



SHAADAAX' ROBERT ZUBOFF

Ƙak'weidi · Xutsnoowú Ƙwáan

YÉIL ƘA DU ƘÁAK

Raven and his Uncle

RECORDED: July 21 1972 in Angoon by Ƙeixwnéi Nora Marks
Dauenhauer

TRANSLATION: Ƙeixwnéi Nora Marks Dauenhauer

Introduction:

This and the following two stories, Raven and the Flood and Raven Makes the Aleutians, are told in a single connected narrative by Shaadaax' Robert Zuboff. The Dauenhauers chose to segment the narrative performance into three separate stories, but each segues into the next with no interruptions and so they can all be considered episodes within a single narrative framework.

Text

Á áyá yá –
yá ƙáa yéi áyá sh disáakw
Yookis'kookéik.

There's this –
this man who calls himself
Yookis'kookéik.

L ushik'éiyi káa áyá, yá Yookis'kookéik yóo sh disáagu. Du dlaak' yádi áyá ch'u tle ajákk̄.	He's a bad man, this man who calls himself Yookis'kookéik. He immediately kills his sister's children.	5
Tléil áyá du tuwáa ushgú ts du t'akkáa yéi aa teeyí yá kées' át akaawa.aagu káa. Ch'a tlákw áyá yankát wudáayin ch'áakw ku.aa. Yá Yookis'kookéik, tle ch'a hú du tuwáadax̄ áyá tsá gunayéi léix̄in. Á áyá tsu tsu yá du dlaak' yádi awujaagi áyá yá shaawát éek̄x̄ áyá yaa nagút, éek̄, yaa nasgáx̄. Á áyá Láx' áyá du xánt uwagút. « Wáa sá x̄'ayeká cha shaawát? » « Ha, ax̄ éek'ich xá uwaják ax̄ yádi. Ách áyá toowunéekw áyá yéi xat x̄'alayéix̄. » Aan yan sh kawdliník yá Láx' tin. Ách áwé yá Láx'ch yéi yawsikaa	He doesn't want any other person there beside him controlling the tide. It was always high tide long ago. This Yookis'kookéik only if he wished it could the tide begin to go down. It was after he had killed his sister's son that this woman is walking along a beach, along a beach, going along crying. It was Heron that came up to her. “Why are you crying my woman?” “Well, my brother, you see has killed my child. That's why grief is making me like this.” She told her story to this Heron. This is why the Heron said to her	10 15 20 25

« Dáa ch'a át aneelgein, cha shaawát, át aneelgein. Kúnáx̄ daa kdidugu aa té kagat'ei, kúnáx̄ daa kdidugu aa, tléil uwaḵas'i aa. Kúnáx̄ daa kdidugu aa kayit'eiyí, yéi kakoogenk'i aa, kananóot'. » A x̄'ayáx̄ áwé át ḵoowashee. Wáa nanée sáwé awsiteen daa kdidugu aa té. Akaawanóot' yú Láx̄' x̄'ayáx̄. Tléil yeewuyáat'i áyá gunayéi dís wusi.át yá shaawát. Yátx̄ yaa nastéen du káx̄' yá té; té áyá. Á áyá ḵugastée áyá Yéil tle yóo aawasáa tsú. Yá du éek'ich tlél wuskú yát awu.oowú. Yaa nawát, yaa nawát. Wáa nanée sáyá káak'wx̄ yaa nastéen. Gwál jinkaak táakw	“Why don't you look around my woman, look around. Find a stone that's perfectly round, one that's perfectly round with no cracks. When you find one that's perfectly round, a small one, swallow it.” She searched as he told her. At some point she saw a perfectly round stone. She swallowed it like that Heron had told her. It wasn't long when the months began to pass for this woman. It was becoming a child in her, this stone; it's this stone. So then it's when he was born that she named him Raven too. This brother of hers didn't know that she had a baby. He's growing, he's growing. It was at some point that he's becoming a man. Perhaps	30 35 40 45 50 55
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ka daxadooshú	at seventeen years,	
jinkaata táakw	maybe it's at	
ka nas'gadooshúx sateeyí gíyá	eighteen years that	60
akaawanáa,	she ordered him	
« I káak xánde nagú.	“Go to your uncle.	
I káak xánde nagú.	Go to your uncle.	
Gwál wudashee	Perhaps he might	
ash tuwáa ushgu, i káak. »	want some help, your uncle.”	65
Áwés yéi yaawaḱaa « Yak'ei,	So he says “Good, I'll go there	
aadé kḱwagóot,		
aḱ káak xánde. »	to my uncle.”	
Át ishéex áwé	When he ran there	
aḱ'eiwawóos' du káak,	he asked his uncle	
« Tléel gé i jiyís yéi nḱwasineiyi	“Don't you have anything for me	70
át? »	to do?”	
« Aaá,	“Yes,	
aḱadáax áwé, hé daginaa, hé	I'm making a canoe, up there, it's	
daginaat tán,	lying up there,	
aḱ dáaxi.	my canoe.	
A yík l'oowú áwé	The wood needs to be adzed out,	
a yík l'oowú aan	you can help me with	75
aḱ eedé kgidashée.	adzing out the wood.”	
Ḳu.een át áyú,	It's a murdering thing,	
yú yaakw,	that canoe,	
yú	that	
yú Yookis'kookéik	canoe of	80
du yaagú.	Yookis'kookéik.	
Du gaatáyi áwé.	It's his trap.	
Lingít áwé	The canoe	
tle wóoshdáx yoo ayatáx'k	bites	
wé yaakw.	a person in half.	85
It's one of his traps.	It's one of his traps.	

Aadé l ushik'éiyi yé áwé wé káa.	That's how awful that man is.	
Tle a yíx wusheexí teen áwé, a yík axóot'i teen áwé,	As he jumped inside of it, as he was adzing it out inside,	
yaa ash kanatáx', yaa ash kanatáx',	it's closing over him, it's closing over him,	
yaa ash kanatáx'.	it's closing over him.	90
Áwé tlaḡ	As it was very	
kúnáx yaa ash kanatáx'i teen áwé	tightly closing over him,	
yá du t'éey teen áwé, yá du t'éey teen áwé, daak ayaawat'éey.	using his elbows, using his elbows, he elbows it open.	
Wóoshdáx wudigáat wé yaakw.	That canoe split down the middle.	
Áwé du káak xánde woogoot tle.	Then he went to his uncle.	95
Du káak xánt góot áwé	When he came to his uncle	
« Wáa sá tle haat iyagút? »	“Why did you come back here?”	
yóo ash yawsikaa.	his uncle asked him.	
« Ha, yaa xat kanatáx' xáawé wé yaakw.	“Well, that canoe was closing in on me.	
Ách áwé wóoshdáx daak yaḡwaat'éey. »	That's why I elbowed it apart.”	100
É! X'áande áwé yaa nanúkw wé Yookis'kookéik.	Boy, is he getting angry, this Yookis'kookéik.	
« Iyatéen ágé yóonáx naashuwu aas? »	“Do you see that tree standing over there?”	
« Aaá! »	“Yes!”	
« Áa kei lageech.	“Cut it down.	105
Aḡ tuwáa sigóo wé aas. »	I want that tree.”	
Ín áyú a yée ka.éix,	It's obsidian growing within	
wé aas.	that tree.	110
Ín a yée ka.éix	Obsidian is growing within	

wé aas.	that tree.	
Ít'ch áyú.	It's glass.	
Ít'ch yéi kwdiyáat', ¹ wé ít'ch.	The glass is quite long, that glass.	
Ƙaa tóode	It falls	115
kadugáas'.	into a person.	
Yú aas yíkdáx kadugáas' tle ƙaa tóode.	It falls out of that tree then into a person.	
Ƙu.een át áyú.	It's a murdering thing.	
Áwé a k'éet góot áwé,	When he comes to the base of the tree,	
a k'éet ayalaxóot' áwé, du shanaxwáayi,	he buries his axe in the trunk,	120
du kaadé kadugás'x'.	and it falls on him.	
Ch'a yá du duk kaadáx ƙu.aa áwé	But it just slips right off	
kashx'éeł',	that skin of his,	
yá du duk kaadáx kashx'éeł'.	it slips off this skin of his.	
As'óow,	He chops,	125
as'óow,	he chops,	
as'óow,	he chops,	
as'óow.	he chops.	
Áwé kei awligích.	He felled the tree.	
Kei algéech áwé du káak xánde woogoot.	When he felled th tree he went to his uncle.	130
« Ha, wáa sá haat iyagút? »	“Well, why did you come back here?”	
« Ha de kei xwligích xáa yú aas. »	“I already felled that tree, you see.”	
Agajaagít áyú asayahéi yá du kéilk'	He wants to kill that nephew of his,	
Yookis'kookéik,	Yookis'kookéik does,	
agajaagít áyú.	he wants to kill him right there.	135
Ƙúnáx áyú x'áant uwanúk.	He got so angry.	

Áwé yéi ayawsikaa	He said to him	
« Iyatéen gé yú tliyaa,	“Do you see over there,	
yú kudziteeyi –	that giant –	
kudziteeyi át,	giant thing,	140
kudziteeyi náakw?	giant octopus?	
Ax tuwáa sigóo, kélk’, ax tuwáa	I want it, nephew, I want	
sigóoo		
yú kudziteeyi	that giant	
náakw. »	octopus.”	
Yú kudziteeyi át yoo	That giant thing swallows people.	145
kusinút’kw.		
Ash naḡsanóot’it áwé. ²	He wants it to swallow him.	
Kudziteeyi át	The giant thing	
yoo kusinút’kw.	swallows people.	
Aadé gunayéi woogoodí áwé,	As he started to walk there,	
du táanayi, ³	his octopus spear,	150
du táanayi yéi adanéi ch’a	he’s working on his octopus spear	
aadé yaa nagút yéide áwé,	while he’s walking there,	
ashalach’úx’s’, ⁴	he’s fixing the head,	
ashalach’úx’s’	he’s fixing the head	
yá du táanayi.	of this octopus spear of his.	
Ax’akas’éet áyá.	He goes along binding it.	155
Áyá a x’awoolt góot áyá yéi	It was when he came to the	
ayawsikaa –	entrance that he said –	
yá du yoo x’atángi áwé ch’a yú	his words are just as powerful as	
du káak aayí yáx áwé litséen	his maternal uncle’s –	
–		
« Sh kageelhá! »	“Make yourself smaller!”	
yóo áwé ayawsikaa yá	is what he said to the giant	
kudziteeyi náakw,	octopus,	
« Sh kageelhá. »	“Make yourself smaller.”	160
Yaa naléin a yáx áwé yatee,	It’s as if it’s melting,	
yéi yaa gunasgéink’.	it’s getting smaller.	

Tlaḡ yéi gunasgéink'	It's getting so small	
aa k'átsk'u náakwḡ nastée áwé tsá	that when it finally became a little octopus	
aawak'íx'.	he hooked it.	165
Du xiksháat aawaxích,	He threw it on his shoulder,	
du káak xánde.	going toward his maternal uncle's.	
Du káak xánt góot áwé	When he came to his maternal uncle's	
tle yá t'átgi kát aawaxích.	he threw it on the ground	
Yá du káak hídi	of his maternal uncle's house.	170
« Sh neelwáat! » yóo ayawsikaa,	"Make yourself grow!" he said to it,	
« Sh neelwáat! »	"Make yourself grow!"	
Áwé yá neilx' áwé yaa sh nalwát, yaa sh nalwát.	It starts growing inside the house, growing.	
Ch'u tle yá neil yeex áwé yaa kanalx'íx',	It's getting too large for inside the house,	
du koolgéiyi	how big the octopus	175
wé náakw.	is getting.	
Kadagax a yáx x'ayaká wé du káak	Like crying out that uncle of his says	
« A góot!	"Get rid of it!	
A góot gánde!	Get rid of it outside!	
A góot!	Get rid of it!	180
A góot! »	Get rid of it!"	
Akawulxóoxu dáx áyú	After he asked for it	
kei x'ayatluxjaa kúnáx.	he's really putting his foot in his mouth.	
Áwé tsu át x'eiwatán,	Raven finally talked to it again,	
« Sh kageelhá tsu,	"Make yourself small again,	185
sh kageelhá. »	make yourself small."	
Yéi yaa gunasgéink'.	It's getting smaller.	
Du yoo x'atángi	His words	

ch'u tle ch'a yá du káak aayí yáx áwé litseen.	are just as powerful as his maternal uncle's.
Agajaagít áyú asayahéi yá du kéilk'.	He wanted to kill him, this nephew of his. 190
Tla_x yéi gunasgéink' áwé, yá náakw k'átsk'u_x nastée áwé, aadá_x awsitaa. Héent aawaxí_ch.	When it was very small, when it became a little octopus, he picked it up. He threw it in the bay.

History

This narrative performance is dated 21 July 1972 without a location noted. The location was probably Sitka given other recordings of Shaadaax' Robert Zuboff by Keixwnéi Nora Marks Dauenhauer in Sitka on 26 July 1972, just a few days later (Dauenhauer Collection 114–116). The recordings of 21 July 1972 appear twice in the Dauenhauer Collection, once from cassette tapes and once from reel-to-reel tapes. The cassette recordings are numbers 125–128 and the reel-to-reel recordings are number 343 sides A & B. It is unclear which recordings are older; the reel-to-reel recordings have slightly better audio quality but the cassette recordings cover much more material. It is likely that both are copied from an original reel-to-reel set that is now lost. The audio segments used for final editing and review of these transcriptions are from 343 side A, 37:38–56:13. The first story, Raven and his Uncle, runs from 37:38 to 46:57, Raven and the Flood runs from 46:57 to 53:28, and Raven Makes the Aleutians runs from 53:28 to 56:13. The last story is immediately followed by another narrative not included here, the Origin of Sea Otters that Shaadaax' Robert Zuboff describes as an Aleut (or perhaps Alutiiq) story. This independent story about sea otters begins at the end of recording 343 side A and continues into 343 side B for about four minutes, and begins at 3:00 on recording 127.

Notes

1. yéi kwdiyáat': Keixwnéi Nora Dauenhauer noted that at this point Shaadaax' Robert Zuboff indicated the length of his hand, from fingertips to wrist.

2. There is a short interruption in the narrative here when someone comes to the house looking for an absent resident. Shaadaax' Robert Zuboff falls silent while Keixwnéi Nora Dauenhauer dismisses the interrupter. Shaadaax' Robert Zuboff immediately resumes with the next line, entirely undisturbed as though one had pressed his pause button.
3. du táanayi: A táanaa is a spear used specifically for hunting octopus. (REF NOTES THIS VOLUME)
4. ashalach'úx's': Shaadaax' Robert Zuboff pronounces this verb very carefully, distinctly enunciating both ejective fricatives at the end. The verb root is otherwise undocumented so the exact meaning of this verb cannot be determined, but the rest of the verb morphemes indicate that it means something like "he is repeatedly verbing the head of a long object".

du káak	his maternal uncle	15
kées' awuxooxú.	had called the tide.	
Daak kanadéin,	It's coming in,	
daak kanadéin.	it's coming in.	
Tle ch'as de ash xánde yaa	Only when it was coming in by	
kagadáa,	him,	
tle yéi ash xánt kadáa áwé	when it had come up to him, did	20
awsiteen.	he see it.	
Wé du kéilk'ich wusiteen.	His maternal nephew saw it.	
Át x'eiwatán wé kées'	He said to the tide	
« Tliyéix' yan ikadá,	"Hold still,	
tliyéi yan ikadá.	hold still,	
Tléil yan xat unéiyeh. »	I'm not ready yet."	25
Ch'u tle tliyéit kadéin.	It stood still.	
Yú du yoo x'atángi	Those words of his	
tle ch'a yú du káak aayí yáx	are as powerful as his maternal	
litseen.	uncle's.	
Tle ch'a tle yá tliyéit kadéin tle.	The tide stood still then.	
Du chooneidí ashawlitléikw.	He grabbed his bow and arrows.	30
Gáant wujixix Yéilk'.	The little Raven ran out.	
Yéi duwasáagu át	There is a thing called	
hintakx'wás'gi. ⁵	a bufflehead.	
Gáaxw áyá.	It's a duck.	
Hintakx'wás'gi áyá aawat'úk.	It's a bufflehead that he shot.	35
Á áyá yá –	This –	
yá a doogú,	this skin,	
yá a doogú toox áwé awsinook	into this skin Raven put	
du tláa.	his mother.	
Yá Yéil	Raven told	40
du tláa	his mother	
« Ch'a yá éil' kát iguxlaháash,	"You'll just float on the ocean,	
Atlei, ch'a yá éil' kát.	Mom, just on the ocean.	

yá Tsaagwáa a x'aká áyá yóo duwasáakw.	the entrance of Tsaagwáa is called this.	75
A shakeewú aa yá xóow ka yá tix'.	At the top of it is a monument and this rope.	
Áyá yá haa keitlx'í áyá haa káx at wootee.	These dogs of ours kept us safe.	
Ch'a héendáx áyá aa kamdi.áa ⁷ yá shaax'w.	We who are come of the water on the mountains.	80
Á áyá yá haa keitlx'í áyá yá xóots nakwaaní ch'a góot aa daadáx, ch'a góot aa daadé, nakwaaní, yá xóots, yá haa keitlx'í áyá haa káx aawashaa.	And of our dogs, these bears swam from one place to another they swam, the bears, and these dogs of ours barked for us.	85
Yá xóots aawashaa.	They barked at the bears.	90
Yá aan galakú, wáa yeekunayáat'.	This flood, how long it was.	
Tlax wáa yeekunayáat' sáwé.	So much time passed.	
Kúxde yóo wdinei yá aan wulkoowú.	This flooding of the land slowed down.	95
Íkde gunayéi uwaláa.	The tide began to ebb.	
[MISSING LINES?]	Raven knew the tide had started receding.	
Á áyá du lú áyá áa yoo akamlitex' ⁸ yá xáats'.	This is when he unscrewed his beak from the sky.	100
Aadáx áyá yei nasgít.	He's falling from there.	

Yá diyínde naalé yá aax yei nasgit yé.	It's a long way down from where he's falling.	
Ch'a wé diyée áwé ax wulixáat'i dís áwé.	The moon was lower than where he was.	
Áyá yá yá yaa ndakín át nás'k wooxéeych ⁹ a daadé, yá dís daadé.	These these space ships take three days to get there, to get to the moon.	105
Hú ku.aa áyá, naaléi áyá aadax yei nasgit yé. Alxéis' áyá du too yéi yatee.	But as for him, it's far from where he's falling. He's wishing in his mind.	110
« Yeedát ch'as geesh kadootl ¹⁰ káa xat wudzigeet » yóo áyá alxéis'.	“Now if only I could fall on a tangled floating kelp bed” is what he's wishing.	115
« Yeedát s'é, geesh, sú, ¹¹ kadootl káa xat wudzigeet. »	“Now if only on kelp, if I could fall on a tangled floating kelp bed.”	
Yéi áyá alxéis', Yéil.	This is what Raven is wishing.	120
X'oon sákwhshí uwaxée aagáa yei nasgít yé. Gwál yeewooyáat', aagáa yei nasgít yé.	How many days and nights he is falling. It was probably a long time, the way he was falling.	
He's falling down from the sky. Naaléi aax yei nasgit yé.	He's falling down from the sky. It's high from where he's falling.	125
Wáa nanée sáwé yá geesh, yá sú kadootl káa wdzigeet.	At some point this kelp, he fell on this tangled floating kelp bed.	130

Tléil áwé	There was no	
yán duteen,	land to be seen	
yú deikée yax'áak.	out there on the ocean.	
Éil' tlein ká áyá.	It was on the great ocean.	
Áa wdzigeet.	That's where he fell.	135
Tléil yán duteen.	Land couldn't be seen.	
Tléil tsú goo sá duteen.	Nowhere could be seen.	
Naasa.áa ¹² yax' áyá ash een	It was like being inside a container.	
kayaxát.		

Notes

5. hintakx'wás'gi: The bufflehead (*Bucephala albeola* L. 1758) is a small sea duck related to the goldeneye. The Tlingit name is derived from héen táak 'below the water' and the verb root \sqrt{x} 'was'k 'numb'. Other storytellers refer to a mythical bird (REF THIS VOLUME).
6. Aagáa áyá uháan tsú: This is the beginning of a long parenthetical discursion on how Tlingit people survived during the flood caused by Raven's uncle Yookis'kookéik. The chronology presented here by Shaadaax' Robert Zuboff is not universal among tradition bearers. For him the episodes of Raven's uncle and the flood happen after the ancestral people migrate from the interior of the continent to the coast, settling in Angoon. In this section of the narrative he connects the mythic events to the ancestral population and local landscape features, describing rock cairns on a mountain top where people took refuge. This section was omitted in earlier drafts but has been reinstated for this edition of the text.
7. aa kamdi.áa: The dialect of Tlingit spoken by Shaadaax' Robert Zuboff normally does not contain the m sound, having w instead. Retention of m is regular in Inland Tlingit as spoken in Teslin, Carcross, and Tagish, but m is unusual if not unknown elsewhere in Tlingit Country. Here it appears that Shaadaax' Robert Zuboff is using the m sound in a deliberately archaizing manner, evoking the speech of people from his grandparents' era and earlier. This is significant because it shows that speakers in his generation must be aware of the sound change and so can recruit the older pronunciation for stylistic purposes. This practice is comparable to the use of Shakespearean English by modern English speakers for an intentionally archaic effect. The English translation here uses the largely obsolete construction 'come of' to convey the same archaic quality.
8. áa yoo akamlitéx': Here Shaadaax' Robert Zuboff again uses m rather than w.

9. nás'k wooxéeych: The verb uwaxée literally refers to passing of nights whereas in English it is more typical to refer to the passing of days instead.
10. kadootl: This word is a nominalization of an undocumented verb. The related kawdidútl means 'he is doubled over, bunched up' referring to hunching over oneself from pain or cold, and also meaning 'its wings are folded' referring to birds. The causative verb akawlidútl means 'he crumpled it up (into a ball)'. The general idea is of a mat of kelp that is tangled and twisted up into a ball, called kájaa by (REF THIS VOLUME).
11. geesh, / sú: These terms refer to two different species of sea plants. Geesh is bull kelp (*Nereocystis luetkeanus* (K.Mertens) Postels et Ruprecht 1840) although it is sometimes identified as giant kelp (*Macrocystis pyrifera* (L.) C.Ag. 1820) particularly when referring to detached leaves that can be difficult to distinguish. The referent for sú is not clear, with Naish and Story describing it as "long seaweed" (Naish & Story 1976: 22); it may be giant kelp (*M. pyrifera*).
12. naasa.áa: This word refers to a container, specifically a tool box or to a woman's sewing box according to Leer (1973: 02/46). It clearly derives from a verb, specifically an extensional stative naasi.áa, but the meaning of the verb is obscure. The most likely candidate for the root is \sqrt{a} 'extend' but there is no record of an extensional stative verb based on this root.

YÉILCH ANA.ÓOT AANÍ ALYÉX

Raven Makes Aleutians

RECORDED: July 21 1972 in Angoon by Keixwnéi Nora Marks Dauenhauer

TRANSLATION: Keixwnéi Nora Marks Dauenhauer

Introduction:

As with the two preceding stories, this is part of a single, unbroken narrative performance by Shaadaax' Robert Zuboff. At the end of this story he transitions smoothly into an excursus on the origin of sea otters. This excursus does not involve Raven so the Dauenhauers chose to exclude it from this transcription.

Text

Dé ch'a hóoch' áyá áx̄ satinji át áyá, yá yáxwch'.	The only thing to be seen are these sea otters.	1
Yáxwch' áyá áx̄ satínch.	It's sea otters that can be seen there.	
Dé ch'áakw shéyá <u>kudziteeyi</u> át áyá yá yá yáxwch'.	These sea otters have been around for a long time, I guess.	5
Dé ch'a hóoch áyá yéi astinji át. Á áyá ch'u tle tle a yát x̄'awdliyóo.	They were the only things he saw. This is who he adopted as his kin.	
« Ax̄ yakáawu » yóo, « Ax̄ yakáawu.	“My partner” he says, “My partner.	10
Ch'u tle ágé yá éil'	Do you in this ocean	

yá diyée a takáx' gé yax eex'áak? »	ever swim to the bottom?"	
yóo áyá ax'eiwóos'.	is what he asked them.	
« Aaá,	"Yes,	15
a takáx' xáa yax xax'aak. »	sure I swim to the bottom."	
« Yá héen táade yix'aagí,	"When you swim to the bottom,	
dáa	please	
l'éiw ¹³ ax jee kei kakwaach,	bring me a handful of gravel,	
l'éiw ax jee kei kakwaach. »	bring me a handful of gravel."	20
Yóo áyá adaaya _{ká} yá yáxwch'.	That's what he said to this sea otter.	
A yax áwé diyínde nax'áak áwé,	Just as he asked, when he swam down	
l'éiw áwé	he brought up a handful	
ash jee kei akaawakwách.	of gravel.	
Kúnáx wé át wulihaashi yé,	Right there where he floated,	25
Yéil,	Raven,	
wé sú kadootl ká,	on a kelp bed,	
wé sú kadootl kaadáx áwé,	from the kelp bed	
gunayéi akaawagích wé	he started to toss	
téix' sáani, yá téix' sáanix	the little pebbles, the ones that are	30
siteeyi aa.	little pebbles.	
Yá téix' sáanix siteeyi aa áwé	These ones that are little pebbles	
tle x'áat'x yaa nastéen,	are becoming islands	
yá kei akaagíx'ji,	as he tosses them,	
tle x'áat'x yaa nastéen,	becoming islands,	
tle x'áat'x yaa nastéen,	becoming islands,	35
tle x'áat'x yaa nastéen.	becoming islands.	
Ch'u tle yú yánde, ch'u tle yú	He tossed them toward the	
yánde yan akaawagích.	mainland, toward the mainland.	
A kaanáx áwé	Across these	
yá	these	
yá yánde yan akaawagíji	little pebbles that	40

yá téix' sáani	he tossed toward mainland,	
a kaanáx̄ áwé	across these	
yán uwagút,	he crossed over	
yánde.	to the mainland.	
Á áwé	It is these that	45
yá yakyee	today	
dleit káach yéi yasáakw	the white people call	
Aleutian Islands.	the Aleutian Islands.	
Aleutian Islands.	The Aleutian Islands.	
Yú naakée.	Up north.	50
Yá gus'yaadé	Toward the cloud faces,	
gus'yaadé daak wudlikée	they sit facing out toward the cloud faces,	
yá x'áat'x',	these islands,	
aadé yánde ksixát.	extending toward the mainland.	
K'é aadé yateeyi yé yá shkalneek.	That's how this story is.	55
Yá aan galakú.	This flood.	
Tlél yá lingit'aaní teen áwé wudulyeix̄,	These little islands	
áwé x'áat'áx'w sáani.	were not created with the world.	
Yá aan galakú ít áwé.	They're after the flood.	
Yéilch áwé áa yéi wu.oo,	Raven put them there,	60
Yéilch.	Raven.	
Á áyá	This is the place,	
aadáx̄ áwé, aadáx̄ áwé	that's from where, from where	
yá lingit'aaní tóox̄	he went out	
yakawdiyáa,	through the world,	65
yá Yéil.	Raven.	

Notes

13. l'éiw: The translation of this word is usually 'sand' but it can also mean 'gravel' as in this context where Raven later tosses téix' 'small stones, pebbles' that could

not be sand.

YÉIL K̲A KUDATÁN KAHÍDI

Raven and the Salmon Box (version 1)

RECORDED: June 1972 in Angoon by Kanáash Henry Davis

TRANSLATION: Kanáash Henry Davis, Gabriel George, Crystal McKay

Introduction:

This is a self-contained narrative told by Shaadaax' Robert Zuboff to Kanáash Henry Davis in June 1972. The original audio recording has been lost so this narrative is reprinted from the original transcription prepared in 1973 with minor emendations and spelling changes.

Text

T'éex'in	It used to be tough	1
yá lingit'aaní.	in this world.	
The first beginning of the world,	At the first beginning of the world,	
everything was very, very hard.	everything was very, very hard.	
T'éex'in.	It was tough.	5
K̲únáx̲ t'éex'in.	It was very tough.	
Yá yaa at yana.á áyú.	There was this migration	
Yá x̲áat	The salmon	
yoo yaa.éik	migrate	
yá k̲utaanx' yá yeedát.	in the summer now.	10
Wé gaaw k̲u.aa tlél	But at that time it wasn't –	
tlél áwé yáni yéi utí.	it wasn't like this.	
Yú deikée góos' yáx̲ áwé	The salmon migrated	
yaa ya.éix̲ wé x̲áat.	way out under the clouds on the horizon.	
Tlél áwé aadé	There was no way	15

yá k'anashgidéi káa x'éit	a poor person	
aa kooxdihaayi yé	could get to eat any	
wé xáat –	of those fish –	
yá yaaw	the herring	
ka yá saak	and the hooligan	20
ka yá wooch guwanáade xáat:	and the different kinds of salmon:	
cháas',	humpies,	
téel',	dog salmon,	
t'á,	king salmon,	
deikée ádi áwé.	things from out at sea.	25
Ch'a áa isxítt',	They spawned there,	
ch'a áa isxítt'.	they spawned there.	
They spawned right there	They spawned right there	
at the Páfacific Óoshan.	at the Pacific Ocean.	
Á áyá ch'as aankáawux siteeyi	Only a man who is well-to-do	30
káa		
áyá áa daak kudayéich.	would go out there.	
Aankáawu,	The noblemen,	
jee yéi at yateeyi káa.	people who have property.	
Yá k'anashgidéi káa ku.aa áyá	But the poor man would only	
yá aankáawu áyá ax'eiltínch.	stare while the noblemen ate.	35
Áyá a daa yoo tuwatánk	This is what Raven	
yá Yéilch.	is trying to figure out.	
Át woogoo-oo-oo-oot	He went arou-ou-ou-ound,	
át kawdiyaa-aa-aa-aa.	he moved arou-ou-ou-ound.	
Tléináx yateeyi káa jeex' áwé	There was one man	40
yéi yatee	who had	
wé Naakw Tl'eegí Wootsaagáa.	the Octopus Tentacle Cane.	
Yéi duwasáakw yá káa	The man's name was	
X'anaxgaatwaayáa.	X'anaxgaatwaayáa.	
Hú ku.aa áyá	But he, however,	45
sáks áyá aya.oo	owned a bow,	

Yéil ku.aa.	Raven did.	
Sáks áyá aya.oo.	He owned a bow.	
Áyá X'anaxgaatwaayáa xánt uwagút.	So he went to X'anaxgaatwaayáa.	
« Kúnáx áyá yak'ei yá ax sáksi.	“This bow of mine is very good.	50
Tlax tlél áyá aan at woosxat'úkxaa.	I never miss my target with it.	
Tlax kúnáx, kúnáx yak'ei.	It's so very, very nice.	
Iyatéen ágéyú yú jánwu?	Do you see over there that mountain goat?	55
Yú shaa yát woogoodi yánwu gé	That mountain goat walking on the face of the mountain,	
iyatéen? »	do you see it?”	
« Aaá »	“Yes”	
yóo x'ayaká, X'anaxgaatwaayáa.	says X'anaxgaatwaayáa.	60
« Aaá. »	“Yes.”	
« Ha cha ch'a yáatx áwé aadé kkwat'óok.	“Well just from right here I'll hit it.	
K'e latín. »	Just watch.”	65
Yá du chooneidí ku.aa ts'eegeení áyá.	But this arrow of his is a magpie.	
Yá Yéil ts'eegeení áyá yá du chooneidí.	It's the Raven's magpie that is his arrow.	
His arrow was a magpie, Dleit Káa x'éináx.	His arrow was a magpie to say it in English.	70
Áwé yaa ndakíni áwé, tle yaa ndakíni, áwé yá jánwu t'éix	And when it's flying, then it's flying, behind the mountain goat	
a t'éináx áx áwé yawdikín.	it flew behind it.	75
Áwé daak	And then	

áwé awlidlékw.	it ducked.	
Tle daak wudzigít wé jánwu diyínde.	Then it flew over the mountain goat.	
« Iyatéen gé aadé yak'eiyi yé aḡ chooneidí?	“Did you see how nice my arrow is?”	80
Ḳwaat'úk.	I hit it.	
Tlél gé aadé wé i Náakw Tl'eegí Wootsaagáa daséix'án?	Why not trade for your Octopus Tentacle Cane?	
Yá aḡ chooneidí ḡá?	This arrow of mine, you know?	
Can I trade with you? »	Can I trade with you?”	
« Aaá.	“Yes.	85
Yú at yana.á áwé kwshé?	It's that salmon run out there, isn't it?	
Yú yax'áagi yéi yatee?	The one way out on the ocean?	
At yana.á ák.wé?	The salmon run, is that it?	90
A yís ák.wé? »	Is this for that?”	
« Aaá.	“Yes,	
A yís. »	for that.”	
« Haa tlél aadé yangiyadlaagi yé »	“But there's no way you can get them”	
yóo ash daayaká Ḳ'anaxgaatwaayáa.	Ḳ'anaxgaatwaayáa says to him.	95
« Tlél aadé yangiyadlaagi yé cha ch'a ḡát aḡ saayí átḡ ilayeixí,	There's no way you can get them unless you use my name,	
ḡát aḡ saayí átḡ ilayeixí aagáa tsá yakgeedláak. »	if you use my name only then will you get them.”	
Yéi ḡ'ayaká Yéil	Raven says	100
« Yak'éi, átḡ gukalayéix i saayí. »	“Fine, I'll use your name.”	

<p>Aan áwé woogoot wé Náakw Tl'eegí Wootsaagáa ayanadláak.</p>	<p>He left with the Octopus Tentacle Cane when he got it.</p>	
<p>Yaakwdáat haanaanax.á.</p>	<p>It's on this side of Yakutat.</p>	
<p>Aalséix wát áwé át uwagút,</p>	<p>He reached the mouth of the Alsek,</p>	105
<p>Yéil.</p>	<p>Raven did.</p>	
<p>Wé Aalséix wátdáx áwé du Náakw Tl'eegí Wootsaagáa anax ax'eiwataan K̄udatán Kahídi.</p>	<p>It was from the mouth of the Alsek that he hooked this Octopus Tentacle Cane on the Salmon Box.</p>	110
<p>K̄udatán Kahídi náj ax'eiwataan.</p>	<p>He hooked it on the Salmon Box.</p>	
<p>Áwé yánde asayaheiyí áwé yadáli át̄x wusitee du jeex'.</p>	<p>But when he wanted it ashore it became a heavy thing for him.</p>	
<p>Yaa ash jigatánch,</p>	<p>It kept dragging him,</p>	
<p>yaa ash jigatánch.</p>	<p>it kept dragging him.</p>	115
<p>Áwé du kéilk' áwé du eenx sitee,</p>	<p>His nephew, his sister's son, was with him,</p>	
<p>Yéil.</p>	<p>with Raven.</p>	
<p>Wé Gidzanóox' yóo duwasáagu ts'axweil áwé.</p>	<p>He's the crow that people call Gidzanóox'.</p>	
<p>Áwé yaa ash jigatáan,</p>	<p>When it was dragging him,</p>	
<p>áwe du káak,</p>	<p>his maternal uncle,</p>	120
<p>wé du kéilk'ich áwé</p>	<p>it's his nephew that</p>	
<p>yéi adaayaqá</p>	<p>says to him</p>	
<p>« Góok, góok, góok, góok.</p>	<p>“Hurry, hurry, hurry, hurry.</p>	
<p>Shukanalaxoox dé »</p>	<p>Sing the words now”</p>	
<p>yóo áwé.</p>	<p>he says.</p>	125
<p>« Shukanalaxoox dé.</p>	<p>“Sing the words now.</p>	
<p>Oh hee yei oh hee yei oh hee yei aa haa yaa haa</p>	<p>Oh hee yei oh hee yei oh hee yei aa haa yaa haa</p>	127

<p>yei hei oh hee yei aa yaa haa X'aa-naax-gaat-waa-yaa o yaa o hee yei.</p>	<p>yei hei oh hee yei aa yaa haa X'aa-naax-gaat-waa-yaa o yaa o hee yei.</p>	130
<p>Tlákwx áx shukalxooxú < X'anaxgaatwaayáa > naaléi áa yaa asyikji yé yánde.</p>	<p>Every time he sings the name 'X'anaxgaatwaayáa' he drags it in a long way toward shore.</p>	132
<p>Tlákwx áx shukalxooxú naaléi áa yaa asyikji yé. Wáa nanée sáwé yan ayaawadlaak. Aalséix náx áwé yan awsiyík. Ch'u yá yakyee l'éiw kasagé áwé áa yéi yatee, Aalséix wát.</p>	<p>Every time he sings the name he drags it in a long way. At some point he got it ashore. He dragged it ashore at Alsek. Even today fine white sand is there at the mouth of the Alsek.</p>	135 140 145
<p>Kanáash: Aa, yóot Yaakwdáat xán áwé kwshé? Uh-huh, Yaakwdáat xán áwé. Haanaanax.á, Yaakwdaat haanaanax.á. Yá ax woolaayi yé ku.aa áwé du x'us.eetí áa yéi teex, Yéil. Yá góos' yaadáx jinli.aadi yé,</p>	<p>Davis: Isn't it way over near Yakutat? Uh-huh, it's near Yakutat. On this side, on this side of Yakutat. And his footprints are there where the tide receded, Raven. The waves that roll in from under the clouds, these ocean swells, these huge waves, they don't even fill in where his footprints are. Even today they're still there, Raven's footprints.</p>	150
<p>yá óoshan swells, yá teet tlénx', ch'a aan tlél kái tlél kái shaahíkch yá du x'us.eetí áa yéi yatee. Ch'u yá yeedádidé áa yéi yatee, Yéil x'us.eetí.</p>	<p>155</p>	

under the direction of Kanáash Henry Davis. The result was printed in June 1973 by Tlingit Readers Inc. at the Sheldon Jackson College print shop in Sitka during the third annual Tlingit Language Workshop. The booklet featured a four-color cover design on white stock by X'aashúch'eet Robert Davis and included a musical transcription of the song by Crystal McKay. JoAnn George and Richard Dauenhauer were the typists; Jeff Leer and Nora Dauenhauer were the proofreaders; darkroom work was done by Richard Dauenhauer; composition was done by Claribel Davis; printing was completed by Andrew Hope III and Herman James. Ed Scholz of the Sheldon Jackson College staff provided technical advice. The booklet has been digitized and made available by the Alaska Native Language Archive at the University of Alaska, Fairbanks as item number TL973Z1973a. Although there is no audio recording available, the transcription has been updated and a few false starts have been edited out. The original translation is by Keixwnéi Nora Marks Dauenhauer. The cover is reprinted here on the following page.

TL
973
2
1973

KUDATAN KAHÍDEE
THE SALMON BOX



Shaadaax'
told by

x'éidax
Robert Zuboff

YÉIL KA KUDATÁN KAHÍDI ¹⁴

Raven and the Salmon Box (version 2)

RECORDED: July 21, 1972 in Angoon by K̄eixwnéi Nora Marks Dauenhauer

TRANSLATION: Xwaayeená̄k Richard Dauenhauer and Kaagwáask' Ishmael Hope, with edits by K̄eixwnéi Nora Dauenhauer and participants of AKL 410 Heritage Language Teaching Methods and Materials Development, Fall 2009; and AKL 293 Intermediate Tlingit Transcription, Spring 2010.¹⁵

Introduction:

TEXT

Text

Yagéi	Scores	1
aadé yoo kduyeigi yé	of things happened	
yá ¹⁶ atyana.á.	on this fish migration	
Yá kutáanx' áyá yoo at yaa.éik	In the summer the fish run,	
yá xáat. ¹⁷	the fish.	5
Wooch guwanáade ¹⁸ xáat áyá	All kinds of fish run,	
yoo yaa.éik,		
shayadiheni yéix'.	many kinds.	
At kookeidíx ¹⁹ xwaliyéx	I made this into a parable,	
yáat'aa shkalneek,	this story,	
yá yoo at ya.éigi.	when the fish run.	10
Shóoguná̄x	In the beginning,	
yú deikée	out on the ocean,	
yax'áak	out in the middle,	

in the middle part of the Pafacific Ocean	in the middle part of the Pacific Ocean	
áyá áa yoo at yaa.éik. ²⁰	is where they're running.	15
Ch'u tle ch'a á áyá áa at daxítt'	It's just right out there that they're spawning,	
yá deikée.	out there.	
Á áyá	This is where	
aankáawux siteeyi káa áyá	a person who is rich	
hú áyá áa daak kúxch.	is the one who goes out there by boat.	20
Du x'éix aa kdahaa ²¹	He gets to have some	
yá xáat.	of this fish.	
Yá	As for the	
eesháanx daxsiteeyi aa ku.aa	people who are poor though,	
áyá,		
tlél aadé has du x'éit aa	there's no way they get to have	25
kooxdihaayi yé.	any.	
Tlax kúnax yat'éex'	Life	
yá kustí.	is very difficult.	
Á áyá a daa yoo tuwatánk	This is what Raven	
yá Yéilch.	is thinking about.	
A daa yoo tuwatánk. ²²	He's thinking about it.	30
Yá dleit káach aadé yasáagu yé	The way the white man calls it,	
< Déivin > ²³ yóo has ayasáakw.	"Devil" is what they call him.	
He done a lot of good for us.	He did a lot of good for us.	
Ch'a Déivinx sateeyí teen,	Even with him being the Devil,	
done a lot of good for us.	he did a lot of good for us.	35
Yá atyana.á,	This fish run,	
yá yax'áak áyá áa at ya.éix.	in the middle of the ocean is where they run.	
Á áyá áa yéi yatee	This is where	
yá Kúdatán Kahídi.	the Salmon Box is.	
Ch'a á áyá aa isxítt'	It's the same one	40

yá x̄áat.	where the salmon spawn.	
Á áyá yándeí áyá asayahéi	This is what Raven wants	
yá Yéil.	to pull ashore.	
Aagáa,	Then,	
yá yán ayanadlákni	if he brings it to shore	45
yá k'anashgidéi k̄áa	the poor people	
kagéix' tsu aa kakgwaheix̄.	will get to have some too.	
Áyú tléinax̄ yateeyi k̄áa jeex'	There is one man who has	
áyú yéi yatee		
yá Náakw Tl'eegi	the Octopus Tentacle	
Wootsaagáa. ²⁴	Cane.	50
Yéi duwaasáakw yá k̄áa	The name of this man is	
X̄'einax̄gaatwaayáa.	X̄'einax̄gaatwaayáa.	
Yáa Yéil ku.aa áyá,	But this Raven,	
sáks ²⁵ áyá du jeewú á,	he's got a bow,	
sáks.	a bow.	55
Aan áyá	He went around	
át kawdiyaa.	with it.	
Áyá yáa Yéil	When this Raven	
X̄'einax̄gaatwaayáa x̄ánt góot	goes up to X̄'einax̄gaatwaayáa,	
áyá,		
aan sh kadashéix̄'.	he's bragging.	60
« Tlax̄ kúnáx̄ áyá yak'éi	"How very fine	
yá ax̄ chooneidí.	this arrow of mine is.	
Tlax̄ tlél,	I never ever	
tlél tlákw gaaw áyá	at any time	
aan at wooxsat'úkx̄waa.	miss with it.	65
Tlax̄ kúnáx̄ yak'éi	This arrow of mine	
yá ax̄ chooneidí.	is so very fine.	
Iyatéen ágéyú	Do you see	
yú shaa shakéet woogoodi	that goat that's going around on	
jánwu?	top of the mountain?	

Iyatéen ágé? »	Do you see it?"	70
« Aaá. »	"Yes."	
« K'e latín!	"Just watch!	
Ch'a yáadax́ áwé kkwat'óok aadé. K'e latín! »	I'll just shoot that way from here. Just watch."	
Ch'a yá, ch'a yá diyéedax́ áwé aawat'úk.	He just, he just shot at it from down below.	75
Yá du chooneidí ts'eegeinée áyá. Du chooneidíx sitee ts'eegeinée.	This arrow of his is a magpie. His arrow is a magpie.	80
Hú áyá yóot wudikín. Aadé yaa ndakín. ²⁶ Át dakéen áyá ch'u tle yá yá shaa ka yá jánwu a t'éinax́ ax́ áyá yawdikín ²⁷ [??] áyá; daak áyá awlidlékw.	That was what flew there. It's flying there. When it flew there to the mountain and the goat it flew around behind him and startled him down.	85
Daak wudzigit diyinde yá jánwu.	The mountain goat fell over the edge.	
Yéi yaawaḱaa Yéil, « Iyatéen gé? X̣waat'úk yú jánwu. Diyinde daak wudzigit. Iyatéen gé? »	Raven says, "Do you see? I shot that mountain goat. It fell over the edge. Do you see?"	90
« Aaá. »	"Yes."	
« Tlél gé aadé yá ax́ chooneidí, i Náakw T'eeḱí Wootsaagáa das'éix' yookasitaani ²⁸ yé? »	"Why not trade this arrow of mine for your Octopus Tentacle Cane?"	
X̣'einaḱgaatwaayáa yéi yaawaḱaa	X̣'einaḱgaatwaayáa says,	95
« Yú deikéex' yéi yateeyi yú,	"That one way out there,	

yú K̲udatán Kahídi,	that Salmon Box,	
yú áa ya.éix̲ yé,	where the salmon run is,	
áyá gushé yánde seeyahé? » ²⁹	you probably want to bring it ashore?”	
« Aaá. »	“Yes.”	100
« Tlél aadéi yan geeyadlaagi yé.	“There’s no way you can do it.	
Ch’aa ch’a x̲át ax̲ ééx̲	Only when you sing my name,	
shukeelx̲oox̲ú,		
x̲át ax̲ ééx̲ shukeelx̲oox̲ú,	when you sing my name,	
ch’a tlák̲w yaa shukanila_x̲ú_x̲u, ³⁰	when you always sing my name,	
ax̲ ééx̲ shukeelx̲oox̲ú.	when you sing my name,	105
aagáa tsá yakgeedláak̲,	only then will you get it,	
K̲udatán Kahídi yan yisayeegí. »	will you bring the salmon box ashore.”	
Yéil yéi x̲’aya_ká	Raven says,	
« Okay. Okay.	“Okay. Okay.	
I ééx’ shakak̲walx̲oox̲.	I’ll sing your name.	110
All right. All right. »	All right. All right.”	
Á áyá	It’s then	
ayaawadlaak̲ yá Náak̲w Tl’eeegí	that he obtained the Octopus Tentacle Cane,	
Wootsaagáa,		
yá Yéil.	Raven did.	
Aalséix̲ wát áyá át uwagút,	He arrived at the mouth of the Alek,	115
yá Aalséix̲ wát.	this mouth of the Alek River.	
Yá, yá teet tlénx’.	These, these huge breakers,	
Yá, yá gus’yáadax̲ jinli.aadi	these huge breakers that	
teet tlénx’.	roll in from the face of the clouds.	
K̲a deikée áyá	And out there	120
yá Aalséix̲,	the Alek,	
the big ocean swells are rolling	the big ocean swells are rolling in	
in		
all the time.	all the time.	

yá du xoonx'í áyá aawaᵾooᵾ	these relatives of his he called over	
« Haadé yee yanagoo-oo-oo!	“Come on o-o-o-ver!	
Haadé yee yanagú!	Come on over.	
Ch'a goo sá i tuwáa sigóo x'wán	Be sure to take it wherever you	
aadi,	want it,	
ch'a goo sá i tuwáa sigóo aadé. »	take it wherever you want it.”	180
Yaduskúxx' ³⁴ áyá.	They transport them by boat.	
Á áyá ch'a ldakát	All kinds,	
ch'a ldakát yéi kaawaháa	all kinds of fish are this way,	
yá atyana.á.	the fish runs.	
Yá héen yíx'	In the river,	185
héen yíx' kei isxítch. ³⁵	they spawn in the river.	
Á tuwáadax̄	From this	
yá eesháan	the poor	
kagéix'.	can get some.	
Haa kagéix' kaawaháa.	We can get some.	190
Yá yeedát	Now	
áyá dleit káach	the white folks	
á tsú haa jeedax̄ wootee.	took it away from us.	
Daa sákwhíwé yéi has	Some kind of thing that they	
ayasáakw < permit >.	apparently call a 'permit'.	
Xách a tuwáadax̄ áwé tsá	I guess because of it	195
haa x'éix aa kdahaa yeedát	we can get some today	
yú permit tuwáadax̄.	because of that permit.	
Ch'a a góot ku.aa ch'u tle.	But without it, nothing.	
Héix' áyú haa ádi áyú.	Here it's our own fish.	
Tlél áyá a yax̄ kudziteeyi káa	There wasn't a person qualified	200
denageit. ³⁶	to be	
	a delegate.	
Yéi ax̄ tutéeyin denageitx̄ xat	I used to feel they should have	
gadulyeix̄í	made me a delegate	
aagáa yá Alaska dulgeiyágu ³⁷	when they were doing Alaska land	
yé.	claims.	

X'oon táakw sáyá	After how many years	
dak'éet'	had passed	205
yá	is when	
aḵ tóoch wulchéeshi	I felt that I could do it,	
a daa yoo x'axatángi yá Alaska,	that I could talk about Alaska,	
yá aan galakú shukát.	before the world flood.	
Yá yéi haa wuteeyí,	This time when we were there,	210
yá haa jineiyí	this work of ours,	
yá xóowx'	this cairn	
ka yá tix'	and the rope,	
yá uháan	those of us	
yá Aangóon t'áak,	inland behind Angoon,	215
yá shaa.	the mountain.	
Á áyá.	That's it.	
Xóow áwu á, ka yá tix' tsú áwu	The cairn is there, and the rope is	
á.	there too.	
Ách áyú aḵ tóoch lachéeshin	That's why I felt I could try	
a daa yoo x'atánk.	talking about it.	220
Shóogunáḵ	From the beginning	
yan nanée	when the world	
yá lingít'aaní,	was finished being made,	
a daa yoo x'axatángi nooch. ³⁸	I would talk about it.	

Notes

14. Kudatan Kahídi. This story is popularly called “The Salmon Box” in English. It has also been called an ark, house, canoe, or the “food canoe.” Literally, it means “the house of the jumping fish.”
15. Transcribers. Lines 1-43 are by Richard Dauenhauer, who passed the project on to Ishmael Hope who did the rest of the story. The draft was proofread and edited by Class participants of AKL 410 / Anth 493 Heritage Language Teaching Methods and Materials Development, University of Alaska Southeast, Fall 2009. Participants included: Linda Belarde, Cassandra and Roby Littlefield, Virginia Oliver, Emma and Norma Shorty, Daphne Wright, and Ralph Wolfe; Gloria Anderstrom, Amanda Bremner, Ishmael Hope, and Joe Thomas. Proofreading

and editing were completed in AKL 293, Intermediate Tlingit Transcription, Spring 2010. Participants included: Gloria Anderstrom, Linda Belarde, Keri Edwards, Vaughn Eide, Cory Grant, Ishmael Hope, Jessica Isturis, David Katzeek, Elizabeth Kunibe, Kassandra and Roby Littlefield, Paul Marks, Dan Monteith, Virginia Oliver, Eva Rowan, Alice Taff, and Fred White.

16. Yá ~ yáa. We have not standardized the spelling of the demonstratives. Robert Zuboff tends to pronounce vowels long in places where vowel length is not phonemic. To reflect this aspect of his style, we spell yá or yáa depending on what he says. We have standardized áyá as short, even where he tends to be "longish." See notes at 18,19.
17. xáat: this word translates to fish. For most Coastal Tlingit speakers the default fish is a salmon, but for Inland Tlingit speakers the default fish is trout. For speakers from the coast, like Shaadaax', this word could easily be translated as "salmon".
18. Guwanáadei. Some speakers say Gunayáadei. Both are correct.
19. At kookeidí / parable. This is unique in an opening frame, but links precisely to the allusion to ANCSA at the end, suggesting that the narrator is intending this performance of a traditional story as a political commentary on contemporary events. For more on this aspect of storytelling, see the following works: Julie Cruikshank, *The Social Life of Stories* (Nebraska 1998); Chase Hensel, *Telling Our Selves* (Oxford 1996); Phyllis Morrow and William Schneider, *When Our Words Return* (Utah State University Press 1995); Greg Sarris, *Keeping Slug Woman Alive* (University of California Press 1993); William Schneider ...*So They Understand* (Utah State University Press 2002); William Schneider, *Living with Stories* (Utah State University Press 2008).
20. Running, spawning. The narrator uses imperfectives ("present tense") here although referring to past, mythic time.
21. Have some. There was considerable discussion among Tlingit speakers over how to translate the Tlingit verb. Alternatives are "get a share" and "get to taste some."
22. Thinking about it. Another suggested translation is "this is what bothered Raven."
23. Dévin = English "Devil."
24. Staff. Could also be translated as cane. Because it is an octopus tentacle, it can hook on with suction cups and not necessarily require the hook handle associated with a cane.
25. Sáks. Literally a bow; it could be more loosely translated "bow and arrow."
26. It. Tlingit verbs and pronouns are gender-neutral. We decided to use "it" for the

bird and “him” for the mountain goat.

27. The perfective “w” is phonetically [m] here, standard in Interior Tlingit and sometimes also heard in Angoon.
28. The verb stem refers to handling a long object.
29. Seeyahé. Verb prefix contraction includes irrealis “u” because of the probability.
30. The verb is progressive participial (subordinative).
31. Kaay. The “y” blends with the following word, so it sounds more like “kaa”, but in context it makes sense to understand it as “mile.”
32. Footprints. There is an area of sand dunes devoid of trees just north of Dry Bay. In the spiritual or cultural geography of the Yakutat and Dry Bay people, this is where Raven dug in his heels pulling in the salmon box. (MAYBE INCLUDE FRED’S PHOTO OR OTHER?) Where the box was pulled ashore is attributed to the peninsula between the ocean and Cannery Creek, which is called “Canoe Prow.” The Lukaax.ádi clan house called Shaka Hít (Canoe Prow House) commemorates this, as does the L’uknax.ádi house GET NAME. (CROSS REF TO OTHER NOTES ON THIS; SHAKA HIT, ETC.)
33. Teex̄. Note the durative suffix on the verb, indicating enduring action.
34. Yaduskúxx̄. This is an uncommon form, literally “they are being transported repetitively by boat.”
35. Isxítch. In English the cluster “tch” would blend, but in Tlingit the “t” and “ch” are distinct. “Ch” is a repetitive suffix. The “i” is epenthetic, a “peg vowel” for ease in pronunciation. “Héen” can be translated as water or river; here river makes sense as the whole point of the story.
36. Denagate. The English word “delegate” pronounced with the Tlingit accent of Mr. Zuboff’s generation.
37. 178-9. Alaska dulgeiyágu yé. MORE ON THE GRAMMAR. li-yaakw? pass on, hand on? Reference here is to the Alaska Native Claims Settlement Act. Robert Zuboff’s logic here is that this story is a kind of covenant, and the fish belong to the Tlingit people who have been disenfranchised by newcomers through permit systems. As a delegate, he would have been more assertive in defending Native fishing rights. He continues in lines 180-200 explaining how he knows where the evidence is that qualifies him to speak with authority on the Tlingit claim to its land and resources. Reference is to a cairn on a mountain behind Angoon, the remains of a fortress where people took refuge during the flood.
38. The story flows into the next, “Raven and the Tide Controller,” that describes the world flood.

Yá, yá Dakká	In the interior,	
áa yéi haa natée,	when we were living in the interior	
yá Dakká,	in the interior,	20
á áyá áx yaawagút,	is where he was going along,	
yá Áa Tlein x'ayaax.	along the shore of Atlin Lake.	
Á x'ayaax áyá áx yaawagút,	He was walking along its shore	
yá, yá Téslenx' yéi haa teeyí.	when we lived in Teslin.	
A t'áak áyá yáa Áa Tleinx' sitee.	Inland from there is Atlin.	25
Áyá té yaқааш áyá kamdziyék.	There is stone that shows his tracks.	
S'é káx ayaawagudi yáx áwé	It seems like when he went along	
yatee du x'us.eetí	on clay, his foot tracks,	
yá du x'us t'eiḱ eetí áa yéi yatee	these prints of his claws, are there,	
ka yá du x'eitákw	and his heel	
eetí áa yéi yatee	prints are there	
kaltéelḱ.	barefoot.	30
Á áyá yá yeedát	These are the ones	
ḱudziteeyi aa áyá.	that are still there today.	
Gaaw kéi has akgwatáan	When they pick up the drum is	
ganúgún áwé	when	
guneit kandahaayí áyá aadé has	they send the opposite moiety	
akunaḱéich	there	
yú Yéil x'us.eetí kei xḍult'eedít.	to shovel out those Raven	35
	footprints.	
It is a human being tracks,	They're a human being's foot	
	tracks.	
ḱáa x'us.eetí áyú.	they're a man's footprints.	
Á áyú yú Yéilx	This is who we say	
katusanéek.	is Raven.	
Yéi sh kalhéich yá ḱáa.	This man makes himself	40
	disappear.	
He's invisible man.	He's the invisible man.	
Ldakát yéide át kawdiyaa.	He makes himself into all kinds of	
	things.	

Kéetx' áyá tsú,	He also turned himself	
sh wulsháayin,	into killer whales,	
shaawátx wusitee,	he became a woman,	45
shaawátx wusitee.	he became a woman.	
Aadé át k̄w̄di.oowu yé.	This is how he changed.	
Áyá yá yeedát	And now	
yú deikéénáx̄ kei kaganji x̄'aan,	that fire flaring up out there,	
á áyá yá yánde asayahéi,	he wants it ashore,	50
yá yánde.	on this shore.	
Áyá k'ák̄w̄ áyá du lú áyá yayát'	This little hawk had a long nose to	
shóogunáx̄,	begin with,	
yá k'ák̄w̄.	this little hawk.	
Galtóot áyá adatéen	Raven had in his pocket	
yáa náak̄w̄ loowú,	this octopus nose	55
yáa k'ák̄w̄ x̄ánt góot.	when he came to little hawk.	
« Tlél gé aadé	“Couldn't you go out	
aḫ̄ jeeyís yan aa yaḡisiyeigi yé	and bring me back that fire	
yú x̄'aan? »	in your beak?”	
« Tléik'!	“No!	60
Tlél aadé!	No way!	
Aḫ̄ loowú k̄u.aa aadáx̄	My beak will catch fire for sure.	
gugagáan.		
Aḫ̄ loowú aax̄ gugagáan. »	My beak will burn off.”	
« Yak'éiyi aa áa yéi k̄k̄wa.oo wé	“I'll replace that beak of yours with	
i loowú,	a nice one,	
eeti yéi yáanáx̄ kei kgwak'éi, áa	it'll be nicer than before, I'll put a	65
yéi k̄k̄wa.oo aa i loowú. »	beak on you.”	
Á áwé yan áwé ayakaawaḡáa yá	Raven	
k'ák̄w̄		
Yéil.	talked the little hawk into it.	
Ách áwé yéi yaawaḡaa	This why he said	
« Yak'éi,	“Good,	

yak'éi, kakkwa.aakw	good, I'll try	70
aadé daak xwadakeení. »	to fly out there.”	
Aax áwé át dakéen áwé,	From when he flew out there	
ayawsiyeik wé	he bit off and carried that	
x'aan	fire	
yánde.	to shore.	75
Du loowú daak nagán,	His beak is burning back,	
du loowú daak nagán.	his beak is burning back.	
Yéil jeenax yan ayasayéik áwé,	When he brought the fire in for Raven,	
yá aasx'i xoodéi áwé aa,	Raven scattered	
aa uwalít,	some among the trees,	80
ka yá wás'x'i xoodéi tsú aa	and he scattered some among the	
uwalít,	branches too	
ka yá téix' xoodéi tsú aa uwalít,	and he scattered some among the	
wé x'aan,	stones too,	
wé x'aan.	that fire,	
Ách áyá	that fire.	
yá aas	This is why	85
shóot tuda.aak.	we make a fire	
X'aan a too yéi wootee.	with tree wood.	
Áx akagaan	There was fire in it.	
ka yá wás'	It catches fire,	
yá té tsú.	and the branch,	90
X'aan a toowu.	and rocks, too.	
Wóosht wudagáadi	They have fire in them.	
yíkdlaa áa yéi yoo yaneik.	When you strike them together,	
K'é aadé yateeyi yé	they make sparks.	
yá shkalneek.	See the way that	95
Dleit káach	this story is.	
tlél tlaax yéi a daa yoo x'eitánk	The white folks	
	don't talk much about this	

yá Adam and Eve aklaneegi
nooch
dleit káach.

when they tell about Adam and
Eve,
the white folks.

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LINGÍT AWLIYÉX̄ YÉIL

Raven Makes People

RECORDED: July 21, 1972 in Angoon by Keixwnéi Nora Marks Dauenhauer

TRANSLATION: Keixwnéi Nora Marks Dauenhauer, edited by Xwaayeenák Richard Dauenhauer, Keixwnéi Nora Marks Dauenhauer, and X'aagi Sháawu Keri Eggleston

Text

Á áyá	This is it,	1
yá	this,	
yá át kundayáa	this thing happened	
yá Yéil.	with Raven.	
Shóogunáx̄,	In the beginning,	5
té áyá ashawsigút.	he woke a stone.	
« Sheedagú!	“Wake up!	
Ax̄ kéek'x̄	Be	
inastí. »	my younger brother.”	
Aagáa áyá,	This is when	10
yeewooyáat'	we lived a long time,	
aagáa yéi kutoosteech yé	this was when we would live	
yá lingit'aani káx',	in this world,	
daxadooshú	seven	
hándít táakw,	hundred years,	15
nas'gadooshú	eight	
hándít táakw,	hundred years,	
gooshúk	nine	
hándít táakw,	hundred years,	
yéi	that's	20

ḵuditsáakw, wé gaaw.	how long we lived, at that time.	
Á áyá ch'a tleidahéen áyá –	There was this one time –	
gwál gagaan gíyá yawsit'áax'án	maybe it was sunny, maybe it was	
–	glaring –	
áyá yéi ayawsikaa	he told	
du kéek'	his younger brother	25
« Héengaa neesheex, kík'.	“Go run for some water, little	
	brother.	
Héengaa neesheex.	Go run for some water.	
Ḫat shaawakúx. »	I'm thirsty.”	
Á áwé lich'éeyákw áwé.	He was slow you see.	
Wé té yéeyi áwé	What used to be stone that	30
du kéek'x awliyéx.	he made into his younger brother.	
Áyá x'áan du too yéi woonei.	Raven got angry.	
Yanax yei aawagúk.	he pushed him over.	
« Gígaa dei! Gígaa, ch'a téix	“Useless! You're useless, just be a	
inastí. »	stone.”	
Ch'a yá a tuwánt tin kayaank'í	It was just this little leaf lying	35
áyá ashawsigút.	beside the rock.	
« Sheedagú!	“Wake up!	
Ax kéek'x inastí.	Be my younger brother.	
Héengaa neesheex. »	Go run for some water.”	
Át wulis'eesi yáx áwé yatee	This little leaf,	
yá kayaaní	the one he made into his brother,	40
du kéek'x awulyeixí.	looked like it was blowing around.	
Tleidooshú jinkaak táakw,	Sixty years,	
daḵadooshú jinkaak táakw,	seventy years,	
yéi áyá haa kanaḵ yoo at yateek.	is how old age overtakes us.	
Yá kayaank'í áyá	It's this little leaf	45
haa éex awliyéx yá Yéil.	Raven made us out of.	
Yéi áyá dutláakw	This is how they tell the story	
yá Yéil.	of Raven.	