

YÉIL DU LÚ KEI DUSYEIGÍ

Raven Loses His Nose

RECORDED: May 15, 1989 in Portland, Oregon by Sealaska Heritage Foundation and Museum staff (probably by Tim Wilson).

TRANSLATION: Live translation provided by Xóodzi Anna Katzeek. Transcription and translation by Keixwnéi Nora Marks Dauenhauer with edits by Xwaayeenák Richard Dauenhauer and X̣'unei Lance Twitchell.

Introduction:

The story was told during the Rasmuson Conference on Alaska Native Art, Portland Art Museum, May 15-16, 1989. At the end of the first day, Austin Hammond told this story to contextualize one of the art objects depicting Raven's nose. This was first transcribed and translated by Nora Marks Dauenhauer, December 1999, and revised March 2001 and summer 2009. A draft glossary was completed July 2001.

This is a good story for intermediate level Tlingit, because it is rich in locational and directional words, has relatively few nouns, and few but interesting verbs repeated in various grammatical forms. On the recording, Xóodzi Anna Katzeek gives an incredible live translation, often with additional editorial commentary—usually following Austin's phrases, but often overlapping. This shows a dynamic interpretation that is a mixture of her bilingualism and her own spin on parts of the story. For the sake of comparison, it is presented here and followed by a textual translation of the story.

Text

Yéil tlél héen táakt yoo udat'áchk.

Raven does not swim in the water.

Ch'a aan áyá yáat'aa,
a daat sh kalneek kudzitee.

But still we have the Raven nose, we have a story behind it. 5

Aawa.áx áwé yu.á,

He heard about it,

wé taaych, áa yadusnákwx'u yé.

he heard about a place where they threw fat to each other.

Ch'ás taay áyá kúnáx k'át axá Yéil. 10

Raven really liked fat.

Ch'a aan áwé ch'u shóogu aadéi wlixooni yé.

But still he never gained weight; he's always slim. He was always hungry.

Áwé awsiteen áwé áa dunákw's'i yé cháatl x'ayeex'.

He saw the people jigging for halibut. 15

Aagáa áwé

aadéi

yá héen k'e yáat'aa yáatx shuxwaa.áx,

And then he looked at the water, and it was just as if he lifts it up like a blanket to look under,

a tayeédé woogoot. 20

so he walked underneath the water.

Aadáx,

a náatx akakél' nooch, a náx yándeí s aksixadi yé.

Ch'as a náadei kdus.aaxx'óon ch'áakw,

wé t'eixáa náadei wé náakw. 25

He's talking about the old timer halibut hook, they used to tie it on, and he was examining the halibut hooks as he was down there.

Áwé,

tlél tsu jee dunúkx,

a náatx akawukéil'i.

And the person who was holding it above, that was fishing, didn't even feel the jigging on the line when he untied it. 30

the jigging on the line when he untied it.

Áwé kei xdusyégin áwé wé t'eixáa,

When they pull up the line,

tlél daasá a náak.

there wouldn't be anything on there. 35

Tle yawdunaagú áwé, tsu héendei.

Then they would put another bait on—that's what he said, they used to tie the bait on and then they would throw the halibut hook over.

Áwé,

ch'áakw,

tsú tsu ch'u yé. 40

And he would do the same to it, the halibut hook,

A náatx akakéil' tsu.

He would untie the bait.

X'oon aa yéi ndusnéi sáyá?

He did that so many times. 45

Aaa, yá Yéil,

ljee dunúkxu wéit.

Aagáa áyá a daa yóo tuwatánk

wé kaa wé ast'eixí.

And the man that was fishing was wondering "what's going on? Who takes the bait off our hook?" 50

Ách áwé,

yá ts'óots' jee ayawdzikuwu káa áwé.

So they went for an expert who could feel a very slight tug on the line.

Du eegáa yan yakw.uwakúx, yu.á.

They went ashore to find the person who was an expert at feeling things when there's a little jerk on the line. 55

Áwé tsu

a daat daak kóox áwé, tsu ak'éiyi aa aadéi woogoot.

And the Raven went underneath again. He went under the water.

Ha déi ch'a tle

kagéináx a daatx yéi adaané. 60

He thought he was just so clever, see, he was taking it off as smoothly as he can do it—untie the bait.

Tlax a yáanáx ku.aa áwé, at yawdzi.áa a naax yéi adaaneiyí.

He said when he was taking the bait off, he had his nose too close to it, too close to the hook.

Áwé káach 65
jee ayawdinúk.

That expert felt there's something going on on this line, he felt a little
wriggling.

Jee ayadanóok áwé, ch'a yák'wdei ajikaawaxóot'. 70

He pulled. You have to pull the line.

Aagáa áwé du lóonáx woojeil, yu.á wé t'eixáa.

They said that the halibut hook
got right on his nose, on Raven's nose.

Kei ndusyék. 75

Then they were bringing him up.

Altín wé yaakw tayee k'é hé dikée,

He could see under the bottom of the boat, just like you see the
ceiling.

tle yáade. Yaa kagooséi áwé, a tayee aawatséx, wé yaakw.

Kawdudzixát. 80

As soon as he came closer, he kicked up underneath the boat.

That man was pulling it.

Aadoo sáníx sá sateeyí, ch'a aadéi yéi xát nay.oo!

Who's ever uncle Raven is, he says, "forgive me!" for telling this story.

A tayee aawatséx. Kawdudzixát. 85

He was kicking underneath, bracing himself under there so they

won't pull him in.

A yíkde áwé kaa jeet uwaxíx.

A náax wulixáat' áwé du loowú.

Here was the Raven nose, on a hook; they pulled his nose off.

Tlél wuduskú daatx sá sateeyí.

They didn't know what it was; the fishermen did not know exactly 90
what it was.

Áwé yan has kóox áwé,

When the fishermen went ashore,

ldakát wé lingítch áwé a daa woos.éix.

The people came down and they were examining this thing they
brought up.

Eesháan, wé Yéil ku.aa áwé, du loowú góot áwé yan uwax'ák. 95

Poor Raven came ashore, came out from in the water without a nose.

Áwé loon áwé akaawayéx.

And he found bark, and he shaped it.

Át aawatsák du lú.

He stuck it to where his bill usually goes, his nose.

100

Gootx sákwwshiwé du jeet uwaxíx át? K'aluxút'aa s'áaxw yóo duwasáakw.

He said that he had on a hat with a bill on it.

Gunéi uwagút tsu.

They didn't know he got this hat that had a bill. And he started to walk.

A shóonáx áwé át uwagút, wé hít. 105

And he went from one house that began at the end of the village,

Áwé awóos',

one house at a time. And then he asked.

« Goodéi sá kei wdudziyék

Guneit Loowú yóo áwé aseix? » 110

I wonder who got the Guneit's nose?

He gave it a name. He wasn't saying "it's my nose," you know. "I wonder who pulled it up?" he said.

Áwé a xoox yaa nagút.

« K'idaakaadéi wé kei wududziyék, » yóo yanduskéich.

"We heard it was next door." So he went to the next door house. 115

Ách áwé tsu gunéi ugootch. Át ugootch.

And then he'd go to the next door and say:

« Yáadei ákwé kei wdudziyék

Guneit loowú? »

"is this where they caught—where someone brought up the Guneit's nose?" 120

« Tleik'. K'idaakaadéi áwé. »

And they said, "no, not here. Try next door."

A xoox yaa nagút wé hítx'.

He's walking through the houses.

Yáax' áwé át uwagút kunáx áwé át tín yé. Aaa. 125

Finally he came to the house where his nose was,

Awóos',

and he was asking.

« Guneit—Yáati ákwé kei wdudziyék Guneit Loowú? »

"Are you the people who brought up the Guneit's nose?" 130

« Aaá. Yáadu á. Wéidu. »

He said, "yes. We did. It's right there."

Yá

x'wáal' áwé a daa yéi duwa.óo.

They put down—the downy part of a 135
bird feathers around it.

Aagáa áwé a daa yóo yakwdzi.éik.

And he was looking at it. He was looking at it.

« Há! Ash yáa kut woonei tsu. Hó! »

He said, "My! This looks ..." 140
it looks strange to him.

Hél kawdakei kwshá, aadéi yateeyi yé. »

He said, "is't this something!
It's amazing!"

Tle a daa yóo yakoos.éigi áwé, aax yóot aawaxút' wé loon. 145

While he was looking at it, while people looked at it blinked their eye,
he pulled the other one off,

A eetéet aawagúk.

and then he put his nose back.

Aagáa áwé gáant wujixíx, hú ku.aa. 150

He ran out the door.

Ách áwé yá Yéil, a lú,

tlél awuljákw, yeeytéen aadéi yateeyi yé—
tlél fitx ustí áx'.

That's why when you see a raven, it doesn't look like it really fits onto his nose. 155

Há, yéi áwé kawdudlineek x̄á.

That's the way the story went, as it was told to him.

Aaa, ch'a aadéi x'wán yéi x̄at nay.oo, ax̄ aat hás.

Please excuse me, my paternal aunts.

[elderly female:]: Wéidu: i sáni loowú áwé. [laughter] 160

That's your uncle's nose.¹

Text Translation

Yéil tlél héen táakt yoo udat'áchk. ²	Raven doesn't do any deep sea diving.	
Ch'a aan áyá yáat'aa, a daat sh kalneek kudzitee.	Even so, this story about it exists.	
Aawa.áx̄ áwé yu.á, ³ wé taaych, áa yadusnákw̄x'u ⁴ yé.	They say he heard about this fat, where people are using it for bait.	5
Ch'ás taay áyá kúnáx̄ k'át ax̄á Yéil.	Raven really loves to eat only fat.	
Ch'a aan áwé ch'u shóogu aadéi wlixooni yé.	But even with this he's still thin.	
Áwé awsiteen áwé áa dunákws'i yé cháatl x̄'ayeex'.	He sees where people are fishing with halibut hooks, they are ready for the halibut to eat.	
Aagáa áwé aadéi ⁵	And then he went there.	10
yá héen k'e yáat'aa yáatx̄ shux̄waa.áx̄ [yé], ⁶ a tayedé woogoot.	The sea, just like this, the way I lift the edge of this cloth, he went under it.	
Aadáx̄, a náatx̄ akakél' nooch, a náx̄ yándeí s aksixadi yé.	After this he's always untying them where they tie on the bait.	

Ch'as a náadei kdus.aaxx'oon ch'áakw,	Long ago, they only tied the bait	15
wé t'eixáa náadei wé náakw.	on the hooks.	
Áwé,	Well,	
tlél tsu jee dunúkx,	people couldn't feel it	
a náatx akawukéil'i.	when he untied them.	
Áwé kei x̄dusyégín áwé wé t'eixáa,	When the hooks were pulled up,	20
tlél daasa a náak.	there was nothing on them.	
Tle yawdunaagú áwé, tsu héendei.	Then as soon as they were baited—into the sea again.	
Áwé,	Well,	
ch'áakw,	after a while,	
tsú tsu ch'u yé.	the same thing again.	25
A náatx akakéil' tsu.	He's untying them again.	
X'oon aa yéi ndusnéi sáyá?	How many times is he doing this?	
Aaa, yá Yéil,	Well, they don't feel	
l jee dunúkxu wéit.	Raven there.	
Aagáa áyá a daa yóo tuwatánk	This is when that fisherman	30
wé kaa wé ast'eixí.	is thinking about it.	
Ách áwé,	That's why	
yá ts'óots' jee ayawdzikuwu káa áwé.	this bite expert was just the man.	
Du eegáa yan yakw.uwakúx, ⁷ yu.á.	They rowed ashore for him, so they say.	
Áwé tsu	So once again,	35
a daat daak kóox áwé, tsu	while they were going for the bite expert,	
ak'éiyi aa aadéi woogoot.	He went down again for this great stuff.	
Ha déi ch'a tle	Here he's just	
kagéináx a daatx yéi adaané.	trying to work on them lightly.	

Tlaḡ a yáanáḡ ku.aa áwé,
at yawdzi.áa a naaḡ yéi
adaaneiyí.

But he overdoes it, he put his mouth to it
as he was removing the bait.

40

Áwé káach
jee ayawdinúk.
Jee ayadanóok áwé, ch'a
yák'wdei ajikaawaḡóot'.
Aagáa áwé du lóonáḡ woojeil,
yu.á wé t'eixáa.

That man, the bite expert,
felt it.
As he's feeling it, suddenly he jerked on
the line.
And then that hook caught him through
the nose,⁸ they say.

45

Kei ndusyék.
Altín wé yaakw tayee k'é hé
dikée, tle yáade.
Yaa kagooséi áwé, a tayee
aawatséḡ, wé yaakw.

They're pulling him up.
He's watching the bottom of the boat,
just like it's this ceiling,⁹ like here.
As he's getting closer to it, he kicked the
bottom of the boat.

Kawdudzixát.
Aadoo sánix sá sateeyí, ch'a
aadéi yéi xát nay.oo!¹⁰

They pulled the line.
Whoever is Raven's paternal uncle,
please forgive me.

50

A tayee aawatséḡ. Kawdudzixát.
A yíkde áwé kaa jeet uwaxíx.

He kicked the bottom of it. They pulled
the line.
All of a sudden it fell into their hands.

A náaḡ wulixáat' áwé du loowú.
Tlél wuduskú daatḡ sá sateeyí.

This nose of his was stuck to it.
They didn't know what it was.

Áwé yan has kóox áwé,
ldakát wé lingítch áwé a daa
woos.éix.

When they went ashore
all the people looked it over.

55

Eesháan, wé Yéil ku.aa áwé, du
loowú góot áwé yan uwax'ák.

But that Raven, poor thing, swam ashore
without his nose.

Áwé loon áwé akaawayéḡ.
Át aawatsák du lú.

He carved a piece of bark.
He stuck his nose in it.

Gootḡ sákwshiwé du jeet
uwaxíx át? K'aluxút'aa
s'áaxw¹¹ yóo duwasáakw.

Could anyone guess how it came into his
hands? "Visor hat" is what it's called.

60

Gunéi uwagút tsu.	He started walking again.	
A shóonáx áwé át uwagút, wé hít.	He started from the house at the end of town.	
Áwé awóos',	He's asking,	
« Goodéi sá kei wdudziyék	“Where did they jig	
Guneit Loowú yóo áwé aseix? »	the Alien Nose?”	65
Áwé a xoox yaa nagút.	So he goes from door to door.	
« K'idaakaadéi wé kei wududziyék, » yóo yanduskéich.	“It was jigged next door,” people kept saying.	
Ách áwé tsu gunéi ugootch. Át ugootch.	That's why he'd start out again. He'd come to another one.	
« Yáadei ákwé kei wdudziyék Guneit loowú? »	“Was it here that someone jigged up an Alien Nose?”	70
« Tleik'. K'idaakaadéi áwé. »	“No. That was next door.”	
A xoox yaa nagút wé hítx'.	He goes to all the houses.	
Yáax' áwé át uwagút kunáx áwé át tín yé. Aaa.	Here he finally arrives right at the place where it's sitting.	
Awóos',	He asks,	
« Guneit ¹² —Yáati ákwé kei wdudziyék Guneit Loowú? »	“The Alien—Was it here that someone jigged up an Alien Nose?”	75
« Aaá. Yáadu á. Wéidu. »	“Yes. It's right here, over there.”	
Yá	This	
x'wáal' áwé a daa yéi duwa.óo.	down feathers had been put all around it. ¹³	
Aagáa áwé a daa yóo yakwdzi. éik.	That was then he looked it over.	
« Há! Ash yáa kut woonei tsu. Hó! »	My! It was amazing to him, too. “Oh!	80
Hél kawdakei kwshá, aadéi yateeyi yé. »	Not too shabby, the way it is.”	
Tle a daa yóo yakoos.éigi áwé, aax yóot aawaxút' wé loon.	Just as he's looking it over, he pulled out the bark.	
A eetéet aawagúk.	He stuck his nose back on in place of it.	

Aagáa áwé gáant wujixíx, hú ku.aa.	This was when he ran outside.	
Ách áwé yá Yéil, a lú, tlél awuljákw, yeeytéen aadéi yateeyi yé ¹⁴ — tlél fitx ustí áx'. ¹⁵	That's why Raven's nose— he didn't fit it very well—you can see the way it is— doesn't fit too well there.	85
Há, yéi áwé kawdudlineek xá. Aaa, ch'a aadéi x'wán yéi xat nay.oo, ax aat há.s. ¹⁶	Well, this is how it was told. you see. Please excuse me, my paternal aunts.	
[elderly female:]: Wéidu: i sáni loowú áwé. [laughter]	There is your paternal uncle's nose.	90

Notes

1. A false start has been edited here and the grammar of the transcription edited to reflect the final choice. The audio has « tlél héen táak / át yoo udat'áchk. »
2. Yu.á (they say): this is a common phrase in Tlingit and other Native American storytelling, where the present tradition bearer asserts that he or she is reliably transmitting what the elders have passed down.
3. The verb stem $\sqrt{\text{náakw}}$ is related to the noun « náakw » (octopus) and means to bait hooks or to fish with náxw (halibut hook)
4. « Woogoot » is supplied by the editors for clarity.
5. We have wrestled with the translation of this line. This is a first person singular perfective with the verb stem for handling cloth, so the narrator is referring to himself and not Raven. We assume that he is lifting up some fabric as an example to demonstrate how Raven went underwater, so we have interpreted it to show how the story relates to his actions.
6. In the verb « yan yakw.uwakúx » there is an incorporated alienable noun « yakw » (boat/canoe) embedded into the verb, creating an interesting stress on the fact that they brought the canoe to the shore for the expert.
7. Nose. We could also translate this as “beak,” but Tlingit uses the same word as “nose.”
8. This ceiling. The story is being told indoors, and the narrator is giving another example.
9. This is an aside to the male members of the Eagle moiety in the audience,

greeted with much laughter. The storyteller, a man of the Raven moiety, is humorously apologizing in an aside to the males of the opposite (Eagle) moiety.

10. « K'aluxút'aa s'áaxw » could be translated as “the one that drags the tip of the nose hat” and is a hat with a brim.
11. This is a possible false start, but we have treated it as repetition and left it in.
12. The Alien nose is being displayed as an artifact in a place of honor.
13. This passage (96–98) is especially difficult to hear because of audience laughter along with the interpreter's voice-over.
14. There are several false starts in these lines, and we have restored the sentence. The audience responds with laughter and enthusiastic applause overlapping with the final lines of the story.
15. Having humorously apologized to the males in line 59, the storyteller now makes a similar apology to the women of the opposite moiety, the female members of the Eagle moiety in the audience. There is more laughter, a long pause with some background talking, and then an elderly lady exclaims: «wéidu i sáni loowú áwé!» (that is your paternal uncle's nose!) which leads to much more laughter. These kinship terms should be carefully understood by language learners. In certain situations, the terms «-aat» (paternal aunt) and «-sáni» (paternal uncle) are used in teasing ways, but cultural knowledge must be incorporated in order to avoid insulting clan opposites and embarrassing one's self and clan.
16. There is much laughter throughout the story, especially when he is apologizing for telling the story, and at the end when an elder teases about it being his uncle's nose. A little while after the story, Yakw̄xwaan Tláa Katherine Mills says there is a song that goes with the at.óow, and the song is then sung by her and and Kooten Amy Marvin after the story. The song was composed by Kalgá Charlie Charles.

Daanaawaak Austin Hammond