



"Drink from the vessel of Traditional Knowledge."



DAA SÁ YÉI AYA.ÓO?
WHAT IS S/HE WEARING?
ABILITY LEVEL: BEGINNING-INTERMEDIATE



Tlingit Cultural Significance

As in the past, clothing is an important part of daily life among the Tlingit people. In many ways, the clothing defines the people and at the same time, the environment defines the clothing.

Clothing helps to define the Tlingit people because we use articles of clothing to record our clan histories. Imbedded in the histories of clans are kinship connections, names, migration stories, ties and responsibility to the land (ownership), clan crests/symbols, and songs. The clothing that portrays these histories is often, but not limited to, button blankets, hats, and tunics. These items of clothing are often referred to as *at.óow*, meaning clan property, something that is paid for and owned by the clan. For more information on *at.óow*, refer to the book *Haa Tuwunáagu Yís: for Healing Our Spirit, Tlingit Oratory* (Dauenhauer & Dauenhauer, 1990, p. 14).

The environment defines the clothing because it is made from the materials that are available in certain areas/regions. For example, people from the Chilkat region are more likely to use resources such as moose hides than those from the southern part of Southeast Alaska where there are no moose. And people from the southern part of the region are more likely to use materials such as cedar bark. This is not to say that cedar bark is not used in the north and moose is not used in the south. Due to the trading among the communities, materials from all areas are shared, but are more prominent in the regions in which there is a wealth of those materials.

It is also important to note that the style of traditional clothing is also determined by the geography and demographics. For example, the people from Yakutat and the Chilkat regions wear clothing that resembles the clothing of the Athabascan people from the interior of Alaska and Canada. They are very closely tied to other inland First Nations people because they are geographic neighbors, which fosters trading and intermarriage.

Elder/Culture Bearer Role

During this unit there are many opportunities for elders and culture bearers to help model the dialogues presented in each lesson. For example, at the beginning of each lesson, the elder/culture bearer can review the nouns. You can also practice the dialogue with her/him to model how it should sound.

Goldbelt Heritage Foundation/2012

Award # 90NLO460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

The elder and culture bearer can also discuss the cultural significance of the unit content (clothing/wearing) or to tell stories that are relevant.

Overview

There are many different teaching strategies combined in this unit in order to meet the needs of diverse learners. For example, using gestures or sign language is a strong tool to help those who learn visually and kinesthetically. Total Physical Response (TPR), allows the students to learn phrases and words through physical movement following commands. There are many games in this unit that make learning fun and attainable. The games come from *Replacing Thinga-ma-jig: the Developmental Language Process* by Jim MacDiarmid. Some games are used to provide students with opportunities to hear the language spoken and some are used to prompt them to speak. It is important to note that even though some games have the same title in different lessons, each game varies depending on the verbs used.

This unit introduces the verb stem "oo" (wear). The different forms included in this unit are:

- ✓ Positive imperfective "is wearing"
- ✓ Negative imperfective "isn't wearing"
- ✓ Imperative "wear it!"

On each lesson's cover page, the verb-forms are listed and the new forms for that lesson are **bolded**.

-  **Lesson 1** - Introduces the 8-10 nouns that will be used for the unit as well as the 3rd person imperfective form ("S/he is wearing _____"). There are 16 nouns in the vocabulary to choose from.
-  **Lesson 2** - Reviews the 3rd person imperfective verb form using questions and answers.
-  **Lesson 3** - Continues to review the positive imperfective forms of the verb, focusing on questions and answers, while slowly introducing negative forms.
-  **Lesson 4** - Continues to review the 3rd person positive and negative imperfective forms and introduces the 1st and 2nd person imperfective forms.
-  **Lesson 5** - Provides opportunities to review verb forms and to assess students through skits in which they talk about clothing. They will use teddy bears that are wearing clothing as their props.



"Drink from the vessel of Traditional Knowledge."

ALL VOCABULARY

NOUNS

NOUN	TRANSLATION
Naa.át	Clothes
Téel	Shoes
Kinaak.át	Coat/jacket
Dunaax naa.át	Underwear
L'aak	Dress
Shakee.át	Headdress w/ frontlet
S'áaxw	Hat
K'oodás'	Shirt/tunic

Tuk'atáal	Pants
X'wán	Boots
Kakéin k'oodás'i	Sweater (yarn)
L.ul jíni	Vest
Yooka.óot' x'óow	Button blanket
At xáshdi téel	Moccasins
Sadaat'aay	Scarf
Séek	Belt

VERBS AND VERB FORMS

PERSON	IMPERATIVE	TRANSLATION
2 nd person singular	Yéi na.oo!	Wear it!
2 nd person plural	Yéi nay.oo!	You all wear it!
	IMPERFECTIVE	
1st person singular	Yéi xaa.óo.	I am wearing it.
2nd person singular	Yéi iya.óo.	You are wearing it.
2nd person plural	Yéi yeey.óo.	You all are wearing it.
3rd person singular	Yéi aya.óo.	S/he is wearing it.
3rd person plural	Yéi has aya.óo.	They are wearing it.
	NEGATIVE IMPERFECTIVE	
1st person singular	Tlél yéi xwa.oo.	I am not wearing it.
2nd person singular	Tlél yéi ee.oo.	You are not wearing it.
2nd person plural	Tlél yéi yi.oo.	You all are not wearing it.
3rd person singular	Tlél yéi oo.oo.	S/he is not wearing it.
3rd person plural	Tlél yéi has oo.oo.	They are not wearing it.

TARGET SENTENCE PATTERNS

_____ yéi xaa.óo.	I am wearing _____.
-------------------	---------------------

Goldbelt Heritage Foundation/2012

Award # 90NLO460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

_____ yéi aya.óo.	S/he is wearing _____.
_____ yéi iya.óo.	You are wearing _____.
_____ gé yéi iya.óo?	Are you wearing _____?
_____ gé yéi aya.óo?	Is s/he wearing _____?
_____ gé yéi xaa.óo?	Am I wearing _____?
Tlél _____ yéi xwa.oo.	I am not wearing _____.
Tlél _____ yéi oo.oo.	S/he is not wearing _____.
Tlél _____ yéi ee.oo.	You are not wearing _____.
Daa sá yéi aya.óo?	What is s/he wearing?
Daa sá yéi iya.óo?	What are you wearing?
Daa sá yéi xaa.óo?	What am I wearing?
X'aan yáx yateeyi k'oodás' yéi aya.óo.	S/he is wearing a red shirt.

TPR COMMANDS

TLINGIT, SINGULAR	TLINGIT, PLURAL	ENGLISH
Gidaan.	Gaydanaak	Stand up.
Ganú.	Gaykí	Sit down.
T'aa kát ganú.	T'aa kát gaykí	Sit on the floor.
_____ yahaayí ch'íx'.	_____ yahaayí yich'íx'.	Point to the _____ picture.
_____ yahaayí dayéen áa yax hán.	_____ yahaayí dayéen áa yax yinák.	Face the _____ picture.
Tliyéix'!	Tliyéix'!	Stop!
Góok!	Góok!	Go!
Kíndei i jín.	Kíndei yee jín.	Raise your hand.
Kíndei galsháat.	Kíndei gaylasháat.	Hold it up.
I xiksháax' yan tí.	Yee xiksháax' yan yití.	Place it on your shoulder.
Ax wakshiyeex' galsháat.	Ax wakshiyeex' gaylasháat.	Hold it so I can see it/show it to me.
	Aadóo sá _____ yéi aya.óo, gaydanaak.	Who ever is wearing _____ stand up.
	Woosh duwagígin yan yinák.	You all stand in a circle.
	Woosh duwagígin gaykí.	You all sit in a circle.

Materials

TEACHER

- ✂ 10 large pictures of nouns
- ✂ Tape or magnets for hanging
- ✂ Props or 1 set of hold-up cards

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

- ✂ Poster of the verb **YÉI AYA.ÓO** S/HE'S WEARING IT. Hang this poster on the wall while the unit is underway. Circle the verb forms that are being taught.
- ✂ Make the audio for the entire unit available to students, either directly on the Goldbelt Heritage Foundation website, or by downloading the audio to all classroom computers.

STUDENT

- ✂ 1 set of hold-up cards for each student; these are smaller pictures of the nouns that are being used for the unit.
- ✂ 2 remote control race cars on different frequencies; if they're on the same frequency, they will not drive correctly.
- ✂ teddy bears and different articles of clothing
- ✂ Computer(s) and headphones

Assessments

For both the pre- and post-assessment, give students a teddy bear with clothing on and ask them to talk about what the teddy bear is wearing. Record results on the form which follows the lessons for this unit.

Alaska Cultural Standards for Students

See the attached cultural standards for students.

D1, D3 and E8



LESSON 1
Daa sá yéi aya.óo?
WHAT IS S/HE WEARING?

Objectives

Students will...

- ⇒ Learn/review 8-10 clothing item nouns.
- ⇒ Learn the 3rd person imperfective form for the verb "to wear".
- ⇒ Use receptive skills to learn verb forms.

Time: 30 –40 minutes

Materials

TEACHER

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

- ✂ 10 laminated pictures of different clothing items listed in vocabulary section.
- ✂ Props/or hold-up cards of each clothing item.
- ✂ 1 or 2 teddy bears with clothing.

STUDENT

- ✂ Props/or hold-up cards of each clothing item (1 set per student)
- ✂ Computer(s) and headphones

Tlingit Vocabulary

Clothing article nouns that will be used in this lesson should be written here.

Lingít	English

Target Sentence Patterns

_____ yéi aya.óo Teddy Xóots.	S/he is wearing _____.
_____ yich'ix'.	Point to _____.
Gaydanaak.	Stand up.
_____ yahaayí dayéen áa yax yinák.	Turn and face the picture of _____.
_____ yahaayí yich'ix'.	Point to the _____ picture.

Lesson 1 Activities

Activity 1

Noun Introduction/Review

10 Minutes, Listening

Tape or hang pictures of 10 clothing items on the board. As you hang them, say each one in Tlingit. After they are all hung up, point to each one while saying the word in Tlingit and provide a gesture (sign language). Do this several times until most students are able to do the sign language with you. Then point to the picture, say the word in Tlingit and have the students

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

give the gesture. Prompt the gesture if needed. Keep upping the challenge until the students are able to do the sign language for the Tlingit word/picture without gesture-prompting.

Activity 2

A. *Point to the _____.*

10 Minutes, Listening

Tape the pictures of the clothing items around the room. Tell the students to point to the various pictures of clothing.

_____ yahaayí yich'ix'.	Point to the _____ picture.
--------------------------------	-----------------------------

B. *Turn and Face the _____.*

10 Minutes, Listening and Moving

Tell the students

Gaydanaak	Stand up.
------------------	-----------

Next tell the students

_____ yahaayí dayéen áa yax yinák.	Face the _____ picture.
---	-------------------------

Note: you can leave **yahaayí** out. It is the word for picture, but that can be implied in the activity.

Activity 3

Card Hold-Up Teddy bear

20 Minutes, Listening and Speaking

Give each student small pictures of the 10 clothing items and have them lay the cards out in front of them on the table. Holding up a teddy bear with clothing on, point to one of the pieces of clothing and say,

_____ yéi aya.óo Teddy Xóots.	The teddy bear is wearing _____.
--------------------------------------	----------------------------------

When you say this phrase, each student should hold up the card with the picture of the clothing item that you said. Repeat this several times with each of the pieces of clothing on the bear. As you continue, prompt the kids to repeat after you.

Activity 4

Listen to Tlingit

15 Minutes, Listening and Speaking

Students sign up for the computer listening station(s) to listen to and repeat the Tlingit in this unit. Students listen, each for 5 Minutes, while others are doing other activities. It may take several days for students to get this kind of activity working smoothly, taking turns respectfully, using the technology, etc. But it will be worth it in the long run to get students able to practice Tlingit with the computer audio.



"Drink from the vessel of Traditional Knowledge."

LESSON 2
Daa sá yéi aya.óo?
WHAT IS S/HE WEARING?

Objectives

- ⇒ To review the 3rd person imperfective form for the verb "to wear."
- ⇒ To use receptive and expressive skills to learn verb forms.

Time: 30 –40 Minutes

Materials

TEACHER

- ✂ 10 laminated pictures of different food items listed in vocabulary section
- ✂ Props/or hold-up cards of each food item
- ✂ 1 or 2 teddy bears with clothing

STUDENT

- ✂ Props/or hold-up cards of each food item (1 set per student)
- ✂ 1 remote control car
- ✂ Computer(s) and headphones

TLINGIT VOCABULARY

Clothing article nouns that will be used in this lesson should be written here.

Lingít	English

TARGET SENTENCE PATTERNS

_____ yéi aya.óo.	S/he is wearing _____.
Daa sá yéi aya.óo Teddy Xóots?	What is Teddy Bear wearing?
Aadóo sá _____ yéi aya.óo, gaydanaak.	Whoever is wearing _____ stand up.

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

Daa sá yéi aya.óo (<u>name of student model</u>) ?	What is (<u>name of student model</u>) wearing?
--	---

Lesson 2 Activities

Activity 1

Noun Review

5 Minutes, Listening

Hang pictures of up to 10 nouns (clothing) in the front of the room. Point to pictures 1 at a time and say the Tlingit word while also providing the gesture. Prompt the students to follow along with the gestures.

Activity 2

Card Hold-Up Teddy Bear

15 Minutes, Listening/speaking

Give each student small pictures of the 10 clothing items and have them lay the cards out in front of them on the table. Hold up a teddy bear with clothing on, point to one of the pieces of clothing.

g and say

_____ yéi aya.óo Teddy Xóots.	Teddy bear is wearing _____.
-------------------------------	------------------------------

Each student should hold up the card with the picture of the clothing item that you said. Then, while pointing to a piece of clothing, ask

Daa sá yéi aya.óo Teddy Xóots?	What is Teddy Bear wearing?
--------------------------------	-----------------------------

You can answer the question and see if the students are ready to repeat the answer. Repeat this several times with each of the pieces of clothing on the bear.

Activity 3

Hold-Up Card Split

10 Minutes, Listening

Give each pair of students a set of the hold-up cards and ask them to divide them and lay them out on the table face up. Say

Aadóo sá _____ yéi aya.óo, gaydanaak.	Whoever is wearing _____ stand up.
---------------------------------------	------------------------------------

Whichever one of the students in each pair has that picture should stand up. (This phrase is saying "whoever is wearing _____ stand up", but it is implied that we are talking about the picture they have in front of them.)

Activity 4

Race Car

10 Minutes, Speaking

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

Have all of the students sit in one large circle and lay the noun pictures on the floor within the circle. Give one student the remote and the car. This student is the driver. I ask one student

Daa sá yéi aya.óo (<u>name of student model</u>) ?	What is (<u>name of student model</u>) wearing?
--	---

That student draws a card and says

<u>yéi aya.óo.</u>	S/he is wearing _____.
--------------------	------------------------

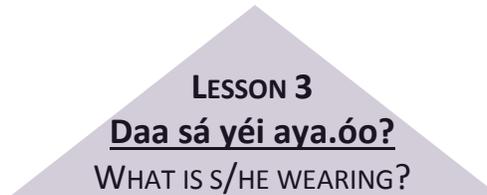
The driver then drives the car to that picture. Repeat this around the circle.

Activity 5

Listen to Tlingit

15 Minutes, Listening and Speaking

Students listen to and repeat the Tlingit in this unit, each for 5 Minutes, while others are doing other activities.



Objectives

Students will,

- ⇒ Review 8-10 clothing items.
- ⇒ Learn the 3rd person negative imperfective form of the verb "to wear."
- ⇒ Use receptive and expressive skills to learn verb forms.

Time: 30 –40 minutes

Materials

TEACHER

- ✂ 10 laminated pictures of different clothing items listed in vocabulary section.
- ✂ Props/or hold-up cards of each clothing item
- ✂ 3 teddy bears wearing different articles of clothing

STUDENT

- ✂ Props/or hold-up cards of each clothing item (1 set per student)
- ✂ Clothing for students to wear
- ✂ Computer(s) and headphones

TLINGIT VOCABULARY

Clothing article nouns that will be used in this lesson should be written here.

Lingít	English

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

The students can start by saying "Aaá" or "Tléik'" depending on what the Teddy bear is or is not wearing. As the students become more comfortable, begin to model full sentence answers.

Aaá, _____ yéi aya.óo.	Yes, s/he is wearing _____.
Tléik', tlél _____ yéi oo.oo.	No, s/he is not wearing _____.

Activity 3

Student models

10 Minutes, Speaking

Bring up a few students at a time. Have the student models change what they are wearing. For example, have one student wear boots and a coat and have another take his/her shoes off and wear gloves and a hat. Use the same sentence pattern at Activity 2, using the students as models. Using one model at a time

_____ gé aya.óo (name of student)?	Is (name of student) wearing _____ ?
------------------------------------	--------------------------------------

The students can start by saying "Aaá" or "Tléik'" depending on what the student is or is not wearing. As the students become more comfortable, begin to model full sentence answers.

Aaá, _____ yéi aya.óo.	Yes, s/he is wearing _____.
Tléik', tlél _____ yéi oo.oo.	No, s/he is not wearing _____.

Activity 4

Listen to Tlingit

15 Minutes, listening and speaking

Students listen to and repeat the Tlingit in this unit, each for 5 Minutes, while others are doing other activities.

LESSON 4
Daa sá yéi aya.óo?
WHAT IS S/HE WEARING?

Objectives

Students will,

- ⇒ Review the 3rd person positive and negative imperfective forms for the verb "to wear."
- ⇒ Learn 1st and 2nd imperfective forms.
- ⇒ Use receptive and expressive skills to learn verb forms.

Time: 30 –40 minutes

Materials

TEACHER

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

Lesson 4 Activities

Activity 1

Card hold-up, Review 1st/ 2nd/3rd person imperfective/perfective

20 Minutes, Speaking

A. Give each student hold-up cards of the 10 clothing items and have them lay the cards out in front of them on the table. Have the whole class ask you the question

Dáa sá yéi iya.óo?	What are you wearing?
--------------------	-----------------------

Respond with

_____ yéi xaa.óo.	I am wearing _____.
-------------------	---------------------

When you respond, each student should hold up the card with the picture of the clothing item that you said. Do this several times, repeating the activity until the students are able to be the models.

B. ASK A STUDENT MODEL

Dáa sá yéi iya.óo?	What are you wearing?
--------------------	-----------------------

Allow the student to pick his/her own card and answer the question,

_____ yéi xaa.óo.	I am wearing _____.
-------------------	---------------------

The students should hold up the card that matches the piece of clothing that the student stated s/he was wearing. Restate the sentence in 3rd person,

_____ yéi aya.óo.	S/he is wearing _____.
-------------------	------------------------

Extension: You can even ask

_____ gé yéi aya.óo?	Is s/he wearing _____?
----------------------	------------------------

using different pieces of clothing to assess their listening skills. They should be able to answer "Aaá" or "Tléik".

Activity 2

Teddy Bear Skit preparation

20 Minutes, Speaking

Provide each student with a teddy bear, or some kind of play animal or doll with clothing and have them break up into groups of 3 or 4. They should name their props. Provide each group with a list of clothing items and phrases that they have been using so far. Each student in each group is responsible for asking one question and answering one question during this skit. They should be talking through the stuffed animals or dolls rather than about them. For example,

#1: What is your name?

#2: My name is _____.

#1: What are you wearing?

#2: I am wearing _____.

#1: About #3: s/he is wearing a _____.

Depending on the level of the students, they may need more or less prompting and scripting.

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

Activity 3

Listen to Tlingit

15 Minutes, listening and speaking

Students listen to and repeat the Tlingit in this unit, each for 5 Minutes, while others are doing other activities.



Objectives

Students will,

- ⇒ Review all forms taught in lessons 1-4.
- ⇒ Create and recite a skit about clothing.

Time: 30 –40 minutes

Materials

TEACHER

- ✂ 10 laminated pictures of different clothing items listed in vocabulary section.
- ✂ Props/or hold-up cards of each clothing item

STUDENT

- ✂ Props/or hold-up cards of each clothing item (1 set per student)
- ✂ Teddy bears with clothing
- ✂ Computer(s) and headphones

Tlingit Vocabulary

Clothing article nouns that will be used in this lesson should be written here.

Lingít	English

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

TARGET SENTENCE PATTERNS

Dáa sá yéi iya.óó?	What are you wearing?
_____ yéi xaa.óó.	I am wearing _____.
_____ yéi aya.óó.	S/he is wearing _____.
_____ gé yéi aya.óó?	Is s/he wearing _____?
Aaá, _____ yéi aya.óó.	Yes, s/he is wearing _____.
Tléik', tlél _____ yéi oo.oo.	No, s/he is not wearing _____.
Wáa sá iduwasáakw?	What is your name?

Lesson 5 Activities

Activity 1

Card hold-up

Review 1st/ 2nd/3rd person imperfective/perfective

15 MINUTES, SPEAKING

A. Give each student hold-up cards of the 10 clothing items and have them lay the cards out in front of them on the table. Have the whole class ask you the question

Dáa sá yéi iya.óó?	What are you wearing?
--------------------	-----------------------

Respond with

_____ yéi xaa.óó.	I am wearing _____.
-------------------	---------------------

When you respond, each student should hold up the card with the picture of the clothing item that you said. Do this several times, repeating the activity until the students are able to be the models.

B. ASK A STUDENT MODEL

Dáa sá yéi iya.óó?	What are you wearing?
--------------------	-----------------------

Allow the student to pick his/her own card and answer the question,

_____ yéi xaa.óó.	I am wearing _____.
-------------------	---------------------

The students should hold up the card that matches the piece of clothing that the student stated s/he was wearing. Restate the sentence in 3rd person,

Dáa sá yéi aya.óó?	What is s/he wearing?
--------------------	-----------------------

EXTENSION:

You can even ask

_____ gé yéi aya.óó?"	Is s/he wearing a _____?
-----------------------	--------------------------

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



“Drink from the vessel of Traditional Knowledge.”

using different pieces of clothing to assess their listening skills. They should be able to answer “Aaá” or “Tléik”.

Activity 2

Teddy Bear Skit preparation

20 Minutes, Speaking

Provide each student with a teddy bear, or some kind of play animal or doll with clothing and have them break up into groups of 3 or 4. They should name their props. Provide each group with a list of clothing items and phrases that they have been using so far. Each student in each group is responsible for asking one question and answering one question during this skit. They should be talking through the stuffed animals or dolls rather than about them. For example,

#1: What is your name?

#2: My name is _____.

#1: What are you wearing?

#2: I am wearing _____.

#1: To #3: s/he is wearing a _____.

Depending on the level of the students, they may need more or less prompting and scripting.

Activity 3

Listen to Tlingit

15 Minutes listening and speaking

Students listen to and repeat the Tlingit in this unit, each for 5 Minutes, while others are doing other activities.

POST-ASSESSMENT Use the assessment form on the next page to check for each child’s understanding and speaking of the unit sentences.

Questions and Answers Pre/Post Assessment Record Sheet

Student Name												
_____ yéi xaa.óo.												
_____ yéi aya.óo												
_____ yéi												



"Drink from the vessel of Traditional Knowledge."

iya.óo.													
_____ gé yéi iya.óo?													
_____ gé yéi aya.óo?													
_____ gé yéi xaa.óo?													
Tlél _____ yéi xwa.óo?													
Tlél _____ yéi oo.oo.													
Tlél _____ yéi ee.oo.													
Daa sá yéi aya.óo?													
Daa sá yéi iya.óo?													
Daa sá yéi xaa.óo?													

CLASS POSTER OF wear it; use it

COPIED FROM THE WEBSITE

<http://www.goldbeltheritage.org/verbs/verb/wear-it-use-it>

Theme: yéi O-S-ø-.oo~ (na state) for Subject to wear, put on, dress in Object; for Subject to use Object

Imperative (Do it!)

2s: **Yéi na.oo!** Wear it!

2p: **Yéi nay.oo!** You all wear it!

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

Prohibitive (Don't do it!)

2s: **Líl yéi ee.oowúkh!** Don't wear it!

2p: **Líl yéi yi.oowúkh!** Don't you all wear it!

Imperfective (+) (doing it; does it)

1s: **yéi xhaa.óo** I'm wearing it

3s: **yéi aya.óo** s/he's wearing it

Imperfective (-) (not doing it; doesn't do it)

1s: **tlél yéi xhwa.oo** I'm not wearing it

3s: **tlél yéi oo.oo** s/he isn't wearing it

Repetitive imperfective (+) (does it (regularly))

3s: [does not occur]

Perfective (+) (did it)

1s: **yéi xhwaa.oo** I wore it

3s: **yéi aawa.oo** s/he wore it

Perfective (-) (didn't do it)

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

1s: **tlél yéi xhwa.oo** I didn't wear it

3s: **tlél yéi awu.oo** s/he didn't wear it

Perfective habitual (+) (does it (every time))

1s: **yéi nxha.eich** I wear it (every time)

3s: **yéi ana.eich** s/he wears it (every time)

Perfective habitual (-) (hasn't done it yet)

1s: **tlél yéi unxha.eich** I haven't worn it yet

3s: **tlél yéi oona.eich** s/he hasn't worn it yet

Future (+) (going to do it)

1s: **yéi kkhwa.oo** I will wear it

3s: **yéi akghwa.oo** s/he will wear it

Future (-) (not going to do it)

1s: **tlél yéi kkhwa.oo** I won't wear it

3s: **tlél yéi akghwa.oo** s/he won't wear it

Hortative (+) (let him/her do it)

1s: **yéi nkha.oo** let me wear it

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

3s: **yéi angha.oo** let him/her wear it

Potential attributive (+) (can't do it)

3s: **tlél aadé yéi oongha.oowu yé** no way can s/he wear it

Potential decessive (+) (would have done it)

3s: **yéi oongha.oowún** s/he would have worn it

Conditional (+) (if/when s/he does it)

3s: **yéi awu.oowú** if/when s/he wears it

Developed by Keri Edwards for the *Goldbelt Heritage Foundation* and *Sealaska Heritage Institute*. Project funded by the *National Science Foundation*, *National Endowment for the Humanities*, and *Administration for Native Americans*.



"Drink from the vessel of Traditional Knowledge."





"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."





"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."



Goldbelt Heritage Foundation/2012
Award # 90NL0460/02 from Administration for Native Americans
"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

CULTURAL STANDARDS FOR STUDENTS

A. Culturally-knowledgeable students are well grounded in the cultural heritage and traditions of their community.

Students who meet this cultural standard are able to:

1. Assume responsibility for their role in relation to the well-being of the cultural community and their life-long obligations as a community member;
2. Recount their own genealogy and family history;
3. Acquire and pass on the traditions of their community through oral and written history;
4. Practice their traditional responsibilities to the surrounding environment;
5. reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them;
6. Live a life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior.
7. Determine the place of their cultural community in the regional, state, national and international political and economic systems;

B. Culturally-knowledgeable students are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life.

Students who meet this cultural standard are able to:

1. Acquire insights from other cultures without diminishing the integrity of their own;
2. Make effective use of the knowledge, skills and ways of knowing from their own cultural traditions to learn about the larger world in which they live;
3. Make appropriate choices regarding the long-term consequences of their actions;
4. Identify appropriate forms of technology and anticipate the consequences of their use for improving the quality of life in the community.

C. Culturally-knowledgeable students are able to actively participate in various cultural environments.

Students who meet this cultural standard are able to:

1. Perform subsistence activities in ways that are appropriate to local cultural traditions;
2. Make constructive contributions to the governance of their community and the well-being of their family;
3. Attain a healthy lifestyle through which they are able to maintain their own social, emotional, physical, intellectual and spiritual well-being;
4. Enter into and function effectively in a variety of cultural settings.

D. Culturally-knowledgeable students are able to engage effectively in learning activities that

Goldbelt Heritage Foundation/2012

Award # 90NL0460/02 from Administration for Native Americans

"Tlingit Flowing Through Generations: A Region-Wide Approach to Language Revitalization"



"Drink from the vessel of Traditional Knowledge."

are based on traditional ways of knowing and learning.

Students who meet this cultural standard are able to:

1. Acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders;
2. Participate in and make constructive contributions to the learning activities associated with a traditional camp environment;
3. Interact with Elders in a loving and respectful way that demonstrates an appreciation of their role as culture-bearers and educators in the community;
4. Gather oral and written history information from the local community and provide an appropriate interpretation of its cultural meaning and significance;
5. Identify and utilize appropriate sources of cultural knowledge to find solutions to everyday problems;
6. Engage in a realistic self-assessment to identify strengths and needs and make appropriate decisions to enhance life skills.

E. Culturally-knowledgeable students demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world around them.

Students who meet this cultural standard are able to:

1. Recognize and build upon the inter-relationships that exist among the spiritual, natural and human realms in the world around them, as reflected in their own cultural traditions and beliefs as well as those of others;
2. Understand the ecology and geography of the bioregion they inhabit;
3. Demonstrate an understanding of the relationship between world view and the way knowledge is formed and used;
4. Determine how ideas and concepts from one knowledge system relate to those derived from other knowledge systems;
5. Recognize how and why cultures change over time;
6. Anticipate the changes that occur when different cultural systems come in contact with one another;
7. Determine how cultural values and beliefs influence the interaction of people from different cultural backgrounds;
8. Identify and appreciate who they are and their place in the world.