

Number: 06-10

Narrator: *Kaasgéiy* Susie James

Title: *Yéil du Lú Kei Wdusyeigi* / Raven Loses His Nose

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

Transcription: *Ƙeixwnéi* Nora Marks Dauenhauer

Introduction:

This is an introduction.

Text:

1	Aagáa áwé tléil yéi a kát ƙee.á ƙoostí áyú, yá lingit'aaní	
	Kawjigídi yé yáƙ áwé yatee, ch'u kawjigidi yé yáƙ,	
5	tléil a kát ƙee.á ƙoostí. Tléil tláƙ.	
	Tle yóode áwé [ʔyú tóodeʔ] yaa nagút, wé wé [ʔ kagítch yaa ƙuteeyí ʔ]	
	Át uwagút wé	He came to the
10	taaych aa woosh yadudzeit yé.	place where people were throwing fat at each other.
	Taaŷ áyú <i>ball</i> sitee, wé <i>foot ball</i> .	Fat was used for a ball, the foot ball.
	Kaduxíshht. Kei kdulk'íshht.	They were hitting it with a bat. They were batting it in the air.
15	Hé! Tle ash koolyát tsaá taayí. Tle ƙaa ƙoot wujixíx [ʔwé taayʔ]	My! They were playing with seal fat. So he ran in among the players.
	Tle du jeet kawuxeexí wé taay, tle ananút'ch.	When the fat came to him then he'd swallow the fat.
	Hóoch'! Ƙut kagaxíxch wé <i>ball</i> .	All gone! The ball would disappear.

20	Aagáa k̄udushee[ʔshch?] nooch.	That's when they would search for it.
	Aagáa áwé tsu goot aa, daak koodutéeych.	Then they would bring out another one.
	<i>Foot ball</i> áwé aan ash kadulyát.	They played with a foot ball.
	Aadóoch sá kei kawlik'ish,	Someone would bat it,
	tle tláakw áyú woosh káa yei k̄udāk̄óoshch,	they would tackle each other quickly,
25	a niyaadé át k̄aa luwagoogú.	they would run toward the ball.
	Ch'a.aan áwé tlél áx̄ jiwudusdaa	Anyway they weren't watching him
	yóo anút'gu hóoch ku.aa.	when he swallowed it.
	Áwé tsu ash kadulyádi áwé,	While they were playing,
	awsiteeni át áwé anax̄ yeik̄ wududzi.ín.	the thing he saw was brought out.
30	Wé k̄ílaa,	The platter,
	l'ooowú k̄ílaa.	a wooden platter.
	A káx' áwé yéi duwa.óo,	The fat
	wé taay.	was placed on it.
	Wáa yéi gāxdustée [ʔ-x̄ át tsú?] áwé	
35	áa yéi ndusnéin.	was being carried along there.
	Gwál x̄áat tix' gíyú.	Maybe they were fishing lines.
	Tle a kát yaa wunadéin,	He was observing them,
	tle wé yaakw yíx̄ aawa.áat,	and they got aboard a boat,
	tle daak uwak̄úx̄ wé yaakw.	and then the boat went out.
40	Wé deikéex' áwé	Way out on the sea
	yadunákws'.	they were baiting their lines.
	Wé taay áwé ách̄ yadulnákws'.	They were using the fat for bait.
	Haahá!	Aha!
	Du tóoch wulichéesh	He thought it would be easy to pull a fast one.
45	« K'é aadé n̄kagoot,	“Let me go out there,
	k'é aadé n̄kagoot. »	let me go out there.”
	Tle yax̄ ashoowa.áx̄ ¹ wé héen.	Then he raised the sea like a blanket.
	Tle aadé woogoot	Then he went down there
	yú yaakw tayée.	underneath the boat.

50	Awsiteen wé taay át kawlidzéidzi yé.	He saw how the fat was dangling.
	Tle át uwagut tle. ²	Then he went over there.
	A yaaḡ akakéil’.	He untied it.
	Hél ch’a yéi koogéiḡ kát yú taay at yanáakw.	Those pieces of fat aren’t that big, the bait.
55	Tle aax awuteeyí áwé tle ananút’ch.	Then as he removed it he would swallow it.
	Anax kei ḡdusyéḡ áwé tlél daa sá a yáa yei utéex.	When the line was pulled up there was nothing on it.
	Cháatl ḡ’ayeex’ áwé s danákws’ hás ku.aa.	These people were jigging for halibut.
	Tle tsu anax yaa kaḡdulyéich.	Then there would be another line dangling.
	« Tléik’, tlél daa sá. »	“No, there’s nothing.”
60	Wé ayanáagu tlé tlél a yaaḡ yéi koostéech.	There would be no bait on the hooks then.
	Yan has uwats’úkw.	They were pulling the lines in.
	Tlél daa sá.	Nothing.
	Wé taay kwa tle ldakát has akaawajéil.	The fat was taken away.
	« Haa,	“Well,
65	ch’a de wéidu aadé yéi yateeyi yé.	what’s happening there is really something.
	Dáa!	Wow!
	Dáa!	Wow!
	Ts’óots’ jiwuskóowu kaa daak yayḡá.	Take somebody out with you who knows how fish nibbles feel.
	Ts’óots’ jée awdzikóowu aa daak yayḡá. »	Take someone out who knows how fish nibbles feel.”
70	Ách áwé tle	That was why
	yei kuyaawaḡaa.	someone said that to the people.
	Aanyádi áyú	He was a nobleman
	ts’óots’ ³ jée awdzikóo.	who knew the feel of fish nibbles.
	Hú áwé tle daak yawduwaḡáa,	He was the one they took
75	danákws’i kaadé.	to jig out there.
	Tle ayáḡ awuteeyí áwé tle,	Then as soon as he got there –
	gwál xaatch gíwé ayáḡ koodus.áaxw,	perhaps roots were used to tie on bait –

	tle yínde akawliyáa.	then he lowered it.
	Ch'u shux'aa yei akanalyéini áwé	As he was first lowering it
80	tle jée awdinúk át awusheeyí wé tíx'.	he felt that something touched the line.
	Haahá!	Aha!
	Át yaawashée.	Something touched it.
	Ha tle ch'as yá du lux'aan kwshéwégé akakéil' gé.	I guess Raven was really untying the bait right under his nose.
	Ch'a yák'wde áwé gunayéi wudzixút'.	All of a sudden it began pulling him along.
85	Ha du lutóox áwé kei yawdligích, wé kukas'áaxw áwé t'eixáax sitee.	Well he was hooked right in his beak, the hook was a halibut hook.
	Haahá!	Aha!!
	Hóoch'!	He's a goner!
	Kínde áwé gunayéi wduwaxút'.	He was starting to be pulled upward.
90	ᑭoosh kadaán! ⁴	What bad luck!
	Tle wé yaakw tayeédé áwé yaakw tayeédé áwé yax	He was trying to roll
	yax sh kadlixít.	under the boat.
	Hél xá ooshgóok at wux'aak;	Well he doesn't swim you know;
95	ch'a daa sá tsú tléil ooshgóok. Tle héen táat wugoot tsú tlél ooshgóok.	he doesn't know how to do anything. He doesn't know how to walk underwater.
	Ch'a.aan áwé oot yaan wuhá ku.a yéi kaaxát.	Anyway it was his hunger that shaped this situation.
	Tle yá yaakw tayee áwé aawatséx, yóo.	Then he was kicking the bottom of the boat.
	Haahá!	Aha!
100	Wáa nanéi sáwé tle aax wool'éex' du loowú,	At some point his nose broke off,
	tle kínde wdudzixóot'.	they pulled it up.
	Hóoch'.	All gone.
	Yínde áwé, ch'a yéi yei ndagwát' diyínde.	Downward, he crawled like a child downward.
	É'! Yan yaduxáa áwé a daa yoo yakdudzéik	My! When they hauled it aboard they asked

105	« Daa sáyá?	“What’s this?
	Daa sáyá? Daat loowú sáyá? ⁵ »	What’s this? What kind of nose is this?”
	Tsu héit káach áwé a keekánde	All the other people
	yaa na.aat.	are going over there.
	« Daat loowú sáwé? »	“What kind of nose is that?”
110	Wáa nanéi sáwé	At some point
	hú ku.aa	Raven
	taŷas’áaxu	used a limpet shell,
	taŷas’áaxu áwé s’áaxk’uᵂ awliyéᵂ,	he made a limpet shell into a hat,
	du k’alukáᵂ ⁶ akaawayeik.	he pulled it down over his beak.
115	A eetéet áwé aawatsák aas k’óox’u.	In place of his beak he stuck tree pitch.
	Yu du lú yáᵂ akaawachúx.	He shaped it like that nose of his.
	A eetééᵂ kei aawatsák, yóo.	He stuck it in place of his nose there.
	Aan áwé tsa gunayéi uwagút,	With this he finally started out,
	tle a shóonáᵂ áwé át uwagút wé hítx’.	and he went from one end (of the village) to the houses.
120	« Goo sáyá? Goosú?	“Where is it? Where?
	Guneit Loowú aadé kei wdudziyéᵂ; goot’a sá? »	An Alien Nose was pulled up; where is it?”
	« Ha!	“Well!
	Ch’a tléil wutusakú, daa sáwé yéi iyasáakw. ⁷	We don’t know what you’re talking about.
	Hél wutusakú	We don’t know
125	kei at wudusyeyígí.	what was pulled up.
	Tléil wutusakú.	We don’t know.
	Gwál k’idaaká gíwé. »	Maybe next door.
	Tle k’idaakáx’ áwé neil uwagút.	So he went inside next door.
	« Goosáyá, goox’ sá	Where is it? Where?
130	Guneit Loowú aadé kei wdudziyéᵂ;	People are saying that
	yóo sh kadulnéek. »	an Alien Nose was pulled up.
	« Ha! Gwál yú k’idaakáx’ áwé, tléil	

	wutusakú. »	
	Ha, a shudaat áwé yaa nagút, wé hítx’.	
	Waanáx sáwé a shóot tle kúnáx át uwagút.	At some point he had gotten to the very end.
135	« Goot’á sá, goot’á sá Guneit Loowú aadé kei wududziyék sh kadulneek? »	
	« Guneit Loowú » yóo áwé ayasáakw.	He’s calling it ‘Alien Nose’.
	« Ha, yáat áwé » yáa tle yóo yawdudzikaa,	“Well, it’s here” here they say to him.
140	« Yáat áwé »	“It’s here”
	« Ha dá k’é! K’é, k’é, k’é kaakasateen k’é, k’é kaakasateen.	“Well great! Let me see it, let me see it.
	Haa.	
	Tlaḡ yoo kwḡaaajéek ḡá.	I’m really curious about it, you see.
145	Yú haa aanix’ yéi at nanéi ḡá, yú yú ách kei wsiyégi káa ch’u tle tlél kuwustee.	At our village when this happened, you see, the man who pulled it up was a goner.
	Wuxatini yé áwé, yánde kaguxdayáa, yéi. »	When I recognize it, this is when it’ll happen.”
	« Haa,	“Well,
	ha likoodzí shéigé!	that’s amazing!
150	Tlaagóo! »	Incredible!
	Shéigé k’át taay k’át aḡá Guneit áwé gé, Guneit Loowú.	Maybe what’s eating all that fat is Alien, Alien Nose.”
	Guneit Loowú yoo asaagúch.	People are calling it Alien Nose.
155	[chuckles]	
	Du jéet kawduwakél’, yaḡ áwé wdudzi.áḡw yú t’aay yáḡ.	They untied it for him, it was hanging up on a wall.
	Du jeet wuduwatee. « Tlaagóo!	They gave it to him. “Incredible!
	É’! Tléel áyá ḡwateen.	Drat! I can’t see it well.
160	Yú ganyageidí ⁸ s’é héide kanaḡlatsaakḡ ka	Would you move the chimney barrier over

héide. »	this way.”
Aax yakaylatsák aax wé ganyageidí	When the chimney barrier was pushed aside
Du eetí [??]	
Aagáa áwé	Then
du eetí x’ayáx	as he instructed,
165 aax ayawditaan áwé,	they removed it.
« Gáa! »	“Caw!”
Aan gaant wudikín.	He flew outside with it.
« Dlóow!	“Damn!
Yéil l’él’i kuháat’i!	Shitty, crappy Raven!
170 Ldakát géide yaa gasgitch! ⁹ »	Always screwing people!”
yóo gíwé yawduskaa.	I guess that’s what they said.
Tle aan gaant wudikín.	He flew outside with it.
Hóoch’!	That’s it!

¹ [blanket]

² [whispered]

³ *ts’óots’*: See the discussion of this word in the notes for *Daanaawaak* Austin Hammond’s version of this story (THIS VOLUME).

⁴ *hél k̄ooshtí kadáan?* BC says *kadáan* is good luck.

⁵ *Daat loowú sáyá?*: Literally ‘whats nose is this?’ but this form of question is ungrammatical in English so we have used ‘what kind of nose’ instead.

⁶ *k’alukáx*: The noun *k’alú* means ‘end of nose’, composed of *k’a-* ‘mouth’ and *lú* ‘nose’. See the discussion of the word *k’aluxút’aa* in the notes for *Daanaawaak* Austin Hammond’s version of this story (THIS VOLUME).

⁷ *Ch’a tléil wutusakú, daa sáwé yéi iyasáakw*: This is two independent sentences in Tlingit, the first of which is literally ‘we just don’t know it’ and the second of which is literally ‘what is it that you’re calling’. The second sentence has the name *Guneit Loowú* implicit as the object of the verb *yéi iyasáakw* which makes it difficult to translate directly into English.

8 ***ganyageidí***: Raven is asking for the house dwellers to move the *ganyageidí* or ‘smoke spreader’ aside. This noun has two referents. One is a device used in smokehouses to cause the smoke from the fire to spread out throughout the smokehouse. The other is a wind block for the smokehole of a traditional house, and this is certainly the intended meaning since it obstructs the smokehole through which Raven will soon escape. The smokehole barrier is also something one would ask to be moved to let more light into the house; traditional Tlingit houses had only the door and smokehole as openings. Other terms for the smokehole cover are *ganyeidí*, *ganyéili*, and *gaan x’aháadi*. The smoke spreader of a smokehouse is also variously known as *ganigeit*, *ganigeidí*, and *ganyayigeidí*. All of these terms are all based on the noun *gaan* ‘smokehole’ which is related to the noun *gán* ‘firewood’ and the verb root \sqrt{gan} ‘burn’. Some terms may have once stood for distinct components and may have been dialectally restricted, but with the gradual obsolescence of traditional housing they are less distinct. For more information on the traditional structure of Tlingit houses see especially Shotridge (1913) as well as Emmons (1991: 103–112), De Laguna (1972: 295–302), **OTHERS**.

Shotridge, Louis and Florence. 1913. “Indians of the Northwest” containing “Chilkat Houses” pp. 81–99. *The Museum Journal* 4.3: 69–103.

9 ***Ldakát géide yaa gasgítch!***: The verb phrase here means something like ‘violating’, ‘breaking the rules’, or ‘sinning’.