

Number: 06-01

Narrator: *Kaasgéiy* Susie James

Title: *Yéil ka Du Káak* / Raven and his Uncle

Recording: late 1960s, Sitka, *Kaat'éix'* Mary Pelayo

Transcription: *K̄eixwnéi* Nora Marks Dauenhauer, February 1995

Introduction:

This is an introduction.

Text:

1	Ch'a yaa nasgáx̄ áyú shaawát K̄aayeeekoox̄éik ¹ yóo duwasáakw yú Yéil tláa ku.aa.	She's going along crying, this woman. She's called <i>K̄aayeeekoox̄éik</i> , the mother of that Raven.
	Áwé ch'a yaa nasgáx̄ áwé-e-e.	She's going along crying.
5	Du yátx'i áwé tle a.een wé du káakch, tle a.een.	That uncle of his kills her children, he murders them.
	Tle yú dáax̄ yíkde akawuḱaayí áwé tle du káa kdaḱ'áx'wḱ, tle ash jáḱx̄.	When he sends one into that canoe it clenches over him, and it kills him.
10	Wé du dlaak' yátx'i áwé yéi adaané. Yook̄is'kook̄éik ku.a. Ách áwé wáa nanéi sáwé dé gunayéi wdzigáx̄, wé shaawát.	He does this to his sister's children, this <i>Yook̄is'kook̄éik</i> . That's why at some point she started crying, that woman.
15	O-o-oh! Tle aatlein gáax̄. Áwé yú taashukát hán Láx' ² áwé, yéi ash yawsik̄aa « Wáa sáwé tsú x' ayeeḱá, shaawát? » Áwé tle adayéen áwé áa yax̄ uwahán.	O-o-oh! She's crying so much. So that Heron standing on the river flat, he said to her “What are you saying, woman?” She turned to face him.
20	« Aa sá x̄áat x' eiwatán? » Ch'as yú Láx' áyú.	“Who spoke to me?” Only that Heron was there.

	Tle ash dayéen hú tsú áa yáx uwagút.	It also turned to face her.
	« Wa.é ákwé xáat x'eeyatán? »	“Is that you who said something to me?”
	« Aaá! »	“Yes!”
25	« Ha yú ax éek ³ áwé Yookis'kookéik yóo duwasáakw.	“Well, it's this brother of mine, he's called <i>Yookis'kookéik</i> .
	Áwé tle ax yádi áwé, tle yéi axoox,	It's my children, he calls them over,
	« Haagú!	‘Come here!
30	Ax éet idashí. Ax éet idashí. »	Help me. Help me.’
	Tle wé dáax yíkde akawunáayi áwé, tle tle ash jákx, wé dáax.	Then when he sends them into the canoe then this canoe kills them.
	A jiyeeet áyá yéi x'ayaxaká.	That's why I'm saying this.
35	A jiyeeet áyá yaa n _x asgáx. »	That's why I'm going around crying.”
	« Ahaa.	“Aha.
	Aa.	Ah.
	Ch'a yaa kigeelt'éet, ch'a wéix yaa kigeelt'éet.	Just search around, just search around there.
40	Ch'a yaa kugatéés'.	Just keep looking.
	Tlax yéi kakoogek'i aa té ysateení, daa kdidugu yáx yateeyi aa, té, yisateení áwé tle	When you see a stone this small, one that is completely solid, a stone, when you see it
45	aax kei kgeetée tle kakgidatée. Tle i lakaadé yiteeyí áwé kakgeenóot', wé té. »	you'll take it, pick it up. Then when you put it in your mouth you'll swallow it, that stone.
	Yóo ash yawsikaa, yú Láx'.	That's what he said to her, that Heron.
50	Áwé a x'ayáx áwé tle yaa kunalt'éet. Wáa sáwé awsiteen daa kdidugu téik' yéi	So she goes searching as he told her. At some point she saw the small, solid little

	kagugéink’.	pebble.
	Áwé tle aaḡ akaawatee,	So she picked it up,
	tle akaawanóot’ tle.	and then she swallowed it.
	Tle akananóot’ ásiwégé tle	I guess as she’s swallowing it
55	tle yátḡ du jée wsitee wé té,	the stone became a baby for her,
	yátḡ.	a baby.
	Ách áwé	This is how
	ách áwé Láḡ’ du yéetḡ wusitee, Yéil ku.aa.	this is how Raven became the son of Heron.
	Láḡ’ yéetḡ wusitee.	He became Heron’s son.
60	Du éeshḡ wusitee.	He became his father.
	Yéil éeshḡ wusitee, Láḡ’.	He became Raven’s father, Heron.
	Yú té yú shaawát ḡ’éide akawunáayi yátḡ	The stone became a baby when the woman
	wusteeyích áwé.	put it in her mouth as she was directed.
	Aatḡ kugastée áwé du yádi	After that when her son was born,
	tle noow yáḡ gíwé wootee wé Yéil ku.aa,	Raven was like a fortress, I guess,
65	yá lingit’aaní awliyexi Yéil.	this Raven who arranged the world.
	Aagáa áwé tle yéi ash yawsikaa,	Then he said to her
	« Haat gagoot dé wé i yéet,	“Have that son of yours come over now
	hé aḡ dáaxi yíkdáḡ kinde at gas’oowú	so he can chop out my canoe,
70	yú l’oowú. »	those wood chips.”
	Áwé tle át uwagút.	So he went there.
	« Haadé! I káakch ishee.	“Come here! Your uncle wants your help.
	Aadé nagú.	Go there.
	Goosú i shanaḡwáayi, goosú? »	Where is your axe, where is it?”
75	Tle ash jeet awsitán.	She gave it to him.
	A yíḡ áwé yei kunas’úw tle.	Then he’s chopping inside it.
	Yan tadanóok áwé a yíḡ’ tle	When he’s sitting down inside it
	a taka.ádi a yídáḡ kinde as’óowu áwé tle	while he’s chopping at the bottom it’s just
	ash káa yaa kandaḡ’áx’w tle.	clenching up over him.
	Tle ash káa yaa kandatúli tín áwé, tle yóo	As it’s rolling up over him he elbowed it

	aawat'íy tle.	open.
80	Awut'éeyi, awut'éeyi áwé, tle wóoshdáx wudigáat, wé dáax.	When he elbowed it, elbowed it, it split apart in the middle, that canoe.
	Tle a yíkdáx kei uwagút tle, tle at awsitán du shanaxwáayi. « Náa! I xút'ayi.	When he got out then he took the axe [to his uncle]. “Here! Your adze.
85	Wé dáax k̄wa tle kaawawál'. » « Haa! Wáa sáwé tsú ysinéi? » « Ha, ch'a axáawé kaawawál'. » « Haa, yóode nagú! » yóo.á. « Yóox̄ daak̄ uwa.áa aas déix̄,	But the canoe cracked.” “What! What did you do to it?” “Well, it just cracked you see.” “Well, go over there!” he said. “Those two trees standing over there,
90	nalgeech aadáx. Nalgeech. » Tle át uwagút. Tle shanaxwáayi awsitaan aadé. Tle dugaxóot'i áwé tle yá a yík ásíwé ín áwu wé aas.	chop them down from there. Chop them down.” He went there. He took an axe to it. Then as it was being chopped, I guess it was flint there, that tree.
95	Hé! Tle wé ash daadé áwé yakdagéech yú axóot'i wé aas. Tle du daadax̄ áwé kask'óot, wé ín. Ch'a yéi kunoogú áwé tle kei awligích. Tle wé tléix'aa tsú agoowaxút',	Wow! They're piercing his body each time he chops the tree. The flint is bouncing off his body. While it was doing this he chopped it down. He chopped it at the base, the first one,
100	tle kei awligích a tsú. Tle wool'éex'.	then he chopped the other one too. Then it fell.
	Át góot áwé, « Náa! Yáadu i shanaxwáayi. Xwaligícht' yú aas. »	Going back, “Here! Here's your axe. I felled the trees.”
105	« É! » X'áan áwé du tóo yéi wunei, Yookis'kookéik̄ ku.aa. « Yú, yú x'aa tóowu á náakw. Aadé nagú.	“What!” Anger was in the heart of Yookis'kookéik. “There, over there inside that point is an

		octopus. Go there.
	Aagáa aadáx daaklak'éix'. » tle yóo ash yawsikaa.	Then gaff it and bring it up.” he said to him then.
	Tle náax shakawdijéil.	So he dressed.
110	Aagáa áwé atgutóot uwagút tle.	Then he went to the woods.
	Tle awlis'óow wé yóo ksatan.aa k'ix'aa yáx kasatan aa wé aas, sheey, aasyádi, aasyádi áwé awlis'óow.	He chopped a pole like a gaff hook, a pole like tree, a limb, a sapling, he chopped down a sapling.
	Aagáa áwé tle aadé aan woogoot, tle.	This is when he went there with it, then.
	Tle a x'awoolt wugoodí áwé, yei ayawsikaa wé náakw,	When he came to the entrance, he said to the octopus,
115	« Sh kageelhá! Sh kageelhá! »	“Make yourself small! Male yourself small!”
	Tle yei áwé gawsigéink', wé náakw. Tle ashaawak'éx'.	Then the octopus became very small. He gaffed it on the head.
	Tle daak awulkéet'i,	When he pried it loose
120	tle yá du xiksháax áwé ayawsigeex', tle yú du káak hídidé.	then he threw it on his back, then straight to his uncle's house.
	Héide ashuwutaaní áwé tle anax neil aawaxích.	As he opened the door he threw it inside.
	« Sh neelwáat! Sh neelwáat, ch'a náakw! »	“Make yourself big! Make yourself big, octopus!”
	Tle wé du káak, « Náa! Yáadu wé náakw. »	Then to his uncle, “Here! Here's the octopus.”
125	Tle aadé neil awuxeejí teen áwé, yaa shanahík wé du hídi du een áwé. « He-e-e-eh! Haagú! Haagú! Gáande nastí! Gáande nastí wé náakw! Gáan! » « Ha, ch'a l ch'a eexoox kát! »	Then as he threw it inside, his house started to fill up with it. “He-e-e-ey! Come here! Come here! Take it out! Take the octopus out! Out!” “Well, I thought you just asked for it!”

130	« Gáande nastí. Tlel aḡ tuwáa ushgú. »	“Take it out. I don’t want it.”
	Ha’. Tle wé yaa shanahík wé náaḡw wé du hídi.	Well. The octopus is filling up that house of his.
	Áwé tle aax awsiitan du k’íḡ’ayi. « Sh kageelhá, náaḡw! » tle yóo ayawsiḡaa.	So then he picked up his gaff hook. “Shrink yourself, octopus!” he said to it.
135	Tle yéi sh kanalhéin. Tle ashaawak’éḡ’ tsu.	Then it’s making itself small. He gaffed its head again.
	Tle yóot a daat góot áwé aax kéi aawlik’éḡ’i yé aadé kéi ashawliḡút’ tle. Aagáa áwé tlél aadé unaxsineiyi yé.	Then, when he came there to the place where he had gaffed it, he tossed it up there. This was when [his uncle] had no idea what to do with it.
140	A yis x’áant uwanúkw wé du kéilk’, du kéilk’. Áwé tle yéi ayawsiḡaa « Néi! Ch’a kéés’! Ḡunayéi ikadá!	He was angry with this nephew of his, his nephew. Then he said “Hey! Tide! Start coming up!
145	Ḡunayéi ikadá ch’a kéés’! Ḡunayéi ikada. » Aagáa áwé tle tláakw áwé ḡunayéi kaawadaa wé kéés’. Áwé tlél áwé ch’u aadé naḡwdzigeedi yé. Du tláa ḡu.aawé naaléi yéidáḡ áwé a ḡánt uwagút wé	Start coming up, tide! Start coming up.” Then the tide started coming up fast. There was no way he could do anything. As for his mother, he went to her from a distant place,
150	wé anáḡ woogoot wé du tláa. Áwé tle du sáḡsi áwé ashawliḡleḡw. « Néi! Kéés’!	that mother of his, he left. He grabbed his bow. “Hey! Tide!
155	Ch’a tliyéix’ s’é yan ikadá!	Hold still for a moment!

	Ch'a tliyéix' s'é yan ikadá! » yóo ayawsikaa.	Hold still for a moment!" he said to it.
	« Ch'a ax daat át yéi kwasanéi. »	"I have a job to do."
	Ch'a ayáx áwé tliyéi yéi wootee wé kéés'.	Just like that, the tide became still.
	Tle tláakw áwé yú du tláa xán.	Then quickly back to his mother.
160	Aawat'úkw wé gáaxw t'ooch'.	He shot that black duck.
	Át jinaskwánch. Yeedát tlél yéi át kustí, gáaxw t'ooch'	It was swimming around. They don't exist any more, black ducks.
	Wáa sáyá at woonei?	What happened?
	Áwé tle aawat'úkw.	It was then he shot it.
165	Tle awut'úgu een áwé, a shanaayát daak akaawas'él' tle wé gáaxw.	As soon as he shot it, he pulled the skin over the head of the duck.
	Tle du tláa xánde,	Then to his mother,
	kínde yoo akoowakéik.	he orders her to fly.
	« Atlée!	"Mom!
	Shakgwatl'éet' yá lingit'aaní!	The world will be flooded!
170	Haagú! »	Come here!"
	Yóo ayawsikaa du tláa « Haagú!	He told his mother "Come here!
	De ch'a wé ax káak yoo at koo.ákgu xáawé.	This is my uncle's plan, you see.
	Kéés' aawaḡooḡ.	He called the tide.
	Ách áwé shakgwatl'éetl' yá lingit'aaní.	This is why the world will flood.
175	Yá gáaxw tooḡ daak gú!	Get inside this duck!
	Yá gáaxw tooḡ daak gú! »	Get inside this duck!"
	A yáx áwé tle a tooḡ áwé daak uwagút wé gáaxw doogú.	Then as he instructed she got inside the duck skin.
	« Ch'a yá lingit'aaní kát iguxlatéet. Tléil wáa sá ikḡwanéi » yóo ayawsikaa.	"You'll just float over the world. Nothing will happen to you." he said to her.
180	« Ch'a yá lingit'aaní kát iguxlatéet. Tléil wáa sá ikḡwanéi. »	You'll just float over the world. Nothing will happen to you.

	Aagáa áwé tsu tle áa kux wudigút, yan asnéi k'idéin.	That's when he went back, he had fixed her up nicely.
	« Haa,	“Well,
	góok dé ch'a kéés'!	start now, tide!
	Gunayéi ikadaa dé,	Start coming up now,
185	yá ax káak aadé at koo.aakw yé!	the way that my uncle planned!
	Gunayéi ikadá. »	Start coming up.”
	Aagáa áwé tle gunayéi kaawadáa wé kéés'.	That's when the tide started to flow.
	Yá lingit'aaní áwé yaa shanatl'ít'.	The world is beginning to fill up.
	L aadé naxwdzigeedi yé hú ku.aa, wé Yéil,	He didn't know what to do, him, that Raven,
190	wé Yéil.	that Raven.
	« Wáa sá ushgé kuxwaanóok? »	“What should I do?”
	Wáa nanéi sáwé,	At some point
	« Xáats't kadakeení » yóo tuwditaan.	“Let me fly up to the blue sky” he thought.
	« Xáats't kadakeen. »	“Let me fly up to the blue sky.”
195	Tle wdakeení áwé, kinachóon, ei-ei-ei-ei- ei,	As he flew upward, directly, ei-ei-ei-ei-ei,
	tle yú xáats'de áwé wdikeen,	he flew toward the blue sky,
	yá du lú áwé tle a tóode	this beak of his went into it,
	yéi woonéi, wé xáats' tóode.	into the blue sky.
	Ách áwé wooyíkt áwé wligeik hú ku.aa.	So he's just swinging there in the air.
200	Shaawatl'ít wé lingit'aaní tle.	The world was flooded.
	Ch'a yoo kayee kasinúkkw,	He's investigating it.
	« Wáa sákwshí, wáa sákwshí at yatee.	“I wonder how it is.
	Gwál yéi unaléin gíyá gu.aa dé. »	Maybe the tide is already going down.”
	Ch'á-a-a-a-akw at wulgeigí, x'oon sákwshí aa uwaxéé,	After he was hanging there a lo-o-o-o-ong time, who knows how many days and nights,
205	yáax' áwé, « Haahá. »	here it was, “Oh good.”
	Du tóogaa áwé yaa woolaa dé.	He thought the tide had flowed out enough.

History:

This performance was recorded in Sitka in the late 1960s by *Ḳaat'éix* Mary Pelayo, the daughter of *Kaasgéiy* Susie James. *Ḳeixwnéi* Nora Marks Dauenhauer copied the reel-to-reel to cassette in September 1972 as a project of the Alaska Native Language Center at the University of Alaska, Fairbanks. The recording was transcribed by Nora in January 1995 as a project of the Sealaska Heritage Foundation. The manuscript was word processed with a 21 February 1995 printout date; proofread 9 March 1995, and reprinted 22 March 1995. The work lay dormant until a file update of 14 May 2006, and renewed activity began on 13 September 2011, with subsequent revisions in January and February 2012.

-
- 1 *Kaasgéiy* Susie James seems to be the only storyteller to mention or even remember the name of Raven's mother. The name *Ḳaayeeekooxéik* is hard to decipher; the initial *kaa yee* is probably 'below someone' and the remaining *-kooxéik* looks like a verb. There is one known example of a verb with something like *√xik*, specifically phrase a phrase given by Johnny Marks: *du kiji akaxíks'i* 'it flaps its wings to get water out of its feathers' (Leer 1973: f02/66). This may be related to the noun *du xeeek* ~ *du xeik* 'his upper arm' as in the compound *du xikshá* 'his shoulder' with *shá* 'head'. If the *akaxíks'* verb is related to the *-kooxéik* then the whole name *Ḳaayeeekooxéik* may mean something like 'it flaps beneath someone'. *Kaasgéiy* Susie James mentions another name later in the narrative which is discussed in another note below.
- 2 Herons and cranes are often confused in English and in Tlingit because they are visually similar from a distance and neither is regularly exploited for any purpose. The great blue heron (*Ardea herodias fannini* Chapman 1901) is the more common of the two birds and is generally referred to as *lax'* in Tlingit. The sandhill crane (*Grus canadensis* L.) is less common and is usually called *dóol* in Tlingit (cf. De Laguna 1972: 44; Boas 1917: 156). The major significance of the great blue heron *lax'* is its role in this story; the sandhill crane *dóol* appears in *Ḳín Shát* 'The Brant Wife' story told by *Kasaank'* from Kake (Swanton 1909: 206–208) and the *Aak'wtaatséen* story told by *Ḳaadashaan* (Swanton 1909: 311). The word *dóol* also appears as part of the name of the mythical *gus'yadóoli* 'sandpiper' as discussed in the notes for the version of Raven and His Uncle told by *Aak'wtáa* Jimmy Johnson (THIS VOLUME).

3 *Kaasgéiy* Susie James says *ax káak* ‘my maternal uncle’ here but we believe this is a mistake for *ax éek* ‘my brother’. The origo of kinship (i.e. the ego) in this story is generally Raven because he is the main character, but the speaker here is actually Raven’s mother and in her voice she would refer to Raven’s maternal uncle as her brother. The kinship term *ax éek*’ is used by a woman to refer to her brother without regard to whether the brother is older or younger. A man refers to his younger brother as *ax kéek*’ and his older brother as *ax húnxw*. Likewise a man refers to his sister as *ax dlaak*’ regardless of her age, but a woman refers to her younger sister as *ax kéek*’ and her older sister as *ax shátx*. Tlingit speakers must keep track of more variables when determining the use of kinship terms so there are consequently more opportunities for mistakes.