



## KAASGÉIY SUSIE JAMES

Chookansháa · Xunaa Káawu

### YÉIL KA DU KÁAK

*Raven and his Uncle*

RECORDED: Late 1960s in Sitka by K̄aat'éix' Mary Pelayo  
TRANSLATION: K̄eixwnéi Nora Marks Dauenhauer, February 1995 with edits by Kaxwaan Éesh George Davis, Shaksháani Marge Dutson, X'unei Lance Twitchell, and Chalyee Will Geiger

### Introduction:

This performance was recorded in Sitka in the late 1960s by K̄aat'éix' Mary Pelayo, the daughter of Kaasgéiy Susie James. K̄eixwnéi 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 revisions in 2012 and 2017–18.

Shkalneek

Ch'a yaa nasgáx áyú shaawát	She's going along crying, this woman.	
Ƙaayeeekooxéik <sup>1</sup> yóo	She's called Ƙaayeeekooxéik,	
duwasáakw		
yú Yéil tláa ƙu.aa.	the mother of that Raven.	
Áwé ch'a yaa nasgáx áwé-e-e.	She's going along crying.	
Du yátx'i áwé tle a.een wé du	That uncle of his kills her children,	5
káakch,		
tle a.een.	he murders them.	
Tle yú dáax yíkde akawuƙaayí	When he sends one into that unfinished	
áwé	canoe	
tle du káa kdax'áx'wƙ,	it clenches over him,	
tle ash jáƙƙ.	and it kills him.	
Wé du dlaak' yátx'i áwé yéi	He does this to his sister's children,	10
adaané.		
Yookis'kookéik ƙu.a.	this Yookis'kookéik.	
Ách áwé wáa nanéi sáwé dé	That's why at some point	
gunayéi wdzigáx, wé shaawát.	she started crying, that woman.	
O-o-oh! Tle aatlein gáax.	O-o-oh! She's crying so much.	15
Áwé yú taashukát hán Láx' <sup>2</sup>	So that Heron standing on the river flat,	
áwé,		
yéi ash yawsikaa	he said to her	
«Wáa sáwé tsú x'wayeeƙá,	"What are you saying, woman?"	
shaawát?»		
Áwé tle adayéen áwé áa yax	She turned to face him.	
uwahán.		
«Aa sá xáat x'eiwatán?»	"Who spoke to me?"	20
Ch'as yú Láx' áyú,	Only that Heron was there,	
tle ash dayéen hú tsú áa yax	it also turned to face her.	
uwagút.		
«Wa.é ák.wé xáat x'eeyatán?»	"Is that you who said something to me?"	

«Aaá!»	“Yes!”	
«Ha yú aḵ éék’ <sup>3</sup> áwé	“Well, it’s this brother of mine,	25
Yookis’kookéik yóo duwasáakw.	he’s called Yookis’kookéik.	
Áwé tle aḵ yádi áwé,	It’s my children,	
tle yei aḵooḵch,	he calls them over,	
«Haagú!	‘Come here!	
Aḵ éet idashí!	Help me.	30
Aḵ éet idashí!»	Help me.’	
Tle wé dáaḵ yíkde akawunáayi	Then when he sends them into the	
áwé, tle	unfinished canoe	
tle ash jákḵ, wé dáaḵ.	then this canoe kills them.	
Á áyá du eedé yóo ḵ’ayaxaká.	Beacuse of this, I am saying it for them.	
A jiyeeet áyá yaa nḵasgáḵ.»	From the burden of this I’m going	35
	around crying.”	
«Ahaa.	“Aha.	
Aa.	Ah.	
Ch’a yaa kḵgeelt’éetch,	You will just beachcomb around,	
ch’a wéiḵ yaa kḵgeelt’éetch.	you’ll just beachcomb there.	
Ch’a yaa kḵgatées’.	Just keep looking.	40
Tlaḵ yéi kakoogék’i aa té	When you see a stone this small,	
ysateení,	one that is completely solid,	
daa kdidugu yáḵ yateeyi aa,	a stone,	
té,	when you see it	
yisateení áwé tle	you’ll take it, pick it up.	45
aax kei kgeetée tle kakgidatée.		
Tle i lakaadé yiteeyi áwé	Then when you put it in your mouth	
kakgeenóot’,	you’ll swallow it,	
wé té.»	that stone.	
Yóo ash yawsikaa, yú Láx’.	That’s what he said to her, that Heron.	
Áwé a ḵ’ayáḵ áwé tle yaa	So she goes beachcombing as he told	50
kḵnalt’éet.	her.	

Wáa sáwé awsiteen daa kdidugu téik' yéi kagugéink'.	At some point she saw the small, solid little pebble.	
Áwé tle aax akaawatee, tle akaawanóot' tle.	So she picked it up, and then she swallowed it.	
Tle akananóot' ásíwégé tle tle yátx du jee wsitee wé té, yátx.	I guess as she's swallowing it the stone became a child for her, a child.	55
Ách áwé, ách áwé Láx' du yéetx wusitee, Yéil ku.aa.	This is how, this is how Raven became the son of Heron.	
Láx' yéetx wusitee. Du éeshx wusitee.	He became Heron's son. He became his father.	60
Yéil éeshx wusitee, Láx', yú té yú shaawát x'éide akawunáayi yátx wusteeyích áwé. <sup>4</sup>	He became Raven's father, Heron, because the stone that he sent into the woman's mouth became a child.	
Aatx kugastée áwé du ýádi tle noow yáx gíwé wootee wé Yéil ku.aa, yá lingit'aaní awliyexi Yéil.	After that when her child was born, Raven was like a fortress, I guess, this Raven who arranged the world.	65
Aagáa áwé tle yéi ash yawsikaa, «Haat gagóot sáwé i yéet, ax dáaxi yíkdáx kinde at gas'óowu yú l'ooowú.»	Then he said to her “Have that son of yours come over now so he can chop out my unfinished canoe, those wood chips.”	70
Áwé tle át uwagút. «Haadé! I káakch ishee. Aadé nagú!	So he went there. “Come here! Your uncle wants your help. Go there!	
Goosú i shanaxwáayi, goosú? » Tle ash jeet awsitán. A yíx áwé yei kunas'úw tle.	Where is your axe, where is it?” She gave it to him. Then he's chopping inside it.	75



Át góot áwé, «Náa! Yáadu i shanaḡwáayi.	Going back, "Here! Here's your axe.	
Ḳwaligícht' yú aas.»	I felled the trees."	
«É!» X'áan áwé du too yéi wunei,	"Oh my!" He was angry,	105
Yookis'kookéik ku.aa.	this Yookis'kookéik.	
«Yú, yú x'aa too <u>wu</u> á náa <u>kw</u> . Aadé nagú.	"There, over there inside that point is an octopus. Go there.	
Aagáa aada <u>x</u> daaklak'é <u>i</u> x',» tle yoo ash yawsika <u>a</u> .	Then gaff it and bring it up," he said to him then.	
Tle náa <u>kw</u> shak'í <u>x</u> 'aagáa áwé atgutóot uwagút tle	Then, an octopus head-gaff, he went into the woods after one.	110
Tle awlis'óow wé yoo ksatan.aa k'í <u>x</u> 'aa yá <u>x</u> kasatan.aa wé aas, sheey,	He chopped a pole like a gaff hook, a pole like tree, a limb,	
aasyádi, aasyádi áwé awlis'óow.	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, yéi ayawsika <u>a</u> wé náa <u>kw</u> :	When he came to the entrance, he said to the octopus:	
«Sh kageel <u>há</u> , náa <u>kw</u> ! Sh kageel <u>há</u> !	"Make yourself small!	115
Sh kageel <u>há</u> !»	Male yourself small!"	
Tle yéi áwé gawsigéink', wé náa <u>kw</u> ,	When the octopus became very small,	
tle ashaawak'é <u>x</u> '.	then he gaffed it on the head.	
Tle daak awulkéet'i,	When he pried it loose	
tle yá du xiksháa <u>x</u> áwé ayawsige <u>e</u> x', tle yú du káak hídidé.	then he threw it on his back, then straight to his uncle's house.	120
Tle héide ashuwutaan <u>í</u> áwé tle ana <u>x</u> neil aawa <u>x</u> í <u>ch</u> .	As he opened the door he threw it inside.	

«Sh neelwáat!	“Make yourself big!	
Sh neelwáat, ch’a náakw!»	Make yourself big, octopus!”	
Tle wé du káak, «Náa! Yáadu wé náakw.»	Then to his uncle, “Here! Here’s the octopus.”	
Tle aadé neil awuxeejí teen áwé, yaa shanahík wé du hídi du een áwé.	Then, having thrown it inside like this, the octopus starts filling up his house with his uncle still in it.	125
«He-e-e-eh! Haagú! Haagú! Gáande nastí!	“He-e-e-ey! Come here! Come here! Take it out!	
Gáande nastí wé náakw!	Take the octopus out!	
Gáan!»	Out!”	
«Ha, ch’a l ch’a eexoox kát!»	“Well, I thought you just asked for it!”	
«Gáande nastí! Tlel ax tuwáa ushgú.»	“Take it out! I don’t want it.”	130
Ha’. Tle wé yaa shanahík wé náakw wé du hídi.	Well. The octopus is filling up that house of his.	
Áwé tle aax awsitaan du k’ix’ayi.	So then he picked up his gaff hook.	
«Sh kageelhá, náakw!» tle yóo ayawsikaa.	“Shrink yourself, octopus!” he said to it.	
Tle yéi sh kanalhéin.	Then it’s making itself small.	135
Tle ashaawak’éx’ tsu.	He gaffed its head again.	
Tle yóo-óot, a daat góot áwé át kéi aawlik’ex’i yé aadé kéi ashawlixút’ tle.	Then, when he went wa-a-y over there, to the place where he had gaffed it around, he dragged it up there.	
Aagáa áwé tlél aadé yéi oonaxsineiyi yé.	And then there is nothing his uncle can do about it.	
		140
A yís x’áant uwanúkw wé du kéilk’.	He was angry with this nephew of his, his nephew.	
Áwé tle yéi ayawsikaa áwé kwa:	Then he said:	

«Néi! Ch'a kées'!	"Hey! Tide!	
Gunayéi ikadá!	Start coming up!	
Gunayéi ikadá ch'a kees'!	Start coming up, tide!	145
Gunayéi ikada!»	Start coming up!"	
Aagáa áwé tle tláakw áwé gunayéi kaawadaa wé kées'.	Then the tide started coming up fast.	
Áwé tlél áwé ch'u aadé naḵwdzigeedi yé.	There was no way he could do anything.	
Du tláa ku.aa wé naalei yéidáḵ áwé a ḵánt uwagút wé	As for his mother, he went to her from a distant place,	
wé	that	150
a náḵ woogoot wé du tláa.	mother of his, he left her.	
Áwé tle du sáḵsi áwé ashawlitleiḵw.	He grabbed his bow.	
«Néi!	"Hey!	
Kées'!	Tide!	
Ch'a tliyéix' s'é yan ikadá!	Hold still for a moment!	155
Ch'a tliyéix' s'é yan ikadá!» yóo ayawsikaa.	Hold still for a moment!" he said to it.	
«Ch'a aḵ daat át yéi ḵwasanéi.»	"I have a job to do."	
Ch'a ayáḵ áwé tliyéi yéi wootee wé kées'.	Just like that, the tide became still.	
Tle tláakw áwé yú du tláa ḵán.	Then quickly back to his mother.	
Aawat'úkw wé	He shot that	160
gáaxw t'ooch'.	black duck.	
Át jinaskwánch. Yeedát tlél yéi át koostí, gáaxw t'ooch'.	It always swims around on the surface of the water. They are not there now, black ducks.	
Wáa sáyá at woonei?	What happened?	
Áwé tle aawat'úkw.	It was then he shot it.	
Tle awut'óogw een áwé, a shanyaa áa daak akaawas'él' tle wé gáaxw.	As soon as he shot it, he pulled the skin over the head of the duck.	165



Tle du tláa xánde,	Then to his mother,	
«kín!» yoo akuwakéik.	“Fly!” he tells her to do it.	
«Atlée!	“Mom!	
Shakgwat’éet’ yá lingit’aaní!	The world will be flooded!	
Haagú!»	Come here!”	170
Yóo ayawsikaa du tláa «Haagú!	He told his mother “Come here!	
De ch’a wé ax káak yoo át	My uncle is already trying things, you	
koo.ákwgu xáawé.	see.	
Kées’ aawaᵋoox.	He called the tide.	
Ách áwé shakgwat’éet’ yá	This is why the world will flood.	
lingit’aaní.		
Yá gáaxw tóox daak gú!	Get inside this duck!	175
Yá gáaxw doogú tóox daak gú!»	Get inside this duck skin!”	
A yax áwé tle a tóox áwé daak	Then as he instructed she got inside	
uwagút		
wé gáaxw doogú.	the duck skin.	
«Ch’a yá lingit’aaní kát	“You’ll just float over the world. Nothing	
iguxlatéet. Tléil wáa sá	will happen to you,” he said to her.	
ikgwanei,» yóo ayawsikaa.		
«Ch’a yá lingit’aaní kát	“You’ll just float over the world. Nothing	180
iguxlatéet. Tléil wáa sá	will happen to you.”	
ikgwanei.»		
Aagáa áwé tsu tle áa kux	That’s when he went back, he had fixed	
wudigút, yan asnéi k’idéin.	her up nicely.	
«Haa,	“Well,	
góok dé ch’a kées’!	start now, tide!	
Gunayéi ikadaa dé,	Start coming up now,	
ch’a yá ax káak aadé át koo.	the way that my uncle commanded!	185
aagu yé! Gunayéi ikadá!»	Start coming up!”	
Aagáa áwé tle gunayéi	That’s when the tide started to flow.	
kaawadáa wé kees’.		
Tle yá lingit’aaní áwé yaa	This world, then, it is filling up	
shanat’ít’.		

L aadé naxwdzigeedi yé hú ku.aa, wé Yéil,	There was no way he could do anything, him, that Raven,	
«Wáa sá ushgé kuxwaanóok?»	“What should I do?”	
Wáa nanéi sáwé,	At some point,	190
«Xáats’t kadakeení» yóo tuwditaan.	“That I may fly to the blue sky!” he thought.	
«Xáats’t kadakeen.»	“Let me fly up to the blue sky!”	
Tle wdakeení áwé, kindachóon, ei-ei-ei-ei-ei,	Then as he was flying, straight up, ei-ei-ei-ei-ei,	
tle yú xáats’de áwé wdikeen, yá du lú áwé tle a tóode yéi woonéi, wé xáats’ tóode.	it was the blue sky he was flying towards, this beak of his went into it, into the blue sky.	195
Ách áwé wooyíkt áwé wligeik hú ku.aa.	So he’s just swinging there in the air.	
Shaawatl’ít yá lingit’aaní tle.	This world was flooded.	
Ch’a yoo kayee kasinúkkw, «Wáa sákwshí, wáa sákwshí yéi at yatee.	He’s investigating it. “I wonder how things are.	200
Gwál yéi unaléin gíyá gu.aa dé.»	Maybe the tide is already going down.”	
Ch’á-a-a-a-akw át wulgeigí, x’oon sákwshí áa uwaxée,	After he was hanging there a lo-o-o-o-ong time, who knows how many days he stayed there,	
yáax’ áwé, «Haahá.»	here it was, “Oh good.”	205
Du tóogaa áwé yaa woolaa dé.	He thought the tide had flowed out enough.	

## Notes

1. Kaasgéiy Susie James seems to be the only storyteller to mention or even remember the name of Raven’s mother. The name Kaayeeekooxéik 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  $\sqrt{x}ik$ , specifically 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 Ƙaayeeekooxéik may mean something like ‘it flaps beneath someone’.

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 láx’ 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 láx’ is its role in this story; the sandhill crane dóol appears in Ƙín Shát ‘The Brant Wife’ story told by Kasaank’ from Kake (Swanton 1909: 206–208) and the Aak’wtaatseen story told by Ƙaadashaan (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’ at first, but corrects herself to «ax éek». The first utterance has been removed.
4. There seems to be some play on words here, with Kaasgéiy using the verb «N-x wusitee» (for her/him/it to become N). The third person object is not marked in this verb, so a similar pattern requires the listener to process who is being talked about. Raven became the son of Heron, he (Raven) became Heron’s son, he (Heron) became his (Raven’s) father, Heron became Raven’s father, the stone that he sent into the woman’s mouth became a child.

## YÉILCH ANA.ÓOT AANÍ ALYÉX

*Raven makes the Aleutians*

TRANSLATION:      K̄eixwnéi Nora Marks Dauenhauer, X̄'unei Lance  
Twitchell, and Chalyee Will Geiger.

### Introduction

This narrative follows immediately from the preceding story by Kaasgéiy Susie James. The Dauenhauers decided to separate her single performance into separate narratives. This story starts from where Raven falls out of the sky after the great flood of the world by his Uncle. Raven then lands on a kelp bed and recruits sea otters to help him build some land. In Kaasgéiy Susie James's telling, Raven tosses pebbles brought up by the sea otters and these become islands that today form the Aleutian Chain. Raven flies from island to island until he reaches the Alaska Peninsula. This story segues immediately into the following story where Raven obtains fire from a volcano with the help of Owl.

### Shkalneek

[Raven is falling]

Aagáa áwé tle,

That's when

tle yei alxéis',

he's wishing,

«Sú<sup>5</sup> kadootl káx' kwshé x̄at  
gaagasgeet!

"Let me fall on a bed of tangled kelp!"

Sú kadootl káx' kwshé x̄at  
gaagasgeedí!»

That I may hopefully fall on a bed of  
tangled kelp!"

Yóo áwé

That's what

5

tután hú ku.aa, Yéil.

he's wishing for, Raven.

«Sú kadootl káa x̄at gagasgeet!»	“Let me fall on a bunch of tangled kelp.”	
Tle ch’a yéi áwé kei tutáni áwé tle,	But then as he’s wishing,	
aadāx̄ tóot wudiyéḵ du lú tle gunéi wdigít héenidé.	his nose broke away from it and then he started to fall towards the water.	10
Kaat’éix’: Daa sáwé yéi duwasáakw sú?	Mary: What is it that’s called «sú»?	
Haa!	Well!	
Há’ x̄áawé wéidu á sú geesh— geesh. <sup>6</sup>	Oh my, it’s that one, you see, the one with the bull kelp— bull kelp.	15
Geesh tín kawust’éex’i, tle yaakw yáx̄ nateech kawsit’éex’ noojín ku.aa, sú.	When it hardens up with the bull kelp it is like a boat, it used to harden up, this giant kelp.	
A shaayí áa yéi nateech, a shax̄aawú áa yéi nateech, héen taanáx̄ kinde koos.áaych.	it has a head, it has hair, it grows up from the bottom of the sea.	20
Tle a káx’ áwé wdzigeet tle. «É! Kudaseigáḵw áwé tle ax̄ niyís.»	That’s what he fell on then. “My! Now I can try to catch some breath.”	
Ch’áakw a kát satáan. De du daadé oo.áx̄ch át áwé:	He’s lying there for a long time. He already is hearing this sound around him:	25
“ha.ahaah” Kei dusáaych. É! Aagáa áwé kutées’.	“ha.ahaah” It comes up for breath. Hey! He’s looking for it.	
Daa sá, daa sá diséikw? Wáa nanéi sáwé tle ch’a áa altin yéināx̄ áwé kei sh wudix̄ích yáxwch’. <sup>7</sup>	What’s that, what’s breathing? At some point a sea otter popped up right along where he’s watching.	30
Yáxwch’ ásíwéigé,	Yáxwch’ is I guess probably	

sée.aach.	“sea otter.”	
Yéi kwshé duwasáakw, yáxwch’?	Isn’t that what yáxwch’ are called?	
K̄aat’éix’: Sea otter.	Mary: Sea otter.	35
Sée.aat.	Sea otter.	
«Héi!» tle aawa.éex’,	“Hey! he calls out to him then,	
«Aḵ páadṇeeyí,	“My partner,	
haagú!	come here!	
Haagúk’!	Come here, cutie!	40
Haagú!	Come here!	
K’aagú! <sup>8</sup>	Come here, cutie!	
Tlél gé aadé ḵaat gidisheeyi yé?	Isn’t there any way you can help me?	
L’éiw káx’ gé yaḵ eelchéesh yú diyéex’?»	Are you able to get to the sand down below?”	
«Aaá» tle yóo ash yawsik̄aa.	“Yes” the sea otter says to him.	
«L’éiw káx’ ḵá ḵaltsées.»	“I can swim to the sand.”	45
«Ah!	“Ah!	
Ah! Aḵ ḵooní! Wáa sá s áwé ix’awḵdliyoó?	Ah! My friend! But how shall I address you?	
L’éiw aḵ jeet kakwách!	Bring me some sand!	
L’éiw káa yéi nateech, yú l’éiw aax̄ kagakwaach.	The sand is lying on the bottom, let him bring it up from there.	
Aḵ jeet kakwách l’éiw wé diyéedáx̄!»	Bring me some sand from down there!”	50
Aagáa áwé tle kát shawdix̄ích wé yaxwch’ik’ k̄u.aa tle.	So then the sea otter dove down at that time.	
Ch’áakw dateeyí áwé tsu aawa.áḵ a daséigu.	After a long time, he heard its breathing again.	
Gwáa, tle yá ash ḵán anáx̄ kei sh wudix̄ích.	Wow, close by him	55
Anáx̄ kei jiw dihóo.	he surfaced.	
Tle ash jeet áwé akaawakwách wé l’éiw.	He swam over. Then he handed him the sand.	

Haahá!	Aha!	
Ash jintáa yan akakwáach áwé tle wáa sá du toowú yak'úi.	When he puts it in his palm, how good he feels.	60
Anóoshun Áanan, tliyaanax.á áwé yóo.á.	The Aleutian islands, they're way out, they say.	
Tax'aayí tle yóo-óo deikéet aksixát wé tax'aayí.	A rocky peninsula, then it fastened wa-a-ay out there.	
Awdzigeedi yé áwé.	That's where he fell.	
Áwé daak áwé akanalít we l'éiw, wé té.	Then he tosses the sand toward the mainland, those rocks.	65
«Tle kei akawugéex'i áwé x'áat'ix naḡsatee!»	“When I throw it, let it become an island!”	
É! Tle x'áat'x áwé nasteech.	Hey! They became islands then.	
Tle a kaadé áwé kdaḡínch.	Then he would fly to one.	
A káx' áwé ganúkch kudaseigákw nooch.	He sits there, always catching his breath.	70
Ch'áakw kudaseigágu áwé tsu kei aa koogéex'ch.	While he's catching his breath for a while, he'd toss another one.	
«X'áat'ix naḡsatee!»	“Let it become an island!”	
tle tsu x'áat'x yoo sitéek tle tsú.	Then they keep becoming islands as well.	
Wé té áwé daak akanalít.	He tosses another rock toward the mainland.	75
Tle tsu kdaḡínch a kaadé.	Then he flies over it again.	
Ha!	Wow!	
Dawóotl yéi adané wé yaa ndaḡín.	He's having a hard time flying.	
Yáax' áwé tle a káa gashḡákch.	Now and then he would land on one of the islands.	
Ch'áakw kudaseigágu áwé s tsu ch'u yéi	While he's catching his breath again for a long time like this,	80
ch'u yéi adaaneiyí áwé tle wé, tle wé yéinax yan akaawalít,	while he's doing this, he's throwing them ashore along that place,	

wé té.	those stones.	
Á áwé tax'aayí kwlayát'x sitee, wé tax'aayí	This is what became of the long peninsula, the peninsula,	
Anóoshun Áanan tliyaanax.á.	that area farther over, the Aleutian Islands.	85

## Notes

- Sú seems to be giant kelp (*Macrocystis pyrifera*), according to photo identification with Shaksháani Marge Dutson and Kaxwaan Éesh George Davis. When it tangles and hardens with geesh (bull kelp, *Nereocystis luetkeana*) then it is called either sú kadóotl (tangle of giant kelp), geesh kadóotl (tangle of bull kelp) or kájaa (kelp island). Shaksháani also called it kóoshdaa yaagú because the land otters would use these kelp islands as a boat to lure people into coming with them.
- Bull kelp or geesh is a large, monotypic species of kelp (*Nereocystis luetkeana* (K.Mertens) Postels & Ruprecht 1840) found along the Pacific coast of North America from about Monterey (California) to the Aleutian Islands. It is also known in English as ribbon kelp or bullwhip kelp, and is a long, tubular seaweed with a pod or air bladder at the end. From one end of the pod hang broad, ribbonlike blades, and from the other end extends a tube or stipe (stalk) up to 30 or 40 feet long that resembles a bullwhip from which the popular name derives. Bull kelp is one of the most common seaweeds in its range. The species name is after Fyodor Petrovich Lütke who was the commander of the corvette *Seniavin* during the Russian expedition of 1826–1829 to North America. The type location of the species is in Sitka Sound where Lütke's crew collected samples.
- Yáxwch' – also pronounced yúxch' – is the sea otter (*Enhydra lutris* L.). The sea otter was once prolific on the coast but was hunted nearly to extinction during the Russian colonial era; they are relatively common in certain areas of Tlingit country and Alaska maintains the largest population of sea otters in the Pacific. Although sea otters are an endangered species, Tlingit people are legally allowed to hunt them for traditional use, alongside other marine mammals like seals and sealions. Sea otter fur is the densest of any animal and is highly valued for warmth and decoration.
- These couple of lines are very difficult to translate. Raven uses the diminutive -k' on the end of the exclamation haagú 'come here' as haagúk'. Then he says k'aagú which is a contraction of k'é '(it'd be) good (if) and haagú. The exclamation haagú is itself derived from the imperative verb phrase haat gú 'come here' with the postposition phrase haa-t 'to here, hither' and gú an irregular imperative form of the verb root √gut 'singular subject go by foot'. Marge Duston translated this as "come here, cutey!".



## YÉIL KA X'AAN

### *Raven and Fire*

TRANSLATION:      K̄eixwnéi Nora Marks Dauenhauer.

### **Introduction:**

Once again this episode transitions seamlessly from the preceding episode. The Dauenhauers however decided to divide Kaasgéiy Susie James's single performance into separate transcriptions rather than grouping them all together as a single long narrative as with Naakil.aan Frank Dick's performance (THIS VOLUME).

At the end of the preceding story Raven has just created the Aleutian Islands after the great flood of the world caused by his uncle. Now Raven is at the Alaska Peninsula and sees fire in the distance from a volcano, and he decides to retrieve this fire for himself. He convinces Hawk Owl to fetch the fire, and as a consequence Hawk Owl's beak is burned down to a small stump. This is the reason why owls have short beaks.

Kaasgéiy Susie James does not spend much time on this story, instead essentially presenting an abstract rather than a complete narrative. For a much more thorough version of Raven & Fire see the the narrative by Kéet Yaanaayí Willie Marks (THIS VOLUME). At the end of this episode Susie lets out a great sigh and then launches immediately into the next story.

### **Shkalneek**

K̄únáx

kulixéitl'shán a xoo  
ayagaaxdateen,<sup>9</sup>

wé tax'aayí.

It's very

frightening among it whenever it's  
stormy,

that peninsula.

Át daḵéen áwé, ḵan daḵéen áwé tle,	When he flew there, when he landed,	
kudaseigákw ch'a áx'.	he stopped there to catch his breath.	5
Ch'áakwḵ nastee áwé tsa ḡunayéi uwagút.	It was a long while till he started to walk.	
Wáa sá kawahayi át áyú?	What is that thing out there?	
Deikéede duwatéen	It's visible way out to sea	
anáx kei akagánji, wé ḵ'an.	when the fire flares up through it.	
Áwé tsú héit'át <sup>10</sup> ḵánt áwé ugootch,	So he goes around to the living things nearby,	10
«Néi!	“Look!	
Yú deikéede kwshé daak idaḵeen	You should fly way out there	
yú ḵ'an aḵ jeenáx ḵan ḵasayék.	and bring that fire ashore to me.	
Ḷ'an áyú yú deikéénáx kei kagánch.»	There's fire that is flaring up way out there.	
«Hadáa! Tléel aadé.	“Oh no! No way.	15
Tléel, tléel aḵ tuwáa ushḡ» tle yoo yanduskéich.	I don't, I don't want to” is what is said to him.	
Wáa nanéi sáwé K'ákwk' <sup>11</sup> ḵánt uwagút.	At some point he comes up to Hawk Owl.	
Hah!	Ah!	
«Hadáa! Aadé daak idaḵeen!	“Oh my! You should fly out there!	
AḶ Ḷooní!	My relative!	20
AḶ Ḷooní! Ḷaat idashí!	My relative! Help me!	
Yú ḵ'aandé daak idaḵeen!	Fly out to the fire!	
AḶ jeenáx ḵan ḵasayék.»	Bring it ashore for me.”	
Áwé aadé daak wudikín wé K'ákwk'.	That Hawk Owl flew out there.	
Ách áwé du lú yéi goowáat'l'k'.	That's why his beak is so short.	25
Woosh shóox kei uwagán du lú.	His beak burned back to the end.	
A jeenáx ḵan aḵawsiyék wé ḵ'an.	He brought the fire back ashore in his beak.	

Ách áwé du jee yéi wootee wé x'aan, hú k̄wa, Yéil.	That's how he got the fire, Raven did.	
Wáa sák̄wshé aawa.oo a daakeidí.	Somehow he had a container for it.	
Gwál a daakeidí awu.oo.	Maybe he bought a container.	30
Ách áwé x'aan du jee yéi wootee.	That's how he got fire.	
Yú K'ák̄wk'ch du jeenáx̄ yān yāwsiyék̄ wé x'aan.	That Hawk Owl brought back fire in his beak.	

## Notes

- The verb ayagaax̄dateenín is the contingent mode form of the verb ayawditée 'it was stormy'. The verb theme is g-conjugation hence the presence of the g-conjugation prefix, and the x̄- is phonologically reduced from the g- modality prefix. This verb ends with -n and typically includes the suffix -ín. That suffix is not heard here, but we believe that ll these added together mark the contingent mode meaning roughly 'whenever'. Thus the verb ayagaax̄dateen means 'whenever it is stormy'.
- The demonstrative héit'át is literally 'something right there'. The reference in this context is to the living things that are near Raven out on the peninsula.
- Kaasgéiy Susie James actually says K'áxwk' rather than K'ák̄wk' but this is apparently just a variant of the same name. See the notes for Kéet Yaanaayí Willie Marks's version of Raven and Fire for details on identification of the bird called k'ák̄w in Tlingit (THIS VOLUME).

## YÉIL KA KUDATÁN KAHÍDI

### *Raven and the Salmon Box*

TRANSLATION:      K̄eixwnéi Nora Marks Dauenhauer, X̄'unei Lance  
Twitchell, and Chalyee Will Geiger

#### **Introduction:**

This episode begins immediately after the end of the preceding episode where Raven obtains fire. Kaasgéiy Susie James stops talking for a few seconds, heaves a great sigh, and then starts in with this story.

The Tlingit title Yéil ka Kudatán Kahídi includes the typical name of the house floating out in the ocean that contains fish and which Raven pulls to shore. The English title “Raven and the Salmon Box” refers to the same house following the usual practice of Tlingit people speaking English. The translation of Kudatán Kahídi as ‘Salmon Box’ is misleading however because the Tlingit name contains neither x̄áat ‘fish; salmon’ nor k̄óok ‘box’ or lákt ‘bentwood box’. Instead the word kahídi contains ká ‘horizontal surface; top of’ and hít ‘house’. The word kudatán is probably based on the verb root √tan ‘fish jump’; there are related verbs like kadutáan ‘fish are jumping (on migration)’, kei uwatán ‘it (fish) jumped up’, t’á áwé yaa natánin ‘there were king salmon jumping there’, and du x̄ánt uwatán ‘it (fish) jumped right up to him (e.g. in his boat)’. Some speakers say K̄udatán Kahídi instead which could be interpreted as involving kutáan ‘summer’. Kaasgéiy Susie James describes the house called Kudatán Kahídi as Atyana.á Daakahídi which means roughly ‘house of fish migrations’ or ‘house of fish runs’. Near the end of the narrative she explicitly names the house Át Kudatán Kahídi that we translate as House of Fish Jumping Around.

The Salmon Box or Kudatán Kahídi that Raven brings in to shore is also at.óow of the L’uknaḡ.ádi clan under a distinct name Daginaa Hít which exists in Sitka and Yakutat. Seitaa Ed Kuntz of the L’uknaḡ.ádi summarizes the Raven and the Salmon Box story in an interview with the Juneau Empire on 27 January 2013.<sup>12</sup> L’éiw Tu.éesh Herman Davis,

the clan leader of the L'uknaḡ.ádi, describes Daginaa Hít as meaning 'Far Out to Sea House' as well as 'Salmon Box House'. The term daginaa means 'outer area' and uses the same dáak directional as in dákde 'seaward' and deikée 'out to sea'. This contrasts with daginaa 'back area' that uses the dáak directional as in dákde 'inland'. The -naa ending is a contraction of the noun niyaa 'direction'. Compare also naanyaa 'upriver', ixinaa 'downstream, south', iginaa 'shoreward', sanyaa 'southward', and heinyaa 'near the water'.

## Shkalneek

Aadáx,	From there,	
aadáx tsu gunayéi góot áwé	when he started off from there again,	
ch'u awsiteeni át áwé wé hít	the thing he could see was a huge house.	
tlein.		
Hé'!	Wow!	
Héen xukát áwé wlihaash, á	It was floating out there on the sea, it	5
ku.a.	was.	
Yéi-éi-éi a kát wudzikín	The gulls were flying around over it,	
kéidladi, <sup>13</sup>		
tle a kaadé sixát wé kéidladi. <sup>14</sup>	the gulls are just streaming toward it.	
«Daa sákwshiyú gé?»	"Whatever can that be?"	
Tláx áwé l yoo koojeek. <sup>15</sup>	He stopped in his tracks.	
«Daa sákwshiyú gé?	Whatever can that be?	10
Yú kéidladi a kát wudzikín gé?	Are those gulls flying around it?	
Ha, ch'a hít yáx xá ax tuwáa	Well, it seems to be something like a	
ÿateeyi át áyú.»	house to me, you see."	
Deikée-ée-ée aadé duwateen.	It could be seen wa-a-ay out there.	
Áwé tle atgutóot uwagút.	So he went into the forest.	
«Aadóo sgé kaa xoonix	"Who might be a relative,	15
naḡsiteeyí, <sup>16</sup>		
aadóo sgé?»	who might be?"	
Yaa kunalwás' áwé	He's going around asking people	
«Aadóo sgé kóot <sup>17</sup> gadashee?	"Who might be of help?	

Aadóo sgé kóot gadashee? »	Who might be of help?"	
Waa nanéi sáwé wé hít x'awoolt uwagút.	At some point he came to the door of a house.	20
Hít awsiteen, wé shaa x'aak.	He saw a house in between the mountains.	
Akatlaakw a xánt uwagút.	He went up to it to investigate.	
«Haa, wáa sá keeyanéekw?» tle yóo ash yawsikaa. <sup>18</sup>	"Well, what are you up to?" the person said to him.	
«Wáa sáwé keeyanéekw?»	"What are you up to?"	25
«Ha yú deikéede at duwatíni át áwé, ax tuwáa sigóo yaxwadlaagí, yú deikéede at duwatíni át.	"Well, that thing that can be seen way out there, I'd like to get it, that thing that can be seen way out.	
Kéi-ei-eidladi áyú a kát wudzikín kúnáx.	Gu-u-ulls are really flying around over it.	
Ch'a hít yax áyú ax tuwáa yateeyi át áyú.	It looks just like a house to me.	
Tlaḡ yú kéidladi a káa yakoogéi.	There are so many seagulls over it.	30
Áwé ax tuwáa sigóo yaxwadlaagí.	That's what I'd like to get.	
A yís áwé wdashée xaxoox, ax eet gadusheeyí.»	That's what I'm asking for help for, so someone might help me."	
Áwé tle yóo ash yawsikáa	Then he said to him	
«Wáa sá iduwasáakw?»	"What are you called?"	35
Wáa sá iduwasáakw?»	What are you called?"	
«Há, Yéil yóo xá xat duwasáakw.	"Well, I'm called Raven you see,	
Yéil	Raven	
yóo xat duwasáakw.	is what people call me.	
Há, wa.é ku.aa, wáa sás iduwasáakw?»	So, what about you, what are you called?"	40
Tle yóo ash yawsikaa	He said to him	

«Há, X'anaxwaatgwaayaa <sup>19</sup> xá áyá xát,	“Well, I'm X'anaxwaatgwaayaa you see,	
X'anaxwaatgwaayaa áyá xát.	I'm X'anaxwaatgwaayaa.	
Haagú neildé!»	Come on in!”	
Tle héide áwé shoowataan du hídi.	Then he opened the door to his house.	45
Ei!	My!	
Daat yáx sáyú kligéi a yee yú du hídi.	The beauty inside this house is something.	
Yú kat'óotx <sup>20</sup> áwé daak yaawatán wé náakw t'l'eigí wootsaagáa.	Halfway along the wall hung the octopus tentacle cane.	
Tle yáat'át áwé tle áx daak ayaawatán.	He had this there hanging on the wall.	50
«Yáat'át i éet ƙahées' kwshé, yáat'át?	“Would you like me to lend this to you?	
Ch'u tle yú hít yayidlaagí tle haa xánx' kúxde ƙgidagóot kwshé?»	As soon as you get the house, you'll return with it, right?”	
yóo ash x'awóos', ƙaa x'awóos' ash jeet aawatée. <sup>21</sup>	he asked him, he posed a question to him.	
«Aaá.	“Yes.	
Ha tle yú hít yaxwadlaagí xá tle i jeedé ƙƙwatáan tsu.	As soon as I've gotten that house I'll bring it back to you again.	55
Tlél aadé i jeetx nakwataani yé, ch'a tleix.» <sup>22</sup>	No way could I keep it from you forever.”	
«Aho, x'éigaa kwshé?»	“Aho, that's the truth?”	
«Aaá, x'éigaa xáawé.	“Yes, that's the truth for sure.	
Xaadé xáawé ƙgidashée.	You're going to help me, you see.	
Ách áwé yaxadláƙni áwé tsu i jeedé ƙƙwatáan.»	That's why if I manage to get it, I'll give this back to you again.”	60
«Ha yak'ei.»	“Well, good.”	

Aagáa áwé tle ash ée akawdli.aax wé shí. <sup>23</sup>	That's when he taught him the song.	
Kéi akakgwashée shí, yú hít gunayéi saxíxni yánde. <sup>24</sup>	He will sing the song when the house starts moving toward shore.	
Á ku.aa wé kut xwaagéex' wé shí.	But I've lost the song.	65
Ax toowú néekw nuch a daadé. Yáax' áwé, át uwagút.	I always feel bad about this. So here it is, he went there.	
Tle a káa yan ax'eiwatán wé hít káx'.	Then he placed the tip of the cane on top of the house.	70
Ch'a yá haanaa <sup>25</sup> ch'a a yahaayí kát áwé ax'aatán.	In this direction, he placed it over its reflection.	
Aan áwé daak k'ul'gasteech, <sup>26</sup> há!	With it he pulls it toward land.	
Ch'u yéi adaaneyí áwé desgwách haanaa kaawaháa, desgwách haanaa, yú hít.	Doing this, it was already moving this way, already this way, that house.	
Wáa sáyú haadé gunayéi wsixíx.	Somehow it was beginning to move this way.	75
Wáa nanéi sáwé kúnáx, kúnáx ash een dákode gunayéi wlihásh.	At some point, strongly it began to float back out with him.	
Aagáa áwé X'anaxwaatgwaayaa aawa.éex'.	That's when he called for X'anaxwaatgwaayaa.	
«Ashí wé shí ku.a!	"Sing that song!	80
X'anaxwaatgwaayaa-aa-aa-aa, xaat idashée-ee-ee-ée!» <sup>27</sup>	X'anaxwaatgwaayaa-aa-aa-aa, he-e-elp me-e-e-e!"	
Aagáa áwé tsá tsu yánde gunayéi awsiyék.	It was only then he started pulling it to shore.	
Ch'u yéi adaayakaayí áwé desgwách yán	Just when he's talking to him he's already	



<p>                 yán yaa ayanadlák;                  desgwách yán yaa ayanadlák,                  ch'a yéi adaayaḱaayí.<sup>28</sup>                  Wáa nanéi sáwé kúnáx yan                  awsiyék.                  A yíkde woogoot.                  A yíkde nagóot áwé,                  awlisín s'é wé náakw t'l'eigí                  wootsaagáa k̄wa; awlisín.                  Aagáa áwé tsá                  a yíkde woogoot.                  «Hé!»<sup>29</sup>                  Atyana.á Daakahídi ásíwé gé?»                  Ldakát át áyú a yee,                  yú éetx'i yáx dagaatee áyú;                  héidei ashugéech.                  Daa sá:                  s'áax',<sup>30</sup>                  yaaw,                  cháatl,                  ldakát yú héen taak                  át kawdziheeni át áyú                  shaawahík,                  yú hít.                  Kaatl'éix': Daat kaadáx sáwé                  sh disáakw, hú ku.a,                  X'anaxwaatgwaayaa?                  Tléel xá mduskú,                  shaak káanu áyú.                  Shaakaadáx lingít áyú hú ku.aa,                  atgutú.                  Atgutú káawux áyú sitee.             </p>	<p>                 pulling it ashore;                  he's already pulling it ashore,                  just when he's talking to him.                  At some point he finally pulled it ashore.                  He went inside.                  As he went inside                  he first hid that octopus tentacle cane;                  he hid it.                  That's when                  he went inside.                  "Hey!                  It's the House of Fish Runs, isn't it?"                  There's everything inside it,                  there are room-like places spread                  through it; he threw the doors open.                  Whatever:                  gray cod,                  herring,                  halibut,                  everything underwater,                  it's full of all the things that swim,                  that house.                  Mary: What did he name himself after,                  him,                  this X'anaxwaatgwaayaa?                  Well, nobody really knows,                  he was a mountain man.                  He was a man from a mountaintop, a                  forest.                  He was a man of the forest.             </p>	<p>                 85                    90                    95                    100                    105                    110             </p>
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<p>⟨X'anaxwaatgwaayaa⟩ daat kaax sákwshíyú sh wudisaa.</p>	<p>He probably named himself X'anaxwaatgwaayaa.</p>	
<p>Yú shika<sub>x</sub>ú<sub>x</sub>s'i tóox' k<sub>w</sub>a duwasáakw.</p>	<p>He's named in the words to the song.</p>	
<p>Tle atk'é shí áyú áwé yaa k<sub>w</sub>xwligát áwé á k<sub>w</sub>.aa.</p>	<p>The song is a really good one but I've gotten confused.</p>	
<p>Áwé yéi xaan sh kalnéek wé wé i shát<sub>x</sub>i xú<sub>x</sub>.<sup>31</sup></p>	<p>He told it to me, this your older sister's husband.</p>	115
<p>Yóox' wududzikóo Aangóonx' yóo.á.</p>	<p>It's still known there in Angoon they say.</p>	
<p>Kéi akaawashée.</p>	<p>He still sings it.</p>	
<p>Áwé xáa axlatóowut daaya<sub>x</sub>aká, áwé tlél tsu yan k<sub>w</sub>uwuteen.</p>	<p>I asked him to teach it to me, but he didn't come back again.</p>	
<p>Áwé wáa nanéi sáwé yéi ash yawsikaa «Hé! Yaaw!»</p>	<p>At some point he said to him “Hey! Herring!”</p>	120
<p>Du xwáax'u k<sub>w</sub>a wáa sá yaa koogéi, ts'ítskw, ldakát át shoox', ldakát át áwé woosh kana<sub>x</sub> akaawataan du xwáax'u.</p>	<p>But his crew, however big it is, was just small birds, all kinds of robins, he rounded all of them up for his crew.</p>	125
<p>Hás áwé has at g<sub>w</sub>ak<sub>w</sub>was.ée «At gäyis.í! At gäyis.í! At.éewu yei naýsané!»</p>	<p>They're going to cook for themselves “Cook for yourselves! Cook for yourselves! Make some cooked food!”</p>	
<p>A yáx áwé tle tláakw áwé at.éewu yéi daaduné. Tle tláakw. Tséekx' gandaa. Ldakát, ldakát yéide alít yá aanx'í tóode.</p>	<p>As he said they quickly made some cooked food. Quickly. Barbecue sticks around the fire. Everywhere, he threw them into all the villages.</p>	130

Aagáa áwé tsá at gaḵaat tuwatee.	And only then did he decide to eat.	135
A náḵ awlikéil', a yís sh wudliyél wé ts'ítsgux' sáani.	He chased them away, he made himself scary to the small birds.	
S'ix'gaa shaax awdzitée. <sup>32</sup>	He put moss on his head.	
Áwé a ḵoot jiwdigút.	He went fighting among them.	
Áwé tle a náḵ has wudikéil' wé s at.éewu.	They all ran away scared, abandoning their cooked food	140
Aagáa áwé tsá tláakw awsinéi.	Only then did he get busy.	
Hóoch'! Ldakát yú tséek wáa sá yakwligéi ḵax aḵawsixáa.	All gone! All of the barbecue, however many there were, he ate them all up.	
Ḷax aḵasaxáa áwé tsá tsu, tsu áa ajikawsiháa «At gaḵis.í! At gaḵis.í! Kḵwatáa. At gaḵis.í!»	Having eaten them all up he told them again "Cook for yourselves! Cook for yourselves! I'm gonna sleep. Cook for yourselves!"	145
Tle tsu s at gawdzi.ée wé ts'ítsgux' sáani	Then those little birds cooked for themselves again,	
ldakát woosh gunayáade át.	all different kinds of things.	
Aadáḵ, aadáḵ tsu awjináḵ ak'éet'dáḵ áwé tsá.	From there, from there he left them behind after eating everything.	
Tsu gunayéi uwagút haanaa niyaadé.	He started going in this direction.	150
Áyú yei kdunéek yú l'éiw, <sup>33</sup> tle sakwnein áyú oowajáa yú l'éiw, yoonax.á.	They say the sand there, it's just like flour, that sand over on that side.	
Móon <sup>34</sup> haanaanax.á gíyú l'éiw tlein áwu át.	Over this way from the moon I guess, there's something on that big beach.	
A yahaayí áyá ḵwsiteen, wé l'éiw.	I saw a picture of it, the sand.	155
Yoo aax daak anasyek yé, tle yoo ḵuwanéekw du ḵ'oos	The place where he pulled it in, they say they say that his feet,	

du x̄'oos wáa sá kdlixwás' tle a yáx kadixwás', yú l'éiw káa.	his feet are shaped somehow, it's like their shape is right there on the sand.	
Yú yéi teet áa litseeni yé tlél aax uhéix,	Where the breakers are really strong they don't wash out,	
tóot du x̄'us.eetí	in his footprints	160
yú l'éiw káa.	on the sand.	
Yú Át Kudatán Kahídi <sup>35</sup> aax daak awsiyegi yé,	That place where he pulled ashore the House of Fish Jumping Around,	
ch'u shóogu aadé kínde akaawatsexi yé akáa gaagaléin.	the place where he kicked up sand to one side is still there when the tide goes out.	
Tlél tsu aax yóo uhéik du x̄'oos wáa sá kdaxwás' Yéil tle á áwé.	The place where Raven's footprints are shaped doesn't wash away.	
Aax daak awsiyegi yé, yú yaakw,	Where he dragged it ashore, the canoe	165
yú hít <sup>36</sup> aax daak awsiyegi yé, tsú a ta.eetí tsú ch'u tle	the place where he dragged the house ashore, it left an imprint	
woosh dakán yú l'éiw.	where the sand parts.	
Yú sakwnein yáx yatee yú l'éiw ku.aa.	That sand that is like flour.	
Ch'a.aan áyú teet jinastaanch tlél aax us.héix yú du x̄'us.eetí.	Even the standing waves don't wash out those footprints of his.	

## Notes

- The URL of this article is <http://juneauempire.com/neighbors/2013-01-27/art-preparing-fish-as-of-the-time-of-writing>. It was written by Melissa Griffiths.
- kéidladi: The word kéidladi refers to any kind of bird in the genus *Larus* which are the gulls proper. Southeastern Alaska is home to several species of gull, particularly the mew gull (*Larus canus brachyrhynchus* Richardson 1831), herring gull (*Larus smithsonianus* Coues 1862), Thayer's gull (*Larus thayeri* Brooks 1915), and glaucous-winged gull (*Larus glaucescens* Naumann 1840). Tlingit people do not generally differentiate between these different gull species, but there are two terms lawúx and kéidladi yéis' that refer specifically to juvenile gulls with dusky or mottled plumage, the latter term including yéis' 'dark, brownish, discolored' that is also found in ch'ak'yéis' 'immature bald eagle' with

ch'áak' 'bald eagle'. The word kéidladi is pronounced kéitladi or kéitldi in Inland Tlingit, as kéitl.ádi in Sanya Tlingit, kéitlhádi in Henya Tlingit, and kei'tl.adi in Tongass Tlingit (Leer 1973: fo6/66). The final element -adi probably comes from át-i 'thing-of'; the initial kéitl is unidentified but may involve kéi 'up'. The word kéidladi does not seem to derive from keitl 'dog' given the difference in tone (or laryngealization in Tongass); the word for puppy is keitl yádi 'dog child' which is unrelated.

14. tle a kaadé sixát wé kéidladi: The verb phrase aadé sixát means something like 'it sticks out toward there'. The gulls are being described as a long, extended stick-like object that points toward the house, acting as a path to the site of interest. This is significant because gulls are often seen out on the water flying in circles around schools of fish. They try to catch fish as they near the surface and also prey on injured fish when marine animals hunt from below. Raven has taken note of this because a large flock of gulls flying around over water means they have likely found food, and since Raven is always hungry this is a great opportunity for him. He does not need to explain the significance of gulls to other characters because they can be reasonably expected to understand the implication of a flock of gulls over open water.
15. tláx áwé yoo akoowajeek: Here Kaasgéiy Susie James actually seems to say tláx áwé l yoo akoojeek with the negative particle l and the negated verb yoo akoojeek. This must be a mistake however because it means 'he isn't very curious about it' or 'he's not really curious about it' which is nonsensical in this context. Rather, Raven is very curious about this thing out on the ocean that he can see. We have instead supplied the positive tláx áwé yoo akoowajeek 'he is very curious about it'.
16. aadóo sgé ƙaa ƙoonix naƙsateeyí: As usual, Raven wants to find 'relatives' who can assist him – willingly or not – in his schemes. The term aƙ ƙooní 'my relative' traditionally refers to any person of the same moiety as the speaker. In modern Tlingit it has become extended to refer to any person with whom the speaker has a friendly relationship with, i.e. 'my friend'. Raven also uses the hortative mode of the verb phrase yáat'aax sitee 'it is one of these'. The hortative mode conveys modality similar to English 'should' or 'might' as well as mood like English 'let's' or 'let me'. Raven is not looking for a pre-existing relative, rather he is looking for someone that can be made into his relative. Once he has made someone into a relative he can leverage the kinship relationship to exploit them for his own ends. There are two other subtle twists in the question aadóo sgé ƙaa ƙoonix naƙsateeyí? that Raven asks. First he uses the yes-no particle gé attached to the wh-question particle sá together as sgé. The yes-no particle here adds a dubitative quality to the question, something like an additional 'maybe' or 'perhaps'. Second, Raven uses the fourth person indefinite possessor ƙaa 'someone's' rather than the first person singular aƙ 'my'. He is referring to himself in the fourth person, saying literally "I wonder who might become someone's relative?" with the implied consequence "so that they can

be exploited". Kaasgéiy Susie James has packed a lot of expressive complexity into this one utterance of Raven's by skillfully combining a variety of techniques available in Tlingit language and culture.

17. *kóot*: The postposition phrase *kóot* is an old variant of *kaa éet*, both meaning 'to someone'. The form *kóot* is composed of the pronoun *kú* 'someone' and the punctual postposition *-t*, where the form *kaa éet* instead has the pronoun *kaa* 'someone' and the meaningless postposition attachment element *ee* along with *-t*. Tlingit has gradually replaced the original attachment of suffixal postpositions directly to pronouns with this newer system of using a possessive pronoun and the attachment base *ee*, but some of the older forms are still in use. Other similar pairs are *kóon* vs. *kaa een* 'with someone' with instrumental *-n* and *kóo* vs. *kaa ée* 'at someone' with locative *-'* (a long high vowel) or *kóox'* vs. *kaa éex'* 'at someone' with locative *-x'*; compare also *xaan* vs. *ax een* 'with me' and *xáa* vs. *ax ée* 'at me'.
18. *yó ash yawsikaa*: The use of the proximative object pronominal *ash* here indicates that Raven is being spoken to rather than him doing the speaking. The proximative in narratives usually refers to the main or foreground character who is the center of attention in the context. English does not have the grammar to concisely express proximativity, but it is a fairly widespread phenomenon in indigenous North American languages. The related Dene (Athabaskan) languages do not have a clear-cut system of proximativity and obviation, but the unrelated Algonquian languages are famous for theirs. Tlingit seems to have independently developed its grammar for proximativity and obviation; the pronoun *ásh* is probably composed of third person *á* and reflexive *sh* and so perhaps originally meant something like 'he himself'. Elsewhere we see the fourth person indefinite pronouns like *kaa* and *du-* 'someone' used as obviative pronouns for background characters.
19. *X'anaxwaatgwaayaa*: This name is impossible for us to translate. *Kaat'éix'* Mary Pelayo asks Kaasgéiy Susie James later in this narrative for an explanation of this name but Susie cannot offer one. Our transcription is reinforced by the use of this name several times in this narrative so we are fairly certain that this is the correct spelling, although there may be high tone on the final vowel. The first part of the name appears to contain *x'anax* which is probably a reduced form of *x'éinax* that is composed of *x'é* 'mouth' and the perlocative postposition *-nax* 'along, via, through'. *Keixwnéi* Nora Dauenhauer noted the possibility that the end of the name contains the verb *oowayáa* reduced to *waayáa*. This verb means 'it resembles, appears to be like that'. The other material in the name – *-xwaatgw-* – is unidentifiable. Kaasgéiy Susie James's later description of the man coming from a forest on a mountain does not help clarify the name, but it does link back to the earlier mention of this man's house being located in the forest (t<sub>le</sub> atgutóot uwagút 'he went into the forest') between some mountains (*hít awsiteen wé shaa x'aak* 'he saw a house between mountains').

20. kat'óot: This word literally means 'partway up it', here referring to partway up the side of the house and thus along the wall. This term can be compounded with other words such as yá 'face' as in ch'a a yakat'óot áwé áa woaxeex 'it fell short of its mark', x'óos 'foot' as in du x'uskat'óot wujik'én 'he jumped on her foot', and waak 'eye' as in du wakkat'óot uwaxix 'it hit him on the side of the eye' (all from Leer 1973: 07/152). When used of a person the word kat'óot refers to the person's waist, i.e. halfway up the person's body. Normally the final -t is interpreted as the punctual postposition, but here Kaasgéiy Susie James has treated it as part of the noun and has added the pertinent postposition -x 'at, in contact with' to the end of the word. Later she uses the same postposition -x with the third person nonhuman pronoun á together as áx so it is clear this is not a mistake.
21. kaa x'awóos' ash jeet aawatée: Literally this means 'he gave him a question of someone'.
22. tlél aadé i jeetx nakwataani yé, ch'a tleix: Raven is of course lying here. The first thing he does upon entering the Salmon Box is to hide the octopus tentacle cane inside of it. Kaasgéiy Susie James does not elaborate on this further, however.
23. ash ée akawdli.aax wé shí: Kaasgéiy Susie James begins rapidly knocking on the table at this point. She may either be mourning her loss of memory for the song or perhaps trying to 'drum up' the song in her mind.
24. yú hít gunayéi saxixni yánde: At the end of this line Kaasgéiy Susie James trails off her drumming, raps sharply, and then says the next line. This seems to be a kind of punctuation indicating that she is unable to recall the song she has mentioned and at this point gives up.
25. ch'a yá haanaa: The word haanaa is a contraction of haa niyaa which is 'this direction'. The word haa here is not the first person plural possessive pronoun but rather the cislocative pronoun that indicates a location nearby the speaker, i.e. 'over here, over this way'. This is the same cislocative pronoun seen in e.g. haandé '(gimme) here' and haat uwagút 'he came here'. In this sentence we translate haanaa as 'this direction' but later we use 'near' instead because this is more apt in English.
26. daak k'ul'gasteech: [Explain k'ul' from k'ool'.]
27. X'anaxwaatgwaayaa, xaat idashée!: This line – but not the preceding one – is chanted.
28. de sgwách yán yaa ayanadlák / ch'u yéi adaayakaayí: These two and the preceding two lines are an excellent example of a chiasmus or 'rhetorical cross' with the same sentence repeated but with the sequence of clauses inverted. The clauses are not subordinated with respect to each other, both being main clauses. This clausal parataxis allows the speaker to avoid ordering one event

with respect to the other, and then the chiasmus emphasizes that both events occur at the same time.

29. hé'!: Kaasgéiy Susie James claps once right after this exclamation, presumably a gestural punctuation of the astonishment that Raven experiences when walking inside.
30. s'áax': This is gray cod or Pacific cod, *Gadus macrocephalus* (Tilesius 1810). It is related to the famous Atlantic cod and may be the same species as Greenland cod (*Gadus ogac* J.Richardson 1836). Traditionally cod were fished with a “simple compound V-shaped hook, made with a wooden shank and a barb of sharpened bone or wood” (Emmons 1991: 121). Emmons says that they were mostly eaten fresh traditionally rather than smoked or cured (Emmons 1991: 148–149), but de Laguna cites consultants who said that they were smoked hard (de Laguna 1972: 402). A cod head is used as an example of a pitiable food offering in a speech by Kaadashaan (Swanton 1909: 388), this referencing the story involving Damnáaji (Swanton 1909: 109–114). Gray cod is distinct from other fish with similar ‘cod’ names in English that are not similar in Tlingit: ishkeen ‘black cod’ or ‘sablefish’ (*Anoplopoma fimbria* Pallas 1814), x'áax'w ‘lingcod’ (*Ophiodon elongatus* Girard 1854), chudéi ‘tom cod’ (*Sebastes paucispinis* Ayres 1854), léik'w ‘red snapper’ sometimes called ‘red cod’ (*Sebastes ruberrimus* Cramer 1895), and lit.isdúk ‘black bass’ sometimes called ‘rock cod’ (*Sebastes melanops* Girard 1856). See de Laguna (1972: 50–55) for an extensive discussion of fish harvested in Tlingit country, as well as further references to cod fishing equipment (id.: 391).
31. We assume she is referring to Shaadaax' Robert Zuboff, who does sing the song in his version of Yéil ka Kudatán Kahídi in this volume.
32. S'ix'gaa shaax awdzitee: Compare this instance of Raven putting moss on his head with the scene in Kaal.átk' Charlie Joseph's version of Raven and Hooligan (THIS VOLUME). This is a recurring trick by Raven, perhaps hearkening back to a now forgotten dance or performance where a man would put moss on his head and scare people. Other Northwest Coast groups have dances involving a wild man covered with moss and lichen, so this may be distantly related to Raven's behavior.
33. yú l'éiw: Kaasgéiy Susie James uses the word l'éiw ‘sand’ to refer to a beach. Although Tlingit has two words éek ~ éik and neech that can be translated as ‘beach’ as well as yán ‘shore’, none of these terms immediately conjures up the conventional English image of a sandy beach from a Tlingit perspective. Most beaches in Tlingit country are either rocky or gravelly as the result of the relatively gentle sheltered waters, along with many tidal mudflats (lein from √la ‘flow’) where shallow bays and river mouths have silted up. Sandy beaches are rare and even more rare are those with white sand. The greatest sandy beaches in Tlingit country are found along the Gulf Coast near Yakutat where rivers dump their great burdens of glacial silt and the winter storms of the Gulf of



Alaska and the northern Pacific relentlessly hammer the shore.

34. móon: The recording is distorted at the beginning of this line so it is not entirely clear what Kaasgéiy Susie James is saying. It seems like she uses the English word 'moon' as we have transcribed, but we do not understand the reference.
35. yú Át Kudatán Kahídi: This is a variation on the Tlingit proper name of the house which Raven has pulled to shore with the octopus tentacle cane. The noun kahídi 'house' is modified by the relative clause át kudatán 'fish jump around there'. We have translated this as the House of Fish Jumping Around but it is more literally 'the house where fish jump around' or perhaps 'the house at which fish jump around'. The usual English translation is 'Salmon Box', as noted in the introduction.
36. yú yaakw / yú hí: Kaasgéiy Susie James probably corrects herself here when she says yú yaakw 'that canoe', pauses, and then says yú hí 'that house'.

## GEESH DAAX̄ WOOGOODI YÉIL

### *Raven Goes Down Along the Bull Kelp*

TRANSLATION:      K̄eixwnéi Nora Marks Dauenhauer, X̄'unei Lance  
                                 Twitchell, and Chalyee Will Geiger

#### **Introduction:**

As with the other narratives told by Kaasgéiy Susie James in this series, this story begins seamlessly after the previous story. Her version of this episode lacks an explanation for why the little old woman – the Tide Lady<sup>37</sup> – is in control of the tide and why Raven wants the tide to cycle, namely so he and others can easily gather beach food (lein.ádi, lit. 'low tide things'). Also at the end of this episode Raven has a gang of birds that he has picked up as helpers and sidekicks, but Kaasgéiy Susie James does not tell us the story of how he recruits them (REF SOMEONE THIS VOLUME?). In Tlingit storytelling listeners are usually expected to have heard a story several times before so that they can fill in appropriate details and grasp allusions to other stories.

In this story listeners are also expected to understand some facts about sea urchins. Sea urchins are highly valued as a culinary delicacy in Tlingit culture, so much so that there is a verb dedicated to describing their collection. A side effect of consuming sea urchins as well as some other shellfish is that one becomes cold. The slime or juice of some crustaceans is called áat'lani which contains the verb root √.at' 'cold'. It is for this reason that Raven complains of being cold and then squats down by the fire across from the Tide Lady.

#### **Shkalneek**

Aadax̄ haadé gunayéi góot áwé,      When Raven started walking this way,  
awsiteen wé                                      he saw the

<p> <b>Kées' Yax̣ Ashuyakawdzinugu</b>  <b>Shaanák'w<sup>38</sup> áwé;</b>                  awsiteen áyá, a yáa uwagút.                  Áwé tle,                  tle yéi tuwdisháat: «K'é                  kúkadagoot kúx̣de.»                  Kux̣ wudigút tsú.                  Áwé léini K'óoxk'u<sup>39</sup> áwé tle du                  x̣ánt wujix̣ix̣.                  Yá                  tax'aayí kát áwé áa hú ku.aa.                  «Néi! K'aagúk'! K'aagú!                  K'aagú chx̣ánk'! K'aagú!                  Haagú!»<sup>40</sup>                  Yú diyée                  akoo.aakw s'é hóoch wé geesh                  daax̣ yei gútch                  wé nées'de.                  Áwé kei kax̣dukéin<sup>41</sup> k'oodás'                  káx' yéi                  &lt;Geesh Daax̣ Woogoodi Yéil&gt;                  yoo duwasáakw.                  He, wé nées'gaa héen taakaadé                  yáx̣ yagút.                  Tlél yoo awudlakkw.                  Wé Lukshiyáank' áwé a káx̣                  akawliník                  «Haat tí yú nées'!                  Haat tí! Aadé nagú!»                  Áwé aadé wjix̣eex ash jiyís. Ash                  jeet aawatée.                  Aagáa áwé tle galtóode                  awditee.<sup>42</sup> </p>	<p>                 Little Old Woman Who Was Sitting on                  the Tide;                  he saw her, he came across her.                  So,                  he had an idea: "It'd be good if I back out                  of here."                  He returned again.                  It was low tide and Little Mink ran over                  to him.                  This                  peninsula, Raven was sitting on it.                  "Hey! Come over, sweetie! Come over!                  Come here grandchild! Come over!                  Here!"                  Way down there                  Raven tried at first to go down along the                  bull kelp                  for sea urchin.                  When Raven is sewn on a shirt this way                  it's called 'Raven Who Went Down Along                  the Bull Kelp'.                  The one who is trying to go down to the                  bottom for sea urchin.                  He couldn't reach it.                  It was Little Mink who he goaded                  "Bring me that sea urchin!                  Bring it here! Go there!"                  He ran down there for him. He gave it                  to him.                  Then Raven dropped it in his pocket.             </p>	<p>                 5                  10                  15                  20             </p>
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Gwál x'waash <sup>43</sup> giyú.	Maybe it was a lady slipper.	25
Ayáx gwá nées'.	Maybe it really was sea urchin.	
Tle át uwagút	He got there	
wéidu wé shaanákw xán.	by the little old woman.	
Gánt uwatáa.	She slept by the fire.	
Du díx't áwé kawsit'áx' wé x'aan.	The fire popped and crackled at her back.	30
A keeká áwé áa neil wujikák. <sup>44</sup>	He squatted down inside there across from her.	
«É!	“Hey!	
Xat seiwa.át'.	I'm chilled.	
Néees' gehéenák'w áwé xat sawli.áat',	The sea urchin juice made me cold,	
néees' gehéenák'w.»	the sea urchin juice.”	35
L ash x'adaat tooshtí.	She didn't pay attention to what he was saying.	
X'oon aa yéi yanaká sáwé, dé yéi ayawsikaa	After how many times of him saying this, she said to him	
«Haadóo!	“Enough!	
Gwátk sá woolaayi léin áwé a kát eeyanís'»? <sup>45</sup>	When was the tide low that you got sea urchins?	
Júk!	Scram!	40
Wéitx nagú gánde!	Get out of here!	
Nagú gánde!	Get out!	
Nagú gánde! Wáa sás ikaawaháa!?	Get out! What's wrong with you!?	
Wáa sá ikaawaháa, wáa sá?!	What's wrong with you, anyway?	
Gwátk yéigaa sá yan uwalayi léin áwé a kát eeyanís'?»	At what time was there a low tide so that you got sea urchins?	45
«É! Adaa	“Hey! Of course	
axwaanís' xáa.	I ate sea urchin.	
Áyá xat sawli.át' »	That's what chilled me.”	
Tle yá	So	

yá a gáni áwé a díx̄'náx̄ ayagatánch tle. <sup>46</sup>	she would put this piece of wood along her back.	50
Áwé a daat áwé unookch hú ku.aa.	She would sit close to the fire.	
Hm, wáa nanéi sáwé dé ash káa shawdigút tle.	At some point she jumped up on him.	
Tle yóox̄ góot áwé, <sup>47</sup>	Going over there,	
wé du gáni áwé tle x'wás' yáx̄ ash sháa aawataan.	this wood of hers, she hit him on the head with it like a club.	
Aagáa áx' áwé dé tle akaanáx̄ ÿan jiwdigút.	And now at this point he attacked and overpowered her.	55
Áyú áa yáx̄ aawax̄ích yindatáan.	He knocked her over face-down.	
A díx̄'k'í <sup>48</sup> daat áwé aawagéex' wé nées'.	He bounced the sea urchin on her butt.	
«Lí dé Yéil! <sup>49</sup>	“Stop now Raven!	60
Lí dé Yéil!	Stop now Raven!	
Ḡwaagalaa dé Yéil,	The tide can go down now, Raven!	
Ḡwaagalaa dé Yéil,	The tide can go down now, Raven!	
Lí dé Yéil!	Stop now Raven!	
Yéex'!» <sup>50</sup>	Eek!”	65
«Ch'a goox' sáwé, Gidzanóox'!» <sup>51</sup>	“Wherever you are, Gidzanóox'!”	
«Héiy!»	“Hey!”	
«A keekánde neesheex, wé wé léin wáa sá ÿaa woolaa?»	“Run across down there, and see how low the tide is.”	
«K̄aa shoowú yáx̄ ÿaa woolaa!»	“It's as low as half a man!”	70
Neil usheexh. <sup>52</sup>	He ran in.	
Du xwáax'u x̄oot wudlisáay.	Raven called his gang.	
Aagáa áwé yeisú dé.	It was right then.	

«Ts'eigeinéi!	“Magpie!	75
A keekánde neesheex.	Run across down there.	
Wáa sá yaa woolaa?»	How low is the tide?”	
«Dé yánde yaa naléin, de yaa kanalkúx.»	“It’s already almost down, it’s almost dry.”	
Áwé tle tsú.	So then again.	
Áwé tle ldakát yá lingit’aaní áwé kawlikúx yóo.á.	Then the entire world was dry, they say.	80
Aagáa áwé tsa hú ku.aa át ashukaawagíx’ wé	As for Raven, that’s when he stopped hitting that	
wé shaawát shaanáak’w.	that little old woman.	
Aagáa áwé	That’s when	
akaawa.aakw wugoodí íkde.	he tried to go down to the beach.	
Hé-é-é-é’.	He-e-e-ey.	
Ldakát át tlein a xoot uwaláa.	There were many things the tide left dry.	85
«Yee gu.aa yáx x’wán!»	“Be brave!”	
Wé du xwáax’u,	To his crew,	
«Yee gu.aa yáx x’wán!	“Be brave!	
Ch’as yatáayi át dákdé yei naysané	Take only fat things,	
ch’as yatáayi át.»	only fat things.”	90
Hú ku.aa áwé tle,	As for Raven	
s’áax’ áwé ax’akla.eesh,	he’s stringing up gray cod by the gills,	
s’áax’	gray cod.	
Tle yéi-ei-ei-ei,	Like thi-i-i-s,	
x’akuwáat’ ax’akawul.eeshí áwé gunayéi usyēikch.	he strung them up lengthwise; he started to drag it up.	95
Léin,	The tide flat,	
léin yát’ át gugwalaayi	the place where the tide could go out,	
tle áx’ áwé a x’atóox axáash.	is where he kept cutting the jaws.	
Yáax’ áwé tsu gunayéi oosxáat’ch.	Here he would start to drag it up again.	



«Tláakw! Tláakw!	“Hurry! Hurry!	
Sh x̣'adaa yoo jikayil.á.	Work on your food.	
Tláakw! Tláakw!»	Hurry! Hurry!”	130

## Notes

37. The title of this story was originally recorded by Keixwnéi Nora Marks Dauenhauer as «Yéil Kées' Akanasdáa» (“Raven and the Tide Lady”), but it has been changed here to reflect how the story is commonly referred to, including the at.óow that has been made with the image of Raven going down among the bull kelp. The story is translated as Raven Goes Down Along the Bull Kelp to match similar titles in this volume, but is translated in the text in the same manner as done in Naa Tláa's speech in *Haa Tuwunáagu Yís*, where the Geesh Daax Woogoodi Yéil K'oodás' is mentioned. The shirt is pictured on pages 91 and 92; mentioned by Naa Tláa on pages 244-245 and 248-251; and described in the endnotes on page 385.
38. Kées' Yax̣ Ashuyakawdzinugu Shaanákw': This phrase is very difficult to interpret. It is a relative clause headed by the external noun shaanákw' 'little old lady' with the otherwise undocumented verb yax̣ ashuyakawdzinúk and the clause-internal object noun kées' 'tide'. The verb uses the root √nuk that describes a singular subject sitting down, but this verb root has a fairly broad semantic range as seen from examples like x'oon gaawx' sá sheedanúkx̣? 'what time do you get up?' (Naish & Story 1973: 174), káax' yaa anasnúk 'he's carrying a chicken' (Naish & Story 1973: 42), and xákw'l'i shakawdinook 'the soapberries swelled up' (Naish & Story: 220). The last example is significant because it demonstrates that this root can refer to things increasing in size or mass, so that the verb yax̣ ashuyakawdzinúk might refer to the Tide Lady causing the tide to grow. The yax̣ preverb is characteristic of the exhaustive derivation that means 'completely, totally' and which also requires the ya- and s- (part of the dzi- classifier); compare x̣waax̣áa 'I ate it' with yax̣ yax̣wsix̣áa 'I ate it all up' and x̣wasi.ée 'I cooked it' with yax̣ yax̣wsi.ée 'I cooked it completely'. The presence of the object noun kées' 'tide' inside the relative clause implies that the subject is the external head shaanákw' 'little old lady'. We can infer that the base verb is the transitive ashukawsinúk or ashukawdzinúk although its meaning is still not entirely clear. The shu- part is the incorporated form of the noun shú 'end' and the ka- part is the incorporated form of the noun ká 'horizontal surface'.
39. K'óoxk'u: This name is Little Marten from k'óox 'marten' and the diminutive suffix -k'. Kaasgéiy Susie James almost certainly means to say Lukshiyáank' Little Mink with lukshiyáan 'mink' here as she refers to this animal a few lines later instead of K'óoxk' Little Marten. We have left the name unchanged in Tlingit but used Little Mink in the English translation.



40. K'aagúk! K'aagú!: These are exclamations calling a person to the speaker. The form k'aagú is a contraction of k'é haagú 'you should come here' with k'é 'good' and haagú 'come here'. The form k'aagúk' is the same with the diminutive suffix -k' added on the end which makes it more familiar or intimate. Raven is thus speaking to Little Mink as though they are close relatives. chxánk': The ordinary word for 'grandchild' is dachxán. The hypocoristic chxánk' is contracted with the diminutive suffix -k' added. This chxánk' is generally only used as a vocative, a term of direct address with a grandchild. English has no real equivalent though 'grandkid' comes close; also compare 'grampa' and 'gramma'. Like the k'aagúk' exclamation, Raven's use of chxánk' expresses intimacy and familiarity.
41. Kaḵduḵéin: This is an example of the contingent mode meaning roughly 'whenever', and again we see Kaasgéiy drop the suffix -in, which leads us to believe that the suffix is an optional component. The perfective mode of the same verb would be kawduwaḵáa 'people sewed on it'. The verb is ambiguous between sewing on an appliqué and sewing on beads in a pattern. We have chosen 'sewn' but 'beaded' would be equally appropriate.
42. galtóode awditee: The word galtú is a variant of gatltú 'pocket'. This is composed of the inalienable noun tú 'inside of a hollow object' and the formative gátl which is otherwise unknown but etymologically connected to gáts 'thigh, upper leg'. Kaasgéiy Susie James does not explain at this point that Raven has eaten the sea urchin(s?) and has only kept the spiny shell or 'test'. Raven must eat the urchin for the chilling effect to occur, but since the shell is not eaten Raven can retain it for torturing the Tide Lady later. Raven thus puts only the remains of the shell in his pocket, not the whole sea urchin. Since Tlingit does not require the use of plural marking in this context, it is unclear whether Raven eats only one sea urchin or several. We can reasonably presume that he has eaten a large number because he has gotten cold and he is a glutton, but also that he has only kept one shell.
43. x̄'waash: This is a very obscure word. It is documented from an unknown source by Leer (1975: 78) as meaning 'lady slipper', which is a large chiton that is usually pink in color. K̄eixwnéi Nora Marks Dauenhauer had never heard it before. There are two species of sea urchin that are commercially harvested in Alaska and so the terms nées' and x̄'waash may refer to them distinctly. The red sea urchin (*Strongylocentrotus franciscanus* A.Agassiz 1863) is the larger of the two and so could potentially be connected to x̄'waash, and the green sea urchin (*S. droebachiensis* O.F.Müller 1776) could hence be assigned to nées'. But Tlingit speakers today are generally unaware of the term x̄'waash so that these identifications are essentially reconstructions; in modern Tlingit the term nées' refers to all regular urchins regardless of species. An archaic term in local English is 'sea egg' which is still used by some elderly people. The related sand dollars do not have a traditional name documented, but a modern calque from English is l'éiw dáanayi or l'éiw dáanaa 'sand dollar'. Urchins are still eaten by Tlingit people today, and the introduction of Japanese sushi reinforces their

consumption.

44. áa neil wujikák: This verb is a subtle pun. When used in reference to birds (and airplanes) the verb phrase áa wujikák means 'it landed there'. When a human or animal is the subject the same verb phrase instead means 'he squatted there'. Since Raven can be either human or animal, it is not actually clear whether he has flown inside the house and landed down by the fire or if he walked in and squatted down by the fire. Neither interpretation has consequences for the narrative, but the listener can resolve the ambiguity either way.
45. Gwátk sá woolaayi léin áwé a kát eeyanéés'?: The intransitive verb aawanéés' means 'he ate sea urchins', and eeyanéés' is the same verb with a second person singular subject (the a- is thematic and a-wu-i-ya- becomes eeya- versus a-wu-o-ya- as aawa-). To gather sea urchins the normal way there must be a very low tide. There is no tide at this point in the shaping of the world, so the Tide Lady does not believe that Raven could have obtained sea urchins. But Raven has obtained them in an unusual way, here having Mink go down the kelp stalk to the bottom of the ocean. In other versions it is Raven himself who goes down the kelp; this is hinted at here in his earlier failure to do so. Sometimes it is Yáxwch' Sea Otter rather than Lukshiyaan Mink who obtains sea urchins for Raven; this reflects the fact that sea otters are prolific consumers of sea urchin and can often be seen holding them out on the water.
46. a díx'náx ayagatánch tle: Kaasgéiy Susie James plunks her finger on the table a few times during this line.
47. Tle yóox góot áwé: This line is nearly unintelligible so the transcription here a best guess. She seems to actually be saying tle woox góot áwé where the woox portion is meaningless.
48. A díx'k'í: This word is ambiguous, it can be interpreted as either díx'-k'-í 'back-diminutive-possessive' or as díx'-k'í 'back-base'. The former interpretation would translate as 'her little back' and the latter as 'her butt'. In other versions of the story Raven stabs her butt with the sea urchin spines and Keixwnéi Nora Dauenhauer corrected 'back' to 'butt' in an earlier draft. As such we have given the 'butt' translation.
49. Lí dé Yéil!: This sentence is verbless. The particle lí here is short for ilí 'don't' which etymologically contains the second person singular pronoun í and the prohibitive particle lí. Today however ilí is not really separable into multiple units, instead being a single unanalyzable word in the minds of Tlingit speakers. This prohibitive exclamation ilí has a few other realizations such as ihí and eelí among others (Dauenhauer & Dauenhauer 2002: 16). The word dé means 'now' and Yéil is Raven.
50. Yéex'!: This is an exclamation based on the verb root √.ix' 'call, shout'. As a noun éex' means 'a shout, a yell' but can also describe the sound of a horn (of

e.g. a boat). There is a verb *aawa.éex'* 'he yelled at her' (imperfective *a.éex'* 'he's yelling at her') that is transitive, but there is no intransitive equivalent *\*woo.éex'* (imperfective *\*éex'*). Thus this exclamation seems to be something that the Tide Lady says as the ending to her chant or song and not something our narrator says to comment on the narrative situation.

51. *Gidzanóox'*: This name is unidentified, and may not be wholly Tlingit. The final part *-nóox'* could be *nóox'* 'shell' which is also found in a few other words: *daakanóox'u* 'outer shell' used as a kinship term, *tanóox'* 'turtle', *lak'ich'nóox'u* 'occipital bump', *keeyshakanóox'u* 'kneecap', the verb *akawlinóox'ákw* 'he removed its shell', and the obscure *X'unúx'u*, *Gwanúx'u*, and *Gwanux'ugwaakáawu Yéik* that are names of shamanic spirits. The initial part *gidza-* of the name *Gidzanóox'* is unidentified and it is this portion that makes the name seem foreign. Swanton (1909: 84) lists the name *Gîdzanú'q!u* from *Ƙaadashaan's* Raven narratives and this name is probably identical with *Gidzanóox'*. *Ƙaadashaan* also mentions the name *Gîdzagē't* which would be *Gidzagéit* in the modern orthography. These two names are described as Raven's slaves but *Ƙaadashaan* offers no details on how Raven comes to own them other than saying that he obtained them after hosting a potlatch. At the very least these unusual names imply continuity between the Raven stories told in Wrangell by *Ƙaadashaan* in 1904 and the Raven stories told by *Kaasgéiy Susie James* in Sitka in the late 1960s.
52. *Neil usheexch*: *Kaasgéiy Susie James* at first says *neil usheexí* which is ungrammatical, then corrects herself and says *neil usheexch*.
53. *át ishḵúx̄*: This is a relatively obscure verb that means 'he's making himself comfortable there'. The root *√ḵuḵ* in this verb is unrelated to the homophonous *√ḵuḵ* 'go by boat', but there may be a connection to the verb *awjilkooḵ* 'he took food to share; he contributed to a potluck' (Naish & Story 1973: 156).

YÉIL KA KANAT'Á

*Raven and Blueberries*

TRANSLATION: Dzéiwsh James A. Crippen, Keiyishí Bessie Cooley,  
X'unei Lance Twitchell, and Chalyee Will Geiger.

Shkalneek

Aadáx gunayéi góot áwé, haanaa niyaadé tsú,	He goes away from it to some other place, over towards us too.	
Haandé gunayéi uwagút.	He began coming towards us.	
Aagáa kwshé wé gé awsiteen gíwé,	And then maybe, perhaps, does he see it maybe?	
wé	that	
wé shaanákw.	that little elder.	5
Du shátx awliyéx. Aan gunéi uwaqúx tle.	He makes her his wife. He begins to go by boat then with her.	
Yaakw kwa gootx sáwé, yaakw du jeet wujixín?	But where does the canoe come from, the canoe that falls into his hands?	
Aagáa áwé ldakát yéix yaawaqúx, haandé.	And then he went all over, coming towards us.	
Ldakát yéix yaa naqúx, ldakát yé, ldakát yé,	He's going everywhere, all over, everywhere,	
ldakát yé, goot'á sá.	everywhere, wherever.	10
Wáa nanée sákwshé wé du nákw daak has uwa.át.	I guess at some point they left him behind.	
«Kuk'éet' naqtoo.aat dé!»	"Let's go pick berries now!"	
Yan has uwaqúx. «Kuk'éet' naqtoo.aat!»	They landed the canoe. "Let's go pick berries!"	
Tle aan woo.aat, wéi du xúxu shaawát.	Then she went with him, that husband's woman.	15

Aḵ waak áwé ch'a yánde kakkwatée, aḵ waagí.	I'll just set my eyes down right here, my eyes.	
Kei kgwa.íx'ch yaakw yaa nakúxu.	They're going to yell out when a boat comes.	
«Haakw dé-e-e, yaakw yaa nakúx yóo!»	"Come over here, a boat is coming along!"	
yóo x'ayakgwakáa.	they are going to say.	20
Áwé tle aax daak has uwa.át.	So they left and went upland.	
Kanat'á áwé s a.éen.	They are picking blueberries.	
Kanat'á kkgwastáa, kkgwastáa.	She's going to boil the berries, She's going to boil berries.	
Áwé yaa daa kdinéekw du k'wádli yéi éexnaḵ.á.	So he gets he cooking pot situated downstream a bit.	25
«A káa yéi kwaanei ch'a a káwu á, a kát tléikw kaḵoositaayít áwé.»	"I could do it there, just right over there, so that I might be able to cook some berries in it	
Áwé tle aadé akaawa.íx'ji du waak: «haakw dé-é-é!	And then his eyes yell out to him: "come he-e-e-re!!!!	
Haakw dé-é-é! Yaakw áwé yaa nakúx.»	Come he-e-e-re!!!! A canoe is coming."	
L k'adaat tooshtí.	Raven didn't pay attention to what they were saying.	30
«Haakw dé-é-é!»	"Come he-e-e-re!"	
Tle a xánt áwé daak yaa nagút.	Then he is coming out of the bushes.	
«Dé aax xat kawduwatée» du waagí áwé.	"I've just been taken away," his eyes said.	
«Haá?»	"Wha?"	
Aagáa áwé tsá aadé wjixeex Gwá!	And only then, he just ran to there. See how you are!	35
Yaakw áwé áwu.	That's a boat there.	
«Neech aanḵwáani, haahí! Haahí!»	"People of the beach, give it here! Give it here!"	

Ax waagí áwé, ax waak, ax waagí.	That's my eyes, my eyes, my eyes.	
Tléik'. Tle du x'wanák áwé t'éik kaa luwagúk aan.	No. They ran off behind somewhere, which made him stop eating.	40
Áwé kanat'á áwé du waakx awliyéx.	So he used blueberries for his eyes.	
«Daa sá i waakx yiliyéx?»	"What did you use for eyes?"	
du shátch yéi daayaká.	his wife says to him.	
«Ch'a wéit'aa xát áwé.»	"That's just me there."	
Ch'u kanat'á wé du waakdaa kat'éex'.	It's just a blueberry there for his eye, it's a hard lump.	45
Aaa, ha.é.	Yes, oh my.	
Yéil aadax̄ koowanook.	Raven, from this, he acts this way.	
Kunaa	Damp weather.	
Kunaa yéi duwasáakw wéix'gaawé.	It was what's called "damp weather" at that time.	
Wudix'án.	He was cranky.	50
Tsu s woo.aat atgutóode.	They went back into the forest.	
Héen, héen yík.	Water, knee-deep water.	
Áwé yú naakéex' áwé, du kadaadzaayeidí kaadé kaltáchk du shát.	So way up stream there, his wife is shaking berries off the bush on to her berry pan.	
Kadaadzaayeit tlein.	A big berry pan.	55
Ách áwé, «dé áwé shát!»	Because of that he says, "knock it off, wife!"	
Ash yáa áwé wé kanat'á, a jeedé.	He's packing those bluberries, giving them to her.	
Wáa nanée sáwé yéi ash yawsikaa, «dé áwé dé!	At some point then then he tells her, "that's enough now!"	
Dé tléil aadé dé áa gaxtuwasháadi yé ch'a kútx̄ áwé yéi koogéi.	Now there's no way we can catch any berries there any more, that's just too many."	
Há'! Ch'a góot wé táal. Haadé!	My! Grab that other berry pan, bring it here!	60

Haakw dé!

Over here, already!

Ch'a wéix'

Just there,

ch'a a daadéi yéi gax̄tusanéi.»

we are just going to work on it."

Áwé ch'a át tán du taalí k̄unaa  
yík

Her berry basket was just sitting there  
submerged in the dampness.

Du táali ch'a áwu áwé shaawát

That woman's basket is just sitting there.

65

[laughter]

## YÉIL K̲OOWA.ÉEX'

### *Raven Hosts a Potlatch*

TRANSLATION:      K̲eixwnéi Nora Marks Dauenhauer, X̲'unei Lance  
Twitchell, Chalyee Will Geiger

### Shkalneek

Yáax' áwé át uwak̲ux̲u y̲é áwé áx' k̲oowa.éex'.	So here's when he paddled to a place and invited people to a potlatch there.	
Ldakát át aawa.éex'.	He invited every creature.	
Ldakát yéide át aawa.éex'íx'.	He creatures from everywhere.	
Woosh gunayáade át.	Different kinds of creatures.	5
Ch'a yá héen tak.ádi tin aawa.éex'.	He invited undersea creatures.	
Kéet aawa.éex', ka t'l'étl', t'l'étl' héen táak aa.	He invited killerwhales, and moonfish, moonfish from the floor of the sea.	
Tsaa.	Seals.	10
Ldakát át áwé aawa.éex' aadé.	He invited every creature. to his place.	
Áwé wáa nanée sáwé, yéi ash yawsik̲aa wé wé du shát k̲u.aa:	So at some point, his wife said to him:	15
«Ch'a wáa sá, wáa sá k̲eeyanóok.	“It's just any old way, the way you're doing things.	
Wáa sá, wáa sá kaawahayi át áwé haat keeyajél?»	Why have you brought so many unexpected things here?”	
L ash k'adaat tooshtí, wé du x̲úx̲.	He didn't pay attention to her, her husband.	



[visitor interrupts; K.S.J. resumes by repeating previous sentence]	[visitor interrupts; K.S.J. resumes by repeating previous sentence]	20
L ash k̄'adaat tooshtí, wé du x̄úx̄.	He didn't pay attention to what she said, her husband.	
Át yaagóo áwé, wé aant̄keení tlein shaawahík wé neil.	When the canoes got there, there was a large crowd filling up the house.	
Tatóok áyú yóo kdunéek, tatóok.	They say it was a cave, a cave.	
Ch'a áwu á yú íxde yé. Áwé neildé áwé ÿan duwaxoon.	It's still there way down south. They were ready to enter it.	25
K̄aatl'éix': Goosáwé aadé k̄oowa.éex'?	Mary: Where did he invite them to?	
Goosáwé aadé k̄oowa.éex'?	Where did he invite them to?	
Yú tliyaanax̄.á, Lawáak tliyaanax̄.á gíwé, deikée.	Way farther over there, down past Klawock, I guess, out to sea.	
Áwé tatóok áwu á, ldakát áwu á yóo kdunéek.	There's a cave there, they were all there, so they say.	30
Ldakát át a yeewú á.	Every creature was in there.	
Náakw, kéet.	Octopus, killerwhale.	
Ch'a yá gil'tú áwé yéi kaaxát.	Inside the cliff it's shaped that way.	
Ldakát át áwu, tsaa.	Every creature was there, seal.	35
Ldakát yéide át áwé áwu á.	Every kind of living thing was there.	
Áwé du ku.éex'i áwé.	They were his guests.	
Wáa nanéi sáwé, neildé ash kawduwashée.	At some point, they began singing him in with an entrance song.	
«Haa, shux'wáanáx̄ has kaḡwlawóowágu aa hás áwé neildé s yagux̄daxóon.	"The first who will be entering are the ones I removed the lungs from.	40
Áwé gaḡyilatéen.»	You will watch them."	

Tle héide kei shuduxeejí áwé kei kawduwashee wé shí.	As soon as they threw open the door they began singing that song.	
[song]		
Ahaa, ahaa, x'áat'i daa yéijayi	Ahaa, ahaa, the sandpipers	45
Ahaa, ahaa, x'áat'i daa yéijayi	Ahaa, ahaa, the sandpipers	
Yeil k'ush.eeti kaa yawlishoo	Raven's footprints around the island,	
Yeil keilk'i has, aha, aha, aha, aha.	Raven's sister's kids, aha, aha, aha, aha.	50
Yóo áwé neil kawdliyích wé x'áat'i daa yeijayee.	This is how the sandpipers flew in.	
[repeats song]		55
Ahaa, ahaa, x'áat'i daa yéijayi	Ahaa, ahaa, the sandpipers,	
Ahaa, ahaa, x'áat'i daa yéijayi	aha, ahaa, the sandpipers,	
Yeili k'ush.eeti kaa yawlishoo	Raven's footprints around the island,	60
Yeil keilk'i has, aha, aha, aha, aha.	Raven's sister's kids, aha, aha, aha, aha.	
Ahaa, ahaa, x'áat'i daa yéijayi	Ahaa, ahaa, the sandpipers,	65
aha, ahaa, x'áat'i daa yéijayi	aha, ahaa, the sandpipers,	
Yeili k'ush.eeti kaa yawlishoo	Raven's footprints around the island,	
Yeil keilk'i has aha, aha, aha, aha.	Raven's sister's kids, aha, aha, aha, aha.	70

«Yeeytéen ágé yú?	“Do you see that?”	
Yú t'l'étl' neil uwagút.»	That moonfish came in.”	
Yóo áwé át wootlóox'	It's rolling around	
yú x'ahaat k'í.	at the foot of the door.	75
«Yeeytéen ágé yú át wootlóox'u aa?	“Do you see the one that's rolling around?”	
Kaxlawóowák áyú akawliseek.	He was too embarrassed to have me take out his lungs.	
Ách áyú yéi yatee.	That's why he's like that.	
Wéit'aa hás k̄wa s kaxwliyóowágu aa hás áwé wéix' has al'eix.	But those over there, I removed the lungs of the ones dancing there.	
Tlél uwadali yáx has al'eix.»	They're dancing like they're weightless.”	80
Yú kéet áwé aan yéi sh kalneek.	He told this to the killerwhales.	
	[end of tape]	

## YÉIL KA KÉET

### *Raven and the Killerwhales*

TRANSLATION: Dzéiwsh James A. Crippen, Keiyishí Bessie Cooley, Kaxwaan Éesh George Davis, Shaksháani Marge Dutson, X'unei Lance Twitchell, and Chalyee Will Geiger

### Introduction

The plot in this story is fairly complicated. Raven wants to trick the Killerwhale people out of their store of fat so he pretends to be a woman in need. 'She' has Mink as her 'baby', hitches a ride in the Killerwhales' canoe, and begins to eat the fat intended for her baby.

This particular story is rarely told. A version by Kaadashaan was recorded by Swanton (1909: 114–116). Kaasgéiy Susie James provides much more detail than the narrative by Kaadashaan, including the existence of the Low-tide Mink that Raven takes as a baby, [ETC].

The first 2 minutes and 41 seconds of the narrative were not originally transcribed by Keixwnéi Nora Dauenhauer, presumably having missed this portion in her process of transcribing from cassette tape. This segment of the narrative was transcribed and translated separately by Dzéiwsh James Crippen and Keiyishí Bessie Cooley on 4 July 2015. It is the end of a different story that Kaasgéiy Susie James seems to have told after the tape ran out in recording the preceding story, and may be the end of that story.

### Shkalneek

Aagáa áwé tle,  
tle «yak'éi» áwé yéi  
kuyaawa<sub>k</sub>aa.  
Ka<sub>k</sub>aa tóonáx yaawaxíx:

And then at that time,  
then someone said: "it's good."  
It went through the minds of people:

Ƴak'éi haawú áhé; haa kawulwóowagu Ƴak'éi.	it's good he's around us; it's good that he removed our lungs.	
Áwé tle yóo áwé Ƴax shawdudxíék'w wé áwé kéet.	And then that it was all slurped through the head—those killer whales.	5
Tle Ƴá kéet shóot áwé shawdxíék'w wé, wé tsaax'w sáani, yées ƙáax'w sáani.	Then these killer whales slurped through the head, to the end, those little seals, young people.	
Tle yóode, tle wé wé Ƴáay tsú ƙaa xoo.	Then way over there, then that that humpback whale was among the people as well.	10
Á áwé hú ƙu.aa. Hú ƙu.aa áwé tle, tle k'óox' du jee.	And him there. Him, though, then he had some pitch.	
Goot sákwhíwé du jeet kawdiyáa we k'óox' wé Yéil ƙu.aa?	Where did that pitch come to him from, though, that Raven?	
Áwé tle ƙaa jeet awsi.in. «Yee waak Ƴá ƳaxƳik'óox' Ƴéi yee waak, yee waak, wé tsaax'w sáani, yee waak ƳaxƳik'óox'.»	And then he gave it to people. "You all are going to pitch up your eyes. your eyes, those little crabs." You all are going to put pitch on your eyes.	15
Hé! Ldakát yóo Ƴax ash Ƴéi Ƴawsíxéx'u ƙu.éex'i tlein áwé ƙaa waak wuduwak'óox'.	Hey! All over, this guy once packed many guests into a boat, and their eyes were pitched up.	
Áwé yóo tsaax'w sáani ƙu.aa Ƴéi s Ƴ'ayaká: «hadáa!	All of those little seals said: "oh my!	20
Haadé shígí ts'as kaax Ƴí ƙudzitee ágé?»	Maybe over this way, it might merely be something that comes off?"	
Tle ldakát ch'ás du daat has aléet wook'óox'.	Then they toss it all over their bodies.	
Ách áwé yóo.á kadlich'ách'x tsaa.	That's why, they say, seals are spotted.	

<p>Tlé s du daadé s aawalít tlél ch'a s du waak has awuk'óox'.</p>	<p>Then they threw it over their bodies, it wasn't only their eyes that they pitched up.</p>	
<p>Áwé yú kasiyidéin at kásdaalík ka aax áwé has aawat'úkw.</p>	<p>And it strangely made them shake from the weight, and he just shot them off of it.</p>	25
<p>Gwáa! Ch'u tle gaaw áwé shux'wáa kaa táanáx daak naadaak, nadáa wé kéet.</p>	<p>Hey! And just at that time the first man along the bottom, so he could flow out to sea, flowing is that killer whale.</p>	
<p>Yá kaa éenináx síwé gé tlakw kaa téix' toox atsaak wé gákw?</p>	<p>Isn't it right here, through the armpit, that he keeps stabbing that heartwood into a person's heart?</p>	
<p>Tliyéi ásiwé gé kutx yaa kaa shunalxix gé?</p>	<p>Does he ever stop killing them off?</p>	30
<p>Áwé du xoonx'í has niyaadé uyéx yéi s áwé s awsiteen.</p>	<p>His friends were missing from the area where they were, and that's when he saw them.</p>	
<p>Kaa téix' tooode hé a tsú wé hé gákw. «Góok! Héent yee lunagúk! Oo, gushtéx'!» Héent has luwagúk. A itdáx hél toowúch tsaax'w sáani hóoch', át has kawduwax'aak tle.</p>	<p>Into a person's heart here, too, that the heartwood. Go! You all run into the water! Oh, dorsal fin's heart!" They ran into the water. After that he didn't want those seals to be all gone, they were just swimming around there.</p>	35
<p>Du ku.éex'í áwé yéi yoo aksineek.</p>	<p>He tells them that they are his guests.</p>	
<p>A kát has shoowlixeex hú kéet áx' hú gíwé?</p>	<p>he killed off the killer whales there, didn't he?</p>	40
<p>Aagáa áwé tsá, at uwaxáa kúnáx. Kúnáx at uwaxáa. Áx' áwé saxá áwé.</p>	<p>And only then he ate, really well. He really ate. He is eating that meat there.</p>	

Wé kéet aax́ áwé ch'a guneí uwagút.	He began to walk away from the killer whales	
Yóoxde niyaade áwé yaa nagút.	He is walking way over that way.	45
Wé léint uwagút.	He walks to the tideflats.	
É!	My!	
Léin áwé ÿan uwaláa	The tideflats, the tide had gone out.	
Léin áwé kaháa.	He is sitting on the tideflats.	50
Aagáa áwé yéi ash ÿawdudzika: «Ei!	Then someone said to him, "Hey!	
Ɔ́at áyá l ƙu.aa tsá!	It's me, see that you don't though,	
Tle too ƙukasteech.	Then let me be inside it.	
K'e de xwaa chúk tle hú dé wé Yéili.»	Maybe you should finally go now, you Raven"	
«Hadáa!	"Oh my!	55
Hadáa!!	Oh my goodness!!	
Chookánsháa ƙa s ƙawsháat káalk'u xáayá xat dateeyí.»	Women of the Chookaneidí and me marrying them as their nephew, that is what did this to me."	
Dzéex'k'u tle gé yéi yaawaƙaa? Á há!	Did those baby clams say it? Well!	
Á há! Tle ch'a yáax' áwé aawashát du yaƙaayí.	Well! Then here he took hold of them with what she said.	60
«Yaax́ xat gaysagú!»	"Take me aboard with you!"	
Hé! Yaƙ shayawlihík taay wé, wé kéet.	My! They were crammed full of fat, the boats of the Killerwhales	
Taaych yaƙ shayawlihít wé yaakwx'.	The boats were filled with fat.	
«Dáƙde s'é ƙƙwashéex.»	"First I'll run up into the woods."	65
Du shoodé yan dul.aat áwé tle yú,	When they steered ashore for him,	
áwé aawashaadi léini k'óoxk'u áwé tle du jee.	he had in her arms a little low-tide mink he had caught.	

Aan áwé tsá wé yakwyeekká du tooch wulicheesh awunoogú,	With the mink then, he thought it would be possible to sit on the seat of the boat	
wé yaakw s'aatí xán.	near the skipper of the boat.	
Tle wé gunéi kawduwanaa wé yaakw, hé'!	They began to chant in the boat, oh my!	70
Kadunaa áwé wé axaa.	They're chanting, keeping time with the paddles.	
Wé Lukshiyaank' gúkk'u wé aax yax ayatáx'.	He bites off the ears of that tiny mink.	
«Dzáax! Dzáax!»	“Waaa! Waaa!”	
Ash jeedé kdagáax.	He's crying in his arms.	
«Wáa sá, wáa sá daa.eené? Wáa sá x'ayaká? Wáa sáwé wé i yátk'u?»	“What the, what are you doing? What did he say? What's wrong with your baby?”	75
«Ha, dé ch'a wé taay xáawé akawdzigáax.	“Well, he's crying for some of that fat.	
Wé taay.»	That fat.”	
Hé'! Wé tsaa taayí.	My! That seal fat.	
«Du jeet aa xásh! du jeet aa xásh!»	“Cut some for him! Cut some for him!”	
Daa sákwshe wé lítaax has awliyéx? Du jeet at diwát'.	I wonder what they used for a knife? Something grew in their hands.	80
Ch'u yú kaa waakká yáx gíwé ch'a x'anák ananút'ch.	It's just like he would block their view, and then swallow it from the baby.	
Tlél tsú ch'u du x'éix aa kooda.oo áwé ch'u yéi, lukshiyaank' ku.aa,	None of it goes into the mouth then, of that little mink.	
Ch'a hóoch áwé ananút'ch a x'anák.	It's him who keeps swallowing it from its mouth.	
Ch'a l yei wuwáat'i áwé tle tsu ash jeedé kei kwdagaaxch.	It's not long after that it starts crying into his arms again.	85
X'oon aa du jeet duxaash sáwé dé yéi yawdudzikaa, wé yaakw s'aatích,	How many times are they cutting some for him before he was asked, by the skipper of the boat,	



wé a t'íka aach:	that one out past it:	
«Wáa sáwé iyasáakw wé i yátk'u, wáa sá?	"what do you call that child of yours, what?"	
Wáa sáwé iyasáakw?»	What do you call it?"	90
«ǰayéis' Katléiǰw Tík'i Éesh áhé.»	"This is Iron Berry Line Father."	
Aadóoch sákwhígí du een ǰaneek ǰayéis' yei ǰukgwasteeyí?	I wonder who told him about iron existing?	
Aadé kagaxádi yé.	The way he let it get tight.	
«ǰayéis' Katléiǰw Tík'i Éesh áhé,	"This is Iron Berry Line Father,	
ǰayéis' Katléiǰw Tík'i» yóo.á.	Iron Berry Line," they say	95
«ǰayéis' Katléiǰw Tík'i.»	"Iron Berry Line."	
Ch'a yú ...	Just that ...	
yú a t'íka át áx' kéetch.	that killerwhale on the outside of it.	
Kéet hóoch asháa.	The killer whale who he married.	
Aagáa gushiwé tsá ǰayéis' Katléiǰw Tík'i Éeshǰ wusitee wé kéet ǰu.aa.	Only then, perhaps, did that killerwhale become Iron Berry Line's father.	100
Wé yaakw ayasatani áwé sh jiwdlihaa dé,	That one steering the boat, she came with him now,	
du ǰúǰ sákw.	his husband-to-be.	
ǰunyéi ǰóooǰ, yan ǰuyagóo áwé yeisú dé, hé'!	The boat began to go, and the people were still going in a fleet towards the shore then, my!	
Wé aantǰeeni tlein,	Those big villagers,	
du x'éit át áwé wududziǰúǰ we taay.	fat was being transported around for them to eat.	105
Át ǰáǰw áwé tláakw át kaaxát.	That heartwood there, it quickly extends there.	
Áwé tle hú ǰu.aa	And he, though,	
yéi a daa kei tuwdishát du ǰúǰ kei gajaagí.	she suddenly thought about killing his husband.	

Kei gajaak.	Killing him.	
Áwé tle gákwgaa áwé woogoot.	And then he went walking after that hard wood.	110
A loowú lak'áats' wéit'aat áwé.	This one has a sharp nose.	
A teix' tóode aawatsaak, wé wé a loowú lak'áats' aaní gákw.	He stabs it through the heart, with that sharp nosed hard wood.	
Tle ách áwé awliják du xúx.	With this he kills his husband.	
Ch'a yák'w de áwé kei kawdigáx Yéil:	All of a sudden Raven started to cry out:	115
«Haaaa!	“Waaaa!	
Haaaa!	Waaaa!	
Haaaa!	Waaaa!	
Haaaa!»	Waaaa!”	
«Wáa sá ikawdiyaa?» yóo yawdudzika.	“What happened to you?” people said.	120
«Ax xúx teix' tax'wook'óots!!	“My husband had a heart attack!	
Ax xúx teix' tax'wook'óots!!	My husband had a heart attack!	
Haaaa!»	Waaaa!”	
Hú kadagáax.	It's him who is crying out.	
Tle ash jinák woosheex gíwé wé lukshiyaan yádi.	Maybe that is when that baby mink ran away from him.	125
«Yéi x'ayakaayín áx xúx,	“My husband always used to say	
«Xat nanáani x'wán, ch'a hé x'aa lukanáx xat kagaaxdus.haa.	‘When I die, please just let me be buried on that peninsula.	
Ch'a hé x'aa lukaa kei xat gadusháat,»»	Just let me be carried onto to that peninsula,”	
yóo x'ayakaayín ax xúx.	my husband would say.	
A yáx x'wán du een yéi jinayné.	Please work on doing this to him.	130
Ch'a wé x'aa lukáx' kei gashaadi, wé tliyaa, aadé gasháat.»	Just carry him down to that peninsula, the one over there, carry him there.”	
Du x'éigaa tsú aduloogún.	People did as he said.	

Áwé wé kéet tlein áwé wé x'aa lukaa kei wduwashát.	This huge killerwhale was carried over to that peninsula.	
Aadé áwé nagúтч gaax shoodé.	He wanted to go over there to cry.	135
De axá síwé gé, de yaa anaskít ásiwé gé, wé kéet tlein?	But he's eating him, isn't he, eating him up, this huge killerwhale?	
Aagáa áwé tle kei akoogáaxch aadé:	This is when he starts crying to it:	
	[at shí]	
«Gayeis' Katleikw Tik'i Eesh, ei Haa naa gagook gagoo, gagook gagoo.»	"Iron Berry Line Father, hey Our clan's expert swimmer, expert swimmer."	140
Yóo áwé gáax nooch aadé.	He was over there, crying towards it.	
	[at shí]	
«Gayeis' Katleikw Tik'i Eesh, ei Haa naa gagook gagoo.»	"Iron Berry Line Father, hey Our clan's expert swimmer."	145
Shí kát áwé gáx nooch «Haa naa gagoo.»	Crying through the whole song. "Our clan swimmer."	
	[hóoch' áwé at shí]	
Anax haat gagóot áwé, yaa x'akaklatáx'ch wé k'óox',	When he came along he's chewing gum.	150
Áwé tle yá aan x'ayéet naa aadích áwé tle yei yanaskeich:	So the people going along the village say to him:	
«Shéi! Haa x'éit aa gayilts'ééik' i k'óox'u!	"Hey! 'pinch us off some of your gum to chew!"	
«Jaa!	"Hush!"	
L góot ƙaa x'éigaa uwatiyi naa ch'u k'óox'u áyá xatáax'.»	This gum I'm chewing can't be chewed by just anyone's clan."	
Tle yóo áwé yanakeich hú ku.aa,	That's what he would say, though,	155
«L góot ƙaa x'éigaa uwatiyi naa ch'u k'óox'u áyá xatáax'.»	"This gum I'm chewing can't be chewed by just anyone's clan."	
Ho!	Ho!	

Aadé kaaxát de.

That's how he looks.

Wáa nanéi sáwé

At some point

a daa kuyaawa.aa. Aadé yoo  
kwdzigítgi yé.

people realized what he was doing. This 160  
was how he did things.

Aadáx sh jiw- li
haa.

He got himself out of there.

Tsu á gunéi sh kudziyáa áwé  
wé kéet áx',

He's beginning to travel, himself,  
those killerwhales there,

kutx ashulixeexi yé.

the place where he wiped them out.

YÉIL KA YÁAY

*Raven and Whale*

TRANSLATION: Keixwnéi Nora Marks Dauenhauer, X'unei Lance Twitchell, and Chalyee Will Geiger.

**Shkalneek**

Wé,	So,	
Át sh jiwldlihaa áwé,	he sent himself there,	
wé yáay,	that whale	
anax kei x'ákji yé.	it emerges there from the sea.	
Hí'!	Wow!	
Yáay̓ tlen.	A big whale.	5
É'!	Hey!	
Yú awsikóo ku.aa yóo yaaw áwé	He knows that those herring there,	
tle		
ch'a du káa nalít áwé yaa	they are just pouring in and filling it up.	
ashanalhík wé Yéil.		
Yú kéet. <sup>54</sup>	That killerwhale.	
«K'e ÿan akayeik	"It would be good when it bites,	10
a yíkde nkadakeení»	then I can fly into it,"	
tle yóo tuwatee.	is what he thought.	
Tle kéi wux'aagí áwé, nawuyik	When the whale emerged to take a bite,	
áwé,		
tle yíkde wdikeen.	then he flew into it.	
Tle hóoch'.	Then it's over.	15
De du jeewú áwé x'aan ku.aa,	And he had already gotten fire,	
K'ákwk'ch du jeenáx ÿan	that Little Owl had brought it for him,	
ÿawsiyek, x'aan,	fire,	

du uxgankáas'i. <sup>55</sup>	his matches.	
A yíx' áwé tle shóot awdi.ák;	He made a fire inside it;	
gwál gán tsú yei awsinéi.	he probably also brought firewood.	20
A yíx' áwé tle shóot awdi.ák.	He made a fire inside it.	
Hé! Tle wé du x'aaních áwé hú ku.aa wé yaaw,	My! With this fire, there, those herring,	
tláakw woonei at galt'óos', tláakw.	he was busy toasting them quickly.	
Tláakw!	Hurry!	
Tláakw!	Hurry!	25
Tláakw!	Hurry!	
Gwál ch'a wáa sákshíwé eex tle yoo asinút'k, wé yaaw.	Perhaps he's just somehow swallowing the oil of those herring.	
Wáa nanéi sáwé shoowaxeex wé yaaw, hóoch'.	At some point he had done them all in, all gone.	
Tle ch'a yaa nax'ák, ch'a yaa nax'ák.	The whale just keeps on going, it just keeps on going.	30
Yeisú de yá a yik.ádi ku.aa, átx axáash yaandé nanéi, tóos', t'óos.	Just then the innards though, he is slicing along them, hungering for barbecue, barbecue.	
Wáa nanéi kwshéwé tla <sub>x</sub> kúnáx a téix'gaa aawashát.	At some point, I guess he really grabbed for its heart.	
Hóoch'. [du jintaak aawat'ách']. Haahá,	It's finished [she slaps her hands].	35
du een gunayéi wlitít; tóo aawanúk.	Yes indeed, it began to drift with him; he could feel it.	
Du een kéi uwatán.	It breached with him.	
Hé! Gasgítch.	My! It would drop.	
A téix't lítaa ayasháat ásíwégé, daa sákshíwé lítaax awliyéx?	I guess he cut the heart with a knife, what was it that he used as a knife?	40
Yáax' áwé gunéi wulitít du een.	Here it began to roll in the swell with him.	

«L'awk'ayi yéit á shéi-ei-ei-ei-ei, x̄aan galahaashí-í-í!» yóo.á.	“Ma-a-a-a-ay it float to a find sand with me!” They say.	
«L'awk'ayi yéit kwshé x̄aan galahaashí-í-í!» yóo alxéis’.	“May it float to a fine place with me!” he wished.	45
«L'awk'ayi yéit kwshé x̄aan galahaashí-í-í!»	“May it float to a fine place with me!”	
«L'awk'ayi yéit kwshé, x̄aan galahaashí-í-í!»	May it float to a fine sand with me!”	
Yóot áwé ash een át wulihásh, Ltu.aa tliyaanax.á áwé kwshé ch’a gíwé yéi duwasáakw « L’awk’áayi yéi » áyú.	It floated there with him, past Lityua Bay, I guess, there’s a place that just might be called ‘Fine Sand Place’.	50
L’éiw kuwát’ áwé tle wé át uwlihásh.	Then it drifted to a long sandy beach.	
Áx’ áwé tle tóo aawanúk ash een aax daak naltít.	At this place then, he felt it when the whale was rocking up on the beach.	
Ch’a yéi sh kawjix’aakw.	He just kept settled down comfortably.	
Wáa nanéi sáwé adátx’i du daadé aseíwa.áx:	At some point he heard the voices of children around him.	55
[nadáakw agwáal] «Ahhh! Yáay yáat satáan!	[drumming the table] “Hey! There’s a whale lying here!”	
Yáay yáat satáan!»	There’s a whale lying here!”	
Hé’! Has ash kadulgút—“ball” gíwé woosh jeet kawdigéex’.	My! They were playing—maybe they were playing catch with a ball.	
Áwé tle neildé has at’aawoogoot.	So they ran home with the news.	
«Áa sgi kaa kaanáx angaxaashí k’u-u-u-u, yáay yíkdáx, yáay yíkdáx kei axdukee-ee-ee-n?» Yéi áwé x’ayaaká a yíkde.	“Is there anyone who can cut someone out of he-e-e-e-re, from in here, so someone can fly-y-y-y out of a whale?” That is what he is saying in it.	60

«Aadóo sǵí kaa kaanǎx angaxaashí k'u-u-u?	“Is there anyone who can cut someone out of he-e-e-e-re,	
ǵáaǵ yíkdǎx kei aǵdukeení-í-í?»	so someone can fly-y-y out of a whale?”	
Yóo áwé x'ayaká.	That is what he is saying.	
«Iya.áxch ágé?» adátx'i,	“Do you hear that”, said the children,	65
«at'aaxtoogoot, neildé!»	“Let's go and tell, home!”	
Tle neil has luwugoogú tle yéi s x'ayaká:	They as they came running home in a pack they said	
«Ǵáaǵ áyú yóot satáan, ǵáaǵ.	“There's a whale lying over there, here.	
Áyú a yíkde áyú,	Inside it,	
yéi x'ayaduká,	someone is saying	70
«Áa sǵí kaa kaanǎx angaxaashí k'u,	'Is there anyone who can cut someone out of here,	
yáay a yíkdǎx kei aǵdukéeni?»	so that someone can fly out of a whale?”	
Yóo áyá x'ayaduká a yíkde.»	This is what someone's saying in it.”	
«Háa!»	“Gosh!”	
Tle s du x'éix akdudliyáakw,	People denied what the kids said.	75
«Tléik', haadé haat yi.á,	“No, come here with us,	
k'é aadé gaxyisa.áax.»	you all should hear it.”	
Tle guné s uwa.át aadé wé aantkeení.	So the townspeople start to go there.	
Gwáa!	Wow!	
Ch'a ayáx áwé.	It's really correct.	80
«Áa sǵí kaa kaanǎx angaxaashí k'u-u-u,	'Is there anyone who can cut someone out of he-e-e-re,	
ǵáaǵ yíkdǎx kei aǵdukeení-í-í?»	so someone can fly-y-y out of a whale?”	
yóo áwé x'ayaká.	is what he said.	
Tle wé shaanák'w tsú jiwduwataan aadé.	Then a little old lady was taken over there, too.	
De gwál ax yáx áwé wdishán, wé shaanák'w.	Maybe she was as old as I have become, that little old lady.	85
Aagáa áwé tle kawduwa.áakw kéi wduxaashí yóo.	This is when people tried cutting a hole, like this.	



Kóok yáx áwé kéi wduwaxásh.	They cut a box-shaped hole.	
Aadóo sá jiwduxwétl,	Whoever's arm was tired,	
tle tsu goot kaa áx goot wé kei nduxáshi.	another one goes there when they're cutting.	
Daa sákwhéwé lítaax wududliyéx?	I wonder what they used for a knife?	90
Ch'a yák'u dé	All of a sudden,	
du tóogaa, hú, kanalgéi áwé	when he was satisfied with the size of the hole	
kaa yát wudikín.	he flew out at the people's faces.	
Ah-ho-ho-ho-ho-ho hú'!		
Wé shaanákw'w kwa tle kei shi kaawashée:	The little old lady began singing:	95
[song]	[song, begins tapping]	
X'unei, X'unei	Raven, Raven,	
Ch'a kei gidakeen!	just fly up!	
Ch'a kei gidakeen!	just fly up!	
X'unei, X'unei	Raven, Raven,	100
Ch'a kei gidakeen!	just fly up!	
Ch'a kei gidakeen!	just fly up!	
X'unei, X'unei	Raven, Raven,	
Ch'a kei gidakeen!	just fly up!	
Ch'a kei gidakeen!	just fly up!	105
Kuyáx nidakeen!	Fly properly!	
X'unei, X'unei	Raven, Raven,	
Ch'a kei gidakeen!	just fly up!	
Kuwáx nidakeen!	Fly properly!	
Kuwáx nidakeen!	Fly properly!	110
Tle yá x'aa t'éide áwé wdzigeet.	Then he dropped behind this peninsula.	
Tle hóoch'.	That's it.	
Haaha!	Uh-huh!	
Yeisú dé tláakw koowanéi wé yáay taayí xáash.	Now everyone was excited cutting the whale blubber.	

Daatx̄ yaa ndutéen wé yáaȳ.	They're taking it all from the whale.	115
A yeex̄ kuwsinák̄ kaa hitx̄'i x̄ánde.	They relayed pieces to their houses.	
Tláakw at yatee wé yéi jiné.	Everything was exciting with the work.	
Tlaḡ naak'ú yáḡ yatee hú ku.aa,	But he was nearly dead from exhaustion, him though,	
wé yáaȳ yíkdáḡ kei daḡéen yaḡ at gukú:	when he flew out of the whale,	120
«Du x̄aawú tóotx̄ kawlix'áas wé éex̄.»	like a proverb: “His hair was dripping from the roots with oil.”	
Áwéi-éi k'e sh daa ilgéikw	So-o-o, it's good that he wipes himself off	
wé x'aat'ák'w yat'éik.	behind that peninsula	125
Sh daa ilgéikw.	He wipes himself off.	
Adudáakw.	They're rendering fat.	
Taat kanáḡ tlél uxéx'w wé adaakw.	All night through they don't sleep rendering fat.	
Áwé dus.ée wé dleey.	They're cooking the meat.	
Dus.ée wé yáay dleeyí kawdudlixaash.	They're cooking the whale meat that was cut out.	130
Du tóogaa ladleeyí áwé tsá, aan̄ ȳaa uwagút.	When he was satisfied with how meaty it was, only then did he come to the village.	
«Daa sá, daa sá yéi daayné?»	“What's that, what are you doing?”	
tle yóo kuyawsik̄aa.	he said to them.	
«Yáay áwé wduwat'ei, yáay.	“A whale was found, a whale.	
Yáay áwé wduwat'ei.	A whale was found.	135
Aa tlein! Aa tlein! Aa tlein!	A huge one! A huge one! A huge one!	
A daa yéi jiduñeyí.»	People are working on it.”	
«Haaw! Haaw!	“Well! Well!	
Ha, tlél kwshéi gé l daa sá a yíkde wduwa.aax̄ gé wé yáay gé?»	So, wasn't there anything heard from in the whale, I wonder?”	

tle yóo kuyawsikaa.	he said to them. [laughter]	140
«Hél kwshé gé ch'u l kukawdu.aaxágu a yíkde?»	Were any strange sounds perhaps heard in it?"	
«Ha, a yíkde at wuduwa.áx, a yíkde, a yíkde at wuduwa.áx.	"Well, in it something was heard, in it, something was heard in it.	
«Áa sǵí kaa kaanáx angaxaashí k'u yáaÿ yíkdáx kei axdukeeni?»	'Is there anyone who can cut someone out of here, so that someone can fly out of a whale?'	
yóo x'ayaduká a yíkde.	is what was said in it.	145
Áwé du kaanáx anduxáash áwé ch'a wé	When he was cut out he just	
x'aa yat'éide woogwaatl a yíkdáx.»	rolled out of sight behind that peninsula.'	
«Tlaagóo!	"Amazing!	
Ha yú haa aaníx' xáa tsú yéi at kawdiyáa,	You know, this happened in our village too,	
yú haa aaníx'.	in our village.	150
Áwé tle kút̄x kaa shoowaxéex.	Then they all died off.	
Wé yáaÿ	That whale,	
a yíkdáx kei wduwaḱeení, yáaÿ,	when someone flew out from inside it, the whale,	
has awuxaayí áwé aantḱeení kwa	the townspeople who ate it	
Yax has yawsix'ákw tle	all died off then,	155
Ḵut̄x has shoowaxéex.	they all perished.	
Ch'as a náḱ,	Away from it,	
a náḱ kát nawulgáas'i asǵíwé yak'éi wé át,	the only good thing might be to move away from it,	
a náḱ nawulgáas'i.»	move away from it.	
«Hu, ho-ho!	"Hu, oho! [claps hands]	160
Góok!»	Go!"	
Wáa aadáx sá du tuwáa sigóo du x'éik' aduheengín.	How much from this he wanted the people to have believed what he said.s	

«Góok! Naa gaxlagáas'.»	“Go! Let’s relocate.”	
Tle naa wligás’.	They relocated.	
Goo sákwshíwé át naa wligás’ du x’ayáx?	Where is it that they relocated to as he said?	165
Aagáa áwé yeisú tsé, tláakw woonei hú ku.aa wé yáay taayí xá.	And then, now, only then, he got busy, eating the whale fat, you see.	
Tláakw yatee kúnáx.	He was very busy.	

## Notes

54. It is likely that she meant yáay instead of kéet here.
55. uxgankáas’: This word is usually translated as ‘matches’. It is composed of an element uxgan which is related to the verb root √gan ‘burn’ and the noun káas’ ‘stick’. The formation of uxgan is not certain but it might be a contraction of a potential mode form of a verb meaning ‘it can burn’. The same uxgan is also seen in a couple of other terms for flammable items such as uxganhéen ‘kerosene’ with héen ‘water’, uxganté ‘coal’ with té ‘rock’, and uxganl’oowú ‘matches’ with l’oowú ‘wood’. Raven is often described as having matches derived from his obtaining fire, despite the fact that matches are a 19th century European invention. Although Raven stories occur in the mythic past they are also in another way timeless so that they can incorporate phenomena from the present day of the storyteller.



Aagáa k̄udushee nooch.	They would be searching for it.	20
Aagáa áwé tsu goot aa, daak kudutéeych.	Then they would bring out another one.	
Foot ball áyá aan ash kadulyát.	They played with a foot ball.	
Aadóoch sá kei kawlik'ísh, tle tláakw áyú	Whoever batted it up, like a baseball, then quickly	
woosh káa yei k̄udakóoshch a ñiyaadé át k̄aa luwugoogú.	they would tackle each other as people ran toward the ball.	25
Ch'a.aan áwé tlél áx̄ jiwudusdaa yóo anút'gu hóoch k̄u.aa.	Despite this, they weren't watching him, when he kept swallowing it, it was him.	
Áwé tsu ash kadulyádi áwé, awsiteeni át áwé anax̄ yeik̄ wududzi.ín áwé.	While they were playing, the thing he saw was brought out.	
Wé k̄ílaa, l'oowú k̄ílaa.	The platter, a wooden platter.	30
A káx' áwé yéi duwa.óo, wé taay.	It was placed on it, that fat.	
Wé aan k̄ugax̄dust'eix̄ át tsú áa yéi ndusnein.	And those things people use to hook fish, fat is being fixed upon there too.	35
Gwál x̄aat tíx' gíyú. Tle a kát ȳaa wunadéin, tle wé yaakw yíx̄ aawa.áat, tle daak uwak̄úx̄ wé yaakw.	Maybe with line made from spruce roots. He was observing them, and people got aboard a boat, and then the boat went out.	
Wé deikéex' áwé, yadunák̄ws'.	Way out on the sea, they were baiting their lines.	40
Wé taay áwé ách yadulnák̄ws'. Haahá!	They were baiting hooks with the fat. Aha!	
Du tóoch wulichéesh. «K'e aadé nk̄agoot, k'e aadé nk̄agoot.»	He thought it would be possible. “Let me go out there, let me go out there.”	45
Tle yax̄ ashoowa.áx̄ <sup>56</sup> wé héen. Tle aadé woogoot	Then he raised the sea like a blanket. Then he went down there	

yú yaakw tayée.	underneath the boat.	
Awsiteen wé taay át kawlidzéidzi yé.	He saw the place where the fat was dangling.	50
Tle át uwagut tle. <sup>57</sup>	Then he went over there.	
A yaax akakéil'.	He is untying it.	
Há ch'a l yéi koogwéix kát yú taay at yanáakw.	Those pieces of fat aren't that big,  the bait.	
Tle aax awuteeyí áwé tle ananút'ch.	Then as he removed it he would swallow it.	55
Anax kei x̄dusyék̄ áwé tlél daa sá a yáa yei uteex̄.	When the line was pulled up there was nothing on it.	
Cháatl x̄'ayeex' áwé s danákws' hás ku.aa.	They were fishing with halibut hooks, lining them up where the halibut would bite.	
Tle tsu anax yaa kaxdulyéich. «Tléik', tlél daa sá.»	They they would lower down another. “No, there's nothing.”	
Wé a yanáagu tlé tlél a yaax yéi koostéech.	There would be no bait on the hooks then.	60
Yan has uwats'úkw.	They were pulling the lines in.	
Tlél daa sá.	Nothing.	
Wé taay kwa tle ldakát has akaawajéil.	Well, they took all the fat away.	
«Haa.	“Well,	
Ch'a de wéidu aadé yéi yateeyi yé.	what's happening there is really something.	65
Dáa!	Wow!	
Dáa!	Wow!	
Ts'óots' jiwuskóowu daak yäyǎá!	Take somebody out with you who knows how fish nibbles feel!	
Ts'óots' jiwzikóowu aa daak yäyǎá!»	Take someone out who knows how fish nibbles feel!”	
Ách áwé tle yei kuyaawaakaa.	That was why it was suggested.	70

Aanyádi áyú	He was a nobleman	
ts'óots' <sup>58</sup> jee awdzikóo.	who knew the feel of fish nibbles.	
Hú áwé tle daak yawduwaxáa,	He was the one they took	
danákw's'i kaadé.	over the place they were fishing with	75
	halibut hooks.	
Tle yáx awuteeyí áwé tle—	Then as soon as he got there—	
gwál xaatch gíwé yax	perhaps roots were used to tie on bait—	
koodus.aaxw—		
tle yínde akawliyáa.	then he lowered it.	
Ch'a shux'wáa áyá akanalyéini	As he was first lowering it	
áwé		
tle jiwidinúk wé át awusheeyí	he felt that something touched the line.	80
wé tíx'.		
Haahá!	Aha!	
Át yaawashée.	Something touched it.	
Ha ch'a tle tláx a xánt du lú wé a	Well, I guess Raven had his nose right up	
xaani kwshéwégé, akakéil' gé?	next to the barb, didn't he, while he	
	was untying it, yes?	
Ch'a yák'ude áwé gunayéi	All of a sudden someone began to jerk	
wduzdixút'.	on the line.	
Há! Du lutóox áwé kei	My! He was hooked right in his beak,	85
yawdligích,		
áwé ch'a kukasáak áwé t'eixáax	it was just narrow, that thing was a hook.	
sítee.		
Haahá!	Aha!	
Hóoch'!	He's a goner!	
Kínde áwé gunayéi wduwaxút'.	He was starting to be pulled upward.	
Ḳoo sh kadáan á! <sup>59</sup>	Oh how terrible!	90
Tle wé yaakw tayee áwé,	Then, under the boat,	
dzi.aaxw t'eidé áwé	behind where he tied himself up,	
yax sh kadlixít.	he's trying to shake himself off it.	
Hél xá ooshgóok at wux'aak;	Well he doesn't know how to swim, you	
	see;	
ch'a daa sá tsú tléil ooshgóok.	he doesn't know how to do anything.	95



Tle héen táat woogoot tsú tlél ooshgóok,	He doesn't know how to walk underwater, either,	
ch'a aan áwé yóo áwé át oox̄nanú hú k̄wa yéi kaaxát.	still, he sits there as they are pulling him in.	
Tle yá yaakw tayee yaa aawatséx̄, yóo.	Then he was kicking along the bottom of the boat.	
Haahá!	Aha!	
Wáa nanéi sáwé tle aax̄ wool'éex' du loowú, tle kinde wdudzix̄óot'.	At some point his nose broke off,  it was pulled it up.	100
Hóoch'.	All gone.	
Yínde áwé, ch'a yéi yei ndagwát' diyinde.	Downward, he crawled like a child downward.	
É'! Yan yadux̄áa áwé a daa yoo yakdudzi.éik.	My! The people paddled ashore and looked it over.	
«Daa sáyá?	“What's this?”	105
Daa sáyá? Daat loowú sáyá?» <sup>60</sup>	What's this? What kind of nose is this?”	
Tsu héit káach áwé a keekánde ÿaa na.aat.	The people who came, were walking around to get a good view of it.	
«Daat loowú sáwé?»	“What kind of nose is that?”	
Wáa nanéi sáwé, hú ku.aa, taÿas'áaxu taÿas'áaxu áwé s'áaxk'ux̄ awliyéx̄.	At some point, him though, a limpet shell, he used a limpet shell for a hat.	110
Du k'alukáx̄ <sup>61</sup> akaawatee.	He pulled it over the end of his beak.	
Át a eetéet áwé aawatsák̄ aas k'óox̄'u.	There, in place of his beak, he stuck tree pitch.	115
Yü du lú yáx̄ akaawachúx̄.	He shaped it like that nose of his.	
A eetéex̄ kei aawatsák̄, yóo.	He stuck it in place of his nose there.	
Aan áwé tsa gunéi uwagút, tle a shóonáx̄ áwé át uwagút wé hítx'.	With this he finally started out, he went to the houses at the end of town.	

«Goo sáyá? Goo sá?	“Where is it? Where?”	120
G̱uñeit Loowú aadé kei wdudziyéḱ; goot’á sá?»	An Alien Nose was pulled up; which place is it at?”	
«Ha!	“Well!	
Ch’a tléil wutusakú, daa sáwé yéi iyasáakw. <sup>62</sup>	We don’t know this thing you are calling “Alien Nose.”	
Hél wutusakú.	We don’t know	
Kei at wudusyeyigí;	Something was pulled up;	125
tlél wutusakú.	we don’t know.	
Gwál k’idaaká gíwé.»	Maybe next door.	
Tle k’idaakáx’ áwé neil uwagút.	So he went inside next door.	
«Goo sáyá? Goo sá?	Where is it? Where?”	
G̱uñeit Loowú aadé kei wdudziyéḱ,	An Alien Nose was pulled up,	130
yéi sh kadulnéek.»	that’s how people are telling it.	
«Ha! Gwál yú k’idaa káx’ áwé; tléil wutusakú.»	“My! Maybe it’s over there next door; we don’t know.”	
Há! A shunḃaa daa yaa nagút, wé hítx’.	My! He starts towards the end oftown and goes around all the houses.	
Wáa nanéi sáwé a shóot tle kúnáx̄ át uwagút.	At some point he had gotten to the very end.	
«Goot’á sá? Goot’á sá?	Which place is it at? Which place is it at?”	135
G̱uñeit Loowú aadé kei wududziyéḱ	The Alien nose that was pulled up,	
sh kadulneek?»	people are telling of it.”	
«G̱uñeit Loowú» yóo áwé ayasáakw.	He’s calling it ‘Alien Nose’.	
«Há! Yáat áwé» yáa tle yóo yawdudzika,	“My! It’s here,” it was said to him,	
«yáat áwé.»	“it’s here.”	140
«Haadá! K’é! K’é! K’é! K’é! Kaakasateen k’é!	“Holy cow! Goodness! Goodness! Goodness! Goodness! It would be best to let me see it!	
K’é kaakasateen!	It would be good to let me see it!	

Haa.	Well.	
Tlaḡ yoo kwḡaajeek ḡá.	I'm really curious about it, you see.	
Yú haa aanix' yéi at naḡéi ḡá,	At our village when this happened, you see,	145
yú ách kei at wusiyegi káa á ch'u tle tléil kuwustee.	the man who pulled it up was a goner.	
Áwé ooxatinni áwé, yánde kaguxdayáa»	When I see this happen, it will become inevitable."	
«Haa,	"Well,	
ha likoodzi shéigé!	that's amazing!	
Tlaagóo!»	Incredible!	150
Shéigé k'át taay k'át axá Gḡneit áwé gé,	Maybe what's eating all that fat is the Alien.»	
Gḡneit Loowú.	Alien Nose.	
Gḡneit Loowú	Alien Nose,	
yéi oosáakwch. <sup>63</sup>	that's how he always calls it.	
[chuckles]		155
Du jeet kawduwakél',	They untied it for him,	
yax áwé wdudzi.áḡw yú t'aay yáḡ.	it was hanging up on a wall.	
Du jeet wuduwater. «Tlaagóo!	They gave it to him. "Incredible!	
É! Tlél yaxwateren.	Drat! I don't recognize it.	
Yú ganyageidí <sup>64</sup> s'é héide kaḡaxlatsaak ka héide.»	Would you move the chimney barrier over this way?"	160
Aax yakaylatsák aax wé ganyageidí,	When the chimney barrier was pushed aside,	
du eetí gáa kukaḡalageidí tsú wé gé?	was it big enough for him to fit through?	
Aagáa áwé	Then	
du eetí gáa	it was big enough,	
aax kayagataan áwé.	that he could open it.	165
«Gáa!»	"Caw!"	
Aan gaant wudikín.	He flew outside with it.	

«Dlóow!	“Damn!	
Yéil l'éel'i kuháat'i!	Shitty, crappy Raven!	
Ldakát géide yaa gasgítch!» <sup>65</sup>	Always screwing with people!”	170
yóo gíwé yawduskaa.	I guess that's what they said.	
Tle aan gaant wudikín.	He flew outside with it.	
Hóoch'!	That's it!	

## Notes

56. [blanket]
57. [whispered]
58. ts'óots': See the discussion of this word in the notes for Daanaawaak Austin Hammond's version of this story (THIS VOLUME).
59. hél kooshtí kadáan? BC says kadáan is good luck.
60. 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.
61. 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).
62. 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.
63. yéi oosáakwch: this is a rare use of a two repetitive suffixes on a verb, which Dzéiwsh James Crippen writes about in his “Notes on Tlingit event structure” paper. One could analyze it as yéi + a-yü-Ø-Ø-√sáa-kw-ch which is a habitual perfective form of a verb where the repetitive suffix is frozen onto its ending. The verb yéi uwasáa (s/he named her/him/it so) takes on the -kw suffix for the verb yéi ayasáakw (s/he calls her/him/it so) and she adds another suffix to the end here for the habitual form.
64. 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 √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.

65. Ldakát géide yaa gasgítch!: The verb phrase here means something like 'violating', 'breaking the rules', or 'sinning'.

YÉIL KA KEE.Á

*Raven and Daylight*

TRANSLATION: Keixwnéi Nora Marks Dauenhauer, Kaxwaan Éesh George Davis, Shaksháani Marge Dutson, and X'unei Lance Twitchell

**Introduction**

Unfortunately the tape runs out before Kaasgéiy Susie James finishes narrating this story, but the most of the first half of the story is recorded.

**Shkalneek**

Aadáx,	From there,	
aadáx áwé tle gunáyé uwagút	it was from there that he started walking	
wé tliyaadé.	to the next place over.	
Tliyaat góot áwé	When he got over there	
gákwgaa dust'ex <sup>66</sup> yéit uwagút.	he came to where people were fishing	
	for hard driftwood.	
Kawjígít.	It was dark.	5
Héi-ei-ei! Ha ha ha ha ha ha	He-e-ey! Ha ha ha ha ha ha hey!	
hé!		
Héen xukaadé áwé kaa ýayík	People's voices could be heard on the	
duwa.áxch.	water.	
Héi-ei-ei! Ho ho ho ho ho ho!	He-e-ey! Ho ho ho ho ho ho!	
Héi-ei-ei! Ho ho ho ho ho!	He-e-ey! Ho ho ho ho ho!	
«Ax x'éit aýwóo!»	"Send it my way so I can eat!"	10
aadé éex' wé kaa t'áak.	he yelled to the people on the other side.	
«Ax x'éit aýwóo!»	"Give me some to eat!"	
Daa sá yéi daýné,	Whatever you're working on,	

aḫ x'éit aḡwóo!»	send it my way so I can eat!"	
L k'adaat <sup>67</sup> kaa tooshtí. Hé'.	They didn't pay attention to anything he said. Gosh.	15
K̄aa ḡayik duwa.áḫch, wé héen ḫukaadé.	You could hear their voices from across the water.	
«Yee káa k̄ee.á n̄k̄waak'oots! Aḫ x'éit aḡwóo!»	"I might break daylight over you! Give me something to eat!"	
«Hé hé héi-ei-ei!	"He he he-e-ey!	
Naas Shagiyát, K̄ee.á Daakeit anga.oo.»	Head of Nass Child might have the Box of Daylight."	20
tle yóo yawdudziḡaa. Haahá!	is what was said. Aha!	
Tléil awuskú K̄ee.á Daakeit goox' sá yéi teeyí.	He didn't know where the Box of Daylight was.	
Tle yú gákw saxá ku.oo x'éitḫ áwé awsikóo. <sup>68</sup>	He only came to know from the people who eat heartwood.	25
«Haahá, áwé likoodzi.	Aha, awesome.	
Naas Sháagu así K̄ee.á Daakeit gé»	"I guess the Box of Daylight is at the Head of the Nass"	
tle yóo áwé tuwatee.	is what he thought.	
K'éi gákw x'akaawa.áa du x'éidáḫ du yoo koowajeegí	It was good, the heartwood sprouted through an opening, from his mouth and curiosity,	
deikee kayéik aa at duwa.áḫji.	the sounds of the ones being pulled up.	30
«De aḫ x'éit aḡwóo! De aḫ x'éit aḡwóo!»	"Send something my way now so I can eat! Send something my way now so I can eat!	
«Du x'éide aḡanaḡxá, <sup>69</sup> du x'éide aḡanaḡxá!» tle yóo	"Paddle some over for him to eat, paddle some over for him to eat!" then, over there,	
tle wé x'adaa yan kúx wé yé.	just like he said, that place where it ran aground.	
Tle daat kát sákwhígé du jeet wududzi.ín.	Then whatever it was they gave to him was in a kind of container.	
«Ná!	"Here!	35
Yáadu á.	Here is some.	

héidu.»	is over here.»	
Yei kdigeiyi shaak̄ yátx'i áyú. <sup>70</sup>	They were little pieces of driftwood about this big.	
Aganastée <sup>71</sup> tlél aadé akoox̄lix'aali yé,	When he put it in his mouth there was no way he could crack it,	
tle yú du lakáa yaa naltúl.	it was just rolling over in his mouth.	40
Yéi sh x̄'eit wududzi.ín.	It was put to his own mouth.	
«Kaylix'ál ágé?» yóo ash yawsik̄aa.	“Did you crack it?” he was asked.	
«Tléik'.»	“No.”	
«K'aahí.» <sup>72</sup>	“Gimme.”	
Ash jeetx̄ anastée tle agawdzitee.	When he took it from Raven he put it in his mouth.	45
K'é yú kadux'al.aa <sup>73</sup> dux̄aayí tle yoo áwé x̄'ayikduwa.áx̄ch hú ku.a.	His chewing really sounded like he was eating turnips.	
«Há'! Yéi x̄áawé dux̄á át áwé.	“My! That's how people eat stuff, you see.	
Wáa sáwé tsú tlél kaylax̄'aal?»	Why didn't you crack it with your teeth?”	
«Tlél x̄á yax̄wadlaak̄.»	“I couldn't do it, you see.”	
Yáax' áwé tle a jeet kuḡ awdzi.ín.	Here he gave the container back then.	50
Yáax' áwé tle gunayéi uwagút tsu.	Here he began walking along again.	
Akakgwaa.áakw yú Naas Sháakde wugoodí, yóo tuwatee.	He thought he would try to get to the Head of the Nass.	
Ch'a yaa nagút, ch'a yaa nagút.	He's going along, he's going along.	
Tle ldakát át ayátéen, ldakát át.	He's seeing everything, everything.	
Ldakát át x̄oot woogoot.	He went around among everything.	55
Wáa nanéi sáwé át uwagút wé héen,	At some point he arrived there at the river,	
Naas.	the Nass.	
Tle a sháakde áwé	Then towards the head waters	



gunéi uwagút.	he began to go.	60
Ax'eiwawóos' wé káa,	He asked that man,	
ash géit uwagudi káa,	a man he met,	
«Góot'aa sáwé,	"Is it different one,	
Naas Sháak du hídi awu.éich?»	where the house of the Head of the Nass is always situated?"	
Ajawsikaa:	He told him:	65
«A yá héen kaanáx ýánde kgeegóot,	"You'll cross over this river,	
aatx áwé tsás nánde yéi kgeegóot.	from there you'll go upstream.	
Naakée, tlaax naakée áwé át la.áa du hídi.	It's upstream, way upstream where his house is located.	
Naas Sháak Aankáawu áwé wé káa.»	That man is the Nobleman at the Head of the Nass."	
Yóo ash ýawsikaa.	He told him.	70
Ayáx áwé tle a kaanáx ýan uwagút wé héen.	He crossed over the river like he was told.	
Gaadlaan!	It was deep!	
Wé héen,	That river,	
Naas.	the Nass.	
A kaanáx ýan góot áwé	When he crossed over	75
x'awoolt uwagút tle; a x'awoolt áwé, «áa!»	he came to the door; he sat at the door, "Ah!"	
Tle ash xánt uwagút wé, ash xán yan uwagút wé káa.	He came to him, that man come to him.	
«Wáa sá keeyanóok?» tle yóo ash ýawsikaa.	"What are you doing?" he said to him.	
«Ha, yá Naas Sháak Aankáawu xánt áyá xwaagút.»	"Well, I came to see the Nobleman at the Head of the Nass."	80
«Aa!	"Oh!	
Ch'a yáa ganú;	Just sit here;	
ikakkwanéek neilx'.»	I'll announce you inside."	

Neildé nagóot áwé tle akanéek:	When he went inside he reported:	
«Káa áwé i xánt uwagút káa,	“A man came to see you,	85
hé gáant áa,	he's sitting right outside,	
hé gáant áa,	he's sitting right outside,	
wé káa.»	that man.”	
«Haa haa.	“Well, well.	
Neildé gaȳxoox, neildé,	Ask him in, in the house,	90
neildé gaȳxoox.»	ask him in.”	
Tle áa neil wugoodí áwé tle	When he came inside	
du yéex shakawduwayaa.	a mat was spread out for him.	
«Du yéex shakáx yiyá!»	“Spread out a mat for him!”	
Hé'! S'éek doogú áwé áa	Wow! A black bear skin was spread out	95
kawduwayáa.	there.	
«Yáax' x'wán nagú!»	“Come over here, please!”	
Tle a káx' áwé wududzinook,	Then he was seated on it.	
«Yáax' ganú!	“Sit there!	
At yisa.í!»	Cook something!”	
Hé'.	My.	100
Yú kax̄yee ku.aa áwé kawditáx'	Hanging above in the rafters was	
wé		
dleey,	meat,	
dleey.	meat.	
K'wátl daak wuduwatán,	A pot was brought out,	
a káx' áwé kdúxásht.	and meat was sliced into it.	105
Yá yeedádi té k'wádlí yáx gíyú	Maybe it resembles a cast iron pot of	
wootee,	today,	
káa kei wdudzi.ín.	it was put on the fire.	
Yan ée áwé tle du x'ayee.	When it was done he was served.	
De at xaayí áwé,	While he was eating,	
wé shaatk'i x'éis héengaa	someone was sent to get water for that	110
kuwduwakaa,	girl,	
wé Naas Sháak du sée.	the daughter of the Head of the Nass.	

«Héengaa naḵsa.een» has du kookénayi áwé.	“Let me go for water,” it was their messenger.	
«Haagú! Héengaa nagú! Aḵ séek’ at gugwaḵáa.»	“Come! Go get water! My daughter is going to eat.”	115
Láḵdi yádi áwé du jeet wuduwatán wé x’eesháa, gáande. Haaw.	He was handed a small bentwood box as a bucket, going outside. Well.	
Yú eet kát dus.áa yées kaját áwé; at gugwaḵáa.	“Someone sits her down in that place where she will become pregnant; she is going to eat.	120
«K’e gítḡaa tóoḵ sh ḵuḵaakaal.oo»	“It would be good if I could fit myself into a spruce needle.”	
Ch’a yóo, x’éix at dutéex.	Just then, she is being fed.	
Ch’a góot ch’a aan áwé yú héengaa nagóodi itde wjixéex, wé gítḡaa tóoḵ sh ḵugaagal.oowút.	Even so he ran out after the person going after water, so he could fit himself into the spruce needle.	125
Tle wé héen kaadé áwé sh wudigéex’.	Then he threw himself into the water.	
Neil dus.éen áwé tle wé eet kaadé tle tléil a kinaa.	When the water was brought in to that room there was no cover.	
«Eeyá! Gítḡaa a kát wulihaash!» <sup>74</sup>	“Yuck! A spruce needle is floating in it!	130
Tle yoo at ḵuyaawaḵaa «alít! wé shaatk’ éet kaadé.	Then she would command, “dump it on the spot where that girl was!	
Gítḡaa a kát wulihaash! Ée! Ée!	A spruce needle is floating in it! Eew! Eew!	
Tléil tlaḵ ushk’él!	It’s awful!	135

A kaax̄ yóot ka_xích!	Throw it out!	
Wáa sá? Wáa sá?	What's that? What's that?	
Téil yaksatí, téil!	Get a torch, a torch!	
K'idéin tsú	There is something that	
a daa yoo akwdudligínk át.	needs to be examined carefully.	140
Gítgaa éen áwé, tle héen haat isa.eench.	You keep bringing water with spruce needles in it.	
A kaax̄ yóot kasaxá. »	Pour it out.”	
A kaax̄ yóot akaawax̄ích tle woogoot téil ayawsitée.	When he threw it out he went out and took a torch.	
Át góot áwé héen tle awsí.een.	When he got there he got the water.	145
A káa yoo kawdligán.	He shone his torch on it.	
Yáax' áwé tle neildé.	Here, then, he took it home.	
Yá anax̄ wóosht wuduwatersu duxás'ch lákt áyá,	At that place where a bentwood box is mended together,	
tle a t'éix̄ áwé kei sh wuditsák̄.	he stuck himself back up behind it	
«Ax̄ niyaanáx̄ shé x̄'éit ashakgala.aayí-i-i-i!»	“Let it pour into her mouth from my si-i-i-ide!”	150
Tle yóo áwé tuwatee hú k_u.aa, «ch'a yóo	Then he was thinking, “just there,	
aatx̄ áyá ax̄ daayí neilx' hú k_u.aa.	get my body out of there and into her like home.	
Ax̄ niyaanáx̄ shé x̄'éit ashakgala.aayí-i-i-i!»	Let it pour into her mouth from my si-i-i-ide!”	
Ch'a kúnáx̄ yá,	Really just right there,	
ax̄ kei sh wuditsagi yé, “corner,”	at that place he stuck himself into, that corner	155
áx' áwé,	there,	
a x̄'éit yawdzi.áa wé át.	she put her lips to it.	
Tle aawanóot' wé gítgaa.	Then she swallowed the spruce needle.	
Tle tsu aadé kei kawdigáx̄,	Then she started to scream,	
«Gítgaa x̄waanóot'!	“I swallowed a spruce needle!	160

Gítgaa x̄waaṅóot'!»	I swallowed a spruce needle!"	
Du tláach yei yawsikaa:	Her mother told her:	
«Ha dáa! Ch'a l iguxsaneí kát,	"Too much! That's not going to harm you,	
ch'a daadé x̄'eedats'éndéini.	just do quiet down about it.	
Ch'u l ikgwaják kát wé gítgaa.»	That spruce needle won't kill you."	165
Ách áwé kushtúyáx wáa sá aan	That's why it doesn't matter when	
at duḡaaयी tlél wáa sá yoo	people eat something with it; spruce	
koosneik gítgaa.	needles are not harmful.	
Náakwx̄ sitee kw̄a i jiyís, gítgaa.	Spruce needles are medicinal for you.	
(Áwé ch'a tlákw áwé Bob x̄'éide	So I am always wanting Bob	
saxahé nooch		
wé gítgaa teix̄í héen aax̄ daná.	to drink from spruce needle tea.	
Wé du x̄'ool' tlakw jikawdigugu	He constantly feels like his stomach is	170
yáx too anook.)	always clenched.)	
Wáa nanéi sáwé tsu yei	At some point someone said	
yawdudzika		
«Haa!	"Well!	
Ch'u tle,	Now,	
ch'u tle ásiwégé	perhaps she has	175
yát du káa yei wootee gé?»	a baby inside her now?"	
Kaa káa uwawát tle.	Someone grew in her.	
Wáa nanéi sáwé kei	At some point she goes into labor.	
kgwanéekw.		
Hé! Ch'as k'óox áwé du daadé	Hey! Only marten skins were spread on	
kduyáa,	the floor around her,	
x̄'alitseeni at doogú.	expensive furs.	180
Tléi-ei-ei-eil aadé kgwaneegu	There was no-o-o-o way she could go	
yé, ch'u yú eet ká.	into labor in that room.	
Hél aadé kugwax̄dziteeyi yé yú	No way could that baby be born.	
atk'átsk'u.		
«L Yoo At Uwajeegi	"Let's someone go for The Little Old	
Shaanák'wgaá <sup>75</sup> angagoodí,	Woman Who Is Not Worried About	
	Anything.	

L Yoo At Uwajeegi Shaanák'w»	The Little Old Woman Who Is Not Worried About Anything.	
Tle át du een aawa.át tle.	Then she was brought there.	185
«Wáanáx sáwé l yéi k̄oostéech wé atk'átsk'u?»	"Why isn't the baby being born yet?"	
Aaá,	Yes,	
yéi áyá du tundatáani yatee yá atk'átsk'u:	this is what his thoughts are, this child:	
«k'anashgidéi k̄aa kagéi yís áyá k̄layeix!» yéi tuwatee aadé.	"Let me make it for the poor people!" is how he wanted it.	
Aadé yánde yei sh kakgwasyáa yé.	This is the way he is going to lower himself.	190
Yá k'óox tlél ash tuwáa ushgú a káa k̄uwusteeyí yá x'alitseeni at doogú.	He doesn't want to be born on these martin skins, these expensive furs.	
«Du daadáx yéi naḡsanéi!» yóo áyá tuwatee yá atk'átsk'u.	"Let them take it away from her body!" is how that child felt.	
Aasyiks'ix'gaayí <sup>76</sup> k̄u.aa du daax' yéi ngatee, ka gáan chashtuhít <sup>77</sup> galayeixí, chashtuhít galayeix.	Some of that moss from trees let that be put next to her skin, and outdoors let a brush hut be built, a brush hut.	195
A yeex' tsá yei k̄ukgwastée, yóo áyá du toowú yatee yá atk'átsk'u,	He will only be born in there, that's how this child felt,	
ách áyá l yéi k̄oostéech.	and that's why he hadn't been born yet.	200
K'anashgidéi k̄aa kaagé yís.	It was for the poor people.	
K̄a-a-a k̄ustí yéi koowát' du jee yéi kgwatée, yei k̄uwdziteeyi k̄aa.	And, a person born this way will have a long life.	
Yú gáan chashtuhídix' k̄uwdziteeyi k̄aa	When a person is born outside in a brush hut	205
ka yú s'ix'gaa káx' k̄ukgwasteení	and is born on moss	

kustí yéi koowáat' du jee yéi kgwatée.	they will have a long life.	
Yóo áhé yóo tuwatánk yá kaa kayádi.	That's how this unborn baby is thinking.	
Yóo áwé sh kalneek wé L Yóo At Uwajeegi Shaanák'w ku.aa.	That is how she tells it, the Little Old Woman Who Doesn't Worry About Anything.	
Ách gáannaḡ galayeixí du ya.áak, chashtuhít.	This is why a place is built outside, a place is prepared for people,  a brush hut.	210
«A yeedé du een anga.aadí yá neildáḡ.»	“Let it be taken inside to her from in the house.”	
Yéi áwé, yáat'aa géi yéi wsinéi.	That's how, she did it in this one.	
Ayáḡ áwé tle gaanx' wududliyéḡ wé hit.	Then hut was made correctly outside.	215
Cháash hit, ka wé s'ix'gaa, aas yík s'ix'gaa áa yóo kawdudlijél.	A brush hut, and moss, moss from trees was brought there.	
Tle a káx' áwé, a káx' áwé tsá kuwdzitee wé atk'átsk'u.	Then on this, only on this was the baby born.	220
Áwé yá kóokdáḡ <sup>78</sup> táadáḡ kei dusnóok áwé tle tle altín wé shaawát shaanák'wch kwa.	And from out of this pit, when he is brought out from the bottom she was looking at him, that old woman.	
«Tlaagóo-oo-oo!» yoo x'ayaká.	“Oh my-y-y-y!” she said.	
«Tlaagóo-oo-oo! Aḡ dachxánk'!»	“Oh my-y-y-y! My dear little grandchild!	225
Ch'a Yéil waakḡ xáashé, aḡ dachxánk'.»	What Raven eyes, oh see, my dear little grandchild!”	
Du toowúch áwé shaklaḡ'áal', wé shaawát shaanák'w.	He was thinking, “I wish she would keep her mouth shut!”	
Yan ash kaawaník:	She had finished telling on him:	

«Ch'a Yéil waak̄ xáashé ax dachxánk'.»	“What Raven eyes, oh see, my dear little grandchild.”	230
Áwé ash yís x'áant uwanúk.	He was getting angry with her.	
Ách áwé haa daa tsá gunyéit yei kutoostéet'í.	That is why when people first come around us, we begin to tense up.	
Yá yeedát kwa neil, tlél haa jiyís k'éix ustí.	Right now, in the home, it's of no importance to us.	
Ách áyá lingít kutx̄ yaa shunaxíx yeedát.	This is why we are losing so many Tlingit now.	235
Yú shukát yú Yéilch aadé haa wliyexi yé Haa Shagóon, áyá kgwak'éiyi.	This is the way Our Ancestors were first made by the Raven, to be something wonderful.	
Shaawát shaanx' kuwdzitée ka káa shaanx'.	There were old women around, and old men.	
Has wudishánx̄.	They grew old.	
Yá yeedát kwa áyá neilx' kaa kusteet'ích	Now, however, in our homes it is tense for people	240
tlél aadé haa ux̄dishani yé.	there is no way we can grow old.	
Yéi áyá yatee yá shkalneek, yá Yéil du daat.	This is how this story is, about the Raven.	
Yan awsineiyi át haa jiyís.	It is something that was made for us.	
		245
Aadax̄ yaa gawáat áwé, du hídi yeex̄ áwé dákdé yéi awsinei,	After that, he is growing up, he brought it out from inside of his house.	
Gagaan aax̄ daak̄ aawatée, dís,	He brought the sun out, the moon,	
kutx̄.aýanahá.	and the stars.	250
Yéi koogéiyi át áwé du hídi yeex̄ daak̄ yéi awsinéi.	He brought great things out from inside his house.	
Naas Sháak ku.aa,	This Head of the Naas,	
Naas Sháak Aankáawu.	The Rich Man at the Head of the Naas,	



Naas Sháak yóo áwé duwasáakw wé kaa,	That man's name is Head of the Naas.	
Naas Sháak á.	Head of the Naas.	255
Á áwé desgwátch gunayéi wdigwát' wé baby.	That baby had already begun to crawl.	
Aagáa áwé tle at kadagáax,	And then when the baby started crying loudly	
yóox dákde awli.át a daadé áwé kdagáax, akawlixóox.	they brought it out, and he was crying out about it, asking for it.	
Tléil du k'adaat kaa tooshtí.	They didn't pay attention to him.	
Tle taat kanax dagáx nooch.	Then he cries all night.	260
Ch'u tle dei daxekji nooch.	And then he never slept, he was up all the time.	
Wáa nanéi sáwé tle yeedát tle du tláa tsú du x'éix dagáax.	At some point, too, then, he made his mother cry.	
Aagáa áwé de yéi yaawakaa	And then she had already said it:	
«Du jeet kaylakéil' dé!»	“Untie it for him already!”	

[tape runs out]

## Notes

66. gákw: This is an obscure word whose meaning is not entirely clear. Leer variously lists it as referring to the heartwood of a tree, a hard knot in a tree, and something that is hard (Leer 1973: f02/126). Keixwnéi Nora Marks Dauenhauer used 'driftwood' in an early translation, but there are several other words for driftwood including nagúk, shaak, xáaw, yanxoon, and nalháashadi. Judging by the oblique description later in this narrative, the word gákw may in this context refer to hard pieces of driftwood that come originally from heartwood. There is a possible connection to the word du laayigágu 'his ring finger' but the relationship is obscure.
67. L k'adaat: The word k'adaa here is an abstract relational noun that refers to the content of a person's speech, i.e. the meaning of something one says. The usual form of this word is x'adaa which is a compound of the relational nouns x'é 'mouth' and daa 'around, about'. Kaasgéiy Susie James uses k'a- instead of x'a- here for unclear reasons. It may be that use of k'- instead of x'- used to be regularly associated with Raven since we also see certain obscure set phrases

associated with him like Yéil k'us.eetí or Yéil k'ush.eetí 'Raven's footprints' instead of the normal form in ax̄ x'us.eetí 'my footprints'. (ADD XREFS TO OTHER K' ANOMALIES)

68. Tle yú gákw saxá ku.oo x'éitx áwé awsikóo: Kaasgéiy Susie James corrects herself in this sentence. She actually says tle yú há s t- gákw saxá ku.oo... with an interruption after há s. The phrase as transcribed refers to Raven coming to know (perfective awsikóo) the previously mentioned location of the Kee.á Daakeit Box of Daylight from the speech (x'éitx or more fully x'éidáx 'from the mouth of') of the people who are fishing for and eating gákw (yú gákw saxá ku.oo 'those people who eat gákw'). We would expect asxá instead of saxá here because this verb is transitive; the saxá may be a mistake influenced by her self-correction or it may lack third person object a- for a reason that is not clear to us.
69. ayanáyxá: This is an excellent example of how Kaasgéiy Susie James often preserves the archaic style of 19th century coastal Northern Tlingit. She has the ȳ 'gamma' sound that is lenited to be almost indistinguishable from vowel lengthening along with the denasalized ŋ that is pronounced as a voiced lateral l. The whole word is pronounced something near to aalaaxá. Modern Tlingit speakers universally pronounce this as ayanaxá instead.
70. yei kdigeiyi shaak yátx'i: Presumably this line is accompanied by a gesture indicating how big the driftwood pieces are, but of course we cannot hear this in the audio recording. This statement helps explain what the word gákw refers to.
71. Aganastée: This is the consecutive form of a relatively rare verb that requires explanation. The basic perfective verb awsitee 'he handled it' describes a person handling a linearly extended object like a stick, in this case gákw. The perfective agawdzitee contains the self-benefactive prefix ga- that also requires d- in the classifier. The self-benefactive adds the notion of doing something for one's own benefit. All together agawdzitée is a kind of opaque, euphemistic idiom that describes eating the gákw as handling a linear object for one's own benefit.
72. K'aahí: This is a contraction of k'é 'good if' and haahí 'gimme'. The interjection haahí, haahée, or háay is a kind of command that tells the addressee to give some object to the speaker. It is also occasionally contracted with the particle shk'é as shk'áay.
73. kadux'al.aa: The word kadux'al.aa is an uncommon term for a dense root vegetable like a turnip or rutabaga. It is based on the verb root √x'al 'crunch with mouth' and is a relative clause meaning literally 'one that people crunch'. Kaasgéiy Susie James's use of this word here is a kind of subtle pun because in this scene of the narrative she also uses forms of the verb akawlix'al 'he crunched it' that is based on the same verb root √x'al. There are other words for turnips and rutabaga including tánákws 'turnip' via Chinook Jargon tánəps or táləps from English, anahoo (Tongass yanahooh) probably via Chinook Jargon

linavú from Canadian French les navots (cf. Haida XX, Witsuwit'en XX), and the enigmatic t'l'aadéin.aa that literally means 'crosswise one' or 'sideways one'. The proliferation of words for turnips and rutabagas is probably due to multiple introductions of the plant without the indigenous trade in them between Tlingit speakers that would tend to distribute one particular name.

74. The young woman's speech is performed by Kaasgéiy Susie James in a kind of girlish voice.
75. L Yoo At Uwajeegi Shaanákw: the translation for this name was provided by Kaagwáask' Ishmael Hope, who remembered it from reading Deikeenaak' in Swanton's Tlingit Myths & Legends.
76. s'ix'gaa: sphagnum moss, this is a thick red or green moss that grows on trees or roofs, and was used for diapers, and is called x'oon in inland communities. This moss tends to grow on the upper parts of trees, while sook is peat moss that grows on the forrest floor, and s'éixwani is a lichen (Usnea) that hangs from trees, is commonly refedderd to as 'old man's beard,' and was used for a menstrual pad.
77. chashtuhít: This noun is a compound of cháash 'brush, branches', tú 'inside of hollow object', and hít 'house'. It refers to a kind of temporary shelter built from freshly cut spruce boughs. Traditionally these would be constructed on the back side of a house as a kind of lean-to in which birthing would occur. A similar term is chashhít or the unreduced form cháash hít.
78. yá kóokdáx: The birthing process involved the mother crouching over a small pit with a stake driven into the ground in front of it. The pit was lined with s'ix'gaa 'moss' and the mother would bear the baby into the pit. The afterbirth was traditionally taken somewhere else and buried, and the remainder of the birth materials could be buried in situ by refilling the pit. For more detail on the traditional Tlingit birthing process see [ADD REFERENCES].

