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# Lingít Yoo X'atángi

## *Beginning Tlingit Workbook*

X'unei Lance Twitchell

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



SEALASKA  
HERITAGE

Beginning Tlingit Workbook

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*Address correspondence to:*

Sealaska Heritage Institute  
105 S. Seward St.  
Suite 201  
Juneau, AK 99801

X̱'unei Lance Twitchell  
(907) 796-6114  
latwitchell@alaska.edu

Keiwxnéi ka Xwaayeenák jiyís áyá.  
Tlax wáa sá yee xsixán.

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

Tsu héidei shugax̄tootáan,  
yáa yaa k̄oosgé daakeit,  
haa jeex' a náḵ has kawdik'éet'.

— Kichnaalx̄

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)

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

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

— Kaasgéiy

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“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 Kaat'éix' Mary Pelayo and translated by Keixwnéi 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.

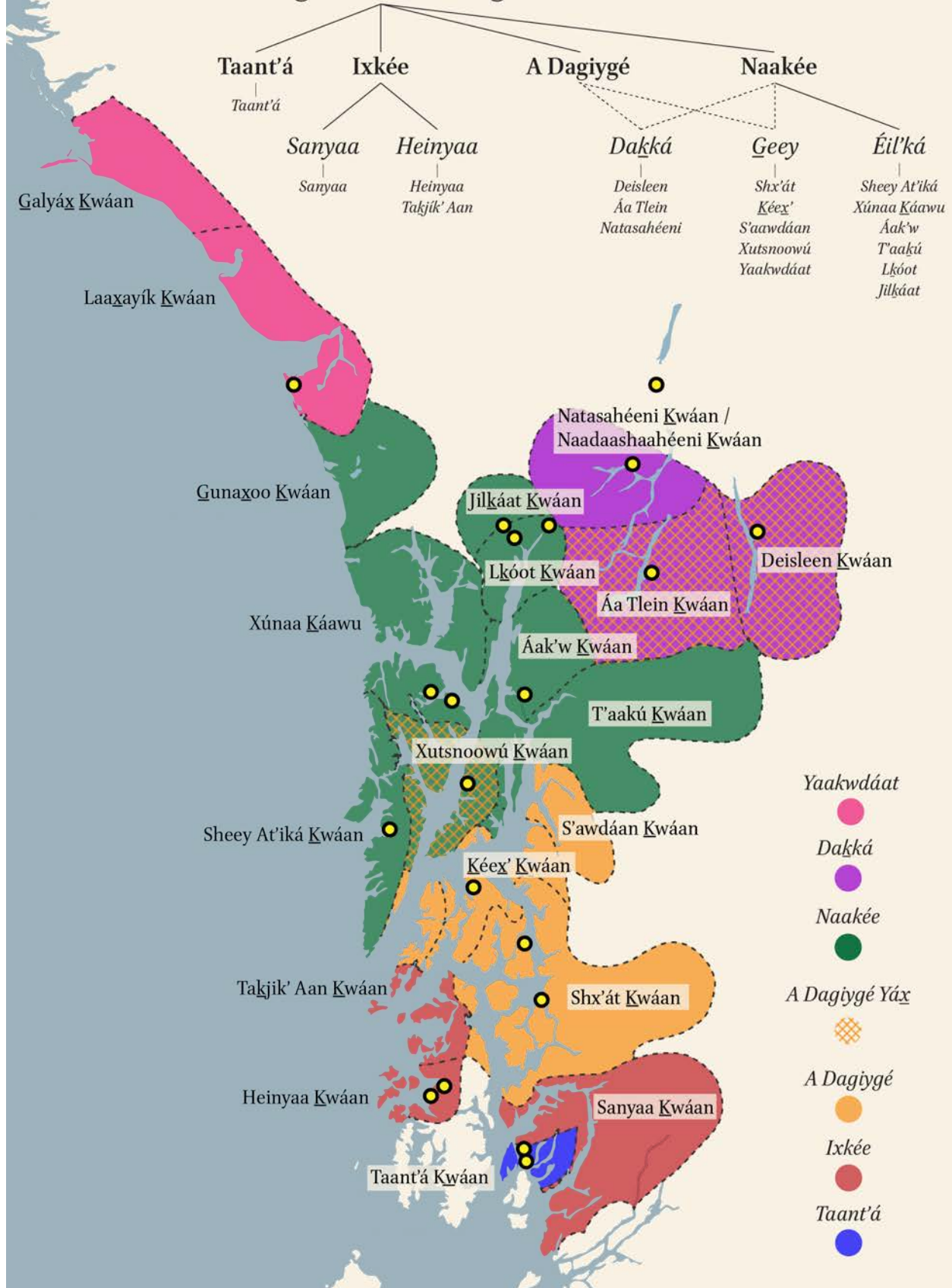
Public policy makers must also come to accept what our evaluations demonstrate, that the integration of language and culture into our schools results in improved academic success that benefits students and ultimately our society.

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, X̱'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

# Lingít Yoo X'atángi







Tlax̱ kúnáx̱ haa toowú yak'ei yee eedé,  
haa jeeyís yan yéi jiyeeeynei.

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 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 K̄aalk̄áawu 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 daayeeykáak  
ka néekwdéin kádaa.eenéik.  
Ch'as tula.aan,  
ka kusaxán kwa i téix' too yéi na.oo!  
Yaa nalgwátl yá Lingít'aaní.  
A kagéidi gulagwáatl aa ux kei kgwatéeyi i kusteeyi  
Gwál néekw tsú i kaadé kgwagóot.  
Ách áwé ch'as kusaxán  
ka tula.aan i téix' too 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 Tundatáani—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'

Aax́ áwé  
has du x́wáal'i a kaadéi  
has a kooldánch  
wé eeshandéin tuwateeyi ḱáa.  
—Naa Tláa

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

— Jessie Dalton, T'aḱdeintaan  
(*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)

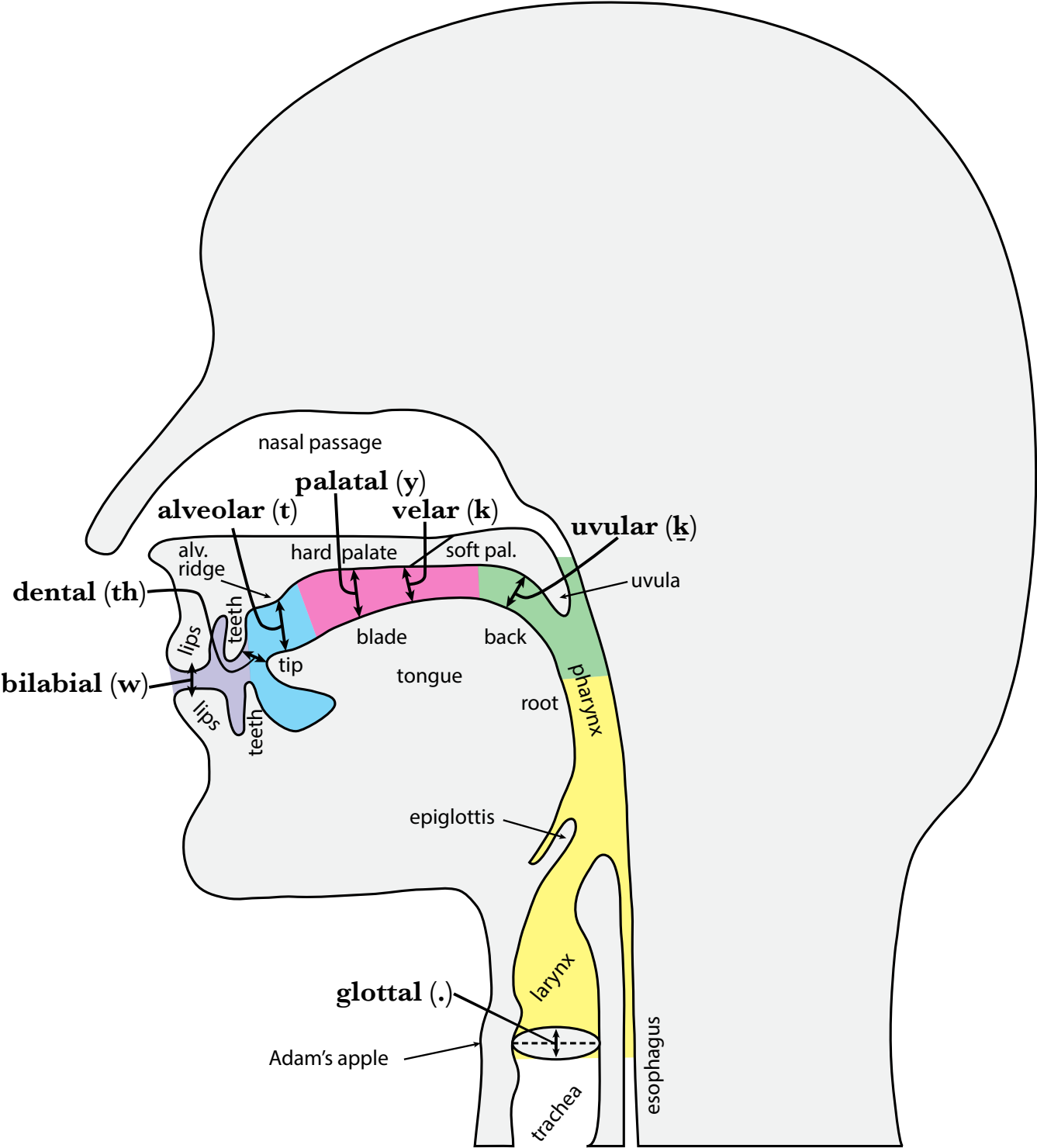
a ~ aa	á ~ áa
e ~ ei	é ~ éi
i ~ ee	í ~ ée
u ~ oo	ú ~ óo

o (rare)

## vowels with sonorant endings

aaw  
aay  
eew  
eey  
oow

# Consonant locations & sound practice





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

**stops**  
(stop of breath)

	rounded			rounded			rounded (rare)		
<b>plain</b>	dáa weasel	dleít snow	dzánti flounder	jánwu mountain goat	gweíl bag	gooch hill	gwéinaa towel	naa.át clothing	yéi ana.weích (usually) wears it
<b>aspirated</b> followed by a puff of air	tá sleep	tleiloo moth	tsáats bear root	chál cache	kwéiy marker	kákw basket	-kwaan people of -		
<b>glottalized</b> followed by a pop	t'á king salmon	tl'átk earth; ground	ts'ats'ée bird	ch'áak' eagle	k'wát' egg	k'ateil pitcher	k'wátl cooking pot		

**fricatives**

(breath flows through narrow opening, creating friction)

<b>plain</b>		lool fireweed	séek belt	shaa mountain	xáshaa saw	xáat fish	xwagoot i went	hit house
<b>glottalized</b> raised vocal chords		l'ook coho	s'eeek black bear		x'áax' apple	x'aan fire	x'wáat' dolly varden trout	

**sonorants**

(softer, you can sing them continuously)

<b>nasal</b> air through nose	máa sá? how	nóoskw wolverine		yaakw boat				
<b>non-nasal</b>	waak eye	daleiyí lake trout						

A

a	á	aa	áa
---	---	----	----

E

e	é	ei	éi
---	---	----	----

**Vowels**



I

i	í	ee	ée
---	---	----	----







U

u	ú	oo	óo
---	---	----	----

Labial

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

Alveolar

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

Alveolar (cont'd)

l

lóol



l'

l'ook



(coho)

n

nóoskw



s

séek



s'

s'eeek



sh

shaa



t

téeyaa



t'

t'á



(chinook)

tl

tleilú



Alveolar (cont'd)

tʰ

tʰeex



ts

ttaa



tsʰ

tsʰatsʰée



y

yaak



g  
gooch



k  
káast



k'  
k'inchéiyi









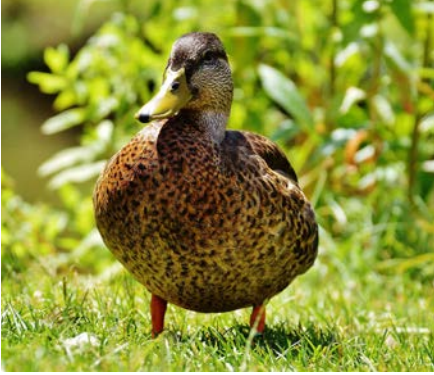


x  
xáshaa








x'  
x'áax'



Velar + Labial (rounded)

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




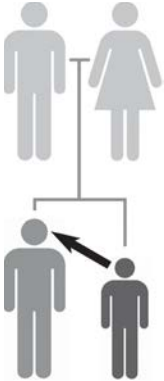


Uvular

<p><u>g</u> g<u>oo</u>ch</p> 	<p><u>k</u> k<u>á</u>kw</p> 	<p><u>k'</u> k'<u>ate</u>il</p> 
<p><u>x</u> x<u>á</u>at</p>  <p>(fish)</p>	<p><u>x'</u> x'<u>a</u>an</p> 	


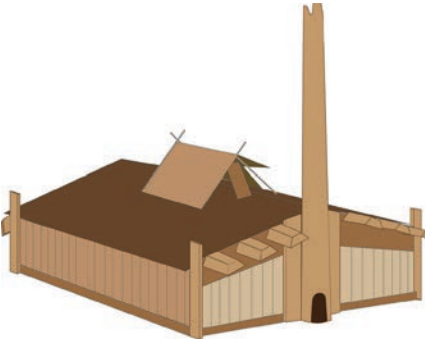
Uvular + Labial (rounded)

<p><u>gw</u> gw<u>é</u>inaa</p> 	<p><u>kw</u> -k<u>w</u>áan</p>  <p>(person or people from that place)</p>	<p>-<u>k</u>w náak<u>w</u></p> 
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*Uvular + Labial (rounded)*

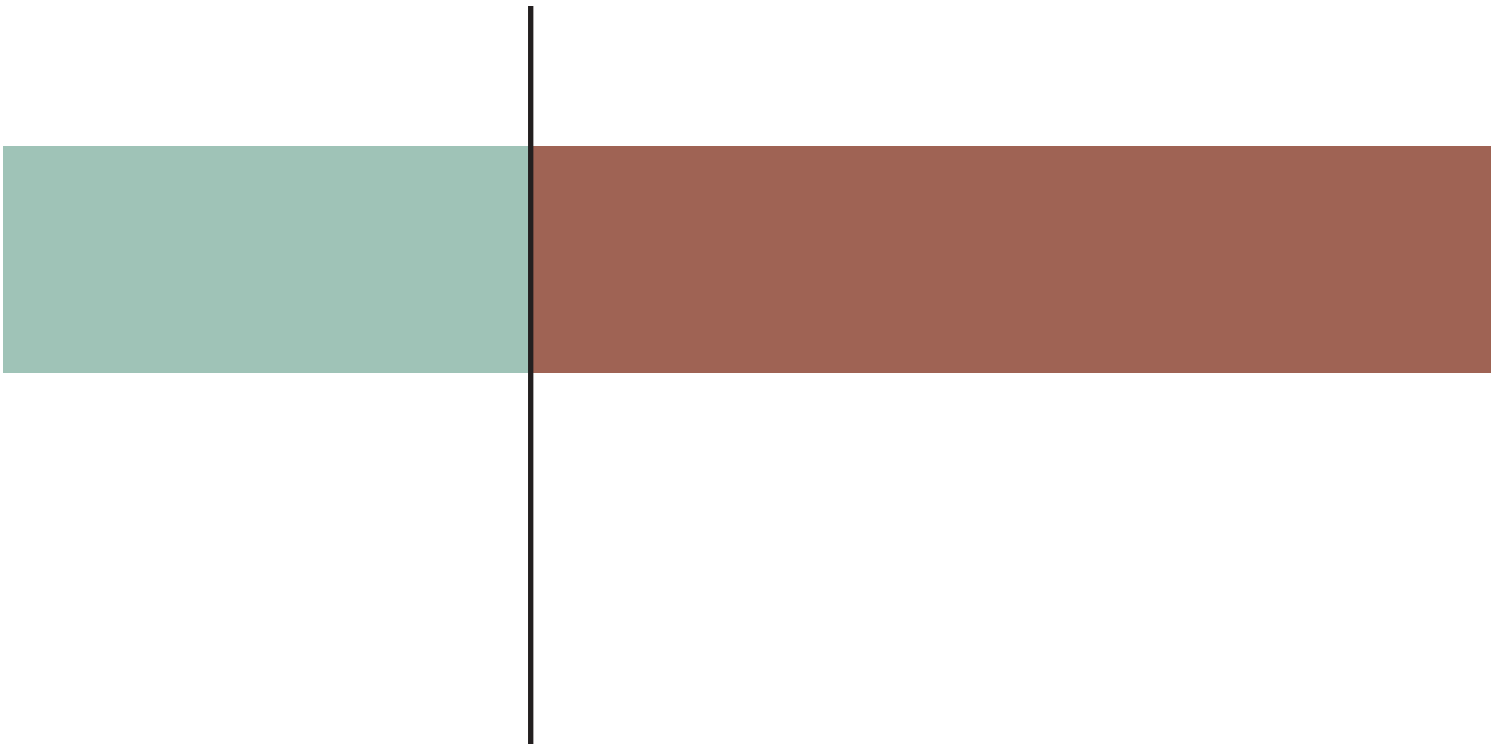
<p>ḳ'w ḳ'wátł</p> 	<p>-ḳ'w léiḳ'w</p> 	<p>ɣw shanaɣwáayi</p> 
<p>-ɣw -húnɣw</p>  <p>(male's older brother)</p>	<p>ɣ'w ɣ'wáat'</p>  <p>(Dolly Varden trout)</p>	<p>-ɣ'w néɣ'w</p>  <p>(cloudberry)</p>

*Glottal*

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



Daa sáyá?  
*What is this?*



Yee gu.aa yáx̄ x'wán.  
Yee léelk'u hás̄ xá yee x'éit has wusi.áx̄ yeedát.

Yee gu.aa yáx̄ x'wán.  
Gunéi ax̄ tu.ádi tsu.

Yee gu.aa yáx̄ x'wán.  
Uháan áyá, haa léelk'u hás, has du ít̄x̄ yaa ntu.át

Yee gu.aa yáx̄ 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?




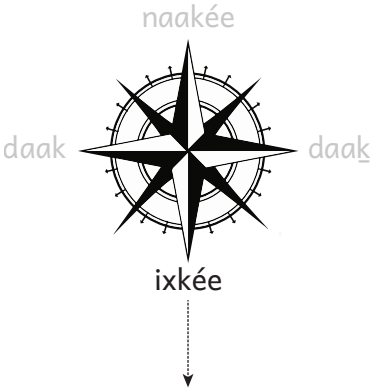
Now we will begin our first lesson. In this section, you will be introduced to a letter in the Tlingit alphabet, beginning with vowel sounds. There are two things here that are important to remember: these vowels have tone, which means the pitch of your voice helps determine meaning. High toned vowels 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	
	<p>shaawát</p>	<p>woman</p>
	áa	
	<p>áa</p>	<p>lake</p>
	e	
	<p>ixde</p>	<p>towards downstream; towards south</p>
	é	
	<p>té</p>	<p>rock, stone</p>

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

	ee	
	ayawditee	windy weather; stormy weather
	ée	
	kéés	bracelet
	u	
	nukshiyáan / lukshiyáan	mink
	ú	
	gút	dime

	oo	
	woosh yaayí	pair
	óo	
	óonaa	rifle (lit. thing that shoots)
	aay	
	yáay	whale
	aaw	
	yaaw	herring



eey

eey

rapids



eew

séew

rain



oow

noow

fort; fortress



yaana.eit

wild celery,  
cow parsnip





-kw

yaakw

canoe; boat



-kw-

sakwnéin

bread



ch

cheech





porpoise





d

dáa

weasel

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

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

	w	
	wasóos	cow
	y	
	yaak	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.

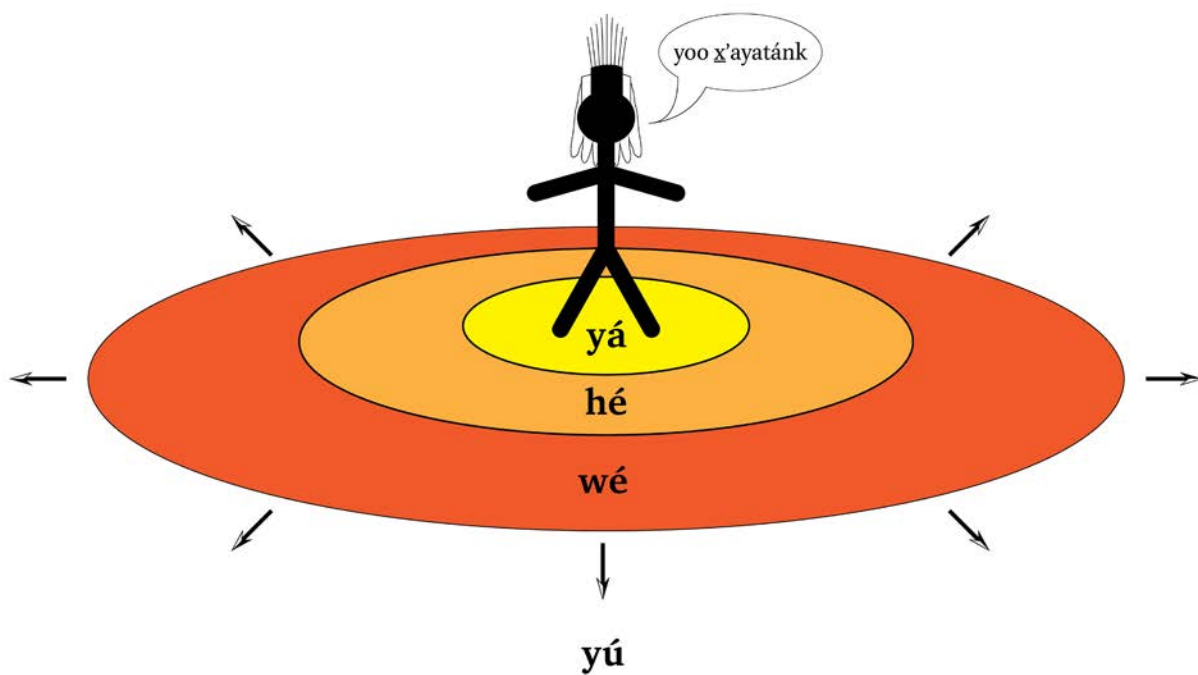
## Particles & questions

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

<p>sá</p>	<p>voice; base of neck</p>
	<p>Used with other particles to form questions, such as «daa sá» “what?” but sometimes used to form statements, such as «Lingít x'éínáx sá!» “say it in Tlingit” • does not appear on its own.</p>
<p>á</p>	<p>[focus particle]</p>
	<p>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.</p>

### Tlingit sense of space



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

QUESTION & ANSWER DRILLS

<p>daa sáyá?</p>	<p>what is this?</p>
	<p>daa + sáyá Asks about something that is touchable or in hand.</p>
<p>___ áwé.</p>	<p>that is ___.</p>
	<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>
<p>daa sáwé?</p>	<p>what is that?</p>
	<p>daa + sá-wé Asks about something out of reach but usually within the same basic space.</p>
<p>___ áyá.</p>	<p>this is ___.</p>
	<p>á-yá Refers to something that is touchable or in hand.</p>

<p>goosú ___?</p>	<p>where is ___?</p>
	<p>goo-sá-u + ____ Some speakers will use «Goosú wé ___?» which refers to a known object, such as “where is that drum?”</p>
<p>yáadu ____.</p>	<p>right here is ____.</p>
	<p>yáa-t-ú + ____ It is touchable or in hand.</p>
<p>héidu ____.</p>	<p>here is ____.</p>
	<p>héi-t-ú + ____ 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>
<p>wéidu ____.</p>	<p>there is ____.</p>
	<p>wéi-t-ú + ____ It is out of reach but usually within the same basic space.</p>



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

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



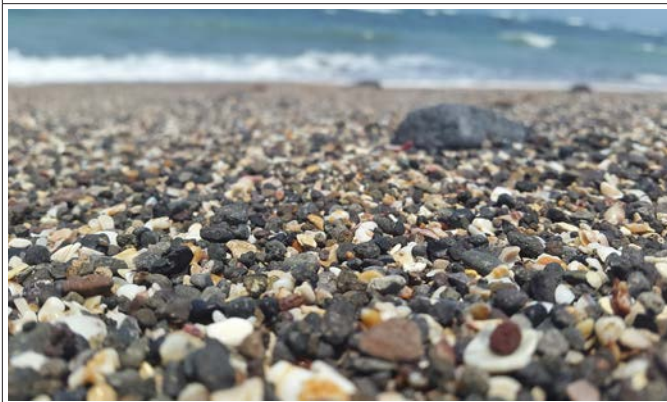
keishísh

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



	<p>keijín</p>	<p>five (lit. up-hand)</p>
	<p>shaaw</p>	<p>gumboot; chiton</p>
	<p>shayéinaa</p>	<p>anchor (lit. thing that anchors)</p>
	<p>tawéi</p>	<p>mountain sheep; Dall sheep</p>

	<p>tináa</p>	<p>copper shield</p>
	<p>yuka.óot' / kaa yaku.óot'i</p>	<p>button</p>

## 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)?

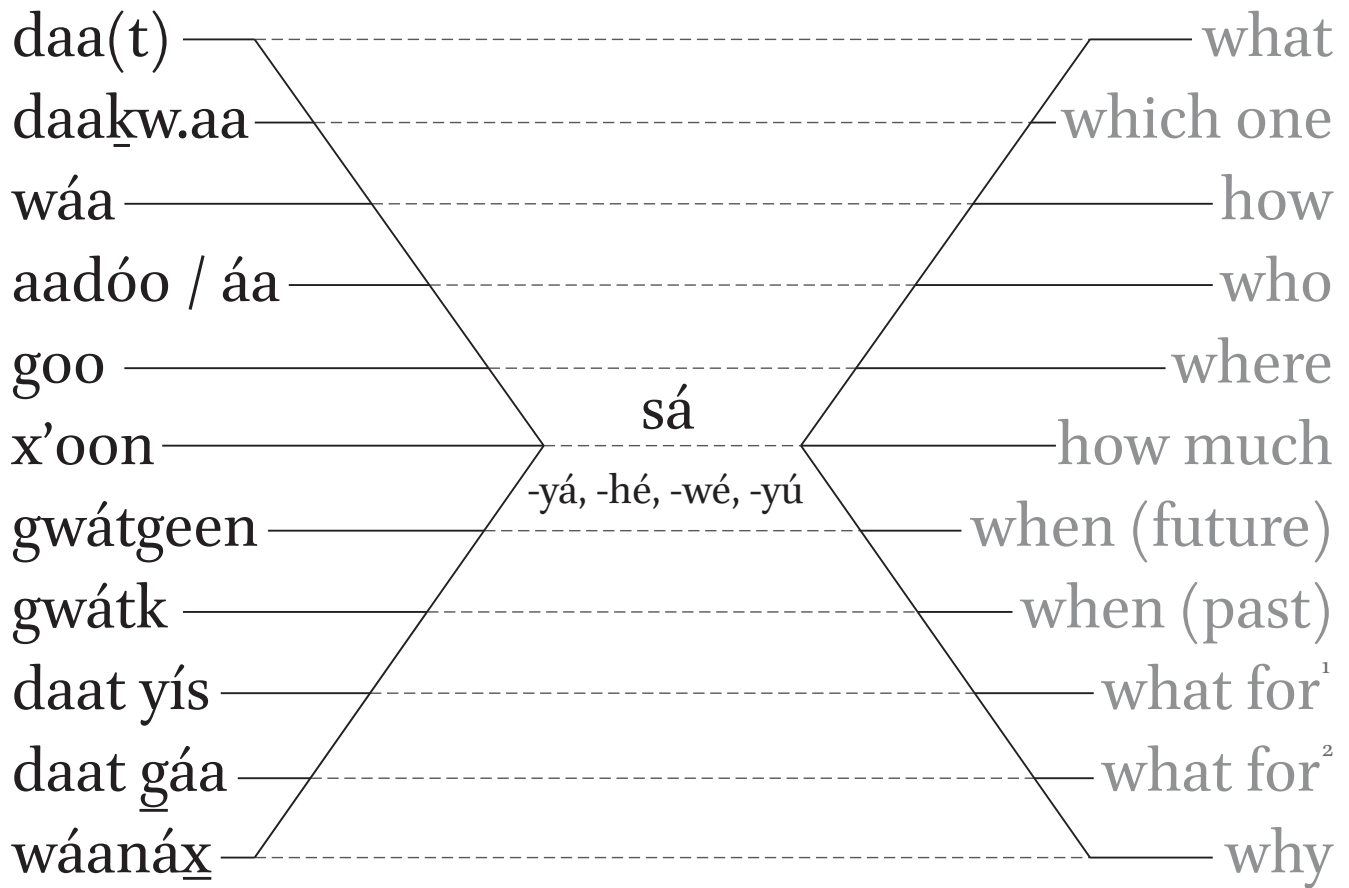
While these do form questions, they can also become statements, as in the following examples:

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 «góo» (“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

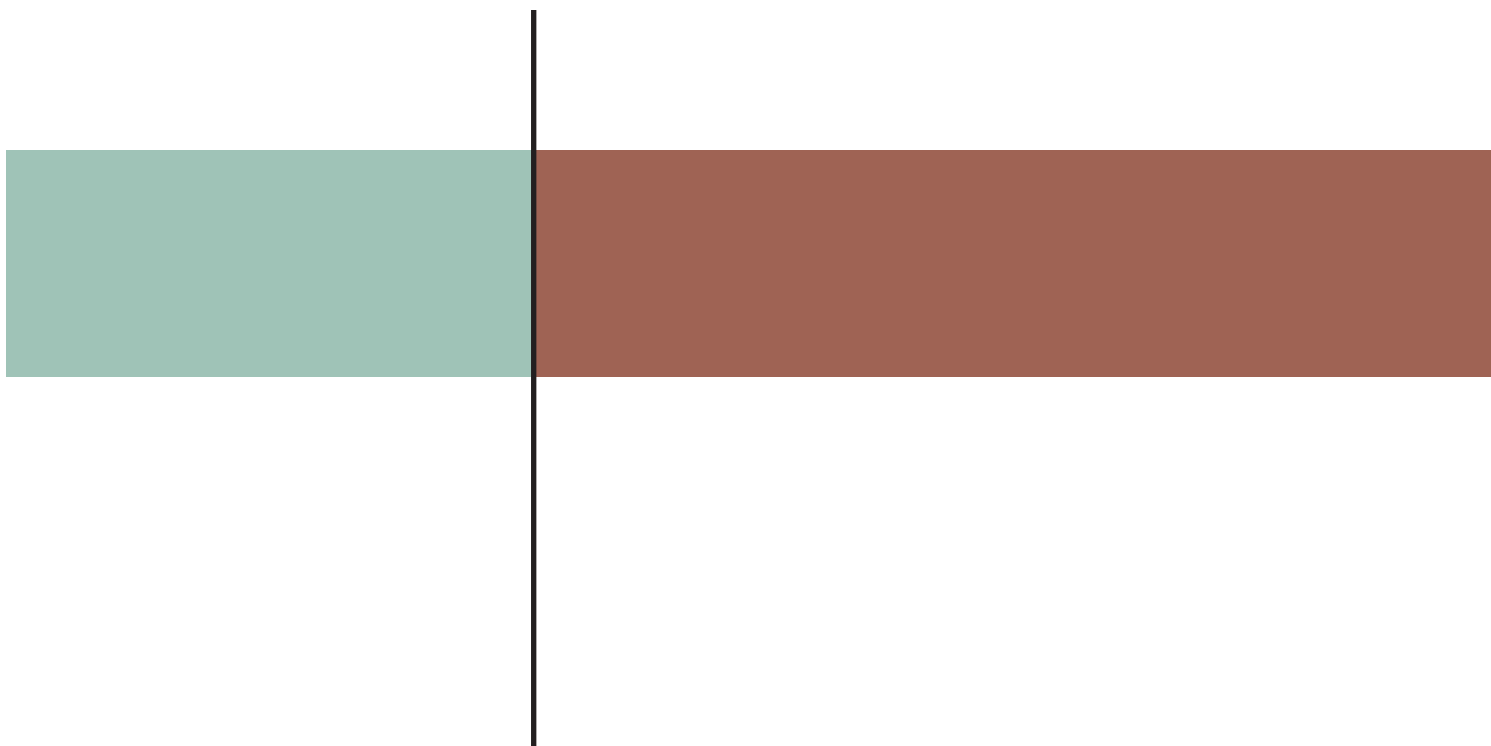
	
yak'ei ixwsateení	tsu yei ikkwatéen
it's good to see you	i'll see you again
wa.é ák.wé?	woosh yei gaxtustéen
is that you?	we will see each other
tsu haa kát keiwa.aa	dziyáagin
it has dawned on us again	later

## wáa sá iyatee / máa sá iyatee

how are you doing?		
		
yak'ei	tlél wáa sá (utí)	tlél ushk'é
s/he/it is good	it's okay	it's bad; it's evil
a <sub>x</sub> toowú yak'ei	ch'a xát áyá	tlél a <sub>x</sub> toowú ushk'é
i feel good	i'm just me	i feel bad
a <sub>x</sub> toowú sigóo	ch'u shóogu	tlél a <sub>x</sub> tooshgú
i feel happy	the same	i am unhappy

Daa sáwé iyatéén?

*What is it that you see?*



Aagáa áwé k'idéin gaḵtulatéen  
haa tl'átgi ƙa haa ƙusteeyí haa  
ítḵ 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 iyatéén?



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!)


## NOUN PRACTICE

	dz	
	dzeit	ladder; dock; stairs
	ts	
	tsaa	hair seal

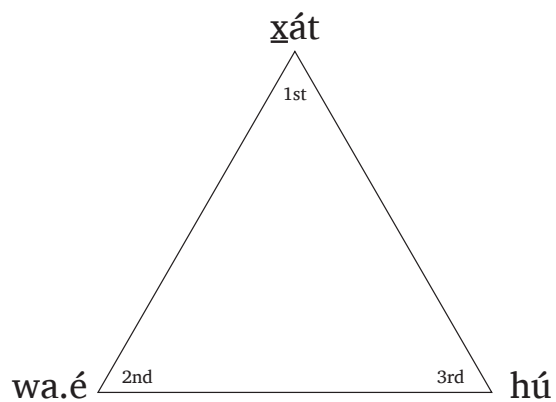
	kw	
	aan kwéiyi	flag
	ch'	
	ch'eet	murrelet
	k'	
	k'inchéiyi	rose
	s'	
	s'EEK	black bear



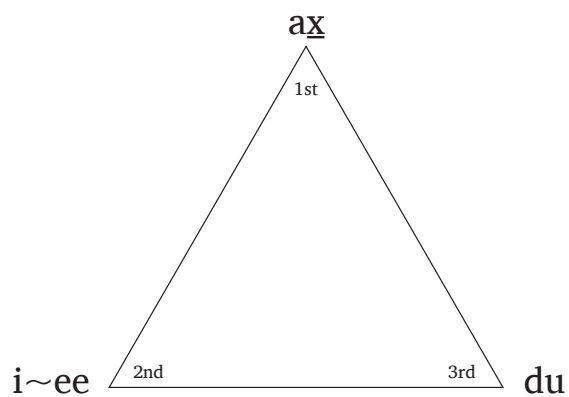
	t'	
	t'á	king salmon, chinook
	ts'	
	ts'ats'ée	songbird
	k'w	
	k'wát'	egg
	-k'w	
	dzísk'w	moose

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

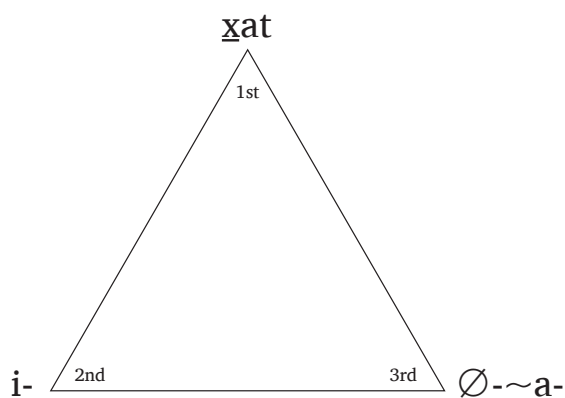
# Tlingit pronouns



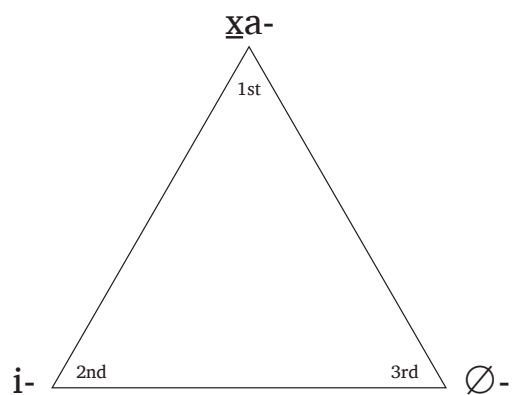
independent



possessive



object



subject

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

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

### What do you have?

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

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

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

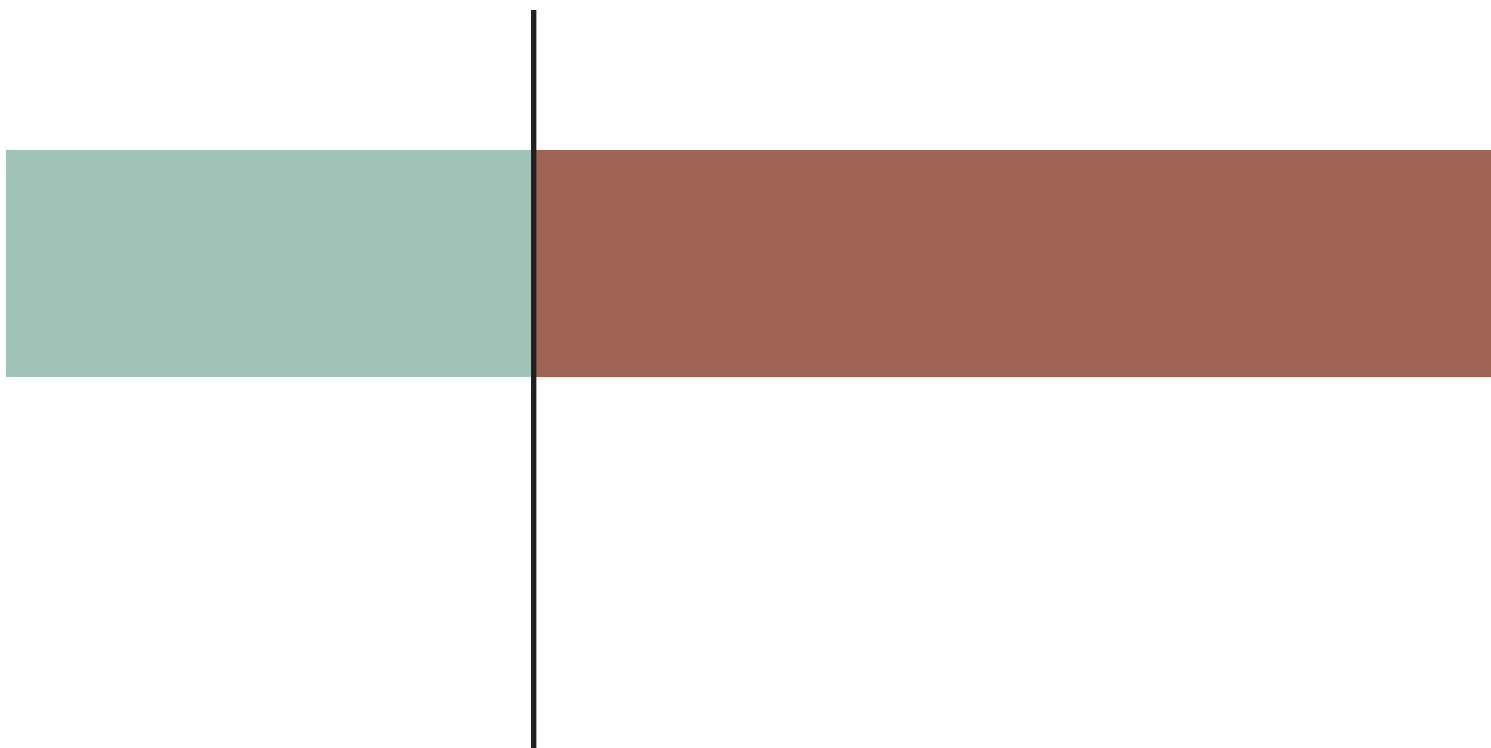
## What do you see?

<p>daa sá iyatéen?</p>	<p>what do you see?</p>
	<p>daa + sá + Ø-i-ya-√téen → iyatéen          what + voice + you-(2.S).cl.√see          you see</p>
<p>___ <u>x</u>aatéen.</p>	<p>i see ___.</p>
	<p>Ø-xa-ya-√téen → xaatéen          i-(1.S).cl.√see          i see</p>
<p>___ gé iyatéen?</p>	<p>do you see ___?</p>
	<p>___ gé + Ø-i-ya-√téen          ___ y/n? i-(1.S).cl.√see          ___ yes/no? you-see</p>
<p>aaa/tléik, ___ <u>x</u>aatéen.</p>	<p>yes/no, i see ___.</p>
	<p>answer with “yes” or “no”, and follow with the phrase</p>



Wáa sá iduwasáakw?

*How are you called?*



---

Haa at.óowu haa k̄usteeyíx 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 Kusteeyí» (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 Kusteeyí* 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 Kusteeyí* 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

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

<p>wáa sá ɣat duwasáakw?</p>	<p>how am i called?</p> <hr/> <p>wáa + sá + ɣat + du-ÿa-√sáa-kw  how + voice + me-(1s.O) + someone-(4h.S).cl.√name/call-out.hab  how i called-repeatedly?</p>
<p>__ yéi iduwasáakw.</p>	<p>you are called ____.</p> <hr/> <p>__ + yéi + i-du-ÿa-√sáa-kw  __ thus + you-(2s.O) + someone-(4h.S).cl.√name/call-out.hab  __ you called-repeatedly.</p>
<p>wáa sá duwasáakw?</p>	<p>how is he/she/it called?</p> <hr/> <p>wáa + sá + Ø-du-ÿa-√saa-kw  how + voice + her/him/it-(3.O) +  someone-(4h.S).cl.√name/call-out.hab  how her/him/it called-repeatedly?</p>
<p>(3.o) – third person object</p>	
<p>__ yéi duwasáakw.</p>	<p>s/he/it is called ____.</p> <hr/> <p>__ + yéi + Ø-du-ÿa-√saa-kw  __ thus + her/him/it-(3.O) + someone-(4h.S).cl.√name/call-out.hab  __ you called-repeatedly.</p>

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

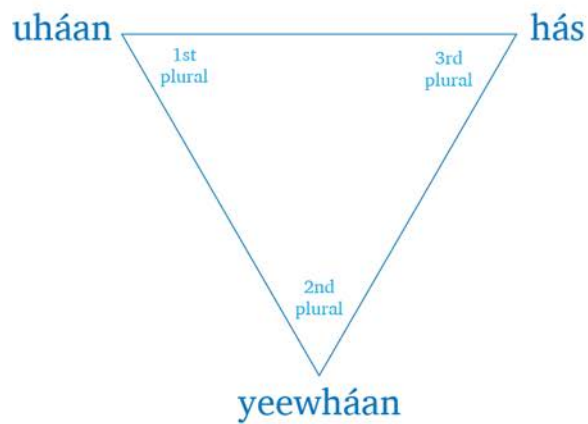
<p style="text-align: center;">__ yádi</p>	<p style="text-align: center;">child of ____.</p>
	<p>__ + yát~d-i          __ child.(poss)          We honor our father's clan by acknowledging that we are a child of that clan. This can be done in an introduction, after naming your own clan.</p>
<p style="text-align: center;">__ dachxán</p>	<p style="text-align: center;">grandchild of ____.</p>
	<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>
<p style="text-align: center;">__ áyá aḵ daakanóox'u</p>	<p style="text-align: center;">____ is my outer shell.</p>
	<p>á-yá + aḵ + daa-ka-nóox'-u          (focus).this + my-(1s.P) + around.hz-sf.shell.(poss)          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	
<p style="text-align: center;">__ aḵ daakanóox'uḵ sitee.</p>	<p style="text-align: center;">my outer shell is of the ____.</p>
	<p>aḵ + daa-ka-nóox'-u-ḵ          my-(1s.P) + around-on-(hz-sf).shell.(poss).locative-(group)          + Ø-si-√tee          + her/him/it-(3.O).cl.√to-be-(of group)          This is a term of high respect, and refers to the opposite clan, usually a mother's grandparent clan.</p>

<p>__ yéi duwasáakw haa naakahídi.</p>	<p>our clan house is called __.</p> <hr/> <p>__ + yéi + Ø-du-ÿa-√saa-kw __ thus + her/him/it-(3.O).someone-(4h.S).cl.√name/call-out.hab</p> <p>haa + naa-ka-hít~d-i our-(1p.P) + clan/nation.hz-sf.house.(poss)</p> <p>__ called our clan-on-house.</p>
<p>(1p.P) – first person plural possessive pronoun</p>	
<p>__ áyá haa naakahídi.</p>	<p>__ is our clan house.</p> <hr/> <p>__ + á-yá + haa + naa-ka-hít~d-i __ (focus).this + our-(1p.P) + clan/nation.hz-sf.house.(poss)</p> <p>__ this-here our clan-on-house.</p>
<p>__ yéi duwasáakw __ .</p>	<p>__ is called __.</p> <hr/> <p>__ + yéi + Ø-du-ÿa-√saa-kw + __. __ thus + her/him/it-(3.O).someone-(4h.S).cl.√name/call-out.hab (name) called (person).</p> <p>Ex: Jéin yoo duwasáakw aḡ tláa – my mother is called Jane.</p>
<p>dec – decessive</p>	
<p>__ yéi dusáagun __ .</p>	<p>__ used to be called __.</p> <hr/> <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> <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.</p>

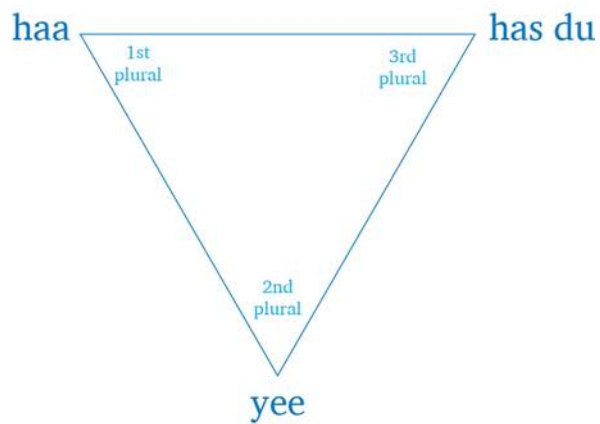
<p style="text-align: center;">__ <u>k</u>wáan</p>	<p style="text-align: center;">person or people from ____</p> <hr/> <p>a place or region appears before the word, or else the generic «a» (it; a place) • this term is used to refer to non-humans as people by adding a suffix -i the end, as in kóoshdaa kwáani (land otter people), xáat kwáani (salmon people), or aas kwáani (tree people)</p>
<p style="text-align: center;">__-x' yéi xat yatee.</p>	<p style="text-align: center;">i live at ____.</p> <hr/> <p>__-x' + yéi + xat + yá-√tee (place)-at-(residing) + thus + me-(1s.O).cl.√be __ thus i be-at the locative -x' denotes the location with this verb. it can be ∅ in the case of áa (there)</p>
<p style="text-align: center;">daakw.aa naax sá isitee?</p>	<p style="text-align: center;">which clan/tribe are you?</p> <hr/> <p>daakw.aa + naax + 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>
<p>(2s.I) – second person singular independent pronoun</p>	
<p style="text-align: center;">daakw kwáandax sá wa.é?</p>	<p style="text-align: center;">which community are you from?</p> <hr/> <p>daakw + kwáan-dax + sá + wa.é? which-one + people-of.from + voice + you-(2s.I)</p>



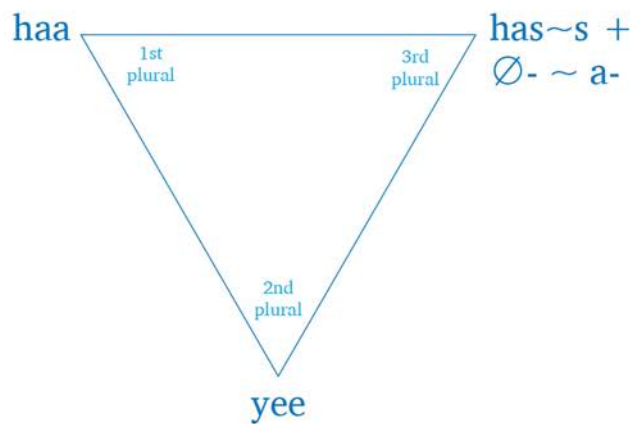
# Tlingit plural pronouns



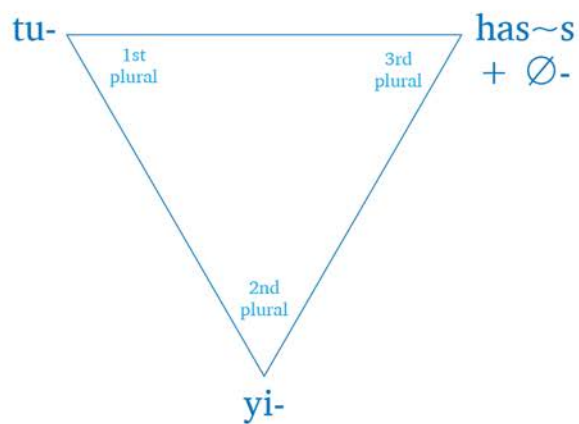
independent



possessive



object



subject

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

## Haa Lingít̓x 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 kusteeyí» (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>Naanyaa.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'iknax.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
Kayaashkidaatan People of the House above the Platform; Lower Stikine	Killer Whale	Wolf	Shx'át Kwáan Kayaashká Hít – Platform House Kéet Hít – Killerwhale House  S'awdaán 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>Daql'aweidí Group</b>			
Daql'aweidí People of the Inland Sand Bar; Stikine River	Killer Whale, Eagle	Wolf, Dog Spirit, Octopus, Seal, Glacier, Iceberg, Flicker, Shark, Moth	Taant'á Kwáan Kéet Hít – Killerwhale House Gooch Hít – Wolf House Yasku Hít – Wasgo? House Kóon Hít – Flicker (Woodpecker) House  Xutsnoowú Kwáan Kéet Hít – Killerwhale House Yaa Ayanasnaḵ 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 Gooshi Hít – Killerwhale Dorsal Fin House Kéet Kwáani Hít – Killerwhale People House Kéet L'óot'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 Yakawlitseixi Hít – House that Anchored the Village Tóos' Hít – Shark House Xáay Hít – Yellow-Cedar House

Kéet Wuligás'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 Gooshi Hít – Killerwhale Dorsal Fin House
Naasteidí People of the Nass River Rock	Flicker	Wolf, Eagle, Murrelet	Heinyaa Kwáan  Kooyu Kwáan Ch'et Hít – Murrelet House Kóon 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

Kéet Wuligás'i

### 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	Taan'tá 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 Ahrklin River (Aan Tlein) and Yakutat			Yaakwdáat Kwáan Gaaw Hít – Drum House (same as above Teikweidí)
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'eidí People of Herring Spawn in Water			Yaakwdáat Kwáan
Laaxaayík Teikweidí			Yaakwdáat Kwáan

Teikweidí Wuligás'i (People of Rock Carving Migration)

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  Gunaaxoo 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'áak' Hít – Eagle House Gooch Hít – Wolf House Tsísk'w Hít – Great Horned Owl House X'átgu Hít – Dogfish House
Kaax'oos.hítaan People of Person's Foot House	Owl	Sockeye, Eagle, Footprint	Heinyaa Kwáan Kaa X'oos 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'áak' Hít – Eagle House Ch'áak' Kúdi Hít – Eagle Nest House Ch'eeet Hít – Murrelet House Cháatl Hít – Halibut House Déix X'awool Hít – Two Door House Gayéis' Hít – Iron House Gooch Hít – Wolf House Kutx.ayanahá Hít – Star House Heenká Hít – On The Water House Xóots Hít – Brown Bear House Kaawagáni Hít – Burnt House Kuháada Hít – Fish-chasing Stick House  Jilkáat Kwáan Gooch Hít – Wolf House Kéet Hít – Killerwhale House Ligooshi Hít – Dorsal-finned House  Lkóot Kwáan Xóots Hít – Brown Bear House Ch'áak' Hít – Eagle House Kaawagáni Hít – Burnt House Gaaw Hít – Drum House  Xunaa Káawu Xóots Kúdi Hít – Brown Bear Nest House  Gunaaxoo Kwáan

Teikweidí Wuligás'i

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

### Chookaneidí Group

<b>Chookaneidí</b> 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	<b>Xunaa Káawu</b> Naanaa Hít – Upriver House Xáatl Hít – Iceberg House Xóots S'aagí Hít – Brown Bear Bones House Yan Wuliháshi Hít – Drifted Ashore House Aan Egayaak Hít – On the Beach Below Town House Shux'aa Xáay Hít – First Yellow-cedar House  <b>Sheet'ká K̄wáan</b> Xáatl Hít – Iceberg House Aan Egayaak Hít – On the Beach Below Town House
<b>Xinhíttaan</b> People of Downriver Side House (Ixinaa Hít)			? Ixinaa Hít – Downriver House
<b>X'ax'aahíttaan</b> People of the Edge House			<b>Sheet'ká K̄wáan</b> X'ax'aa Hít – Edge House
<b>Katakwádi</b> People of Wilson Cove	Brown Bear	Wolf, Yellow Cedar	<b>Sheet'ká K̄wáan</b> Xáay Hít – Yellow-cedar House

Teikweidí Wuligás'i

### Xakwnoowkeidí Group

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

	Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Location & Houses
Teikweidí Wuligás'í	<b>Wooshkeetaan</b> People of the Houses On Top of Each Other	Shark	Wolf, Thunderbird, Bear, Killer Whale, Murrelet, Gunakadeit (Sea Monster), Eagle	<b>Áak'w Kwáan</b> 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
	T'ikanaa			
<b>Yanyeidí Group</b>				
Yanyeidí Wuligás'í (Yanyeidí Migration)	<b>Yanyeidí</b> People of the Mainland or People Below the Hemlock; Taku River	Wolf	Killer whale, Brown Bear, Mudshark, Octopus, Hawk, Dorothy Peak Was'as'ei	<b>S'awdáan Kwáan</b> T'aakú Kwáan Ch'aal' Hít – Willow House Áatlein Kwáan Yayuwaa Hít – Between Them House Deisleen Kwáan
	<b>Kaax'useedeetaan</b> People of the Footprints House	Wolf	Killer whale, Sockeye	T'aakú Kwáan
	<b>Tsaat'ineidí</b> 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>Gaanax̄.ádi Group</b>			
Gaanax̄.ádi People of Sheltered Harbor; Port Stewart in northern Behm Canal	Raven, Starfish	Whale, Golden Eagle, Frog, Musk Ox	<p>Taan'tá Kwáan</p> <p>Yan Wuliháshi Hít – Drifted Ashore House</p> <p>Yéil Hít – Raven House</p> <p>S'áx Hít – Starfish House</p> <p>Yéil S'aagí Hít – Raven's Bones House</p> <p>Noow Hít – Fort House</p> <p>Gijook Hít – Golden Eagle House</p> <p>Xaas Hít – Buffalo House</p> <p>Taan Hít – Sea Lion House</p> <p>Kútis' Hít – Looking Out House</p> <p>Yáay Hít – Whale House</p> <p>X'aagóon Hít – Isthmus Point House</p> <p>Heinyaa Kwáan</p> <p>Yan Wuliháshi Hít – Drifted Ashore House</p> <p>Yaaw Hít – Herring House</p> <p>Yáay Hít – Whale House</p> <p>Deishú Hít – End of the Trail House</p> <p>Shis'k Noow Hít – Sapling Fort House</p> <p>Takjik' Aan Kwáan</p> <p>Yan Wuliháshi Hít – Drifted Ashore House</p> <p>Yan Wuliháshi Hít 2 – Drifted Ashore House 2</p> <p>T'aakú Kwáan</p> <p>Ishká Hít – Atop the Fish Hole House</p> <p>Yan Wuliháshi Hít – Drifted Ashore House</p> <p>Yéil Hít – Raven House</p> <p>Áak'w Kwáan</p> <p>Gaanax̄aa Hít – Gaanax̄aa House</p> <p>Yéil Hít – Raven House</p> <p>Galyáx Kwáan</p>
Deikée Gaanax̄.ádi Out to Sea People of Sheltered Harbor; Xaakka.aan (empty clam shell town), Baker Island			Heinyaa Kwáan
Gaanax̄teidí 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</p> <p>X'áakw Hít – Freshwater Marked Sockeye House</p> <p>Yáay Hít – Whale House</p> <p>X'aak Hít – Ravine House</p> <p>Kútis' Hít – Looking Out (to Sea) House</p> <p>Xíxch'i Hít – Frog House</p> <p>Ishká Hít – Atop the Fish Hole House</p> <p>Taagish Kwáan</p> <p>Gunaax̄oo 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</p> <p>Yáay Hít – Whale House</p> <p>Takjik' Aan Kwáan</p> <p>Taan Hít – Sea Lion House</p>
K'ooxineidí People of the Mink/Marten Creek; Port St. Nicholas	Mink/Marten	Raven, Whale, Frog	<p>Heinyaa Kwáan</p> <p>K'óox Hít – Mink/Marten House</p>

Gaanax̄.ádi Wuligás'i (People of Sheltered Harbor Migration)

	Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Locations & Houses
Gaanax'ádi Wuligás'i	<b>Ishkeetaan (Ishkahíttaan)</b> 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
	<b>Kookhíttaan</b> 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
	<b>Tooka.ádi</b> People of Tooka			
	<b>Kak'weidí</b> People of Basket Bay	Beaver		Xutsnoowú Kwáan Kaakáak'w Hít – Basket/Arch House

### Deisheetaan Group

Deisheetaan Wuligás'i (People of the End of the Trail House Migration)	<b>Deisheetaan [DeishuHíttaan]</b> 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 Tukká Hít – Needlefish House Yéil Hít – Raven House Yéil S'aagí Hít – Raven's Bones House Kaakáak'w Hít – Basket/Arch House Áatlein Kwáan Deisleen Kwáan Taagish Kwáan Deishú Hít – End of the Trail House Shx'át Kwáan Deishú Hít – End of the Trail House
	<b>Tukyeidí</b> People of of the Outlet; Outlet of a lake on Xutsnoowú, or Mitchell Bay	Raven, Beaver		Xutsnoowú Kwáan
	<b>Naach'uneidí</b> 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>			
<b>Taalkweidí</b> 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
<b>Kaasx'agweidí</b> 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 Xeitol Hít – Thunderbird House Tl'aadéin Hít – Sideways House Xíxch'i Xaayí Hít – Frog's Den House Taan Hít – Sea Lion House
<b>Lukaax.ádi</b> 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 Geísán Hít – Mount Ripinsky House  Jilkáat Kwáan Déix X'aháadi Hít – Two Door House  Xunaa Káawu  Gunaaxoo Kwáan Shaká Hít – Prow House
<b>Noowshaka.aayí</b> People on the Head of the Fort			Jilkáat Kwáan
<b>Kaach.ádi</b> People of Pybus Bay; Pybus Bay, Admiralty Island	Raven, Fresh Water Sockeye	Hummingbird, Frog, Daxana Heen, Land Otter, Halibut, Whale	Shx'át Kwáan Náax Hít – Big Halibut House Xíxch'i Hít – Frog House Alkáa Hít – Gambling House Gaach Hít – Mat House Kaawdliyaayi Hít – Lowered House Yáay Hít – Whale House  Kéex' Kwáan X'áakw Hít – Freshwater Marked Sockeye House Kutis' Hít – Looking Out (to Sea) House
<b>Sukteeneidí</b> 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 Táax' Hít – Snail House Wanda Hít – Armor House Yéik Hít – Spirit House
<b>Skanax.ádi</b> People of the Noisy Beach; Saginaw Bay			Kéex' Kwáan
<b>Taneidí</b> People of Jumping Fish Creek: Tunehean Creek			Kéex' Kwáan
<b>K'alchaneidí</b> People of the Bad Smelling Mouth; Mudflats on Duncan Canal just west of Wrangell Narrows			Shx'át Kwáan
<b>Kuyeik.ádi</b> People of Excursion Inlet			

Taalkweidí Wuligás'í (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 Wuligás'i	L'eeneidí People of Dog Salmon Creek	Dog Salmon	Raven, Gull, Big Dipper, Mtn. Goat, Lady of the Lake	Áak'w Kwáan Gaataá Hít – Trap House Téel' Hít – Dog Salmon House  Takjik' Aan Kwáan Téel' Hít – Dog Salmon House Téel' Yádi Hít – Dog Salmon Child House
	Yaxtehitta People of the Big Dipper House; Auke Bay			Áak'w Kwáan Yaxté Hít – Big Dipper House
	Aanx'aakhitta People of the House in the Middle of the Village; Angoon	Dog Salmon	Raven, Eagle, Gull	Xutsnoowú Kwáan Aanx'aak Hít – Middle of Town House Yanxoon Hít – Logjam House
	Teel'hitta People of the Dog Salmon House; on the point opposite the Barrier Islands	Dog Salmon	Octopus, Raven	Heinyaa Kwáan
<b>Kiks.ádi Group</b>				
Kiks.ádi Wuligás'i (people of Helm Bay Migration)	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 Xíxch' Hít – Frog House  Shx'át Kwáan Gagaan Hít – Sun House Táax' Hít – Snail House Xíxch'i Hít – Frog House  Sheet'ká Kwáan Atuwaxiji Hít – Strong House Gagaan Hít – Sun House Kaxátjaa 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
	Teeyhitta People of the Yellow Cedar Bark House	Frog	Raven	Shx'át Kwáan Teey Hít – Yellow Cedar Bark House
	Teeyeeneidí People of the Yellow Cedar Bark Stream	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 Héenka Hít – On the Water House S'ax 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'uknaḡ.ádi Group</b>			
L'uknaḡ.ádi People of Deep Bay; A salmon stream North of Klukwan or Deep Bay?	Coho	Raven, Frog, Octopus, Sea Lion, Whale	Sheet'ká Kwáan Daginaa Hít – Out in the Ocean Salmon Box H. Kutá Hít – Sleep House L'ook Hít Tlein – Big Coho House L'ook Hít Yádi – Little Coho House Shgataayí Hít – Yakutat Creek House Taan Hít – Sea Lion House Xinaa Hít – House at Lower End of Town Xinaa Hít 2 – House at Lower End of Town 2 Xíxch'i Hít – Frog House Yáay Hít – Whale House  Áak'w Kwáan L'ook Hít – Coho House  Gunaaxoo Kwáan Dleit Xíxch'i Hít – White Frog House  Yaakwdáat Kwáan Shaa Hít – Mountain House (Mount Fairweather) Daginaa Hít – Out in the Ocean Salmon Box H. Eech Hít – Reef House Eech Hít 2 – Reef House 2
X'at'ka.aayí People on the Island; Island in Lituya Bay	Coho	Raven, Water Ouzel	Sheet'ká Kwáan Kayaashká Hít – Platform House L'ook Hít – Coho House  Gunaaxoo Kwáan  Xunaa Káawu
T'aḡdeintaan 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	Sheet'ká Kwáan Danakoo Hít – Danakoo House  Xunaa Káawu T'aḡdeín Hít – Toward the Side House X'áak'w Hít – Freshwater Marked Coho House X'áak'w Yádi Hít – Little Freshwater Marked Coho House Yéil Hít – Raven House Yéil Kúdi Hít – Raven's Nest House K'óox Dísi Hít – Marten Moon House Teet Hít – Wave House Káa Shaayí Hít – Man's Head House Ganaaxáa Hít – Ganaaxáa House
Tax'hítaan People of the Snail House; Xunaa Káawu (Hoonah)	Black Legged Kittiwake	Snail	Xunaa Káawu Táax' Hít – Snail House
Xaas.hítaan People of the Ox House			Taant'á Kwáan T'aakú Kwáan Xunaa Káawu Sheet'ká Kwáan Yaakwdáat Kwáan
Koosk'eidí People of Shgaadaayihéen (stream north of Mount Fairweather)	Raven	Coho, Musk Ox, Mouse	Sheet'ká Kwáan Xaas Hít – Bison/Cattle House  Xunaa Káawu Xaas Hít – Bison/Cattle House  Gunaaxoo Kwáan Xaas Hít – Bison/Cattle House

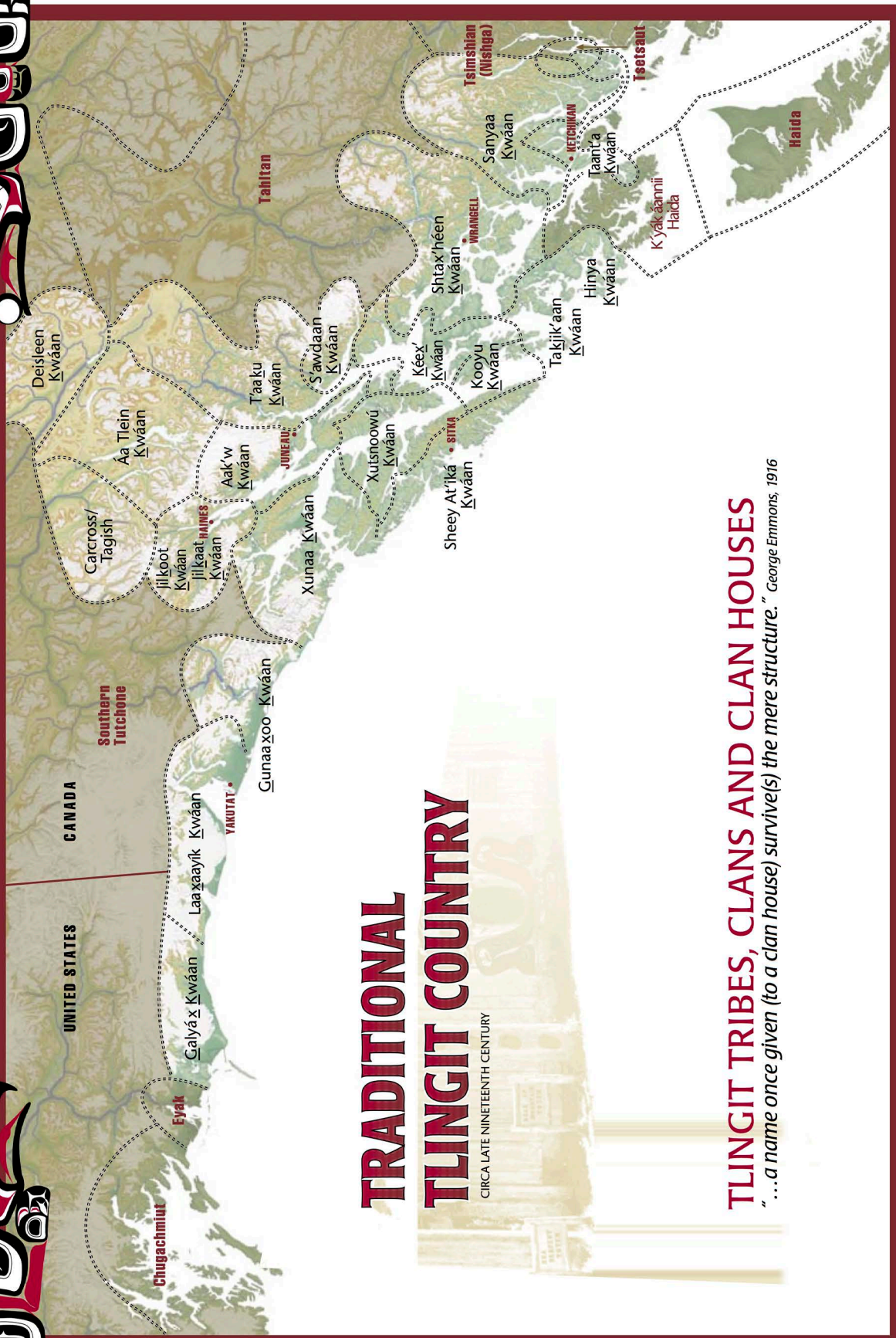
L'uknaḡ.ádi Wulligás'i (People of L'uknaḡ Migration)

	Clan, Meaning, & Origin	Primary Crest(s)	Secondary Crest(s)	Locations & Houses
L'uknax.ádi	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 Wuligás'i	Kwáashk'ikwáan Humpy Creek People (from Eyak)	Mt. St. Elias, Moon, North Star, Humpy	Owl, Raven	Yaakwdáat Kwáan Aanyuwaa Hít – In Front of Town House Tsisk'w Hít – Owl House Dís Hít – Moon House Yéil S'aagi 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

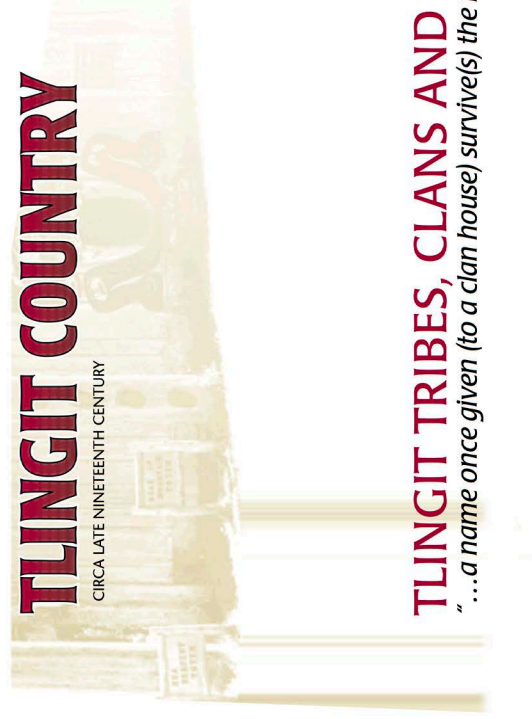
Clan, Meaning, & Origin	Primary Crest	Secondary Crest	Location & Houses
Neix.ádi People of Neix	Eagle, Beaver, Halibut, King Crab, Giant Clam		Saanyaa Kwáan Ch'áak' Hít – Eagle House Ch'áak' X'oosí Hít – Eagle Foot House S'igeidí Xaayí Hít – Beaver Lodge House Ch'áak' Kúdi Hít – Eagle Nest House Ch'áak'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

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# TRADITIONAL TLINGIT COUNTRY

CIRCA LATE NINETEENTH CENTURY



**TLINGIT TRIBES, CLANS AND CLAN HOUSES**  
 "...a name once given (to a clan house) survive(s) the mere structure." George Emmons, 1916

VOCABULARY



l

lóol

fireweed;  
pink (color)

dl



dleit

snow;  
white (color)

tl



tléik'

no





l'




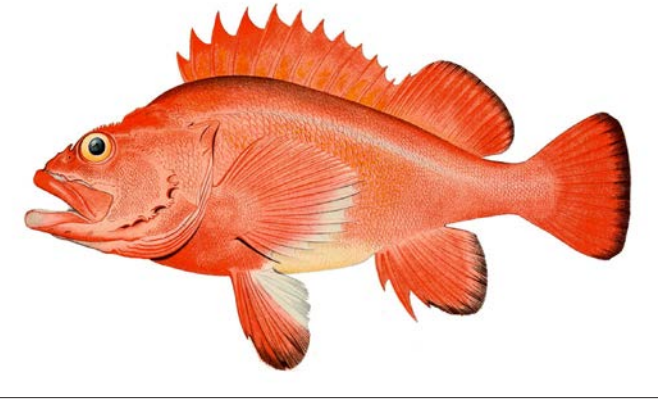


l'ook

coho,  
silver salmon

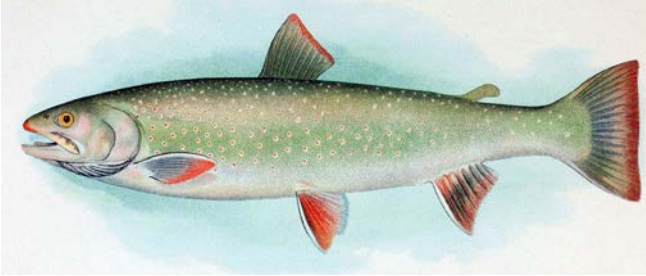





	tl'	
	tl'eex	garbage
	x'	
	x'áax'	apple
	x'w-	
	x'wán	boots
	-x'w	
	dzéex'w	small clams


	k	
	kák̄w	basket
	kw-	
	-kwáan	people of (a place)
	-kw	
	náak̄w	octopus
	k'	
	k'ateil	pitcher

	k'w	
	k'wátł	cooking pot
	-k'w	
	léik'w	yellow eye, rockfish, red snapper
	g	
	gooch	wolf
	gw	
	gwéinaa	towel

	<u>x̣</u>	
	<u>x̣w</u>	
	shana <u>x̣w</u> áayi	axe
	- <u>x̣w</u>	
	-hún <u>x̣w</u>	-’s older brother (gender specific kinship term)
	<u>x̣’</u>	
	<u>x̣’</u> aan	fire; red (color)

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




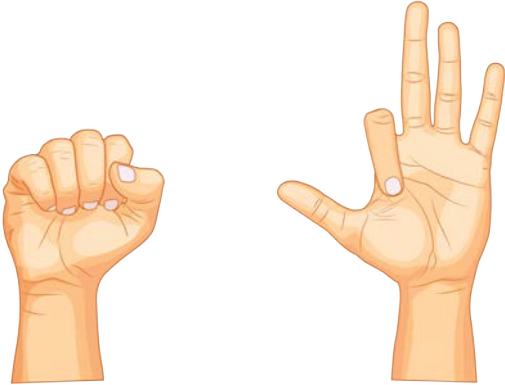
	<p>tléikw</p>	<p>berries</p>
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	<p>du t'eiḵ</p>	<p>his/her finger</p>
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## Tlingit counting

	<p>tléix'</p>	<p>one</p>
---	---------------	------------

	<p>déix</p>	<p>two</p>
---	-------------	------------

	<p>nás'k</p>	<p>three</p>
	<p>daax'oon</p>	<p>four</p>
	<p>keijín</p>	<p>five</p>
	<p>tleidooshú</p>	<p>six</p>

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



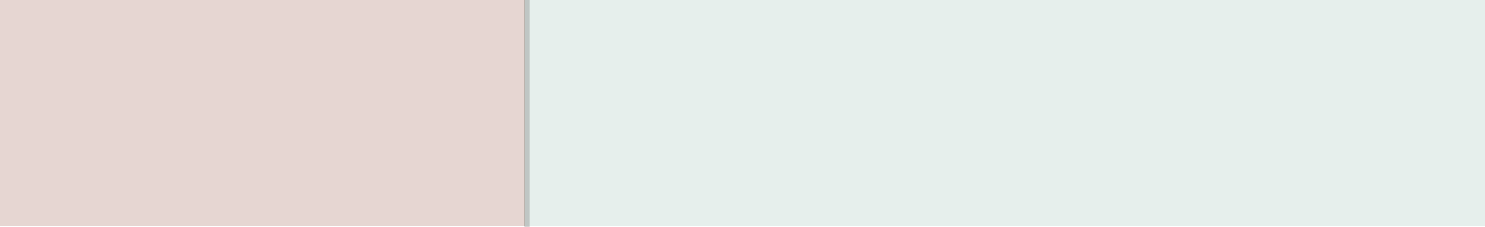
Wáa sá kuwatee?

*How is the weather?*

---

Yá Lingit'aani geix' woosh jín toolshát yeisú  
— Kaatyé

---



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

— David Kadashan, T'aḵdeintaan

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

# Wáa sá kuwatee?



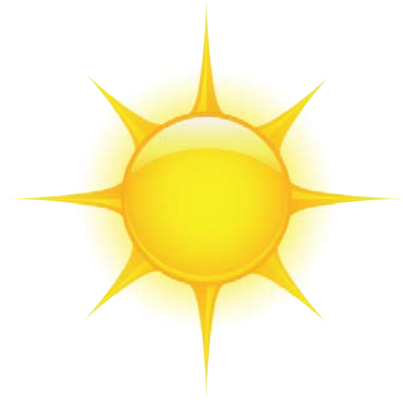
This section looks at the weather and also introduces event-based verb conjugation in Tlingit. When thinking about how the Tlingit language works, it is important to remember that Tlingit is more concerned with the completion of the verb than it is about when the verb occurs. In English, we often refer 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

	<p style="text-align: right;">imperfective</p> <p style="text-align: center;">wáa sá <u>ku</u>watee? / wáa sá <u>ku</u>yatee?</p> <p style="text-align: center;">how is the weather?</p> <p>wáa + sá + <u>ku</u>-<i>ya</i>-√tee how + voice + areal.cl.√be</p>
	<p style="text-align: right;">imperfective</p> <p style="text-align: center;"><u>ku</u>wak'úi / <u>ku</u>yak'úi</p> <p style="text-align: center;">the weather is good</p> <p><u>ku</u>-<i>ya</i>-√k'úi areal.cl.√fine/good</p>

perfective

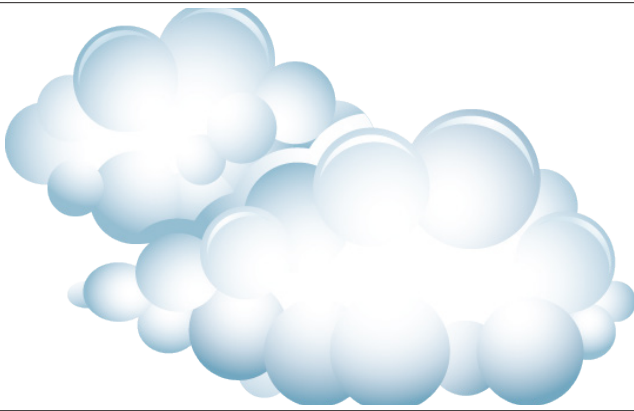


awdigaan / oodigaan

it is sunny; it was sunny

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

imperfective

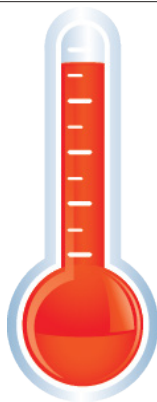


ḱuligóos'

the weather is cloudy

ḱu-li-√góos'  
areal.cl.√cloudy

imperfective



ḱuwat'áa /  
ḱuyat'áa

the weather is hot

ḱu-ya-√t'áa  
areal.cl.√warm/hot

imperfective



ḱusi.áat'

the weather is cold

ḱu-si-√.áat'  
areal.cl.√cold

<p>___ ágé?</p>	<p>is it ___?</p>
	<p>___ á-gé          ___ focus.yes/no?          *use one of the weather verbs*</p>
<p>aaa/tléik'. ___.</p>	<p>yes/no. it's ___.</p>
	<p>Regardless of yes or no answer with the weather verb.</p>
<p><u>k</u>úná<u>x</u></p>	<p>really</p>
	<p><u>ku</u>-ná<u>x</u>          areal.through/along          This is an adverb and it appears before the verb it modifies.</p>
<p><u>k</u>údá<u>x</u> ~ <u>k</u>út<u>x</u></p>	<p>too much</p>
	<p><u>ku</u>-dá<u>x</u>          areal.from          This is an adverb and it appears before the verb it modifies.</p>



dleit daak wusitán

it is snowing; it was snowing

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



séew daak wusitán

it is raining; it was raining

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



kadás' daak wusitán

it is hailing; it was hailing

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



kaklahéen daak wusitán

it is sleet; it was sleet

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

perfective



kaséixjaa daak wusitán

it is fine-raining; it was fine-raining

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

imperfective



ḵudigwás'

the weather is foggy

ḵu-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-ya-√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

xat yaawasík

i'm delayed (by weather)

xat + ya-yu-ya-√sík  
me-(1.O) + vsf.pfv.cl.√delayed-(by weather)

perfective



xat wuditl'ák'

i'm wet

xat + yu-di-√tl'ák'  
me-(1.O) + pfv.cl.√be-wet

eesháan!

poor thing!

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

<p>yeedát</p>	<p>now</p>
<p>yáa yakyee</p>	<p>today</p> <hr/> <p>yáa + yakyee this + day</p>
<p>tatgé</p>	<p>yesterday</p>
<p>ka</p>	<p>and</p>
<p>tsú</p>	<p>also</p>

<p>___ yáa yakyee.</p>	<p>(the weather is) ___ today.</p>
<p>___ tatgé.</p>	<p>(the weather was) ___ yesterday.</p>
<p>___ tatgé, <u>ka</u> yáa yakyee tsú ___.</p>	<p>it was ___ yesterday, and ___ today too.</p>
	<p>(perfective) tatgé, <u>ka</u> yáa yakyee tsú (imperfective) ___ yesterday and this day also ___</p>
perfective	
<p>wáa sá <u>koowatee</u>?</p>	<p>how was the weather?</p>
	<p>wáa + sá + <u>ku-ÿu-ÿa-√tee</u> how + voice + areal.pfv.cl.√be The perfective can appear as «wu-», «w-», or «ÿ-». When expanding the grammar (segmenting), write this as «ÿu». 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».</p>
perfective	
<p><u>koowak'ei</u></p>	<p>the weather was good</p>
	<p><u>ku-ÿu-ÿa-√k'ei</u> areal.pfv.cl.√fine</p>

perfective

kuwligóos'

the weather was cloudy

ku-yu-li-√góos'  
areal.pfv.cl.√cloudy

perfective

kuowat'áa

the weather was warm/hot

ku-yu-ya-√t'áa  
areal.pfv.cl.√warm/hot

perfective

kuwsi.áat'

the weather was cold

ku-yu-si-√.áat'  
areal.pfv.cl.√cold

perfective

kuwdigwás'

the weather was foggy

ku-yu-di-√gwás'  
areal.pfv.cl.√foggy

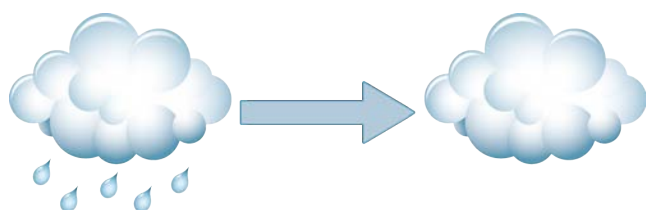
perfective (-)

tlél kooshk'é

the weather was bad

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

wáa sá yatee gáan?

how is it outside?

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

future

aadéi akkwalgéin

i will take a look at it

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

<p>ch'u tatgéidáx̄ áyá.</p>	<p>it has been since yesterday.</p>
	<p>ch'u + tatgé-dáx̄ + á-yá just + yesterday.from + (focus).right-here</p>
<p>seigánin / seigán</p>	<p>tomorrow</p>
<p>k̄u.aa ~ k̄wa</p>	<p>however; though</p>
	<p>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 «k̄wa»</p>
<p>shákdé</p>	<p>perhaps, probably</p>
	<p>Indicates possibility and is usually placed after the verb. «Shákdé» is more of a "perhaps" without much judgment, and «gwál» usually signals doubt.</p>

future

kei k̲ukgwak'úi

the weather will be fine

kei + k̲u-ga-u-ga-Ø-√k'úi  
up + areal.ga-md.irr.ga-mode.cl.√good/fine

future

yei aguxdagáan

it will be sunny

yei + a-ga-u-ga-da-gáan  
down + a-mode.ga-md.irr.ga-mode.cl.√burn/light

future

kei k̲uguxlagóos'

it will be cloudy

kei + k̲u-ga-u-ga-la-√góos'  
up + areal.ga-md.irr.ga-mode.cl.√cloudy

future

kei k̲ukgwat'áa

the weather will be hot

kei + k̲u-ga-u-ga-Ø-t'áa  
up + areal.ga-md.irr.ga-mode.cl.√hot

future

kei kuguxsa.áat'

the weather will be cold

kei + ku-ga-u-ga-sa-√.áat'  
up + areal.ga-md.irr.ga-mode.cl.√cold

future

\_\_\_ daak guxsatáan

it will (precipitate).

\_\_\_ + daak + ga-u-ga-sa-táan  
(precip) + fall-(down) + ga-md.irr.ga-mode.cl.√precipitate

future

kuguxdagwáas'

the weather will be foggy

ku-ga-u-ga-da-√gwáas'  
areal.ga-md.irr.ga-mode.cl.√foggy

future

yei ayaguxdatée

it will be stormy/windy

yei + a-ya-ga-u-ga-da-√tée  
down + a-theme.vsf.ga-md.irr.ga-mode.cl.√windy/stormy

akgwad<sub>á</sub>ak

it will stop (precipitating)

a-ga-u-ga-Ø-√d<sub>á</sub>ak

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

gwál

perhaps

Indicates doubt and is usually placed after the verb.

seigánin \_\_\_ shákdé.

tomorrow \_\_\_ perhaps.

seigánin gwál \_\_\_.





tomorrow maybe \_\_\_.



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

progressive imperfective	
kei <u>k</u> unas.áat'	the weather is getting cold
	kei + <u>k</u> u-na-s-√.áat' up + areal.na-conj.cl.cold
progressive imperfective	
__ daak nastán	it is beginning to ( <u>precipitate</u> )
	__ + daak + na-s-√tán ( <u>precipitation</u> ) + fall-(down) + na-conj.cl.√precipitate
progressive imperfective	
yaa <u>k</u> undagwás'	the weather is getting foggy
	kei + <u>k</u> u-na-da-√gwás' up + areal.na-conj.cl.√foggy
progressive imperfective	
yei ayandateen	the weather is getting windy
	yaa + a-ya-na-da-√tee-n along + areal.na-conj.cl.√windy/stormy.(progressive)

VOCABULARY

	<p>ḵáa</p>	<p>man; person</p>
	<p>ḵóok</p>	<p>box</p>
	<p>ḵóok</p>	<p>cellar; pit</p>
	<p>éek</p>	<p>beach; waterside; down on the shore</p>



shaak̄

driftwood



tákl̄

hammer



lákt̄

bentwood box

yak'úi

good, fine

Ø-ya-√k'úi  
her/him/it-(3.0).cl.√fine



gáach

mat; doormat;  
rug



guwakaan

deer;  
peacemaker







gáx



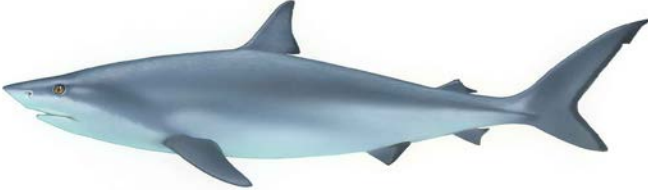
rabbit



lugwéinaa

hankerchief

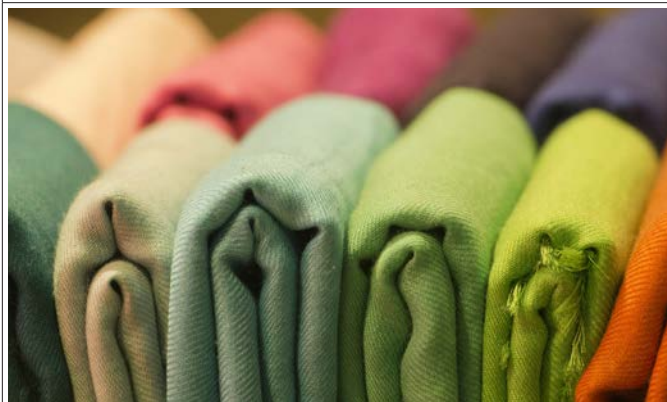
	<p>s'áaw</p>	<p>Dungeness crab</p>
	<p>s'éex'át</p>	<p>shrimp</p>
	<p>s'ix'</p>	<p>dish</p>
	<p>ús'aa</p>	<p>soap</p>

	<p>óos'í</p>	<p>laundry</p>
	<p>tás daaneis'í</p>	<p>wax for sewing</p>
	<p>cháas'</p>	<p>humpy, pink salmon</p>
	<p>tóos'</p>	<p>shark</p>



nées'

sea urchin



s'ísaa

cloth



t'áa ká

floor



kanat'á

blueberry



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



dleit géedi

snowstorm



yíkdlaa

spark from a fire



aas daagaadli

tree fungus

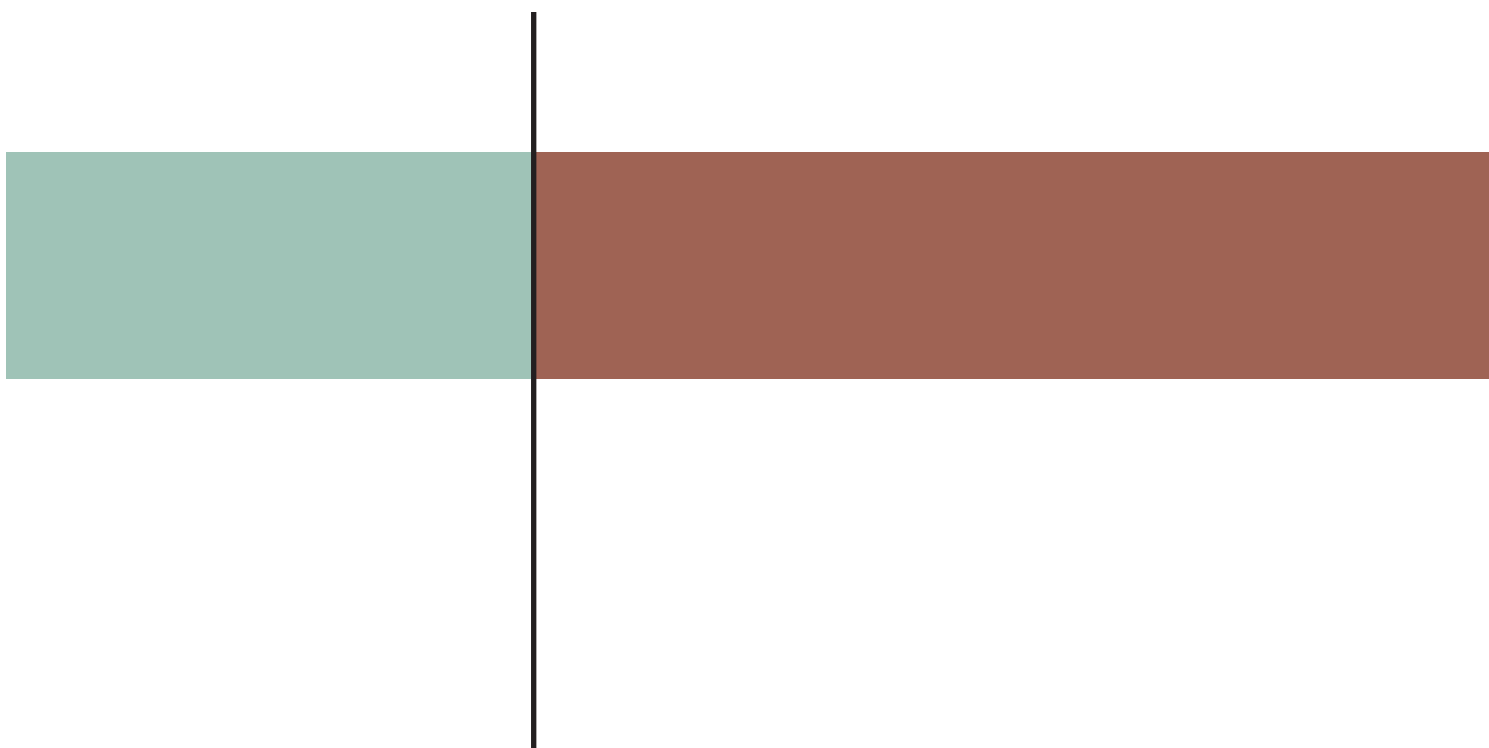


aas dlágwaa

peavey  
(logging tool)

Wáa sá sh teedinook?

*How do you feel?*



Ch'a yeisú has du yeegáa kaḁadlaak  
yáḁ yatee  
has du yoo ḁ'atáangi át ḁalayeixi  
— Keihéénák'w

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

# 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!

## DIALOGUE PRACTICE

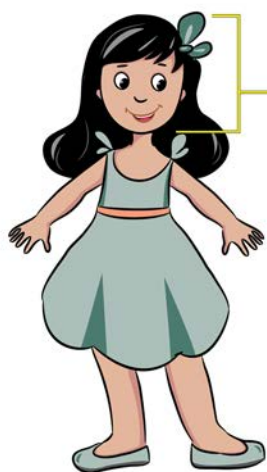
A 1	wáa sá sh teedinook?	how are you feeling?
		wáa + sá + sh + tú-i-di-√nook how.say+reflexive+inside.you-(2s.S).cl-(+d,∅,+i).√feel
B 2	tlél wáa sá.	i'm okay.
		tlél + wáa + sá not+how+say
3	wáa sá iyatee?	how are you?
		wáa + sá + i-ya-√tee? how+say+you-(2s.O).cl-(-d,∅,+i).√be
A 4	tlél tla <sub>x</sub>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

A 7	tléik'. xat yanéekw	no. i'm sick
		tléik' + xat + 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-ýu-xa-di-√shée + i-ýu-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

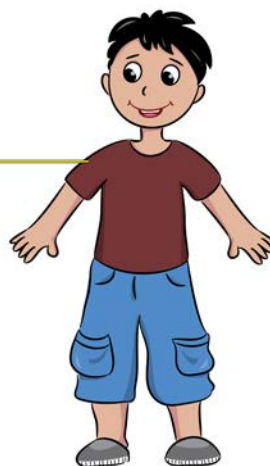
The dialogue practice above is divided into two speakers (A and B) and there are seven total lines. Take a look at line A4, «ax leitóox yanéekw». This is a phrase that we can learn and change the body part to talk about aches and pains that may exist throughout the body. This verb, «yanéekw,» can translate 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



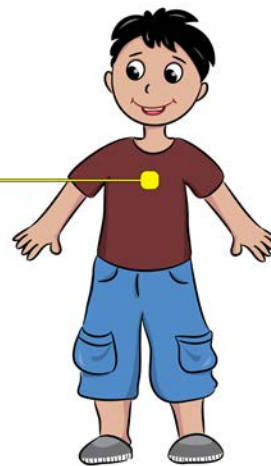
ax xeeek



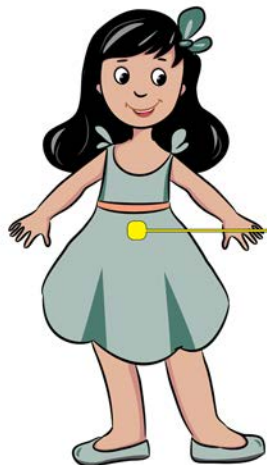
ax jín



ax t'l'eik  
ax t'l'eeek

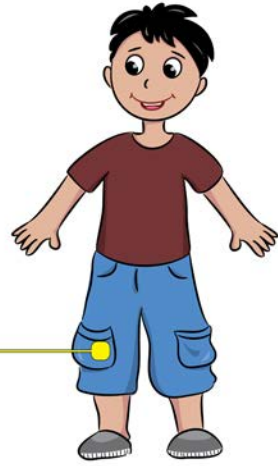


ax wóow



ax x'óol'

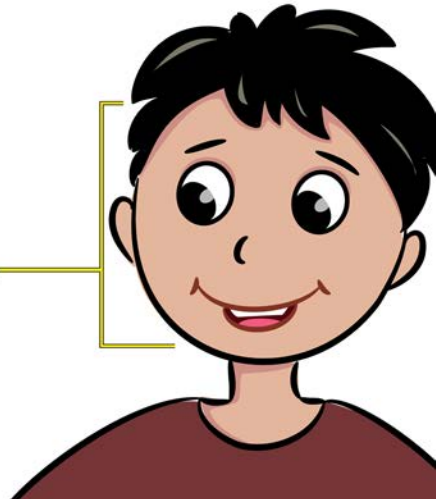




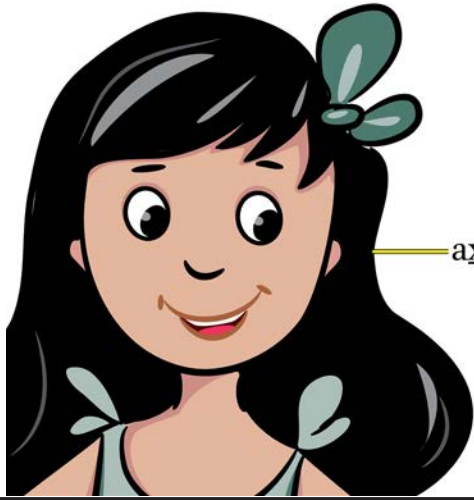
ax keey



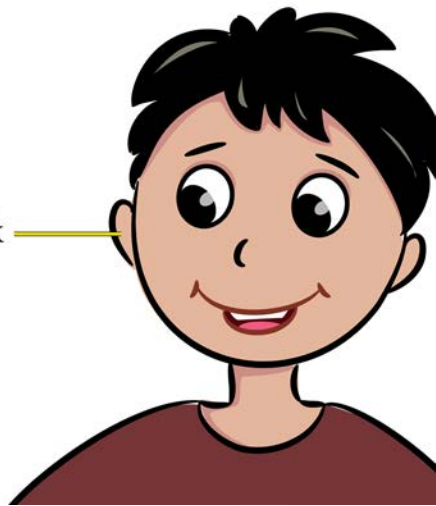
ax x'oos



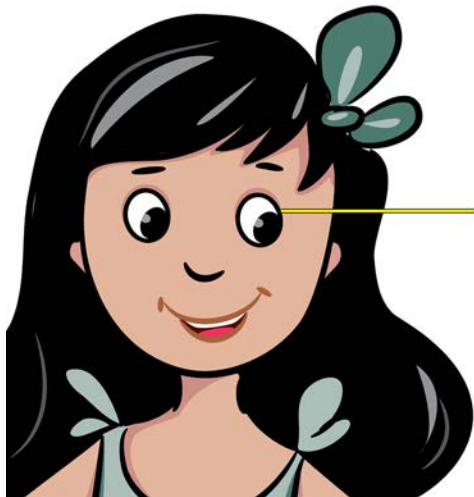
ax yá



ax shaxaawú

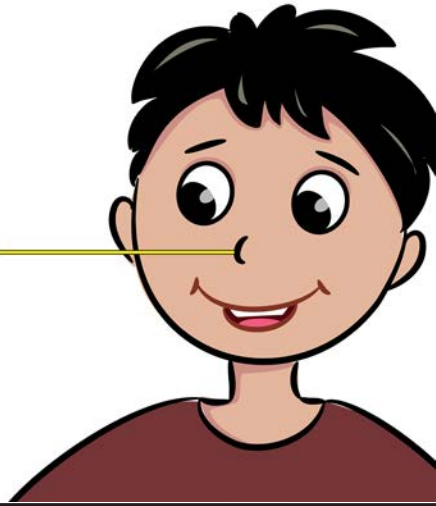


ax gúk

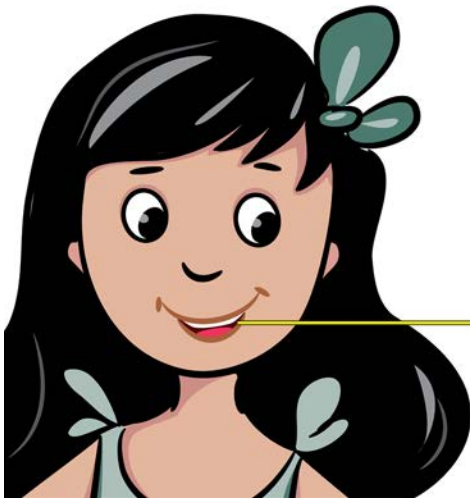


ax waak

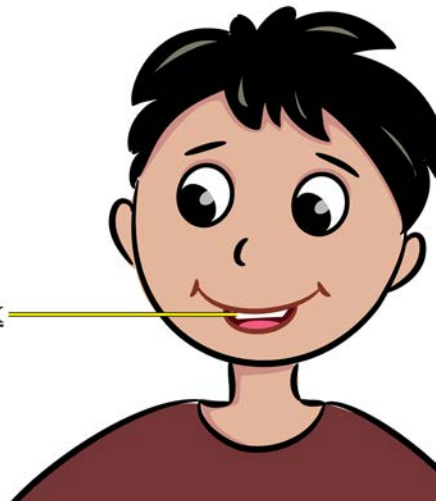
ax lú

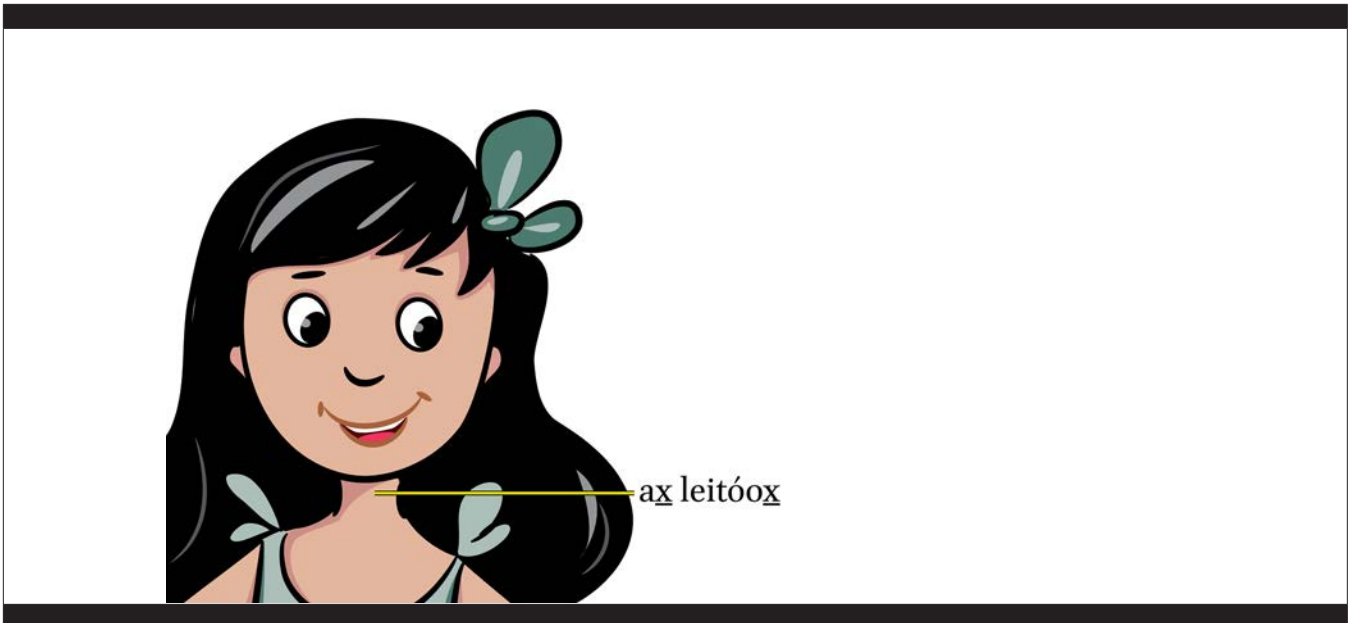


ax x'é



ax oox





ax leitóox

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>ax ____ áyá</p>	<p>this is my ____</p>
	<p>ax + ____ + á-yá my-(1s.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>

<p>yáadu ax̄ _____</p>	<p>here is my _____</p>
	<p>yá-t-u + ax̄ + _____ right-here.at-(arrived).at + my-(1s.P) + [body part]</p>
<p>du _____ áyá</p>	<p>this is her/his _____</p>
	<p>du + _____ + á-yá her/his-(3s.P) + [body part] + [focus].right-here</p>
imperfective (+)	
<p>Simon yéi x̄'ayaká _____</p>	<p>Simon says _____</p>
	<p>Simon + yéi + x̄'a-ya-Ø-Ø-√ká + _____ Simon + thus + mouth.vsf.s/he-(3.S).cl(-d,Ø,-i).√say/tell + [phrase]</p>
imperfective (-) – irrealis	
<p>tlél yéi x̄'awuká Simon</p>	<p>Simon didn't say it</p>
	<p>tlél + yéi + x̄'a-ya-u-Ø-Ø-√ká + _____ Simon + thus + mouth.vsf.irr.s/he-(3.S).cl(-d,Ø,-i).√say/tell</p>

imperative	
<b>i sháat shí!</b>	touch your head!
	<p>i + shá-t + Ø-Ø-√shí  your-(2s.P) + head.at-(arrive) + Ø-cp.cl(-d,Ø,-i).√touch</p>
imperative	
<b>i x̣eekt shí!</b>	touch your upper arm!
	<p>i + x̣eek-t + Ø-Ø-√shí  your-(2s.P) + upper-arm.at-(arrive) + Ø-cp.cl(-d,Ø,-i).√touch</p>
imperative	
<b>i j́ínt shí!</b>	touch your hand!
	<p>i + j́ín-t + Ø-Ø-√shí  your-(2s.P) + hand.at-(arrive) + Ø-cp.cl(-d,Ø,-i).√touch</p>
imperative	
<b>i t'l'eíkt shí! / i t'l'ee<u>kt</u> shí!</b>	touch your finger!
	<p>i + t'l'eík-t + Ø-Ø-√shí  your-(2s.P) + finger.at-(arrive) + Ø-cp.cl(-d,Ø,-i).√touch</p>

imperative

i wóowt shí!

touch your chest!

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

imperative

i x'óol't shí!

touch your belly!

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

imperative

i keeyt shí!

touch your knee!

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

imperative

i x'oost shí!

touch your foot/feet!

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



imperative

i lóot shí!

touch your nose!

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

imperative

i x'éit shí!

touch your mouth!

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

imperative

i ooxt shí!

touch your tooth/teeth!

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

imperative

i leitóox̄t shí!

touch your throat

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

i ____ laḵwál!	shake your ____!
	i + ____ + Ø-la-√ḵwál your-(2s.P) + ____ + Ø-cp.cl-(-d,Ø,-i).√tremble/rattle

## States of being

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

imperfective

aḵ ____ yanéekw	my ____ hurts / my ____ is sick
	aḵ + ____ + ḵa-√néekw my-(1s.P) + ____ + cl-(-d,Ø,+i).√sick/hurt

imperfective

du ____ yanéekw	her/his ____ hurts; her/his ____ is sick
	du + ____ + ḵa-√néekw her/his-(3s.P) + ____ + cl-(-d,Ø,+i).√sick/hurt

perfective

ax éet yaan uwaháa

i'm hungry

ax + ée-t + yaan +  
yü-ya-√háa <sup>1</sup>my-(1s.P) + [empty base].at-(arrived) + hunger +  
pfv.cl(-d,∅,+i).√move-imperceptably

perfective

ax éet yataawaháa

i'm sleepy

ax + ée-t + ya-√taa +  
yü-ya-√háa <sup>1</sup>my-(1s.P) + [empty base].at-(arrived) + pfv.cl(-d,∅,+i).√sleep +  
pfv.cl(-d,∅,+i).√move-imperceptably

perfective

xat wudixwétl

i'm tired

xat + yü-di-√xwétl

me-(1s.O) + pfv.cl(+d,∅,+i).√tired

perfective

xat shaawakúx

i'm thirsty

xat + sha-yü-ya-√kúx

me-(1s.O) + head.pfv.cl(+d,∅,+i).√dried-up

i éet gé yaan uwaháa?

are you hungry?

i + ée-t + gé + yaan +  
ÿu-ÿa-√háa <sup>1</sup>

your-(2s.P) + [empty base].at-(arrived) + yes/no? + hunger +  
pfv.cl(-d,Ø,+i).√move-imperceptably

i éet gé yataa waháa?

are you sleepy?

i + ée-t + gé +  
ÿa-√taa + ÿu-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

iwdixwétl gé?

are you tired

i-ÿu-di-√xwétl + gé

you-(2s.O)-pfv.cl(+d,Ø,+i).√tired + yes/no?

ishaawakúx gé?

are you thirsty?

i-sha-ÿu-ÿa-√kúx + gé

you-(2s.O)-head.pfv.cl(+d,Ø,+i).√dried-up + yes/no?

daa sá i éet uwaháa

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

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

\_\_\_ aḡ éet uwaháa

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

\_\_\_ + aḡ + 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



útl̥xi

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



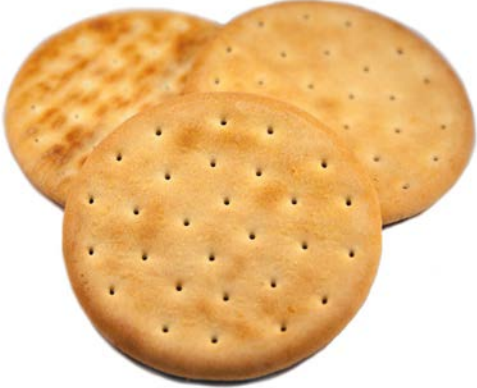


tsaa dleeyí

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>



	<p>gáal'</p>	<p>clams</p>
	<p>kaháakw</p>	<p>salmon eggs</p>
	<p>s'ikshaldéen</p>	<p>Hudson Bay tea, Labrador tea</p>
	<p>laak'ask</p>	<p>black seaweed (common)</p>



k'áach'

red seaweed  
(ribbon)

## Having & wanting

N + tuwáa + S-s-√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-ǵá + (ga-cp)-S-s-√góo  
[nominal object] + inside.face + [ga-CP].cl-(s).√happy

imperfective (+)

daa sá i tuwáa sigóo?

what do you want?

daa + sá + i + tú-ǵá + si-√góo  
what + say + your-(2s.P) + inside.face + cl-(-d,s,+i).√happy

imperfective (+)

\_\_\_ ax tuwáa sigóo

i want \_\_\_\_

\_\_\_ ax + tú-ǵá + si-√góo  
\_\_\_ + my-(1s.P) + inside.face + cl-(-d,s,+i).√happy

imperfective (+)

daa sá du tuwáa sigóo?

what does s/he want?

daa + sá + du + tú-ÿá + si-√góo  
what + say + her/his-(3s.P) + inside.face + cl-(-d,s,+i).√happy

imperfective (+)

\_\_\_\_\_ du tuwáa sigóo

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

\_\_\_\_\_ du + tú-ÿá + si-√góo  
\_\_\_\_\_ + her/his-(3s.P) + inside.face + cl-(-d,s,+i).√happy

imperfective (+)

\_\_\_\_\_ gé i tuwáa sigóo?

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

\_\_\_\_\_ + gé + i + tú-ÿá + si-√góo  
\_\_\_\_\_ + yes/no? + your-(2s.P) + inside.face + cl-(-d,s,+i).√happy

imperfective (+)

aaa. \_\_\_\_\_ aḡ tuwáa sigóo

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

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

	<p>shadakóox'</p>	<p>woven hat with rings</p>
	<p>s'áax'</p>	<p>gray cod</p>
	<p>keitl</p>	<p>dog</p>
	<p>cháatl</p>	<p>halibut</p>

	<p>xeitl</p>	<p>thunderbird; thunder</p>
	<p>tláak</p>	<p>arrowhead; spear point</p>

QUESTION & ANSWER DRILLS

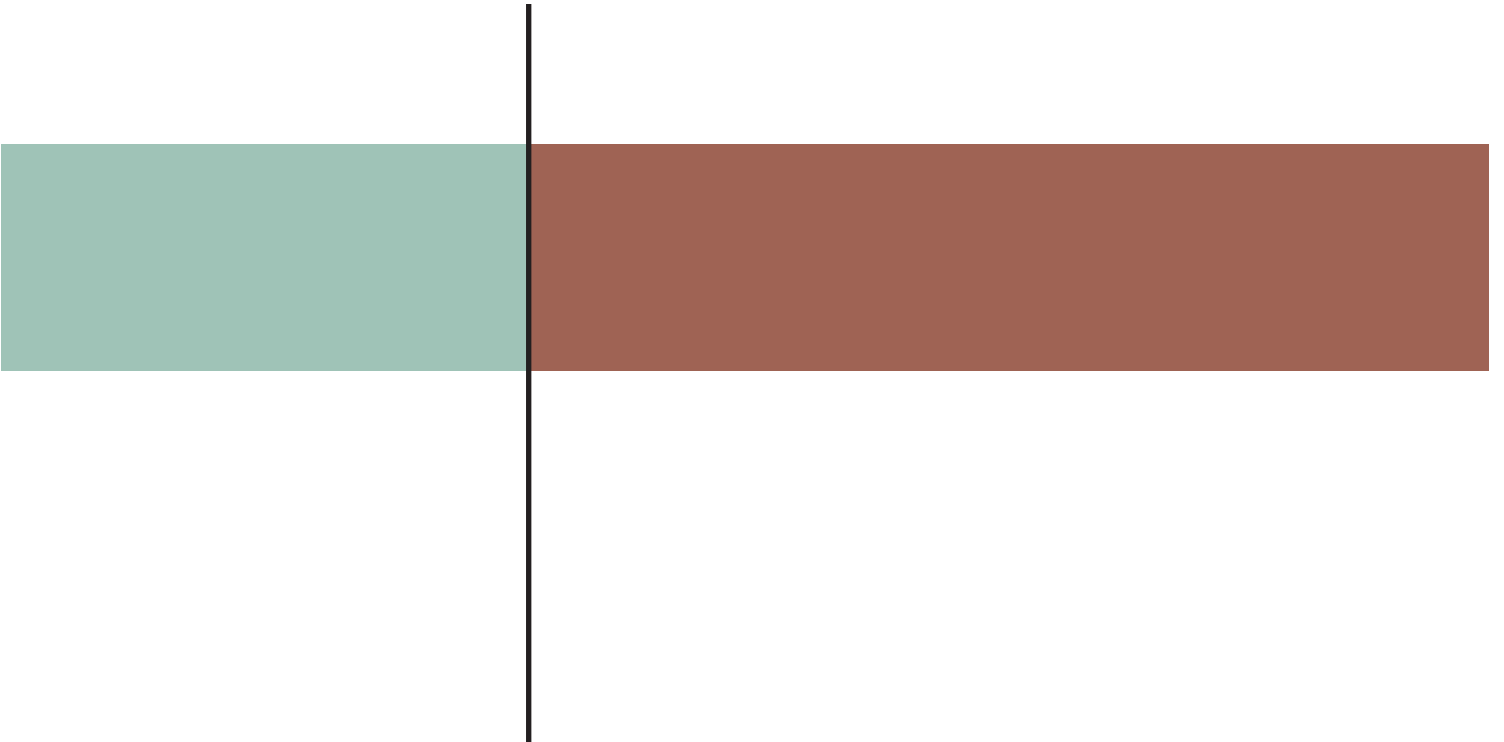
<p>daat eetéenáx sá iyatee?</p>	<p>what do you need?</p> <hr/> <p>daat + eetí-náx + sá + i-ya-√tee  what + remains.through + say + you-(2s.O).cl-(-d,∅,+i).√be</p>
<p>____ eetéenáx xat yatee</p>	<p>i need ____</p> <hr/> <p>____ + eetí-náx + xat + ya-√tee  ____ + remains.through + me-(1s.O) + cl-(-d,∅,+i).√be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





Aadóo sáwé?

*Who is that?*



Shóogoonáx,  
aadéi yóo at kawdiyayi yé,  
yá Lingít,  
shayadiheni aa yéi sh kalneek  
yá ixkéenax áyá,  
haat haa wsidák,  
Yá ixkée.  
— Shaadaax'

For the things that happened  
to the Tlingits,  
in the beginning,  
many say we migrated here  
through the south,  
the south.  
— Robert Zuboff, Ʒak'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-Ø-di-√gwál hsf.pfv.s/he-(3.S).cl-(-d,Ø,+i).√beat/knock/ring/hit/stab
B	2	neil gú!	come in!
			neil + Ø-√gú into-building + cl-(-d,Ø,-i).√walk/go-(singular)
A	3	aadóo sáwé?	who's there?
			aa(dóo) + sá-wé? who + voice.there
B	4	xát áyá.	it's me.
			xát + á-yá me-(1s.i) + [focus].right-here
A	5	aaá. aḡ dachxánk'.	oh. my grandchild.
			aaa + aḡ + dachxánk' yes + my-(1s.p) + grandchild.[diminutive]
B	6	tlél iyaxooteen.	i didn't recognize you.
			tlél + i-ya-u-ÿu-xa-Ø-√teen not + you-(2s.O).vsf.irr.pfv.i-(1s.S).cl-(-d,Ø,-i).√see
A	7	yak'éi haat yigoodí.	it's good that you've come.
			Ø-ya-k'éi + haa-t + ÿu-i-Ø.√goot-i s/he/it-(3.O).cl-(-d,Ø,+i).√good/fine + this-hither-at-(arriving) + pfv.you-(2s.S).cl-(-d,Ø,-i).√walk/go-(singular)

B 8	wáa sáwé?	what's up?
		wáa + sá how + voice
A 9	aḵ tláa jeetḵ utlḵí áyá haat ḵwasi.ín.	i've brought some boiled fish from my mother
		aḵ + tláa + jee-dáḵ + utlḵí + á-yá + haa-t + Ø-ḵu-ḵa-si.√ín my-(1s.p) + mother + possession.from + boiled fish + hither.at-(arrived) her/him/it-(3.O).pfv.i-(1s.S).cl(-d,Ø,+i).√carry-(full container)
B 10	aḵ adée!	oh wow! (Oh my!) (Far out.)
		aḵ + adée my-(1s.p) + dear-thing
B 11	goodáḵ át sáwé?	where is it from?
		goo-dáḵ + át + sá-wé where.from + thing-(4n.i) + voice.that
A 12	ast'eix woókooḵ aḵ éesh dziyaak s'ootaat.	my father went fishing just this morning.
		Ast'eix + ḵu-Ø-ḵa-√kooḵ + aḵ + éesh + dziyaak + s'ootaat fishing + pfv.s/he-(3.S).cl(-d,Ø,+i).√go-(by boat or car) + my-(1s.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 naḵasaneiyí.	let me do something for you.
		i jee-yís + yéi + at + na-ga-ḵa-sa-√nei-yí your-(2s.p) + possession.for-(benefit) + thus + something-(4n.O) + na-md.ga-md.i-(1s.S).cl(-d,s,-i).√do/work-on
B 15	héen eetéenáḵ ḵat yatee.	i need some water.
		héen + eetí-náḵ + ḵat + ḵa-√tee water + remnant.through/via + me-(1s.O) + cl(-d,Ø,+i).√be

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

B	24	yak'úi ixwsateení.	it's good to see you.
			Ø-ÿa-√k'úi + i-ÿu-xa-sa-√teen-í her/him/it-(3.O)-cl-(-d,Ø,-i).√good/fine + you-(2s.O).pfv.i-(1s.S).cl-(-d,s,-i).√see
B	25	aaá tsu haagu x'wán.	yes, come back again
			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 «ax̄ xoonx'i yán» (my clan relatives, friends). This term would not necessarily include those from the opposite clan, who generally are «ax̄ 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 yinaanáx̄» (a person's father's lineage) and maternal is «kaa tláa yinaanáx̄» (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: «ax̄ tláa» (my mother), «i tláa» (your mother), «gooch tláa» (wolf mother), and «naa tláa» (clan mother).

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

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

<p><u>x</u>át áyá</p>	<p>this is me</p>
	<p><u>x</u>át + á-yá</p> <p style="text-align: right;">me-(1s.i) + [focus].right-here</p>
<p>a<u>x</u> léelk'w áyá yáadu</p>	<p>this is my grandparent right here</p>
	<p>a<u>x</u> + léelk'w + á-yá + yá-t-u</p> <p style="text-align: right;">my-(1s.p) + grandparent + [focus].right-here + right-here.at-(arrived).is/are-at</p>
<p>du dach<u>x</u>án áyá <u>x</u>át</p>	<p>i am her/his grandchild</p>
	<p>du + dach<u>x</u>án + á-yá + <u>x</u>át</p> <p style="text-align: right;">her/his-(3s.p) + grandchild + [focus].right-here + me-(1s.i)</p>
<p>a<u>x</u> léelk'w dach<u>x</u>án áyá <u>x</u>át</p>	<p>i am my grandparent's grandchild</p>
	<p>a<u>x</u> + léelk'w + dach<u>x</u>án + á-yá + <u>x</u>át</p> <p style="text-align: right;">my-(1s.p) + grandparent + grandchild + [focus].right-here + me-(1s.i)</p>

<p style="text-align: center;">aḵ éesh áyá</p>	<p style="text-align: center;">this is my father</p>
	<p>aḵ + éesh + á-yá my-(1s.p) + father + [focus].right-here</p>
<p style="text-align: center;">aḵ léelk'w yéet áwé, aḵ éesh</p>	<p style="text-align: center;">my father is my grandparents' son</p>
	<p>aḵ + léelk'w + yéet + á-wé + aḵ + éesh my-(1s.p) + grandparent + son + [focus].there + my-(1s.p) + father</p>
<p style="text-align: center;">aḵ éesh yéet áyá ḵát</p>	<p style="text-align: center;">i am my father's son</p>
	<p>aḵ + éesh + yéet + á-yá + ḵát my-(1s.p) + father + son + [focus].right-here + me-(1s.i)</p>
<p style="text-align: center;">aḵ éesh sée áyá ḵát</p>	<p style="text-align: center;">i am my father's daughter</p>
	<p>aḵ + éesh + sée + á-yá + ḵát my-(1s.p) + father + daughter + [focus].right-here + me-(1s.i)</p>

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

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

imperfective (+)

wáa sá duwasáakw i aat?

what is your paternal aunt called?

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 (+)

Susie yóo duwasáakw aḵ aat.

my paternal aunt is called Susie.

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

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

daakw.aa naa sáwé i éesh?

which clan is your father?

daakw-aa + naa + sá-wé + i + éesh

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

imperfective (+)

Yéil naaḵ sitee aḵ éesh.

my father is Raven moiety/tribe.

yéil naa-ḵ + Ø-si-√tee + aḵ + éesh

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

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

imperfective (+)

\_\_\_\_-x' yéi yatee ax \_\_\_\_.

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

\_\_\_\_-x' + yéi + Ø-ÿa-√tee + ax + \_\_\_\_

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

imperfective (+)

daat eetéenáx sá yatee i éesh?

what does your father need?

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 (+)

óonaa eetéenáx yatee ax éesh.

my father needs a rifle.

√.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 (+)

\_\_\_\_ eetéenáx yatee ax \_\_\_\_.

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

\_\_\_\_ + 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?

how is your paternal aunt feeling?

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

imperfective (+)

aḡ aat toowú yanéekw.

my paternal aunt is sad.

aḡ + aat + tú-wú + ∅-ÿa-√néekw  
my-(1s.p) + paternal-aunt + inside.is/are-at  
+ her/him/it-(3.O).cl-(d,∅,+i).√sick/hurt

goo sá i léelk'w yanéegú?

where is your grandparent's sickness/hurt?

goo + sá + i + léelk'w + ÿa-√néekw-u  
where + voice + your-(2s.p) + grandparent + cl-(d,∅,+i).√sick/hurt.[possessive]

imperfective (+)

aḡ léelk'w leitóox yanéekw.

my grandparent has a sore throat.

aḡ + léelk'w + la-tú-x + ∅-ÿa-√néekw  
my-(1s.p) + grandparent + neck.inside.at-(along/repetitive)  
+ her/him/it-(3.O).cl-(d,∅,+i).√sick/hurt

perfective (+)

aadóo éet sá yaan uwaháa?

who is hungry?

aadóo + ée-t + sá + yaan + yü-ÿa-√háa

who + [empty base].at-(arrived) + voice + hunger  
+ pfv.cl(-d,∅,+i).√move-imperceptably-invisibly

perfective (+)

aḵ éesh éet yaan uwaháa.

my father is hungry.

aḵ + éesh + ée-t + yaan + yü-ÿa-√háa

my + father + [empty base].at-(arrived) + hunger  
+ pfv.cl(-d,∅,+i).√move-imperceptably-invisibly

perfective (+)

aadóo éet sá yataawaháa?

who is sleepy?

aadóo + ée-t + sá + ÿa-√taa+ÿu-ÿa-√háa

who + [empty base].at-(arrived) + voice  
+ cl(-d,∅,+i).√sleep+pfv.cl(-d,∅,+i).√move-imperceptably-invisibly

perfective (+)

aḵ sáni éet yataawaháa.

my paternal uncle is sleepy.

aḵ + sáni + ée-t + ÿa-√taa+ÿu-ÿa-√háa

my + paternal-uncle + [empty base].at-(arrived)  
+ cl(-d,∅,+i).√sleep+pfv.cl(-d,∅,+i).√move-imperceptably-invisibly

perfective (+)

aadóo sá wudixwétl?

who is tired?

aadóo + sá + Ø-ÿu-di-√xwétl<sup>1</sup>  
who + voice + her/him/it-(3.O).pfv.cl-(+d,Ø,+i).√tire/exhaust

perfective (+)

aḅ kéilk' wudixwétl.

my maternal niece/nephew is tired.

aḅ + kéilk' + Ø-ÿu-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-ÿu-ÿa-√kúx  
who + voice  
+ her/him/it-(3.O).head.pfv.cl-(+d,Ø,+i).√drain-out/bail-out/be-thirsty

perfective (+)

aḅ tláa shaawakúx.

my mother is thirsty.

aḅ + tláa + Ø-sha-ÿu-ÿa-√kúx  
my + mother  
+ her/him/it-(3.O).head.pfv.cl-(+d,Ø,+i).√drain-out/bail-out/be-thirsty

perfective (+)

daa sá i tláak'w éet uwaháa?

what is your maternal aunt hungry for?

daa + sá + i + tláak'w + ée-t + yü-ÿa-√háa

what + voice + your-(2s.p) + maternal-aunt + [empty base].at-(arrived)  
+ pfv.cl(-d,∅,+i).√move-imperceptably-invisibly

perfective (+)

xáat ax tláak'w éet uwaháa.

my maternal aunt is hungry for fish.

xáat + ax + tláak'w + ée-t + yü-ÿa-√háa

fish + my-(1s.p) + maternal-aunt + [empty base].at-(arrived)  
+ pfv.cl(-d,∅,+i).√move-imperceptably-invisibly

imperfective (+)

daa sá i tláa tuwáa sigóo?

what does your mother want?

daa + sá + i + tláa + tú-ÿá + si-√góo

what + voice + your-(2s.p) + mother + inside.face + cl(-d,s,+i).√happy

imperfective (+)

lítaa ax tláa tuwáa sigóo.

my mother wants a knife.

√lít-aa + ax + tláa + tú-ÿá + si-√góo

cut/saw.one(s)-(part.i) + my-(1s.p) + mother + inside.face + cl(-d,s,+i).√happy

<p>daa sá i éesh jeewú?</p>	<p>what does your father have?</p>
	<p>daa + sá + i + éesh + jee-wú what + voice + your-(2s.p) + father + possession.is/are-at</p>
<p>dáanaa aḵ éesh jeewú.</p>	<p>my father has money.</p>
	<p>dáanaa + aḵ + éesh + jee-wú money + my-(1s.p) + father + possession.is/are-at</p>
<p>aadóo jeewú sá wé dáanaa?</p>	<p>who has the money?</p>
	<p>aadóo + jee-wú + sá + wé + dáanaa who + possession.is/are-at + voice + there + money</p>
<p>aḵ tláa jeewú wé dáanaa.</p>	<p>my mother has the money.</p>
	<p>aḵ + 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!
káلك'w	paternal niece/nephew!
chxánk'	grandchild!
atléi / atléé	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

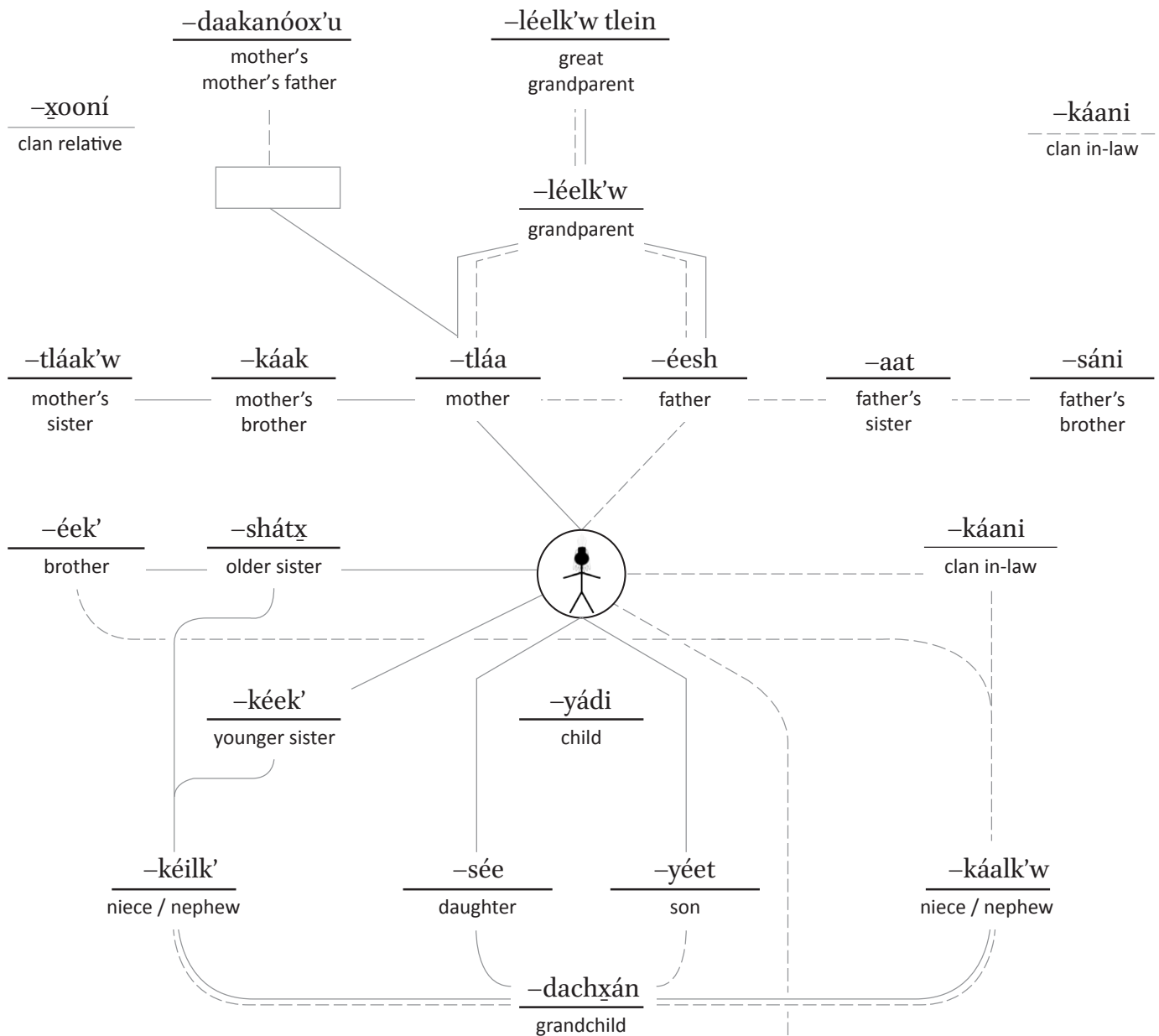
carver



kashóok' gwéil,  
kashéek'w gwéil

heating pad

# shaawát (♀)



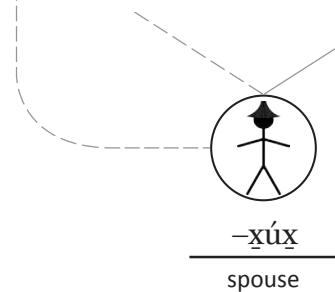
## INDEPENDENT PRONOUNS

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

## POSSESSIVE PRONOUNS

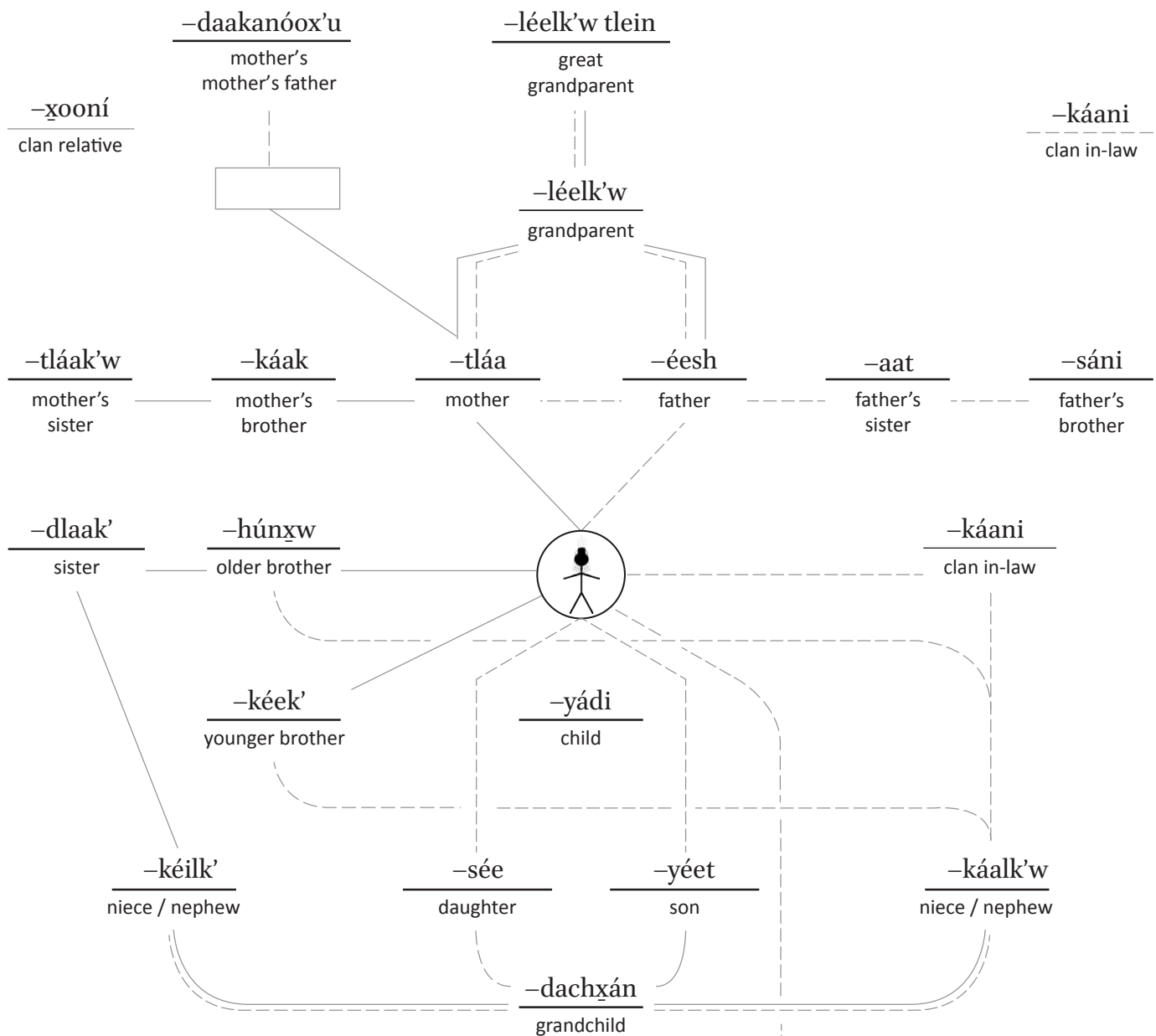
<u>aḡ</u>	my
<u>i</u>	your
<u>du</u>	her/his
<u>haa</u>	our
<u>yee</u>	you all's
<u>has du</u>	their
<u>káa</u>	person's/someone's
<u>at</u>	its

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





# káa (♂)



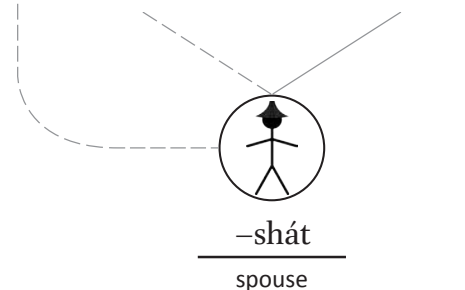
## INDEPENDENT PRONOUNS

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

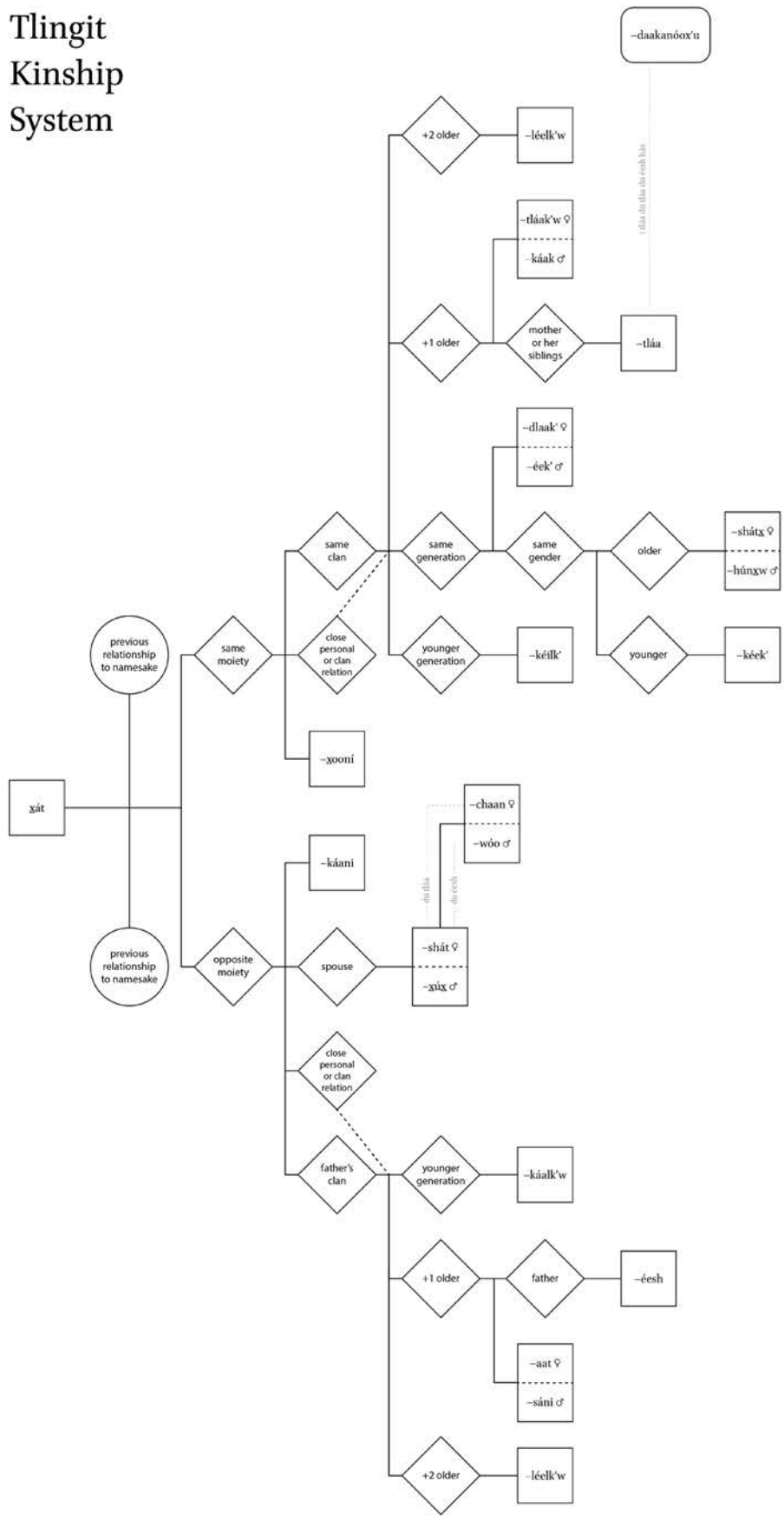
## POSSESSIVE PRONOUNS

<u>aḡ</u>	my
<u>i</u>	your
<u>du</u>	her/his
<u>haa</u>	our
<u>yee</u>	you all's
<u>has du</u>	their
<u>káa</u>	person's/someone's
<u>at</u>	its

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

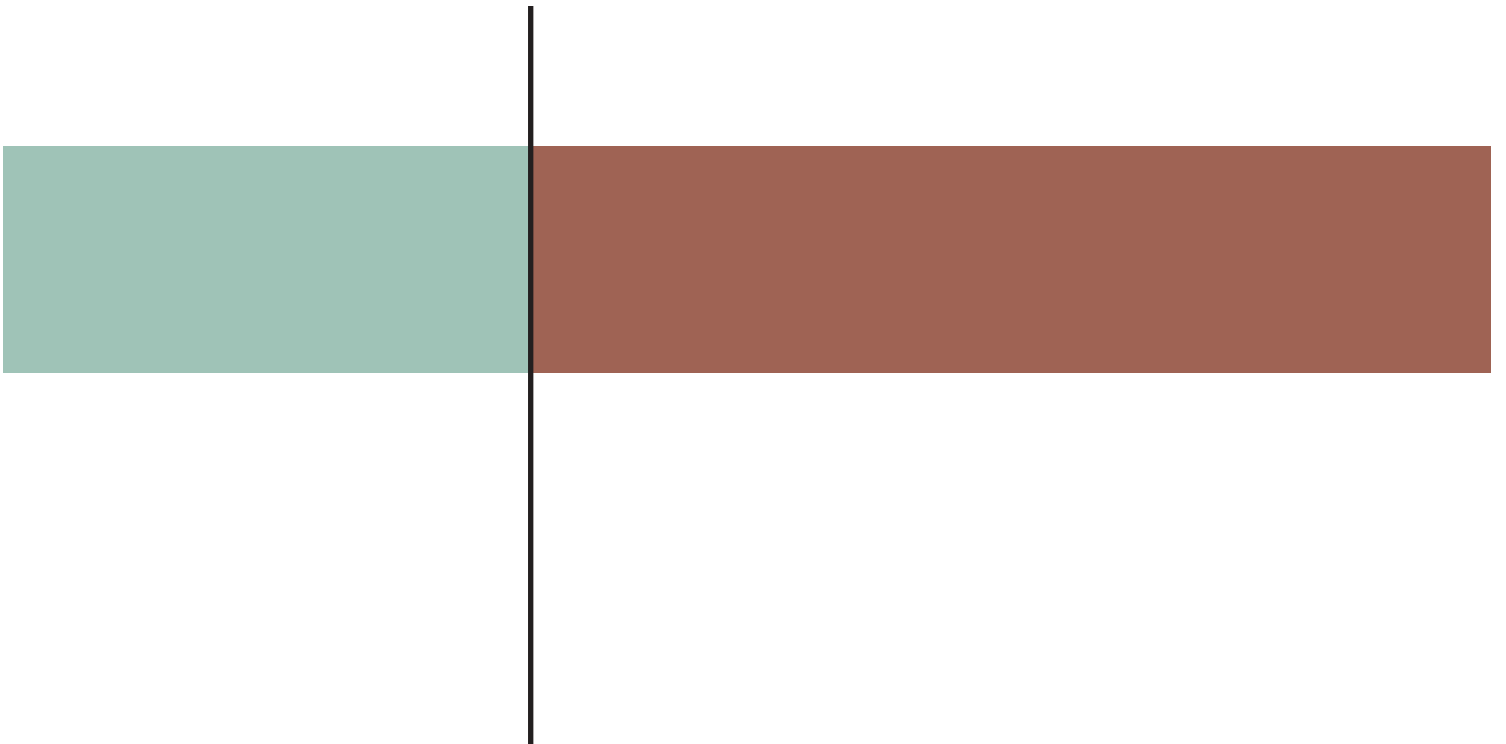


# Tlingit Kinship System



Goodé sá yaa neegút?

*Where are you going?*



---

Tle ch'as yeewháan áyá a daa yánde gax̄yináak.  
Tlél ch'a goot ƙaa.  
Yeewháanch áyá a kagéi yís,  
yee ee wdudlitóow.  
Ách áyá a kát tux̄watán.  
— Ƙeixwnéi

---

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, Lukaax̄.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.

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.

## DIALOGUE PRACTICE

### dei yík

A 1	goodéi sá yaa neegút?	<p>where are you going to?</p> <p>goo-dé + sá + yaa + na-i-Ø-√gút  <small>where.towards + say            + to/fro + na-md.you-(2s.S).cl-(+d,sh,-i).√run-(singular)</small></p>
B 2	hoon daakahídidéi yaa nxagút.	<p>i'm going to the store.</p> <p>hoon + daaka-hít-i-dé + yaa + na-xa-Ø-√gút  <small>selling + around-outside.house.[relational].towards            + to-fro + na-md.i-(1s.S).cl-(-d,Ø,-i).√walk-go-(singular)</small></p>
A 3	daat gaa sáwé?	<p>what for?</p> <p>daat + gaa + sá-wé  <small>what + for-(purpose) + voice.that</small></p>
4	gáatlgaa ax tláa jiyís.	<p>for pilot bread for my mother.</p> <p>gáatl-gaa + ax + tláa + jee-yís  <small>cracker.for-(purpose) + my-(1s.p) + mother + possession.for-(benefit)</small></p>
B 5	goodéi sá yaa neegút, wa.é ku.aa?	<p>but where are you going?</p> <p>goo-dé + sá + yaa + na-i-Ø-√gút  <small>where.towards + say            + to/fro + na-md.you-(2s.S).cl-(-d,Ø,-i).√walk-go-(singular)</small>            wa.é + ku.aa  <small>you-(2s.i)+ although</small></p>
		<p>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.</p>

A 6	aḵ aat ḵánde <i>i</i> yaa nḵagút.	i'm going to my aunt's.
		aḵ + aat + ḵán-de + yaa + na-ḵa-Ø-√gút my-(1s.p) + paternal-aunt + beside.towards + to/fro + na-md.i-(1s.S).cl(-d,Ø,-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.irr.ga-md.you-(2s.S).cl(-d,s,-i).√do/work-on
A 8	du jiyís at gaḵwas.ée.	i'm going to cook a meal for her.
		du + jee-yís + at + ga-ga-u-ga-ḵa-s-√ée her/his-(1s.p) + possession.for-(benefit) + something-(4n.O) + self-benefactive.ga-md.irr.ga-md.i-(1s.S).cl(+d,s,-i).√cook
B 9	ḵuwak'éi yáa yakyee.	it's nice out today.
		ku-ḵa-√k'éi + yáa + yakyee [areal].cl(-d,Ø,+i).√good/fine + right-here + day
A 10	aaá. ḵúnáḵ.	yes. really.
		aaá + ḵu-náḵ yes + [areal].through
A 11	haa káa gaa ḵuwatee.	it's good weather for us.
		haa + káa + gaa + ḵu-ḵa-√tee our-(1p.p) + on + pleasant + [areal].cl(-d,Ø,+i).√be
B 12	goodéi sá i tuwatee?	where do you want to go?
		goo-dé + sá + i + tu-ḵa-√tee where.towards + voice + your-(2s.p) + inside.cl(-d,Ø,+i).√be
A 13	Xunaadéi aḵ tuwatee.	i want to go to Hoonah.
		Xóon-nḵaa-dé + aḵ + tu-ḵa-√tee north-wind.shield.towards + my-(1s.p) + inside.cl(-d,Ø,+i).√be
B 14	góok! naḵtookḵooḵ ts'aayóok' kwshá!	do it! let's go soon!
		gook! na-ga-tu-Ø-√ḵooḵ + ts'aayóok' + kwshá do-it! na-con.ga-md.we-(1p.S).cl(-d,Ø,-i).√go-(by boat or car) + immediately + perhaps

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

# Coming & going

imperfective (+)

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



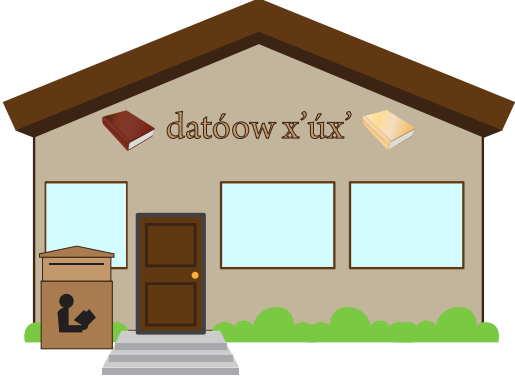



neil

home



x'úx' daakahídi

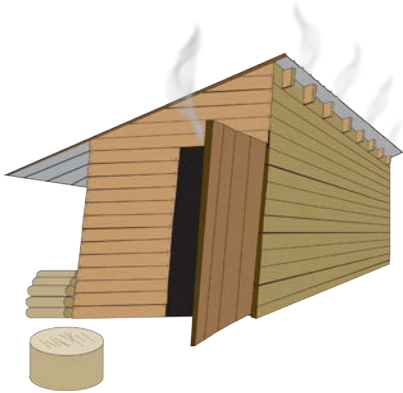
book store

	<p>datóow x'úx' daakahídi</p>	<p>library</p>
	<p>jindaháa x'úx' daakahídi</p>	<p>post office</p>
	<p>atxá daakahídi</p>	<p>restaurant; cafe; cafeteria</p>
	<p>dáanaa daakahídi</p>	<p>bank</p>



náakw daakahídi

hospital; clinic



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

smokehouse



hoon daakahídi

store



chách / chich

church (usually  
Protestant)



kanéisdi hít

church (usually Orthodox)

progressive imperfective (+)

goodé sá yaa nagút?

where is s/he going?

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)

progressive imperfective (+)

\_\_\_\_-de/-dé yaa nagút.

s/he is going to \_\_\_\_.

\_\_\_\_-de + yaa + na-Ø-Ø-√gút

\_\_\_\_.towards  
along + na-md.s/he-(3,S).cl-(-d,Ø,-i).√walk/go-(singular)

progressive imperfective (+)

goodé sá yaa neegút?

where are you going?

goo-dé + sá + yaa + na-i-Ø-√gút

where.towards + voice  
+ along + na-md.you-(2s.S).cl-(-d,Ø,-i).√walk/go-(singular)

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

progressive imperfective (+)	
aḵ ____ ḵándeḱ yaa nḵagut.	i am going to see my ____.
	aḵ + ____ + ḵán-de + yaa + na-ḵa-Ø-√gút my-(1s.p) + ____ + beside.towards along + na-md.i-(1s.S).cl-(-d,Ø,-i).√walk/go-(singular)
progressive imperfective (+)	
goodáḵ sá yaa nagút?	where is s/he coming from?
	goo-dáḵ + sá + yaa + na-Ø-Ø-√gút where.from + voice + along + na-md.s/he-(3.S).cl-(-d,Ø,-i).√walk/go-(singular)
progressive imperfective (+)	
____-dáḵ yaa nagút.	s/he is coming from ____.
	____-dáḵ + yaa + na-Ø-Ø-√gút ____.from along + na-md.s/he-(3.S).cl-(-d,Ø,-i).√walk/go-(singular)
progressive imperfective (+)	
goodáḵ sá yaa neegút?	where are you coming from?
	goo-dáḵ + sá + yaa + na-i-Ø-√gút where.from + voice + along + na-md.you-(2s.S).cl-(-d,Ø,-i).√walk/go-(singular)

progressive imperfective (+)	
<p>____-dáx̄ yaa n̄xagút.</p>	<p>i am coming from ____.</p>
	<p>____-dáx̄ + yaa + na-x̄a-Ø-√gút  <small>along + na-md.i-(1s.S).cl-(-d,Ø,-i).√walk/go-(singular)</small>  <small>____.from</small></p>
progressive imperfective (+)	
<p>goodáx̄ sá yaa nagut i tláa?</p>	<p>where is your mothing coming from?</p>
	<p>goo-dáx̄ + sá + yaa + na-Ø-Ø-√gút + i + tláa  <small>+ along + na-md.s/he-(3.S).cl-(-d,Ø,-i).√walk/go-(singular)</small>  <small>where.from + voice</small>  <small>+ your-(2s.p) + mother</small></p>
progressive imperfective (+)	
<p>____-dáx̄ yaa nagút ax̄ tláa.</p>	<p>my mother is coming from ____.</p>
	<p>____-dáx̄ + yaa + na-Ø-Ø-√gút + ax̄ + tláa  <small>along + na-md.s/he-(3.S).cl-(-d,Ø,-i).√walk/go-(singular)</small>  <small>____.from</small>  <small>+ my-(1s.p) + mother</small></p>
progressive imperfective (+)	
<p>ax̄ aat x̄ándáx̄ yaa n̄xagut.</p>	<p>i am coming from seeing my paternal aunt.</p>
	<p>ax̄ + aat + x̄án-dáx̄ + yaa + na-x̄a-Ø-√gút  <small>my-(1s.p) + paternal-aunt + beside.from</small>  <small>along + na-md.i-(1s.S).cl-(-d,Ø,-i).√walk/go-(singular)</small></p>

progressive imperfective (+)	
a <u>x</u> ____ xá <u>n</u> dá <u>x</u> yaa n <u>x</u> agut.	i am coming from seeing my ____.
	a <u>x</u> + ____ + xá <u>n</u> -dá <u>x</u> + yaa + na-xa-Ø-√gút my-(1s.p) + ____ + beside.from along + na-md.i-(1s.S).cl-(-d,Ø,-i).√walk/go-(singular)
progressive imperfective (+)	
yaa na <u>k</u> ú <u>x</u>	s/he is going by boat or car
	yaa + na-Ø-Ø-√kú <u>x</u> along + na-md.s/he-(3.S).cl-(-d,Ø,-i).√go-(by boat or car)
progressive imperfective (+)	
yaa nee <u>k</u> ú <u>x</u>	you are going by boat or car
	yaa + na-i-Ø-√kú <u>x</u> along + na-md.you-(2s.S).cl-(-d,Ø,-i).√go-(by boat or car)
progressive imperfective (+)	
yaa n <u>x</u> akú <u>x</u>	i am going by boat or car
	yaa + na-xa-Ø-√kú <u>x</u> along + na-md.i-(1s.S).cl-(-d,Ø,-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 naɣdakín	i am flying
	yaa + na-ɣa-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>k</u> uneetín	you are traveling
	yaa + <u>k</u> u-na-i-∅-√tín along + [areal].na-md.you-(2s.S).cl-(-d,∅,-i).√travel-(generally)
progressive imperfective (+)	
yaa <u>k</u> un <u>x</u> atín	i am traveling
	yaa + <u>k</u> u-na- <u>x</u> a-∅-√tín along + [areal].na-md.i-(1s.S).cl-(-d,∅,-i).√travel-(generally)
progressive imperfective (+)	
yaa nashíx / yaa nashxíx	s/he is running; s/he is hurrying
	yaa + na-∅-sh-√xíx along + na-md.s/he-(3.S).cl-(+d,sh,-i).√run
progressive imperfective (+)	
yaa neeshíx / yaa neeshxíx	you are running; you are hurrying
	yaa + na-i-sh-√xíx along + na-md.you-(2s.S).cl-(+d,sh,-i).√run

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

## Tlingit preverbs & motion verbs

preverbs

yéi	thus
ya <u>x</u>	finishing or completion

directional preverbs

yaa	along; down; obliquely; progressive
yei	down; downward
kei	up; upward
yei <u>k</u>	down to shore; beachward
daa <u>k</u>	inland from shore; back from open; off of fire
daak	out to sea; into open; falling from sky; onto fire
yan / ya <u>x</u>	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
kux	aback; reversed direction; return (+D)
kut	astray; lost

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

progressive imperfective (+)	
yei <u>k</u> na <u>g</u> ú <u>t</u>	s/he's going down to the shore (from the forest)
	yei <u>k</u> + na-∅-∅-√gú <u>t</u> shoreward + na-md.s/he-(3,S).cl-(-d,∅,-i).√walk/go-(singular)
progressive imperfective (+)	
daa <u>k</u> na <u>g</u> ú <u>t</u>	s/he's going up from the shore (into the forest)
	daa <u>k</u> + na-∅-∅-√gú <u>t</u> inland + na-md.s/he-(3,S).cl-(-d,∅,-i).√walk/go-(singular)
progressive imperfective (+)	
daa <u>k</u> na <u>k</u> ú <u>x</u>	s/he's going out to sea (from shore)
	daa <u>k</u> + na-∅-∅-√gú <u>t</u> seaward + na-md.s/he-(3,S).cl-(-d,∅,-i).√go-(by boat or plane)
progressive imperfective (+)	
<u>k</u> ut kei na <u>g</u> ú <u>t</u>	s/he's getting lost
	<u>k</u> ut + kei + na-∅-∅-√gú <u>t</u> astray + upward + na-md.s/he-(3,S).cl-(-d,∅,-i).√walk/go-(singular)

progressive imperfective (+)	
haadé yaa nagút	s/he's walking this way
	<p>haa-dé + yaa + na-∅-∅-√gút</p> <p style="text-align: right;">____.from</p> <p style="text-align: right;">hither.towards + along + na-md.s/he-(3,S).cl-(-d,∅,-i).√walk/go-(singular)</p>
progressive imperfective (+)	
kuxdé yaa ndagút	s/he's returning
	<p>kux-dé + yaa + na-i-∅-√gút</p> <p style="text-align: right;">return/revert.towards</p> <p style="text-align: right;">+ 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 kukgwatée?	how is the weather going to be?
ch'a wáa sá kukgwatée.	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' ~ -∅	residing at; at (the scene of); at (the time of)
-x̄	(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 kusteeyí,  
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 naḡaséich.  
— Kaalkáawu

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 iḵwsateení ».

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

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

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

<b>at + S-∅-√xaa<sup>1</sup> (∅ act verb – subject intransitive)</b> for S to eat	
at <u>x</u> á	s/he is eating
	at + ∅-∅-√xá <sup>1</sup> something-(4n.O) + s/he-(3.S)+cl-(-d,∅,-i).√eat
at ee <u>x</u> á	you are eating
	at + i-∅-√xá <sup>1</sup> something-(4n.O) + you-(2s.S)+cl-(-d,∅,-i).√eat
at <u>x</u> a <u>x</u> á	i am eating
	at + xa-∅-√xá <sup>1</sup> something-(4n.O) + i-(1s.S)+cl-(-d,∅,-i).√eat

<b>at + S-d+∅-√naa<sup>1</sup> (∅ act verb – subject intransitive)</b> for S to drink	
at daná	s/he is drinking
	at + ∅-da-√ná <sup>1</sup> something-(4n.O) + s/he-(3.S)+cl-(+d,∅,-i).√drink/dampen/oil
at idaná	you are drinking
	at + i-da-√ná <sup>1</sup> something-(4n.O) + you-(2s.S)+cl-(+d,∅,-i).√drink/dampen/oil
at <u>x</u> adaná	i am drinking
	at + xa-da-√ná <sup>1</sup> i-(1s.S)+cl-(+d,∅,-i).√drink/dampen/oil

<b>at + S-Ø-look</b> (Ø <i>act verb</i> – <i>subject intransitive</i> ) 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 xalóok</b>	i am sipping
	at + xa-Ø-√lóok something-(4n.O) + i-(1s.S)+cl-(-d,Ø,-i).√sip

<b>at + S-Ø-√.een<sup>1</sup></b> (Ø <i>act verb</i> – <i>subject intransitive</i> ) 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 xa.een</b>	i am picking (berries)
	at + xa-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> ( <i>∅ act verb – subject intransitive</i> ) 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> ( <i>∅ act verb – subject intransitive</i> ) 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

<b>daxáash</b>	s/he is cutting
	Ø-da-√xáash s/he-(3.S).cl-(+d,Ø,-i).√cut/saw
<b>idaxáash</b>	you are cutting
	i-da-√xáash you-(2s.S).cl-(+d,Ø,-i).√cut/saw
<b>ḡadaxáash</b>	i am cutting
	ḡa-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

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



<b>S-d+∅-√.óos' (act)</b> ( <i>na act verb – subject intransitive</i> ) for S to wash	
<b>da.ús'kw</b>	s/he is washing
	∅-da-√.ús'-kw s/he-(3.S).cl-(+d,∅,-i).√wash.[repeatedly]
<b>ida.ús'kw</b>	you are washing
	i-da-√.ús'-kw you-(2s.S).cl-(+d,∅,-i).√wash.[repeatedly]
<b>ḡada.ús'kw</b>	i am washing
	ḡa-da-√.ús'-kw i-(1s.S).cl-(+d,∅,-i).√wash.[repeatedly]

<b>S-d+∅-√k<sub>aa</sub> 2</b> ( <i>∅ act verb – subject intransitive</i> ) for S to sew	
<b>daḡéis'</b>	s/he is sewing
	∅-da-√k <sub>aa</sub> 2-s' s/he-(3.S).cl-(+d,∅,-i).√sew/embroider/beat/tattoo.[in-series]
<b>idaḡéis'</b>	you are sewing
	i-da-√k <sub>aa</sub> 2-s' you-(2s.S).cl-(+d,∅,-i).√sew/embroider/beat/tattoo.[in-series]
<b>ḡadaḡéis'</b>	i am sewing
	ḡa-da-√k <sub>aa</sub> 2-s' i-(1s.S).cl-(+d,∅,-i).√sew/embroider/beat/tattoo.[in-series]

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

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

kadach'áak'w	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
keedach'áak'w	you are carving (smaller, more detailed work)
	ka-i-da-√ch'áak'w hsf.you-(2s.S).cl-(+d,Ø,-i).√carve/nick
kaχdach'áak'w	i am carving (smaller, more detailed work)
	ka-χa-da-√ch'áak'w hsf.i-(1s.S).cl-(+d,Ø,-i).√carve/nick

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

for S to knit, weave, or crochet

kasné	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
keesné	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
kaχasné	i am knitting, weaving, or crocheting
	ka-χa-s-√né <sup>3</sup> hsf.i-(1s.S).cl-(+d,s,-i).√weave-yarns/knit/crochet/make-cloth

<b>a-S-Ø-√l'oon</b> <sup>x</sup> ( <i>na act verb – subject intransitive</i> ) for S to hunt	
<b>al'oon</b>	s/he is hunting
	a-Ø-Ø-√l'oon a-theme.s/he-(3.S).cl-(-d,Ø,-i).√hunt
<b>eel'oon</b>	you are hunting
	a-i-Ø-√l'oon a-theme.you-(2s.S).cl-(-d,Ø,-i).√hunt
<b>axal'oon</b>	i am hunting
	a-xa-Ø-√l'oon a-theme.i-(1s.S).cl-(-d,Ø,-i).√hunt

<b>a-S-s+d-√geiwú</b> <sup>x</sup> ( <i>na act verb – subject intransitive</i> ) 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-√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-∅-s-√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-√t'eix a-theme.you-(2s.S).cl-(+d,s,-i).√fish-(with hook)
<b>a<sub>x</sub>ast'eix</b>	i am fishing (with hooks)
	a- <u>x</u> a-s-√t'eix a-theme.i-(1s.S).cl-(+d,s,-i).√fish-(with hook)

**at + S-∅-√.únt<sup>x</sup>** (*na act verb – subject intransitive*)

for S to shoot (with firearms)

<b>at únt</b>	he/she is shooting
	at + ∅-∅-√.únt-t something-(4n.O) + s/he-(3.S).cl-(-d,∅,-i).√shoot-(firearm)
<b>at ee.únt</b>	you are shooting
	at + i-∅-√.únt-t something-(4n.O) + you-(2s.S).cl-(-d,∅,-i).√shoot-(firearm)
<b>at <u>x</u>a.únt</b>	i am shooting
	at + <u>x</u> a-∅-√.únt-t something-(4n.O) + i-(1s.S).cl-(-d,∅,-i).√shoot-(firearm)

<b>S-d+∅-√tóow<sup>x</sup></b> ( <i>na act verb – subject intransitive</i> ) for S to read, count	
<b>datóow</b>	s/he is reading
	∅-da-√tóow s/he-(3.S).cl-(+d,∅,-i).√read/count/study/teach
<b>idatóow</b>	you are reading
	i-da-√tóow you-(2s.S).cl-(+d,∅,-i).√read/count/study/teach
<b>xadatóow</b>	i am reading
	xa-da-√tóow i-(1s.S).cl-(+d,∅,-i).√read/count/study/teach

<b>sh + tóo + at + S-l+d-√tóow<sup>x</sup></b> ( <i>∅ act verb – subject intransitive</i> ) for S to study, teach oneself	
<b>sh tóo at iltóow</b>	he/she is studying
	sh + tóo + at + i-∅-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

kashxeet	s/he is writing
	ka- $\emptyset$ -sh-√xeet hsf.s/he-(3.S).cl-(+d,sh,-i).√poke-(with stick)/write
keeshxeet	you are writing
	ka-i-sh-√xeet hsf.you-(2s.S).cl-(+d,sh,-i).√poke-(with stick)/write
ka $\underline{x}$ ashxeet	i am writing
	ka- $\underline{x}$ a-sh-√xeet hsf.i-(1s.S).cl-(+d,sh,-i).√poke-(with stick)/write

**at + S- $\emptyset$ -√shee<sup>h 4</sup>** (ga act verb – subject intransitive)

for S to sing

at shí	he/she is singing
	at + $\emptyset$ - $\emptyset$ -√shí <sup>4</sup> something-(4n.O) + s/he-(3.S).cl-(-d, $\emptyset$ ,-i).√sing
at eeshí	you are singing
	at + i- $\emptyset$ -√shí <sup>4</sup> something-(4n.O) + you-(2s.S).cl-(-d, $\emptyset$ ,-i).√sing
at $\underline{x}$ ashí	i am singing
	at + $\underline{x}$ a- $\emptyset$ -√shí <sup>4</sup> something-(4n.O) + i-(1s.S).cl-(-d, $\emptyset$ ,-i).√sing

<b>a-S-∅-√l'eix<sup>x</sup></b> ( <i>na act verb – subject intransitive</i> ) for S to dance	
<b>al'eix</b>	s/he is dancing
	a-∅-∅-√l'eix a-theme.s/he-(3.S).cl(-d,∅,-i).√dance
<b>eel'eix</b>	you are dancing
	a-i-∅-√l'eix a-theme.you-(2s.S).cl(-d,∅,-i).√dance
<b>a<sub>x</sub>al'eix</b>	i am dancing
	a- <u>x</u> a-∅-√l'eix a-theme.i-(1s.S).cl(-d,∅,-i).√dance

<b>sh + tóo + at + S-l+d-√tóow<sup>x</sup></b> ( <i>∅ act verb – subject intransitive</i> ) for S to study, teach oneself	
<b>sh tóo at iltóow</b>	he/she is studying
	sh + tóo + at + i-∅-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 <u>x</u>altóow</b>	i am studying
	sh + tóo + at + <u>x</u> a-l-√tóow rflx + inside + something-(4n.O) + i-(1s.S).cl(+d,l,-i).√study

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

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

dagwáal	s/he is beating (the drum)
	∅-da-√gwáal s/he-(3.S).cl-(+d,∅,-i).√beat/knock/ring/hit/stab
idagwáal	you are beating (the drum)
	i-da-√gwáal you-(2s.S).cl-(+d,∅,-i).√beat/knock/ring/hit/stab
x̣adagwáal	i am beating (the drum)
	x̣a-da-√gwáal i-(1s.S).cl-(+d,∅,-i).√beat/knock/ring/hit/stab

## S-∅-√gaaax (*ga act verb – subject intransitive*)

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

gáax	he/she is crying
	∅-∅-√gáax s/he-(3.S).cl-(-d,∅,-i).√cry
eegáax	you are crying
	i-∅-√gáax you-(2s.S).cl-(-d,∅,-i).√cry
x̣agáax	i am crying
	x̣a-∅-√gáax i-(1s.S).cl-(-d,∅,-i).√cry



at + S-Ø-√shook̄ (Ø act verb – subject intransitive)

for S to laugh

at shook̄	s/he is laughing
	at+ Ø-Ø-√shook̄ something-(4n.O) + s/he-(3.S).cl(-d,Ø,-i).√laugh/smile
at eeshook̄	you are laughing
	a-i-Ø-√shook̄ something-(4n.O) + you-(2s.S).cl(-d,Ø,-i).√laugh/smile
at xashook̄	i am laughing
	a-xa-Ø-√shook̄ something-(4n.O) + i-(1s.S).cl(-d,Ø,-i).√laugh/smile

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

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

yoo tuwatánk	he/she is thinking
	yoo + tu-Ø-ÿá-√tán <sup>5</sup> -k to/fro + inside.s/he-(3.S).cl(-d,Ø,+i).√communicate.[repetitive]
yoo teeyatánk	you are thinking
	yoo + tu-i-ÿá-√tán <sup>5</sup> -k to/fro + inside.you-(2s.S).cl(-d,Ø,+i).√communicate.[repetitive]
yoo tuxaatánk	i am thinking
	yoo + tu-xa-ÿá-√tán <sup>5</sup> -k to/fro + inside.i-(1s.S).cl(-d,Ø,-i).√communicate.[repetitive]

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

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

<b>yoo x̣'ayatánk</b>	he/she is talking
	yoo + x̣'a-Ø-ÿá-√tán <sup>5</sup> -k to/fro + mouth.s/he-(3.S).cl-(-d,Ø,+i).√communicate.[repetitive]
<b>yoo x̣'eeyatánk</b>	you are talking
	yoo + x̣'a-i-ÿá-√tán <sup>5</sup> -k to/fro + mouth.you-(2s.S).cl-(-d,Ø,+i).√communicate.[repetitive]
<b>yoo x̣'aḫaatánk</b>	i am talking
	yoo + x̣'a-ḫa-ÿá-√tán <sup>5</sup> -k to/fro + mouth.i-(1s.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 kaḫalneek</b>	i am telling a story
	sh + ka-ḫa-l-√neek rflx + hsf.i-(1s.S).cl-(+d,l,-i).√tell/report/interpret

yéi + ji-(na)-S-Ø-√nei<sup>h 2</sup> (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 2</sup> 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 2</sup> thus + hand.you-(2s.S).cl-(-d,Ø,-i).√do/work-on
yéi jixané	i am working
	yéi + ji-xa-Ø-√né <sup>h 2</sup> 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 kuḫalyát	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:

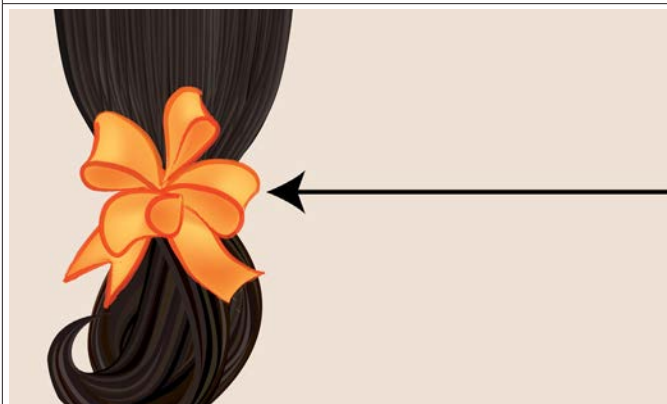
ch'u déix	both
ch'u shóogu	the same
ch'u tle ~ ch'u tlei	just when; just while
ch'u tleix	forever

same; even; still



## 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

	<p>táax'ál'</p>	<p>needle</p>
	<p>l'ook</p>	<p>coho, silver salmon</p>
	<p>l'aak</p>	<p>dress</p>
	<p>l'axkeit</p>	<p>mask</p>



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 kushtuyáx daa sá yaa tushigéiyi át  
du jeedéi yatx gatooteeyín  
haa dachxánlx siteeyi káa.

— Kaaal.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

daa sá axá?	what is s/he eating?
	$daa + sá + a-\emptyset-\emptyset-\sqrt{xá}^1$ what + voice + her/him/it-(3.O)/s/he-(3.S).cl(-d,∅,-i).√eat
xáat axá.	s/he is eating fish.
	$xáat + a-\emptyset-\emptyset-\sqrt{xá}^1$ fish + her/him/it-(3.O)/s/he-(3.S).cl(-d,∅,-i).√eat
____ axá.	s/he is eating ____.
	$____ + a-\emptyset-\emptyset-\sqrt{xá}^1$ ____ + her/him/it-(3.O)/s/he-(3.S).cl(-d,∅,-i).√eat
ax _____ axá.	my _____ is eating ____.
	$ax + (\text{kinship term}) + (\text{food}) + a-\emptyset-\emptyset-\sqrt{xá}^1$ my-(1s.p) + (kinship term) + (food) + her/him/it-(3.O)/s/he-(3.S).cl(-d,∅,-i).√eat
aadóo sá xáat axá?	who is eating fish?
	$aadóo + sá + xáat + a-\emptyset-\emptyset-\sqrt{xá}^1$ who + voice + her/him/it-(3.O)/s/he-(3.S).cl(-d,∅,-i).√eat
ax éesh xáat axá.	my father is eating fish.
	$ax + éesh + xáat + a-\emptyset-\emptyset-\sqrt{xá}^1$ my-(1s.p) + father + fish + her/him/it-(3.O)/s/he-(3.S).cl(-d,∅,-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 + (kinship term) + (hot liquid) + a-Ø-Ø-√lóok my -(1s.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-(1s.S).cl-(-d,Ø,-i).√sip

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

\_\_\_\_\_ xadaná.

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>

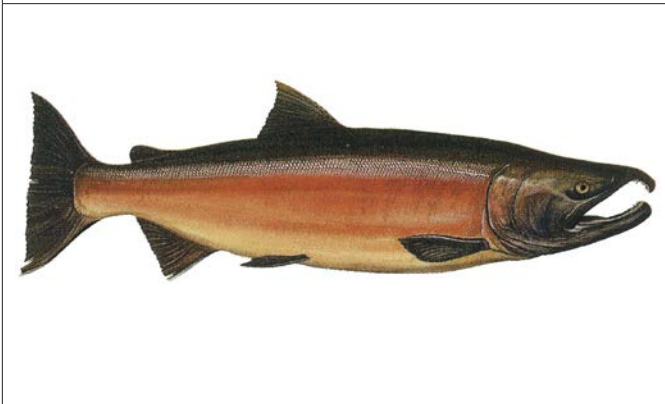
my-(1s.p) + paternal-uncle + something's-(4n.p) + on.water:[relational]  
+ her/him/it-(3.O).s/he-(3.S).cl-(+d,Ø,-i).√sip

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



xáat

fish; salmon  
(coast); trout  
(interior)



l'ook





coho,  
silver salmon


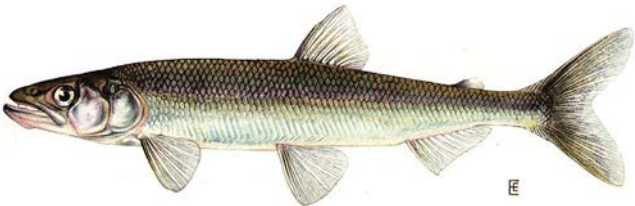





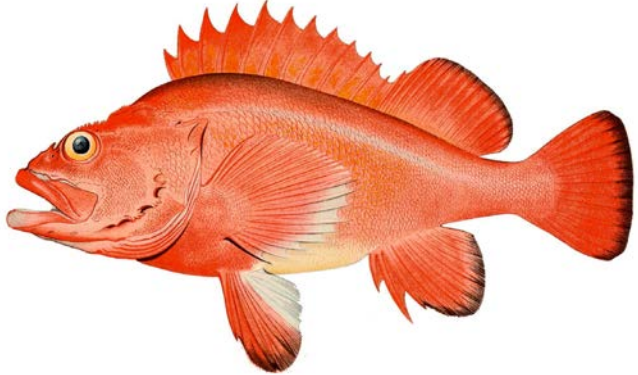


téel'

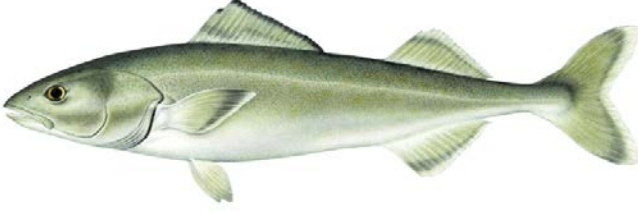
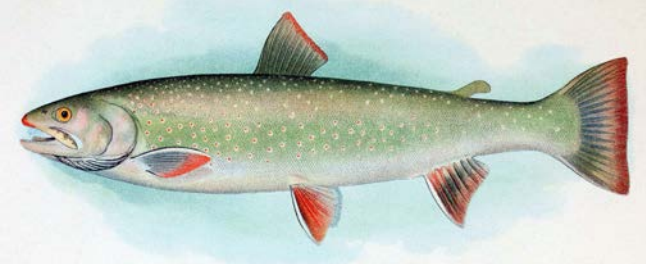

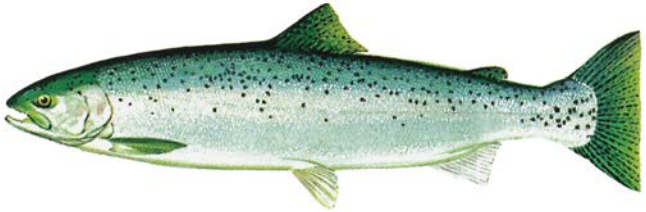
chum,  
dog salmon



	<p>cháas'</p>	<p>humpy, pink salmon</p>
	<p>gaat</p>	<p>sockeye, red salmon</p>
	<p>t'á</p>	<p>chinook, king salmon</p>
	<p>yaaw</p>	<p>herring</p>

	<p>saak</p>	<p>eulachon, hooligan, candlefish</p>
	<p>sháach'</p>	<p>smelt</p>
	<p>took</p>	<p>needlefish, sand lance</p>
	<p>cháatl</p>	<p>halibut</p>

	<p data-bbox="987 373 1117 422">dzánti</p>	<p data-bbox="1344 384 1425 407">flounder</p>
	<p data-bbox="987 825 1117 873">léik'w</p>	<p data-bbox="1328 814 1442 888">red snapper, yellow eye, rockfish</p>
	<p data-bbox="971 1276 1133 1325">choodéi</p>	<p data-bbox="1344 1287 1425 1310">tom cod</p>
	<p data-bbox="995 1738 1109 1787">s'áax'</p>	<p data-bbox="1344 1749 1425 1772">grey cod</p>

	<p>ish<sub>ḱ</sub>een</p>	<p>black cod</p>
	<p>x'wáat'</p>	<p>Dolly Varden trout</p>
	<p>x'éitaa</p>	<p>cutthroat trout</p>
	<p>aashát</p>	<p>steelhead</p>



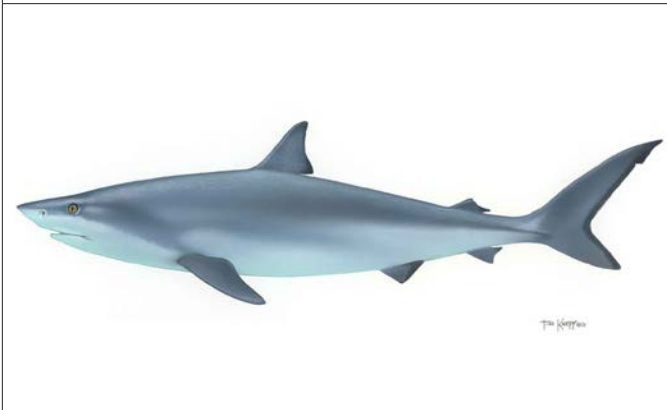
yaa

sea trout



daleiyí

lake trout



tóos'

shark



náakw

octopus

_____ axáash.	s/he is cutting _____.
	_____ + a-∅-∅-√xáash _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√cut/saw
_____ asgeiwú.	s/he is fishing _____ (with a net).
	_____ + a-∅-s-√geiwú _____ + her/him/it-(3.O).s/he-(3.S).cl-(+d,s,-i).√net
_____ agas.ée.	s/he is cooking _____ (with a net).
	_____ + a-∅-s-√t'eix _____ + her/him/it-(3.O).s/he-(3.S).cl-(+d,s,-i).√fish-(with hook)
_____ yaa anak'éx'	s/he is gaffing _____.
	_____ + yaa + a-na-∅-∅-√k'éx' _____ + along _____ + her/him/it-(3.O).na-md.s/he-(3.S).cl-(-d,∅,-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 aḵ éesh.  
aadóoch sá axáash wé l'ook? → aḵ éesh áwé axáash wé l'ook.  
daa sá yéi adané wé l'ook een, i éesh? → axáash áwé wé l'ook, aḵ 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
aḵ	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. ax̄ tláa áwé t'á axáash.
- t'á gé axáash i tláa? → aaa. t'á axáash ax̄ tláa.
- axáash gé i tláa wé t'á? → aaa. axáash áwé ax̄ 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	x̄áat	x̄asgeiwú
	eest'eix̄	t'á	x̄ast'eix̄
	gees.ée	cháatl	gax̄as.ée
	eex̄á	l'ook	x̄ax̄á
	eex̄áash	gaat	x̄ax̄áash
	___ yaa neek'éx'	x̄'éitaa	___ yaa n̄xak'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
x̄asgeiwú	eesgeiwú	asgeiwú
x̄ast'eix̄	eest'eix̄	ast'eix̄
gax̄as.ée	gees.ée	gas.ée
x̄ax̄á	eex̄á	ax̄á
x̄ax̄áash	eex̄áash	ax̄áash
___ yaa n̄xak'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							
—	∅-	—	—	ᵪa-	∅-	√ᵪá <sup>1</sup>	ᵪaxá
—	a-	—	—	∅-	∅-	√ᵪá <sup>1</sup>	axá
—	∅-	—	—	i-	∅-	√ᵪá <sup>1</sup>	eexá
—	∅-	—	—	ᵪa-	∅-	√lóok	ᵪalóok
—	a-	—	—	∅-	∅-	√lóok	alóok
—	∅-	—	—	i-	∅-	√lóok	eelóok
—	∅-	—	—	ᵪa-	da-	√ná <sup>1</sup>	ᵪadaná
—	a-	—	—	∅-	da-	√ná <sup>1</sup>	adaná
—	∅-	—	—	i-	da-	√ná <sup>1</sup>	idaná
—	∅-	—	—	ᵪa-	s-	√t'eix̄	ᵪast'eix̄
—	a-	—	—	∅-	s-	√t'eix̄	ast'eix̄
—	∅-	—	—	i-	s-	√t'eix̄	eest'eix̄
—	∅-	—	—	ᵪa-	∅-	√xáash	ᵪaxáash
—	a-	—	—	∅-	∅-	√xáash	axáash
—	∅-	—	—	i-	∅-	√xáash	eexáash
—	∅-	—	—	ᵪa-	s-	√geiwú	ᵪasgeiwú



PREVERB	OBJECT	THEMATIC	CONJUGATION	SUBJECT	CLASSIFIER	STEM	COMPLETE VERB
EXAMPLES BASED ON VERBS IN THIS CHAPTER							
—	a-	—	—	∅-	s-	√geiwú	asgeiwú
—	∅-	—	—	i-	s-	√geiwú	eesgeiwú
—	∅-	—	—	x̄a-	∅-	√.ée	gax̄as.ée
—	a-	—	—	∅-	∅-	√.ée	agas.ée
—	∅-	—	—	i-	∅-	√.ée	gees.ée
yaa	∅-	—	na-	x̄a-	∅-	√k'éx'	yaa nx̄ak'éx'
yaa	a-	—	na-	∅-	∅-	√k'éx'	yaa anak'éx'
yaa	∅-	—	na-	i-	∅-	√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

	<p>guwakaan / k̄uwakaan</p>	<p>deer; peacemaker</p>
	<p>xóots</p>	<p>brown bear</p>



s'EEK

black bear



tawéi

mountain sheep







jánwu / jínwu

mountain goat



dzísk'w / tsísk'w

moose

	<p style="text-align: center;">gáx</p>	<p style="text-align: center;">rabbit</p>
	<p style="text-align: center;">tsaa</p>	<p style="text-align: center;">seal</p>
	<p style="text-align: center;">taan</p>	<p style="text-align: center;">sea lion</p>
	<p style="text-align: center;">x'óon</p>	<p style="text-align: center;">fur seal</p>



kindachooneit

mallard duck



t'aawák

Canadian goose



gúkl'

swan






núkt

blue grouse

SUBSTITUTION DRILLS

_____ al'óon.	s/he is hunting _____.
	_____ + a-∅-∅-√l'óon _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√hunt
aadóo sá _____ al'óon?	who is hunting _____?
	aadóo + sá + _____ + a-∅-∅-√l'óon who + voice + _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√hunt
ax _____ al'óon.	my _____ is hunting _____.
	ax + (kinship term) + (animal) + a-∅-∅-√l'óon my -(1s.p) + _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√hunt
daa sáwé i _____ al'óon?	what is your _____ hunting?
	daa + sá-wé + i + _____ + a-∅-∅-√l'óon what + voice.there + your-(2s.p) + _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√hunt
_____ al'óon ax _____.	my _____ is hunting _____.
	(animal) + a-∅-∅-√l'óon + ax + (kinship term) _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√hunt + my -(1s.p) + _____
daa sá eel'óon?	what are you hunting?
	daa + sá + ∅-i-∅-√l'óon what + voice + her/him/it-(3.O).you-(2s.S).cl-(-d,∅,-i).√hunt
_____ xal'óon.	i am hunting _____.
	_____ + ∅-xa-∅-√l'óon _____ + her/him/it-(3.O).i-(1s.S).cl-(-d,∅,-i).√hunt
daa sá a.únt?	what is s/he shooting at?
	daa + sá + a-∅-∅-√ún-t what + voice + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√shoot.[repeatedly]
_____ a.únt.	s/he is shooting at _____.
	_____ + a-∅-∅-√ún-t _____ + her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,-i).√shoot.[repeatedly]

daa sá ee.únt?	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]
_____ xa.únt.	i am shooting at _____.
	___ + Ø-xa-Ø-√ún-t ___ + her/him/it-(3.O).i-(1s.S).cl-(-d,Ø,-i).√shoot.[repeatedly]

	yalooleit / sáaxw (Y)	cockles
	yaak	mussels
	s'áaw	Dungeness crab



nées'

sea urchin



yéin

sea cucumber



s'eex'át

shrimp




gúnᵗaa

abalone

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

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

	<p>kanat'á</p>	<p>blueberries</p>
---	----------------	--------------------





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



xákwł'i

soapberries



tleikatánk

huckleberries



ḱ'eikaxétl'k

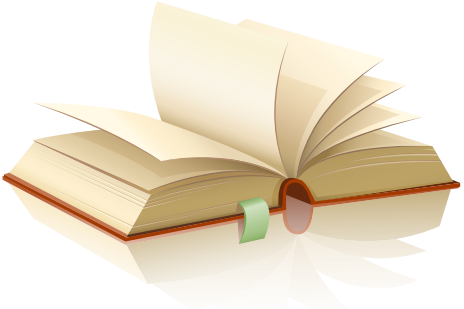
bunchberries, Jacob's berries



ḱ'eishkaháagu

bog cranberry

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

	<p>x'úx'</p>	<p>book; paper</p>
---	--------------	--------------------

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

<p>_____ atóow.</p>	<p>s/he is reading/counting ____.</p> <p>____ + a-Ø-Ø-√tóow</p> <p>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 ____.</p> <p>____ + Ø-xa-Ø-√tóow</p> <p>her/him/it-(3.O).i-(1s.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							
—	∅-	—	—	xa-	∅-	√tóow	xatóow
—	a-	—	—	∅-	∅-	√tóow	atóow
—	∅-	—	—	i-	∅-	√tóow	eetóow
—	∅-	—	—	xa-	l-	√tóow	sh tóo xaltóow
—	a-	—	—	∅-	l-	√tóow	sh tóo altóow
—	∅-	—	—	i-	l-	√tóow	sh tóo eeltóow
—	∅-	ka-	—	xa-	sha-	√xeet	ka <sub>x</sub> shaxeet
—	a-	ka-	—	∅-	sha-	√xeet	akshaxeet
—	∅-	ka-	—	i-	sha-	√xeet	keeshaxeet
—	∅-	ka-	—	xa-	∅-	√s'él'	ka <sub>x</sub> as'él't
—	a-	ka-	—	∅-	∅-	√s'él'	akas'él't
—	∅-	ka-	—	i-	∅-	√s'él'	kees'él't

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

al'oon	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-Ø-√gút</p> <p style="text-align: right;">where.towards + voice</p> <p>+ along + na-md.you-(2s.S).cl-(-d,Ø,-i).√walk/go-(singular)</p>
____-de/-dé yaa nxagút.	i am going to ____.
	<p>____-de + yaa + na-xa-Ø-√gút</p> <p style="text-align: right;">____.towards</p> <p>along + na-md.i-(1s.S).cl-(-d,Ø,-i).√walk/go-(singular)</p>
al'eixdé	to dance
yéi jinéide	to work
ash koolyátdei	to play
ast'eixdé	to fish
al'oonde	to hunt



aya.áxch.	s/he hears it.
	a-∅-yä-√áx-ch her/him/it-(3.O).s/he-(3.S).cl-(-d,∅,+i).√hear/listen/sound-off.[habitually]
xaa.áxch.	i hear it.
	∅-xa-yä-√áx-ch her/him/it-(3.O).i-(1s.S).cl-(-d,∅,+i).√hear/listen/sound-off.[habitually]
iya.áxch.	you hear it.
	∅-i-yä-√áx-ch her/him/it-(3.O).you-(sz.S).cl-(-d,∅,+i).√hear/listen/sound-off.[habitually]
adzinéex'.	s/he smells it.
	a-∅-dzi-√néex' her/him/it-(3.O).s/he-(3.S).cl-(+d,s,+i).√smell/sniff
xadzinéex'.	s/he smells it.
	∅-xa-dzi-√néex' her/him/it-(3.O).i-(1s.S).cl-(+d,s,+i).√smell/sniff
idzinéex'.	s/he smells it.
	∅-i-dzi-√néex' her/him/it-(3.O).you-(sz.S).cl-(+d,s,+i).√smell/sniff
jee adinook.	s/he feels/touches it.
	jee + a-∅-di-√nook <sup>3</sup> possession + her/him/it-(3.O).s/he-(3.S).cl-(+d,∅,+i).√feel/touch
jee xadinook.	s/he feels/touches it.
	jee + ∅-xa-di-√nook <sup>3</sup> possession + her/him/it-(3.O).i-(1s.S).cl-(+d,∅,+i).√feel/touch
jee idinook.	s/he feels/touches it.
	jee + ∅-i-di-√nook <sup>3</sup> possession + her/him/it-(3.O).you-(2s.S).cl-(+d,∅,+i).√feel/touch

PREVERB	OBJECT	THEMATIC	CONJUGATION	SUBJECT	CLASSIFIER	STEM	COMPLETE VERB
EXAMPLES BASED ON VERBS IN THIS CHAPTER							
—	∅-	—	—	x̄a-	∅-	√áx̄	x̄aa.áx̄ch
—	a-	—	—	∅-	∅-	√áx̄	aya.áx̄ch
—	∅-	—	—	i-	∅-	√áx̄	iya.áx̄ch
—	∅-	—	—	x̄a-	dzi-	√néex'	x̄adzinéex'
—	a-	—	—	∅-	dzi-	√néex'	adzinéex'
—	∅-	—	—	i-	dzi-	√néex'	idzinéex'
jee	∅-	ka-	—	x̄a-	di-	√nook <sup>3</sup>	jee x̄dinook
jee	a-	ka-	—	∅-	di-	√nook <sup>3</sup>	jee adinook
jee	∅-	ka-	—	i-	di-	√nook <sup>3</sup>	jee idinook