



Kootéeyaa

Totem Poles

Grade Levels K-1

TEACHER RESOURCES

A series of elementary level thematic units featuring Tlingit language, culture and history were developed in Juneau, Alaska in 2004-6. The project was funded by two grants from the U.S. Department of Education, awarded to the Sealaska Heritage Institute (Boosting Academic Achievement: Tlingit Language Immersion Program, grant #92-0081844) and the Juneau School District (Building on Excellence, grant #S356AD30001).

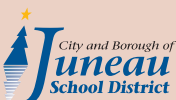
Lessons and units were written by a team of teachers and specialists led by Nancy Douglas, Elementary Cultural Curriculum Coordinator, Juneau School District. The team included Juneau teachers Kitty Eddy, Shgen George, Kathy Nielson, Hans Chester and Rocky Eddy, and SHI language team members Linda Belarde, Yarrow Vaara, David Katzeek, John Marks, Mary Foletti, Rose Natkong and Jessica Chester. Curriculum consultants Julie Folta and Toni Mallott assisted and Annie Calkins edited the lessons and units.

Lessons were field tested in Juneau classrooms in 2005-6.

All units are available online at sealaskaheritage.org.



Sealaska Heritage Institute



The contents of this curriculum were developed under the Tlingit Language Immersion Program (2004) and Building on Excellence (2005) grants from the U.S. Department of Education. However, the contents do not necessarily represent the policy of the Dept. of Education and you should not assume endorsement by the Federal Government

The _____
_____ should be on top because _____

_____.

naa gáas'i
house post

naa kootéeyaaayi
house front pole

kaa *shagoon*
memorial pole

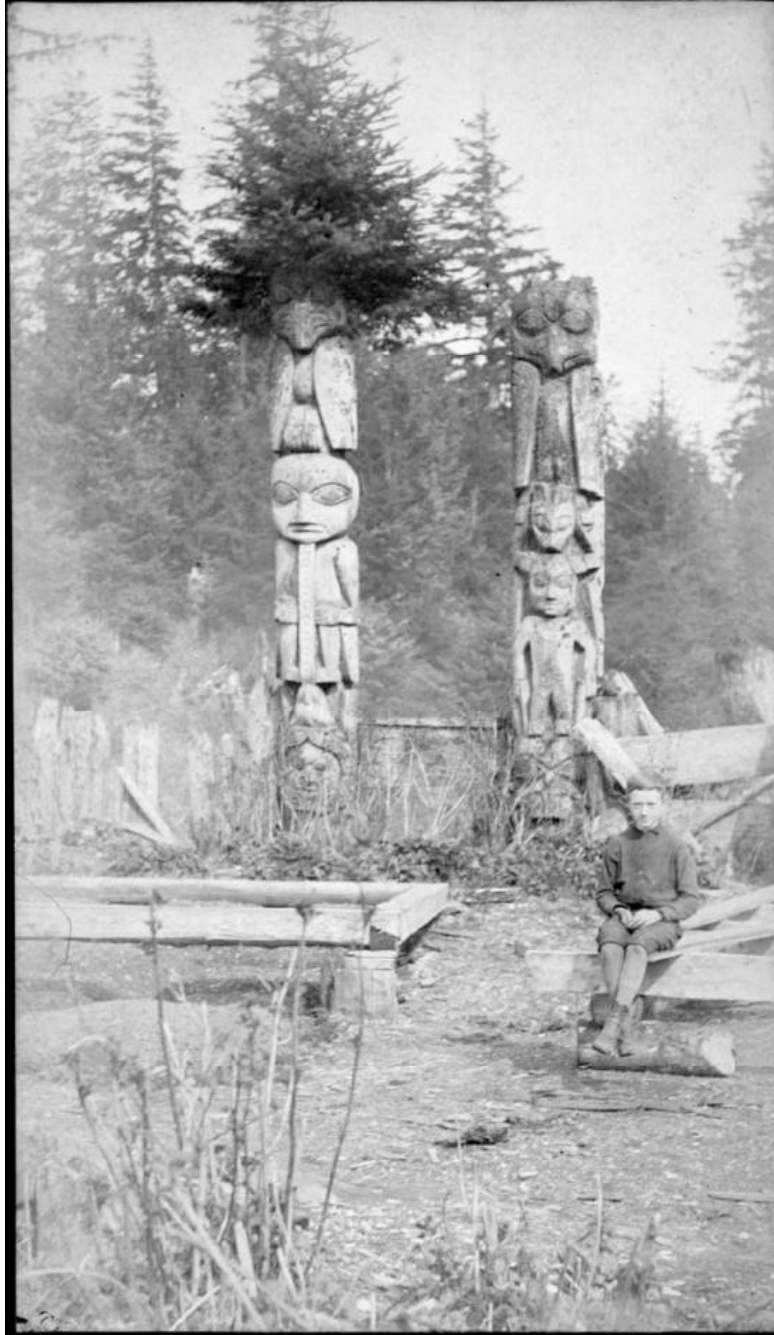
kaa *kinaak gáas'i*
mortuary pole



014 Indian Totems which formerly supported roof of Tribal Community House at Kuskoon - K194

Alaska State Library - Historical Collections

Collection Name: Skinner Foundation. Photographs, Alaska Steamship Company, 1890s-1940s.
ASL-PCA-44 Identifier: ASL-P44-03-001



57. Twin Totems, Howkan, Alaska.
EDWARD DE GROFF. SITKA, ALASKA.

Alaska State Library - Historical Collections

Twin Totems, Howkan, Alaska. Collection Name: Edward DeGroff. Photographs, ca. 1886-1890. ASL-PCA-91 **Identifier:** ASL-P91-60



Alaska State Museum II-B-1780: house post - Haida - wood; carved - Prince Of Wales Island? **Object Name:** house post



Alaska State Museum II-B-1207:



Alaska State Museum II-B-1632: totem pole - Haida - Old Witch Totem Pole - Kitkoojawus (DwigWallace)



www.washington.edu/burkemuseum/collections/ethnology/collections
Object # 2002-18/19



www.washington.edu/burkemuseum/collections/ethnology/collections
Object # R-199



University of Alaska Anchorage. Archives & Manuscripts Dept.

Collection Name: Julia Willma Weber (b. 1904). Papers, ca. 1890-1901. UAA-HMC-0344
Identifier: UAA-hmc-0344-3-b

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Alaska State Library - Historical Collections

Collection Name: Winter and Pond. Photographs, 1893-1943. ASL-PCA-87

Identifier: ASL-P87-0091



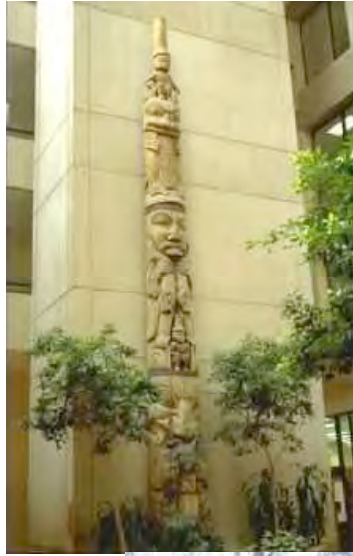
University of Alaska Anchorage. Archives & Manuscripts Dept.

Old Kasaan Aaa, Alaska, ca. 1890-1910. Collection Name: Julia Willma Weber (b. 1904). Papers, ca. 1890-1901. UAA-HMC-0344 **Identifier:** UAA-hmc-0344-loose7 **Title:** Old Kasaan Aaa, Alaska, ca. 1890-1910.



<http://www.royalbcmuseum.bc.ca/totems/totems1b.html> Photograph text: This photograph of the removal of memorial poles 15558a and 15558b was taken by Bernard Atkins at Sgangwai'llnagaay (Ninstints) in 1957.

Kootéeyaa – Totem Pole Unit
Lesson 1 – Activity #2
Student Sorting Poles





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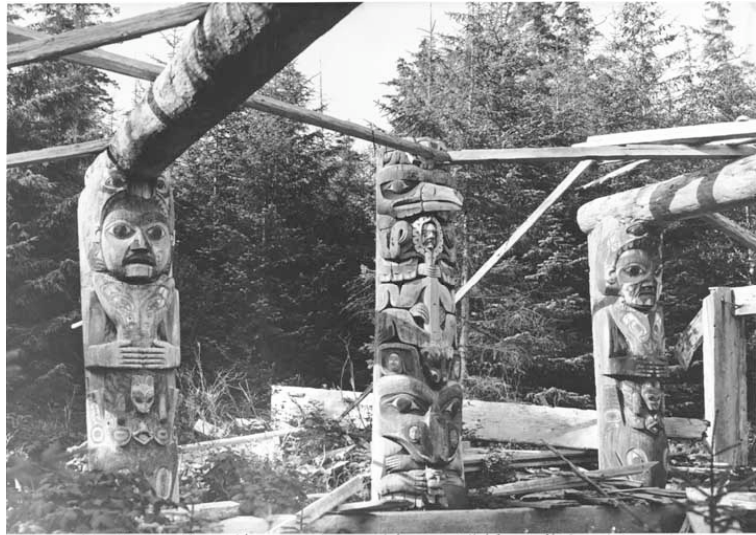
Alaska State Library - Historical Collections



University of Alaska Anchorage. Archives & Manuscripts Dept.



57. Twin Totems, Hoonkan, Alaska. SETKA, ALASKA.
EDWARD DE GRUFFY, Alaska State Library - Historical Collections.



614. Indian Totems which formerly supported roof of Tribal Community House at Kasaan - Kasaan.
Alaska State Library - Historical Collections



Naa Kootéeyaa
House Front Pole

Naa Gáas'i
House Post

Kaa Shagoon
Memorial Pole

Kaa Kinaak Gáas'i
Mortuary Pole

Name _____

Naa Kootéeyaaayi
House Front Pole

Naa Gáas'i
House Post

Kaa Shagoon
Memorial Pole

Kaa Kinaak Gáas'i
Mortuary Pole



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Name _____

Pole A	Pole B

Name _____

Choose a unit of measure. Measure a table and record your results.

Unit of Measure	Length of Table

Show two ways to make 10 with linking cube totem poles.

Pole A	Pole B



Photo by Matt Goff

Shéiyi
Spruce



Photo by Matt Goff

Yán
Hemlock



Xáay
Yellow Cedar



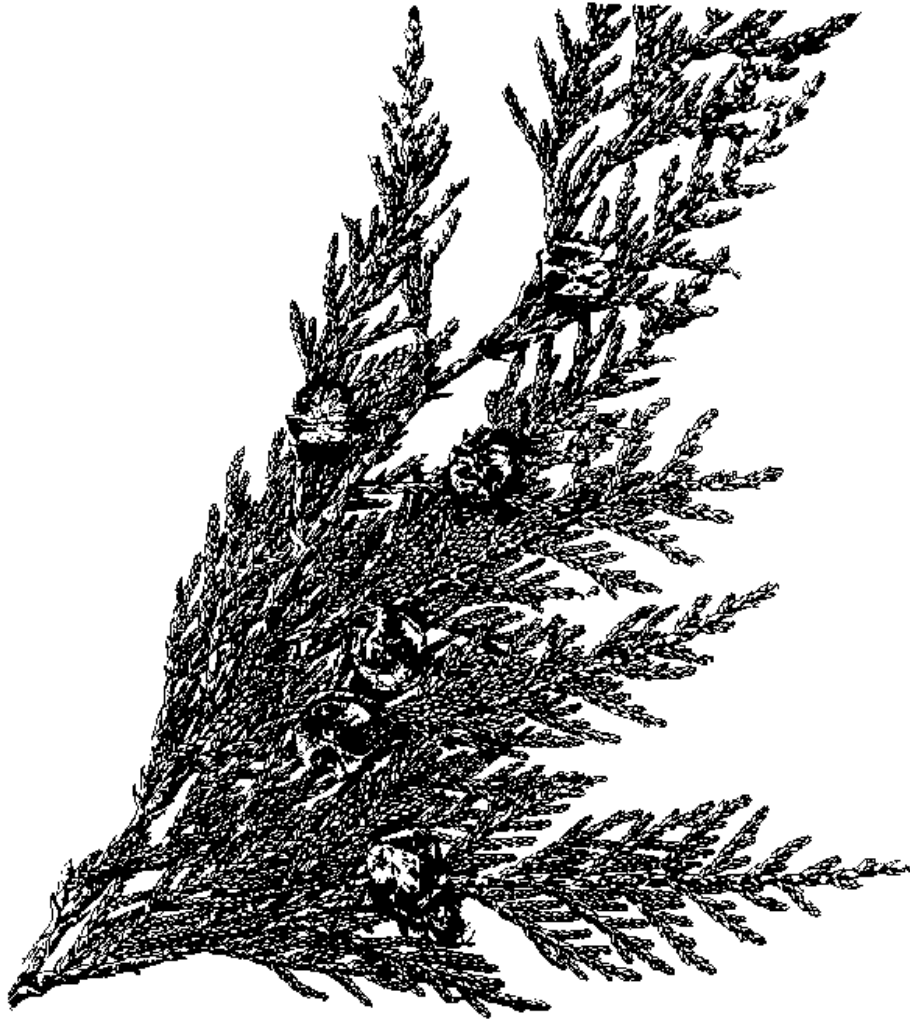
Keishish
Alder

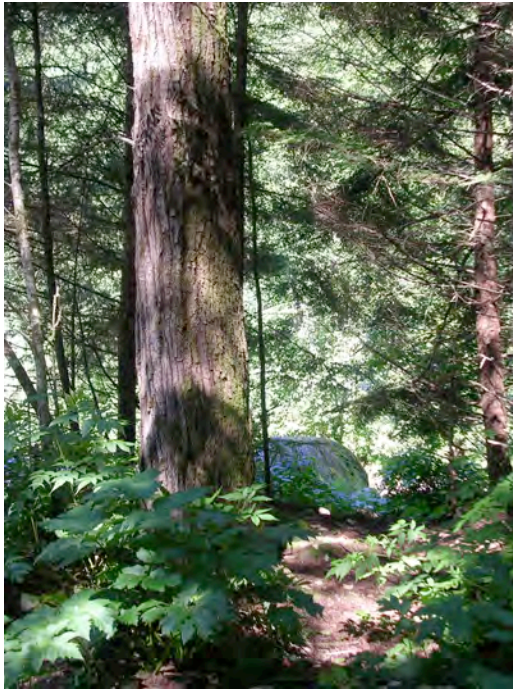
Name _____

Circle the Cedar tree.

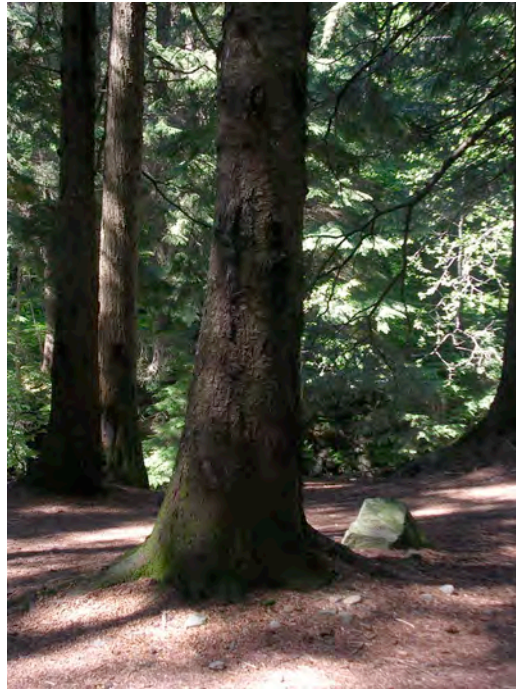


Write 2 characteristics of a cedar tree.





Tree A



Tree B

Which tree would be easier to cut down and remove from the forest? Circle your answer. Why?



The totem pole that you will be using in this booklet is the Wellness Pole located in Hydaburg, Alaska the master carver is Joe Frisby and many people in the community of Hydaburg helped to carve this beautiful pole.

The pole was raised July 23, 2005 in front of the Boys & Girls Club of Hydaburg. The Wellness Pole was funded by the Alaska Federation of Natives Wellness program dedicated to addressing wellness in Alaskan communities

The Haida Elders of Hydaburg; Claude Morrison (*Mijuu*), Anna Peele, Viola Burgess, Charles Natkong Sr., Alma Cook and Woodrow Morrison offered their knowledge about this pole. Without their patience and gentle guidance we would not have the valuable Haida histories and language to help with any Haida language preservation.

Please forgive me if I offend anyone that is not my intention.



The Wellness Pole

Two Haida Watchmen and One Watchwomen

Second is Raven

Third is Eagle

Fourth is Beaver

Fifth is Bear

The Story of the Wellness Pole
By *Táaw Kuns* –Cherilyn Holter

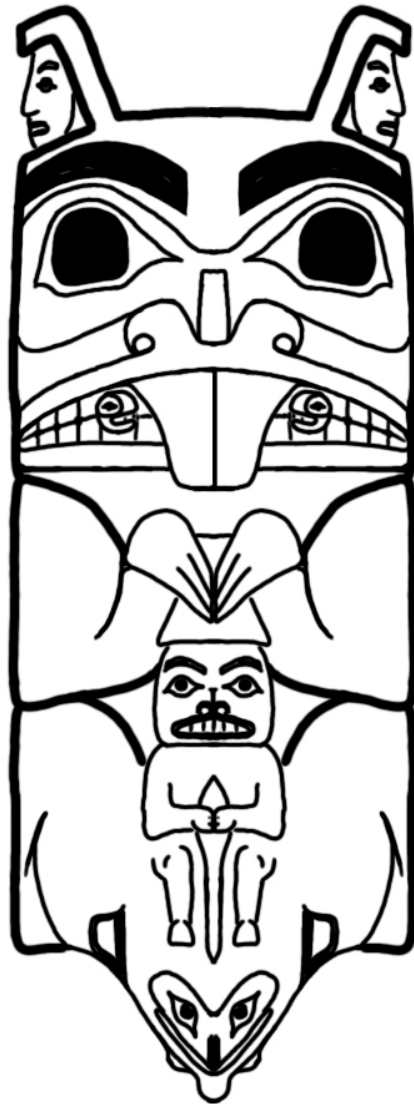
Beaver was walking along one fine day along the shores of Hydaburg being busy looking for a good stick to gnaw on when he heard laughter off in the distance and he walked and walked but could not find the source while he was walking he came across Bear sitting on the bank of Hydaburg river he asked Bear what he was doing bear replied I hear children laughing but I cant see them. I want to see what they are doing it sounds like fun. Eagle being as clever as beavers are said to bear, “let me climb up on your shoulders where I can see over the tops of the bushes” “ok,” said bear. Beaver climbed up on top of bear and bear stood up but beaver could not see what was going on. All the while Raven was watching he thought the sight of beaver on top of bear was quite amusing. He hopped around cawing and couldn’t help but give a chuckle, bear and beaver asked well raven can you see what is going on? Raven replied I hurt my wing it is mending I cannot fly today but by tomorrow I should fine. Beaver said climb up on my shoulders and see what you can see so raven did. What do you see? Beaver and bear asked, Raven still could not see the source of the laughter but he could hear the laughter a little better. Why don’t we walk around the bend in the river so they did and came across Eagle soaking his swollen feet in the river. What are you doing eagle? They asked, eagle said I cut my feet on some glass that disrespectful people left behind when it so simple to take your garbage with you. Now my feet are all swollen and heavy and it difficult for me to fly but I am sure they will be fine tomorrow. By the way have heard the laughter it sure sounds like someone is having a good time. We were wondering the same thing Beaver replied. Why don’t you climb up on raven to see what you can see, ok said eagle and he climbed up and could almost see the road but not quite. And they all heard the laughter clearly. Lets get closer bear said and took a few tottering steps up the incline. Raven “Caw! I see them I see them!” What are they doing? What are they doing? Eagle said let me down and if we are careful we can all watch from behind the salmonberry bushes. So they all climbed down first Eagle then Raven finally beaver to watch and see what the children were doing that made them so happy. All stood by the bush and watched the children. Raven asked, what kind of game are they playing? Beaver says it looks as if the Haida children of my clan are trying to make the raven clan children laugh. The four watched for some time enjoying the sight of happy children playing in the sunshine. When they heard the spirits of two Haida watchmen in lament because they missed the third watchman they all knew that long ago there were always three watchmen on the tops of Haida poles to watch over the village and warn if they saw trouble coming. This was so troubling to the four watching the children that they asked permission to see the Watchmen. The Watchmen made themselves visible and they seemed so sad that Raven decided to call on the spirits of our ancestors for guidance. The spirits said to the watchmen don’t be sad we will bring you a third to sit and watch over the children of Hydaburg. Tonight when the children have all gone home all of you stand as you were on top of each other and the two watchmen on top of all four. Let the dew that collects on the corner of the club fall on you and the third will be chosen to sit on the top. They followed the instructions and fell asleep. When first light touched them they felt the new presence. It was a woman, a watchwoman! The ancestors chose to break tradition because they could see the strength in not just the men of Hydaburg but the woman as well. So that is why the totem stands with two watchmen and one woman. To always remind us to take care of the children so that they grow up strong and healthy.

The designs at the top of the pole are three Haida Watchmen and Raven.





This is Eagle.



This is beaver.



This is bear.



Alaska State Museum II-B-796: adze - Northwest Coast - iron; wood; rawhide - Charlie Tagcook - Juneau

Object Name: adze

Accession Number: 41-33

Description: iron; wood; rawhide

Descriptive Narrative: Adze. Branch hafted. Lashed with rawhide. Initials C.T.G. carved in butt of trunk section.

Culture: Northwest Coast

Used: Charlie Tagcook

Found: Juneau

Gloss: Adze used by totem pole carver Charlie Tagcook, a **Chilkat** from Klukwan.

Photo: negative, black and white

Collection Name: Ethnology

Dimensions: L: 48.00 x 20.00 cm, W: 6.00 cm



Alaska State Museum II-B-1903: adze - Tlingit; ? - adze; wood; iron; twine

Object Name: adze

Accession Number: 89-12-8

Description: adze; wood; iron; **twine**

Descriptive Narrative: Elbow adze of wood, iron and commercial **twine**. Wood handle worn (smoke/heat treated in some areas?) made from branch and part of tree trunk. Rusted iron blade attached to wood by **twine**. Blade dimensions 6.25" long x 1.25" wide at tip x 1/8" thick. 1 3/8" wide at head area.

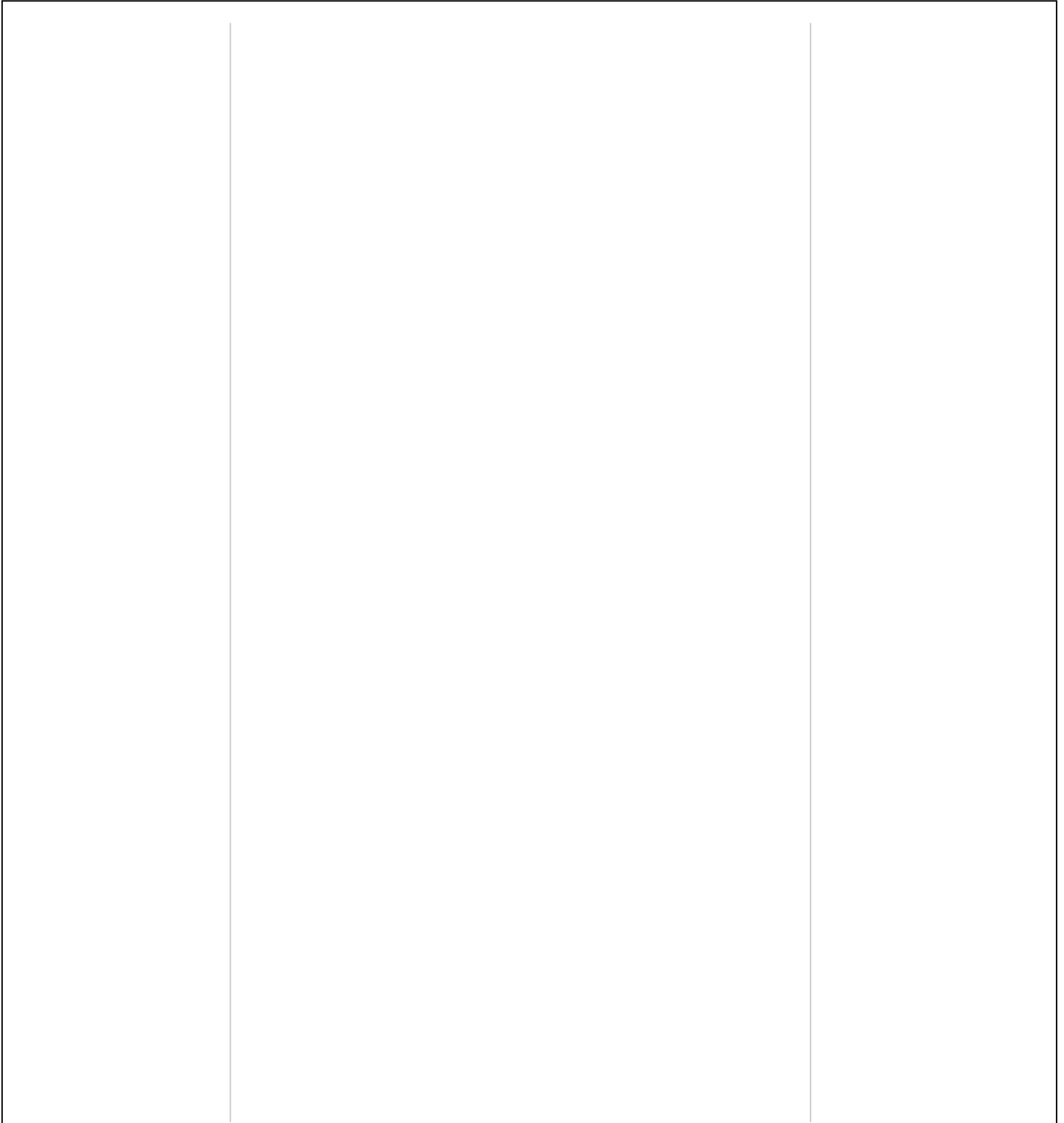
Culture: Tlingit; ?

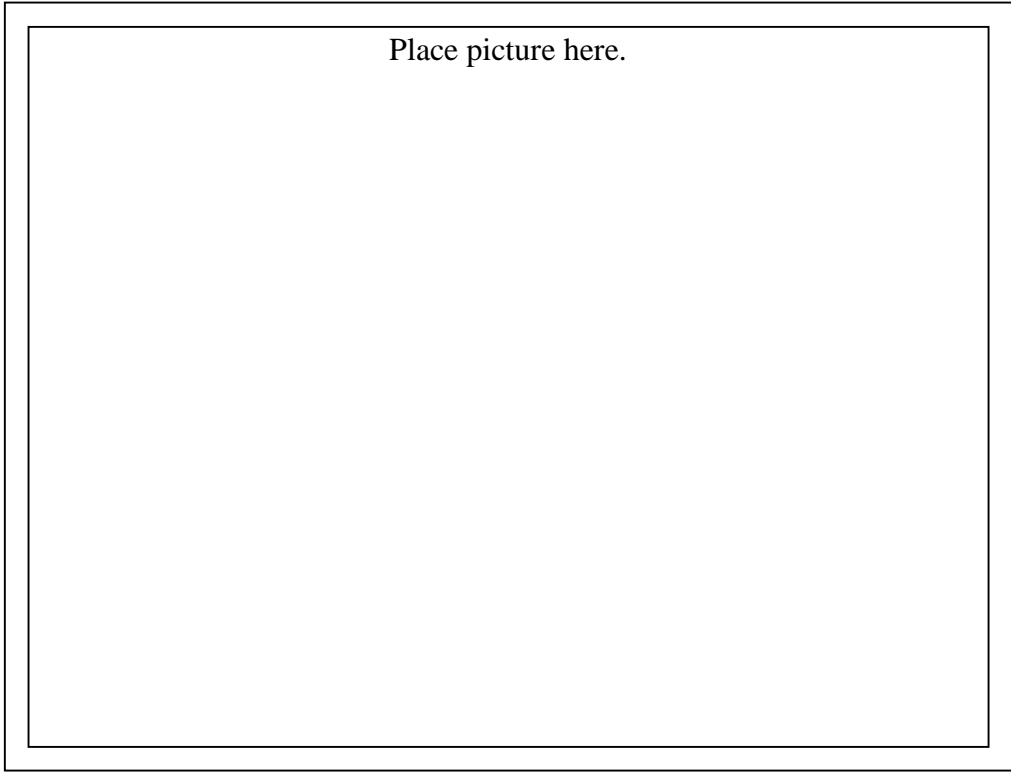
Photo: 35mm slide

Collection Name: Ethnology

Dimensions: L: 14.5 in, W: 4.75 in, D: 1.75 in

Kootéeyaa – Totem Pole Unit
Lesson 6 – Activity #2
Totem pole template





Kootéeyaa - Totem Pole Unit Tlingit components

Lesson 1

Vocabulary

1.	totem pole	<i>kootéeyaa</i>
2.	clan	<i>naa</i>
3.	crest image	<i>naa yahaayi</i>
4.	house front pole	<i>naa kootéeyaayi</i>
5.	house post	<i>naa gáas'i</i>
6.	memorial pole	<i>kaa shagoon</i>
7.	mortuary pole	<i>kaa kinaak gáas'i</i>
8.	tomb stone	<i>kaa kinaak teiyí</i>
9.	ridicule pole	<i>kaawduwatee</i>

Phrases

10.	I see a (totem pole).	<i>(Kootéeyaa) xaateen.</i>
11.	It is a (raven) pole.	<i>(Yéil) gáas' kootéeyaa.</i>
12.	It is an (eagle) pole.	<i>(Ch'áak') gáas' kootéeyaa.</i>

Lesson 2

Vocabulary

13.	measure	<i>nakaa</i>
14.	more	<i>a yaanáx</i>
15.	less	<i>a kín</i>
16.	pencil	<i>kooxéedaa</i>
17.	unit of measure-five pencils	<i>(Kejín) (kooxéedaa) yáx</i>

Phrases

18.	This pole is taller.	<i>Ayaanáx kuwáat' ya kootéeyaa.</i>
19.	That pole is shorter.	<i>Akín kuwáat' ya kootéeyaa.</i>
20.	Measure it with the (pencil).	<i>Kooxéedaateen at nakaa.</i>
21.	It is five pencils long.	<i>Kejín kooxéedaa yáx liyáat'.</i>

Lesson 3

Vocabulary

22.	totem pole	<i>kootéeyaa</i>
23.	red cedar	<i>laax</i>
24.	alder	<i>keishísh</i>
25.	hemlock	<i>yán</i>
26.	spruce	<i>shéiyi</i>
27.	the first totem	<i>shux'waanax aa kootéeyaa</i>

Phrases

28.	The cedar is tall.	<i>Ya yát' wé laax.</i>
29.	The cedar is short.	<i>Yeik liyaat' wé laax.</i>
30.	The cedar is straight.	<i>Wooch yáx dzitee wé laax.</i>
31.	The cedar is crooked.	<i>Kawdzitíx' wé laax.</i>

Lesson 4

Vocabulary

32.	forest	<i>as gutú</i>
33.	ocean	<i>éil' tlein</i>
34.	beach	<i>éek</i>
35.	tree	<i>aas</i>
36.	respect	<i>kaa yaa awunéi</i>
37.	thank you	<i>gunalchéesh</i>

Phrases

38.	We're getting a tree.	<i>Aas gaxtulagéich.</i>
39.	They went to get a tree.	<i>Aas gaa has wu.aat.</i>
40.	Thank you cedar tree.	<i>Gunalchéesh laax.</i>

Lesson 5

Vocabulary

41.	crests	<i>naa</i>	<i>shukwá</i>
42.	raven		<i>yéil</i>
43.	eagle		<i>ch'áak'</i>
44.	adze		<i>xut'aa</i>
45.	shell		<i>daakanóox'u</i>
46.	bone		<i>s'aak</i>
47.	stone		<i>té</i>
48.	twine		<i>t'íx'</i>
49.	paint		<i>neegwál'</i>
50.	black		<i>t'ooch</i>
51.	red		<i>x'aan</i>
52.	blue		<i>x'éishx'w</i>
53.	green		<i>s'oow</i>
54.	carving a pole		<i>aas kach'aakw</i>
55.	replicating a pole		<i>kootéeyaa du teey</i>

Phrases

56.	I am of the (raven) moiety.	<i>(Yéil) áyá xát.</i>
57.	I am of the (eagle) moiety.	<i>(Ch'áak') áyá xát.</i>
58.	I am of the (<i>Deisheetaan</i>) clan.	<i>(Deisheetaan) naax xát sitee.</i>
59.	I am of the (<i>Teikweidí</i>) clan.	<i>(Teikweidí) naax xát sitee.</i>

Lesson 6

Vocabulary

60.	carver	<i>at kach'aak'u saatí</i>
61.	hire	<i>áajee kawduwakaa</i>
62.	adze	<i>xút'aa</i>
63.	retell	<i>tsú kananéekw</i>
64.	characters	<i>sh kalnéek lingítx'i</i>
65.	commission a pole	<i>áajee kawduwakaa kootéeyaa</i>
		<i>akach'aakw</i>
66.	game	<i>ash koolyát</i>