Raven
Presented by John Swanton,
*Raven Story, Tlingit Myths and Texts*

Some Slices of Salmon: Entering the Salmon Stream
*Life Women with Song*  
by Nora Marks Dauenhauer

Raven and the Deer
as told by Katherine Mills

Tlingit Language and Oral Literature Research
An Excerpt from *Life Woven with Song*  
By Nora Marks Dauenhauer
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By Nora Marks Dauenhauer
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.
Raven
Presented by John Swanton,
*Raven Story, Tlingit Myths and Texts*
Alaska State Literature Standards
Used in the Process

Raven
Presented by John Swanton, Raven Story, Tlingit Myths and Texts, 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
<table>
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<tr>
<th><strong>Introductory Vocabulary</strong></th>
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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. Flashlight Find - pg. 71 - Mount the DLP pictures around the board. Have students compete to find the word with the flashlight beam when you say the vocabulary.

2. Mesh pictures - pg 79 - Prepare mesh pictures prior to the activity (Solid + Liquid = solquid). Mount mesh pictures on the board. Say the mesh word. Students must find the two illustrations that make up the word.

**BASIC SPEAKING**
1. Being Lippy - pg 95 - Stand in front of the room and lip a word. Students should say the word after you. Use full sentences after practice with single words.

2. Whisper - pg 112 - Put students into two teams. Whisper a vocabulary word to the first person on each team. Teacher says “Go.” Students then turn and whisper the word to the next player. Last person should run to the front of the room and say the word orally.

**LISTENING COMPREHENSION**
1. Teacher writes a number between one and ten down, without letting anyone see it. Call on students to guess the number. When a student guesses the correct number, they need to say a definition for a given vocabulary word. Teacher gives student the word to use.

**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. Face - pg 160 - Mount words around room. Darken room. Give first student a flashlight. Say a word. Student should turn on flashlight and try to find the word. Can do in two teams and race against other team to find word.

2. Student Support Materials
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 desk in any sequence. Teacher says a sequence of three words. If a student has those three words in the order given, they win. Continue.

**READING COMPREHENSION**
1. Bingo - Give students Bingo sheet; have them write each word in a square. Say definition of DLP word. Students should cover up the word that you are defining. Repeat play as needed.

2. What’s the Answer - pg 206 - Students should chose the correct answer.

**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.

- **[Picture of a bow and arrow]**
  - elucidate
  - perpetually
  - amassed
  - timorous
  - utterly
  - emit
  - signifies
  - industrious
  - munificent
  - shone
  - abided
  - regulations

- **[Picture of a man holding a bus ticket]**
  - elucidate
  - perpetually
  - amassed
  - timorous
  - utterly
  - emit
  - signifies
  - industrious
  - munificent
  - shone
  - abided
  - regulations

- **[Picture of a child reading a book]**
  - elucidate
  - perpetually
  - amassed
  - timorous
  - utterly
  - emit
  - signifies
  - industrious
  - munificent
  - shone
  - abided
  - regulations

- **[Picture of a man holding a basket of apples]**
  - elucidate
  - perpetually
  - amassed
  - timorous
  - utterly
  - emit
  - signifies
  - industrious
  - munificent
  - shone
  - abided
  - regulations

- **[Picture of an American flag]**
  - elucidate
  - perpetually
  - amassed
  - timorous
  - utterly
  - emit
  - signifies
  - industrious
  - munificent
  - shone
  - abided
  - regulations
Highlight/circle the correct word to match the picture.
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STUDENT SUPPORT MATERIALS

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

eluci  sed
perpe  rous
amas  fies
timo  trious
utte  date
e  ficent
signi  ne
indus  ded
muni  tually
sho  tions
abi  mit
regula  rly
Each set of boxes contains the syllables of the vocabulary words. Use the boxes to correctly spell the words below the boxes.

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Activity Page 3
The vocabulary words below are missing letters, write in the missing letters to spell the vocabulary correctly.

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<td>em___</td>
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<td>sig__ if___</td>
<td>in___stri_____</td>
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<td>mun__ fi_____</td>
<td>___one</td>
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<td>ab___ ed</td>
<td>reg___ations</td>
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Write a complete sentence containing the vocabulary.

utterly

munificent

regulations

amassed

industrious

perpetually

abided

timorous

shone

elucidate

signifies
STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations
munificent
elucidate
amassed
timorous
Utterly
emit
signifies
industrious
regulations
el uci date

perpetually
amassed

timorous
utterly emit
signifies

industrious
munificent

shone
abided regulations
In the beginning of things there was no daylight and the world lay in blackness. At the head of the Nass river lived a being called Raven-at-the-head-of-Nass (Nâs-cA’kî-yêl). He was the main deity to whom the Tlingit formally prayed. Nâs-cA’kî-yêl, also known as The Creator, had all kinds of things in his house including sun, moon, stars, and daylight. Also in the house were two old men.

The Creator was unmarried and lived with the two Old Men, and yet he had a daughter, a thing no one is able to elucidate. Nor do people know what this daughter was, no one is able to elucidate this either. The two old persons took care of her like servants and made sure she was never harmed.

First of all beings The Creator made was the Heron. Heron was a very tall and very wise man. After him The Creator made Raven, who was also a very good and very wise man at the time.

Raven’s first mother had many children, but they all died young, and she cried over them perpetually. According to some, this woman was The Creator’s sister and The Creator didn’t want her to have any male children around. While Raven’s mother was perpetually crying, Heron came to her and said, “What is it that you are crying perpetually about?” She answered, “I am always losing my children. I can not bring them up.” Then he said, “Go down on the beach when the tide is lowest, get a small, smooth stone, and put it into the fire. When it is red hot, swallow it. Do not be afraid.” Then she followed Heron’s directions and gave birth to Raven. This is why Raven was so tough and could not easily be killed.

Heron and Raven both became servants to The Creator, but he thought more of Raven and made him head man over the world. Then The Creator made some people. First he tried to make humans out of rock, but the rock was slow. Then he made people out of a leaf. The leaf was very quick, therefore human beings came from the leaf. Because people are made out of a leaf, they are not as strong. A rock is hard to kill, while a leaf can fall off the branch and rot. Nothing will be left.

The Creator had made all of the beings of the earth, however they existed in darkness, and their existence lasted for a long time. Raven felt sorry for the few people in darkness and said to himself, “If I were only the son of The Creator I could do almost anything.” So he came up with a plan. He made himself very small and turned himself into a hemlock needle. He floated upon the water that The Creator’s daughter was about to drink. Then she swallowed it and soon became pregnant.

When the baby started to crawl his grandfather thought very highly of him and let him play with everything in the house. When Raven wanted to amass the moon, he began crying for the moon they gave it to him. Quick as a wink he let it go up into the sky. After he had amassed everything else, he began to cry for the last thing, the box in which daylight was stored. He cried and cried for a very long time until he looked as though he
were getting very sick. Finally his grandfather said, “Bring my grandchild here.” So they handed Raven to his grandfather. Then his grandfather said to him, “My grandchild, I am giving you the last thing I have in the world.” So he gave it to him.

Then Raven, who was already quite large, walked down along the bank of the Nass river until he found people fishing in the darkness. They had already heard that The Creator had something called “daylight,” and they were very timorous of it. Raven shouted to the fishermen, “Why do you make so much noise? If you keep making noise I will break daylight on you.” The people answered back, “You are not The Creator… how can you have the daylight?” Then they continued to make the noise. So Raven utterly opened the box and there was daylight everywhere.

When this daylight emitted upon the people they were very much timorous and some ran into the water, some into the woods. Once the daylight was emitted the people who ran into the water turned into hair seals and fur seals. The people who ran into the woods became martens, black bears, grizzly bears, and other creatures of the forest.

Raven then went about among the Natives of Alaska telling them what to do. He taught people how to make halibut hooks, fish traps, seal spears, canoes, and other important items. Because of all this, Raven signifies a great deal of importance in Alaskan Native cultures.

After Raven was through teaching the people these things, he went under the ocean and learned a great deal about the different kinds of sea animals. He learned that they are like human beings. In his journey under the ocean, Raven met with the halibut people, sculpin people, and the killer-whale people. They had chiefs, and houses, and hunted, and some were very industrious and built many great things. The sculpin were the most industrious of them all, but they all had great cultures.

After having been down among the fish teaching them, Raven went among the birds and land animals to teach them. He said to the grouse, “You are to live in a place where it is wintry.” Then he handed the grouse four white pebbles, telling him to swallow them so that they might become his strength. “You will never starve,” he said, “so long as you have these four pebbles.” He also said, “You know that sea lion is your grandchild. You must be munificent, get four more pebbles and give them to him.” That is how the sea lion came to have four large pebbles. It throws these at hunters, and if one strikes a person, it kills him. From this story it is known that the grouse and the sea lion can understand each other.

Raven then said to the ptarmigan, “You will be the maker of snowshoes. You will know how to travel in snow.” It was from these birds that the Athapascans learned how to make snowshoes, and it was from them that they learned how to put their lacing on.

And so he went on speaking to all the birds.
Then he said to the land otter, “You will live in the water just as well as on land and you will always have your house on a point where there is plenty of breeze from either side. Whenever a canoe capsizes with people in it you will save them and make them your friends.” All Alaskans know about the land-otter-man but very few tell the story of Raven correctly.

Then Raven appeared at Taku. There is a cliff at the mouth of that inlet where the North Wind used to live. The North Wind was very proud and shone all over with what the Indians thought were icicles. So the Indians never say anything against the North Wind, however long it blows, because it has spirits (i.e. power). Years ago people thought that there were spirits in all the large cliffs upon the island, and they would pray to those cliffs. They had this feeling toward them because Raven once lived in this cliff with the North Wind.

Raven observed certain regulations very strictly when he was among the rivers he had created. He told people never to mention anything that lives in the sea by its right name while they were there, but to call a seal a rabbit, for instance, and so with the other animals. This was to keep them from meeting with misfortune among the rapids. Formerly the Indians were very observant of these regulations with their children when they went up the river, but nowadays all that has been forgotten.
Raven

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Raven ________ certain ________ very strictly when he was among the rivers he had created. He told people never to mention anything that lives in the sea by its right name while they were there, but to call a seal a rabbit, for instance, and so with the other animals. This was to keep them from meeting with misfortune among the rapids. Formerly the Indians were very ________ of these ________ with their children when they went up the river, but nowadays all that has been forgotten.
At the beginning of things there was no daylight and the world lay in blackness. Then there lived in a house at the head of Nass river a being called Raven-at-the-head-of-Nass (Naas Shagee Yéil), the principal deity to whom the Tlingit formerly prayed but whom no one had seen; and in his house were all kinds of things including sun, moon, stars, and daylight. He was addressed in prayers as A x Kínnaak Yéigi, My Creator, and Weigénalx, Invisible-rich-man. With him were two old men called Old-man-who-foresees-all-troubles-in-the-world (Aada.wóotl Kínáagu) and He-who-knows-everything-that-happens (Ldakat.at wuskoowú). Next to Naas Shagee Yéil, they prayed to the latter of these. Under the earth was a third old person, Old-woman-underneath (Shaayí kináak), placed under the world by Naas Shagee Yéil. Naas Shagee Yéil was unmarried and lived alone with these two old men, and yet he had a daughter, a thing no one is able to elucidate. Nor do people know what this daughter was. The two old persons took care of her like servants, and especially they always looked into the water before she drank to see that it was perfectly clean.

First of all beings Naas Shagee Yéil created the Heron (láx') as a very tall and very wise man and after him the Raven (yéil), who was also a very good and very wise man at that time.

Raven came into being in this wise. His first mother had many children, but they all died young, and she cried over them perpetually. According to some, this woman was Naas Shagee Yéil’s sister and it was Naas Shagee Yéil who was doing this because he did not wish her to have any male children. By and by Heron came to her and said, "What is it that you are crying about all the time?" She answered, "I am always losing my children. I can not bring them up." Then he said, "Go down on the beach when the tide is lowest, get a small, smooth stone, and put it into the fire. When it is red hot, swallow it. Do not be timorous." She said, "All right." Then she followed Heron's directions and gave birth to Raven. Therefore Raven’s name was really Eechákw, the name of a very hard rock, and he was hence called Táklik'i Éesh (Hammer-father). This is why Raven was so tough and could not easily be killed.

Heron and Raven both became servants to Naas Shagee Yéil, but he thought more of Raven and made him head man over the world. Then Naas Shagee Yéil made some people.

Naas Shagee Yéil tried to make human beings out of a rock and out of a leaf at the same time, but the rock was slow while the leaf was very quick. Therefore human beings came from the leaf. Then he showed a leaf to the human beings and said, "You see this leaf. You are to be like it. When it falls off the branch and rots there is nothing left of it." That is why there is death in the world. If men had come from the rock there would be no death. Years ago people used to say when they were getting old, "We are unfortunate in not having been made from a rock. Being made from a leaf, we must die."

All of the beings Naas Shagee Yéil had created, however, existed in darkness, and this existence lasted for a long time, how long is unknown. But Raven felt very sorry for the few people in darkness and, at last, he said to himself, "If I were only the son of Naas Shagee Yéil I could do almost anything." So he studied what he should do and decided upon a plan. He made himself
very small, turned himself into a hemlock needle, and floated upon the water Naas Shagee Yéil’s
daughter was about to drink. Then she swallowed it and soon after became pregnant.

After a while the baby began to crawl about. His grandfather thought a great deal of him and let
him play with everything in the house. Everything in the house was his. Then Raven began
crying for the moon, until finally they handed it to him and quick as a wink he let it go up into
the sky. After he had amassed everything else, he began to cry for the box in which daylight was
stored. He cried, cried, cried for a very long time, until he looked as though he were getting very
sick, and finally his grandfather said, "Bring my grandchild here." So they handed Raven to his
grandfather. Then his grandfather said to him, "My grandchild, I am giving you the last thing I
have in the world." So he gave it to him.

Then Raven, who was already quite large, walked down along the bank of Nass river until he
heard the noise people were making as they fished along the shore for eulachon in the darkness.
All the people in the world then lived at one place at the mouth of the Nass.

They had already heard that Naas Shagee Yéil had something called "daylight," which would
some day come into the world, and they used to talk about it a great deal. They were timorous of
it.

Then Raven shouted to the fishermen, "Why do you make so much noise? If you make so much
noise I will break daylight on you." Eight canoe loads of people were fishing there. But they
answered, "You are not Naas Shagee Yéil. How can you have the daylight?", and the noise
continued. Then Raven opened the box a little and light shot over the world like lightning. At
that they made still more noise. So he opened the box utterly and there was daylight everywhere.

When this daylight was emitted upon the people they were very much timorous, and some ran
into the water, some into the woods. Those that had hair-seal or fur-seal skins for clothing ran
into the water and became hair seals and fur seals. Hair seal and fur seal were formerly only the
names of the clothing they had. Those who had skins called marten skins, black-bear skins,
grizzly-bear skins, etc., ran into the woods and turned into such animals.

Raven went about among the Natives of Alaska telling them what to do, but Naas Shagee Yéil
they never saw. Raven showed all the Tlingit what to do for a living, but he did not get to be
such a high person as Naas Shagee Yéil, and he taught the people much foolishness. At that time
the world was full of dangerous animals and fish. Raven also tied up some witches, and so it was
through him that the people believed in witchcraft. Then he told the people that some wild
animals were to be their friends (i.e., their crest animals) to which they were to talk.

Raven also taught the people how to make halibut hooks, and went out fishing with them. He had
names for the halibut hooks and talked to them before he let them down into the sea. That is why
the Natives do so now. He also taught them to be very quick when they went out halibut fishing
or they would catch nothing. He also made different kinds of fish traps and taught the people
how to use them. He made the small variety and a big trap, shaped like a barrel, for use in the
Stikine.
He taught them how to make the seal spear (tsaagál’). It has many barbs, and there are different kinds. One is called dzáas. It is provided with some attachment that hits the seal (tsaa) upon the head whenever it comes to the surface, driving its head under water until it dies, and that is what the name signifies. Then he showed them how to make a canoe. This he did on the Queen Charlotte islands. At first the people were timorous to get into it, but he said, "The canoe is not dangerous. People will seldom get drowned."

He taught them how to catch a salmon, which requires a different kind of hook from that used for halibut. The place where he taught people how to get different kinds of shellfish is a beach on the Queen Charlotte islands called Raven's beach to this day.

After he was through teaching the people these things, he went under the ocean, and when he came back, he taught them that the sea animals are not what we think they are, but are like human beings. First he went to the halibut people. They have a chief who invited him to eat, and had dried devilfish and other kinds of dried fish brought out. He was well liked everywhere he went under the sea because he was a very smart man. After that he went to see the sculpin people, who were very industrious and had all kinds of things in their houses. The killer-whale people seemed to live on hair-seal meat, fat, and oil. Their head chief was named Gunakadeit, and even to this day the Natives say that the sight of him brings good fortune.

After having been down among the fish teaching them, Raven went among the birds and land animals. He said to the grouse (núkt), "You are to live in a place where it is wintry, and you will always look out for a place high up so that you can get plenty of breeze." Then he handed the grouse four white pebbles, telling him to swallow them so that they might become his strength. "You will never starve," he said, "so long as you have these four pebbles." He also said, "You know that sea lion is your grandchild. You must be munificent, get four more pebbles and give them to him." That is how the sea lion came to have four large pebbles. It throws these at hunters, and, if one strikes a person, it kills him. From this story it is known that the grouse and the sea lion can understand each other.

Raven said to the ptarmigan: "You will be the maker of snowshoes. You will know how to travel in snow." It was from these birds that the Athapascans learned how to make snowshoes, and it was from them that they learned how to put their lacings on.

And so he went on speaking to all the birds.

Then he said to the land otter, "You will live in the water just as well as on land." He and the land otter were good friends, so they went halibut fishing together. The land otter was a fine fisherman. Finally he said to the land otter: "You will always have your house on a point where there is plenty of breeze from either side. Whenever a canoe capsizes with people in it you will save them and make them your friends." The land-otter-man (kóoshdaa káa) originated from Raven telling this to the land otter. All Alaskans know about the land-otter-man but very few tell the story of Raven correctly.

Raven then appeared at Taku. There is a cliff at the mouth of that inlet where the North Wind used to live, and Raven stayed there with him. The North Wind was very proud and shone all
over with what the Indians thought were icicles. So the Indians never say anything against the North Wind, however long it blows, because it has spirits (i.e., power). Years ago people thought that there were spirits in all the large cliffs upon the islands, and they would pray to those cliffs. They had this feeling toward them because Raven once lived in this cliff with the North Wind.

Raven abided certain regulations very strictly when he was among the rivers he had created. He told people never to mention anything that lives in the sea by its right name while they were there, but to call a seal a rabbit, for instance, and so with the other animals. This was to keep them from meeting with misfortune among the rapids. Formerly the Indians were very strict with their children when they went up the rivers, but nowadays all that has been forgotten.

After this, Raven went to Chilkat and entered a sweat house along with the chief of the killer whales who tried to roast him. Raven, however, had a piece of ice near him and every now and then put part of it into his mouth. Then he would tell the killer whale that he felt chilly and make him feel ashamed. "If I did not belong to the Gáanaxteidí family," said Raven, "I could not have stood that sweat house." For this reason the Gáanaxteidí now claim the raven as an emblem and think they have more right to it than anybody else.

It was from Raven that people found out there are Athapascan Indians. He went back into their country. So the Chilkat people to this day make their money by going thither. He also showed the Chilkat people how to make cháł, secret storehouses maintained some distance out of town, and he taught them how to put salmon into these and keep them frozen there over winter. So the Chilkat people got their name from cháł, "storehouse," and xáat, "salmon."

Raven also showed the Chilkat people the first seeds of the Indian tobacco and taught them how to plant it. After it was grown up, he dried it, gathered clam shells, roasted them until they were very soft, and pounded them up with the tobacco. They used to chew this, and it was so good that it is surprising they gave it up. They made a great deal of money at Chilkat by trading with this among the interior Indians, but nowadays it is no longer planted.
Assessment
Matching: Match the key vocabulary words on the left with their definition on the right. Place the letter of the definition in front of the word it matches.

1) _____ elucidate
    a. continuing forever
2) _____ timorous
    b. to make clear or plain
3) _____ industrious
    c. to give light
4) _____ munificent
    d. easily frightened
5) _____ perpetually
    e. very generous in giving
6) _____ shone
    f. regularly active; hard working

Illustrations: First, mark the illustration that matches to key vocabulary word. Second, write an original sentence correctly using the word.

7) Look at the illustrations below. Mark (with an X) the one that illustrates regulations. Use the word in an original sentence.

8) Look at the illustration below, mark (with an X) the one that represents amassed, and use the word in an original sentence.
9) Look at the illustrations below. Mark (with an X) the one that represents abided, and use the word in an original sentence.

Multiple choice: Complete the sentences below by selecting the word or words that best fit. Circle the correct answer.

10) When a thought or feeling is emitted, it is ______________ .
   a) thrown out there or given off
   b) kept very private
   c) unknown to the listener

11) When something has shone, it has ____________ .
   a) fallen into darkness
   b) been kept a secret
   c) given off light

12) When something has meaning or importance, it ________________.
   a) is industrious
   b) is munificent
   c) signifies

13) When a task is done utterly, it is....
   a) done poorly
   b) done completely
   c) said out loud
Grade 11 Literature: Raven

Name: ___________________
Date: ___________________

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

1)  b  elucidate
   a. continuing forever
2)  d  timorous
   b. to make clear or plain
3)  f  industrious
   c. to give light
4)  e  munificent
   d. easily frightened
5)  a  perpetually
   e. very generous in giving
6)  c  shone
   f. regularly active; hard working

Illustrations: First, mark the illustration that matches to key vocabulary word. Second, write an original sentence correctly using the word.

7) Look at the illustrations below. Mark (with an X) the one that illustrates regulations. Use the word in an original sentence.

X

Students uses the word regulations correctly in an original sentence.

8) Look at the illustration below, mark (with an X) the one the represents amassed, and use the word in an original sentence.

X

Student must use the word amassed correctly in an original sentence.
9) Look at the illustrations below. Mark (with an X) the one that represents **abided**, and use the word in an original sentence.

Students writes an original sentence using the word abided correctly.

Multiple choice: Complete the sentences below by selecting the word or words that best fit. Circle the correct answer.

10) When a thought or feeling is **emitted**, it is ____________ .

   a) thrown out there or given off
   b) kept very private
   c) unknown to the listener

11) When something has **shone**, it has ____________ .

   a) fallen into darkness
   b) been kept a secret
   c) given off light

12) When something has meaning or importance, it ________________.

   a) is industrious
   b) is munificent
   c) signifies

13) When a task is done **utterly**, it is....

   a) done poorly
   b) done completely
   c) said out loud
Some Slices of Salmon: Entering the Salmon Stream

Life Women with Song

by Nora Marks Dauenhauer
Some Slices of Salmon: Entering the Salmon Stream

*Life Woven with Song* By Nora Marks Dauenhauer, 2000

Alaska State Standards used in the process

R3.2 Read text aloud
   3.2.1, 3.2.2

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

R4.2 Summarize information
   4.2.1, 4.2.2

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

R4.4 Follow multi-step directions
   4.4.1

R4.5 Analyze conventions of genres
   4.5.1

R4.6 Analyze story elements
   4.6.1

R4.7 Make assertions
   4.7.2

R4.8 Analyze themes
   4.8.1, 4.8.2, 4.8.3

R4.9 Analyze historical/cultural influences
   4.9.1, 4.9.2
## Introductory Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dramatically</td>
<td>attracting attention</td>
</tr>
<tr>
<td>Mainstay</td>
<td>a chief support</td>
</tr>
<tr>
<td>Totemic</td>
<td>an object (as an animal or plant) serving as the emblem of a family or clan</td>
</tr>
<tr>
<td>Derives</td>
<td>to come from a certain source or basis</td>
</tr>
<tr>
<td>Emblem</td>
<td>a device, symbol, design, or figure used as an identifying mark</td>
</tr>
<tr>
<td>Evolve</td>
<td>to develop or work out from something else</td>
</tr>
<tr>
<td>Steward</td>
<td>a person appointed by an organization or group to supervise the affairs of that group at certain functions</td>
</tr>
<tr>
<td>Alluding</td>
<td>to speak of or hint at without mentioning directly</td>
</tr>
<tr>
<td>Inscribed</td>
<td>to write, engrave, or print as a lasting record</td>
</tr>
<tr>
<td>Conservative</td>
<td>avoiding or lacking extremes</td>
</tr>
<tr>
<td>Mediator</td>
<td>one who works with opposing sides in an argument in order to bring about an agreement</td>
</tr>
<tr>
<td>Deed</td>
<td>a legal document by which one person transfers land or buildings to another</td>
</tr>
<tr>
<td>Usurping</td>
<td>to seize and hold by force or without right</td>
</tr>
<tr>
<td>Presumably</td>
<td>it seems likely</td>
</tr>
<tr>
<td>Conceptual</td>
<td>form an idea in the mind</td>
</tr>
<tr>
<td>Anthropological</td>
<td>the science of human beings and especially of their physical characteristics, their origin, their environment and social relations, and their culture</td>
</tr>
</tbody>
</table>
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. Fanball - pg 88 - Tape the vocabulary illustrations to the floor and group the students around them. Give a “hand fan” and an inflated balloon to two students. Say one word. Students should use the fan to move balloons to the illustration for the vocabulary word said.

2. Illustration Bingo - pg 77 - Students cut apart small pictures of words and turn upside down on desk. Then students turn ONE illustration face up. Say a vocabulary word. Any student who had that vocabulary picture face up should show their illustration. Put illustration aside and turn over a new one. The first student with no illustrations left wins.

**BASIC SPEAKING**
1. What’s That Word? - pg 97 - Hang illustrations on the board. Tell a “running story” and point to the words as they appear in the running story. When you point to an illustration, students should say the vocabulary word for it. Repeat this process a number of times.

2. Illustration Jigsaw - pg 102 - Cut illustrations into four pieces. Mix the pieces and distribute them to students (they may have more than one piece). Students should match the jigsaw section until picture is complete. Identify the illustration by the vocabulary word.

**LISTENING COMPREHENSION**
1. Right or Wrong? - pg 125 - Give each student two blank flashcards. Students should put a checkmark on one and an X on the other. Say a sentence that is either true or false relating to the concept. When the sentence is true, students should show the checkmark. If sentence is false, students should hold up the X.

**CREATIVE SPEAKING**
1. Wild Balloon - pg 144 - Hang illustrations on board at front of room. Stand in front of the students and inflate a balloon. Hold the end of the balloon closed. Then, release the balloon. When the balloon lands, the student closest to it should say a complete sentence using the vocabulary picture you point to.
Sight Recognition
1. Snip Snip - pg 173 - Prepare two long, narrow strips of paper. Write the sight words on each strip, leaving no spaces. Place both strips on the floor. Place a pair of scissors beside each strip of paper. Put class into two teams, say “Go”. First students will cut a word out of the strips. The first player to cut and read the word wins the round.

2. Student Support Materials

READING COMPREHENSION
1. Bottle of Fortune - pg 217- Each student should write their name on a name card. Collect students’ name cards and lay them out in a circle. Mount the vocabulary illustrations on the board and number the illustrations. Place a bottle in the center of the circle of name cards. Spin the bottle. When the bottle stops, the student to which the bottle is pointing should read a closure sentence (about the concept being studied) and replace the missing word with the illustration number.

2. Student Support Materials

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.
Highlight/circle the correct word to match the picture.

dramatically
mainstay
totemic
derives
emblem
evolve
stewards
alluding
inscribed
conservative
mediator
deeds
usurping
presumably
conceptual
anthropological
dramatically
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stewards emblem evolve
conservative alluding
usurping mediator inscribed
anthropological deeds

presumably conceptual

mediator

"Some Slices of Salmon: Entering the Salmon Stream"

Literature - Some Slices of Salmon: Entering the Salmon Stream
dramatically mainstay totemic

derives emblem evolve

stewards alluding

conservative mediator

usurping presumably

anthropological

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ipresumablyyurhda fa eitjgow gaqw raconservative
STUDENT SUPPORT MATERIALS

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

- usur
- tot
- anthro
- conser
- evo
- dramat
- allu
- dee
- insc
- main
- conce
- emb
- der
- ste
- presu
- med
- lve
- pological
- stay
- ds
- wards
- emic
- iator
- ribed
- lem
- ping
- ives
- ically
- mably
- ding
- ptual
- vative
Each set of boxes contains the syllables of the vocabulary words. Use the boxes to correctly spell the words below the boxes.

<table>
<thead>
<tr>
<th>stay</th>
<th>main</th>
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</tbody>
</table>
The vocabulary words below are missing letters. Write in the missing letters to spell the vocabulary correctly.

<table>
<thead>
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<th>con___tual</th>
<th>to___mic</th>
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<td>u___ping</td>
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<td>ev___e</td>
<td>___iator</td>
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<tr>
<td>__sc__bed</td>
<td>_<strong>sumab</strong></td>
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</tbody>
</table>
Write a complete sentence containing the vocabulary.

emblem

inscribed

deeds

totemic

anthropological

alluding

mainstay

conceptual

mediator

derives

usurping
conservative
dramatically
presumably
stewards
evolve
STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations
mainstay
totemic
derives
evolve
stewards
alluding
incribed

WORLDS CHAMPIONS
1922-23
conservative
mediator
deeds
usurping
presumably
conceptual
anthropological
STUDENT SUPPORT MATERIALS

Word Wall
dramatically

mainstay
totemic derives
emblem

evolve
stewards

alluding
inscribed
conservative
mediator
deeds
mediator

usurping

presumably
conceptual

anthropological
Story
Some Slices of Salmon: Entering the Salmon Stream

The first European and Euro-American explorers to southeast Alaska found us Tlingits already here. We were in several places drying salmon. We Tlingits have always been eating salmon.

There are five species of salmon: king, or chinook; sockeye, or red; coho, or silver; chum, or dog salmon; and humpy (humpback), or pink. Salmon live in two dramatically different environments. Salmon are born in freshwater. After they hatch, salmon swim to the ocean to develop and grow. Once the salmon are mature, they then swim back to their home stream to spawn and die. During this phase, the color and shape change dramatically.

The salmon has been the mainstay of our subsistence and commercial economies, but the different salmon also are a part of our society and ethnic identity as well. Not only do salmon serve as the mainstay of our society and identity, they have totemic value. Many clans have salmon as their crest and emblems. Many totemic emblems are derived from salmon. My own clan is called Lukaax ádi in Tlingit; the name derives from a salmon river.

Tlingit people have always had a loving relationship with the fish, animals, and land. Because of this close connection with the environment, our social structure evolved over many generations. With the evolution of social structures based on nature, oral traditions developed in order to pass on experiences from one generation to the next. In this way, the education of the future stewards of a clan crest or tribal lands took place. The stewards were in charge of handling crests and the history behind them. These crest designs alluded to events that had happened in the past. The crests were either inscribed or painted on, carved, sewn, or woven as ceremonial objects. The inscriptions alluded to our history. This is the way I was raised as we moved from place to place in a conservative, Tlingit-speaking extended family, following the subsistence lifestyles.

Images of salmon are important in Tlingit oral tradition. In her telling of “The Glacier Bay History,” the late Susie James told several stories centered around the salmon. In one of the stories a young boy rejects the dryfish his mother offers him because part of it is moldy. This offends the salmon people and they “capture” him to teach him a lesson. The boy lives with the salmon until they return on the salmon run. He is recognized and is restored to human form. He becomes a shaman and cultural mediator between humans and the salmon.

Crest objects may also be considered deeds to land in traditional use and ownership by the group using the crest. The deeds would permit the Native groups to fish for salmon in certain areas without penalty from the other tribes. By using these deeds, the Tlingit clans would fish only when necessary, living a life of subsistence. With the arrival of the Euro-American settlers, entire salmon runs were depleted by over fishing with fish traps. Logging practices also helped deplete the number of salmon by ruining their habitat. The Tlingit protested the use of fish traps and usurping of their land, but without success. In
1953 President Eisenhower declared the fishing communities of southeast Alaska a disaster area. Fish traps were then outlawed in 1959, with the coming of Alaska statehood. The controversy over subsistence fishing continues.

Subsistence is at the very core of our ethnic identity and tribal existence. The importance of salmon goes beyond the question of nourishment. It is part of our identity. We need salmon to continue as physically, mentally, and spiritually healthy people.

During the 1930s and 1940s my father eagerly accepted new technology, however his values and those of his extended family remained conservative. Even though we were the first to get a gas or diesel engine, we were among the last families who still followed a traditional subsistence lifestyle and we spoke Tlingit at home. We also preserved fish by dryfish camps the way Tlingits had been doing it presumably forever. Having first looked at salmon in a more conceptual, adult, academic, and anthropological way, I am able to realize the importance of salmon in Native Alaskan heritage.
Story with Closure
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During the 1930s and 1940s my father eagerly accepted new technology, however his values and those of his extended family remained __________________. Even though we were the first to get a gas or diesel engine, we were among the last families who still followed a traditional subsistence lifestyle and we spoke Tlingit at home. We also preserved fish by dryfish camps the way Tlingits had been doing it __________________ forever. Having first looked at salmon in a more __________________, adult, academic, and __________________ way, I am able to realize the importance of salmon in Native Alaskan heritage.
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Fill in the Blank: Read each section from the story and choose a word from the Word Bank to complete the sentence correctly.

Word Bank

<table>
<thead>
<tr>
<th>derive</th>
<th>dramatically</th>
<th>emblem</th>
</tr>
</thead>
<tbody>
<tr>
<td>evolve</td>
<td>mainstay</td>
<td>totemic</td>
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1) Tlingit people have been eating salmon forever. The life cycle and species of salmon are very important to the Tlingit. As salmon go through the spawning process and die, they attract a great deal of attention, because their color and shape change ________.

2) Salmon have been the chief support or ________ of the Tlingit subsistence and commercial economy.

3) Salmon have also been important symbolically in the Tlingit culture. They have served as the crest or emblem of many clans, and have achieved ________ value.

4) The relationship between Tlingit people, the fish and animals, and the land took many generations to ________ or develop.

5) The clan name becomes the crest or ________ that is used as a symbol or a way to identify the group.

6) Different Tlingit clans ________ or get their names from different places of origin, or different species of salmon; some from coho salmon, other clans from the dog salmon, and still others from humpies.
Multiple Choice: Read the statement and complete it with one of the choices provided below the item. Circle the correct answer.

7) The person appointed by the clan to supervise the affairs and pass on the traditions, and inform the upcoming generations how to properly handle the crest are the _________ of the clan crest.
   a) mediators
   b) stewards
   c) usurpers

8) The design on the crest ____________ to, indirectly speaking to or hinting at, the events and ceremonies observed by the clan.
   a) alludes
   b) evolves
   c) inscribes

9) On the crest designs the events may be painted on, carved, sewn or woven on, or engraved or [________________ as ceremonial objects.
   a) derived
   b) alluded
   c) inscribed

10) Some Tlingit families are very ______________ following traditions, avoiding extremes.
    a) conservative
    b) dramatic
    c) conceptual
Matching: Match the key vocabulary words from the story on the left with their definition on the right. Place the letter from the definition in front of the word it matches.

11) _____ usurping  
   a. to speak or hint at something without mentioning it directly
12) _____ alluding  
   b. to write, engrave or print as a lasting record
13) _____ inscribing  
   c. to develop or work something out from something else
14) _____ evolving  
   d. to seize and hold by force

Matching: Match the key vocabulary words from the story on the left with the illustration for the word on the right. Place the letter of the illustration in front of the word it matches.

15) _____ mediator  
   a. illustration of steward
16) _____ deed  
   b. illustration of anthropological
17) _____ anthropological  
   c. illustration of mediator
18) _____ steward  
   d. illustration of deed
Fill in the Blank: Read each section from the story and choose a word from the Word Bank to complete the sentence correctly.

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     b. illustration of anthropological
17)  b  anthropological  
     c. illustration of mediator
18)  a  steward  
     d. illustration of deed
Raven and the Deer
As told by Katherine Mills
Raven and the Deer

As told by Katherine Mills

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
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
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<tbody>
<tr>
<td>Chummy</td>
<td>quite friendly</td>
</tr>
<tr>
<td>Ambled</td>
<td>to walk in a leisurely manner</td>
</tr>
<tr>
<td>Consume</td>
<td>to eat or drink up</td>
</tr>
<tr>
<td>Conversing</td>
<td>to have a conversation</td>
</tr>
<tr>
<td>Famished</td>
<td>to suffer or cause to suffer from extreme hunger</td>
</tr>
<tr>
<td>Rummaging</td>
<td>to make an active search especially by moving, turning, or looking through the contents of a place or container</td>
</tr>
<tr>
<td>Ravine</td>
<td>a small narrow valley with steep sides that is larger than a gully and smaller than a canyon</td>
</tr>
<tr>
<td>Extending</td>
<td>to stretch out, make longer</td>
</tr>
<tr>
<td>Corroded</td>
<td>to eat or be eaten away by degrees as if by gnawing</td>
</tr>
<tr>
<td>Reluctant</td>
<td>showing doubt or unwillingness</td>
</tr>
<tr>
<td>Initiate</td>
<td>to set going</td>
</tr>
<tr>
<td>Unexpectedly</td>
<td>Not expected</td>
</tr>
<tr>
<td>Diminutive</td>
<td>extremely small</td>
</tr>
<tr>
<td>Plummeted</td>
<td>to fall straight down</td>
</tr>
<tr>
<td>Resembling</td>
<td>to be like or similar to</td>
</tr>
<tr>
<td>Morsel</td>
<td>a small quantity or piece</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. Flick - pg 74 – Give two students a flashlight. Tell the students to listen for a certain word. Begin saying vocabulary words and when the student hears that certain word, they should flick the flashlight.

2. Fanball - pg 88 - Tape the vocabulary illustrations to the floor and group the students around them. Give a “hand fan” and an inflated balloon to two students. Say one word. Students should use fan to move balloons to the illustration for the vocabulary word said.

**BASIC SPEAKING**
1. What’s That Word? - pg 97 - Hang illustrations on the board. Tell a “running story” and point to the words as they appear in the running story. When you point to an illustration, students should say the vocabulary word for it. Repeat this process a number of times.

2. Mesh words - pg 104 - Prepare mesh words prior to activity (liquid+ solid= solquid). Mount mesh words on the board. Students must say the two words that make up the vocabulary term.

**LISTENING COMPREHENSION**
1. Potted Marbles - pg 131- Give students an aluminum pot with marbles in it. The student should try to walk to other side of the room without making any noise. If any sound is heard, the student needs to say a word based on the definition that teacher gives.

**CREATIVE SPEAKING**
1 Wild Balloon- pg 144- Hang illustrations on board at front of room. Stand in front of the students and inflate a balloon. Hold the end of the balloon closed. Then, release the balloon. When the balloon lands, the student closest to it should say a complete sentence using the vocabulary picture you point to.
Basic Reading

Sight Recognition
1. Snip Snip - pg 173 - Prepare two long, narrow strips of paper. Write the sight words on each strip, leaving no spaces. Place both strips on the floor. Place a pair of scissors beside each strip of paper. Put class into two teams, say go. First students will cut a word out of the strips. The first player to cut and read the word wins the round.

2. Student Support Materials

READING COMPREHENSION
1. Bottle of Fortune - pg 217 - Each student should write his or her name on a name card. Collect students’ name cards and lay them out in a circle. Mount the vocabulary illustrations on the board and number the illustrations. Place a bottle in the center of the circle of name cards. Spin the bottle. When the bottle stops, the student it points to should read a closure sentence (about the concept being studied) and replace the missing word with the illustration number.

2. Student Support Materials

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

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

1. [Image] chummy ambled consume conversing famished rummaging ravine extending corroded reluctant initiates unexpectedly diminutive plummeted resembling morsel

2. [Image] chummy ambled consume conversing famished rummaging ravine extending corroded reluctant initiates unexpectedly diminutive plummeted resembling morsel

3. [Image] chummy ambled consume conversing famished rummaging ravine extending corroded reluctant initiates unexpectedly diminutive plummeted resembling morsel

4. [Image] chummy ambled consume conversing famished rummaging ravine extending corroded reluctant initiates unexpectedly diminutive plummeted resembling morsel
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ambled
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famished
rummaging
ravine
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morsel
chummy
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ravine
reluctant
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ambled
famished
extending
initiate
plummeted
morsel

consume
rummaging
corroded
unexpectedly
resembling

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ajduj dbtoakaamblednearhl ravinekajbadfmorsemorseleigj
suedf acorrodedeadsflkiejgiusjgfamishedbgbvhceial
dkextendingmpqoalchummylqpiopqresemadsfblin
gplummetedeerty sdfgrummagingasklvhsadsffedqlc
iunexpectedlyklabyasdbycnhgydiminutivebxczcvjk
jhasdfadsfljfjkqcliconversingwawiuyqweambledq
wlextendingjahcnaogysdfbjbcorrodedasdwerrgfkac
nreluctantiruylaocl dsfjkgediminutiveveroiqwadfadie
goescalateurkmorseljasdeadgunexpectedlymkbasdf
kjhconsumeweriouequatoryabasdrummaginghasdfi
uqyeklchummyjhadskwerkfjeijhadsliinitiateeefadsf
jggplummetediaadfgiieafjgigaaconsumebravineeri
dianheuconversinglkaflkjhadeiqkgaffamishediuyw
qadfjeigeinitiatehasdfiuyahboangiescalateturhdafaeitjgowresemblinggaqw rareluctant
STUDENT SUPPORT MATERIALS

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

ch    sume
amb    ished
con    ummy
fam    ging
rumma  led
rav    oded
exte   tes
corr   ine
reluc  ctedly
initia nding
unexpe utive
dimin  bling
plum   tant
resem  sel
mor    meted
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.

- tend
- ex
- ing
- cor
- rod
- ed
- my
- chum
- sel
- mor
- ing
- rum
- mag
- luc
- tant
- re
- ished
- fam
- ing
- con
- vers
- bled
- am
- sume
- con
- ed
- un
- ly
- ex
- pect
- ates
- in
- it
- i
- vine
- ra
- u
- tive
- dim
- in
- ed
- plum
- met
- sem
- re
- bling
The vocabulary words below are missing letters. Write in the missing letters to spell the vocabulary correctly.

<table>
<thead>
<tr>
<th>_<strong>umm</strong></th>
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<td>con_____</td>
<td>__<em><strong>vers</strong></em></td>
</tr>
<tr>
<td>fam_____ed</td>
<td>rum___ing</td>
</tr>
<tr>
<td>ra___e</td>
<td>___tend___g</td>
</tr>
<tr>
<td>co___oded</td>
<td>re___ct___t</td>
</tr>
<tr>
<td>in__iat__</td>
<td>___expect__ly</td>
</tr>
<tr>
<td><em><strong>inut</strong></em></td>
<td>plu___eted</td>
</tr>
<tr>
<td>resem_____g</td>
<td>___sel</td>
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Literature • Raven and the Deer
Write a complete sentence containing the vocabulary.

famished

______________________________

corroded

______________________________

unexpectedly

______________________________

consume

______________________________

extending

______________________________

ambled

______________________________

initiate

______________________________

conversing

______________________________

diminutive

______________________________

reluctant

______________________________

chummy
plummeted

ravine

rummaging

resembling

morsel
STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations
ambled
consume
conversing
famished
rummaging
ravine
extending
corroded
reluctant
initiate
unexpectedly
diminutive
plummeted
resembling
morsel
chummy
ambled
consume
conversing

famished
rummagi ng ravine
extending corroded
ini tiate
re uctant
unexpectedly diminutive
plummeted

resembling
morsel
Story
There’s
just a little short one.

The Raven and the Deer:
they were pretty chummy people.
They ambled around together.
But the Raven was already planning ahead, because
he wanted to get that Deer so he can consume him for dinner.
And so –
I’m supposed to be conversing in Tlingit!
Raven mad the Deer
his partner.
This is when
he begins to think about
about how he’ll kill the Deer for his dinner.
Raven is very famished
But the Deer is his partner.
That’s why
Raven started going around with him then. They went around
everywhere.
All the while, in fact, he’s rummaging there for a place to kill the Deer.
At one point Raven say a ravine.
It’s a long way to the bottom, but not too wide.
There was
a corroded tree extending across it.
It was lying across it. Perhaps there used to be a trail over it long ago.
This tree was very corroded.
Raven sees what shape it’s in.
Then he would hop across it.
“Watch me!
Partner, watch me!”
Then he kept on hopping out.
Oh,
he was hopping around there.
He does his hopping like he’s partly flying.
Then he would hop across it to the other side.
“Now! It’s your turn, Partner.
It’s your turn.
Walk on over it to the other side.”
But the Deer was reluctant to walk over across
the tree.
He sees the shape it’s in. “Nothing will happen to you, Partner.
Watch me, Partner!” Then Raven would hop across it again.
After a while,
while Raven was hopping up and down in front of him,
Deer tried it.
Then he initiates walking across. Unexpectedly the diminutive tree broke. Then the Deer plummeted to the bottom. Then he died. This is when Raven flew down there. But there was still no way that he might get into him. He didn’t have anything resembling a knife. “If o-o-o-o-nly – oh, whee-e-re can I eat through my partner?” he keeps on saying. At what point was it he noticed a way around it? Right then and there the Deer’s anus seems just right to him. This was when he began to consume his way through the deer through his anus. That’s how he did it. He ate him up. There wasn’t a morsel of him left there. Without a knife. Just because of his desire, he started in on the meal. right through the anus then. This is all there is.
Literature • Raven and the Deer
Story with Closure
There's
just a little short one.

The Raven and the Deer:
they were pretty __________ people.
They __________ around together.
But the Raven was already planning ahead, because
he wanted to get that Deer so he can __________ him for dinner.
And so –
I'm supposed to be __________ in Tlingit!
Raven mad the Deer
his partner.
This is when
he begins to think about
about how he'll kill the Deer for his dinner.
Raven is very __________
But the Deer is his partner.
That's why
Raven started going around with him then. They went around
everywhere.
All the while, in fact, he’s __________ there for a place to kill the Deer.
At one point Raven say a __________.
It's a long way to the bottom, but not too wide.
There was
a __________ tree __________ across it.
It was lying across it. Perhaps there used to be a trail over it long ago.
This tree was very __________.
Raven sees what shape it's in.
Then he would hop across it.
“Watch me!
Partner, watch me!”
Then he kept on hopping out.
Oh,
he was hopping around there.
He does his hopping like he’s partly flying.
Then he would hop across it to the other side.
“Now! It’s your turn, Partner.
It’s your turn.
Walk on over it to the other side.”
But the Deer was __________ to walk over across
the tree.
He sees the shape it's in. “Nothing will happen to you, Partner.
Watch me, Partner!” Then Raven would hop across it again.
After a while,
while Raven was hopping up and down in front of him,
Deer tried it.
Then he ________ walking across.
__________ the ________ tree
broke.
Then the Deer
__________ to the bottom.
Then he died.
This is when Raven flew down there.
But there was still no way that he might get into him.
He didn’t have anything ________ a knife.
“If o-o-o-o-nly – oh, whee-e-re can I eat through my partner?”
he keeps on saying.
At what point was it he noticed a way around it?
Right then and there
the Deer’s anus
seems just right to him.
This was when
he began to ________ his way
through the deer through his anus.
That’s how he did it.
He ate him up.
There wasn’t a morsel of him left there.
Without a knife.
Just because of his desire,
he started in on the meal.
right through the anus then.
This is all there is.
Student Story
There’s
just a little short one.

The Raven and the Deer:
they were pretty chummy people.
They ambled around together.
But the Raven was already planning ahead, because
he wanted to get that Deer so he can consume him for dinner.
And so –
I’m supposed to be conversing in Tlingit!
Raven mad the Deer
his partner.
This is when
he begins to think about
about how he’ll kill the Deer for his dinner.
Raven is very famished
But the Deer is his partner.
That’s why
Raven started going around with him then. They went around everywhere.
All the while, in fact, he’s rummaging there for a place to kill the Deer.
At one point Raven say a ravine.
It’s a long way to the bottom, but not too wide.
There was
a corroded tree extending across it.
It was lying across it. Perhaps there used to be a trail over it long ago.
This tree was very corroded.
Raven sees what shape it’s in.
Then he would hop across it.
“Watch me!
Partner, watch me!”
Then he kept on hopping out.
Oh,
he was hopping around there.
He does his hopping like he’s partly flying.
Then he would hop across it to the other side.
“I’m your turn, Partner.
It’s your turn.
Walk on over it to the other side.”
But the Deer was reluctant to walk over across
the tree.
He sees the shape it’s in. “Nothing will happen to you, Partner.
Watch me, Partner!” Then Raven would hop across it again.
After a while,
while Raven was hopping up and down in front of him,
Deer tried it.
Then he initiates walking across.
Unexpectedly the diminutive tree
broke.
Then the Deer
plummeted to the bottom.
Then he died.
This is when Raven flew down there.
But there was still no way that he might get into him.
He didn’t have anything resembling a knife.
“If o-o-o-o-nly – oh, whee-e-re can I eat through my partner?”
he keeps on saying.
At what point was it he noticed a way around it?
Right then and there
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That’s how he did it.
He ate him up.
There wasn’t a morsel of him left there.
Without a knife.
Just because of his desire,
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right through the anus then.
This is all there is.
Assessment
Name: ___________________
Date: ___________________

Synonyms: In items 1-6 you are asked to give another word for one provided in the sentence. Choose the synonym from the Word Bank.

<table>
<thead>
<tr>
<th>Word Bank</th>
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<tbody>
<tr>
<td>ambled</td>
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<tr>
<td>chummy</td>
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<tr>
<td>consume</td>
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<tr>
<td>diminutive</td>
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<tr>
<td>famished</td>
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<td>morsel</td>
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<tr>
<td>ravine</td>
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<tr>
<td>resembling</td>
</tr>
<tr>
<td>rummaging</td>
</tr>
</tbody>
</table>

1) The Raven and Deer were very friendly people. Another word for friendly is ________.

2) They often walked around together. Another word for walked around is ________.

3) The Raven, however, wanted to eat the Deer for dinner. Another way of saying to eat is to ________.

4) Raven made the Deer his partner because he was very hungry. Another word for hungry is ________.

5) Raven saw a narrow valley with steep sides. Another word for a place like this is ________.

6) Raven and Deer were going around together, but Raven was searching for a place to kill the Deer. Another word for searching for is ________.

Fill in the Blank: In items 7-9, complete the statement with the word that fits. Choose the word from the Word Bank above.

7) As Deer started across the deep, narrow valley, the _____________ tree broke.

8) Deer fell to the bottom and died, but Raven didn’t have anything ________ or looking like a knife, and couldn’t get into the Deer to eat him.

9) Raven finally figured out how to eat deer, and didn’t leave a ________, not even a little bit. He ate him up.
Multiple Choice: Complete the statement below with the choices provided. Circle the best answer.

10) The tree was very rotten or _____________.
   a) alive
   b) corroded
   c) cut into pieces

11) Although Raven had no trouble hopping over the fallen tree, Deer was ____________ , not very willing to cross it.
   a) reluctant
   b) eager
   c) ambling

12) At the bottom of the deep valley, Raven saw a rotten tree ____________ or stretching across it.
   a) extending
   b) falling
   c) slipping

13) While Raven was hopping up and down in front of Deer, Deer finally _________ his first step, and got going.
   a) plummeted
   b) consumed
   c) initiated

14) As the Deer went across the fallen tree, it unexpectedly broke. Another word for unexpectedly is _________________.
   a) surprisingly
   b) slowly
   c) predictably
15) Deer plummeted to the bottom of the ravine and died. Another word for *plummeted* is ____________.
   a) flew
   b) drifted slowly
   c) fell straight down

16) When the story teller, Katherine Mills was telling the story, she was supposed to speaking in Tlingit. Another word for *speaking* is ________________.
   a) extending
   b) conversing
   c) consuming
Synonyms: In items 1-6 you are asked to give another word for one provided in the sentence. Choose the synonym from the Word Bank.

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</table>

1) The Raven and Deer were very friendly people. Another word for friendly is **chummy**.

2) They often walked around together. Another word for walked around is **ambled**.

3) The Raven, however, wanted to eat the Deer for dinner. Another way of saying to eat is to **consume**.

4) Raven made the Deer his partner because he was very hungry. Another word for hungry is **famished**.

5) Raven saw a narrow valley with steep sides. Another word for a place like this is **ravine**.

6) Raven and Deer were going around together, but Raven was searching for a place to kill the Deer. Another word for searching for is **rummaging**.

Fill in the Blank: In items 7-9, complete the statement with the word that fits. Choose the word from the Word Bank above.

7) As Deer started across the deep, narrow valley, the **diminutive** tree broke.

8) Deer fell to the bottom and died, but Raven didn’t have anything **resembling** or looking like a knife, and couldn’t get into the Deer to eat him.

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Tlingit Language

Tlingit Language and Oral Literature Research
An Excerpt from *Life Woven with Song*
By Nora Marks Dauenhauer
Tlingit Language

Tlingit Language and Oral Literature Research
An Excerpt from Life Woven with Song, 2000
By Nora Marks 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>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Sociopolitical</td>
<td>a combination of social and political factors</td>
</tr>
<tr>
<td>Contemporary</td>
<td>of the present time</td>
</tr>
<tr>
<td>Rigorously</td>
<td>very strict</td>
</tr>
<tr>
<td>Eradicate</td>
<td>to remove by or as if by uprooting</td>
</tr>
<tr>
<td>Irreparable</td>
<td>not capable of being repaired or regained</td>
</tr>
<tr>
<td>Parochial</td>
<td>of or relating to a parish</td>
</tr>
<tr>
<td>Medium</td>
<td>something that is between or in the middle</td>
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<tr>
<td>Transcribing</td>
<td>to make a written copy of</td>
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<tr>
<td>Orthography</td>
<td>correct spelling</td>
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<tr>
<td>Hotly</td>
<td>easily excited</td>
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<tr>
<td>Mainstreaming</td>
<td>the principal current or direction of activity or influence</td>
</tr>
<tr>
<td>Mandate</td>
<td>an authoritative command, instruction, or direction</td>
</tr>
<tr>
<td>Acronym</td>
<td>a word formed from the beginning letter or letters of each or most of the parts of a compound term</td>
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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. One to Five - pg 72 - Put the vocabulary illustrations on the board. Have each student create 1 to 5 numeral cards. Point to one of the illustrations. Then, say four incorrect words and the correct word. The students should show you the number for the word that matches the illustration.

BASIC SPEAKING

1. Out of Order - pg 95 - Stand vocabulary illustrations in the chalkboard ledge. Students should look at the order of the illustrations carefully. Then, students should close their eyes and the teacher will switch the order of two illustrations. Students should open eyes and orally say which illustrations were switched.

2. Hand Tag - pg 103 – Students should sit in a circle with their hands flat on the floor in front of them. Teacher should stand in the center of the circle with a flashlight. Then, using the flashlight, the teacher should 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 shown by the teacher.

LISTENING COMPREHENSION

1. Who’s next? - pg 133 - Each student should write his/her name on a blank note card. Teacher should collect the names and redistribute them so that each student has a different child’s name. Hang illustrations on the board and put a different number on each one. Teacher should say a definition and then calls a student’s name. That student should then read the name on the card. That student is the one who must identify the correct answer by saying the number.

CREATIVE SPEAKING

1. High-roller - pg 143 - Two students should each role one die. The student with the high number should say a sentence with the word in it.
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.

Student Support Materials

Reading Comprehension
1. Cloze Fun - pg 210 - Give students a sheet of cloze sentences and a sheet of words. Students should cut out vocabulary words and glue them into the correct sentences.

2. Run-on Paragraph - pg 211 - Prior to the activity, prepare a paragraph related to the concept being taught. However, leave no spaces between the words and include no punctuation. Provide each student with a copy of the paragraph. They must circle the individual sentences in the run-on paragraph and add the necessary punctuation.

Basic Writing
1. Use the activity pages from the Student Support Materials.

2. Write one definition for each word.

Creative Writing
1. Use the activity pages from the Student Support Materials.

2. Make sentences with words missing. Students complete orally or written.
STUDENT SUPPORT MATERIALS

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

sociopolitical
contemporary
rigorously
eradicate
irreparable
parochial
medium
transcribing
orthography
hotly
mainstreaming
mandate
acronym
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ajdujdbtoakacontemporarynearhlmediumkajbdfa
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aldktranscribingmpqoalsociopoliticalqpiopqeert
ysdfgparochialasklhvsdqicimandateklabyasbyc
nhgyacronymbxczcvjkasdfadsfljfjkqlclieradicate
wawiuyqwecontemporaryqwltranscribingjahcna
ogysdfbjborthographyasdfkacnhotlyiruyalaoclds
fjkgeacronymmroiqwourkjasdeadgmandatemkbas
dfkjhrigorouslyweriouequatoryabasdparochialha
sdfiuqyeklsociopoliticaljhadsfkadfgacegwerkfj
eijhadslmainstreamingeforeadsfgjgiaetgsaweieafjg
igaarigorouslyfvbmediummeridianheueradicatefal
flkjhadeiqkgafirreparableiuywqalkjiyfdbfjfdwel
pidfjeigemainstreaminghasdfiuyahagiturhdafaeit
jgowgaqwrahotlyjgt
Activity Page 1
Match the word halves to create the proper vocabulary word.

sociopol  mporary
contero  rously
rigo  able
eradic  ium
irrepar  ribing
paro  itical
med  raphy
transc  tly
orthog  ate
ho  aming
mainstre  chial
mand  ym
acron  ate
Each set of boxes contains the syllables of the vocabulary words. Use the boxes to correctly spell the words below the boxes.

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</tbody>
</table>
The vocabulary words below are missing letters. Write in the missing letters to spell the vocabulary correctly.

<table>
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<tr>
<th>ac___ ny__</th>
<th>tr___ nscr___ b___ng</th>
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<tr>
<td><em><strong>rr___p___r___bl</strong></em></td>
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<td>rig___ous___</td>
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<td>so___iop___itic___</td>
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STUDENT SUPPORT MATERIALS

Basic Writing
STUDENT SUPPORT MATERIALS

Creative Writing
Write a complete sentence containing the vocabulary.

irreparable

orthography

mandate

rigorously

transcribing

contemporary

mainstreaming

eradicate

acronym

hotly

sociopolitical
medium

parochial
STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations
contemporary
rigorously
eradicate
irreparable
irreparable
parochial
transcribing
hotly
mainstreaming
mandate
acronym
STUDENT SUPPORT MATERIALS

Word Wall
sociopolitical

contemporary
rigorously eradicate
irreparable

parochial
medium

transcribing
orthography

hotly
mainstreaming

mandate
acronym
Because the last quarter century of my life has been devoted in large part to documenting Tlingit language and oral literature, a few words are in order here about bilingual education in Alaska and about events in recent Alaska Native cultural history that are directly related to my current work. (For a more detailed treatment of how schooling, land withdrawals, and other sociopolitical issues have impacted contemporary Tlingit culture, see the book \textit{Haa Kusteeyí, Our Culture: Tlingit Life Stories}. During the Russian period in Alaskan history, bilingual schooling was the norm, with instruction provided in Russian and in various Native languages. Russian was required as the common language of the empire, but no effort was made to eliminate Alaska Native languages and replace them with Russian. Russia sold Alaska to the United States in 1867, and with the American period the national policy of instruction only in English was rigorously enforced, with the specific exclusion and prohibition of Native languages, and physical punishment for speaking them. The expressed intent was to eradicate Native languages and cultures and replace them with English. These policies caused irreparable damage to Alaska Native language and culture, and to the individual sense of personhood and self-esteem. As late as 1912, the U.S. government closed by force some of the remaining Orthodox parochial schools that still offered Native languages as a subject of study and used them as a medium of instruction. The English-only policies continued well into the 1960s, and their cumulative emotional impact remains a powerful barrier to the survival of Alaska Native languages today.

Gradually, beginning with the late 1960s and especially in the 1970s, some people began to try to turn this around. For most Alaska Native languages—including Tlingit—it was probably too late. But a few of my generation began to teach our languages and to work with our elders to document their knowledge through tape recording, transcribing, and translating. Writing things down in the Native languages was a new concept, as popular literacy had not been encouraged for most languages for over a hundred years. I worked with Constance Naish and Gillian Story of the Summer Institute of Linguistics/Wycliffe Bible Translators, and with Michael Krauss, to learn the new popular orthography.

In the 1970s, bilingual education was a highly emotional and hotly debated topic locally and nationally, and it remains so. Many school administrators resisted it, and many Native parents were confused by efforts to have the school recognize and teach the very languages that had literally been beaten out of them during their school years. In 1972, Alaska passed bilingual legislation that allowed and even encouraged bilingual programs but still left high-intensity English-as-a-second-language programs as an option. Looking back from three decades later, we see that most districts, on the model of mainstreaming immigrants such as Filipinos and Vietnamese, applied these options to Natives as well. But the main difference is that Native American people were invaded. Unlike German, Spanish, and other immigrant languages in the United States, we have no other homeland; if our languages die out here, they will be gone forever.

After finishing my B.A. degree, I continued to work on Tlingit with my husband. Most of this work was an overload, late into the night, in addition to our regular jobs. In
1983, we decided to move to Juneau to be closer to our family, and to devote ourselves more fully to Tlingit. My husband resigned his university position in Anchorage.

We bought land uphill from my mother’s beach property on Douglas Island, across from Juneau. The land we bought was originally part of my grandfather’s land that was taken during the gold rush and eventually subdivided by the descendants of the original miners. At that time, Natives were not able to file claims, but miners could claim Native land right up to the houses the Natives occupied. We bought it back, built our house, and built a new smokehouse on the beach.

After we moved to Juneau, jobs opened up for us at the Sealaska Heritage Institute (SHI), an Alaska Native nonprofit organization, where I was principal researcher in language and cultural studies from 1983 to 1997, when the board decided to “downsize” and “outsource” our program. I worked primarily with transcribing, translating, and publishing Tlingit oral literature. Founded in 1980, SHF has the mandate to work with the Native languages and cultures of southeast Alaska: Tlingit, Haida, and Tsimshian. SHI is an acronym for “Sealaska Heritage Institute.” The Heritage Institute is a nonprofit affiliate of the Sealaska Corporation, one of the thirteen regional corporations formed as part of the Alaska Native Claims Settlement Act (ANCSA) of 1971.
Story with Closure
Because the last quarter century of my life has been devoted in large part to documenting Tlingit language and oral literature, a few words are in order here about bilingual education in Alaska and about events in recent Alaska Native cultural history that are directly related to my current work. (For a more detailed treatment of how schooling, land withdrawals, and other issues have impacted Tlingit culture, see the book *Haa Kusteeyí, Our Culture: Tlingit Life Stories*). During the Russian period in Alaskan history, bilingual schooling was the norm, with instruction provided in Russian and in various Native languages. Russian was required as the common language of the empire, but no effort was made to eliminate Alaskan Native languages and replace them with Russian. Russia sold Alaska to the United States in 1867, and with the American period the national policy of instruction only in English was enforced, with the specific exclusion and prohibition of Native languages, and physical punishment for speaking them. The expressed intent was to Native languages and cultures and replace them with English. These policies caused damage to Alaskan Native language and culture, and to the individual sense of personhood and self-esteem. As late as 1912, the U.S. government closed by force some of the remaining Orthodox schools that still offered Native languages as a subject of study and used them as a of instruction. The English-only policies continued well into the 1960s, and their cumulative emotional impact remains a powerful barrier to the survival of Alaskan Native languages today.

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Student Story
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Assessment
Name: ___________________
Date: ___________________

Fill in the Blank: Read each of the statements below about the Tlingit language. Complete each sentence with a word that fits best. Choose the word from the ones provided in the Word Bank.

### Word Bank
- contemporary
- eradicating
- irreparable
- medium
- orthography
- parochial
- rigorously
- sociopolitical
- transcribing

1) Nora Marks Dauenhauer talks about the ________ issues surrounding Tlingit culture, and her work related to both these political and social factors.

2) Both politics and social events have played a role in today’s ________ Tlingit culture, according to the author.

3) Mrs. Dauenhauer discusses the change in language policy before Alaska was sold by the Russians to the United States. After Alaska became a part of the US, English instruction was very strictly and ________ enforced, and there was an effort to prevent Native peoples from using their own language.

4) There was an attempt at that time to do away Native language, ________ them completely.

5) These policies caused ________ harm to the existence of Alaska Native language and culture, damage that could not be repaired.

6) There were ________ or religious schools that still used the Native language for both study and instruction.

7) Teachers in these schools allowed the Native language to be used as a ________ of instruction. That is, students were allowed to be taught in their Native language.

8) Much of Nora Dauenhauer’s life has been spent ________, writing down stories and events from Tlingit life and culture.
9) An important part of writing stories and the history in the Native language, is the understanding of the ______ of the language, being able to spell the words correctly.

Illustrations: For the next four items, 10-13, label each illustration with a key vocabulary word, and write a sentence using the word correctly.

10) Label the illustration below. Use the word correctly in a sentence.

11) Label the illustration below. Use the word correctly in a sentence.

12) Label the illustration below. Use the word correctly in a sentence.

13) Label the illustration below in space provided. Use the word correctly in sentence.
Fill in the Blank: Read each of the statements below about the Tlingit language. Complete each sentence with a word that fits best. Choose the word from the ones provided in the Word Bank.

<table>
<thead>
<tr>
<th>Word Bank</th>
</tr>
</thead>
<tbody>
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<td>contemporary</td>
</tr>
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1) Nora Marks Dauenhauer talks about the **sociopolitical** issues surrounding Tlingit culture, and her work related to both these political and social factors.

2) Both politics and social events have played a role in today's **contemporary** Tlingit culture, according to the author.

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4) There was an attempt at that time to do away Native language, **eradicating** them completely.

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Mandate  The student will use the word correctly in a sentence.

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![Hotly](image)

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