

Unit 3

Our Families

3.1 Parents and Grandparents

Another important set of nouns in Haida, besides people's names, are **KINTERMS**. These are words used to refer to one's relatives. Kinterm phrases come in two parts in Haida. The first part tells us whose relative it is, and the second part tells us their relation to that person. Kinship works quite differently in Haida society compared to the wider American society, so in addition to learning new vocabulary items, we will also need to learn about different ways in which relationships can be expressed between people.

The key concepts in understanding traditional Haida kinship are *clan* and *moiety*. Every Haida person is born into a particular clan. They are always in the same clan as their mother. Every clan belongs to one of two moieties – the Raven moiety or the Eagle moiety. In traditional Haida marriage, the husband and the wife must come from opposite moieties. That is, a Raven must marry an Eagle, and not another Raven, and likewise an Eagle must marry a Raven, and not another Eagle.

Here are the kinterms for talking about our parents and grandparents. Each of them is preceded by the little word **díi**, which means "my".

díi náan	my grandmother	díi xáad	my father (f)
díi chan	my grandfather	díi gung	my father (m)
díi aw	my mother	díi yáa'ii	my parent

Here are some notes on these words.

The term **náan** refer to either your mother's mother (maternal grandmother) or your father's mother (paternal grandmother). It can also be used to refer to your stepmother.

The term **chan** can be used to refer to your mother's father or your father's father. It can also be used to refer to your stepfather.

There's no Haida word for "grandparent". If you wanted to say "my grandparents", you would need to say **dii náan isgyáan chan**, literally "my grandmother and grandfather".

The term **aw** refers to your mother. It can also refer to any of her sisters (your maternal aunts), or to any woman married to your father's brother. All of these women are in your same clan and moiety.

The term **xáad** is used when talking about the father of a female. So, the phrase **dii xáad** "my father" would only be used by a girl or a woman, and not by a male. It also refers to any of your father's brothers (paternal uncle), or a man married to your mother's sister.

The term **gung** works the other way around: it is only used when talking about the father of a male. The phrase **dii gung** would only be used by a boy or a man, and not by a female. It also refers to any of your father's brothers (paternal uncle), or a man married to your mother's sister.

Regardless of whether you are male or female, your father always belongs to a different clan in the opposite moiety from you.

The term **yáa'ii** refers to one of your parents, regardless of gender.

Here are some sentence examples with our new kinterms.

Dii náan táwk'aang.	My grandmother is gardening.
Dii chan gáadanggan.	My grandfather bathed.
Dii aw ki skáawnanggan.	My mother shot some pool.
Dii xáad ganílgang.	My father is drinking some water.
Dii gung ts'áanuuásaang.	My father will build a fire.
Dii yáa'ii hlgáנגgulágan.	My parent was working.

3.2 Siblings

Here are the kinterms for talking about your siblings. You will notice that here, too, things work very differently in Haida than they do in English.

díi k'wáay	my older same-sex sibling
díi dúun	my younger same-sex sibling
díi jáas	my sister (of a male)
díi dáa	my brother (of a female)

Here are some notes on these terms.

The term **k'wáay** refers to an older sibling of the same sex. So, if a man uses the phrase **díi k'wáay**, it means “my older brother”. But if a woman uses the same phrase, it means “my older sister”. The same term is used to refer to an older same-sex parallel cousin – either your mother’s sister’s child if you are female, or your father’s brother child if you are male.

The term **dúun** works in just the opposite way. It refers to a younger same-sex sibling. So, when a man says **díi dúun**, he means “my younger brother”, but when a woman says that, she means “my younger sister”. This term can also refer to any younger same-sex parallel cousin – either your mother’s sister’s child if you are female, or your father’s brother’s child if you are male.

The term **jáas** is used to talk about the sister of a male. So, the phrase **díi jáas** would only be used by a boy or a man to mean “my sister”. The same term is used regardless of whether the sister is older or younger. A woman who wanted to refer to her sister would have to choose between **díi k'wáay** “my older sister” and **díi dúun** “my younger sister”.

The term **dáa** works the other way; it is used to talk about the brother of a female. The phrase **díi dáa** means “my brother”, but would only be used by a girl or a woman. The same term is used regardless of whether the brother is older or younger. For a man to

talk about his brother, he would have to say either **díi k'wáay** “my older brother” or **díi dúun** “my younger brother”.

Here are some sentence examples.

Díi k'wáay ta tl'iigan.	My older sister was sewing.
Díi k'wáay gatáagang.	My older brother is eating.
Díi dúun kúugaagan.	My little sister was cooking.
Díi dúun xyáalgan.	My little brother danced.
Díi dáa sgi skáajuugang.	My little brother is playing baseball.
Díi jáas sgadägágán.	My sister was whispering.

3.3 Aunts, Uncles and Spouses

Another important set of kinterms in Haida are the ones for your aunts and uncles, as well as for spouses.

díi skáan	my paternal aunt	díi jáa	my wife
díi káa	my maternal uncle	díi tláal	my husband

Some notes:

The term **skáan** refers to your paternal aunt, that is, your father’s sister. Remember that your mother’s sister is referred to with the term **aw** “mother”.

The term **káa** refers to your maternal uncle, that is, your mother’s brother. Remember that your father’s brother is referred to with the term **xáad** or **gung** “father”.

The terms **jáa** and **tláal** work very much like their counterparts do in English. Notice that there is no gender-neutral term for “spouse” in Haida. Some beginning students have a hard time remembering the two kinterms **jáa** “wife” and **jáas** “sister”. This can lead to some embarrassing situations. One handy tricky is to remember that **jáas** ends

with an s, just like the s in sister.

Here are some sentence examples with these kinterms.

Díi skáan náanggang.	My paternal aunt is playing.
Díi aw ki skáawnanggang.	My maternal aunt is shooting pool.
Díi káa hlkúnst'ijjan.	My maternal uncle blew his nose.
Díi xáad sgiwdaanggan.	My paternal uncle gathered seaweed.
Díi jáa k'áahluugan.	My wife got up.
Díi tláal xáwgang.	My husband is fishing.

3.4 Children and Grandchildren

Next are the kinterms for children and grandchildren.

díi gid	my child
díi gid jáadaas	my daughter ("female child")
díi gid íihlangaas	my son ("male child")
díi t'ak'an	my grandchild
díi t'ak'an jáadaas	my granddaughter ("female grandchild")
díi t'ak'an íihlangaas	my grandson ("male grandchild")

The term **gid** can refer to either your own child, or the child of your same-sex sibling. For example, when a woman says **díi gid**, she might mean "my child", "my niece" (sister's daughter) or "my nephew" (sister's son). On the other hand, when a man says **díi gid**, he might mean "my child", "my niece" (brother's daughter) or "my nephew" (brother's son).

The term **t'ak'an** can refer to your grandchild, your great-grandchild, your great-great-grandchild, and so on down through the generations. It can also refer to the grandchild (or great-grandchild, etc.) of your same-sex sibling. So the phrase **díi t'ak'an** could

have a variety of different meanings: “my grandchild”, “my great-grandchild”, “my grandniece”, “my grandnephew”, etc.

To specify the gender of a child or grandchild, you add the word **jáadaas** “female” or **íihlangaas** “male”.

Here are some example sentences.

Díi gid k’ajúugang.	My child is singing.
Díi gid jáadaas giidáanggan.	My daughter gathered bark.
Díi gid íihlangaas gúusuugang.	My son is talking.
Díi t’ak’an k’áwaang.	My grandchild is sitting.
Díi t’ak’an jáadaas ta tl’iigang.	My granddaughter is sewing.
Díi t’ak’an íihlangaas aadägán.	My grandson was seining.

3.5 Other Kinterms

There are a variety of other kinterms as well.

díi náad	my nephew/niece (m)	díi kunaa	my father-in-law
díi was’un	my nephew/niece (f)	díi juunáan	my mother-in-law
díi gujáangaa	my daughter/niece	díi kée	my brother-in-law
díi sgwáanaa	my s/s sibling-in-law	díi k’a táayaa	my sweetheart
díi hlanuu	my o/s sibling-in-law	díi taw/ tawíi	my clan relative

The term **náad** is used to refer to a man’s niece or nephew on his sister’s side. For a niece or nephew on his brother’s side, he would use the term **gid** “child”.

The term **was’un** is used to refer to a woman’s niece or nephew on her brother’s side. For a niece or nephew on her sister’s side, she would use the term **gid** “child”.

The term **gujáangaa** can be used to refer to a daughter (just like **gid jáadaas**), or to the

daughter of your same-sex sibling (also like **gid jáadaas**). So, for a woman, **dii gujáangaa** could mean “my daughter” or “my niece” (sister’s daughter). For a man, the same phrase would mean either “my daughter” or “my niece” (brother’s daughter).

The term **sgwáanaa** refers to the spouse of your spouse’s same-sex sibling. So, for a woman, the phrase **dii sgwáanaa** means “my husband’s brother’s wife” (sister-in-law), while for a man the same phrase means “my wife’s sister’s husband” (brother-in-law).

The opposite term is **hlanuu**, which refers to the spouse of your same-sex sibling. So, for a woman, the phrase **dii hlanuu** means “my sister’s husband” (brother-in-law), and for a man the phrase means “my brother’s wife” (sister-in-law).

The term **kunaa** can refer to a wide range of relatives. To begin with, it refers to your spouse’s father, or your spouse’s father’s brother. So, for a woman, the phrase **dii kunaa** could mean “my father-in-law” or “my uncle-in-law” (husband’s father’s brother), while for a man it would mean “my father-in-law” or “my uncle-in-law” (wife’s father’s brother). It can also refer to the husband of your daughter (son-in-law), the husband of your same-sex sibling’s daughter (nephew-in-law), or the husband of your daughter’s daughter (grandson-in-law).

The term **juunáan** refers to a woman’s husband’s mother (mother-in-law), or any of her sisters (aunt-in-law).

The term **kée** refers to a man’s sister’s husband (brother-in-law), his wife’s brother (brother-in-law) or his wife’s mother’s brother (uncle-in-law).

The term **k’a táayaa** refers to your sweetheart, boyfriend, girlfriend or lover.

The term **taw** or **tawii** refers to any clan relative not covered by one of the earlier terms. In modern times, this phrase has also been extended to mean “friend”.

Here are some sentence examples.

Tlísdluwaan díi náad xyáahläsaang.
 Someday my nephew will dance.

Sáng Sdáng díi was'un skáadaangäsaang.
 My niece will pick berries on Tuesday.

Sáng sgask'w díi gujáangaa hlgánggulägan.
 My daughter worked all day.

Díi sgwáanaa ta k'íidang.
 My sister-in-law is doing some carving.

Díi hlanuu wáayaad sgáyhlaang.
 My brother-in-law is crying now.

Sántajaa saliid díi kunaa táwk'ägan.
 My father-in-law gardened in the afternoon.

Díi juunáan gúusuugang.
 My mother-in-law is talking.

Hawíidaan díi kée ts'áanuüsaang.
 My brother-in-law will build a fire soon.

Áasangwee díi k'a táayaa skínägan.
 My sweetheart woke up a little while ago.

Díi tawii hat'an k'ajúugan.
 My friend was just singing.

3.6 Relational Pronouns

In all of the examples so far, we have been using the little word **díi**, meaning “my”. This word is not a noun or a verb, but a new kind of pronoun called a **RELATIONAL PRONOUN**. The table below shows the six basic Relational pronouns in Haida.

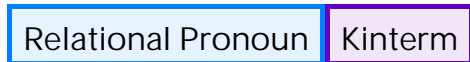
díi	my	íitl'	our
dáng	your	daláng	your folks'
hal	his, her	hal	their

You'll notice how similar the Relational pronouns are to the Active Subject pronouns.

The only forms that are different are **díi** and **íitl'**. Although **hal** can be used to mean “their”, we will just practice using it to mean “his” or “her” for the time being, and come back to its other uses in later units.

The Relational pronoun always goes in front of the kinterm that it belongs with, and the two of them together create a noun phrase.

NOUN PHRASE



Here are some examples of noun phrases that are made with Relational pronouns and kinterms.

NOUN PHRASE

Relational Pronoun	Kinterm	
díi	náan	my grandmother
dáng	jáa	your wife
hal	dáa	her brother
íitl'	gid íihlangaas	our son
daláng	jáas	your folks' sister

These noun phrases can then be put into simple sentences, like the following.

Adaahl díi náan sgiwdaanggan.
 My grandmother gathered seaweed yesterday.

Áasangaa dǎng jáa ta xáyäsaang.
 Sometime today your wife will do some weaving.

Hal dǎa gu chándaalgang.
 Her brother is sledding.

Gáalgwaa íitl' gid íihlangaas k'u xajáanggan.
 Last night our son was smoking.

Hat'án daláng jáas gyáa 'láanuugan.
 Your folks' sister just swore.

3.7 More on Relations

If we want to be specific, and name the person whose relative we're talking about, then we can simply put that person's name directly in front of the kinterm.

NOUN PHRASE



For example:

NOUN PHRASE		
Person's Name	Kinterm	
Ann	chan	Ann's grandfather
Judson	gid íihlangaas	Judson's son
Frank	dúun	Frank's younger brother

Here again, we can take these noun phrases and use them as subjects in simple sentences like the following.

Ann chan hat'án k'áahluugan.

Ann's grandfather just got up.

Ámts'uwaan Judson gid íihlangaas sgi skáajuuäsaang.

Judson's son will play baseball a little while later.

Sáng Tléehl Frank dúun ta k'áalanggan.

Frank's little brother did some writing on Friday.

3.8 Plural Kinterms

All of the kinterms we have seen so far have been singular – that is, they refer to just one person. If we want to make those kinterms plural, we need to add the **PLURAL KINTERM** ending **-lang**. For most kinterms, we can simply add this ending with no other changes to create the plural form.

náan	náanlang	grandmothers
xáad	xáadlang	fathers (f)
k'wáay	k'wáaylang	older same-sex siblings
dúun	dúunlang	younger same-sex siblings
dáa	dáalang	brothers
jáas	jáaslang	sisters
skáan	skáanlang	paternal aunts
káa	káalang	maternal uncles
jáa	jáalang	wives
juunáan	juunáanlang	mothers-in-law
kée	kéelang	brothers-in-law
tawii	tawii-lang	clan relatives, friends

Some sentence examples.

Áayaad Bill náanlang k'ajúugang. Bill's grandmothers are singing today.
 ❖ **Sheri xáadlang xáwgang.** Sheri's fathers are fishing. ❖ **Adaahl daaliigw Jill k'wáaylang xánjuuäsaang.** The day after tomorrow Jill's older sisters will go on a trip. ❖ **Íitl' dúunlang sgadägaang.** Our little brothers are whispering. ❖ **Sáng Sqwáansang hal dáalang hlgánggulaa.äsaang.** Her brothers will work on Monday. ❖ **Díi jáaslang skinánggan.** My sisters woke up. ❖ **Daláng skáanlang ganílgan.** Your paternal aunts drank some water. ❖ **Mark káalang ta k'íidang.** Mark's maternal uncles are carving. ❖ **Íitl' jáalang gatáagang.** Our wives are eating. ❖ **Adaahl daláng juunáanlang skáadaanggan.** Yesterday your folks' mothers-in-law picked some berries. ❖ **Hat'an íitl' kéelang stláandlan-gan.** Our brothers-in-law just washed their hands. ❖ **Díi tawílang ta tl'íigang.** My friends are doing some sewing.

If the basic form of the kinterm has no accent, then we usually add **-láng** to make the plural.

gung	gungláng	fathers (m)
was'un	was'unláng	nephews/nieces (f)
hlanuu	hlanuuláng	opposite-sex siblings-in-law
kunaa	kunaaláng	fathers-in-law
taw	tawláng	clan relatives, friends

Some sentence examples.

Sándiigaa Xajúu íitl' gungláng ta k'udlán-gan. Our fathers did some painting on Saturday. ❖ **Hal was'unláng k'áwaanggang.** Her nieces and nephews are sitting. ❖ **Gáalgwaa hal hlanuuláng xyáalgan.** Her brothers-in-law danced last night. ❖ **Hawíidaan íitl' kunaaláng k'asdláa.äsaang.** Our fathers-in-law will go to sleep soon. ❖ **Dáng tawláng sqáygaang.** Your friends are crying.

3.9 More Plural Kinterms

Finally, for some of the kinterms, other changes happen when **-lang** is added to make the plural form. Take careful note of the differences between the singular and plural forms here.

chan	chánlang	grandfathers
aw	áwlang	mothers
gid	git'aláng	children
t'ak'an	t'ak'ánlang	grandchildren
tláal	tláal'lang	husbands
náad	náat'alang	nephews/nieces (m)
gujáangaa	gujáanglang	daughters/nieces
sgwáanaa	sgwáanlang	same-sex siblings-in-law
k'a táayaa	k'a táaylang	sweethearts

For example:

Dii chánlang káajuugan. My grandfathers hunted. ❖ **Sarah áwlang ta t'ánsiidang.** Sarah's mothers are doing some laundry. ❖ **Sáng Stánsang hal git'aláng xyáalgan.** Her children danced on Thursday. ❖ **Íitl' t'ak'ánlang skinánggan.** Our grandchildren woke up. ❖ **Jane isgyáan Paula tláal'lang ts'áanuugan.** Jane and Paula's husbands built a fire. ❖ **Hal náat'alang stl'a kingáanggang.** His nephews are playing guitar. ❖ **Betty gujáanglang stláandlan-gang.** Betty's daughters are washing their hands. ❖ **Sándii díi sgwáanlang sgi skáajuugan.** My brothers-in-law played baseball on Sunday. ❖ **Íitl' k'a táaylang aadáng.** Our sweethearts are seining.

The plural forms for sons, daughters, grandsons and granddaughters are particularly complex, because we have to make both parts of the phrase plural. Pay special attention to the difference between **jáadaas** "female (singular)" and **jaadáas** "female (plural)".

For example:

gid jáadaas	git'aláng jaadáas	daughters
gid íihlangaas	git'aláng íihlaants'ádaas	sons
t'ak'an jáadaas	t'ak'ánlang jaadáas	granddaughters
t'ak'an íihlangaas	t'ak'ánlang íihlaants'ádaas	grandsons

Here are some example sentences.

Áayaad dīi git'aláng jaadáas káajuuäsaang. My daughters will hunt today.
 ❖ **Gáalgwaa hal git'aláng íihlaants'ádaas kúugaagan.** Last night his sons cooked.
 ❖ **Íitl' t'ak'ánlang jaadáas náanggang.** Our granddaughters are playing.
 ❖ **Phil t'ak'ánlang íihlaants'ádaas táwk'aang.** Phil's grandsons are gardening.

3.10 Yes/No Questions

Now let's turn back to questions. In Unit 2, we learned about asking and answering Who? questions. Another very useful kind of question is the **YES/NO QUESTION**.

Compare the following English sentences. The first is a statement, and the second is the corresponding Yes/No Question.

Anthony is cooking.
 Is Anthony cooking?

In English, one very common way to make a Yes/No question is to change the word order around, as in the example above.

Let's compare the same two sentences in Haida, and see what the changes are.

Anthony kúugaagang.	Anthony is cooking.
Anthony gw kúugaa?	Is Anthony cooking?

We can spot two changes here between the statement and the corresponding yes/no question. First, we've added the little word **gw** to the question. This is what we call the **QUESTION FOCUS MARKER**. And second, the verb is in its Basic form. Even though the question is a present tense question – it's asking whether Anthony is cooking right now – the Simple Present ending **-gang** has been dropped.

We see these same two features – the Question Focus Marker (QFM) **gw** and the Basic form of the verb – used in other present tense yes/no questions. Here are some more examples.

Dáng náan gw k'ajúu?	Is your grandmother singing?
Dan gung gw k'u xajáang?	Is Dan's father smoking?
Jennifer gw giidáang?	Is Jennifer gathering bark?

To answer a yes/no question, we of course have to learn the words for 'yes' and 'no'. Here they are.

Ee	Yes	Gée ~ Gée aa	No
Áang	Yes	Gáa'anuu	No
Ja áang	Yes of course!	Géeng aa ~ Gé'e	Of course not!

As we can see, we have a few different choices. To say 'yes', the two most common ways are **ee** and **áang**. The word **ee** is more common among Old Massett speakers, while the word **áang** is more common among Alaskan speakers. Be sure to notice that **ee** has low-tone, while **áang** has high-tone. To give a stronger positive response to a question, we can say **ja áang**, which is like 'Yes, of course!' or 'Yes, indeed!'.

To answer negatively, the most common response is **gée**. Some Old Massett speakers also say **gée aa** with the same meaning. (That second form doesn't seem to be used by Alaskan speakers). Another common way to say 'no' is **gáa'anuu**. To give a stronger negative response, Old Massett speakers will typically say **géeng aa**, while Alaskan speakers will often say **gé'e**. These both mean 'No, of course not!' or 'No, not at all!'.

Here are some common exchanges using these new responses.

Dáng náan gw k'ajúu? Ee.	Is your grandmother singing? Yes.
Dan gung gw k'u xajáang? Áang.	Is Dan's father smoking? Yes.
Jennifer gw giidáang? Ja áang!	Is Jennifer gathering bark? Absolutely!

When we answer a yes/no question negatively, there are usually two possibilities. The first is that the questioner has the right person, but the wrong activity. In that case, we can use one of our negative response phrases, and then a simple statement describe the action that the person is actually doing.

Hal tláal gw sgáyhlaa? Gée, hal gúusuugang.	Is her husband crying? No, he's talking.
Jane was'un gw skamdáa? Gáa'anuu, hal aadáang.	Is Jane's nephew trapping? No, he's seining.
Carl gw sgiwdaang? Géeng aa! Hal ts'áanuugang.	Is Carl gathering seaweed? Not at all! He's building a fire.

The other possibility is that they have the right activity, but the wrong person. In that case, we'll want to identify who the correct person is.

Hal chan gw sgadägáa? Gée, hal káa aa.	Is her grandfather whispering? No, her uncle is.
Tom náad gw ta xáy? Gáa'anuu, Jim aa.	Is Tom's nephew weaving? No, Jim is.
Steve gw ta t'ánsgad? Géeng aa! Linda aa.	Is Steve doing laundry? Not at all! Linda is.

3.11 Pronouns in Yes/No Questions

Recall from Unit 2 that we have two sets of Active Subject pronouns. There's the “regular” set that we use in making simple statements. And then there is the “focused” set that we use in answering **Gíisd uu?** questions. So far, that's the only place where we've needed to use the focused set of pronouns.

But now we have another opportunity. When we put a pronoun in front of the Question Focus Marker **gw**, that pronoun is in focus position in the sentence. Since the pronoun is in focus position, we have to use the focused set of pronouns.

Let's watch how the pronouns changes as we go from statement to yes/no question in the following pairs of sentences.

Hi skáadaanggang.	I am picking berries.
Hlása gw skáadaang?	Am I picking berries?
Dáng ganilgang.	You are drinking water.
Dáa gw ganíihl?	Are you drinking water?
Hal ts'áanuugang.	She is building a fire.
'Láa gw ts'áanuu?	Is she building a fire?

In each of these pairs of sentences, we see how the pronoun changes from its regular form in the statement, to the focused form in the yes/no question.

Of course, these changes only happen with the singular pronouns. The plural pronouns keep the same form in the regular set and the focused set.

T'aláng sgiwdaanggang.	We are gathering seaweed.
T'aláng gw sgiwdaang?	Are we gathering seaweed?
Daláng stláandlan-gang.	You folks are washing your hands.
Daláng gw stláandlan?	Are you folks washing your hands?

We can answer these questions in the same way as other yes/no questions. Here are some examples.

Hláa gw skáadaang? Ee, dǎng skáadaanggang. Gée, dǎng sǵiwdaanggang. Gáa'anuu, Cathy aa.	Am I picking berries? Yes, you are picking berries. No, you are gathering seaweed. No, Cathy is.
Dáa gw ǵaniihl? Áang, Hl ǵaniłgang. Gée, Hl gatáagang. Gé'e, Bob aa.	Are you drinking water? Yes, I'm drinking water. No, I'm eating. No, Bob is.
'Láa gw ts'áanuu? Ee, hal ts'áanuugang. Gáa'anuu, hal stl'a kingáanggang. Gée, hláa aa.	Is she building a fire? Yes, she is building a fire. No, she's playing guitar. No, I am.

Notice that when we ask a **Hláa gw...?** question, the response is with **dǎng** 'you', and not **Hl** 'I'. The reverse happens with **Dáa gw...?** questions. The answer here will usually involve **Hl** 'I', and not **dǎng** 'you'.

We see the same sort of shifting happening when we use the plural pronouns in yes/no questions.

T'aláng gw ta tl'íi? Ee, daláng ta tl'iigang. Gée, daláng ta xáygang. Gáa'anuu, Phil isgyáan Irene aa.	Are we sewing? Yes, you folks are sewing. No, you folks are weaving. No, Phil and Irene are.
Daláng gw sgi skáajuu? Áang, t'aláng sgi skáajuugang. Gée, t'aláng ki skáawnanggang. Gé'e, Mark isgyáan Molly aa.	Are you folks playing baseball? Yes, we are playing baseball. No, we are shooting pool. No, Mark and Molly are.

Notice the same pattern here. With a **T'aláng gw...?** question, the answer usually

involves **daláng**. But with a **Daláng gw...?** question, the answer typically has **t'aláng**.

Once you've seen a few examples like this, the pattern can seem logical and obvious. Nonetheless, many beginning students run into trouble with answering yes/no questions because they forget which pronoun to use. For example, a common error is to use **dáng** in response to a **Dáa gw...?** question.

Dáa gw gatáa?	Are you eating?
Ee, dág gatáagang.	Yes, you are eating.

This can be a very confusing reply for someone to receive, so it pays to take some extra time to practice using the right pronoun in your answers to yes/no questions.

Lastly, notice that we don't always have to have the Subject be the one in focus position. It's also possible to put a temporal adverb there instead.

Wáayaad gw dág náang?	Are you playing NOW?
Ee, Hl náangang.	Yes, I'm playing.
Wáayaad gw Vern k'ajúu?	Is Vern singing NOW?
Gée, adaahl uu hal k'ajúüäsaang.	No, he will sing TOMORROW.

3.12 Yes/No Questions in the Simple Future

Once we've gotten a handle on asking and answering yes/no questions in the Simple Present, learning to do the same in the Simple Future is not very hard.

We saw that in the Simple Present, we used a different form of the verb in the yes/no question than we did in a regular statement. The same holds true in the Simple Future. In a statement, the usual Simple Future ending is **-äsaang**. For a yes/no question, the usual Simple Future ending is **-'as**.

Dáa gw káajuu'as?	Will you hunt?
Ee, Hl káajuuäsaang.	Yes, you folks are sewing.
Gée, Hl skáadaangäsaang.	No, I will pick berries.
Tommy gw gu chándaal'as?	Will Tommy sled?
Áang, hal gu chándaaläsaang.	Yes, he will sled.
Gée, hal ki skáawnangäsaang.	No, he will shoot pool.

The ending **-'as** is the typical one for Old Massett speakers, and is also found with many Alaskan speakers. Speakers from both communities will sometimes keep, and sometimes drop, the glottal stop in this ending. You will hear speakers say both **káajuu'as** and **káajuuas**, **gu chándaal'as** and **gu chándaalas**.

In addition to **-'as** and **-as**, some Alaskan speakers shorten the ending just to **-s**, or use a longer form **-saa**. For them, the forms are **káajuuas** or **káajuuasaa**, **gu chándaalas** or **gu chándaalasaa**.

All of these different variations are correct, and you are likely to hear some or all of them from different speakers at different times. In these lessons, we will use the spelling **-'as** for this ending, as that seems to be the most common and widely used form.

In these Simple Future questions, we will often find temporal adverbs being used in order to make the questions more specific.

Adaahl gw däng ta k'id'as?	Will you carve tomorrow?
Ee, Hl ta k'idäsáang.	Yes, I will carve.
Gée, Sáng Sdäng aa.	No, (on) Tuesday.
Jiingaa gw hal náang'as?	Is he gonna play a long time?
Áang, säng sgask'w hal náangäsaang.	Yes, he'll play all day.

Just like with the regular Simple Future ending that we use in statements, Short-A

verbs will change their final **-a-** to a long **-aa-** before the ending **-'as** (in any of its various pronunciations).

Sáng TléehI gw dǎng hlgǎnggulaa'as?	Will you work on Friday?
Áang, HI hlgǎnggulaa.äsaang.	Yes, I will work.
Gée, adaahl aa.	No, tomorrow.
Sáng áayaan gw Anna táwk'aa'as?	Will Anna garden in the morning?
Ee, hal táwk'aa.äsaang.	Yes, she will garden.

Asking yes/no questions about the past is a more complicated issue. We will save that for later lessons.