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Possessed Nouns, Possessive Suffixes

You have already learned some possessive pronouns in *Beginning Tlingit*:

A _x éesh áwé.	That's my father.
I tlaa ákwé?	Is that your mother?
Du aat áyú.	That's his/her paternal aunt (over yonder).

In Tlingit, as in English and most other languages, there are also plural possessive pronouns:

haa éesh	our father
yi éesh	your father (y'all's father)
has du éesh	their father

Here are the possessive pronouns in Tlingit:

<i>Singular</i>			<i>Plural</i>		
1S	a _x	my	1P	haa	our
2S	i	your	2P	yi	your (y'all's)
3S	du	his/her	3P	has du	their

There is also an indefinite human possessive pronoun meaning “somebody’s” or “someone’s”:

kaa éesh	someone's father
kaa tláa	someone's mother

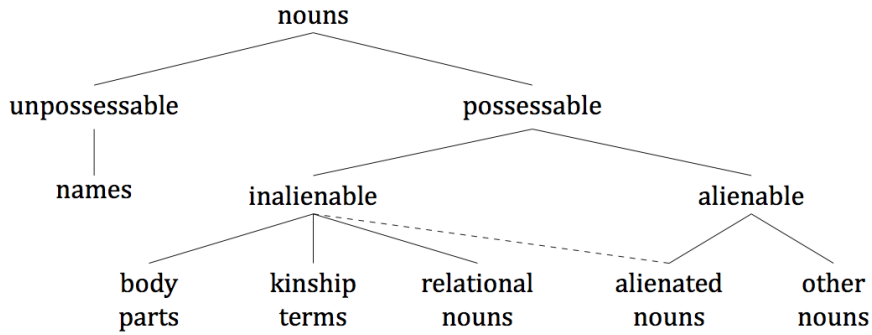
* note that this differs from káa (man; male; person; people) because the tone is low for possessive, object, and subject pronouns.

Transformation Drill 1.

a _x tláa	my mother	haa tláa	our mother
a _x éesh	my father	haa éesh	our father
i aat	your (p) aunt	yi aat	your (p) aunt
i sáni	your (p) uncle	yi sáni	your (p) uncle
du léelk'w	his/her grandparent	has du léelk'w	their grandparent
du káak	his/her (m) uncle	has du káak	their (m) uncle

Possession & Aleinability

Tlingit, like many Native American languages, distinguishes between words that must be possessed (inalienable), and words that may be possessed (alienable). Words for kinship and body parts must be possessed because they always exist in relationship to someone or something. We can see the types of nouns that exist in Tlingit in the following chart, developed by Dzéiwsh James Crippen:



The possessive pronouns introduced in *Beginning Tlingit* were all used with the inalienable nouns—kinship words and body parts. Alienable nouns gain a possessive suffix, which will be explained in detail. But first, we will talk generally about suffixes.

Figure 3: Noun possession types.

About Suffixes.

A suffix is a unit of meaning that cannot stand alone, but is always added on to the main word. More technically stated, a suffix is “any post-stem element that is phonologically bound to the stem.” English has many. For example:

-ing	as in	jump	jump-ing	clown	clowning
-s	as in	clown	clown-s	I jump	he jump-s.

You have learned some Tlingit suffixes already:

Juneau-x' yéi yatee.	S/he lives in Juneau.
Yéil naa-x̣ x̣at sitee.	I am Raven moiety.

Like English -s and -ing, Tlingit -x' and -x̣ cannot stand alone, but must be combined with a main word by being added at the end.

The Possessive Suffix

Most nouns in Tlingit can exist independently of an owner or possessor. But, when they are possessed, they use possessive pronouns and a possessive ending (possessive suffix) that is added to the noun, showing that it is possessed. Note in the following examples how Tlingit attaches the suffix to the possessed object instead of the owner (Richard book's instead of Richard's book):

dóosh	cat	a _{x̣} dóoshi	my cat
héen	river	haa héeni	our river

The ending -i shows that the noun is possessed or owned, or connected to another noun. There are more examples of the possessive relationship between two nouns in the “word building” section at the end of this lesson. But here is one example for now:

Anóoshi héeni	vodka	(“Russians’ water” or “water of Russian”)
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This ending is written -ee in older texts. Most Tlingit teachers pronounce the ending short, and write it with the short vowel -i. There is no difference in meaning between the long and short forms in the suffix position.

The final sounds and letters of some words change when they are possessed. We will begin with the words that do not change, and work into the harder ones that do change. All the changes are regular and will become easy once you get used to them. We will practice the new ending -i mostly with a review of nouns from *Beginning Tlingit*, although some new words are also introduced. Some of the combinations may look strange when isolated for grammatical practice (such as “your moon”), but the possessed form of “moon” appears in the Tlingit names of the months, which are presented at the end of this lesson.

Rules for Group One (N + -i)

(Words ending in most consonants, unless in Groups 3 and 4, described below).

1. Add the possessive suffix -i directly to the end of the word.
2. The tone of the possessive suffix will always be the opposite of the stem: if the stem tone is high, the suffix tone will be low; if the stem tone is low, the suffix tone will be high:

héen	river	a _x héeni	my river
aan	land	a _x aaní	my land

Transformation Drill 2.

Change the words in the left column to the possessed form using the possessive pronoun « a_x ».

kées	a _x kéesi	my bracelet
téel	a _x téeli	my shoe
k'oodás'	a _x k'oodás'i	my shirt
l'ee x'wán	a _x l'ee x'wáni	my socks
ch'een	a _x ch'eení	my hair ribbon
tuk'atáal	a _x tuk'atáli	my pants
naaxein	a _x naaxeiní	my Chilkat robe
guwakaan	a _x guwakaaní	my deer; peacemaker
eex	a _x eexí	my oil

Transformation Drill 3.

Change the words at the left to possessed forms, using the possessive pronoun i.

dóosh	i dóoshi	your cat
kakéin	i kakéini	your yarn
sakwnéin	i sakwnéini	your bread
gwéil	i gwéili	your bag
shál	i sháli	your spoon
k'wát'	i k'wát'i	your egg
s'íx'	i s'íx'i	your dish

Transformation Drill 4.

Change the words at the left to the possessive, using the pronoun du.

aas	du aasí	his/her/its tree
aan	du aaní	his/her/its land
geesh	du geeshí	his/her/its kelp
héen	du héeni	his/her/its river; water
dís	du dísi	his/her/its moon
gán	du gáni	his/her/its firewood
yáay	du yáayi	his/her/its whale
yéil	du yéili	his/her/its raven
ch'áak'	du ch'áak'i	his/her/its eagle

Transformation Drill 5.

Change the words in the left column to the possessed form using the possessive pronoun haa.

kées	haa kéesi	our bracelet
téel	haa téeli	our shoes
k'oodás'	haa k'oodás'i	our shirt
ch'een	haa ch'eení	our hair ribbon
tuk'atáal	haa tuk'atáli	our pants
naaxein	haa naaxeiní	our Chilkat robe
guwakaan	haa guwakaaní	our deer; peacemaker
eex	haa eexí	our oil

Transformation Drill 6.

Change the words at the left to possessed forms, using the possessive pronoun yi.

dóosh	yi dóoshi	your cat
kakéin	yi kakéini	your yarn
sakwnéin	yi sakwnéini	your bread
gwéil	yi gwéili	your bag
shál	yi sháli	your spoon
k'wát'	yi k'wát'i	your egg
s'íx'	yi s'íx'i	your dish

Transformation Drill 7.

Change the words at the left to the possessive, using the pronoun has du.

aas	has du aasí	their tree
aan	has du aaní	their village
héen	has du héeni	their river; water
dís	has du dísi	their moon
gán	has du gáni	their firewood
yáay	has du yáayi	their whale
yéil	has du yéili	their raven
ch'áak'	has du ch'áak'i	their eagle

Rules for Group Two (N + -yi)**(Words ending in vowels)**

These are general rules based on the examples we have. There may be exceptions as well as regional and personal variation. As always, follow the usage of your teacher and community.

For words ending in a vowel, insert -y- before adding the ending -i.

- A. For most words of more than one syllable ending in -aa with low tone, shorten the vowel to -a and insert -y- before the ending:

dáanaa	du dáanayi	his/her money
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- B. Words of one syllable ending in -aa keep the low tone and long vowel:

tsaa	du tsaayí	his/her hair seal
yaa	du yaayí	his/her bass
shaa	du shaayí	his/her mountain

C. Words ending in -áa keep the long vowel and high tone:

tináa	du tináayi	his/her copper shield
t'áa	du t'áayi	his/her board
naasa.áa	du naasa.áayi	her (woman's) tool box
x'eis'awáa	du x'eis'awáayi	his/her ptarmigan
ayaheeyáa	du ayaheeyáayi	his/her curlew
asgutuyiksháa	du asgutuyiksháayi	his/her forest beetle

Exceptions to this for some but not all speakers seem to include bucket, lamp, and canvas:

x'eesháa	du x'eesháayi	his/her bucket
s'eenáa	du s'eenáayi	his/her lamp
xwaasdáa	du xwaasdáayi	his/her canvas

D. Words ending in long vowels -ei and -ee stay long:

dei	du deiyí	his/her road
l'ée	du l'éeyi	his/her blanket for giving away

(Our examples thus far are words of one syllable; this may be part of the rule.)

E. Most words ending in a short vowel with low tone stay short and insert -y- before the ending:

at kahéeni	du at kahéenyi	his/her juice
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F. For most words ending in a short vowel with high tone, the short vowel becomes long and the tone changes:

té	a _x teiyí	my stone
kasné	du kasneyí	his/her knitting
atxá	du atxaayí	his/her food
shé	du sheiyí	his/her blood
shí	du shiyí	his/her blood (alternate pronunciation)
shá	xáat shaayí	fish head

An exception seems to be the word for old squaw duck, where the vowel stays short and high:

yaa.aa.ooné	du yaa.aa.oonéyi
yaa.aanané	du yaa.aananéyi (alternate pronunciation)

Transformation Drill 8

Change the words in the left column to possessive, using the pronoun haa.

dáanaa	haa dáanayi	our money
óonaa	haa óonayi	our rifle
kootéeyaa	haa kootéeyayi	our totem pole
koogéinaa	haa koogéinayi	our koogéinaa
lítaa	haa lítayi	our knife
kooxéedaa	haa kooxéedayi	our pencil
jigwéinaa	haa jigwéinayi	our towel
lugwéinaa	haa lugwéinayi	our handkerchief
xút'aa	haa xút'ayi	our adze
xít'aa	haa xít'ayi	our broom
géewaa	haa géewayi	our beer
dei	haa deiyí	our road
at kahéeni	haa at kahéeniya	our juice
té	haa teiyí	our stone
aḡáa	haa aḡáayi	our paddle

Transformation Drill 9

Change the words in the left column to possessive, using the pronoun yi.

dáanaa	yi dáanayi	your money
óonaa	yi óonayi	your rifle
kootéeyaa	yi kootéeyayi	your totem pole
koogéinaa	yi koogéinayi	your koogéinaa
lítaa	yi lítayi	your knife
kooxéedaa	yi kooxéedayi	your pencil
jigwéinaa	yi jigwéinayi	your towel
lugwéinaa	yi lugwéinayi	your handkerchief
xút'aa	yi xút'ayi	your adze
géewaa	yi géewayi	your beer
dei	yi deiyí	your road
at kahéeni	yi at kahéeniya	your juice
té	yi teiyí	your stone

Transformation Drill 10

Change the words in the left column to possessive, using the pronoun *has du*.

dáanaa	has du dáanayi	their money
óonaa	has du óonayi	their rifle
kootéeyaa	has du kootéeyayi	their totem pole
koogéinaa	has du koogéinayi	their koogéinaa
lítaa	has du lítayi	their knife
kooxéedaa	has du kooxéedayi	their pencil
jigwéinaa	has du jigwéinayi	their towel
lugwéinaa	has du lugwéinayi	their handkerchief
xút'aa	has du xút'ayi	their adze
axáa	has du axáyai	their paddle
xít'aa	has du xít'ayi	their broom
géewaa	has du géewayi	their beer
dei	has du deiyí	their road
at kahéeni	has du at kahéeniya	their juice
té	has du teiyí	their stone

Rules for Group Three (N-c~c + -i)

Study the sound chart on page 71 of *Beginning Tlingit*. If a Tlingit word ends in an aspirated stop, that sound changes to a plain stop when the possessive suffix is added. (Note that no other column of sounds in the chart changes; most fall into group 1, described above.) This is very regular, so that:

t~d	t	becomes	d
tl~dl	tl	becomes	dl
ts~dz	ts	becomes	dz
ch~j	ch	becomes	j
k~g	k	becomes	g
k̄~ḡ	k̄	becomes	ḡ

Here are some examples:

hít	a _x hídi	my house
keítl	a _x keidlí	my dog
xóots	du xóodzi	his/her bear
gooch	du goojí	his/her wolf
séek	i séegi	your belt

Transformation Drill 11

Change the words at the left to possessive, using the pronoun du.

gút	du gúdi	his/her/its dime
kawóot	du kawóodi	his/her/its beads
seit	du seidí	his/her/its necklace
hít	du hídi	his/her/its house
keítl	du keidlí	his/her/its dog
k'wátl	du k'wádlí	his/her/its cooking pot
gooch	du goojí	his/her/its wolf
gáach	du gáaji	his/her/its rug
xóots	du xóodzi	his/her/its brown bear
séek	du séegi	his/her/its smoke
xáat	du xáadi	his/her/its fish
xaat	du xaadí	his/her/its root
shayeit	du shayeidí	his/her/its pillow
kanéist	du kanéisdi	his/her/its cross
naa.át	du naa.ádi	his/her/its clothes
shakee.át	du shakee.ádi	his/her/its frontlet
l'a _x keit	du l'a _x keidí	his/her/its mask
lák _t	du lák _{di}	his/her/its bentwood box

Rules for Group Four (*N + -u, N-c~c + -u*)

There is one large group of words left. Many Tlingit words take the possessive suffix –u instead of –i. Here are the rules. Use the -u suffix for:

A. All words ending in -w preceded by a vowel

gaaw	a _x gaawú	my drum
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B. Words ending in any form of k, k̲, x, or x̲ preceded by oo- or u-

x'úx'	a _x x'úx'u	my book
sheishóox	a _x sheishóoxu	my rattle

C. As with other aspirated stops explained above, k and k become g and g.

kóok	du kóogu	his/her pit/cellar
<u>k</u> óok	du <u>k</u> óogu	his/her box

D. Words ending in any form of k, k, x, or x followed by -w drop the -w (the “rounding” indicated by the -w is absorbed by the suffix -u). An aspirated stop also changes to a plain stop.

kw~gu	kw	becomes	gu
<u>k</u> w~gu	<u>k</u> w	becomes	gu

nadáakw	du nadáagu	his/her table
yaakw	haa yaagú	our boat
s'áaxw	a _x s'áaxu	my hat
tleikw	du tleigú	his/her berry
léik'w	du léik'u	his/her red snapper

Transformation Drill 12

Change the words at the left to possessive, using the pronoun du.

gaaw	du gaawú	his/her/its drum
náaw	du náawu	his/her/its rum;booze
kóox	du kóoxu	his/her/its rice
x'úx'	du x'úx'u	his/her/its book; paper
x'óow	du x'óowu	his/her/its robe
sheishóox	du sheishóoxu	his/her/its rattle
nadáakw	du nadáagu	his/her/its table
yaakw	du yaagú	his/her/its boat
kaháakw	du kaháagu	his/her/its stink eggs
kóok	du kóogu	his/her/its pit

Transformation Drill 13

Change the words at the left to possessive, using the pronoun *has du*.

gaaw	has du gaawú	their drum
náaw	has du náawu	their rum; booze
kóox	has du kóoxu	their rice
x'úx'	has du x'úx'u	their book; paper
x'óow	has du x'óowu	their robe
sheishóox	has du sheishóoxu	their rattle
nadáakw	has du nadáagu	their table
yaakw	has du yaagú	their boat
kaháakw	has du kaháagu	their stink eggs
kóok	has du kóogu	their box
s'áaxw	has du s'áaxu	their hat
gáaxw	has du gáaxu	their duck
kóok	has du kóogu	their pit

More practice.

If you feel the need for more practice, you can repeat the drill with the other pronouns: *ax*, *i*, *haa*, and *yi*. You can also use the words in patterns from Beginning Tlingit. For example:

Yi yaagú ák.wé?	Is that your guys' boat?
Aaá, haa yaagú áwé.	Yes, that's our boat.

Examples from Haa Shuká: Tlingit Oral literature

Each unit of *Intermediate Tlingit* includes examples of the grammar introduced as found in Tlingit oral literature—the speeches and stories that have been transcribed (written down) from tape recordings. The readings are arranged to focus on the grammar introduced in the unit. For Units 1 and 2, readings are of single words and phrases. They expand to entire sentences beginning with Unit 4. Readings illustrating some commonly occurring points of grammar are spread over several units. Tlingit verbs are very complicated and you will grow into them as you grow in your study of Tlingit. In the meantime, verbs you don't know yet are included to show the relationship of the verb phrase and the noun phrase. These verbs are set in parentheses (). If you have the opportunity to participate in cultural events where Tlingit is spoken, listen for these words, phrases, and grammatical constructions.

The following phrases using possessive suffixes, kinship terms, and plural markers are taken from the stories in *Haa Shuká, Our Ancestors: Tlingit Oral Narratives* and from the speeches in *Haa Tuwunáagu Yís, For Healing Our Spirit: Tlingit Oratory*. As you familiarize yourself with such phrases, you will gradually learn more and more of the language as used by some of the traditional master storytellers. We have omitted some of the duplicates from the same story, but keep some for practice, and to show how frequent they are. Because these texts were done several years before *Intermediate Tlingit*, you will find some minor inconsistencies in spelling, especially vowel length in suffixes. Note in placenames a common pattern of the vowel of the first word shortening, and the tone being “stolen” by the second, as in Xóots + Noow becoming Xutsnoowú (as described above). Note also that in the context of the stories, some plurals are implied, even though the grammatical forms are singular; other plurals are made explicit by the use of the -x' suffix, which is a suffix we will explore in the next chapter.

Robert Zuboff, Basket Bay History

haa aaní	our land
téil kagánee	sapwood light, torch (pitchwood's light)
téilx'	sapwood torches
kaa jáagadi	a person's kill (in hunting; from «jaak + at»)
yá shaanáx'w sáani	these elderly women
yá ax' éesh háx' xoonx'í	these relatives of my fathers
haa xoonx'í	our relatives
ax' saayí	my name; my namesake

Robert Zuboff, Mosquito

hóoch'i aayí	the last one
i saayí	your name; your namesake
haa kusteeyí	our life; our way of life
has du x'axan.ádi	their food (thing next to their mouths)
du hídi	his/her house
du yáanayi	his/her pack (contrast: «du yaanayí», his/her enemy)
tíx'x'i sáani	strings (little ropes)

wé k̄usax̄a k̄wáan x'ús'i	the cannibal's club (also pronounced «x'wás'i»)
aḵ húnx̄u hás	my older brothers
a kél't'i	its ashes
wé k̄usax̄a k̄wáan kél't'i	the cannibal's ashes
k̄aa sheiyí	a person's blood
yá lingit'aaní	the world (land of people)
áa tlein	big lake (Atlin); contrast with «aa tlein», meaning “lots”

A. P. Johnson, K̄aax'achgóok

kooshdaa k̄wáani	land otter people
aḵ tlaa káak hás	my mother's maternal uncles
has du sh kalneegí	their story
yá Tlingit aaní	this Tlingit village
du keilk'i hás	his/her maternal nephews/nieces; sisters' sons/daughters
wé x'óon yádi	the fur seal pup
du woosáani	his/her spear
yú x'óon dleeyí	that fur seal meat
du s'ix'i	his/her dish
aḵ kaani yán	my brothers-in-law
du kaani yán	his/her brothers-in-law
aḵ keilk'i hás	my maternal nephews/nieces; sisters' sons/daughters
yee ax̄áayi	your (pl) paddle(s)
du ax̄áayi	his/her paddle
haa at x̄aayí	our food
wé dzaasx'	the thongs
séew héeni	rain water
K'óox dísi	Venus (planet; literally marten's moon)
k̄aa aaní	someone's village
a yanaak.áat'ani	its lid
wé taan x'adaadzaayí	sea lion whiskers
kéidladi	seagull
dleitx' sáani	little snow spots (on the mountain side)
Kiks.átx'i	the Kiks.ádis
k̄aa at x̄aayí	someone's food

Willie Marks, Naatsilanéi

du kaani yán	his/her brothers-in-law
taan eejí	sea lion rock
du káani	his/her brother-in-law

J. B. Fawcett, Naatsilanéi

has du aaní	their village
has du káani	their brother-in-law
i at x̄aayí	your food
i hídi	your house
du jishagóoni	his/her tools
du x̄út'ayí	his/her adze
a taayí	its fat
a katáx̄'jayi	its crackling
a yayeidí	their cradles

Frank Johnson, Strong Man

Taakw.aaní	Annette Island (winter village)
ch'áagu sh kalneegí	a story of long ago
gan.eetí	fire place; place where a fire had been
k̄aa s'aagí	a person's joints; bones
taan tlein	a big sea lion
aa tlein	a big one
sheen x̄'áyee	a bailer
taakw laak'ásgi	winter seaweed
du káak shát	his/her maternal uncle's wife
du shát saayí	his wife's name; namesake
has du x̄ooní	their relative

Willie Marks, K̄aakex'wtí

Ḡathéeni	Bartlett Cove (Sockeye River: Ḡaat + Héen)
ch'áagu k̄áawu	ancient people; person of long ago; man of long ago
k̄aa at x̄aayí	someone's food
du at'eegí	his/her paddlers
du aaní	his/her village

du xoonx'í	his/her relatives
kaa x'us.eetí	a person's footprints
du x'us.eetí	his/her footprints
du yátx'i	his/her children
s du íxt'i	their shaman (has~s; «has» can shorten to «s»)

Tom Peters, The Woman Who Married the Bear

haa aani kwáani	the people of our village
s du dlaak' x'us.eetí	their sister's footprints
du éek' hás	her brothers
woosh kik'iyán	siblings
du kaani yán	his/her brothers-in-law
du keidlí	his/her dog
yáa yeedadi keidlí	this dog of today
du x'asheeyí	his/her song
du yátx'i	his/her children
wé shux'aa aayí	the first one

Frank Dick, The Woman Who Married the Bear

taakw a eetí	spring (the remains of winter; where winter was)
du éesh kéilk'	his/her father's nephew
du aayí	his/hers; his/her thing
a x'us.eetí	its footprints; tracks
ayaan dzaasí	Athabaskan thongs
du sáni	his/her paternal uncle
has du at x'aaní	their dryfish
du éek' hás	her brothers
has du x'awoolí	their door, entrance
xóots x'us.eetí	brown bear footprints; tracks
du x'us.eetí	his/her footprints; tracks
has du kutéeni	their eyesight, vision
kaa kutéeni	someone's eyesight, vision
du yádi	his/her child
i kaani yán	your in-laws
du jixan.ádi	his/her weapons
du éek' hás keidlí	his/her brothers' dog

wé chooneit l'éex'i	the broken arrows
a x'awoolí	its door, entrance
Haa káani áwé	It's our in-law.
Yee káani áwé	It's your in-law.
a kayádi	its cub
du chooneidí	his/her bow and arrow

J. B. Fawcett, Kaats'

yú dakka.ádi tlenx'	those large inland animals
du keidlí	his/her dog
du keitlx'í	his/her dogs
du kéek' hás	his/her younger brothers
aan yátx'i	aristocrats; noble people
a _x téeli	my shoes
du saayí	his/her name
aatlein héen áwé	there's a large river
du yátx'i	his/her children
xóots x'us.eetí	brown bear footprints; tracks
du shát yéeyi	his former wife
Tlingit kusteeyí	human way of life; Tlingit culture
xóots x'asheeyí	the brown bear song
a daasheeyí	the cry, dirge, lamentation

Susie James, Glacier Bay History

Gathéeni	Bartlett Cove (Sockeye River: Gaat + Héen)
haa aaní	our land
Sít' Eeti Geey	the bay where the glacier was
wé hítx'	the houses
has du kahídi	their clan house
haa aayí	our thing
shayadihéin hítx'	many houses
a _x tláa káak hás hídi	my mother's maternal uncles' house
a _x léelkw hás hídi	my grandparents' house
a _x hídi	my house
a _x aaní	my land

Amy Marvin, Glacier Bay History

du daakahídi	his/her room, his/her house
at x'éeshi	dryfish
a saayí	its name
i daa.ádi	your clothes
kaa xooní	someone's relative
du xoonx'í	his/her relatives
yá Chookaneidí hídi	this Chookaneidí house
has du xooní	their relative
haa xooní	our relative
wé yaakwx'	the boats, canoes

Charlie White, The First Russians

lkhéeni	Copper River
cháatl xáas'i gwéil	halibut skin bag
yán tl'átgi	mainland (shore's earth)

Jennie White, Raven Boat

at naasí	intestines
xóots naasí	brown bear intestines

George Betts, The Coming of the First White Man

atx'aan hítx'i	smokehouses
hítx'	houses
yá Tlingit'aaní	the world
at yátx'i	children
wé aasx'	the trees
kaa yahaayí	someone's image
chush yahaayí daakeit	mirror
ax sh kalneegí	my story

Examples from Haa Tuwunáagu Yís: For Our Healing Spirit

In phases where it helps to include the verb for meaning, these are included in parentheses () in Tlingit and in translation. These are “exposure” verbs and will be explained more fully in future lessons. Remember that in a sequence of two high-tone words, sometimes the high tone is stolen from the first by the second when the phrase is pronounced in normal to rapid speech. Kinship terms from the different speeches are repeated only in various combinations of possessive pronouns. Some phrases with more than one grammatical feature are repeated in different lessons.

From Matthew Lawrence (1 and 2)

a _x éesh háš	my fathers
a _x aat háš	my paternal aunts
a _x kaani yán	my in-laws
[has k _u stéeyin] yee éesh háš	your fathers [were once alive]
yee yátx'i tsú [has k _u stéeyin]	your children, too, [were once alive]
yá i yátx'i [x haa sateeyí]	[those who are] these children of yours
a _x éesh	my father
ka yá i dachxanx'i yán [x haa sateeyí]	and [those who are] these grandchildren of yours
i aat háš	your paternal aunts
yá haa tláa	this mother of ours
yee tula.eesháani	your grief
yee éesh háš shaayí	your fathers' mountain

From David Kadashan

a _x sani háš	my paternal uncles
a _x káak áyá [x'akkwatee]	[I will imitate] my maternal uncle
Káak'w Éesh du yéet	the son of Káak'w Éesh
i yádi	your child
yee káani áyá [x'akkwatee]	[I will imitate] your brother-in-law
a _x káani	my in-law
yee yádi [x'akkwatee]	[I will imitate] your child
a _x káak háš	my maternal uncles
haa nanéiyi	our dead
[Yeeyisikóo] yee kaani yán	[You all know] your brothers-in-law
yee aat háš	your paternal aunts
yee sani háš	your paternal uncles
a _x sani háš [x siteeyi aa]	[those who are] my paternal uncles
a _x aat háš [x siteeyi aa]	[those who are] my paternal aunts

Xíxch'i S'áaxw daasheeyí	the song of the Frog Hat
Shaatuḱwáan Keidlí S'áaxw daasheeyí	the song of the Mt. Tribe's Dog Hat

From William Johnson

aḱ léelk'w yátx'i	my grandparent's children
dlák'	sister (direct address from male)
I gu.aa yáḱ x'wán, dlák'	Have courage, sister (a male's sister)
aḱ dláak'	my sister (a male's sister)
i léelk'w hás	your grandfathers
i yát'xi	your children
i káalk'w hás	your paternal niece/nephew's children

From Jessie Dalton

aḱ káalk'w hás	my paternal nieces/nephews
aḱ léelk'w hás	my grandparents
yee éesh hás	your fathers
yee waḱhéeni	your tears
du naaxeiní [yéeyi]	his/her [former] Chilkat robe
yee éesh hás x'aayí	your fathers' point of land
aḱ léelk'w yéet	my grandfather's son
aḱ káalk'w yéet	my paternal niece's/nephew's son
aḱ éesh kéilk'	my father's maternal niece/nephew
aḱ éek' shát	my brother's wife (a female's brother)
Weihá aayí k'oodás'	the shirt that is Weiha's thing
yá aḱ éek'	this brother of mine (a female's brother)
yá yee guwakaaní	this peacemaker of yours
yá Weihá k'oodás'i	this shirt of Weihá's
du k'oodás'i	his/her shirt
aḱ kaani yán[x siteeyi aa]	those who are my in-laws
has du x'wáal'i	their (eagle) down
has du kúdi	their nest
du tula.eesháani	his/her grief
aḱ léelk'w hás l'aḱkeidí	my grandparents' mask
aḱ léelk'w du shakee.ádi	my grandparents' frontlet

2

Plural & Diminutive Noun Suffixes

Word Building: Noun plurals (-x')

It is fitting at this point to introduce noun plurals in Tlingit. It is very easy to form noun plurals in Tlingit. Whereas English typically adds –s to the word (although it has different sounds as in cats, dogs, and houses), Tlingit regularly adds –x'.

hít	house	hítx'	houses
dóosh	cat	dóoshx'	cats

The possessed forms of plural nouns are also very regular:

hít	house	haa hídi	our house
hítx'	houses	haa hítx'i	our houses
dóosh	cat	āx dóoshi	my cat
dóoshx'	cats	āx dóoshx'i	my cats

An exception to this is kinship terms. Most of these add the word «hás» to make plural:

āx aat	my paternal aunt
āx aat hás	my paternal aunts

The common exception is «káani», which adds the word «yán» for plural:

āx káani	my brother-in-law
āx káani yán	my brothers-in-law

These terms are very common in potlatch speeches, where speakers address the opposite moiety, and in songs, where the same and opposite moieties are addressed.

Stolen Stress

In Tlingit, when two words come together in a joined or compound form, the tone or stress on the first word is often “stolen” by the second. This is most clearly noticed in the high tone rather than the low, so that the high tone on the first word is lost. This happens also in many place names, as will be explained below, and in many grammatical constructions that you will learn in future study of Tlingit. Note that both tones may appear in slow, careful speech, but the first is commonly “stolen” at normal speed. As an aid to beginners, we usually mark the tone in instructional materials, even when stolen.

<i>singular</i>	<i>plural, tone marked</i>	<i>with “stolen” tone</i>	
aᵗ éesh	aᵗ éesh háš	aᵗ eesh háš	my fathers
aᵗ káak	aᵗ káak háš	aᵗ kaak háš	my maternal uncles
aᵗ sáni	aᵗ sáni háš	aᵗ sani háš	my paternal uncles
aᵗ léelk'w	aᵗ léelk'u háš	aᵗ leelk'u háš	my grandparents
aᵗ aat	aᵗ aat háš	aᵗ aat háš	my paternal aunts
aᵗ káani	aᵗ káani yán	aᵗ kaani yán	my brothers-in-law

Clan names are rarely heard with plural endings, but they do appear from time to time in the texts:

Kiks.ádi (singular)	Kiks.átx'i (plural)	the Kiks.ádis.
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Normally the regular clan name is used for both singular and plural.

Plural Possessive with –u.

Once the –x' suffix is added for plural, the suffix rule follows similar rules as described above for singular words ending in –x'. If the –x' is preceded by the vowels oo or u, the suffix will be –u. In addition, (unlike the singular possessed words) if the –x' is preceded by the vowels aa or a, the suffix will also be –u. The simple plural for these words is –x'w, with the vowel causing rounding of the x'.

aᵗáa	paddle	aᵗáax'w	paddles
du aᵗáayi	his paddle	ᵗaa aᵗáax'u	people's paddles
wé at doogú	the skin	wé at dookx'ú	the skins
at yoowú	the stomach	at yoowx'ú	the stomachs
i saayí	your name, namesake	daax'oon saax'w	four names
haa saax'ú	our names	has du saax'ú	their names

Additional practice.

For more practice, return to the drills in Lesson One and make them plural. For example, from Transformation Drill 6:

dóoshx'	yi dóoshx'i	your cats
gwéilx'	yi gwéilx'i	your bags

from Transformation Drill 11:

gútx'	du gútx'i	his/her/its dimes
kawóotx'	du kawóotx'i	his/her/its beads
seitx'	du seitx'í	his/her/its necklaces
hítx'	du hítx'i	his/her/its houses
keitlx'	du keitlx'í	his/her/its dogs

Word Building: Diminutive (-k')

The most common way to express something small in Tlingit is to add the suffix -k':

dóosh	cat	dóoshk'	little cat
hít	house	hítk'	little house
aḵ hídi	my house	aḵ hítk'i	my little house

Practice the contrast between k' and x':

hít	house
hítx'	houses
hítk'	small house

The suffix -k' is labialized to -k'w after the vowels a, aa, u, and oo:

t'áa	board	t'áak'w	small board
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You will find interesting examples of all of the above in the words of Tlingit storytellers. Here are a few:

yá du káank'i	this little brother-in-law of his
tléix' saakk'	one little hooligan
taxhéenák'w	a little bit of broth.

Diminutive Plural: -x' sáani.

To make the plural of the diminutive or small forms, use the word «sáani» after the pluralized noun. A “peg vowel” (epinthetic vowel) is inserted for easier pronunciation after a sequence of two consonants.

hítx'i sáani	little houses
dóoshx'i sáani	tiny cats
téelx'i sáani	small shoes

This is a collective form for many small things. It can usually be used with the possessive pronouns with no change (since the form already looks like the plural possessive):

aḵ dóoshx'i sáani	my small cats; my kittens
aḵ keitlx'i sáani	my small dogs; my puppies
du téelx'i sáani	his/her little shoes
dleitx'i sáani	little snow patches (here and there on the mountain)

If there is not a sequence of two consonants, the “peg vowel” does not appear:

t'áa	board
t'áak'w	small board
t'áax'w sáani	small boards
shaanáx'w sáani	elderly women (Robert Zuboff, Basket Bay Story)

Finally, there is another word meaning “small” that many Tlingit children know. It stands by itself, and translates into English as a sentence.

Óosk' (or Óosk'i)	It is small; or, as an expression “Tiny!”
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Variant pronunciations are

Óoshk' (or Óoshk'i)	It is small; or, as an expression “Tiny!”
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This word derives from another word:

Óoxk' (or úxk')	“How tiny!”
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Word Building: yádi and yátx'i

Two extremely important words in Tlingit are «yádi» (child) and «yátx'i» (children). Both are forms with possessive suffixes. «Yádi» (child) is singular, and «yátx'i» (children) is plural. The plural form is heard in almost all Tlingit songs sung to the opposite moiety. For example:

Kaagwaantaan yátx'i	Children of Kaagwaantaan
Kiks.ádi yátx'i	Children of Kiks.ádi
Chookaneidi yátx'i	Children of Chookaneidí.

The -x' and -x'w sounds are two of four sounds (-x' & -x'w are the others) unique to Tlingit, not found in any other language on earth, so it will be difficult for many people to learn. But teachers should drill on this sound, especially with dance groups, so that it is pronounced correctly in the songs.

Practice the contrast between the following practice sounds:

ka	k'a	xa	x'a	x̄a	x̄'a
kwa	k'wa	xwa	x'wa	x̄wa	x̄'wa

Word Building: aa

Another word used in word building is «aa», meaning “the one”. It combines with determiners:

yá	>	yáat	>	yáat'aa	this one
hé	>	héit	>	héit'aa	that one
wé	>	wéit	>	wéit'aa	that one
yú	>	yóot	>	yóot'aa	that one

It is used in common phrases:

Daakw aa sá?	Which one?
Wáa yateeyi aa sá?	What kind?

It is commonly used with the possessive:

du aayí	his/her one, his/her own
Du aayí áwé.	It's his/hers.
Aadoo aayí sáyá?	Whose is this?

Another common use is

aḵ aayí	“my dear” (used affectionately)
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This form is also used in the traditional Russian Orthodox Lord's Prayer as sung in Tlingit, which begins:

Haa aayí haa éesh, aadoo sá dikee yéi yatee.
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Word Building: Tlein

A general Tlingit word for “big” is «tlein». It always follows the noun. For now, note that to say “my father's fish is big” in Tlingit requires a verb “to be big”, which will be taught later. Here are some examples:

Hít tlein áwé.	That is a big house
Yaakw tlein ḵaatéen.	I can see a big boat.
Áa tlein déi yaa nḵagút.	I am going to the big lake.
Aḵ éesh ḵáadi tlein áwé.	That's my father's big fish.
Áa tlein.	Big lake.
Aa tlein.	A big one.

«Aa tlein» is also used in common expressions:

Aa tlein	a big one; more conversationally, “big deal”
Aatlein át	“oh dear”; “oh my,” or “O my gosh!” (literally something big or too big to handle)
Aatlein gunalchéesh	Many thanks; lots of thanks; big thanks

The word «tlein» also appears in many Tlingit personal and place names:

Áa Tlein	Atlin, B.C. (Big Lake)
Aan Tlein	a river and land near Yakutat; (Great Land)
Lingít Tlein	Great man; big person; leader
Éeshi Tlein	Big Father; Immense Father (a nickname for a father's brother)

Word Building: -aa suffix

As you advance in Tlingit, you will notice patterns among the words. These patterns will help you figure out new words, and build your vocabulary. One of these common patterns is the ending –aa.

lítaa	knife	<i>thing that slides</i>
óonaa	rifle	<i>thing that shoots</i>
xút'aa	adze	<i>thing that chips (wood)</i>
xít'aa	broom	<i>thing that sweeps</i>
kooxédaa	pencil	<i>cylindrical thing that writes, draws, moves hands</i>

All of these are formed from a verb stem plus the ending –aa, meaning an instrument for doing that action.

√leet	to slide
√oon	to shoot
√xóot'	to scrape, chip
√xéet'	to sweep
√xeet	to write, inscribe

Notice the words

jigwéinaa	towel
lugwéinaa	handkerchief

These words are built from the inalienable incorporates *ji-* and *lú-*, meaning hand and nose, and the suffix –aa (instrument for). The prefixes and suffixes are added to the stem

awligoo	s/he wiped it
analgwéin	s/he is wiping

Hence, an instrument for wiping the hands or nose! Using other nouns, you can make other words:

t'áakagwéinaa	mop (floor-wiper)
s'ix'gwéinaa	dish rag
kaadaagwéinaa	bath towel (person-around-wiper)

Some speakers pronounce the stem short in these words: -gwénaa.

Word Building: át

Another common word building pattern is with «át», meaning “thing”.

shakee.át	dance headdress frontlet (thing at the head-top)
naa.át	clothes (covering/draping thing)
at.óow	clan crest or design (purchased object)

These words are built as follows:

shá	head
kee	on top of
át	thing
náa	(draped) over it, covering it
át	thing (originally kaa-naa-.át; draped on a person)
át	thing
.óow	to buy lots of something

Word Building: Compound words using the possessive suffix

Some of the examples you have been practicing on may seem funny in isolation on a list, but they appear often in many other contexts, such as compound words, place names, personal names, kinship terms, etc. Here are some examples.

Notice in the examples that follow how many, if not most, speakers shorten the vowel of the first part of the compound noun, and that the tone is stolen, as explained above. Thus:

Gaat	sockeye, red salmon;	may become	Gathéeni
Xóots	brown bear	may become	Xutsnoowú

In slower speech, the longer vowels and high tones may be heard. Both are correct. In many place names and personal names, the word division is still being worked out. It is like English Mary Ann and Marianne. You may encounter both Chookan Héeni and Chookanhéeni.

taxhéeni	soup (boiled water)
at kahéeni	juice (water of something small and round)
guwakaan dleeyí	deer meat (deer’s meat; meat of deer)
guwakaan taayí	deer fat (deer’s fat; fat of deer)
ttaa eexí	seal oil (seal’s oil; oil of seal)
gishoo naasí	hot dog; sausage (pig’s intestine)
gishoo taayí	bacon (pig’s fat)
Lingít aaní	Tlingit country (real people’s land)
Lingít’aaní	the world
Taakw Aaní	Metlakatla; (Winter land)

Taan aaní	Sea Lion Land
Gathéeni	Bartlett Cove (in Glacier Bay)
Xutsnoowú	Angoon (Brown Bear Fort; or Burned Wood Fort)
Chookan Héeni	Berg Bay (in Glacier Bay; literally Grass River)
Taakw K'wát'i	Winter Egg—a personal name of the Suḵteeneidi clan of the Raven Moiety. This was the Tlingit name of the late Frank Johnson of Ketchikan
Du yéili	his/her Raven; songs might refer this way to an Eagle moiety person of the opposite gender
Du goojí	his/her wolf; for example, in the Raven song, Raven dances with his eyes ever toward his wolf. Songs almost always use the word wolf to refer to what is commonly called the Eagle moiety.
Yéil Yádi	Raven Child, Baby Raven; Tlingit name of Nathan Jackson
Kiks.ádi yádi	Child of Kiks.ádi. This refers to a man or woman of a clan of the Eagle moiety whose father is Kiks.ádi. This grammatical construction is used in Tlingit to describe a child of the father's clan and is common in songs when singing to a clan of the opposite moiety.

Word Building: Names of Months

Names of months in the traditional Tlingit lunar calendar also use possessive suffixes. Here are a few examples, given for linguistic purposes. These words may not be common to all communities. There seems to be considerable variation from region to region regarding the names themselves, and which month on the English-language solar calendar they equate to. For a full list of the months, see *Lingít X'éináx Sá! Say It in Tlingit: A Tlingit Phrase Book*, pages 19-20.

Xáat dísi	July	<i>Salmon month; when the fish return</i>
Dís yádi	September	<i>Child moon; young moon; little moon; baby moon. Seems to refer to weaning: "Weaning month," when food is beginning to become scarce and we do with less.</i>
Dís tlein	October	<i>Big moon; when animals are in their prime condition; wild fowl are abundant; people return to winter villages with summer food supplies</i>
T'aawák dísi	January	<i>Canada Goose month; when geese fly and call; when they stay in the area and can be counted</i>
S'EEK dísi	February	<i>Black bear month; when the cubs are born</i>

Word Building: Names of Clans and Art Pieces

Many Tlingit Clan names and names of tribal regalia include possessive forms. Here are a few examples:

Shaatu <u>k</u> waan Keidlí	Dog of the Tribe Within the Mountain	<i>This is the name of a T'akdeintaan clan hat.</i>
Xóots Saagí Hít	Bear's Nest House	<i>The name of a Chookaneidí clan house in Hoonah.</i>
Yeil Kúdi Hít	Raven's Nest House	<i>A T'akdeintaan clan house in Hoonah. Kút is nest; yéil kúdi has lengthened over the years to kudei.</i>
Yeil Kúdi Hít X'óow	Raven's Nest House Robe	<i>A robe made to commemorate Raven's Nest House.</i>
Lukaax.ádi (Lukaax-át-i)	People of Lukaax	<i>The name of a Raven moiety clan. Lukaax is a point by Duncan Canal. As with most other clan names, the names come from the southern part of Southeast Alaska, from which the people migrated to the north.</i>
Dakl'aweidí (Daak-l'éiw-át-i)	People of Inland Sand	<i>The name of an Eagle moiety clan. The name comes from a sand spit in the Stikeen River, from which the people moved to different villages.</i>
Shangukeidí (Shankw-ká-át-i)	People of Shankw	<i>The name of an Eagle moiety clan. The name comes from an island named Shankw (grey hair?), so named because when the herring spawned, the branches were put in the trees to dry, making the forest of the island look like a man's gray head.</i>

Additional Language Activity

You now know enough Tlingit to make up small stories. Think of all the things you can say by now, and try to make up stories of your own experience. They don't have to be real. They won't be great classics of Tlingit literature, but they will be fun. Here's an example. Can you understand it? Can you make up one like it?

Xáat Tlein

Xáat ax tuwáa sigóo. Xáat ax éet uwaháa. Ast'eixdéi yaa n̄xagút. Ax éesh tsú xáat du tuwáa sigóo. Ax éesh tsú ast'eixdé yaa nagút. Xáat ax jeewú. Xáat ax éesh jeewú tsú. Xáat tlein ax éesh jeewú. Ax aayí oosk' ku.aa. Ax xáatk'i áyá. Ax éesh xáadi tlein áwé. Ax x'éi yak'éi ku.aa ax xáatk'i.

Here are some topics you could write or tell about:

ax hídi

ax dóoshi

ax keidlí

ax yaagú

ax káak yaagú

ax éesh yaagú

ax léelk'u has hídi

Try it, you'll like it! I gu.aax x'wán! Yee gu.aax x'wán! (Courage to you/y'all!)

3

Direction & Location

Yee gu.aa yáx x'wán!

Congratulations!

If you are a student of Tlingit and have made it this far, you are a survivor! The next set of units starts another steep climb, but by the end of the sequence you will be on a very high plateau, from which you can look far and wide. By the end of the units 3-7, you will be able to understand 90% of a traditional Tlingit text such as a song, story, or speech. The final 10% is the verb, and every text will present new challenges, but you have teachers and a growing supply of new reference materials to guide you. After Part One of Intermediate Tlingit, there is little more to say about nouns and the system of location and direction. The rest of your study of Tlingit will be understanding the verb. The units are based on the frequency count in the written versions of stories and speeches, and by studying these, you will increase your ability to follow speeches and narratives when you hear them live.

Units 4-6 introduce direction and location. “Location” tells where things are or where things are happening. “Direction” tells where things are going to or coming from. The drills in this unit provide an overview of what is ahead.

Introduction

In *Beginning Tlingit*, you had some exposure to the Tlingit system of location and direction in such phrases as:

Goosú wa.é?	Where are you?
Yáadu.	Here.
Goodéi sá yaa neegút?	Where are you going?
Ax aat xándeí yaa nxagút.	I'm going to my aunt's.
Sgóondáx yaa nagút.	S/he's coming from school.
Juneaux' yéi xat yatee.	I live in Juneau.
X'úx' ax jeewú.	I have a book (a book is in my hand).

This set of units explains the complete Tlingit system of location and direction.

Review Drills

Drills 1 & 2. As a transition to new material, it is helpful to review the verbs of sitting, standing, and playing. In all of the following drills, first practice the Q and A as a repetition drill. Use pictures, puppets, toys, and/or student action as prompts.

1. QA.

Q:	Waa sá <u>ku</u> wanóok?	(What is s/he doing?)
A:	Áa.	S/he is sitting.
A:	Hán.	S/he is standing.
A:	Ash koolyát.	S/he is playing.

2. QA

Q:	Waa sá <u>ke</u> eyanóok?	What are you doing?
A:	<u>X</u> a.áa.	I am sitting.
A:	<u>X</u> ahán.	I am standing.
A:	Ash <u>kux</u> alyát.	I am playing.

2. QA

Q:	Waa sá <u>kux</u> waanóok?	What am I doing?
A:	ee.áa.	You are sitting.
A:	eehán.	You are standing.
A:	Ash keelyát.	You are playing.

Drills 4–7. We can expand the pattern by asking “where” something is happening.

4. QA

Q:	Goot sá áa?	Where is s/he sitting?
A:	Wéit áa.	S/he is sitting over there.
A:	Dei yaaxt áa.	S/he is sitting by the roadside.
A:	Ax xánt áa.	S/he is sitting by me.

5. QA

Q:	Goox' sá ash koolyát?	Where is s/he playing?
A:	Wéix' ash koolyát.	S/he's playing over there.
A:	Dei yaaxx' ash koolyát.	S/he's playing by the roadside.
A:	Ax xánx' ash koolyát.	S/he's playing by me.

6. QA

Q:	Goodé sá yaa nagút?	Where is s/he going?
A:	Wéide yaa nagút.	S/he's going over there.
A:	Dei yaaxdé yaa nagút.	S/he's going to the roadside.
A:	Ax xánde yaa nagút.	S/he's coming to me.

7. QA

Q:	Goodáx sá yaa nagút?	Where is s/he coming from?
A:	Wéidáx yaa nagút.	S/he's coming from over there.
A:	Dei yaaxdáx yaa nagút.	S/he's coming from beside the road.
A:	Ax xándáx yaa nagút.	S/he's coming from by me.

Drills 8–12, repeat the QA drill with first and second person. Note some changes in location and pronoun to make sense.

8. QA

Q:	Goot sá ee.áa?	Where are you sitting?
A:	Héit xa.áa.	I am sitting over here.
A:	Dei yaaxt xa.áa.	I am sitting by the roadside.
A:	Du xánt xa.áa.	I am sitting by him/her.

9. QA

Q:	Goot sá eehán?	Where are you standing?
A:	Héit xahán.	I am standing over here.
A:	Dei yaaxt xahán.	I am standing by the roadside.
A:	Du xánt xahán.	I am standing by him/her.

10. QA

Q:	Goox' sá ash keelyát?	Where are you playing?
A:	Héix' ash kuxalyát.	I am playing over here.
A:	Dei yaaxx' ash kuxalyát.	I am playing by the roadside.
A:	Du xánx' ash kuxalyát.	I am playing by him/her.

11. QA

Q:	Goodé sá yaa neegút?	Where are you going?
A:	Wéide yaa n̄xagút.	I'm going over there.
A:	Dei yaax̄dé yaa n̄xagút.	I'm going to the roadside.
A:	Du x̄ánde yaa n̄xagút.	I'm going over by him/her.

12. QA

Q:	Goodáx̄ sá yaa neegút?	Where are you coming from?
A:	Wéidáx̄ yaa n̄xagút.	I'm coming from over there.
A:	Dei yaax̄dáx̄ yaa n̄xagút.	I'm coming from beside the road.
A:	Du x̄ándáx̄ yaa n̄xagút.	I'm coming from over by him/her.

Grammatical Explanation

In English and related (Indo-European) languages, location and direction are expressed through prepositions. A preposition is a word that comes before the main word; it is pre-positioned, or positioned before the main word:

<u>In</u> the water	<u>in</u> dem Wasser
<u>On</u> the table	<u>sur</u> le table
<u>In</u> the house	<u>en</u> la casa
<u>With</u> me	<u>mit</u> mir, so mnoiyu, con migo, avec moi, etc.
<u>To</u> the house	<u>zu</u> dem Haus
<u>From</u> the house	<u>aus</u> dem Haus

In Tlingit (and in many other languages of the world, including Japanese and Finnish) these concepts are expressed through the use of post-positional words and suffixes. These may be a separate word (relational noun) that follows the main word, or a suffix (postposition) that is attached directly to the main word:

Héen yíkt hán.	S/he's standing (up to knees) in the water / stream.
Héen táat hán.	S/he's standing (above knees) in the water.
nadáakw káwoo	On the table (table on)
a _x een	with me (my with).
hítx'	In/at the house (in general; house-in)
hítde	toward the house (house-toward)
hítdáx̄	from the house (house-from)
hít yeex'	in the house (house-inside-in)
hít yeedé	into the house (house-inside-to)
hít yeedáx̄	out of the house (house-inside-from)

In Tlingit, location and direction are expressed through a complex system of bases and postpositions. A review of the grammatical terms used to describe and explain the system may be helpful.

Grammatical Terms

Suffix

A suffix is a unit of meaning that cannot stand alone, but is always added on to the main word. More technically stated, a suffix is any post-stem element that is phonologically bound (bound by sound) to the stem. English has many. For example:

-ing	smoke	smok-ing
-s	cat	cat-s
	I smoke	he smoke-s
-ed (-t)	I smoke	I smoked (sounds like I smokt)

You have learned some Tlingit suffixes already:

Juneau-x' yéi yatee.	S/he lives in Juneau.
Yéil naa-x̄ x̄at sitee.	I am Raven moiety.

Like English *-s*, *-t*, and *-ing*, Tlingit *-x'* and *-x̄* cannot stand alone, but must be combined with a main word by being added at the end. People don't pronounce them alone, and they don't mean anything when they stand alone. For most English speakers, "t" means nothing when pronounced alone. But when combined with "walk" and when "I walk" is contrasted with "I walked," all speakers recognize it as indicating past action. But unless they have had some training in linguistics, most English speakers won't normally isolate "t" and connect it with past action. (They will also usually confuse the sound "t" with the spelling "-ed.") The same thing is true of Tlingit suffixes and other parts of the grammar for speakers of Tlingit. Although these are the building blocks of the language, they won't have meaning for most speakers until they are combined in speech.

Base

A base is the underlying or main form of a word.

hít	house
ká	horizontal surface of

Stem

For purposes of these grammar units, the stem is defined as the form of a word to which the suffixes are added. The stem can often be the same as the base, but sometimes the stem is a base with other grammatical elements already added.

hít	house	hít-de	to the house
hít	house	āx̄ híd-i	my house
āx̄ híd-i	my house	āx̄ híd-i-dé	to my house
a ká	on (horizontal surface)	a ká-t	on-at it
a ká	on (horizontal surface)	a kaa-dé	to the top of it

Postposition

As mentioned above, a postposition is a word or part of a word that comes after the main word, much as a preposition in English comes before. “Pre” means “before,” and “post” means “after,” so a pre-position is positioned before, and a post-position is positioned after. There are two kinds of postpositions in Tlingit: suffixal and independent. As the terms suggest, suffixal postpositions are suffixes that must be attached to the main word. An independent postposition can stand alone as a separate word. Certain combinations of bases and postpositions have become lexicalized; that is, the combination has taken on a special meaning of its own and is best treated as a vocabulary item rather than the literal “sum of its parts.” These will be discussed in detail in the lessons that follow.

System Overview

The Tlingit system of location and direction consists of a sequence of three components (though all three components are not always used every time). Each of these components occupies a position in the phrase.

1. a noun or pronoun object
2. a base, either demonstrative, relational, or directional
3. a postposition (suffixal, independent, or lexicalized)

The review and drills above give examples of all of these, showing verbs of sitting, standing, and playing in a place, motion to and from a place, and combinations of the three parts of the system. Some examples are analyzed in the table below. Notice how some positions in the system are empty, depending on the meaning.

The following units introduce the different parts of the system, one at a time, showing the different kinds of bases and how they combine with different postpositions.

In all of the drills, remember that it’s ok to ask silly questions and make up impossible sentences. Also, you can pretend you are using a cell phone to ask questions that are pointless in face to face situations, such as where your friends are, and what they are doing, or where they are going.

There are no sample readings or additional activities for Unit 3.

Overview of Location and Direction (using familiar examples)

	1	2	3	4
	noun or pronoun base	determiner, directional, or relational noun base	Postposition (of Location or Direction)	Verb or rest of sentence
1.	Juneau		-x'	yéi yatee.
2.	Sgóon		-de	yaa nagút.
3.		Wéi	-t	hán.
4.		Wéi	-x'	ash koolyát.
5.		Wéi	-de	yaa nagút.
6.		Gáan	-x'	yéi jiné.
7.		Goo	-dáx	sá yaa neegút?
8.	Du	xán	-dáx	yaa nxagút.
9.	Ax	xán	-x'	ash koolyát.
10.	Ax	xán	-t	áa.
11.	Ax aat	xán	-dei	yaa nxagút.
12.	Nadáakw	ká	-wu	wé x'úx'.
13.	Du jee		-wú	wé x'úx'.
14.	Ax hídi	ká	-t	áa wé yéil.
15.	Wé aas	yík	-t	áa wé yéil.

1.	Juneaux' yéi yatee.	S/he lives in Juneau.
2.	Sgóonde yaa nagút.	S/he is going to school.
3.	Wéit hán.	S/he is standing over there.
4.	Wéix' ash koolyát.	S/he is playing over there.
5.	Wéide yaa nagút.	S/he is going over there.
6.	Gáanx' yéi jiné.	S/he is working outside.
7.	Goodáx sá yaa neegút?	Where are you coming from?
8.	Du xándáx yaa nxagút.	I'm coming from over by him/her.
9.	Ax xánx' ash koolyát.	S/he is playing by me.
10.	Ax xánt áa.	S/he is sitting by me.
11.	Ax aat xándeí yaa nxagút.	I'm going to my aunt's.
12.	Nadáakw káwu wé x'úx'.	The book is on the table.
13.	Du jeewú wé x'úx'.	S/he has a book (a book is in his/her hand).
14.	Ax hídi kát áa wé yéil.	The raven is sitting on my house.
15.	Wé aas yíkt áa wé yéil.	The raven is sitting in the tree.

4

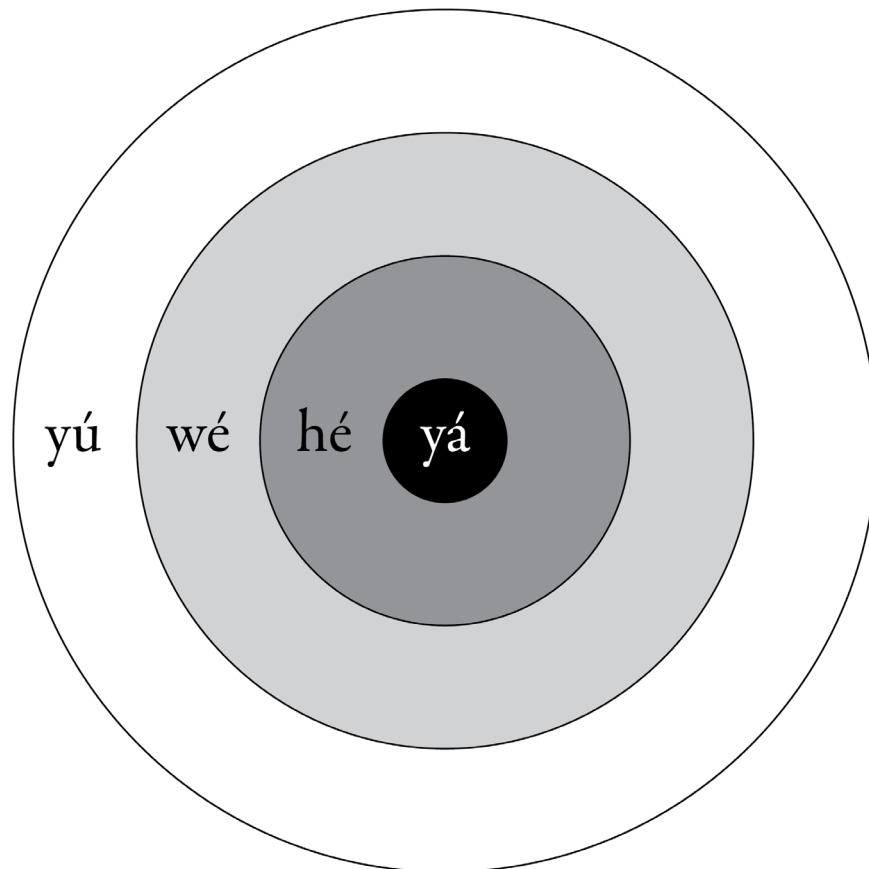
Determiner Bases & Suffixal Postpositions

Determiner Bases

This is the smallest group of bases, and consists of words like English “this” and “that”, and the question word “where?”

Determiner bases and their meanings

yá ~ yáa-	this one here, here (near me, in possession)
hé ~ héi-	this one here, nearby, over here, on my side
wé ~ wéi-	that one there, nearby, over there (as if pointing)
yú ~ yóo-	that one over yonder, way over there, far away
goo- + sá ~ goosú	goo (interrogative) + sá (say) = (question word) where?



For most speakers the bases have both short and long-vowel forms, as shown above. Suffixes are always added to the long-vowel forms. Stated another way, the combining forms are the long-vowel forms. «Goo» has no short form, and never appears alone.

The non-combining form—often translated into English as “the” or “this/that/that over there”—may be long or short, depending on the speaker’s preference and his or her dialect:

yá hít	the house, this house
yáa hít	the house, this house
hé hít	the house, this house
héi hít	the house, this house
wé hít	the house, that house (over there)
wéi hít	the house, that house (over there)
yú hít	the house, that house (over yonder)
yóo hít	the house, that house (over yonder)

In these lessons, we standardize short, following the speech of one of the authors. As always, follow the speech of your teacher and community.

Suffixal and Independent Postpositions

Suffixal postpositions are so named because they attach directly to the base. This lesson is about suffixal postpositions. Relational nouns stand alone. These are introduced in a later unit.

Common suffixal postpositions and their general meanings

Seven suffixal postpositions commonly appear with determiner bases (and other bases to be introduced later). These are (in alphabetical order):

-dáx̄ ~ -tx̄	from, out of; since	<p>Note that when -dáx̄ attaches to a noun ending in a vowel, -dáx̄ optionally loses its vowel, becoming -tx̄. For example, either of the following are acceptable for “from around the house”: wé hít daadáx̄ / wé hít daatx̄.</p> <p>These nouns and relational nouns have alternate forms when combined with -dáx̄:</p> <p>á “it, there” + dáx̄ = aadáx̄ / aax̄ “from it; from there” a ká “surface” + -dáx̄ = a kaadáx̄ / a kaax̄ “from its surface” a yá “its face” + -dáx̄ = a yaadáx̄ / a yaax̄ “from its face” a tú “its inside” + -dáx̄ = a tóodáx̄ / a tóox̄ “from its inside”</p>
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-de ~ -dé	to, toward; until; in the manner of	The tone on the postposition -dei is the opposite of that on the final syllable of the noun which it attaches to. This postposition can be pronounced long or short (-dei or -de), depending on speaker dialect. Some nouns and relational nouns undergo changes in vowel length and/or tone when combined with -dé(i): á “it, there” + -dé(i) = aadé(i) “toward it; toward there” a ká “its surface” + -dé(i) = a kaadé(i) “toward (the surface of) it” a yá “its face” + -dé(i) = a yaadé(i) “toward (the face of) it” a tú “its inside” + -dé(i) = a tóode(i) “toward (the inside of) it”
-náx̄	through; along, via; including the time of	Some nouns and relational nouns undergo changes in vowel length and/or tone when combined with -náx̄: á “it, there” + -náx̄ = anax̄ “through it; through there” a ká “its surface” + -náx̄ = a kanáx̄ / a kaanáx̄ “through (the surface of) it; throughout it; over it” a yá “its face” + -náx̄ = a yanax̄ / a yáanáx̄ “through (the face of) it” a tú “its inside” + -náx̄ = a tóonáx̄ “through (the inside of) it”
-t	(resting) at; coming to, arriving at; moving about	-t has different meanings depending on what verb it occurs with. With “sit” or “stand” it means “at”; with (∅-) conjugation motion verbs it means “coming to, arriving at”; with na-conjugation motion verbs it means “moving around, about”.
-wu ~ -u	is/are at	Used in verbless phrases. -wu is added to stems ending in vowels; -u if the stem ends in a consonant
-x' ~ -∅	at (the scene of); at (the time of)	The postposition -x' has the alternate form -∅ (unmarked) when attaching to a noun ending in a long vowel.
-x̄	(in prolonged contact) at; (repeatedly arriving) at; being, in the form of	

For the Avid Reader I

The postposition dé is pronounced long by some speakers: déi. We standardize short in these lessons. As always, follow the speech of your teacher and community. The postposition -x' has a variant form in which it is replaced by a long high vowel. This will be explained later. See the table at the end of this unit for a complete list of the postpositions and a more technical explanation. Later on you will also learn that the postposition -t is used with verbs of motion and gives different meaning to the verb depending on the combination. For example:

aadé woogoot	s/he/it went there
át uwagút	s/he/it arrived there
át woogoot	s/he/it was walking around

Grid of Determiner Bases and Syllabic Postpositions

Here are the possible combinations of seven of the above postpositions. The remaining three will be explained in later lessons.

Base	-de(i)	-dáx	-náx	-t	-wu/u *	-x'/Ø	-x̄
goo-	goodé	goodáx̄	goonáx̄	goot	(goosú)	goox'	goox̄
yáa-	yáade	yáadáx̄	yáanáx̄	yáat	yáadu	yáax'	yáax̄
héi-	héide	héidáx̄	héináx̄	héit	héidu	héix'	héix̄
wéi-	wéide	wéidáx̄	wéináx̄	wéit	wéidu	wéix'	wéix̄
yóo-	yóode	yóodáx̄	yóonáx̄	yóot	yóodu	yóox'	yóox̄

* goosú is from goo- (interrogative) + sá (say); héidu is from héi + -t + -u, where the -u creates the voiced consonant -t ~- d.

Familiar Examples.

You already know some of the combinations from songs and phrases.

Goosú wa.é?	Where are you?
Tsu héide shugax̄tootaan.	We will open again (this box of knowledge).
Goodé sá yaa nagút?	Where is s/he going?
Goodé sá yaa neegút?	Where are you going?
Goodáx̄ sá yaa nagút?	Where is s/he coming from?

New Examples.

Here are some new combinations using the familiar patterns. Practice them as Repetition, Translation, and Question-and-Answer drills.

1.

Q.	Goodé sá yaa nagút?	Where is s/he going?
A.	Yáade yaa nagút.	S/he's coming here.
A.	Héide yaa nagút.	S/he's coming here.
A.	Wéide yaa nagút.	S/he's going there.
A.	Yóode yaa nagút.	S/he's going there (over yonder).

2.

Q.	Goodáx sá yaa nagút?	Where is s/he coming from?
A.	Yáadax yaa nagút.	S/he's coming/going from here.
A.	Héidax yaa nagút.	S/he's coming/going from here.
A.	Wéidax yaa nagút.	S/he's coming/going from there.
A.	Yóodax yaa nagút.	S/he's coming/going from there.

3.

Q.	Goonáx sá yaa nagút?	Where is s/he coming through?
A.	Yáanáx yaa nagút.	S/he's coming/going through here.
A.	Héináx yaa nagút.	S/he's coming/going through here.
A.	Wéináx yaa nagút.	S/he's coming/going through there.
A.	Yóonax yaa nagút.	S/he's coming/going through there.

4.

Q.	Goox sá yaa nagút?	Where is s/he coming along?
A.	Yáax yaa nagút.	S/he's coming/going along here.
A.	Héix yaa nagút.	S/he's coming/going along here.
A.	Wéix yaa nagút.	S/he's coming/going along there.
A.	Yóox yaa nagút.	S/he's coming/going along there.

5.

Q.	Goot sá áa?	Where is s/he sitting?
A.	Yáat áa.	S/he is sitting here.
A.	Héit áa.	S/he is sitting here.
A.	Wéit áa.	S/he is sitting there.
A.	Yóot áa.	S/he is sitting there.

6.

Q.	Goox' sá yéi yatee?	Where is s/he living/staying?
A.	Yáax' yéi yatee.	S/he is living/staying here.
A.	Héix' yéi yatee.	S/he is living/staying here.
A.	Wéix' yéi yatee.	S/he is living/staying there.
A.	Yóox' yéi yatee.	S/he is living/staying there (over yonder).

7.

Q.	Goosú hú?	Where is s/he?
A.	Yáadu hú.	S/he is here.
A.	Héidu hú.	S/he is here.
A.	Wéidu hú.	S/he is there.
A.	Yóodu hú.	S/he is there (over yonder).

Try making your own second person questions and first person answers (Where are you going? I'm going there.) This may require some new combinations:

Goox' sá yéi i yatee?	Where do you live?
Goosú wa.é?	Where are you?

In this book we standardize the allative and locative suffixes short: goodé and goosú. Some speakers and regions pronounce them long: goodéi, goosóo, yáadoo, etc. There is no difference in meaning.

More about Suffixal Postpositions and their Meanings

Suffixal postpositions are like the “case” endings in European languages (such as Latin, but even more like Hungarian, and Finnish) and many of these terms are used in grammars of those languages. **The technical names (given in parentheses) are useful for talking about the postpositions and referring to them, but it is far more important to learn the forms and what they mean, and how to use them, than to be able to name them.** Many of the names come from Latin terms for what the endings mean, such as “toward-case, from-case, with-case,” etc. “Temporal” means that the postposition can also be used in the sense of time, or movement in time as well as in space. Here is the complete list in alphabetical order:

-ch	ergative	because of; by means of; indicates agent of transitive verb with definite subject	
-dáx̄ ~ -t̄x̄	ablative	from; out of	Used with a verb of motion or where one is understood. Always high tone.
	temporal	since	
-de ~ -dé	allative	to or toward	Used with a verb of motion or where one is understood
	temporal	until	
-gaa ~ -gáa	vicinitative	(distributed) in the area of; (going) after, (waiting) for;	Tone is opposite of base.
	temporal	about the time of	
-náx̄	perlative	through, along, via	Used with a verb of motion or where one is understood. Always high tone.
	temporal	including the time of	
-t	punctual	(resting) at; coming to, arriving at; moving about	
tin̄ ~ tín̄ ~ teen̄ ~ téen̄ ~ een̄ ~ -n̄	comitative	(along) with, by means of	-n̄ is always syllabic; tin̄ also appears as an independent postposition. Tone is usually opposite of base, but varies.
	temporal	as soon as	
-wu ~ -u	locative predicative	is/are at	Used in verbless phrases
-x' ~ -∅	locative	at (the scene of); (residing) at;	Has a -∅ variant in the form of a long high vowel
	temporal	at (the time of)	
-x̄	pertingent	(in prolonged contact) at; (repeatedly arriving) at; being, in the form of	

For the Avid Reader II

In this unit we emphasized postpositions that combine with determiner bases. Three of the postpositions listed above do not pattern with determiner bases:

-ch

-gaa~gáa

-tin ~ tín ~ teen ~ téen ~ een ~ -n

They commonly pattern with nouns and pronouns.

ᵿaach ᵿasixán Jesus	I (subject of sentence) love Jesus
héengaa	for water; going to fetch water
aᵿ éesh tin	with my father
aan (aa + -n)	with it

For the Avid Reader III**More about the postposition tin ~ tín ~ teen ~ téen ~ een ~ -n**

The postposition –tin has both suffixal and independent variants. The suffixal form –n is used with the “empty base” ee-, and with several pronoun bases. With the “empty base:”

aᵿ een	with me
i een	with you
du een	with him/her
haa een	with us
yee een	with you-all
has du een	with them

With the pronoun bases:

aan	aa + een	with it
ᵿaan	ᵿa- + een	with me
ᵿoon	ᵿu + een	with someone
toon	tu- + een	with us

These irregular pronoun bases will be covered in detail in Unit 14 on the Tlingit pronoun system, but because they are useful and you may encounter them, we mention them here. The group includes (in their base and combining forms):

<u>x</u> a-	me	<u>x</u> aan	with me
<u>k</u> u-	indefinite person	<u>k</u> oon	with someone
a	it	aan	with it
ee-	“empty base” used with pronoun objects	du een	to him/her

The tone on ee- is high with a single-consonant postposition except -n, and low with postpositions consisting of a consonant and vowel, with or without another consonant.

a <u>x</u> een	with me
A <u>x</u> éet yaan uwaháa.	I’m hungry.
A <u>x</u> eedé yaa yaannahéin.	I’m getting hungry.
Du éet yaan uwaháa.	He’s hungry.
du een	with him/her
du eedé	to him/her
du eedá <u>x</u>	from him/her

The independent form «tin ~ t́in ~ teen ~ téen» seems to be used more with nouns, and rarely with pronouns. «Tin» seems largely interchangeable with the “empty base” «een» although the form «tin» seems to be used more with inanimate objects and animals, whereas «een» is used more with nouns referring to people:

a <u>x</u> éesh een	with my father
a <u>x</u> tláa een	with my mother

but you will also hear:

a <u>x</u> éesh teen	with my father
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To express “with” in the sense of an instrument (writing with a pencil, etc.) there are two choices, one with «tin», and one with «-ch»:

Koóxéedaa t́in ka <u>x</u> shaxeet.	I am writing with a pencil.
Koóxéedaach ka <u>x</u> shaxeet.	I am writing with a pencil.

Note on locative -i as variant of -x’ ~ -∅.

The locative x’ alternating with -∅ has yet another variant common with certain words, but generally uncommon. This is -i, which is a postconsonantal variant usually found after directional stems, but also after “water,” as in héeni, “in or into the water.”

Reading and Translation Practice. Examples from Tlingit Oral Literature

There are three sets of readings for Unit 4:

- from Tlingit Oratory: Determiner Bases and Suffixal Postpositions,
- from *Haa Shuká*: Determiner Bases and Suffixal Postpositions
- from *Haa Shuká*: Nouns with Suffixal Postpositions.

Readings from Tlingit Oratory: Determiner Bases and Suffixal Postpositions

Note. You will notice a new pronoun used: ahán, someone is standing. Compare:

hán	s/he/it is standing
ahán	someone is standing.

David Kadashan

Yáax' áwé a yeetx̄ (yaa kdawúx̄ch).	Here (the tide would leave it dry) from under it.
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William Johnson

Hás áyá yáat.	This is them here.
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From Jessie Dalton

Yáat a tóot ahán aa.	Here someone stands wearing one.
Yáadu áwé.	Here.
Á áwé wéit.	That's the one there.
Yáat (yan x̄'ayeey.áx̄).	(You heard him) here.
Yáat a tóot hán yá yee aat.	Here this aunt of yours stands wearing it.
Ch'u shóogu á x̄áa wéix' aan i dayéen aan hán i sáni.	It's the same one with which your uncle is standing there in front of you.
Yáat ahán aa, yáat.	Here someone stands, here.
Yáadu aa.	Here is one.
Á áwé yáa yeedát wéit.	That's it there now.

Austin Hammond

Yáax' aan (daak uwagút).	(He came out) here with it.
Yáat aan hán.	He is standing here with it.
Yáanáx̄ á.	On this side.

Readings from Haa Shuká: Determiner Bases and Suffixal Postpositions

Beginning with this set of readings, storyteller and line numbers are included and most examples are in complete sentences.

From Robert Zuboff, Basket Bay History

Goot'aanáx?	From where?	RZBB128
Goot'á?	Where?	RZBB129

From A. P. Johnson, K̄aax'achgóok

Wéit (kawtushitán).	(We frequented) there.	APJ45
Goodáx̄ (aantkeení) sáhé?	Where (are these people) from?	APJ168
Goosú k̄aa aaní?	Where was their village?	APJ259
Goonáx̄ áwu sá kwshí?	[Through] where was it?	APJ260
Yáanax̄.á, yíndei naaliyéidei (kawdax̄dudliyaa).	On this side, on the other side (they were lowered down).	APJ301-3
(Aadéi gax̄took̄óox̄ ch'a) goox' sá.	Where we will go sometime.	APJ359

From Willie Marks, Naatsilanéi

Yáat'át tóox̄ (áwé yei kgeegóot).	(You will get) inside of this thing.	WMN 101
(Tlél tsu) yáat (daa yóo tikgeetaan).	(Don't think about) here (again)	WMN102
Yáanax̄ haadéi (kgwak̄óox̄ wé yaakw).	(The boat will come) through here.	WMN181
Yanax̄ daak̄ (uwagút).	(He walked) into the forest.	WMN217

From J. B. Fawcett, Naatsilanéi

Yáadu x̄át.	Here I am.	JBFN75
Wéidáx̄ yan (x̄at yawduwax̄áa).	(I was brought) in from out there.	JBFN93
Wéitx̄ yan x̄at yawduwax̄áa.	(I was brought) in from out there.	JBFN95
Iyatéen gé héit'át?	Do you see that?	JBFN110
I atx̄aayí áhé.	That's your food.	JBFN112
Héidu á.	It's over here.	JBFN114
Wéidu i atx̄aayí.	There's your food.	JBFN123
Héidu i hídi.	Here's your house.	JBFN125
Yáadu á.	Here it is.	JBFN141
Iyatéen gé wéit'át?	Do you see that?	JBFN143
Yáadei has (gugak̄óox̄).	(They will come) here.	JBFN178
Wéidu á.	It's right there.	JBFN209

Wéináx̄ áwé (kei shukawsixíx̄).	(It surfaced) from over there.	JBFN256
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From Frank Johnson, Strong Man

Wéix' (yan háan).	(Stand) right there.	FJSM62
Yóot.	There.	FJSM84

From Willie Marks, Kaakex'wtí

Wéix̄ (yaa ana.át) tsu.	(They were coming) there again.	WMK111
Yáadu i shát sákw.	Here is [someone] for your wife.	WMK121
Koon yóot (uwa.át) neildéi.	(He left to go) home there with them.	WMK125
Yáax' áwé woosh kaadéi (yéi awsinei).	(They collected) [them] here on top of each other	WMK166
Yáadei ... (yéi daa wduwanei).	(It was brought) ... here.	WMK224

From Tom Peters, The Woman Who Married the Bear

Yáax' áwé (aawasháat) wé át.	(He caught) the thing here.	TPW258
Yóox̄ áwé kei (nagút).	(He's approaching) up there.	TPW319
Héit hé keenax̄.á.	Over there ... through the upper side.	TPW330-1
Ch'a wéidei áwé (nagútxh).	(She would go) there.	TPW412

From Frank Dick, The Woman Who Married the Bear

(Gaa déi ch'a) yáax' (has gax̄ée).	(Let's spend the night) here.	FDW85
Yáax' áwé tsá taakw.eetí.	Here it was finally spring.	FDW243-4
Goosú wéidei (i jeet x̄waax̄íx̄ keitl?)	Where is (the dog I threw) there (to you)?	FDW331
Tle yáax' áwé.	It was here.	FDW459

From J. B. Fawcett, Kaats'

Héidu (áwé x̄at gasneix̄)?	(Why don't you save me) here?	JBFK62
Wéináx̄ neil (uwagút).	(He came) in through there.	JBFK78
Goosú yáadei neil (x̄waax̄íji lingit)?	Where's the human I threw in here?	JBFK83
Yáadu á.	Here it is.	JBFK85
Wé yáanáx̄ neil (iyatée).	(That's what you threw) in here.	JBFK87
Yáadu x̄át!	Here I am!	JBFK254
Haadéi (kgeegóot).	(You will come) here.	JBFK260-1
Yóot loowagúx̄ yú keitlx'.	The dogs (ran) there.	JBFK266

Héidu á.	Here it is.	JBFK295
Yóodu áx' wé yatseeneitch <u>kuwsineixi</u> yé; wéidu á; yáadu á.	There's where the brown bear saved a person; there it is, here it is.	JBFK299
Yáat'aa áwé s du <u>x'eis</u> .	These were for them to eat.	JBFK367
Yóot (uwagút).	(He went) there.	JBFK407

Susie James, Glacier Bay History

Yáada <u>x</u> (gunayei haa dakél'ni).	(When we begin our escape) from here.	SJGB211
Yáax' ... (yóo <u>xat</u> kakgwatée).	(I will stay) ... here.	SJGB246

Amy Marvin, Glacier Bay History

Yáaná <u>x</u> áwé (alshát) ... wé at <u>x</u> 'éeshi.	(She held) the dryfish through here.	AMGB105
Yáax' áwé (yéi <u>kuyaawa</u> kaa).	Here (they said).	AMGB202
(At <u>ga</u> duxoon dé) yáada <u>x</u> .	(Let's get ready to get) out of here.	AMGB205
(<u>X</u> 'awduwawóos', ch'a) yóoná <u>x</u> .	(They asked her) indirectly.	AMGB236
Héiná <u>x</u> .á <u>kwá</u> (at wuduwaxoon).	But on that side they were packing.	AMGB251
Héidei (kéi ashoo <u>wax</u> ích).	She pushed the door open.	AMGB345
Tléi tle yóot (yawugú du ná <u>k</u>).	They didn't paddle away just then.	AMGB382
Héidei áa (ya <u>x</u> wusixíx).	It was rolling over.	AMGB393

Readings from Haa Shuká: Nouns with Suffixal Postpositions.

This selection emphasizes postpositions attached to nouns. In places where there is ambiguity, we have tended to include the word here with nouns rather than with relational nouns; for example, parts of a boat such as bow and stern.

From Robert Zuboff, Basket Bay History

Éek <u>dáx</u> (yaa wunadéini teen áwé).	(With the rising of the tide) from the beach.	RZBB36
Woolná <u>x</u> .	Through the hole.	RZBB44
Jilkáatná <u>x</u> (yeik uwa.át) yá a <u>x</u> éesh has <u>xoon</u> x'í.	These relatives of my fathers (came down) the Chilkat.	RZBB115

From Robert Zuboff, Mosquito

A <u>x</u> saayíná <u>x</u> áwé, (<u>xat</u> woo <u>xoox</u> Geetwéin).	Because of [through] my namesake , (Geetwein called me over).	RZM11
Yées yadák'w <u>x</u> <u>xat</u> (sateeyí <u>dax</u>)	From (when I was) a young man	RZM16
s'eenáa yaakw a <u>x</u> jee yéi wootee.	I had a seine boat.	RZM17
Déi <u>x</u> a <u>x</u> jeex' sítée wé yaakw tlénx'.	I had [have] two of these big boats.	RZM22

A _x yéet jeet x _w asitée.	I gave it to my son.	RZM24
Yá el'kaadáx _x haa x'úi (kei x'ákch).	From the ocean [salmon] (would come up for us to eat).	RZM37
(Aawal'óon, oogaaajaagi) át _g aa.	(He went hunting) for something (he might kill).	RZM60
Du yinaadéi aa du kéek' du eegáa (k _o owashee).	His younger brother (went to search) for him.	RZM63
Du hunx _u hásgaa (yaa k _u nashéen).	(He keeps on searching) for his older brothers.	RZM71
Tle (aawayaa) du aanídei.	Then (he packed him on his back) to his land.	RZM85

From A. P. Johnson, Kaax'achgóok

Yá Sheet'kaadáx _x aa.	Those of us from Sitka.	APJK1
Taakw.eetít (k _u gahéinin) x'óon áyá (yan usdáaych).	When spring (came), fur seals (would drift in on the tide).	APJK46
Tlék'gaa áwé a shakaadáx _x (yéi adané) du woosáni gootl.	One by one (he takes) his spears from the bow.	APJK85
Á áwé tle héeni (kawdaxdudliyaa).	That was what (they lowered) into the sea.	APJK300
Áhé tlel (gunéi kuwulhaash) taatx'.	They (didn't begin to drift away) at night.	APJK304
Tsu s'ootaatx' áwé tsu (gunayéi has ukooxch).	Each morning (they would begin paddling) again.	APJK306
A géeknáx _x áwé (yaa _x shukawdudzitee) k _a a shakaanáx _x .	They (pulled some aboard) at the stern and bow.	APJK341

From Willie Marks, Naatsilanéi

Héendei (gu _x shax'éeel' yóo áwé duwajée).	(He's thinking he'll slip) into the sea.	WMN23
Háshch k _w á (tlél has ooteen), yóo taan k _w áanich yóo lingít (jineiyí).	But they, the sea lion people, (can't see) what the human (had made).	WMN78
Aan áwé (akawlineek).	(He told) her.	WMN140
Ách áhé tlé du xúxt (wudishée).	That's why (she helped) her husband.	WMN143
Tle héent (loowagúk) tle wé át.	Those things immediately (ran) into the sea.	WMN166
S'ootaatx _x áwé (yaa gakúxch).	(They would paddle away) in the morning.	WMN187

From J. B. Fawcett, Naatsilanéi

Ch'u yá yakyeedéi.	Even till today.	JBFN203
Naatsilanéich áyú (kawsitíy).	It was Naatsilanéi who (carved them).	JBFN203

From Frank G. Johnson, Strong Man

Áwé (gat'aat) áwé tle yá gan.eetéet (akoollóox'ch).	(In order to warm up) (he would urinate) on where the fire had been.	FJSM30
Áwé a kasáyjayi áwé ash (ult'áaych) wé gan.eetéenáx.	The steam from this (would warm) from where the fire had been.	FJSM30
Ch'éix'w du daa (yéi nateech) wé gandaa (teix'éech).	Grime (would collect) on his body (because he slept) by the fire.	FJSM34
Áwé yá atxá du x'éidei du x'éix (ateex nuch).	She (would give) him food.	FJSM37
Tsu héenx (gagú).	(Go) into the water again.	FJSM70
Tsu héenx (woogoot).	(He went) into the water again.	FJSM71
A xaadéet (awsx'áa).	(He split it) down to the roots.	FJSM103
Tsu ch'u eetiyáx x'wán kux yanasteeyín wé aas tsu.	(Put) the tree (back the way it was) again.	FJSM113
Áwé tsu eetiyáx (a.oowúch) áwé, ách áwé du káakch (yéi aawajee ch'u kawushgédich), hooch (aawax'áa) wé át.	(Because he had put it back) the way it was, his uncle (thought, because it was still dark), that (he had split it).	FJSM115
Yaakw géegit (uwashée).	(He reached) for the stern of the boat.	FJSM138
Hásch kwá du éenáx ka s du shagóonnáx (kawuhaayích áwé awuskóowun).	Because of them, however, (he knew that this came) through him and through their ancestors.	FJSM225

From Willie Marks, Kaakex'wtí

Taatx' áwé (du.eenín) tsaa.	Seals (were killed) at night.	WMK11
Aagáa áwé tsá wé aas gutóonáx yóot (uwagút).	Only then did he finally (come) out of the forest.	WMK122
Woosh kaadéi (yéi awsinei) ... wé tináa ... daa sá kwshé tsú aan ... du yátx'ich (gagayaayít) áwé.	He (collected) ... the coppers together ... whatever else with them ... that his children (could pack).	WMK166

From Tom Peters, The Woman Who Married the Bear

Dleeygáa áwé aadéi (aawa.aat).	(They went) there for meat.	TPW4
Hé du tsáax'i a x'awooldéi (agéech).	He (tosses) his mitten into the entrance.	TPW338
Yáat'aa a x'awoolt (uwagút).	He came to the entrance.	TPW364

From Frank Dick, The Woman Who Married the Bear

Kutaandéi (yaa kunahéin).	(The season is changing) to summer.	FDW23
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From J. B. Fawcett, Kaats'

A <u>koowóodáx</u> áyú yéi (daadunéiyeeen) yú <u>daḵka.ádi</u> tlenx'.	Large animals (were taken) from their den.	JBFK25
<u>Kichxáandáx</u> haandéi (kaawaháa).	(It happened) on the near side of Ketchikan.	JBFK40
(Ch'u yéi adaaneyí) áwé x'awoolt loowagúḵ wé át.	(While she was still doing this) (they tracked) the thing to the entrance.	JBFK190
Ch'áagoodáx áwé wéit'at (<u>kudzitee</u>).	(They have been around)for a long time.	JBFK285
Tsaadáx (jidanook) áwé ash tuwáa sigóo.	He wanted to (get his hands) on seals.	JBFK290
X'ax'áan hásch áwé haa een has (akanéek).	X'ax'áan and his group were the ones (who told us).	JBFK306
(Ashí) wé shí, wé Teiḵweidéech (has ashée nuch).	(She is singing) the song that the Teiḵweidí sing.	JBFK470
<u>Kichxáandáx</u> aa s du dayéen (ashí).	(She is singing) the one from Ketchikan to them.	JBFK472
<u>Gaax</u> kíknáx.	While singing the cry [along with the cry].	JBFK481

From Susie James, Glacier Bay History

Du téix't (uwatée) wé shaawát tlé wé <u>kaa</u> tláa.	(It pierced) the heart of that woman, that mother.	SJGB99
Ch'áakwdáx áa yéi yatee.	It is there from long ago.	SJGB106

From Amy Marvin, Glacier Bay History

Kaasteen x'éidei!	For Kaasteen to eat.	AMGB301
Yaakwnáx (wudihaan).	(He stood up) in the canoe.	AMGB471
Tle á áyá, héeni (wtuwa.aat).	It was there, (we waded ashore).	AMGB517

From Charlie White, First Russians

<u>Ax</u> éeshch áa (<u>xat</u> wusiwát).	My father (raised me) there.	CWFR8
(Át haa wligás') S'itáḵdáx.	(We moved there) from Situk.	CWFR16
Yá Yakwdáatt (has yawaagóo).	(They arrived [by boat] at Yakutat.	CWFR28
At doogúgaa.	For furs.	CWFR30
Áx' héent (wdzik'ít) L'uknaḵ.ádi.	The L'uknaḵ.ádi (capsized) there [tipped over into the water].	CWFR38
Anóoshi aanídei (akawahéit').	(The tide swept it) to Russia.	CWFR90

From Jennie White, Raven Boat

Daxdahéen L'uknaḡ.ádi áx' héent wudzik'ít.	Twice the L'uknaḡ.ádi capsized there.	JWRB2
Wé (héench) aan (yéi kuwsineeyi) át	The things the (people drowned) with.	JWRB12
Ch'a yéi s'ísaa een át has wulis'ées.	They just sailed with canvas [cloth].	JWRB18

From George Betts, The Coming of the First White Man

Aantkeení áwé at gutóot (wudikél').	The people (ran scared) into the woods.	GBFWM28
At yátx'i tsú at gutóodei (kawduwajeil).	The children too (were taken) to the forest.	GBFWM30
Yá at gutóodáḡ áwé, (dultín).	(They watched) from the forest.	GBFWM32
kaa tl'eikḡch áwé s dusḡooḡ, kaa tl'eik.	they (are being beckoned) by finger, finger.	GBFWM66
Yá cook hídidéi (s du een aawa.aat).	(They were taken) to the cook's galley.	GBFWM78

5

Relational Nouns

Introduction

Relational nouns form a special group of words in Tlingit. They are called relational **nouns** because they indicate location in relationship to other words. Therefore, they are always used in combination or relationship with another word—a noun or pronoun:

nadáakw ká	on top of the table
a ká	on top of it
aḵ ká	on top of me.

Most of them have meanings such as the **top** of, the **side** of, the **inside bottom** of, the **outside bottom** of, etc. In a Tlingit sentence, the relational noun follows its grammatical object—just the opposite of English: table-on top of-to.

As bases, relational nouns take the same set of suffixal postpositions you have already learned:

nadáakw káwu	on top of the table (location with no verb)
nadáakw kát	(sitting) on top of the table
a kát	(sitting) on top of it
aḵ kát	(sitting) on top of me
nadáakw kaadé	(motion to) on top of the table
a kaadé	(motion to) on top of it
aḵ kaadé	(motion to) on top of me
nadáakw kaax	(motion along) on top of the table.

Some Common Relational Nouns and Their Meanings

daa	around
jee	in someone's possession (related to «jín», meaning "hand")
ká	horizontal surface of; also, inside of vessel for water or food: gúx'aa ká, s'íx' ká, k'wátl ká, x'eesháa ká, etc.
tú	inside of closed container
xán	near a person or thing; at a person's house
xoo	among
yá	on the face of it
yík	inside an open container; on board a boat; in a valley or stream

The relational nouns combine with suffixal postpositions in the same way you have already learned with determiner bases. The choice of postposition will depend on the type of verb (motion, sitting, being, etc.) Here are some combinations.

Grid of Some Relational Nouns and Postpositions

Base	-de(i)	-dáx	-náx	-t	-wu/u	-x'/-Ø	-x
daa	daadé	daadáx	daanáx	daat	daawú	daax'	daax
jee	jeedé	jeedáx	jeenáx	jeet	jeewú~jee	jeex'	jeex
ká	kaadé	kaadáx	kaanáx	kát	káwu	káx'~káa	káx~kaax
tú	tóode	tóodáx	tóonáx	tóot	tóowu	tóox'~too	tóox
xán	xánde	xándáx	xánnáx	xánt	xánu	xánx'	xánx
xoo	xoodé	xoodáx	xoonáx	xoot	xoowú	xoox'~xoo	xoox
yá	yáade	yáadáx~ yádáx	yáanáx~ yanax	yát	yáwu	yáx'~yaa	yáx
yík	yíkde~ yíde	yíkdáx~ yídáx	yíknáx~ yínáx	yíkt	yígu	yíx'~yéé	yíkx~yíx

Grammar notes.

Note the contrast in tones between yá as a noun (face as body part) and as a determiner or relational noun. As a body part, the tone moves to the suffix:

yá	face; vertical surface	du yaadé	to his/her face.
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But as a determiner base (this) or relational noun (to the face or vertical surface of) the tone stays high on the base:

yá~yáa	yáade	to here, to this place; to the face of.
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Notice the vowel lengthening on «ká», «tú», and «yá» in some combinations, and the tone change on «ká». These will be explained later in this lesson. The variant forms will also be explained later. Remember also that for lack of space in the tables, we have dropped the required pronouns and focus only on the bases and suffixes: we give only «daa» (“around”) and not the complete «a daa» (“around it”). We also don’t have room to present all relational nouns and all possible postposition combinations. The tables give some common examples of how the system works. The full list of relational noun bases is given at the end of the lesson, and the reading selections show how the phrases appear in traditional Tlingit stories.

Examples for Practice.

Try making up some sentences combining different bases and postpositions. You can make a game out of making up sentences like choosing from different columns on a Chinese restaurant menu, or choosing from among pizza toppings to get different combinations. The sentences can be as silly and spicy as you like.

Basic combination:

one noun or pronoun, one relational noun, one postposition, one verb.

Dóosh nadáakw kát áa.	A cat is sitting on a table.
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More spice:

add some determiners.

Wé dóosh yú nadáakw kát áa.	The cat is sitting on that table.
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The supreme or “kicked-up” combination:

add possessive pronouns and suffixes to all the nouns; add more nouns.

A _x dóoshi i aat nadáagu kát áa.	My cat is sitting on your aunt's table.
I dóoshi tlein a _x tláa nadáagu kát tá.	Your big cat is sleeping on my aunt's table.
A _x keidlí a _x kát áa.	My dog is sitting on me.
A _x dóoshi wé nadáakw kát tá.	My cat is sleeping on the table.
A _x éesh du yaagú yíkt hán.	My father is standing in his boat.
Gaach kaadéi yaa nagút.	He is walking onto the rug.
Dóosh ítx yaa nashxíx wé keitl.	The dog is racing after the cat.
A _x x'úx'u yú nadáakw káwu.	My book is on that table.

Game Variation.

A variation on the game is to use a dollhouse, dolls, and toy cars, boats, furniture, and animals. You can arrange the toys as you want and then give the sentence describing the action. You can also do it as a question and answer game, playing with the toys and asking: “Where is the boy?” or “What is he doing?” “Where is he going?” etc.

Negative

When a locative expression is negative, the locative suffix is not used. You already know this one:

a _x jeewú	I have (in my possession)	tléil a _x jee	I don't have (not in my possession)
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Here are some further examples:

Yáadu.	It's here.	Tléil yáat.	It's not here.
Wéidu.	It's there.	Tléil wéit.	It's not there.
Neilú.	It's home.	Tléil neil.	It's not home.
Áwu.	It's there.	Tléil á.	It's not there.
du yáwu	on his/her face	tleil du yá	not on his/her face

Additional Practice

Review old material, making up question and answer drills such as the following:

Q.	I éesh ágé yáadu? (or) Yáadu gé i éesh?	Is your father here?
A.	Aaá, a _x éesh yáadu.	Yes, my father is here.
A.	Tléik', tléil yáat a _x éesh.	No, my father isn't here.

Repeat the drill with positive and negative answers, using other persons and locations.

These drills involve only sentences without a verb. How to make verbs negative will be covered in Unit 15.

Relational Postpositions

The relational postpositions operate in much the same way as the suffixal, but they stand alone, independent or separate from the base. An example:

góot	without
a góot	without it, without him/her
A góot yaa nagút.	S/he is going without him/her.
héen góot	without water

List of Relational postpositions

góot	without
kín	less than
nák	away from, (going away or taking away from)
yáanáx	more than
yáx	like
yís	for

More examples.

Dleit yáx yatee.	It's like snow; it's white.
A yáx áwé.	It's like that.
Ax jeeyís.	For me.
Haa jeex' a nák has kawdik'éet'.	They left (it) behind in our hands. (From the song/speech, "Tsu Héidei Shugaxtootáan.")

Notes on «yis».

Although «yís» is grouped with the relational postpositions and normally stands alone, in the phrase «jeeyís» it is conventionally written joined to the base. You may also hear and see this and other jee-based combinations with a short vowel: «jiyís». «Yis» is also shortened and joined to the noun in the combination «x'é + yís» (for the mouth of, or for someone to eat), which becomes «x'éis». In giving food to an elder, one might say, «I x'éis áyá.»

Note on «tin».

«Tin» (with) as an independent variant of the postposition –n is described in Unit 4.

«Sákw» and «yéeyi»

Similar to the relational postpositions are what Leer (1991:36) calls “postnominal modifiers.” Two of these are common and operate as a pair. More will be discussed in future lessons.

sákw	future; for (to be used as); for (in the future; the future X)
yéeyi	former

These are like the “once and future king” of Camelot. Examples are:

du xúx sákw	her husband-to-be
du xúx yéeyi	her former husband
du shát yéeyi	his former wife
hít sákw	what is going to be a house; materials for a house
hít yéeyi	former house; what used to be but isn't any more
ax hídi yéeyi	my former house; what used to be my house
yéil sákw	Raven-to-be; future Raven (used in early episodes of the Raven Cycle, such as “Birth of Raven.”)

Rules on tone and vowel length

In the examples presented thus far, you may have noticed variation in tone and vowel length. Some postpositions have fixed high tone (-dáx, -náx), but others (-de, -gaa) take the opposite tone of the base. If the base is high, the postposition is low; if the base is low, the postposition is high.

hít	hítde	hítnáx
haa-	haadé	haanáx

This is the same as the tone rule described in Unit One when adding possessive suffixes. Another frequent pattern that you noticed in Unit One is of a short, high vowel becoming long and low when a suffix is added that creates another syllable. These are called syllabic suffixes and are those that contain a vowel, thus creating a second syllable. Compare:

té	stone	du teiyí	his/her stone
----	-------	----------	---------------

Something like this happens with some base and postbase (postposition) combinations, but the patterns are more complex:

ká	on	kaadé	toward the top or surface of
ká	on	kát	(sitting) on the top or surface of.

In most bases with a short vowel, the vowel becomes long when the postposition is added:

x'é	x'éit	x'éidáx
wé	wéit	wéidáx

Exceptions

There are three exceptions to the general vowel lengthening mentioned above: «á», «ká», «yá». (You know «ká» and «yá» already, and «á» is explained in the next section of this lesson.) These retain their short vowel when a non-syllabic postbase is added (such as «-t»), but the vowel becomes long with a syllabic postbase, and the tone changes, as with the nouns in Unit One.

á	át	aadé	(there)
ká	kát	kaadé	(horizontal surface of)
yá	yát	yaadé	(face, face of, vertical surface of)

These three also have a variant set of endings that can be used instead of the locative suffixes «-x'» and «-u». In both sets of endings, the stem tone remains high, but the variant form the regular suffixal postposition is not used and the vowel is lengthened instead. In the table below, the sign ~ means “or.” Thus «á» has the regular form «áwu» or the variant form «áa».

Variant forms

<i>base</i>	<i>regular</i>	<i>or</i>	<i>variant</i>
á	áwu	~	áa
ká	káwu	~	káa
yá	yáwu	~	yáa
á	áx'	~	áa
ká	káx'	~	káa
yá	yáx'	~	yáa

In addition, these three have unique alternate forms with the ablative and perlative postbases (“from” and “though”).

Unique ablative and perlative alternate forms

ablative (usually -dáx~ -tx)

perlative (usually high -náx)

<i>regular form</i>	<i>unique alternative form (low tones are correct)</i>
aadáx~aatx	aa _x
kaadáx~kaatx	kaa _x
yaadáx~yaatx	yaax
aanáx	ana _x
kaanáx	kanax
yaanáx	yanax

The base «á» (“there”)

As described above, the base «á», meaning “there”, is slightly different from the rest in tone and vowel length pattern. It is different in another respect also. Whereas the relational nouns require a noun or pronoun object («nadáakw ká», «a káa»), the base «á» (like the directional and determiner bases) does not. This is because «á» is itself a form of pronoun (an anaphoric pronominal base). Although it is not a relational noun, it follows the same rules as «ká» and «yá» in the tables, and it is convenient to include it and introduce it with the relational nouns. In the format of the tables above, it looks like this:

Postpositions with «á» (it; there; that place; at that time)

-de(i)	-dax	-nax	-t	-wu/u	-x’/-Ø	-x
aadé	aadáx~aatx~aax	aanáx~anax	át	áwu~áa	áx’~áa	áx

With the full range of postpositions, it looks like this:

-ch	ách
-dax	aax~adax~aadáx~aatx
-de	aadé
-gaa	aagáa
-náx	anax~aanáx
-t	át
-tin~-n	aan
-wu~-u	áwu~áa
-x’	áx’~áa
-x	áx

For the Avid Reader. Comment on Suffixes

You have probably noticed by now that Tlingit, like English, has many suffixes with the same form but with different meanings. The best English example is the suffix “s,” that marks plural, possessive, and 3rd person singular verbs:

I run	s/he runs	a run	the runs
He made the runs.	He got the runs.	That run's the tying run.	John runs
John's run	John's running home.	John's running is good.	The john's running.
its cover	It's over.		
Pat	Pat's house	He pats himself on the back.	
the rat	the rats	He rats on his buddies	the rat's nest
the rats' nest			
The chairs are here.	He chairs the meeting.	The chair person is here.	

Likewise, if you get confused with some of the overlap in Tlingit postpositions, just think about English:

The cop ran in the criminal.	The cop ran in his uniform.	The cop ran in the building.
The cop ran in a race.	The cop ran in the stadium.	

Review of Tlingit Suffixes That Look Alike

In Tlingit and English both, it is often hard to tell what a word such as “in” or a suffix such as “s” means without seeing the larger phrase or sentence. The following list of suffixes may help for keeping them straight in Tlingit:

-x'	location or action within
-x'	plural
-x̄	predicate nominative marker (to be or become something); “pertingent” (being in the form of)
-x̄	motion restricted to an area
-u	location in (used with no verb; locative predicative)
-u	possessive suffix
-u	attributive and participial suffix (to be explained later)
-i	motion into (used with certain verbs)
-i	possessive suffix
-i	attributive and participial suffix (to be explained later)
-k'	diminutive
-k'	with verb “to believe in”, (átk' aheení = a believer)
-ch	by means of; “subject marker”, agent of transitive verb with definite object (ergative)

Confusing forms of «A»

The many pronouns using the letter “a” can also be confusing, so here is a little review:

a	possessive pronoun (it, its)
a-	object pronoun with verb (him, her, it)
á-	locative base (there; that place; it)
á	particle; puts focus on the preceding phrase
aḵ	my (possessive pronoun)
áḵ	along there (á + pertinent postposition)
aa	one, someone
áa	s/he/it sits
áa	there (variant form of áx', áwu)
áa	lake

Table 5.5 List of Common Relational Nouns

The dividing line between relational nouns and “regular” nouns and adverbs is sometimes ambiguous, and linguists do not always agree on what should be included. Our own listing is arbitrary in places. Relational nouns are a sub-category of nouns, so for practical purposes, it is not that important to insist on a rigorous separation. The distinctive feature is that relational nouns require an object, so they are like body parts and kinship terms in this regard. As a reminder that words in this group require a noun or pronoun antecedent, each base is listed with the pronoun «a» meaning “it.” Related words are indented below the main entry. The following is based on the list in the second edition of the Tlingit Noun Dictionary by Constance Naish and Gillian Story, revised, updated, and expanded in 1976 by Henry Davis and Jeff Leer, reprinted in March 1996, pp. 103-117. The list here is considerably shortened from the original 1976 list. For example, we do not include words such as «at gutú,» although they perhaps could be included. We could omit «a geek» (stern of a boat), but we keep it simply for consistency because we kept «a xees'i» (the bow of a boat). This list is included here for reference. It is not necessary to memorize all of them now. You should learn them as you begin to encounter them in what you hear or read.

a shú	the end of it
a shutú	the end side of it
a shukát~shkwát	before it, ahead of it
yaakw shuká	the bow of a boat, forward
a shuwee	at the foot of a slope, down from the crest of it, back from the crest of it
dzeit shuwee	at the landing (or foot) of a dock
kées' shuwee	high tide line
a shoowú	part of it
dáanaa shoowú	a half dollar

a táak	its bottom, the interior bottom of
héen táak	the bottom of a body of water
ganaltáak	in the fire
a taká	on the surface of its bottom
a tayee	beneath it, underneath it
a tú	inside a closed container
du tuwáx'	his/her thought, will; to his/her thinking
du tuwáadáx	due to his/her effort or doing
a tuwán	next to it
a t'áak	back inland from it
kaa t'áak	behind all people, the least of all people
a t'aak	beside it (see also "side")
a t'aaká	at its side
a t'éi	behind
a t'éik	behind it
du yat'éik	behind his/her back, out of his/her view
kaa yat'éináx	when no one is looking
a t'einyaa	lining it
a t'iká	out toward the open sea from it
a wán	the edge of it
a wanká	on the edge of it
a wanáak	separate from it
héen wát	mouth of a river
a xees'i	the bow of a boat
a x'aan	its tip, point, peak, sharp edge; outer limbs of tree or bush
du xán	near him/her, by him/her
du jixán	at hand (for him/her to work with)
du x'axán	at hand ("at mouth", for him/her to eat or drink)
a xoo	in the midst of it, among them
a xooní	one that matches it; an amount that matches it; equivalent to it; one like it
(yaakw) xuká	deck (of a boat)
a x'áak	between them
a x'anaa	in its way, in the way of it, obstructing it
a x'é	its mouth or opening

a x̣'oo <u>sí</u>	its leg
gagaan x̣'us <u>yee</u>	sunbeam, ray of sunlight
dís x̣'us <u>yee</u>	moonbeam
a x̣'us <u>yee</u>	at the foot of it
du x̣'us <u>yee</u>	under his/her feet, underfoot
a yá	the face or side of it, front of it
t'aa yá	wall
shaa yadaa	mountain side
yaax̣	the side of it
a yáana <u>x̣</u>	beyond it, more than it
a yaayí	one of a pair
woosh yaayí	a pair
a yá <u>x̣</u>	like it, according to it, equal to it
du x̣'ayá <u>x̣</u>	according to his/her order or instruction
du jiyá <u>x̣</u>	according to his/her example or model
gaaw yá <u>x̣</u>	on time
a yee	inside a building, under its shelter
aan x̣'ay <u>ee</u>	in a town, on the streets of a town
sheen x̣'ay <u>ee</u>	place for bailing a canoe
du jiy <u>ee</u>	in front of him/her, ready for him/her
du x̣'ay <u>ee</u>	before him/her, ready for him/her to eat or drink
a yeen	middle of a period of time
taat yeen	middle of the night
a yík	inside an open container, in it, inside of it
dei yík	in a road or path
héen yík	in a river, in the water
yaakw yík	in a boat
yínaa	in the vicinity
a yinaa	in its way, acting as a shield for (see a niyaa)
a yinaadé	toward it, in its direction (see niyaadé, a dialect variation with the same meaning)
Du goojí yinaadé	toward his wolf (Raven song)

Readings from Tlingit oral literature

Examples of relational nouns from *Haa Tuwunáagu Yís, for Healing Our Spirit: Tlingit Oratory*.

From David Kadashan

Yá héen yík.	In the river.
Séew...a kaadéi (daak ustaanch).	Rain...(would fall) on it.
Yá aas tayeex áwé (daak kagadéich).	(It would flow) along under the tree.
Héen yíx áwé (yei klaháshch).	(It would drift) down the river.
Yá éil' tlein káx' áyá (ulhaashch)	(It would drift) on this great ocean [big salt].
Aatx áyá a káa (ayaḵdateech).	From there (the wind would blow) on it.
(Ḡunayéi ulteetch) yak'éiyi l'éiwdei.	(It would begin to roll) to a fine sand.
Yáax' áwé a yeetx (yaa kdawúxch).	Here (the tide would leave it dry) from under it.
S'ootáatx' áwé a kaadéi (yaa akdagánch).	In the morning (the sun would shine) on it.
A daadéi (yaa gaxúkch).	(It would dry out) around it.
A ítdáx.	From now on; after it.
Yee jiyís (yéi sh ḵadinook).	(I feel) for you.
A toot (hás nák).	(They are standing) in them [i.e., wearing them].

From William Johnson

Yee yadaax (kaawadaayi aa) káx áyá.	This is for (what flowed) down your faces.
Ḵáa yáx i daa (ax tuwatee), dlák'.	You are like a man (is how I'm thinking) about you, sister.
A yáx yatee ax dláak'.	My sister is like that.
Ax jiyís.	For me.

From Jessie Dalton

A yáx.	Like this.
Yee waḵhéeni yee yadaax (kawadaayi aa).	Your tears, (the ones that flowed) on your faces.
(Yanax yeik has kawdik'it'.)	(They have come out.)
Yáat a toot ahán aa.	Here someone stands wearing one.
Yee sh tudanóogu káx (ashaayí) yáx áwé daa (yoo tuḵaatánk).	It's like (it's barking) for your pain (is how I am thinking) about it
A shóodei han aa.	Someone is standing next to it.

Yáanáx̄ á a shóodei aa ahán.	Someone is standing closer, next to it.
A áwé yáanáx̄ á.	That's the closer one.
A shóodei ahán.	Someone is standing next to it.
Jilkáatdáx̄.	From Chilkat.
Yee kujéen.	Because of you.
Yee yáx̄ (sh daa tuwditaani káa)	(A person who is feeling) like you
aan áwé a yát (yakw.uḱoox̄ch).	(would be brought by canoe) to the face of it.
Yee tula.eesháani káx̄.	For your grief.
(Gági yawdixuni) yáx̄ has du daa yoo tuxaatánk.	It's as if (they are revealing their faces) is how I am thinking about them.
Du daax' (yan yéi jiwtuwanéi).	(We completed the rites) for him.
Du jéex' áwé (yándeí kwga.áax̄).	(It will remain) in his hands.
Yáat a tóot hán yá yee aat.	Here this aunt of yours stands wearing it.
Tléil yéi a daa yoo tooxatánk.	I don't feel that way about it.
Ch'u shóogu á xáa wéix' aan i dayéen aan hán i sáni.	It's the same one with which your uncle is standing there in front of you.
Ách áwé.	That's why; because of that.
A shunaayát ágé (nḱwaagoot)?	(Can I reach) the end?
(Eeshandéin tuwateyi) káa káx' áwé (daak koolyeechch).	(They would fly out) over the person (who is feeling grief).
Has du x'wáal'i a kaadéi (has a kooldánch).	They would let their down (fall) on him.
Yee tula.eesháani tín áwé.	With your grief.
Has du kúdi kaadéi.	To their nest.
Has du daa (ax̄ tuwatee).	(Is how) I feel about them.
T'aakú wátdei áwé yú á (wookoox̄)	(He went by boat) to the mouth of Taku
du léelk'w hás xoodéi.	to among his grandparents.
Aax̄ áwé du jeet (kawdiháa) yá s'áaxw.	From there (he acquired) the hat.
A t'akát (uwawúk)	along with it [at its side] (came)
yá Weihá jeedáx̄ aa k'oodás'.	the shirt [the one] from [the hand of] Weihá.
T'aakóonáx̄ haat (kawdiyáa).	(It came) here through Taku.
Yee dayéen yanax̄ (wudihaan).	(He has stood up) to face you.
Gagaanch a kát (x'us.utsóowch).	The sun (would put its rays) on it.
Du tóodei áwé (yaa gaxúkch).	(It would dry it) to the core.
T tóonáx̄ áwé (daak woodaxoonch),	(They would reveal their faces) through it,

Géelák'w tóonáx̄.	through Géelák'w.
Aan ahán.	Someone is standing with it.

From Austin Hammond

Yáat aan hán.	He is standing here with it.
Du aat hás x̄oot (nagaldléigún).	(When he expressed affection) among his aunts.
A shóodei han aa.	One is standing next to it.
Yee tula.eesháani káx̄.	For your grief.
Yee tóodáx̄ (kei agatee).	(To remove it) from you.

From Matthew Lawrence

Haa x̄oox' (yéi teeyí).	(That she is) among us.
Haa káx̄ (háni) yáx̄ yatee.	It is like (she is standing) for us.
Yee tula.eesháani aan (gugagóot)	(It will go) with your grief
yee éesh hás shaayí tóodei.	into your fathers' mountain.

Because of the length of this unit, readings from *Haa Shuká* featuring relational nouns and omitted here and distributed among Units 7, 11, and 12.

6

Directional Bases and Directional Prefixes

Introduction

There is a small group of words in Tlingit called directional bases. These are words similar to English “up” and “down”. They indicate direction. Unlike the large group of relational nouns explained in the previous unit, they are never used with an object. Compare English “on the top of the table” and “up”. Here are some common ones:

(di)kée	above
(di)yée	below
gáan	outside
haa(n)	(right) here
neil	home; inside a house or building

Notice that the base «haa» has two forms, one with –n and one without. Also, «dikée» and «diyée» have two possible forms. The parts of these words in parentheses appear in some phrases and not in others, like English “didn(o)t”.

Directional bases combine with the suffixal postpositions just like the demonstrative and relational noun bases now familiar to you from the previous units. You may know some phrases already:

Haandé i jin.	Give me your hand! (“Put ‘er there!”)
Haadé!	Over here! (Used as response at a <i>ku.éex</i> ’ when your name is called out as recipient of a gift.)

Select Directional Bases

daḵkáa (daḵká)	inland, back away from the ocean, up in the woods; back (away from the open, away from the water’s edge, inside); inland; interior
deikee	out to sea, out in the open
(di)kée	up, above
(di)kín	up (as in “dikinde”)
(di)keena	upstairs
diyáa	across
(di)yée	below
(di)yeena	downstairs

(di)yín-	down (as in “diyínde”)
éek̄	beach (from land point of view)
éil'ká	on the ocean, near the ocean, away from the inland
gáan	outside
haa(n)	here
ixkéé	down river, down south
naakée	upriver, up north
neil	home, inside of a house or building
tliyáa	the far side, further over
yán	shore (from ocean point of view)

Select Directional Bases with Postpositions

Base	-de(i)	-dáx̄	-náx̄	-t	-wu/u	-x'/∅	-x̄
dikée	dikéede	dikéedáx̄	dikéenáx̄	dikéet	dikéewu	dikéex'	dikéex̄
diyée	diyéede	diyéedáx̄	diyéenáx̄	diyéet	diyéewu	diyéex'	diyéex̄
gáan	gáande	gáandáx̄	gáannáx̄	gáant	gáanu	gáanx'	gáanx̄
haa	haadé	haadáx̄	haanáx̄	haat	[*]	haax'	haax̄
haan	haandé		haanaanáx̄				
neil	neildé	neildáx̄	neilnáx̄	neilt	neilú	neilx'	neilx̄

* this combination does not occur

Note: The bases «haa» and «tliyaa» behave in a unique manner and form a subgroup of their own. Semantically they belong with the determiner bases (yá, hé, wé, yú), but syntactically they belong with the directional bases. Unlike other directional bases, «haa» cannot stand alone.

For Avid Readers.

Parallel Forms in Directional Bases and Directional Prefixes (Verbal Proclitics)

Most of the rest of this unit is one giant “For Avid Readers” section. But there are parallels between the directional bases and the directional prefixes in the verb that are useful to insert here. There is some overlap between the words used as directional bases and as directional prefixes in the verb. To some extent, the directional bases featured in this lesson have parallel forms in the verb complex. In the chart on page 213 of *Beginning Tlingit*, we call the words in this position in the verb phrase directional prefixes. Leer (1991:132-141) uses the more technically correct term “verbal proclitics” because they are separate words, whereas prefixes are bound to another word that follows. Crippen simplifies these into a category of “Preverbs” (2012: 9-10, 40). Naish and Story (*Tlingit Verb Dictionary* 1973, p. 382) call them “directionals,” and list the most common, as we reproduce them below. Words within the vertical column of a position are mutually exclusive: you can use only one word from each column in the same phrase. But you can combine words from more than one column or position. (Note: there is a typographical error in the Directional Prefix column on the chart on page 213 of *Beginning Tlingit*; «kux̄» should be «kux̄», with both consonants underlined.)

Jeff Leer's dissertation (1991:132-141) has a more elaborate listing, with the words grouped by historical origin, which explains the variable forms or "irregular" behavior of some of them. Crippen has many listed and defined in *Tlingit Verbal Structure Handbook*. We will reserve this level of discussion for more advanced lessons. In many situations, the choice of postposition depends on verb forms not yet introduced in these lessons.

Directional Prefix (Verbal Proclitic) Meanings

(See also Crippen *Tlingit Verbal Structure*, p. 40 and Story-Naish *Verb Dictionary*, p 382.)

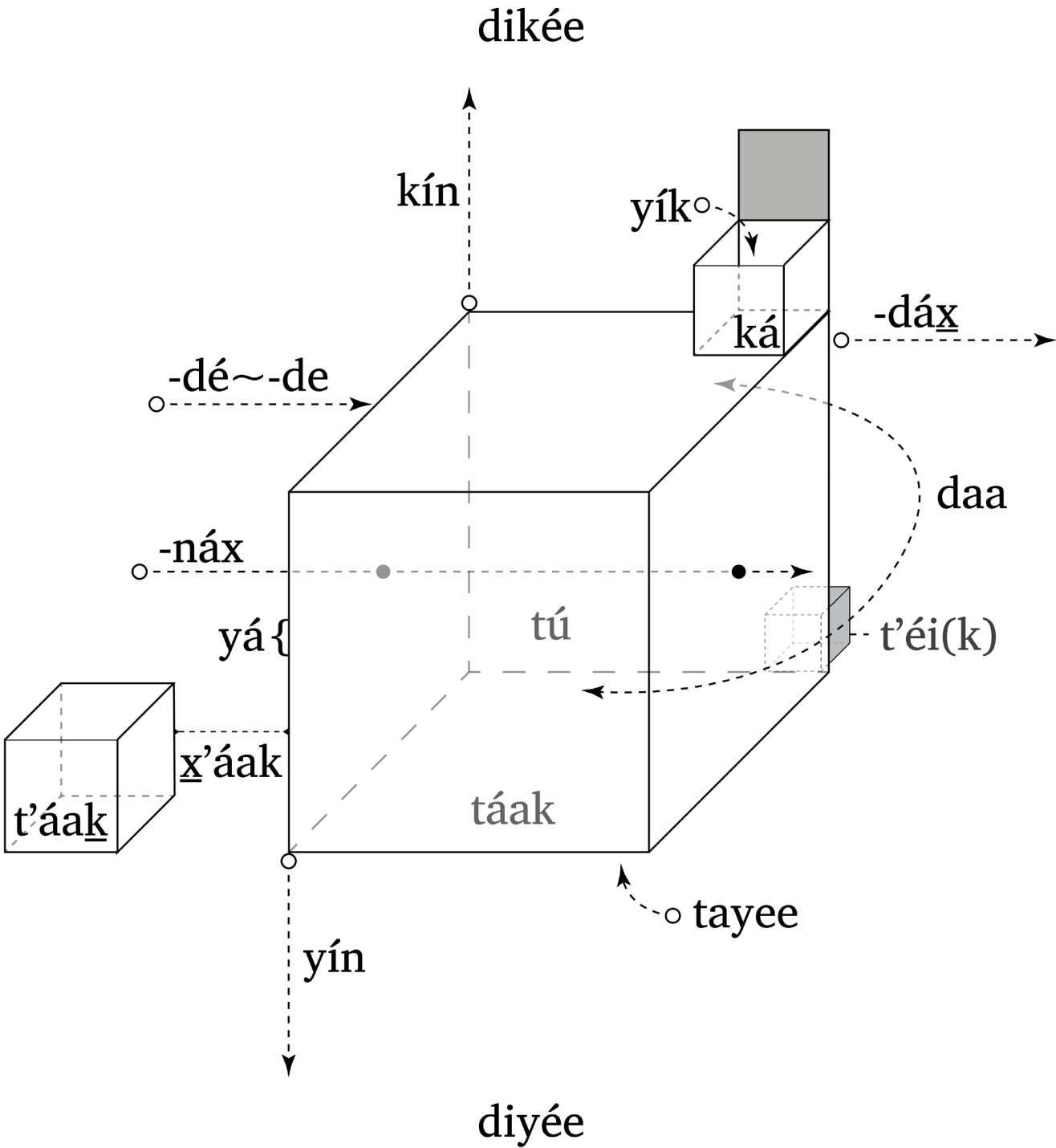
Position 1		Position 2		Position 3	
<u>k</u> ut	somewhere	yei	down	yoo	back and forth, to and fro
yaa	along	yei <u>k</u>	down to shore, from the interior, into view; into sight,		
		yan	to the shore from sea; to completion		
		ya <u>x</u>	to completion		
		neil	indoors, inside		
		daak	out from the shore, into the open		
		daa <u>k</u>	up from the shore, to the interior		
		kei	up		
		<u>k</u> u <u>x</u>	back (returning from)		

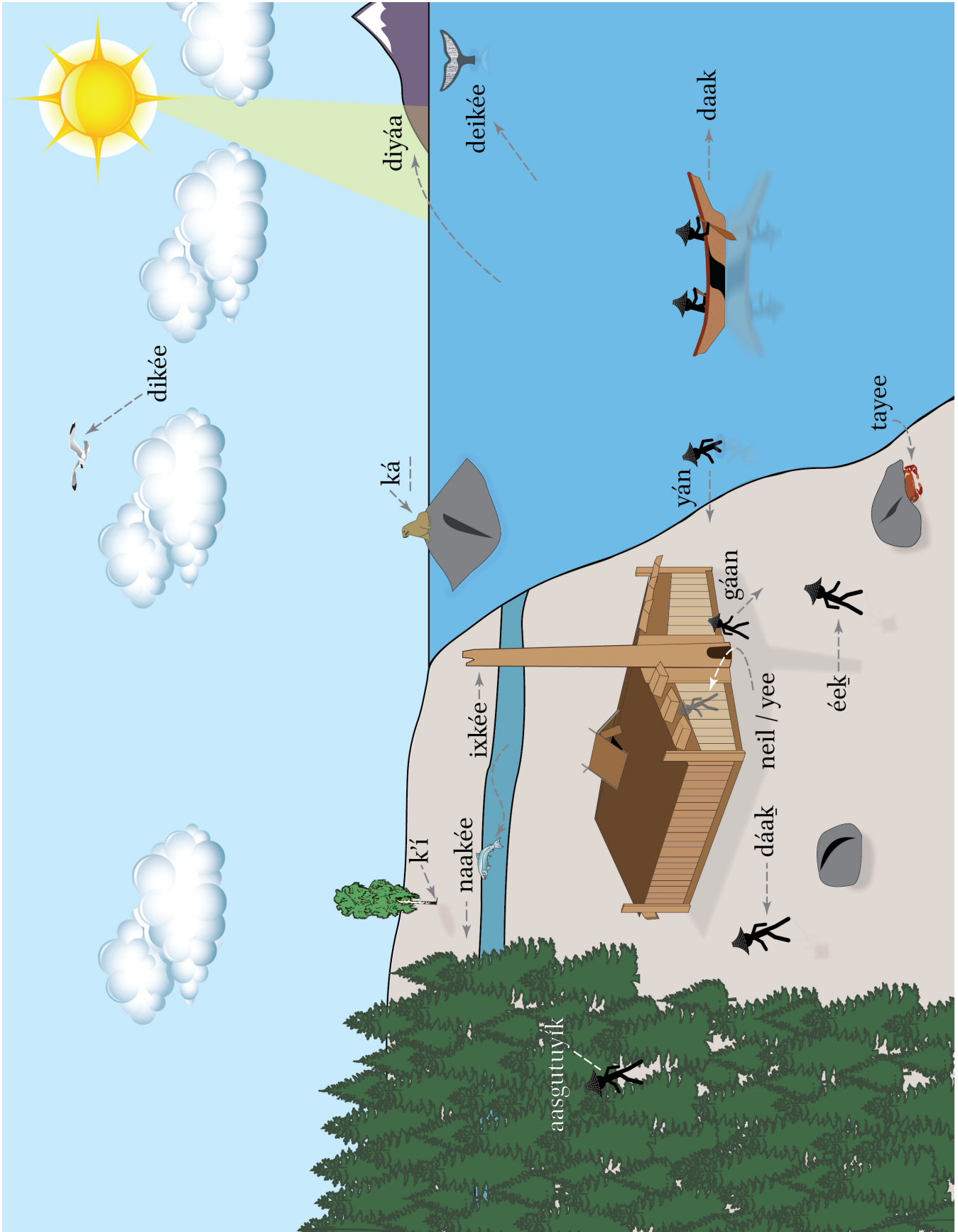
Directional Bases and Parallel Directional Prefix (Verbal Proclitic) Forms

As explained above, some of the directional bases have parallel forms in the directional prefixes that are part of the verb complex. For example, «dikée», «kei», and «dikinde» all have something to do with "up." Likewise, «diyée», «yei», and «diyinde» have to do with "down." The table below shows some of the parallel forms. We include these here to help you spot the parallels in the system.

Directional Base	Verbal Proclitic (Directional Prefix)	Special Form with -de	Derivative w/ -na <u>x</u> .a	Derivative w/ n(ya)aa
(di)kee (above)	kei	(di)kínde	(di)kéena <u>x</u> .á	(di)keena
(di)yee (below)	yei	(di)yínde	(di)yéena <u>x</u> .á	(di)yeena
deikee (out to sea)	daak	dakde	deikéena <u>x</u> .á	deikeena
daa <u>k</u> (to inland)	daa <u>k</u>	da <u>k</u> de	daa <u>k</u> na <u>x</u> .a	dagina

You now know the basics of the Tlingit system of showing location and direction. The following two pages contain illustrations of the system. As with games in previous lessons, try to create sentences using words of location and direction.





For the Very Avid Reader.

Proclitics can be refined even further. “Inner” and “outer” refer to positions in the verb phrase and in the verb complex. See the Verb Complex Chart in *Beginning Tlingit* and the revised version in *Intermediate Tlingit*. This will make more sense to you as you get further into verb aspects and see the pattern of how postpositions and proclitics are used with different aspects. Here are three examples from the Tlingit Phrase Book:

imperfective	A <u>x</u> 'éi <u>x</u> yas.aa.	S/he/it is kissing him/her/it.
perfective	A <u>x</u> 'éit yawdzi.áa.	S/he/it kissed him/her/it.
future	A <u>x</u> 'éide yakgwas.áa.	S/he/it will kiss him/her/it.

The suffixes noted in parentheses for groups E and F below refer to the kinds of endings they can take, depending on the grammatical situation. Don't worry about this now; just be aware that these patterns exist and you will encounter them somewhere along the way.

A. Directional proclitic

yoo	back and forth, to and fro, up and down
yaa	along, down, obliquely

B. Thematic prefix

yaa	(referring to mental state or activity)
-----	---

C. Manner proclitic

yéi ~ ye	thus, so
----------	----------

D. Directional proclitics

kei ~ kéi	up
yei ~ yéi	down; out of canoe, boat, vehicle
yeik ~ yeek ~ eek	down to the beach or shore; toward the beach from inland
daak	up from the beach or shore; back away from the open; off of fire
daak	out to sea; out into the open; onto fire; (falling) down

E. Inner locational proclitics

Variable (all with -t, usually varying with -x and -de)

yan ~ ya <u>x</u>	ashore, onto ground, to rest
neil ~ neil <u>x</u>	inside, into house, home
haat ~ ha <u>x</u>	hither, toward speaker
yóot ~ yóo <u>x</u>	away, off (to someplace indefinite)
<u>k</u> <u>x</u>	(returning) back
kux	aground, into shallow water

Invariable (with various postpositions other than -x')

<u>k</u> ut	astray, getting lost (-t)
ya <u>x</u>	to completion (- <u>x</u>)
yu <u>x</u>	outside (- <u>x</u>)
ya <u>a</u> x	into canoe, boat, vehicle (- <u>x</u>)
hé <u>e</u> n <u>x</u>	into water (- <u>x</u>)
(kei) u <u>x</u>	out of control, blindly (- <u>x</u>)
(daa <u>k</u>) kwa <u>a</u> k <u>x</u>	by mistake, wrongly (- <u>x</u>)
ye <u>t</u> x ~ ye <u>d</u> a <u>x</u>	starting off, taking off (-dá <u>x</u>)
ya <u>n</u> a <u>x</u> ~ ya <u>a</u> n <u>a</u> x	underground (-ná <u>x</u>)

F. Outer locational proclitics (all with -x')

gunayé ~ guné	beginning
áa	there
áa + ya <u>x</u>	turning over
shú + ya <u>x</u>	turning over endwise
héeni	into water
gági	from hiding/shadow into the open
éegi	from woods onto beach or shore
dáagi	out of water onto beach or shore

Leer notes that the tone patterns differ among the Tlingit dialects. As always, follow your teacher and community use. Leer explains that the proclitics listed above are originally nominal stems followed by postpositions, which accounts for variable forms and irregular patterns. These are summarized by Leer (1991:138, fig. 21).

Table 6.6. Variable Proclitics (of category “E” above, “Inner Locational Proclitics”)

<i>punctual</i> (-t)	<i>pertingent</i> (- <u>x</u>)	<i>allative</i> (-de)
yan	ya <u>x</u>	yánde
kux	kux <u>x</u>	kuxdé
neil	neil <u>x</u>	neildé
<u>k</u> u <u>x</u>	--	<u>k</u> ú <u>x</u> de
haat	ha <u>a</u> x	haadé
yóot	yó <u>o</u> x	yóode

Readings from Tlingit oral literature.

Readings from Tlingit Oratory using directional bases and directional prefixes.

From Jessie Dalton

(Yanax yeik has kawdik'it'.)	(They have come out.)
Gági (uwagút).	He (came) out.
Gági (yawdixún) i aat háś.	Your paternal aunts (are revealing their faces).
Gági (yawdixuni) yáx	It's like they (are revealing their faces).
Gági has (yawdixún).	They (are revealing their faces).
Tliyaanax á aa.	The one on the far side.
Gági (ugootch).	He (would always come) out.
Aan áwé yanax daak (guganoók).	(He will burrow) down with it.

From Austin Hammond

Daak (uwagút).	He (came) out.
----------------	----------------

Readings from Haa Shuká using directional bases and directional prefixes.**From Robert Zuboff, Basket Bay History**

Yándeı (yaa kgaléinin).	(When the tide was almost) out.	RZBB9
Yú éegi yan aa (uhaanch).	(One would stand) out on the beach.	RZBB31
Kíndeı (shaduxóot').	(It would be pulled) upwards.	RZBB48
Yan kaadéı (yaa kğadéinin).	(When the tide was nearly) up.	RZBB65, 66
Yá ixkéenáx.	In/through the south.	RZBB86
Yá ixkéé.	The south.	RZBB87
Íxdei (kúwlihaash).	(People floated) downriver.	RZBB109
Yeik (wutuwa.át)	(We came) out into the open.	RZBB128, 129
Nándeı (gunayéı kútuwashée).	(We began searching) to the north.	RZBB131

From Robert Zuboff, Mosquito

Dakká.	(In) the interior.	RZM32
(Tléil) yeik (woogoot)	(He didn't come) down.	RZM62, 65, 66
Dáak.	Inland.	RZM72
Gáan.	Outside.	RZM88
Gáan x'awoolx'.	Outside by the entrance.	RZM89

Neil (uwagút)	(He went) indoors, inside.	RZM92
Kei (uwahán)	(He waited); [lit. (stood) up].	RZM100
Gáannax.áa yúx (yaa yanas.éini teen áwé ashaawaxích).	(As it stuck its head) out (he struck it).	RZM101

From A. P. Johnson, Kaax'achgóok

Daak (aa wlis'ís).	(One sailed) out to sea.	APJK8
Yándeí (déi).	(Let's go in) to shore.	APJK79, 80
Dákdéi (gunayéi uwagút).	(He started to go) up (to the village, from the beach, to inland).	APJK89
(Tlél) yíndeí (aan wultsees).	(It didn't dive) down (with it).	APJK121
(Yaa nashk'éen) dákdéi yinaadéi.	(It was heading) out toward the open sea.	APJK122
Deikéenax.áa (s kaháa áwé).	(When they were on) the outside of (the islands) [nautical].	APJK125
Kúxdei (s ayawdli.át) yándeí.	(They turned) back to shore.	APJK131
Yíndeí (naytsóow yee axáayi).	(Push your paddles) down.	APJK134, 333-4
Kúxdei (yaa haa nalhásh).	(We're drifting) backward.	APJK143
Yánt (yoo liháshk has du yaagú).	(Their boat was floating) against the beach.	APJK172
[Yáanax.á], yíndeí naaliyéidei (kawdaxdudliyaa).	[On this side], on the other side (they were lowered down).	APJK301-3
Anax daak (uwaqúx wé yaakw).	(The canoe came) into view.	APJK393
Yándeí (yaa kgaqúxún).	(When he used to come) to shore.	APJK393
Haadéi (yaa naqúx)	(He's coming) here (by canoe).	APJK403
(Áx aa yaawanák) yú ixkéedei.	(This was where they stood) all the way downriver.	APJK414-5
Yíkdáx daak (at kandujél).	(They were bringing things) out from inside the boat.	APJK437

From Willie Marks, Naatsilanéi

Daak (yawduwaxáa) aadéi.	(They took him) out there (by boat).	WMN13
Yándeí (kei wjik'éen).	(He leaped) to shore.	WMN20-21
Dikeenaa a shantóodei (wjixeex).	(He ran) up to the top.	WMN26
Wé yánx'.	On the mainland; on shore.	WMN 49
Áa (yaa woogoot) wé diyée.	(He went) there, down there.	WMN73
Neildéi (yaa nagúdi áwé awsitéen).	(As he was entering) the house, (he saw him).	WMN74
Deikéenax (has gadanáak).	(When they stood up) out at sea.	WMN176

Haandéi déi.	Come over here now.	WMN180
Yáanáx haadéi (kgwakóox wé yaakw).	(The boat will come) through here.	WMN181
Anax haadéi (yaa nakúx wé yaakw.)	(The boat is passing) through it to here.	WMN188
Yanax daak (uwagút).	(He walked) into the forest.	WMN217

From J. B. Fawcett, Naatsilanéi

Daak (uwakúx).	(He went) out by boat.	JBFN3
Yan (has uwakúx).	(They came) to shore by boat.	JBFN9
Haandéi ax shóode, ax kaani yán.	Come and get me, my brothers-in-law.	JBFN13
Deikéex (yaa nakúxu áwé).	(When they were)way out (to sea).	JBFN12
Ax shóotx yan has uwakúx.	They went ashore without me.	JBFN32
(Tlél kux teedatánjik) haandei x'wán.	(Don't think back) to here.	JBFN53
A tónáx daak (gú)!	(Come) out of it!	JBFN57
Neilnáx áwé (alshát).	(He held it) from the inside.	JBFN71
Tliyaanax áwu i shát.	Your wife (will be) on the other side.	JBFN128
Deikée.	(Way) out there.	JBFN286
Deikéet (satéen wé x'áat').	(That island lies) way out there.	JBFN288

From Frank Johnson, Strong Man

Daak (gagúdin áwé).	(When he came) up from the beach.	FJSM27
Neildéi (woogoot).	(He went) home.	FJSM103
Du shóodáx deikéex (dultsaagí).	(When they were pushing) away from him	FJSM137
Yaakw yíx daak (nagút).	(He's walking) up from the beach inside the boat	FJSM171
Tle kei (nagút).	(He kept going) up.	FJSM180
Kíndei (woogoot).	(He went) up	FJSM184

From Willie Marks, Kaakex'wtí

Kúxdei déi.	[It's] time to return.	WMK23
Áa daak (góot).	(When he went) up from the beach there.	WMK51
Tliyaa aa yeet (aa satáan).	Inside the farthest one (one is lying).	WMK74
Yú deikée héen táanáx.	Out there in the river.	WMK89
Áa daak (uwahóo).	(He waded) out there.	WMK91
Koon yóot (uwa.át) neildéi.	(He left to go) home there with them.	WMK125
Kúxde (asgíwé tuditee).	(I guess he wanted to go) back.	WMK135

Éeknāx [...] dáaknāx.	Through the beach [...] through the forest.	WMK141
Haanaanāx.á.	On the near side of it.	WMK147
Yá south niyaanāx á.	On the south side of it.	WMK148
Yan has née áwé.	When they were ready.	WMK170
(Gūnéi has uwa.át) éeknāx.	(They began walking) along the beach.	WMK172
Daak (has uwa.át).	(They came) up there.	WMK174
Ch'a yeisú aadāx daak yakw.uwakúx.	They had just left by boat.	WMK176
Áa daak (has uwa.át) wé aan.	That was the settlement (they came) out on there.	WMK178
Chookaneidí áwé naakéedei (kuwa.óo).	The Chookaneidí (lived) uppermost in the bay.	WMK180
A niyaadéi (kuwa.óo) Kaagwaantaan.	Next to them (lived) the Kaagwaantaan.	WMK181
Ch'a yák'wde áa daak (aawa.át).	Suddenly people (came) out there.	WMK192
Lingít diyáawu.	People were across (the river).	WMK193
Ixinaawú.	(They are) down the bay.	WMK197
Ixinaadéi (haa kdunáa).	(They're telling us to go) down the bay.	WMK203
Lingít áhé diyáanāx.áwu.	Here are people across the bay.	WMK211

From Tom Peters, The Woman Who Married the Bear

Adax kúxdei neildéi kux (du.át).	(Returning) back home from there.	TPW5
(Ax een na.á) ax neiléedei.	(Come with me) to my home.	TPW42-44
Kúxdei (kundaháa).	(When [spring] had returned) [back].	TPW204
Yá gáan áwé áa (yux nalnúkch).	(She would go groping her way) outside.	TPW205
(Ax yís daak has ayamdi.át).	(They are making medicine against me.)	TPW215
Haandéi (kkwagóot) wé i éek'.	That brother of yours (will come) here.	TPW246
(Kamdligás') wé neilnāx.	(They shot) through the house.	TPW256
Gándeí (ashakaawal'íx').	(He shot them) outside.	TPW259
Kíndeí ... a ítx (yaa nagút).	Up that way ... (he followed it).	TPW300-01
Aax dákdei (akayéesh).	From there (he pulls them) out into the open.	TPW315-16
Yóox áwé kei (nagút).	(He's approaching) up there.	TPW319
Keenaadéi (samduwa.áx).	(It was heard) from the topside.	TPW322
Héit hé keenāx.á.	Over there ... through the upper side.	TPW330-1
Yóo wé yíndeí áwé (akaawadóok).	(He lured him into coming) down.	TPW347-8
Wé shaa yáa daak (ugootch).	(She would come) out on the side of the mountain.	TPW427

Wé káa kináa.	Above the people.	TPW468
Ch'a yeisú neildáx̄ (gunéi wugoodí tín áwé).	As soon as (she began to leave) the house.	TPW461

From Frank Dick, The Woman Who Married the Bear

Yá daak̄ ká.	In the interior.	FDW9
Yú keenaawú (áx̄ kadéix' yé).	Up above (there is the slide area).	FDW235-6
Neildéi (kalgas'i yáx̄ áwé yatee).	(It was like arrows shooting) inside.	FDW263
(Goot'á sá anax̄ kuyawóoli yeináx̄) neilx̄ (kadagáan).	(Through wherever there are holes, sunbeams shine) inside.	FDW265
Gándeí kúx̄dei (ashakool'íx'ch).	(He would break them) back outside.	FDW268
Yax̄ daak̄ (yéi ayawsinéi tsu).	(He hung them) up on the wall (again).	FDW319
Yax̄ daak̄ (ayaawatée tsu du jix̄an.ádi).	(He hung his weapons) up on the wall (again).	FDW320
Gáant (sh wudligás').	(He dived) out.	FDW335
Gáani yux̄ yaa yanas.éini áwé has aawaják̄.	(As he was sticking his head) out, they killed him.	FDW336
Éek̄dei (wooleet).	(It tumbled) down toward the beach.	FDW338
Yú éekx' (áwé kaa jiyeeegáa wootee).	There down below, on the beach (they were able to handle it).	FDW340
(Aawa.áx) ch'a yú dikeedáx̄.	(She heard it) from way up there.	FDW378

From J. B. Fawcett, Kaats'

Yú dáakt̄ (woo.aadi át).	(Those who walked) inland.	JBFK21
Yú daḱka.ádi tlenx'.	those large inland animals	JBFK26
Kichx̄áandáx̄ haandéi (kaawaháa).	(It happened) on the near side of Ketchikan.	JBFK40
Daḱká áwé.	It was inland.	JBFK41
Áwé gáani (yux̄ woogoot).	(He jumped) out.	JBFK54
Wé neilú á.	She was inside.	JBFK59
Wéináx̄ neil (uwagút).	(He came) in through there.	JBFK78
Goosú yáadei neil (x̄waax̄iji lingit)?	Where's the human I threw in here?	JBFK83
Wé yáanáx̄ neil (iyatée).	(That's what you threw) in here.	JBFK87
(Nagútch) gáandei.	(He would go) out.	JBFK98
Yú neilx' áyú gagaan x̄'oos áwé (oowayáa).	There inside [the den] (they seem) like sunbeams.	JBFK143
(Koodagánch) neildéi.	(They would shine) in [into the den].	JBFK144-5
Haadéi (kgwagóot).	(He will come) here.	JBFK282

Éekdax̄.	From the coast.	JBFK264
Yú ixkée (ku.oo) yú Teikweidí.	The Teikweidí (living) down south.	JBFK297
(Sagú áwé wé tsaa asagahéinín) dáakdei.	(There was joy when he wanted to bring the seals) to the beach.	JBFK365
Dáakt (has uwa.át).	(They went) into the forest.	JBFK466

From Susie James, Glacier Bay History

Yóo naakée áwé (s tlél gooháa yú.a).	(It was said you could clearly see) up the bay	SJGB46
Yóo deikéetx̄ áwé (tsá duteen nuch).	(It could only be seen) from way out.	SJGB50
Yóo naakéedei (duwatini át áwé).	(It was a thing seen) way up the bay.	SJGB95
Wé haanaa (yaa akunalséin).	(It was getting) nearer.	SJGB96
Yú diyée.	Down there.	SJGB114
Yú kindei (dagatch).	(It was churning) up.	SJGB116
Naanaa Hít áwé nándeí (la.áa).	Naanaa Hít (sat) to the north.	SJGB126
Has du kahídi áwé nándeí (la.áa).	Their clan house (sat) to the north.	SJGB131

From Amy Marvin, Glacier Bay History

Yíndeí (yóo wdzigeet).	(She bent) down.	AMGB103
Tlél yú dikéenáx̄ áwé (gunayéi shayawuxaash).	(It didn't begin advancing) from the top.	AMGB147
Diyéenáx̄ áwé (gunayéi yawdigích).	(It began advancing) from the bottom.	AMGB150
Yándeí (yóo aa sixíxk dé).	(It was already falling over) on its side.	AMGB207
Deikéet (awusgoogú) áwé.	When they were drifting out.	AMGB391
Yíndeí (yei yanax'út').	(It was sliding) downward.	AMGB405
Yíndeí (nasxéex) wé hít.	The house (is falling).	AMGB423

7

Particles, Lexicalized Expressions, Special Meanings, Idioms, and Word Building

Introduction

As you begin to work with traditional texts, you will notice many miscellaneous words called particles. These are the smallest word units in Tlingit. They can't be divided further or added to. There is not much to say about them here, other than to list them, which we do in Table 7.1. Technically, these are defined as “syntactically inert” words. They are frequent in stories and therefore useful to know. We have tried to keep the explanation simple here, and present the particles as vocabulary, without discussing how they are used in different parts of sentences. See Leer 1991:29-32 for more technical detail about the grouping. For now, just become aware of these as you read and hear them.

Particles

Group 1. Enclitics; often followed by a demonstrative

sá	(with question); say it
á	(focus)
ágé	interrogative; contracts to ák- before a demonstrative (ákwé)
ásí	discovery of something previously unclear (“oh, so, I see”)
ásgí	second-hand information about something previously unclear (“I hear, I guess”)
k <u>u</u> .aa ~ k <u>wa</u>	however
xá ~ xaa	softens an assertion (“you see”)
shákdé	dubitative implying likelihood (“perhaps, probably”)
(s)dágáa	emphatically assertive (“indeed, for sure”)
gí	dubitative not implying likelihood (“perhaps, I guess, it would seem”)
shé(i) (-gí)	indicates mild surprise
gwáa ~ gu.áa (-gí)	indicates strong surprise
kwshé(i) ~ gushé(i) (-gí)	dubitative requesting corroboration, or quasi-rhetorical interrogative (“eh? I wonder”)
óosh (-gí)	hypothetical (“as if, if only, even if”)

Group 2. Enclitics

tsá	only then
tsú	also
s'é	first
déi	now, this time
x'wán	be sure to (with imperative, hortative)
tsé	be sure not to (with admonitive)

Group 3. Intensifying particles

ch'á	the very, just
ch'as	only, just
ch'u	even
tlax̄	very

Group 4. Mobile particles

tle	just, simply, just then
de	already, by now
tsu	again, still, some more (note tone difference with tsú, “also”)

Group 5. Sentence-initial particles

tléil ~ tlél ~ lél ~ hél ~ l	not (negative)
gwál	perhaps (dubitative)
gu.aal	I hope, would that (optative)
k̄ach(u) ~ x̄ach(u)	actually, in fact (contrary to what was thought); or
k̄ashde	I thought

Lexicalized Expressions, Special Meanings, and Idioms

Some combinations of bases and postpositions have taken on special meanings of their own and are best treated as lexical items, as words in their own right. The following list is of some of the more common ones, in alphabetical order.

Common Lexicalized relational noun-plus-postposition combinations

ách (á + ch) because

The word «ách» is very common as a transition in stories, as in the following phrase:

ách áwé	that's why; because of that; (by means of it)
---------	---

daakahídi ~ daakhídi

house around, house of

This combination creates a very useful word in Tlingit, literally “the house on and around something.” It can be used to make up many new words. We suggest writing «daakahídi» as one word, but there is a certain amount of ambiguity in this spelling, as in English for Mary Ann, Mary Anne, and Marianne.

dáanaa daakahídi	bank
hóon daakahídi	store
atxá daakahídi	cafe or restaurant
atdaná daakahídi	bar
naaw daakahídi	bar; liquour store
Yaakusgé Daakahídi	House of Wisdom (Name of the Alternative High School in Juneau).

ee

[empty base]

This is an “empty base” used in many expressions. It has no underlying meaning, but is used as a base for attaching various suffixes, and for patterning with pronouns.

ax een	with me
--------	---------

You know some expressions that use the “empty base.” (In the formula below, N stands for noun, and P for pronoun, but see the “Avid Reader” note below.)

N eeteenáx P yatee	to need
Héen eeteenáx xat yatee.	I need water.
P éet yaan uwaháa	to be hungry
Ax éet yaan uwaháa	I am hungry (perfective).
P eedéi yaan yaa nahéin	to be getting hungry
Ax eedéi yaan yaa nahéin.	I am getting hungry (progressive).
P éet koowaháa	to be someone's turn
I éet koowaháa.	It's your turn.

This base is also used in the expressions for being thirsty and sleepy:

Ax éet shakux uwaháa.	I am thirsty (perfective).
Ax éet yataa wooháa.	I am sleepy (perfective).
Du eedéi yaa yataa nahéin.	S/he's getting sleepy (progressive).

The verb forms included in examples in this unit will be more fully explained later in your study of Tlingit. But for now, notice that the suffix –t is used with the perfective, which expresses motion that has arrived, and –de is used for motion in progress, which is on its way, but has not yet completely arrived. See also the explanation of «ee» in Unit 4 in connection with the postposition –n. Tone is also described there.

For the Avid Reader.

Although “N” and “P” are used for noun and pronoun in the examples above, the “P” position can also be filled with a noun, and the noun position with a pronoun, but the word order may change. Here are some examples:

Héen eeteenáx̄ x̄at yatee.	I need water.
Wé keitl héen eeteenáx̄ yatee.	The dog needs water.
Wé k'eikaxwéin héen eeteenáx̄ yatee.	The flower needs water.
I tláa ee eeteenáx̄ yatee.	Your mother needs you.

gáan outside

Another combination that has a special meaning in common use derives from the directional base gáan (outside):

gánde	(to go to the) bathroom.
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This is a standard euphemism for “to go to the bathroom,” and derives from:

gáande	(to go) outside (or, and perhaps a more conservative form)
gánde	(to go) to the bathroom

There is much variation in bathroom vocabulary. Here are some useful phrases:

Goosú wé gánde?	Where's the bathroom? (This is a newer term)
Goosú wé aadé yoo aya.átgi yé?"	(Older, standard term)
Goosú we nagoot daakahídi?	(Originally an outhouse, now used for indoor toilets as well)
Gánde gé ituwatee?	Do you want/need to use the bathroom?
Gánde ax̄ tuwatee.	I want/need to go to the bathroom.

gaa~gáa (going) after, (waiting) for; about the time of; (distributed) in the area of

The basic meaning is “for, in order to obtain”

héengaa	for water
a yeegáa	waiting for it

There are also similar forms with the basic meanings of “conforming to, or agreeable to or with.” These could be considered idioms or lexicalized uses.

Du x̄'éigaa yatee.	S/he is obedient to him/her.
Du tóogaa yatee.	S/he is pleasing to him/her.
Sh tóogaa ditee.	S/he is thankful.
Sh tóogaa x̄at ditee.	I am thankful.

x'éigaa	indeed, in truth
X'éigaa kux wudigút!	Indeed He is risen! (Orthodox Easter greeting.)

With yet another meaning (“distributed in time or space”), it functions as a conjunction in narratives.

aagáa (áwé)	then (conjunction)
-------------	--------------------

Gaa, by itself, is an adverb meaning “all right.”

Gaa yatee.	It's enough; it's all right.
------------	------------------------------

káx for

yi sh tundanóogu káx	for your pain
haa káx háni yáx yatee	it's as if (like) s/he's standing for us

toowú his/her inner being; mind; soul; feelings; intention

You are already familiar with several idioms or expressions that involve parts of the locational system. (In the patterns below, N stands for any pronoun or noun.)

N toowú sigoo	to be happy	du toowú sigóo
---------------	-------------	----------------

tuwáa spirit's face, mind's face

You are already familiar with several idioms or expressions that involve parts of the locational system. (In the patterns below, N stands for any pronoun or noun.)

N tuwáa sigoo	to want	du tuwáa sigóo
---------------	---------	----------------

x'éináx (x'e + -náx) through the mouth of.

When combined with a nationality, it means “language.” Thus Lingít x'éináx – Tlingit language.

yáanáx beyond it, more than it; too much; excessively

Also is used to express the ideas of “more than” or “more than enough”

litseen	strong	a yáanáx litseen	too strong
yat'áa	hot	a yáanáx yaawat'áa	too hot
si.áax'w	bitter; spicy	a yáanáx si.áax'w	too bitter; spicy

Ax yáanáx kulidáal.	S/he's heavier than me.
Ax jikayáanáx kulidáal.	S/he's too heavy for me to carry.
gaaw yáanáx	past the allotted time
eetiyáanáx	more than before

kín less than it; (reaching, falling) short of it; not (big or far) enough for it
It is the opposite of «yáanáx»

a _x yáanáx litseen	s/he's stronger than me
a _x k _{ín} litseen	s/he's less strong than me / not as strong as me
a _x k _{ín} kulidáal	s/he's less heavy (lighter) than me

Notice that the English translations are awkward and unnatural, but the Tlingit is okay. Where English uses an antonym (opposite word such as weaker, lighter) or a negative construction (not as heavy as), Tlingit does not.

yáx like

The word yáx appears in variety of useful expressions. Here are some of the most common:

a yáx	like it; right, or properly correct; similar or equal to it; according to it
A yáx áwé.	That's correct; that's right.
A yáx yatee.	It is like it.
du x'ayáx	according to his/her instructions, orders ("like his/her mouth")
du jiyáx	according to his/her model or example; the way s/he does it ("like his/her hand")
gaaw yáx	on time (according to the clock).
yee yáx	like you
a yáx	like it; also: properly, right, correctly
jigwéinaa yáx	like a towel

These examples illustrate some of the most common features of Tlingit. Notice that the underlying components of «yáx» are "face" and the suffix for limited motion in a place. This is the basic meaning, as in "tears rolled down her face" (du yáx kaawajoox du wakhéeni). Combined, they may create the meaning "resembling" or "like." When «yáx» is combined with other nouns (mouth, hand, drum) other meanings are created, such as to do as someone says or does, or to be right according to the clock.

This may seem strange at first, but remember that English and many other languages use body parts for a range of poetic expressions, as in the head or mouth of a river, the hand of a clock, the leg of a table, the face of a mountain, the eye of a storm or needle, etc. In Tlingit, as in English, you will begin to notice related groups of words, such as hand, handy, handle.

«Yáx» also appears in many idioms, such as:

X'ool' yáx yatee.	S/he is busy (like a whirlpool or maelstrom).
X'ool' yáx at woonee.	Pandemonium broke loose; things were in an uproar.
X'wáas' yáx.	Cheap.

yís for (benefit); to that end

yís	for
a yís	for it, to that end
jiyís	for (hand)
du jeeyís	for him/her
du jís	for him/her
kayís	for (surface of); for month of
a kayís	for that occasion
niyís	for period of time in the future
táakw niyís	for winter)
x'eis	for (mouth)
du x'eis	for him/her to eat or drink
yayís	for (in anticipation of an occasion)
a yayís	in anticipation of it

Colors

In Tlingit, the words for color involve comparisons to some noun of that color, using the word «yáx» and the verb “to be,” so that “It is red” is literally “It is like fire.” Unlike English and other European languages, Tlingit has very few “real” adjectives (such as «tlein» – big). Most words that translate into English as adjectives are actually verbs in Tlingit, for example:

yak'ei	it is good
yanéekw	s/he is sick
yat'áa	it is hot
litseen	s/he is strong
lichán	it is smelly; it stinks.

There seems to be much personal and regional variation on the rarer color terms. Some of the most common Tlingit words for colors are listed below.

List of Common Colors

Original	Descriptive	Color
t'ooch' (charcoal)	t'ooch' yáx (yatee)	black
x'éishx'w (blue jay, Steller's jay)	x'éishx'u yáx (yatee)	blue (deep blue)
s'agwáat (flat outer layer of hemlock bark)	s'agwáat yáx (yatee)	brown
góon (gold)	góon yáx (yatee)	gold
s'oow (greenstone, jade stone)	s'oow yáx (yatee)	green or light blue
lawúx (young seagull)	lawúx yáx (yatee)	gray

Original	Descriptive	Color
kugáas' (fog)	kugáas' yáx (yatee)	gray
shéix'w (red alder)	shéix'w yáx (yatee)	orange
x'áan (fire)	x'áan yáx (yatee)	red
dáanaa (silver dollar)	dáanaa yáx (yatee)	silver
dleit (snow)	dleit yáx (yatee)	white
tl'áatl' (small, yellow bird; yellow salmon berries)	tl'áatl' yáx (yatee)	yellow

Sometimes, the color terms are heard with the prefix ka-. This needs more research. It may be that the ka- prefix is used for emphasis on the color term when color names are mentioned in isolation.

kadleit yáx	white
kagóon yáx	gold

Two colors are also used to describe ethnic groups:

dleit káa	white man
dleit káa x'éináx	English language
dleit shaawát	white woman
t'ooch' káa	black man
t'ooch' shaawát	black woman

Other colors (red, yellow, brown) do not seem to be used in this way.

Readings from Tlingit Oral Literature.

The reading examples from Tlingit narratives illustrating relational nouns are spread over several units to equalize length.

From Robert Zuboff, *Basket Bay History*

Tláx kasiyéi yáx áyú yatee yú tl'átk.	That place is kind of strange [strangelike].	RZBB8
Yá aan tayedéi	to underneath the village	RZBB14, 16
Téil kagánee káax' áyú (ana.átch).	They (would go) by the light of sapwood [torch].	RZBB15
Yá aan tayeex'	[at] underneath the village	RZBB28
Tléináx áyú yú hít káx' aa (ganúkch).	One (would sit) on the top of a house.	RZBB32
Wé wool x'éi yax haan.	[He] would stand at the mouth of the hole.	RZBB35
Yéi áyú has du xoox (yaa gaxíxch).	(This was how they would pass the word) among them.	RZBB42
Tláx kúnáx áyú (yasátk) yú haa yee.	(The tide comes in) under us very quickly.	RZBB54

Kíndei yóo dzeit kát áwé kaa (lugookch) kagít tú.	(They would run) up the ladder in the dark.	RZBB62
A náḱ neil (oo.aatch).	(They would go) home from it.	RZBB64
Shayadineni aa Shtax'héen yíknáx (yaa wsidaak).	(Many migrated) down the Stikine River.	RZBB89
Yá héen sít' tayedéi (naadaa).	(The river flows) under a glacier.	RZBB95
Yá sít' tayedéi daak has (wuduwagúk.)	(They were pushed) under the glacier.	RZBB100
A tayeenáx (has galháash áwé) héináx. aadéi, (kei has at kaawashée).	(Having drifted) under it and through to the other side, (they started singing).	RZBB101
A kaadéi aa woo.aat.	(Some went) on it.	RZBB107
Yá sít' kát aa uwa.át.	(Some went) on the glacier.	RZBB114
Yá Xutsnoowú yax'áak	Across from Angoon	RZBB136
T'éex' kát (aa uwa.át).	(Some walked) on the ice.	RZBB138
Ách yá éil' kát (haa kawdiyáa).	This is why (we gathered) on the coast [sea].	RZBB155

From Robert Zuboff, Mosquito

Ax yaagú yíkt	In my boat	RZM2
a yíkt áwé (át naxakúxch).	(I would travel around) in it.	RZM4
Yá shaa x'áak	Between the mountains	RZM72
Ash xándeí yaa nagút.	He's coming toward him.	RZM76
Gwéil tóodei	Into a sack	RZM83
Gáan x'awoolx' áwé kaax (yéi awdzinei) wé du yáanayi.	Out at the entrance (he removed his pack).	RZM89
Du heidi yeedéi neil (uwagút).	(He went) inside his house.	RZM92
Wé yadák'w ku.aa áwé wé yáanaa tóowu.	But the young man is inside the pack.	RZM93
Áwé (akoo.aakw) áwé a tóodáx (kei wugoodí).	(He is trying to get) out of it.	RZM95
A yayeex (kei uwahán) gáannax.á.	(He waited) where it was going to come out.	RZM100
Wé x'aan kát (aawaxút').	(He pulled him) on to the fire.	RZM115
Du tuwáa sigóo yá kaa sheiyí kaa tóotx (kei akawujeilí).	He wants (to take all) a person's blood from a person.	RZM128
Yá áa tlein tuwán.	Beside the big lake.	RZM140
Yá at yátx'i teen sh kakḱwalnéek.	I will tell stories to [with] the children.	RZM152

From A. P. Johnson, *Kaax'achgóok*

Kooshdaa <i>Kwáani xoox'</i> tsú yéi aa (wootee.)	One also (stayed) with the Land Otter People.	APJK6
Haa <i>xoodáx</i> tsú (daak aa wlis'ís).	From among us one also (sailed out).	APJK8
A <i>ítnáx</i> áwé tsu wéit (kawtushitán) Shaaseiyi.aan.	After this (we frequented) Shaaseiyi.aan.	APJK44
A <i>xoodéi</i> áwé (kadagáax) wé <i>x'óon</i> yádi.	Among them (he heard the sound) of a fur pup (crying).	APJK72
Aan eegayáakt has (<i>kóox</i>), tle héeni (wugoodí) áwé ... (akal'ix't).	(When they reached) the beach of the village, (as he went into the water) ... (he broke them).	APJK82
S'ix' kaadéi áwé (yéi adaané).	She (spooned) it onto a dish.	APJK101
Héen <i>xukáx</i> áwé (yaa nashk'én).	(It is jumping) on the surface.	APJK122
Ch'a a <i>ítx</i> (yaa s <i>nakúxu</i>), k'eeljáa tlein has du kát (agoowashát).	(While they were chasing it), a big storm (overtook them).	APJK127
Haa shukát (wulihaash).	(It's drifting) in front of us.	APJK315

From Willie Marks, *Naatsilanéi*

A shakéedei yóo gwáa wéi gé.	To the top, I guess.	WMN27
A <i>xoot</i> (wujixíx) wé taan.	(He ran) among the sea lions.	WMN28
Hú <i>kwá</i> a shakéet aa.	But he is sitting at the top of it.	WMN45
I eegáa áyá yaa <i>n̄xagút</i> .	I'm coming to get you.	WMN52
A tayedéi nagu!	Go under this.	WMN68
A tóodei (woogoot) tle.	Then (he went) inside of it.	WMN104

From J. B. Fawcett, *Naatsilanéi*

Du een áw'daak (jiwsitán) wé x'áat' kaadáx.	A wave (carried) him out from off the island.	JBFN104
Du eegáa (woosoo).	(It was help) for him.	JBFN116
I een (<i>kakkwanéek</i>).	(I will tell) you.	JBFN174
Wé át áwé ash éet (<i>x'eiwatán</i>), we du eegáa (woosowu át).	It was that being [thing] (that talked) to him, that being [thing] (that was helping) him.	JBFN175

8

Introduction to Verb and Inflectional Types

Introduction

As your study of Tlingit progresses, you will begin to notice that not all verbs behave the same way. It can become frustrating and discouraging to predict one thing based on your expectations from a familiar pattern, only to be wrong. You need to know which pattern to base your prediction on. This unit is an overview of verb types and inflection types. These terms will be explained shortly. This unit is a guide for what's to come—like a road map or a nautical chart. It will help you to know where you're going and how to avoid dead ends, hidden reefs, and other navigational hazards.

Table 8.1 shows the interaction of verb types and inflectional types. This chart is based on the Leer dissertation, page 49, “Valance Types.” The technical, linguistic term for inflectional type is “valance,” in case you ever run into it, but you don't need to worry about it.

SAME old, SAME old.

The four Tlingit verb types (in columns left to right across the top) spell out “SAME.” They are:

State	Act	Motion	Event
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How these verbs behave (the inflectional or behavioral type) is charted in rows going down the far left column by valency. The categories and subcategories are:

Transitive				
Intransitive	<i>subject intransitive</i>		<i>object intransitive</i>	
Impersonal	<i>non-thematic</i>	<i>ku- thematic</i>	<i>du- thematic</i>	<i>a- thematic</i>

Because the last group (impersonal) is rare, the first two are the main ones you need to pay attention to. They are the most common and you already know many examples, some of which are given on the chart on the next page. The chart is based on Leer's Dissertation (1991:49) “Valance Types.” Translations are shortened to save space. S/he includes “it” and 3s refers to he, she, and it.

Until now, Tlingit studies have mixed the verb types because there was really no reason to analyze them. But now, as you progress in your study, you will gradually need to recognize the differences, so you can continue on to understand and say new things. You are already familiar with the verb types and inflectional types; you've just never named them, or needed to name them.

		Verb Type			
		STATIVE	ACTIVE	MOTION	EVENTIVE
Inflectional Type	transitive	transitive (O-S) ashigóok s/he knows how to do it ayahéin s/he claims it asixán s/he loves it kudzitee (rare) s/he/it exists, lives	ACTIVE axá she is eating it atóow s/he is reading it i xsixán I love you ayatéen s/he sees him/her/it	MOTION haa jeet aawatée s/he gave it (general, compact object) to us [carrying verb] yánde yaa akanalgéin s/he is putting up food	EVENTIVE awsikóo s/he knows it awsiteen s/he saw it ayaawagwál s/he hit him/her in the face
	intransitives	[does not exist]	ACTIVE hán s/he stands áa s/he is sitting datóow s/he is reading at xá s/he is eating	MOTION haat uwagút s/he came here yaa nagút s/he is going along on foot yaa nakúx s/he is going along by boat or vehicle yóode woogoot s/he went there	EVENTIVE wudihaan s/he stood up sh wudik'ék'w s/he cut him/herself kei jiwłitsák s/he raised a hand
	object intransitive (O only)	object intransitive (O only) xat yak'éi I'm good xat yanéekw I'm sick xat lichán I stink yadál it's heavy	[does not exist]	MOTION haa loowagook we ran daak awlikél' s/he/it chased it into the open át has yawdiháa they crowded the place aadé wligáas' s/he moved there	EVENTIVE xat wudixwétł I'm tired du éet yaan uwaháa s/he is hungry wudichún s/he is injured du x'éix woodaa s/he got used to (the flavor, pronunciation of) it
	non-thematic (eliminates O,S)	non-thematic (eliminates O,S) kadlich'ách'x It is spotted gaadlaan It is deep (dawn)	ACTIVE sh dagwáal It is ringing	MOTION kaawadaa It flowed yan kaawadlán It is piled up áx woolaa the tide went out	EVENTIVE yax woodláax'w it got stuck on the beach kawdigán it is bright yaawdigíl it is dull yakawlikís' it went out
	ku- thematic (occupies O)	ku- thematic (occupies O) yéi kuwatee weather is that way kuwat'áa weather is hot	[does not exist]	MOTION át kuwaháa it's time for it	EVENTIVE koowdigwás' it's foggy, it was foggy kawduwayél' the weather calm
	du- thematic (occupies S)	[does not exist]	ACTIVE xat kawduwasáy I'm hot, sweating i yoo x'atángi i yángaa doowanook your speech was suitable	[does not exist]	EVENTIVE wuduwanúk the wind is blowing kawduwayél' it's calm
	a- thematic (occupies O)	[does not exist]	[does not exist]	MOTION át akaawagán It is lit	EVENTIVE awdigaan it's sunny aawagéet it's pouring rain awdlik'wát' it laid an egg áx akawlis'eik s/he tanned it

8.1 – Verb & Inflectional Types

Inflectional Types

The following section explains the terms going down the left column of Verb Type table.

Transitive Verbs

typically have an object—either a noun or pronoun object. Roy Mitchell calls these “do it to it” verbs. The systems of Tlingit and English do not match up entirely, but it is roughly the difference between “go” and “push” or “carry,” where focus is on doing something to something or someone else. We described this as “object focus” in Beginning Tlingit.

X'úx' xatóow.	I am reading a book.
Xatóow.	I am reading it.
A xá.	S/he is eating it.
Xáat xaxá.	I am eating fish.
Xáat axá.	S/he is eating fish.
I xsixán.	I love you.
Hít xaatéen.	I can see a house.
Kéet ayatéen.	S/he can see a killerwhale.

Unit 13 presents the full system of pronoun objects.

Subject Intransitive Verbs

Verbs that do not have a grammatical direct object. These are most commonly verbs of motion, of standing, or of activities without an object (described as “action focus” in Beginning Tlingit. Our colleague Roy Mitchell calls these “do it” verbs. For example:

Yaa nagút.	S/he's going along.
Hán.	S/he's standing.
Xadatóow.	I'm reading. (Action focus—no object mentioned)
At xá.	S/he is eating. (Action focus—no object mentioned)

Objective Intransitive Verbs

Verbs that pattern with the object pronouns instead of the subject pronouns. You already know a lot of these from phrases, and Unit 12 is devoted to these. Here are some of the ones you learned very early in your study of Tlingit:

Xat yak'éi.	I'm good.
Yeil naax xat sitee.	I'm Raven moiety.
Héen eetéenáx xat yatee.	I need water.
Juneaux' yéi xat yatee.	I live in Juneau.
Xat yanéekw.	I'm sick.
Xat wudixwétl.	I'm tired.

Impersonal Verbs

These make up a small category most often dealing with weather. They are so named because they normally don't involve people and do not pattern (conjugate / inflect) with all persons. You can say "It is raining," but you don't normally say, "I am raining," or ask, "Are you snowing?" You could say, "I am snowing" if you are pretending to be a snowflake. In Alaskan Athabaskan riddles, these impossible or unexpected grammatical combinations are often part of the clue to help people guess, "What am I?" Usually the verb forms are in the 3rd person singular, such as:

<u>k</u> uwat'aa	it's hot; the weather is hot
ayawditee	it's stormy

The du- thematic and a- thematic types

are rare subtypes of the impersonal and objective types. They are characterized by the additional use of the indefinite human subject pronoun. Don't worry about these for now; just learn them as phrases as you encounter them.

Verb Types: (SAME: Stative, Active, Motion, Eventive)

The following section explains the terms by going across the top row of table 8.1, and then following down in each column. The intersections show the combination of verb type and inflection type. An empty box means that the combination does not occur.

Stative verbs generally refer to states of being—like being sick or well, or being a member of a group, or being in a place. Some are impersonal weather verbs, as explained above. Most are objective verbs, inflected with the object pronouns, as the box at the intersection of the stative column and objective row of the table suggests. You know a lot of these already, as mentioned above.

<u>X</u> at yak'ei.	I'm good.
Yeil naax <u>x</u> at sitee.	I'm Raven moiety.
Héen eetéenáx <u>x</u> at yatee.	I need water.
Juneaux' yéi <u>x</u> at yatee.	I live in Juneau.
<u>X</u> at yanéekw.	I'm sick.

As the table shows in the next row down in the stative column, there are rare stative verbs that are not objective, but are intransitive, such as the verb "to be born." There are also some stative intransitive verbs. Don't worry about these for now; as with other rare or irregular forms, just learn them as phrases as you encounter them. Concentrate on the common ones. The empty boxes at the bottom of the column indicate that these combinations do not occur.

Active verbs are perhaps the biggest group of Tlingit verbs. These verbs describe actions, but their distinctive feature is that they pattern or inflect with the subject pronoun set, and not the object pronouns. Reading down the column, the first intersecting box is with the impersonal inflection type. [FIX] As described above, these mostly describe weather and not people, and are called impersonal because you don't normally say, "We are cloudy," etc. NEED EXAMPLE IN THAT BOX!!

Notice that the next box down is empty. There are no objective, active verbs. Stative verbs use the object pronouns, and active verbs use the subject pronouns. The next two boxes down are intransitive and transitive—"do it" and "do it to it" verbs, action focus and object focus. You know many, many

verbs in these groups. Lesson Seven of Beginning Tlingit explains the difference.

Here are some active intransitive examples (“do it,” action focus verbs).

Ḫahán.	I am standing.
Eehán.	You are standing.
Hán.	S/he is standing.
Ḫadatóow.	I am reading.
Idatóow.	You are reading.
Datóow.	S/he is reading.
At ḵaxá.	I am eating.
At eexá.	You are eating.
At xá.	S/he is eating.
At ḵadaná.	I am drinking.
At idaná.	You are drinking.
At daná.	S/he is drinking.

Here are some active transitive examples (“do it to it,” object focus verbs).

X'úx' ḵatóow.	I am reading a book.
X'úx' eetóow.	You are reading a book.
X'úx' atóow.	S/he is reading a book.
Ḫatóow.	I am reading it.
Eetóow.	You are reading it.
Atóow.	S/he is reading it.
Ḫáat ḵaxá.	I am eating fish.
Ḫáat eexá.	You are eating fish.
Ḫáat axá.	S/he is eating fish.

Xaxá.	I am eating it.
Eexá.	You are eating it.
Axá.	S/he is eating it.
Héen xadaná.	I am drinking water.
Héen idaná.	You are drinking water.
Héen adaná.	S/he is drinking water.
Xadaná.	I am drinking it.
Idaná.	You are drinking it.
Adaná.	S/he is drinking it.

The rules for the 3rd person object pronoun will be explained in detail in Unit 13; for now just remember what you learned in *Beginning Tlingit*, that if the subject is in the 3rd person (in this case, the subject pronoun Ø) then the 3rd person object pronoun must also be used (a).

Notice the important difference between the following

At xá.	S/he is eating	("do it," action focus, intransitive verb) and
A xá.	S/he is eating it	("do it to it," object focus, transitive verb).

This is reviewed and further explained in the following pages.

The final two rows in the active column are the du-impersonal and du-objective subtypes. The distinctive feature of both forms is that they take the 4th person subject pronoun "du," but also share features of the impersonal type (weather verbs) and the objective type (object pronouns). As mentioned above, these are rare and it is easiest for now not to worry about them. Just learn them as phrases or vocabulary.

Motion verbs make up the next column continuing from left to right on Table 8.1. The reason that motion verbs are a separate and different category from active verbs is that motion verbs have no imperfective form. The motion verb forms you have learned are all in the progressive, not the imperfective, which sometimes, but not always, equates to the English "present tense."

Yaa nxagút.	I am going along.
Yaa neegút.	You are going along.
Yaa nagút.	S/he is going along.

Going down the motion verb column, the first intersection is with the impersonal inflectional type. As with active impersonal verbs, this is a rare combination, and one example is "it's time."

Continuing down the motion verb column, the next intersection is with the objective inflectional type. Most motion verbs are intransitive and use the subject pronouns, but some motion verbs pattern with the objective pronouns. A frequent verb is:

Haa loowagook.	We ran.
Át haa luwagúk.	We ran to it.

Don't worry about this verb and its form right now. Just be aware that the possibility exists so you will recognize it when you hear it or read it. This is one of the plural forms for both the object pronoun and verb stem, both of which will be explained in the following units.

As mentioned above, most motion verbs are intransitive and use the subject pronouns. You know some of these already, introduced in Beginning Tlingit in the progressive forms mentioned above.

Yaa nxagút.	I am going along.
Yaa neegút.	You are going along.
Yaa nagút.	S/he is going along.
Yaa nxakúx.	I am going along by boat.
Yaa neekúx.	You are going along by boat.
Yaa nakúx.	S/he is going along by boat.

You will eventually hear or read these in the perfective:

Haat uwagút.	S/he arrived / came here.
Yóode woogoot.	S/he went there.

The most important thing to remember for now and as you advance in Tlingit is that motion verbs—unlike active and stative verbs—have no imperfective (“present”) forms.

The next row down intersects with the transitive inflectional type. This combination is for verbs of carrying, giving, taking, etc., where objects of various shapes are in motion. This is a very rich and very complicated category of Tlingit verb. Here is just one example for now:

Haa jeet aawatée.	S/he gave it to us (general shape or small object).
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The most important thing for now is to be aware that this category and combination exist. For now, the best way to learn the verbs is by memorizing phrases.

Eventive verbs are the final, right-hand column, in Table 8.1. This is a very important verb category in Tlingit, and contains verbs that deal with events or changes of condition. The distinctive feature is that eventive verbs, like motion verbs, have no imperfective. This is because they deal with change of state, and can only be progressing or finished.

The first intersecting row and box in the eventive column are with the impersonal inflectional type. As with stative verbs, these eventive verbs typically deal with weather. The next intersection is with the objective inflectional type. Many eventive verbs are of the objective inflectional type and pattern with the objective pronouns—just like stative verbs, but, unlike the stative verbs, they have no imperfective forms.

Xat wudixwétl.	I'm tired.
Xat wudishán.	I'm old.

Note that both of the above are translated into English in the present tense, but in Tlingit they are perfective—like the English past tense—a form not yet introduced. To say such a thing, you have already achieved the stage of tiredness or age. For now, learn them as phrases, but be aware that later down the road on your journey through Tlingit you will need to learn more grammar to predict new forms. Likewise, a classic event or change of state verb:

Woonaa.	He died.
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The above can also be said in the progressive, but remember that this is not the same as the imperfective or “present tense.”

Yaa <u>xat</u> nanáan.	I am dying.
Yaa <u>xat</u> nadashán.	I’m getting old.

The next row down in the eventive column is the intransitive type. Like the active and motions verbs, the intransitive eventive verbs use the subject pronouns. A good example is:

Wudihaan.	S/he stood up.
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Verbs such as standing up or sitting down describe an event or change of state or position, so like the motion verbs (and unlike the active verbs), they have no imperfective.

The next row down is the transitive type. The transitive type of eventive verb is one of the most interesting categories in Tlingit. As with the objective eventive verbs (I am tired, etc.), these are most often translated into English in the present tense, although in Tlingit they are actually perfective (past). For example:

Awsikóo.	S/he knows it.
Awsiteen.	S/he he sees it.

As with other eventive verbs, the transitive eventive verbs also have no imperfective (or “present”). In both examples above in Tlingit, the focus is on acquiring the knowledge or sight. You can only say “I know it” if you have already gained the knowledge. You can only say “I see you” if you have already received the optical image. So, in the logic of the Tlingit language, these are past tense forms, whereas in English they are present. The same is true of the eventive impersonal weather verbs. “It is sunny” is perfective in Tlingit. The sun has already sent out its light; we’re just now getting it. This grammatical feature of Tlingit is very much like the physics theory of light and light years—the amount of time it takes for light emitted in space to reach the earth.

As with other examples above, for now learn these verbs as phrases. But be aware that there is a deeper pattern that will gradually unfold. Eventive verbs will not be treated further in Intermediate Tlingit, and will not be introduced fully until after the perfective aspect is introduced.

Why Learn This?

Why do you need to know this? How much do you need to know? When do you need to learn it? These are good questions. As you grow in Tlingit, and become more curious, you will want to expand and explore. Up until now we have lumped most of the verbs together, without explaining the different types of verbs and the different inflectional types. But if you try to treat all verbs you have learned thus far the same way, you will run into a maze with endless dead ends. Table 8.1 and this unit provide an overview of how the verbs behave differently, so as you begin to sort them out, you will recognize the types. This will help you be aware of the big picture, the road map, the navigational chart, so that you can plan your trip accordingly. In short, this unit is an overview for things you can file away for future use, as the need arises.

For example, the verb stem –teen, having to do with seeing things, exists in several grammatical combinations. With the y or l classifier, it is an active verb and has an imperfective:

Ayatéen.	S/he sees it.
Altín.	S/he is watching it / looking at it.
Hít <u>xa</u> téen.	I see (can see) a house.
TV <u>xa</u> latín.	I am watching TV.

With the s classifier, it is an eventive verb with no imperfective, and is the common verb for seeing something, catching sight of something.

Awsiteen.	S/he sees it.
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Review and Summary of Ways of Showing Intransitive (Action Focus, Do-It) and Transitive (Object Focus, Do-It-To-It)

Unlike English, Tlingit transitive verbs require a different grammatical form depending on the emphasis or focus; whether the focus is on the action or the object. This was described in Beginning Tlingit, Lesson 7 (action focus) and 8 (object focus).

With a noun object:

<i>Action focus</i>	I am reading.	<u>X</u> adatóow.
<i>Object focus</i>	I am reading a book.	X'úx' <u>xa</u> tóow.

With a pronoun object:

<i>Action focus</i>	I am reading.	<u>X</u> adatóow.
<i>Object focus</i>	I am reading it.	<u>X</u> atóow.

This is confusing for learners to learn and teachers to teach, but it lies at the heart of the Tlingit verb system. From the point of view of Indo-European languages, transitive verbs, by nature, assume or require an object. When you read, you read something. When you eat, you eat something. Tlingit grammar is much more explicit in this regard than English. In English you can add or take away a noun or pronoun object without changing the verb. In Tlingit, you need to change the verb.

In a traditional Western sense, object focus could be considered the “normal” use of a transitive verb: in a sentence including a noun object.

<i>Object focus</i>	I am reading a book.	X'úx' <u>xa</u> tóow.
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“Action focus” could be considered the “special use” of a transitive verb in a sentence without a noun object.

<i>Action focus</i>	I am reading.	<u>X</u> adatóow.
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Viewed from a different—and more Tlingit—point of view, the verb “to read” may be considered an active verb that may be inflected to focus on the action (intransitive) or the object (transitive). Viewed from the point of view of Tlingit grammar, this avoids the need to label a verb as intrinsically transitive or intransitive, as most active verbs can potentially be both. In this respect, Table 8.1 and the Leer-Edwards system of codifying themes refine the system used in the Story-Naish dictionary.

How to recognize the difference between action focus and object focus was explained in Lesson Seven of Beginning Tlingit. There are three different ways that action focus is shown:

1. by the D classifier (xadatóow, datóow)
2. by the object pronoun at (at xaxá, at xá)
3. by the thematic prefix a (axasgeiwóo, asgeiwóo)

As noted in *Beginning Tlingit* (BT 166), for any given verb it is impossible to predict which of the three methods described above must be used to derive action focus forms from object focus forms. As with much else in Tlingit, you have to memorize the forms for each individual verb. Here is a table for some of the verbs in Beginning Tlingit.

Intransitive Categories

Intransitive (Action Focus) Categories

D classifier	Obj. Pn. "AT"	Prefix "A"
beat drum	cook (general)	fish (with hook)
carve	cook (immed. use)	hunt
cut	drink	seine
knit	eat	
read	laugh	
sew	pick (berry)	
sweep	shoot	
wash	sing	
write	sip	
study		

Here are some parallel examples for each method, repeated from above and from BT 166.

Intransitive	Transitive with noun	Transitive w/ pronoun
<u>x</u> adatóow.	X'úx' <u>x</u> atóow.	<u>x</u> atóow.
Idatóow.	X'úx' eetóow.	Eetóow.
Datóow.	X'úx' atóow.	Atóow.
At <u>xaxá</u> .	<u>xá</u> at <u>xaxá</u> .	<u>xaxá</u> .
At <u>eexá</u> .	<u>xá</u> at <u>eexá</u> .	<u>Eexá</u> .
At <u>xá</u> .	<u>xá</u> at <u>axá</u> .	<u>Axá</u> .
<u>A</u> xasgeiwóo.	<u>xá</u> at <u>x</u> asgeiwóo.	<u>x</u> asgeiwóo.
Eesgeiwóo.	<u>xá</u> at <u>e</u> esgeiwóo.	Eesgeiwóo.
Asgeiwóo.	<u>xá</u> at <u>a</u> sgeiwóo.	Asgeiwóo.

The third method can be confusing for learners, because the thematic prefix *a* and the 3rd person object pronoun *a* are identical in form, but different in function and in position in the verb complex. The third person forms are identical and ambiguous. Only the first person intransitive form proves that the *a* is a prefix indicating intransitive focus, and not the third person singular object pronoun “it.” The same holds true for verbs such as “to hunt” and all other verbs that form their intransitives in this manner:

Intransitive		Transitive with noun	Transitive w/ pronoun	
A \underline{x} al’óon.	I’m hunting.	G <u>u</u> wakaan \underline{x} al’óon.	\underline{x} al’óon.	I’m hunting it.
Eel’óon.	You’re hunting.	G <u>u</u> wakaan eel’óon.	Eel’óon.	You’re hunting it.
Al’óon.	S/he’s hunting.	G <u>u</u> wakaan al’óon.	Al’óon.	S/he’s hunting it.

Comment on Terms

Some additional commentary on terms may be helpful here. Sometimes the term “thematic prefix” is used where we have used “nominal prefix” in BT. We called them “nominal” because most of these prefixes are nouns (such as hand, mouth, head, the top of, the face of, etc. / *ji-*, *x’e*, *sha*, *ka*, *ya*, etc.) incorporated as part of the verb. “Theme prefix” or “thematic prefix” are also appropriate terms, because not all of the prefixes that operate this way are nouns.

The most important (and potentially confusing) example in this lesson is “*a*,” which is both a direct object pronoun and a verb thematic prefix. The form is the same for the thematic prefix and object pronoun, and the two functions can easily be confused in some verb forms, but their position in other verb forms shows that they are not the same. “*A*” does not appear as a thematic prefix or nominal prefix on the chart in Beginning Tlingit. UPDATED CHARTS ARE INCLUDED IN INTERMEDIATE TLINGIT.

Note that the 3rd person singular forms are ambiguous. They are the same for intransitive and transitive.

<i>intransitive</i>	al’óon	s/he is hunting
<i>transitive</i>	al’óon	s/he is hunting it

But the 1st person forms are not ambiguous. The intransitive will have the *a*-prefix, but the transitive form will not have the *a*-object pronoun (which is \emptyset).

<i>intransitive</i>	a \underline{x} al’óon	I am hunting
<i>transitive</i>	\underline{x} al’óon	I am hunting it.

Review of 3rd person forms.

In Beginning Tlingit, Lesson 8, the 3rd person object pronoun “*a*” was introduced, as in:

Héen adaná.	S/he is drinking water.
\underline{x} áat \underline{x} á.	S/he is eating fish.

This object pronoun will appear in many examples in Intermediate Tlingit, and Unit 13 is devoted entirely to the object pronoun system. The following comments will help you through the intervening units in which the object pronoun is used in 3rd person forms.

“A” is a 3rd person direct object pronoun required when the subject is also 3rd person. The 3rd person subject pronoun is \emptyset (“zero”). The “a” might look like a subject pronoun when it is next to the stem or classifier, but when other prefixes are used it clearly shows as an object pronoun because of its position in the sentence:

<u>x</u> áat yéi daaxané.	I am working on fish.
xáat yéi adaané.	S/he is working on fish.

As noted above, the object pronoun “a” can also easily be confused with the thematic prefix “a,” which appears in several transitive verbs with action focus:

<u>a</u> xal’óon	I am hunting
<u>a</u> xast’eix	I am sport fishing
<u>a</u> xasgeiwóo	I am seining.

This is ambiguous in the 3rd person, but is clear in the 1st person. The proof that this “a” is not an object pronoun is that the 3rd person object pronoun is \emptyset (zero) when the subject pronoun is 1st person. To review this, see BT 191-197.

More About Classifiers: Older and Newer Terms

Review the classifier forms on the chart on BT 213. Notice how the classifiers operate in 4 sets of 4. Each of the 4 boxes is further subdivided into 4. The horizontal contrast is between the vowels “i” and “a.” The vertical contrast is between the “non-D” (top) and “D” forms (bottom).

The “i” classifiers are so named because they mostly have the vowel “i” (or “y” or a variant of it) and likewise the “a” classifiers mostly have the vowel “a.” The seeming exception to this pattern is the Y classifier, which has \emptyset in the “a” form and an “a” in the “i” form. To make this less confusing to remember, we offer a little poem:

The “a” is the “i”
for the classifier “y.”

The “D” classifiers are so named because they have the letter “D” or a regular variant of D; this is more obvious in the i-form than in the A (non I or –I) form.

Note that the information is the same as in the Grammatical Appendix to the Tlingit Verb Dictionary, but the terms are different. Naish and Story use the term “extensor” instead of classifier, and in their lettering and numbering system on their chart, “A” and “B” equate to our “I” and “A,” and “Even” equates to our “D.” We prefer to name the classifiers according to their most common feature: is the vowel “i” or “a” (most of the time), and is there a “D” or “D-effect” or D-component present. As will be seen in the paragraphs that follow, the terms and presentation in BT are essentially the same as in newer linguistic work, except that the y-classifier is called the \emptyset or “zero” classifier.

Different Terms and Organization

The same information on classifiers is arranged differently in more recent linguistic work by Leer, Edwards, and others. There are four classifiers, named for their unifying consonants: s-, sh-, l-, and \emptyset (no consonant). Within each group of four, the classifiers are then organized according to vowel, the left column of each group containing i-, the right column not containing i-.

Classifiers s-, sh-, l-, and ∅ according to +I, -I, +D, -D

	-D		+D	
	+I	-I	+I	-I
∅	∅-	ÿa-	da-	di-
s	sa-	si-	s-	dzi-
l	la-	li-	l-	dli-
sh	sha-	shi-	sh-	ji-

Note the apparent exception in the final group, which contains ya- in the +I column. This is in fact consistent because i and y are phonologically similar, as you will notice when pronouncing them in succession. The “oddball” feature here is the a- following the y, but the ya- classifier indeed patterns with the other +I classifiers throughout the grammar.

The other organizing feature is the presence of d- in many of the forms listed in the bottom row. Linguists refer to this feature as the D component, those in the bottom row having the D component, those in the top row lacking it.

Every Tlingit verb has a classifier from one of the groups above. The actual form of the classifier (+I, -I, +D, -D) changes according to tense/aspect, as well as other factors. Since the actual form of a classifier changes according to the grammar, the Leer-Edwards theme (the code used in the dictionary main entry form) always presents the classifier of a particular verb simply as the representative consonant of its group: s-, sh-, l-, and ∅ (no consonant).

More on the D-classifier

As you can see from either version of the classifier chart, the D-component does not always have the letter D. So how do you know it's a D when there is no D? Like many other things in Tlingit grammar, the D-component has many forms. Some forms of the “D” classifier are easily identified (xadatóow, for example). But others may be confusing for learners, as in the paradigms below for “knit” and “write.”

The only time the D-component is absolutely clear in all forms is with the ∅- classifier. With the other classifiers, the D-component shows up clearly as D only in the +I forms—when the classifier has the vowel i or y present (or a variant of y). If the classifier is -I, then the D-component shows up as the base form of the classifier with no vowel at all: s-, l-, or sh-.

Note in the paradigms below, these are -D and +D components patterning with the -I (minus I) form of the s- and sh- classifiers. The new vocabulary (+I, -I, +D, -D) offers a more efficient and accurate way of labeling what is the “A” classifier on the old BT chart. For the s-, l-, and sh- classifiers, in the -I form the +D form has no vowel, whereas the -D form has the vowel A (unless it is dropped according to the contraction rules).

	Object focus with “non-D” classifier (sa) (transitive)		Action focus, with “D” classifier (s) (intransitive)	
1s	kaxsané	I am knitting it.	kaxasné	I am knitting.
2s	keesané	You are knitting it.	keesné	You are knitting.
3s	aksané	S/he is knitting it.	kasné	S/he is knitting.

	Object focus with “non-D” classifier (sha) (transitive)		Action focus, with “D” classifier (sh) (intransitive)	
1s	ka _x shaxeet	I am writing it.	ka _x ashxeet	I am writing.
2s	keeshaxeet	You are writing it.	keeshxeet	You are writing.
3s	akshaxeet	S/he is writing it.	kashxeet	S/he is writing.

As the above explanation and examples show, there is a pattern and system here, but it is not easy to master. The main point for now is to be aware that these differences in form and meaning exist, so that you can recognize and learn them as you encounter them and grow with them.

There are no readings for this unit.