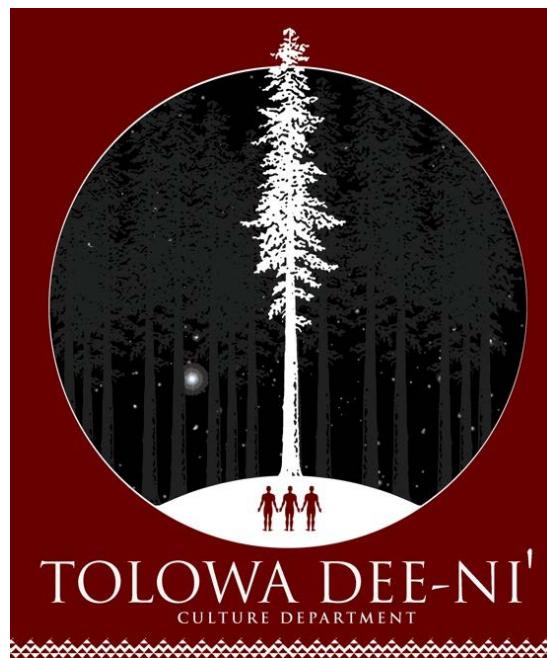# Dee-ni' Wee-ya' Lhetlh-xat 1

Dee-ni' (Tolowa) language class Textbook

Day min' ch'v-ghvt-te'sr (table of content)

"The Tolowa Dee-ni' History"

I. The Taa-laa-waa-dvn

    A. Dee-ni' / Xvsh

The aboriginal lands of the Tolowa Dee-ni', the Taa-laa-waa-dvn, lay along the Pacific coast between Wilson Creek to the south, Sixes River to the north and inland to the Applegate River. The pre-contact Dee-ni' population exceeded ten thousand. The Dee-ni' emerged at Yan'-daa-k'vt, the Center of the World, our place of Genesis. Our language is a member of the Dené Language family, which shares a common ancestral language. The Dené Language family was formerly known as the Athabaskan Language family. The original names for ourselves are the Dee-ni' or the Xvsh. Other names include the Chit-xu (Chetco) and the T'uu-du'-dee-ni' (Tututni). The Taa-laa-wa Dee-ni' were first referred to as the *Tolowa* by Stephen Powers in 1862. The name Tolowa is an Algonquian word from the Yurok and Wiyot tribes for the village of Yan'-daa-k'vt. It was the largest population center of the Taa-laa-wa.

The name Dee-ni' means to be a citizen or a person from a yvtlh-'i~. The name dee-ni' was composed by adding the word ending –dvn, meaning *place* or *at* and the possession suffix -'i'. The suffix -'i' means "to belong to continually." For example, the word Taa-'at Dee-ni' means a citizen of Crescent City. It was created from the word Taa-'at-dvn meaning: at Crescent City. The meaning of Taa-laa-wa Dee-ni' is be a Tolowa citizen.

The word xvsh means human being. Before the Whiteman invaded, we and our neighboring tribes were the xvsh or human. After the Whiteman arrived the word xvsh took on the additional meaning as we the Indian and human being. For example, the Yurok are known as the Dvtlh-mvsh Xee-she', the Yurok humans. The Karuk are known as the Ch'vm-ne Xee-she', the Karuk humans.

The Dee-ni' names Chit (or Chit-xu) and the T'uu-du'-dee-ni' were borrowed into the English language as the names Chetco and Tututni (Too-toot-ney) Dee-ni'.

    B. Yvtlh-'i~

The Taa-laa-waa-dvn provided a vast and varied source of foods and resources for the Dee-ni'. The rivers were densely populated with several species of salmon, steelhead and trout. The sea provided multiple sources of protein from clams to whale and sea lion meat. The lake and lagoon provided a multitude of duck and geese. The land was filled with nuts, berries and game. The herds of deer and elk ran in the hundreds. A high variety of plants and herbs both fed and healed the Dee-ni'. The immense redwoods provided both river, lagoon and sea going canoes.

The Taa-laa-waa-dvn was divided into eleven yvtlh-'i~ or governance polities. The yvtlh-'i~ was a specific section of land owned and governed by the headmen and citizens living there. Each yvtlh-'i~ included land for food, prayer and general resources for making a living, as well as a section of the coast, an expanse of river and an inter-mountain access. The interior upper Rogue and Illinois Valley yvtlh-'i~ traded with the coastal yvtlh-'i~ for coastal resources.

Each yvtlh-'i~ developed its own dialect of the Dee-ni' language. A dialect language is a member of the same language that has developed small changes from each other that are yet fully

understood by one another. It was known immediately upon speaking with each other where that speaker was from.

Also, in addition to Dee-ni' dialects is the difference between speech registers. A speech register divides the language-use communities from one another by the vocabulary and the correct and efficient use of the grammar. The Dee-ni' language had a lower and higher speech language register. The high register speakers were instructed in the proper or full use of the language vocabulary and the grammar. The lower register speakers spoke a more simplified vocabulary and used a more simple grammar. The language used polite and less polite colloquialisms to refer to socially awkward subject matter.

II.   Tr'vt
Money

The dentalia shell currency or tr'vt formed the basis of the Dee-ni' economy. Tr'vt moved south to the Taa-laa-waa-dvn from British Columbia. A wealthy man might own one strand of ten carved or decorated two-inch tr'vt. All tr'vt measuring less than two inches were considered highly valued beads. A single shell long enough to cross the palm of a man's clinched fist paid for a death in a settlement case. Tr'vt was exchanged here and then went east to the Karuk and then down the Klamath River to the Yurok and Hupa people.

The towns centered around the Headmen or Xvsh-xay-yu'. Each house was fashioned from planks and had a stone paved porch. The large houses belonged to the Xvsh-xay-yu'. The homes of the Xvsh-xay-yu' were named denoting something special about its character. The Xvsh-xay-yu' governed over his townsmen and all official governmental duties. He enforced the law through the Bosses or Mii~-xvsh-xay. The Mii~-xvsh-xay were well trained in combat and warfare.

III.   Naa-yvlh-sri Nee-dash
World Renewal Ceremony

Each Winter Solstice the Dee-ni' made the annual pilgrimage to Yan'-daa-k'vt for the high Naa-yvlh-sri Nee-dash Ceremony. The Naa-yvlh-sri is the World Renewal Ceremony for the recreation of the universe and all who live upon and within it. Additional Nee-dash Ceremonies were held to commemorate an event or to celebrate a loved one from harm or illness.

IV.   Waa Ghvtlh-xat
The Way They Lived

The daily life of the Dee-ni' was to rise before sunrise to bathe and pray. The morning chores were completed and then they had the first meal of the day. At noon the Dee-ni' prayed once again. The dinner meal was eaten and then the evening prayer was offered before bed. At dusk the Dee-ni' settled in for the night. The only individuals who trounced around at night were the Det-naa-ghi , the Night Walkers. The Det-naa-ghi were practitioners of the Dark Arts. They could kill others with their powers and formulas. The oppositional forces to the Det-naa-ghi were the Dii-nvn, or Shamans. They were the practitioners of defense and healing. At times, the Dii-nvn and Det-naa-ghi were in conflict against one another over a person made ill and the healing of that person.

V.   Ghii Natlh-mii~-t'i Daa-nvtlh-xat
"The European Invasion"

The survival of the Dee-ni', our language and religion has endured the fire storm of European contact, obliteration and subjugation. Initially in the 1700s, scattered trading visits with the Spanish and Russians aboard their clipper ships brought the Dee-ni' in contact with new metals and glass beads. Jedidiah Smith made a passing visit through the Dee-ni' homelands in 1828. Additional contacts with the men of the Hudson Bay Company occurred from 1838-39.

Starting in 1850 the mass invasion of immigrants came to the Taa-laa-waa-dvn, the Dee-ni' homeland, following the California Gold Rush of 1849. The initial years of European colonization across the Pacific Rim resulted in numerous mass annihilations of Indians. Millions were exterminated by military massacres and immigrant dragoon squad campaigns, wherein thousands of the Dee-ni' were massacred and imprisoned. The indiscriminate burning and near complete blood bath devastation of their population centers and suburbs lay to waste ninety-five percent of their population. The entire coast from Sixes River to Wilson Creek throughout this period at one point or another had been set ablaze.

This devastation forged the new Dee-ni' word Natlh-mii~-t'i, meaning Whiteman. Natlh-mi~ is a *knife* or *sword* and –t'i means: *restricted-as, -by,* or *-to.* Natlh-mii~-t'i describes the immigrant as: "The-One-of-the-Knife or –Sword," the "Knife Brandisher." The genocide of the Dee-ni' during the Tolowa Dee-ni' Holocaust began in 1853 and ended in 1856, but their subjugation, murders and repression has persisted through to the 21st Century.

During the year of 1853, Xaa-wan'-k'wvt at the mouth of Smith's River (today call *Smith River*) was attacked, wherein 70 Dee-ni' perished. Some survivors were imprisoned in the military concentration camp at Wilson Creek. Others relocated to Srdvn-das-'a~, *The Island*, a Xaa-wan'-k'wvt suburb. During that spring, Taa-'at-dvn at Crescent City was burned and the survivors were removed to Yan'-daa-k'vt. Following that removal, Yan'-daa-k'vt was attacked with hundreds of Dee-ni' being ruthlessly slaughtered during the Naa-yvlh-sri Nee-dash, *Earth Renewal Ceremony*.

In 1854, the attacks continued with the burning of Chit in Brookings by Mr. Miller. In December of 1854, White rumors escalated about the presence of Rogue River, Chetco and Klamath Indians at a local rancheria in Smith's River Valley. The Indians were there gathered in making preparations for the annual Naa-yvlh-sri Nee-dash. This Naa-yvlh-sri Nee-dash was being held at 'Ee-chuu-le' because Yan'-daa-k'vt, the place of Genesis, had been obliterated. On January 1, 1855, the Coast and Klamath Rangers along with the settlers of Smith's River Valley descended on the Dee-ni' gathered for Nee-dash at 'Ee-chuu-le' on Lake Earl. The results of this massacre left seven layers of bodies in the Dance House before it was set on fire. One Bill Saville, who came from London, England, brought with him his double barreled rifle. Saville boasted that he himself had killed more Indians than anyone else in the party, for the others had only single shot guns. He described the Dee-ni' as "Smoked Yankees." He later became one of the first Del Norte County supervisors from 1857-63 and served as district attorney from 1867-81. In the years to follow, the Naa-yvlh-sri Nee-dash continued on Srdvn-das-'a~, *The Island*, hosted in the last remaining Dance House that had belonged to Headman K'ay-lish.

Following the 'Ee-chuu-le' massacre, a treaty was negotiated at Xaa-wan'-k'wvt from January 2-4, 1855, between the Dee-ni' representatives: K'ay-lish, K'us-t'uu-t'i and Yu'-xaa-svlh, and the White representatives: A.K. Hamilton as Chairman and J.S. Wallace as the Secretary. The treaty brought a short lived peace on the Smith's River. The Rogue River and Klamath River Indian wars broke out in 1855 and resulted in the creation of the Coast (Siletz/Grand Ronde) Reservation located to the far north in the Oregon Territory and another, The Klamath River Reservation, on November 16, 1855. In 1856, the holocaust continued from Natlh-tee-nee-dvn (*Lone Ranch*) to Ts'aa-xwii-chit or K'wvt-t'uu-mvn on the Sixes River. At Hunter Creek the doors of the plank houses were blocked shut and the inhabitants who were trapped inside burned to death. All of the houses in the Smith's River Valley were set ablaze. On the shirt tails of the Xaa-wan'-k'wvt Treaty, three brothers arrived at Xaa-wan'-k'wvt from the ruins of Natlh-tee-nee-dvn. The Rangers chased them in hot pursuit. In a horrifying tragedy, the Headmen were forced to finally sacrifice the brothers to prevent the remainder of the Dee-ni' from being slaughtered. With the murder of the three brothers, the U.S. government agreed to pay the Dee-ni' for the burning of their villages, the taking of their lands and what they had done to their country. They went on to say that the Dee-ni' would never be molested again and could go out and stay where they wanted. Then the Dee-ni' were able to live unbothered on Srdvn-das-'a~, *The Island*. With the death of the three "Renegades" at Xaa-wan'-k'wvt, with the last of the Dee-ni' removed from the Pistol and Chetco Rivers and remanded to the Coast Reservation, at last, the Rogue River Indian war ended on July 9, 1856.

As the initial Holocaust was ending in 1856, the Ethnic Cleansing of Indians continued throughout the western United States. All Indians from the Winchuck River to the Tillamook Bay were forcibly removed to the Coast Reservation at Siletz, Oregon. The only exceptions allowed to stay behind were for those women who were married to Whitemen. Anyone else who was attempting to stay behind was executed. The U.S. Government removed 1,834 Dee-ni' to the concentration camps at the Coast Reservation from 1856-58, with some Dee-ni' taken as far away as the Warm Springs and Umatilla Reservations in eastern Oregon. The several hundred Dee-ni' imprisoned at Wilson Creek were removed to Fort Terwer on the Klamath Reservation in 1857. Many Dee-ni' refused to remain imprisoned there and continually escaped to return home. More Dee-ni' casualties resulted from the arrival of European diseases that resulted in catastrophic epidemics during the 1860s.

Concurrently, the State of California Indian Child Slavery Law and the State practice paying for Dee-ni' scalps was in effect. In 1855 Indian slaves brought in $50 to $250 each. It was legal to murder the Indian parents and sequester their children for sale into slavery as orphans.

VI.   Na'sr-ghinlh-chut-dvn
         The Reservation

As a result of the Xaa-wan'-k'wvt Treaty, and the destruction of Fort Terwer by the 1861 flood on the Klamath, the 17,000 acre Smith's River Reservation was established on May 3, 1862.

An Executive Order was given to create the Hoopa Valley Reservation on April 8, 1864. That order lead to the annulment of the Smith's River Reservation on July 27, 1868 and the relocation of the Indians held there. The Dee-ni' were once again imprisoned, this time at Camp Gaston on

the Hoopa Valley Reservation in 1870. They again continued to escape to their "former haunts" in Del Norte and Curry counties.

In a shocking event, the Wiyot and Wailaki from Humboldt Bay and the Eel River, which were being held at the Smith's River Reservation, were executed by the orders of the officers rather than being relocated to the newly formed reservation. Their remains were interred in a mass grave on the Smith's River Reservation. The lands of the Smith's River Reservation were opened up to White squatters. Of the original several thousands of the Dee-ni' population only a few hundred souls survived. A residual Dee-ni' population managed to disappear and hold on to life in the Taa-laa-waa-dvn.

The Ghost Dance was introduced from Siletz in 1872. The Dee-ni' embraced the new religion and danced upon the floors among the ruins of the once great towns of their people. Several Dee-ni' became dreamers and helped to release the spirits of the thousands of holocaust victims to cross the water and find peace with the Yaa-me' Dee-ni', "The Sky People."

A. 'Ee Wa'sr-nii~-'a~

Allotments

During the 1890s a few individual Dee-ni' living in the homeland received Individual Federal Trust Allotments. Most of these allotments were located in remote uninhabitable locations. The last remaining allotment of that era is the Jane Hostotlas Allotment at Nii~-lii~-chvn-dvn, the Fish Dam place along the Smith River.

B. Si's Ch'a'sr-nii~-t'as-dvn

Scalping Period

The documentation of Indian scalping for a bounty persisted at least until 1895 in Del Norte and Siskiyou Counties. The California Indian population plummeted from millions to 15,000 by 1900. In 1902, the last pre-contact Dee-ni' who lived at the Xaa-yuu-chit, "Hiouchi," village along the Smith River was murdered. Mr. Sawyer noted that a Mr. Zofti lived near the site. Zofti told him that the last Indian (a renegade) lived on the site around 1902. He was chased into the forest and shot by local white residents.

The Dee-ni' imprisoned at the concentration camps on the reservations on both the Hoopa Valley Reservation in California and Coast Reservation in Oregon were remanded to suffer there until the Imprisonment Ban was lifted in 1902.

VII. Srdvn-das-'a~ Ch'aa-nin-lat

The Island Washes Away

Srdvn-das-'a~ began to erode into the Smith's River in 1903. In 1906, 113 Dee-ni' were counted in Del Norte County with small residual populations to the north. Federal appropriations, under the Landless California Indians Act of 1906, established two Tolowa Dee-ni' Rancherias at Smith River and Elk Valley. The dead were exhumed from Srdvn-das-'a~ and reinterred at the old Tr'in-des-'a~ Cemetery located within the Smith River Rancheria in 1908. The "new" cemetery was named the "How-on-quet" Cemetery. The winter solstice Naa-yvlh-sri of 1910 was the last time the ceremony was to be held on Srdvn-das-'a~. Naa-yvlh-sri moved to the Smith River Rancheria for the continued solstice ceremonies.

VIII.   Daa-wii-laa-ne
         Population

The 1910 census counted 121 Dee-ni' in California and 383 Dee-ni' in Oregon. Hundreds of Dee-ni' descendants remained on the reservations to become part of those confederated tribes at Hoopa and Siletz. The Dee-ni' began to renew life and settle into a new era of their ancient human history. The formation of a new Tribal Governments and Community Associations strengthened their journey forward.

IX.   Me'-aa-wvtlh-ts'it-dvn
       Schooling Period

Federal interruption and subjugation continued through the policies and practices of the Bureau of Indian Affairs (B.I.A.). Beginning in the 1890s, the B.I.A. forced Dee-ni' children to attend boarding schools by confiscating them from their parents and families. The boarding schools at Chemawa in Oregon, Stewart Indian School in Nevada and the Sherman Institute in Riverside, California were tools of de-culturalization where "Kill the Indian, Save the Man" was the operational philosophy. Children were brutalized for being and speaking Dee-ni'. This story describes a true life experience of a young Dee-ni' girl in the 1920s:

> Laura Scott was born at Nii~-lii~-chvn-dvn in 1908. She was seized by the B.I.A. at the age of 12 and sent to the Sherman Institute. She was caught speaking Dee-ni' while at Sherman. She was punished by being forced to peel a 500-pound bin of onions. Due to the pungent stench, by the end of her punishment, her snot hung in her lap and she could no longer see. She could only feel the onions with her hands and the knife to finish the chastisement. In complete desperation, she and four girls planned their escape from the institution. Each of the girls was from a different reservation located across the state. Laura's home was the most distant one away, located at the opposite end of the state.
>
> For several days, the girls snuck the counted and guarded food rations from the commissary, cut the screen and slid down knotted sheets to freedom into the night. They traveled at night and hid during the day to hide from the Federal Agents who pursued them. Arriving at each girl's reservation, they were cared for, recuperated and then the rest walked on north. Finally one year later, Laura and a Pomo girl reached Ukiah, California. She stayed there and managed to contact her mother, Alice. Alice hired a car and rescued her. Finally, Laura was once again home and safe in the deep, virgin redwood forests at Nii~-lii~-chvn-dvn on the Smith's River.

X.   Waa-tr'vslh-'a~ K'ee Tr'vslh-chut-dvn
      Religion Away Taken Period

The Bureau of Indian Affairs imposed a Religion Prohibition with the Dee-ni' religious freedoms abolished in 1923. The ten-night Naa-yvlh-sri Nee-dash Ceremony was broken up by federal agents. The Dance Makers were arrested, and the dance regalia was confiscated and later

sold. Nee-dash went underground. The Naa-yvlh-sri Nee-dash was altered to survive.

The Dee-ni' would gather and dance until it was ended at midnight and the regalia were hid away. The rest of the night was finished up with the Jig, the Jew's harp and the drunken loggers. Following the Religion Prohibition, new religions arrived. The Methodist, Catholic and Four Square churches recruited Dee-ni' membership. In 1928, the Dee-ni' relatives from Siletz brought the Indian/Christian Shaker religion of 1881. Many Dee-ni' joined The Shake to enjoy the protected status of that religion.

XI.   'Aa-melh-k'vn-ne
        Americanization

Following the participation of the enlistment of Indians in WWI, American Indians became citizens of the United States in 1924. To no avail the Dee-ni' subjugation continued. In 1953, the U.S. Government imposed Public Law 280, which handed over to state control many federal jurisdictions belonging to the Dee-ni'. P.L. 280 restricted Dee-ni' legal jurisdiction over their own lands and crimes, and made their hunting and fishing for subsistence illegal.

XII.   K'ap-mvn' Tr'vslh-tr'int-dvn
        Government Termination

By 1960, with the exception of the village of Nii~-lii~-chvn-dvn at the Jane Hostotlas Allotment, the Dee-ni' at Smith River, Elk Valley and Siletz had undergone Termination as federally acknowledged, aboriginal indigenous nations by the Federal Government. As a prerequisite to Termination, the Bureau of Indian Affairs called for the formation of the Howonquet Community Association at Smith River to manage residual community parcels of land left in the wake of Termination. This event caused a re-scattering of the Dee-ni' population and a loss of belongingness to their Mother Land. Termination caused serious attrition of traditional life ways, beliefs, the language and a breaking down of the family. Many Dee-ni' held fast to their community association of 1929.

XIII.   Dan'-taa-dvn Dee-ni' Lheslh-xat
        The Del Norte Indian Welfare Association

The Dee-ni' had incorporated Del Norte Indian Welfare Association (DNIWA) as a non-profit organization in 1929. DNIWA served as the Dee-ni' governance structure. Social advocacy, culture and language were the enduring focus of the association. During the 1950s and '60s, the association sponsored the creation of California Indian Day; the re-emergence of the Nee-dash ceremony; and an initial writing of the Dee-ni' language with the English alphabet. The English language and alphabet lacked several sounds needed to write Dee-ni', so it was abandoned.

XIV.   Dee-ni' Wee-ya' Lhee-na'sr-dvtlh-nvsh
        Dee-ni' Language Program

The Association sponsored the formation of the Tolowa Dee-ni' Language program in 1969. The Dee-ni' community began to write their oral tradition in earnest using the Tolowa version of the Uni-fon alphabet. The characters of the Uni-fon are unique and written down by hand. The historic use of the handwritten Uni-fon alphabet documented and amassed a good working

foundation of linguistic information. Eventually, the DNIWA collapsed in 1972. It left behind an established Tolowa language program with two State Eminence Credentialed Tolowa teachers including a young tribal member pursuing a bi-lingual Teaching Credential at Humboldt State University. This effort created the first edition of *The Tolowa Language* book in 1983 and its second edition as the *XUS WE-YO'* in 1985.

XV.   Ghii Nii~-lii~-chvn-dvn Lhetlh-xat
          The Nii~-lii~-chvn-dvn Council

The Nelechundun Business Council had formed in 1973 to re-build the Nee-dash Ceremony and to confront Termination. The Business Council efforts resulted in the return of Nee-dash; as an open ceremony at Nii~-lii~-chvn-dvn in 1976 and in acquiring a successful grant from the Administration of Native Americans for the Tolowa Status Clarification Project in 1982. The project developed a Tolowa Nation concept and filed a petition for Federal Acknowledgement with the Department of Interior in 1983. Concurrently in 1983, the reversing of Termination was fulfilled by the Tillie Hardwick case.

XVI.   K'ap-mvn' Nuu-naa-tr'ulh-ts'it
           Federal Acknowledgement

The Hardwick decision restored the Tolowa and the U.S. Government Trust relationship. The renewed federal acknowledgement of the Tolowa Dee-ni' absolved the need for the Business Council to proceed with the Tolowa Nation federal acknowledgement effort. The Business Council evolved into the Tolowa Nee-dash Society in 1997 and continues to support traditional Dee-ni' religious practices.

The Trust restoration called for the dissolution of the Howonquet Community Association and also allowed for a devastating and capricious division of the Dee-ni' by the establishment of two separate governments: one at the Elk Valley Rancheria and a second at the Smith River Rancheria. The constitution of Howonquet Indian Council of the Smith River Rancheria affords the inclusion of all the Tolowa Dee-ni' to participate in the Federal-Indian Trust relationship as a sovereign nation. Their membership has enjoyed the renewed sense of recenteredness brought by the coupling together of the restored lands at the Smith River Rancheria and the trust lands of the Jane Hostotlas Allotment at Nii~-lii~-chvn-dvn.

These renewed forums of restoration allow the Dee-ni' to continue the work of social development, cultural and linguistic regeneration, and tribal development that was left wounded by Termination. The survival of the Tolowa Dee-ni' language and their religion remains a miracle.

XVII.   Wee-ya' Ch'v-ghvtlh-t'e'sr
            Language Documents

During the Twentieth Century, a few anthropologists and linguists wrote Dee-ni' words using their own alphabets and special characters. A story collection was done by Pliny Goddard in 1903. Edward Curtis photographed and published a short ethnography on the Taa-laa-wa Dee-ni' in 1923. *The Tolowa and Their Southwest Oregon Kin* ethnography was completed by Phillip Drucker in 1937. It was followed by a single study of the Tolowa phonology by Jane O'Bright during the 1950s. These works, for the most part, were hand-written and limited to university use and

their publications. These studies made no contribution to the efforts of the Dee-ni' language community.

XVIII.   The Taa-laa-wa Dee-ni' Written Language

The first writing of language started in the 1950s. The Taa-laa-wa attempted to write Dee-ni' with the English alphabet. In the beginning, fluent speakers could read the written language because they were speakers. The following generations with limited speaking ability mispronounced Dee-ni'. The English alphabet sounds do not have the sounds needed to write Dee-ni'. Then the Times-Standard newspaper featured an article about the Hupa writing their language with the Uni-fon alphabet. The Dee-ni' knew if Hupa could be written then so could Dee-ni' because they are related languages.

Eunice Bommelyn contacted Tom Parsons, the Director for the Center at Humboldt State University, to inquire about the Uni-fon alphabet for writing Dee-ni'. Tom began coming to Del Norte High School and started writing Dee-ni' from the elders in 1969. The key elders were Amelia Brown, Sam Lopez, Ed Richards Jr., and Ella Norris. At this time all writing was done by hand. Betty Green was the official scribe.

During the 1970s, a typing element was designed for the Uni-fon letters to be used on a selectric typewriter. The first publication, *The Tolowa Language*, was printed in 1983. Loren Bommelyn and Berneice Humphrey printed the next edition *XUS WE-YO'* in 1989.

TOLOWA LANGUAGE ALPHABET
XUS WE-YÓ' MUꟍ-Ɔ'GHÚT'ꟍ-DER'S

ꟍ	X	B	C	Ɔ	Ɔ'
ꟍLO'	XUS	BÓ-SRE	CE	ƆUN	Ɔ'O-GHÉ-SE'
one	Indian	Seagull(s)	first	stick(s)	an egg
TL	gargle "H"	bow	cell	chair	—

D	E	E'	I	I'	G
DƱ	TÉ-LON'	MÍ-NE'	ÍN-CT'UM	GÓ-I'	GÉ-LIS
no	whale(s)	back(s)	small	pinworm(s)	willow(s)
dip	hen	—	he	—	goat

GH	H	H'	ꟷ	⅄	⅄'
GHE	HOT	DOH'	DꟷT-LON'	⅄⅄Ꞵ'	⅄'-GHÚT'ꟍ-IꞴ'
away	there	mouth(s)	where	yes	had married
—	hat	—	bit	bite	—

J	K	K'	L	M	M'
JO'	NÓ-KO	K'WUC	LOT	MUN	C-K'UM'
again	sea bass	neck(s)	seaweed	for it	coyote(s)
jaw	kiss	—	low	music	—

N	N'	Ꞵ	Ꞵ'	O	O'
NUN	DON'	T'RÓꞴ-XE	NIꞴ'	O-GÉ-YO	O'-DƱ
you	north	woman(en)	face(s)	ouch	not yet
no	—	king	—	lot	—

Ⓞ	Ⓤ	Ꮐ	P	R	R'
MⓄR'S-GHE'	GⓊ	MꞠN'-XƱ	NÍ-POS	SRUN	SⓄR'S
ear(s)	swan(s)	edge(s)	cheek(s)	dirty	wood
look	out	boy	pipe	run	—

S	T	T'	T'C	U	Ʊ
SUM	TE-NE	XWÍ-T'I	T'CUN	ÚT'ꟍ-NIS	ꟍLƱK
good	road(s)	everyone	needle(s)	taste(s)	salmon
sure	table	—	—	up	due

Ʊ'	W	Y
Ɔ'Ó-GHƱ'	WÓ-DUN	YON'
hook(s)	beside	south
—	wig	yes

-xv-

12

A. Ghii Mvlh-dvt-svn-dvn
   The Computer Era

As the computer age developed in the 1980s, nothing was available for Uni-fon writing. The MacIntosh Computer Company developed special Uni-fon programs and installed it in a limited set of Apple computers. The Uni-fon alphabet has 20 consonants, 6 vowels, 1 reduced vowel and 3 diphthongs. Nine of the Uni-fon letters were not available on a keyboard. With these developments and limitations, a new Dee-ni' alphabet needed to be "keyboard friendly." In 1993, the Language Committee decided to replace the Uni-fon alphabet and shift to the Practical Alphabet.

The Practical Alphabet

Tolowa Orthography

Aa	Aw/aw	Ay/ay	Bb	Ch/ch
father	out	tie	bat	churn
'ak'chu	gaw	wayᵾsh	baashu'k	chᵾn
(fog)	(swan)	(he gives)	(bread)	(stick)

Dd	Ee	Ff	Gg	Gh/gh
dog	met	fit	gone	----
du	teene	'Eshfᵾd	gan'gᵾn	ghiine
(no)	(road)	(Ashford)	(ladder)	(them)

Hh	Ii	Ɨi	Jj	Kk
home	see	kit	jug	kite
hat	biisa'k	dit'la	ja'	naaka
(there)	(sliver)	(where)	(again)	(sea bass)

Kx/kx	Ll	Łł	Mm	Nn
----	long	----	moss	new
meekx'e	lat	łlan	mᵾn	nᵾn
(through it)	(seaweed)	(many)	(for it)	(you)

oy	Pp	Ss	Sh/sh	Sr/sr
oil	play	say	shut	shrew
mǫyxu	niipash	sᵾn'	shᵾm't	sriina
(edge of)	(cheek)	(meat)	(tries to)	(high)

Tt	Ts/ts	Uu	Ʉᵾ	Ww
to	gets	rude	cup	way
teela	ts'ᵾn	chiischu	naasᵾt	waadᵾn
(whale)	(needle)	(elk)	(beach)	(beside)

Xx	Yy	(')		
----	yet	glottal stop		
xan'	yaai'	ta'		
(fast)	(louse)	(father)		

The Practical Alphabet has 24 consonants, 5 vowels, 1 reduced vowel and 3 diphthongs. The new typing needs were the barred-L, the barred-I, the barred-U and the nasal-hook. It was understood that these letters were available on computers, but they also required specialized computer programming and eliminated typewriter use entirely. The Language Committee managed to get the pocketbook, *Now You're Speaking—Tolowa: The Dee-ni' People, Their Language*, published in 1995.

In 1995, a phonemic sound study was completed by Loren Me'-lash-ne Bommelyn in

conjunction with the Linguistics Department at the University of Oregon. The study isolated the sounds of Dee-ni'. This prompted the revision of the Practical Alphabet and resulted in the development of the Taa-laa-wa Dee-ni' Mvlh-tr'ee-t'esh , the Tolowa Dee-ni' alphabet, in 1997.

Taa-laa-wa Dee-ni' Mvlh-tr'ee-t'esh					
A 'ak-chu	A~ bas-ta~	A' sa's	Au gau	Ay ch'aa-may	B baa-sre
Ch chis-chu	Ch' ch'vsh-k'i	D daa-ghvsh	E 'ee-pvlh	Eu' neu'-dash	E' de'
G gaa-ma'sr	Gh ghit-ts'ay	H hay-k'vs	I xii	I~ 'ii~-ghvn	I' si'
K ken-di	K' k'vsh-chu	Kr' kr'vtlh-ts'u	L la'	Lh lhuk	M mush-mush
M' sk'vm'	N nan-ts'vn	N' mvn'	Oy da'-moyn'-selh	P srvtlh-pvlh	S svs-t'ee-lii-chu
Sh sheslh-'i~	Sr sraa-wvlh	T tvtlh-xvt	T' t'uu-ya~	Tr' tr'vt	Ts' ts'ee-nn-telh
U yuu-lu	U~ tr'u~k	Uy lha'-duy	U' ghu'	V 'vs-waa-li~	W waa~-tr'e'
X xwvn'	Y yaa-'i'	' 'aa-chu			

The following renovations allowed the alphabet to be represented from the keyboard: The consonant blend **Lh** or **lh** replaced the barred-L consonant; The letter **V** or **v** replaced both the barred-U vowel and the barred-I reduced vowel; And the tilde symbol (~) replaced the vowel nasal-hook as follows: a~, i~, and u~. The Tolowa Dee-ni' alphabet has 30 consonants (6 are ejectives and 2 are glottalized), 5 vowels, 3 nasal vowels, 4 glottalized vowels and 4 diphthongs.

B. *The Taa-laa-wa Dee-ni' Wee-ya'* Book

The Taa-la-wa Dee-ni' Wee-ya' book (*TDW*) was printed in 2006. To assist the learner, this book is alphabetized through Tolowa and translated into English second. *TDW* is the updated revision of the *Now You're Speaking Tolowa* pocketbook of 1995, written with the 1993 Practical Alphabet. *TDW* is written with the analyzed sound-to-letter representation of the Tolowa Dee-ni' language illustrated on the previous page. Also, Tolowa words are spelt with hyphens between syllables to ease pronunciation.

C. The Rules for Writing Dee-ni' in *TDW*

The rules that govern vowel lengths and sentence construction have been examined and are described in the Grammar section starting on page 106. In brief, open vowels are spelled long and closed vowels are spelled short. The word order is that the noun comes first and the verb last in the sentence (e.g. "Tvtlh-xvt 'ushlh-te." *Water I-want.)*

D. The Verb Section of *TDW*

The verb section starts on page 52 and is alphabetized by verb root. The verb root illustrates the semantic, or literal meaning, of the verb. The prefixes of the verb illustrate the persons, tense and modality of the verbal action. The future tense of the verb is formed with the suffix *-te*.

E. Creating New Nouns

To meet the on-going changes to contemporary life and study, today the development of new words is a constant task for Tolowa. Developed words are composed from the grammar. Described below are four of the several methods used for developing new words: Phonological Shifting; Grammatical Composition; Onomatopoeia; and Nominalization.

F. Phonological Shifting

A borrowed word can be phonologically shifted into the Tolowa sound system. The word *Spaniard* shifts to **Shbvn'-yu'** meaning *Mexican or Hispanic*. The Spanish word for *yam* is *camote*; it shifts to **ch'aa-muu-de'** meaning *potato*.

G. Grammatical Composition

The word **da'-nn-telh** means *alligator* or *crocodile*. **Da'-** means *mouth* and **-nn-telh** means *wide* or *flat*. The word **me'-naa-tr'a'-'a**, for a *telephone* was composed from **me'-** meaning *in* and the passive verb **naa-tr'a'-'a** meaning *one talks*. The word **ch'aa-may-yvlh-sri** for a *doctor* or *herbalist* is a compound word developed from the words **ch'aa-may** for *herb* and the third singular verb **yvlh-sri** meaning *makes it*. The noun **tvlh** meaning *a wood basket* is composed from the verb root of the verb **dee-naa-ghvtlh-tvlh**. **Dee-na** means *difficult* or *hard to do* and **ghvtlh-tvlh** means *going or traveling with a load*.

H. Onomatopoeic Composition

In rare cases, words are formed grammatically from an onomatopoeia by borrowing the sound an animal or object makes. The word **haa~-chu** means *goose*. *Haa-* is **honk**, the tilde (**-~**) is the past tense and **-chu** means *big*, describing the goose as "honked and big." The word **buu-sri** or *cat* is composed from the purr sound of the cat and verb root –**sri,** meaning *to make*.

I. Nominalization

A verb affixed with the suffix **-ne** or **-ni** becomes a noun. **Nalh-da**, *'to run,'* and **–ne** compose **nalh-daa-ne** meaning *a runner*.

In keeping with the traditions of the Tolowa Dee-ni' language, and all languages, new words will continue to be on the forefront of language growth in meeting the demands of an ever developing world.

The publication of Tolowa Dee-ni' is enjoyed in the *Dee-ni' Nuu-wee-ya' Newsletter*, family genealogies, language texts, language classes and meetings, topographical study and signage.

Loren Me'-lash-ne Bommelyn
Taa-laa-wa Dee-ni' Wee-ya' Lhetlh-xat Mii~-xvsh-xay
Tolowa Dee-ni' Language Committee Chairperson
2017

Dee-ni' Dan'-waa-ghii~-li~ Day-ha~

Section 1A

1. What are the most northern, southern and eastern boarders for the Dee-ni'?

2. Where is the place of genesis for the Dee-ni' people?

3. What was the population size of the Dee-ni' pre-contact?

Section 1B

1. List seven food sources the Dee-ni' use for a sustainable life?

2. How many yvtlh-'i~ do the Dee-ni' have in their territory?

3. What was included in each yvtlh-'i~?

Section 2

1. What was the base for the Dee-ni' economy?

2. What were the Dee-ni' homes constructed from?

3. What were the Dee-ni' leaders called and who help them enforce law?

Section 3

1. What is the purpose of the Naa-yvlh-sri Nee-dash?

2. Where was the location of the High Naa-yvlh-sri Nee-dash?

3. What are other reasons to have a Nee-dash?

Section 4

1. What did the daily life of the Dee-ni' look like?

2. Who would be out at night?

3. What was the purpose of the Dii-nvn?

Section 5

1. What year was the Taa-laa-waa-dvn invaded?

2. What percentage of the Dee-ni' died during the invasion?

3. What does Natlh-mii~-t'i~ mean?

Section 6

1. What year was the Smith's River Rancheria established. How many acres?

2. Where were the Dee-ni' people moved to when the Smith's River Rancheria was annulled?

3. Whom was the mass grave for?

Section 7

1. What was the Dee-ni' population in 1906?

Section 8

1. In 1910 how many people were in California and in Oregon?

Section 9

1. What happened to children during the boarding school era?

2. Where were the three boarding schools the Dee-ni' children were sent to?

3. What happened to Laura Scott when she spoke her language? How do you think you would handle being treated that way for speaking your own language?

Section 10

1. In 1923 did the Dee-ni' have religious freedom?

2. What happened to people that would participate in the Nee-dash Ceremony?

3. What happened to regalia that was used in the Nee-dash Ceremony?

Section 11

1. What year did American Indians become Untied States citizens?

Section 12

1. What did termination mean to the Dee-ni' people?

2. What were the three tribes that went that were terminated?

3. What were the social implications of termination for the Dee-ni' people?

Section 13

1. What was the purpose of the Del Norte Indian Welfare Association?

2. What year was the Del Norte Indian Welfare Association established?

3. What re-emerged from the Del Norte Indian Welfare Association?

Section 14

1. What was the early writing system for the Dee-ni'?

2. What organization used Unifon?

3. What year did the organization collapse?

Section 15

1. What two local Rancherias were from after the Tillie Hardwick case?

2. What were the Rancherias able to do for their people after formation?

Section 16

1. What people wrote studies on the Tolowa Dee-ni' people?

2. Who wrote an ethnography on the Tolowa Dee-ni' people?

Section 17

1. Who reached out to use Unifon?

2. Who was contacted to help the Dee-ni' use Unifon?

3. Where did the Dee-ni' elders work on writing the language?

A.

1. Why was unifon abandoned?

B.

1. What is the Taa-la-wa Dee-ni' Wee-ya' book?

C.

1. What is the main language rule for this section?

D.

      1. What is a verb root?

E.

      1. What are four ways one can make a new word in Dee-ni' Wee-ya'?

F.

      1. What does a phonological shift mean?

G.

      1. What does grammatical composition mean to you?

H.

      1. What does onomatopoeic composition mean to you?

I.

      1. What does nomination mean to you?

Language Hunter Resource List

Digital Resources	Description
Weeyadvn.com	Searchable database with lessons and chat forum.
Tolowa Dee-ni' IOS/Apple application	Free on the ios market to download.
Youtube.com	Search deenidvn to find profile. (Also, *Wee-ya'-dvn Dee-ni'* Tolowa Words)
Instagram	Search deenidvn to find profile.
Facebook	Tolowa Dee-ni' Nation Culture Department
Tumblr	Tolowa Dee-ni' Nation Culture Department
Written Resources	
1. Taa-laa-wa Dee-ni' Wee-ya'	Language Handbook
2. Language and Culture Request Form	http://www.tolowa-nsn.gov/forms/ Fill form out and your questions will be answered.
Living Language Bearers	
1. Loren Bommelyn	tolowaz@charter.net
2. Guylish Bommelyn	guylish.bommelyn@tolowa.com
3. Pyuwa Bommelyn	pyuwa.bommelyn@tolowa.com
4. Kyle Hinshaw	Kyle.hinshaw@tolowa.com
5. Cultural Dept Amber Gensaw	amber.gensaw@tolowa.com
6. Scott Sullivan	scottsds@gmail.com or 707-599-0653
7. Nicole Aubrey	nicol.aubrey@tolowa.com
8. Mendy Hinshaw	707-951-6926 - Text me first to schedule a time. Lunch at 12:30 may be the best time for me now.
9. Amanda O'Connell	amanda.oconnell@tolowa.com
10. Andromeda Lopez	andi.lopez@tolowa.com

Dv-laa-ha~ Wee-ya' Slaa (Introduction lesson

Dv-laa-ha~ Yaa-t'i~ (Introduction Expression)

1. **'Alh-du'**   bye
2. **Dv-laa-ha~**   hello
3. **Na'-'a**   here-take-it

Dv-laa-ha~ D-wee-ya' - (Introduction Questions)

1. **Day-la**   what

Dv-laa-ha~ Yuu-t'i - (Introduction Nouns)

1. **Shxuu-shi'**   my-name
2. **Nn-xuu-shi'**   your-name
3. **Hii-xuu-shi'**   he/she/it-name
4. **xaa-ghii~-'a~**   morning
5. **waa-ghii~-'a ~**   afternoon
6. **Det-dvn**   night

Dv-laa-ha~ Yuu-t'ii-mvlh-srdvn-t'i – (Introduction adjective)

1. Shvm   good

Dv-laa-ha~ Naa-ghvt-na' - (Introduction Verbs)

1. **Shu' shaa-nin-la**   Good you-have-done-for-me / thank you
2. **Shu' naa-nin-la**   Good i-have-done-for-you / your welcome
3. **Daa-naa~-yash**   Come-in

Dv-laa-ha~ Wee-ya' Slaa Srnee-svn – (introduction lesson sentence)

Lha' waa-'aa-dvn (Activity 1)

Waa-'aa-dvn wee-ya'-t'i (activity target words)

Dv-laa-ha~/Alh-du'

LL1 will greet one another and depart one another.

Lha'-ne: Dv-laa-ha~.

      Hello.

Nax-ne: Dv-laa-ha~.

      Hello.

Lha'-ne: Alh-du'.

Bye.

Nax-ne: Alh-du'.

      Bye

Naa-xe waa-'aa-dvn (Activity 2)

Daa-naa~-yash/sh-n-xuu-shi' - LL will tell another LL to "come-in" and ask their name. Other LL will respond with their name.

Lha'-ne: Daa-naa~-yash.

      Come-in.

Lha'-ne: Day-la nn-xuu-shi'?

      What   your-name?

Nax-ne: Shxuu-shi' Bilh.

      My-name   Bill.

Taa-xe waa-'aa-dvn (Activity 3)

Hii-xuu-shi' – LT will tell LLs to gather in a circle. LT will go around the circle and ask another LL what this person's name. Each LL then will go around and ask other LL what this person's name. LL move in a clockwise fashion till they encompass the whole group.

LT: Naa-t'e lh'ee-xu'-xat (gather in a circle)

Lha'-ne: Day-la hii-xuu-shi'.

      what-is-it its-name.

Nax-ne: Hii-xuu-shi' Bilh.

      its-name   Bill.

Dvn-chi' waa-'aa-dvn (Activity 4)

Shu'shaa-nin-la/Shu'-naa-nin-la/Na'-'a – LL will give another LL a ball and say here "na'-'a". LL takes ball and says thank you "shu'-shaa-nin-la" giver says your welcome "shu'-naa-nin-la".

LT: Sraa-wvlh (ball)

Lha'-ne: Na'-'a.

      here-take-it.

Nax-ne: Shu-shaa-nin-la.

      Thank-you.

Lha'-ne: Shu'-naa-nin-la.

      Your-welcome.

Srwee-la waa-'aa-dvn (Activity 5)

Xaa-ghii~-'a~/waa-ghii~-'a~/det/shvm – Student learn on a chart morning, afternoon and night. Then student learn good "shvm".

Lha'-ne: Na'-'a.

      here-take-it.

Nax-ne: Shu-shaa-nin-la.

      Thank-you.

Lha'-ne: Shu'-naa-nin-la.

      Your-welcome.

Xwee-cha~ Wee-ya' Slaa (Weather Skill Set)

Xwee-cha~ Naa-ghvt-ya - (weather naa-ghvt-ya)

1. 'ak-chu   foggy
2. tr'ee-ghee-lu   hailing
3. naa~-ghvt-ya   raining
4. lhtr'ii   windy
5. num-nii~-'a~   storming
6. tr'ee-ghee-lhi   snowing
7. t'ii-naa-ghast-li~   raining hard
8. xuu-cha~   good weather
9. xvm-sk'e's   it-is-cold
10. xvm-svlh   it-is-hot
11. xwe'-t'e   sunny
12. xwin'-tvn   frozen, icy
13. yvslh-ts'ilh   it-is-overcast
14. xwee-tvn   frosty
15. tee-shu   fog raining
16. day-wa lhtr'ii   it-is-a-calm day

Xwee-cha~ Srnee-svn - (weather sentence)

1. Day-la xwee-cha~ dii-srii-nis haa~?
   What's the weather today.

   Hii _____ dii-srii-nis.
   It's _____ today.

2. Day-la xash-mvlh xwee-chaa~-te haa~?
   What's the weather tomorrow.

   Hii xash-mvlh _____-te.
   It's _____ tomorrow.

3. Day-la 'vn-dan' xwee-cha~ ghii~-li~?

    What was the weather yesterday.

    Hii 'vn-dan' _____ ghii~-li~.
    It _____ yesterday.

4. Day-la Srch'ee-t'ee-srii-nis xwee-chaa~-te?
   What is the weather Saturday.

   Hii _____-te.
   The weather will-be _____ Saturday.

Xwee-cha~ Srnee-svn Dayla Ghii~-'i~

Day-la ghii~-'i~(what do you see)

Dee-dvt-nish Wee-ya' Slaa (physical-feeling lesson)

Dee-dvt-nish Wee-ya' Slaa D-wee-ya' (physical-feeling lesson Interrogative)

1. **Daa-'ee-la haa~**?   How-is-it huh?

Dee-dvt-nish Wee-ya' Slaa Naa-ghvt-na' (physical-feeling lesson verbs)

1. **Shu'**   good
2. **Duu-shu'**   not-good/bad
3. **Lhtin'-numlh-ya**   tired
4. **Din-tr'at**   hurt

5. **Dee-dvt-nish**
   1s **Dee-dvsht-nish**   I-am-feeling
   2s **Dee-dint-nish**   You-are-feeling
   3s **Dee-dvt-nish**   It-is-feeling

Dee-dvt-nish Wee-ya' Slaa Srnee-svn - (physical-feeling lesson sentences)

1. **Daa-'ee-la haa~ dee-dint-nish?**
   How-is-it   huh   you-are-feeling?

2. **Shu' dee-dvsht-nish.**
   Good I-am-feeling.

3. **Daa-'ee-la haa~ ch'vs-ne dee-dvt-nish?**
   How-is-it   huh   man   he/she/it-is-emotion-feeling?

4. **Ch'vs-ne shu' dee-dvt-nish.**
   (Man   good he/she/it-is-feeling.)

Dee-dvt-nish Wee-ya' Slaa Waa-'aa-dvn (physical-feeling lesson activities)

Lha' Waa-'aa-dvn (activity 1)

Naa-ghvt-na'

ASLA – use the ASLA to teach the yuu-t'i.

Naa-xe Waa-'aa-dvn (activity 2)

Daa-'ee-la haa~, Dee-dvt-nish.

LL1 will point to image from the lesson and ask LL2 **" Daa-'ee-la haa~ ch'vs-ne dee-dvt-nish?".** LL2 will respond **"Ch'vs-ne sri'-lhxvn dee-dvt-nish."**

Lha'-ne - Daa-'ee-la haa~ ch'vs-ne dee-dvt-nish?

      How-is-it   man   he/she/it-is-emotion-feeling?

Naa-xee-ne - Ch'vs-ne sri'-lhxvn dee-dvt-nish.
      (Man   happy   he/she/it-is-feeling.)

    Hii-'e (or)

      Ch'vs-ne duu-sri'-lhxvn dee-dvt-nish.
      (Man   sad   he/she/it-is-feeling.)

Taa-xe Waa-'aa-dvn (activity 3)

Mee-dint-nish, Mee-dvsht-nish.

TPR interactions – LL1 asks LL2 **" Daa-'ee-la haa~ mee-dint-nish?".** LL2 will respond to LL1 with one the emotion feeling they have learn along with I am feeling.

Ex **"Sri'-lhxvn mee-dvsht-nish".**

Lha'-ne - Daa-'ee-la haa~ mee-dint-nish?

    (How-is-it   you-are-feeling?)

Naa-xee-ne - Sri'-lhxvn dvsht-nish.

    (Happy   I-am-feeling.)

   Hii-'e (or)

    Duu-sri'-lhxvn mee-dvsht-nish.

    (Sad   I-am-feeling.)

Mee-dvt-nish Wee-ya' Slaa (emotion-feeling lesson)

Mee-dvt-nish Wee-ya' Slaa D-wee-ya' (emotion-feeling lesson Interrogative)

1. **Daa-'ee-la haa~**   How-is-it huh

Mee-dvt-nish Wee-ya' Slaa Naa-ghvt-na' (emotion-feeling lesson verbs)

6. **Sri'-lhxvn**   Happy, Bliss, Ecstasy
7. **Duu-sri'-lhxvn**   Sad, Unhappy
8. **Day-mee-svlh**   rage, angry, fury
9. **Nin'-k'vt**   grumpy

10. **Mee-dvt-nish**
    1s **Mee-dvsht-nish**   I-am-feeling
    2s **Mee-dint-nish**   You-are-feeling
    3s **Mee-dvt-nish**   It-is-feeling

Mee-dvt-nish Wee-ya' Slaa Srnee-svn - (emotion-feeling lesson sentences)

5. **Daa-'ee-la haa~ mee-dint-nish?**
   How-is-it   you-are-feeling?

6. **Sri'-lhxvn mee-dvsht-nish.**
   happy   I-am-feeling.

7. **Daa-'ee-la haa~ ch'vs-ne mee-dvt-nish?**
   How-is-it   man   he/she/it-is-emotion-feeling?

8. **Ch'vs-ne sri'-lhxvn mee-dvt-nish.**
   (Man   happy   he/she/it-is-feeling.)

Mee-dvt-nish Wee-ya' Slaa Waa-'aa-dvn (emotion-feeling lesson activities)

Lha' Waa-'aa-dvn (activity 1)

Naa-ghvt-na'

ASLA – use the ASLA to teach the yuu-t'i.

Naa-xe Waa-'aa-dvn (activity 2)

Daa-'ee-laa-ha~, Mee-dvt-nish.

LL1 will point to image from the lesson and ask LL2 **"Daa-'ee-laa-ha~ ch'vs-ne mee-dvt-nish?".** LL2 will respond **"Ch'vs-ne sri'-lhxvn mee-dvt-nish."**

Lha'-ne - Daa-'ee-laa-ha~ ch'vs-ne mee-dvt-nish?

      How-is-it   man   he/she/it-is-emotion-feeling?

Naa-xee-ne - Ch'vs-ne sri'-lhxvn mee-dvt-nish.

      (Man   happy   he/she/it-is-feeling.)

    Hii-'e (or)

     Ch'vs-ne duu-sri'-lhxvn mee-dvt-nish.
    (Man   sad   he/she/it-is-feeling.)

Taa-xe Waa-'aa-dvn (activity 3)

Mee-dint-nish, Mee-dvsht-nish.

TPR interactions – LL1 asks LL2 **"Daa-'ee-laaha~ mee-dint-nish?".** LL2 will respond to LL1 with one the emotion feeling they have learn along with I am feeling.

Ex **"Sri'-lhxvn mee-dvsht-nish".**

Lha'-ne - Daa-'ee-laa-ha~ mee-dint-nish?

      (How-is-it   you-are-feeling?)

Naa-xee-ne - Sri'-lhxvn dvsht-nish.

       (Happy   I-am-feeling.)

     Hii-'e (or)

       Duu-sri'-lhxvn mee-dvsht-nish.

     (Sad   I-am-feeling.)

<u>Yuu-t'i Wee-ya' Slaa</u> (Noun unit)

Tolowa Dee-ni' words are in **Bold.** These are the words you will use during instruction.

<u>Single Nouns</u>

1. boy	**chee-lee-xvsr**	
2. girl	**det-xvsr**	CATEGORY 1
3. man	**ch'vs-ne**	Human Nouns
4. woman	**tr'aa~-xe**	
5. dog	**lhin'**	
6. cat q	**buu-sri**	CATEGORY 2
7. bird	**ch'ee-yash**	Animals
8. bear	**t'uu-ya~**	
9. car	**'ak-'aa-muu-t'i**	
10. canoe / boat	**xee-nvs**	CATEGORY 3
11. plane	**srii~-k'ee-naa-t'a**	Transportation
12. horse	**lhin'-chu**	
13. cup	**me'-tat-na**	
14. bowl	**xaa-ts'a'**	CATEGORY 4
15. table	**k'wvt-ch'ee-tr'a~**	Inanimate / Animate objects
16. box	**chvn-xee-nvs**	(not applicable to Tolowa)

<u>Noun Pairs – 12 pairs.</u>

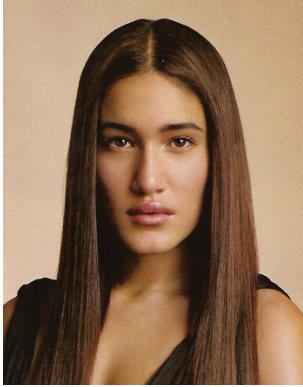|	
1. **chee-lee-xvsr buu-sri**	2. **lhin' 'ak-'aa-muu-t'i**
3. **xee-nvs ch'ee-yash**	4. **xaa-ts'a' det-xvsr**
5. **ch'vs-ne ch'ee-yash**	6. **t'uu-ya~ chvn-xee-nvs**
7. **srii~-naa-t'a 'ak-'aa-muu-t'i**	8. **k'wvt-ch'ee-tr'a~ tr'aa~-xe**
9. **ch'ee-yash me'-tat-na**	10. **k'wvt-ch'ee-tr'a~ me'-tat-na**
11. **lhin'-chu ch'vs-ne**	12. **det-xvsr lhin'**
13. **chvn-xee-nvs chee-lee-xvsr**	14. **xee-nvs tr'aa~-xe**
15. **srii~-k'ee-naa-t'a t'uu-ya~**	16. **lhin'-chu buu-sri**

NOTE: noun pairs can be said in any order, for example a picture of boy and cat can be said,

"chee-lee-xvsr buu-sri" or "buu-sri chee-lee-xvsr".

Yuu-t'i Chii~-t'esh Waa-'aa-dvn

Yuu-t'i me'-'utlh-'i~ yee-'vn chii~-t'esh. (Write noun under picture.)

Naa-ghvt-na' Wee-ya' Slaa (Verb Skill Set)

1. walk	**naa-gha**	2. run	**nalh-da**	
3. talk	**na'-'a**	4. fly	**naa-t'a**	
5. jump	**nalh-tvm'**	6. swim	**na'-t'u**	
7. dance	**nee-dash**	8. sleep	**tee-lalh**	
9. drink	**tee-shvsh**	10. sit	**daa-sda**	
11. stand	**des-telh**	12. eat	**ch'a~**	
13. write	**ch'ee-t'esh**	14. read	**k'wee-'i~**	
15. hit	**yvlh-ch'vlh**	16. play	**nalh-yi**	
17. kick	**yvlh-tvlh**	18. grab	**yvlh-chut**	
19. push	**mii-nee-ta**	20. throw	**kwii-selh**	

Yuu-t'i Xaa-ghi (new nouns)

1. elk   **chis-chu**
2. raccoon   **k'wvn-sha~**
3. baby   **'ii~-sdvm-'e'**
4. bat   **t'sii~-svs-bee-luk**
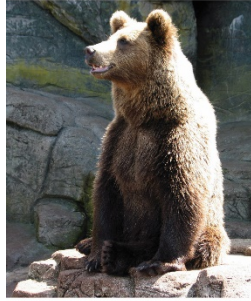
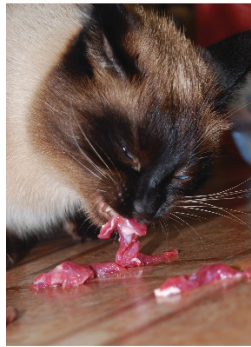**Naa-ghvt-na Srnee-svn** (verb sentence)
Tolowa Dee-ni' words are in **Bold.** These are the sentences you will use during instruction.
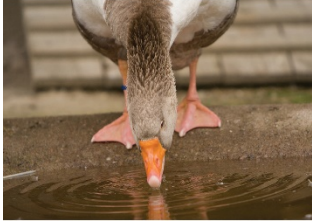
1. Horse is walking   **Lhin'-chu naa-gha**.
   Man is walking.   **Ch'vs-ne naa-gha**.

2. Elk is running   **Chis-chu nalh-da**.
   Women is running   **Tr'aa~-xe nalh-da**.

3. Girl is talking.   **Det-xvsr na'-'a**.
   Bird is talking.   **Ch'ee-yash na'-'a**.

4. Elk is standing.   **Chis-chu des-telh**.
   Man is standing.   **Ch'vs-ne des-telh**.

5. Woman is dancing.   **Tr'aa~-xe nee-dash**.
   Boy is dancing.   **Chee-lee-xvsr nee-dash**.

6. Bear is swimming   **T'uu-ya~ na'-t'u**.
   Man is swimming   **Ch'vs-ne na'-t'u**.

7. Cat is eating.   **Buu-sri ch'a~**.
   Baby is eating.   **'Ii~-sdvm-'e' ch'a~**.

8. Bird is drinking.   **Ch'ee-yash tee-shvsh**.
    Dog is drinking.   **Lhin' tee-shvsh**.

9. Bird is flying.   **Ch'ee-yash naa-t'a**.
    Bat is flying.   **Ts'ii~-svs-bee-luk naa-t'a**.

10. Bear is sitting.   **T'uu-ya~ das-da**.
    Girl is sitting.   **Det-xvsr das-da**.

11. Horse is jumping.   **Lhin'-chu nalh-tvm'**.
    Dog is jumping   **lhin' nalh-tvm'**.

12. Woman is sleeping.   **Tr'aa~-xe tee-lalh**.
    Raccoon is sleeping.   **K'wvn-sha~ tee-lalh**.

13. Boy is writing.   **Chee-lee-xvsr ch'ee-t'esh**.
    Woman is writing.   **Tr'aa~-xe ch'ee-t'esh**.

14. Man is reading.   **Ch'vs-ne k'wee-'i~**.
    Woman is reading.   **Tr'aa~-xe k'wee-'i~**.

15. Woman is hitting.   **Tr'aa~-xe yvlh-ch'vlh**.
    Boy is hitting.   **Chee-lee-xvsr yvlh-ch'vlh**.

16. Cat is playing.   **Buu-sri nalh-yi**.
    Girl is playing.   **Det-xvsr nalh-yi**.

17. Man grabbing.   **Ch'vs-ne yvlh-chut**.
    Baby grabbing.   **'Ii~-sdvm-'e' yvlh-chut**.

18. Woman throwing   **Tr'aa~-xe k'wii-selh**.
    Man throwing   **Ch'vs-ne k'wii-selh**.

19. Man pushing   **Ch'vs-ne mii-nee-ta**.
    Girl pushing   **Det-xvsr mii-nee-ta**.

20. Girl kicking   **Det-xvsr yvlh-tvlh**.
    Man kicking   **Ch'vs-ne yvlh-tvlh**.

Naa-ghvt-na' Chii~-t'esh Waa-'aa-dvn
Naa-ghvt-na' me'-'utlh-'i~ yee-'vn chii~-t'esh. (Write noun under picture.)

Tv-xvm-t'i Wee-ya' Slaa (Postpositions Skill Set)

These are the postpositions that will you will use in this skill set. Tolowa Dee-ni' is in **BOLD** with the correct word order to use for the Unit.

Yee-'vn' - Under
1. **Chee-lee-xvsr srii~-ghee-naa-t'a yee-'vn' nalh-da**.   Boy is running under plane.
2. **Ch'ee-yash 'ak-'aa-muu-ti yee-'vn' ch'a~**.   Bird is eating under car.
3. **Ch'vs-ne tr'aa-me' yee-'vn' k'wee-'i~**.   Man is reading under tree.
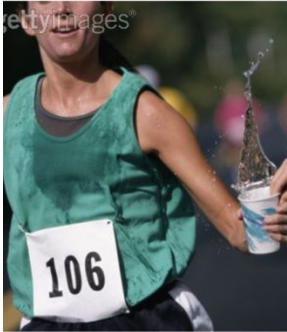4. **T'uu-ya~ ch'vs-ne yee-'vn' des-telh**.   Bear standing under a man.

K'wee - Over
1. **Ch'ee-yash tr'aa-me' k'wee naa-t'a**.   Bird is flying over tree.
2. **Ch'vs-ne 'ak-'aa-muu-ti k'wee nalh-t'vm'**.   Man is jumping over car.
3. **Srii~-ghee-naa-t'a mvn' k'wee naa-t'a**.   Airplane is flying over house.
4. **Buu-sri xaa-ts'a' k'wee ch'a~**.   Cat is eating over bowl.

K'wvt - On
1. **Ch'ee-yah chis-chu k'wvt des-telh**.   Bird is standing on an elk.
2. **Ch'vs-ne srii~-ghee-naa-t'a k'wvt des-telh**.   Man is standing on plane.
3. **See-lvs k'wvt-ch'ee-tr'a~ k'wvt ch'a~**.   Squirrel is eating on table.
4. **T'uu-ya~ 'ak-'aa-muu-ti k'wvt naa-gha**.   Bear is walking on car.

Min' - In
1. **Lhin' xee-nvs min' das-da**.   Dog is sitting in boat.
2. **Buu-sri xaa-ts'a' min' tee-lalh**   Cat is sleeping in bowl.
3. **Ch'vs-ne mvn' min'-ne' nalh-yi**.   Man is playing in a house.
4. **Tr'aa-xe 'ak-'aa-muu-ti min'-ne' na'-'a**.   Woman talking in car.

Nin'-'vn' - In front of
1. **Det-xvsr mvn' nin'-'vn' nalh-yi**.   Girl is playing in front of house.
2. **Ch'vs-ne nin'-'vn' des-telh**.   Man is standing in front of elk.
3. **Mee-chan-tr'vtlh-ni tr'aa-me' nin'-'vn' das-da**.   Deer is sitting in front of tree.
4. **Lhin' xee-nvs nin'-'vn' na'-t'u**.   Dog is swimming in front of boat.

Mii~-chin' - Behind
1. **Ch'ee-yash see-lvs mii~-chin' des-telh**.   Bird is standing behind squirrel.
2. **Det-xvsr chee-lee-xvsr mii~-chin' na'-t'u**.   Girl is swimming behind boy.
3. **Det-xvsr chay-yi-ch'vs-ne mii~-chin' des-telh**.   Girl is standing behind old man
4. **Lhin'-chu xee-nvs mii~-chin' naa-gha**.   Horse is walking behind boat.

Ghan' - Beside
1. **Ch'vs-ne xee-nvs ghan' na'-t'u**.   Man is swimming beside a boat.
2. **Tr'aa-xe tr'aa-me' ghan' das-sta**.   Woman is sitting beside a tree.
3. **Lhin ch'vs-ne ghan' des-telh**.   Horse standing beside a man.
4. **Lhin 'ak-'aa-muu-t'i ghan' naa-gha**.   Dog walking beside a car.

Mee-'vn' - Out of / From

1. **Lhin' 'ak-'aa-muu-t'i mee-'vn' nalh-tvm'**.   Dog jumping out of a car.
2. **Lhvm-'e me'-tat-na mee-'vn'-ne.**   Mouse coming out of cup.
3. **Chee-lee-xvsr xee-nvs mee-'vn' nalh-tvm**.   Boy jumping out of a boat.
4. **Buu-sri chvn-xee-nvs mee-'vn' naa-gha**.   Cat walking out of a box.

Tv-xvm-t'i' Chii~-t'esh Waa-'aa-dvn

Tv-xvm-t'i me'-'utlh-'i~ yee-'vn chii~-t'esh. (Write postposition under picture.)

Srtaa~ Wee-ya' Slaa (food unit)

-Introduce 16 food items - 8 liquid & 8 solid

1. water	**tvtlh-xvt / taa-gha'sr-na**
2. milk	**ts'uu-svn**
3. juice	**t'uu-'i'**
4. coffee	**gaa-be**
5. soda	**pep-shvsh**
6. tea	**'es-day**
8. beef	**mush-mush-svn'**
9. chicken	**ch'ii-k'vn-svn'**
10. potatoes	**ch'aa-muu-de'**
11. apple	**'ee-pvlh**
12. bread	**baa-shuk**
13. fish	**lhuk-svn'**
14. chicken eggs	**ch'aa-ghee-she'**
15. berry	**dee-chi**
16. orange	**lhdan-k'ay-k'vsh**
17. deer meat	**ch'ee-svn'**

-Introduce 30 verb phrases that involve preparation of food.
        -no limit on verbs used

1. cook	**yvlh-t'es**
2. dry/smoke	**naylh-ts'a'**
3. cut	**ch'ee-t'as**
4. mix	**me'-nay-tvn**
7. drink	**tee-shvsh**
8. eat	**ch'a~**
9. fishing (line)	**ch'uu-lu**
10. pick berries	**ch'vtlh-delh**
11. shoot	**yvlh-xvsh**
12. peel	**yvlh-shrunk**
13. wash	**naa-yvlh-te**
14. pluck	**yvlh-k'a'**

1.	Man is shooting cow.	**Ch'vs-ne mush-mush yvlh-xvsh.**
2.	Man is shooting deer.	**Ch'vs-ne mee-chan-tr'vtlh-ni yvlh-xvsh.**
3.	Man is smoking Beef.	**Ch'vs-ne mush-mush svn' nalh-ts'a'.**
4.	Women is drying apples.	**Tr'aa-xe 'ee-pvlh nalh-ts'a'.**
5.	Woman is plucking a goose.	**Tr'aa~-xe haa~-chu yvlh-k'a' .**
6.	Men are plucking ducks.	**Ch'vs-ne k'wvs-dvlh-ghvlh xee yvlh-k'a'.**
7.	Old-man is barbecuing Chicken.	**Chay-yii-ch'vs-ne ch'ii-k'vn yvlh-t'es.**
8.	Woman cooking potatoes.	**Tr'aa~-xe ch'aa-muu-de' yvlh-t'es.**
9.	Woman is baking bread.	**Tr'aa~-xe baa-shuk yvlh-t'es.**
10.	Men are frying eggs.	**Ch'vs-ne ch'aa-ghee-she' xee yvlh-t'es.**

11. Girl is cutting apples. **Det-xvsr 'ee-pvlh ch'ee-t'as.**
12. Woman are cutting Potatoes. **Tr'aa~-xe ch'aa-muu-de' xuu ch'ee-t'as.**
13. Women is cutting bread. **Tr'aa~-xe baa-shuk ch'ee-t'as.**
14. Man is cutting a fish. **Ch'vs-ne lhuk-svn' ch'ee-t'as.**
15. Woman is peeling apple. **Tr'aa~-xe 'ee-pvlh yvlh-shrunk.**
16. Boy is peeling orange. **Chee-lee-xvsr lhdan-k'ay-k'vsh yvlh-shrunk.**
17. Man and boy are fishing(by line). **Ch'vs-ne chee-lee-xvsr xuu ch'uu-'lu.**
18. Woman is fishing(by line). **Tr'aa~-xe ch'uu-lu.**
19. Teenage boy is whipping eggs. **Yee-yilh-ne ch'aa-ghee-she' me'-nay-tvn.**
20. Teenage girl is whipping eggs. **Ch'ee-sii-ne ch'aa-ghee-she' me'-nay-tvn.**
21. Boy is picking berries. **Chee-lee-xvsr dee-chi ch'vtlh-delh.**
22. Girl is picking berries. **Det-xvsr dee-chi ch'vtlh-delh.**
23. Baby is drinking water. **'Ii~-sdvm-'e' tvtlh-xvt tee-shvsh.**
24. Girl is drinking milk. **Det-xvsr ts'uu-svn tee-shvsh.**
25. Teenage girl is drinking juice. **Chee-sii-ne t'uu-'i' tee-shvsh.**
26. Old-man is drinking coffee. **Chay-yii-ch'vs-ne gaa-be tee-shvsh.**
27. Woman is drinking tea. **Tr'aa~-xe 'es-day tee-shvsh.**
28. Woman is washing a cup. **Tr'aa~-xe me'-tat-na naa-yvlh-te.**
29. Women are washing plates. **Tr'aa~-xe gaa-si naa-yvlh-te.**
30. Women are drying fish. **Tr'aa~-xe lhuk-svn' xuu nalh-ts'a'.**
31. Girl is washing a plate. **Det-xvsr gaa-si naa-yvlh-te.**
32. Man is washing a plate. **Ch'vs-ne gaa-si naa-yvlh-te.**

Taa-chv-ghvt-la Wee-ya' Slaa

Taa-chv-ghvt-la Wee-ya' Slaa yuu-t'ii-mvlh-srdvn-t'i – (color skill set adjective)

1. **Lhshrik**   Red
2. **Lhvt-shvn**   Blue
3. **Lhts'uu**   Yellow
4. **Lhvt-ts'u**   Green
5. **Lhshvn**   Black
6. **Lhk'ii**   White

Nay-talh Srtaa~ Wee-ya' Slaa Srnee-svn – (color skill set sentence)

1. **Dii day-la taa-chv-ghvt-la.**
   This what-is-it   color.

2. **Dii _____ taa-chv-ghvt-la.**
   This _____ color.

Activity 1

Taa-chv-ghvt-la

ALSA – Using the ASLA method teach colors using the yuu-t'i name and color. After student go thru with yuu-t'i name and taa-chv-ghvt-la. Go thru images again but only colors.

Activity 2

Taa-chv-ghvt-la

TPR – Break LL into groups of three to four. Give each group a set of 4x4 cards. In groups LL will tell each other to grab an objects. Then ask what color objects is.

Ex:

Lha'-ne – Dee-chii-sla 'inlh-chut.

Nax-ne – Dee-chii-sla 'vshlh-chut.

Lha'-ne – Day-la dee-chii-sla taa-chv-ghvt-la.

Nax-ne – Dee-chii-sla lhshrik.

Lha'-ne - _____ 'inlh-chut.

Nax-ne - _____ 'vshlh-chut.

Lha'-ne – Day-la _____ taa-chv-ghvt-la.

Nax-ne – _____ lhshrik.

Skill Set 6 – **Nat-tr'vsh/Taa-ch'v-ghvt-la**   (Clothes/Colors)
-Introduce 8 clothing items with color descriptions.

Clothes- **Nat-tr'vsh**
1. shirt / blouse   **k'wee-nat-tr'vsh**
2. coat / jacket   **k'wvt-nat-tr'vsh**
3. pants   **lhts'vs**
4. dress   **man-ch'a'**
5. shoes   **xee**
6. hat   **ch'ee-si's**
7. socks   **shdaa-k'vn**
8. underwear   **ye'-lhts'vs**
9. glasses   **naa-ghe'-det-sta~**
10. belt   **xvtlh-ts'a's**

Colors - **Taa-ch'v-ghvt-la**
1. black   **lhshvn**
2. white   **lhk'ii**
3. red   **lhsrik**
4. yellow   **lhts'uu**
5. blue   **lhvt-shvn**
6. green   **lhvt-ts'u**
7. orange   **dvtlh-xwee-ne'**
8. brown   **lh'ee**
9. purple   **lhvt-srik**
10. pink   **lhsrik-lhk'i**
11. gray   **mvtlh-k'ee-ye', dvtlh-k'ee-ye'**

Verbs - **Naa-ghvt-na'**
1. he/she/it is wearing (3ps) **nay-tr'vsh**

Noun - Phrases **Yuu-t'i**
1. yellow shirt   **k'wee-nat-tr'vsh lhts'uu**
2. yellow hats   **ch'ee-si's lhts'uu**
3. orange hat   **ch'ee-si's dvtlh-xwee-ne'**
4. orange pants   **lhts'vs dvtlh-xwee-ne'**
5. blue pants   **lhts'vs lhvt-shvn**
6. blue dresses   **man-ch'a' lhvt-shvn**
7. green dress   **man-ch'a' lhvt-ts'u**
8. green jacket   **k'wvt-nat-tr'vsh lhvt-ts'u**
9. brown shoes   **xee lh'ee**
10. brown socks   **shdaa-k'vn lh'ee**
11. black shoes   **xee lhshvn**
12. black socks   **shdaa-k'vn lhshvn**
13. red jacket   **k'wvt-nat-tr'vsh lhsrik**
14. red underwear   **ye'-lhts'vs lhsrik**
15. white underwear   **ye'-lhts'vs lhk'ii**
16. white shirt   **k'wee-nat-tr'vsh lhk'ii**
17. purple belt   **xvtlh-ts'a's lhvt-srik**

18. purple glasses   **naa-ghe'-det-sta~ lhvt-srik**
19. gray belt   **xvtlh-ts'a's mvtlh-k'ee-ye', dvtlh-k'ee-ye'**
20. gray glasses   **naa-ghe'-det-sta~ mvtlh-k'ee-ye', dvtlh-k'ee-ye'**

Verb Phrases – **Naa-ghvt-na'**

1. Boy is wearing a yellow shirt and blue pants.

   Ch'ee-lee-xvsr k'wee-nat-tr'vsh lhts'uu lhts'vs lhvt-shvn nay-tr'vsh.

2. Boy is wearing an orange shirt and a white jacket.

   Ch'ee-lee-xvsr k'wee-nat-tr'vsh dvtlh-xwee-ne' k'wvt-nat-tr'-vsh lhk'ii nay-tr'vsh.

3. Boy is wearing a black shirt and white underwear.

   Ch'ee-lee-xvsr k'wee-nat-tr'vsh lhshvn ye'-lhts'vs lhk'ii nay-tr'vsh.

4. (old) Woman is wearing a red shirt.

   Chay-yi tr'aa~-xe k'wee-nat-tr'vsh lhsrik nay-tr'vsh.

5. Baby is wearing a blue hat and a brown shirt.

   'Ii~-sdvm-'e' ch'ee-si's lhvt-shvn k'wee-nat-tr'vsh lh'ee nay-tr'vsh.

6. Woman is wearing a white dress.

   Tr'aa~-xe man-ch'a' lhk'ii nay-tr'vsh.

7. Old man is wearing an orange jacket, orange pants and orange shoes.

   Chay-yi ch'vs-ne k'wvt-nat-tr'vsh dvtlh-xwee-ne' lhts'vs dvtlh-xwee-ne' xee dvtlh-xwee-ne'

   nay-tr'vsh.

8. The woman is wearing a blue jacket.

   Tr'aa~-xe k'wvt-nat-tr'vsh lhvt-shvn nay-tr'vsh.

9. Men are wearing black hats, white jackets and black pants.

   Ch'vs-ne ch'ee-si's lhshvn k'wvt-nat-tr'vsh lhk'ii lht'vs lhshvn xee-nay-tr'vsh.

10. Baby is wearing a red hat and red shoes.

    'Ii~-sdvm-'e' ch'ee-si's lhsrik xee lhsrik nay-tr'vsh.

11. Teenage girls are wearing red shirts, black pants, black socks and white shoes.

    Ch'ee-sii-ne k'wee-nat-tr'vsh lhsrik lhts'vs lhshvn shdaa-k'vn lhshvn xee lhk'ii xee-nay-tr'vsh.

12. Teenage boys are wearing black jackets, black pants and black shoes.

    Yee-yilh-ne k'wvt-nat-tr'vsh lhshvn lht'vs lhshvn xee lhshvn xee-nay-tr'vsh.

13. Man is wearing a brown hat.

    Ch'vs-ne ch'ee-si's lh'ee nay-tr'vsh.

14. Old woman is wearing a green hat and a brown jacket.

Chay-yi tr'aa~-xe   ch'ee-si's lhvt-ts'u k'wvt-nat-tr'-vsh lh'ee nay-tr'vsh.

15. Women are wearing black dresses.

    Tr'aa~-xe man-ch'a' lhshvn xee-nay-tr'vsh.

16. Baby is wearing a blue shirt, blue pants and white socks.

    'Ii~-sdvm-'e' k'wee-nat-tr'vsh lhvt-shvn lhts'vs lhvt-shvn shdaa-k'vn lhk'ii.

Tr'vlh-tak Wee-ya' Slaa (Number Unit)

-Using numbers in simple one verb sentence.

Numbers-**Tr'vlh-tak**

1. One bear is eating.
   Lha' t'uu-ya cha~.
2. Two girls are swimming.
   Naa-xe det-xvsr xwii-naa-t'u.
3. Three men playing.
   Taa-xe ch'vs-ne xwii-nalh-yi.
4. Four dogs are sitting.
   Dvn-chi lhin' xee-das-da.
5. Five boys are sitting
   Srwee-la chee-lee-xvsr xwii-daa-sda.
6. Six cows are walking.
   K'wes-taa-ni mush-mush xwii-naa-gha.
7. Seven horses are running.
   Srch'ee-t'e lhin-chu xwii-nalh-da
8. Eight bats are flying
   Laa-nii-srvt-naa-ta ts-ii~-svs-bee-luk xwii-naa-t'a.
9. Nine women are dancing.
   Lha'-duy tr'aa-xe xwii-nee-dash.
10. Ten birds are drinking.
    Nee-san ch'ee-yash xwii-tee-shvsh.
11. Eleven cups.
    Nee-san-lha'-ch'aa-ta me'-tat-na.
12. Twelve cars.
    Nee-san-naa-xee-ch'aa-ta 'ak-'aa-muu-t'i.

Nay-talh Srtaa~ Wee-ya' Slaa (like food lesson)

Nay-talh Srtaa~ Wee-ya' Slaa D-wee-ya' (like food lesson questions)

1. **Day-la**   what-is-it

Nay-talh Srtaa~ Wee-ya' Slaa (like food lesson article)

1. **Dii**   this/that/those

Nay-talh Srtaa~ Wee-ya' Slaa Yuu-t'i (like food lesson noun)

1. **Ch'ee-sraa~-t'i~sr**   Strawberry
2. **Daa-svlh**   Bell pepper
3. **Dee-chii-sla**   Grape
4. **Kin-di**   Candy
5. **'Aa-le**   Olive
6. **Si's-slaa-lhk'i**   Cauliflower

Nay-talh Srtaa~ Wee-ya' Slaa Naa-ghvt-na' (like food lesson verbs)

1. **Nay-talh** (Like)
   1s **Nash-talh**   i-like
   2s **Nan-talh**   you-like
   3s **Nay-talh**   he/she/it-like

2. **Duu-nay-talh** (Not-like)
   1s **Duu-nash-talh**   i-not-like
   2s **Duu-nan-talh**   you-not-like
   3s **Duu-nay-talh**   he/she/it-not-like

3. **Yvlh-chut** (Grab)
   1s **'Vshlh-chut**   i-grab
   2s **'Inlh-chut**   you-grab
   3s **Yvlh-chut**   he/she/it-grab

4. **Ch'aa~** (Eat)
   1s **Ch'ee-sha~**   i-eat
   2s **Ch'aa~-ya**   you-eat
   3s **Ch'aa~**   he/she/it-eat

5. **Nuy-'vsh**(put)
   1s **Nush-'vsh**   i-put
   2s **Num-'vsh**   you-put
   3s **Nuy-'vsh**   he/she/it-put

Nay-talh Srtaa~ Wee-ya' Slaa Srnee-svn – (like food lesson sentence)

3. **Dii   day-la xuu-shi'.**
   This what-is-it its-name.

4. **Dii _____ xuu-shi'.**
   This _____ its-name.

5. **_____ 'inlh-chut**.
   _____ i-grab

6. **_____ 'vshlh-chut**.
   _____ i-grab.

7. **_____ num-'vsh.**
   _____ you-put.

8. **_____ nush-'vsh.**
   _____ i-put.

9. **Dii day-la nan-talh.**
   This what-is-it you-like.

10. **Dii _____ duu/nash-talh.**
    This _____ don't/i-like.

11. **_____ chaa~-ya**.
    _____ you-eat.

12. **_____ ch'ee-sha~.**
    _____ i-eat.

Nay-talh Srtaa~ Wee-ya' Slaa Waa-'aa-dvn (like food lesson activity)

Lha' Waa-'aa-dvn (activity 1)

Yuu-t'i

ASLA – use the ASLA to teach the yuu-t'i.

Naa-xe Waa-'aa-dvn (activity 2)

Naa-ghvt-na'

ASLA – Use the ASLA method to teach the yuu-t'i and naa-ghvt-na' together.

Taa-xe Waa-'aa-dvn (activity 3)

Xuu-shi'

Keys - Break LL into groups of three to four. Give each group a set of 4x4 cards. In groups LL will ask each other the name of each object.

Ex:

Lha'-ne – Dii day-la xuu-shi'.

Nax-ne – Dii dee-chii-sla xuu-shi'.

Lha'-ne – Dii day-la xuu-shi'.

Nax-ne – Dii _____   xuu-shi'.

Dvn-chi' Waa-'aa-dvn (activity 4)

Yvlh-chut

TPR – Break LL into groups of three to four. Give each group a set of 4x4 cards. In groups LL will tell each other to grab an objects.

Ex:

Lha'-ne – Dee-chii-sla 'inlh-chut.

Nax-ne – Dee-chii-sla 'vshlh-chut.

Lha'-ne - _____ 'inlh-chut.

Nax-ne - _____ 'vshlh-chut.

Each LL will tell another LL to grab two objects.

Srwee-la Waa-'aa-dvn (activity 5)

Nuy-'vsh

TPR – Break LL into groups of three to four. Give each group a set of 4x4 cards. In groups LL will tell each other to grab an objects and put them down.

Ex:

Lha'-ne – Dee-chii-sla 'inlh-chut.

Nax-ne – Dee-chii-sla 'vshlh-chut.

Lha'-ne – Dee-chii-sla num-'vsh.

Nax-ne – Dee-chi-sla nush-'vsh.

Lha'-ne - _____ 'inlh-chut.

Nax-ne - _____ 'vshlh-chut.

Lha'-ne - _____ num-'vsh.

Nax-ne - _____ nush-'vsh.

Each LL will tell another LL to grab objects then put object down.

K'wes-taa-nin Waa-'aa-dvn (activity 6)

Nay-talh

TPR – Break LL into groups of three to four. Give each group a set of 4x4 cards. In groups LL will tell each other to grab an objects ask if they like it and put them down.

Ex:

Lha'-ne – Dee-chii-sla 'inlh-chut.

Nax-ne – Dee-chii-sla 'vshlh-chut.

Lha'-ne – Dee-chii-sla nan-talh.

Nax-ne – Dee-chii-sla duu/nash-talh.

Lha'-ne – Dee-chii-sla num-'vsh.

Nax-ne – Dee-chi-sla nush-'vsh.

Lha'-ne - _____ 'inlh-chut.

Nax-ne - _____ 'vshlh-chut.

Lha'-ne – _____ nan-talh.

Nax-ne – _____ duu/nash-talh.

Lha'-ne - _____ num-'vsh.

Nax-ne - _____ nush-'vsh.

Srch'ee-t'e Waa-'aa-dvn (activity 7)

Chaa~

TPR – Break LL into groups of three to four. Give each group a set of 4x4 cards. In groups LL will tell each other to grab an objects ask if they like it. If they like it then tell them to eat it. If they don't like it, then them to put it down.

Ex:

Lha'-ne – Dee-chii-sla 'inlh-chut.

Nax-ne – Dee-chii-sla 'vshlh-chut.

Lha'-ne – Dee-chii-sla nan-talh.

Nax-ne – Dee-chii-sla duu/nash-talh.

_____

Lha'-ne – Dee-chii-sla num-'vsh.

Nax-ne – Dee-chi-sla nush-'vsh.

              OR

Lha'-ne – Dee-chii-sla chaa~-ya.

Nax-ne – Dee-chii-sla chee-sha~.

Lha'-ne - _____ 'inlh-chut.

Nax-ne - _____ 'vshlh-chut.

Lha'-ne – _____ nan-talh.

Nax-ne – _____ duu/nash-talh.

_____

Lha'-ne – _____ num-'vsh.

Nax-ne – _____ nush-'vsh.

           OR

Lha'-ne – _____ chaa~-ya.

Nax-ne – _____ chee-sha~.

Srii-nis Wee-ya' Slaa (Day Skill Set)

Maa~-xuslh-ghalh-ta – (season)

1. **Xii**   Winter
2. **Xii-dvn**   Winter Time
3. **Xii nat-le**   Winter, it is becoming

4. **Dan'-nast-li~**   Spring
5. **Dan'-nast-lii~-dvn**   Spring Time
6. **Dan'-nat-le**   Spring, it is becoming

7. **Shin**   Summer
8. **Shin-dvn**   Summer Time
9. **Shin-nat-le**   Summer, it is becoming

10. **Daa~-xvt**   Fall
11. **Daa~-xvt-dvn**   Fall Time
12. **Daa~-xvt nat-le**   Fall, it is becoming

Maa~-xuslh-ghalh – (year)

1. **Naa-tvn-nee-san-tvn-lha'-chvn**   2000
2. **Naa-tvn-nee-san-tvn-lha'-chvn-nee-san-lha'-ch'aa-ta** 2011
3. **Naa-tvn-nee-san-tvn-lha'-chvn- nee-san-naa-xee-ch'aa-ta** 2012

Num-nii~-ma~s – (month)

1. **Lha' Num-nii~-ma~s**   January
2. **Naa-xe Num-nii~-ma~s**   February
3. **Taa-xe Num-nii~-ma~s**   March
4. **Dvn-chi' Num-nii~-ma~s**   April
5. **Srwee-la' Num-nii~-ma~s**   May
6. **K'wes-taa-ni Num-nii~-ma~s**   June
7. **Srch'ee-t'e Num-nii~-ma~s**   July
8. **Laa-nii-srvt-naa-ta Num-nii~-ma~s** August
9. **Lha'-duy Num-nii~-ma~s**   September
10. **Nee-san Num-nii~-ma~s**   October
11. **Nee-san-lha'-ch'aa-ta Num-nii~-ma~s** November
12. **Nee-san-naa-xee-ch'aa-ta Num-nii~-ma~s** December

srii-nis – (day)

1. **Lha'-srii-nis**   Monday
2. **Naa-xee-srii-nis**   Tuesday
3. **Taa-xee-srii-nis**   Wednesday
4. **Dvn-chi'-srii-nis**   Thursday
5. **Srwee-la'-srii-nis**   Friday
6. **K'wes-taa-nii-srii-nis**   Saturday
7. **Srch'ee-t'ee-srii-nis**   Sunday
8. **srii-nis-ta**   week
9. **srii-nis-taa-lee-'vn'**   weekend

_____ Num-nii~-ma~s						
Lha'-srii-nis	**Naa-xee-srii-nis**	**Taa-xee-srii-nis**	**Dvn-chi'-srii-nis**	**Srwee-la'-srii-nis**	**K'wes-taa-nii-srii-nis**	**Srch'ee-t'ee-srii-nis**
M	T	W	T	F	S	S

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Srii-nis Srnee-svn - (Day sentence)

1. **Day-la dii-srii-nis?**   What day is it?

   A:_____ **Srii-nis.**   _____ day.

2. **Day-la   num-nii~-ma~s?**   What month is it?
   A:_____ **num-nii~ma~s.**   _____ month.

3. **Day-la maa~-xuslh-ghalh?**   What year is it?
   A:_____ maa~-xuslh-ghalh.   _____ year.

4. **Day-la maa~-xuslh-ghalh-ta?**   What season is it?
   A:_____ maa~-xuslh-ghalh-ta.   _____ season.

Day-la 'Inlh-sri - (What-is-it you-are-doing)

1. **Dii-srii-nis day-la 'inlh-sri?**
   Today what-is-it you-are-doing?

2. **Xash-mvlh day-la inlh-srii-te?**
   Tomorrow what-is-it you-will-be-doing.?

3. **'Vn-dan' day-la sinlh-sri~?**
   Yesterday what-is-it you-did?

Ghvt-ti~lh Wee-ya' Slaa (time lesson)

Tr'vlh-tak (number)

1. **Lha'**   one
2. **Naa-xe**   two
3. **Taa-xe**   three
4. **Dvn-chi'**   four
5. **Srwee-la'**   five
6. **K'wes-taa-ni**   six
7. **Srch'ee-t'e**   seven
8. **Laa-nii-srvt-naa-ta**   eight
9. **Lha'-duy**   nine
10. **Nee-san**   ten
11. **Nee-san-lha'-chaa-ta** eleven
12. **Nee-san-naa-xee-ta** twelve

Yuu-t'i (nouns)

13. **Waa-ghii~-'a~**   afternoon(PM)
14. **Xaa-ghii~-'a~**   sunrise(AM)
15. Mes-taa~-wan'-ne'   minute
16. **Mes-ta~**   hour / o'clock
17. **Ghvt-ti~lh**   time
18. **Chaa-ghvtlh-sri**   clock / moon / watch / month

Naa-ghvt-na'-mvlh-shdvn-t'i (adverb)

19. **Hvm'**   about to

Naa-ghvt-na' (verb)

20. **Waa-ghes-ta~**   gone-past

Srnee-svn (sentence)

21. **Lha' mes-ta~.**
    One o'clock.

22. **Lha' mes-ta~ taa-tvn-nee-san waa-ghes-ta~.**
    One o'clock thirty it-has-gone-past.

23. Lha' mes-ta~ taa-tvn-nee-san-dvn-chi-ch'aa-ta waa-ghes-ta~.
One o'clock thirty-four it-has-gone-past.

24. Lha' mes-ta~ taa-tvn-nee-san-dvn-chi-ch'aa-ta waa-ghes-ta~ waa-ghii~'a~.
One o'clock thirty-four it-has-gone-past afternoon(PM).

25. Srwee-la' mes-ta~.
Five o'clock.

26. Srwee-la' mes-ta~ dinch-tvn-nee-san waa-ghes-ta~.
Five o'clock forty it-has-gone-past.

27. Srwee-la' mes-ta~ srwee-la'-tvn-nee-san-srchee-t'ee-ch'aa-ta waa-ghes-ta~.
Five o'clock fifty-seven it-has-gone-past.

28. Srwee-la' mes-ta~ srwee-la'-tvn-nee-san-srchee-t'ee-ch'aa-ta waa-ghes-ta~ xaa-ghii~-'a~.
Five o'clock fifty-seven it-has-gone-past sunrise(AM).

29. Lha' mes-taa~-wan'-ne'.
One minute.

30. Taa-tvn-nee-san mes-taa~-wan'ne'.
Thirty minutes.

31. Taa-tvn-nee-san-srwee-la'-chaa-ta mes-taa~-wan'-ne'.
Thirty-five minutes.

32. Hvm'_____ mes-ta~.	Its almost _____ o'clock
Hvm' lha' mes-ta~.	It is almost one o'clock

33. _____ waa-ghes-ta~.	It is past_____ o'clock
Srwee-la' mes-ta~ waa-ghes-ta~.	It is past five o'clock

34. Dvt-la ghvt-ti~lh.
What-is-it time.

35. Srwee-la' mes-taa~-te, Taa-'at-dvn 'vn' tee-shvsh-te.
Five hours-will-be, Crescent city to going-to-go.

Dii-dvn Mvn-taa-dvn Tash Wee-ya' Slaa (Modern town going lesson)

Dii-dvn Mvn-taa-dvn Tash Wee-ya' Slaa Day-ha~ (Modern town going lesson questions)

1. Dvt-la   Where-is-it

Dii-dvn Mvn-taa-dvn Tash Wee-ya' Slaa Yuu-t'i (Modern town going nouns lesson)

1. Taa-'at-dvn   Crescent City
2. Xaa-yuu-chit   Hiouchi
3. Kaa-nvsh   Smith river
4. Taa-chit   Klamath
5. Chit-xu   Brookings
6. Mvn-des-chuu-dvn   Fort Dick
7. Mvs-ye   Gasquet
8. Yaa~-shuu-chit   Gold Beach

Dii-dvn Mvn-taa-dvn Tash Wee-ya' Slaa Tv-xvm-t'i (Modern town going lesson postposition)

1. 'vn'   to/towards

Dii-dvn Mvn-taa-dvn Tash Wee-ya' Slaa Naa-ghvt-na' (Modern town going lesson verbs)

1. Tash (going)
   Tee-shvsh   i-am-going
   Taa~-yash   you-are-going
   Tash   he/she/it-is-going

2. Yulh-te (want)
   'Ushlh-te   i-want
   'Vmlh-te   you-want
   Yulh-te   he/she/it-want

3. Slhtii~(at)
   Svs-lhti~   i-am-at
   Sin-lhti~   you-are-at
   Slhtii~   he/she/it-is-at

Dii-dvn Mvn-taa-dvn Tash Wee-ya' Slaa Srnee-svn (Modern town going lesson)

1. **Dvt-la 'vn' Taa~-yash haa~?**
   Where-is-it to you-are-going?

   _____ **'vn' tee-shvsh.**
   _____ to   i-go.

2. **Dvt-la 'vn' taa~-yash 'vmlh-t'e?**

   Where-is-it to you-go you-want?

   _____ **'vn' tee-shvsh 'vshlh-te.**
   _____ to i-go i-want.

3. **Dvt-la Bilh haa~?**

   Where-is-it bill ?

   Bilh taa-'at-dvn slhtii~.

   Bill Crescent city at.

4. **Dvt-la sinlh-ti~ haa~?**

   Where-is-it you-at?

   Taa-'at-dvn svs-lhti~.

   Crescent City i-am-at.

5. **Dvt-la 'vn' taa~-yash 'vmlh-te haa~?**

   Where-is-it to you-go you-want?

   Taa-'at-dvn 'vn' tee-shvsh 'vshlh'-te.

   Crescent City to i-go i-want.

   Day-'ee-wvn Taa-'at-dvn 'vn' taa~-yash haa~.

   Why-for Crescent City to you-go.

   'Aa-le wvn.

   Olive for.

Dii-dvn Mvn-taa-dvn Tash Wee-ya' Slaa Waa-'aa-dvn (Modern town going lesson activities)

Lha' Waa-'aa-dvn (activity 1)

Yuu-t'i

ASLA – use the ASLA to teach the yuu-t'i.

Naa-xe Waa-'aa-dvn (activity 2)

Naa-ghvt-na'

ASLA – Use the ASLA method to teach the yuu-t'i and naa-ghvt-na' together.

Taa-xe Waa-'aa-dvn (activity 3)

Dvt-la

ASLA – Use the ASLA method to teach the Dvt-la.

Dvn-chi Waa-'aa-dvn (activity 4)

Tee-shvsh

TPR - Place mvn-taa-dvn on floor. Have LL say where they are going"_____ 'vn' tee-shvsh." As they step on it.

Lha'-ne – Taa-'at-dvn 'vn' tee-shvsh.

       Crescent city to   i-go.

Srwee-la' Waa-'aa-dvn (activity 5)

Slhtii~

TPR – LL1 say where they are going "taa-'at-dvn 'vn' tee-shvsh." Once LL1 is standing on laminated town on the floor. LL2 will ask LL3 "Dvt-la Bilh haa~?". LL3 will respond to LL2 "Bilh taa-'at-dvn slhtii~".

Lha'-ne – Taa-'at-dvn 'vn' tee-shvsh.

       Crescent city to i-go.

Naa-xee-ne - Dvt-la Bilh haa~?

       Where-is-it bill ?

Taa-xee-ne – Bilh taa-'at-dvn slhtii~.

       Bill Crescent city at.

K'wes-taa-ni Waa-'aa-dvn (activity 6)

Svs-lhti~, Sii~-lhti~

TPR – LL1 says where they are going "taa-'at-dvn 'vn' tee-shvsh." LL2 asks LL1 "Dvt-la sii~-lhti~ haa~?". LL1 respond to LL2 "Taa-'at-dvn svs-lhti~."

Lha'-ne – Taa-'at-dvn 'vn' tee-shvsh.

Naa-xee-ne - Dvt-la sii~-lhti~ haa~?

Lha'-ne – Taa-'at-dvn svs-lhti~.

Srch'ee-t'e Waa-'aa-dvn (activity 7)

Dvt-la

ASLA – LL1 speaks to LL2 "Dvt-la 'vn' taa~-yash 'vmlh-te". LL2 will touch a image and say the town "Taa-'at-dvn 'vn' tee-shvsh 'vshlh-te.".

Lha'-ne – Dvt-la 'vn' taa~-yash 'vmlh-te haa~?

Naa-xee-ne - Taa-'at-dvn 'vn' tee-shvsh 'vshlh'-te.

Laa-nii-srvt-naa-t'a Waa-'aa-dvn (activity 8)

Day-'ee-wvn, wvn

ASLA – Lay laminated Dii-dvn mvn-taa-dvn on floor. LL1 speaks to LL2 "Dvt-la 'vn' taa~-yash 'vmlh-te". LL2 will walk and stand on a town "Taa-'at-dvn 'vn' tee-shvsh 'vshlh-te.". LL1 speaks to LL2 "Day-'ee-wvn Taa-'at-dvn 'vn' taa~-yash."LL2 will respond to LL1 with what the reason is there are going there for "'Aa-le wvn.".

Lha'-ne – Dvt-la 'vn' taa~-yash 'vmlh-te haa~?

Naa-xee-ne - Taa-'at-dvn 'vn' tee-shvsh 'vshlh'-te.

Lha'-ne – Day-'ee-wvn Taa-'at-dvn 'vn' taa~-yash.

Naa-xee-ne – 'Aa-le wvn.

Da'-ye' Wee-ya' Slaa (family Unit)

1. 'aa-me' — grandfather
2. ch'aa-ne' — older
3. ch'aa-ye' — grandchild
4. ch'ay-yii-ne — elder / oldman
5. chee-le' — brother
6. ch'ee-see-ne' — husband
7. ch'uu-xa' — in-law
8. dan-ghee-yilh — son
9. da'-ye' — family/relative
10. da'-ye'-yu' — immediate family
11. dee-sre' — sister
12. ghe' — brother-in-law
13. ghee-tr'e' — sister-in-law
14. k'waa-ga' — mother
15. k'wii-daa-naa~-ye' — ancestor
16. shlaa-sri' — my-friend
17. lha'-'e' — sibling
18. Lhk'vt-yvslh-da' — stepchild
19. Lhu'lh-te' — lover
20. Lii~-ch'e' — pet dog
21. maa-de' — aunt(paternal)
22. maa-she' — nephew
23. maa~-xe' — aunt(maternal)
24. masr-tr'e' — niece
25. mee-ta' — father-in-law
26. mee-tr'e' — mother-in-law
27. mii-te' — uncle (paternal)
28. mii~-sdvm — younger
29. Shii-du' — myself
30. see-te' — cousin
31. sii-'e' — daughter
32. sru' — grandmother
33. ta' — father
34. tr'aa-ne' — wife
35. tr'ii-ne' — uncle (maternal)
36. xvlh-delh-ts'e' — significant other

Da'-ye' srnee-svn – (family sentence)

1. Shii-du'   myself

2. Da'-ye'   family
   1s Shda'-ye'   my family
   2s Nn-da'-ye'   your family
   3s hii-da'-ye'   its family

3. Da'-ye'-yu   immediate family
   1s Shda'-ye'-yu'   my immediate family
   2s Nn-da'-ye'-yu'   your immediate family
   3s Hii-da'-ye'-yu'   its immediate family

4. Ta'   father
   1s Shta'   my father
   2s Nn-ta'   your father
   3s hii-ta'   its family

5. K'waa-ga'   mother
   1s Shk'aa-ga'   my mother
   2s Nn-k'aa-ga'   your mother
   3s Hii-k'waa-ga'   its family

6. Dee-sre' ch'aa-ne'   elder sister
   1s Shdee-sre' ch'aa-ne'   my elder sister
   2s Nn-dee-sre' ch'aa-ne'   your elder sister
   3s Hii-dee-sre' ch'aa-ne'   its elder sister

7. Dee-sre' mii~-sdvm   young sister
   1s Shdee-sre' mii~-sdvm   my young sister
   2s Nn-dee-sre' mii~-sdvm   your young sister
   3s Hii-dee-sre' mii~-sdvm   its young sister

8. Chee-le' ch'aa-ne'   older brother
   1s Shchee-le' ch'aa-ne'   my older brother
   2s Nn-chee-le' ch'aa-ne'   your older brother

3s Hii-chee-le' ch'aa-ne'   it older brother

9. Chee-le' mii~-sdvm   young brother
    1s Shchee-le' mii~-sdvm   my young brother
    2s Nn-chee-le' mii~-sdvm   your young brother
    3s Hii-chee-le' mii~-sdvm   its young brother

10. Sii-'e'   daughter
    1s Shsii-'e'   my daughter
    2s Nn-sii-'e'   your daughter
    3s Hii-sii-'e'   its daughter

11. Dan-ghee-yilh   son
    1s Shdan-ghee-yilh   my son
    2s nan-ghee-yilh   your son
    3s Hii-dan-ghee-yilh   its son

12. Lii~-ch'e'   pet dog
    1s Shlii~-ch'e'   my dog
    2s Nn-lii~-ch'e'   your dog
    3s Hii-lii~-ch'e'   Its dog

13. Sru'   grandmother
    1s Shsru'   my grandmother
    2s Nn-sru'   your grandmother
    3s Hii-sru'   its grandmother

14. 'Aa-me'   grandfather
    1s Sh'aa-me'   my grandfather
    2s Nn-'aa-me'   your grandfather
    3s Hii-'aa-me'   its grandfather

37. Tr'aa-ne'   wife
    1s Shtr'aa-ne'   my wife
    2s Nn-tr'aa-ne'   your wife
    3s Hii-tr'aa-ne'   its wife

38. Ch'ee-see-ne'   husband
    1s Shch'ee-see-ne'   my husband
    2s Nn-ch'ee-see-ne'   your husband
    3s Hii-ch'ee-see-ne'

39. Ghe'   brother-in-law
    1s Shghee   my brother-in-law
    2s Nn-ghee   your brother-in-law
    3s Hii-ghee   its brother-in-law

40. Ghee-tr'e'   sister-in-law
    1s Shghee-tr'e'   my sister-in-law
    2s Nn-ghee-tr'e'   your sister-in-law
    3s Hii-ghee-tr'e'   its sister-in-law

41. Maa-she'   nephew
    1s Shaa-she'   my nephew
    2s Naa-she'   your nephew
    3s Hii- maa-she'   its nephew

42. Masr-tr'e'   niece
    1s Shasr-tr'e'   my niece
    2s Nn-masr-tr'e'   your niece
    3s Hii-masr-tr'e'   its niece