A series of elementary level thematic units featuring Haida language, culture and history were developed in Ketchikan and Hydaburg, Alaska from 2004-6. The project was funded by the U.S. Department of Education, Haida Language Immersion Program – Boosting Academic Achievement grant #S356A030046, awarded to the Sealaska Heritage Institute.

Lessons and units were written by a team including Jordan Lachler, project director and linguist specializing in documenting and revitalizing Native American languages. Lachler heads up the local field office of the Sealaska Heritage Institute in Ketchikan. Cherilyn Holter (T’áaw Kúns) grew up in Hydaburg, raised by her grandparents, Willis and Hazel Bell and has worked with the remaining fluent Haida Elders for years. She taught the Haida language to students since returning to Hydaburg in 1990. Linda Schrack (Skíl Jáadei) grew up in Ketchikan, spending a great deal of time with her grandparents, Robert and Nora Cogo. She worked for many years in the field of early childhood education, and is an accomplished Native artist and traditional Haida dance group leader. Julie Folta, a cultural curriculum specialist with years of experience developing and teaching thematic, child-centered curriculum in rural Alaska also contributed to lessons and Annie Calkins edited final drafts of the units.

All units are available online at sealaskaheritage.org.
Shanyaakt'utlaax

ShanyaaKutlaax
Johnny Marks, Hans Chester, David Katzeek, Nora Dauenhauer ka Richard Dauenhauer-ch áwé yax hás ayawsitee.
Lisa Teas-ch kawshixít.

Molby End
Edited by Johnny Marks, Hans Chester, David Katzeek, Nora Dauenhauer, and Richard Dauenhauer.
Illustrated by Lisa Teas.

This story is recognized as a Kiksádi story. The version presented here is a rewrite of the 'Salmon Boy Legend' taken from the Juneau Indian Studies Program, 1986. Please note the purpose of this publication is to support Tlingit language immersion programs. This is a much abbreviated version of the actual story. To read the story in its entirety, as told by Deikeendakw in 1904, go to: http://pec.jun.alaska.edu:16080/salmon/graphics/swanton.pdf

Keri Edwards, Project Coordinator, SHI

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Long ago, they told us a story about a Kiks.ádi boy who was trying to snare sea gulls. "I'm hungry, mom," he yelled to his mother. "Give me something to eat!"
Wuditláxí xáat shanyaa áwé du jéet aawatee wé atk’átsk’u. Kei aawágíx' wé xáat shanyaa x’áan tin. “Ch’a tlákw áwé wuditláxí xáat ax jeet eetéeych.” Áx x’ayáa koowdligát.

She gave him the bony shoulder piece of a dried salmon with mold on the end. The boy flung it away in disgust, saying “You always give me the moldy pieces.” This is a taboo.
Aagáa ávé kéidladi aawasháat du dáas'aayi een.

Just then, a sea gull was trapped in his snare. The boy ran down into the water to pull in the sea gull.
Héent kei wjixíx wé atk’átsk’u wé k’éidladi ga. Wé k’éidladi ku.aa héen táakde aawaxóot’ wé atk’átsk’u. Deikéet ash uwaaxút’.

The sea gull kept pulling the snare out into deeper water.
Héen táade wdzígeet wé átkáaísí. Àx’ áwé has awasháát wé Xåát kwánich ku. Àå. Ádëi yawaayi yéích áwé Shanyaakúlaax yéi wduwasá wé Xåát kwánich.

The boy was swept under the deep water where he was brought into the world of the Salmon People. They named him Shanyaakúlaax, or Melly End, because they were offended by his disrespect.
Daax’oon táakw áwé xáat kwáani xóox’ yéi wootee wé atk’átsk’u. Át áwé kuwahaa aa has wudìxeedi yé yéide has yakwgwa.áa.

The boy had been with the Salmon People for 4 or 5 years when one day they began moving toward the streams of their birth.
Eventually, Shanyaak’utlaax arrived at his parents’ stream.
Du éeshch áwé uwak'éx'. Aadáx du tláa jeet awsitaa.

*His father speared him and gave him to his mother.*
Du tláach gugaxaashí wé xáat, ayaawatín du yéet seídí. Ách áyá tlél awuxaash wé xáat.

As she was trying to cut the fish, she saw her son’s necklace. This is why she didn’t cut the salmon.
X'oow ka x'wáal káa yan has awsítda.

His father wrapped Shymooniskit in a blanket.
A ítdax áwé Shanyaak'utlaax kúx wudigút. Wé atk'atsk'ú du naax satee een akaawanéek xáat daat sh kalneek. Aagáa áwé wé xáatch du jeet uwateeyi saa "Aak'wtaatseen"

*After a while, Shanyaak'utlaax appeared as a young man and told his family his story. Then they named him "Aakwtaatseen".*
Yéi áwé wududzikóo xáat kwáanich wusneixí. Atk'átskooch tlél ayáx ayawuskaa wé xáat. Áx x'ayáa koowulgaadíích áwé, xáat kwáanich wusineix.

He became known as the boy who was captured by the Salmon People for insulting the Salmon People and the food that comes from them.
Sgwá:ágaan T’aláng Kwáayandaa T’sán
Let’s Count Sockeye

Name
Date
_______ sockeye.

sgwáagaan sgwáansang
sockeye.

sgwáagean sbáng
sockeye.
sockeye.
sockeye.

sgwáagaan sdáansaangaa
______ sockeye.

gwáagaan tláahl gwáansang gúu
Chin – Salmon Unit
Lesson 3 – Activity 1

Ts’at’áan
Humpy salmon
Sockeye salmon

Sgwáagaan
Táay
Coho salmon
Taa'un
King salmon
Sk'ag
Dog salmon
Coho

Dog Salmon

Sockeye

Humpback

Chinook (king)
**Chiín Activity**

1. Cut out the picture.
2. Tape the stick to the paper.
3. Write your name on the salmon

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**Táa’un** – Chinook/King
Arrive April/May - June up river

**Sk’ag** – Dog/Chum
Arrive Fall

---

**Sgwáagaan** – Sockeye
Arrive Midsummer

**Ts’at’áan** – Humpy/Pink
Arrive Midsummer

---

**Chíin Sgaláangaa**
Samon song
Sung to the tune BINGO

**First Verse**

*T’alâng isdâalgang* – We are walking along

*Gúus uu dâng kînggang?* – What can you see?

*Gúus uu dâng kînggang? (3x)* – What can you see?

__uu Hl kînggang. – I see __.

---

**Second Verse**

*Gándlaay aa uîijang.* – It’s in the water.

__uu Hl kînggang. – I see __.

*Gándlaay aa uîijang. (3x)* – It’s in the water.

__uu Hl kînggang. – I see __.
The adult salmon drift away and die.

The eggs hatch...

...And this story begins again.
This is a round story. It has no beginning. It has no end. It goes on and on.
Baby salmon are small. They are the size of your finger.

They are small so they hide near the bottom of the river.
When they are two they leave the river where they were born. They migrate to the ocean.
They travel hundreds of miles to reach the ocean. They live there for three years. They are now fully-grown.
They migrate back to the river where they were born.

The salmon must fight the river's current, rapids and rocks.
They spend many weeks traveling up the river. They arrive at their home scarred, tired and a different color.
The salmon compete for a mate.
The female uses her tail to make a nest in the gravel and lays her eggs. The male fertilizes the eggs and covers them with pebbles.
Chin – Salmon Unit
Lesson 5 – Activity #2

kaj
head

taxgii
eyes

xahii
mouth

st’áay
tail
**Let’s Make a Fish Trap**

**Materials Needed**
- 9 - brown chenille stems per student
- 1- silver or other salmon colored chenille stems
- Scissors

<table>
<thead>
<tr>
<th>Step</th>
<th>Instructions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cut three chenille stems in half.</td>
</tr>
<tr>
<td>2</td>
<td>Hook the chenille stems around a long stem in a pattern. One short, then one long.</td>
</tr>
<tr>
<td>3</td>
<td>Bend the long stem into a circle and twist the ends together.</td>
</tr>
<tr>
<td>4</td>
<td>Make a ring with a short chenille stem. Twist ends together. Lay out model with long stems spread out like a sunray. Bring the short rays to the center and twist around small ring. Bring the long rays together around the inner funnel and twist the ends together to finish the fish trap.</td>
</tr>
<tr>
<td>5</td>
<td>Cut silver chenille stem in thirds. Form into the shape of a salmon to put inside your trap.</td>
</tr>
</tbody>
</table>
The Native Way: How to Treat Salmon

Name

Date

Alaska Bilingual Education Center, 3-75-500
Juneau School District, Indian Studies Program Curriculum, 1986
This story tells some of the special ways the Tlingits treated salmon, and some of the ways they knew to avoid insulting the salmon. These were things that all children had to learn when they were growing up. The children learned by watching and listening to their parents and uncles and aunts and grandparents, and they remembered everything that these relatives told them. They had to—it was a matter of life and death! Then, when the children grew up, they passed on all these rules, and many more, to their own children.
The harpoon head was made of bone. It rested in a notch at the end of the wooded spear handle. A rope made of spruce roots or kelp was tied to the harpoon head at one end and to the handle at the other.

When a salmon was harpooned, the fisherman held on to the rope. The harpoon head came loose from the handle, and stuck in the salmon. The fisherman let the salmon swim around on the end of the rope, and when it became tired, the man pulled the fish to shore.
If the men were fishing in a silty glacial stream and couldn't see anything in the water, they used a long gaff hood to catch the salmon.

The handle of the gaff hook was made of a straight stick, and the hook was made of sharpened bone.
The men built the trap. Then they placed it across the stream with the opening facing downstream.

As the salmon swam upstream to their spawning grounds, they were guided to the opening of the trap. They swam into it, but could not find their way out.
When the trap was full, it was hauled out of the water and the salmon were taken to the women to clean.

After a man caught a salmon, he sang to it, explaining why he had killed it. The song might say something like this:

"Why did I kill that fish?
I need it to each.
My family at home is hungry--
I didn't kill it for nothing.
Forgive me."
Preparing Salmon

The women liked to be together when they were cleaning and smoking salmon. They stayed close to the campsite, and talked and laughed as they worked. They had to work quickly to clean the fish before they spoiled. The children helped them—some helped to clean fish, others helped by babysitting for their younger brothers and sisters.

Each woman had a large cutting board made of cedar or spruce wood for cleaning the fish. She put this on the ground, and put the fish she was going to clean on the board with its head pointed upstream. The fish’s head always had to point upstream, for at the head of the stream it would spawn, and its soul would be born again in the body of another fish. The woman herself sat on the ground facing downstream, with her side, not her face, towards the water.

To clean the fish, the woman would cut off its head and make a cut down the fish’s belly to clean the guts out. Then she cut the fish almost in two along the backbone and pulled the backbone and ribs out. She cut slits in a special pattern in the meat. Each woman cut her own special design in the fish for her family. That way, she could tell which fish were hers after they were dried along with everyone else’s salmon in the big smokehouse.
She saved the fish eggs to dry or smoke.

The women were very careful to take care of the bones, head and guts of the salmon. In some parts of Lingít Aanéé, the women burned all of the left-over parts of the salmon after they cleaned it. In other areas, they threw them into the stream. This was one of the things which the salmon demanded of human beings. Otherwise, the fish would not be reborn and the people would starve.
There was usually one big smokehouse at summer fish camp. Sometimes people lived in the smokehouse, and other times they lived in tents or small huts and only used the smokehouse for drying fish.

The door of the smokehouse faced the river or stream. Sticks to hold the drying salmon hung across the house, in the same direction as the river. When a woman put her salmon on these sticks, she made sure that the front end of the salmon was heading upstream.
The fire for smoking the fish was made of alder wood and cotton wood. It was not allowed to get too hot, because then the fish would cook and the meat would fall off the skins into the fire. Every night the fire was smothered, and every morning it was started again.

The women had to pay close attention to the salmon they were smoking. The fish had to be moved around so they would not spoil, and had to be checked to see if they were drying evenly all the way through.

After about a week the smoking would be finished, and the women would take their fish down from the sticks.

They stacked the dried fish together, packed them all between two boards, and put them in a wooden box. The fish were stored in the box until later in the year when the family was ready to eat them.
Smoking Salmon