

KÉET





Teaching Unit
to accompany

Kéet

Kake version

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TABLE OF CONTENTS

Part 1. Legend of "Kéet"	1
Part 2. Teaching Unit for Primary Grades K-3	7
A. General Aims of Unit	7
B. Specific Aims of Unit	8
C. Procedure	10
D. Lesson 1	10
E. Lesson 2	10
F. Lesson 3	13
G. Lesson 4	14
H. Lesson 5	15
I. Lesson 6	16
J. Lesson 7	18
K. Lesson 8	20
L. Lesson 9	21
M. Further activities	22
Bibliography	23

Keet

This legend tells the origin of Killerwhales.

There once was a young man named Naatsilanéi. He was a very good hunter. Because he was such a good hunter his brothers-in-law were jealous of him.

So one day they took him away out to a large bare rock in the sea. There were many seals and sealions on that rock. While Naatsilanéi was on the rock the brothers-in-law started paddling away in their canoe. All except the youngest brother-in-law wanted to leave Naatsilanéi on the big rock. The youngest man tried to help him by getting the brothers-in-law to go back. But they finally did leave Naatsilanéi and went back to their camp.

Not having anything to do Naatsilanéi slept a lot. One day while he was still sleeping he heard someone come up to him. He heard, "I've come to help you."

When he looked, there was no one around. So he pulled the blanket up over his head again. Again he heard the same voice, "I have come to help you." Now he knew that something was there that would help him.

He made a little peekhole in his blanket. Through the hole he saw a seagull coming toward him. Before the seagull could speak, Naatsilanéi said, "I have seen you already!" Then the seagull told Naatsilanéi that he would be asked to cure somebody. He would be asked to help a sick person. If he cured the sick person, he would be rewarded.

At low tide Naatsilanéi went down to find seafood. Seafood was the only food he could find on this rock. While he was looking around the rocks, lifting the wide kelp hunting for food, he found a place that seemed to be a door. He entered the door and was inside a large house.

At the back of the house was a sick man--the chief's son. As soon as Naatsilanéi looked at the sealion, he could see why he was sick. There was a broken spearhead in his back. Asked if he could cure him, he replied, "Yes."

He began to act like a medicine man. He asked for water. Singing like a medicine man, he circled around the dying young man. After using the water to wash the wound, he took hold of the spearhead. He gave it a little turn and pulled it out. That's all there was to that. He could easily see why the sealions had not been able to see the spearhead themselves.

When he was asked what he wanted for payment the seagull advised him to accept one of the bags hanging from the ceiling. So he asked for one of the bags, which is the west wind bag.

The sealions gave it to him, telling him the bag would take him ashore from this rock. He was warned not to think of this island where he was at. He was only to think of his home at all times. So he got inside the bag. He was pretty much on his way toward land when he thought of the island. He felt the bag bumping on the rocks. There he was right back on the island again!

The sealion people came out, put him in the bag again and set him adrift. He drifted towards land again. But this time he thought and thought only of land. Very soon he was bumping against the beach on the mainland.

At night when everyone was asleep he came to his wife. He asked her for his carving tools. That was all he took. Then he went back to a place where he set up his dwelling.

Then he started carving killerwhales. First he used cottonwood. He carved eight of them. Eight different killerwhales. When he finished carving he dug a big hole like a pond in front of his dwelling. He set them there on the beach. He told them to go out and bring him all

the fish, seals, or whatever food they could get. The killerwhales jumped into the pond. There was a lot of commotion, a lot of foam in the pond. But very soon the killerwhales came drifting up again out of the water.

Next he carved from red cedar. Again when he finished carving he set them on the beach. Again he instructed them to go after food. And again the same thing happened. The killerwhales just drifted back to shore.

Next he tried hemlock. The same thing happened. Then he tried other kinds of wood.

Finally he tried yellow cedar. Again he carved eight killerwhales. He lined them up on the beach. He talked to them. When he had finished talking they jumped into the water and swam out to sea. This time they stayed underwater. They brought back to him codfish, red snapper, king salmon, halibut, seals, or whatever they could get hold of because those killerwhales were made to be good hunters. Every day they brought back a lot of seafood. Before too long Naatsilanéi had filled his house full of food. Whatever the killerwhales had brought for him.

Then one day he saw his brothers'-in-law clan moving to another camp in their canoes. He set the killerwhales on the beach. He lined them up. Then he instructed them to swim out and wreck all the canoes. "Let those people drown because

they were the people who left me on the rock to die. All except the youngest. He was the only one who tried to paddle back to help me."

Then the killerwhales went out and wrecked all the canoes. The young boy was thrown on the wreckage by the killerwhales. Two killerwhales had the wreckage behind their fins and brought him back to shore.

After this happened Naatsilanéi again lined up the killerwhales on the beach. He started talking to them, as if they were human beings. Finally he told them even though they were made to kill they should not harm human beings because it was a human being who had carved them. So to this day killerwhales will not harm any people at all even though they can kill anything that is in the water or in the sea.

Whenever Tlingits see them going by at sea, they consider them as hunters going out hunting. They ask them to bring food.

Whenever killerwhale fat is thrown into the fire it crackles like yellow cedar burning.

To this day, people who belong to Naatsilanéi's clan may use the killerwhale as their crest. They call themselves the killerwhale people. The crest may be used on their blankets,

shirts, moccasins, dancing hats and helmets, totem poles. The crest may be identified by the dorsal fin and the sharp teeth.

At Klawock you can see a totem pole which shows Naatsilanéi with the killerwhales he had carved.

Tlingits call the killerwhale "KEET."

"Kéet"

Teaching Unit for Primary Grades K-3

GENERAL AIMS OF UNIT

1. To acquaint young children in Alaska with local Tlingit culture.
2. To develop an appreciation and awareness of artifacts, e.g. totem poles, dancing robes and blankets.
3. To develop awareness that insignia Tlingits use are very old and have important special meanings.
4. To develop interest in learning more about Tlingit heritage and culture.
5. To encourage use of books in finding information.
6. To develop closer communication between home and school by bringing artifacts to school; by parent participation in teaching Tlingit words, dance and handcraft.
7. To acquaint children with local community resources which can enrich learning experiences e.g. museum, library, totem poles, visit to local home where artifacts may be seen.

SPECIFIC AIMS

1. To listen to a Tlingit legend about killerwhale.
2. To learn to read a Tlingit legend about the killerwhale.

3. To learn some Tlingit words:

aas	tree
at gooshée	dorsal fin
eech	reef, rock
éek	beach, tideland
éil'	sea, ocean, salt water
heen	water
káa	man
kéet	killerwhale
kéidladee	seagull
néech	beach
oox	teeth
shaltláax	reef above high tide level, usually covered with grass and moss
xáay	yellow cedar
yaakw	large canoe
yán	hemlock; may also mean shore

4. To develop some Tlingit language by using simple sentence patterns -identity statements:

e.g. Daa sawé? _____ awé.

Substitute the nouns listed in aim number 3.

5. To find out what real killerwhales look like.
6. To locate killerwhale design in local area:
e.g. totem poles, artifacts in stores, museum, home, etc.
7. To recognize killerwhale design by dorsal fin and sharp teeth.
8. To make a picture of killerwhale design or clay form. Be sure children understand that dorsal fin identifies killerwhale.
9. To play identification game using picture of beach (overhead projector) as review of Tlingit vocabulary developed in aims 3 and 4.
10. To take a field trip to museum to find killerwhale motif.
11. To make a design of killerwhale teeth _____ as used in basket weaving.
12. To look at pictures of killerwhales and other sea life in books.
13. To plan and execute field trip to nearby beach and collect objects for science corner.
14. To invite interested parents to share with children a Tlingit legend, dance, artifact, etc., at any time during development of unit.

PROCEDURE

The development of this unit could come about in various ways:

1. A Tlingit artifact may be presented to class by a child (Show and Tell) or teacher.
2. The legend, "Kéet" may be read at storytime.
3. At Thanksgiving time study of Indians and Pilgrims could develop into further learning about Alaska Indians.
4. Alaska Day could encourage interest in Alaska history.
5. Discussion of nationalities could lead into learning about natives of Alaska.
6. Old stories (e.g. fairy tales) could include an old story (legend) of Alaska about the origin of killerwhales.

Lesson 1

Following introduction, teacher may read story to children for enjoyment. Short discussion and questions.

Lesson 2

Some word development to make story more meaningful.

Possible words to be studied:

killerwhale, island, shore, yellow cedar,
dorsal fin, canoe, beach, sea, ocean,
legend, crest, totem pole

(Pictures which relate to word development may be used in Tlingit language development later.)

Tlingit men would very often hunt on nearby islands where no people lived. Since an island is surrounded by water, hunting was usually better there. Long ago the only transportation to the island was by canoe. They had no ferries, cruisers, or any boats with motors. They had to travel by paddling their canoes. Even when they travelled long distances on open water or ocean they had only paddles for power. In the story Naatsilanéi went seal hunting with his wife's brothers. They looked for seals on the beach or shore. It was easier to get seals from the beach than from the sea. Naatsilanéi carved pieces of wood and they looked like some sea animal. But the only one that could swim was the yellow cedar. Different kinds of tree woods are heavier or lighter in weight. So Naatsilanéi had to carve until he found just the right kind of wood which could swim properly. Tlingits believed that they could make something come to life by calling the spirits. This legend is a story which is very, very old. Tlingit grandfathers told it to their grandchildren many, many years ago, as I am telling you today. Tlingit people who belonged to this family still use the crest¹ of the killerwhale.

1. Barbeau, Haida Myths Illustration of killerwhale and dorsal fin:

helmet with crest
helmets with dorsal fin

p. 260
p. 261

headdress with head of killerwhale	p. 262
dorsal fin design used on drum	p. 263
staff with dorsal fin design	p. 265
stone carving with fin	p. 266
rattle decorated with killerwhale	p. 267
bone carvings with killerwhale	pp. 268-269
wall partition with killerwhale design	p. 293

They use it to decorate canoes, jewelry, blankets, dancing shirts,^{3, 4} hats and helmets used for dancing. Long ago they also used the crest^{5, 6} as a house decoration by painting it on the walls or making house totems using the killerwhales. The totem poles told other people what family⁷ they belonged to. Today we can see totem poles with the killerwhale in Sitka and Klawock⁸, Ketchikan, Saxman. It is

2. Keitahn, Monuments in Cedar. Illustration Chief Shakes with killerwhale blanket p. 77.

3. Niblack, Coast Indians of Southern Alaska. Illustration shaman's cloak with killerwhale p. 273.

4. Inveriarity, Art of the Northwest Coast Indians. Illustrations: Dance apron, deerskin with two killerwhales-plate 4. Headdress carved in wood with killerwhale crest-plate 80.

5. Barbeau, Totem Poles. Illustrations of killerwhale used as crest: house posts at Klukwan p. 291
painted boards, Ketchikan p. 293

6. Keitahn, op. cit. Illustration house painting using killerwhale p. 86.

7. Ibid. Illus. killerwhale crest used on grave p. 81.

8. Miller, Lost Heritage. Illustration Naatsilanéi and Kéet totem located at Klawock p. 213.

considered a symbol of intelligence and wealth. The design is used to decorate blankets and shirts which Tlingit dancers wear. Tlingits like to use it to decorate moccasins, jewelry, or for a wall design. You can be sure it is a killerwhale if you see the dorsal fin^{9, 10} and large pointed teeth.

Lesson 3

Children who are old enough to read along with teacher (or independently) will enjoy having copies of story for their own. They should be encouraged to read for enjoyment of the story rather than a formal reading lesson. (Children who are too immature to read will probably enjoy a re-reading by teacher.)

Lessons 4, 5, 6, 7 (Depending on how much language development is carried out)

Children who are interested in learning some Tlingit words may have a special lesson devoted to learning to say the following words (p. 7, Specific Aims). For teachers who feel insecure in correct pronunciation of Tlingit, three methods are suggested:

9. Keitahn, op. cit. Illustration killerwhale recognized by prominent dorsal fin p. 72.

10. Inveriarity, op. cit. Definitions of characteristics which identify Tlingit crests p. 41.

1. Prepare language master cards with pictures needed. The recorded Tlingit name may be done by a native who is familiar with Tlingit. Both children and teacher could then practice saying Tlingit words. (Word list in Specific Aims)
- or 2. Where teacher aides are available, teacher may be able to have not only suggested language work for children but may be able to utilize more practice.
- or 3. Parents may be willing to cooperate in Tlingit language development. I would suggest for younger children a very simple approach which would use pronunciation of nouns and simple identity statements.

Lesson 4 Tlingit Language Lesson

1. Easy pattern drill using identity statements:

Teacher: Daa sawé? (What is that?)

Child: () awé. (That is a .)

Pattern: Daa sawé? (What is that?)

awé. (That is a .)

Procedure: Teacher: Daa sawé? (What is that?)

(Teacher point to picture or object illustrating one of Tlingit nouns learned. Child responds first with name of article, then with complete statement as follows.)

aas	Aas awé.	That is a tree.
héen	Héen awé.	That is water.
eil'	Eil' awé.	That is salt water. (sea, ocean)
éek	Éek awé.	That is beach, tideland.

kéidladee	Kéidladee awé.	That is a seagull.
yaakw	Yaakw awé.	That is a large canoe.
kéet	Kéet awé.	That is a killerwhale.
shaltláax	Shaltláax awé.	That's a bare rock (island) above high tide.
káa	Káa awé.	That's a man.
eech	Eech awé.	That's a reef.

2. Vary drill by letting children take turns being the teacher. Praise correct responses by using Tlingit: Yak'úi. (That's good.)

Note: Objects which are identified should not be too far away from either the teacher or the student when using "awé". Tlingits use another form when identifying objects which are some distance away or which they are holding or touching.

Lesson 5 Tlingit Language Lesson

1. Review drill taught in lesson 4. Required response may be only naming object for quick review of vocabulary.
2. Pattern drill using identity statement:

Daa sayá?	(What is this?)
_____ awé.	(That is a _____.)

Pictures of objects may be used for identification. Teacher holds or touches object.

Answer should be given first by naming object, then by complete statement.

Procedure:

Teacher: Daa sayá?

What is this?

Child: Heen awé.

That is water.

Teacher repeat procedure, asking the same question for each object.

yaakw	Yaakw awé.	That is a large canoe.
kéet	Kéet awé.	That is a large killerwhale.
éek	Éek awé.	That is the beach.
kéidladee	Kéidladee awé.	That's a seagull.
káa	Káa awé.	That's a man.
aas	Aas awé.	That's a tree.

To vary drill, let a child be the teacher. Answers may be given individually or by group.

Note: Identified object should be held or touched by the teacher. Child, being farther away, uses form "awé" for response.

Lesson 6 Tlingit Language Lesson

1. Quickly review identity statements, nouns learned in previous lessons.
2. Identity statements answering question:

	_____ akyá?	Is this a _____?
Pattern:	_____ akyá?	Is this a _____?
	_____ awé.	That is a _____.

Substitute nouns in pattern. As in previous lessons, use pictures or objects to identify.

Procedure:

Teacher: Aas akyá?

Is this a tree?

Child: Aaa.

Yes.

Aas awé.

That is a tree.

kéidladee

Kéidladee akyá?

Is this a seagull?

Aaa.

Yes.

Kéidladee awé.

That is a seagull.

shaltláax

Shaltláax akyá?

Is this a large rock (island)?

Aaa.

Yes.

Shaltláax awé.

That is a large rock (island).

káa

Káa akyá?

Is this a man?

Aaa.

Yes.

Káa awé.

That is a man.

kéet

Kéet akyá?

Is this a killerwhale?

Aaa.

Yes.

Kéet awé.

That is a killerwhale.

yaakw

Yaakw akyá?

Is this a large canoe?

Aaa.

Yes.

Yaakw awé.

That's a large canoe.

héen

Héen akyá?

Is this water?

Aaa.

Yes.

Héen awé.

That is water.

eech

Eech akyá?

Is this a reef?

Aaa.

Yes.

Eech awé.

That's a reef.

yán

Yán akyá?

Is this hemlock?

	Aaa. Yán awé.	Yes. That is hemlock.
éil'	Éil' akyá?	Is this the sea, salt water?
	Aaa. Éil' awé.	Yes. That is the sea.
éek	Éek akyá?	Is this the beach?
	Aaa. Éek awé.	Yes. That's the beach.

Lesson 7 Tlingit Language

1. Review of lessons 4, 5, 6.

Vary procedure of identification drills. A large scene picturing the beach may be used.

If school is near a beach area, the lesson could very well be taught outdoors.

2. Identity statements answering question:

	_____ akwé?	Is that a _____?
Pattern:	_____ akwé?	Is that a _____?
	Aaa.	Yes.
	_____ awé.	That is a _____.

Procedure: Substitute nouns in blanks.

Teacher:	Aas akwé?	Is that a tree?
	Aaa.	Yes.
	Aas awé.	That is a tree.

éil'	Éil' akwé?	Is that the ocean, salt water?
	Aaa. Éil' awé.	Yes. That is the ocean.
yaakw	Yaakw akwé?	Is that a large canoe?
	Aaa. Yaakw awé.	Yes. That is a large canoe.
héen	Héen akwé?	Is that water?
	Aaa. Héen awé.	Yes. That is water.
<u>káa</u>	<u>Káa</u> akwé?	Is that a man?
	Aaa. <u>Káa</u> awé.	Yes. That is a man.
kéet	Kéet akwé?	Is that a killerwhale?
	Aaa. Kéet awé.	Yes. That's a killerwhale.
shaltláax	Shaltláax akwé?	Is that a large rock?
	Aaa. Shaltláax awé.	Yes. That is a large rock.
kéidladee	Kéidladee akwé?	Is that a seagull?
	Aaa. Kéidladee awé.	Yes. That is a seagull.
eech	Eech akwé?	Is that a reef?
	Aaa. Eech awé.	Yes. That's a reef.
<u>éek</u>	<u>Éek</u> akwé?	Is that the beach, tideland?
	Aaa. <u>Éek</u> awé.	Yes. That's the beach.

To avoid monotonous repetition the teacher should point to various objects other than the one she is naming. Then the child's correct response should be:

Tléik'

No

Other variations:

Teacher point to object and children ask and answer questions about the object. Any one or all the drills learned may be used.

If the teacher speaks Tlingit, and the children show eagerness to develop a larger vocabulary, don't hesitate to substitute other identity words (nouns). But do insist that children say for themselves any new vocabulary developed. Essentially the value of these oral vocabulary drills is realized only when the learner both listens to and speaks the language himself.

Lesson 8 A science lesson

What can we find out about a real killerwhale? The killerwhale in legend has a dorsal fin. Do real killerwhales have dorsal fins? Do killerwhales ever hurt people? Where do they live? Can you find out why Naatsilanei made eight

different kinds of killerwhales? Use library, science books, encyclopedia, etc.¹¹

Lesson 9 An art lesson

Children may draw killerwhale design being sure to include the dorsal fin and sharp teeth. Those who like pattern designs may be interested in the basket pattern using the sharp teeth motif _____.¹² For other effect, clay may be molded into totem pole of killer whale.

Culminating Activity Suggestions:

1. Compiling story and art work to take home.
2. Most Tlingit legends are very dramatic. Killerwhale could be very easily dramatized and presented to other classes.
3. An art show could include artifacts from home as well as art work children have done. If language work has been used with children, some Tlingit words could be used in labelling.

11. Worldbook Encyclopedia, Volume 11.

Killerwhale article, description including fact that killerwhales have not been known to attack swimming man or boat. p. 246

12. Paul, Spruce Root Basketry of Alaska Tlingit.

Basket weaving design of killerwhale teeth. p. 54

Possible further activities into which the unit could lead depending on children's interest:

1. Other legends about killerwhales.¹³
2. Exploring community for totem poles, artifacts.
Visit a museum or home or gift shop where pertinent Tlingit artifacts may be found.
3. General study of American Indians.
4. Creation of an artifact (bracelet, hat, shirt, etc.) using killerwhale design. Older children may produce some fine work, especially if a parent or other adult in community is available to teach some technique required. e.g. moccasin sewing, beadwork.
5. A unit on beach and sea life could develop. Field trip to collect science specimens.

13. Swanton, Tlingit Myths and Texts.

Story of Naatsilanéi	p. 230
Origin of Killerwhales	p. 25
Wife Stolen by Killerwhales	p. 215

Barbeau, Haida Myths

Wife Stolen by Killerwhales	pp. 255-273
Killerwhale Aids Na-ta-see	p. 301

Corser, Totem Lore

The Kit Legend and Totem	p. 41
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Barbeau, Totem Poles. Volume I

Two versions of Killerwhale origin	pp. 290-292
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Brindze, The Totem Pole.

The Fight Over the Tallest Pole	pp. 45-46
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