

Lingít X'éináx Sá!

Say It in Tlingit: A Tlingit Phrase Book

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Sealaska Heritage Institute
Juneau

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Preface

It is with great enthusiasm that we welcome *Lingít X'éináx Sá! Say It in Tlingit: A Tlingit Phrase Book* into the growing body of materials that support the learning of the Tlingit language.

Tlingit is an American Indian language of Southeast Alaska and adjacent portions of British Columbia and the Yukon Territory. It is classified linguistically as part of the Athabaskan-Eyak-Tlingit language family because it shows clear similarities in grammatical structure to the Eyak and Athabaskan languages. These Athabaskan-Eyak-Tlingit languages appear to be unique among human languages, carrying to exquisite heights an attention to the detail of the form of an object when determining how to use an accompanying verb. The Tlingit language itself is unique in four sounds that seem to be found in no other language on our planet.

There is, of course, a certain irony in depending upon a written medium for a language that has survived and flourished for thousands of years without being written. Yet written and electronic media can serve the Tlingit people in celebrating and promoting their language through the twenty-first century. As an aid to you, the students of the language, *Lingít X'éináx Sá!* provides a useful companion to your efforts to make the language a living part of your life. Browse through this phrase book and identify the situations in your life where you could use a Tlingit phrase with someone else in a meaningful context.

For those of you, too, who are students of Tlingit linguistics, this book offers a multitude of carefully selected samples of sentences for your analysis. Practice locating and identifying the morphemes within Tlingit words, and the underlying logic of the language will open to you.

The Tlingit language is a very complex one, as are all human languages. For speakers of English-only, the gulf between this and the Tlingit language may indeed seem very wide. But take heart in the knowledge that people have been

learning this beautiful language for thousands of years and know that you can as well. If you find the courage to start using one or two new phrases each day and make it a practice to do so with other Tlingit language enthusiasts, you, too, can become a Tlingit speaker.

*Roy D. Iutzi-Mitchell, Sociolinguist
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Juneau, May 2002*

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Thanks also to the many colleagues, teachers, and students who reviewed and field tested earlier drafts of the Phrase Book, and offered encouragement and suggestions as members of the advisory group. In the final months of the project, we thank Gillian Story for taking a long-distance look at the draft from her current field base in northern Canada. (We also thank Constance Naish, who was too far distant in Nairobi to draft for proof-reading, but who, along with Gillian, always remains with Tlingit language activity in spirit.) We especially thank Jeff Leer for his proofreading of the manuscript and for his patience in responding to the endless questions that arose. Whatever errors remain, remain our own for putting them there in the first place. Such a phrase book is an open-ended project, and we hope to improve and expand this initial effort in future editions.

*Nora Marks Dauenhauer
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Juneau, May 2002*

1. Greetings and departures, visiting

Cultural note. Traditionally, there were no specific greetings in Tlingit, but nowadays, because of the influence of Euro-American culture, expressions corresponding to “How are you?” are commonly used as a greeting.

How are you? (usually w/physical emphasis)	Wáa sá i yatee? <i>or</i> Wáa sás i yatee?
How are you? (usually w/emotional emphasis)	Wáa sá i tuwatee?
I'm OK.	Tléil wáa sá xat utí.
OK.	Tléil wáa sá.
S/he's OK.	Tléil wáa sá utí.
I'm fine.	Xat yak'ei.
How's (your father)?	Waa sá yatee (i éesh)?
My father's fine.	Ax éesh yak'ei.
Not good.	Tléil ushk'é.
Come in. [s]*	Neil gú.
Come in. [p]	Neil yi.á.
Come here. [s]	Haagú.
Come here. [p]	Haat yi.á.
Oh, you came / you're here. [s]	Haaw, haat iyagút.
Oh, you came you're here. [p]	Haaw, haat yeey.át.
It's good to see you. [p]	Yak'ei yee xwsateení. <i>subord</i>
I'm happy to see you. [s]	Ax toowú sigóo ixwsateení. <i>subord</i>
Thank you for coming. [s]	Gunalchéesh haat yigoodí. <i>subord</i>
Thank you for coming. [p]	Gunalchéesh haat yeey.aadí. <i>subord</i>

* Throughout this book [s] and [p] denote singular and plural forms.

Give me your hand. ("Put 'er there.")	Haandéi i jín.
Sit down. [s]	Ganú.
Sit down. [p]	Gaykí.
Have (here's) a chair.	Yáadu káayagajeit (or káayakijeit or káayagijeit).
Have (there's) a chair.	Wéidu káayagajeit.
Here's two dollars.	Yáadu déix dáanaa.
Yes.	Aaá.
No.	Tléik'.
That's good.	Yak'éi áwé.
Amazing.	Likoodzí.
Poor thing!	Eesháan.
Well! See how you are!	Dóooooo!
Go away! Shoo! Scram!	Chúk! or Júk!
Go away already! Get lost!	Júk déil!
Too much! (Wow! Gee whiz!)	Hadláa! or Dláa!
More?	Tsóok'?
That's all. (That's enough.)	Déi áwé.
It's all gone.	Hóoch' (áwé). or Hóoch'k'.
Let me see (or think). cute/tiny	Shk'e. óosk' or óosk'i or óoxk'
That's right; right on.	Yéi áwé.
That's true.	A yáx áwé.
Yuck!	Éee!
Whew!	Xwéi!
Well!	Háa'! or Há'!
Well (surprise).	Haaw.
That's what you get.	Hachgwá'. or Chgwá'.
My gosh.	Aganáa!

I'm scared.
word, speech, language
Tlingit language
Haida language
Do you hear me?
Do you understand me?
Do you understand Tlingit?
Yes, I understand Tlingit.
Yes, a little.

I'm learning Tlingit.

What do you call this (in Tlingit)?

Wáa sá duwasáakw yáat'aa (Lingít x'éináx)? or

Wáa sá duwasáakw yáat'át (Lingít x'éináx)? or

Wáa sá duwasáakw yáat'ít (Lingít x'éináx)?

How do you say "table" (in Tlingit)?

Wáa sá duwasáakw "table" (Lingít x'éináx)?

I know (it).
I don't know.
Do you [s] know?
Do you [p] know?
We know.
We don't know.
S/he knows.
S/he doesn't know.
They know.
They don't know.
I see (saw / caught sight of) it:
I didn't see it.
Did you [s] see it?
Did you [p] see it?
Didn't you [p] see it?
We saw it.

Atsganéé!
yoo x'atánk
Lingít yoo x'atángi
Deikeenaa yoo x'atángi
Xat iya.áxch gé?
Xat x'eeya.áxch gé?
Lingít ágé x'eeya.áxch?
Aaá, Lingít x'axa.áxch.
Aaá, ch'a yéi gugéink'. or
Aaá, ch'a yéi gugéik'.
Lingít sh tuxaltóow.

Xwasikóo.
Tlél xwasakú.
Yisikóo gé?
Yeeyisikóo gé?
Wutusikóo.
Tlél wutusakú.
Awsikóo.
Tlél awuskú.
Has awsikóo.
Tlél has awuskú.
Xwasiteen.
Tlél xwasateen.
Yisiteen ágé?
Yeeysiteen ágé?
Tlél ák.wé yeeysiteen?
Wutusiteen.

We didn't see it.
S/he saw it.
S/he didn't see it.
They saw it.
They didn't see it.

Tlél wutusateen.
Awsiteen.
Tlél awusteen.
Has awsiteen.
Tlél has awusteen.

There is no single word in Tlingit for "please." Instead, there are ways of modifying the grammar to "soften" the request and make it more polite. These will be included in the phrases throughout the book. Also, there was often no traditional word for "You're welcome."

Thank you.
Thank you very much.
You're welcome.

Gunalchéesh.
Aatlein gunalchéesh.
Aaá. (lit. "yes") *or*
Yéi xáa yatee. *or*
Yak'éi xá.

Traditionally, it was quite in order to leave silently after visiting, without any formal farewell. As with greetings, because of the influence of Euro-American culture, some closing expression is now commonly used, corresponding to English "Goodbye." Sometimes people say "Gunalchéesh."

I'm going now.

Fine.
Come (here) again.
Do come again.
Come (to us) again.
Do come see us again.
I'll come again.
Let's go!

Dei kkwagóot. *or*
Kkwagóot dei.
Yak'éi.
Tsu haagú.
Tsu haagú x'wán.
Tsu haa xánt gú.
Tsu haa xánt gú x'wán.
Tsu haadéi kkwagóot.
Naxtoo.aat. *or*
Naxtoo.aadí. *insubari*

2. General commands: Home, classroom, preschool, camp, hygiene, discipline

Come here. [s]
Come here. [p]
Come in. [s]
Come in. [p]
Come here now.

Go (quickly). [s]
Go (quickly). [p]
Go over there. [p]
Go over there. [s]
Go outside. [s]
Get in (car or boat).
Get out (of car or boat).
Get on board.

Sit down. [s]
Sit down. [p]
Stand up. [s]

Stand up. [p]
Sit up! [s]
Sit up. [p]
Sit up now!
Grab (hold of) him/her. [s]
Grab (hold of) him/her. [p]
Buy it. [s]
Buy it. [p]

Haagú.
Haat yi.á.
Neil gú.
Neil yi.á.
Haakw déi. *or*
Tláakw haat yi.á.
Tláakw nagú.
Tláakw nay.á.
Yóode nay.á.
Yóode nagú.
Gáande nagú.
Yaax gagú.
Yei gú.
A yíkde nagú. *or*
Yaax gagú.

Ganú.
Gaykí.
Gidaan. *or*
Gidahaan.
Gaydanaak.
Kindachoon nanú!
Kindachoon naykí.
Kindachoon nanú déi!
Gasháat.
Gaysháat.
Na.óo.
Nay.óo.

Get up! [s] (out of bed; wake up)	Sheedanú!
Get up now!	Sheedanu déi! <i>or</i> Sheedan déi! <i>or</i> Sheenú! <i>or</i> Sheendéi!
Get up! [p]	Shaydakí! <i>or</i> Shaydakí déi <i>or</i> Shaydaké! <i>or</i> Shaydaké déi!
Wash your hands. [s]	I jín na.óos'. <i>or</i> Jinida.óos'. <i>or</i> Jeenda.óos'. Shakgeesyá. Shakaxyisyá.
Comb your hair. [s]	Tliyéi ganú. <i>or</i>
Comb your hair. [p]	Tleiyéi ganú. <i>or</i>
Sit still. [s]	Tliyéix' ganú. <i>or</i> Tleiyéix' ganú.
Do you want to use the bathroom?	Gánde gé ituwatee?
I want to go to the bathroom.	Gánde ax tuwatee. <i>or</i> Gándeí xat tuwatee.
May I go?	Nakagoodí kwshé? <i>or</i> Nakagoodí kwshá?
Be quiet. [s]	Sh eelk'átí!.
Be quiet. [p]	Sh yeelk'átí!.
Listen. [s]	Kínees.aax.
Listen. [p]	Kínayis.aax.
Listen to me. [s]	Ax séide kínees.aax. <i>or</i> Ax x'éide kínees.aax.
Listen to me. [p]	Ax séide kínayis.aax. <i>or</i> Ax x'éide kínayis.aax.
Say it. [s]	Yéi yanaká. <i>or</i> Yéi wunaká.

Say it. [p]	Yéi yanayká.
Say it again. [s]	Tsu yéi yanaká. <i>or</i> Tsu yéi wunaká.
Say it again. [p]	Tsu yéi yanayká.
Please say it again.	K'e tsu yéi yanaká.
Please say it again, already.	Tsu yéi yanaká déi.
Ask him/her. [s]	X'anawóos'.
Ask him/her. [p]	X'anaywóos'.
This side of the class.	Yáana _x .á (aax'w).
That side of the class.	Héina _x .á (aax'w).
Everybody.	Ldakát káa.
What's this?	Dáa sáyá?
What's that?	Dáa sáwé?
I forgot.	A kát xat seiwax'ákw.
Name it (again). [s]	(Tsu) sá.
Name it (again). [p]	(Tsu) yisá.
Write it. [s]	Kashaxít.
Write it. [p]	Kayshaxít.
Read. [s]	Nidatóow.
Read. [p]	Naydatóow.
Read this. [s]	Natóow yáat.aa.
Read it. [s]	Natóow.
Read it. [p]	Naytóow.
Read it to me. [s]	Ax een natóow.
Read it out loud. [s]	Kéenax natóow.
Tell me. [s]	Xaan kananeek.
Tell me. [p]	Xaan kanayneek.
Tell me again.	Tsu ax een kananeek. <i>or</i> Tsu xaan kananeek.
Tell me in Tlingit.	Lingít x'éináx xaan kananeek.
Go ahead, speak. [s]	Góok, yoo x'atán.
Go ahead, speak. [p]	Góok, yoo x'ayla.á.
Is that right?	Ch'a a yáx ák.wé?
Is this right?	Yéi akwshé? <i>or</i> Yéi kwshé?

That's right.	Yéi áwé.
That's enough!	Déi áwé!
Take it; here, take it.	Ná.
Hand it over.	Haahée.
Go / go ahead (already).	Góok. (or) Góok déi.
Stop.	Tliyéix'. or Tleiyéix'.
Stop now.	Ihí dé.
Wait.	Lí s'é. or Ihí s'é.
Watch. (or "Look.")	Latín.
Look here. [s] (short form)	Gán.
Look here. [s] (long form)	Haat eelgín. or Haat eelgén.
Look here. [p] (long form)	Haat ayeelgín. or Haat ayeelgén.
Go to sleep. [s]	Natá. or Natá déi. (firmer tone) or Nashtá. (in grouchier tone)
Go to sleep. [p]	Nayxéix'w.
Hurry, hurry.	Tláakw, tláakw.
Let's go!	Góok déi!
Shhhh; hush.	Jaaaaa.
Scram! Shoo!	Chúk! or Júk!
Don't! (Don't touch; leave it alone.)	Eelí. or Ilí. or Lí. or Ihí.
Drink (it).	Idaná.
Eat (it).	Xá!
Give me something to eat.	Ax x'éix at natí.
Dry your shoes.	I téeli x'aksadúx'.
Tie your shoe laces.	I téeli x'akadzaasí ksadúx'.

Give me the boots.
Make a fire now.
Go buy some apples.

Ax jéet yéi sané wé sel'x'wán.
Shóot ida.ák déi.
X'áax'gaa neelhoon.

Time to play!
It's time to play outside.
Let's go play.
Let's go outside.
Let's gather together.
Let's make a circle.
Let's stand in a circle.
Stand in a circle. [p]
Hold hands.

Ash kulyát gaawú áyá!
Gáanx' ash kulyát gaawú áyá.
Ash kanaxtoolyát.
Gáande naxtoo.aat.
Woosh kaanáx gaxtuda.aat.
Wooshduwagigin naxtuda.aat.
Wooshduwagigin naxtoonaak.
Wooshduwagigin yan yinák.
Woosh jín gaylasháat. or
Woosh jín gayilsháat.

We're getting ready to go to the gym.
It's your turn.
You're on. (used for singing only)
Face that way. [p]
Face me. [p]
Face that way. [s]
Face me. [s]
Stand in the middle. [s]

Gym-de át wutuwxoon.
I éet koowaháa.
Góosh wa.éich.
Tliyaadé áa yax yinaak.
Ax dayéen áa yax yinaak.
Tliyaadé áa yax haan.
Ax dayéen áa yax haan.
A digiygéi yan hán.

3. Compliments; dating, schmoozing, and sweet talking

You [s] brushed your teeth well.
You [p] brushed your teeth well.
You are studying well.
You're dressed nice.
Your shirt is very fancy.
Your shirt is very cute.
You [s] are dressed up.
You [p] are dressed up.
We are all dressed up.

K'idéin yee.óos' i oox.
K'idéin yeey.óos' yee oox.
K'idéin sh too eetóow.
Yak'éi aadéi sh idi.uwu yé.
Kunáx kaligéi i k'oodás'i.
Kunáx shakligéi i k'oodás'i.
Yán sh yidzinéi.
Yán sh yeeydzinéi.
Yán sh wutudzinéi.

They are all dressed up.
I will dress up.

I'll put on a tie.

I love you.

We love you.

Do you love me?

S/he loves him/her.

We love each other.

We don't love each other.

You're cute.

S/he hates him/her.

S/he hates me.

I hate you.

S/he respects you.

S/he is respectable/honorable.

Do you want to go to the movies?

Do you want to go to lunch/dinner?

his/her sweetheart

my sweetheart

S/he is kissing him/her (repeatedly).

S/he is not kissing him/her.

S/he kissed him/her.

(or "S/he is kissing him/her, but only once.")

He kissed the ice. (at Olympics)

S/he will kiss him/her.

S/he kissed me.

I kissed her/him.

We kissed.

We were kissing.

We didn't kiss.

I didn't kiss her/him.

I won't kiss her.

I won't kiss you.

Yán has sh wudzinéi.

Yánde sh kwsanéi. *or*

Yánde sh kukasanéi.

Necktie kaadé kkwatsáak.

Ixsixán.

Itusixán.

Xat isixán gé?

Asixán.

Woosh tudzixán.

Tléi woosh toosxán.

I shakligéi.

A shik'áan.

Xat shik'áan.

Ixshik'áan.

Ee yáa awoonéi.

Sh yáa awudinéi.

Shów-de gé i tuwatee?

Satgawsáan atxaayíde gé i tuwatee? *or*

Sitgawsáan atxaayíde gé i tuwatee?

du tseyí

ax tseyí

A x'éix yas.aa.

Tléi a x'éit yawus.aa.

A x'éit yawdzi.áa.

once.

T'éex' kát yawdzi.áa.

A x'éide yakgwas.áa.

Ax x'éit yawdzi.áa.

Du x'éit yaxwdzi.áa.

Woosh x'éit yawtudzi.áa.

Woosh x'éit yawtus.aayín.

Tléi woosh x'éit yawtoos.á.

Tléi du x'éit yaxwas.aa.

Tléi du x'éide yakkwwas.aa.

Tléi i x'éide yakkwwas.aa.

Kiss me.

Kiss me, honey.

Let me kiss you.

I want to kiss you.

I don't want to kiss you.

I don't want you to kiss me.

Don't kiss me.

She doesn't want him to kiss her.

They are kissing

(each other, repeatedly).

They are French kissing.

Are they stuck together by the

mouth already?

Ax x'éit yees.á.

Ax x'éit yees.ák'.

I x'éit yakas.aayí.

Ax tuwáa sigóo i x'éit yaxwas.aayí.

Tléi ax tuwáa ushgú i x'éit yaxwas.aayí. *subord*

Tléi ax tuwáa ushgú ax x'éit yayis.aayí.

Tléi ax x'éix yees.aayéek.

Tléi du tuwáa ushgú du x'éit

yawus.aayí. *subord*

Wooch x'éix has yas.áa.

Has du x'é teen woosh has x'adal'áa.

Gwál de wooch x'éide kudaxát.

4. Months, seasons, days, time references

The traditional Tlingit names of the months are no longer used, and are not clearly understood today. The names varied slightly from community to community. Emmons collected seven different sets of names. Some of the calendars had thirteen months, because the traditional Tlingit calendar was lunar rather than solar. The year began in July, with the return of the fish. The year ended in June, with the thirteenth month added after June. The list below is of the most commonly used names, with a few of the most common variants. For the most detail on the months, see Emmons and de Laguna *The Tlingit Indians* (University of Washington Press 1991:423–26; 461–63), and for a classroom unit see Dolly Garza *Tlingit Moon and Tide Teaching Resource* (University of Alaska Sea Grant 1999:27–28).

There are several ways to translate the names: salmon moon; moon of salmon; salmon month; month of salmon. The English word "month" is also related to "moon."

July: "Xáat dísi" Salmon month; when the fish return. Variant: "At gataa dísi" Fat moon; when the animals are fat.

August: "Shaa xeiyi dísi" Mountain shadow month; origin unclear, but seems to refer to either berries or snow patches on the mountain sides.

September: "Dis yádi" Child moon; young moon; little moon. Seems to refer to weaning: "Weaning month," when food is beginning to become scarce and we do with less. Variants: "S'aax dísi" Ground hog month; when it prepares its nest. "S'ax tláa dísi" Mother of ground hog month.

October: "Dís tlein" Big moon; when animals are in their prime condition; wild fowl are abundant; people return to winter villages with summer food supplies.

November: "Kukahaa dís" Digging/scratching moon; when bears dig and prepare their winter dens.

December: "Shaanáx dís" Through-the-head month; when hair shows on the seal embryo's head.

January: "T'aawák dísi" Canada Goose month; when geese fly and call.

February: "S'EEK dísi" Black bear month; when the cubs are born.

March: "Héen taanáx kayaaní dísi" Month of underwater plant budding.

April: "X'éigaa kayaaní dísi" Month of true plant budding; when land plants begin to bud and sprout.

May: "At gadaxit yinaa dísi" Month before giving birth (literally, "breeding"); before the animals give birth.

June: "At gadaxit dísi" Birth moon; when animals give birth (breed). Variants: "Xaawákw dísi; Dlixaawákw dísi" Shedding moon; when animals shed winter coats.

Thirteenth month: "Jinkaata wanáak ka nás'k aa" Ten and another three (things).

summer
It's getting to be summer.
It's summer now.

winter/year
fall, autumn
early spring
spring
week/Sunday

month/moon
pre-dawn

dawn

morning

this morning
day/afternoon

noon
dusk

evening
this evening
night

this night
midnight
last night
the other day
today

yesterday
day before yesterday
tomorrow

kutaan
Kutaandé yaa kunahéin.
Kutaant yaa koowaháa.
táakw
yeis
yaxkuhá
taakw.eeté
síndi x'áak (less common) or
sánde x'áak or
sándi x'áak
dís
keex'é or
keix'é
kee.á or
kei.á
s'ootaat or
ts'ootaat (most common)
yá s'ootaat
yakyee or
yagiyeé
sitgawsáan
xi.aat
xáanaa
yá xáanaa
taat
yá taat
taat sitgawsáani
nisdaat
tliyaatgé
yáa yagiyeé or
yáa yakyee
tatgé
tatgé tliya aa kát
seigán or
seigáninx' or
seigánin

day after tomorrow	seigán tliya.aa kádin
every day	ch'a tlákw yageeyí
all day long	yáa yagiyee kaanáx <i>or</i> yáa yakyee kanax
How long?	Wáa yeekoowáat' sá?
a long time	yéi yeekoowáat'
a short time (ago)	yéi yeeguwaat'
It's getting to be a long time.	Yéi yaa yeekunayát'.
now	yeedát
from now	yáa yeedádidáx
ago; since	shoonaaxéex (see example below)
It's three years since he got married. <i>or</i> Three years have elapsed since he got married.	
Nas'k táakw shunaaxéex aadáx aawashayi yé.	
just now	yeisóo <i>or</i> yeisú
a while ago	dziyáak
always	ch'a tlákw
(only) now and then; sometimes, once in a while	(ch'as) wáanganeins <i>or</i> wáanganeins <i>or</i> wáanganeens
When (was it)?	Gwátk sá? <i>or</i> Gwátgeen sá?
When (shall we)?	Gwátgeenx' sá?
When did you eat?	Gwátk sáwé at iyaxáa?
I just ate.	Yeisóo áwé at xwaxáa.
When will you eat?	Gwátgeen sáwé at gageexáa?
in a while	dziyáageen <i>or</i> dzyiáageenx'
I'll eat in a while.	Dziyáageenx' áwé tsá at kukaxáa.
almost	tléil unalé <i>or</i> tlél unalé <i>or</i> hél unalé <i>or</i> tléil nalé <i>or</i>

maybe

probably
I don't know for sure.
All right.
all

everyone
everything
all kinds
everywhere
any which way, any old way,
haphazardly

5. Introducing one's self, personal phrases, living and staying in places

What's your name?
My name is Mary.
Her name is Mary.
S/he was born.
S/he was born in Juneau.
I was born in Juneau.
S/he moved to Juneau.
I moved to Juneau.
We moved to Juneau.
John named me so.
My grandparent named me so.

tlél nalé *or*
hél unalé *or*
tléil *or*
tlélé *or*
tléinlí *or*
tléinlé
shákdé *or*
shákdéi
kwshé
gushé
Tléil wáa sá utí.
ldakát *or*
ch'a ldakát
ldakát káa
ldakát át
ldakát yéide
ldakát yé
ch'a koogéiyi

Wáa sá i duwasáakw?
Mary yóo xat duwasáakw.
Mary yóo duwasáakw.
Kuwdzitee.
Juneau-x' kuwdzitee.
Juneau-x' kuxwdzitee.
Juneau-t wudlitsúw.
Juneau-t xwadlitsúw.
Juneau-t wutudlitsúw.
John-ch yóo xat uwasáa.
Ax léelk'wch yóo xat uwasáa.

John named me Harry.
How old are you?

John-ch Harry yóo xat uwasáa.
X'oon táakw sá(wé) wa.é? *or*
X'oon sá i katáagu?

Four years old.

Daax'oon táakw.

Five years old.

Keijín táakw.

Do you have sisters/brothers?

I t'aakx'i gé kudzitee?

Where is s/he staying/living?

Goox' sá yá yéi yatee?

Where is s/he sleeping?

Goox' sá teix?

Where are you staying?

Goox' sá yá yéi iyatee?

Where is your father living?

Goox' sá yéi yatee i éesh?

I'm living in Juneau.

Juneau-x' áyá yéi xat yatee.

We're staying with our relative.

Haa xooní xánx' áyá yéi haa yatee.

Our uncles used to live here.

Haa káak hás yáax' yéi has téeyin.

S/he's living down south.

Ixkéex' yéi yatee.

We lived in his house.

Du hídi yee(x') áwé yéi haa wootee. *or*

Du hídix' áwé yéi haa wootee.

Are you going to stay here?

Yáax' ágé yéi ikgwatée?

S/he's going to stay in this town.

Yá aanx' áyá yéi kgwatée. *or*

Yá aan káx' áyá yéi kgwatée. *or*

Yá aanx' yéi kgwatée.

S/he's going to live/stay downtown.

Yá noow geix' áyá yéi kgwatée.

(literally "in the fort")

I'm going to stay/live in Juneau.

Juneau-x' áyá yéi xat gwatée. *or*

Juneau-x' áyá yéi xat gugatée.

S/he's not living here.

Tléil yáax' yéi utí.

I'm not living there.

Tléil wéix' yéi xat utí.

I didn't live there.

Tléil áa yéi xat utéeyin.

I'm not going to stay here.

Tléil yáax' yéi xat gugatee.

Who's staying at your [p] house?

Aadoo sá yee hídix' yéi yatee? *or*

Aadoo sá yee hídi yee(x') yéi yatee?

Our son is staying at our house.

Haa yéet áwé haa hídix' yéi yatee. *or*

Haa yéet áwé haa hídi yee(x') yéi yatee.

S/he's staying with* me.

Ax xánx' áyá yéi yatee.

I'm staying with* him/her.

Du xánx' áwé yéi xat yatee.

* In regional English often "by me," influenced from Tlingit.

His/her grandchild is staying with
him/her.

Du dachxán(k') du xánx' yéi yatee.

Who's going to be staying in your
house?

Aadoo sá(wé) i hídix' yéi gwatée? *or*

Aadoo sá(wé) i hídi yee(x') yéi gwatée?

Who's going to be staying with you?

Aadoo sá(wé) yee xánx' yéi gwatée?

Are they in the store?

Hoon daakahídi yeewú gé hás?

They used to live in Raven House.

Yéil Hítx' (áwé) yéi has téeyin. *or*

Yéil Hít yee(x') (áwé) yéi has téeyin.

Did your maternal uncles used to live in Raven House?

Yéil Hítx' ák.wé yéi has téeyin i káak hás? *or*

Yéil Hít yee(x') ák.wé yéi has téeyin i káak hás?

This summer I'm living with my uncle.

Yá kutaan ax káak xánx' yéi xat yatee.

Five months from now we'll be living in a new house, maybe.

Keijín díis yáa yeedádidáx yées hít yee(x') yéi haa kwgatée shakdeí.

Ten years ago we were living in Juneau.

Jinkaak táakw shoonaxéex Juneau-x' yéi haa téeyin.

I stayed there last fall.

Yeedát yeis áa yéi xat wootee.

Are you going to be in Angoon this spring?

Aangóonx' gé yéi ikgwatée yá taakw eetée?

6. Health and medical

Where is your medicine?

Goosóo i náagu?

Is this your medicine?

I náagu ákyá?

Did you take your medicine?

I náagu gé keeyanóot'?

Is your medicine running out?

Náakw ák.wé i jeedéi yaa shunaxíx?

Are you sick?

Iyanéekw gé?

I'm sick.

Xat yanéekw.

I'm really sick.

Kúnáx xat yanéekw.

I'm not sick.

Tléil xat unéekw.

Is s/he sick?

Yanéekw ágé?

No, but s/he's not strong.

Tléik', tléil ku.aa ulcheen.

S/he's sick.
 S/he's not sick.
 Are you cold?
 S/he has sugar diabetes.

Yanéekw.
 Tléil unéekw.
 Iseiwa.át' gé?
 Sugar diabetes áwé du jeewú. *or*
 Nukdzi néekw áwé du jeewú. *or*
 Nukdzi néekwch woosháat. *or*
 Nukdzi néekwch jáakw.
 Du sháan yanéekw.
 Ax sháan tléil unéekw.

S/he has a headache.
 I don't have a headache.

How are you feeling?
 So-so.
 I'm not feeling very well.
 I think I'm getting sick.
 Maybe you're tired?
 I'm tired.
 S/he's tired.
 Where does it hurt?
 My throat hurts.

Wáa sá sh teedinook?
 Tléil wáa sá.
 Tléil tla_x xat tooshk'é.
 Kei xat nanéekw shákdé yá.
 Iwdixwétl gwáa wé gé?
 Xat wudixwétl.
 Wudixwétl.
 Goosá wé yanéekw?
 Ax leitóox yanéekw. *or*
 Ax leitóox yanóok.
 Át axwdishée iwunexí.

I hope you get well.

Note. In Tlingit, nouns for body parts are always used with a possessive pronoun (my, your, his, her, etc.) which is sometimes called a possessive object (of me, of you, of him, of her, etc.). Note that there is no gender distinction in Tlingit. English "his" and "her" are the same word in Tlingit.

his/her hand	du jín
his/ her head	du shá
his/her foot	du x'oos
his/her knee	du keey
his/her shoulder	du xeeek
his/her eye	du waak
his/her ear	du gúk
his/her nose	du lú
his/her mouth	du x'é

his/her face
 his/her hair
 your chin
 your finger

your forehead
 my tooth
 my chest
 my throat
 my tummy

du yá
 du shaxaawú
 i téey
 i tl'eik' *or*
 i tl'eek'
 i káak'
 ax oox
 ax wóow
 ax leitóox
 ax x'óol'

7. Feelings I: Happy and sad

I'm feeling fine.
 I'm happy.
 I'm pleased with it.
 I'm proud.

Ax toowú yak'ei.
 Ax toowú sigóo.
 Ax toowú alik'ei.
 Ax toowú klig'ei. *or*
 Ax toowú kligée.

I'm so proud of you.
 I'm proud of it.
 I'm sad. (lit. "My emotions are sick.")
 We're sad.

Tla_x wáa sá ax toowú klig'ei i kaax.
 A kaax ax toowú klig'ei.
 Ax toowú yanéekw.
 Haa toowú yanéekw.

Why are you sad?
 What makes you feel so sad?
 I'm not feeling sad.
 They became sad.

Wáanáx sáwé i toowú yanéekw?
 Daa sáwé yéi i toowú asineekw?
 Tléil ax toowú unéekw.
 Tūwunéekw has aawat'ei.

Are you [p] happy now?
 You [p] will be happy.
 It makes me sad/sick.
 I'm feeling brave/strong.

Yáa yeedát gé yee toowú sigóo.
 Yee toowú kei guxsagóo.
 Ax toowú asinéekw.
 Ax toowú litseen.

I'm not feeling brave/strong.
 She/he/it is good.
 She/he/it is not good.
 I'm not feeling fine.

Tléil ax toowú ulcheen.
 Yak'ei.
 Tléil ushk'é.
 Tléil ax toowú ushk'é.

I'm not feeling happy. What's the problem? (What's bothering you?) Why are you crying? Are you missing mom / your mother? Are you missing dad / your father? I'm lonesome. S/he is lonesome. You're lonesome. Maybe you're lonesome? I'm not lonesome. Poor thing / poor guy / pitiful. Poor me. Poor you. Poor us. (Take pity on us.) Are you angry?	Tléil ax toowú ushgú. Daa sáwé ikaawaxíl? Wáanax sá eegáax? I tláa gé yisiháa? I éesh gé yisiháa? Xat wuliteesh. Wuliteesh. Iwiteesh. Iwiteesh gwáa gé? Tléil xat wulteesh. Eesháan. Eesháan xát. Eesháan wa.é. Eesháan uháan. X'áant gé iyanúk? <i>or</i> X'áan ágé iya.óo? <i>or</i> X'áan gé itóowu? X'áan aya.óo. <i>or</i> X'áant uwanúk. X'áant xwaanúk. <i>or</i> X'áan xaa.óo. <i>or</i> X'áan ax tóowu. Ash sinéekw wé yéi daa.eeneiyí. Tléil chaa x'eití. "Ax toowú yanéekw," yóo wunaká. Wáa sá(wé) du éet gatudishee? <i>or</i> Wáa sáwé du éet gaduwashee? I gu.aa yáx x'wán. <i>or</i> I gu.aax x'wán. Yee gu.aa yáx x'wán. <i>or</i> Yee gu.aax x'wán. I jín éel <i>or</i> Aatlein át áwé i jín.
S/he's angry.	
I'm angry.	
It hurts him when you do that. S/he's got a bad mouth / isn't talking nice. Say, "I'm sorry." What can we do to help him?	
Have courage. [s]	
Have courage. [p]	
Your poor hand.	

Woe! (Oh, my precious thing!)
Oh, daughter! (calling with
tender emotion)
Oh, grandchild! (calling with
tender emotion)
S/he is thankful/satisfied.
It's OK with him/her.

S/he is obedient to him/her.

Ax adée!
Sík' éi! *or*
Ax séek'.
Chxánk' éi! *or*
Ax dachxánk'.
Sh tóogaa ditee.
Du tóogaa yatee. *or*
Sh tugaa ditee.
Ash x'éigaa yatee.

8. Feelings II: Having, needing, wanting, sleepy

What do you have?
I have a fish.
S/he has a knife.
We have fish.
Do you have a Chilkat blanket?
Do you have money?
S/he has lots of money.

I don't have any money.
I need two dollars.
We need two dollars.
Loan me some.
Who's got the cash?

I have it.
Do you have it?
You [s] have it.
S/he has it.
We have it.
You [p] have it.

Daa sá(wé) i jeewú?
Xáat ax jeewú.
Lítaa du jeewú.
Xáat haa jeewú.
Naaxein gé i jeewú?
Dáanaa gé i jeewú?
Aatlein dáanaa du jeewú. *or*
Dáanaa tlein du jeewú. *or*
Dáanaa du jee yagéi.
Tléil dáanaa ax jee.
Déix dáanaa eetéenax xat yatee.
Déix dáanaa eetéenax haa yatee.
Ax éet aa hís'.
Aadoo jeewú sá(wé) wé dáanaa? *or*
Aadooch sá lashát wé dáanaa?
Ax jeewú á.
I jeewú gé?
I jeewú á.
Du jeewú á.
Haa jeewú á.
Yee jeewú á.

They have it.
Whose (thing) is it?
It's ours.

It's mine.

That's mine.
This is mine.
That boat is ours.

That one is going to be mine.
That dog is my very own.

Whose shoe is this?
Is this your shoe?
Yes. That's my shoe.
No. That's not my shoe.
What do you [s] want?
What do you [p] want?
I want water.
S/he wants _____.
We want _____.
They want _____.
Do you [s] want _____?
Do you [p] want _____?

I don't want water.
We don't want _____.

I'm sleepy.
Are you sleepy?
S/he's sleepy.
They are sleepy.
We're sleepy.

Has du jeewú á.
Aadóo aayíx sá sitee?
Haa aayíx sitee. *or*
Haa aayí áyá.
A_x aayíx sitee. *or*
A_x aayí áyá.
A_x aayí áwé.
A_x aayí áyá.
Haa aayíx sitee wé yaakw. *or*
Haa aayí áwé, wé yaakw.
A_x aayíx gooxsatée wéit.aa.
Tléináx a_x ádi áwé wé keitl. *or*
Kúnáx a_x aayí áwé, wé keitl. *or*
Kúnáx a_x aayíx sitee wé keitl.
Aadóo téeli sáyá?
I téeli ákyá?
Aaá. A_x téeli áwé.
Tléik'. Tléil a_x téeli áwé.
Daa sá i tuwáa sigóo?
Daa sá yee tuwáa sigóo?
Héen a_x tuwáa sigóo.
_____ du tuwáa sigóo.
_____ haa tuwáa sigóo.
_____ has du tuwáa sigóo.
_____ gé i tuwáa sigóo?
_____ gé yee tuwáa sigóo? *or*
I tuwáa gé sigóo _____?
Héen tléil a_x tuwáa ushgú.
_____ tléil haa tuwáa ushgú. *or*
Tléil _____ haa tuwáa ushgú.
A_x éet yataawaháa.
I éet gé yataawaháa?
Du éet yataawaháa.
Has du éet yataawaháa.
Haa éet yataawaháa.

We're not sleepy.
I'm not sleepy.
S/he's not sleepy.
The children are not sleepy.
S/he's getting sleepy.
I'm getting sleepy.
I'm not getting sleepy.

Tléil haa éet yatawaháa.
Tléil a_x éet yatawaháa.
Tléil du éet yatawaháa.
Tléil has du éet yatawaháa wé at yátx'i.
Du eedé yaa yatanahéin.
A_x eedé yaa yatanahéin.
Tléil a_x eedé yaa yataanahéin.

9. Cooking, eating, talking about food

Are you [p] hungry?
Are you [s] hungry?
I'm hungry.

I'm not hungry.
We're hungry.
I'm getting hungry.

S/he's getting hungry.

We're getting hungry.

I'm hungry for pilot bread.
Are you hungry for berries?
S/he's hungry for boiled halibut.
I'm hungry for dried fish.
I'm hungry for salmon.
My aunt is hungry for k'ínk'.
I'm getting hungry for _____.
I'm getting hungry for pilot bread.
S/he's getting hungry for pilot bread.
We're getting hungry for pilot bread.
I'm full.

Yee éet gé yaan.uwaháa?
I éet gé yaan.uwaháa?
A_x éet yaan.uwaháa. *or*
Xáat yaan.uwaháa.
Tléil xáat yaanuwahá.
Haa éet yaan.uwaháa.
A_x eedé yaa yaannahéin. *or*
A_x eedé yaannahéin.
Du eedé yaa yaannahéin. *or*
Du eedé yaannahéin.
Haa eedé yaa yaannahéin. *or*
Haa eedé yaannahéin.
Gáatl a_x éet uwaháa.
Tléikw ágé i éet uwaháa?
Cháatl útIxí du éet uwaháa.
At x'éeshi a_x éet uwaháa.
Xáat a_x éet uwaháa.
K'ínk' a_x aat éet uwaháa.
_____ a_x eedé yaa nahéin.
Gáatl a_x eedé yaa nahéin.
Gáatl du eedé yaa nahéin.
Gáatl haa eedé yaa nahéin.
Xat shaawahík.

I'm thirsty.
I'm not thirsty.

What are you thirsty for?
I'm thirsty for juice.

Put (lift up) the pot on the fire.
Put the pot (down) on the fire.
Season it with fireweed leaves.
Let's cook trout.
We're going to cook trout.
What are you cooking?
I'm cooking fish.
It's boiling.
It smells good.
It's beginning to smell good.
S/he is barbecuing fish.
Fish baked in an oven.
S/he's making frybread.
I'm going to make frybread.

S/he is baking bread.
We'll eat later.
It's time for breakfast.

It's lunch time.

Do you want water?
I want water.
Pass the milk.
Is your food good?
Eat!
What do you need?
Can I help you? (Let me help.)
one cup/measure/template

Xat shaawakúx.
Tlél xat shawukoox. *or*
Tlél ax éet shakux.wuhá.
Daa sá(wé) a yáx ishaawakúx?
At kahéeni yáx xat shaawakúx. *or*
At kahéeni xáat uwaháa.

Wé k'wátl x'aan káx' kei sa.een.
Wé k'wátl x'aan káx' daak sa.een.
Lóol kayaaní a xoodé yéi nasné.
X'wáat' gaxtoos.ée.
X'wáat' gagaxtoos.ée.
Daa sáwé gees.ée?
Xáat áyá gaxas.ée.
Wudli.úk.
Lits'áa.
Kei nalts'éin.
Xáat atséek.
Sdoox tóonáx xáat.
Eex kát sakwnéin at'óos'.
Eex kát sakwnéin kkwat'óos'. *or*
Eex kát sakwnéin kukwat'óos'.
Sakwnéin at'óos'.
Dziyáagínx' tsá at gaxtooxáa.
S'ootaat atxá gaawú áyá. *or*
Ts'ootaadi atxaayí gaawú áyá.
Sitgawsáan atxá gaawú áyá. *or*
Sitgawsáani atxaayí gaawú áyá.
Héen gé i tuwáa sigóo?
Héen ax tuwáa sigóo.
Wasóos l'aa tuxáni haadéi nas.een.
Yak'éi gé i atxaayi?
At xá!
Daa eetéenáx sá iyatee?
I éet kwshé kadashee?
tléix' gúx'aa kaayí

It's bitter.
It's sweet / good tasting.
It's hot.

a hot thing
It's cold.
a cold thing
The water is hot.

hot water
cold water

It's sour; turned sour.
salty
too sweet
just sweet enough
not sweet enough
It's not sweet.

Put it on the table.
Put them on the table.

Run, get a spoon.
We're going to eat herring eggs.

Grandma's eating her herring eggs with seal grease and soy sauce.
Shawát aa, haa léel'w tsaa eexí ka tsu soy sauce tín áwé axá du gáax'u.

I'm full (of solid).

I'm full (of liquid).
It's full (of solid).
It's full (of liquid).

Si.áax'w.
Linúkts.
Yaawat'áa. *or*
Yat'aa.
yat'aayi át
Si.áat'.
si.aat'i át
Yat'aa wé héen. *or*
Wé héen yat'aa. *or*
Yaawat'áa wé héen.
yaawat'ayi héen
si.áat'i héen

Kawlis'úx.
li.éil'
a yáanáx linúkts
ayáx áwé linúkts
tlél ayáx ulnúkts
Tlél ulnúkts.

Nadáakw káa yan tí.
Nadáakw káx' yan yéi sané. *or*
Nadáakw káa yéi na.oo.
Shálgaa neesheex.
Gáax'w gaxtooxáa.

Xat shaawahík. *or*
Xat wooneix.
Xat shaawatl'ít'.
Shaawahík.
Shaawatl'ít'.

rice*	kóox
chicken*	káax'
crackers; pilot bread*	gáatl

* *Cultural note.* Traditional Tlingit names were often applied to new foods. Thus rice was originally the root of Kamchatka lily, chicken was grouse, and pilot bread the fungus that grows on trees.

boiled fish	útlxi
dry fish	at x'éeshi
half dry fish	náayadi
fermented fish heads	k'ínk'
salmon eggs	kaháakw
soup, broth	taxhéeni <i>or</i> texhéeni
juice	at kahéeni
berries	tléikw
apple	x'áax'
apple juice	x'áax' kahéeni
orange juice	áanjís kahéeni
berry juice	tléikw kahéeni
oil, grease	eex <i>or</i> eix
seal oil	tsaa eexí
seal meat	tsaa dleeyí
deer meat	guwakaan dleeyí
pilot bread	gáatl
bread (flour)	sakwnéin
baked or fried bread	sakwnéin éewu
potatoes	k'únts'
gumboots	shaaw
crab	s'áaw
clams	gáal'
Hudson Bay tea	s'ikshaldéen
common (dark) seaweed	laak'ásk

ribbon (light) seaweed	k'áach'
herring eggs	gáax'w
hooligan	saak
hooligan oil	saak eexí
carrot	s'ín <i>or</i> s'án
food taken home from a party	éenwu

What are you eating?
I'm eating fish.
I'm eating pilot bread.
Are you eating dry fish?
What is s/he eating?
S/he's eating gumboots.
What are they eating?
They are eating gumboots.

Let's eat salmon eggs.
We'll eat later.
We'll eat deer meat.

Did you eat?
When did you eat?
I just ate.
I ate a while ago.
What did you eat?
I ate fish.
When will you eat?
I'll eat after a while.
What will you eat?
I'll eat fish.

What do you (habitually) eat?

I (habitually) eat fish.

Daa sáwé eexá?
Xáat xaxá.
Gáatl xaxá.
At x'éeshi gé eexá?
Daa sá(wé) axá?
Shaaw axá.
Daa sá(wé) has axá?
Shaaw has axá.

Kaháakw gatooxaa.
Dziyáagin' at gaxtooxáa.
Guwakaan dleeyí gaxtooxáa.

At iyaxáa gé?
Gwátk sá(wé) at iyaxáa?
Yeisú at xwaaxáa.
Dziyáak at xwaaxáa.
Daa sá(wé) iyaxáa?
Xáat xwaaxáa.
Gwátgeen sá(wé) at gageexáa?
Dziyáagin(x') at kuqaxáa.
Daa sá(wé) kgeexáa?
Xáat áyá kkwaxáa. *or*
Xáat kuqaxáa.
Daa sá(wé) eexáaych? *or*
Daa sá(wé) eexáa nooch?
Xáat (áyá) xwaaxáaych.

My aunt likes k'ínk'.
 My aunt doesn't like k'ínk'.
 My aunt is eating k'ínk'.
 My aunt will eat k'ínk'.
 My aunt ate k'ínk'.
 My uncle ate up all the k'ínk'.
 S/he is eating fish heads.
 S/he is sucking on the jawbone.
 S/he is burping.

Let's eat Chinese food.
 Let's eat boiled fish for lunch.

We'll boil fish.
 We'll eat at McDonalds.
 Let's eat at McDonalds.

10. Kinship

Who's that?
 This is your grandparent,
 one's relative
 Is that man your relative/relation?
 Is that person your brother/sister?

Ax aat x'éi yakéi k'ínk'.
 Ax aat tlél du x'éi ushké k'ínk'.
 Ax aat k'ínk' axá.
 Ax aat k'ínk' akgwaxáa.
 Ax aat k'ínk' aawaxaa.
 Ax sánich yax ayawsixaa wé k'ínk'.
 Xáat shaayí axá.
 S'aak als'óos'.
 Altsaa.
 Chaanwaan atxaayí gatooxaa.
 Útlxi gatooxaa yá satgawsaan atxaayí
 sákw.
 Gagaxtoosh.óotl.
 McDonalds-x' at gaxtooxáa.
 McDonalds-x' at gatooxaa.

Aadóo sáwé?
 I léelk'w áyá.
 kaa xooní
 Yee xooní ák.wé wé káa?
 I een aa ák.wé?

Tlingit kinship terms are always used with possessive pronouns. The most common possessive pronouns are:

my	ax
your (singular)	i
his/her	du
our	haa
your (plural)	yee
their	has du

Tlingit kinship terms do not always match English. Many are gender-bound, depend on age of siblings involved, and are based on the moieties of the people involved (that is, man or woman of the same or opposite moiety; sibling of the same or opposite sex; etc.).

his/her ancestor	du shagóon (perceived as gone behind one) <i>or</i> du shuká (perceived as gone ahead of one; also, his or her crest)
his/her grandparent	du léelk'w <i>or</i> du áali (older term; grandfather) <i>or</i> du daakanóox'u (ceremonial term of respect)
his/her grandchild	du dachxán
his/her namesake	du saayí
his/her father	du éesh
his/her mother	du tláa
his/her child	du yádi
his/her children	du yátx'i
his/her daughter	du sée
his/her son	du yéet
his older brother	du húnxw (a man's older brother)
his younger brother	du kéek' (younger sibling of same sex)
his sister	du dlaak' (a man's sister)
his brother-in-law	du káani (brother of man's wife)
her older sister	du shátx (a woman's older sister)
her younger sister	du kéek' (younger sibling of same sex)
her brother	du éek' (a woman's brother)
her sister-in-law	du káani (sister of a woman's husband)
his/her aunt	du aat (father's sister) <i>or</i> du tláak'w (mother's sister)
his/her uncle	du sáni (father's brother) <i>or</i> du káak (mother's brother)

nephew or niece (man's sister's child)	du kéilk' (same moiety)
nephew or niece (woman's brother's child)	du káalk'w (opposite moiety)

Note on nieces and nephews. In terms of kinship and social structure, a woman's sister's child is also considered her child, and a man's brother's child is also considered his child; therefore the Tlingit terms do not apply (and do not match English).

his/her spouse	du xán.aa
his wife	du shát
her husband	du xúx
his/her mother-in-law	du chaan
his/her father-in-law	du wóo
his/her daughter-in-law	du yitshát
his/her son-in-law	du seixúx
his brother-in-law	du káani (brother of man's wife)
her sister-in-law	du káani (sister of a woman's husband)

Note on in-laws. The Tlingit term *káani* does not match the English concept of a man's sister-in-law (wife's sister or brother's wife) or a woman's brother-in-law (sister's husband or husband's brother). For these relationships, the following terms are used:

his wife's younger/older sister	du shát kéek'/shátx
his older/younger brother's wife	du húnxw/kéek' shát
her husband's older/younger brother	du xúx húnxw/kéek'
her younger/older sister's husband	du kéek'/shátxi xúx

These terms can either be two separate words, as above, each with a tone of its own, or they can be compound nouns, joined, with the tone on the first word "stolen" by the second.

compound
kinship
tone stolen

his wife's younger sister	du shatkéek'
his wife's older sister	du shatshátx
his older brother's wife	du hunxwshát
his younger brother's wife	du keek'shát

her husband's older brother	du xuxhúnxw
her husband's younger brother	du xuxkéek'
her younger sister's husband	du keek'xúx
her older sister's husband	du shatxixúx

his/her relative/tribesperson	du xooní
his/her partner	du yakáawu
her husband's clan brother	du káawu
his wife's clan sister	du shaawádi
his wife's clan sisters	du shaawatx'i yán
her tribal brother	du xwáayi
his tribal sister	du sháawu
his/her sweetheart	du tseyí

He got married.	Aawasháa.
She got married.	Ash uwasháa. <i>or</i> Wuduwasháa.

Terms of address. When speaking directly to a person, the following terms are used. Most of these feature a short vowel and the *-k'* suffix, which is a term of endearment.

mother	atléi <i>or</i> atlée
grandchild	chxánk'
son	yítk'
daughter	sík'
niece/nephew	kéik' <i>or</i> káik'w
father	éesh
grandparent	léelk'w

11. Reporting news, giving messages

My mother is sick.	Ax tláa yanéekw.
My paternal uncle died.	Ax sáni woonaa.
His father died.	Du éesh woonaa.
Did they tell you?	I een gé kadunéek?
Do you know that our uncle died?	Yisikóo gé haa sáni wunaawú?
I had an operation/surgery.	Xat wuduwaxaash.
S/he had surgery.	Wuduwaxaash.
My father is going to have surgery.	Ax éesh ga ^x duxáash.
Someone phoned me.	Ax jeet x'awduwatán.
Someone telephoned for you.	I jéet x'awduwatán.
You're wanted on the phone.	Telephone x'éide iduxoox.
Your paternal uncle telephoned for you.	I sánich telephone tóode eewaxóox.
They telephoned about you.	I daat haat x'awduwatán.
They phoned about your teeth.	I oox daat haat x'awduwatán.
I'll make an appointment.	Appointment yéi kkwasanéi.
What are you telling him/her?	Daa sá du een keenéek?
I'm telling him/her about her father.	Du éesh daat át áyá du een kaxanéek.
Tell him/her _____.	Du een kananeek _____.
I will tell him/her _____.	Du een kakkwanéek _____.
Did s/he call?	Haat gé x'awditán?
How is she/he/it?	Wáa sá yatee?
She/he/it is OK.	Gaa yatee.
She/he/it is not in very good shape.	Tlél gaa ushtí.

12. Ceremonial situations, invitations to speak, models for public speaking

I am invited.	Xat wuduwa.éex'.
We are invited.	Haa wduwa.éex'.
I am invited to Sitka.	Sheet'kaadí'xat wuduwa.éex'.
Our leader will speak.	Haa shaade háni x'aguxdatáan.
ladies and gentlemen	sh yáa awudinéiyi sháa ka káax'w
people of honor; honored people	sh yáa awudanéix'i
you people of honor seated here	sh yáa awudanéix'i yáat yikeení
those who are my in-laws	ax kaani yánx siteeyi aa
you (the ones) who invited us here	yaade haa yeey.éex'i aa
that he invited us here	yáade haa woo.éex'i
you asked me to this table	tsu xát yá nadáagu a yaaxdéi xat yeeyxooxú or
	tsu xát yá nadáakw daadé xat yeeyxooxú
At this moment I (also) would like to speak.	Yáa yeedát ax tuwáa sigóo (xát tsú) x'axwdataaní.
	At this time for a short while I would like to speak.
	Yá gaaw ch'a yéi yiguwáatl' ax tuwáa sigóo x'axwdataaní.
Please forgive me if I don't do this correctly. (or "if it doesn't come out right")	Ch'a aadéi kwá yéi xat x'agaxyee.oo l áyáx yóot wuxeexí.
For a short while please give me time.	Ch'a yéi yiguwáatl' gaaw ax jeet yití.
This evening the time has come for us to discuss things.	Yá xáanaa áwé át koowaháa daa sá katooneegí.
This evening the time has come for people to discuss things.	Yá xáanaa áwé át koowaháa daa sá katduneegí.
At this time I would like to explain.	Yá gaaw ax tuwáa sigóo kunáax daak kaxwaneegí.
I want to say to you . . .	Ax toowáx' sigóo, yéi yee yaxwsakaayí . . .

Won't you please listen to this.

Haandéi kunayis.aax x'wán. *or*

Haandéi kinay(i)s.aax x'wán.

A while ago I listened to you and how you were thinking.

Yá dziyáak áwé i x'éit xwasi.áx, i tundatáani, aadéi yateeyi yé.

This is how I feel (about it).

Yéi áyá ax toowú yatee.

(This) is how I am thinking about it.

(A) yáx áwé daa yoo tuxaatánk.

For [Name] (to wear).

[Name] kaadéi.

(Said when departed are remembered.)

For [Name] (to eat).

[Name] x'éide.

(Said when departed are remembered.)

Here!

Haadé!

(Said when gifts [other than fire dishes] are being brought.)

13. Coming, going, and traveling

Where are you [s] going?

I'm going home.

Where is s/he going?

S/he's going home.

Where are you [p] going?

We're going to school.

Where are they going?

They're going to town.

Goodé sá yaa neegút?

Neildé yaa nxagút.

Goodé sá yaa nagút?

Neildé yaa nagút.

Goodé sá yaa nay.át?

Sgóonde yaa ntoo.át.

Goodé sá yaa has na.át?

Aandé yaa has na.át. *or*

Aan kaadé yaa has na.át. *or*

Aan x'ayeedé yaa has na.át.

Goodáx sá yaa neegút?

Sgóondáx yaa nxagút.

Yóode yaa nxagút.

Goodé sá ituwatee?

Hoon daakahídidé naxtoo.aat.

Ax een s'é na.á. *or*

Xaan s'é na.á.

Did you come on the bus?

Is s/he riding the bus?

Is s/he riding/driving the bus?

Where did you go?

(or "Where have you been?")

Where did you travel from?

Did you fly over?

We're flying to Sitka today.

We're flying to Sitka tomorrow.

I am flying to Sitka today.

I am flying to Sitka tomorrow.

S/he is flying today.

S/he is flying tomorrow.

We arrived today.

We arrived yesterday.

I arrived today.

I arrived yesterday.

S/he arrived yesterday.

S/he arrived today.

We'll go by boat/car.

I'll go by boat/car.

S/he will go by boat.

Will you go by boat?

Are you flying to Angoon?

We came by car.

Bus kát gé haat keeyatín?

Bus kát gé yaa kunatín?

Bus kát gé yaa nakúx?

Goodé sá yigoodéen?

Goodáx sáwé yaa kineetín?

Haat ák.wé yidikín? *or*

Haat gé yidikín? *or*

Plane kát gé haat keeyatín?

Sheet'kaadé yaa haa kanalyích yáa yagiyee.

Sheet'kaadé haa kakgwalyéech seigán.

Sheet'kaadé kkwadakeen yáa yagiyee.

Sheet'kaadé kkwadakeen seigán.

Kei guxdakéen yáa yagiyee.

Kei guxdakéen seigán.

Yáa yagiyee haat kuwtuwatín.

Tatgé áwé haat kuwtuwatín.

Yáa yagiyee áwé haat kuxwaatín. *or*

Yáa yagiyee áyá haat kuxwaatín.

Tatgé haat kuxwaatín.

Tatgé haat koowatín.

Yáa yagiyee haat koowatín.

Gaxtookóox.

Gukwakóox. *or*

Kukakóox. *or*

Kwakóox.

Gugwakóox.

Gageekóox gé?

Aangóonde gékei kgidakéen?

Haat wutuwakúx.

14. Locations and directions

Where is the _____?
 Where's the drum?
 Where's the book?
 The book is on the table.

Where's your husband?
 My husband is a home.
 Where's your mother?
 My mother is upstairs.
 Is your mother upstairs?

Isn't your mother upstairs?

No. My mother is not upstairs.
 The berries are in the box.

at home / indoors
 outdoors / outside
 next door
 in the woods
 in that room
 upstairs
 under the house
 behind the house
 beside the house
 in the stove
 under the Chilkat blanket
 here
 over there (nearby)
 over there
 over there (far)
 further on
 down south

Goosóo wé _____?
 Goosóo wé gaaw?
 Goosóo wé x'úx'?
 Wé x'úx' nadáakw káwu. *or*
 Nadáakw káwu wé x'úx'.
 Goosóo i xúx?
 Neilú ax xúx.
 Goosóo i tláa?
 Hít shantóowu ax tláa.
 Hít shantóowu gé i tláa? *or*
 I tláa gé hit shantóowu?
 Tléil ágé hit shantú i tláa? *or*
 I tláa gé tlél hit shantú?
 Tléik'. Tléil hit shantú ax tláa.
 Kóok yígu tléikw.

neilú
 gáanu
 k'idaakáwu
 at gutóowu
 wé eetkáwu
 hit shantóowu
 hit tayeewú
 hit t'éiwu
 hit tuwánu
 sdoox tóowu
 naaxein tayeewú
 yáadu
 héidu
 wéidu
 yóodu
 tliyaawú
 ixkéewu

in the boat
 in his boat
 up the mountain
 at my father's
 in the road
 in the water, on the river
 on the bottom (of water, river)

on the (surface of the) water

among the berries
 The box is under the table.

to town
 to the beach

to the woods
 to the forest

(my) right hand
 (my) left hand
 (go) right
 (go) left

Steer to your left.
 It's near.

It's far.

a far place; a distant place
 You can hear it from far away.
 You can hear it far away.

high
 It's in a high place.
 It's in a high place.
 low
 It's in a low place.
 It's in a low place.

wé yaakw yígu
 du yaagú yígu
 shaa shakéewu
 ax éesh xánu
 dei yígu
 héen yígu
 héen táawu *or*
 héen táagu
 héen káwu *or*
 héen xukáwu
 tléikw xooowú
 Wé kóok nadáakw tayeewú.

aan kaadé
 éekde *or*
 léinde

at gutóode
 aas gutóode *or*
 as gutóode
 sheeynáx ax jín
 s'át'náx ax jín
 sheeynáx
 s'át'náx

I s'át'náx aadé yanal.aat.
 Kunaaséi.

Naaléi.

naaliyé *naaléiv + yé*
 Naaliyéidax duwa.áxch.
 Naaliyéide duwa.áxch.

dikée
 Dikée kaawaháa.
 Dikéex' yéi yatee.
 diyée
 Diyée kaawaháa.
 Diyéex' yéi yatee.

15. Sizes and shapes, conditions and attributes (dimensional verbs)

Unlike English and other European languages most familiar to learners of Tlingit, Tlingit has relatively few “real” adjectives (such as “tlein” = “big”). Most of the time to translate English adjectives it will be as a verb in Tlingit. For example:

it is good	yak'ei
s/he is sick	yanéekw
it is hot	yat'áa
s/he is strong	litseen
it is smelly; it stinks	lichán
Lots, many	yagéi
many of them	yagéiyi aa
many	aatlein <i>or</i> aatlénx' [p]
She/he/it is big/tall/large.	Ligéi.
They are tall.	Has dligéix'.
a big one	ligéiyi aa
big ones	dligéix'i aa
medium sized one	yángaa kwldigeiyi aa
She/he/it is not big/tall/adult.	Tléel ulgé.
They are not tall/adult.	Tléel has ulgéix'.
They are not very tall.	Tléel tla _x has ulgéix'.
It is small/little/tiny. (compact object)	Yéi googéink'.
They are small.	Yéi has kwzigéink'.
It is small/little. (extended object)	Yéi gushigéink'.
She/he/it is short.	Yéi kwsigéink'.
They are short.	Yéi has kwzigéi.
It is long. (compact object)	Yayát'.
They are long.	Has diyát'x'. <i>or</i> Has diyát'gix'.
It is not long.	Tléel uyát'.

They are not long.
It is long. (extended object)
They are long.
It is not long.
It is not long.
It is heavy. (rock; inanimate object)
They are heavy.
It is light. (lit. “not heavy”)
They are not heavy.
S/he's heavy. (person; live creature)
They are heavy.
S/he's light / not heavy.
They are not heavy.

S/he's fast.
We're fast.
You're fast.
I'm fast.
I'm not fast.
S/he's slow.
S/he's strong.
S/he's not strong.
You [p] are strong.
a strong one
It's difficult.
It's easy. (lit. “not hard”)
S/he's rich.
S/he's not rich.
S/he's poor.
It stinks (smells bad).
It's beginning to stink.
It smells good (fragrant).
It's taboo.
She/he/it is good.
a good one

Tléel udayát'gix'.
Liyát'.
Has dliyát'x'.
Tléel ulyát'.
Tléel ulyátx'.
Yadál.
Has didálx'.
Tléel udál.
Tléel has udadálx'.
Lidál.
Has dlidálx'.
Tléel uldál.
Tléel has uldálx'.

Yasátkw.
Haa yasátkw.
iyasátkw.
Xat yasátkw.
Tléel xat usátkw.
Lich'éeyákw
Litseen.
Tléel ulcheen.
Yee litseen.
litseeni aa
Lidzée.
Tléel uldzée.
Lináalx.
Tléel ulnáalx.
K'anashgidéix sitee.
Lichán.
Kei nalchán.
Lits'áa
Ligaas.
Yak'ei.
yak'éiyi aa

She/he/it is not good.
 You [s] are bad. (lit. "not good")
 You [p] are bad.
 well/nice
 It can be seen well.
 It can be heard well.
 S/he's OK.
 It's crazy.
 You're crazy.

I'm old.
 My father is very old.
 I'm not old.
 My father is not very old.
 My mother's not old.
 His brother-in-law is an old man.
 His brother-in-law is old.
 Phew! It's tough to get old.
 (If you were only getting old; If you could only feel how it is to get old.)
 He's going to be a big man.
 She's going to be a big woman.
 His/her mother is a good woman.
 He's a young man.
 She's a young woman.

That man is Tlingit.
 That woman is Tlingit.
 That man is a white man.
 That woman is a white woman.

Tléil ushk'é.
 Tléil eeshk'é.
 Tléil yee ushk'é.
 k'idéin
 K'idéin duwatéen.
 K'idéin duwa.áxch.
 K'idéin yatee.
 Sh kahaadí.
 Sh kahaadí wa.é. *or*
 Sh kahaadée wa.é.

 Xat wudishán.
 Ax éesh kúnáx wudishán.
 Tléil xat wudashaan.
 Tléil kúnáx wudashaan ax éesh.
 Tléil wudashaan ax tláa.
 Du káani káa shaanx sitee.
 Du káani wdishán.
 Xwéil! Yaa indashán óosh.
 Káa tleinx guxsatée.
 Shaawát tleinx guxsatée.
 Du tláa aak'é shaawátx sitee.
 Yées káa áwé.
 Yées shaawát áwé.

 Lingítx sitee wé káa. *or*
 Wé káa Lingítx sitee.
 Lingítx sitee wé shaawát. *or*
 Wé shaawát Lingítx sitee. *or*
 Lingít áwé wé shaawát.
 Dleit káa áwé wé káa. *or*
 Wé káa Dleit káa áwé.
 Dleit shaawát áwé wé shaawát. *or*
 Wé shaawát Dleit shaawát áwé.

We are becoming real Tlingits.
 That boy is a good worker.

 That girl is a good worker.

 S/he's a teacher.
 I'm a teacher.
 S/he's a pastor.
 S/he became a pastor.
 I'm a nurse.
 My son is a preacher.
 merchant/trader
 doctor
 a believer
 We are Sitka people.

16. Colors

The human eye is the same around the world, but our cultures and languages teach us to interpret the color spectrum differently. Indigenous color systems in Alaska Native languages are not the same as English. In Tlingit, most color terms are comparisons to a noun of certain color using the word *yáx* and the verb "to be," so that "It is red" is literally "It is like fire." Other colors are like snow, like coal, like a Steller's jay, etc. For preschool "readiness skills" Tlingit translations of some colors have been created locally, so may not be the same in all communities. 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.

Kunáx Lingítx yaa haa nastéen.
 Aak'é yéi jinéiyix sitee wé at k'átsk'u. *or*
 Aak'é yéi jinéiyi áwé wé at k'átsk'u. *or*
 Wé at k'átsk'u aak'é yéi jinéiyix sitee. *or*
 Wé at k'átsk'u aak'é yéi jinéiyi áwé.
 Aak'é yéi jinéiyix sitee wé shaat k'átsk'u. *or*
 Aak'é yéi jinéiyi áwé wé shaat k'átsk'u. *or*
 Wé shaat k'átsk'u aak'é yéi jinéiyix sitee. *or*
 Wé shaat k'átsk'u aak'é yéi jinéiyi áwé.
 Kóo at latóowux sitee.
 Kóo at latóowux xat sitee.
 Nakwnéitx sitee.
 Nakwnéitx wusitee.
 Kunáagu shaawátx sitee.
 Koon sh kalneegéex sitee ax yéet.
 dahóoni
 kunáagu káa
 átk' aheení
 Sheet'ká Kwáanx áyá haa sitee.

English

black
blue (deep blue)
brown

gold
green / light blue
gray

grayish/whitish
orange

red
silver
white
yellow

It's black.
A black shirt.
It's blue.
It's brown.
It's gold.
It's green / light blue.
It's gray.

It's grayish/whitish.
It's orange.

It's red.
It's silver.
It's white.
It's yellow.

Original Tlingit noun

t'ooch' (charcoal)
x'éishx'w (blue jay, Steller's jay)
s'agwáat
(flat outer layer of hemlock bark)
góon (gold)
s'oow (greenstone, jade stone)
lawúx (young seagull) *or*
kugáas' (fog)
dliwóo
shéix'w (red alder) *or*
áanjís daayí (orange skin)
x'áan (fire)
dáanaa (silver dollar)
dleit (snow)
tl'áatl' (small, yellow bird;
yellow salmon berries;
or the color of yellow fungus)

T'ooch' yáx yatee.
T'ooch' k'oodás'.
X'éishx'u yáx yatee.
S'agwáat yáx yatee.
Góon yáx yatee.
S'oow yáx yatee.
Lawúx yáx yatee. *or*
Kugáas' yáx yatee.
Dliwóo.
Shéix'w yáx yatee. *or*
Áanjís daayí yáx yatee.
X'áan yáx yatee.
Dáanaa yáx yatee.
Dleit yáx yatee.
Tl'áatl' yáx yatee.

Two colors are also used to describe racial groups:

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

Sometimes the color words are heard with the *ka-* prefix, as in “kadleit.” This probably derives from an older concept of color as applied to the surface of something, as opposed to color in the abstract.

17. Numbers and counting

one	tléix'
two	déix
three	nás'k
four	daax'oon
five	keijín
six	tleidooshú
seven	daxadooshú
eight	nas'gadooshú
nine	gooshúk
ten	jinkaak
eleven	jinkaak ka tléix'
twelve	jinkaak ka déix
	<i>etc.</i>
twenty	tleikáa
twenty one	tleikáa ka tléix'
	<i>etc.</i>
once	tleidahéen
twice	daxdahéen <i>or</i> déix dahéen

thrice, three times	nas'gidahéen <i>or</i> nás'k dahéen
four times	daax'oondahéen <i>or</i> daax'oon dahéen
five times	keijindahéen <i>etc.</i>
one by one	tlék'gaa <i>or</i> tlák'gaa
two by two	dáxgaa
three by three	nás'gigaa
one by one (people)	tlék'gaanáx
two by two (people)	dáxgaanáx
and a half	ka a shoowú

Counting things

When talking about things and animals, it is not necessary to make the noun plural in Tlingit.

one goat	tléix' jánwu
two deer	déix guwakaan
three salmon	nás'k xáat <i>etc.</i>

Counting people

For counting people, the suffix *-náx* or *-nináx* is added to the number.

one person	tléináx káa
two people	dáxnáx káa
two women	dáxnáx sháa
three people	nás'gináx káa
four people	daax'oonináx káa
five people	keijínináx káa

six people	tleidooshóonáx káa
seven people	daxadooshóonáx káa
eight people	nas'gadooshóonáx káa
nine people	gooshúgunáx káa <i>or</i> gooshúknáx káa
ten people	jinkaadináx káa <i>or</i> jinkaatináx káa
eleven people	jinkaak ka tléináx káa
twelve people	jinkaak ka dáxnáx káa <i>etc.</i>
twenty people	tleikáanáx káa
twenty one people	tleikáa ka tléináx káa <i>etc.</i>

Old and new counting systems

The traditional Tlingit counting system was in base 20. The new system, since European contact, is decimal (base 10). This shows up in counting by 10s (or, as the case may be, by 20s).

Old (base 20)		New (decimal, base 10)	
20	tleikáa	20	tleikáa
30	tleikáa ka jinkaak	30	nás'k jinkaak
40	daxkáa	40	daax'oon jinkaak
50	daxkáa ka jinkaak	50	keijín jinkaak
60	nas'gikáa	60	tleidooshú jinkaak
70	nas'gikáa ka jinkaak	70	daxadooshú jinkaak
80	daax'oonkáa	80	nas'gadooshú jinkaak
90	daax'oonkáa ka jinkaak	90	gooshúk jinkaak
100	keijinkáa	100	tléix' hándit
200	jinkaatkáa	200	déix hándit

Measurements

fathom (armspan)
 inch
 foot
 yard
 mile
 It measures a foot.
 It measures a fathom and a half.

waat
 kaa tl'ekx'áak
 kaa x'oos
 káas'
 kaay
 Tléix' kaa x'oos yáx koowáat'.
 Tléix' waat ka a shoowú yáx koowáat'.

teaspoon
 tablespoon
 cup
 half a cup
 gallon

shál k'átsku
 shál tlein
 gúx'aa
 gúx'aa shoowú
 k'ateil

Days of the week

Monday
 Tuesday
 Wednesday
 Thursday
 Friday
 Saturday
 Sunday

tléix' yagiyee
 déix yagiyee
 nás'k yagiyee
 daax'oon yagiyee
 keijín yagiyee
 Síndi k'átsk'u
 Síndi *or*
 Sándi

What time is it?
 It's getting to be that time
 (quitting time).
 noon
 one o'clock
 two o'clock

X'oon gaaw sáwé?
 Aadé yaa kandaxít. *or*
 Aadé yaa kunahéin.
 satgawsáan
 tléix' gaaw
 déix gaaw

18. Weather

How's the weather?
 How was the weather?
 It's fine.
 now
 today

Wáa sá kuwatee?
 Wáa sá koowatee?
 Kuwak'úi.
 yeedát
 yáa yagiyee *or*
 yáa yakyee

tomorrow

seigán *or*
 seigánin

yesterday
 probably
 maybe, probably
 It was fine yesterday.

tatgé
 shákdé
 gwál
 Koowak'úi tatgé.

It will be fine.
 It's getting fine.
 It will be fine tomorrow.
 It will probably be fine.
 It will probably be fine tomorrow.
 The weather is not good.

Kei kukgwak'úi.
 Kei kunak'éin.
 Seigán kei kukgwak'úi.
 Kei kukgwak'úi shákdé.
 Seigán kei kukgwak'úi shákdé.
 Tléi kooshk'é.

It's cloudy.
 It was (got) cloudy yesterday.
 It will be cloudy.
 It's getting cloudy.
 It's sunny.

Kuligóos'.
 Kuwligóos' tatgé.
 Kei kuguxlagóos'.
 Kei kungalgóos'.
 Awdigaan.

It was sunny yesterday.
 It will be sunny.
 It's getting sunny.
 It's warm (hot).
 It was warm yesterday.
 It will be warm (hot).

Awdigaan tatgé.
 Yei aguxdagáan.
 Yei andagán.
 Kuwat'aa.
 Koowat'aa tatgé.
 Kukgwat'aa. (w/o kei, high tone) *or*
 Kei kukgwat'aa. (w/kei, low tone)

Maybe it will be hot tomorrow.
 It's getting warm (hot).
 It's cold.

Seigán kei kkgwat'aa shákdé.
 Yaa kunat'éin.
 Kusi.áat'.

It was (got) cold yesterday.
 It will be cold.
 It's getting cold.
 It's snowing.
 It snowed yesterday.
 It will snow.
 It's starting to snow.
 It will probably snow.
 Maybe it will snow.
 It will snow tomorrow.
 It will probably snow tomorrow.
 It's raining.
 Is it raining?
 It rained yesterday.
 It will rain.
 It's starting to rain.
 It's foggy.
 It will be foggy.
 It's getting foggy.
 It's stormy.
 It was stormy yesterday.
 It will be stormy.
 It's getting stormy.
 It's snowing hard.
 It was snowing hard yesterday.
 It will snow hard.
 It's starting to snow hard.
 I'm stormbound.
 I'm wet.
 How is it outside?
 I'll take a look.

It stopped (raining or snowing).
 It will stop (raining or snowing).
 It's beginning to let up.

Kuwsí.áat' tatgé.
 Kei kuguxsa.áat'.
 Kei kunas.áat'.
 Dleit daak wusitán.
 Dleit daak wusitán tatgé.
 Dleit daak guxsatáan.
 Dleit daak nastán.
 Dleit daak guxsatáan shákdé.
 Gwál dleit daak guxsatáan.
 Seigán dleit daak guxsatáan.
 Seigán dleit daak guxsatáan shákdé.
 Séew daak wusitán.
 Séew gé daak wusitán?
 Séew daak wusitán tatgé.
 Séew daak guxsatáan.
 Séew daak nastán.
Kuwdigwás'.
Kuguxdagwáas'.
 Yaa kundagwás'.
 Ayawditee.
 Ayawditee tatgé.
 Yei ayaguxdatée.
 Yei ayandateen.
 Ayakaawadán.
 Ayakaawadán tatgé.
 Ayakakgwadáan.
 Yaa ayakanadán.
Xat yaawasík.
Xat wuditl'ák'.
 Wáa sá yatee gáan?
 Aadé akkwalgéin. *or*
 Aadé akkwalgéen.
 Aawadaak.
 Akgwadáak.
 Yaa anadák.

19. Commands I: Washing things and self

Wash! [s]
 Wash! [p]
 Wipe! [s]
 Wipe! [p]
 Wash the clothes.
 Wash your clothes.
 Wash the dish.

Wash your dish.
 Wash the cup.
 Wash your cup.
 Wash the table.

Wash your hands. [s]
 Wash your hands. [p]
 Wipe your hands. [s]
 Wipe your hands. [p]

Wash your head. [p]
 Wash your face. [p]
 Wash your hair. [p]
 Wash your foot. [p]
 Brush your teeth. [p]

Wash your head. [s]
 Wash your face. [s]
 Wash your hair. [s]
 Wash your foot. [s]
 Brush your teeth. [s]

Na.óos'
 Nay.óos'
 Galgú!
 Gaylagú!
 Wé naa.át na.óos'.
 I naa.ádi na.óos'.
 Wé s'ix' kana.óos'. *or*
 Wé s'ix' xoo na.óos'.
 I s'ix'i kana.óos'.
 Wé gúx'aa kana.óos'.
 I gúx'ayi kana.óos'.
 Wé nadáakw kana.óos'.

I jín na.óos'.
 Yee jín nay.óos'.
 I jín galgú.
 Yee jín gaylagú.

Yee shá nay.óos'.
 Yee yá nay.óos'.
 Yee shaxaawú nay.óos'.
 Yee x'oos nay.óos'.
 Yee oox nay.óos'.

I shá na.óos'.
 I yá na.óos'.
 I shaxaawú na.óos'.
 I x'oos' na.óos'.
 I oox na.óos'.

There are alternative forms:

Wash your hands. [s]	Jinida.óos'.
Wash your hands. [p]	Jinayda.óos'.
Wash your head. [s]	Shanida.óos'.
Wash your head. [p]	Shanayda.óos'.
Wash your face. [s]	Yanida.óos'.
Wash your face. [p]	Yanayda.óos'.
Wash your feet. [s]	X'usnida.óos'.
Wash your feet. [p]	X'usnayda.óos'.

You may hear yet further variations of the alternative forms above, using more complex contractions:

Jeenda.óos'. <i>for</i> Jinida.óos'.	Wash your hands. [s]
Sheenda.óos'. <i>for</i> Shanida.óos'.	Wash your head. [s]
Yeenda.óos'. <i>for</i> Yanida.óos'.	Wash your face. [s]

There are also alternative forms using the *L* classifier.

Wash your hands. [s]	I jín nali.óos'.
Wash your hands. [p]	Yee jín nayla.óos'.
Wash your hands. [p]	Jinayil.óos'.
Wash your feet. [p]	X'usnayil.óos'.

The pattern seems to change a bit. It is OK to say:

Wash the hands. [s]	Jinal.óos'.
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But it implies washing someone else's hands, not your own.

The *L* classifier is used here for action involving long objects such as fingers, toes, spruce roots (for weaving), and some (but not all) fish, etc.

She's washing her spruce roots.	Du xaadí al.ús'kw.
She washed her spruce roots.	Du xaadí awli.óos'.

Wash the spruce roots.
Wash the hooligan.

Wé xaat nal.óos'.
Wé saak nal.óos'.

But:

Wash the salmon.

Wé ^vkaat na.óos'.

20. Commands II: Giving, taking, carrying, bringing, handling

Tlingit verbs of handling (giving, bringing, taking, carrying, picking up, putting down, and putting on clothes, etc.) are very complicated and typically involve a verb stem and a series of prefixes relating to the shape of the object. For example: The Tlingit verb stem *tí* has the basic meaning of handling a general object, usually small. When the verb stem is in the command form with various noun phrases and directional prefixes, it has the following meanings. "It" or "the X" refers to the noun actually used.

1. haat tí	bring [it] here; bring [the X] here
2. ax jeet tí	give [it] to me; give me [the X]; hand me [the X]
2a. du jeet tí	give [it] to him/her; give him/her [the X]; hand him/her [X]
3. yan tí	put [it] down; put down [the X]
4. aax gatí	pick [it] up; pick up [the X]
5. aax natí	take [it] away; take [the X] away
6. yóode natí	carry [it] (there); carry [the X] (over there)

Here are the verbs with the noun object "stone":

1. Haat tí wé té.	Bring the stone here.
2. Ax jeet tí wé té.	Give me the stone; hand me the stone.

- | | |
|-----------------------|--|
| 2a. Du jeet tí wé té. | Give him/her the stone;
hand him/her the stone. |
| 3. Yan tí wé té. | Put down the stone. |
| 4. Aax gati wé té. | Pick up the stone. |
| 5. Aax nati wé té. | Take the stone away. |
| 6. Yóode nati wé té. | Carry the stone over there. |

Here are a few examples:

1. *tí* – general object, usually small

Bring the stone here.	Haat tí wé té.
Bring the book here.	Haat tí wé x'úx'.

2. *katí* – small, round object

Bring the dime here.	Haat katí wé gút.
Bring the apple here.	Haat katí wé x'áax'.

3. *satí* – frame-like object; object with internal parts

Bring the belt here.	Haat satí wé séek.
Bring the chair here.	Haat satí wé káayagijeit. or Haat satí wé káayakijeit.
Bring the walkman here.	Haat satí wé walkman.

4. *k(a)satí* – round, frame-like object

Bring the bracelet here.	Haat kasatí wé kées.
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5. *jikatí* – coiled rope or yarn; skein, hank or coil of rope or yarn

Bring the rope here.	Haat jikatí wé tíx'.
Bring the yarn here.	Haat jikatí wé kakéin.

6. *jiksati* – uncoiled rope or yarn; a piece of rope or yarn

Bring the rope here.	Haat jiksati wé tíx'.
Bring the yarn here.	Haat jiksati wé kakéin.

7. *tán* – empty container

Bring the (empty) cup here.	Haat tán wé gúx'aa.
Bring the drum here.	Haat tán wé gaaw.

8. *satán* – pole-like object

Bring the rifle here.	Haat satán wé óonaa.
Bring the broom here.	Haat satán wé xít'aa.

9. *kasatán* – pole-like object (smaller)

Bring the pencil here.	Haat kasatán wé kooxéedaa.
Bring the crayon here.	Haat kasatán wé crayon.

10. *sanú* – living creature, usually carried in arms

Bring me the cat.	Haat sanú wé dóosh.
Bring me the baby.	Haat sanú wé atk'átsk'u. or Haat sanú wé atk'iyátsk'u.

11. *sa.ín* – full container; container with contents

Bring the (full) cup here.	Haat sa.ín wé gúx'aa.
Bring the berries here.	Haat sa.ín wé tléikw.

12. *áx* – fabric; cloth

Bring the towel here.	Haat áx wé jigwéinaa.
Bring the shirt here.	Haat áx wé k'oodás'.

13. *yéi sané* – plural objects in general

In general, this over-rides all other categories if the object is plural.
Bring the [X] (plural items) here. Haat yéi sané wé, [X]. or
Haat yéi saní wé [X].

14. *kajél* – handle all of something

In general, this over-rides all other categories if “all” is meant.
 Bring (all) the [X] here. Haat kajél wé [X].
 (usually plural)

15. *satá* – dead animal

Bring the fish. Haat satá wé *xáat*.
 Bring the deer. Haat satá wé *guwakaan*.

21. Commands III: Opening and closing things

Tlingit verbs of opening and closing vary according to the shape of the object in question, the direction involved, and the nature of the action (hinged, sliding, tubular, etc.).

We will open this container of wisdom.
 Héide shuga~~x~~tootáan yá yaak~~u~~sgé daakeit.

Open the box.	A yanáat x gataan wé <i>kóok</i> .
Open the pot.	A yanáat x gataan wé <i>k'wátl</i> .
Close the box.	A yanáa x gataan wé <i>kóok</i> .
Close the pot; cover the pot.	A yanáa x gataan wé <i>k'wátl</i> .
Open the door.	Héide shunataan wé <i>x'aháat</i> . <i>or</i> A <i>x'éitx</i> shuwután wé <i>x'aháat</i> .
Close the door.	<i>X'éit</i> tán wé <i>x'aháat</i> . <i>or</i> <i>X'éit</i> shután wé <i>x'aháat</i> . <i>or</i> A <i>x'éit</i> shután wé <i>x'aháat</i> .
Open the (sliding) door.	A <i>x'éitx</i> wuyísh wé <i>x'aháat</i> .
Open the (sliding) window.	A <i>x'éitx</i> wuyísh wé <i>xaawaagí</i> .
Close the (sliding) door.	A <i>x'éix</i> wuyísh wé <i>x'aháat</i> .
Close the (sliding) window.	A <i>x'éix</i> wuyísh wé <i>xaawaagí</i> .

Windows (if on hinge or crank):

Open the window.	Héide shunataan wé <i>xaawaagí</i> . <i>or</i> A <i>x'éitx</i> shuwután wé <i>xaawaagí</i> .
Close the window.	<i>X'éit</i> tán wé <i>xaawaagí</i> . <i>or</i> <i>X'éit</i> shután wé <i>xaawaagí</i> . <i>or</i> A <i>x'éit</i> shután wé <i>xaawaagí</i> .

Windows (if sliding in a sash):

Open the window (pull / push up).	Kei yeesh wé <i>xaawaagí</i> .
Close the window (pull down).	A <i>x'éix</i> gayeesh wé <i>xaawaagí</i> . <i>or</i> <i>Ax</i> gayeesh wé <i>xaawaagí</i> .
Open the book. [s]	Wóoshdá x shunal.aat wé <i>x'úx'</i> .
Open your book. [s]	Wóoshdá x shunal.aat i <i>x'úx'u</i> .
Open your books. [p]	Wóoshdá x shunayla.aat yee <i>x'úx'u</i> . <i>or</i> Wóoshdá x shinayla.aat yee <i>x'úx'u</i> .
Close the book. [s]	Woosh yát shula.á wé <i>x'úx'</i> .
Close your book. [s]	Woosh yát shula.á i <i>x'úx'u</i> .
Close the books. [p]	Woosh yát shiyla.á wé <i>x'úx'</i> . <i>or</i> Woosh yát shuyla.á wé <i>x'úx'</i> .
Close the book. [s]	Wóosht shula.á wé <i>x'úx'</i> .
Close your books. [p]	Wóosht shuyla.á yee <i>x'úx'u</i> . <i>or</i> Wóosht shiyla.á yee <i>x'úx'u</i> .
Open the curtain. [s]	Wóoshdá x yakoollíl' wé <i>xaawaagí</i> kas'ísaa.
Open the curtain. [p]	Wóoshdá x yakaylalíl' wé <i>xaawaagí</i> kas'ísaa.

Close the curtain. [s]

Wóosht yaklalíl' wé xaawaagí kas'ísaa. *or*
 Wóoshde yaklalíl' wé xaawaagí kas'ísaa. *or*
 Wóosht yakalalíl' wé xaawaagí kas'ísaa. *or*
 Wóosht yakoolíl' wé xaawaagí kas'ísaa.
 Wóosht yakaylalíl' wé xaawaagí kas'ísaa.

Close the curtain. [p]

Turn on the light.
 Turn on the TV.

A kát shuksatán wé s'eenáa.
 A kát shuksatí wé TV. *or*
 A kát shukatí wé TV. *or*
 A kát katí wé TV. *or*
 A x'éitx yakootí wé TV.
 A x'éitx yakootí wé héen.

Turn on the water.

Turn off the light.
 Turn off the water.

Yaklakís' wé s'eenáa.
 A x'éit kalatéx' wé héen. *or*
 A x'éit kalatíx' wé héen. *or*
 A x'éix yakootí wé héen.
 A x'éix yakootí wé TV. *or*
 A kaax shuksatí wé TV. *or*
 A kaax yakootí wé TV.

Turn off the TV.

22. Commands IV: Putting on and taking off clothes

Verbs of putting on and taking off clothing are very complicated in Tlingit, as each phrase depends on the shape of the clothing, how it is put on, the direction of the motion, and the body part involved. You will also encounter regional, community, personal, and situational variations. Here are some examples:

Hat and hat-like objects (*shaa + tí*)

Put on the hat. [s]
 Put on your hat. [s]

Sháax gidatí wé s'áaxw.
 Sháax gidatí i s'áaxu.

Put the hat on your head.
 Put your hat on your head.

I sháax gidatí wé s'áaxw.
 I sháax gidatí i s'áaxu.

Take off your hat. [s]

Sháadáx kei idatí i s'áaxu. *or*
 I sháadáx kei tí i s'áaxu. *or*
 I sháatx kei tí i s'áaxu.

Put on your hats. [p]

Yee sháax yéi gaysané yee s'áaxu. *or*
 Yee sháax yéi gaysaní yee s'áaxu.

Take off your hats. [p]
 (You) put the hat on his/her head.

Yee sháatx kei yeiysané yee s'áaxu.
 Du sháax gidatí wé s'áaxw.

Coat and coat-like objects (*naa + tí*)

Put on your coat.

Náax gidatí i kinaak.ádi. *or*
 Náax gidatí i kinaa.ádi. *or*
 Káx gidatí i kinaak.ádi. *or*
 I náax gidatí i kinaak.ádi.
 Náatx kei idatí i kinaak.ádi. *or*
 I náatx kei tí i kinaak.ádi. *or*
 Kaax kei idati i kinaak.ádi.

Take off your coat.

Some nouns that use this verb theme and noun phrase:

dress	l'aak	your dress	i l'aagí (also, rarely, i l'aakí)
vest	l.uljini	your vest	i l.uljini
shirt	k'oodás' <i>or</i> goodás'	your shirt	i k'oodás'i <i>or</i> i goodás'i
sweater	kakéin k'oodás'	your shirt	i kakéin k'oodás'i
coat	kinaak.át <i>or</i> kinaa.át	your coat	i kinaak.ádi <i>or</i> i kinaa.ádi

K'oodás' (*goodás'* for some speakers) is a generic term and can include shirt, coat, blazer, halibut jacket, and ceremonial shirts and tunics.

Shoe and shoe-like objects (*x'ooos + yék*)

Put on your shoe(s).

X'ooosx idayék i téeli. *or*
X'ooosx idayík i téeli. *or*
X'ooosdé idayék i téeli. *or*
I x'ooosx yék i téeli. *or*
I x'ooosdé yék i téeli.

Take off your shoe(s).

X'ooosdáx idayék i téeli. *or*
I x'ooosdáx yék i téeli.

Some nouns that use this verb theme and noun phrase:

socks	<i>l'éex'wán</i>	your socks	<i>i l'éex'wáni</i>
rubber boots	<i>s'el'téel</i>	your boots	<i>i s'el'téeli</i>
moccasins	<i>at xáshti téel or</i> <i>at xáshdi téel</i>	your moccasins	<i>i at xáshti téeli or</i> <i>i at xáshdi téeli</i>
pants	<i>tuḱ'atáal</i>	your pants	<i>i tuḱ'atáli</i>

Gloves and glove-like objects (*ji + yék*)

Put on your gloves/mittens.

Jikáx idayék i tsáax'i. *or*
I jikáx yék i tsáax'i.

Take off your gloves/mittens.

Jikaatx idayék i tsáax'i. *or*
I jikaatx yék i tsáax'i.

Blankets and blanket-like objects (*x'óo*)

Put on the Chilkat blanket.

Idax'óo wé naaxein.

Put on the button blanket.

Idax'óo wé kaayuka.oot' x'óow.

Put on the shawl.

Eesx'óo wé sadaat'aay.

Headbands and headband-like objects (*shaa + ka-tí*)

Put on your headband.

Sháax kagidatí i kootáagayi. *or*
I sháax kagatí i kootáagayi.

Take off your headband.

Sháatx kei keedatí i kootáagayi. *or*
I sháatx kei tí i kootáagayi. *or*
I shakadóox'u sháatx kei jikeedatí.

Bibs, bib-like objects, and koogéinaa (*sei + ka-tí*)

Put on the koogéinaa.

Séix kagidatí wé koogéinaa. *or*
I séix kagatí wé koogéinaa.

Put on the ceremonial bib.

I séix kagatí wé saka.át.

Take off the koogéinaa.

Séitx kei keedatí wé koogéinaa. *or*
I séitx kei tí wé koogéinaa.

Put the (baby) bib on him/her.

Du séix kagatí wé x'axíl'k yinaa háadi.

Put the (ceremonial) bib on him/her.

Du séix kagatí wé saka.át.

Take the (baby) bib off him/her.

Du séitx kei tí wé x'axíl'k yinaa háadi.

Take the (ceremonial) bib off him/her.

Du séitx kei tí wé saka.át.

Shakee.át (*shaa + sa-tí*)

Put on the shakee.át.

Sháax geestí wé shakee.át. *or*
I sháax gastí wé shakee.át.

Take off the shakee.át.

Sháatx kei eestí wé shakee.át. *or*
I sháatx kei satí wé shakee.át.

Belts and belt-like objects (*káa + sa-tí*)

Put on your belt.

Káx geestí i séegi. *or*
I káx gastí i séegi.

Take off your belt.

Kaax kei eestí i séegi.

Bracelets and bracelet-like objects (ji + ka-sa-ti)

Put on your bracelet.	Jikáx̄ kageestí i kéesi. <i>or</i>
	I jikáx̄ kaxsatí i kéesi.
Take off the bracelet.	Jikaatx̄ kageestí wé kées.
Take off your bracelet.	I jikaatx̄ kaxsatí i kéesi.

Necklaces and necklace-like objects (sei + ji-ka-sa-ti)

Put on the necklace.	Séix̄ jikageestí wé seit.
Put on your necklace.	Séix̄ jikageestí i seidí.
Take off the necklace.	Séitx̄ kei jikeestí wé seit.
Take off your necklace.	Séitx̄ kei jikeestí i seidí.
Take off the necklace.	I séitx̄ kei jiksati wé seit.
Take off your necklace.	I séitx̄ kei jiksati i seidí.
Take off the necklace.	Séidáx̄ kei jikeestí wé seit.
Take off your necklace.	Séidáx̄ kei jikeestí i seidí.
Take off the necklace.	I séidáx̄ kei jiksati wé seit.
Take off your necklace.	I séidáx̄ kei jiksati i seidí.

Scarf; necktie (sei + ka-dúx')

Put on (tie on) your scarf.	I séi kadúx' i sadat'aayí.
Put on (tie on) your necktie.	I séi kadúx' i saka.ádi.

For removing a scarf other verb stems may be used:

Take off your scarf.	Séitx̄ nida.aax̄ i sadat'aayí. <i>or</i>
	Séitx̄ yéi neesné i sadat'aayí.

Eyeglasses a. (*waak + ka-sa-ti*)
 b. (*waak + yéi sa-né*)
 c. (*waak + yéi ka-sa-né*)

There are several permissible alternatives for handling eyeglasses, depending on how the object is perceived: as single, framelike object (a); as general plural objects (b); as round, plural objects (c).

Put on your glasses.

- I waaknáx̄ kaxsatí i wakdáanayi.
- I waaknáx̄ kei yéi sané i wakdáanayi.
- I waaknáx̄ kei yéi ksané i wakdáanayi.

Take off your glasses.

- I waakdáx̄ kaxsatí i wakdáanayi.
- I waakdáx̄ yéi nasné i wakdáanayi.
- I wakkaatx̄ yéi ksané i wakdáanayi.
- I wakkaax̄ yéi ksané i wakdáanayi.

23. Hunting

We're going to go mountain goat hunting.
 Jánwu l'óon gax̄too.áat.

Note. In traditional Tlingit culture, it was taboo or bad manners to talk about future plans for hunting animals. Thus, the future in this case is grammatically correct, but may not be socially correct for some elders.

Is it a black bear you shot?	S'eek ák.wé iya.ún?
They went seal hunting.	Tsaa l'óon (áwé) has wookoox̄.
I like caribou meat.	Watsíx̄ dleeyí (áwé) ax̄ tuwáa sigóo.
A brown bear is walking over there.	Xóots yóox̄ yaa nagút.
deer	guwakaan

My father shot a deer.
My uncle shot two deer.

Did you [s] go hunting?
I went hunting.
Did you [p] go hunting?
We went hunting.
My father went hunting.
We went hunting together.
What did he get (kill)?
He got (killed) a deer.
What did you [s] get?
I got a deer.
What did s/he shoot?
S/he shot a deer.
What did you [s] shoot?
I shot a deer.
What did you [p] get?
We killed a deer.
What did you [p] shoot?
We shot a deer.
We'll eat deer meat tonight.
I'll invite my older brother.

Ax éesh guwakaan aawa.ún.
Ax sáni déix guwakaan aawa.ún.

Al'oon gé yeegoot?
Al'oon xwaagoot.
Al'oon gé yeey.aat?
Al'oon wutuwa.aat.
Ax éesh al'oon woogoot.
Woosh een al'oon wutuwa.aat.
Daa sá(wé) aawaják?
Guwakaan aawaják.
Daa sá(wé) iyaják?
Guwakaan xwaaják.
Daa sá(wé) aawa.ún?
Guwakaan aawa.ún.
Daa sá(wé) iya.ún?
Guwakaan xwaa.ún.
Daa sá(wé) yeeyják?
Guwakaan wutuwaják.
Daa sá(wé) yeey.ún?
Guwakaan wutuwa.ún.
Yá xáanaa guwakaan dleeyi gaxtooxáa.
Ax húnxw tsú yei kkwá.éex'.

24. Fishing, tides, and water

There were a lot of salmon there.
Are there a lot of salmon there?
Are there (any) salmon there?
Are there salmon jumping?

The fish are here!
There are still some.
There's nothing here.

Áa woogei xáat.
Áa gé yagéi xáat?
Xáat ágé áwu á?
Kadutáan gé xáat? or
Xáat táani ágé áwu á?
Yáadu xáat!
Ch'a áwu aa.
Tléil daa sá yáat.

That's a dog salmon jumping.
A fish jumped.

There are a lot of fish jumping.
There's not much fish jumping.
salmon (in general)
king salmon (chinook)
coho (silver)
sockeye (red)
chum (dog)
humpy (pink)
freshwater sockeye & coho
shark
herring
halibut
boat
his boat
their boat
seine
seine boat
herring seiner

halibut boat

The boat is going along.
They're setting halibut gear.
We made one set.

It (the set) wasn't good.
There wasn't much in it.
It (the set) was good.
There was a lot in it.
They're pulling their net in (slowly).
He's pulling his net aboard (quickly).
His boat is getting full.
brail net

Téel' áwé át wootáan.
Xáat wootáan. or
Xáat kei uwatán.
Xáat táani yagéi.
Tléil táan tla_x koostí.
xáat
t'á
l'ook
gaat
téel'
cháas'
x'áakw
tóos'
yaaw
cháatl
yaakw
du yaagú
has du yaagú
geiwú
asgeiwú yee yaagú
yaaw asgeiwú yee yaagú or
yaaw isgeiwú yee yaagú
cháatl yee yaagú or
cháatl yéi daanéiyi
Yaa nakúx wé yaakw.
Cháatl x'ayee tix'i yaa s ashukanakúx.
Tléix' dahéen héent wutuwigíx'. or
Tleidahéen héent wutuwigíx'.
Tléil wuk'ei.
Tléil wugei a toox'.
Wook'ei.
Woogei a toox'.
Has du geiwú kei s anayish.
Du geiwú yaakwdéi yaa anaxút'.
Yaa ashanalhík du yaagú.
kaxwénaa

(The boat) is getting full
(from brailing).
He's brailing the boat full.
(The boat) is full (from brailing).
It (boat) is traveling in a wind.
It (boat) is traveling in a storm.
We will paint the bottom of the boat.
My (paternal) uncle is mending
his net.
S/he's trolling.
S/he's fishing for salmon
(with a pole).
S/he's seining.
S/he's jigging for halibut.
My daughter likes to fish with
hoochies.
flasher (bracelet spoon)
spinner

The tide is going down.
The tide is down.
The tide has turned to come in.
The tide is coming in.
The tide has come up.
It is half tide.

You'll see the (tide) marker.
Let's go to the tide flats.
Where's your (paternal) aunt?
S/he went down to the tide flats.
When is she coming back?
She'll be gone for an hour.
Tell her we are cooking.
So she can come there?

Yaa shandaxwén.
Yaa ashanaxwén.
Yaa shawdixwén.
Óoxjaa tóox yaa nakúx.
K'eeljáa tóox yaa nakúx.
Wé yaakw tadaa gaxtoonéegwál'.
Ax sáni du geiwú akéis'.

Shukalxaach.
Xáat ast'eix.

Asgeiwú.
Kasyéik.
Ax sée hoochies-tin ast'eixí du tuwáa
sigóo.
kées shál
shál k'wát'

Yei naléin.
Yan uwaláa.
Dá~~k~~de yaawadáa.
Daak nadéin.
Yankát uwadáa.
Kaa shoowú yáx daak uwadáa. *or*
Kaa shoowú yáx yaa woolaa.
Kwéiy yei kgisatéen.
Léinde naxtoo.aat!
Goosóo i aat?
Léinde woogoot.
Gwatgeen sá haadé kgwagóot?
Tléix' gaaw x'áak gugayéix.
Du een kananeek at gatoos.ée.
Wéide ngagoodéet gé? *or*
Wéit gagoott gé? [Yes, two ts!]

Yes, have her come.

We have all kinds of food.
S/he has all kinds of food.

What did you [s] catch?
I caught a king salmon.
What did you [p] catch?
We caught two king salmon.
What did s/he catch?
S/he caught a coho.
What are you [s] butchering?
I'm butchering fish.
S/he is butchering fish.
We are butchering fish.
They are butchering fish.

25. Plants, gardens, and nature

S/he is working in her garden.
S/he likes to garden.

She grows flowers.
It's ripe.
Is it ripe?
When is it ripe?
Can you eat it?
Maybe it's no good to eat?
Is it good for medicine?
They are digging potatoes.
I picked berries.
A raven is sitting in a tree.
Small birds are sitting in the tree.
That's a sea pigeon over there.

Aaá, haat gagoodí. *or*
Aaá, haat gagoot.
Ldakát yéide atxá haa jeewú.
Ldakát yéide atxá du jeewú.

Daa sá(wé) kei ydzit'éx?
T'á kei xwdzit'éx.
Daa sá(wé) kei ydzit'éx?
Déix t'á kei wtudzit'éx.
Daa sá(wé) kei awdzit'éx?
L'ook kei awdzit'éx.
Daa sá(wé) eexáash?
Xáat xaxáash.
Xáat axáash.
Xáat tooxáash.
Xáat has axáash.

Du táayi yéi adaané.
At kahéix du tuwáa sigóo. *or*
Kadahéix du tuwáa sigóo.
Woosh gunayáade k'eikaxwéin akahéix.
Kaawat'áa.
Kaawat'áa gé?
Gwátgeen sáwé kakgwatáa?
Duxá ágé?
Tlél gwáagé ushk'é duxaayí?
Náakw yís gé yak'éi?
K'únts' has akaawaháa.
Tléikw xwaa.in.
Yéil aas yíkt áa.
Ts'ítsgux' sáani aas yíkt has kéen.
K'eik'w áyú yóot.

Appendix I: Tlingit spelling conventions

When learning to read and write Tlingit, people soon ask about two problems:

1. Long and short vowels: pronunciation patterns and standardization
2. Word division

We assume that you already know the letters of the Tlingit alphabet and how to spell isolated words. If not, then see our *Tlingit Spelling Book* and tape, and our *Beginning Tlingit* grammar with CD. Here we talk about problems writing verbs, phrases or combinations of words. This is *not* about the alphabet itself or the values of the sounds as they relate to letters. Everything here is about using the standard orthography for coast Tlingit.

There are two related problems:

1. learning to how to hear and write the actual sounds when they may vary for a number of reasons (dialect variation, different combination of words, different part of the word, etc.);
2. deciding how to separate the natural flow of speech into individual words, which can sometimes be arbitrary.

We make these decisions all the time in English, and sometimes the choice is very arbitrary. The word “the” is pronounced differently by most speakers in “the man” and “the apple,” yet we write them the same. The woman’s name “Mary Ann” is also spelled “Marianne,” and the language is changing in whether to spell “life style” or “life-style” or “lifestyle.” Tlingit has not been popularly written for very long, and teachers and students are slowly working out the spelling conventions in certain troublesome places.

Part one: Long and short vowels – pronunciation patterns and standardization

1. About long and short vowels.

There are eight vowels in Tlingit, which pattern in pairs of short and long. In the alphabet, the short vowels are written with one letter, and the long vowels with two letters.

<i>Short</i>	<i>Long</i>
a	aa
e	ei
i	ee
u	oo

2. Features common to all speakers and regional dialects of Tlingit. Sounds that are written as they are heard and spoken.

2a. Nouns. Vowel length makes a difference in meaning in words.

xát	me	xáat	fish, salmon
du sé	his/her voice	du s'éi	his eyebrow
ísh	eddy	du éesh	his/her father
dúsh	pollywog	dóosh	cat

2b. Verb stems. Vowel length also alternates regularly in the Tlingit verb system. Vowel length (and tone) in the stem vowel is part of the system of showing when an action happened, if it is ongoing, complete, incomplete, or still in the future. (Something like vowel changes in English “sing, sang, sung,” but not the same.)

yaa has na.át	they are going along
has uwa.át	they arrived
has woo.aat	they went
has guga.áat	they will go
yaa nagút	s/he is going along
uwagút	s/he arrived
woogoot	s/he went
gugagóot	s/he will go

Similar contrasts exist for all vowels. The difference in vowel length can make a difference in the meaning. Sometimes the difference is very tiny, yet makes a great difference, as between positive and negative:

Ax eedé yaa yatanahéin.	I am getting sleepy.	(short a)
Ax eedé yaa yataanahéin.	I am not getting sleepy.	(long aa)

2c. Subject pronouns in the verb complex. Some of the subject pronouns change vowel length depending on whether they fall immediately next to the stem (or stem with a non-syllabic classifier), or if there is a syllabic classifier between the subject pronoun and the stem. In these cases, vowel length is automatic and does not change the meaning. We still write long and short as they are heard.

<i>Long (next to stem)</i>		<i>Short (if classifier present)</i>	
ee	you (singular)	i	you (singular)
too	we	tu	we
yee	you (plural)	yi	you (plural)
Eexá.	You are eating it.	Idaná.	You are drinking it. (or Drink it!)
Tooxá.	We are eating it.	Tudaná.	We are drinking it.
Yeexá.	You are eating it.	Yidaná.	You-all are drinking it.

2d. Personal names and Place names. Vowel length also alternates for most speakers when two separate nouns are combined in personal or place names, so that the long vowel of the first noun becomes short.

Gaat	sockeye (red) salmon
Gat Héeni	Sockeye River (Bartlett Cove)
Xóots	brown bear
Xutsnoowú	Angoon

(Note: An alternative etymology is *xoodzée*, burning embers [xoodzí, xoots with low tone] but the same vowel shortening pattern would apply, regardless of meaning.)

3. Patterns with personal and regional variation.

In contrast to the examples above, (where vowel length makes a difference in meaning, or where patterns of variation are shared by most Tlingit speakers) there are several places in Tlingit that show personal and/or regional variation in long

and short vowel preference, but where no difference in meaning is involved. As a matter of preference and convenience, we generally standardize the spellings short, following our local and personal use. In writing your own local materials, feel free to follow local speech or the speech of the elders, and write long, if they do. Expect to encounter some variation in these words and patterns, as described below.

3a. *Demonstratives.* We standardize the demonstrative pronouns short, whereas some speakers pronounce them long, and older printed materials standardized long.

Meaning	Short	Long
this (here)	yá	yáa
this (close by)	hé	héi
that (there)	wé	wéi
that (yonder)	yú	yóo

Note that speakers may not be entirely consistent here, and that certain phrases may be exceptions to the general pattern. Note also the differences between:

Demonstrative (long vowel form)	Bound adverb (high tone)	Directional prefix (low tone; no tone)
yáa (this)		yaa (along)
yóo (that)	yóo (thus)	yoo (back and forth)

3b. *Possessive suffixes (and most verbal suffixes).* Most Tlingit nouns (other than relatives and body parts) take a suffix when they are possessed. These are pronounced either long or short, according to personal and regional variation. There is no difference in meaning between the long and short forms. Again, we standardize short, whereas some speakers pronounce them long, and earlier print materials standardized long.

Short	Long	
i	ee	used with most nouns (<i>du hídi, du keidlí, du tíx'i</i> , etc.)
u	oo	used after <i>w</i> and velar and uvular consonants preceded by a back vowel (<i>du gaawú, du kóogu, du x'úx'u</i> , etc.)

Note that where verbs use the same endings (as in the attributive, verbal noun, and various forms in the subordinate clause) the same rules apply.

3c. *Locational and directional suffixes (post-positions).* As with possessive suffixes, there is personal and regional variation in the vowel of the locational and directional suffixes. We again standardize short. In reality, this affects only two suffixes. We note below the exceptions to this rule, where all speakers have either long or short.

Short	Long	
-u / -wu	-oo / woo	location in or on
de	dei	motion toward

Some common examples are:

yáadu	yáadoo	here
toowú	toowóo	in the mind (to like)
jeewú	jeewóo	in the hand (to have)
neildé	neildéi	home; to inside of house

Important exceptions: the following are always pronounced and written long.

tuwáa	in the mind (to want)	(historically <i>tu + ya + wu</i>)
goosóo?	where?	(historically <i>goo + sá + wu</i>)

3d. *Yak'é and similar verb stems.* Some verbs show regional and personal variation. Listen carefully and follow local usage. Where we have noticed variation, we have standardized short. One example is *yak'é*.

Short	Long	
yak'é	yak'éi	it's good

But notice: the negative is *always* short, even for speakers who pronounce the positive long:

tíel ushk'é	it's not good
tíel eeshk'é	you're not good

3e. *Irrealis.* The irrealis prefix *-u-* (meaning not, negative, or indicating an unreal situation) is *always* written short. (The "oo" on the Tlingit Verb Complex Chart dated October 1989 is incorrect.) However, it routinely becomes long in combinations with other vowels, in which case it is written long, as it sounds. (More on this in Appendix II.)

at <u>x</u> á	s/he's eating something
tlél at <u>u</u> xá	s/he's not eating anything
axá	s/he's eating it
tlél ooxá	s/he's not eating it (<i>a + u = oo</i>)

The irrealis prefix *-u-* is often absorbed into other prefix vowels, with the result that two different short vowels become one long vowel.

iyak'é	you are good, fine
tlél eeshk'é	you're not good, fine (<i>i + u = ee</i>)

(More on this in Appendix II.)

3f. Classifiers. Classifiers are always written short. As far as we know, all speakers pronounce them short unless they are exaggerating by speaking slowly for learners or sounding them out for spelling. Even if they sound long, write them short. (Exceptions are contractions with the subject pronoun described later, below.)

Part two: Word division

1. What's a word?

A basic problem in writing all languages is the question of what is a word. Speech flows naturally in phrases, and sometimes it is hard to know what the word boundaries are. To solve the problem, we generally work out from the word into combinations of words, and write as separate words those units that have meaning when they stand alone. So, in English, we write

the cat	the cats
the dog	the dogs

but we don't write *s* by itself because people don't say *s* without putting it on another word. We do write "the" by itself, because it can combine with other words and have a meaning of its own.

2. What's a syllable?

A syllable is a unit of sound, usually with a vowel. "Cat" and "cats" both have one syllable, and "syllable" has three syllables. In English, we write according to words, not syllables. We don't write "a-cord-ing" and "sill uh bulls." We write "going" and not "go-ing." We do the same in writing Tlingit.

There is a tendency for beginning spellers in Tlingit to write by syllable rather than word.

Heen <u>x</u> a da na.	instead of	Héen <u>x</u> adaná.
Hit woo too see teen.	instead of	Hít wutuseen.
Yaa na gut.	instead of	Yaa nagút.

As in English, we want to write as a word unit all the parts of the word that cannot stand alone. Thus, in Tlingit as in English we write

Yaa nagút.	not	Yaa na gut.
He is going along.	not	He is go ing a long.

We can say and write

a long journey	but not	He is go ing a long.
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In Tlingit *na* cannot stand alone (unless it means something else, like "Take it!"). Likewise, *woo* doesn't stand alone, but is part of the verb:

woogoot	s/he went
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In the example of *yaa nagút*, the *yaa* can be separated, meaning "along." Other words can be used instead:

yaa nagút	s/he is going along
yei nagút	s/he is going down
kei nagút	s/he is going up

so it makes sense to write them separately.

2a. Joining object pronouns. Some Tlingit object pronouns always stand alone. Some have the option of standing alone or being combined to the verb. We standardize the optional pronouns by combining them to the verb stem. The combining pronouns are also those which combine in contractions with other prefixes in the verb complex, whereas the separated object pronouns never contract with

other prefixes. For this reason, it seems logical to combine these object pronouns in writing the verb.

Combined (joined to verb)

i	you	Ixsixán	I love you.
a	him/her/it	Axá	S/he is eating it.
		Asixán.	S/he loves him/her.
ku	indefinite human object	Koowaják.	S/he killed somebody.

Separated

xat	me	Xat sixán.	S/he loves me.
haa	us	Haa sixán.	S/he loves us.
yee	you (plural)	Yee xasixán.*	I love you (plural).
ash*	him/her/it	Ash sixán.	S/he loves him/her.
aa	some of it (partative)	Aa uwaxaa.	S/he ate some of it.
at	something, indefinite object	At daná.	S/he is drinking (something).
sh	reflexive (self)	Sh wudzineix.	S/he saved him/herself.

* *Yeeyxsixán* is also heard; see Appendix II, rule 9 about the *y*.

* *Ash* places focus on the object of the verb (him, her).

2b. Joining the object of a relational noun ("a" / it). We have not been consistent in the past. (There may be some inconsistencies in this book.) We have joined objects of verbs to the verb (*adaná*, s/he is drinking it; *axá*, s/he is eating it); but in our previous books, we have separated the objects of relational nouns (*a kát*, on top of it). If we are joining "a" (it) when it is the object of a verb, it is also logical to join "a" when it is the object of a relational noun (on top of it, inside of it, around it, etc). We have not been consistent in the past, because it also seems logical *not* to join the object of a relational noun, arguing that it is a base of its own, much as the relational noun is also a base with suffixes of its own. It makes sense either way. In our work to date, we have followed Naish and Story, who separated the "a" from the following relational noun. But many writers seem naturally inclined to join the object. Also, as Jeff Leer points out, "a" is one of the pronouns that is subject to contraction rules; that is, it naturally joins the rest of the word (like *i* and *ku* but unlike *xat* and *at*, etc.) For these reasons, we decided to

change and standardize in joining "a" to be consistent in the word division of "a" as object of verb as well as relational noun. Examples:

aká	on top of it (with no verb)
akát	on top of it (with verb of location)
akaadé	to the top of it (with verb of motion)
adaa	about it, around it
atú	inside it

Note that this makes or reflects no difference in pronunciation; it is purely "cosmetic."

Note that "a" as the object pronoun contrasts with "á" as a base meaning "there, that place, at that time," and also "it." This is an unusual base and patterns like the demonstrative and directional bases. Some examples (with post-positions):

áwu	there (with no verb)
át	there (with verb of location)
aadé	there (with verb of direction)

2c. Joining post-positions to non-Tlingit words. It has been suggested that some system be devised to note when Tlingit grammatical suffixes are being added to non-Tlingit words. One way is to hyphenate the suffix; another way is to italicize the non-Tlingit word. We have no preference for standardization, but are inclined toward the hyphen. Options:

Juneaude ("to Juneau")	no separation
Juneau-de	hyphen
<i>Juneaude</i>	italicizing the non-Tlingit element

Compared to English, Tlingit writing is in its infancy. As more people become readers and writers of Tlingit, such spelling conventions will be resolved.

Appendix II: Contractions

Tlingit contraction and assimilation rules (morphophonemics)

0. About contractions

Contractions (shortening words) happen in most languages. A contraction happens when two separate elements combine, and the new combination is unstable, and therefore creates a third, new element, either through loss of one of the original elements, or by somehow drawing together or blending the original two. The most simple contraction is when a vowel drops out and nothing else happens. It gets more complicated when the original vowels and consonants change to something new. Examples in English:

He is going.	becomes	He's going.
He is not going.	becomes	He isn't going.
He will not go.	becomes	He won't go.
Will you not go?	becomes	Woncha go?
Did you eat?	becomes	Jeet?

Contractions are very important and very complicated in Tlingit. The following sections form an attempt to explain the basic concepts in as orderly a manner as possible.

1. The Tlingit casino; the Tlingit slot machine (The concept of the Tlingit verb complex)

Like a slot machine, the Tlingit verb consists of a series of positions or slots, the members of which combine in a number of possible ways. You need the right line-up for a winner. The entire series of possible positions is called the “verb complex.” Sometimes the “slots” are called “positional categories.” It can also be compared to a menu in a Chinese restaurant: you can order a combination special by selecting one item from column A, one item from column B, an appetizer, a soup, and a dessert—but only one item from each column.

2. Three strikes and you’re out! The three open syllables rule

A basic rule of Tlingit speech is that a series of three open syllables in a row before the verb stem or syllabic classifier is unstable. (An open syllable is a syllable that ends in a vowel.) Typically, the vowel of the second syllable falls out. This creates a new series of only two syllables in which the first is “closed” because it now ends in a consonant.

yaa na-gút	s/he is going	2 syllables; OK
yaa na-xa-gút	I am going	3 open syllables, becomes <i>yaa n-xa-gút</i>

Remember to count the preceding syllable (*yaa*) even if it is written as a separate word.

3. The concept of underlying forms

To understand what’s happening in the process of contraction, it is helpful to reconstruct a theoretical, underlying form that nobody actually says. This may seem silly, but it shows the origin of the normal, accepted form that everybody actually says. The underlying form shows where the actual, contracted form is coming from. The above example used a reconstructed, theoretical, underlying form. *Yaa na-xa-gút* is the underlying form; the second syllable vowel drops out.

In *yaa n-xagút* the first syllable now becomes closed and the phrase is pronounced *yaan-xa-gút*. We still spell this as two words because the *yaa* is still a separate,

recognizable word. Although *n-xagút* looks strange and is not pronounceable by itself, it always patterns with the word in front of it and so is easy to pronounce as a phrase.

4. Why not “y”? The *y* classifier deletion rule

Similar to the “three strikes” rule is a rule involving the combination of the *y* classifier and the first person subject pronoun *xa*.

iyatéen	you are looking at it / seeing it
xaatéen	I am looking at it / seeing it

The underlying form is *xa-ya-téen*.

Here the *y* consonant of the second syllable drops out, and the two originally short vowels are now joined as one long vowel. Here’s another example:

<u>ku</u> - <u>xa</u> -ya-nóok	becomes	<u>ku</u> <u>x</u> aanóok (“I am doing”)
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5. Why the “w”? Why the “dotted *y*”?

Gamma rays and gamma goblins: the ghosts of Tlingit past

Watch what happens when we expand the above pattern on the verb for seeing:

I can see it.	Xaatéen.
You can see it.	Iyatéen.
S/he can see it.	Ayatéen.
We can see it.	Tuwatéen

Suddenly the *y* of the classifier becomes a *w*. Why?

One of the most important concepts for understanding such contractions in Tlingit is the concept of the sound that linguists sometimes call “gamma,” after the Greek letter γ . When we need to write this for purposes of linguistic explanation, we write it as \ddot{y} , called “y-umlaut,” or “dotted y,” or “y with two dots.” This sound no longer exists in modern Tlingit. It existed until very recently in the speech of some of the oldest speakers, who are now deceased. It was a sonorant, an unrounded *w*, the voiced counterpart of *x*.

In modern Tlingit, the former *y* became either *w* or *y* depending on the sounds next to it (phonetic environment). Thus

- y* becomes *w* when influenced by *u* (and *oo*)
- y* becomes *y* when influenced by *i* (and *ee* and all other vowels)

This pattern appears regularly throughout Tlingit grammar. It is similar to the pattern of variation or distribution between *-u* and *-i* as the possessive suffix on nouns and as verb suffixes, especially in participial and attributive clauses. In the verb example above:

- underlying *tu-ya-téen* becomes *tu-wa-teen* because of *u*
- underlying *xa-ya-téen* becomes *xa-ya-téen* because of *a*
(then *xaa-* because of rule 4, above)
- underlying *i-ya-téen* becomes *i-ya-téen* because of *i*

This alternation of *y* and *w* depending on the influence of *u* is an extremely important concept in understanding Tlingit grammar. Here's another example:

- Wáa sá kuwanóok? What is s/he doing? (from *ku-ya-nóok*)
- Wáa sá keeyanóok? What is s/he doing? (from *ku-i-ya-nóok*)

It shows up especially in perfective forms.

s/he went	woogoot	wu-ya-goot
s/he arrived	uwagút	wu-ya-gút
you [s] went	yeegoot	wu-i-ya-goot
you [s] arrived	iyagút	wu-i-ya-gút
you [p] went	yeey.aat	wu-yi-ya-.aat
you [p] arrived	yeey.át	wu-yi-ya-.át

6. "But why? Yes, but." Exceptions come and go

In some verbs, (such as those immediately above) two different sets of contractions can derive from the same underlying form. In such cases, the sound rules described above are over-ruled by a higher (or deeper) rule: the set of contractions is determined by the conjugation category of the verb. "Come" is a \emptyset conjugation

verb, and "go" is *na* conjugation. We know this from the imperative or command forms:

<i>Come: \emptyset conjugation</i>		<i>Go: na conjugation</i>	
Neil gú.	Come in.	Neildé nagú.	Go home.
Neilt uwagút.	S/he came home.	Neildé woogoot.	S/he went home.
Neilt iyagút.	You came home.	Neildé yeegoot.	You went home.

In other words, in Tlingit you cannot always predict on the basis of sound rules alone. Both sets of contractions derive from the same underlying form. Which set a given verb takes is determined by its conjugation category (\emptyset , *na*, *ga*, *ga*). More on this later.

7. Café au lait in the Tlingit Café

Making Tlingit verbs is a lot like making coffee. When different elements are combined, they change into something entirely new. In making coffee, water is passed through or mixed with ground coffee beans, and a new basic combination is created. If you add milk, steamed milk, cream, sugar, honey, cinnamon, cardamom, chocolate, or anything else, you get a new kind of specialty blend. This happens in language as well, in the process of contraction, where words are shortened by combining or drawing sounds together. The process is also called assimilation. The combinations are the *café au lait*, *café crème*, *cappucino*, *latte*, and other espresso versions of the Tlingit verb.

As with making espresso drinks, it is impossible in language to tell the exact order in which the separate elements blend. Does the sugar dissolve before the milk blends? It all seems to happen at once, and the end result is the same. Sometimes the process is easy to follow: a vowel drops and nothing else happens. Sometimes it is a bit more complicated: the consonant changes because of its new position. Sometimes several vowels and consonants are involved, and they all seem to be stirred around. A *u* may drop in one place and reappear somewhere else in the blend, perhaps changing a *g* to a *kw*. This happens especially in the future forms, because the irrealis *u* is always present in the underlying form, but rarely shows up as *u* in the actual spoken form. In the perfective, the *w* and *x* seem to change places. A technical term for changing places is "metathesis." You will

also see the *wu* of the perfective changing to *yi* because of the rules controlling the change of *y* in the environment of *i* or *u*.

Here are some "A, B, C's" of assimilation, blending, and contraction. (The symbol > means "becomes" or "changes to" and the symbol < means "comes from.")

A. Consonants: a common blend.

na-ga-too.aat > na-g-too.aat > na-x-too.aat ("let's go")

This is a common example. When a vowel drops according to the "three strikes" or "three open syllable" rule, this creates a new combination of sounds and one of them usually changes. Here, the vowel *a* drops out. *G* and *t* do not go well together, so *g* > *x* (the stop becomes a fricative).

B. Vowels: great vowel movements.

Tlingit verbs can have several prefixes that end in vowels. Especially when the prefix vowel falls before the second person subject pronoun (you), a blending happens. When a prefix vowel precedes the second person singular subject pronoun, the prefix vowel is absorbed into the pronoun, and the pronoun vowel becomes long: *a*, *u*, *i*, + *i* or *ee* > *ee*.

Examples with *a*: (*a* + *i* or *ee* > *ee*).

ka-i-sha-xeet	> keeshaxeet	you are writing it
ka-ee-sh-xeet	> keeshxeet	you are writing
ka-i-sa-né	> keesané	you are knitting it
ka-ee-s-né	> keesné	you are knitting
yoo x'a-i-ya-tán-k	> yoo x'eeyatánk	you are talking
xat x'a-i-ya-áx-ch	> xat x'eeya.áxch	you hear (& understand) me
[xat i-ya-áx-ch	> xat iya.áxch	you hear me]
sh ka-ee-l-neek	> sh keelneek	you are story-telling
at ga-ee-s-ée	> at gees.ée	you are cooking
ka-i-da-ch'áak'w	> keedach'áak'w	you are carving
ka-ee-ús'kw	> kee.ús'kw	you are washing (dishes)
a-ee-l'óon	> eel'óon	you are hunting
a-ee-s-geiwóo	> eesgeiwóo	you are seining
a-ee-s-t'eix	> eest'eix	you are sport fishing

a-ee-l'eix	> eel'eix	you are dancing
ga-i-da-haan	> gidahaan (or gidaan)	Stand up.
na-i-da-tóow	> nidatóow	Read.

Examples with *a*: (*a* + *u* > *aa*). Sometimes the difference between the short and long *a* is the difference between the positive and negative. Here the prefix vowel blends with the *u* irrealis.

Positive:	Ax eedé yaa yatanahéin.	I'm getting sleepy.
Negative:	Tléel ax eedé yaa yataanahéin.	I'm not getting sleepy.
	< yata-u-na-héin	

Examples with *a*: (*a* + *u* > *a*). Sometimes the *u* simply drops out:

ash ka-u-na-ee-l-yát > Ash kaneelyát! Play!

Examples with *a*: (*a* + *u* > *oo*). Sometimes the prefix *u*, (normally the irrealis used with negative, future, and some other forms) is part of the theme, as in "to play," and some of the verbs for turning on and off.

ash koolyát	< ash ka-u-l-yát	s/he is playing
A x'éitx yakootí wé TV/héen.	< ya-ka-u-tí	Turn on the TV/water.
A x'éix yakootí wé TV/héen.	< ya-ka-u-tí	Turn off the TV/water.

The underlying form for both verbs of turning is: *ya-ka-u-tí*. The verb implies turning on or off by a knob or faucet. The "on" and "off" are conveyed by the noun and postposition:

a x'éi-tx	from the mouth of it (open; let flow)
a x'éi-x	along the mouth of it (shut, close, stop flow)

Examples with *i*: (*i* + *i* or *ee* > *ee*).

yéi ji-ee-né > yéi jeené you are working

Examples with *u*: (*u* + *i* or *ee* > *ee*).

Wáa sá ku-i-ya-nóok?	> Wáa sá keeyanóok?	What are you doing?
yoo tu-i-ya-tán-k	> yoo teeyatánk	you are thinking
ash ka-u-ee-l-yát	> ash keelyát	you are playing
tlél u-ee-sh-k'é	> tlél eeshk'é	you are not good

Examples with *e*: (*a* > *ei*). Short *e* does not exist in prefixes. The prefixing form of the vowel is *a*. Nouns ending in *e* change the vowel to *a* as nominal or thematic prefixes.

noun *x'é* (mouth) > prefix *x'a*
 noun *sé* (voice) > prefix *sa*

However, the underlying *e* reappears as a long *ei* in certain sequences involving *u*, such as the perfective and the irrealis. Remember that both the perfective *wu* and the *ya* classifier have the *y* in their underlying historical form, so there is assimilation going on between the underlying *y* and the underlying *e*.

a-x'a-wóos' > *ax'awóos'* S/he is asking him/her.
a-x'a-ÿu-ÿa-wóos' > *ax'eiwawóos'* S/he asked him/her.
tlél a-x'a-u-wóos' > *ax'eiwóos'* S/he is not asking him/her.
sa-wu-ya-háa > [*a kaa daak xat*] *seiwaháa* I remembered it.

8. How you affect me! The *u-w* affect: Can I woo you? Can I wow you?

(For University of Washington Husky fans, the *UW* affect might be remembered as the “bow-wow affect.”) Assimilation need not happen to immediately neighboring sounds. Sometimes a sound can drop out and still influence sounds later in the word. This commonly happens with *u*.

The *u-w* affect with direct objects: (*a* + *wu* + *ÿa* > *aa*).

The vowels need not be directly in contact to blend. The direct object *a* becomes long *aa* in perfective forms with the sequence of direct object *a*, the *wu* perfective, and the *ya* (*ÿa*) classifier. (The underlying historical sequence is: *a* + *ÿu* + *ÿa*.)

a-wu-ya-xásh > *aawaxásh* s/he cut it up
a-wu-ya-.oo > *aawa.oo* s/he bought it
a-wu-ya-xáa > *aawaxáa* s/he ate it

The *u-w* affect in first person perfective: (*wu* + *xá* > *xwa*).

The first person singular perfective shows how things can get turned around (metathesis). The *u* can drop out, but have influence later in the word.

wu-xa-di-náa > *xwadináa* I drank it.

The *u-w* affect in first person future: (*ga-u-ga-xa-* > *ku \underline{k} a* or *kk \underline{w} a*).

The first person singular future shows even more complicated *u-w* influence than the perfective.

ga-u-ga-xa-da-náa > *ku \underline{k} adanáa* or *kk \underline{w} adanáa* I will drink it.

(For more detail on this, see the sections below on perfective and future.)

9. The *i* classifier affect

Like the *u* and *w*, the *i* sound in Tlingit can affect sounds elsewhere in the word. For example, in the second person plural (you-all) *ÿeey* sometimes appears where you would expect *ÿi* or *ÿee*. It may sound at first as if something is wrong, but this is a regular phenomenon: *ÿi* or *ÿee* becomes *ÿeey* in the imperfective before a classifier with the *i* element. *I* affect classifiers are common in the imperfectives of the stative verbs.

Here are some examples in transitive verbs. Notice that only the second person plural subject pronoun is affected.

<i>Ixdzinéex'</i> .	I smell you. [s]
<i>ÿee xadzinéex'</i> .	I smell you. [p]
<i>Xat ÿeeydzinéex'</i> .	You [p] smell me.
<i>Has ÿeeydzinéex'</i> .	You [p] smell them.
<i>Sh ÿeeydzinéex'</i> .	You [p] smell yourselves.
<i>Woosh ÿeeydzinéex'</i> .	You [p] smell each other.
<i>Jee haa idinook.</i>	You [s] touch/feel us.
<i>Jee haa ÿeeydinook.</i>	You [p] touch/feel us.

Notice that *ÿeey* appears in three separate places in Tlingit:

- as a variant if *ÿi*~*ÿee* affected by the *i* classifier element
- as a contraction with *wu-* in the second person perfective forms
- in contractions with the *y* classifier.

10. The "doo-dah" rule: (*du + da > du*)

In a combination of the fourth person impersonal subject pronoun *du* and the *da* classifier, the classifier drops out. (This could be called the "doo-dah drop rule.")

du-da-ná	> duná	one drinks it, someone is drinking it; it is drunk
tlél du-da-tóow	> tlél dutóow	it is not counted; one does not count it
tlél u-wu-du-da-ná	> tlél wuduná	it was not drunk
ga-u-ga-du-da-náa	> gaxdunáa	it will be drunk; someone will drink it

11. The "doody" rule: (*du + di > duwa*)

In a combination of the fourth person impersonal subject pronoun *du* and the *di* classifier, the *di* classifier drops out and is replaced by *wa* (influenced by rules of vowel harmony). This shows up regularly in the perfective (which requires the *i* classifier set). (This could also be called the "doody/doo-wap rule.")

wu-du-di-náa	> wuduwanáa	someone drank it; it was drunk
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12. The "gaa-ga" rule: (*ga + ga > gaa*)

In a combination of the conjugation prefix *ga* and the aspect prefix *ga*, the vowel of the first *ga* becomes long. This happens in the hortative (desiderative/subjunctive) of *ga* conjugation verbs. Here is an example from the *Lord's Prayer* in Tlingit:

i aayi yáx kugaaxtoosti	Thy will be done (lit. may we live/be like yours)
< ku-gaa-g-too-s-ti < ku-ga-ga-too-s-ti	

13. Double and triple shot espresso: more than you really want to know about perfective and future paradigms

The pronoun contractions for the perfective and future are so different from the imperfective that it is practical to learn them as separate pronoun sets. We give

these sets below, some examples, and then add a longer section on how they are derived from the underlying forms through a combination of rules: dropping syllables, vowel and consonant assimilation, the *u-w* affect, and vowel harmony.

	<i>Imperfective</i>	<i>English</i>	<i>Perfective</i> (non Ø)	<i>Perfective</i> (Ø conj)	<i>Future</i> (full)	<i>Future</i> (contracted)
1	xá	I	xwa	-	ku ^h ka	kk ^h wa
2	i ~ ee	you	yi	iya	gagi	kgee
3	Ø	s/he/it	wu ~ woo	uwa	guga	kgwa
4	du	"one"	du	-	gax ^h du	-
1	tu ~ too	we	wutu	-	gax ^h tu	-
2	yi ~ yee	you	iyi	-	gax ^h yee	-
3	has + 3s	they	has + 3s	-	has + 3s	-

The Tlingit perfective is something like, but not exactly like, the English past tense. It is marked by the *wu-* prefix (historically *yü-*, variations *woo-* and *w-*) and takes the *i* form of the classifier. Stem shapes vary according to conjugation category (Ø or non-Ø), and the choice of subject pronoun and classifier contraction (*yee* or *iya* / *woo* or *uwa*) is also dictated by conjugation category (Ø or non-Ø). Here are some perfective examples.

	<i>Perfective</i>	<i>Underlying form</i>	
1	xwadináa	wu-xa-di-náa	I drank it.
2	yidináa	wu-i-di-náa	You drank it.
3	awdináa	a-wu-Ø-di-náa	She/he/it drank it.
4	wuduwanáa	wu-du-di-náa	Someone drank it; it was drunk.
1	wutudináa	wu-tu-di-náa	We drank it.
2	iyidináa	wu-yi-di-náa	Y'all drank it.

Notes:

- 1s. Vowel drops; *x* becomes rounded by *w* influence.
- 2s. *Ÿ* is realized here as *y* because of *i*. *U* is assimilated.
- 3s. *U* drops by three open syllable rule; *y* realized as *w*.
- 4s. "Doody" rule: *du + di > duwa*.
- 1p. Straightforward, no contractions, *y* realized as *w* because of *tu*.
- 2p. The second *y* is by vowel harmony.

Here are a few more words about and examples of the perfective. The first person plural (we) is the most straightforward form, and usually shows only the *y* rules:

wu-tu- <u>y</u> a-.oo	> wutuwa.oo	We bought it.
wu-tu-si-kóo	> wutusikóo	We know (it).

For other persons (I, you singular and plural, he, she, it, someone) many “café au lait” contractions apply.

wu- <u>x</u> a-ya-.oo	> <u>x</u> waa.oo	I bought it.
wu-i-ya-.oo	> yeey.oo	You [s] bought it.
a-wu-ya-.oo	> aawa.oo	S/he bought it.*
wu-yi-ya-.oo	> yeey.oo	You [p] bought it.
wu- <u>x</u> a-si-kóo	> <u>x</u> wasikóo	I know.
wu-i-si-kóo	> yisikóo	You [s] know.
a-wu-si-kóo	> awsikóo	She/he/it knows (it).
wu-yi-si-kóo	> yeeysikóo	You [p] know.

* See the *u-w* affect section for more detail on this pattern.

Here are some examples with direct object pronoun contractions.

i-wu-ya-ják	> eewaják	S/he killed you / You killed her.
a-wu-ya-ják	> aawaják	S/he/it killed him/her/it.
<u>k</u> u-wu-ya-ják	> <u>k</u> oowaják	S/he/it killed somebody.
i-wu-ya-xóox	> eewaxóox	He called you.

[I sánich telephone tóode eewaxóox. Your uncle called you on the phone.]

Here are some examples with noun phrases.

A <u>x</u> 'éi-t ya-wu-dzi-áa.	> A <u>x</u> 'éit yawdzi.áa.	S/he kissed him/her.
Du <u>x</u> 'éi-t ya-wu- <u>x</u> a-dzi-áa.	> Du <u>x</u> 'éit yaxwdzi.áa.	I kissed him/her.

Here are some contrasts with weather verbs.

<u>K</u> uwat'aa.	< <u>k</u> u-ya-t'aa	It's warm/hot.
<u>K</u> oowat'aa.	< <u>k</u> u-wu-ya-t'aa	It got hot/was hot.
<u>K</u> usi.áat'.	< <u>k</u> u-si-áat'	It's cold.
<u>K</u> uusi.áat'.	< <u>k</u> u-wu-si-áat'	It got cold/was cold.

The perfective forms can seem especially puzzling when prefix vowels as well as the *y* classifier are involved. Remember that the underlying form of both the *wu* and the *y* classifier is the historical *ȳ*. This is a highly changeable combination, as many of the examples show.

a- <u>x</u> 'a-wóos'	> a <u>x</u> 'awóos'	S/he is asking him/her.
a- <u>x</u> 'a- <u>y</u> u- <u>y</u> a-wóos'	> a <u>x</u> 'eiwawóos'	S/he asked him/her.
a- <u>y</u> u- <u>y</u> a-.oo	> aawa.oo	S/he bought it.

The *Tlingit* future is like the English future. It is marked by an underlying string of conjugation prefix *ga*, irrealis *u*, and aspect prefix *ga*. It takes the *a* form of the classifier, and the stem is usually long and high. *Ga* and *ga* conjugation verbs require the *kei* and *yei* directional prefixes, respectively. Unlike the perfective, there is no stem shape or pronoun contraction dictated by verb conjugation. Pronoun contractions follow the standard rules.

Some of the future forms have two versions: full and contracted. The contracted forms follow the standard three syllable rule, with the dropped *u* causing the *ks* and *gs* to become rounded. But remember: even the “full” forms are actually complex contractions of the underlying forms. The underlying form consists of a sequence of conjugation prefix (*ga*), the irrealis (*u*), the aspect prefix (*ga*), and the subject pronoun. The irrealis is because the future is a concept and is not yet real. The irrealis sometimes assimilates with the *ga* prefix vowel, and at other times falls out, but causes the *ks* and *gs* to become rounded. This is the *u-w* affect.

	CP	IR	AP	SP	Becomes	Or (contracted)
1	ga	u	<u>g</u> a	<u>x</u> a	ku <u>k</u> a	kkwa (sometimes gu <u>k</u> a)
2	ga	u	<u>g</u> a	i	gagi/gagee	kgee
3	ga	u	<u>g</u> a	Ø	guga	kgwa
4	ga	u	<u>g</u> a	du	ga <u>x</u> du	-
1	ga	u	<u>g</u> a	tu	ga <u>x</u> tu/ga <u>x</u> too	-
3	ga	u	<u>g</u> a	yi	ga <u>x</u> yi/ga <u>x</u> yee	-

In reality, all of these changes happen at once, like making coffee with cream and sugar. It's impossible to tell if the sugar dissolves before the cream blends. But the sequence is probably something like this:

ga-u-ga- <u>x</u> a-da-náa	underlying form (I will drink it.)
ga-u-g - <u>x</u> a-da-náa	<i>a</i> drops; <i>g</i> + <i>x</i> unstable combination; becomes <i>k</i>

ga-u- -ka-da-náa	<i>a + u</i> unstable; <i>a</i> is assimilated by <i>u</i>
g -u- -ka-da-náa	acceptable; used by some speakers
k -u- -ka-da-náa	acceptable; used by many speakers
k-ka-da-náa	used especially if previous word ends in vowel (<i>u</i> drops but causes <i>k</i> to be rounded)
ga-u-ga-i-da-náa	underlying form (You will drink it.)
ga- -ga-i-da-náa	<i>u</i> drops; (can't co-exist with <i>i</i>)
ga- -g -i-da-náa	<i>a</i> is absorbed by <i>i</i>
gagidanáa	acceptable form
kgidanáa	used especially if previous word ends in vowel (<i>a</i> drops, and <i>g + g</i> becomes <i>k + g</i>)
a-ga-u-ga-da-náa	underlying form (She/he/it will drink it.)
a-ga-u-g-da-náa	<i>a</i> drops; <i>g + d</i> unstable; <i>g</i> becomes <i>x</i>
a-g-u-x-da-náa	<i>a + u</i> unstable; <i>a</i> is absorbed by <i>u</i>
aguxdanáa	acceptable form
akgwadanáa	<i>u</i> drops, underlying <i>g</i> reinstated, but rounded; <i>g</i> becomes <i>k</i> next to <i>g</i>

(Note third person direct object pronoun *a*.)

Here are a couple of examples with a noun phrase various prefixes, and the preverb used with the *ga* and *ga* conjugation verbs.

A x'éide yakgwas.áa.	< ya-ga-u-ga-s-áa	S/he will kiss him/her.
I x'éide yakkwas.áa.	< ya-ga-u-ga-xa-s-áa	I will kiss you.
Kei kuguxsa.áat'.	< ku-ga-u-ga-sa-áat'	It will be cold.
Yei aguxdagáan.	< a-ga-u-ga-da-gáan	It will be sunny.

A couple of reminders. The contracted forms are commonly used when the preceding word ends in a vowel. This commonly happens with postpositions such as *-de*, and with directional prefixes such as *kei* and *yei* (required with *ga* and *ga* conjugation verbs, respectively). So, in counting syllables, remember, especially in the future and perfective, to include the last syllable of the preceding word when applying the "three strikes" rule. Directional prefixes are a common part of the pattern, and there may also be postpositions on the nouns. In other words, you can't simply memorize a single set of subject pronoun contractions involving the aspect and conjugation prefixes, but must also be prepared to apply the "three strikes" rule.

For readers familiar with *Beginning Tlingit*, please note that the actual and theoretical position of *u* is more complicated than reflected on the chart on page 213. For simplicity, following Naish and Story, we charted it as coming before the conjugation prefixes. In reality, it follows *ga* but comes before *na* and *ga*.

Some verbs: come, go, drink, eat, dance.

Remember: these are just a few examples to show how the combinations work. These show the general pattern, but do not cover all verbs. There may always be some variations for transitive and intransitive verbs, between \emptyset and non- \emptyset (*na*, *ga*, *ga*) conjugations, and depending on the prefixes.

	<i>Came</i> (\emptyset conjugation)	<i>Went</i> (non- \emptyset conj.)	<i>Will come/go</i> (full form)	<i>Will come/go</i> (contracted)
1	xwaagút	xwaagoot	kukagóot	kkwagóot
2	iyagút*	yeegoot*	gageegóot	kgeegóot
3	uwagút*	woogoot*	gugagóot	kgwagóot
4	aawagút*	woogoot	akgwagóot	-
1	wutuwa.át	wutuwa.aat	gaxtoo.áat	-
2	yeey.át	yeey.aat	gayyee.áat	-
3	has uwa.át	has woo.aat	has guga.áat	-

* With the *y* classifier, \emptyset conjugation verbs take the *iya-* and *u-wa* contraction; non- \emptyset conjugation verbs take *yee-* and *woo-*.

* *A* is the indefinite pronoun for verbs of motion.

	<i>Imperfective</i> <i>drinking it</i>	<i>Perfective</i> <i>drank it</i>	<i>Future (full)</i> <i>will drink it</i>	<i>Future (full)</i> <i>will drink it</i> (contracted)
1	xadaná	xwadináa	kukadanáa	kkwadanáa
2	idaná	yidináa	gagidanáa	kgidanáa
3	adaná*	awdináa	aguxdanáa	akgwadanáa
4	duná*	wuduwanáa*	gaxdunáa	-
1	tudaná	wutudináa	gaxtudanáa	-
2	yidaná	yyidináa	gayyidanáa	-
3	has adaná	has awdináa	has aguxdanáa	has akgwadanáa

* *A* is the third person object pronoun required with third person subject (\emptyset).

* "doo-dah" rule: *du + da > du*

* "doody" rule: *du + di > duwa*

Imperfective:

<i>Transitive (has direct object)</i>		<i>Intransitive (action focus)</i>	
1	Kóox <u>x</u> axá. I am eating rice.	At <u>x</u> axá. I am eating.	
2	Kóox <u>e</u> exá. You are eating rice.	At <u>e</u> exá. You are eating.	
3	Kóox <u>a</u> xá. S/he's eating rice.	At <u>a</u> xá. S/he is eating.	
4	Kóox <u>du</u> xá. Rice is eaten.	At <u>du</u> xá. Someone's eating.	
1	Kóox <u>to</u> oxá. We are eating rice.	At <u>to</u> oxá. We are eating.	
2	Kóox <u>ye</u> exá. You [p] are eating rice.	At <u>ye</u> exá. You [p] are eating.	
3	Kóox <u>has</u> axá. They are eating rice.	Has at <u>x</u> á. They are eating.	

Perfective:

<i>Transitive (has direct object)</i>		<i>Intransitive (action focus)</i>	
1	Kóox <u>x</u> waaxáa. I ate rice.	At <u>x</u> waaxáa. I ate; I've eaten.	
2	Kóox <u>iy</u> axáa. You ate rice.	At <u>iy</u> axáa.* You ate; you've eaten.	
3	Kóox <u>a</u> waaxáa. S/he ate rice.	At <u>u</u> waxáa.* You ate; you've eaten.	
4	Kóox <u>wu</u> duwaxáa. Rice was eaten.	At <u>wu</u> duwaxáa. Someone ate.	
1	Kóox <u>wu</u> tuwaxáa. We ate rice.	At <u>wu</u> tuwaxáa. We ate; we've eaten.	
2	Kóox <u>ye</u> eyxáa. You [p] ate rice.	At <u>ye</u> eyxáa. You [p] ate; you've eaten.	
3	Kóox <u>has</u> aawaaxáa. They ate rice.	Has at <u>u</u> waxáa. They ate; they've eaten.	

* *iyaxáa*. Eat is a Ø conjugation verb, so takes *iya* and *uwa* with the *y* classifier.

* *aawaaxáa* with object pronoun contraction; *uwaxáa* without object pronoun

Future:

<i>Transitive (has direct object)</i>		<i>Intransitive (action focus)</i>	
1	Kóox <u>k</u> ukaxáa. I will eat rice. or Kóox <u>k</u> kwaxáa.	At <u>k</u> ukaxáa. I will eat. or At <u>g</u> ukaxáa.	
2	Kóox <u>g</u> ageexáa. You'll eat rice.	At <u>g</u> ageexáa. You [s] will eat.	
3	Kóox <u>g</u> agwaxáa. S/he'll eat rice.	At <u>g</u> agaxáa.* S/he will eat.	
4	Kóox <u>ga</u> xduxáa. Rice will be eaten.	At <u>ga</u> xduxáa. People will eat.	
1	Kóox <u>ga</u> xtooxáa. We'll eat rice.	At <u>ga</u> xtooxáa. We will eat.	
2	Kóox <u>ga</u> xyeexáa. You'll eat rice.	At <u>ga</u> xyeexáa. You [p] will eat.	
3	Kóox <u>has</u> akgwaxáa. They'll eat rice.	Has at <u>g</u> agaxáa. They will eat.	

* *akgwaxáa* with object pronoun contraction; *gagaxáa* without contraction

Here are some selected forms of "to dance," an intransitive verb, but with a required *a* prefix. It is *na* conjugation.

Dance! [s]	Anal'eix!	
Dance! [p]	Anayl'eix!	
Let's dance!	Anaxtool'eix!	(< a-na-ga-too-l'eix)
I am dancing.	Axal'eix.	
I danced.	Axwaal'eix.	(< a-wu-xa-ya-l'eix)
I will dance.	Akkwal'eix.	(< a-ga-u-ga-xa-Ø-l'eix)
You [s] are dancing.	Eel'eix.	
You [s] danced.	Iyal'eix.	(< a-wu-i-ya-l'eix)
You [s] will dance.	Akgeel'eix.	(< a-ga-u-ga-ee-Ø-l'eix)
S/he is dancing.	Al'eix.	
S/he danced.	Aawal'eix.	(< a-wu-Ø-ya-l'eix)
S/he will dance.	Akgwal'eix.	(< a-ga-u-ga-Ø-l'eix)
We are dancing.	Atool'eix.	
We danced.	Awtuwal'eix.	(< a-wu-tu-ya-l'eix)
We will dance.	Agaxtool'eix.	(< a-ga-u-ga-too-Ø-l'eix)
You [p] are dancing.	Ayl'eix.	(< a-yee-l'eix)
You [p] danced.	Ayeeyl'eix.	(< a-wu-yi-ya-l'eix)
You [p] will dance.	Agaxyeel'eix.	(< a-ga-u-ga-yee-Ø-l'eix)