

Jesse Dalton Story

As presented by Jesse Dalton

Koo.éex': The Tlingit Memorial Party

From Celebration 2000, Sealaska Heritage Foundation

Moldy End

From John Swanton



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2009

High School Literature

BOOK 3

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Table of Contents

Jesse Dalton Story	9
<i>as presented by Jesse Dalton</i>	
Koo.éex': The Tlingit Memorial Party	105
<i>from Celebration 2000, SHI</i>	
Moldy End	207
<i>from John Swanton</i>	





Literature





Introduction

The Developmental Language Process

The Developmental Language Process (DLP) is designed to instill language into long term memory. The origin of the Process is rooted in the struggles faced by language-delayed students, particularly when they first enter school.

The Process takes the students/children through developmental steps that reflect the natural acquisition of language in the home and community. Initially, once key language items have been introduced concretely to the students, the vocabulary are used in the first of the language skills, Basic Listening. This stage in the process represents *input* and is a critical venue for language acquisition and retention. A baby hears many different things in the home, gradually the baby begins to *listen* to what he/she hears. As a result of the *input* provided through Basic Listening, the baby tries to repeat some of the language heard – this is represented by the second phase of the Process, Basic Speaking - the oral *output* stage of language acquisition.

As more language goes into a child's long-term memory, he/she begins to understand simple commands and phrases. This is a higher level of listening represented by the stage, Listening Comprehension. With the increase in vocabulary and sentence development, the child begins to explore the use of language through the next stage in the Process, Creative Speaking. All of these steps in the Process reflect the natural sequence of language development.

The listening and speaking skill areas represent *true* language skills; most cultures, including Alaska Native cultures, never went beyond them to develop written forms. Oral traditions are inherent in the listening and speaking skills.

However, English does have abstract forms of language in reading and writing. Many Native children entering kindergarten come from homes where language is used differently than in classic Western homes. This is not a value judgment of child rearing practices but a definite cross-cultural reality. Therefore, it is critical that the Native child be introduced to the concepts of reading and writing before ever dealing with them as skills areas. It is vital for the children to understand that reading and writing are *talk in print*.

The Developmental Language Process integrates the *real* language skills of listening and speaking with the related skills of reading and writing. At this stage in the Process, the students are introduced to the printed words for the first time. These abstract representations are now familiar, through the listening and speaking activities, and the relationship is formed between the words and language, beginning with Basic Reading.

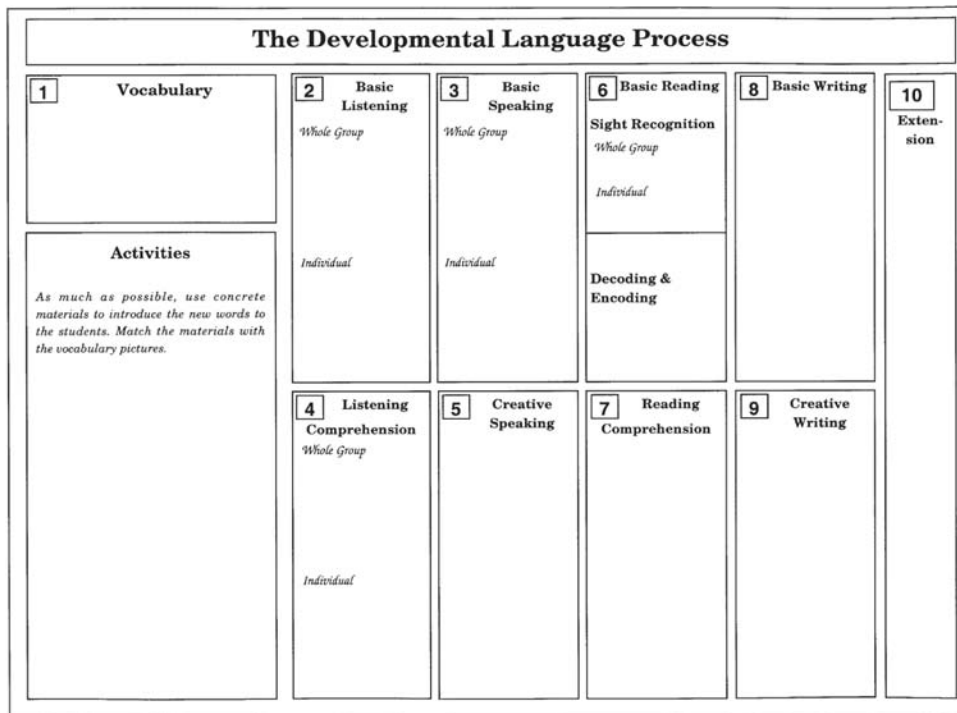
As more language goes into the children's long-term memories, they begin to comprehend more of what they read, in Reading Comprehension.



Many Alaskan school attics are filled with reading programs that didn't work – in reality, any of the programs would have worked had they been implemented through a language development process. For many Native children, the printed word creates angst, particularly if they are struggling with the reading process. Often, children are asked to read language they have never heard.

Next in the Process is Basic Writing, where the students are asked to write the key words. Finally, the most difficult of all the language skills, Creative Writing, has the students writing sentences of their own, using the key words and language from their long-term memories. This high level skill area calls upon the students to not only retrieve language, but to put the words in their correct order within the sentences, to spell the words correctly and to sequence their thoughts in the narrative.

The Developmental Language Process is represented in this chart:



At the end of the Process, the students participate in enrichment activities based on recognized and research-based *best practices*. By this time the information and vocabulary will be familiar, adding to the students' feelings of confidence and success.

The Unit's Assessment is also administered during the Extension Activities section of the Process. This test provides the teacher with a clear indication of the students' progress based on the objectives for basic listening, basic reading, reading comprehension, basic writing and creative writing.

Since the DLP is a *process* and not a program, it can be implemented with any materials and at any grade or readiness level. A student's ability to comprehend well in *listening* and *reading*, and to be creatively expressive in *speaking* and *writing*, is dependent upon how much language he/she has in long-term memory.





Jesse Dalton Story
as presented by Jesse Dalton





Alaska State Literature Standards Used in the Process

Jesse Dalton Story

As presented by Jesse Dalton

From: Haa Tuwunáagu yis, for Healing Our Spirit, Tlingit Oratory by Nora Marks Dauenhauer and Richard Dauenhauer

Alaska State Standards used in the process

R3.2 Read text aloud
3.2.1, 3.2.2

R4.1 Read unfamiliar words
4.1.1, 4.1.2, 4.1.3, 4.1.4, 4.1.5

R4.2 Summarize information
4.2.1, 4.2.2

R4.3 Support main idea/critique arguments
4.3.1, 4.3.2, 4.3.4

R4.4 Follow multi-step directions
4.4.1

R4.5 Analyze conventions of genres
4.5.1

R4.6 Analyze story elements
4.6.1

R4.7 Make assertions
4.7.2














R4.8 Analyze themes
4.8.1, 4.8.2, 4.8.3

R4.9 Analyze historical/cultural influences
4.9.1, 4.9.2





Introductory Vocabulary

Pity		sympathetic sorrow for one suffering, distressed, or unhappy
Lest		for fear that
Divulge		to make public, reveal
Angst		a feeling of anxiety, grief
Unveiling		revealing
Rites		a fixed form for a ceremony
Utterly		completely
Explicate		explained
Attained		acquired
Delve		burrow
Mimicking		imitating
Grope		to seek by feeling around uncertainly
Aimlessly		lacking goal or purpose





Order of Operations

Activities below from Replacing Thing-a-ma-jig- The Developmental Language Process
by Jim MacDiarmid

Motivation

Introduce/develop the vocabulary illustrations for the key words. Students will not see printed words until Basic Reading (Sight Recognition) activities, later in the lesson.

BASIC LISTENING

1. Show students the pictures and speak each vocabulary word. Continually repeat the vocabulary words to the students as you go through the process.

2. Illustration Sentences - pg 73 - Students cut apart mini-illustrations and lay them on desk. Teacher says a sequence of vocabulary words and students need to lay pictures in order. Repeat.

BASIC SPEAKING

1. Disappearing Illustrations - pg 96 - Hang five or six illustrations on the board, vertically. Point to the top picture and students should name it. Continue this way until the students have named all of the illustrations from top to bottom. Remove the last illustration, but continue to say the word as you repeat the words.

2. Under the Bridge - pg 99 - Two students stand facing each other with hands clasped and raised like a bridge. Other students line up and file under the arms. When teacher claps, the students lower their arms and the trapped student identifies a vocabulary illustration.

LISTENING COMPREHENSION

1. Cloze Three - pg 127 – Display the illustrations. Put class into two teams. Give first player in each team a flashlight. Say a closure sentence. First student to shine light on illustration that completes your sentence wins.

CREATIVE SPEAKING

1. High Card Draw - pg 145 - Each student gets a playing card. Two students should show their cards. The student with the highest card has to say a sentence using the vocabulary word that the teacher points to. Continue and switch cards as often as needed.



Basic Reading

Sight Recognition

1. Crayon Resist - pg 176 - Before this activity begins, write the sight words on a length of white paper using a white candle. Prepare a thin mix of dark paint. Use a point brush and the thin mixture of paint to “wash” the sight words. As the words are washed, call upon students to say the words.
2. Student Support Materials

READING COMPREHENSION

1. Sentence Halves - pg 209 - Write sentences related to the concept and including the sight words. Cut each sentence in half. Mix all pieces up and mount on board. Number each sentence half. Each student needs paper and pen. Students should write down the sentence numbers that go together. More than one sentence combination may work.

BASIC WRITING

1. Use the activity pages from the Student Support Materials.
2. Write one definition for each word.

CREATIVE WRITING

1. Use the activity pages from the Student Support Materials.
2. Make sentences with words missing. Students complete orally or written.





STUDENT SUPPORT MATERIALS

Basic Listening Activity Page

Mini Illustrations





An illustration of a man and a woman in traditional clothing. The man is wearing a blue and white striped shirt and a pink skirt. The woman is wearing a blue and white striped shirt and a pink skirt.	An illustration of a man in a yellow shirt and blue pants climbing a rope. He has a determined expression and is holding the rope with both hands.	An illustration of a man in a long brown coat and a hat, walking with a cane. He has a long nose and a serious expression.	An illustration of a man in a green shirt, sitting with his hands clasped in front of him. He has a thoughtful or nervous expression.
An illustration of a tent or structure covered with a white cloth. There are some colorful items inside, possibly chairs or tables.	An illustration of a hand with fingers spread, reaching out. The hand is pink and is wearing a blue sleeve.	An illustration of a blue starburst or circular shape with a dark blue center and white stars around it.	An illustration of a man in a green suit pointing at a pie chart on a screen. The pie chart is divided into several colored segments.
An illustration of a hand holding a football. The hand is pink and the football is brown with white laces.	An illustration of a hole in the ground with a small animal (possibly a mole) inside. There are some flowers and plants around the hole.	An illustration of a woman in a white dress standing next to a mirror. The mirror shows her reflection, but with a green glow around her face.	An illustration of a man in a grey suit and a striped tie, running or walking quickly. He has a determined expression.
An illustration of a young boy with blonde hair, wearing a yellow shirt and blue pants. He is pointing his finger.			





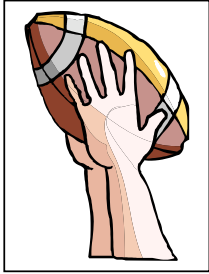
STUDENT SUPPORT MATERIALS

Sight Recognition Activity Pages





Highlight/circle the correct word to match the picture.



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explicate
attained
delve
mimicking
grope
aimlessly



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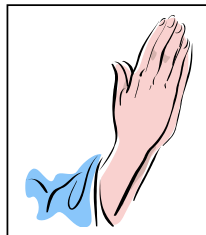
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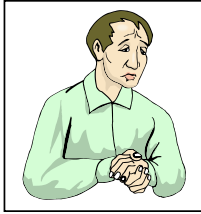
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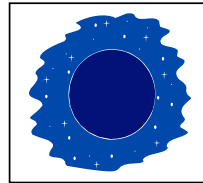
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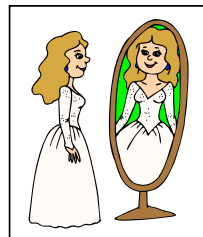
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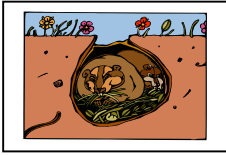


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kqcliangstwawiuyqwelestqwlexplicatejahcnaogy
sdfbjbasdfkacnattainediruyalaocldsfsjkgegroperoi
qwoaimlesslyurkjasdeadgmimickingmkbasdfkjh
divulgeweriouequatoryabasdriteshasdfiuqadsflkj
iyeklpityjhadsfkwerkfjeijhadsldelvefadsfgjgiaie
afjgigaadivulgebutterlyeridianheuangstlkafkjha
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boaingiaimlesslyturhdafaeitjgowgaqwraattained





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 deiqkgafunveilingiuywqadfjeigedelvehasdfiuyah
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Activity Page 1

Match the word halves to create the proper vocabulary word.

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Activity Page 2

Each set of boxes contains the syllables of the vocabulary words. Use the boxes to correctly spell the words below the boxes.

ty	pi
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lge	vu	di
-----	----	----

ing	un	veil
-----	----	------

ter	ut	ly
-----	----	----

pli	ex	cate
-----	----	------

less	ly	aim
------	----	-----

tain	at	ed
------	----	----

mick	mi	ing
------	----	-----



Activity Page 3

The vocabulary words below are missing letters. Write in the missing letters to spell the vocabulary correctly.

__ty	l__st
un____ing	r__tes
a__ain__	ex__ica__
__iv__ge	d__ve
__im__ing	aim____ly
__tter__	g____pe
a__st	



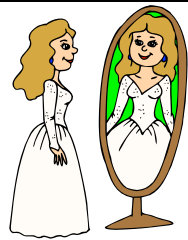
STUDENT SUPPORT MATERIALS

Basic Writing

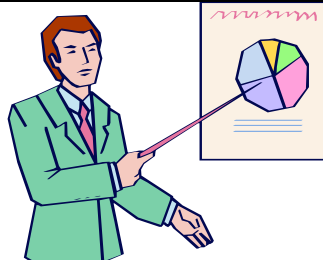




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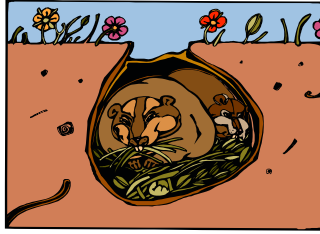


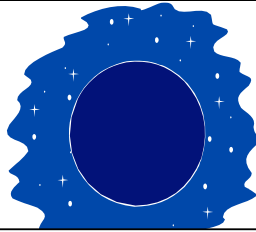
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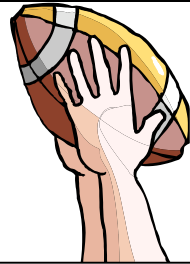


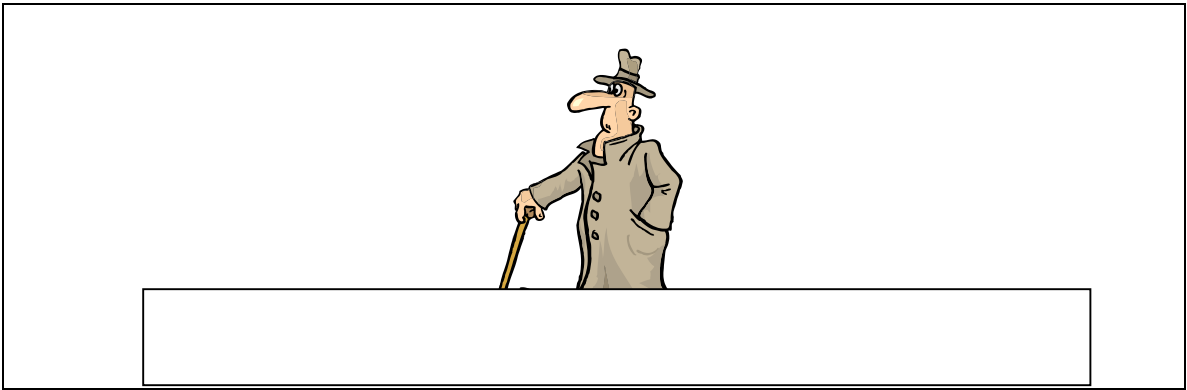












The image features a red background with two horizontal borders of pearls. Between these borders, the text "STUDENT SUPPORT MATERIALS" is written in white, uppercase letters. Below this, the title "Creative Writing" is written in a larger, bold, white font. The background is also decorated with large, diamond-encrusted letters scattered across the surface.

STUDENT SUPPORT MATERIALS

Creative Writing



Write a complete sentence containing the vocabulary.

unveiling

mimicking

divulge

explicate

lest

delve

angst

grope

attained

pity

aimlessly



utterly

rites





STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations







lest



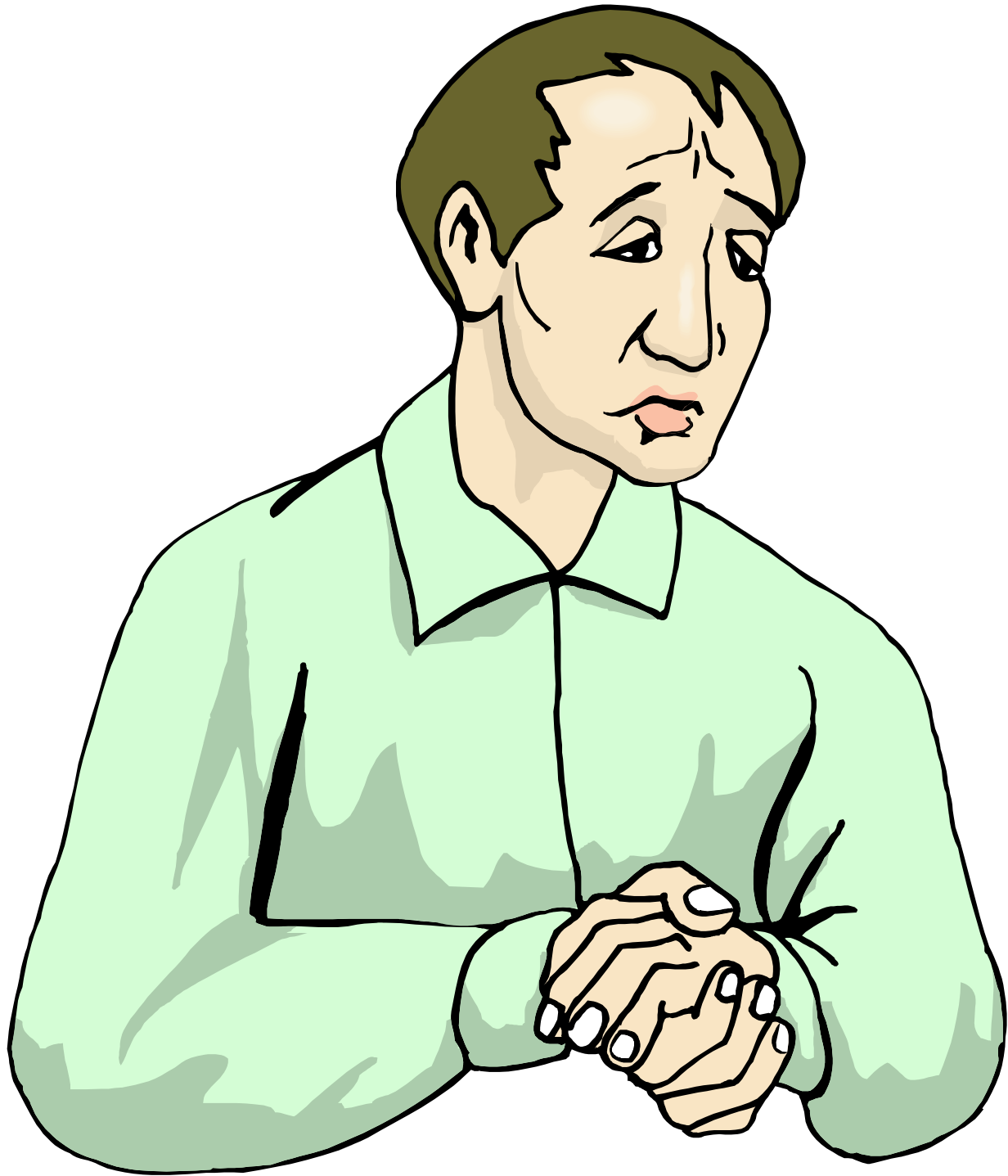


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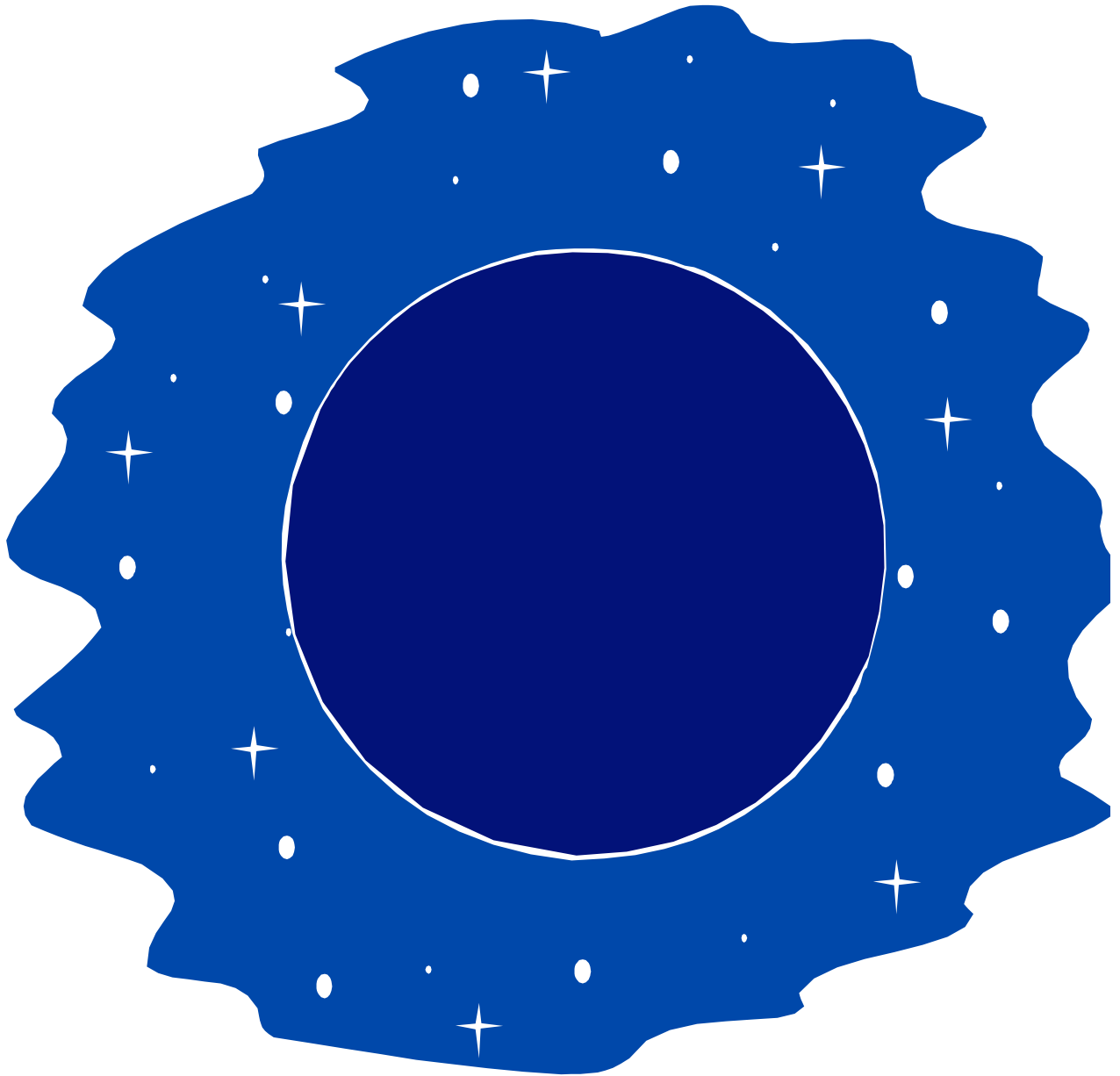


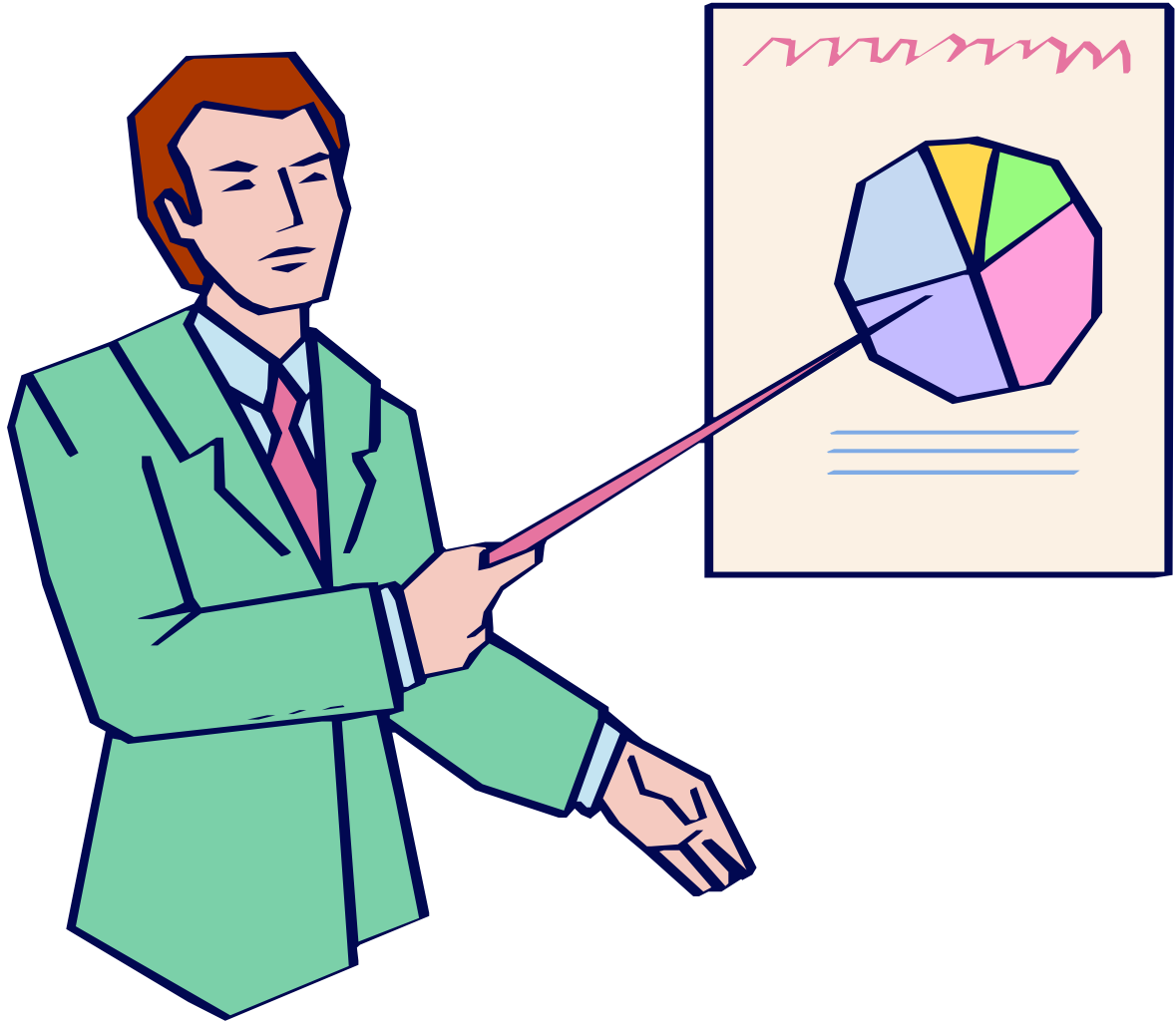


unveiling



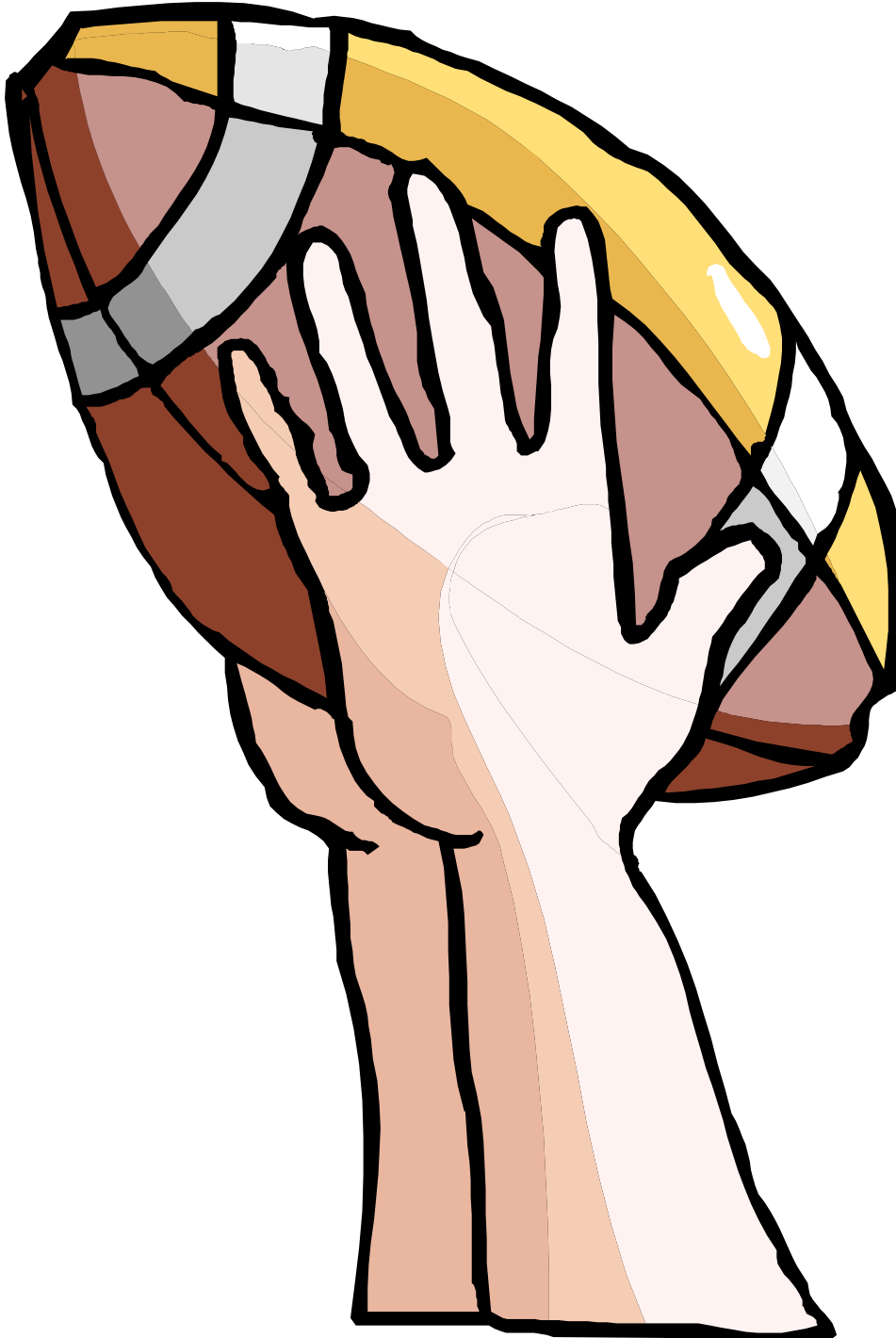








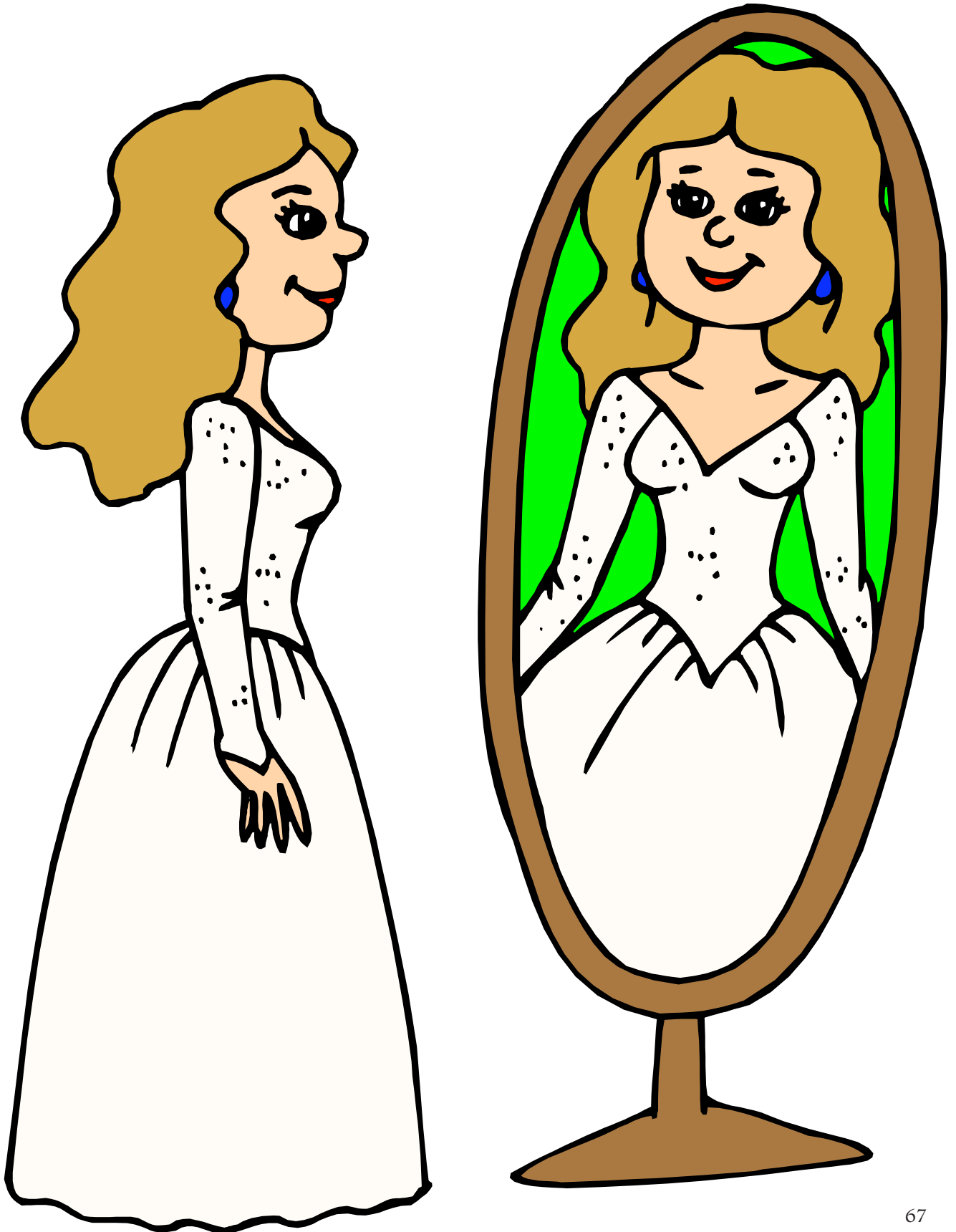
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delve









grope







aimlessly





STUDENT SUPPORT MATERIALS

Word Wall





pity aimlessly





lest divulge



unveiling angst





rites utterly



explicitate

attained

delve



groppe mimicking





Story





**Jessie Dalton
Hoonah, 1968**

Does death take **pity** on us too
my brothers' children,
my fathers?
All my fathers.
It doesn't take **pity** on us either,
this thing that happens.
Which is why you hear their voices like this,
your fathers,
lest your tears fall without honor
that flowed from your faces.
For them
they have all come out at this moment,
your fathers
have all come out.
They are still present
is how I feel
about my grandparents.
Here someone stands wearing one,
this Mountain Tribe's Dog.
It is just as if
it's barking for your pain is how I'm thinking about it,
my fathers, my brothers' children
my father's sisters,
yes.
Here
someone is standing next to it.

It's Raven Who Went Down Along the Bull Kelp.
Someone is standing closer, next to it.

Lyedayéik's robe.
That is the closer one. Someone is standing next to it.
Yes.
It's The Beaver Blanket
from Chilkat.
A Chilkat Robe.
Lutákl
your father
it was once his blanket,
once his Chilkat robe.
Because of you
he came out.
Yes



at this moment
 all of them seem to me as if they're **divulging** their faces.
 Your fathers' sisters,
 my mother,
 Saayina.aat
 her robe
 the Tern Robe.
 Yes.
 A person who is feeling like you
 would be brought by canoe,
 yes,
 to your fathers' point,
Gaanaxáa.
 That is when
 the name would be called out, it is said,
 of the person who is feeling **angst**.
 Yes.
 Father!
 Yes.
 My grandfather's son
 My brother's daughter's son
 yes,
 my father's sister's son
 How very much
 for your **angst**
 your fathers' sisters are **unveiling** their faces,
 My brother's son
 yes,
 my brother's wife,
 Yes
 how very much it is
 as if they're **unveiling** their faces
 is how I'm thinking about them,
 your sisters-in-law.
 Yes,
 they are **unveiling** their faces.
 The shirt that belonged to Weiha:
 it was only recently
 we completed
 the **rites** for him.
 That's the one there.

The Raven Shirt.
 You heard him here also,
 Weiha
 this brother of mine.



This Peacemaker of yours:
this shirt of Weiha
will remain in his hands, in his care.
Now it's as if he is coming out of you to see.
Yes.
How proud
he too used to be
wearing it,
this brother-in-law of yours.

The Raven Nest House Robe.
Here this father's sister of yours stands wearing it.
And on the far side
is Yaakaayindulat, your father's sister,
yes.
We had long since given up hope of their return,
these fathers' sisters of yours,
your fathers.
Yes,
Raven Who Went Down Along the Bull Kelp Shirt,
your father,
Kaadeik,
it's his shirt,
that's the one.
That's the one there; I don't feel that it burned.
Yes.
It's the same one in which your father's brother
is standing there in front of you.
That is why,
yes,
it will be just as if I will have named all of you,
those who are my sisters-in-law,

yes.
Can I reach the end,
my brothers' children?
Yes.
Can I reach the end?
These I haven't **utterly explicated**,
yes,
these .
Your fathers' sisters would fly out over the person
who is feeling **angst**.
Then
they would let their down fall
like snow



over the person who is feeling **angst**.
That's when their down
isn't felt.
That's when
I feel it's as if your fathers' sisters are flying
back to their nests
with your grief.
Yes.
Here someone stands,
here,
my mother's mother's brother, his hat.
Yes,
to the mouth of Taku he went by boat
then for that hat,
to his grandparents,
to his grandparents.
Yes,
From there it's said he **attained** the Frog Hat.
Along with it came
the shirt from Weiha.
Yes,
it also came from Taku.
That is why
I keep saying "Thank you"
that they're standing in front of you at this moment.
Yes,
during the warm season
this father of yours
would come out.
That's when
I feel it's as if your father's hat
has come out for your grief.
Yes,
your grandparent's hat.
With your **angst**
he will **delve** down,
with it,
with your **angst** he will **delve** down.
Not that it can heal you
my brothers' children, my fathers,
my fathers' sisters
my sisters-in-law.
And now
yes,
it is like the saying "They are only **mimicking** them
lest they grope aimlessly."



That's why
it's as if your fathers
are guiding them.
here is one.

Here is one.
Here someone stands wearing one.
The hat of Yookiskookeik,
this grandfather of mine.
He too has stood up
to face you.
Yes.
Your father, his hat.
He has stood up to face you,
yes,
the Loon Spirit.

Yes.
And here,
yes,
is the one this brother of mine explained a while ago
how that tree rolled for a while on the waves.
Then when it drifted to shore
the sun would put its rays on it.
Yes.
It would dry its **angst**
to the core.
At this moment this sun is coming out over your, my grandparents'
mask.
At this moment
my hope is that your **angst**
be like it's drying to your core.
yes.
Your fathers' sisters
would unveil their faces from it,
yes.
That's the one there now. Someone is standing there with it,
this headdress
my grandfather's headdress.



Story with Closure





**Jessie Dalton
Hoonah, 1968**

Does death take _____ on us too
my brothers' children,
my fathers?
All my fathers.
It doesn't take _____ on us either,
this thing that happens.
Which is why you hear their voices like this,
your fathers,
_____ your tears fall without honor
that flowed from your faces.
For them
they have all come out at this moment,
your fathers
have all come out.
They are still present
is how I feel
about my grandparents.
Here someone stands wearing one,
this Mountain Tribe's Dog.
It is just as if
it's barking for your pain is how I'm thinking about it,
my fathers, my brothers' children
my father's sisters,
yes.
Here
someone is standing next to it.

It's Raven Who Went Down Along the Bull Kelp.
Someone is standing closer, next to it.

Lyeedayéik's robe.
That is the closer one. Someone is standing next to it.
Yes.
It's The Beaver Blanket
from Chilkat.
A Chilkat Robe.
Lutákl
your father
it was once his blanket,
once his Chilkat robe.
Because of you
he came out.
Yes



at this moment
all of them seem to me as if they're _____ their faces.

Your fathers' sisters,
my mother,
Saayina.aat
her robe
the Tern Robe.

Yes.

A person who is feeling like you
would be brought by canoe,

yes,

to your fathers' point,

Gaanaxáa.

That is when
the name would be called out, it is said,
of the person who is feeling _____.

Yes.

Father!

Yes.

My grandfather's son
My brother's daughter's son

yes,

my father's sister's son

How very much

for your _____

your fathers' sisters are _____ their faces,

My brother's son

yes,

my brother's wife,

Yes

how very much it is

as if they're _____ their faces

is how I'm thinking about them,

your sisters-in-law.

Yes,

they are _____ their faces.

The shirt that belonged to Weiha:

it was only recently

we completed

the _____ for him.

That's the one there.

The Raven Shirt.

You heard him here also,

Weiha

this brother of mine.



This Peacemaker of yours:
this shirt of Weiha
will remain in his hands, in his care.
Now it's as if he is coming out of you to see.
Yes.
How proud
he too used to be
wearing it,
this brother-in-law of yours.

The Raven Nest House Robe.
Here this father's sister of yours stands wearing it.
And on the far side
is Yaakaayindulat, your father's sister,
yes.
We had long since given up hope of their return,
these fathers' sisters of yours,
your fathers.
Yes,
Raven Who Went Down Along the Bull Kelp Shirt,
your father,
Kaadeik,
it's his shirt,
that's the one.
That's the one there; I don't feel that it burned.
Yes.
It's the same one in which your father's brother
is standing there in front of you.
That is why,
yes,
it will be just as if I will have named all of you,
those who are my sisters-in-law,

yes.
Can I reach the end,
my brothers' children?
Yes.
Can I reach the end?
These I haven't _____ ,
yes,
these .
Your fathers' sisters would fly out over the person
who is feeling _____ .
Then
they would let their down fall
like snow



over the person who is feeling _____.
 That's when their down
 isn't felt.
 That's when
 I feel it's as if your fathers' sisters are flying
 back to their nests
 with your grief.
 Yes.
 Here someone stands,
 here,
 my mother's mother's brother, his hat.
 Yes,
 to the mouth of Taku he went by boat
 then for that hat,
 to his grandparents,
 to his grandparents.
 Yes,
 From there it's said he _____ the Frog Hat.
 Along with it came
 the shirt from Weiha.
 Yes,
 it also came from Taku.
 That is why
 I keep saying "Thank you"
 that they're standing in front of you at this moment.
 Yes,
 during the warm season
 this father of yours
 would come out.
 That's when
 I feel it's as if your father's hat
 has come out for your grief.
 Yes,
 your grandparent's hat.
 With your _____
 he will _____ down,
 with it,
 with your _____ he will _____ down.
 Not that it can heal you
 my brothers' children, my fathers,
 my fathers' sisters
 my sisters-in-law.
 And now
 yes,
 it is like the saying "They are only _____ them
 lest they grope aimlessly."



That's why
it's as if your fathers
are guiding them.
here is one.

Here is one.
Here someone stands wearing one.
The hat of Yookiskookeik,
this grandfather of mine.
He too has stood up
to face you.
Yes.
Your father, his hat.
He has stood up to face you,
yes,
the Loon Spirit.

Yes.
And here,
yes,
is the one this brother of mine explained a while ago
how that tree rolled for a while on the waves.
Then when it drifted to shore
the sun would put its rays on it.
Yes.
It would dry its _____
to the core.
At this moment this sun is coming out over your, my grandparents'
mask.
At this moment
my hope is that your _____
be like it's drying to your core.
yes.
Your fathers' sisters
would unveil their faces from it,
yes.
That's the one there now. Someone is standing there with it,
this headdress
my grandfather's headdress.





Student Story





Jessie Dalton
Hoonah, 1968

Does death take pity on us too
my brothers' children,
my fathers?
All my fathers.
It doesn't take pity on us either,
this thing that happens.
Which is why you hear their voices like this,
your fathers,
lest your tears fall without honor
that flowed from your faces.
For them
they have all come out at this moment,
your fathers
have all come out.
They are still present
is how I feel
about my grandparents.
Here someone stands wearing one,
this Mountain Tribe's Dog.
It is just as if
it's barking for your pain is how I'm thinking about it,
my fathers, my brothers' children
my father's sisters,
yes.
Here
someone is standing next to it.

It's Raven Who Went Down Along the Bull Kelp.
Someone is standing closer, next to it.

Lyedayéik's robe.
That is the closer one. Someone is standing next to it.
Yes.
It's The Beaver Blanket
from Chilkat.
A Chilkat Robe.
Lutákl
your father
it was once his blanket,
once his Chilkat robe.
Because of you
he came out.
Yes



at this moment
all of them seem to me as if they're divulging their faces.

Your fathers' sisters,
my mother,
Saayina.aat
her robe
the Tern Robe.

Yes.

A person who is feeling like you
would be brought by canoe,
yes,

to your fathers' point,

Gaanaxáa.

That is when
the name would be called out, it is said,
of the person who is feeling angst.

Yes.

Father!

Yes.

My grandfather's son

My brother's daughter's son

yes,

my father's sister's son

How very much

for your angst

your fathers' sisters are unveiling their faces,

My brother's son

yes,

my brother's wife,

Yes

how very much it is

as if they're unveiling their faces

is how I'm thinking about them,

your sisters-in-law.

Yes,

they are unveiling their faces.

The shirt that belonged to Weiha:

it was only recently

we completed

the rites for him.

That's the one there.

The Raven Shirt.

You heard him here also,

Weiha

this brother of mine.



This Peacemaker of yours:
this shirt of Weiha
will remain in his hands, in his care.
Now it's as if he is coming out of you to see.
Yes.
How proud
he too used to be
wearing it,
this brother-in-law of yours.

The Raven Nest House Robe.
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your father,
Kaadeik,
it's his shirt,
that's the one.
That's the one there; I don't feel that it burned.
Yes.
It's the same one in which your father's brother
is standing there in front of you.
That is why,
yes,
it will be just as if I will have named all of you,
those who are my sisters-in-law,

yes.
Can I reach the end,
my brothers' children?
Yes.
Can I reach the end?
These I haven't utterly explicated,
yes,
these .
Your fathers' sisters would fly out over the person
who is feeling angst.
Then
they would let their down fall
like snow



over the person who is feeling angst.
That's when their down
isn't felt.
That's when
I feel it's as if your fathers' sisters are flying
back to their nests
with your grief.
Yes.
Here someone stands,
here,
my mother's mother's brother, his hat.
Yes,
to the mouth of Taku he went by boat
then for that hat,
to his grandparents,
to his grandparents.
Yes,
From there it's said he attained the Frog Hat.
Along with it came
the shirt from Weiha.
Yes,
it also came from Taku.
That is why
I keep saying "Thank you"
that they're standing in front of you at this moment.
Yes,
during the warm season
this father of yours
would come out.
That's when
I feel it's as if your father's hat
has come out for your grief.
Yes,
your grandparent's hat.
With your angst
he will delve down,
with it,
with your angst he will delve down.
Not that it can heal you
my brothers' children, my fathers,
my fathers' sisters
my sisters-in-law.
And now
yes,
it is like the saying "They are only mimicking them
lest they grope aimlessly."

That's why
it's as if your fathers
are guiding them.
here is one.

Here is one.
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Yes.
Your father, his hat.
He has stood up to face you,
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the Loon Spirit.

Yes.
And here,
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is the one this brother of mine explained a while ago
how that tree rolled for a while on the waves.
Then when it drifted to shore
the sun would put its rays on it.
Yes.
It would dry its angst
to the core.
At this moment this sun is coming out over your, my grandparents'
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At this moment
my hope is that your angst
be like it's drying to your core.
yes.
Your fathers' sisters
would unveil their faces from it,
yes.
That's the one there now. Someone is standing there with it,
this headdress
my grandfather's headdress.

The image features a decorative border at the top and bottom consisting of a row of pearls. The background is white with large, light blue diamond-encrusted letters scattered across it. The word "Assessment" is written in white, bold, sans-serif font in the center of a red rectangular area.

Assessment

Grade 11 Literature

Jesse Dalton Story

Name: _____

Date: _____

Multiple Choice: Read the brief sections from the story. One of the words is underlined. Find a meaning or definition for the word with the choices provided. Circle the best choice.

- 1) Read the following phrase.
Which is why you hear their voices like this, you fathers, lest your tears fall without honor...
Which of the following choices would be a substitute for the word **lest**?
 - a) for fear that
 - b) unless
 - c) allow

- 2) Read the following selection from the story.
Does death take pity on us too, my brother's children?
Which of the following choices would be a substitute for the word **pity**?
 - a) angst
 - b) sympathetic sorrow
 - c) anxiety

- 3) Read the following phrase.
With your grief he will he will burrow down, with it with your grief he will burrow down.
Which of the following choices would be a substitute for the word **burrow**?
 - a) delve
 - b) grope
 - c) divulge

- 4) Read the following phrase.
Yes at this moment, all of them seem to me as if they're revealing their faces.
Which of the following choices would be a substitute for the word **revealing**?
 - a) mimicking
 - b) uttering
 - c) unveiling

- 5) Read the following phrase.
That is when the name would be called out, it is said, of the person who is feeling grief.
Which of the following choices would be a substitute for **grief**.
- a) pity
 - b) angst
 - c) lest

True or False: Decide if the word and the definition given in *italics* mean the same thing. Circle true or false.

- 6) **Aimlessly** means *lacking goal or purpose*.
- a) True
 - b) False
- 7) **Divulge** means *to make public*.
- a) True
 - b) False
- 8) **Utterly** means *revealing*.
- a) True
 - b) False
- 9) **Rites** are a *fixed form for a ceremony*.
- a) True
 - b) False
- 10) **Grope** means *to imitate*.
- a) True
 - b) False

Matching: Match the words on the right with their definition on the left. Place the letter of the definition in front of the word it matches.

- | | |
|---------------------|---|
| 11) _____ explicate | a. acquired |
| 12) _____ attained | b. completely |
| 13) _____ grope | c. to seek by feeling around
uncertainly |
| 14) _____ utterly | d. explained |

Grade 11 Literature

Jesse Dalton Story

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Date: _____

Multiple Choice: Read the brief sections from the story. One of the words is underlined. Find a meaning or definition for the word with the choices provided. Circle the best choice.

- 1) Read the following phrase.
Which is why you hear their voices like this, you fathers, lest your tears fall without honor...
Which of the following choices would be a substitute for the word **lest**?

a) for fear that

b) unless

c) allow

- 2) Read the following selection from the story.
Does death take pity on us too, my brother's children?
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With your grief he will he will burrow down, with it with your grief he will burrow down.
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c) lest

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Matching: Match the words on the right with their definition on the left. Place the letter of the definition in front of the word it matches.

11) d explicate

12) a attained

13) c grope

14) b utterly

a. acquired

b. completely

c. to seek by feeling around
uncertainly

d. explained



**Koo.éex': The Tlingit
Memorial Party**
*From Celebration 2000, Sealaska
Heritage Foundation, 2000*





Alaska State Literature Standards Used in the Process

Koo.éex': The Tlingit Memorial Party

From Celebration 2000, Sealaska Heritage Foundation, 2000

Alaska State Standards used in the process

R3.2 Read text aloud

3.2.1, 3.2.2

R4.1 Read unfamiliar words

4.1.1, 4.1.2, 4.1.3, 4.1.4, 4.1.5

R4.2 Summarize information

4.2.1, 4.2.2

R4.3 Support main idea/critique arguments

4.3.1, 4.3.2, 4.3.4

R4.4 Follow multi-step directions

4.4.1

R4.5 Analyze conventions of genres

4.5.1

R4.6 Analyze story elements

4.6.1

R4.7 Make assertions

4.7.2

R4.8 Analyze themes

4.8.1, 4.8.2, 4.8.3

















R4.9 Analyze historical/cultural influences

4.9.1, 4.9.2





Introductory Vocabulary

Approximately		reasonably close to
Sponsor		a person who takes the responsibility for some other person or thing
Urge		to try to persuade
Significance		the quality of being of notable worth or influence
Expansive		having considerable extent
Reaffirm		again
Kinship		the quality or state of being relatives
Component		a part or element of something
Preclude		to make impossible beforehand
Moderator		the chairperson of a town meeting
Pallbearer		a person who helps to carry the coffin at a funeral
Donning		to dress oneself in
Regalia		special dress
Exclamation		a sharp or sudden cry of strong feeling
Discreetly		having or showing good judgment especially in conduct or speech
Moiety		one of the parts making up something



Order of Operations

Activities below from Replacing Thing-a-ma-jig- *The Developmental Language Process*
by Jim MacDiarmid

Motivation

Introduce/develop the vocabulary illustrations for the key words. Students will not see printed words until Basic Reading (Sight Recognition) activities, later in the lesson.

BASIC LISTENING

1. One to Five - pg 72 - Put the vocabulary illustrations on the board. Point to one of the illustrations. Then, say five vocabulary words, using one correct word. Student needs to hold up the number of fingers that correlate to the position of the word you said.
2. Locomotive - pg 75 - Pick four words and mount on each of the four walls. Have students stand in a line with hands on shoulders of student in front of him/her. When they hear one of the words on the walls, they should step in that direction- staying in the train.

BASIC SPEAKING

1. Hand Tag - pg 103 - Students should sit in a circle with their hands flat on the floor in front of them. Teacher stands in the center of the circle with a flashlight. Then, using the flashlight, try to tag a student's hand. Students may jerk their hands out of the circle. When a student is tagged with the flashlight, he or she must name a vocabulary illustration that you show.
2. Road Maze - pg 110 - using two toy cars with remotes, students compete to drive to the vocabulary illustrations and say the word.

LISTENING COMPREHENSION

1. Half Match - pg 130 - Photocopy illustrations. Cut illustrations in half. Give ½ to each student. Teacher says definition of word. Students who have the correct halves should show their halves.

CREATIVE SPEAKING

1. Tissue Drop - pg 146 - Mount illustrations on the board. Toss a piece of tissue paper in the air. Students should laugh as hard as they can until the tissue hits the ground. When the tissue lands, the students should stop laughing immediately. The first student to laugh after the tissue paper hits the floor must say a complete sentence using the picture that you point to.





Basic Reading

Sight Recognition

1. Funny Face - pg 162 - Have two students stand, facing one another. First student to laugh must identify the sight word shown by the teacher.
2. Student Support Materials

READING COMPREHENSION

1. Cloze Fun - pg 210 - Students get a sheet of cloze sentences and a sheet of words. Cut out DLP words and glue into correct sentence.
2. Run-on Paragraph - pg 211 - Prior to the activity, prepare a paragraph related to the concept being taught. However, leave no spaces between the words and include no punctuation. Provide each student with a copy of the paragraph. They must circle the individual sentences in the run-on paragraph and add the necessary punctuation.

BASIC WRITING

1. Use the activity pages from the Student Support Materials.
2. Write one definition for each word.

CREATIVE WRITING

1. Use the activity pages from the Student Support Materials.
2. Make sentences with words missing. Students complete orally or written.



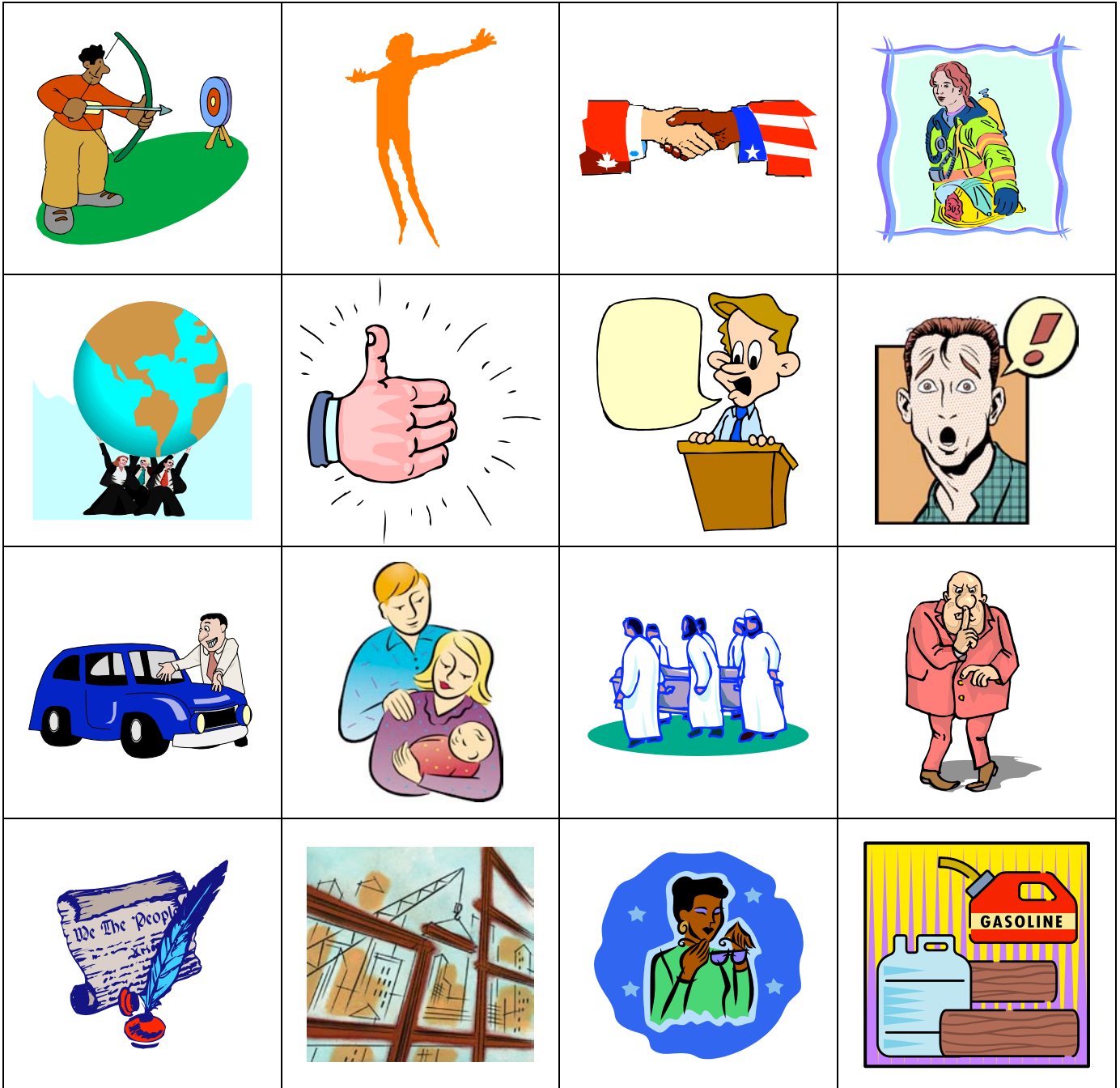


STUDENT SUPPORT MATERIALS

Basic Listening Activity Page

Mini Illustrations







STUDENT SUPPORT MATERIALS

Sight Recognition Activity Pages





Highlight/circle the correct word to match the picture.



approximately
 sponsor
 urge
 significance
 expansive
 reaffirm
 kinship
 component
 moderator
 pallbearer
 donning
 regalia
 exclamation
 discreetly
 moiety
 nreclude



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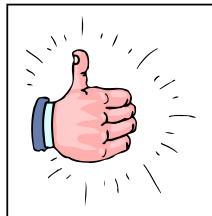
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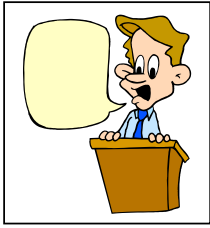


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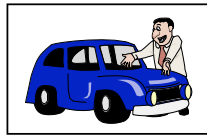
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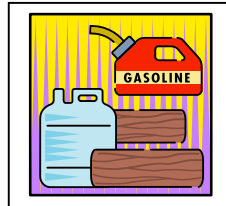
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discreetly

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hceialdkprecludempqoalapproximatelylqpiopqrese
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hasdfadsfljfkqclisignificancewawiqwesponsorqwl
precludejahcnaogysdfbjbcomponentasdwerregfkacn
moderatoriruyalaocldsfjkgeregaliaroiqwadfadiegoe
scalateurkmoietyjasdeadgdonningmkbasdadsffkjhu
rgeweriouequatoryabasdreaffirmhasdfiuqyeklappro
xiamatelyjhadsfkwerkfjeijhadslpallbearerrefadsfgjg
exclamationiaadfgiieafjgigaaurgebkinshiperidianhe
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eigepallbearerhasdfiuyahboaingiescalateurhdafaeit
jgowdiscreetlygaqwramoderator





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 precludejahcnaogysdfbjbcomponentasdwergrfkacn
 moderatoriruyalaocldsfjkgeregaliaroiqwadfadiegoe
 scalateurkmoietyjasdeadgdonningmkbasdadsffkjhu
 rgeweriouequatoryabasdreaffirmhasdfiuqyeklloapp
 roximatelyjhadsfkwerkfjeijhadslpallbearerefadsfgj
 gexclamationiaadfgiieafjgigaaurgebkinshiperidian
 heusignificancelkafkjhadaiqkgafexpansiveiuywqa
 dfjeigepallbearerhasdfiuyahboaingiescalateturhdaf
 aeitjgowdiscreetlygaqwramoderator









Activity Page 1

Match the word halves to create the proper vocabulary word.

appro	ance
spoon	ponents
urg	ning
significant	ximately
reaff	ator
kins	irm
comp	mation
moder	sors
pall	ed
don	ty
rega	hip
excla	sive
disc	lia
moie	bearers
expan	lude
prec	rectly





Activity Page 2

Each set of boxes contains the syllables of the vocabulary words. Use the boxes to correctly spell the words below the boxes.

firm	af	re
------	----	----

ga	lia	re
----	-----	----

ship	kin
------	-----

ety	moi
-----	-----

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prox	im	ate	ap	ly
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clam	ex	ation
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cance	sig	ni	fi
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bear	ers	pall
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clude	pre
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Activity Page 3

The vocabulary words below are missing letters, write in the missing letters to spell the vocabulary correctly.

ap____imate__	sp____sors
urg____	sig__fican__
ex____sive	re____firm
kin____ip	____ponen__
____erat____	pa__ bear____
don_____	____galia
ex__amat____	dis__eet__
__oie____	p__clu__





STUDENT SUPPORT MATERIALS

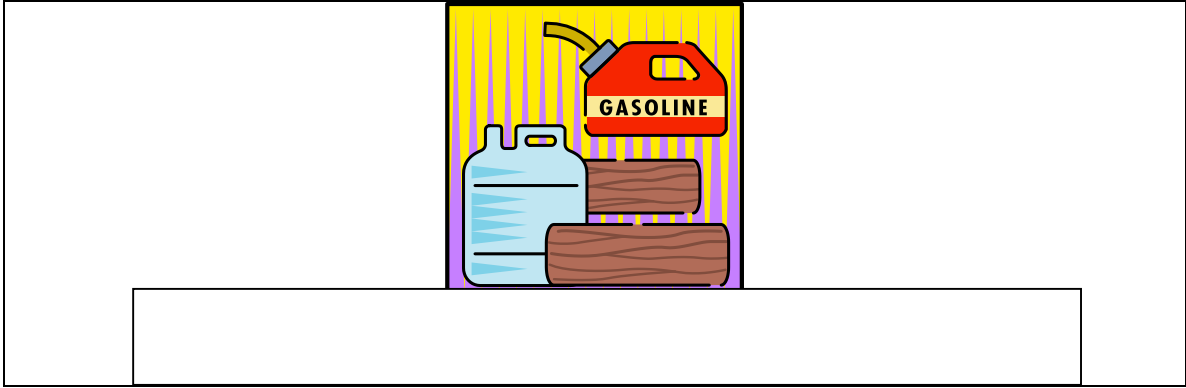
Basic Writing











The image features a decorative border at the top consisting of a row of pearls. Below the pearls is a red background. At the bottom, there is another row of pearls, and below that, a pattern of large, diamond-encrusted letters on a white background. The letters are scattered and include B, L, U, L, K, N, U, T, U, V, W, Z, O, T, E, and 7.

STUDENT SUPPORT MATERIALS

Creative Writing



Write a complete sentence containing the vocabulary.

expansive

preclude

donning

urge

component

sponsor

pallbearer

significance

regalia

moderator

approximately



exclamation

kinship

reaffirm

discreetly

moiety





STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations





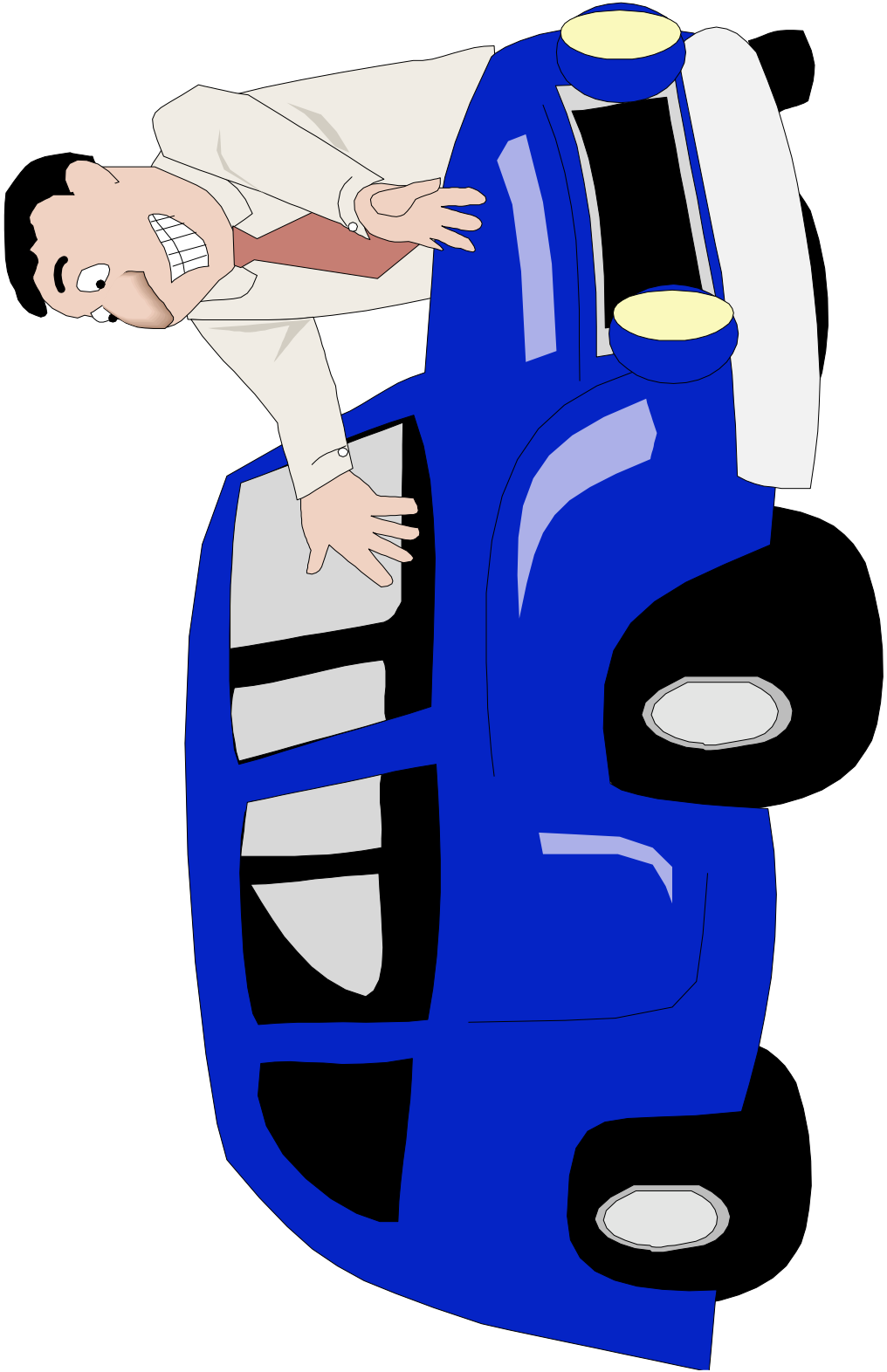
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sponsor





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significance





expansive





reaffirm



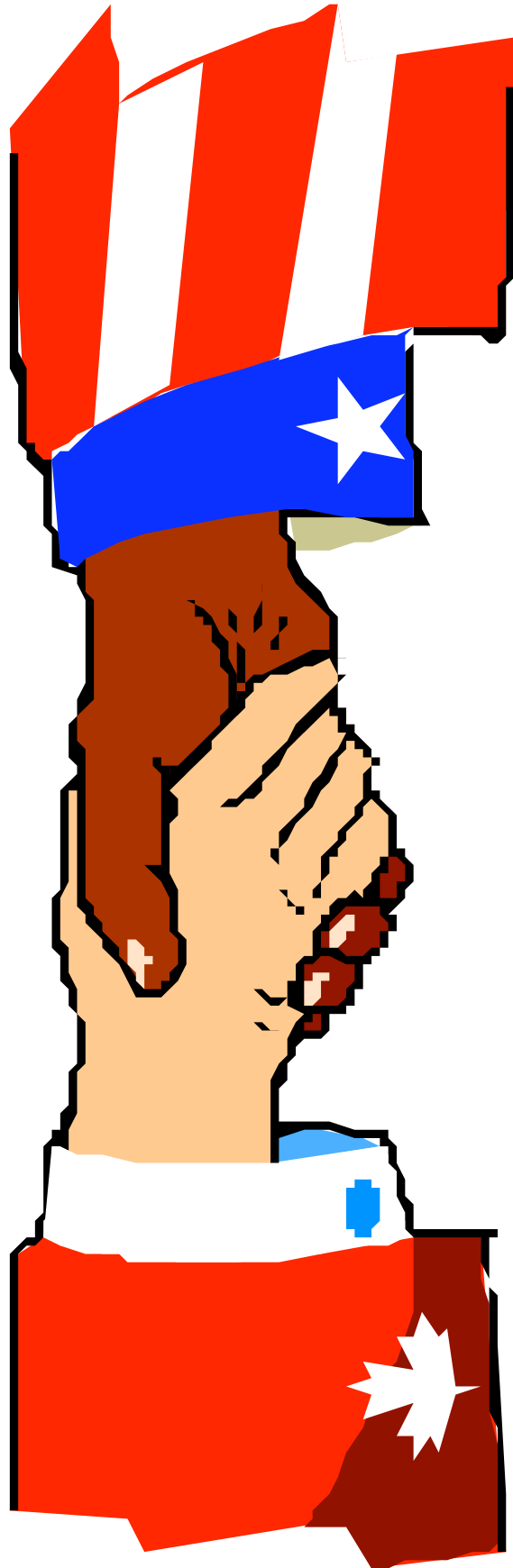


kinship





preclude





component



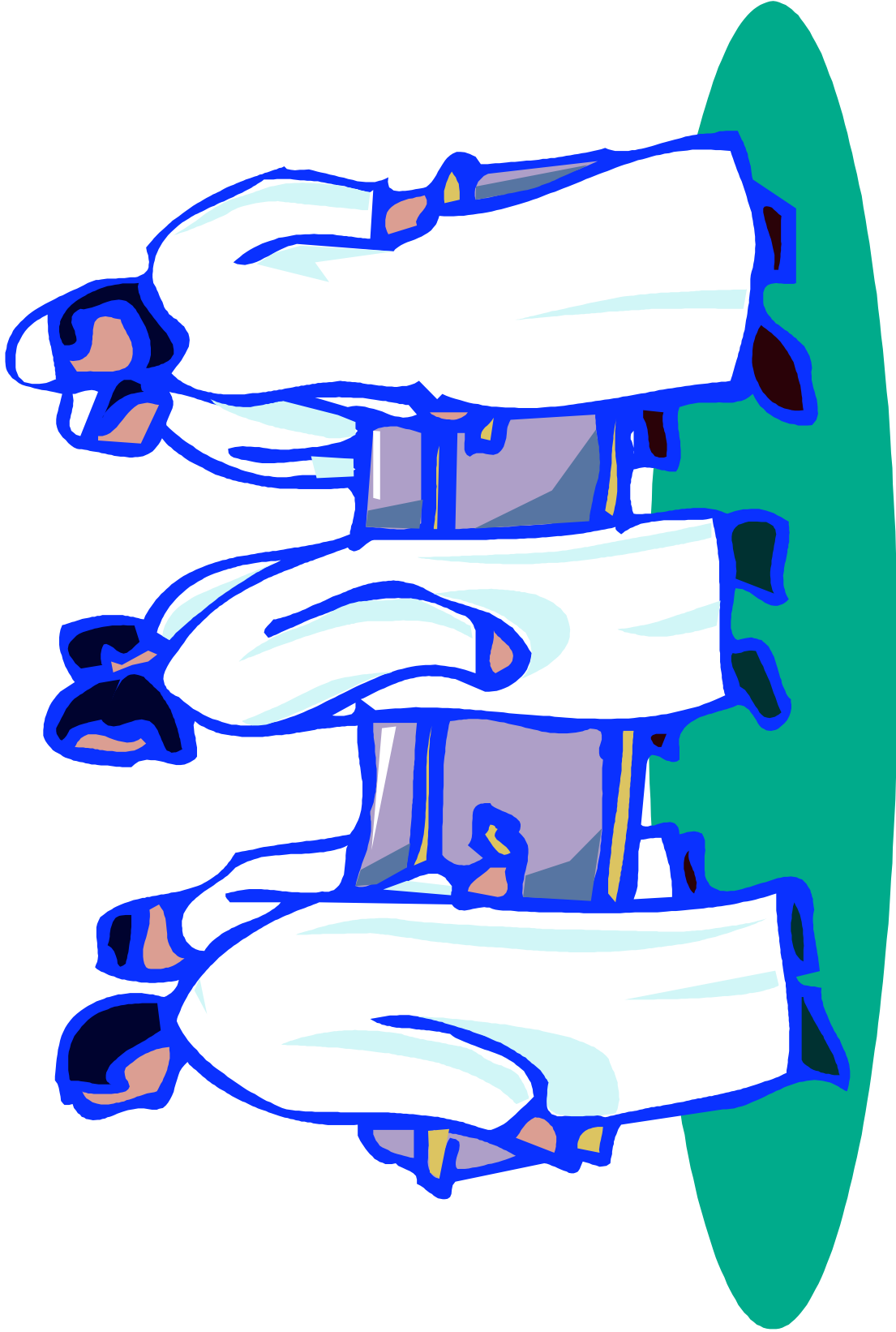


moderator





palibearer







donning







regalia







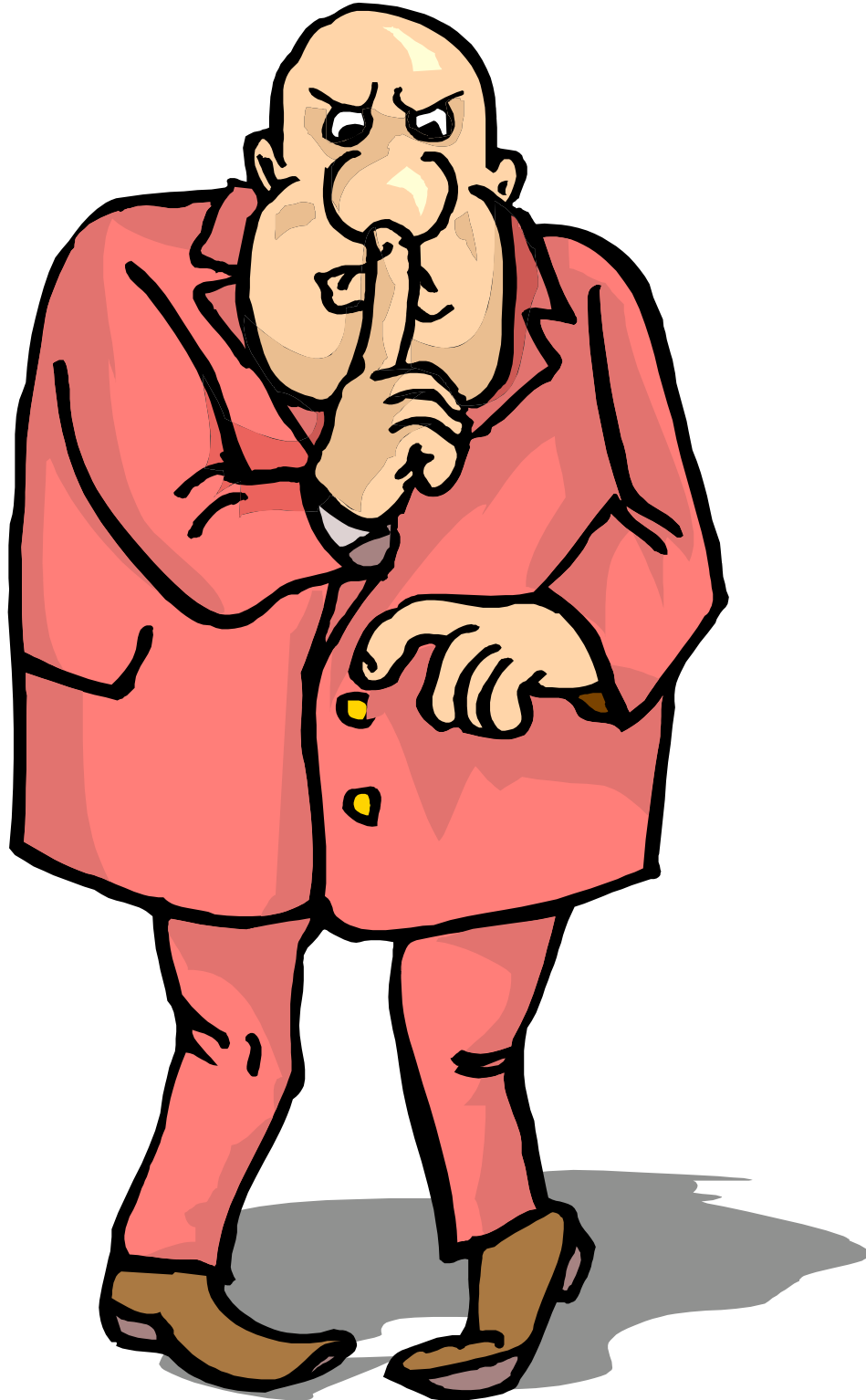
exclamation







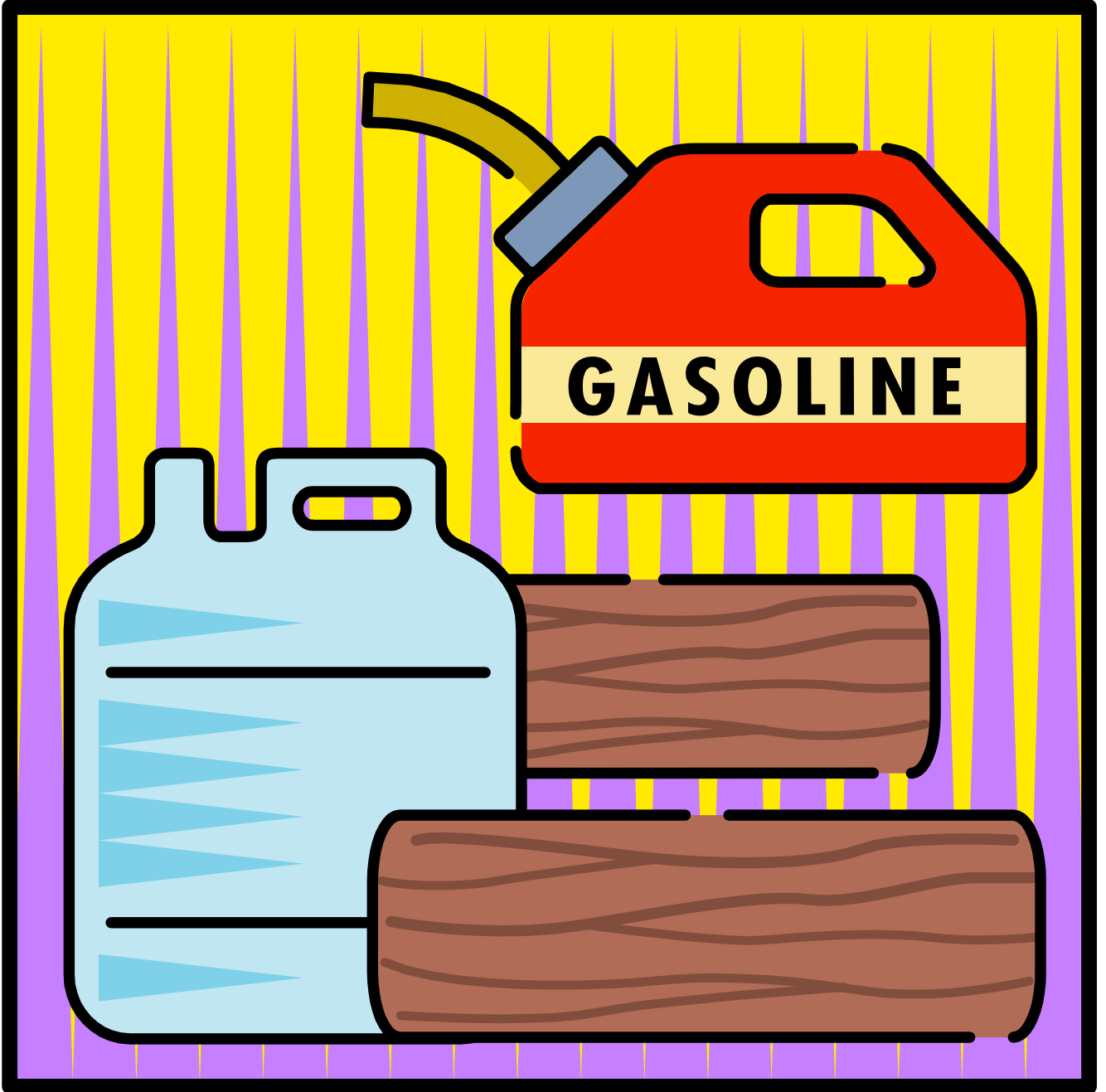
discreetly







moiety





STUDENT SUPPORT MATERIALS

Word Wall



approximately

SPONSOR





urge

significance



expansive

reaffirm





kinship

preclude



component

moderator





pałłbeareer domning



regalia

exclamation





discreetly

moiety



Story





Koo.éex'

Celebration 2000

Approximately a year after the death of a clan member, the clan of the deceased sponsor a ceremony, which is often referred to as a “Party” or the “Pay-off Party.” Elders and clan leaders have urge the Tlingit to refer to these events by their traditional name, the “Koo.éex’,” which simply translates “To Invite,” but the meaning and significance of these ceremonies is much more complex and expansive than that translation might suggest.

The Koo.éex’ is a ceremony in which the deceased member or members and ancestors of a clan are remembered. It is a time for the surviving clan member to push away their sorrow after a year of mourning, to celebrate life, to reaffirm their social and kinship bonds, and to ceremoniously present their clan at.óow (clan regalia, objects, songs and stories). It is a time to honor the members of the opposite side—sometimes referred to as moiety—who comforted the grieving clan and who assisted with the funeral as well as the burial or cremation.

The Koo.éex’ traditionally was conducted over a several day period. It has been considerably shortened, however, because of the demands of modern life. The following schedule outlines the major component of a Koo.éex’ as practiced in the community of Hoonah. The authors realize that each clan and community has its own procedures and that variations occur among the different communities. The following guidelines contain the basic component of a Koo.éex’, however, and it is offered for our young and for those who have expressed an interest in learning the ways of our ancestors:

I. Host Clan Preparations for the Koo.éex’

The host clan meets to discuss and establish the following:

- Date, time and place of the Koo.éex’
- Selection of a Naa kani/Naa kani’x (in-law members from the opposite clan who act on the behalf of the host clan. They invite guests from their clan and serve as the moderator during the ceremony.
- Plan and schedule the meals
- Prepare a list of the members of the opposite clan who will serve as pallbearer, honorary pallbearer, night watchers, grave diggers, and other helpers for the funeral.
- Prepare and identify the guest who will receive Fire Bowls, blankets and other special gifts.
- Select sorrow songs, spirit songs and love songs used during the ceremony.

II. Schedule of the Koo.éex’

i. Welcome and Thank-you

- The host clan begins the Koo.éex’ by welcoming and thanking guests for attending.
- Individuals selected from the opposite clan help the host clan members in donning ceremonial regalia and giving them singing staffs.

ii. Grieving Songs





- Four members of the host clan sing the four grieving songs previously selected.
- After completions of the grieving songs, another four perform the End of Sorrow. At the end of the song they cry out: “Yash go shoo---Hoo!” At the end of this exclamation the guest clan members respond by singing their songs.
- The grieving clan members then raise their arms and shout “Shtootx keiw du wa hook!” (The end of sorrow!)
- iii. Happy Times**
 - Then the host clan removes black scarves and black face paint to represent the wiping away of grief and mourning.
 - Then the host clan sings the Naa yat xi (Love Songs).
- iv. Fire Bowl**
 - The Fire Bowl is a way to remember the ancestors. As the Fire Bowl is passed around, it is held up and a deceased clan member’s name is said.
 - After the names have been called out, the bowl is burned in a wood stove.
- v. Photograph of the Deceased**
 - A picture of the deceased clan member is placed on a table at the front of the room.
 - Preselected individuals then take the photo around the room to show each of the guests.
- vi. First Meal**
 - First the names of the hosting clan members are announced.
 - Then a plate of food is prepared and burned in a wood stove. This transfers it to the spirit of the deceased.
 - Host clan members then serve the guests.
- vii. Distribution of goods and Fruit Bowls**
 - The host clan **distributes** goods to the guests.
 - A member of the host clan brings fruit bowls to selected guests and they rush to eat the fruit out of the bowl.
- viii. Distribution of Berries**
 - The host clan enters carrying a large container filled with berries.
 - The host clan distributes bowls of fruit to the guests.
- ix. Distribution of Dry Goods**
 - The host clan then calls out the names of deceased clan members and **distributes** dry goods to guests.
 - The guests sing and dance to show their thanks.
- x. Money Bowl**
 - Prior to the introduction of money, payments to guests were made with food and blankets. Now the members of the guest clan donate money to the individuals of the host clan. The amount of money ranges from \$1 to \$20. The spouses and immediate family members from the opposite side **discreetly** give larger amounts of money beforehand.
 - Individuals are selected to be the money collectors and counters. They sit at the head table with the bowls of money to be counted.



- Members of the same **moiety** but of different clans give their support to the host clan. They are the first to come forward with their own money.

xi. Adoption and Giving of Names

- This event begins after all of the food and goods have been **distributed**.
- The money is held on the forehead of the individual being adopted. The name that the individual will be given is called out, then the guests repeat the name. This process is repeated three times.
- Once all of the individuals being adopted have been given their names, the Clan Leader will formally introduce them.

xii. Payment and Blanket Distribution

- The host clan honors and pays those who supported them in their time of loss and mourning.

xiii. Response of the Guests and Closing

- After all the blankets and money have been **distributed**, guests who are members of the opposite **moiety** respond by thanking them with a closing song.

xiv. Raven Spirit Song or Eagle Spirit Song

- If it appears that the party will continue through daybreak, the event may be interrupted by the guest clans, who will sing their spirit song (Raven or Eagle Spirit Song) to **preclude** any harm or bad luck affecting members of the host clan.





Story with Closure





Koo.éex'

Celebration 2000

_____ a year after the death of a clan member, the clan of the deceased _____ a ceremony, which is often referred to as a “Party” or the “Pay-off Party.” Elders and clan leaders have urge the Tlingit to refer to these events by their traditional name, the “Koo.éex’,” which simply translates “To Invite,” but the meaning and _____ of these ceremonies is much more complex and _____ than that translation might suggest.

The Koo.éex’ is a ceremony in which the deceased member or members and ancestors of a clan are remembered. It is a time for the surviving clan member to push away their sorrow after a year of mourning, to celebrate life, to _____ their social and _____ bonds, and to ceremoniously present their clan at.óow (clan _____, objects, songs and stories). It is a time to honor the members of the opposite side—sometimes referred to as _____ — who comforted the grieving clan and who assisted with the funeral as well as the burial or cremation.

The Koo.éex’ traditionally was conducted over a several day period. It has been considerably shortened, however, because of the demands of modern life. The following schedule outlines the major _____ of a Koo.éex’ as practiced in the community of Hoonah. The authors realize that each clan and community has its own procedures and that variations occur among the different communities. The following guidelines contain the basic _____ of a Koo.éex’, however, and it is offered for our young and for those who have expressed an interest in learning the ways of our ancestors:

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- Plan and schedule the meals
- Prepare a list of the members of the opposite clan who will serve as _____, honorary _____, night watchers, grave diggers, and other helpers for the funeral.
- Prepare and identify the guest who will receive Fire Bowls, blankets and other special gifts.
- Select sorrow songs, spirit songs and love songs used during the ceremony.

II. Schedule of the Koo.éex’

xv. Welcome and Thank-you

- The host clan begins the Koo.éex’ by welcoming and thanking guests for attending.



- Individuals selected from the opposite clan help the host clan members in _____ ceremonial _____ and giving them singing staffs.

xvi. Grieving Songs

- Four members of the host clan sing the four grieving songs previously selected.
- After completions of the grieving songs, another four perform the End of Sorrow. At the end of the song they cry out: “Yash go shoo---Hoo!” At the end of this exclamation the guest clan members respond by singing their songs.
- The grieving clan members then raise their arms and shout “Shtootx keiw du wa hook!” (The end of sorrow!)

xvii. Happy Times

- Then the host clan removes black scarves and black face paint to represent the wiping away of grief and mourning.
- Then the host clan sings the Naa yat xi (Love Songs).

xviii. Fire Bowl

- The Fire Bowl is a way to remember the ancestors. As the Fire Bowl is passed around, it is held up and a deceased clan member’s name is said.
- After the names have been called out, the bowl is burned in a wood stove.

xix. Photograph of the Deceased

- A picture of the deceased clan member is placed on a table at the front of the room.
- Preselected individuals then take the photo around the room to show each of the guests.

xx. First Meal

- First the names of the hosting clan members are announced.
- Then a plate of food is prepared and burned in a wood stove. This transfers it to the spirit of the deceased.
- Host clan members then serve the guests.

xxi. Distribution of goods and Fruit Bowls

- The host clan _____ goods to the guests.
- A member of the host clan brings fruit bowls to selected guests and they rush to eat the fruit out of the bowl.

xxii. Distribution of Berries

- The host clan enters carrying a large container filled with berries.
- The host clan distributes bowls of fruit to the guests.

xxiii. Distribution of Dry Goods

- The host clan then calls out the names of deceased clan members and _____ dry goods to guests.
- The guests sing and dance to show their thanks.

xxiv. Money Bowl

- Prior to the introduction of money, payments to guests were made with food and blankets. Now the members of the guest clan donate money to the individuals of the host clan. The amount of money ranges from \$1 to



\$20. The spouses and immediate family members from the opposite side

_____ give larger amounts of money beforehand.

- Individuals are selected to be the money collectors and counters. They sit at the head table with the bowls of money to be counted.

- Members of the same _____ but of different clans give their support to the host clan. They are the first to come forward with their own money.

xxv. Adoption and Giving of Names

- This event begins after all of the food and goods have been _____.

- The money is held on the forehead of the individual being adopted. The name that the individual will be given is called out, then the guests repeat the name. This process is repeated three times.

- Once all of the individuals being adopted have been given their names, the Clan Leader will formally introduce them.

xxvi. Payment and Blanket Distribution

- The host clan honors and pays those who supported them in their time of loss and mourning.

xxvii. Response of the Guests and Closing

- After all the blankets and money have been _____, guests who are members of the opposite _____ respond by thanking them with a closing song.

xxviii. Raven Spirit Song or Eagle Spirit Song

- If it appears that the party will continue through daybreak, the event may be interrupted by the guest clans, who will sing their spirit song (Raven or Eagle Spirit Song) to _____ any harm or bad luck affecting members of the host clan.





Student Story





Koo.éex'

Celebration 2000

Approximately a year after the death of a clan member, the clan of the deceased sponsor a ceremony, which is often referred to as a “Party” or the “Pay-off Party.” Elders and clan leaders have urge the Tlingit to refer to these events by their traditional name, the “Koo.éex’,” which simply translates “To Invite,” but the meaning and significance of these ceremonies is much more complex and expansive than that translation might suggest.

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- Prepare and identify the guest who will receive Fire Bowls, blankets and other special gifts.
- Select sorrow songs, spirit songs and love songs used during the ceremony.

II. Schedule of the Koo.éex’

xxix. Welcome and Thank-you

- The host clan begins the Koo.éex’ by welcoming and thanking guests for attending.
- Individuals selected from the opposite clan help the host clan members in donning ceremonial regalia and giving them singing staffs.

xxx. Grieving Songs





- Four members of the host clan sing the four grieving songs previously selected.
- After completions of the grieving songs, another four perform the End of Sorrow. At the end of the song they cry out: “Yash go shoo---Hoo!” At the end of this exclamation the guest clan members respond by singing their songs.
- The grieving clan members then raise their arms and shout “Shtootx keiw du wa hook!” (The end of sorrow!)

xxxii. Happy Times

- Then the host clan removes black scarves and black face paint to represent the wiping away of grief and mourning.
- Then the host clan sings the Naa yat xi (Love Songs).

xxxiii. Fire Bowl

- The Fire Bowl is a way to remember the ancestors. As the Fire Bowl is passed around, it is held up and a deceased clan member’s name is said.
- After the names have been called out, the bowl is burned in a wood stove.

xxxiiii. Photograph of the Deceased

- A picture of the deceased clan member is placed on a table at the front of the room.
- Preselected individuals then take the photo around the room to show each of the guests.

xxxv. First Meal

- First the names of the hosting clan members are announced.
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- Host clan members then serve the guests.

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- A member of the host clan brings fruit bowls to selected guests and they rush to eat the fruit out of the bowl.

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- The host clan enters carrying a large container filled with berries.
- The host clan distributes bowls of fruit to the guests.

xxxviii. Distribution of Dry Goods

- The host clan then calls out the names of deceased clan members and distributes dry goods to guests.
- The guests sing and dance to show their thanks.

xxxix. Money Bowl

- Prior to the introduction of money, payments to guests were made with food and blankets. Now the members of the guest clan donate money to the individuals of the host clan. The amount of money ranges from \$1 to \$20. The spouses and immediate family members from the opposite side discreetly give larger amounts of money beforehand.
- Individuals are selected to be the money collectors and counters. They sit at the head table with the bowls of money to be counted.



- Members of the same moiety but of different clans give their support to the host clan. They are the first to come forward with their own money.

xxxix. Adoption and Giving of Names

- This event begins after all of the food and goods have been distributed.
- The money is held on the forehead of the individual being adopted. The name that the individual will be given is called out, then the guests repeat the name. This process is repeated three times.
- Once all of the individuals being adopted have been given their names, the Clan Leader will formally introduce them.

xl. Payment and Blanket Distribution

- The host clan honors and pays those who supported them in their time of loss and mourning.

xli. Response of the Guests and Closing

- After all the blankets and money have been distributed, guests who are members of the opposite moiety respond by thanking them with a closing song.

xlii. Raven Spirit Song or Eagle Spirit Song

- If it appears that the party will continue through daybreak, the event may be interrupted by the guest clans, who will sing their spirit song (Raven or Eagle Spirit Song) to preclude any harm or bad luck affecting members of the host clan.



The image features a decorative border at the top and bottom. The top border consists of a row of pearls above a row of diamond-encrusted letters. The bottom border consists of a row of pearls above a row of diamond-encrusted letters. The central area is a solid red background with the word "Assessment" in white text.

Assessment

Grade 11 Literature: Koo.éex': The Tlingit Memorial Party

Name: _____

Date: _____

Definitions: Read a statement taken from the story, and write a definition for the underlined word. Write your definition on the line provided below each item.

- 1) Read the section from the story below and write the definition for the word **Approximately** on the line provided.

Approximately a year after the death of a clan member, the clan of the deceased sponsors a ceremony....

Definition: _____

- 2) Read the section from the story below and write the definition for the word **kinship** on the line provided.

It is a time for the surviving clan members to push away their sorrow after a year of mourning, to celebrate, to reaffirm their social and kinship bonds...

Definition: _____

- 3) Read the section from the story below and write the definition for the word **moiety** on the line provided.

It is time to honor the members of the opposite side...sometimes referred to as _____ --who comforted the grieving clan...

Definition: _____

- 4) Read the section from the story below and write the definition for the word **reaffirm** on the line provided.

It is a time for the surviving clan members to push away their sorrow after a year of mourning, to celebrate, to reaffirm their social and kinship bonds...

Definition: _____

Multiple Choice: Read each statement carefully and compete the statement with the best choice provided. Circle the letter of the correct answer.

- 5) There are many _____ or parts of a **Koo.éex'**.
- a) sponsors
 - b) components
 - c) moderators
- 6) During the ceremony, one person is in charge of the meeting or ceremony, and serves as the _____, to help move the event along.
- a) moderator
 - b) kinship
 - c) pallbearers
- 7) During a funeral, there are members of the opposite side who assist and participate as _____ and help to carry the casket.
- a) moiety
 - b) moderator
 - c) pall bearers
- 8) At the **Koo.éex'** individuals from the opposite side assist the host clan member in _____ their ceremonial regalia.
- a) donning
 - b) reaffirming
 - c) cleaning
- 9) The special dress or _____ used during the ceremonies is very important to the ceremony.
- a) kinship
 - b) sponsor
 - c) regalia

Matching: Match the key vocabulary words on the left with definitions on the right. Place the letter of the definition in front of the word it matches.

10) _____ urge

11) _____ sponsor

12) _____ preclude

13) _____ discreetly

14) _____ exclamation

15) _____ significance

16) _____ expansive

a. have considerable extent;
comprehensive

b. to make impossible to happen

c. to try to persuade

d. be able to influence

e. someone who takes responsibility
for another person

f. showing good judgment in conduct
or speech

g. a sharp or sudden cry of strong
feeling

Grade 11 Literature: Koo.éex' The Tlingit Memorial Party

Name: _____

Date: _____

Definitions: Read a statement taken from the story, and write a definition for the underlined word. Write your definition on the line provided below each item.

- 1) Read the section from the story below and write the definition for the word **Approximately** on the line provided.

Approximately a year after the death of a clan member, the clan of the deceased sponsors a ceremony....

Definition: reasonably close to_____

- 2) Read the section from the story below and write the definition for the word **kinship** on the line provided.

It is a time for the surviving clan members to push away their sorrow after a year of mourning, to celebrate, to reaffirm their social and kinship bonds...

Definition: being a relative_____

- 3) Read the section from the story below and write the definition for the word **moiety** on the line provided.

It is time to honor the members of the opposite side...sometimes referred to as moiety --who comforted the grieving clan...

Definition: one of the parts making up something/tribal subdivision_____

- 4) Read the section from the story below and write the definition for the word **reaffirm** on the line provided.

It is a time for the surviving clan members to push away their sorrow after a year of mourning, to celebrate, to reaffirm their social and kinship bonds...

Definition: to state again_____

Multiple Choice: Read each statement carefully and compete the statement with the best choice provided. Circle the letter of the correct answer.

5) There are many _____ or parts of a **Koo.éex'**.

a) sponsors

b) components

c) moderators

6) During the ceremony, one person is in charge of the meeting or ceremony, and serves as the _____, to help move the event along.

a) moderator

b) kinship

c) pallbearers

7) During a funeral, there are members of the opposite side who assist and participate as _____ and help to carry the casket.

a) moiety

b) moderator

c) pall bearers

8) At the **Koo.éex'**, individuals from the opposite side assist the host clan member in _____ their ceremonial regalia.

a) donning

b) reaffirming

c) cleaning

9) The special dress or _____ used during the ceremonies is very important to the ceremony.

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b) sponsor

c) regalia

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10) c urge

11) e sponsor

12) b preclude

13) f discreetly

14) g exclamation

15) d significance

16) a expansive

a. have considerable extent;
comprehensive

b. to make impossible to happen

c. to try to persuade

d. be able to influence

e. someone who takes responsibility
for another person

f. showing good judgment in conduct
or speech

g. a sharp or sudden cry of strong
feeling



Moldy End
From John Swanton





Alaska State Literature Standards Used in the Process

Moldy End

From John Swanton, 1909

Alaska State Standards used in the process

R3.2 Read text aloud

3.2.1, 3.2.2

R4.1 Read unfamiliar words

4.1.1, 4.1.2, 4.1.3, 4.1.4, 4.1.5

R4.2 Summarize information

4.2.1, 4.2.2

R4.3 Support main idea/critique arguments

4.3.1, 4.3.2, 4.3.4

R4.4 Follow multi-step directions

4.4.1

R4.5 Analyze conventions of genres

4.5.1

R4.6 Analyze story elements

4.6.1

R4.7 Make assertions

4.7.2

R4.8 Analyze themes

4.8.1, 4.8.2, 4.8.3















R4.9 Analyze historical/cultural influences

4.9.1, 4.9.2





Introductory Vocabulary

Proffer		offer
Suppurated		to form or give off pus
Detained		to prevent from proceeding
Brooded		to think long and anxiously about something
Leavings		time remaining
Complied		to act in agreement with another's wishes or in obedience to a rule
Thither		go to that place
Consciousness		the part of mental life that involves conscious thought and awareness
Quavered		to utter sound in trembling unsteady tones
Reverie		the condition of being lost in thought
Prognosticated		to predict according to present indications or signs; foretell.
Prophesized		the function, activity, or charismatic endowment of a prophet or prophets
Abstain		to keep oneself from doing something
Sanctified		to set apart as sacred



Order of Operations

Activities below from Replacing Thing-a-ma-jig- The Developmental Language Process
by Jim MacDiarmid

Motivation

Introduce/develop the vocabulary illustrations for the key words. Students will not see printed words until Basic Reading (Sight Recognition) activities, later in the lesson.

BASIC LISTENING

1. Matching Halves - pg 76 - Cut each illustration in half. Mix all halves together and pass out to students. Say a vocabulary word. The two students who have the halves for the illustration should show their halves.
2. Turn Around - pg 89 - Have students stand at the end of the classroom with their backs to you. Hold up one of the illustrations and say a vocabulary word. If the students think that you said the right word, they should turn around. If not, they should remain still. If a student turns around and you have said an incorrect word, he/she is “out” until another round.

BASIC SPEAKING

1. Illustration Build -Up - pg 104 - Mount vocabulary pictures on the chalkboard. Point to two of the illustrations. The students should then say the vocabulary words for those two illustrations. Then point to another illustration. Students should repeat the first two vocabulary words and then continue adding a picture and words combination. Continue until students lose the sequence of words. Activity should be repeated, changing the position of the pictures.
2. Colored Words - pg 107 - Match a different colored strip of construction paper to each illustration. Tell students which word matches to each color. Mount the strips of construction paper to the board. Point to one strip and call upon students to say the vocabulary word for it.

LISTENING COMPREHENSION

1. The Revealing Illustration - pg 129 - Mount all illustrations to the board. Students close their eyes. Cover one illustration with a sheet of paper. Students open their eyes. Slowly uncover the picture until students can name the illustration.

CREATIVE SPEAKING

1. Dodge Ball - pg 154 - Students sit in a circle. Four or five students stand in center of circle. Give a foam ball to a student sitting. Teacher says, “Go!” and students roll the ball across the center of the circle. The students in the middle should dodge the ball. When the ball touches a student, he/she must say a sentence using the illustration you point to.



Basic Reading

Sight Recognition

1. Sight Word Sequence Bingo - pg 162 - Give each student a sheet with all of the sight words. Students should cut words apart and place three words on their desks in any sequence. Teacher says a sequence of three words. If a student has those three words in the order given, they win. Continue.
2. Student Support Materials

READING COMPREHENSION

1. Illustrated Sentences - pg 214 - Write sentences related to the concept on sentence strips. Hang sentences on board. Give each student paper and supplies to draw. Each student should select ONE of the sentences to illustrate. Collect illustrations and mix them together. Give two students each an illustration (not one they did). When you say “Go,” the students should match the illustrations to the sentences.

BASIC WRITING

1. Use the activity pages from the Student Support Materials.
2. Write one definition for each word.

CREATIVE WRITING

1. Use the activity pages from the Student Support Materials.
2. Make sentences with words missing. Students complete orally or written.





STUDENT SUPPORT MATERIALS

Basic Listening Activity Page

Mini Illustrations





An elderly person with a yellow feather in their hair stands next to a child who is kneeling and working on the ground.	A clock face with a gift box on top, symbolizing time and gifts.	A building that has been destroyed, with rubble and a green roof visible.	A person in a blue suit holding up a large white hand with the word "STOP" written in red above it.
A person with a cast on their leg and a crutch, symbolizing injury or recovery.	Two people shaking hands, symbolizing agreement or partnership.	A person's face surrounded by pink hearts, symbolizing love or affection.	A golden chalice and a red book with a cross on the cover, symbolizing religion or ceremony.
A person in a yellow hard hat and orange vest holding a yellow sign that says "DRIVE SLOW".	A red car with a person in the driver's seat, symbolizing transportation.	A person sitting at a table with a purple tablecloth, looking at a globe.	
A person in a suit sitting at a desk with a computer monitor, symbolizing work or business.	A red ribbon with "A.I.D.S." written on it, symbolizing HIV/AIDS awareness.	A wizard in a blue robe and pointed hat, symbolizing magic or fantasy.	





STUDENT SUPPORT MATERIALS

Sight Recognition Activity Pages

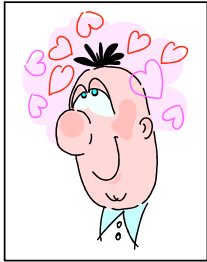




Highlight/circle the correct word to match the picture.



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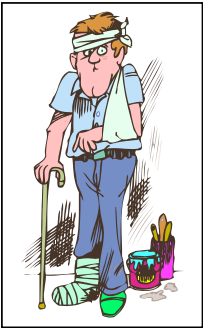
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STUDENT SUPPORT MATERIALS

Encoding Activity Pages







Activity Page 1

Match the word halves to create the proper vocabulary word.

pro	ned
sup	ered
detai	ffer
bro	ther
leav	ified
comp	purated
thi	tain
conscio	lied
quav	sticated
reve	oded
progno	usness
proph	ings
abs	rie
sanct	esized





Activity Page 2

Each set of boxes contains the syllables of the vocabulary words. Use the boxes to correctly spell the words below the boxes.

ed	brood
----	-------

ed	de	tain
----	----	------

fer	prof
-----	------

ated	sup	pur
------	-----	-----

ings	leav
------	------

plied	com
-------	-----

stain	ab
-------	----

ther	thi
------	-----

rev	er	ie
-----	----	----

nost	i	cated	prog
------	---	-------	------

phes	ized	pro
------	------	-----

ered	quav
------	------

scious	ness	con
--------	------	-----

fied	san	cti
------	-----	-----



Activity Page 3

The vocabulary words below are missing letters, write in the missing letters to spell the vocabulary correctly.

pr_____er	sup____ated
__tain__	____ood__
lea____ngs	com____ied
____i____er	con____ious_____
qu____er____	rev____ie
pro____ostic_____	pro____esiz____
ab____ain	san____ified



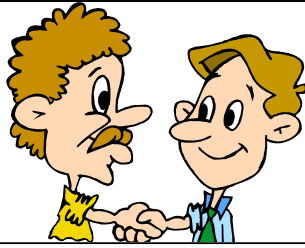
STUDENT SUPPORT MATERIALS

Basic Writing











The image features a decorative border at the top consisting of a row of pearls. Below the pearls is a red background. At the bottom, there is another row of pearls, and below that, a pattern of large, diamond-encrusted letters on a white background. The letters are scattered and include B, L, U, L, K, N, U, T, U, V, W, Z, O, T, E, and 7.

STUDENT SUPPORT MATERIALS

Creative Writing



Write a complete sentence containing the vocabulary.

leavings

quavered

prophesized

detained

consciousness

suppurated

prognosticated

brooded

abstain

reverie

proffer





sanctified

thither

complied





STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations



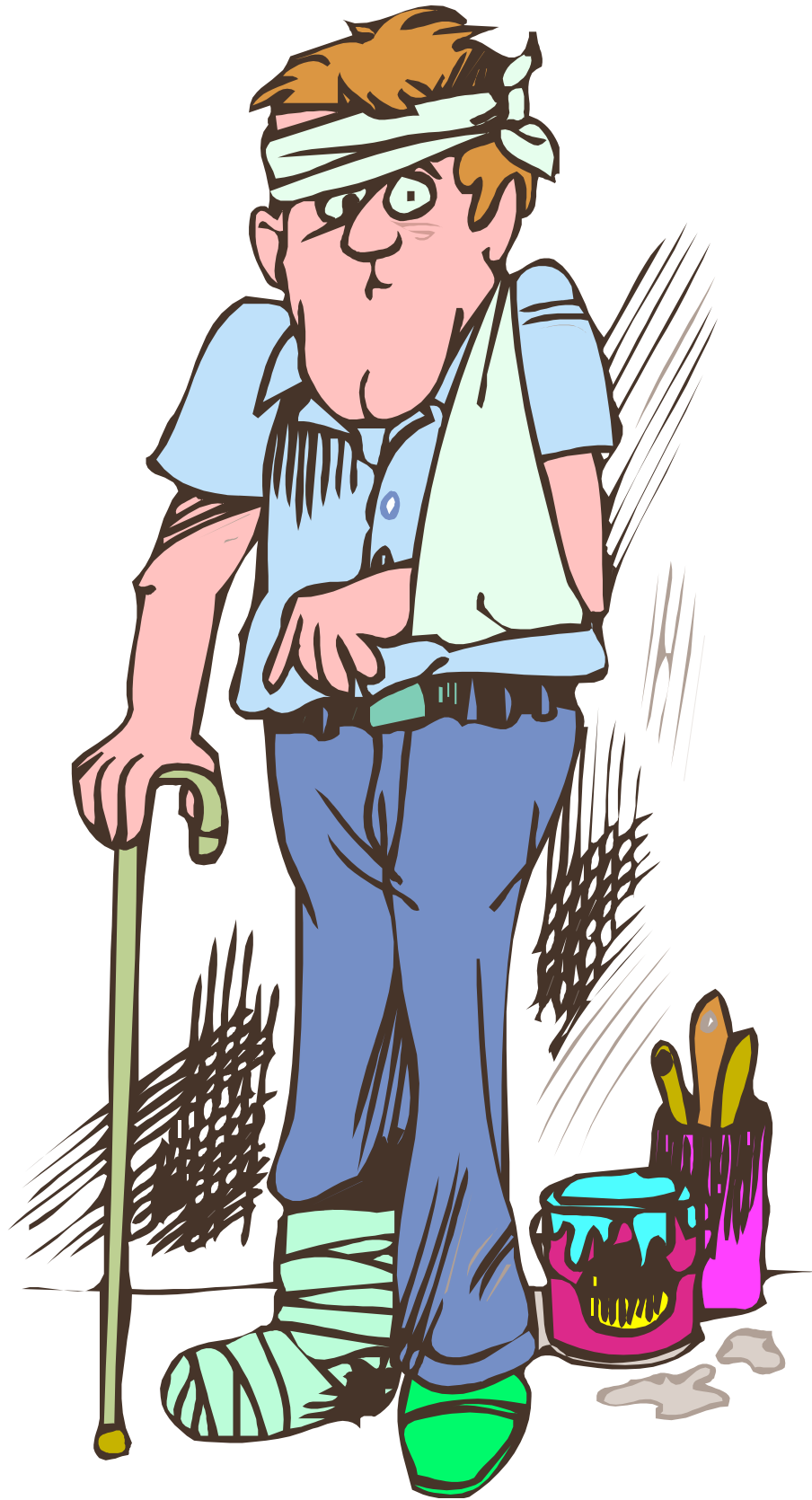


proffer





suppurated





detained





brooded



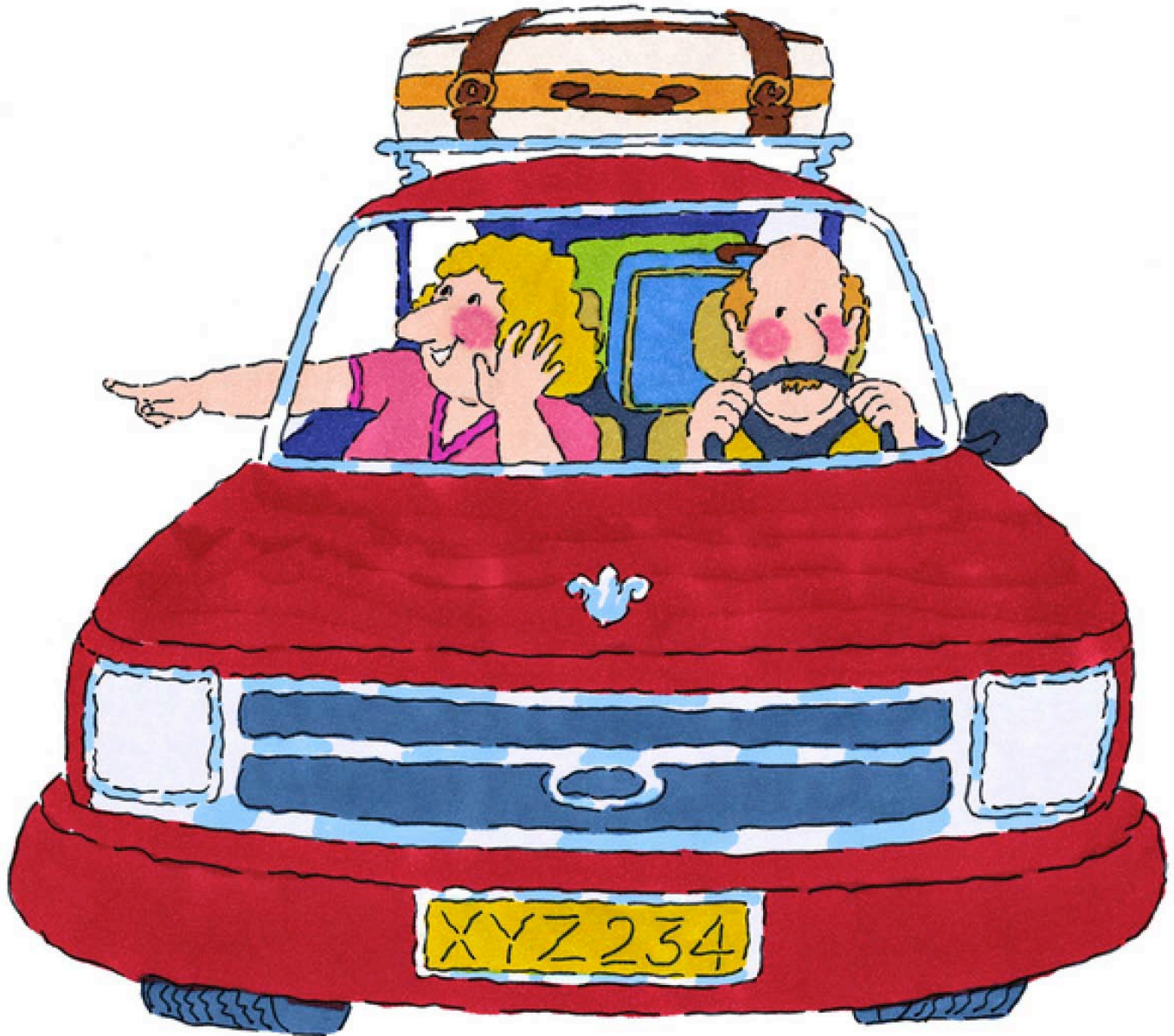


complied





thither





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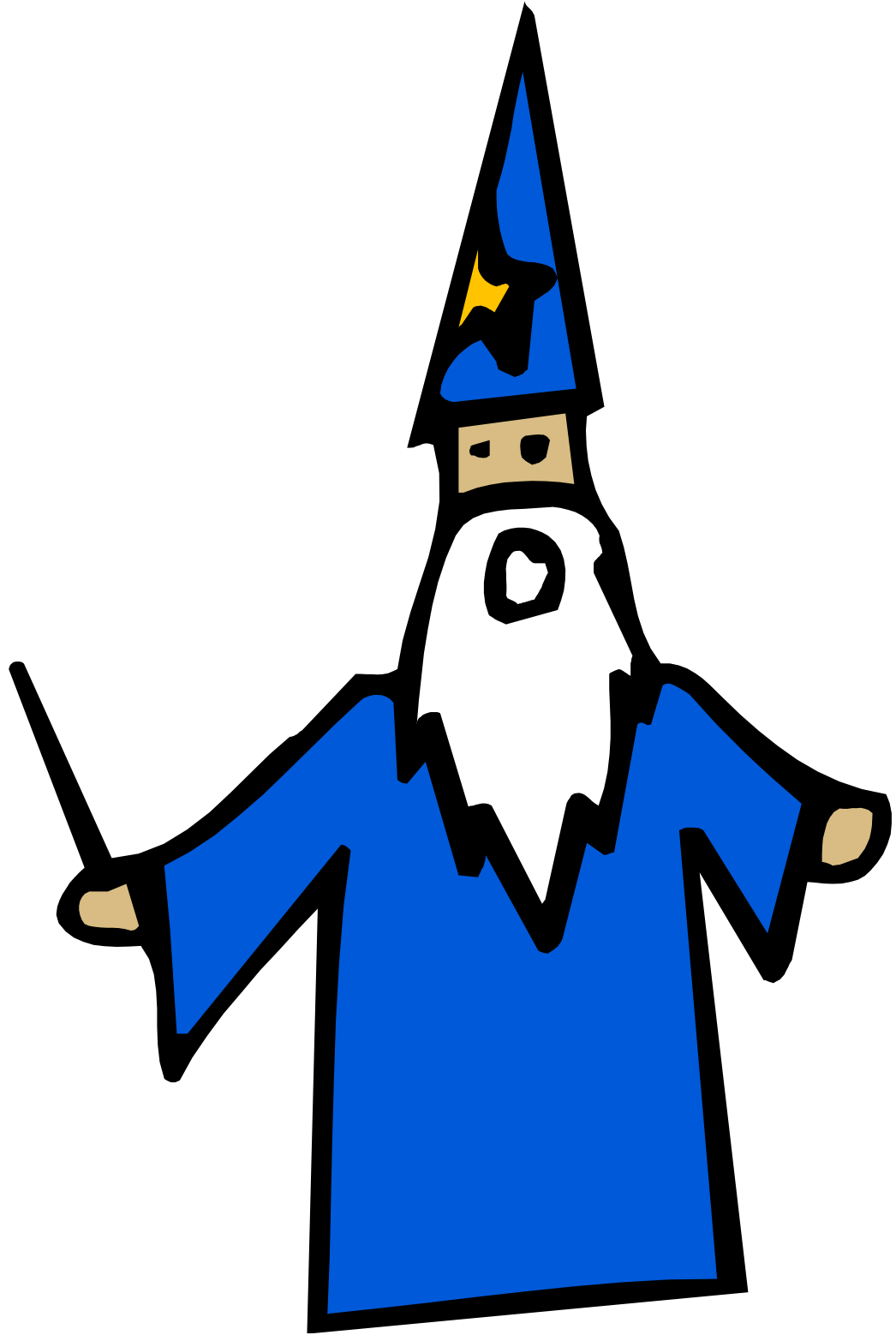
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prognosticated









abstain

STOP







sanctified





STUDENT SUPPORT MATERIALS

Word Wall





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suppouated





detained

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leavings

complicated





thither

consciousness



quaavered

reverie





prognosticated

prophesized



abstain

sanctified







Story





There was a boy named Lively-frog-in-pond. He was playing on the beach and catching sea gulls. Lively became hungry and went home and asked for a piece of dry salmon, and they **proffered** him a piece of dry salmon that was half moldy. He said, “Why did you **proffer** me a piece that is half moldy?” Then he threw it into the corner of the house and left to go pull in a sea gull. When the sea gull swam out from him he waded out and fell into a hole. He was nowhere to be seen.

His family missed him very much and they searched for him everywhere. After a while they **suppurated** and asked, “What has become of you, my son?” They searched for him all summer long but eventually gave up the hunt.

Lively-frog-in-pond had been **detained** by the salmon people. To him they looked like people. Lively **brooded** all the time because he was hungry all the time. The salmon people took him to Amusement creek where Lively-frog-in-pond found some eggs of sand-hill cranes to eat. He was very hungry and **brooded** around, but when he began to take some eggs they shouted, “Moldy-end is eating eggs along the beach of the town,” and he felt badly and left them behind.

Lively was still very hungry. Next door to the place where he lived, the people were always dancing. He went over there and a woman called him aside and said, “Do you remember when you said something against the salmon people? That is why they have **detained** you.” She said to him, “Do you know the creek over there? When you are hungry roast salmon from it in the fire and eat them there. After you have eaten, put all your **leavings** into the water and roasting sticks also, in order to wash the **leavings** off.” When he was hungry he did just the way he had been told.

That evening, however, the eye of the salmon people’s chief was sore. His eye suppurated and he couldn’t sleep. The woman said to him, “Do you remember where you cooked? Perhaps you left the eye from the fish there.” Moldy-end went back and found it. When he had **complied** with her directions the chief’s eye was cured. After this the woman said to him, “They are going to start home with you.”

On the trip back **thither** the salmon people went though many rivers and streams. One day Lively-frog-in-pond saw his mother and swam toward her. He thought he was going home, but when his mother saw Lively, she called to his father to come and spear him. She said, “A fine salmon is swimming around here.” So his father speared him. He lost **consciousness**.

Afterward the man said to his wife, “Cut it to use it fresh.” But then when she was trying to cut off its head it seemed hard for her to use her knife, and she saw the copper that had been about her son’s neck. Then she cried out, “This is my little son. He must have been **detained** by the salmon people. Here is the copper ring that was around his neck.” She then took out a mat with feathers inside of it. She laid the mat down and put feathers around the salmon. After that she put the mat on top of the house. In the house, however, they (the family) kept singing shamans’ songs for him.



In the middle of the night something **quavered** on top of the house. Looking at this son, the man saw that his head had changed into human form. When he looked again, he saw that he had become even more human. This continued until Lively-frog-in-pond changed entirely into human form.

After that they heard a spirit talking to him, The spirit inside of him said, “I am Moldy-end-of-salmon. It is I.” Several spirits also spoke to him. Lively-frog-in-pond was now a shaman. The father went to him and the shaman said, “Clean everything in the house thoroughly. Young women must never live in this house but another.” He also said, “Put clean sand around the fireplace and never let a woman look at me.” The spirit was singing in him. Then he went into a **reverie**.

From that time Lively-frog-in-pond became Moldy-end. He became a very wonderful shaman. His friends learned to **comply** with what he said. Whatever he prognosticated came to pass. He told them that there was going to be a death before it happened. If a person was going to be saved it happened according to his **prophesy**. He said that a fine man would be sick very soon, and they believed him. So a good man did fall sick, and they paid him to treat him. Then he became rich. The people of his town said, “Let whoever is going to look on, **abstain**.” All the town people **abstained** because they wanted to see what he would do. They were surprised to see all the things he did. The young women, however, did not look at him.

When he was going to eat, he ate only those things which the spirit had **sanctified**, and when he was going to drink water, the spirit also **sanctified** the water for him. He ate only after his spirit had said, “You will eat this, my master.” He did all things as his spirit directed him.

He did not eat anything fresh. He was not married. Whatever the spirit told him to do, he did. For that reason he lived a long time. And although he lived to be very old his head did not become white. This is all.





Story with Closure





Original story with new vocabulary...students will be assigned to read the entire story and find the vocabulary as the last activity.

100. MOLDY-END ^a

The Sitka, K̄iksA'd̄i have a salmon stream called Dax̄ê't and the father of Lively-frog-in-pond went there to camp. The boy was playing on the beach. Afterward Lively-frog-in-pond caught sea gulls by means of bait. Then he was hungry, and went into the house. He cried for something to eat. He asked for a piece of dry salmon, and they proffered him a piece of dry salmon that was half moldy. He said, "Why did you proffer me a piece that is half [moldy](#)?" Then he threw it into the corner of the house. Again he went to pull in a sea gull. When the sea gull swam out from him he waded out and fell into a hole. He was nowhere to be seen.

Now his father missed him and said, "Where is my child?" He said this to his wife. Then they got up. They looked outside. They called to him, "Lively-frog-in-pond, where are you?" They looked

p. 312

everywhere. They called to everything. Then they went to the place where he had baited his traps, and saw his tracks leading into the water. They supplicated, saying, "What has become of you, my son?" The man waded out, crying, looking for his son. Then they did not sleep looking for their son. They hunted everywhere for him. Next morning they went into the water and along the shore. They had not eaten anything since their son was lost. They hunted for him all summer. After they had hunted for him for months they gave up looking.

Lively-frog-in-pond had been detained by the salmon people, however, who swam out with him. They looked to him like human beings. Then they came to the salmon people's village with him. He brooded all the time because he was always hungry. Then the salmon people said, "Let us go with him to Amusement creek." So they went with him to the creek. They put his arms around the necks of sand-hill cranes at the creek's mouth.

p. 313

Afterward he was always hungry. But when he began to take some eggs from among those on the beach, they shouted, "Moldy-end is eating eggs along the beach of the town," ^a and he felt badly.

Next door to the place where he lived the people were always dancing. After awhile he looked into the house where they were dancing, and his face was all over fish eggs. It was the herring people dancing for joy. One woman called him aside and said to him, "Do you remember when you said something against the salmon people? That is why they have captured you." She said to him, "Do you know the creek over there? When you are hungry roast salmon from it in the fire and eat them there. After you have eaten, put all your leavings into the water and your roasting sticks also, in order to wash the leavings





off." When he was hungry he did just the way he had been told. When he was very hungry again he went to get another salmon. He

p. 314

ate it. Just as he had been told, he put his leavings into the water. He washed off his roasting stick. That evening, however, the eye of the salmon people's chief was sore. He cried with it, and did not sleep. Then the woman said to him, "Do you know where you cooked? Perhaps you left the eye there." He found it, and when he had complied with her directions the eye was cured.

After this the woman said to him, "They are going to start home with you." Then all of the salmon people started home with him. Afterward, while the salmon people were swimming along, they spoke of the sît, of which they were frightened. By and by they came in sight of the sît. It opened and shut. When the salmon went through it, some of them would be cut in two. Now they passed through. They saw canoes [of the herring people] coming to meet them. "We have done all of our work before you" [said they. They answered] "When will your cheek-flesh save the person that eats it?" "Our eggs are our cheek-flesh."

p. 315

Then the salmon gathered together. They said to one another, "Where are you going?" and some said, "We to the Stikine," others, "To Chilkat," others, "To Taku," others, "To Nass," others, "To Alsek." They mentioned all of these rivers. After that the canoe came to the mouth of the river. They said, "Stand up in the canoe and see where we are." Then one stood up in the canoe to look around. The salmon would say, "Is the fort ready?" and one would go up to look. What they called a fort was a salmon trap. Every time he came back he said, "It will soon be ready." By and by he said it was ready. Then the salmon people went thither. The salmon people entered the creek. They were very happy. The evening after they went to surround the fort. All the salmon went up in the creek in two schools. Then his mother, who was cutting down on the beach, saw Lively-frog-in-pond. He thought he was going to his mother. Then his mother called to his father to come and spear him. He

p. 316

swam close to her. Then she called out to him again, "A fine salmon is swimming around here." So his father speared him. He lost consciousness. Afterward the man said to his wife, "Cut it to use it fresh." But when she was trying to cut off its head it seemed hard for her to use her knife, and she saw the copper that had been about her son's neck. Then she cried out, "This is my little son. He must have been captured by the salmon people. Here is the copper ring that was around his neck." Now she took out a mat with feathers inside of it. She laid the mat down and put the feathers around the salmon. After that she put the mat on top of the house. In the house, however, they kept singing shamans' songs for him.



In the middle of the night something quavered on top of the house. Looking at his son, the man saw that he had become a human being about his head. When he looked at him again, he saw that he had become a human being still farther down. Then he looked at him

p. 317

again. He was become entirely human. After that they heard a spirit talking to him. The spirit inside of him said, "I am Moldy-end-of-salmon. It is I." "It is I," said another spirit inside of him, "It is I, Sand-hill-crane-at-the-mouth-of-Amusement-creek." Another spirit in him said, "It is I, Sît spirit." And the woman that had helped him also became his spirit, saying, "It is I, Woman spirit." Another one said inside of him, "It is I, Herring spirit." Then another one spoke inside of him, saying, "It is I, Salmon-people's-canoe spirit, I."

After that his father came to him, and the shaman said, "Clean everything in the house thoroughly." Again he said, "The young women must never live in this house but in another." He also said, "Put clean sand around the fireplace inside. Never let a woman look at me." The spirit was singing in him. Then he went into a reverie,

p. 318

wrapped in a mat. He was brought into the house. There they put eagle down upon his mouth. He sang in the house, walking around the fire. Then his spirit asked to have a rattle made for him. He also said an apron should be made for him. So his rattle was made like the sîs!, a abut his apron was designed like the sît. His drum was painted with the sand-hill crane. Afterward his bone necklace was made of pieces like salmon and herring. Then the spirit inside of him danced. He saw the salmon very plainly as if they were people about him. Then he would talk with the salmon people, and he became a very wonderful shaman. His friends learned to obey him absolutely. Whatever he prognosticated came to pass. He told them that there was going to be a death before it happened. If a person was going to be saved it happened according to his prophesy. If he told them to go hunting in a canoe and informed them what they were going to get, they got it.

p. 319

Then he said, "Do not take me to town right away, but in the middle of winter." They did so. They stayed there with him. They took him to the town in the very middle of winter. Then the town people were very anxious to go out to see him. He said that a fine man would be sick very soon, and they believed him. So a good man did fall sick, and they paid him to treat him. Then he became rich. The people of his town said, "Let whoever is going to look on, abstain." All the town people abstained because they wanted to see what he would do. Then he would act like the salmon, the herring, the sand-hill crane, and the sît. They were surprised to see all the things he did. The young women, however, did not look at him. When he was going to eat, he ate only those things which his spirit had sanctified for him, and, when he was going to drink water, the spirit also made that

clean for him. He ate only after his spirit had said, "You will eat this, my master." He did all things as his spirit directed him.

p. 320

He did not eat anything fresh. He was not married. Whatever the spirit told him to, do he did. For that reason he lived a long time. And although he lived to be very old his head did not become white. This is all.





Student Story





There was a boy named Lively-frog-in-pond. He was playing on the beach and catching sea gulls. Lively became hungry and went home and asked for a piece of dry salmon, and they proffered him a piece of dry salmon that was half moldy. He said, “Why did you proffer me a piece that is half moldy?” Then he threw it into the corner of the house and left to go pull in a sea gull. When the sea gull swam out from him he waded out and fell into a hole. He was nowhere to be seen.

His family missed him very much and they searched for him everywhere. After a while they supplicated and asked, “What has become of you, my son?” They searched for him all summer long but eventually gave up the hunt.

Lively-frog-in-pond had been detained by the salmon people. To him they looked like people. Lively brooded all the time because he was hungry all the time. The salmon people took him to Amusement creek where Lively-frog-in-pond found some eggs of sand-hill cranes to eat. He was very hungry and brooded around, but when he began to take some eggs they shouted, “Moldy-end is eating eggs along the beach of the town,” and he felt badly and left them behind.

Lively was still very hungry. Next door to the place where he lived, the people were always dancing. He went over there and a woman called him aside and said, “Do you remember when you said something against the salmon people? That is why they have detained you.” She said to him, “Do you know the creek over there? When you are hungry roast salmon from it in the fire and eat them there. After you have eaten, put all your leavings into the water and roasting sticks also, in order to wash the leavings off.” When he was hungry he did just the way he had been told.

That evening, however, the eye of the salmon people’s chief was sore. His eye supplicated and he couldn’t sleep. The woman said to him, “Do you remember where you cooked? Perhaps you left the eye from the fish there.” Moldy-end went back and found it. When he had complied with her directions the chief’s eye was cured. After this the woman said to him, “They are going to start home with you.”

On the trip back thither the salmon people went though many rivers and streams. One day Lively-frog-in-pond saw his mother and swam toward her. He thought he was going home, but when his mother saw Lively, she called to his father to come and spear him. She said, “A fine salmon is swimming around here.” So his father speared him. He lost consciousness.

Afterward the man said to his wife, “Cut it to use it fresh.” But then when she was trying to cut off its head it seemed hard for her to use her knife, and she saw the copper that had been about her son’s neck. Then she cried out, “This is my little son. He must have been detained by the salmon people. Here is the copper ring that was around his neck.” She then took out a mat with feathers inside of it. She laid the mat down and put feathers around the salmon. After that she put the mat on top of the house. In the house, however, they (the family) kept singing shamans’ songs for him.





In the middle of the night something quavered on top of the house. Looking at this son, the man saw that his head had changed into human form. When he looked again, he saw that he had become even more human. This continued until Lively-frog-in-pond changed entirely into human form.

After that they heard a spirit talking to him, The spirit inside of him said, “I am Moldy-end-of-salmon. It is I.” Several spirits also spoke to him. Lively-frog-in-pond was now a shaman. The father went to him and the shaman said, “Clean everything in the house thoroughly. Young women must never live in this house but another.” He also said, “Put clean sand around the fireplace and never let a woman look at me.” The spirit was singing in him. Then he went into a reverie.

From that time Lively-frog-in-pond became Moldy-end. He became a very wonderful shaman. His friends learned to comply with what he said. Whatever he prognosticated came to pass. He told them that there was going to be a death before it happened. If a person was going to be saved it happened according to his prophesy. He said that a fine man would be sick very soon, and they believed him. So a good man did fall sick, and they paid him to treat him. Then he became rich. The people of his town said, “Let whoever is going to look on, abstain.” All the town people abstained because they wanted to see what he would do. They were surprised to see all the things he did. The young women, however, did not look at him.

When he was going to eat, he ate only those things which the spirit had sanctified, and when he was going to drink water, the spirit also sanctified the water for him. He ate only after his spirit had said, “You will eat this, my master.” He did all things as his spirit directed him.

He did not eat anything fresh. He was not married. Whatever the spirit told him to do, he did. For that reason he lived a long time. And although he lived to be very old his head did not become white. This is all.



The image features a decorative border at the top and bottom. The top border consists of a row of pearls above a row of diamond-encrusted letters. The bottom border consists of a row of pearls above a row of diamond-encrusted letters. The central area is a solid red background with the word "Assessment" in white text.

Assessment

Grade 11 Literature
Moldy End Story

Name: _____

Date: _____

Fill in the blank: Complete the statements below with a word that fits best. Choose the word from the Word Bank.

Word Bank

brooded

complied

consciousness

detained

leavings

thither

- 1) After Lively-frog-in pond had been captured and _____ by the herring people, they danced for joy.
- 2) The herring people instructed Lively-frog-in pond on how to prepare salmon so he wouldn't be so hungry, and he _____ and was obedient in following their rules.
- 3) He was told to wash the _____ off the salmon and put them all, including the washing stick, into the water.
- 4) When the salmon people heard that the fort or salmon trap was ready, they went _____ and entered the creek.
- 5) The father and mother of Lively-frog-in pond _____, and were very anxious, when they went to the place where their son had baited his traps, and saw his tracks leading to the water
- 6) Lively-frog-in pond's mother and father did not know what became of him. When his mother saw him in the creek as a salmon, she saw a salmon and not her son. He, however, thought he was swimming towards his mother. His mother asked his father to spear the salmon, and his father speared his son and the son lost _____, unaware of what had happened to him.

Multiple Choice: Read the following information from the story and select a word from the choices that best fits the missing word. Circle the answer.

- 7) The spirits inside of him were very strong, and he became a wonderful shaman; people obeyed him completely, and whatever he _____ or foretold, came to pass.
- a) supplicated
 - b) complied
 - c) prognosticated
- 8) He _____, and prophesized many things. The people of the town were surprised to see all the things he did.
- a) acted like a prophet
 - b) made lots of money
 - c) took away
- 9) When he ate, he only ate those things that were _____ and set apart as sacred, those things that the spirit had purified for him, and he drank only the water the spirit made clean for him.
- a) sanctified
 - b) complied
 - c) prophesized
- 10) He did all the things his spirit directed him to do or not do. He _____ from eating any thing fresh and he never married. He kept himself from doing these things because of his spirit's directions.
- a) retained
 - b) abstained
 - c) complained

11) Lively-frog-in pond's mother realized the salmon they speared was her son, because when she tried to cut off the salmon's head she saw the copper on it that had been about her son's neck . During the night they discovered that the son had become entirely human, little by little. By then many spirits were talking to him, and he went into a _____ or trance, lost in thought.

- a) reverie
- b) coma
- c) another life

Multiple choice: Match the words on the left with the definitions on the right. Write the letter of the definition in front of the word it matches.

12) _____ proffer

13) _____ suppurated

14) _____ quavered

15) _____ complied

16) _____ sanctified

a. set aside as sacred

b. gave off quivering or trembling sound

c. formed or gave off puss

d. offer

e. acted in agreement

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Moldy End Story

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- 1) After Lively-frog-in pond had been captured and detained by the herring people, they danced for joy.
- 2) The herring people instructed Lively-frog-in pond on how to prepare salmon so he wouldn't be so hungry, and he complied and was obedient in following their rules.
- 3) He was told to wash the leavings off the salmon and put them all, including the washing stick, into the water.
- 4) When the salmon people heard that the fort or salmon trap was ready, they went thither and entered the creek.
- 5) The father and mother of Lively-frog-in pond brooded , and were very anxious, when they went to the place where their son had baited his traps, and saw his tracks leading to the water
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