Number: 06-05

Narrator: *Kaasgéiy* Susie James

Title: *Yéil Ḵées' Akanasdáa* / Raven and the Tide Lady

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

Transcription: *Ḵeixwnéi* Nora Marks Dauenhauer

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 – 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.

Text:

1	Aadáx̱ haadé g̱unayéi góot áwé	When Raven started walking this way
	awsiteen wé	he saw the
	ḵées' yax̱ ashuyakawdzinugu shaanák'w[1] áwé;	little old woman who was sitting on the tide;
	awsiteen áyá, a yáa uwagút.	he saw her, he came across her.
5	Áwé tle	So
	tle yéi tuwdisháat « K'é ḵux̱ ḵadagoot	he was thinking "It'd be good if I go back."

ḵúx̱de. »

Tlingit	English
Ḵux wudigút tsú.	He went back again.
Áwé léini K'óoxk'u[2] áwé tle du x̱ánt wujixíx.	It was low tide and Little Mink ran over to him.
Yá	This
10 tax'aayí kát áwé aa hú ḵu.aa.	peninsula, Raven was sitting on it.
« Néi! K'aagúk'! K'aagú![3]	"Hey! Come over! Come over!
K'aagú chx̱ánk'![4] K'aagú! Haagú! »	Come here grandchild! Come over! Here!"
Yú diyée	Way down there
akoo.aaḵw s'é hóoch wé geesh daax̱ yei gútch	Raven tried at first to go down along the bull kelp
15 wé nées'de.	for sea urchin.
Áwé kei kax̱duḵéinin[5] k'oodás' káx' yéi	When Raven is sewn on a shirt this way
‹ Geesh Daax̱ Woogoodi Yéil › yóo duwasáakw.	it's called 'Raven Who Went Down Along the Kelp'.
He, wé nées'gaa héen taakaadé yáx̱ ÿagút.	The one who is trying to go down to the bottom for sea urchin.
Tlél yoo awudlaḵkw.	He couldn't reach it.
20 Wé Lukshiyáank' áwé a káx̱ akawliník	It was Little Mink who he goaded
« Haat tí yú nées'!	"Bring me that sea urchin!
Haat tí! Aadé nagú! »	Bring it here! Go!"
Áwé aadé wjixeex ash jiyís. Ash jeet aawatée.	He ran down there for him. He gave it to him.
Aagáa áwé tle galtóode awditee.[6]	Then Raven dropped it in his pocket.
25 Gwál x̱'waash[7] gíyú.	Maybe it was a large sea urchin.
Ayáx̱ gwá nées'.	Perhaps an ordinary sea urchin.
Tle át uwagút	He got there
wéidu wé shaanák'w x̱án.	by the little old woman.
Gánt uwatáa.	She slept by the fire.
30 Du díx̱'t áwé kawsit'áx̱' wé x̱'aan.	The fire popped and crackled at her back.
A keeká áwé áa neil wujiḵáḵ.[8]	He squatted down inside there across from

		her.
	« É!	"Hey!
	X̱at seiwa.át'.	I'm chilled.
	Nées' g̱ei héenák'w áwé x̱at sawli.áat',	The sea urchin juice made me cold,
35	nées' g̱ei héenák'w. »	the sea urchin juice."
	L ash x̱'adaat tooshtí.	She didn't pay attention to him.
	X'oon aa yéi yanaḵá sáwé, dé yéi ayawsiḵaa	After how many times of him saying this, she said to him
	« Haadóo!	"Enough!
	Gwátk sá woolaayi léin áwé a kát eeyanées'?[9]	When was the tide low that you got sea urchins?
40	Júk!	Scram!
	Wéitx̱ 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?
45	Gwátk yéigaa sá yan uwalayi léin áwé a kát eeyanées'? »	At what time was there a low tide so that you got sea urchins?
	« É! Adaa	"Hey! Of course
	ax̱waanées' x̱áa.	I ate sea urchin.
	Áyá x̱at sawli.át' »	That's what chilled me."
	Tle yá	So
50	yá a gáni áwé a díx̱'náx̱ ayagatánch tle.[10]	she would put this piece of wood along her back.
	Áwé a daat áwé unookch hú ḵu.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 yóox̱ góot áwé,[11]	Going over there,
	wé du gáni áwé tle x'wás' yáx̱ ash sháa aawataan.	this wood of hers, she hit him on the head with it like a club.
55	A x̱'aax' áwé dé tle a kaanáx̱ ÿan jiwdigút.	In that space he had already attacked her.

	Áyú áa yáx̱ aawax̱ích yindatáan.	He knocked her over face-down.
	A dix̱'k'í[12] daat áwé aawagéex' wé nées'.	He bounced the sea urchin on her butt.
60	« Lí dé Yéil![13]	"Stop now Raven!
	Lí dé Yéil!	Stop now Raven!
	G̱waag̱alaa dé Yéil,	The tide can go down, Raven!
	G̱waag̱alaa dé Yéil,	The tide can go down, Raven!
	Lí dé Yéil!	Stop now Raven!
65	Yéex'![14] »	Eek! "
	« Ch'a goox' sáwé, Gidzanóox'! »[15]	"Where are you, Gidzanóox'!"
	« Héiy! »	"Hey!"
	« A keekánde neesheex, wé	"Run across down there,
	wé léin wáa sá ÿaa woolaa? »	and see how low the tide is."
70	« Ḵaa shoowú yáx̱ ÿaa woolaa! »	"It's as low as half a man!"
	Neil usheexch.[16]	He ran in.
	Du xwáax'u x̱oot wudlisáay.	Raven called his gang.
	Aag̱áa áwé yeisú dé.	It was right then.
75	« Ts'eigeinéi!	"Magpie!
	A keekánde neesheex.	Run across down there.
	Wáa sá ÿaa woolaa? »	How low is the tide?"
	« Dé ÿánde ÿaa naléin, de ÿaa kanalkúx. »	"It's already almost down, it's almost dry."
	Áwé tle tsú	So then again

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	Áwé tle ldakát yá lingit'aaní áwé kawlikúx yóo.á.	Then the entire world was dry, they say.
	Aag̱áa áwé tsa hú ḵu.aa át ashukaawagíx' wé	As for Raven, that's when he stopped hitting that
	wé shaawát shaan̲ák'w.	that little old woman.
	Aag̱áa áwé	That's when

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85	akaawa.aak̲w wugoodí ík̲de. Hé-é-é-é'.	he tried to go down to the beach. He-e-e-ey.
	Ldakát át tlein a x̲oot uwaláa.	There were many things the tide left dry.
	« Yee gu.aa yáx̲ x'wán! »	"Be brave!"
	Wé du xwáax'u,	To his crew,
	« Yee gu.aa yáx̲ x'wán!	"Be brave!
90	Ch'as yatáayi át dák̲de yei naysané	Take only fat things,
	ch'as yatáayi át. »	only fat things."
	Hú k̲u.aa áwé tle,	As for Raven
	s'áax̲' áwé ax̲'akla.eesh,	he's stringing up gray cod by the gills,
	s'áax̲'	gray cod.
95	Tle yéi-ei-ei-ei	Like thi-i-i-s
	x̲'akuwáat' ax̲'akawul.eeshí áwé gunayéi usÿeik̲ch.	he strung them up lengthwise; he started to drag it up.
	Léin,	The tide flat,
	léin ÿát' aax̲ gagwaagalaa yé [3:20]	the place where it could flow out,
	tle áx' áwé a x̲'atóox̲ axáash.	is where he kept cutting the jaws.
100	Yáax' áwé tsu gunayéi oosxáat'ch.	Here he would start to drag it up again.
	Daak̲ kagadéini, aadé daak̲ kakgwadaa yé,	When the tide starts coming up, the place where it flows out to,
	léin ÿát'	the place
	aadé kakgwagei yé	where the tide flat is largest,
	yéi áwé a x̲'atóode axáash.	this is where he cut the strung cod.
105	Tle hóoch'i aayí,	The last one,
	nás'gi aa, tle yú aas shuyee	the third one, it was under a tree
	a x̲'atóode axáash.	where he cut it.
	Tle yéi áwé	This is how
	a daa yéi jiné	he worked on it,
	110	wé k̲ées', aadé kakgwadaa yé.	the tide, where it will stop.
	Daak̲ at kadujéil tlein áwé, « Haa!	When everything was brought up, "Now!
	Gunéix' áwé ikakgwadáa, de yan x̲wasinéi.	You will now start coming up, I already finished it.

Nas'gidooshú yeekáx' áwé	The tide will stop
daak̲ kak̲gwadéich	at eight places
115 léin wúx̱,	when the tide is low,
léin wúx̱ k̲a léin ÿát'. »	when the tide is low and the tide is big."
Yáax' áwé	It's here
neil uwagút. Hóoch'.	that he went inside. He's done.
Satáan.	He's lying there.
120 Yú s'áax̱' yoox'ú sáani áwé awsinéx̱t'.	He saved those cod stomachs.
A tú áwé eex̱ áa yei aya.óo,	In them he kept grease.
A tayée áwé át ishk̲úx̱.[17]	He stretched out under one.
Yéil k̲u.aa du x̲'éide kdutl'óok̲.	It dripped down into Raven's mouth.
A k'úl'náx̱ akawliwaal.	He had put a hole in the bottom.
125 Wudixwétl!	He was exhausted!
Wé yéi jiné ash wulixwétl.	The work had tired him out.
Aagáa áwé tsá	Only then
yéi adaayak̲á wé ts'ítsgux' sáani	does he tell the little birds
« Tláakw! Tláakw!	"Hurry! Hurry!
130 Sh x̲'adaa yoo jikayil.á.	Work on your food.
Tláakw! Tláakw! »	Hurry! Hurry!"

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1 *k̲ées' yax̱ ashuyakawdzinugu shaanák'w*: This phrase is very difficult to interpret. It is a relative clause headed by the external noun *shaanák'w* 'little old lady' with the otherwise undocumented verb *yax̱ ashuyakawdzinúk* and the clause-internal object noun *k̲ées'* '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 sheedanúk̲x̱?* 'what time do you get up?' (Naish & Story 1973: 174), *káax' yaa anasnúk* 'he's carrying a chicken' (Naish & Story 1973: 42), and *xákwl'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 *yax̱ ashuyakawdzinúk* might refer to the Tide

Lady causing the tide to grow. The *yax* 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 *xwaaxáa* 'I ate it' with *yax yaxwsixáa* 'I ate it all up' and *xwasi.ée* 'I cooked it' with *yax yaxwsi.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 *shaanák'w* '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'.

2 **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 *lukshiyaan* '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.

3 **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.

4 **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.

5 **Kaxdukéinin**: This is an example of the contingent mode meaning roughly 'whenever'. The perfective mode of the same verb would be *kawduwakáa* '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.

6 **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.

7 *x'waash*: This is a very obscure word. It is documented from an unknown source by Leer (1973: f01/215) as meaning 'large sea urchin' but is not mentioned anywhere else. *Ḵeixwnéi* 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 *x'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 *x'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 *x'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.

8 *áa neil wujiḵáḵ*: This verb is a subtle pun. When used in reference to birds (and airplanes) the verb phrase *áa wujiḵáḵ* 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.

9 *Gwátk sá woolaayi léin áwé a kát eeyanées'?*: The intransitive verb *aawanées'* means 'he ate sea urchins', and *eeyanées'* is the same verb with a second person singular subject (the *a-* is thematic and *a-wu-i-ya-* becomes *eeya-* versus *a-wu-0-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.

10 **a díx̲'náx̲ ayagatánch tle**: *Kaasgéiy* Susie James plunks her finger on the table a few times during this line.

11 **Tle yóox̲ 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.

12 **A dix̲'k'í**: This word is ambiguous, it can be interpreted as either *díx̲'-k'-í* 'back-diminutive-possessive' or as *díx̲'-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 *K̲eixwnéi* Nora Dauenhauer corrected 'back' to 'butt' in an earlier draft. As such we have given the 'butt' translation.

13 **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 *i* 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.

14 **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.

15 **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'ák̲w* 'he removed its shell', and the obscure *X'uníx'u*,

Gwanúx'u, and *G̱wanux'ugwaaḵáawu 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 *Gîdzanū'q!u* from *Ḵaadashaan*'s Raven narratives and this name is probably identical with *Gidzanóox'*. *Ḵaadashaan* also mentions the name *Gîdzag̱ē't* which would be *Gidzag̱éit* in the modern orthography. These two names are described as Raven's slaves but *Ḵaadashaan* 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 *Ḵaadashaan* in 1904 and the Raven stories told by *Kaasgéiy* Susie James in Sitka in the late 1960s.

16 **Neil usheexch**: *Kaasgéiy* Susie James at first says *neil usheexí* which is ungrammatical, then corrects herself and says *neil usheexch*.

17 **át ishḵúx̱**: This is a relatively obscure verb that means 'he's making himself comfortable there'. The root √ḵux̱ in this verb is unrelated to the homophonous √ḵux̱ 'go by boat', but there may be a connection to the verb *awjiḵoox̱* 'he took food to share; he contributed to a potluck' (Naish & Story 1973: 156).