

# Chíin Salmon

Grade Level K-1



## Teacher Resources

A series of elementary level thematic units featuring Haida language, culture and history were developed in Ketchikan and Hydaburg, Alaska in 2004-6.

The project was funded by the U.S. Department of Education, Haida Language Immersion Program - Boosting Academic Achievement grant #S356A030046, awarded to the Sealaska Heritage Institute.

Lessons and units were written by a team including Jordan Lachler, project director and linguist specializing in documenting and revitalizing Native American languages. Lachler heads up the local field office of the Sealaska Heritage Institute in Ketchikan. Cheryl Holter (T'áaw Kúns) grew up in Hydaburg, raised by her grandparents, Willis and Hazel Bell and has worked with the remaining fluent Haida Elders for years. She taught the Haida language to students since returning to Hydaburg in 1990. Linda Schrack (Skíl Jáadei) grew up in Ketchikan, spending a great deal of time with her grandparents, Robert and Nora Cogo. She worked for many years in the field of early childhood education, and is an accomplished Native artist and traditional Haida dance group leader. Julie Folta, a cultural curriculum specialist with years of experience developing and teaching thematic, child-centered curriculum in rural Alaska also contributed to lessons and Annie Calkins edited final drafts of the units.

All units are available online at [sealaskaheritage.org](http://sealaskaheritage.org).



Sealaska Heritage Institute

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# Shanyaak'utlaax

Johnny Marks, Hans Chester, David Katzeek, Nora Dauenhauer ka Richard Dauenhauer-ch áwé yax hás ayawsitee.  
Lisa Teas-ch kawshixít. Sealaska Heritage Institute, 2004.

**Shanyaak'utlaax**

Johnny Marks, Hans Chester, David Katzeek, Nora Dauenhauer ka Richard Dauenhauer-ch áwé yax hás ayawsitee.  
Lisa Teas-ch kawshixít.

**Moldy End**

Edited by Johnny Marks, Hans Chester, David Katzeek, Nora Dauenhauer, and Richard Dauenhauer.  
Illustrated by Lisa Teas.

This story is recognized as a Kiks.ádi story. The version presented here is a rewrite of the 'Salmon Boy Legend' taken from the Juneau Indian Studies Program, 1986. Please note the purpose of this publication is to support Tlingit language immersion programs. This is a much abbreviated version of the actual story. To read the story in its entirety, as told by Deikeenák'w in 1904, go to: <http://pec.jun.alaska.edu:16080/salmon/graphics/swanton.pdf>

Keri Edwards, Project Coordinator, SHI

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Ch'áakw áwé haa een has akawlineek yoo Kiks.ádi atk'átsku daat, wé kéidladi akaawa.áakw awooldáas'i. "Atléé, ax éet yaan uwaháad!" Yéi áwé kei uwa.íx'. "Atxá ax jeet yéi sané!"

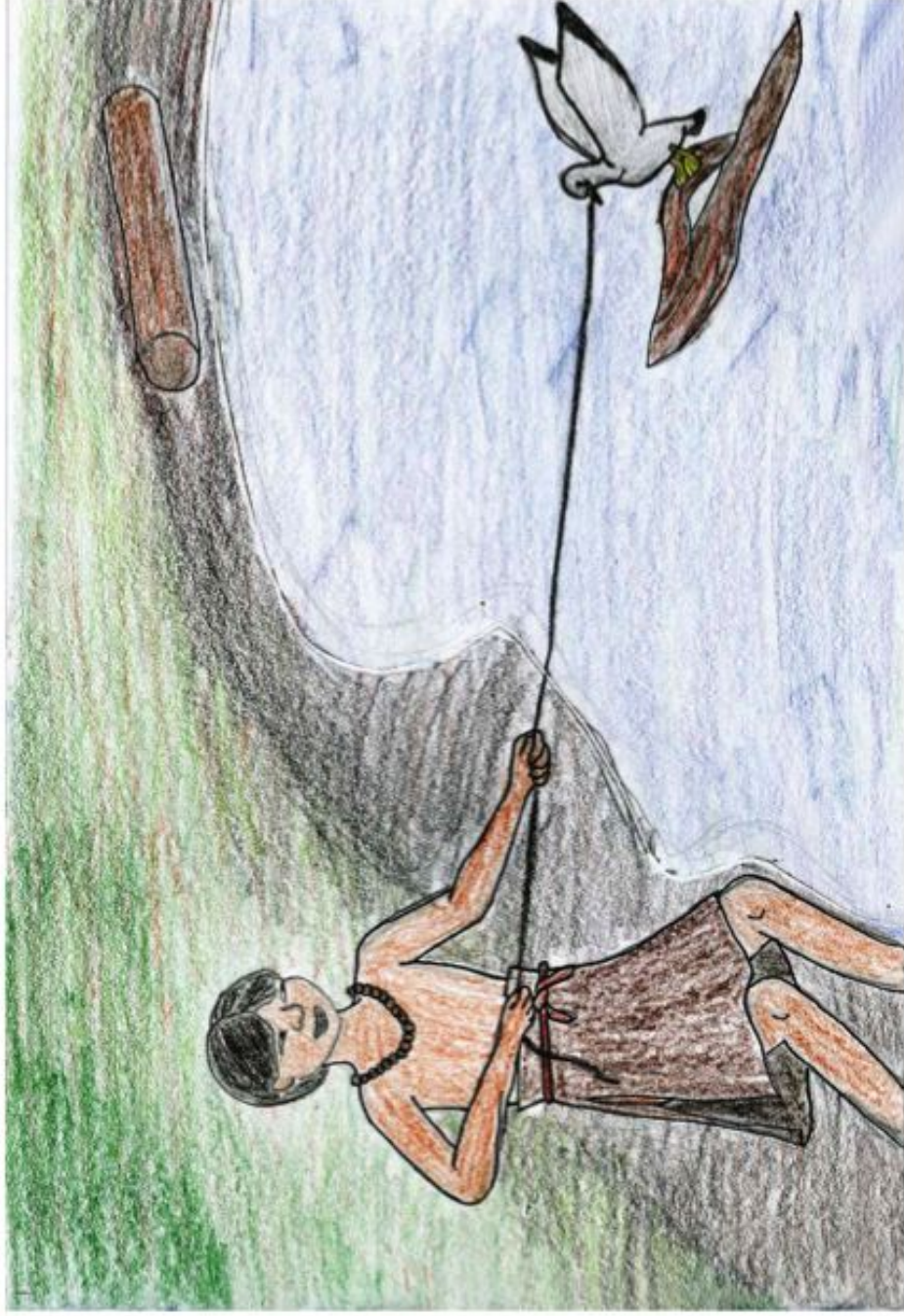
*Long ago, they told us a story about a Kiks.ádi boy who was trying to snare sea gulls. "I'm hungry, mom," he yelled to his mother. Give me some thing to eat!"*



Wuditlálaxi xáat shanyaa áwé du jéet aawatee wé atk'átsk'u. Kei aawagix' wé xáat shanyaa x'áan tin. "Ch'a tlákw áwé wuditlálaxi xáat ax jeet eetéeych."  
Áx x'áyáa kowdligát.

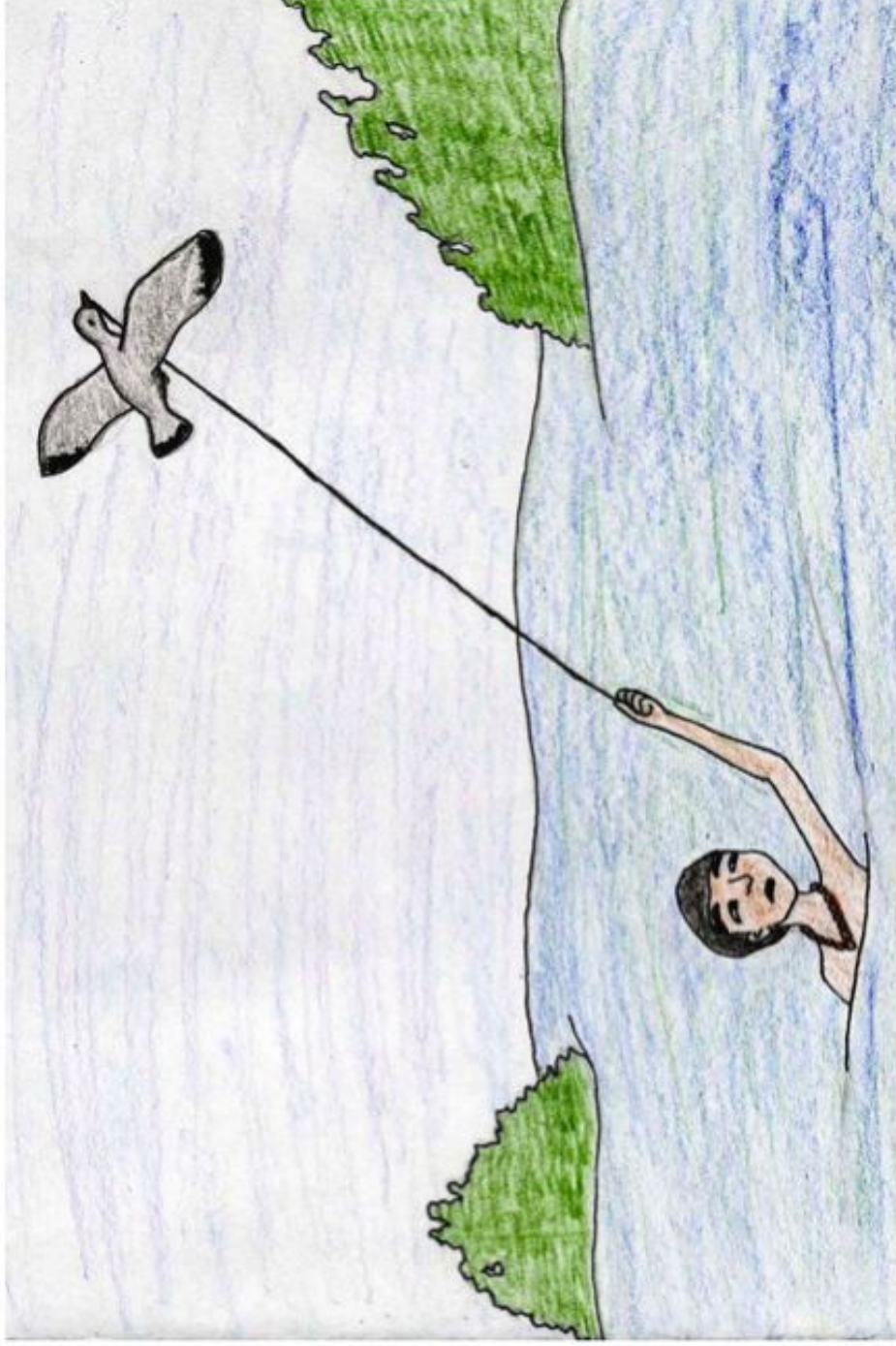
*She gave him the bony shoulder piece of a dried salmon with mold on the end. The boy flung it away in disgust, saying "You always give me the moldy pieces." This is a taboo.*





**Aogáa áwé kéidladi aawasháat du dáas'aayi een.**

*Just then, a sea gull was trapped in his snare. The boy ran down into the water to pull in the sea gull.*



Héent kei wjixí wé atk'átsk'u wé kéidladigaa. Wé kéidladi ku.aa héen táakde aawaxóot' wé atk'átsk'u. Deikéet ash uwaxút'.

*The sea gull kept pulling the snare out into deeper water.*





Héen táade wdzigeet wé atk'átsk'u. Áx' áwé has aawasháat wé Xáat kwáanich ku.aa. Aadéi yawakaayí yéich áwé Shanyaak'útlaax yéi wduwasáa wé Xáat kwáanich.

*The boy was swept under the deep water where he was brought into the world of the Salmon People. They named him Shanyaak'útlaax, or "Moby End", because they were offended by his disrespect.*





Daax'oon táakw áwé xáat kwáani xóox' yéi wootee wé atk'átsk'u. Át áwé  
kuwahaa aa has wudixeedi yé yéide has yakwgwa.áa.

*The boy had been with the Salmon People for 4 or 5 years when one day they began moving toward the streams of their birth.*



**Shanyaak'utlaax du éesh héeni yíkt uwax'ák.**

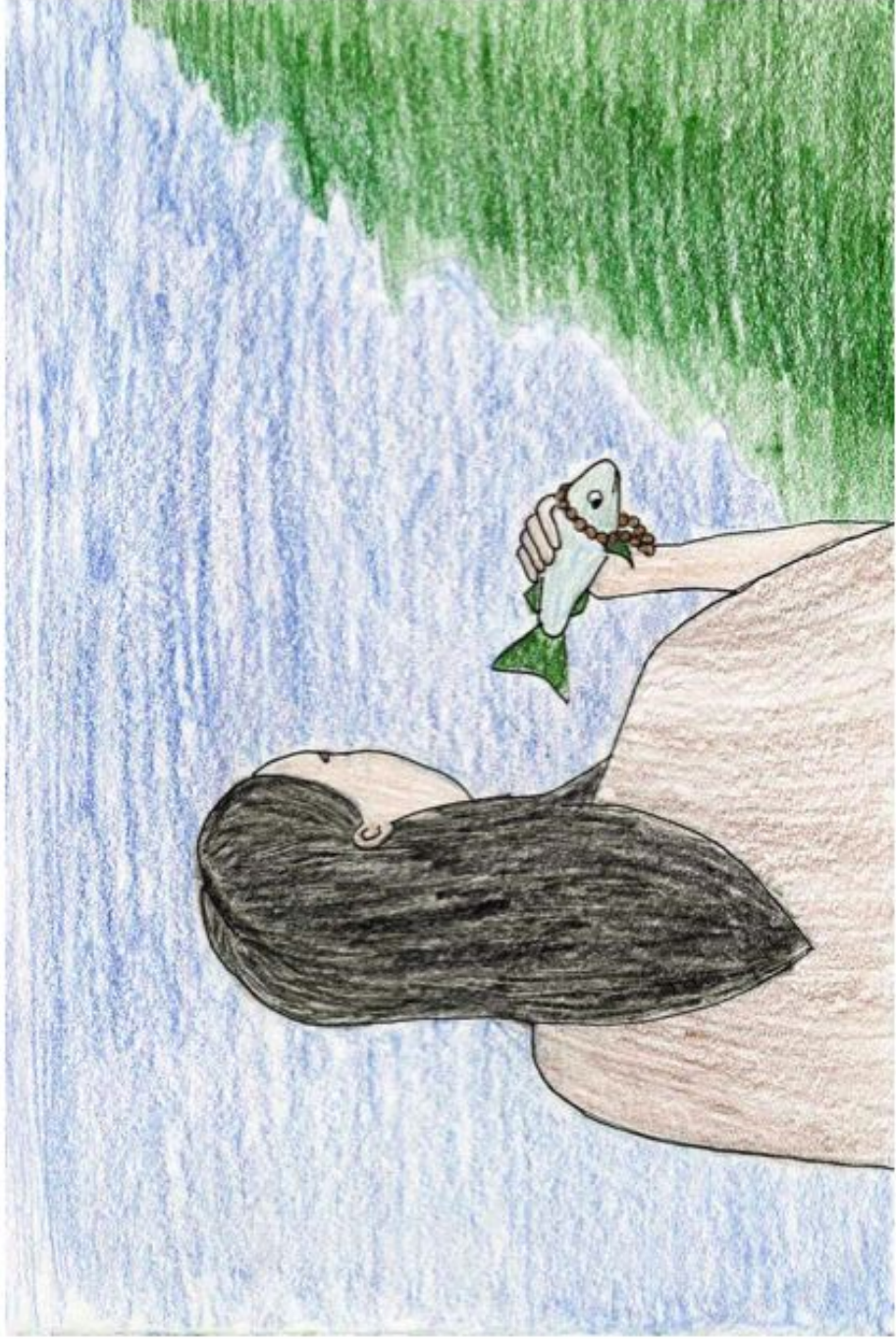
*Eventually, Shanyaak'utlaax arrived at his parents' stream.*





Du éeshch áwé uwak'éx'. Aadáx du tíáa jeet awsítaa.

*His father speared him and gave him to his mother.*



Du tláach gugaxaashí wé xáat, ayaawatín du yéet seidí. Ách áyá tiél awuxaash wé xáat.

*As she was trying to cut the fish, she saw her son's necklace. This is why she didn't cut the salmon.*





X'ow ka x'wáal' káa yan has awsitáa.

*His father wrapped Shanyaakú'tlaax in a blanket.*



A ítdax áwé Shanyaak'utlaax kúx wudigút. Wé atk'átsk'u du naax satee een akaawanéek xáat daat sh kalneek. Aagáa áwé wé xáatch du jeet uwateeyi saa "Aak'wtaatseen"

*After a while, Shanyaak'utlaax appeared as a young man and told his family his story. Then they named him "Aak'wtaatseen".*





Yéi áwé wuduzikóo xáat kwáanich wusneixí. Atk'átskooch tiél ayáx  
ayawuskaa wé xáat. Áx x'áyáa koowulgaadích áwé, xáat kwáanich wusneix.

*He became known as the boy who was captured by the Salmon People for insulting the Salmon People and the food that comes from them.*

Chin – Salmon Unit  
Lesson 2 – Activity 1  
Salmon Habitat Study Prints









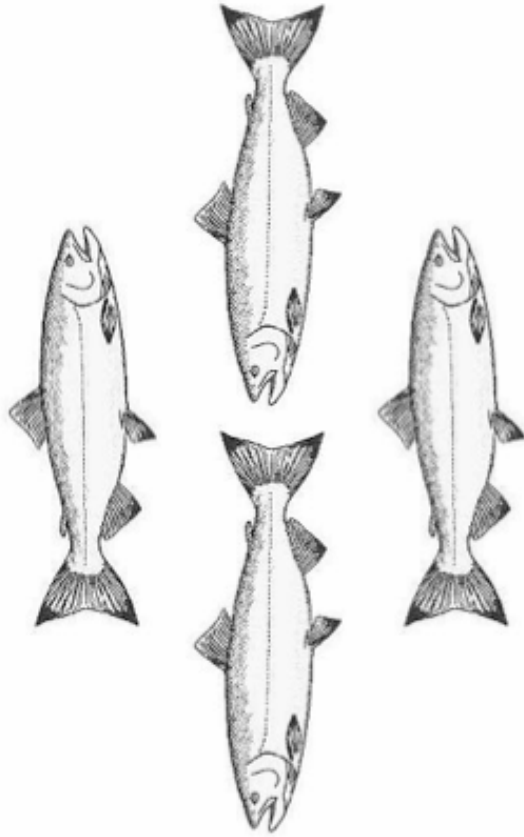








Sgwáagaan T'aláng K'wáayandaa Ts'an  
Let's Count Sockeye



Name \_\_\_\_\_

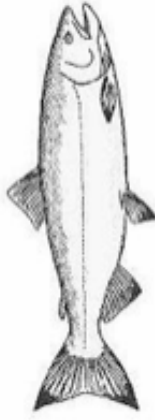
Date \_\_\_\_\_



\_\_\_\_\_ sockeye.

sgwáagaan sgwáansang





\_\_\_\_\_ sockeye.

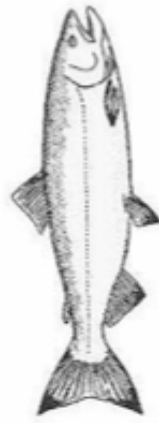
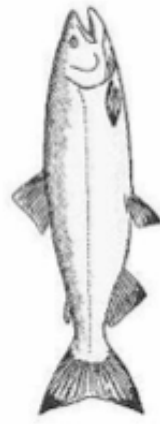
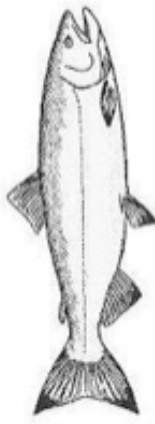
sgwáagaan sdáng



\_\_\_\_\_ sockeye.

sgwáagaan hígúnahl





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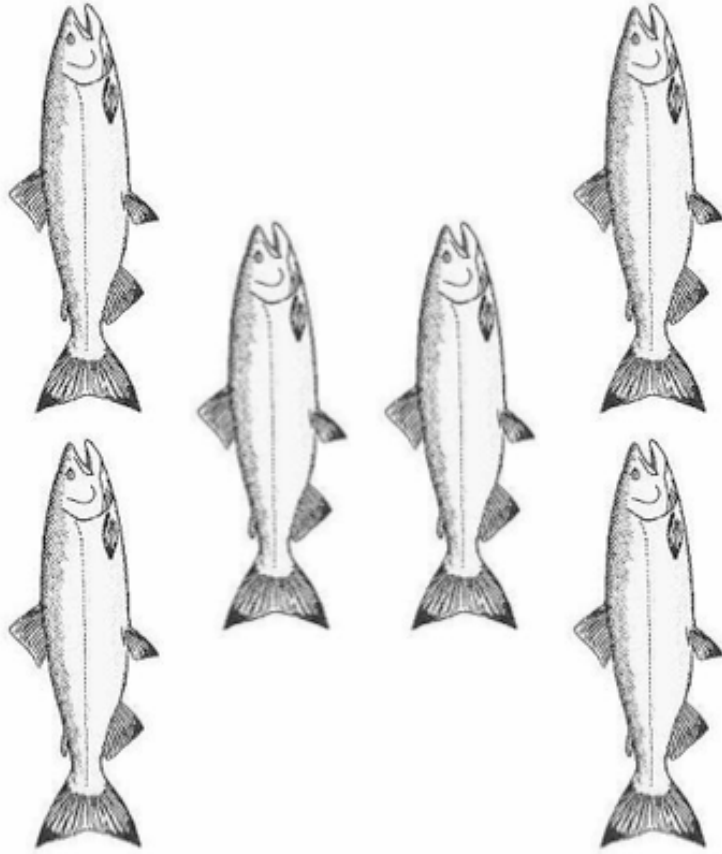
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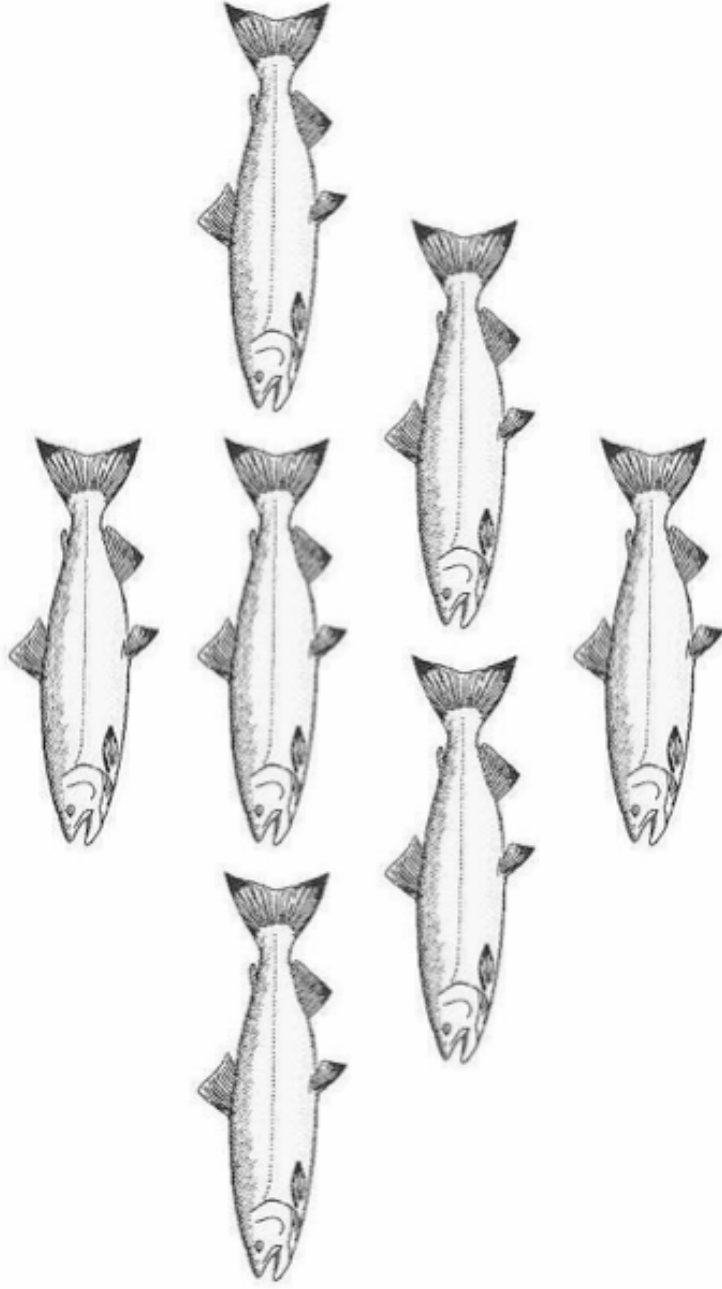
sgwáagaan téehi





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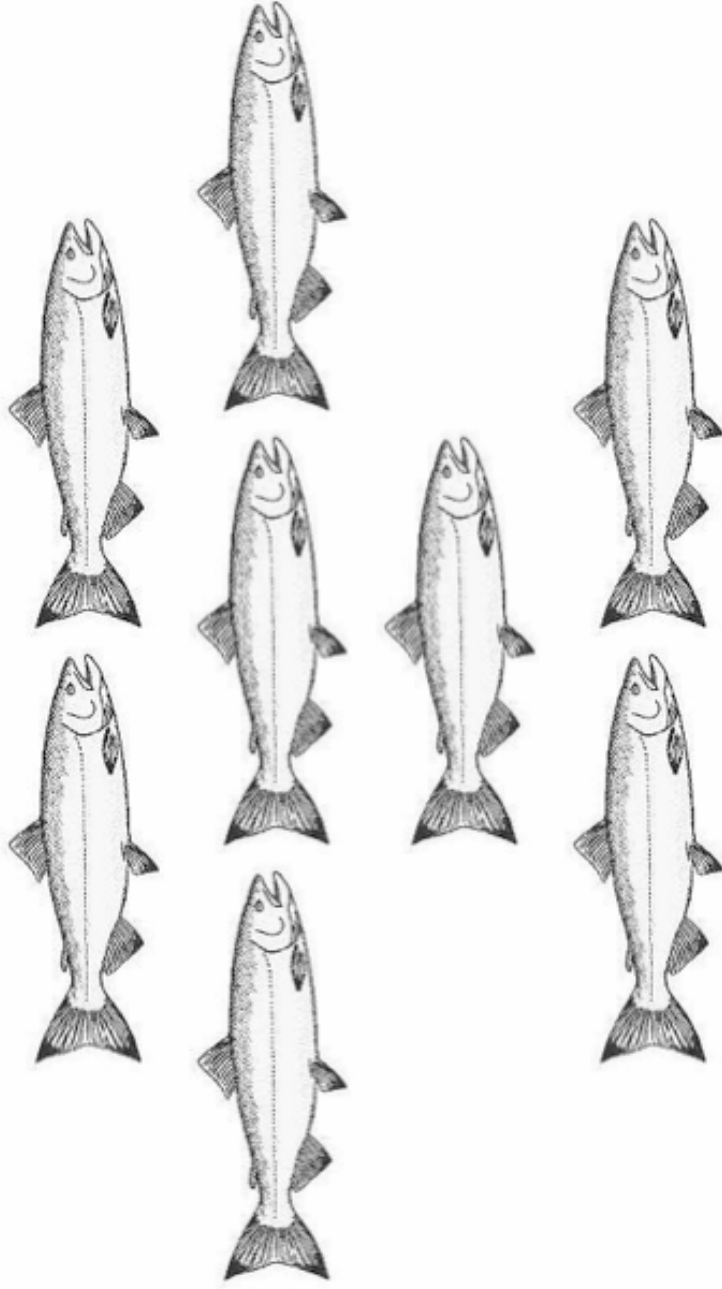
sgwáagaan tla'únhl



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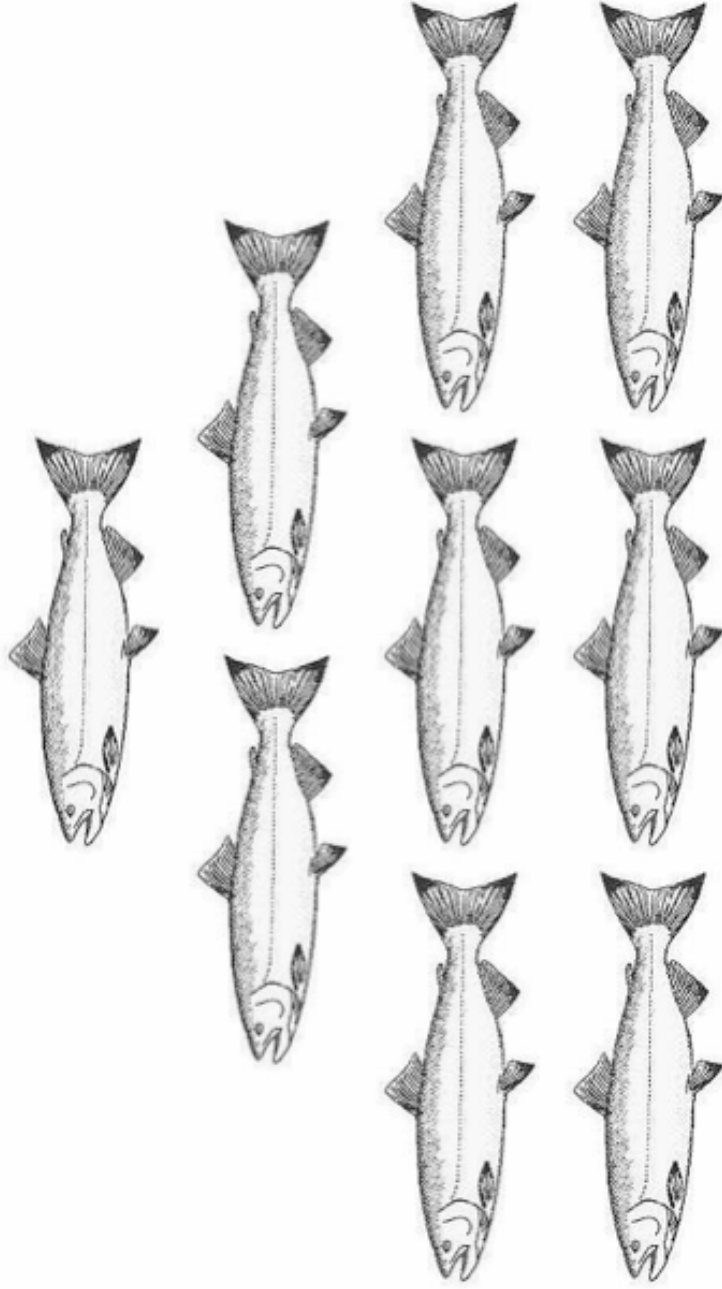
sgwáagaan jagwaa





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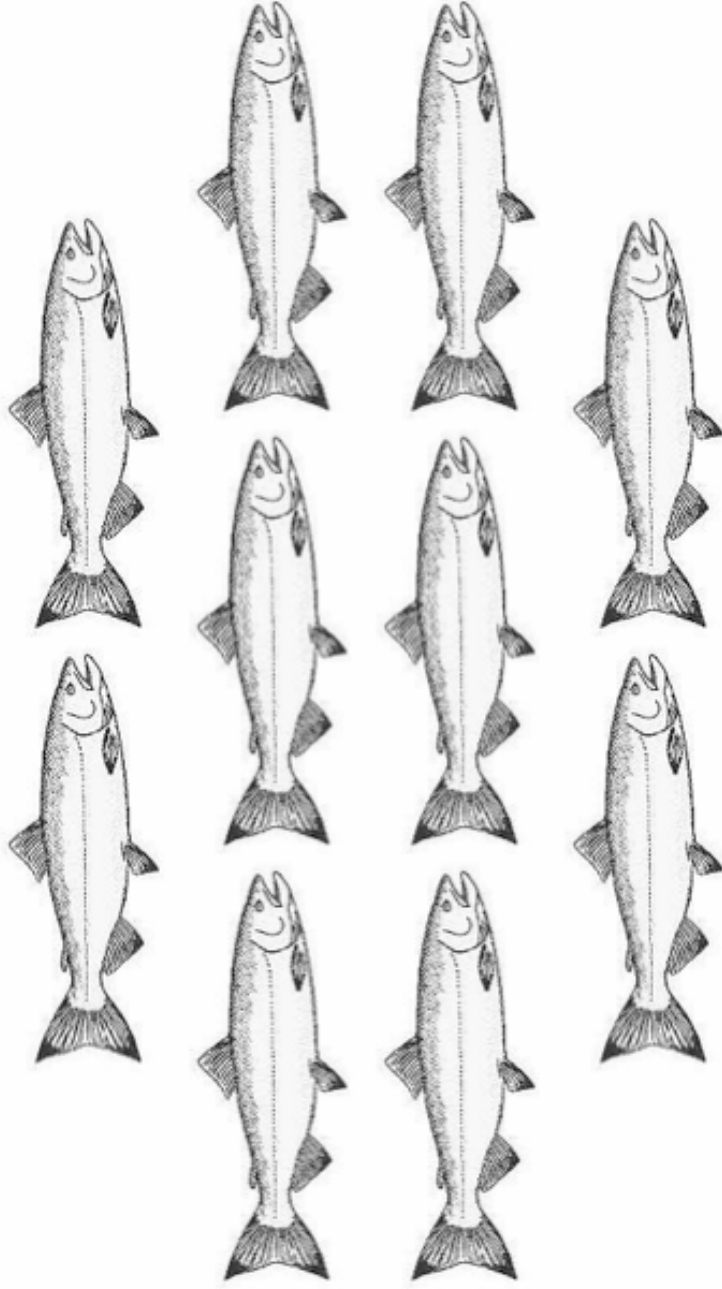
sgwáagaan sdáansaangaa



\_\_\_\_\_ sockeye.

sgwáagaan tláahl sgwáansang gúu





\_\_\_\_\_ sockeye.

sgwáagaan tláahl

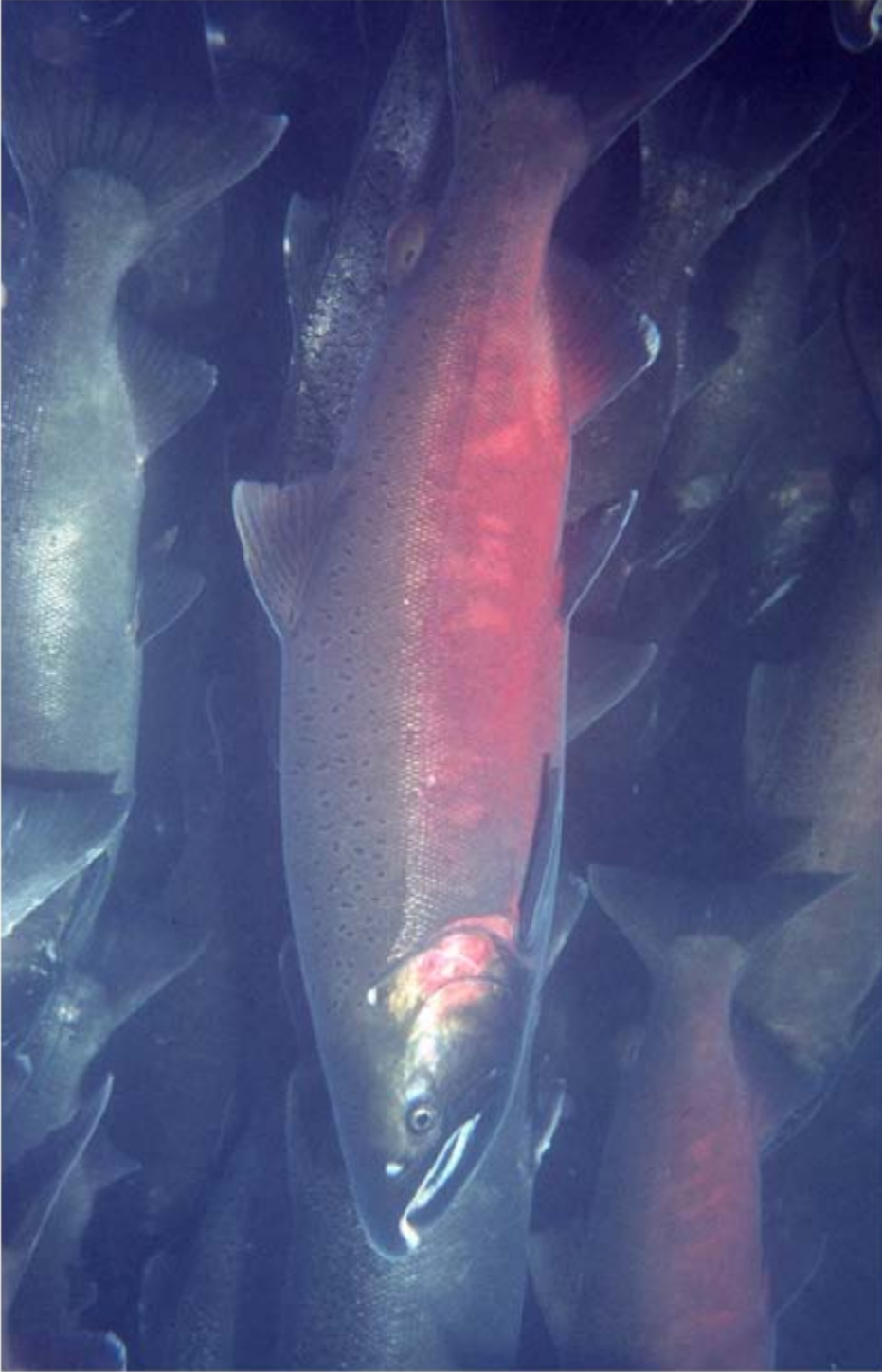


**Ts'at'áan**  
Humpy salmon



**Sgwáagaan**  
Sockeye salmon





**Táay**  
Coho salmon

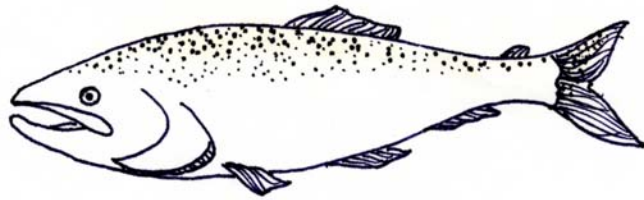


**Táa'un**  
King salmon

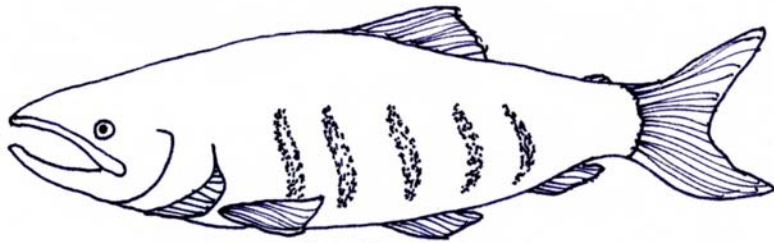


**Sk'ag**  
Dog salmon

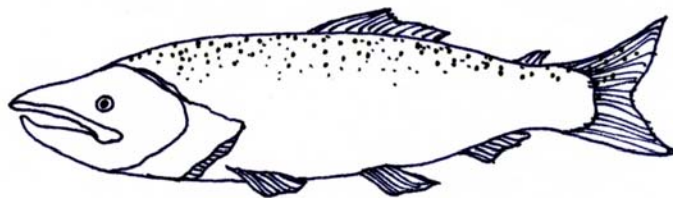




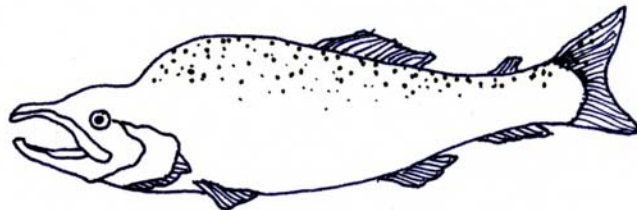
Coho



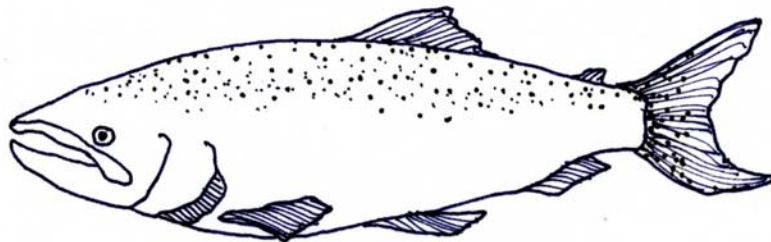
Dog Salmon



Sockeye



Humpback



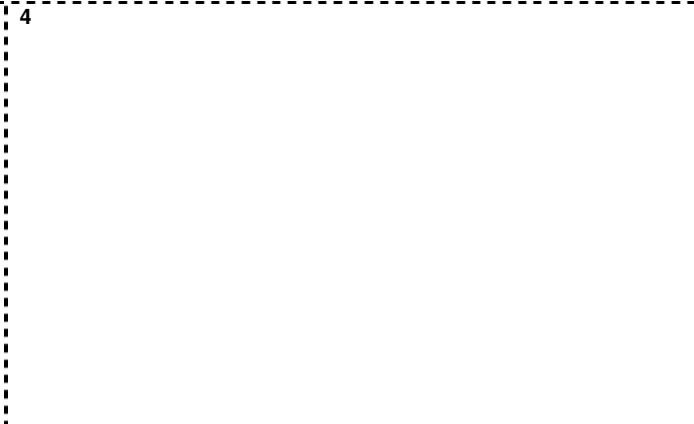
Chinook (king)

**Chíin Activity**

1. Cut out the picture.
2. Tape the stick to the paper.
3. Write your name on the salmon



**Táa'un** – Chinook/King  
Arrive April/May - June up river



**Sk'ag** – Dog/Chum  
Arrive Fall



**Sgwáagaan** – Sockeye  
Arrive Midsummer



**Táay** – Coho  
Arrive Fall



**Ts'at'áan** – Humpy/Pink  
Arrive Midsummer

**Chíin Sgaláangaa**  
**Samon song**

Sung to the tune BINGO

**First Verse**

*T'aláng isdáalgang* – We are walking along

*Gúus uu d'áng k'ínggang?* – What can you see?

*Gúus uu d'áng k'ínggang?* (3x) – What can you see?

*\_\_uu Hl k'ínggang..* – I see \_\_.

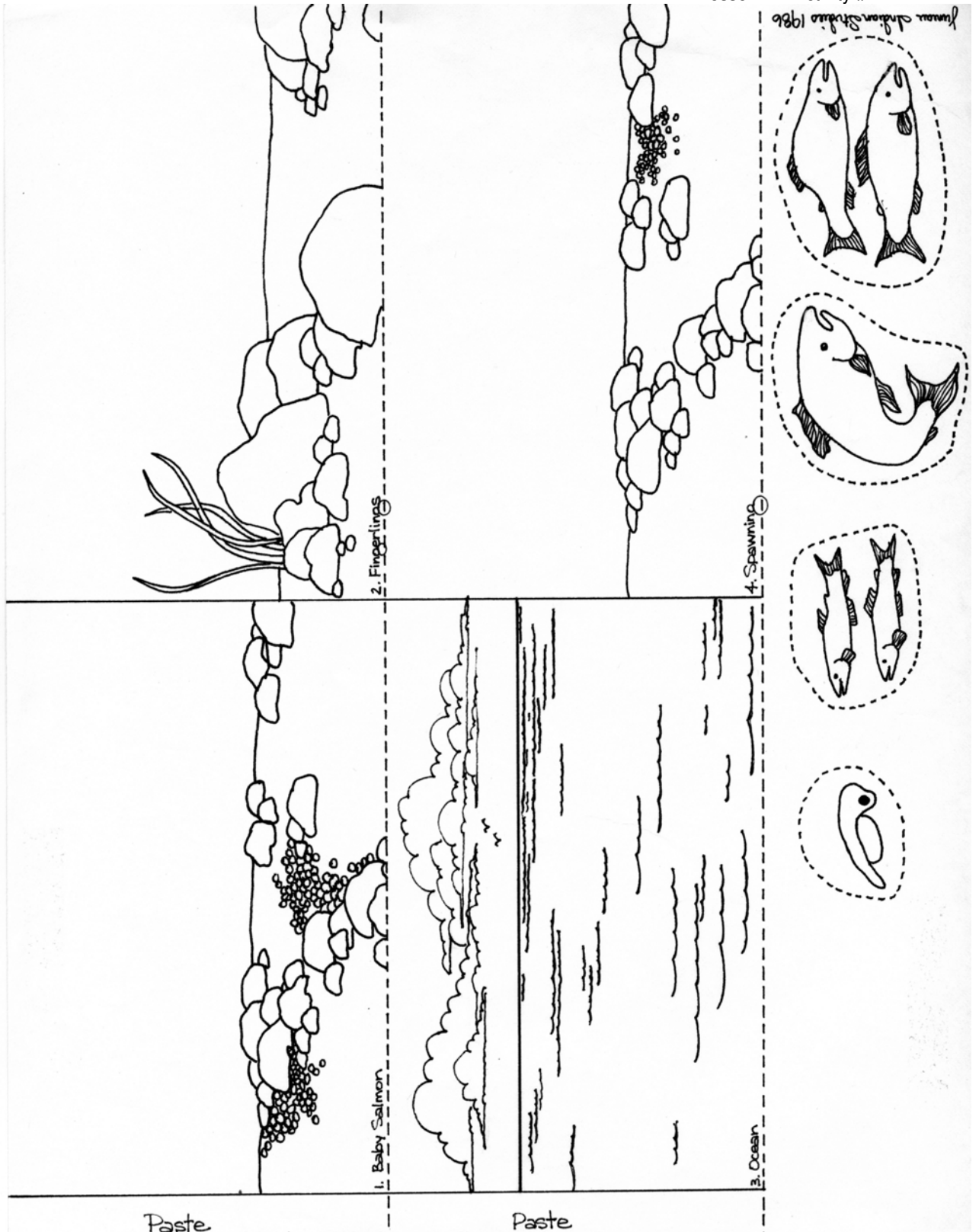
**Second Verse**

*Gándlaay aa uu íijang.* – It's in the water.

*\_\_uu Hl k'ínggang..* – I see \_\_.

*Gándlaay aa uu íijang.* (3x) – It's in the water.

*\_\_uu Hl k'ínggang..* – I see \_\_.



Paste

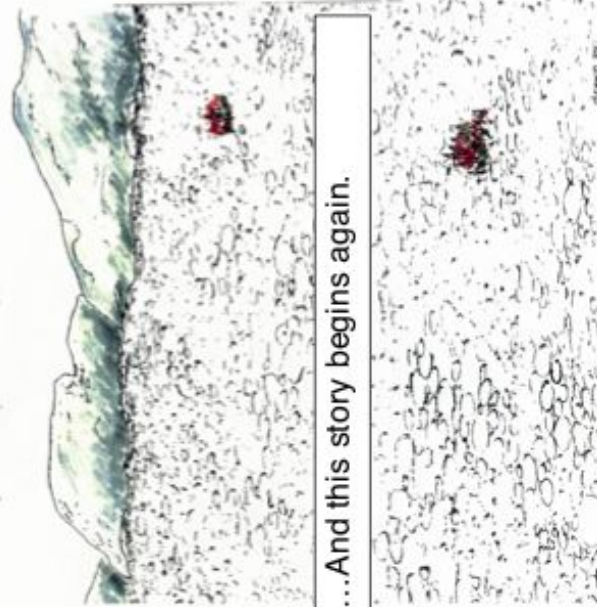
Paste



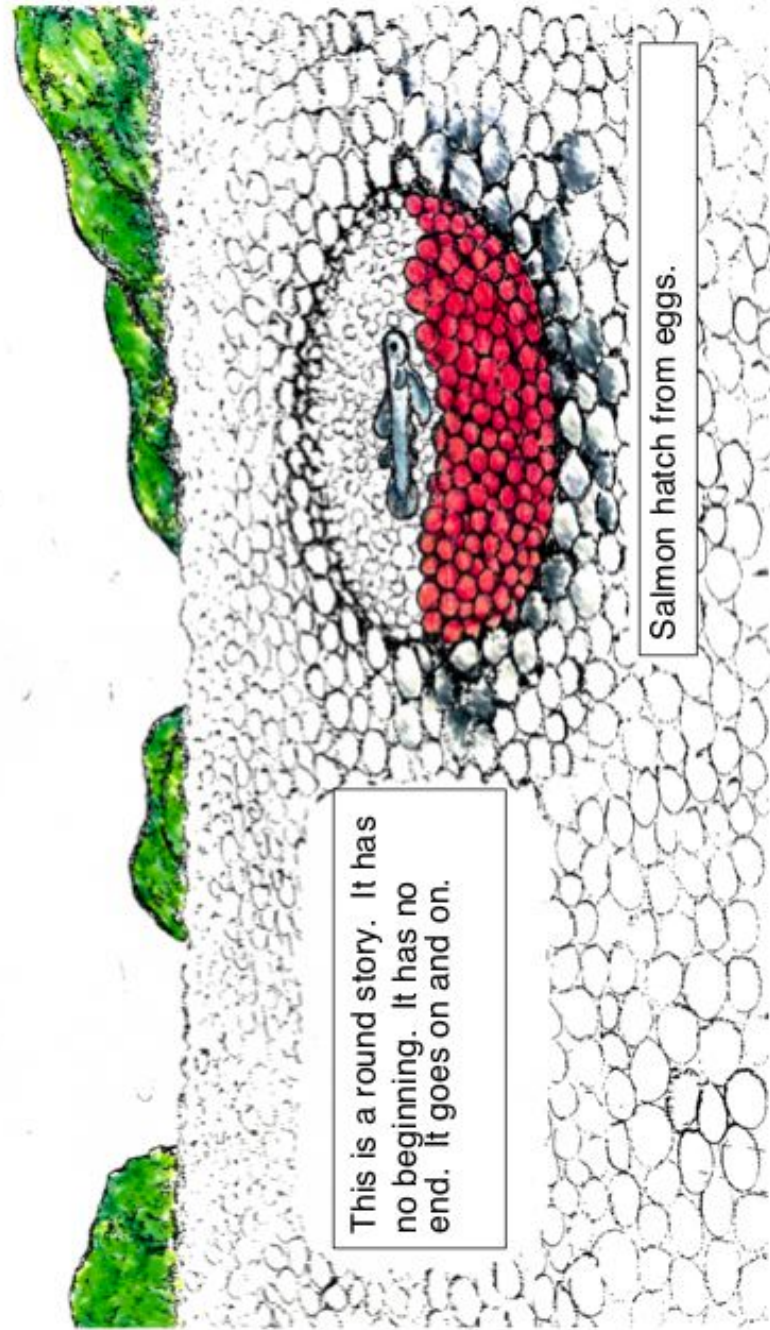


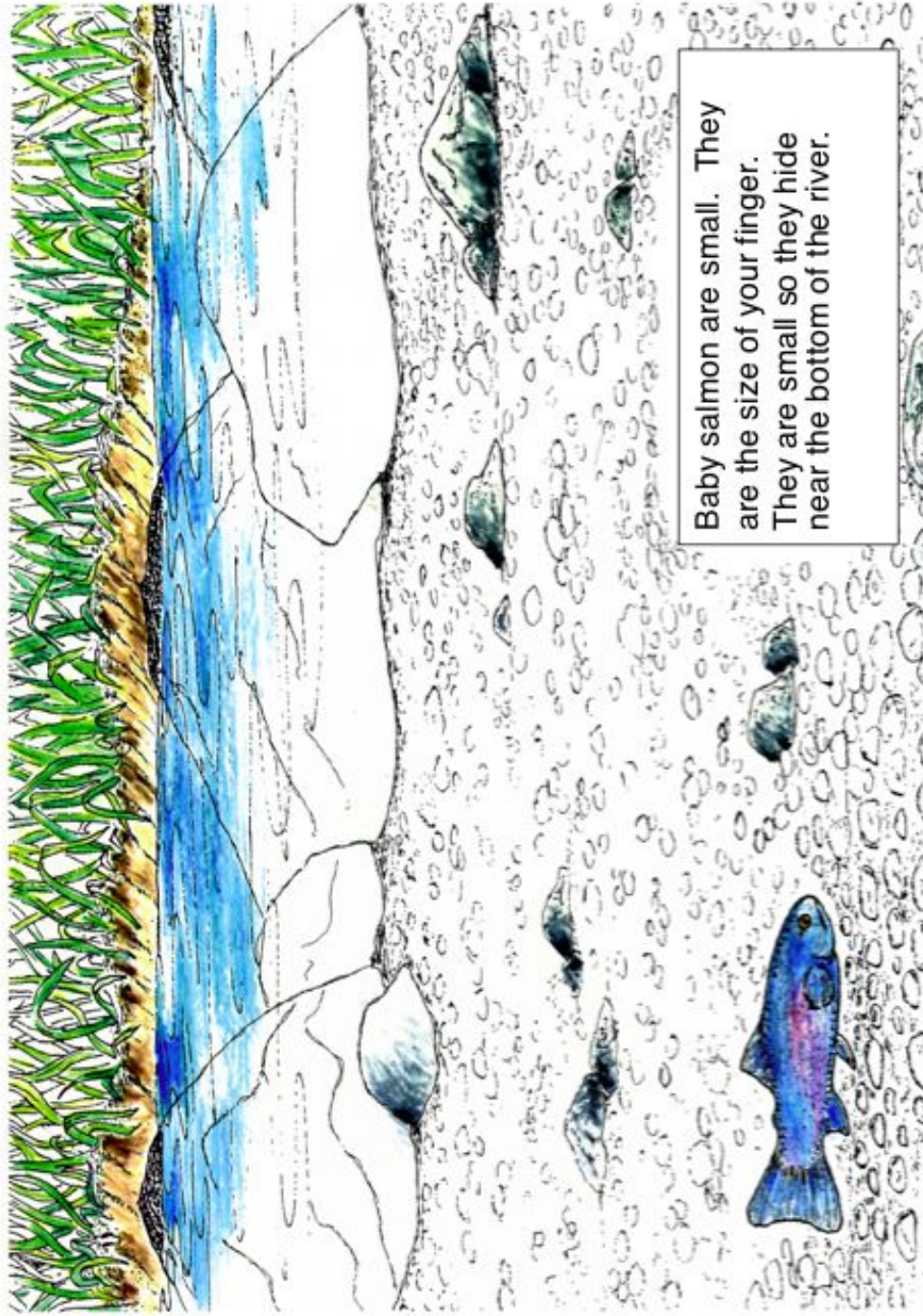
**Chín Xínanggaay**  
Salmon Life Cycle

The adult salmon drift away and die.  
The eggs hatch....



...And this story begins again.

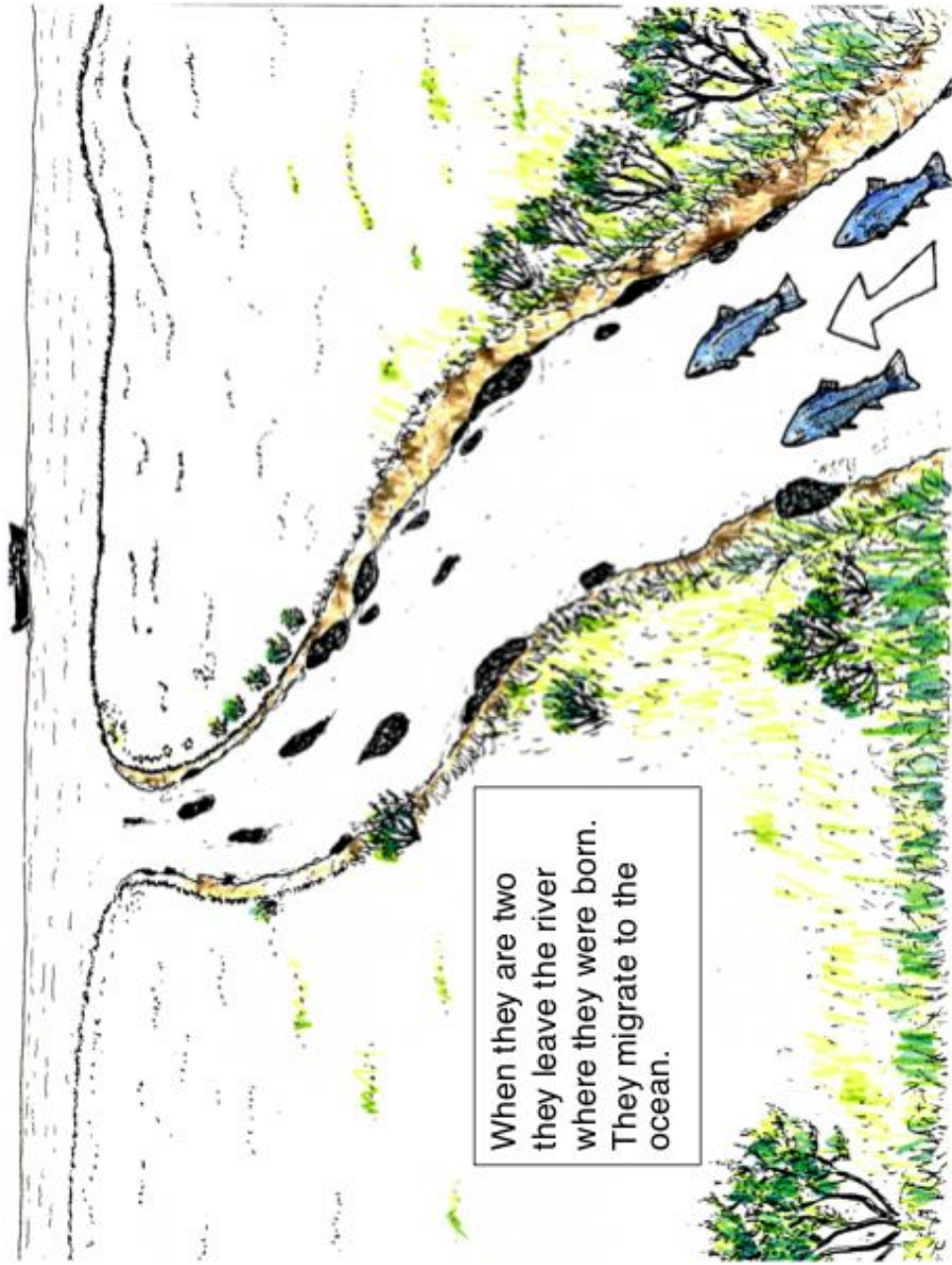




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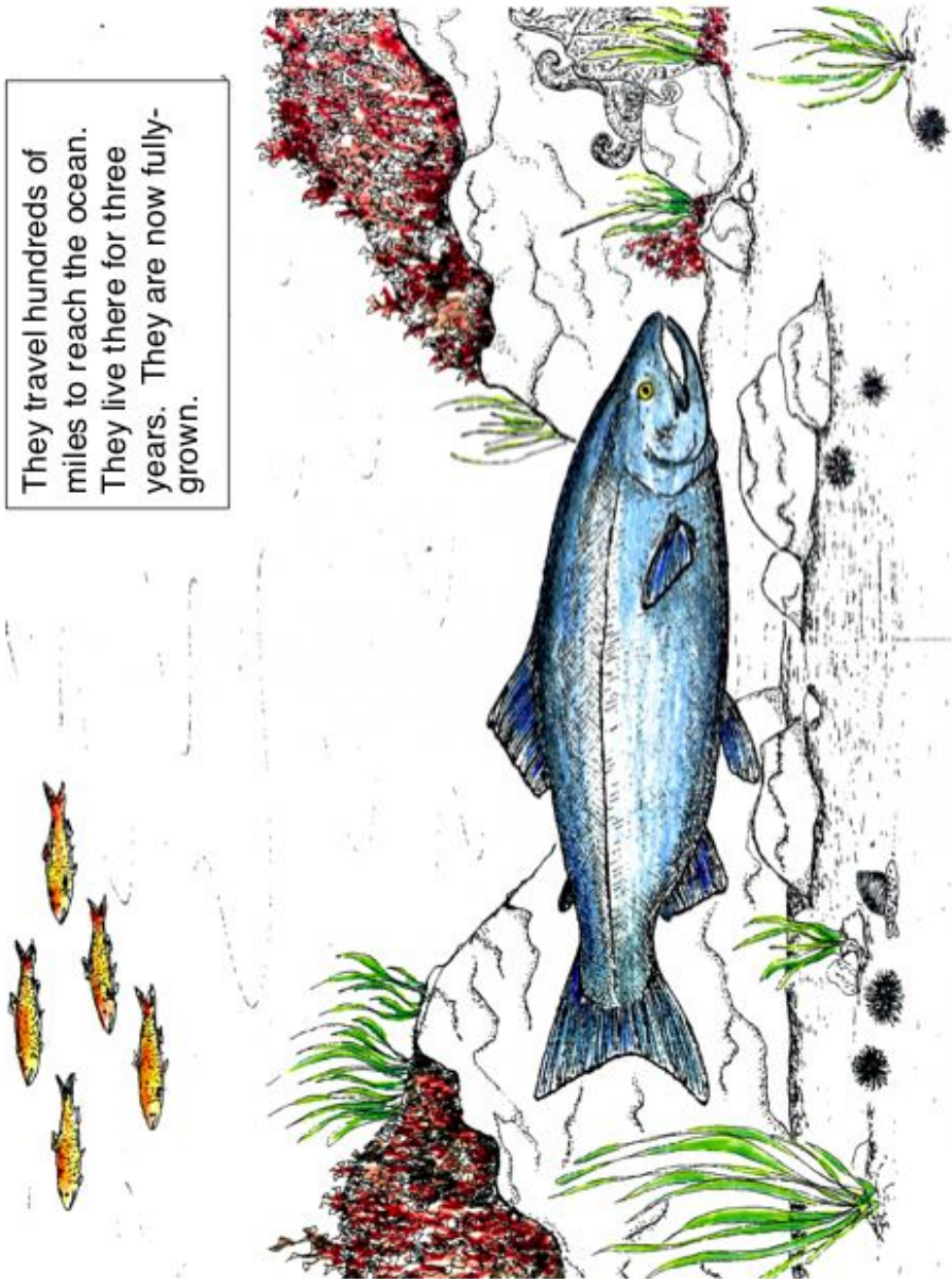
Fold in Half and Glue to Page 4



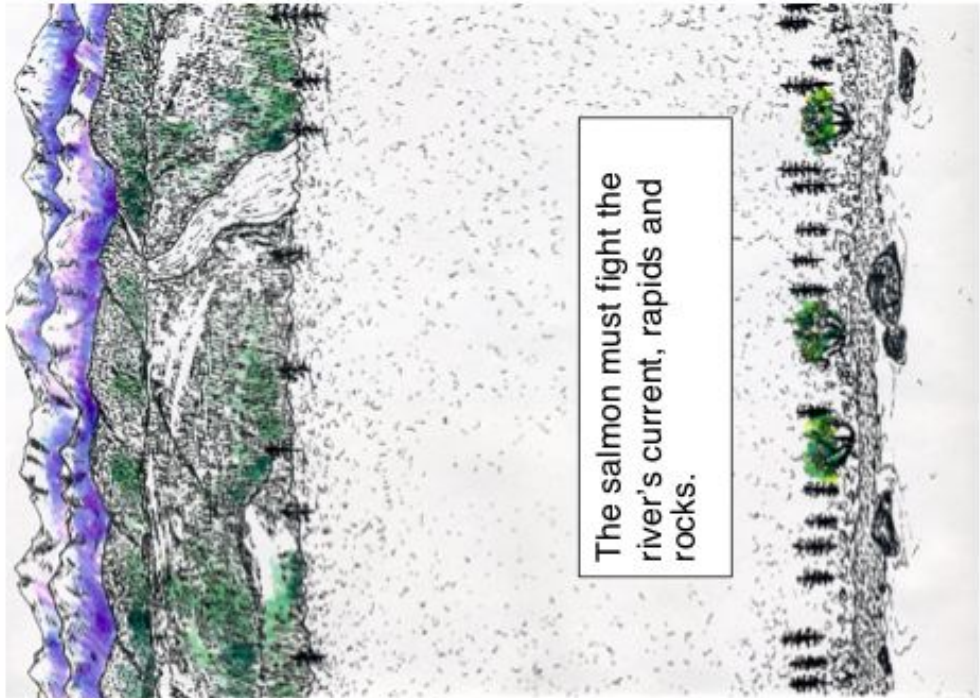


When they are two  
they leave the river  
where they were born.  
They migrate to the  
ocean.

They travel hundreds of miles to reach the ocean. They live there for three years. They are now fully-grown.



Fold in Half and Glue to Page 6

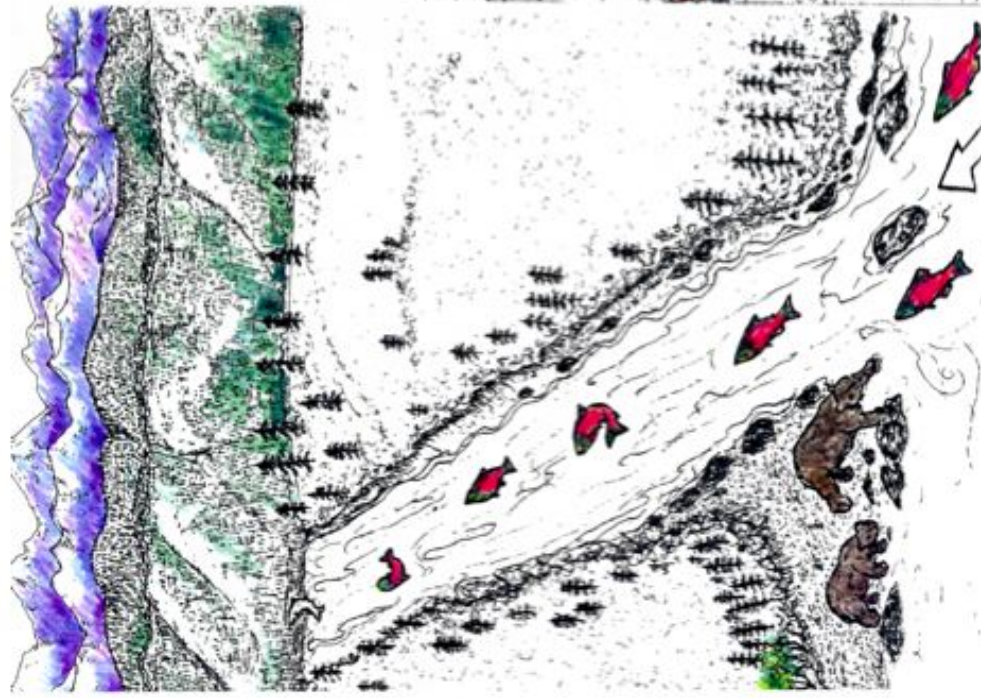


The salmon must fight the river's current, rapids and rocks.



They migrate back to the river where they were born.





They spend many weeks traveling up the river. They arrive at their home scarred, tired and a different color.



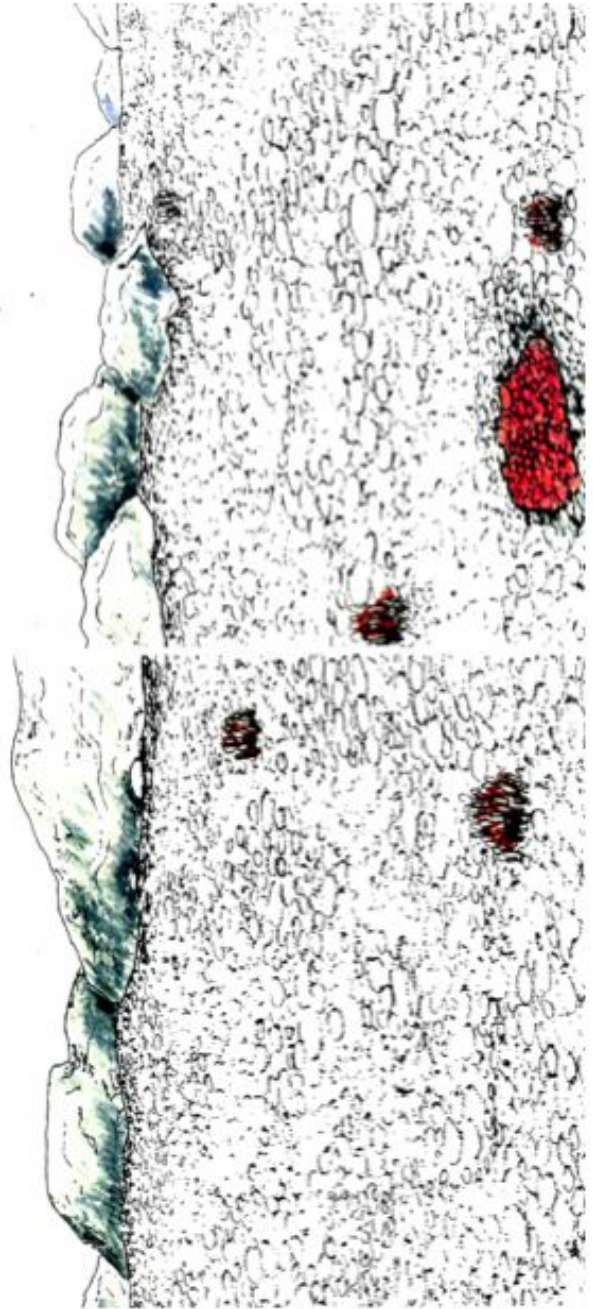
The salmon compete for a mate.



Fold in Half and Glue to Page 9

The female uses her tail to make a nest in the gravel and lays her eggs.

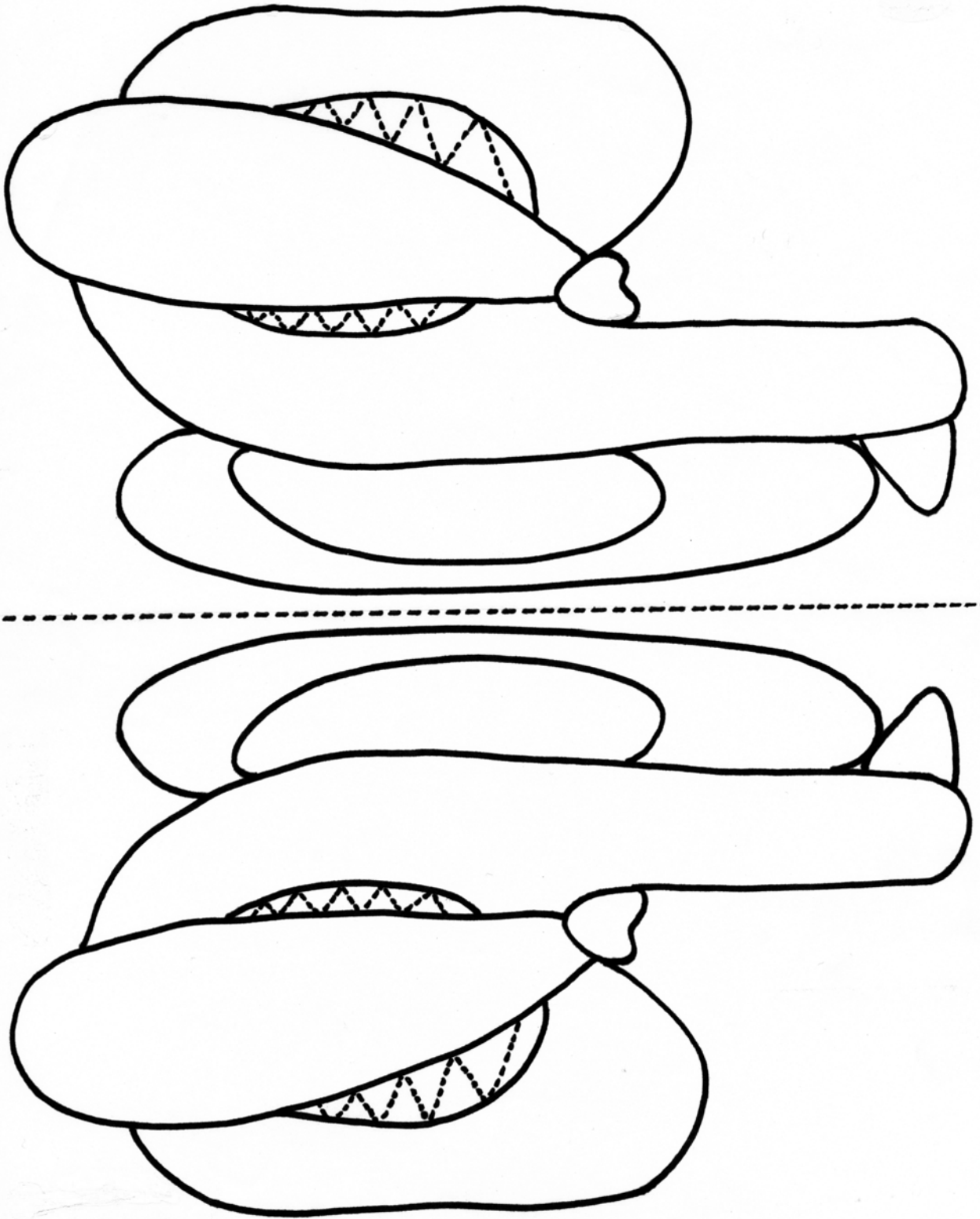
The male fertilizes the eggs and covers them with pebbles.







<b>kaj</b>	head
<b>xangji</b>	eyes
<b>xahlí</b>	mouth
<b>st'áay</b>	tail



Chin – Salmon Unit  
Lesson 7 – Activity #1







### Let's Make a Fish Trap






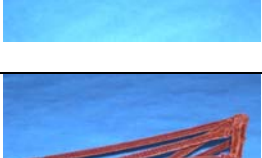



#### Materials Needed

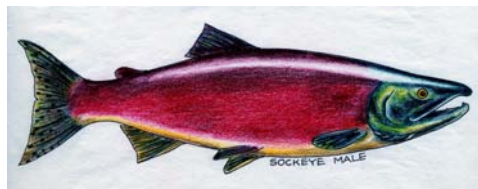
9 - brown chenille stems per student

1 - silver or other salmon colored chenille stems

Scissors

	9 chenille stems
	Cut three chenille stems in half.
	Hook the chenille stems around a long stem in a pattern. One short, then one long.
	Bend the long stem into a circle and twist the ends together.
	Make a ring with a short chenille stem. Twist ends together.
	Lay out model with long stems spread out like a sunray. Bring the short rays to the center and twist around small ring.
	Bring the long rays together around the inner funnel and twist the ends together to finish the fish trap. Cut silver chenille stem in thirds. Form into the shape of a salmon to put inside your trap.

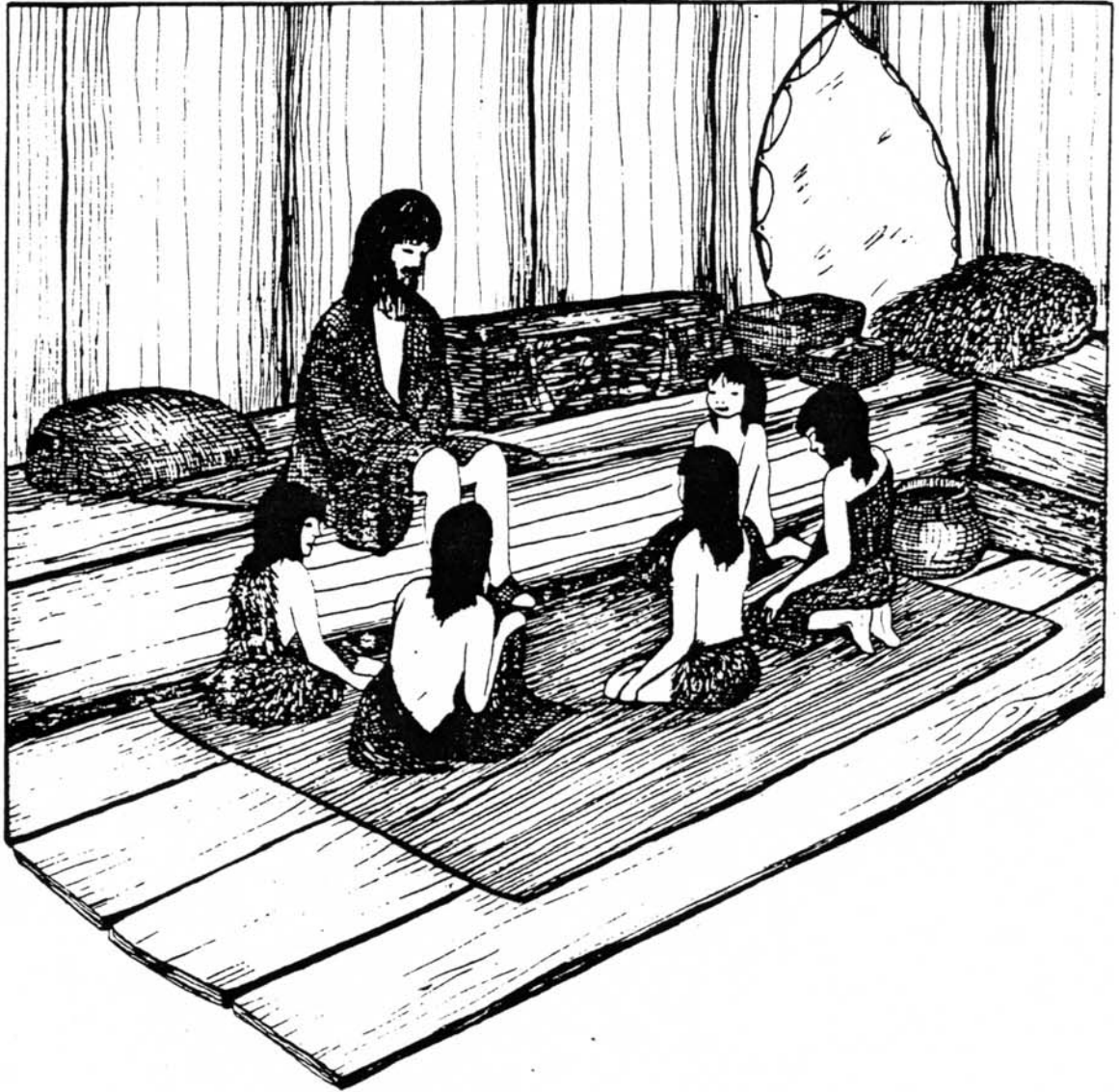
# The Native Way: How to Treat Salmon



Name \_\_\_\_\_

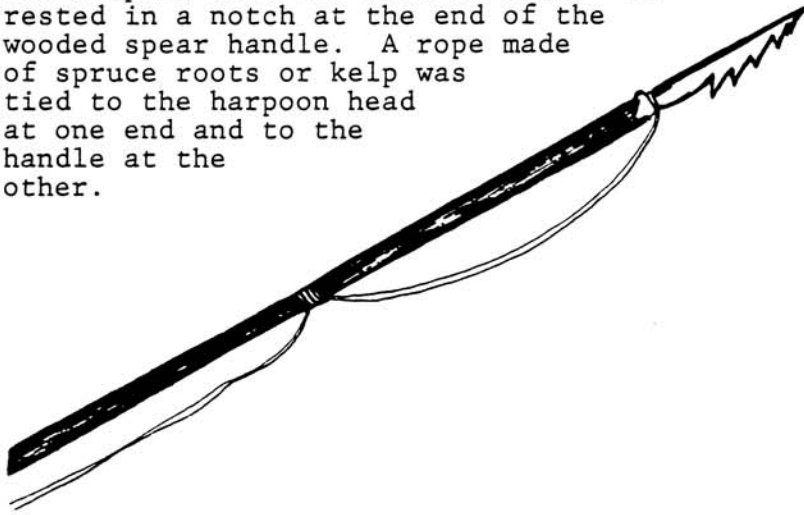
Date \_\_\_\_\_





This story tells some of the special ways the Tlingits treated salmon, and some of the ways they knew to avoid insulting the salmon. These were things that all children had to learn when they were growing up. The children learned by watching and listening to their parents and uncles and aunts and grandparents, and they remembered everything that these relatives told them. They had to--it was a matter of life and death! Then, when the children grew up, they passed on all these rules, and many more, to their own children.

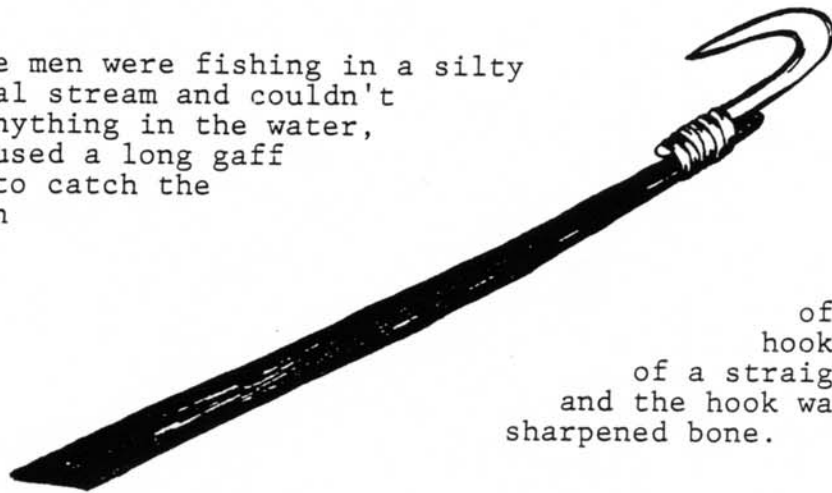
The harpoon head was made of bone. It rested in a notch at the end of the wooded spear handle. A rope made of spruce roots or kelp was tied to the harpoon head at one end and to the handle at the other.



When a salmon was harpooned, the fisherman held on to the rope. The harpoon head came loose from the handle, and stuck in the salmon. The fisherman let the salmon swim around on the end of the rope, and when it became tired, the man pulled the fish to shore.



If the men were fishing in a silty  
glacial stream and couldn't  
see anything in the water,  
they used a long gaff  
hook to catch the  
salmon

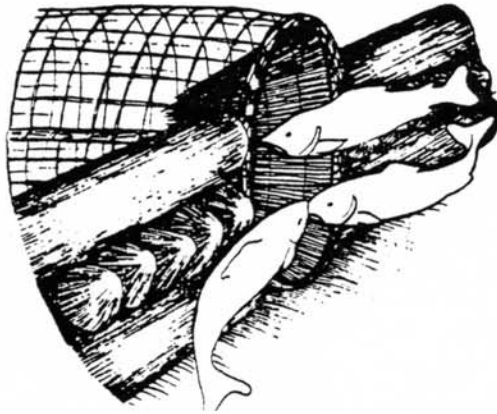


The  
handle  
of the gaff  
hook was made  
of a straight stick,  
and the hook was made of  
sharpened bone.

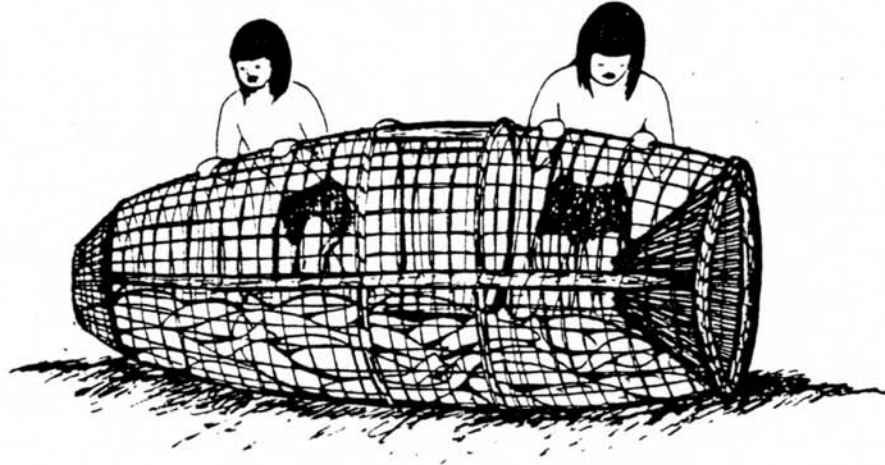




The men built the trap. Then they placed it across the stream with the opening facing downstream.



As the salmon swam upstream to their spawning grounds, they were guided to the opening of the trap. They swam into it, but could not find their way out.



When the trap was full, it was hauled out of the water and the salmon were taken to the women to clean.

After a man caught a salmon, he sang to it, explaining why he had killed it. The song might say something like this:

"Why did I kill that fish?  
I need it to eat.  
My family at home is hungry--  
I didn't kill it for nothing.  
Forgive me."

## Preparing Salmon

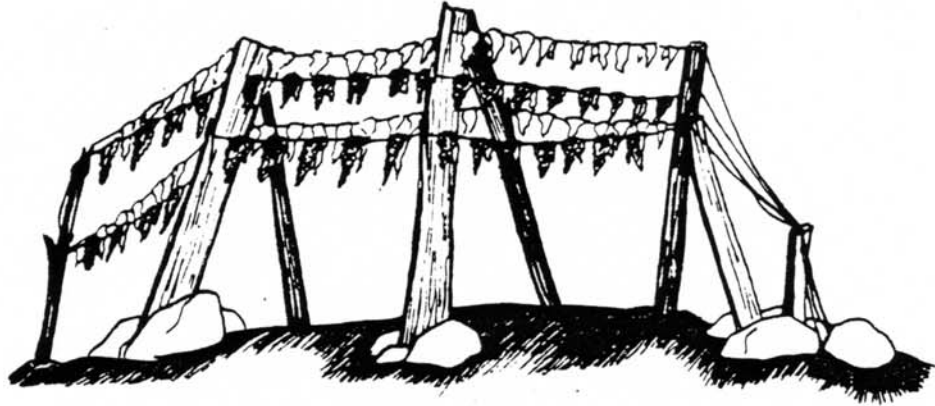
The women liked to be together when they were cleaning and smoking salmon. They stayed close to the campsite, and talked and laughed as they worked. They had to work quickly to clean the fish before they spoiled. The children helped them--some helped to clean fish, others helped by babysitting for their younger brothers and sisters.

Each woman had a large cutting board made of cedar or spruce wood for cleaning the fish. She put this on the ground, and put the fish she was going to clean on the board with its head pointed upstream. The fish's head always had to point upstream, for at the head of the stream it would spawn, and its soul would be born again in the body of another fish. The woman herself sat on the ground facing downstream, with her side, not her face, towards the water.

To clean the fish, the woman would cut off its head and make a cut down the fish's belly to clean the guts out. Then she cut the fish almost in two along the backbone and pulled the backbone and ribs out. She cut slits in a special pattern in the meat. Each woman cut her own special design in the fish for her family. That way, she could tell which fish were hers after they were dried along with everyone else's salmon in the big smokehouse.

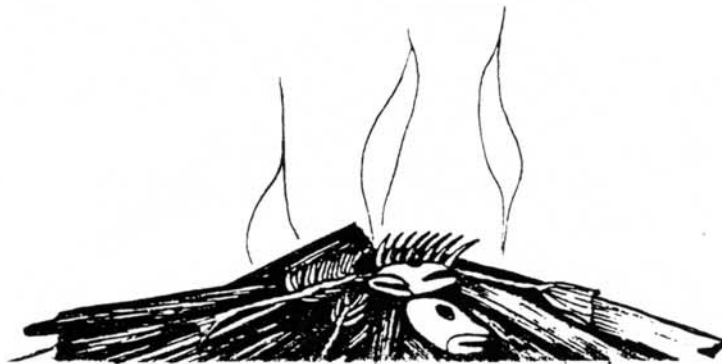






She saved the fish eggs to dry or smoke.

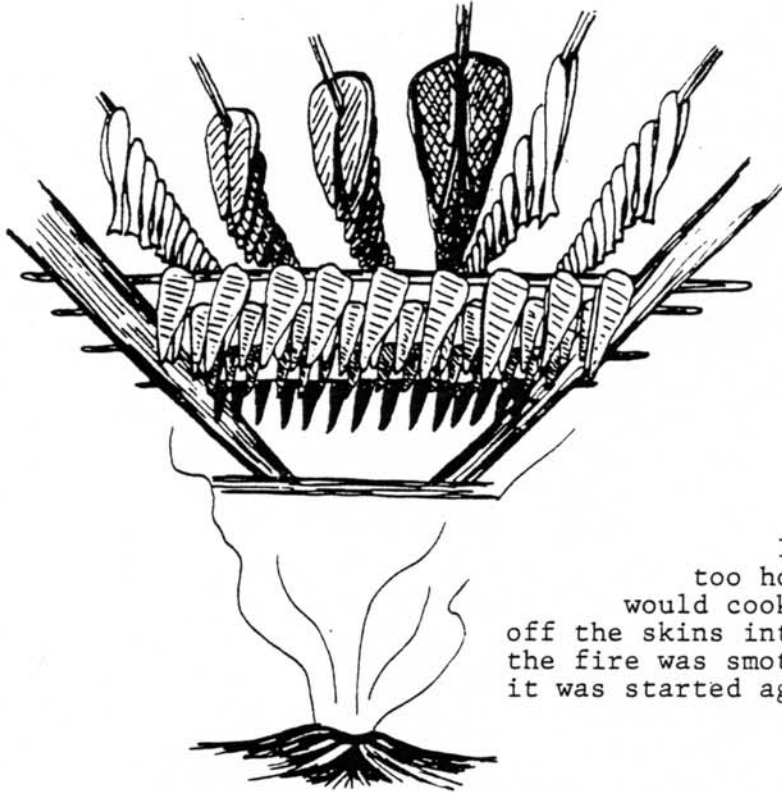
The women were very careful to take care of the bones, head and guts of the salmon. In some parts of Lingít Aanée, the women burned all of the left-over parts of the salmon after they cleaned it. In other areas, they threw them into the stream. This was one of the things which the salmon demanded of human beings. Otherwise, the fish would not be reborn and the people would starve.





There was usually one big smokehouse at summer fish camp. Sometimes people lived in the smokehouse, and other times they lived in tents or small huts and only used the smokehouse for drying fish.

The door of the smokehouse faced the river or stream. Sticks to hold the drying salmon hung across the house, in the same direction as the river. When a woman put her salmon on these sticks, she made sure that the front end of the salmon was heading upstream.



The fire for smoking the fish was made of alder wood and cotton wood. It was not allowed to get too hot, because then the fish would cook and the meat would fall off the skins into the fire. Every night the fire was smothered, and every morning it was started again.

The women had to pay close attention to the salmon they were smoking. The fish had to be moved around so they would not spoil, and had to be checked to see if they were drying evenly all the way through.

After about a week the smoking would be finished, and the women would take their fish down from the sticks.

They stacked the dried fish together, packed them all between two boards, and put them in a wooden box. The fish were stored in the box until later in the year when the family was ready to eat them.



## Smoking Salmon









