/knock/ring/hit/stab

**S-Ø-√gaax** (*ga act verb – subject intransitive*)

for (singular) S to cry, weep; for (singular) S to mourn, lament

	he/she is crying
<b>gáax</b>	Ø-Ø-√gáax s/he-(3.S).cl-(+d,Ø,-i).√cry
	you are crying
<b>eegáax</b>	i-Ø-√gáax you-(2s.S).cl-(+d,Ø,-i).√cry
	i am crying
<b>xagáax</b>	xa-Ø-√gáax i-(1s.S).cl-(+d,Ø,-i).√cry

**at + S-Ø-√shook** ( $\emptyset$  act verb – subject intransitive)

for S to laugh

<b>at shook</b>	s/he is laughing
	at+ Ø-Ø-√shook something-(4n.O) + s/he-(3.S).cl-(–d,Ø,–i).√/laugh/smile
<b>at eeshook</b>	you are laughing
	a-i-Ø-√shook something-(4n.O) + you-(2s.S).cl-(–d,Ø,–i).√/laugh/smile
<b>at xashook</b>	i am laughing
	a-xa-Ø-√shook something-(4n.O) + i-(is.S).cl-(–d,Ø,–i).√/laugh/smile

**yoo + tu-S-Ø-√taan 5** ( $\emptyset$  act verb – subject intransitive)

for (singular) S to think over, consider, make up one's mind

<b>yoo tuwatánk</b>	he/she is thinking
	yoo + tu-Ø-ÿá-√tán 5-k to/fro + inside.s/he-(3.S).cl-(–d,Ø,+i).√/communicate.[repetitive]
<b>yoo teeyatánk</b>	you are thinking
	yoo + tu-i-ÿá-√tán 5-k to/fro + inside.you-(2s.S).cl-(–d,Ø,+i).√/communicate.[repetitive]
<b>yoo tuxaatánk</b>	i am thinking
	yoo + tu-xa-ÿá-√tán 5-k to/fro + inside.i-(is.S).cl-(–d,Ø,–i).√/communicate.[repetitive]

**yoo + tu-S-Ø-√taan<sup>5</sup>** ( $\emptyset$  act verb – subject intransitive)

for (singular) S to think over, consider, make up one's mind

<b>yoo x'ayatánk</b>	he/she is talking
	yoo + x'a-Ø-ÿá-√tán <sup>5-k</sup> to/fro + mouth.s/he-(3.S).cl-(~d,Ø,+i).√communicate.[repetitive]
<b>yoo x'eeyatánk</b>	you are talking
	yoo + x'a-i-ÿá-√tán <sup>5-k</sup> to/fro + mouth.you-(2s.S).cl-(~d,Ø,+i).√communicate.[repetitive]
<b>yoo x'axaatánk</b>	i am talking
	yoo + x'a-xa-ÿá-√tán <sup>5-k</sup> to/fro + mouth.i-(is.S).cl-(~d,Ø,-i).√communicate.[repetitive]

**sh + ka-S-l+d-√neek<sup>x</sup>** (na act verb – subject intransitive)

for S to tell a story

<b>sh kalneek</b>	he/she is telling a story
	sh + ka-Ø-l-√neek rflx + hsf.s/he-(3.S).cl-(+d,l,-i).√tell/report/interpret
<b>sh keelneek</b>	you are telling a story
	sh + ka-i-l-√neek rflx + hsf.you-(2s.S).cl-(+d,l,-i).√tell/report/interpret
<b>sh kaxalneek</b>	i am telling a story
	sh + ka-xa-l-√neek rflx + hsf.i-(is.S).cl-(+d,l,-i).√tell/report/interpret

yéi + ji-(na)-S-Ø-√nei <sup>h</sup> 2 (*na act verb – subject intransitive*)

for S to work; for S to do

yéi jiné	s/he is working
	yéi + ji-Ø-Ø-√né <sup>h</sup> 2 thus + hand.s/he-(3.S).cl-(–d,Ø,–i).√do/work-on
yéi jeené	you are working
	yéi + ji-i-Ø-√né <sup>h</sup> 2 thus + hand.you-(2s.S).cl-(–d,Ø,–i).√do/work-on
yéi jixané	i am working
	yéi + ji-xa-Ø-√né <sup>h</sup> 2 thus + hand.i-(1s.S).cl-(–d,Ø,–i).√do/work-on

ash + ka-u-S-l+d-√yát <sup>x</sup> (*na act verb – subject intransitive*)

for S to play (esp. active games)

ash koolyát	he/she is playing
	ash + ka-u-Ø-l-√yát itself + hsf.irr.s/he-(3.S).cl-(+d,l,+i).√child
ash keelyát	you are playing
	ash + ka-u-i-l-√yát itself + hsf.irr.you-(2s.S).cl-(+d,l,+i).√child
ash kuxalyát	i am playing
	ash + ka-u-xa-l-√yát itself + hsf.irr.i-(1s.S).cl-(+d,l,–i).√child

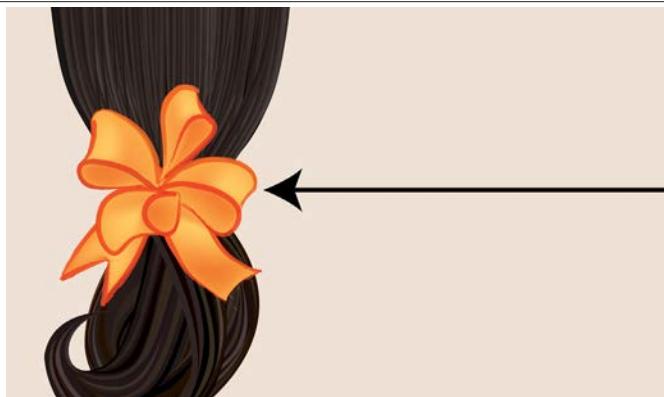
**ch'u**

this particle appears with other words, as in the following examples:

ch'u déix	both	same; even; still
ch'u shóogu	the same	
ch'u tle ~ ch'u tlei	just when; just while	
ch'u tleix	forever	

**ch'eix'**

thimbleberries

**ch'éen**

hair ribbon

**kach'ák'waa**

rounded chisel



éil'

salt; ocean;  
salt water



gáal'

clams



yéil'

elderberries



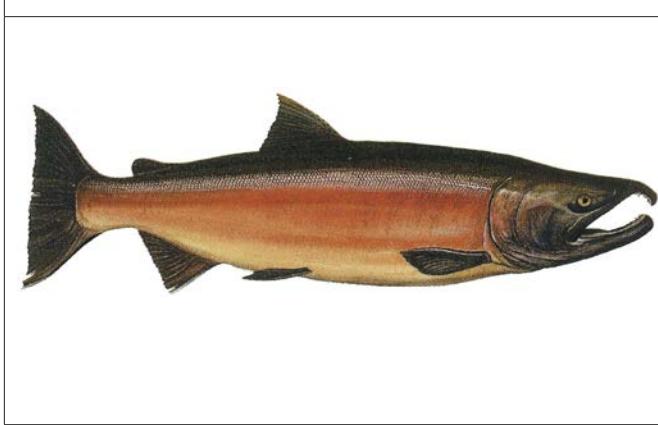
téel'

chum,  
dog salmon



táax'ál'

needle



l'ook

coho,  
silver salmon



l'aak

dress



l'axkeit

mask



xákwl'i

soapberries



kax'íl'aa

iron



Daa sáwé axá?  
*What is s/he eating?*

Ch'u tlákwdáx  
haa dachxán  
haa kináa kei wtusinúk.

Aaa.

X'atulitseen.

Tsu Ɂushtuyáx daa sá yaa tushigéyi át  
du jeedéi yatx gatooteeyín  
haa dachxánlx siteeyi káa.

— Ɂaal.átk'

Even from long ago  
we have placed our grandchildren  
high above ourselves.

Yes.  
We cherish them.  
Even those things we treasure  
we used to offer up to them,  
to those who are our grandchildren.

— Charlie Joseph, Kaagwaantaan

(*Because We Cherish You*, Dauenhauer & Dauenhauer 1981)

# Daa sáwé axá?

In our last lesson our focus was on changing the subject of verbs without worrying about the object. Now we are going to add an object. We must always keep in mind the structure of a Tlingit verb, which we can think of now as the following:



When using Tlingit verbs, it is important to keep this word order in mind. There will be a few more components that are introduced, and some of these ones will be expanded later, but for now pay close attention to how the objects and subjects change meaning and affect the prefix of the verb in complex yet predictable ways.

## Dynamic Tlingit verbs

	what is s/he eating?
daa sá axá?	daa + sá + a-Ø-Ø-√xá <sup>1</sup> what + voice + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√eat
xáat axá.	s/he is eating fish. xáat + a-Ø-Ø-√xá <sup>1</sup> fish + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√eat
_____ axá.	s/he is eating _____. _____ + a-Ø-Ø-√xá <sup>1</sup> _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√eat
ax _____ axá.	my _____ is eating _____. ax + (kinship term) + (food) + a-Ø-Ø-√xá <sup>1</sup> my-(is.p) + (kinship term) + (food) + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√eat
aadóo sá xáat axá?	who is eating fish? aadóo + sá + xáat + a-Ø-Ø-√xá <sup>1</sup> who + voice + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√eat
ax éesh xáat axá.	my father is eating fish. ax + éesh + xáat + a-Ø-Ø-√xá <sup>1</sup> my-(is.p) + father + fish + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√eat

daa sá eexá?	what are you eating?
	daa + sá + Ø-i-Ø-√xá <sup>1</sup> what + voice + her/him/it-(3.O).you-(2s.S).cl-(-d,Ø,-i).√eat
daa sáwé eexá?	what is that you are eating?
	daa + sá-wé + Ø-i-Ø-√xá <sup>1</sup> what + voice.there + her/him/it-(3.O).you-(2s.S).cl-(-d,Ø,-i).√eat
xáat xaxá.	i am eating fish.
	xáat + Ø-xa-Ø-√xá <sup>1</sup> fish + her/him/it-(3.O).i-(1s.S).cl-(-d,Ø,-i).√eat
taxhéeni alóok.	s/he is sipping broth (soup).
	taxhéeni + a-Ø-Ø-√lóok soup/broth + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√sip
daa sá alóok?	what is s/he sipping?
	daa + sá + a-Ø-Ø-√lóok what + voice + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√sip
_____ alóok.	s/he is sipping ____.
	_____ + a-Ø-Ø-√lóok _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√sip



taxhéeni

broth; soup



cháayu

tea



káaxwei

coffee

aadóo sá ____ alóok?	who is sipping ____?
	aadóo + sá + ____ + a-Ø-Ø-√lóok who + voice + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√sip
aadóo sáwé ____ alóok?	who is that sipping ____?
	aadóo + sá-wé + ____ + a-Ø-Ø-√lóok who + voice.there + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√sip
ax ____ ____ alóok.	my ____ is sipping ____.
	ax + <u>(kinship term)</u> + <u>(hot liquid)</u> + a-Ø-Ø-√lóok my -(is.p) + ____ + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√sip
cháayu xalóok.	i am sipping tea.
	taxhéeni + Ø-xa-Ø-√lóok soup/broth + her/him/it-(3.O).i-(is.S).cl-(-d,Ø,-i).√sip

<p><b>daa sá eelóok?</b></p>	<p>what are you sipping? daa + sá + Ø-i-Ø-√lóok what + voice + her/him/it-(3.O).you-(2s.S).cl-(-d,Ø,-i).√sip</p>
<p><b>_____ xalóok.</b></p>	<p>i am sipping ____. _____ + Ø-xa-Ø-√lóok _____ + her/him/it-(3.O).i-(1s.S).cl-(-d,Ø,-i).√sip</p>
<p><b>héen adaná.</b></p>	<p>s/he is drinking water. héen + a-Ø-da-√ná<sup>1</sup> soup/broth + her/him/it-(3.O).s/he-(3.S).cl-(+d,Ø,-i).√drink/dampen/oil</p>
<p><b>daa sá adaná?</b></p>	<p>what is s/he drinking? daa + sá + a-Ø-dá-√ná<sup>1</sup> what + voice + her/him/it-(3.O).s/he-(3.S).cl-(+d,Ø,-i).√drink/dampen/oil</p>
<p><b>_____ adaná.</b></p>	<p>s/he is drinking ____. _____ + a-Ø-dá-√ná<sup>1</sup> _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√drink/dampen/oil</p>
	<p><b>ánjis kahéeni</b></p> <p>orange juice</p>
	<p><b>wasóos l'aa tuxáni / wínk</b></p> <p>milk</p>



géewaa

beer



náaw / naaw

liquor

daa sá idaná?

what are you drinking?

daa + sá + Ø-i-dá-√ná<sup>1</sup>

what + voice + her/him/it-(3.O).you-(2s.S).cl-(+d,Ø,-i).√drink/dampen/oil

i am drinking \_\_\_\_.

\_\_\_\_ + a-Ø-dá-√ná<sup>1</sup>

\_\_\_\_ + her/him/it-(3.O).s/he-(3.S).cl-(+d,Ø,-i).√drink/dampen/oil

aadóo sáwé at kahéeni adaná?

who is that drinking water?

aadóo + sá-wé + at + ka-héen-i + a-Ø-da-√ná<sup>1</sup>

who + voice.there + something's-(4n.p) + on.water.[relational]  
+ her/him/it-(3.O).s/he-(3.S).cl-(+d,Ø,-i).√drink/dampen/oil

ax sáni at kahéeni adaná.

my paternal uncle is drinking water.

ax + sáni\_ + at + ka-héen-i + a-Ø-Ø-√ná<sup>1</sup>

my-(is.p) + paternal-uncle + something's-(4n.p) + on.water.[relational]  
+ her/him/it-(3.O).s/he-(3.S).cl-(+d,Ø,-i).√sip

<p><b>daa sá yéi adaané?</b></p> <p><b>xáat ast'eix.</b></p>	<p>what is s/he doing?</p> <p>daa + sá + yéi + a-daa-Ø-Ø-√né<sup>2</sup></p> <p>what + voice + thus +</p> <p>s/he is fishing (with a hook) for fish.</p> <p>xáat + a-Ø-s-√t'eix.</p> <p>fish + her/him/it-(3.O).s/he-(3.S).cl-(+d,s,-i).√fish-(with hook)</p>
--	---



**xáat**

fish; salmon  
(coast); trout  
(interior)



**l'ook**

coho,  
silver salmon



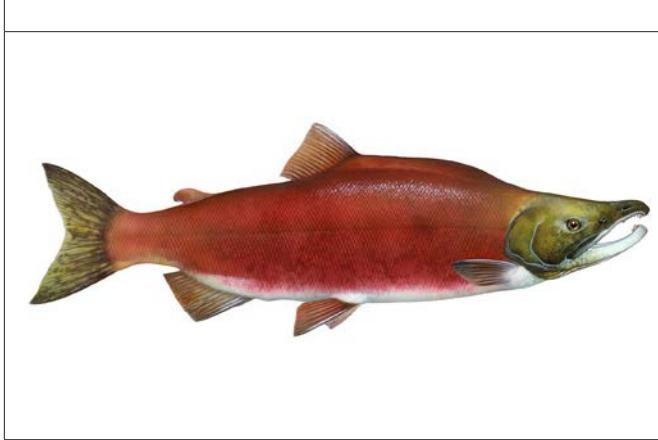
**téel'**

chum,  
dog salmon



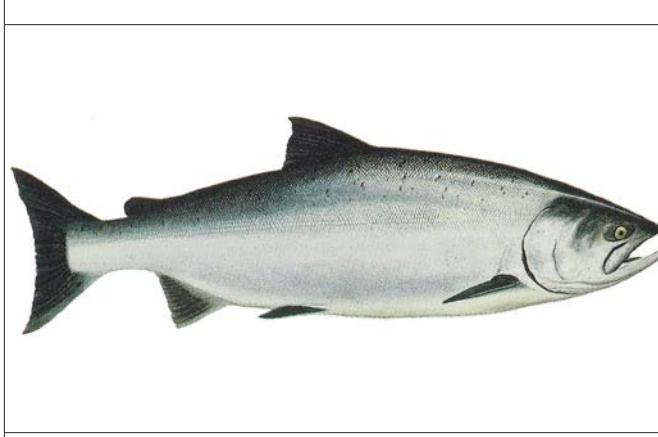
cháas'

humpy,  
pink salmon



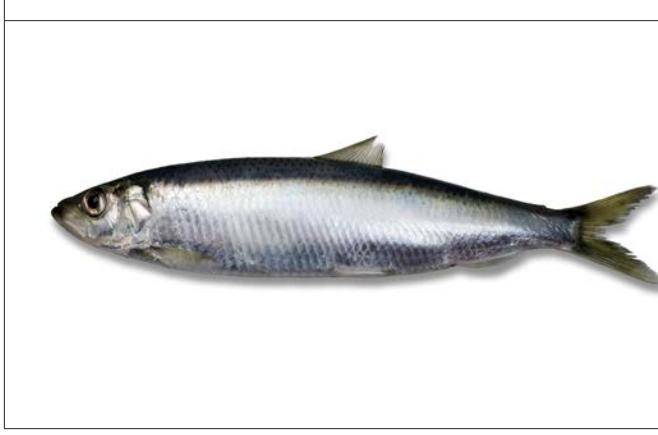
gaat

sockeye,  
red salmon



t'á

chinook,  
king salmon



yaaw

herring



saak

eulachon,  
hooligan,  
candlefish



sháach'

smelt



took

needlefish,  
sand lance



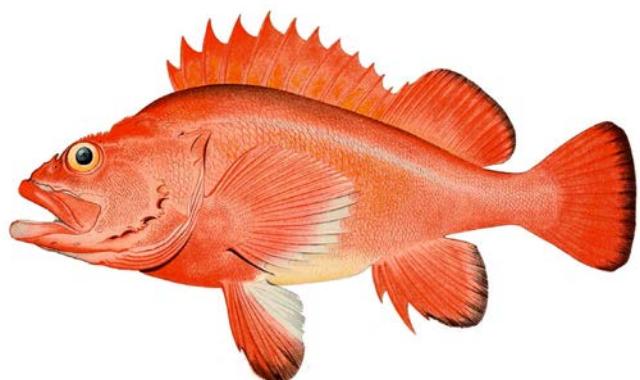
cháatl

halibut



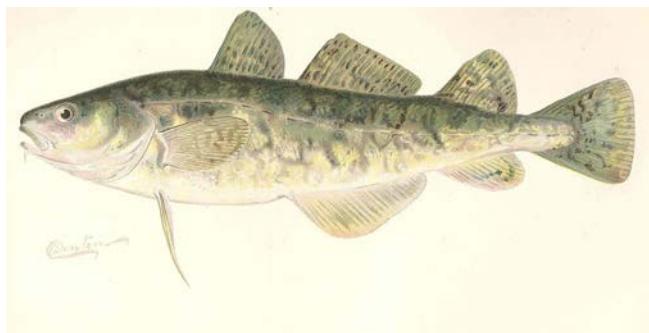
dzánti

flounder



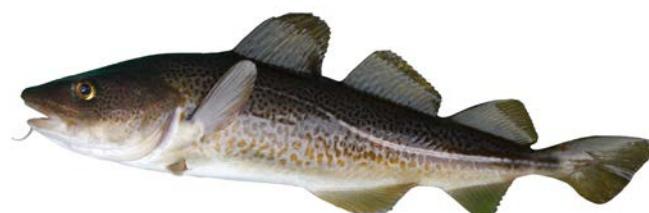
léik'w

red snapper,  
yellow eye,  
rockfish



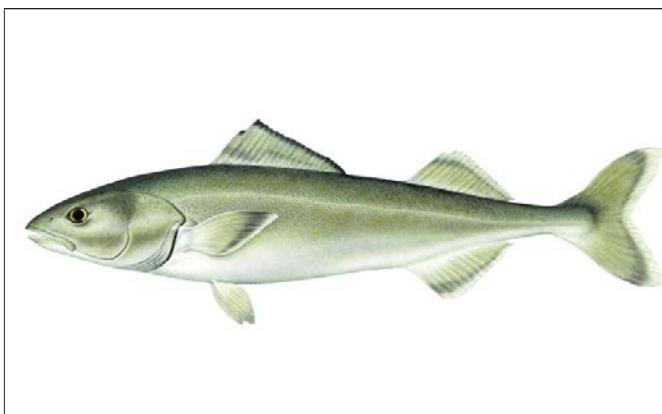
choodéi

tom cod



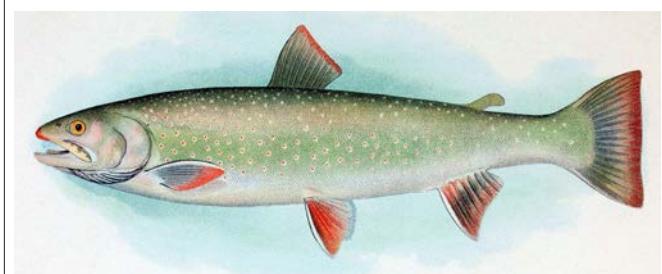
s'áax'

grey cod



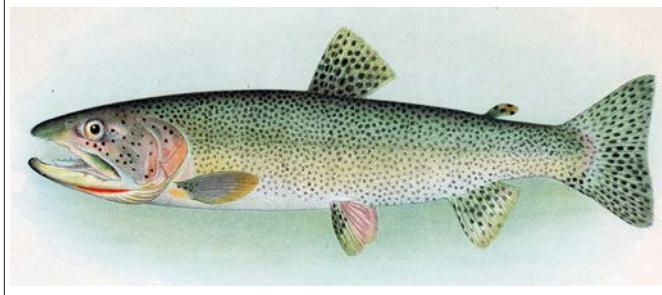
ishkeen

black cod



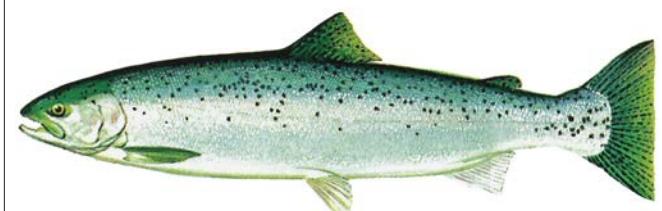
x'wáat'

Dolly Varden  
trout



x'éitaa

cutthroat trout



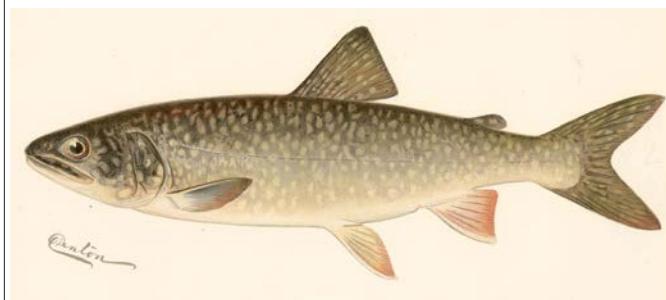
aashát

steelhead



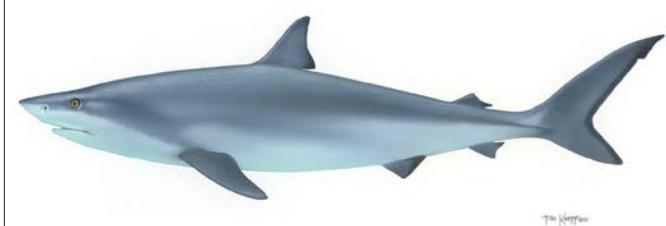
yaa

sea trout



daleiyí

lake trout



tóos'

shark



náakw

octopus

<u>      </u> axáash.	s/he is cutting ____. ____ + a-Ø-Ø-√xáash ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√cut/saw
<u>      </u> asgeiwú.	s/he is fishing ____ (with a net). ____ + a-Ø-s-√geiwú ____ + her/him/it-(3.O).s/he-(3.S).cl-(+d,s,-i).√net
<u>      </u> agas.ée.	s/he is cooking ____ (with a net). ____ + a-Ø-s-√t'eix ____ + her/him/it-(3.O).s/he-(3.S).cl-(+d,s,-i).√fish-(with hook)
<u>      </u> yaa anak'éx'	s/he is gaffing ____. ____ + yaa + a-na-Ø-Ø-√k'éx' ____ + along + her/him/it-(3.O).na-md.s/he-(3.S).cl-(-d,Ø,-i).√hook/gaff/hung-up

#### WORD ORDER & SENTENCE STRUCTURE

We are going to look into the components of the verb that are changing when conjugating, but first we will look at how sentences are forming as noun phrases interact with verb phrases to make our sentences more dynamic. Tlingit has a lot of flexibility in word order, but you will learn that the most important information comes first, which is called **frontloading**. For example, you can see in the examples above that the noun comes before the verb (l'ook axáash, téel' axáash, etc). When making a statement, the most important information comes first, which is easiest to show with answers to questions. Whatever type of information the question is seeking should typically come first. For example:

- daa sá axáash i éesh? → l'ook axáash ax éesh.  
 aadóoch sá axáash wé l'ook? → ax éesh áwé axáash wé l'ook.  
 daa sá yéi adaané wé l'ook een, i éesh? → axáash áwé wé l'ook, ax éesh.

These are only samples, and there may be a great deal of variation among speakers in terms of word order. For now, let's take a look at the variety of possibilities within the patterns we have learned in this chapter. You could rearrange the words in the following table to make over a thousand sentences:

POSSESSIVE PRONOUN	KINSHIP TERM	SPECIFYING NOUN	VERB
ax	éesh	xáat	asgeiwú
i	tláa	t'á	ast'eix
du	léelk'w	cháatl	agas.ée
haa	káak	l'ook	axá
yee	aat	gaat	axáash
has du	sáni	x'éitaa	____ yaa anak'éx'

Another aspect of Tlingit grammar for the Tlingit student to examine is the placement of the «gé» question marker in Tlingit sentences. There is some flexibility in terms of what is being asked, but you should pay close attention to specific sentences that may require the question marker to be placed in specific locations.

i tláa gé t'á axáash? → aaa. ax tláa áwé t'á axáash.

t'á gé axáash i tláa? → aaa. t'á axáash ax tláa.

axáash gé i tláa wé t'á? → aaa. axáash áwé ax tláa wé t'á.

Again, we see how the word order of the question shapes the word order of the answer. Also, the «gé» question marker comes immediately after the item it is specifically questioning. In similar fashion, the type of question determines the appropriate answer. The table on the left below shows how the verb can be inserted and conjugated to the second person singular subject (2s.S = you) and the table on the right shows how to conjugate that verb as an answer with a first person singular subject (1s.S = i). The specifying noun can change, but the verb in the answer should match the verb in the question.

QUESTION PARTICLES	VERB	SPECIFYING NOUN	VERB
daa sá	eesgeiwú	xáat	xasgeiwú
	eest'eix	t'á	xast'eix
	gees.ée	cháatl	gaxas.ée
	eexá	l'ook	xaxá
	eexáash	gaat	xaxáash
	____ yaa neek'éx'	x'éitaa	____ yaa nxak'éx'

To begin untangling how these verbs are working, we should introduce some fundamental concepts in the Tlingit verb and then see how these are changing when conjugating for person and then how contraction functions in these changes. To start with, let's take a look at the 1st, 2nd, and 3rd person conjugations of the verbs in the above table.

1S = I	2S = YOU	3 = S/HE
xasgeiwú	eesgeiwú	asgeiwú
xast'eix	eest'eix	ast'eix
gaxas.ée	gees.ée	gas.ée
xaxá	eexá	axá
xaxáash	eexáash	axáash
____ yaa nxak'éx'	____ yaa neek'éx'	____ yaa nak'éx'

At the beginning of this chapter, we looked at a graphic that shows the basic components inside of a verb, and we are going to add one more, and then expand each of these components to see what kinds of options there are within them and then see how it impacts neighboring components.

Here is the graphic showing the basic components of a verb:



We are going to add more categories to our verb illustration, explain basically what these components are doing, and then see how they are working in the verbs from this chapter. We have to add to the complexity somewhat in order to see some of the things that are going on in verb conjugation, and this will help us to conjugate verbs for person and for mode. Here is the more complex verb illustration:



To begin with, we will take a look at what these components basically do, which will include a few complicated linguistics concepts. Our goal is not to fully understand how these components work, but more to see what the options are and how they have been working in the sentences we have been studying in this chapter.

PREVERB	OBJECT	THEMATIC	CONJUGATION	SUBJECT	CLASSIFIER	STEM
BASIC DEFINITION & FUNCTION						
determines type of motion, or puts the verb into different modes	impacted by verb (usually)	alters meaning and creates new verb	puts the verb into different modes	agent of the verb (the one doing it)	denotes completion, middle voice, or changes in transitivity	contains the core meaning of the verb

PREVERB	OBJECT	THEMATIC	CONJUGATION	SUBJECT	CLASSIFIER	STEM	COMPLETE VERB
EXAMPLES BASED ON VERBS IN THIS CHAPTER							
—	Ø-	—	—	xa-	Ø-	√xá <sup>1</sup>	xaxá
—	a-	—	—	Ø-	Ø-	√xá <sup>1</sup>	axá
—	Ø-	—	—	i-	Ø-	√xá <sup>1</sup>	eexá
—	Ø-	—	—	xa-	Ø-	√lóok	xalóok
—	a-	—	—	Ø-	Ø-	√lóok	alóok
—	Ø-	—	—	i-	Ø-	√lóok	eelóok
—	Ø-	—	—	xa-	da-	√ná <sup>1</sup>	xadaná
—	a-	—	—	Ø-	da-	√ná <sup>1</sup>	adaná
—	Ø-	—	—	i-	da-	√ná <sup>1</sup>	idaná
—	Ø-	—	—	xa-	s-	√t'eix	xast'eix
—	a-	—	—	Ø-	s-	√t'eix	ast'eix
—	Ø-	—	—	i-	s-	√t'eix	eest'eix
—	Ø-	—	—	xa-	Ø-	√xáash	xaxáash
—	a-	—	—	Ø-	Ø-	√xáash	axáash
—	Ø-	—	—	i-	Ø-	√xáash	eexáash
—	Ø-	—	—	xa-	s-	√geiwú	xasgeiwú

PREVERB	OBJECT	THEMATIC	CONJUGATION	SUBJECT	CLASSIFIER	STEM	COMPLETE VERB
EXAMPLES BASED ON VERBS IN THIS CHAPTER							
—	a-	—	—	Ø-	s-	√geiwú	asgeiwú
—	Ø-	—	—	i-	s-	√geiwú	eесgeiwú
—	Ø-	—	—	xa-	Ø-	√.ée	gaxas.ée
—	a-	—	—	Ø-	Ø-	√.ée	agas.ée
—	Ø-	—	—	i-	Ø-	√.ée	gees.ée
yaa	Ø-	—	na-	xa-	Ø-	√k'éx'	yaa nxak'éx'
yaa	a-	—	na-	Ø-	Ø-	√k'éx'	yaa anak'éx'
yaa	Ø-	—	na-	i-	Ø-	√k'éx'	yaa neek'éx'

The Tlingit verb complex is a lot to digest, but it is at the heart of using the language in dynamic ways. We will continue to use the chart above to show how more components are added to the verb and how it changes the appearance of the verb as well as the meaning. For now, our verbs are going to shift towards the land and sky, so we will start by reviewing some land animals and birds, adding some new ones along the way. Then we will look at other food harvesting nouns and verbs, conjugating them for 1st, 2nd, and 3rd person using the same question and answer formulas as earlier in this chapter.

#### VOCABULARY

	<u>guwakaan /</u> <u>kuwakaan</u>	deer; peacemaker
	<b>xóots</b>	brown bear



s'eēk

black bear



tawé̄i

mountain sheep



jánwu / jínwu

mountain goat



dzísk'w / tsísk'w

moose



gáx

rabbit



tsaa

seal



taan

sea lion



x'óon

fur seal



kindachooneit

mallard duck



t'aawák

Canadian goose



gúkl'

swan



núkt

blue grouse

S U B S T I T U T I O N D R I L L S

_____ al'ón.	s/he is hunting ____. ____ + a-Ø-Ø-√l'ón ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√hunt
aadóo sá _____ al'ón?	who is hunting ____? aadóo + sá + ____ + a-Ø-Ø-√l'ón who + voice + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√hunt
ax _____ al'ón.	my ____ is hunting ____. ax + <u>(kinship term)</u> + <u>(animal)</u> + a-Ø-Ø-√l'ón my -(is.p) + ____ + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√hunt
daa sáwé i _____ al'ón?	what is your ____ hunting? daa + sá-wé + i + ____ + a-Ø-Ø-√l'ón what + voice.there + your-(2s.p) + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√hunt
_____ al'ón ax _____.	my ____ is hunting ____. <u>(animal)</u> + a-Ø-Ø-√l'ón + ax + <u>(kinship term)</u> ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√hunt + my -(is.p) + ____
daa sá eel'ón?	what are you hunting? daa + sá + Ø-i-Ø-√l'ón what + voice + her/him/it-(3.O).you-(2s.S).cl-(-d,Ø,-i).√hunt
_____ xal'ón.	i am hunting ____. ____ + Ø-xa-Ø-√l'ón ____ + her/him/it-(3.O).i-(is.S).cl-(-d,Ø,-i).√hunt
daa sá a.únt?	what is s/he shooting at? daa + sá + a-Ø-Ø-√únt what + voice + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√shoot.[repeatedly]
_____ a.únt.	s/he is shooting at ____. ____ + a-Ø-Ø-√únt ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√shoot.[repeatedly]

<p><b>daa sá ee.únt?</b></p>	<p>what are you shooting at? daa + sá + Ø-i-Ø-√ún-t what + voice + her/him/it-(3.O).you-(2s.S).cl-(d,Ø,-i).√shoot.[repeatedly]</p>
<p>_____ <b>xa.únt.</b></p>	<p>i am shooting at ____. _____ + Ø-xa-Ø-√ún-t ____ + her/him/it-(3.O).i-(1s.S).cl-(d,Ø,-i).√shoot.[repeatedly]</p>

	<p><b>yalooleit /</b> <b>sáaxw (Y)</b></p> <p>cockles</p>
	<p><b>yaak</b></p> <p>mussels</p>
	<p><b>s'áaw</b></p> <p>Dungeness crab</p>



nées'

sea urchin



yéin

sea cucumber



s'eex'át

shrimp



gúnxaa

abalone

yéi adaané.	s/he works on it; s/he is working on it
	yéi + a-daa-Ø-Ø-√né <sup>2</sup> thus + her/him/it-(3.O).around.s/he-(3.S).cl-(d,Ø,-i).√do/work-on
daa sá yéi daa.eené?	what are you working on?
	daa + sá + yéi + Ø-daa-i-Ø-√né <sup>2</sup> what + voice + her/him/it-(3.O).around.you-(2s.S).cl-(d,Ø,-i).√do/work-on
____ yéi daaxané.	i am working on ____.
	____ + yéi + Ø-daa-xa-Ø-√né <sup>2</sup> ____ + thus + her/him/it-(3.O).around.i-(1s.S).cl-(d,Ø,-i).√do/work-on

PREVERB	OBJECT	THEMATIC	CONJUGATION	SUBJECT	CLASSIFIER	STEM	COMPLETE VERB
EXAMPLES BASED ON VERBS IN THIS CHAPTER							
—	Ø-	—	—	xa-	Ø-	√l'oon	xal'ón
—	a-	—	—	Ø-	Ø-	√l'oon	al'ón
—	Ø-	—	—	i-	Ø-	√l'oon	eel'ón
—	Ø-	—	—	xa-	Ø-	√ún	xa.únt
—	a-	—	—	Ø-	Ø-	√ún	a.únt
—	Ø-	—	—	i-	Ø-	√ún	ee.únt
yéi	Ø-	daa-	—	xa-	Ø-	√né <sup>2</sup>	yéi daaxané
yéi	a-	daa-	—	Ø-	Ø-	√né <sup>2</sup>	yéi adaané
yéi	Ø-	daa-	—	i-	Ø-	√né <sup>2</sup>	yéi daa.eené

	kanat'á	blueberries
---	---------	-------------



was'x'aan tléigu /  
ch'a.aanáx tléigu /  
tléikw tlénx'

salmonberries



tléikw yádi

raspberries



shákw

strawberries



shaax

gray currants



dáxw

lowbush cranberries;  
Lingonberry



kaxwéix

high bush  
cranberries



ch'eix'

thimbleberries



yéil'

elderberries



xákwl'i

soapberries



tleikatánk

huckleberries



k'eikaxétl'k

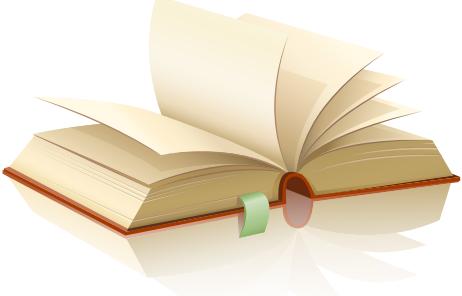
bunchberries, Jacob's berries



k'eishkaháagu

bog cranberry

<u>      </u> a.een.	s/he is picking ____. ____ + a-∅-∅-√.een ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√carry-(full container)
aadóo sá ____ a.een?	who is picking ____? aadóo + sá + ____ + a-∅-∅-√.een who + voice + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√carry-(full container)
ax ____ ____ a.een.	my ____ is picking ____. ax + <u>(kinship term)</u> + <u>(berry)</u> + a-∅-∅-√.een my -(1s.p) + ____ + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√carry-(full container)
daa sáwé i ____ a.een?	what is your ____ picking? daa + sá-wé + i + ____ + a-∅-∅-√.een what + voice.there + your-(2s.p) + ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√carry-(full container)
<u>      </u> a.een ax ____.	my ____ is picking ____. <u>(animal)</u> + a-∅-∅-√.een + ax + <u>(kinship term)</u> ____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√carry-(full container) + my -(1s.p) + ____
daa sá ee.een?	what are you picking? daa + sá + ∅-i-∅-√.een what + voice + her/him/it-(3.O).you-(2s.S).cl-(-d,∅,-i).√carry-(full container)
<u>      </u> xa.een.	i am picking ____. ____ + ∅-xa-∅-√.een ____ + her/him/it-(3.O).i-(1s.S).cl-(-d,∅,-i).√carry-(full container)

	x'úx'	book; paper
---	-------	-------------

	<p>neek x'úx'</p>	newspaper
	<p>x'úx' daakax'úx'u</p>	envelope
	<p>dus'él' x'úx'u / s'él' alkáa x'úx'</p>	pull tabs, rippies

<p>_____ atóow.</p>	<p>s/he is reading/counting _____. ____ + a-Ø-Ø-√tóow her/him/it-(3.O).s/he-(3.S).cl-(-d,Ø,-i).√read/count/study/teach</p>
<p>_____ xatóow.</p>	<p>i am reading/counting _____. ____ + Ø-xa-Ø-√tóow her/him/it-(3.O).i-(is.S).cl-(-d,Ø,-i).√read/count/study/teach</p>

_____ eetóow.	you are reading/counting ____. ____ + Ø-i-Ø-√tóow her/him/it-(3.O).you-(2s.S).cl-(-d,Ø,-i).√read/count/study/teach
_____ sh tóo altóow.	s/he is studying ____. ____ + sh + tóo + a-Ø-l-√tóow self's-(rflx.p) + inside + her/him/it-(3.O).s/he-(3.S).cl-(+d,l,-i).√read/count/study/teach
_____ sh tóo xaltóow.	i am studying ____. ____ + sh + tóo + Ø-xa-l-√tóow self's-(rflx.p) + inside + her/him/it-(3.O).i-(1s.S).cl-(+d,l,-i).√read/count/study/teach
_____ sh tóo eeltóow.	you are studying ____. ____ + sh + tóo + Ø-i-l-√tóow self's-(rflx.p) + inside + her/him/it-(3.O).you-(2s.S).cl-(+d,l,-i).√read/count/study/teach
_____ akshaxeet.	s/he is writing/drawing ____. ____ + a-ka-Ø-sha-√xeet her/him/it-(3.O).hsf.s/he-(3.S).cl-(-d,sh,-i).√poke-with-stick/write
_____ kaxshaxeet.	i am writing/drawing ____. ____ + Ø-ka-xa-sha-√xeet ____ + her/him/it-(3.O).hsf.i-(1s.S).cl-(-d,sh,-i).√poke-with-stick/write
_____ keeshaxeet.	you are writing/drawing ____. ____ + a-ka-Ø-sha-√xeet ____ + her/him/it-(3.O).hsf.you-(2s.S).cl-(-d,sh,-i).√poke-with-stick/write
akas'él't.	s/he is tearing/ripping/peeling ____. ____ + a-ka-Ø-Ø-√s'él'-t ____ + her/him/it-(3.O).hsf.s/he-(3.S).cl-(-d,Ø,-i).√tear/peel.[repetitive]
kaxas'él't.	i am tearing/ripping/peeling ____. ____ + Ø-ka-xa-Ø-√s'él'-t ____ + her/him/it-(3.O).hsf.i-(1s.S).cl-(-d,Ø,-i).√tear/peel.[repetitive]
kees'él't.	you are tearing/ripping/peeling ____. ____ + Ø-ka-i-Ø-√s'él'-t ____ + her/him/it-(3.O).hsf.you-(2s.S).cl-(-d,Ø,-i).√tear/peel.[repetitive]

PREVERB	OBJECT	THEMATIC	CONJUGATION	SUBJECT	CLASSIFIER	STEM	COMPLETE VERB
EXAMPLES BASED ON VERBS IN THIS CHAPTER							
—	Ø-	—	—	xa-	Ø-	√tóow	xatóow
—	a-	—	—	Ø-	Ø-	√tóow	atóow
—	Ø-	—	—	i-	Ø-	√tóow	eetóow
—	Ø-	—	—	xa-	l-	√tóow	sh tóo xaltóow
—	a-	—	—	Ø-	l-	√tóow	sh tóo altóow
—	Ø-	—	—	i-	l-	√tóow	sh tóo eeltóow
—	Ø-	ka-	—	xa-	sha-	√xeet	kaxshaxeet
—	a-	ka-	—	Ø-	sha-	√xeet	akshaxeet
—	Ø-	ka-	—	i-	sha-	√xeet	keeshaxeet
—	Ø-	ka-	—	xa-	Ø-	√s'él'	kaxas'él't
—	a-	ka-	—	Ø-	Ø-	√s'él'	akas'él't
—	Ø-	ka-	—	i-	Ø-	√s'él'	kees'él't

daa sá sh tóo eeltóow?	what are you are studying?
	daa + sá + sh + tóo + Ø-i-l-√tóow what + voice + self's-(rflx.p) + inside + her/him/it-(3.O).you-(2s.S).cl-(+d,l,-i).√read/count/study/teach
_____ sh tóo xaltóow.	i am studying _____. _____ + sh + tóo + Ø-xa-l-√tóow self's-(rflx.p) + inside + her/him/it-(3.O).i-(1s.S).cl-(+d,l,-i).√read/count/study/teach
al'eix	dancing
kashxeet	writing
yéi jiné	working
ast'eix	fishing
at shí	singing
dakéis'	sewing
kasné	knitting
yaa nakúx	driving

al'ónon	hunting
datóow	reading
at gas.ee	cooking (for immediate consumption)
at sa.ee	cooking (generally)
daxaash	cutting
da.aak	weaving
dagwaal	drumming
goodé sá yaa neegút?	where are you going?
	<p>goo-dé + sá + yaa + na-i-∅-√gút            where.towards + voice            + along + na-md.you-(2s.S).cl-(d,∅,-i).√walk/go-(singular)</p>
<u>___</u> -de/-dé yaa nxagút.	i am going to ____.
	<p>___-de + yaa + na-xa-∅-√gút            along + na-md.i-(1s.S).cl-(d,∅,-i).√walk/go-(singular)            _____.towards</p>
al'eixdé	to dance
yéi jinéide	to work
ash koolyátdei	to play
ast'eixdé	to fish
al'óonde	to hunt

		s/he hears it.
aya.áxch.	a-Ø-ÿa-√áx-ch her/him/it-(3.O).s/he-(3.S).cl-(−d,Ø,+i).√hear/listen/sound-off.[habitually]	
xaa.áxch.	i hear it.	
	Ø-xa-ÿa-√áx-ch her/him/it-(3.O).i-(1s.S).cl-(−d,Ø,+i).√hear/listen/sound-off.[habitually]	
iya.áxch.	you hear it.	
	Ø-i-ÿa-√áx-ch her/him/it-(3.O).you-(s2.S).cl-(−d,Ø,+i).√hear/listen/sound-off.[habitually]	
adzinéex'.	s/he smells it.	
	a-Ø-dzi-√néex' her/him/it-(3.O).s/he-(3.S).cl-(+d,s,+i).√smell/sniff	
xadzinéex'.	s/he smells it.	
	Ø-xa-dzi-√néex' her/him/it-(3.O).i-(1s.S).cl-(+d,s,+i).√smell/sniff	
idzinéex'.	s/he smells it.	
	Ø-i-dzi-√néex' her/him/it-(3.O).you-(s2.S).cl-(+d,s,+i).√smell/sniff	
jee adinook.	s/he feels/touches it.	
	jee + a-Ø-di-√nook <sup>3</sup> possession + her/him/it-(3.O).s/he-(3.S).cl-(+d,Ø,+i).√feel/touch	
jee xdinook.	s/he feels/touches it.	
	jee + Ø-xa-di-√nook <sup>3</sup> possession + her/him/it-(3.O).i-(1s.S).cl-(+d,Ø,+i).√feel/touch	
jee idinook.	s/he feels/touches it.	
	jee + Ø-i-di-√nook <sup>3</sup> possession + her/him/it-(3.O).you-(s2.S).cl-(+d,Ø,+i).√feel/touch	

PREVERB	OBJECT	THEMATIC	CONJUGATION	SUBJECT	CLASSIFIER	STEM	COMPLETE VERB
EXAMPLES BASED ON VERBS IN THIS CHAPTER							
—	Ø-	—	—	xa-	Ø-	√áx	xaa.áxch
—	a-	—	—	Ø-	Ø-	√áx	aya.áxch
—	Ø-	—	—	i-	Ø-	√áx	iya.áxch
—	Ø-	—	—	xa-	dzi-	√néex'	xadzinéex'
—	a-	—	—	Ø-	dzi-	√néex'	adzinéex'
—	Ø-	—	—	i-	dzi-	√néex'	idzinéex'
jee	Ø-	ka-	—	xa-	di-	√nook <sup>3</sup>	jee xdinook
jee	a-	ka-	—	Ø-	di-	√nook <sup>3</sup>	jee adinook
jee	Ø-	ka-	—	i-	di-	√nook <sup>3</sup>	jee idinook