

(CE version)



GELik'edzät

The mother of the Raven, gaiiklgaEjao (the woman of the rising tide), was discovered in adultery with one of her relations and was driven away from home. There were then 5 rows of houses in the village where she lived at Naikun or Rose Spit. The Raven was a baby then, and one morning he got into trouble for eating the right eye of all of those of his Father's people who lived in four out of these rows.

His father was sganaxil (?/ or invisible power in the shape of the killer whale. An old man, living in the same house as the Raven, saw him get out of his cradle at night and come back holding a blanket over his head and with his arms extended. He saw the Raven go to the fire, bring out the eyes, roast them and eat them. He spoke of what he had seen next morning and advised the people to drive away the woman and her baby. So they were driven away and they walked over to gathlingskun to see the chief who was the woman's uncle. His name was klaginskone, a power who belonged to Cape Ball. This uncle took a dislike to the boy. Amongst other things he was always making the hanging door creak by constantly swinging it.

About this time the Raven changed his name to nEmkilstlas hling.ai (i.e. nEm& "about to be"). One morning ten canoes came round from Naikun with chief kingi on board. Now chief kingi was a great power who lived on the inner channel south of Tanu where even now a high round topped mountain, bare at the summit, marks the place. (It is at the north side of the entrance to Bigsby Inlet.) kingi, who is coming to adopt the Raven and take him away, now comes nearer and every one sees that he is wearing a tajinskil or hat with two or three extra crowns.

Klaginskana /? sp./ is very angry because there is no one at home to help him to entertain properly, but N. puts on his festal blankets and walks quickly round the house carrying a tuski (?/ or carved chiefs baton. He stopped at one corner & struck the ground with this, saying, Is there any friend here to help me?

Then there came out of the ground first a wooden drum, then a number of Tsimpshian people who sang a song. Then N. went to another corner, struck the ground and sang another song. ? the KIEjinhaEdEgai, West Coast people, who, also sang their song. Their drum, however, came out of the ground before they did. The Raven now goes to the third corner and asks if there are any raven people to help. Then appeared the Tlingit people preceded by their drum. They too sang their song. N's uncle now

In CE version it  
is nEmkilstlas  
at Naikun

Delgell  
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