

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



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

2009

High School Literature

BOOK 3

DEVELOPED BY

Alan King

UNIT ASSESSMENT

Bev Williams

LINGUISTIC & CULTURAL ADVISORS

David Katzeek

Linda Belarde

PROJECT ASSISTANT

Tiffany LaRue

COVER IMAGE

Clarissa Hudson

LAYOUT

Matt Knutson

PRINTERS

Capital Copy, Juneau, Alaska

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Literature



Introduction

The Developmental Language Process

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

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

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

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

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

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

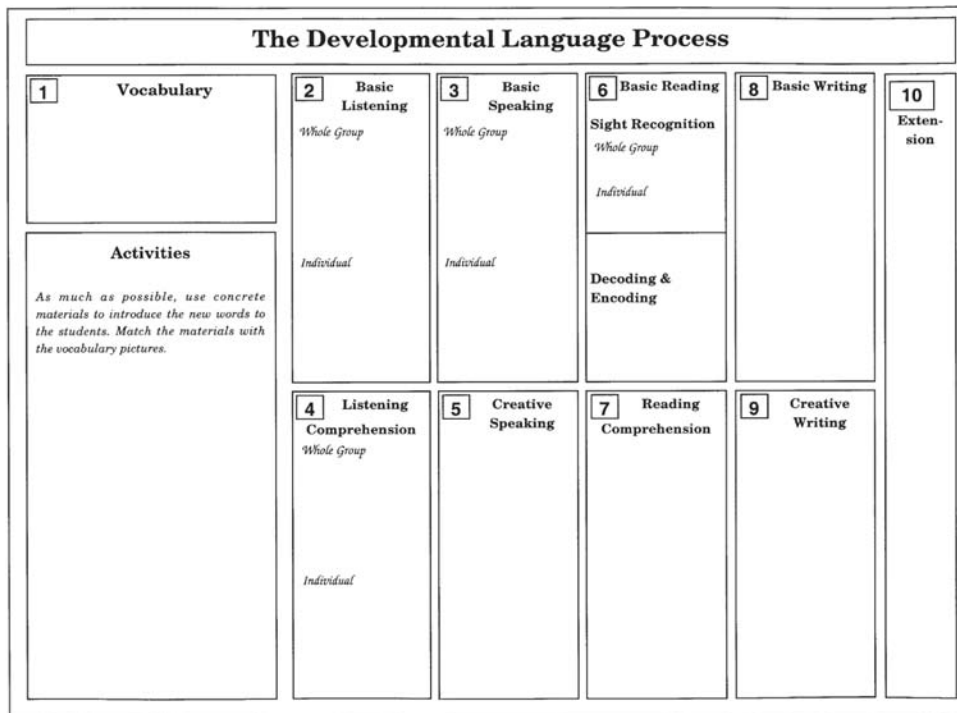
As more language goes into the children's long-term memories, they begin to comprehend more of what they read, in Reading Comprehension.



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

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

The Developmental Language Process is represented in this chart:



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

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

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





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


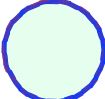



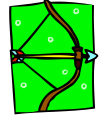






R4.9 Analyze historical/cultural influences

4.9.1, 4.9.2





Introductory Vocabulary

Elucidate		to make clear or plain
Perpetually		continuing forever
Amassed		to collect into a mass
Timorous		easily frightened
Utterly		complete in extent or degree
Emit		to throw out or give off
Signifies		to have importance
Industrious		constantly or regularly active or occupied
Munificent		very generous in giving
Shone		to give light
Abided		to wait for
Regulations		a rule or order having the force of law



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. 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





A woman in a purple shirt and orange skirt stands next to a board with a drawing of a house. She is pointing at the drawing.	A woman in a blue suit is lying on a cot, appearing to be resting or sleeping.	A man with a large mustache, wearing a yellow vest, is holding several green dollar bills and coins.
A large, light blue circle with a thick blue border, possibly representing a coin or a lid.	A brown bow and arrow are shown against a green background with small white circles.	A blue cone of light shines down onto a wooden floor.
A man wearing a purple hat, glasses, and a red shirt is carrying a large wooden basket filled with green plants.	The United States flag is shown waving on a red flagpole.	A woman in a green uniform stands at a bus stop, looking at a newspaper. A blue briefcase is on the ground next to her. A sign with the word 'BUS' is visible.
		A hand is shown holding a small, blue and yellow object.



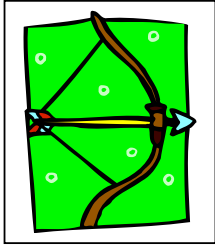
STUDENT SUPPORT MATERIALS

Sight Recognition Activity Pages

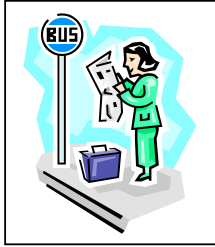




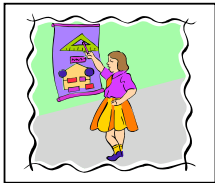
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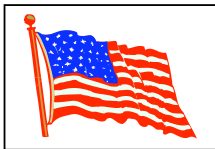
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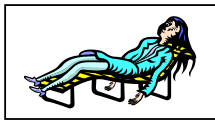
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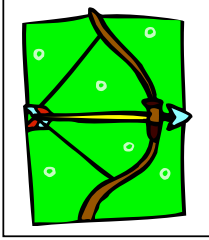


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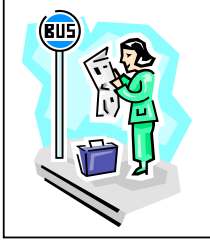




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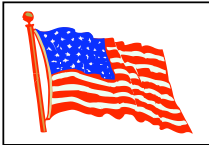
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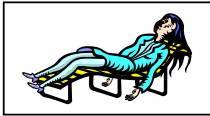
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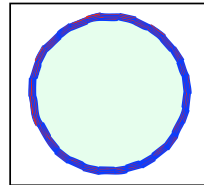
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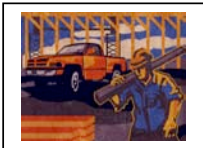
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jb**munificent**asdfkacn**shone**iruyalaocldsfjkgeroiq
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iuyahboaingiturhdafaeitjgowgaqwr**shone**





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STUDENT SUPPORT MATERIALS

Encoding Activity Pages







Activity Page 1

Match the word halves to create the proper vocabulary word.

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Activity Page 2

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

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date	ci	elu
------	----	-----

o	rous	tim
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----	------

fies	sig	ni
------	-----	----

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-----	----	----

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----	----	---	-----	-----

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Activity Page 3

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

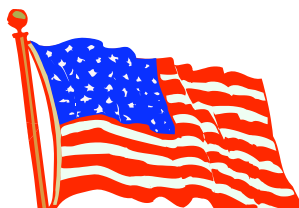
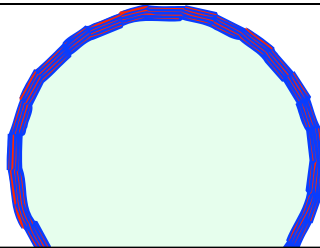
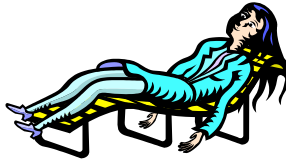
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STUDENT SUPPORT MATERIALS

Basic Writing

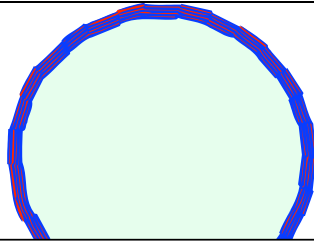












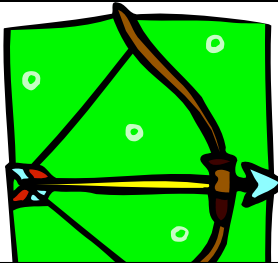




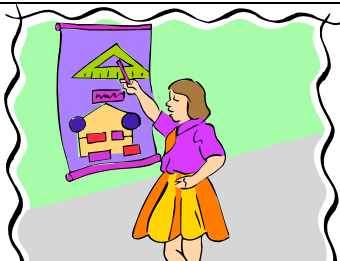
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The comic strip consists of two panels. The top panel shows a woman in a green uniform standing at a bus stop, looking at a newspaper. A blue sign with the word 'BUS' is visible. The bottom panel shows a woman in a pink shirt looking shocked with her hands to her face, as a spider descends from above.

[Empty text box for the top panel]

[Empty text box for the bottom panel]



The image features a decorative border at the top consisting of a row of pearls. Below the pearls is a red background with the text 'STUDENT SUPPORT MATERIALS' in white. The main title 'Creative Writing' is in a larger, bold white font. Below the title is another row of pearls, and the bottom half of the image is a white background with large, diamond-encrusted letters scattered across it.

STUDENT SUPPORT MATERIALS

Creative Writing



Write a complete sentence containing the vocabulary.

utterly

munificent

regulations

amassed

industrious

perpetually

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timorous

shone

elucidate

signifies





STUDENT SUPPORT MATERIALS

Large Vocabulary Illustrations



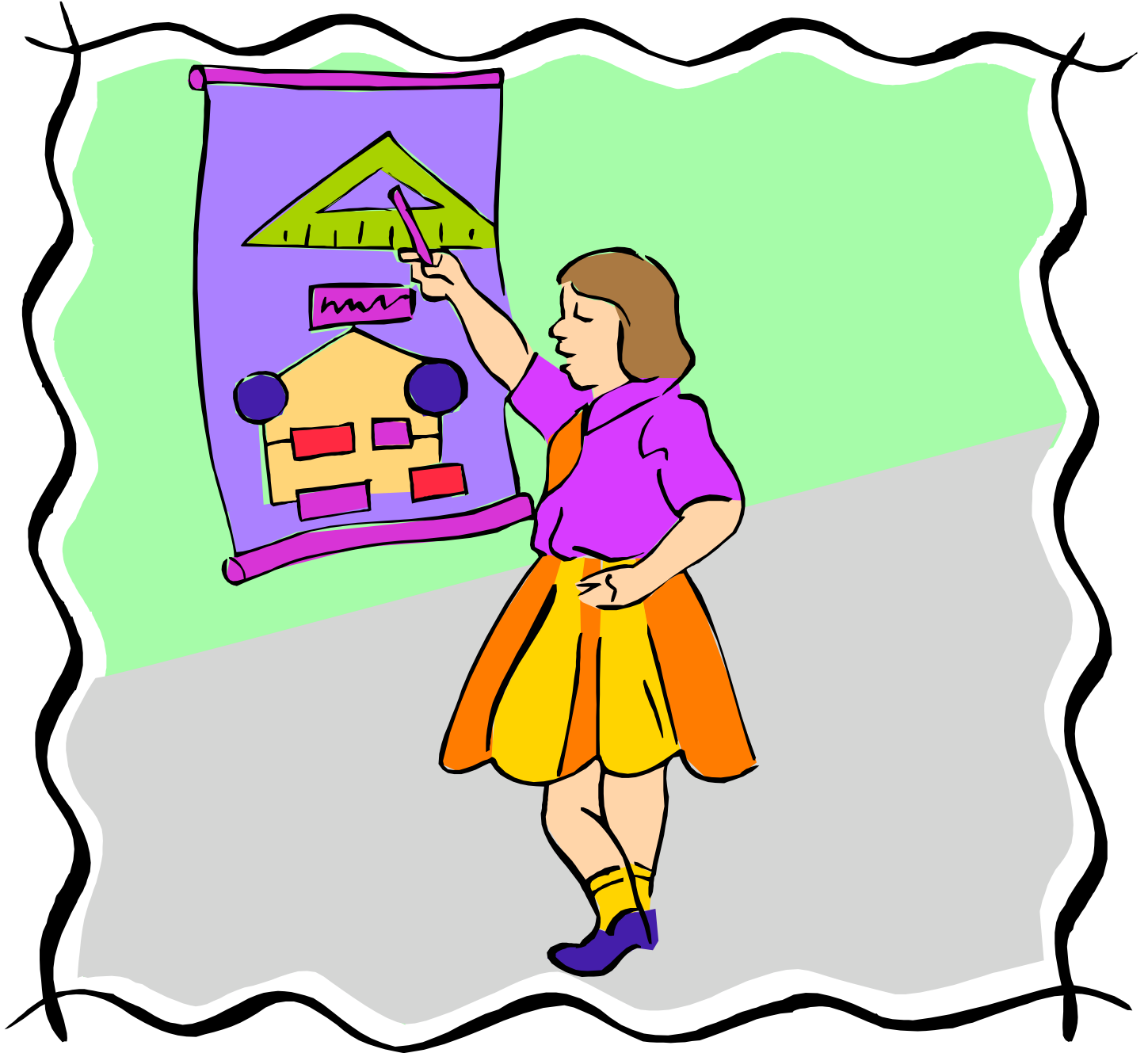


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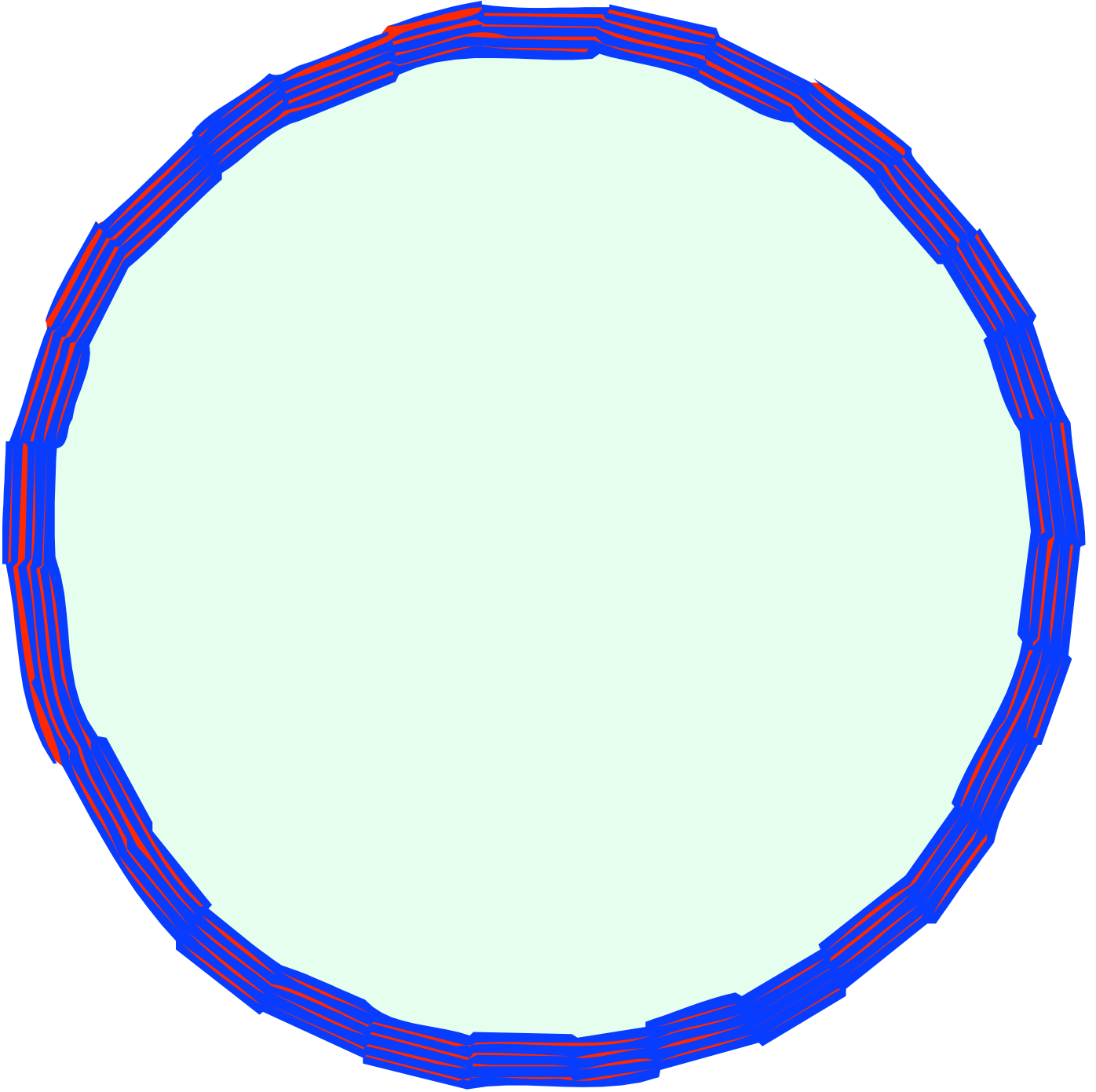


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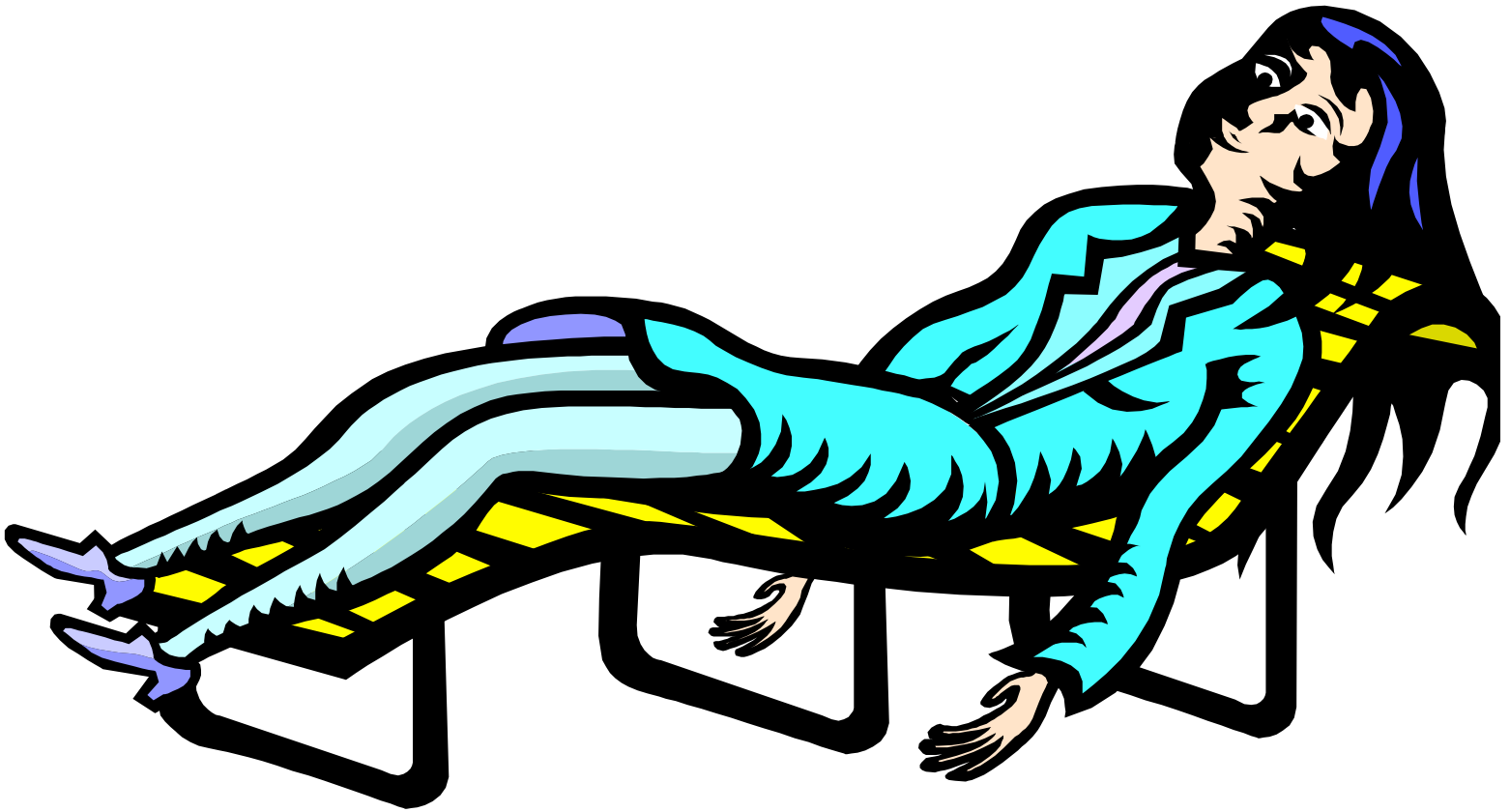


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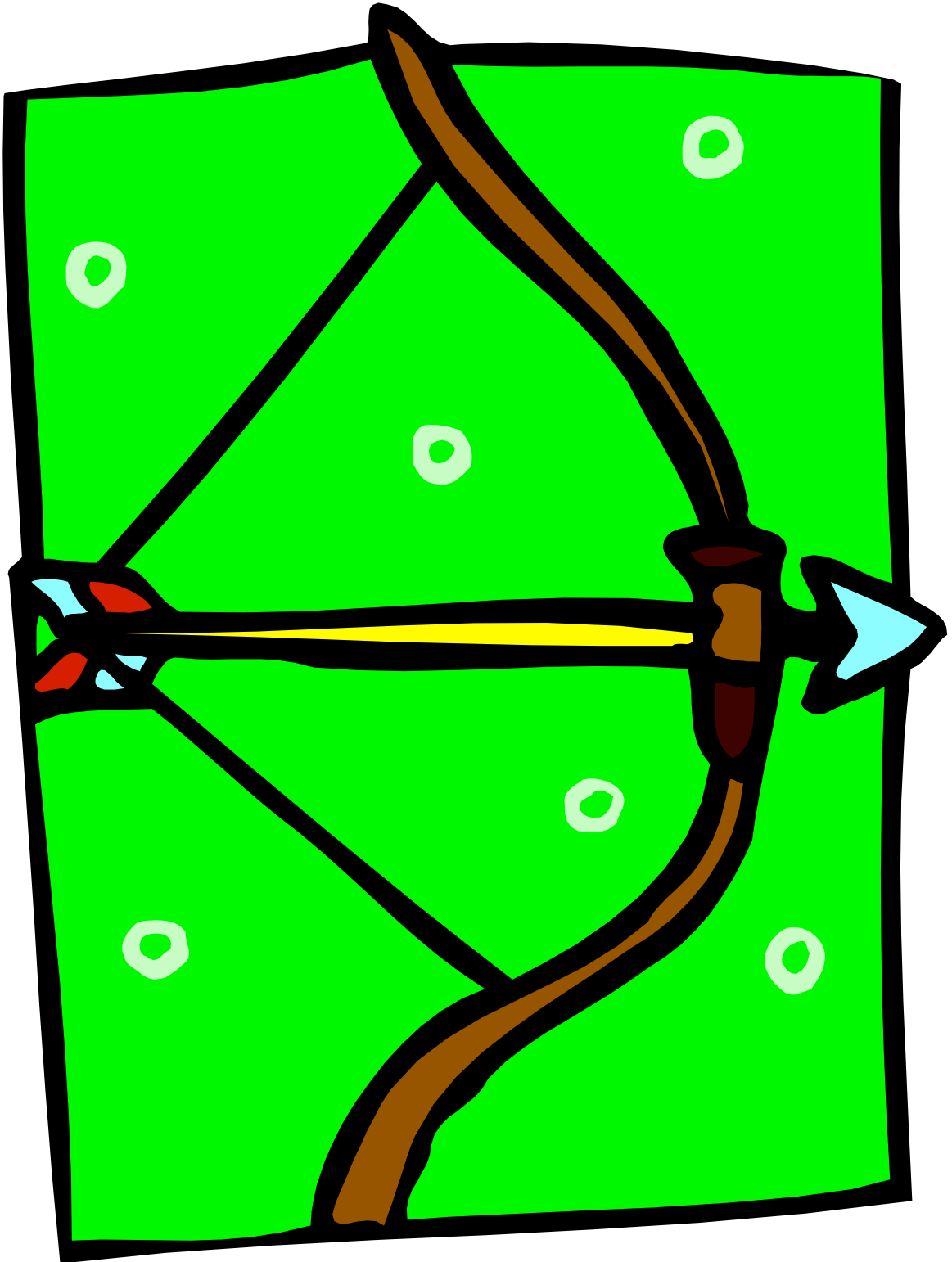


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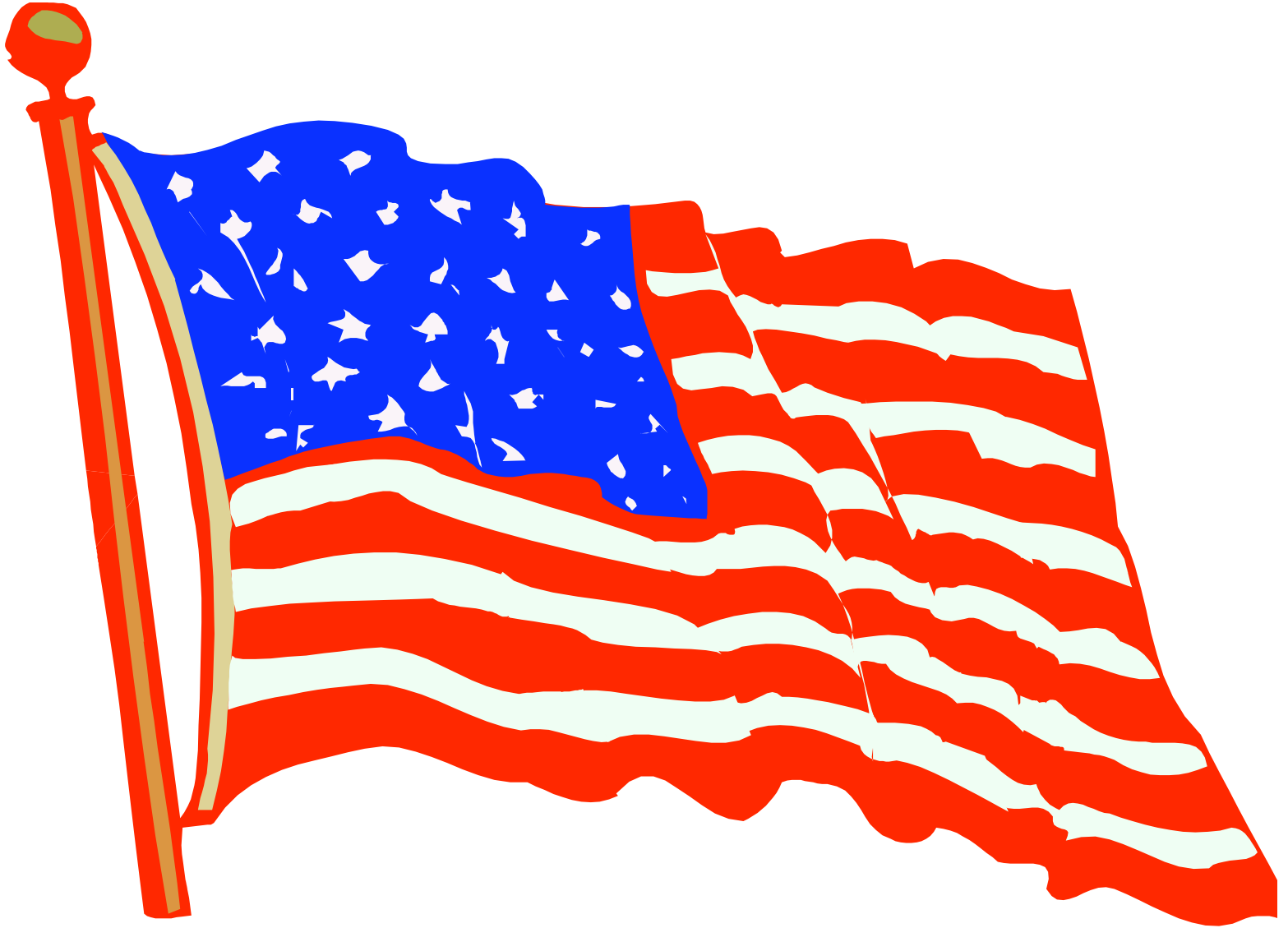


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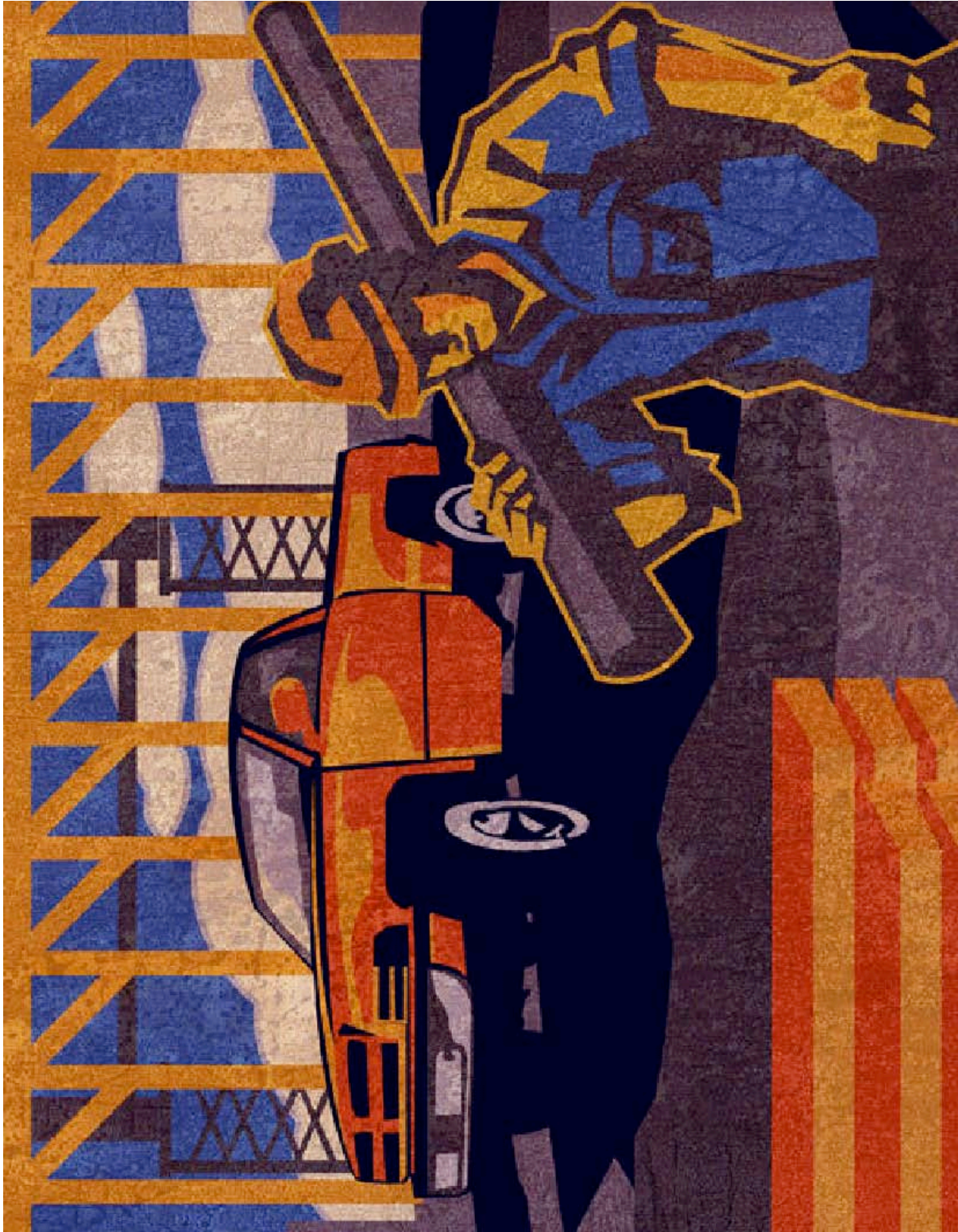


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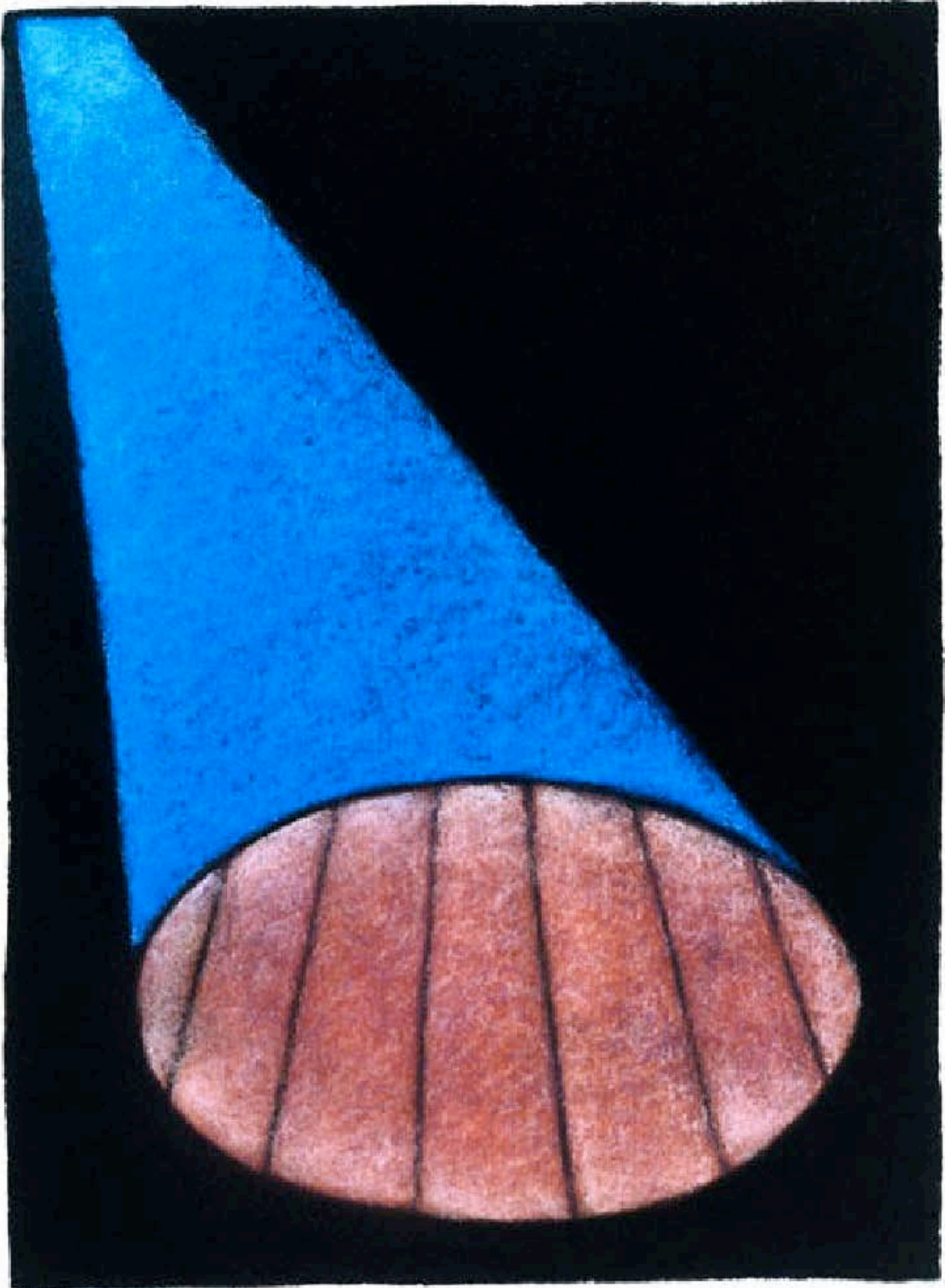


industrious



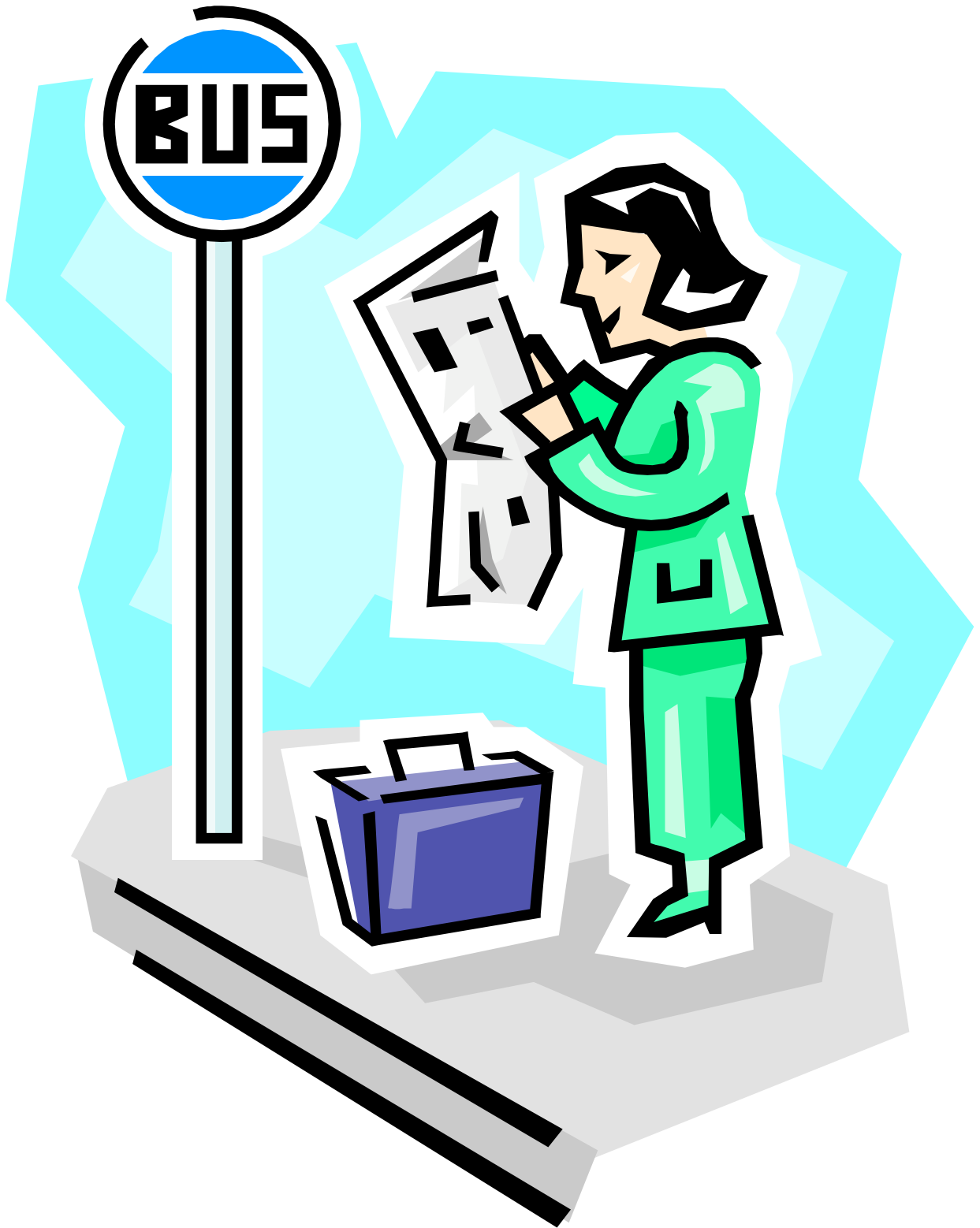


shone





abided







regulations





STUDENT SUPPORT MATERIALS

Word Wall





elucidate

perpetually



amassed

timorous



utterly

ermit





signifies

industrious



munificent

shone





abided

regulations



Story





Raven

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-yêł). He was the main deity to whom the Tlingit formally prayed. Nâs-cA'kî-yêł, 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.



Story with Closure





Raven

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 (Naas Shagee Yéil). He was the main deity to whom the Tlingit formally prayed. Naas Shagee Yéil, 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 _____. Nor do people know what this daughter was, no one is able to _____ 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 _____. 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 _____ crying, Heron came to her and said, "What is it that you are crying _____ 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 _____ 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 _____ 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 _____ 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 _____ opened the box and there was daylight everywhere.

When this daylight _____ upon the people they were very much _____ and some ran into the water, some into the woods. Once the daylight was _____ 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 _____ 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 _____ and built many great things. The sculpin were the most _____ 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 _____, 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 seal 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 _____ 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 _____ 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.



Student Story





RAVEN

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 Ax Kínaak Yéigi, My Creator, and Wei igénałx, Invisible-rich-man. With him were two old men called Old-man-who-foresees-all-troubles-in-the-world (Aada.wóotl Kínaagu) 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. ^c 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 chál, 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 chál, "storehouse," and ǰáat, "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.

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

Assessment

Grade 11 Literature: 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) _____ 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.

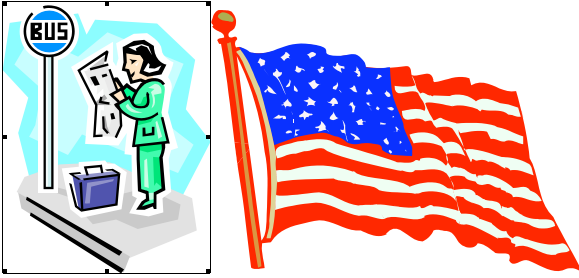
- 7) Look at the illustrations below. Mark (with an X) the one that illustrates **regulations**. Use the word in an original sentence.



- 8) Look at the illustration below, mark (with an X) the one the 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) <u>b</u> elucidate | a. continuing forever |
| 2) <u>d</u> timorous | b. to make clear or plain |
| 3) <u>f</u> industrious | c. to give light |
| 4) <u>e</u> munificent | d. easily frightened |
| 5) <u>a</u> perpetually | e. very generous in giving |
| 6) <u>c</u> 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.



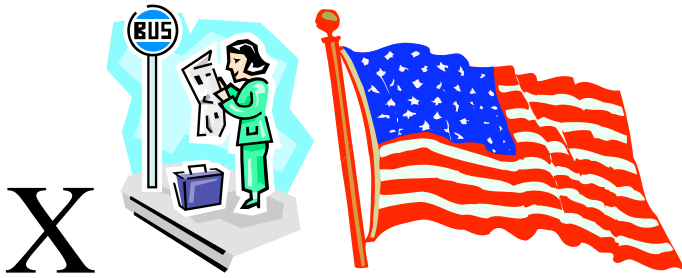
Students uses the word regulations correctly in an original sentence.

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



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

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- 11) When something has **shone**, it has _____ .

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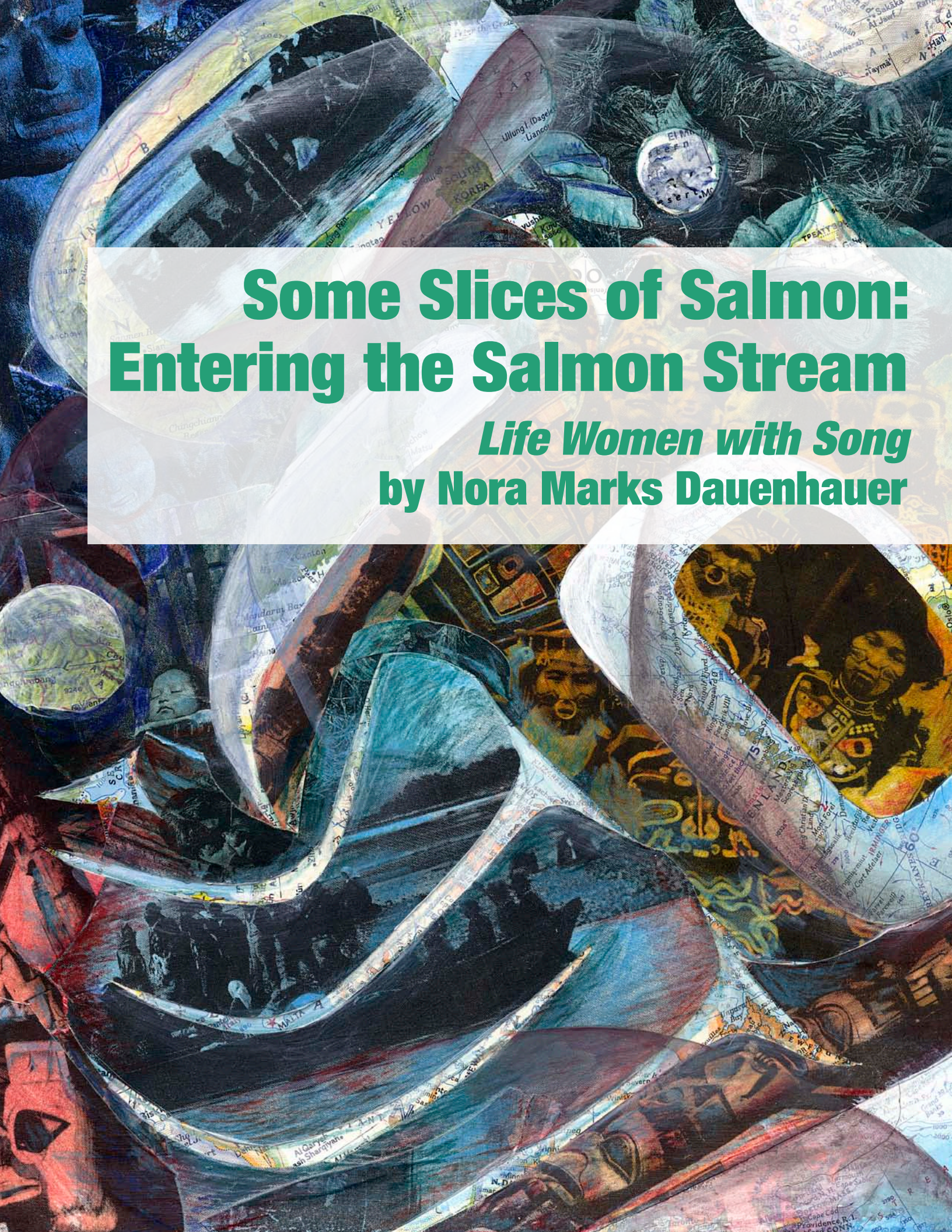
c) signifies

- 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





Alaska State Literature Standards Used in the Process

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

Dramatically		attracting attention
Mainstay		a chief support
Totemic		an object (as an animal or plant) serving as the emblem of a family or clan
Derives		to come from a certain source or basis
Emblem		a device, symbol, design, or figure used as an identifying mark
Evolve		to develop or work out from something else
Steward		a person appointed by an organization or group to supervise the affairs of that group at certain functions
Alluding		to speak of or hint at without mentioning directly
Inscribed		to write, engrave, or print as a lasting record
Conservative		avoiding or lacking extremes
Mediator		one who works with opposing sides in an argument in order to bring about an agreement
Deed		a legal document by which one person transfers land or buildings to another
Usurping		to seize and hold by force or without right
Presumably		it seems likely
Conceptual		form an idea in the mind
Anthropological		the science of human beings and especially of their physical characteristics, their origin, their environment and social relations, and their culture



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.





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 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.





STUDENT SUPPORT MATERIALS

Basic Listening Activity Page

Mini Illustrations







STUDENT SUPPORT MATERIALS

Sight Recognition Activity Pages

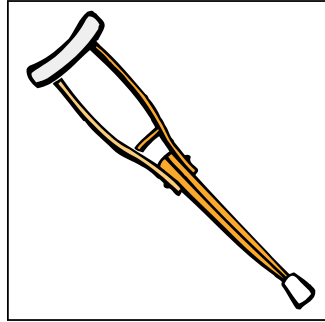




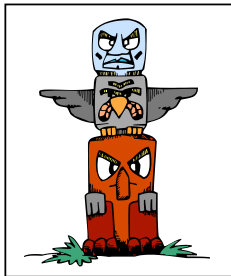
Highlight/circle the correct word to match the picture.



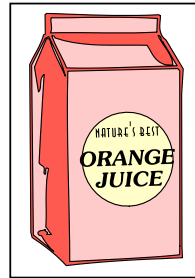
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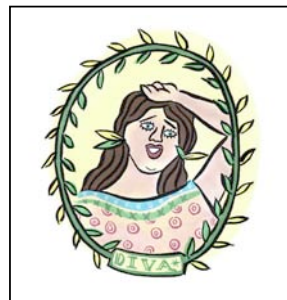
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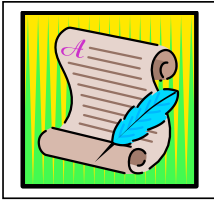
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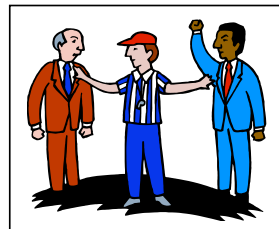
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ipresumablyturhdafaeitjgowgaqwraconservative







STUDENT SUPPORT MATERIALS

Encoding Activity Pages







Activity Page 1

Match the word halves to create the proper vocabulary word.

usur	lve
tot	pological
anthro	stay
conser	ds
evo	wards
dramat	emic
allu	iator
dee	ribed
insc	lem
main	ping
conce	ives
emb	ically
der	mably
ste	ding
presu	ptual
med	vative





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.

stay	main
------	------

ic	tem	to
----	-----	----

scribed	in
---------	----

sum	ably	pre
-----	------	-----

rives	de
-------	----

blem	em
------	----

i	cal	log	po	thro	an
---	-----	-----	----	------	----

ing	allud
-----	-------

tive	con	ser	va
------	-----	-----	----

i	cal	ly	dra	mat
---	-----	----	-----	-----

di	me	a	tor
----	----	---	-----

ard	stew
-----	------

tu	al	con	cep
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Activity Page 3

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

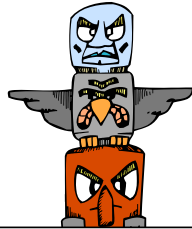
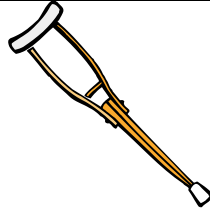
con__tual	to__mic
all__ing	d__ds
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ma__stay	u__ping
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STUDENT SUPPORT MATERIALS

Basic Writing









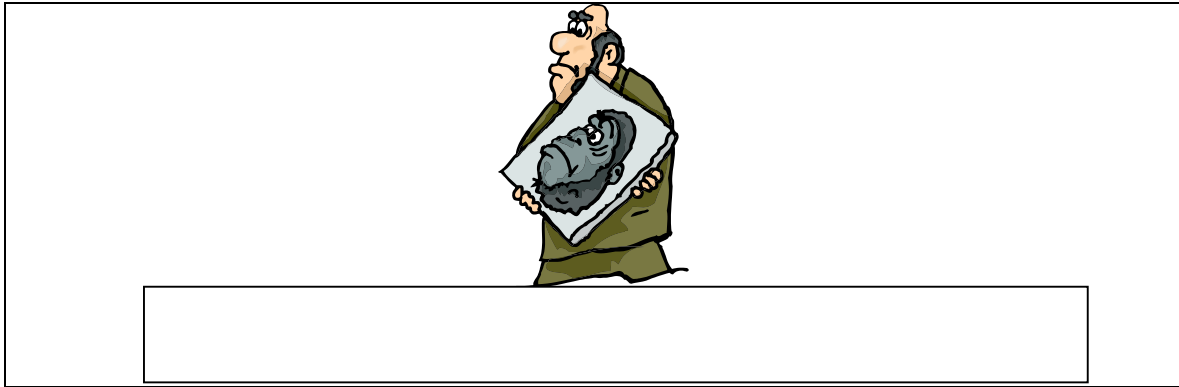












The image features a red background with a decorative border at the top and bottom. The border consists of a row of pearls in the center, with large, diamond-encrusted letters (B, L, L, L, K, N, U, T, U, V, W, Z, O, T, E, 7, 8) scattered around them. The text "STUDENT SUPPORT MATERIALS" is centered in the red area.

STUDENT SUPPORT MATERIALS

Creative Writing



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



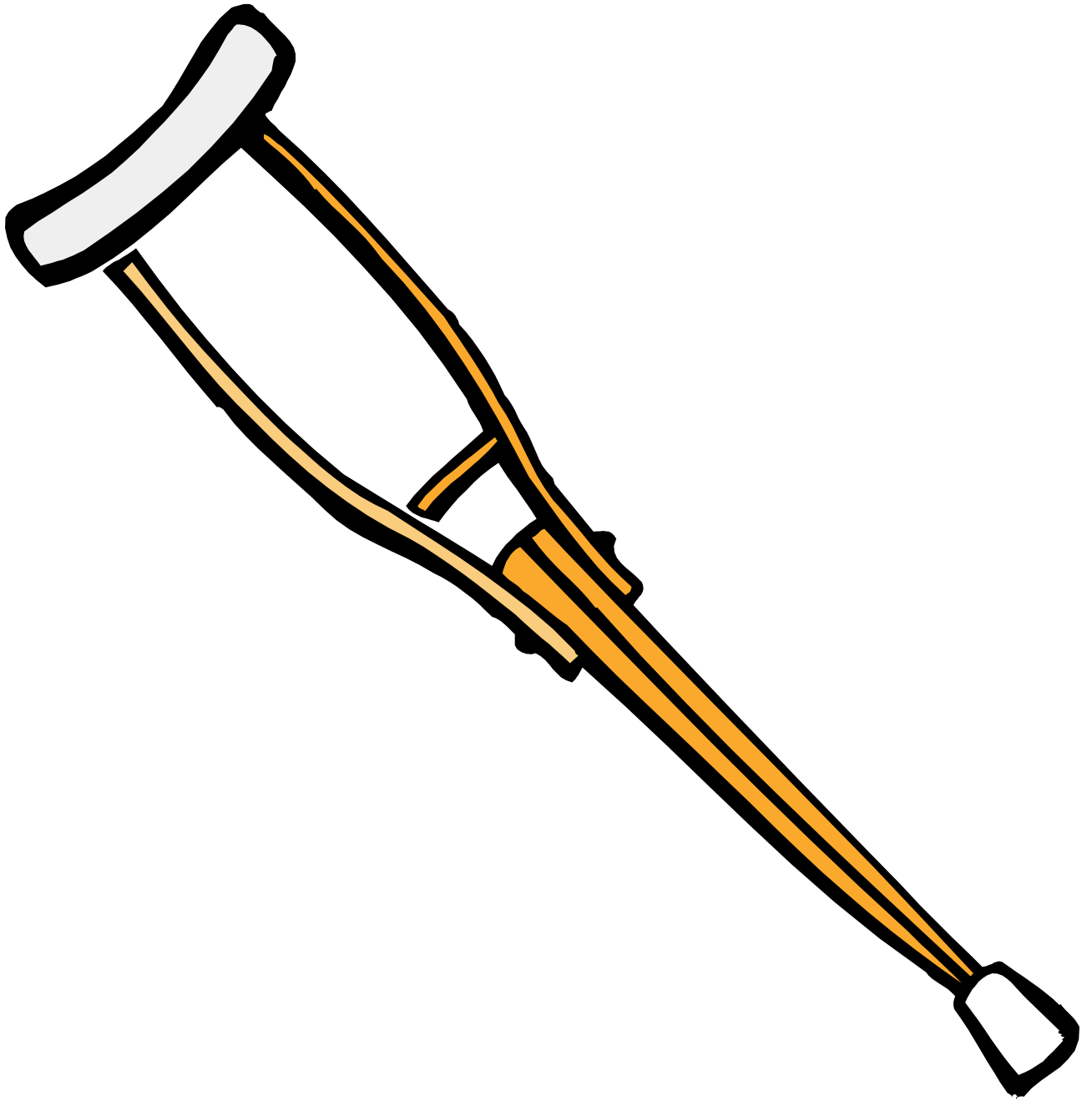


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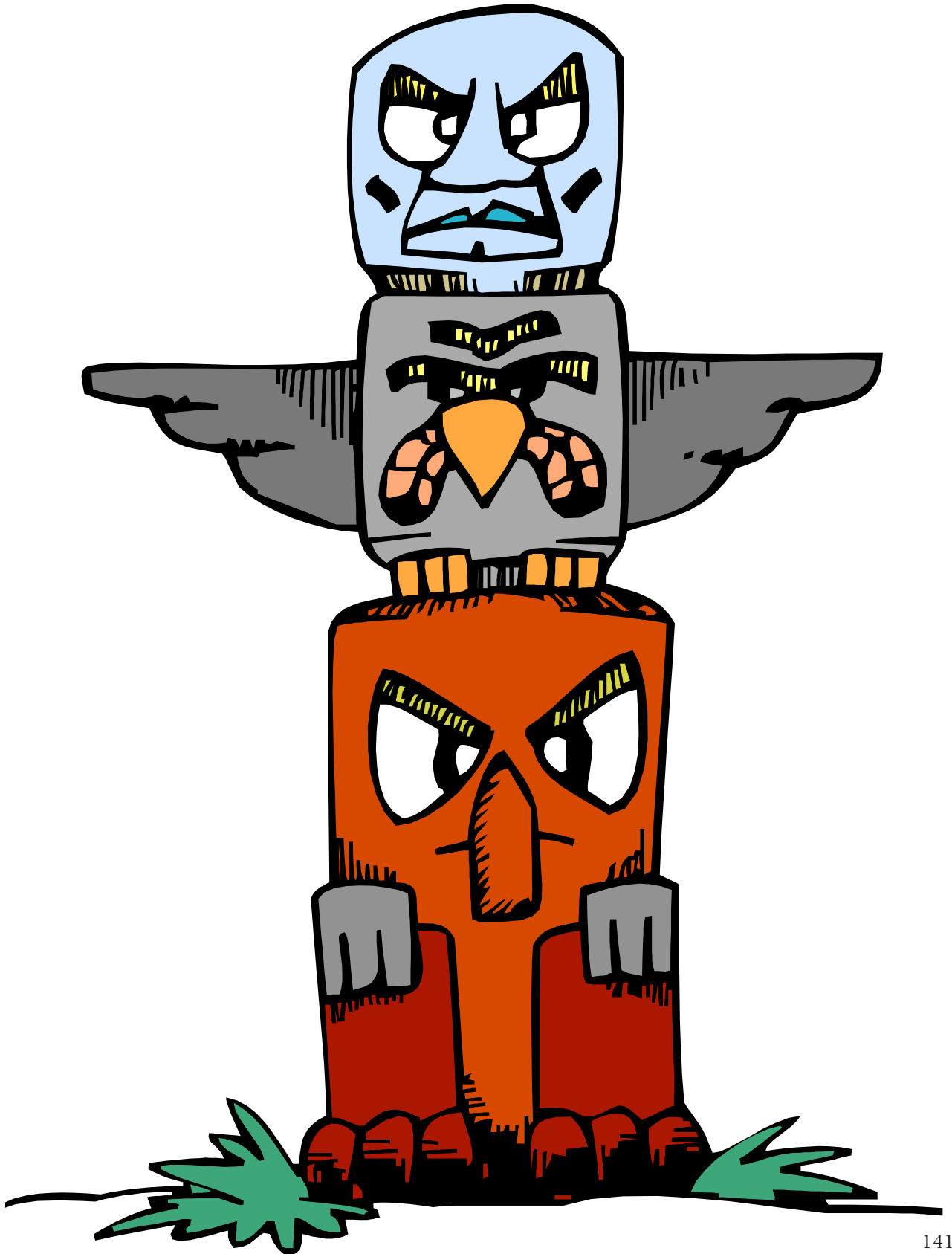


mainstay





totemic





derives





emblem





evolve





stewards





alluding





inscribed





conservative





mediator







deeds







usurping







presumably







conceptual







anthropological





STUDENT SUPPORT MATERIALS

Word Wall





drammatically mainstay





totemic

derivives





emblem

evolve





stewards alluding

inscribed conservative





mediator

deeds



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





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 _____ 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 _____.

The salmon has been the _____ 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 _____ of our society and identity, they have _____ value. Many clans have salmon as their crest and _____. Many _____ are _____ from salmon. My own clan is called Lukaax.ádi in Tlingit; the name _____ 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 _____ over many generations. With the _____ 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 _____ of a clan crest or tribal lands took place. The _____ were in charge of handling crests and the history behind them. These crest designs _____ to events that had happened in the past. The crests were either _____ or painted on, carved, sewn, or woven as ceremonial objects. The _____ to our history. This is the way I was raised as we moved from place to place in a _____, 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 _____ between humans and the salmon.

Crest objects may also be considered _____ to land in traditional use and ownership by the group using the crest. The _____ would permit the Native groups to fish for salmon in certain areas without penalty from the other tribes. By using these _____, 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 _____ by over fishing with fish traps. Logging practices also helped _____ the number of salmon by ruining their habitat. The Tlingit protested the use of fish traps and _____ 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 _____. 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.





Student 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^áádi 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.

A decorative border at the top of the page features a row of pearls above a row of diamond-encrusted letters. The background is a solid red color.

Assessment

Grade 11 Literature
Some Slices of Salmon

Name: _____

Date: _____

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

derive

dramatically

emblem

evolve

mainstay

totemic

- 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 |

Grade 11 Literature
Some Slices of Salmon

Name: _____

Date: _____

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

derive

dramatically

emblem

evolve

mainstay

totemic

- 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 dramatically.
- 2) Salmon have been the chief support or mainstay 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 totemic value,
- 4) The relationship between Tlingit people, the fish and animals, and the land took many generations to evolve or develop.
- 5) The clan name becomes the crest or emblem that is used as a symbol or a way to identify the group.
- 6) Different Tlingit clans derive 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) d usurping

12) a alluding

13) b inscribing

14) c evolving

a. to speak or hint at something without mentioning it directly

b. to write, engrave or print as a lasting record

c. to develop or work something out from something else

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) c mediator

16) d deed

17) b anthropological

18) a steward

a. illustration of steward

b. illustration of anthropological

c. illustration of mediator

d. illustration of deed



Raven and the Deer

As told by Katherine Mills





Alaska State Literature Standards Used in the Process

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





Introductory Vocabulary

Chummy		quite friendly
Amble		to walk in a leisurely manner
Consume		to eat or drink up
Conversing		to have a conversation
Famished		to suffer or cause to suffer from extreme hunger
Rummaging		to make an active search especially by moving, turning, or looking through the contents of a place or container
Ravine		a small narrow valley with steep sides that is larger than a gully and smaller than a canyon
Extending		to stretch out, make longer
Corroded		to eat or be eaten away by degrees as if by gnawing
Reluctant		showing doubt or unwillingness
Initiate		to set going
Unexpectedly		Not expected
Diminutive		extremely small
Plummeted		to fall straight down
Resembling		to be like or similar to
Morsel		a small quantity or piece



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. 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

Basic Listening Activity Page

Mini Illustrations







STUDENT SUPPORT MATERIALS

Sight Recognition Activity Pages





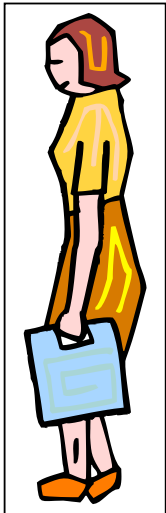
Highlight/circle the correct word to match the picture.



chummy
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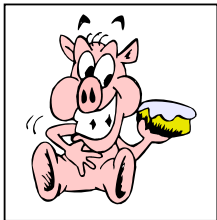
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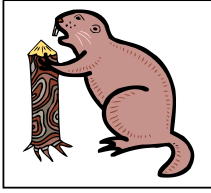
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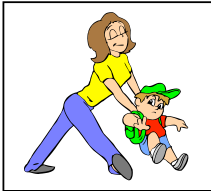
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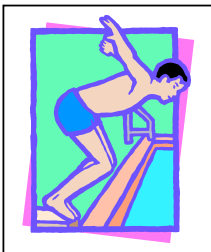
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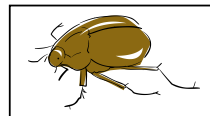
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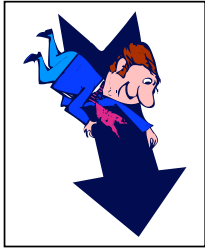


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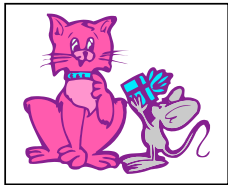




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goescalateurkmorseljasdeadgunexpectedlymkbasdf
kjhconsume weriouequatoryabasdrummaginghasdfi
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gjpglummetediaadfgiieafjgigaaconsumebravineeri
dianheuconversinglkafkjhadeiqkgaffamishediuyw
qadfjeigeinitiatehasdfiuyahboaingiescalate turhdafa
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wlextendingjahcnaogysdfbjbcorrodedasdwergrfkac
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goescalateurkmorseljasdeadgunexpectedlymkbasdf
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qadfjeigeinitiatehasdfiuyahboaingiescalateturhdafa
eitjgowresemblinggaqwrareluentant







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
-----	----	-------



Activity Page 3

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

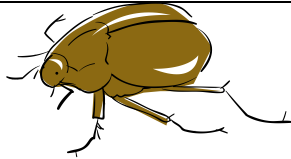
___umm__	am___d
con_____	_____vers__
fam_____ed	rum___ing
ra___e	___tend___g
co___oded	re___ct___t
in__iat__	___expect__ly
___inut__	plu___eted
resem_____g	___sel



STUDENT SUPPORT MATERIALS

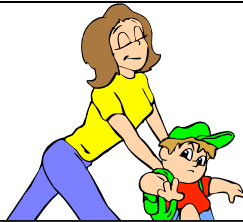
Basic Writing







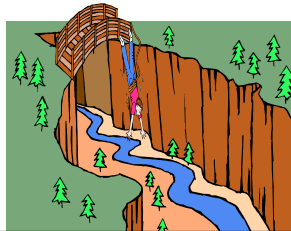
Blank text box for notes.



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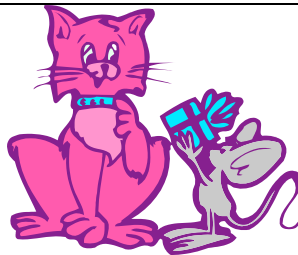




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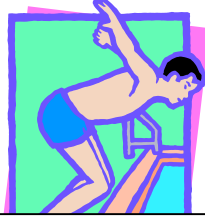


Blank rectangular box for writing.



Blank rectangular box for writing.





Blank text box for notes.



Blank text box for notes.



Blank text box for notes.



Blank text box for notes.



The image features a red background with a decorative border at the top and bottom. The border consists of a row of pearls and a pattern of large, diamond-encrusted letters. The letters are scattered across the background, with some appearing to be part of the border and others floating in the red space. The letters are in various orientations and sizes, creating a dynamic and visually appealing design.

STUDENT SUPPORT MATERIALS

Creative Writing



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





chummy



ambled



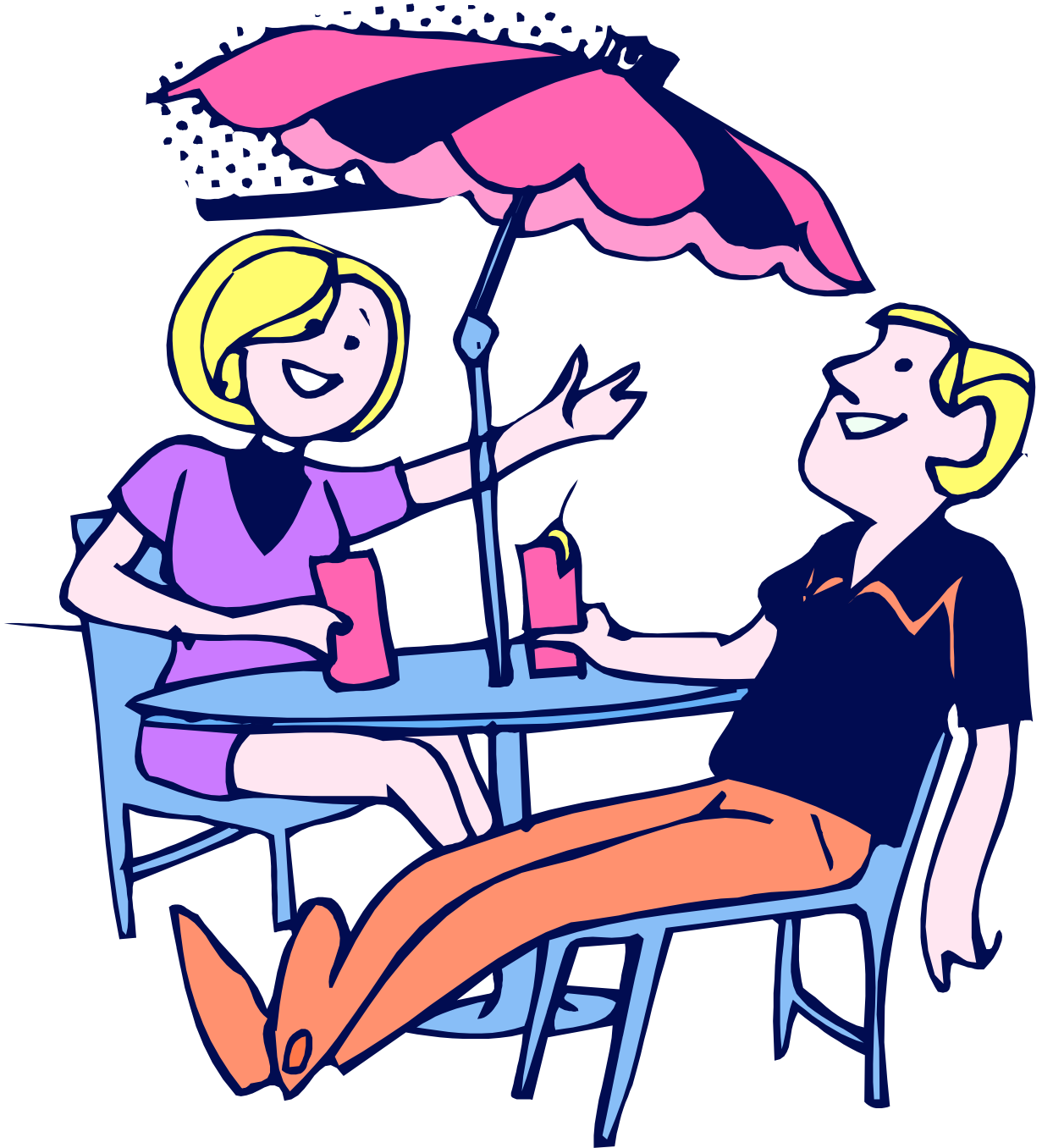


consume





conversing





famished



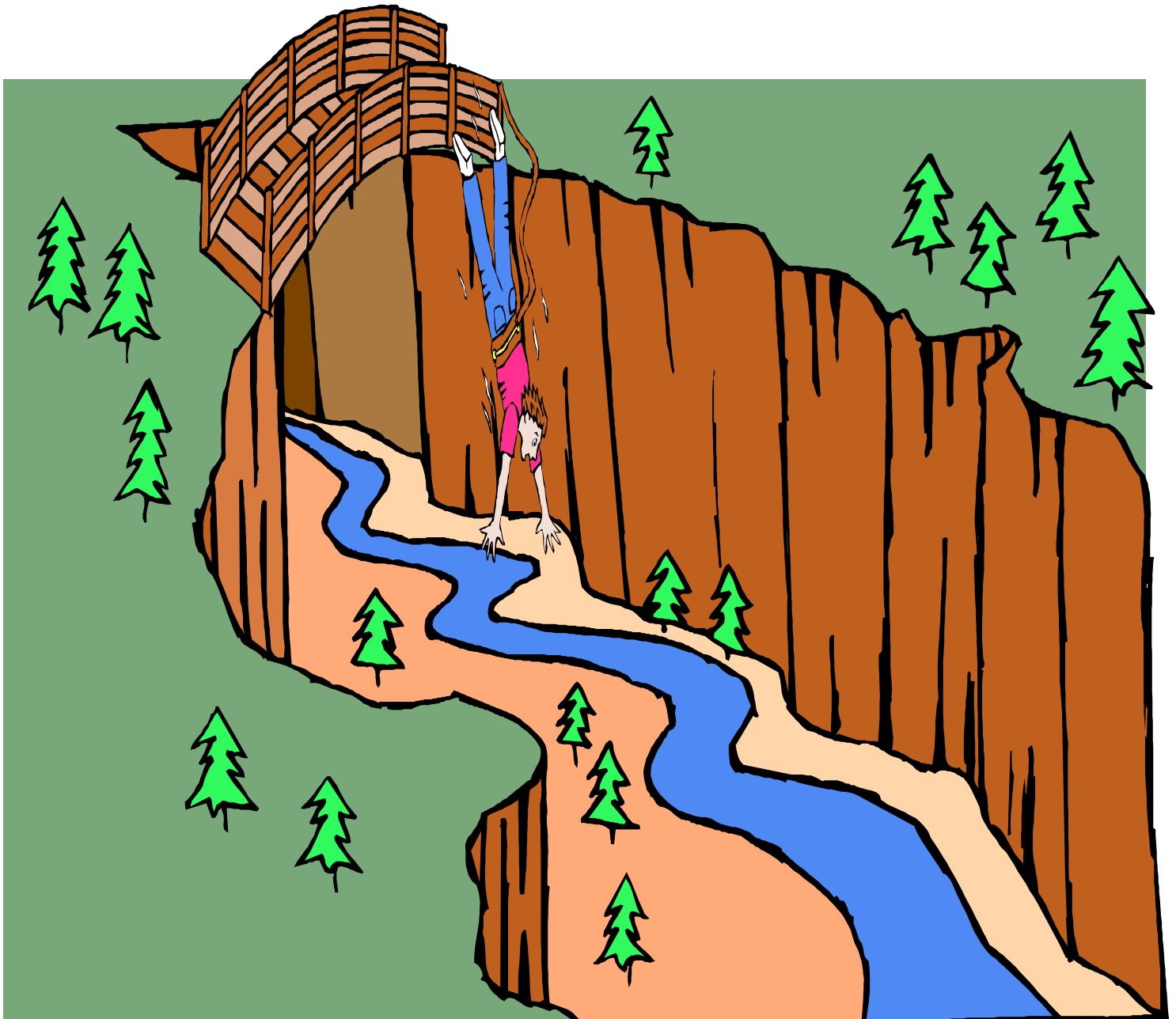


rummaging



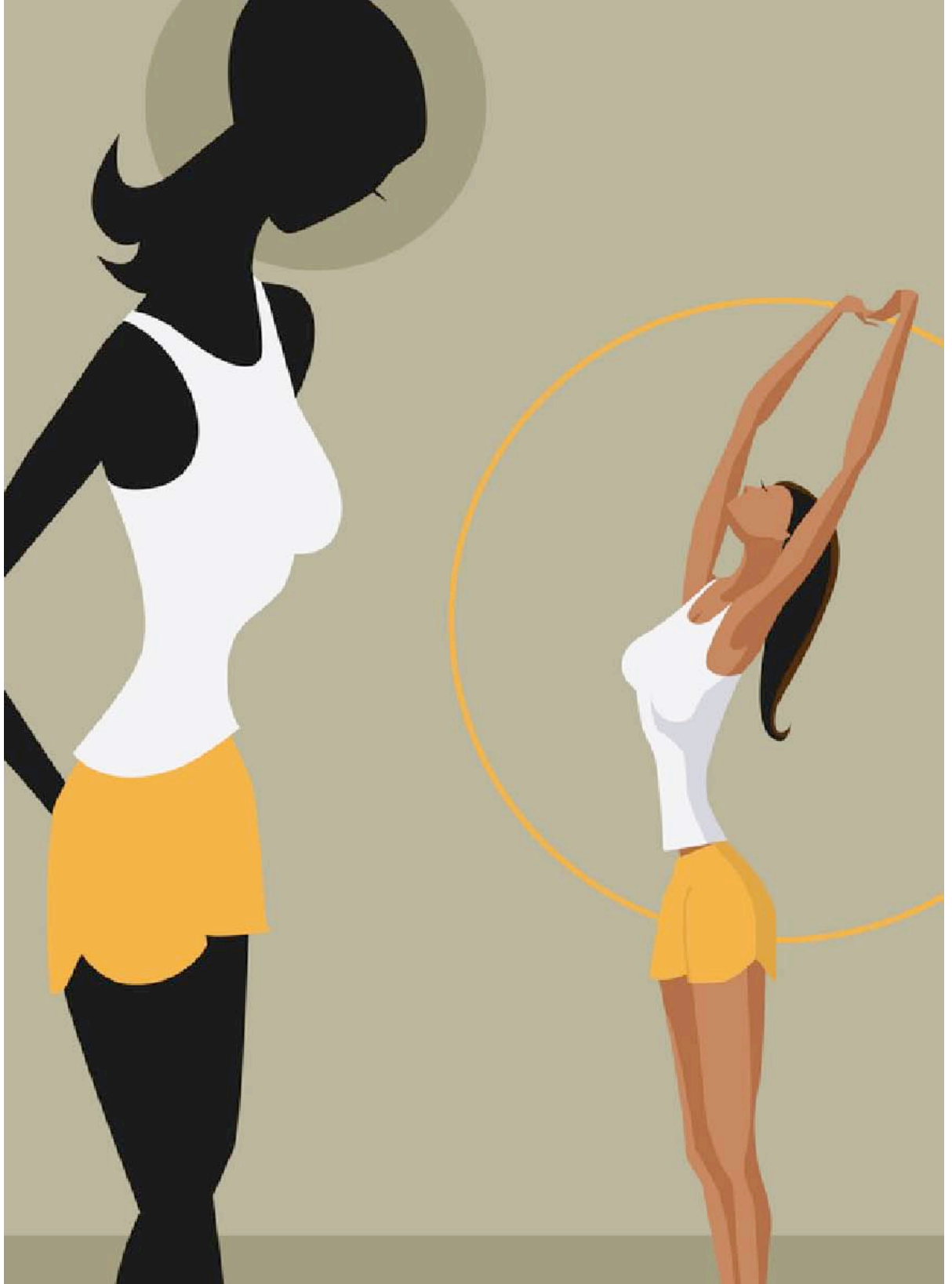


ravine





extending





corroded



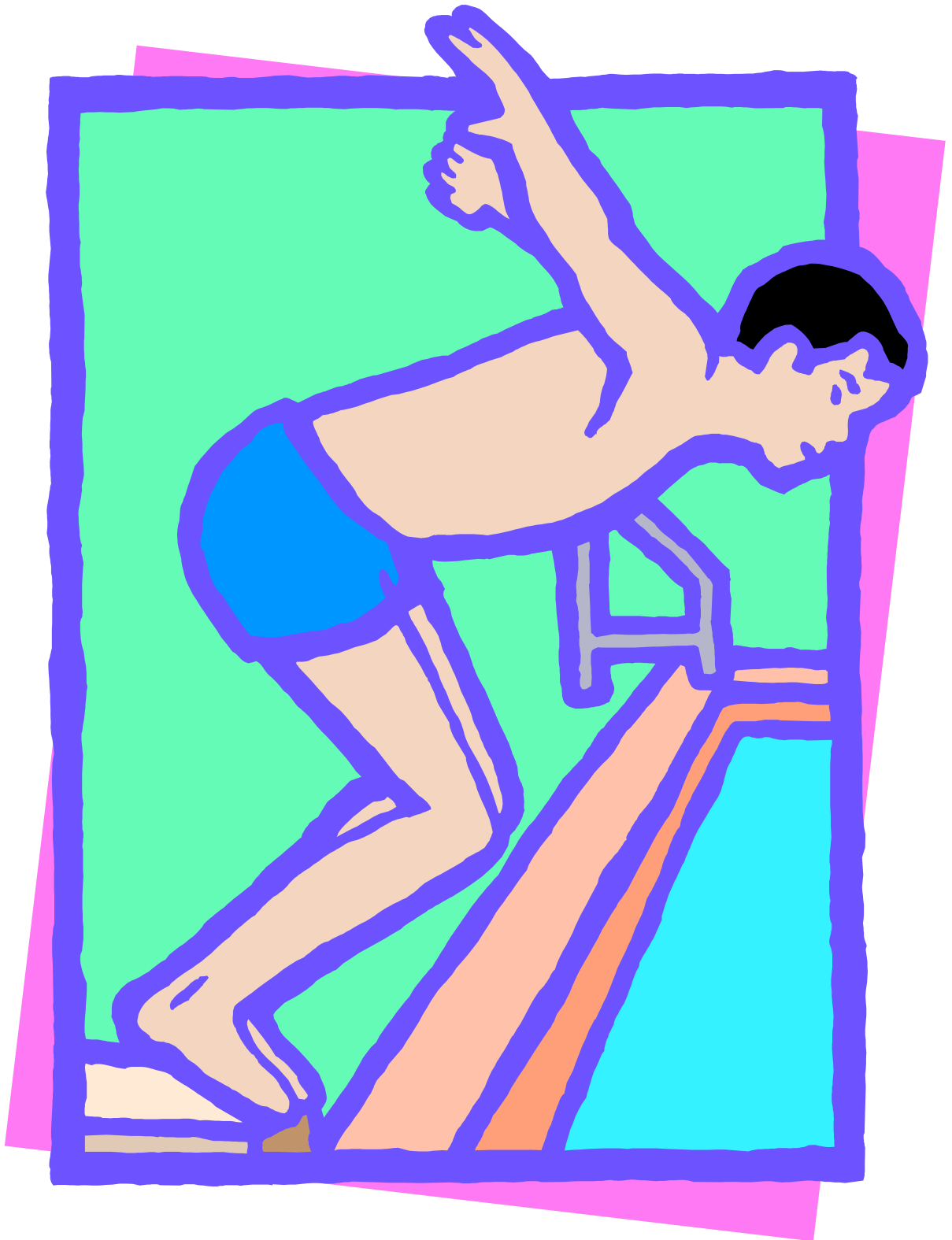


reluctant





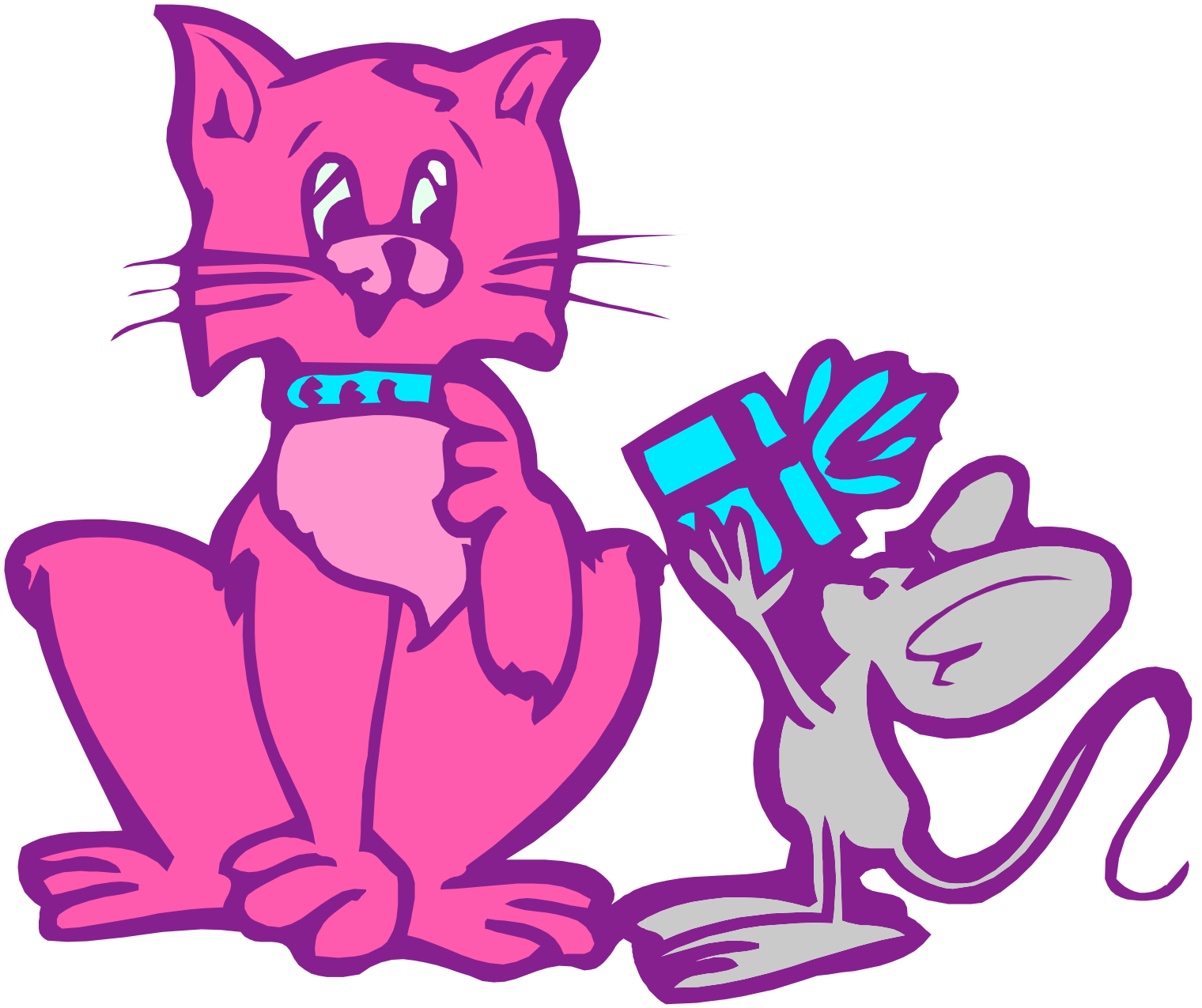
initiate







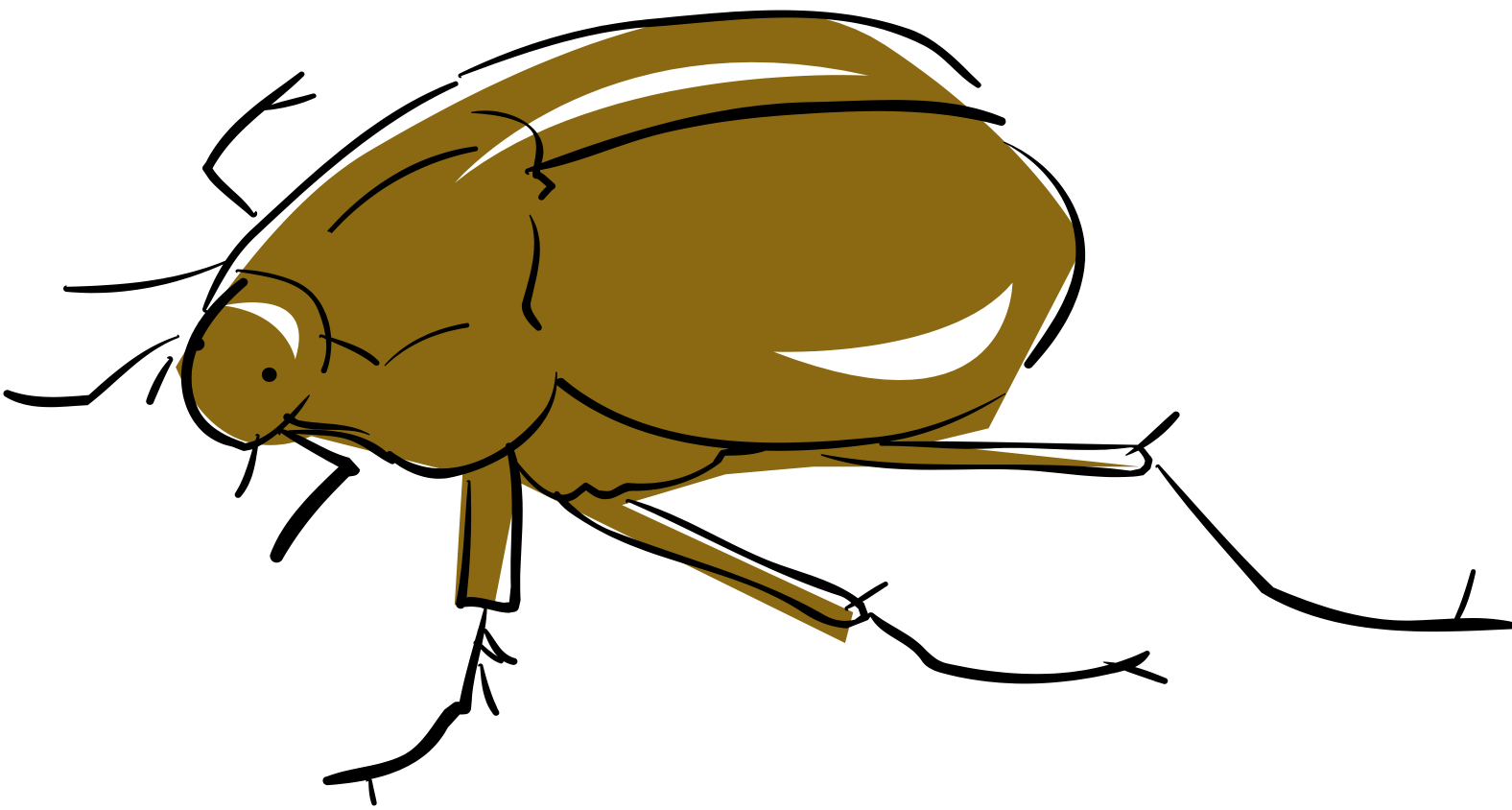
unexpectedly







diminutive







plummeted







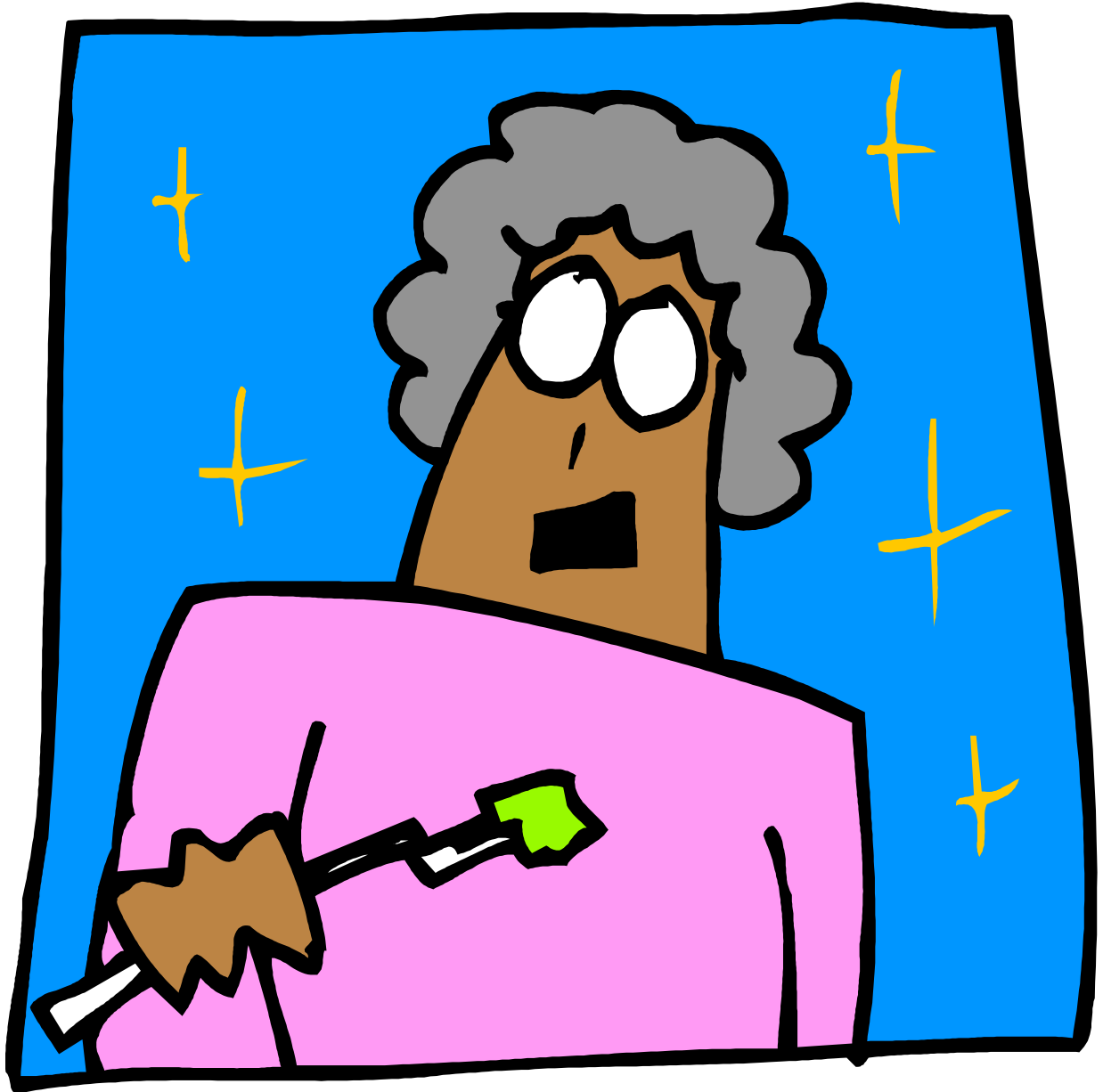
resembling







morsel





STUDENT SUPPORT MATERIALS

Word Wall





chummy

ambled

consume



onversing famished



rummyagging ravine





extending

corroded



reluctant initiate





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. 5
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 10
his partner.
This is when
he begins to think about
about how he'll kill the Deer for his dinner.
Raven is very **famished** 15
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. 20
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. 25
This tree was very **corroded**.
Raven sees what shape it's in.
Then he would hop across it.
“Watch me!
Partner, watch me!” 30
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. 35
“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. 40
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. 45





Then he **initiates** walking across.
Unexpectedly the **diminutive** tree
broke.
Then the Deer
plummeted to the bottom. 50
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?" 55
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. 60
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. 65
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. 70
This is all there is.





Story with Closure





There's
just a little short one.

The Raven and the Deer:
they were pretty _____ people.
They _____ around together. 5
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 10
his partner.
This is when
he begins to think about
about how he'll kill the Deer for his dinner.
Raven is very _____ 15
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. 20
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. 25
This tree was very _____.
Raven sees what shape it's in.
Then he would hop across it.
"Watch me!
Partner, watch me!" 30
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He does his hopping like he's partly flying.
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"Now! It's your turn, Partner.
It's your turn.
Walk on over it to the other side."
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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. 45



Then he _____ walking across.
 _____ the _____ tree
 broke.
 Then the Deer
 _____ to the bottom. 50
 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?" 55
 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. 60
 This was when
 he began to _____ his way
 through the deer through his anus.
 That's how he did it.
 He ate him up. 65
 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. 70
 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. 5
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 10
his partner.
This is when
he begins to think about
about how he'll kill the Deer for his dinner.
Raven is very famished 15
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. 20
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. 25
This tree was very corroded.
Raven sees what shape it's in.
Then he would hop across it.
"Watch me!
Partner, watch me!" 30
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. 35
"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. 40
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. 45





Then he initiates walking across.
Unexpectedly the diminutive tree
broke.
Then the Deer
plummeted to the bottom. 50
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?" 55
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. 60
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. 65
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. 70
This is all there is.

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

Assessment

Grade 11 Literature
Raven and the Deer

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.

Word Bank

ambled

chummy

consume

diminutive

famished

morsel

ravine

resembling

rummaging

- 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

Grade 11 Literature
Raven and the Deer

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.

Word Bank

ambled

chummy

consume

diminutive

famished

morsel

ravine

resembling

rummaging

- 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.
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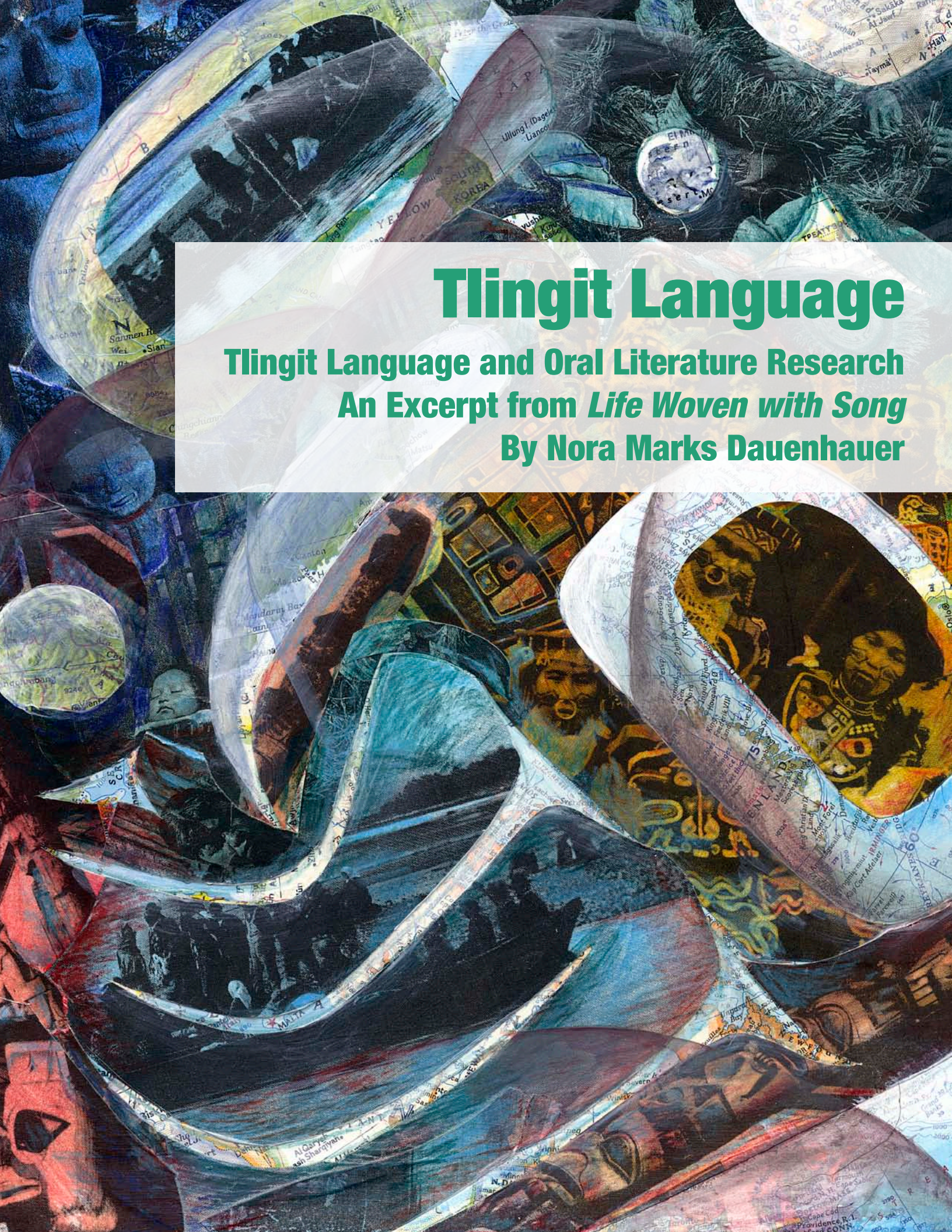
c) fell straight down

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



Tlingit Language

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





Alaska State Literature Standards Used in the Process

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

Sociopolitical		a combination of social and political factors
Contemporary		of the present time
Rigorously		very strict
Eradicate		to remove by or as if by uprooting
Irreparable		not capable of being repaired or regained
Parochial		of or relating to a parish
Medium		something that is between or in the middle
Transcribing		to make a written copy of
Orthography		correct spelling
Hotly		easily excited
Mainstreaming		the principal current or direction of activity or influence
Mandate		an authoritative command, instruction, or direction
Acronym		a word formed from the beginning letter or letters of each or most of the parts of a compound term





Order of Operations

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

by Jim MacDiarmid

Motivation

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

BASIC LISTENING

1. Show students the pictures and speak each vocabulary word. Continually repeat the vocabulary words to the students as you go through the process.
2. 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.





Basic Reading

Sight Recognition

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

2. Student Support Materials

READING COMPREHENSION

1. Cloze Fun - pg 210 - 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

Basic Listening Activity Page

Mini Illustrations







STUDENT SUPPORT MATERIALS

Sight Recognition Activity Pages





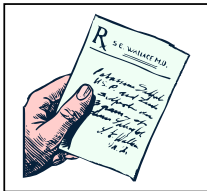
Highlight/circle the correct word to match the picture.



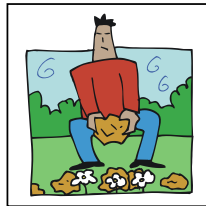
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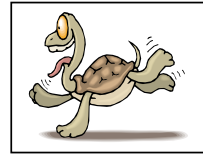
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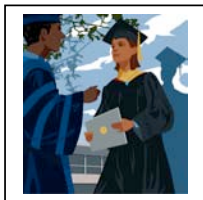
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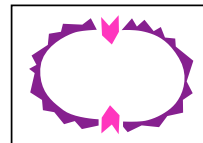
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Ajdujdbtoaka contemporary nearhl medium kajbdf
a orthography eadsflkiejgiusjgirreparable bgbvhce
ialdk transcribing mpqoals sociopolitical lqpiopqeer
tysdfg parochial asklhvsdqlcimandate klabyasdbyc
nhgy acronym bxczcvjkasdfadsfljfkqli eradicate
wawiuyqwe contemporary qwl transcribing jahcna
ogysdfbjb orthography asdfkacn hotly iruyalaoclds
fjkge acronym roiqwourkjasdeadg mandate mkbas
dfkjhrigorously weriouequatory abasd parochial ha
sdfiuqyekl sociopolitical jhadsfkadfegacegwerkfj
eijhadsl mainstreaming efadsfgjgiaetgsaweieafjg
igaarigorously fvb medium meridianheu eradicate lka
flkjhadaiqkgafirreparable iuywqalkjiyfdfbjdrwel
pidfjeigem mainstreaming hasdfiuyahagiturhdafaet
jgowgaqwrahotlyjgt





sociopolitical
 eradicate
 medium
 hotly
 acronym

contemporary
 irreparable
 transcribing
 mainstreaming

rigorously
 parochial
 orthography
 mandate

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 ysdgparochialasklhvsdqlcimandateklabyasdbyc
 nhgyacronymbxczcvjkasdfadsfljfkqclieradicate
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 igaarigorouslyfvbmediummeridianheueradicateka
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 pidfjeigemainstreaminghasdfiuyahagiturhdafaeit
 jgowgaqwrahotlyjgt







STUDENT SUPPORT MATERIALS

Encoding Activity Pages







Activity Page 1

Match the word halves to create the proper vocabulary word.

sociopol	emporary
conte	rously
rigo	able
eradic	ium
irrepar	ribing
paro	itical
med	raphy
transc	tly
orthog	ate
ho	aming
mainstre	chial
mand	ym
acron	ate





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.

po	lit	so	i	ci	cal	o
----	-----	----	---	----	-----	---

i	med	um
---	-----	----

or	ous	ly	rig
----	-----	----	-----

nym	ac	ro
-----	----	----

cate	erad	i
------	------	---

y	con	po	tem	rar
---	-----	----	-----	-----

ble	ra	a	rep	ir
-----	----	---	-----	----

ly	hot
----	-----

thog	or	phy	ra
------	----	-----	----

stream	main	ing
--------	------	-----

ing	scrib	tran
-----	-------	------

date	man
------	-----

al	pa	ro	chi
----	----	----	-----



Activity Page 3

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

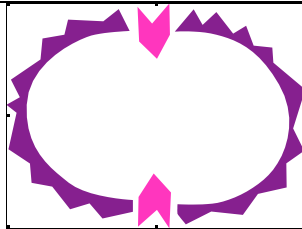
ac___ny___	tr___nscr___b___ng
___rr___p___r___bl___	h___ly
o___o___a___hy	rig___ous___
___nda___e	p___r___ch___l
e___adi___te	con___porar___
m___d___m	m___nstr___m___ng
so___iop___itic___	

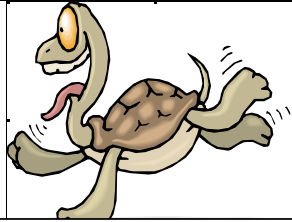


STUDENT SUPPORT MATERIALS

Basic Writing







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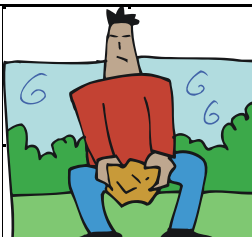
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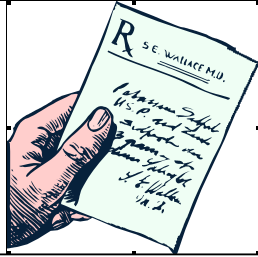


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Blank text box for writing.







The image features a red background with two horizontal borders. The top border consists of a row of pearls. Below it, the background is filled with large, diamond-encrusted letters in various sizes and orientations. The text "STUDENT SUPPORT MATERIALS" is centered in the red area.

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





sociopolitical





contemporary



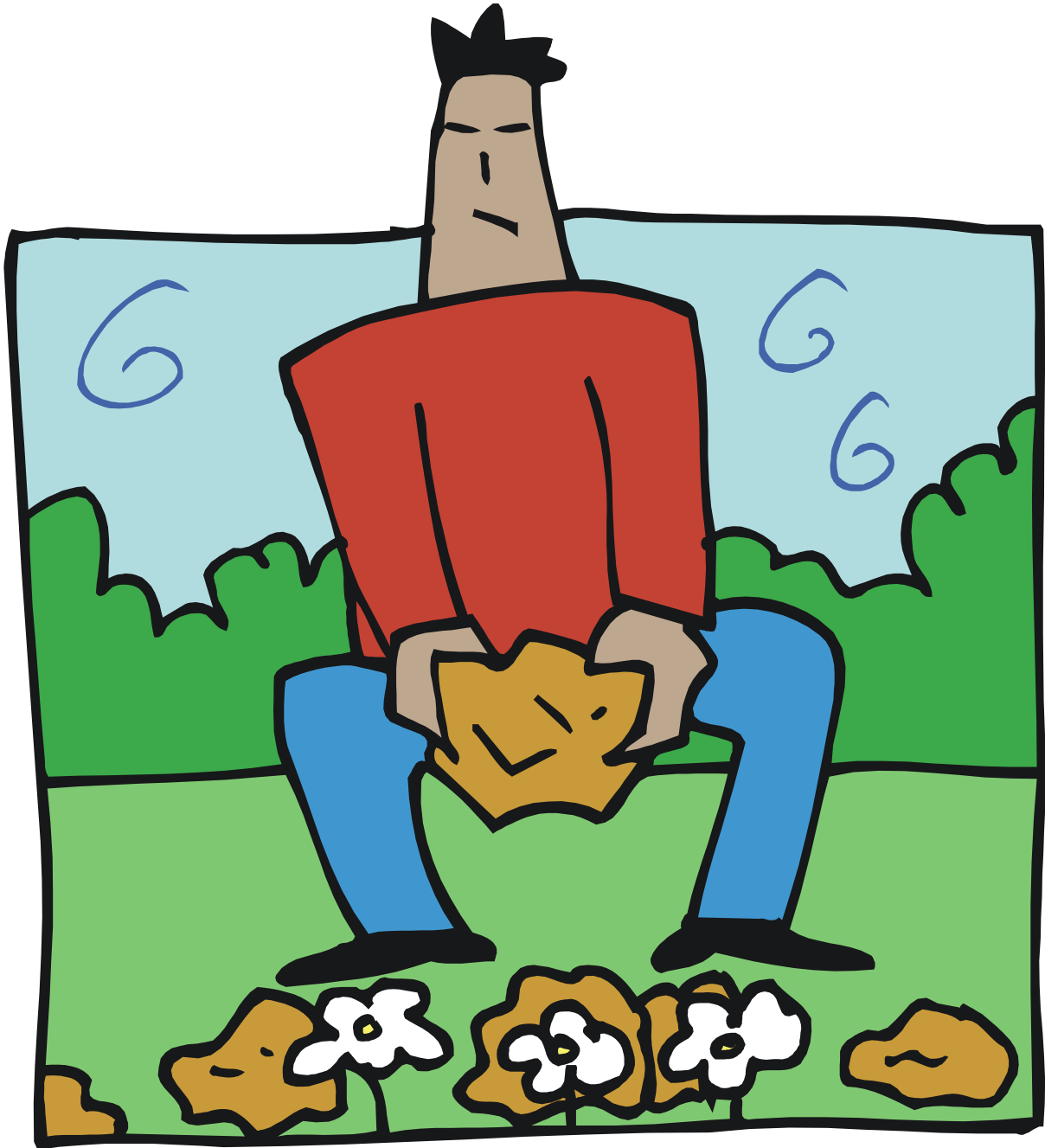


rigorously





eradicate





irreparable



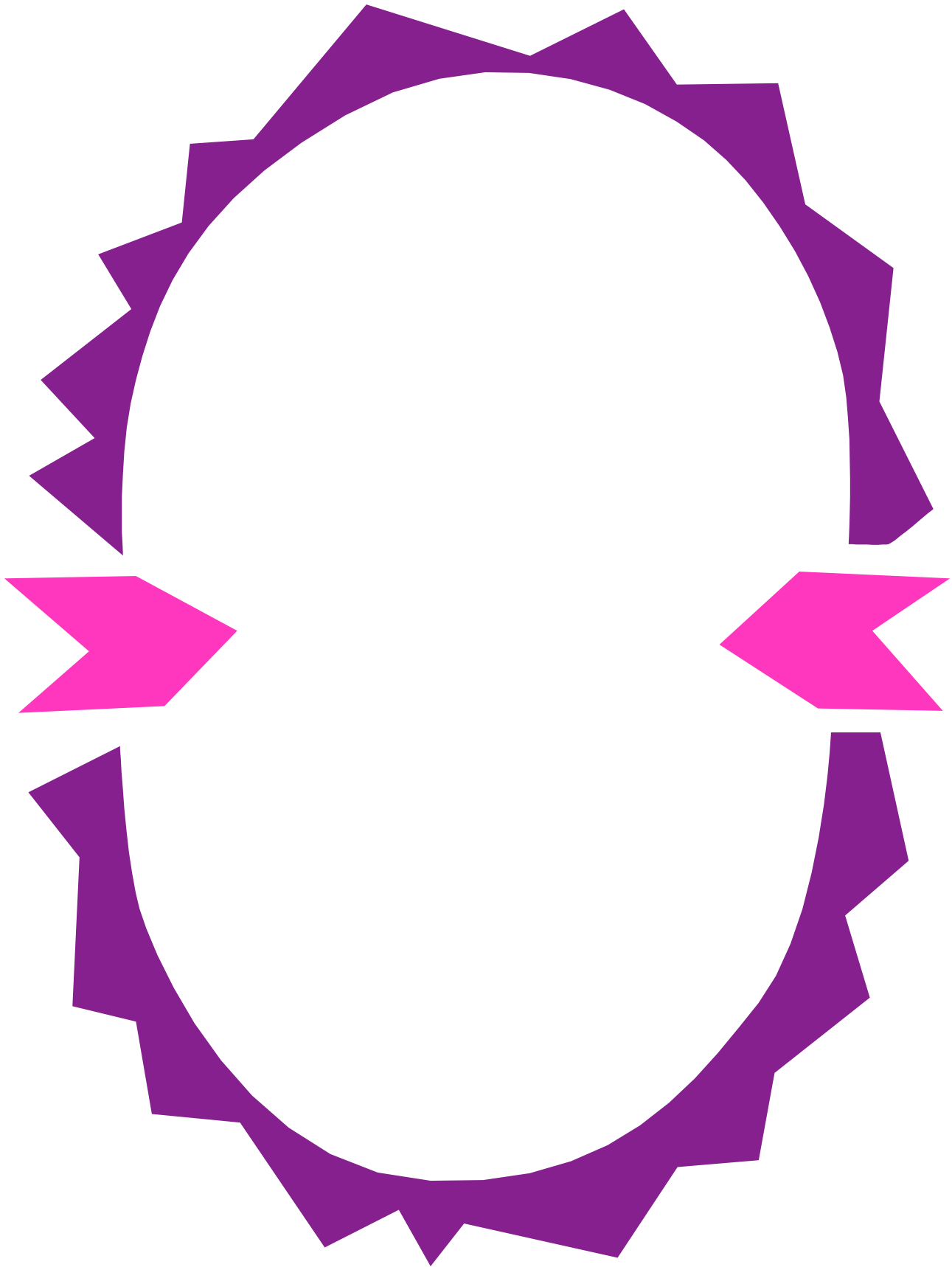


parochial



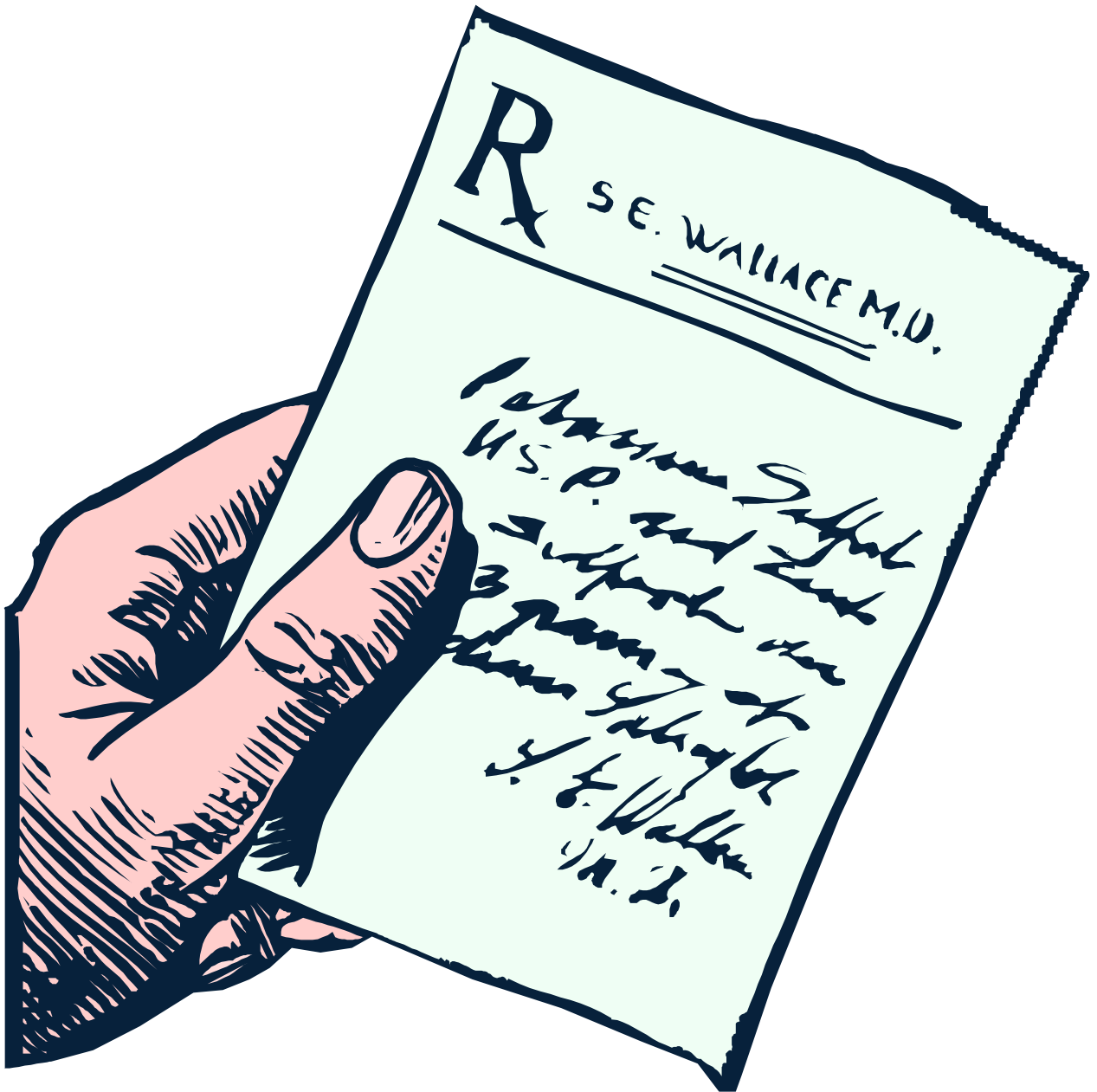


medium





transcribing





orthography





hotly





mainstreaming







mandate







acronym





STUDENT SUPPORT MATERIALS

Word Wall



sociopolitical

contemporary





riigoroulsly

eraadicate



irreparable

parrochial





medium

transcribing



orthography

hootly





mainstreaming

mandate



acronym







Story





Tlingit Language and Oral Literature Research An Excerpt from *Life Woven with Song, 2000* By Nora Marks Dauenhauer

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 *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, SHI 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





Tlingit Language and Oral Literature Research
An Excerpt from *Life Woven with Song*, 2000
By Nora Marks Dauenhauer

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 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 _____ 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 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 _____ 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 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, _____, 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 _____.

In the 1970s, bilingual education was a highly emotional and _____ 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 _____ 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, SHI has the _____ to work with the Native languages and cultures of southeast Alaska: Tlingit, Haida, and Tsimshian. *SHI* is an _____ 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.





Student Story





Tlingit Language and Oral Literature Research
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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 *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.

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A decorative border at the top of the page features a row of pearls above a row of diamond-encrusted letters. The background is a solid red color.

Assessment

Grade 11 Literature
Tlingit Language Story

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.



Grade 11 Literature
Tlingit Language Story

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

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



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

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



Acronym Student will use the word correctly in a sentence.

- 13) Label the illustration below in space provided. Use the word correctly in sentence.



Hotly Student must use the word correctly in a sentence.