

Number: 06-11

Narrator: *Kaasgéiy* Susie James

Title: *Yéil ka K̄ee.á* / Raven and Daylight

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

Transcription: *K̄eixwnéi* Nora Marks Dauenhauer

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.

Text:

1	Aadáx̄, aadáx̄ áwé tle ḡunayé uwagút wé tliyaadé.	From there, it was from there that he started walking to the next place over.
	Tliyaat góot áwé gák̄w̄ ¹ aa dust'eix̄ yéit uwagút.	When he got over there he came to where they were fishing for hard driftwood.
5	Kawjigít. Héi-ei-ei! Ha ha ha ha ha ha hé'!	It was dark. He-e-ey! Ha ha ha ha ha ha hey!
	Héen x̄ukaadé áwé k̄aa ȳayík duwa.áx̄ch. Héi-ei-ei! Ho ho ho ho ho ho!	People's voices could be heard on the water. 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!
10	« Ax̄ x̄'éit āywóo! » aadé éex' wé k̄aa t'áak. « Ax̄ x̄'éit āywóo!	“Give me some to eat!” he yelled to the people on the other side. “Give me some to eat!
	Daa sá yéi dāȳné, ax̄ x̄'éit āywóo! »	Whatever you're getting, give me some to eat!”
15	L k̄'adaat ² k̄aa tooshtí. Hé'. K̄aa ȳayík duwa.áx̄ch, wé héen x̄ukaadé. « Yee káa K̄ee.á n̄k̄waak'oots! Ax̄ x̄'éit	They didn't pay attention to him. Gosh. You could hear their voices from across the water. “I might break Daylight over you! Give me

	aŷwóo! »	some to eat!”
	« Hé hé héi-ei-ei!	“He he he-e-ey!
20	Naas Shagiyát,	Head of Nass Child
	Ḳee.á Daakeit anga.óo. »	has a Box of Daylight.”
	tle yóo yawdudziḱaa.	is what they said.
	Haahá!	Aha!
	Tléil awuskú Ḳee.á Daakeit goox’ sá yéi teeyí.	He didn’t know where the Box of Daylight was.
25	Tle yú gákw saxá ḱu.oo x’éitx áwé awsikóo. ³	He only came to know from the people who eat hard driftwood.
	« Haahá, áwé likoodzí.	Aha, awesome.
	Naas Sháagu así Ḳee.á Daakeit gé »	“I guess the Box of Daylight as at the Head of the Nass”
	tle yóo áwé tuwatee.	is what he thought.
	[?kéix’w?] áx’ yakaawáa du x’éidáx de yóo akoowajéek	
30	yú deikée ḱaa ŷayík aadé duwa.axji yé.	where the voices out there were coming from.
	« Dáa ax x’éit aŷwóo, dáa ax x’éit aŷwóo. »	“Please give me some to eat, please give me some to eat.
	« Du x’éide aŷanaŷxá, ⁴ du x’éide aŷanaŷxá »	“Paddle some over to him, paddle some over to him”
	yéi áwé tle yéi yawduwaḱaa.	is what they said.
	Tle wéix yánde yaa naḱúx	Then the boat
35	wé yaakw.	was coming over there.
	Daat kát sákwshígé du jeet wududzi.ín.	They gave it to him in a kind of container.
	« Ná!	“Here!
	Yáadu á.	Here is some.
	Naas Sháak Aankáawu	The Nobleman at the Head of the Nass
40	héidu. »	is over here.”
	Yei kdigeiyi shaak yátx’i áyú. ⁵	They were little driftwood about this big.

	Aganastée ⁶ tlél aadé akooxliḵ' 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.
	« Kayliḵ' ál ágé? » yóo ash yawsikaa.	“Did you crack it?” he asked.
45	« Tléik' . »	“No.”
	« K' aahí. ⁷ »	“Gimme.”
	Ash jeetḵ anastée tle agawdzitee.	When he took it from Raven he put it in his mouth.
	K' é yú kaduḵ' al. aa ⁸ duḵaayí tle yoo áwé ḵ' ayikduwa. áḵch hú ku.a.	His chewing really sounded like he was eating turnips.
	« Ha yéi ḵáawé duḵá át áwé.	“That’s how people eat stuff, you know.
50	Ha wáa sáwé tsú tlél kaylax' aal? »	So why didn't you crack it with your teeth?”
	« Ha tlél ḵá ḵaxwadlaak. »	“I couldn't do it.”
	Yáax' áwé tle a jeet kuḵ awdzi.ín.	Here he gave the container back then.
	Yáax' áwé tle tsu 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.
55	Ch'a ḵaa nagút, ch'a ḵaa nagút.	He's going along, he's going along.
	Tle ldakát át aḵatéen, ldakát át.	He's seeing everything, everything.
	Ldakát át ḵoot woogoot.	He went around among everything.
	Wáa nanéi sáwé	At some point
	át uwagút wé héen,	he arrived there at the river,
60	Naas.	the Nass.
	Tle a sháakde áwé	He started to go
	gunéi uwagút.	up to the head waters.
	Aḵ' eiwawóos' wé káa,	He asked that man,
	ash géit uwagudi káa,	a man he met coming the opposite direction,
65	goot' á sáwé,	where it was,
	Naas Sháak du hídi áwu á.	where the Head of the Nass's house is.
	Yóo ash ḵawsikaa	He told him
	« A yá héen kaanáḵ ḵánde kgeegóot,	“You'll cross over this river,

	aatx̣ áwé tsás nánde yéi kgeegóot.	from there you'll go upstream.
70	Naakée, tla _x 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 yawsikaa.	he told him.
	[fs]	
	Ayáx̣ áwé tle a kaanáx̣ yān uwagút wé héen.	He crossed over the river like he said.
75	Gaadlaan!	It was deep!
	Wé héen,	That river,
	Naas.	the Nass.
	A kaanáx̣ yān góot áwé	When he crossed over
	x̣'awoolt uwagút tle; a x̣'awoolt áa.	he came to the door, he sat at the door.
80	Tle ash x̣ánt uwagút wé,	He came to him,
	tle ash x̣áni yux̣ woogoot wé káa.	the man came outside to him.
	« Wáa sá keeyanóok? » tle yóo ash yawsikaa.	“What are you doing?” he said to him.
	« Ha, yá Naas, Naas Sháak Aankáawu x̣ánt áyá x̣waagút. »	“Well, this Nass, I came to see the Nobleman at the Head of the Nass.”
	« Aa!	“Oh!
85	Ch'a yáa ganú;	Just sit here;
	ikakkwaneék neilx'. »	I'll announce you inside.”
	Neildé nagóot áwé tle akanéek,	When he went inside he reported
	« Káa áwé i x̣ánt uwagút káa,	“A man came to see you,
	hé gáant áa,	he's sitting right outside,
90	hé gáant áa,	he's sitting right outside,
	wé káa. »	that man.”
	« Haahá!	“Aha!
	Neildé gayxóox, neildé,	Ask him in, in,
	neildé gayxóox. »	ask him in.”

95	Tle áa neil wugoodí áwé tle du yéex shakawduwayáa. « Du yéex shakáx yiyá! » Hé'! S'éek doogú áwé áa kawduwayáa [?yuxwánugwé?]	When he came inside a mat was spread out for him. “Spread out a mat for him!” Wow! A black bear skin was spread out there.
	Tle a káx' áwé wududzinook,	Then he was seated on it.
100	« Yáax' ganú! At yisa.í. » Hé'.	“Sit there! Cook something.” My.
	Yú kaxyeé ku.aa áwé kawditáx' wé dleey,	Hanging above in the rafters was meat,
105	dleey. K'wátl daak wuduwatán, a káx' áwé kduxásht. Yá yeedádi té k'wádlí yáx gíyú utee. kaa kei wdigút	meat. A pot was brought out, and meat was sliced into it. Maybe it resembles a cast iron pot of today.
110	yú k'wátl kaa kei wududzi.ín Yan née áwé tle du x'ayee. De at xaayí áwé wé shaatk'i x'éis héengaa kukawduwakaa,	the pot was put on the fire When it was done he was served. While he was eating one was sent to get water for the girl,
115	wé Naas Sháak du sée. « Héengaa nákw's'é héen » hasdu kookénayi áwé. « Haagú! Héengaa nagú!	the daughter of the Head of the Nass. the daughter of the Head of the Nass. “Come! Go get water!
120	Ax séek' at gugaxáa. » Lákdí yádi áwé du jeet wuduwatán wé x'eesháa, gánde. Yú eet kát dus.áa yees ka yát áwé; at	My daughter is going to eat.” He was handed a small bentwood box as a bucket to take outside.

	gugaxáa.	
	« K'é gítgaa tóox sh kuḱaaḱal.óo »	“Let me put myself into a spruce needle.”
125	Ch'a yóox'	Just over there
	x'éix at dutéex.	he was being served.
	Ch'a góot ch'a.aan áwé yú héengaa nagóodi itde wjixéex, wé gítgaa tóox sh kuḱwaagal.oowút.	Even so he ran out after the person going after water, so he could put himself into the spruce needle.
	Tle wé héen kaadé áwé sh wudigéex'.	Then he leaped into the water.
130	Neil dus.éen áwé tle wé eet kaadé.	When the water was brought back it was taken to the back room.
	tle [?at téil altín?]	
	« Eeyá!	“Yuck!
	Gítgaa a kát wulihaash! » ⁹	A spruce needle is floating in it!
	Tle [??a kei yaawaḱaa ash yéet??]	
135	[??yu ash yeit kaadé??]	
	« Gítgaa a kát wulihaash!	A spruce needle is floating in it!
	Ée! Ée!	Eew! Eew!
	Tléil ushk'é!	It's no good!
	A kaax yóot kaḱích! »	Throw it out!”
140	« 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.
	Gítgaa éen áwé, tle héen haat isa.eench.	You keep bringing water with spruce needles in it.
145	A kaax yóot kasaxá. »	Pour it out.”
	A kaax yóot akaawaḱích tle woogoot téil ayawsitée.	When he threw it out he went out and took a torch.
	Át góot áwé héen tle awsi.een.	When he got to the water he dipped it out.

	A káa yoo kawdligán.	He shone his torch on it.
150	Yáax' áwé tle neildé.	Here he took it home.
	Yá anax wóosht wuduwatsuwu yé du xás't yé, lákt yei, tle a t'eix áwé kei sh wuditsák.	Where the corners join, where a bentwood box is shaved this way, he stuck himself up behind it.
	« Ax yinaanáx shé x'eit ashakgal.aayí-i-i-i. »	“I wish she would sip it from my si-i-i-ide.”
	Tle yóo áwé tuwatee hú ku.aa	is what he was thinking.
155	[ch'a yóo-oo-oo] atxá yaaxt áyú aa yu neix' hú ku.aa	
	« Ax yinaanáx shé x'eit ashakgal.aayí-i-i-i. »	“I wish she would sip it from my si-i-i-ide.”
	Ts'a kúnáx	Right where
	ax kei sh wuditsagi yé, corner,	he was hiding, in the corner,
160	áx' áwé	there
	a x'eit yawdzi.áa wé át.	she put her lips to it.
	Tle aawanóot' wé gítgaa.	Then she swallowed the spruce needle.
	Tle tsu aadé kei kawdigáx	Then she started to scream
	« Gítgaa kxwaanóot'!	“I swallowed a spruce needle!
165	Gítgaa kxwaanóot'! »	I swallowed a spruce needle!”
	Du tláach yei yawsikaa	Her mother told her
	« Ha dáa! Ch'a l iguxsanéi kát, ch'a daadé yan x'eedats'én dé.	“Enough! That's not going to harm you, stop that noise now.
	Ch'a l ikgwaják kát wé gítgaa.	That spruce needle won't kill you.
170	Náakwx sitee ku.aa gítgaa. »	Spruce needles are medicine.”
	Ách áwé kushtúyáx wáa sá aan at duxaayí tlél wáa sá yoo koosneik gítgaa.	That's why it doesn't matter when we eat them, spruce needles don't harm us.
	(Áwé ch'a tlákw áwé Bob x'éide saxahé nooch –	So I keep wanting Bob to take them –
	wé gítgaa teixí ax danaa, ax danaa.	to drink spruce needle tea.
	Wé du x'ool tlakw jikawdigugu yax too	He constantly feels like his stomach is

	anaak nooch.)	always clenched.)
175	Wáa nanéi sáwé tsu yei yawdudziḱaa	At some point someone said
	« Haa!	“Well!
	Ch’u tle	Now
	ch’u tle ásiwégé	she probably has
180	yát du káa yéi wutee. »	a baby inside her now.”
	Ḳaa káa uwawát tle.	Someone grew in her.
	Wáa nanéi sáwé kei kḡwanéekw.	At some point she goes into labor.
	Hé! Ch’as k’óox áwé du daadé kdusyáa,	Hey! Only marten skins were wrapped
	x’alitseeni atdoogú.	around her,
		expensive furs.
185	Tléi-ei-ei-eil aadé kḡwaneegu yé, ch’u yú	No-o-o-o way would she go into labor in the
	eet ká.	back room.
	Hél aadé kḡwaxḱdiziteeyi yé yú atk’átsk’u.	No way could that baby be born.
	« L yoo at uwajeegí shaanáḱ’wḡaa	“Let’s go for the [CHECK OTHERS]
	angagoodí,	
	l yoo at uwajeegí shaanáḱ’w »	the [woman who is curious]
	Tle át du een aawa.át tle.	They brought her there.
190	« Wáanáx sáwé l yéi ḱoostéech wé	“Why isn’t the baby being born?”
	atk’átsk’u? »	
	Aaá,	Yes,
	yéi áyá du tundatáani yatee yá atk’átsk’u.	this is what the child is thinking.
	Ḳ’anashgidéi ḱaa kagé yís áyá ax layeiḱéet	He wanted to do this for the poor people.
	tuwatee aadé.	
	Yánde sh kakḡwasyáa yé.	He will do it this way.
195	Yá k’óox tlél ash tuwáa ushgú a káa	He doesn’t want to be born on these martin
	ḱuwusteeyi yá x’alitseeni atdoogú.	skins, these expensive furs.
	Du daadáx yéi naḡsanéi yóo áyá tuwatee yá	They should be removed is what this child
	atk’átsk’u.	felt.
	Aas yík s’ix’ḡaayí ḱu.aa	Instead get some moss from trees

	du daax' yéi ngatée,	to put next to his skin,
	ka gáan	and outdoors
200	chashtuhít ¹⁰ galayeixí,	build a brush hut,
	chashtuhít galayeix.	a brush hut.
	A yeex' tsá yéi kugwastée,	He will only be born in there,
	yóo áyá du toowú yatee yá atk'átsk'u,	that's how this child felt,
	ách áyá l yéi koostéech.	and that's why he hadn't been born yet.
205	K'anashgidéi kaa	It was for
	kaagé yís.	the poor people.
	Kaa kustí yéi koowát' du jée yéi kgwatée,	And one's life will be long if a person is
	yéi kuwdziteeyi káa.	born this way.
	Yú gáan chashtuhídix' kuwdziteeyi káa	When a person is born outside in a brush hut
	ka yú s'ix'gaa káx' kugwasteení	and is born on moss
210	kustí yéi koowát' du jée yéi kgwatée.	he 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	That's what the [woman who is curious] told
	shaanákw ku.aa.	about.
	Ách gáanax' galayeixí dya.áak,	This is why a place is built outside,
	chashtuhít.	a brush hut.
215	« A yeedé du een anga.aadí yá neildáx. »	“Take her to it from the main house.”
	Yéi áwé	This is how
	<i>mistake</i> yéi awsinéi.	he made a mistake.
	Ayáx áwé tle gaanx' wududliyéx wé hit.	That hut was made like this outside.
	Cháash hit,	A brush hut,
220	ka wé s'ix'gaa,	and moss,
	aas yík s'ix'gaa aa yux kawduwajél.	moss from trees was taken out there.
	Tle a káx' áwé,	Then on this,
	a káx' áwé tsá kuwdzitee wé atk'átsk'u.	only on this was the baby born.
	Áwé yá kóokdáx ¹¹	So when he was brought
225	táadax kei dusnóok áwé tle	out from the pit
	tle altín wé shaawát shaanákwch kwaa.	she was watching, that old woman.

	« Tlaagóo-oo-oo! » yoo x̣'ayaká.	“Oh my-y-y-y!” she said.
	« Tlaagóo-oo-oo! Wé aḡ dachxánk'!	“Oh my-y-y-y! My grandchild!
	Ch'a Yéil waaḳ x̣áashé,	What Raven-like eyes,
230	aḡ dachxánk' . »	my dear little grandchild!”
	Du toowúch áwé sh kaḡ'áal', wé shaawát shaanák'w,	In his mind he was cracking this little old lady's head between his teeth,
	yan ash kaawaník	she was telling who he was.
	« Ch'a Yéil waaḳ x̣áashé aḡ dachxánk' . »	“What Raven-like eyes my dear little grandchild.”
	Áwé ash yís x'áant uwanúk.	He was getting angry with her.
235	Ách áwé haa datsáagunní	
	yei ḳutoosteet'í.	
	Yá yeedát ḳwa neil.	
	Tlél haa jiyís k'eix̣ ustí.	
	Ách áyá lingít ḳutx̣ yaa shunaxíx̣ yeedát.	
240	Yú shukát yú Yéilch aadé haa wlix̣eix̣i yá	
	haa shagóon, yé ḳwa kwdayéin.	
	Shaawát shaanx' ḳuwdzitée	
	ḳa ḳáa shaanx' .	
	Has wudishánx̣.	
	Yá yeedát ḳwa yá neilx' haa ḳusteet'ích.	
245	Tlél aadé haa ux̣dishaaní yé.	
	Yéi áyá yatee yá shkalneek,	
	yá Yéil du daat.	
	Yá Yéil yan awsineiyi aa haa jiyís.	
250	Aadax̣ yaa gawáat áwé.	
	Du hídi yeex̣ áwé dákḍe yei ayawsinei,	
	Gagaan aḡ daaḳ yáawatée,	
	dís,	
	ḳutx̣ayanahá.	

255 Yéi koogéiyi át áwé du hídi yeeḡ daak̄ yei
yawsinéi.

Naas Sháak ku.aa,

Naas Sháak Aankáawu.

Naas Sháak yóo áwé duwasáakw wé kaa,

Naas Sháak á.

260 Á áwé de sgwáatch gunayéi wdigwát' wé
baby.

Aagáa áwé tle at kadagáax,

yóox dáḡde yawli.át daadé áwé kadagáax,

akawlixóox.

Tléil du k'adaat kaa tooshtí.

Tle taat kanax dagaḡ nooch.

265 Ch'u tle dei daxek̄'ji nooch.

Wáa nanéi sáwé tsú yeedát tle du tláa tsú

du x'éidáx gaax.

Aagáa áwé de yéi yaawaḡaa

« Du jeet kaylakéil' dé » Naas Sháak.

[tape runs out]

1 **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). K̄eixwnéi Nora Marks Dauenhauer used 'driftwood' in an early translation, but there are several other words for driftwood including *nagúk*, *shaak̄*, *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.

2 **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 *ax x'us.eetí* ‘my footprints’. (ADD XREFS TO OTHER *K'* ANOMALIES)

- 3 *Tle yú gákw saxá ku.oo x'éitx áwé awsikóo*: *Kaasgéiy* Susie James corrects herself in this sentence. She actually says *tle yú hást t- gákw saxá ku.oo...* with an interruption after *hást*. 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.
- 4 *ajanaǰxá*: This is an excellent example of how *Kaasgéiy* Susie James often preserves the archaic style of 19th century coastal Northern Tlingit. She has the *y* ‘gamma’ sound that is lenited to be almost indistinguishable from vowel lengthening along with the denasalized *n* 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.
- 5 *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.
- 6 *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 *agawdzitee* is a kind of opaque, euphemistic idiom that describes eating the *gákw* as handling a linear object for one’s own benefit.
- 7 *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*.

-
- 8 ***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 \sqrt{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 \sqrt{x} 'al. There are other words for turnips and rutabaga including *tánákws* 'turnip' via Chinook Jargon *tánəps* or *táləps* from English, *anahoo* (Tongass *yānahoo*) probably via Chinook Jargon *linavú* from Canadian French *les navots* (cf. Haida XX, Witsuwit'en XX), and the enigmatic *tl'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.
- 9 The young woman's speech is performed by *Kaasgéiy* Susie James in a kind of girlish voice.
- 10 ***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*.
- 11 ***yá kóokdáy***: 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].