



AANYALAHASH SAM JOHNSTON

Ishkeetaan · Desileen K̄wáan

YÉIL KA GANOOK

Raven and Pelican

RECORDED: August 2013 in Teslin by X̄'unei Lance Twitchell
TRANSLATION: K̄agwáask' Ishmael Hope, X̄'unei Lance Twitchell,
Aanyalahash Sam Johnston, and Yéil T'ooch' Tláa
Collyne Bunn

Introduction:

Aanyalahash Sam Johnston was invited to tell stories during a ten day Tlingit language workshop that started in Whitehorse at Yukon College and then transferred to Teslin. During that storytelling session he told two Raven stories in Tlingit and also shared multiple short humorous stories: «S'igeidí ka X̄alak'ách'» (Beaver and Porcupine), «Watsix ka Tawéi» (Caribou and Mountain Sheep), «Kéidladi» (Seagull), «K'wát K̄áa» (Humpty Dumpty). At later sessions at Sealaska Heritage Institute he also shared an Ishkeetaan History and the story of «Xeitl» (Thunderbird).

When he inserts humor into his stories he laughs hard enough to make people who don't even understand the stories laugh along with

him, and those who can understand him should appreciate the timing, language use, and oratory skill. His depth of Tlingit knowledge and his dedication to accurate translation are exceptional and generous.

Yéil T'ooch' Tláa Collyne Bunn took the transcribed and translated drafts to Teslin to go over them with Aanyalahash, and then sent a copy with revisions back to Juneau. This mimics an ideal process of translation, where the speaker has a chance to review the content and give their changes before publication. This is similar to a process that Keixwnéi Nora Marks Dauenaheur and Xwaayeenák Richard Dauenhauer described when working with Yéilnaawú Tom Peters on a story they recorded in Teslin. Years later they went back to Teslin and read the story to him that he had recorded and they transcribed. He was very excited, and exclaimed, "that's a great story! Let me tell you how it ends! I haven't heard a story like that in a long time!"

We give our sincere appreciation for the gifts that Aanyalahash has given us here, and the labor that went into its translation from all involved.

Shkalneek

Ha gunalchéesh ldakát yeewháan tsú.	Thank you all, as well.	
Yáa	This	
haa yoo x'atángi, Lingít yoo x'atángi,	language of ours, the Tlingit language,	
yee tuwáa sigóo yee een shagóogu .	you want to know it.	
Yagéi áyá Lingít shkalneegí.	There are a lot of Tlingit stories.	5
Ch'a a xoo aa ch'a yéi gugéink' áyá	Just some of them, just a little bit-	
yá haa een kadulneek aa, áyá a xoo aa	the ones that are told to us- just a few of them	
ch'a yéi gugéink' xwasikóo.	I know.	
Ch'a aan ku.aa yee een aa kakkwanéek	Anyway, I am going to tell you all one,	10

yú yéil daat shkalneek.	a story about that raven.	
Lingít áyú,	It's the Tlingit people	
Yéil	that tell stories about	
daat sh kalneek.	Raven.	
Ch'a daa sá tlákw yéil daat sh kadulneek.	They're always telling some kind of story about Raven.	15
Ách áyá yee een aa kakkwanéek.	So i'm going to tell you all one.	
Yéil ka Ganook. ¹	Raven and Pelican.	
Tléix' yagiyeé áyá yú.á,	This one day, they say,	
Yéil	Raven	20
oogaaxaayi átgaa ²	is looking for something he might eat,	
yá héen yaax át woogoot.	walking around the lakeshore.	
Át woogoot, át woogoot.	He's walking around, walking around.	
L daa sá kei oot'eech.	He doesn't find anything.	
Ch'áagu dé áyá	After a long time	25
ch'as Ganook amsiteen át áa.	he just sees Pelican sitting there.	
A xánde yaa gagóot, a xánde yaa sh kanalhéin.	He's walking up to him, he's slowly coming up to him.	
Daa sáyú?	What's this?	
Ch'as xáat koowú du x'éináx shamlishóo.	A fish tail is just hanging out of his pouch.	
Yáa ganook yáat	This Pelican here	30
yóot'át yáx áa yéi yateeyi,	is like that one over there,	
yá kéidladi yáx,	like a seagull,	
a yáanáx ku.aa daxkudligéi, ganook.	but they're bigger, pelicans.	
Yeisú á,	He still sees it,	
amsiteen áwé xáat koowú x'éináx shamlishóo.	the fish tail sticking out of his mouth.	35
Yéil ku.aa a daa yoo tuwatánk, «Máa yú	Raven, though, is thinking about it, "How	

ásgí dé sákwsheí ax x'éide kgwasgéet du x'éidáx?»	can I get that fish away from that pouch?"	
Yeisú a xánde yaa nagút.	He is still approaching him.	
A xánde yaa gagóot áyá, daa sáyú? Ch'as Ganook kwá uwadút'.	As he is approaching him, what's this? Pelican just has a hiccough.	
Yéi áyá yeisú daa kei tumditán. «Du een sh kakkwalneek.»	Raven is thinking up a story tel tell him. "I'll tell him."	40
A xánde yaa gagóot áyá, «Káani,» yú ash ée akamsiháa. «Káani, káani, k'é eelgén!	When he comes up to him, he says, "Brother-in-law," that's how he addressed him. "Brother-in-law, brother-in-law, look!	
Yéi kuteeyí yéi kaa éex xadashée.	When someone is like this, this is how I help them.	45
Tle yéi du xánt xagoodí áyá, tle yéi du x'usyee yéi áa yáx sh xadaxeech ch'a kinde áyá du x'ool' xwalitséx.'	When I come up to them, I throw myself at their feet and I kick up my feet to their stomach."	
Yéil áyá Ganook een yéi sh kalneek.	It's Raven telling this to Pelican.	
Aadéi yéi koowat'i yé uwadút'i wé ganook.	He is hiccoughing this long, that pelican.	
Ch'a du x'ayáx, tle yéi a xánde áyá, x'usyeeex' áa yan sh wudaxích a kinde a x'ool' amlitséx.	Just like he said, when he got close, he threw himself at his feet and then kicked up his feet at his stomach.	50
Ásíyú yaa nanein áwé xáat du x'éidáx kamdzígít.	As it happened, the fish fell out of his mouth.	
Du x'éidáx kei isgéet áwé Yéil kwá du x'asháax'.	When it fell out of his mouth, it went right into Raven's mouth.	
Wé xáat aax aawayeik.	He grabbed the salmon away in his mouth.	55
K'idéin at uwaxáa.	He ate well.	

Yeisú áwé, a ít dáx áyá	Still, though, after that,	
Yéil ku.aa, yéi a daa kei tumditán. «Goosú Ganook? Kei kkwat'ei. Kei xat kakgwanéek, ch'a ku.oo een sh kakgwalneek: yá aadé ch'a koogéiyi kaa een yoo x'axli.átgi yé. L ax tuwáa ushgú ch'a adóoch sá wuskoowú ch'a kultuyáx yé kaa een sh kaxalneek neech.»	Raven though, this is how he thought about it. "Where is Pelican? I'll find him. He will tattle on me, he'll tell the people: that I don't tell the truth. I don't want people to know I'm not telling the truth."	60
Yeisú tsu woogoot Ganookgáa kushée. Ch'áagu dé, ch'as tliyéi tsu a xánt uwagút tsu wé Ganook. «Káani! Káani!» yú adaaya _{ká} . «Daa sáyá i yáx yei nagút? I shaktóodáx wéis'i xáa sá? Shgé i l'óot' daak tsaak a káa yan kasanook.» Ch'a du x'ayáx áyá du l'óot' daak aawatsák. Yéil ku.aa ch'a du jisháax' a l'óot' aax akamlitéix'. Kei ash koonéek gaa áyá yéi adaanéi. Ách áyú, a ít dáx,	He goes walking again, still looking for Pelican. He looked for a long time, then he comes up to Pelican again. He says, "Brother-in-law! Brother-in-law!" "What is it walking down along your face? It looks like a louse from your head. Stick your tongue out and let me put it on it." Just like he was instructed, he stuck his tongue out. Raven, though, it came right into his grasp, its tongue he twisted it off. So he wouldn't tell on him, he did this. That's why after that,	65 70 75 80

ch'ás yú G̱anook ḵwá tlél tsu aadé yoo x̱'agwaataani yé, ch'as «G̱aa. G̱aa,»	Pelican can't talk, just "G̱aa. G̱aa,"	
yú duwa.áxch, yú l'óot' g̱óot. Yeisú tsu, Yéil tsu át woogoot. Daa sá tsú? Ḵu.oo áa shayadihéin.	is how he sounds without a tongue. Still, Raven is walking around again.	85
Yeisú ḵaa xoot uwagút, yeisú ḵaa een sh kalneek aadé, aadé du tuwáadáx ḻdakát át aadé ashagóogo yé.	So he walks up to the people and he tells them how he's the one who knows how to do everything.	
Yá ganook ḵu ch'a g̱áa kei ash kaníx, de hóoch' áyá daak uxíxch át, «G̱aa. G̱aa.»	This pelican is trying to tell on him, but it's gone, all that comes out is, "G̱aa. G̱aa."	90
Yéil ḵu.aa yéi yaawaḱaa, «Yeeytén gé? Ax ḵaanich áyá yéi daayaḱá, 'Ayáx áwé aadé i een sh kalnik yé' Yú áwé yéi adaayaḱá wé ganook.»	Raven though says, "Do you guys see that? My in law is just saying, 'It's just like he's telling you,	95
Ách áyá G̱anook ḵwá tlél aadé yoo x̱'agwaataani yé, Yéilch du l'óot' aax̱ kamlitéix'.	'This is the truth,' is what he is telling you. That's the reason Pelican can't talk, because Raven twisted his tongue off.	

Notes

1. G̱anook. On the coast this is translated as Petrel, which is a consistent character in the Raven narratives. Among the Inland Tlingit, however, Aanyalahash translates G̱anook as Pelican.

2. Literally oogaaxaayi át is 'something that he can eat' or 'something that he is able to eat'. This is a relative clause headed by the pronoun át 'something' and containing the verb 'eat' in the potential mode that describes possibility, oogaaxaa 'he can eat it'.

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Raven and Blueberries

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Shkalneek

Yáat'aa tsu i een kakkwanéek, Yéil daat.	I'm going to tell you this one too, about Raven.	
Yéil áyá yeisú oogaaxaayi átga kushée tsu.	It's Raven who's still looking around for something to eat again.	
Yéil áyá ch'a tlákw du éet yaan uháaych. ³	Raven is always hungry, he is.	5
Hél kei at ut'eech ⁴ daa sá oogaaxaayi át.	He hasn't found anything that he can eat.	
Ách áyá ch'a dákwde yú yáx yateeyi át aadé woogoot. Kanat'á!	This is why he went to a place that is like the interior. Blueberries!	10
Kanatá' áa yan kaawat'aa. ⁵	The blueberries were ripe there.	
Áyá yeisú tsu yéi a daat kei tumditán.	So he was still thinking about it.	
«L ax tuwáa ushgú aadóo sá xat uteení ch'as yú tléikw xaxaayí.»	"I don't want anyone to see me when all I have to eat is just berries."	15

Ách áyá du waak̄ aax̄ kei akaawatée téix'.	That's why he took out his eye and put it up on a rock.	
Té káa yan akaawatée.	He put his eye on top of a rock.	
«Góok!	“Go ahead!	
Wa.é áyá ax̄ een kakgeenéek ch'a aadóo sá yaa nagúdi.»	You will tell me when somebody is coming along.”	20
Dákde woogoot, aahá, wé tléikw axá, axá, axá.	He went a little inland, yes, and he eats and eats and eats those berries.	
Ch'áagu dé áyú ch'as du waak̄ ash ée kei uwa.íx'.	After a long time now his eye just called out to him.	25
«Yaakw yaa nakúx̄! Yaakw yaa nakúx̄!»	“A canoe is coming! A canoe is coming!”	
Ch'u x'ayáx̄ áyá aa daak uwagút.	Just as his eye commanded, he came out.	
Daa sáyú, ch'as goosú yá yaakw? Ch'as xáaŵ tlein a yáx̄ yaa yanalháš.	What's that over there, just where is this canoe? It's just floating around like a big log.	30
Áyá «Goosú?!» yéi daayaká, «K'idéin ax̄ een sh kaneelneek! Tlél yaakw áyú.»	So “Where?!” he says, “Tell me right! That's not a canoe.”	35
Tsu dákde woogoot tsu at xách.	He went inland again, to eat.	
Tlél oo.een áwé, yá té tsu du waak̄ tsu ash ée kei uwa.íx'.	He hasn't picked any, and from this rock his eye called out to him again.	40
«Yaakw yaa nakúx̄! Yaakw yaa nakúx̄!»	“A canoe is coming! A canoe is coming!”	
Yeedát ku.aayú aas kei uwal'íx'i	This time though since a tree had fallen	45

Tle,
hás ƙu.aa,
gushí máa sá a daa yéi has
tumditán?

Aax has akaawatee
yá hasdu neilíde.

Yéil ƙu.a,
áa daak góot, goosú du waak?
Aax kamduwatee.
Ách áyá yú
yú kanat'á a eetí
ƙux akaawatée.

Ách áyá, yóo.á,
Yéil,
Yéil óosh wéix' kamjikák
du yát eelgín du waak yóo
ƙunuk neech.

Yéi du waak aax kei akaawatée
áyá,
yan yoo akaagíx' gich áwé yéi
yatee du waak.

Ƙa ƙaa waak tsú
ƙ'aliyéil tél ƙ'idéin yáx at
kadulteen.

Ásí Yéil een sh ƙ'amdliyéil
«yaakw yaa nakúx.»
Du tuwáx' ƙu.aa tél ƙ'idéin
awusteen.

Ách áyá yéi yatee.

A xoo aa

Then,
those people,
what might they have thought about it?

They picked it up
and took it home.

Raven, though,
when he came out, where was his eye?
It was picked up.
That's why
that blueberry,
he put it back in place of his eye.

That's why, they say,
Raven,
if only Raven landed over there
looking at his face you'd see his eye is
always going like this (twitching).

He took his eye out like so,
and because he threw it down over and
over his eye is like that (twitching).

And people's eyes too,
they are not seeing the correct true
thing.

Maybe it made a mistake and said to
Raven,
"a canoe is coming".

He thought, though, that they did not
see it well. Eyes can make mistakes.

That's why it's that way.

Some

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80

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ch'a goot yéide	might	
shákdé dutláakw.	tell it differently.	
Yá waak,	These eyes,	
yú kanat'á	those blueberries	100
s'oom ⁸ yáx dateeyí.	are blue.	
Yáat'aa,	This one,	
yáx has akanik yé,	the way that they tell it,	
ách áyá dleit káa	that's why the white man	
a xoo aa s'oom ⁶ yáx waak	some of them have blue eyes.	105
kasitee.		
(Atshook.)	(Laughter.)	

Notes

3. Although we have translated the habitual mode *du éet yaan uháaǵch* as simply 'he is always hungry' this fails to capture a significant difference between the expression of hunger in Tlingit versus English. The verb phrase «*aǵ éet uwaháa*» literally means 'it came to me unseen, invisibly' with the verb root *√ha* describing invisible or imperceptible motion. The experiencer ('me') is the goal of the movement of the subject which denotes the thing experienced. This phrase is used to express a wide variety of bodily urges such as «*aǵ éet yaan uwaháa*» 'hunger came to me unseen' with *yaan* 'hunger', «*aǵ éet yataawaháa*» 'sleep came to me unseen' with *yata-* 'sleep', «*aǵ éet has' uwaháa*» 'vomit came to me unseen', and «*aǵ éet shakux uwaháa*» 'thirst came to me unseen', among several others. Each of these has the subject noun incorporated into the verb, appearing inside of the postposition phrase denoting the experiencer. Unincorporated nouns are also possible such as «*atshook aǵ éet uwaháa*» 'laughter came to me unseen' with «*atshook*» 'laughter' and «*s'eik aǵ éet uwaháa*» 'smoking came to me unseen' with «*s'eik*» 'smoke'. Because the subject of the verb is the experience rather than the experiencer, Tlingit explicitly describes the sense of a bodily urge as involuntary. Raven thus has no choice but to be hungry because hunger always comes to him unseen and unbidden.

In the phrase «*du éet yaan uháaǵch*» there is a tilde over the second «*y*» as «*ỹ*» which indicates that this sound is nasalized. The Teslin dialect of Tlingit retains some features of 19th century Tlingit that are now lost elsewhere such as the use of «*m*» or «*ñ*» in some places instead of «*w*» and the use of «*ỹ*» or «*ŋ*» instead of «*y*». The *m > w* shift occurred in nearly all of Tlingit except the Inland Tlingit dialects of Teslin and Carcross-Tagish. In these two dialects the «*m*» may still be retained in e.g. «*máa*» instead of «*wáa*» 'how', and in «*séem*» and «*gaam*» instead of «*séew*» 'rain' and «*gaaw*» 'drum; time'. At the end of a syllable

the «m» may be lenited to a nasalized «w̃», thus giving e.g. «séew̃» 'rain' and gaaw̃ 'drum; time'; this shows how the process $m > \tilde{w} > w$ must have gradually happened in other Tlingit dialects in the past. The nasalized «ÿ» is similarly the last remnant of the archaic gamma «ÿ̃» sound which originally came from a velar nasal «ŋ». The change of $\eta > \tilde{y} > \tilde{y} > y$ is complete in nearly all Tlingit dialects, but in Teslin and Carcross/Tagish the nasalization of y is still found as either «ÿ̃» or very occasionally as the ancient «ŋ». In the interest of linguistic posterity we have indicated these features of Teslin Tlingit, but the reader can simply ignore them and equate «m» and «w̃» with «w», and «ÿ̃» with «y».

4. Inland Tlingit, like Tongass, Southern, and Transitional Northern Tlingit has $\sqrt{t}i$ 'find' versus Coastal Northern $\sqrt{t}e$, hence kei at ut'eech rather than kei at ut'eich.
5. The noun «kanat'á» 'blueberry' (lit. 'ripening') derives from the verb kaawat'aa 'it became ripe' and both are based on the root $\sqrt{t}a^h$ 'ripe'. This root may or may not be related to the homophonous $\sqrt{t}a^h$ 'warm, hot'. Here Aanyalahash Sam Johnston perhaps not coincidentally illustrates the etymology of kanat'á from the verb kaawat'aa.
6. In most Tlingit dialects the term «s'oow» refers to greenstone and by extension to the color green. In Inland Tlingit the reference to greenstone has been lost and the color meaning has shifted to blue. The term for green is «kayaaní» 'leaf' instead.

Aanyalahash Sam Johnston