The contents of this program were developed by Sealaska Heritage Institute through the support of a Special Projects Demonstration Grant from the U.S. Department of Education Office of Indian Education (CFDA84.356A). However, the contents do not necessarily represent the policy of the Department of Education and you should not assume endorsement.

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<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
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<tbody>
<tr>
<td>Jesse Dalton Story</td>
<td>9</td>
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<tr>
<td>as presented by Jesse Dalton</td>
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<tr>
<td>Koo.éex’: The Tlingit Memorial Party</td>
<td>105</td>
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<td>from Celebration 2000, SHI</td>
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<tr>
<td>Moldy End</td>
<td>207</td>
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<tr>
<td>from John Swanton</td>
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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
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

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Pity</td>
<td>sympathetic sorrow for one suffering, distressed, or unhappy</td>
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<tr>
<td>Lest</td>
<td>for fear that</td>
</tr>
<tr>
<td>Divulge</td>
<td>to make public, reveal</td>
</tr>
<tr>
<td>Angst</td>
<td>a feeling of anxiety, grief</td>
</tr>
<tr>
<td>Unveiling</td>
<td>revealing</td>
</tr>
<tr>
<td>Rites</td>
<td>a fixed form for a ceremony</td>
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<tr>
<td>Utterly</td>
<td>completely</td>
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<tr>
<td>Explicate</td>
<td>explained</td>
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<tr>
<td>Attained</td>
<td>acquired</td>
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<tr>
<td>Delve</td>
<td>burrow</td>
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<tr>
<td>Mimicking</td>
<td>imitating</td>
</tr>
<tr>
<td>Grope</td>
<td>to seek by feeling around uncertainly</td>
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<tr>
<td>Aimlessly</td>
<td>lacking goal or purpose</td>
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</tbody>
</table>
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
STUDENT SUPPORT MATERIALS

Sight Recognition
Activity Pages
Highlight/circle the correct word to match the picture.

1. pity
   lest
   divulge
   angst
   unveiling
   rites
   utterly
   explicate
   attained
   delve
   mimicking
   grope
   aimlessly

2. pity
   lest
   divulge
   angst
   unveiling
   rites
   utterly
   explicate
   attained
   delve
   mimicking
   grope
   aimlessly

3. pity
   lest
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4. pity
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boangiamlesslyturhdafaeitjgowaqwraattained
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<th>divulge</th>
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yasdbynhgygropebxczcvjkjhaadsflkjdsfadsfljf
kqcliangstwawiyqwelestqwlexplicatejahcnaogy
sdfbjbasdfsacnnattainediruyalaocldfsjkgegroperoi
qwoaimlesslyyurkjasdeadgmimickingmkbasdfsjkjh
divulgewerioequatoryabasdriteshasdfiuqadsflkj
iyekl pityjhadsfkwerkfjeijhadsldeelveefadsfjgiaie
afjugigaadivulgebutterlyeridianheuangstlkaflkjha
deiqkgafunveilingiuywqadfjei gedelvehasdfiuyah
boaiingiaimlesslyurhdafaeitjgowieqwrattained
STUDENT SUPPORT MATERIALS

Encoding Activity Pages
Activity Page 1
Match the word halves to create the proper vocabulary word.

- pned
- unve st
- grocking
- div cate
- attai gst
- an tes
- de lve
- utt ity
- mimi pe
- aimles erly
- le iling
- ri ulge
- expli sly
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
- 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.

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<tbody>
<tr>
<td>__ty</td>
<td>l__st</td>
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<td>un_____ing</td>
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<td>ex__ica__</td>
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<td>d__ve</td>
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<td>___im____ing</td>
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<td>g___pe</td>
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<td></td>
<td>a__st</td>
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</table>
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
divulge
angst
unveiling
aimlessly
STUDENT SUPPORT MATERIALS

Word Wall
pity
aimlessly
di vide
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delve
mimicking
grape

mimicking
grape
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.

Lyedeyik’s robe.
That is the closer one. Someone is standing next to it.
Yes.
It’s The Beaver Blanket
from Chilkat.
A Chilkat Robe.
Luták
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 explicited,
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 anguish
to the core.
At this moment this sun is coming out over your, my grandparents’
mask.
At this moment
my hope is that your anguish
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.

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,
cease 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
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here is one.

Here is one.
Here someone stands wearing one.
The hat of Yookiskoookoikeik,
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.
Assessment
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
    b. completely
    c. to seek by feeling around uncertainly
    d. explained

12) ____ attained
    a. acquired
    b. completely
    c. to seek by feeling around uncertainly
    d. explained

13) ____ grope
    a. acquired
    b. completely
    c. to seek by feeling around uncertainly
    d. explained

14) ____ utterly
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, *least* your tears fall without honor...*
   Which of the following choices would be a substitute for the word *least*?

   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 *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.

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11) **d** explicate
    
a. acquired
b. completely
c. to seek by feeling around uncertainly
d. explained

12) **a** attained
    
a. acquired
b. completely
c. to seek by feeling around uncertainly
d. explained

13) **c** grope
    
a. acquired
b. completely
c. to seek by feeling around uncertainly
d. explained

14) **b** utterly
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.
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
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<tr>
<th><strong>Introductory Vocabulary</strong></th>
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<td><strong>Approximately</strong></td>
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<td><strong>Sponsor</strong></td>
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<td><strong>Urge</strong></td>
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<td><strong>Significance</strong></td>
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<td><strong>Preclude</strong></td>
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<td><strong>Moderator</strong></td>
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<td><strong>Regalia</strong></td>
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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.
<p>| | | |</p>
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<tr>
<td><img src="image1.png" alt="Archery" /></td>
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<td><img src="image11.png" alt="Library" /></td>
<td><img src="image12.png" alt="Gasoline" /></td>
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</tbody>
</table>
Highlight/circle the correct word to match the picture.
approximately sponsor urge
significance expansive reaffirm
kinship component preclude
moderator pallbearer discreetly
greaffirmation moiety donning
regalia exclamation
gjajudbtakasponsornearhlinkshipkajbadfmoietyeigjsuedfacomponenteadsflkiejgiusjgexpansivebgbvhceialdkprecludempqoalapproximatelylqpiopqrese
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approximately sponsor urge reaffirm
significance expansive component preclude
kinship component donning
tinship exclamation discreetly
moderator pallbearer regalia
moiety

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scalateurkmoietyjasdeadgdonningmkbasdadsffkjhu
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gexclamationiaadfgiieafjgigaaurgebkshiperidian
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dfjeigepallbearerhasdfiuuyahboangiescalateturhdaf
aeitjgowdiscreetlygaqwramoderator
STUDENT SUPPORT MATERIALS

Encoding Activity Pages
Activity Page 1
Match the word halves to create the proper vocabulary word.

appro
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signific
reaff
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don
rega
excla
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ance
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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.

<table>
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<th>firm</th>
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</table>
The vocabulary words below are missing letters, write in the missing letters to spell the vocabulary correctly.

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</table>
Write a complete sentence containing the vocabulary.

expansive

preclude

donning

urge

component

sponsor

pallbearer

significance

regalia

moderator

approximately
STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations
approximately
urge
We The People
expansive
reaffirm
kinship
prelude
component
moderator
pall bearer
donning
exclamation
discreetly
moiety
approximately

Sponsor
urge

significance
reaffirm

expansive
kinship

preclude
component

moderator
pall bearer

donning
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.

xii. **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.

xiii. **Payment and Blanket Distribution**
- The host clan honors and pays those who supported them in their time of loss and mourning.

xiv. **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
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 strengthen their social and emotional bonds, and to ceremoniously present their clan atóow (clan membership, objects, songs and stories). It is a time to honor the members of the opposite side—sometimes referred to as the “customer” —who comforted the grieving clan and who assisted with the funeral as well as the burial or cremation.

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- Prepare and identify the guest who will receive Fire Bowls, blankets and other special gifts.
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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.
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- 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.

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- 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.

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- 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.

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.

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

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.

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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**XXX. 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).

**XXXII. 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.

**XXXIII. 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.

**XXXIV. 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.

**XXXV. 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.

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- The guests sing and dance to show their thanks.

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**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.
Assessment
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) pallbearers

8) At the Koo.éex' individuals from the opposite side assist the host clan member in ______________ their ceremonial regalia.
   a) donning
   b) reassuring
   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.eex’ 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.
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   b) moderator
   c) pallbearers

8) At the Koo.éex', individuals from the opposite side assist the host clan member in ______________ their ceremonial regalia.
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   b) reaffirming
   c) cleaning

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<td>10)</td>
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<td>a. have considerable extent; comprehensive</td>
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<td>11)</td>
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<td>12)</td>
<td>b</td>
<td>preclude</td>
<td>c. to try to persuade</td>
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<tr>
<td>13)</td>
<td>f</td>
<td>discreetly</td>
<td>d. be able to influence</td>
<td></td>
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<td>14)</td>
<td>g</td>
<td>exclamation</td>
<td>e. someone who takes responsibility for another person</td>
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<td>15)</td>
<td>d</td>
<td>significance</td>
<td>f. showing good judgment in conduct or speech</td>
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<tr>
<td>16)</td>
<td>a</td>
<td>expansive</td>
<td>g. a sharp or sudden cry of strong feeling</td>
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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.

Moldy End
From John Swanton
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

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proffer</td>
<td>offer</td>
</tr>
<tr>
<td>Suppurated</td>
<td>to form or give off pus</td>
</tr>
<tr>
<td>Detained</td>
<td>to prevent from proceeding</td>
</tr>
<tr>
<td>Brooded</td>
<td>to think long and anxiously about something</td>
</tr>
<tr>
<td>Leavings</td>
<td>time remaining</td>
</tr>
<tr>
<td>Complied</td>
<td>to act in agreement with another's wishes or in obedience to a rule</td>
</tr>
<tr>
<td>Thither</td>
<td>go to that place</td>
</tr>
<tr>
<td>Consciousness</td>
<td>the part of mental life that involves conscious thought and awareness</td>
</tr>
<tr>
<td>Quavered</td>
<td>to utter sound in trembling unsteady tones</td>
</tr>
<tr>
<td>Reverie</td>
<td>the condition of being lost in thought</td>
</tr>
<tr>
<td>Prognosticated</td>
<td>to predict according to present indications or signs; foretell.</td>
</tr>
<tr>
<td>Prophesized</td>
<td>the function, activity, or charismatic endowment of a prophet or prophets</td>
</tr>
<tr>
<td>Abstain</td>
<td>to keep oneself from doing something</td>
</tr>
<tr>
<td>Sanctified</td>
<td>to set apart as sacred</td>
</tr>
</tbody>
</table>
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.
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
<table>
<thead>
<tr>
<th>![Image 1]</th>
<th>![Image 2]</th>
<th>![Image 3]</th>
<th>STOP</th>
</tr>
</thead>
<tbody>
<tr>
<td>![Image 16]</td>
<td>![Image 17]</td>
<td>![Image 18]</td>
<td>![Image 19]</td>
</tr>
</tbody>
</table>
Highlight/circle the correct word to match the picture.

<table>
<thead>
<tr>
<th>proffer</th>
<th>suppurated</th>
<th>detained</th>
<th>brooded</th>
<th>leavings</th>
<th>complied</th>
<th>thither</th>
<th>consciousness</th>
<th>quavered</th>
<th>reverie</th>
<th>prognosticated</th>
<th>prophesized</th>
<th>abstain</th>
<th>sanctified</th>
</tr>
</thead>
</table>

| proffer | suppurated | detained | brooded | leavings | complied | thither | consciousness | quavered | reverie | prognosticated | prophesized | abstain | sanctified |

| proffer | suppurated | detained | brooded | leavings | complied | thither | consciousness | quavered | reverie | prognosticated | prophesized | abstain | sanctified |

| proffer | suppurated | detained | brooded | leavings | complied | thither | consciousness | quavered | reverie | prognosticated | prophesized | abstain | sanctified |
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detained
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prophesized

ajdujdbtoakasuppuratednearhtitherkajadflkbdf
aquaveredeadslkiejgiusgleavingsbgbvhadceiald
kconsciousnessmpqoalprofferlqpiopqeefertysdfg
compliedasklhvsdqlci prophesizedklayasbycnh
gyabstainbcxcvjkhadsfadsflfjfkqclibroodedwa
wiuyqwesuppuratedqwliconsciousnessjahcnaogy
sdfbjbquaveredasdkacnrevereiuryalaocldsfjkge
abstainroiqwo sanctifiedurkjasdeadgprophesized
mbasdfsjkjdetailedweriouequatadfegsdcoryibal
asdcompliedhasdfiuqyeklprofferjhadsfkwrfjeij
hads|prognosticatedefadsfgjiiaeafjgigaadetaine
dbthithereridianheubrooded|kafkjhadfeadeiqkgaf
leavingsiuyqquadfeige|prognosticatedhasdfiuuyahboagingi|sanctifiedturhdafaetjgowgaqwrareverie
proffer suppurated detained
brooded thither comprehended
reverie thither consciousness quavered
abstain sanctified
leavings prophesied

ajdujdbtoakasuppuratednearhithitherkajadflkbdf
aquaveredeadslkejgiusjgleavingsbgbvhadceiald
kconsciousnessmpqoalprofferlqiopqeeftysdfg
compliedasklhvsdlciprophesizedklabyasbycnh
gyabstainbxczcvjkjhasdfadsfljfkqclibroodedwa
wiuyqwesuppuratedqwlonconsciousnessjahcnaogy
sdfbjbquaveredasdkacnreverieiruyalaocldsfkge
abstainroiqwosanctifiedurkjasdeadgprophesized
mkbasdfkjhdetainedweriouequatatadefegsdoryab
asdcompliedhasdfiuqyeklprofferjhadsfkwerkfjeij
hadslprognosticatededefadsfgjgiaiefjgiaadetaine
dbthithereridianheubroodedlkaflkjhadfeadeiqkga
fleavingsiuywqadfjejegprognosticatedhasdfiuuya
hboaingisancifiedturhdafaeitjgowgaqwrareverie
STUDENT SUPPORT MATERIALS

Encoding Activity Pages
Activity Page 1

Match the word halves to create the proper vocabulary word.

pro
sup
detai
bro
leav
comp
thi
conscio
quav
reve
progno
proph
abs
sanct

ned
ered
ffer
ther
ified
purated
tain
lied
sticated
oded
usness
ings
rie
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
The vocabulary words below are missing letters, write in the missing letters to spell the vocabulary correctly.

<table>
<thead>
<tr>
<th>pr_____er</th>
<th>sup___ated</th>
</tr>
</thead>
<tbody>
<tr>
<td><em><strong>tain</strong></em></td>
<td><em><strong>ood</strong></em></td>
</tr>
<tr>
<td>lea___ngs</td>
<td>com___ied</td>
</tr>
<tr>
<td>___i___er</td>
<td>con___ious___</td>
</tr>
<tr>
<td>qu___er___</td>
<td>rev___ie</td>
</tr>
<tr>
<td>pro___ostic___</td>
<td>pro___esiz___</td>
</tr>
<tr>
<td>ab___ain</td>
<td>san___ified</td>
</tr>
</tbody>
</table>
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
brooded
complied
thither
consciousness

AIDS
quavered
reverie
prognosticated
abstain
sanctified
proffer

suppurated
detained
brooded
Leavings

Complied
thither

consciousness
quavered
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 though 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 prophecy. 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

The Sitka, KîksA’dî have a salmon stream called Daxê’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 lie 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. A gain 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 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 suppurated, 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.

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," 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 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."

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 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 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." A nother 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." A nother 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, 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!, 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.

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.

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

<table>
<thead>
<tr>
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</tr>
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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) suppurated
   b) complied
   c) prognosticated

8) He ________________, and prophesied 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) ____ suppurrated
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
Fill in the blank: Complete the statements below with a word that fits best. Choose the word from the Word Bank.

**Word Bank**

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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.

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12) d  proffer
13) c  suppurred
14) b  quavered
15) e  complied
16) a  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