

**Voices of the Ancestors:  
nəx<sup>w</sup>słayəmə́cən  
Klallam Language  
Narratives**



**Voices of the Ancestors:  
nəx<sup>w</sup>słayəməcən  
Klallam Language  
Narratives**

**Compiled by Timothy Montler**

**Traditional names** are used in the narratives and in the introductions. It is important to know that names are very private property. Nobody may use a name that has not been formally given by an elder of the family that owns the name. Please read carefully Appendix K of the Klallam Grammar (<http://t.ly/D1JhU>) on how to give, get, and use a traditional name. Using a traditional name without permission is abusing it. Please respect the elders by not abusing any traditional name.

These narratives are published for the purposes of documentation and revitalization of the Klallam language, nəxʷsʰəyəməcən. If you choose to retell any of these stories, be sure to give full credit to the original storyteller.

© Copyright Timothy Montler and the Intertribal Klallam Language Certification Board 2026

All rights reserved

upodnBooks.com

Library of Congress Control Number: 2025913366

ISBN: 979-8-9991377-2-2 (hardbound)

ISBN: 979-8-9991377-3-9 (paperback)

Photos credits:

Billy Hall and Emma Johnson: from the Leon Metcalf collection at the University of Washington Burke Museum.

Emma Balch and Amy Allen: courtesy of Loni Greninger

Aurelia Celestine: courtesy of Cathy Cooke

Ruth Shelton: courtesy of Jamie Valadez

Ed Sampson: by Jacilee Wray.

Martha John: by M. Terry Thompson.

Adeline Smith, Bea Charles, Tom Charles: by Timothy Montler

Cover: Olympic Mountains by Timothy Montler

# Contents

Acknowledgements.....	14
Introduction.....	1
Part 1: Becher Bay—the Narratives of Tom Charles.....	2
1 Apology and Advice.....	3
2 Getting the Language Back.....	5
sx <sup>wi</sup> ?ám, Traditional Tales.....	6
3 Bear and Raven.....	6
4 Flea.....	8
5 Flea Song (first version).....	8
6 Flea Song (second version).....	8
7 Mink and Kelp (first version).....	9
8 Mink and Kelp (second version).....	9
9 Mink and Octopus (first version).....	11
10 Mink and Octopus (second version).....	11
11 Mink and Octopus (third version).....	12
12 Mink and Wolf (first version).....	14
13 Mink and Wolf (second version).....	15
14 Mink and Wolf (third version).....	16
15 Mink, His Nephew, and His Sister (first version).....	18
16 Mink, His Nephew, and His Sister (second version).....	18
17 Mink, His Nephew, and His Sister (third version).....	19
18 Raven and Seal.....	21
19 Raven Fakes a Broken Arm.....	22
20 The Boy Who Lived with Wolves (The Weak Little Man) (first version).....	24
21 The Boy Who Lived with Wolves (The Weak Little Man) (second version).....	26
22 The Boy Who Lived with Wolves (The Weak Little Man) (third version).....	29
23 Whisky Jack.....	31
24 From the Rich People (Gathering Feathers).....	32
25 Two Deaf Fishermen.....	33
26 Mount Baker and Mount Olympus Fight.....	34
Anecdotes and Conversations.....	35
27 Making a Deer Hoof Rattle.....	35

28 Pit-lamping .....	36
29 Blackfish Jump at Fishermen (first version) .....	38
30 Blackfish Jump at Fishermen (second version).....	39
31 A Sea Lion Attack (first version).....	39
32 A Sea Lion Attack (second version) .....	40
33 Dog Barks at Sea Lions .....	41
34 A Lost Halibut .....	42
35 Splicing Rope .....	44
36 Fighting Tsimshians Long Ago (conversation) .....	45
37 Klallam at Smyth Head .....	45
38 Tom and Ed Talk about Forgetting the Old Stories .....	47
39 Some Things Tom Was Told by His Elders .....	48
40 Why the Tales Are Lost .....	50
41 Why His Children Do Not Speak Klallam .....	51
42 Talking to the Homeland (first version) .....	52
43 Talking to the Homeland (second version).....	52
44 Talking to a Strange Land.....	52
wəténəxən’s Life.....	53
45 Childhood and Work.....	53
46 A Ghost on Discovery Island.....	62
47 Jobs.....	64
48 Accidents .....	67
49 Help Across the Bridge.....	70
50 Meeting Flora .....	71
51 Milkman .....	73
52 A Stroke at Age 37.....	74
53 A Wish for Someone to Talk With.....	76
Part 2: Elwha—the Narratives of Ed Sampson.....	77
1 A Bear-Human.....	79
2 Bear Power .....	82
3 Redheads are Stolen .....	86
4 The Flood .....	87

5 The Changer (first version).....	93
6 Falling at the Hot Springs .....	95
7 Getting Power .....	96
8 Helped by Blackfish.....	97
9 Seeking Blackfish Power .....	99
10 A Sheep-Eating Snake.....	101
11 A Half Snake .....	102
12 Lightning Spirit.....	103
13 The Invisible Monster .....	105
14 Picking Berries.....	106
15 Bee Sting.....	107
16 The Dam Breaks .....	108
17 The People of čix <sup>w</sup> ícæn and Ediz Hook.....	109
18 Want to Go Along .....	111
19 In Portland .....	112
20 Finding Poachers.....	114
21 A Black Eye from Hazel .....	115
22 A Fight with a Sailor .....	116
23 Bum Ear .....	118
24 Spirit Dancing is Lost .....	119
25 A Conversation about Monsters .....	122
26 Holy Ghost.....	124
27 Elwhas Fight .....	125
28 Real Makahs .....	128
29 Homes Destroyed at Pysht .....	130
30 Tim Pysht and John Mike .....	132
31 The Spirit Pipe .....	133
32 Little Black Water People .....	135
33 The Changer (second version) .....	136
34 A Water Monster Near Rocky Point.....	138
35 A Nurse at the Port Angeles Hospital.....	140
36 The Ghost in the Wagon.....	141

37 A Ghost at a Dance .....	144
38 A Ghost on the Path to the Well.....	146
39 A Little Girl Sees the Ghost.....	149
40 Hazel Sees a Ghost .....	150
41 A Ghost Owl Singing Hymns .....	152
42 Owls as Ghosts .....	153
43 The Ghost Fire.....	154
44 Ghosts Help Tim Pysht.....	156
45 Ghosts on the Beach .....	158
46 Ghosts Drop Rocks.....	160
47 The Ghost Gaff Hook (first version) .....	161
48 The Ghost Gaff Hook (second version).....	163
49 Hip Injury .....	166
Part 3: Jamestown—the Narratives of Billy Hall, Amy Allen, Emma Johnson, Emma Balch, Aurelia Celestine, and Ruth Shelton .....	169
1 Sermon .....	170
2 Kakantu .....	173
3 Star Husbands.....	175
4 Owl Story .....	178
5 The Envious Sister-in-law .....	180
6 Kingfisher.....	184
7 Slapu.....	185
8 Message to Martha John.....	186
9 Message to Jamestown / Kakantu.....	187
10 Emma Johnson Reply .....	192
11 Amy Allen Reply .....	193
12 Message to Emma Balch .....	195
13 Message to Ruth Shelton .....	197
14 Message to Amy Allen .....	199
15 Message to Billy Hall.....	200
16 Message to Emma Johnson .....	202
Part 4: Port Gamble—the Narratives of Martha John.....	203
1 Chipmunk and Slapu (first version) .....	204

2 Man Meets Blackfish, the Story of ᑭᐱᑦᑲᐱᑦᑲᐱᑦ	206
3 Chipmunk's Song	209
4 Joe Hillaire's Wren Story	210
5 Kakantu (first version)	211
6 Snakes	215
7 Star Husbands (first version)	216
8 Prepared Text	218
9 Grandfather and a Snake	220
10 Please Help Song	221
11 Oscar the Seal	222
12 Seabeck Experience	224
13 Gutted	226
14 Puppy Children	227
15 Praying to Save a Cow	229
16 Gypsy Sniffs a Skunk	230
17 Locked Hands	231
18 Odd Shoes	233
19 Gypsy with a Hotdog	234
20 Gypsy Points	235
21 Gypsy Falls	236
22 Potlatch Building	237
23 Hiding Ducks	239
24 Filling a Canoe with Ducks	242
25 Roots	243
26 Heavy Feet	244
27 Singing to Brothers	245
28 Gypsy Runs Away	246
29 Berries Kept in a Muddy Place	247
30 Rowing with the Husband	248
31 A Shaker Tells a Slapu Story	250
32 Getting Married	253
33 Brother Falls into Juice	255

34 Klickitat Raid .....	258
35 Money is Stolen.....	259
36 Jump Seven Canoes.....	262
37 Stepping on a Slug.....	264
38 Slug for Whooping Cough.....	265
39 A Dog Saves Boys .....	266
40 Salmon Heads for Gypsy.....	267
41 Gypsy Refuses a Bone.....	268
42 Cleaning Clams .....	269
43 Fishing with Father (first version).....	270
44 Crows Punish a Girl (first version).....	271
45 The Elwha Dam Breaks.....	274
46 Lost with Aunt.....	275
47 Friendship Song (first version).....	277
48 Picking Berries .....	278
49 Canoe Stolen.....	281
50 Power to Save a Person from Choking.....	283
51 Sickness Sucked Out .....	284
52 Bug Removed from a Neck (first version) .....	286
53 Step-grandmother .....	288
54 Step-grandmother's Death.....	290
55 Sleep in a Rock.....	292
56 A New Dancer (first version).....	295
57 A Rat in the Pantry.....	298
58 Trees with Two Heads .....	300
59 A maple Root Basket .....	301
60 Friendship Song (second version) with Introduction .....	303
61 Star Husbands (second version) .....	304
62 Kakantu (second version).....	307
63 Slapu and Mink .....	312
64 Chipmunk and Slapu (second version).....	314
65 A Sick Child.....	316

66 The Changer.....	318
67 Devilfish Power .....	320
68 Followed by a Cougar.....	322
69 Broken Teeth.....	324
70 Summer Dwellings .....	327
71 The Changer at Suquamish.....	328
72 Criminal Arrested.....	331
73 Feeding Lost Cows .....	334
74 Grizzly Captures Girl.....	338
75 Crows Punish Girl (second version) .....	340
76 Friendship Song (third version) .....	345
77 Friendship Song (fourth version).....	346
78 Purse Falls.....	347
79 Eating Berries from the Basket.....	349
80 Crows Punish Girl (third version).....	350
81 Putting Snow on Uncle's Chest.....	354
82 A Trip to the Fraser River .....	355
83 Blackberry Picking .....	358
84 Fishing with Father (second version).....	360
85 Bug Removed from a Neck (second version).....	363
86 Ghosts at a Burning (first version).....	365
87 Overheard Singing .....	367
88 Drinking Vinegar .....	368
89 A Baby in the Woodshed.....	369
90 A New Dancer (second version) .....	370
91 Ghosts at a Burning (second version) .....	372
92 Stung by a Lizard.....	374
93 Do You Know Me? .....	376
94 Snake and Skunk.....	378
95 Using Skunk Power .....	381
96 Shaking for Grandmother .....	382
97 Diving for Power .....	387

98 Black Eyes.....	389
99 Singing for Brother.....	391
100 Grandmother’s Power.....	392
101 Canoe Dancing Vision (first version).....	394
102 Husband Drunk.....	396
103 Industrious Club.....	397
104 Power to Find Lost Objects.....	398
105 Canoe Dancing Vision (second version).....	399
106 Ghosts at a Burning (third version).....	400
107 Talking to Ghosts.....	402
108 Grandfather’s House.....	403
Part 5: The Youngest Generation of L1 Speakers.....	404
1 A Very Short Story.....	406
2 The Brave Woman of Pysht (first version).....	407
3 The Brave Woman of Pysht (second version).....	410
4 Conversation: Adeline Smith and Ed Sampson.....	412
5 Conversation: Adeline Smith, Bea Charles, and Walt Bennett.....	413
6 Ugly Shoes.....	414
7 Speeches.....	417
8 Brand New.....	419
9 Chemawa.....	420
10 Boston Charlie and Bigfoot.....	421
11 Crane Delivers a Baby (first version).....	423
12 Sunday School.....	425
13 Ernie Gets Drifted.....	426
14 Stepping in a Bee’s Nest.....	427
15 Reminiscing.....	429
16 Rock Under Water Game.....	429
17 A Girl Knocks Out Her Dad.....	429
18 Stared at in Seattle (English version).....	430
19 Stared at in Seattle.....	430
20 Ethel Tricked into Testifying.....	431

21 Women Led the Fight for Fishing Rights.....	432
22 How the Dam Killed Fish .....	432
23 Song.....	433
24 Blackfish Save a Canoe .....	434
25 New Glasses.....	436
26 Getting a Name for Granddaughter.....	437
27 Shoes on the Wrong Feet .....	438
28 Crane Delivers a Baby (second version).....	439
29 Climbing a Cherry Tree .....	441
30 Pulled by a Salmon .....	443
31 Taking Son to the Hospital.....	446
32 A Pet Lamb.....	448
33 Twins.....	450
34 The Cemetery at the Place and the Dam Break (English).....	452
35 The Elwha Dam Break (first version).....	452
36 The Elwha Dam Break (second version) .....	454
37 About Tim Pysht .....	456
38 House Burned .....	457
39 During the War.....	459
40 Seeing Whales in 1949.....	461
41 The Elwha Dam Break (third version).....	462
References.....	465

## Acknowledgements

The documentation of the Klallam language that underlies this collection of narratives has been supported since 1978 by the following: the Social Science Research Institute of the University of Hawaii, the Jacobs Funds of the Whatcom Museum, the University of North Texas, the Administration for Native Americans, the National Park Service, the National Science Foundation, and the National Endowment for the Humanities.<sup>1</sup>

Since 1992, the Klallam Language Program of the Lower Elwha Klallam Tribe and the tribe's chairs and councils have been strongly supportive. I am especially grateful to Jamie Valadez, the originator of the program and the first Klallam language teacher at Port Angeles High School, and to Wendy Sampson, the current Klallam language teacher at PAHS. I thank Olympic National Park anthropologist Jacilee Wray for bringing us together. Thank you also to Cathy Cooke, who worked to coordinate support for this book project.

Grants from Humanities Washington and Washington Arts Commission provided support for proof-reading. I thank those members of the Klallam communities that did the important job of proof-reading this collection: Jonathan Arakawa, Cathy Cooke, Chris Jones, Hannah Jones, Jamie Valadez, Brooke Wellman, and Sharmaine Wright. Thanks also to Ivy Doak who proof-read sections of this book.

We owe much to the late Klallam elders Bea Charles and Adeline Smith, who worked tirelessly for the preservation and revitalization of the Klallam language. They spent many hours helping to translate these narratives. And, of course, we are very thankful to all of the native-speaking elders recorded here. They all felt the importance and understood the urgency of this work.

We must thank the memory of Leon Metcalf, who made many recordings of Salishan languages in the 1950's including most of those transcribed in Part 3.

None of my work on the Klallam language would have been possible without the previous work of Professor Laurence C. Thompson, my graduate advisor, and M. Terry Thompson. They introduced me to the language and sent me to Klallam country to study it. They recorded all of the texts in Part 4 and two in Part 3.

mán'cn ʔuʔ háʔnəŋ, siʔiʔám,

ləmtiyáčaʔ

---

<sup>1</sup> Any views, findings, conclusions, or recommendations expressed in this publication do not necessarily represent those of the National Endowment for the Humanities.





---

## Introduction

This volume of texts represents the completion of the Boasian trilogy for the Klallam language. The Klallam Dictionary was completed and published in 2012. [1] The Klallam Grammar came out in 2015. [2] Every narrative and conversation recorded from speakers of Klallam as their first language (L1 speakers) is presented here.

The book is divided into five parts. Parts 1 through 4 represent the four current Klallam communities: Becher Bay, Elwha, Jamestown, and Port Gamble. Part 5 represents the youngest L1 speakers, who are now also gone from us. The speakers in Part 5 are also from Elwha. However, being a generation younger than the other speakers, their speech differs in some possibly interesting ways from that of their elders.

The narratives are presented here with sentence-by-sentence translations. The sentences are numbered to help readers keep track of where they are in the text. Readers can use the Klallam Dictionary [1] and Klallam Grammar [2] to parse and look up words, prefixes, suffixes, and other grammatical information. A great amount of Klallam language material can be found at [klallamlanguage.org](http://klallamlanguage.org), including audio files and online hypertext versions of the grammar and dictionary.

This is intended to be used by anyone wanting to learn about Klallam language and culture. It is expected that the Klallam dictionary and grammar will be at hand when working through these texts. No grammatical or lexical analysis is provided here; that has already been done in the dictionary and grammar. It is also expected that anyone using this book will take the opportunity to listen to the speakers' voices as provided in the digital audio files listed at the head of each text. Please listen to those wonderful recordings. The audio files are available at <http://klallamlanguage.org>.

I recorded almost all the texts in Parts 1, 2, and 5 in the years 1992 to 2012. The texts in Part 3 were recorded by Leon Metcalf in the early 1950s. They were retrieved from the University of Washington Library archives in the 1990s. The texts in Part 5 were recorded by Laurence C. and M. Terry Thompson in the late 1960s and early 1970s. The Thompsons, who are also no longer with us, gave me copies of all of their Klallam tapes and field notes.

Professor Laurence Thompson was my mentor and graduate committee chair at the University of Hawaii. I was working as his research assistant in the late 1970s when he brought me to Klallam country and introduced me to several Klallam speakers that he had worked with: Martha John, Anna Bennett, and Irene Charles. They were all very old and infirm and unable to work with me, so I went looking for other speakers.

I transcribed all of the texts presented here while listening repeatedly to the recordings. I translated almost all of the texts in Parts 1, 2, 3, and 4 with the help of the youngest L1 speakers, Bea Charles and Adeline Smith. Most of the texts in Part 5, I translated myself.

In the introductions, I sometimes use the traditional Klallam name and sometimes just the name that everyone knew the person by. On first mention of a speaker, I will give the traditional name with the English name. I made an effort to find the traditional name for everyone mentioned, but for two, Amy Allen and Aurelia Celestine, I could not find it.

Recordings were made at first on reel-to-reel machines. That was what Metcalf and the Thompsons used. I used a reel-to-reel machine in the early days, then switched to cassette, then stereo cassette, and finally digital recorder in 2008. You can hear in the audio files the progression of recording quality from the early 1950s to the early 2010s.

## Part 1: Becher Bay—the Narratives of Tom Charles



I first met wətónəxən Tom Charles in 1979 when I went to Becher Bay to look for Klallam speakers. I studied the language with him and his sister yálcə? Lillian Charles during the summers of 1979 and 1980. I recorded a lot of words and sentences, but no narratives at that time.

In June of 1992 Tom Charles and his wife hupələ?ələq Flora Charles née Thomas came over to Elwha from Canada to visit Ed and Hazel Sampson. Ed was being recorded telling stories and teaching me details of Klallam grammar. Tom had stories to tell too, so Tom and Ed were each set up with lapel microphones plugged into a stereo tape recorder in the Sampsons' living room.

Adeline Smith and Bea Charles were also there. Sometimes there were other family members there. For a few days a small video crew were there recording the conversations. The small living room was crowded with as many as a dozen people sometimes. You can see video clips of Tom and Ed talking those days here: <https://youtu.be/rpZleMtC4AY> and here: <https://youtu.be/OaHFXh7ynHk>.

All but two of wətónəxən's narratives were recorded by me at Elwha and Songhees from 1992 to 1999. The Two Deaf Fishermen story was recorded at Elwha by Michael Charles, and one version of the Weak Little Man story was recorded on video by Francine Swift. I transcribed and translated them with the help of Bea Charles and Adeline Smith. Some of the translations were rechecked with wətónəxən, himself.

wətónəxən was the traditional name of Tom Charles, Sr., also called Slim by many of his friends and relatives. He was born at the Klallam village éíxʷəŋ at the mouth of Deep Creek on the Olympic Peninsula. Not long after his birth, his family moved across the Strait of Juan de Fuca and settled at Rocky Point near Becher Bay, west of the city of Victoria. There were no records of his birth, and the Klallam people at the time did not celebrate birthdays, so he never really knew what year he was born. Someone told him he should be old enough for Canadian social assistance, so he applied and was assigned the arbitrary birth date of January 1, 1920. But his wife, Flora, was born before that, and she knew that he was almost a teenager when she was still a little girl.

Since Tom was born a little before 1920, he would be one of the youngest generation featured in Part 5 of this book. But his upbringing was very different from that of Bea and Adeline. They went to public school and started learning and using English daily from the age of six. Tom was never punished for speaking his own language. He did not use English regularly until he first went to school on the Esquimalt Reserve at 13 years old. He went to school for only a short time. As he put it, only until he learned to read and write. Tom was fully as fluent as his much older cousin Ed Sampson.

When wətónəxən passed away in December of 1999, he left us not only with these narratives, but also with a wealth of information about the vocabulary, grammar, and use of the Klallam language. The Klallam Dictionary [1] and Klallam Grammar [2] would be much poorer without his contributions. mán'st ʔu? háʔnəŋ, siʔámí, wətónəxən.

The narratives here are divided into three groups: traditional tales of the time when animals were people; anecdotes or conversations with his cousin cəcmaʔcút, Ed Sampson, Sr.; and personal stories of wətónəxən's life.

As a preface to the narratives, we begin with two of the last things recorded by wətónəxən. The first, he said, is his apology for letting the language go and his advice to generations following him. The second is wətónəxən's hope for the future of nəxʷsʔáyəmúcən, the Klallam language.

Now we let wətónəxən and his stories speak for themselves.

## 1 Apology and Advice

wətónəxən Tom Charles, Sr.

June 6, 1999

Apology&Advice.mp3

<sup>1</sup> háʔnəŋ en kʷaʔčaʔ siʔám nəsʔəyéʔʔqʰ ʔaʔ t n̄suʔyaʔyáʔnəŋ ʔaʔ tiə nəsqʷáy.

<sup>2</sup> ʔáwənə nəsxçít kʷaʔ ʔuʔəsláxʷlən ʔaʔ cə... ʔaʔ tiə nəsqʷáy nəsqʷáqʷiʔ nəxʷsʔəyámücən ʔawkʷlmán ʔuʔ híc ʔəʔ ʔáwənəs nəkʷlqʷiʔnəwí.

<sup>3</sup> xónə kʷi ʔuʔ xçtín yaʔ sʔiʔəyaxʷl ʔuʔnəxʷsʔəyámücən yaʔ ʔəʔ qʷáʔqʷiʔəs.

<sup>4</sup> níl kʷaʔčaʔ nəsxçít ti ʔuʔʔúʔáʔ ʔaʔ tiə sqʷáy.

<sup>5</sup> sqʷáys yaʔ kʷə ʔənçičiyáŋən yaʔ.

<sup>6</sup> ʔuʔhúy yaʔ ʔuʔ sqʷáys yaʔ ti nəxʷsʔəyám.

<sup>7</sup> ʔáwə t ʔəc ʔuʔ húy.

<sup>8</sup> ʔuʔŋən ʔəçtáyŋxʷ tiə níl ti ʔuʔskʷáʔs ʔuʔsqʷáys çəʔúʔwəs.

<sup>9</sup> ʔiʔ ʔáw kʷaʔ kʷéʔwən̄tiʔs.

<sup>10</sup> ʔuʔhúy ti suʔkʷənaŋʔitis ʔaʔ ti ʔuʔxənál kʷi n... çí n... sʔiʔəyaxʷ yaʔ, kʷi nəsʔiʔəyaxʷ yaʔ.

<sup>11</sup> ʔuʔhúy yaʔ ʔuʔ nsqʷin̄jətəŋ.

<sup>12</sup> ʔáwə c níl n̄šəmán cə náʔcùʔ ʔəçtáyŋxʷ.

<sup>13</sup> níl ʔuʔ n̄sčáʔčaʔ.

<sup>14</sup> níl kʷaʔčaʔ sxʷʔəyəs çí n̄sqʷin̄əwitxʷ.

<sup>15</sup> ʔəy'çí n̄sqʷáy ʔəʔ qʷáqʷiʔəxʷ.

<sup>16</sup> ʔáwə c šaʔšəmánti.

<sup>17</sup> ʔáwə c kʷéʔwən̄tiʔ.

<sup>18</sup> níl n̄suʔxaʔnátí.

<sup>19</sup> xənʔátəŋ suʔkʷənaŋʔiti ʔaʔ ti ʔuʔxónəstəŋ ʔənsčáy.

<sup>20</sup> húʔ caʔ cxʷ šəwí... kʷaʔ šəwíəxʷ ʔiʔ níl caʔ cxʷ ʔuʔ qʷáy ʔáy.

<sup>21</sup> níl ʔaʔ çí n̄skʷáʔ ʔn̄sʔəyéʔʔqʰ.

<sup>22</sup> ʔaʔkʷústxʷ ʔaʔ tiə sqʷáys yaʔ kʷi n̄sçičiyáŋən yaʔ.

<sup>23</sup> ʔuʔhúy yaʔ ʔuʔ qʷáy sʔiʔəyaxʷl yaʔ tiə nəxʷsʔəyámücən ʔəʔ kʷənnəkʷis.

<sup>24</sup> ʔáwənə ʔaʔ çí nácʔ.

<sup>25</sup> ʔuʔhúy st...

<sup>26</sup> ʔuʔxónə st ʔuʔ ʔəçtáyŋxʷ.

<sup>1</sup> Thank you my dear children for listening to my words.

<sup>2</sup> I don't know if I am straight in... in my words talking the Klallam language because it has been a very long time that there has been nobody to have conversation with.

<sup>3</sup> All our elders I knew spoke Klallam when they talked.

<sup>4</sup> Therefore I know a little of this language.

<sup>5</sup> It is the language of your ancestors.

<sup>6</sup> It was the only language of the Klallams.

<sup>7</sup> It wasn't me alone.

<sup>8</sup> There were many Indians who used their own language.

<sup>9</sup> And they never were fighting.

<sup>10</sup> They only helped each other all the time, my... late elders, my late elders.

<sup>11</sup> They were the only ones that talked to me.

<sup>12</sup> Those other people are not your enemy.

<sup>13</sup> They are your friends.

<sup>14</sup> That's why it's good that you talk with them.

<sup>15</sup> Have good words when you speak.

<sup>16</sup> Don't be quarrelling with each other.

<sup>17</sup> Don't be fighting.

<sup>18</sup> Tell each other.

<sup>19</sup> Tell them to help each other in everything they do.

<sup>20</sup> When you grow... When you grow, you will talk, too.

<sup>21</sup> It will be to your own children.

<sup>22</sup> Teach them that this language is your heritage.

<sup>23</sup> Our elders spoke only Klallam when they saw each other.

<sup>24</sup> There was nothing different.

<sup>25</sup> We only...

<sup>26</sup> We were all Indians.

27 ʎx<sup>w</sup>iyús k<sup>w</sup>a? čaʎiyáx<sup>w</sup> ʎa? čí nácú? tónx<sup>w</sup> ʎi?  
 ʎáy cx<sup>w</sup> ʎu? ʎčtáyŋx<sup>w</sup>.

28 ʎuʎhúy ʎu? náč ti ʎənsq<sup>w</sup>áy.

29 sx<sup>w</sup>ʎiyá tə nš...  
 30 ʎáwəŋə nsxčít k<sup>w</sup>a? ʎeʎéʎnts cə nácú? ʎ  
 q<sup>w</sup>áq<sup>w</sup>iʎs ʎawháč' cə sq<sup>w</sup>áys.

31 ʎi? ʎáy ta ʎu? x<sup>w</sup>əŋʎán ʎa? ʎniŋł  
 ʎuʎəyčtáyŋx<sup>w</sup>.

32 níł k<sup>w</sup>aʎča? nsx<sup>w</sup>słé? ʎa? t nq<sup>w</sup>inək<sup>w</sup>i  
 nšłáʎyéʎłqł.

33 nšłk<sup>w</sup>səwəs čí nšmán' ʎu? ʎəy' ʎəčtáyŋx<sup>w</sup>  
 k<sup>w</sup>a? šəwiʎəx<sup>w</sup>.

34 k<sup>w</sup>ənti cx<sup>w</sup>.

35 ʎuʎáwə cx<sup>w</sup> c šaʎšəmánti.

36 k<sup>w</sup>əŋəŋiti cx<sup>w</sup> ʎa? ti ʎuʎxəŋəstaŋ nščáy.

37 ʎx<sup>w</sup>iyús k<sup>w</sup>a? ʎuʎstáŋəs ʎənsq<sup>w</sup>áy, ʎənsčáy.

38 ʎi? ʎuʎk<sup>w</sup>əŋəŋiti cx<sup>w</sup> ʎa? ti ʎuʎxəŋál.

39 hú? ya? st tiə ʎuʎtákw<sup>w</sup>i ʎúx<sup>w</sup> ʎa? cə tŋáʎəč  
 ʎi? níł suʎk<sup>w</sup>əŋnək<sup>w</sup>il ʎa? cə sčəyaʎčaʎł ʎiyá  
 ʎaʎéʎłx<sup>w</sup>a? ʎiyá ʎaʎčix<sup>w</sup>icən.

40 ʎi? ʎuʎxəŋəŋin sx<sup>w</sup>hiyáʎł ʎəł təsl ʎa? cə  
 nácú? tónx<sup>w</sup> ʎi? ʎuʎ?...  
 41 níł suʎččüstil.

42 ʎuʎxəŋə ʎəy' ti sxčŋíns ti sk<sup>w</sup>əŋnəŋł.

43 twəwx<sup>w</sup>əŋʎán k<sup>w</sup>aʎča? ʎa? tiə ʎáynək<sup>w</sup>.

44 níł k<sup>w</sup>aʎča? nəsłé? ʎa? nək<sup>w</sup> čí nšmán' ʎuʎ  
 ʎəy' ʎaʎəčtáyŋx<sup>w</sup> k<sup>w</sup>a? šəwix<sup>w</sup> ca?,  
 nəsłəyéʎłqł.

45 níł cə ʎuʎxəŋəs nəsq<sup>w</sup>áy.

46 mán' cn ʎuʎ čəŋik<sup>w</sup>s ʎəł q<sup>w</sup>áq<sup>w</sup>iʎəŋ.

47 níł k<sup>w</sup>aʎča? nsx<sup>w</sup>háʎnəc ʎuʎxəŋə.

48 hú? ʎəstáxł čí nsq<sup>w</sup>áy ʎi? xál ca? nščŋín.

49 ʎáwəŋə nsxčít k<sup>w</sup>a? yəcústəŋ ʎa? čí sʎstáxł  
 tiə nəsq<sup>w</sup>áy.

50 níł k<sup>w</sup>aʎča? ʎuʎ sxəŋəs nəsq<sup>w</sup>áy.

51 húy k<sup>w</sup>aʎča?

27 It doesn't matter if you are from another  
 land; you are Indian, too.

28 Only your language is different.

29 It's where you...

30 I don't know what one is saying when  
 they are talking because it is a different  
 language.

31 They are Indians like we are.

32 That's why I want to talk with your  
 children.

33 My descendant, you'll be a good person  
 when you grow up.

34 Look out for each other.

35 Don't be quarrelling with each other.

36 Help each other in everything you do.

37 It doesn't matter what your language or  
 job is.

38 Always help one another.

39 When we went across to the other side,  
 we met with our relatives there at Elwha  
 and at Port Angeles.

40 And everywhere we went when we  
 arrived at another land.

41 Then we'd hug each other.

42 Everyone was happy to see us.

43 It's still like that today.

44 And so I want you to be very good people  
 when you grow up, my children.

45 That's all I'm going to say.

46 I'm very incapable when I talk.

47 So I thank you all.

48 If my words are wrong, I'll feel bad.

49 I don't know if I tell you wrong when I  
 talk.

50 So that is all I have to say.

51 It's finished.

## 2 Getting the Language Back

wətónəxən Tom Charles, Sr.

July 1, 1992

GettingTheLanguageBack.mp3

<sup>1</sup> Yeah, I'm sure glad to be here to try and help as much as I can ʔaʔ tiə sqʷáył.

<sup>2</sup> kʷɪmánʰ st kʷaʔ ʔuʔ txʷláʔpǎyʰs.

<sup>3</sup> ʔi uʔʔiʔáŋ st ʔaʔ či sɣʷənúʔəsəŋł ʔiʔ ʔáy st huŋístxʷ tiə sqʷáył yaʔ kʷɪkʷán.

<sup>4</sup> ʔuʔtxʷʔáwəŋə sɣčítł kʷaʔ ʔuʔeʔéʔntł ʔəł qʷáqʷiʔəł.

<sup>5</sup> ʔáwʰ... nəsléʔ či nəsláy ʔiyáʔnəxʷ tiə nəxʷsláyəŋ ʔəł qʷáys nəxʷsláyəŋmücən.

<sup>6</sup> kʷɪhíc ʔəł... ʔəł ʔuʔhúy tə nsuʔxʷanítəm ʔəł qʷáqʷiʔəŋ.

<sup>7</sup> níł kʷaʔčəʔ nəsxʷčmóyəq kʷaʔ ʔaʔ tə ŋəŋʰ sqʷáył.

<sup>8</sup> ʔuʔtxʷʔiʔáʔt cn.

<sup>9</sup> nəsléʔ či nəsláy ʔuʔ ʔənʔá ʔiyáʔnəxʷ.

<sup>10</sup> ʔiʔ níł caʔn nsuʔxčnáxʷ kʷaʔ ʔuʔsɣʷaʔnínʃ čtə ʔəł qʷáqʷiʔəł.

<sup>1</sup> Yeah, I'm sure glad to be here to try and help as much as I can on our language.

<sup>2</sup> We are very much feeling around.

<sup>3</sup> And we look for where to turn for a way to bring back again our language that was lost.

<sup>4</sup> It's getting so we don't know what we're saying when we talk.

<sup>5</sup> It's not... I want to hear the Klallam people speak the Klallam language again.

<sup>6</sup> It's been a long time that I've used only English when I speak.

<sup>7</sup> That's why I forget a lot of our language.

<sup>8</sup> I'm looking for it.

<sup>9</sup> I want to come hear it, too.

<sup>10</sup> And then I'll find out how we talk.

## sx̣ẉiʔáṃ, Traditional Tales

### 3 Bear and Raven

wətónəxən Tom Charles, Sr.

July 11, 1995

Bear&Raven.mp3

This is the classic story of the bungling host [3]. Bear prepares a meal to share with Raven. Then, Raven, always a sly fool in the traditional stories, attempts to return the gesture, but fails and injures himself.

<sup>1</sup> ʔuʔšótəŋ cə ščqʷáʔiç.

<sup>2</sup> suʔłkʷnákʷs cə... cə scánənəxʷ.

<sup>3</sup> suʔtkʷístxʷs.

<sup>4</sup> suʔqʷáyəŋs.

<sup>5</sup> níʔ suʔtəss ʔaʔ skʷtúʔ.

<sup>6</sup> suʔxənátəŋs ʔaʔ sčqʷáʔiç cawniʔ skʷtúʔ, “ʔáy  
či nsuʔəʔáʔ.

<sup>7</sup> txʷʔíʔən caʔ cxʷ ʔaʔ cə nəsqʷáyəŋ ʔiʔ čaʔhiyáʔ  
cxʷ túkʷ.”

<sup>8</sup> “ó, ʔáy kʷi.

<sup>9</sup> ʔuʔáʔaʔ caʔn ʔaʔkʷaʔcút ʔaʔ tə nsʔíʔən kʷaʔ  
qʷáyəs caʔ.”

<sup>10</sup> níʔ čʔ suʔkʷəntíŋs ʔaʔ cə skʷtúʔ cawniʔ  
ščqʷáʔiç.

<sup>11</sup> níʔ čʔ suʔiyás cə ščqʷáʔiç.

<sup>12</sup> suʔkʷúkʷucts xʷənán ʔaʔ t ʔáʔ.

<sup>13</sup> kʷaʔkʷíwçct kʷaʔčaʔ.

<sup>14</sup> níʔ čʔ suʔəʔtíqəŋs cə cáyss cə sčqʷáʔiç.

<sup>15</sup> suʔcəqəŋs cə sməcs nájəʔ ʔaʔ cə čáwiʔs kʷaʔ  
ʔuʔstájəŋs yaʔ čtə.

<sup>16</sup> níʔ čʔ suʔhúys.

<sup>17</sup> suʔəččísəŋs.

<sup>18</sup> ʔiʔ ʔkʷəts cə sqʷáyəŋs.

<sup>19</sup> ʔiʔ níʔ čʔ suʔíʔəns.

<sup>20</sup> ʔəʔənístəŋ cə skʷtúʔ.

<sup>21</sup> húy čʔ kʷaʔčaʔ cə sʔéʔíʔəns.

<sup>22</sup> níʔ suʔxənəŋ ʔaʔ skʷtúʔ, “ó, mán ʔuʔ ʔáy  
nəxčŋín.

<sup>23</sup> háʔnəŋ cn ʔaʔ cə ʔáy nsʔíʔəŋ.

<sup>24</sup> kʷíʔənʔəc caʔ kʷaʔčaʔ.

<sup>25</sup> š... nəkʷtxʷ ʔənʔá ʔaʔ cə nʔáʔiŋ.

<sup>26</sup> ʔáy caʔn ʔuʔ kʷúkʷ.

<sup>27</sup> ʔiʔ ʔuʔiyá cxʷ cə nčʔíʔəŋ.”

<sup>28</sup> níʔ suʔánʔ ʔaʔ sčqʷáʔiç.

<sup>1</sup> Bear was walking.

<sup>2</sup> He got a... a salmon.

<sup>3</sup> He brought it home.

<sup>4</sup> He cooked it.

<sup>5</sup> Then Raven got there.

<sup>6</sup> So Bear told Raven, “It’s good that you are  
here.

<sup>7</sup> You’ll get to eat my barbecue before you go  
home.

<sup>8</sup> Oh, good.

<sup>9</sup> I’ll stay here and wait until your food is done.

<sup>10</sup> Then Bear was being watched by Raven.

<sup>11</sup> So Bear was there.

<sup>12</sup> So he warmed himself like this.

<sup>13</sup> He was warming himself.

<sup>14</sup> Then Bear’s hands got warm.

<sup>15</sup> His fat dripped into his dish, whatever it was.

<sup>16</sup> Then he was finished.

<sup>17</sup> So he wiped his hands.

<sup>18</sup> And he took his barbecue.

<sup>19</sup> Then he ate.

<sup>20</sup> He fed Raven.

<sup>21</sup> They finished what they were eating.

<sup>22</sup> Then Raven said, “Oh, I feel good.

<sup>23</sup> Thank you for the good food.

<sup>24</sup> So now it will be my turn.

<sup>25</sup> You be the one to come to my house.

<sup>26</sup> I will cook, too.

<sup>27</sup> And you’ll eat there.”

<sup>28</sup> So Bear agreed.

<sup>29</sup> “I will go and get to your house.

<sup>30</sup> I’ll eat there.”

<sup>31</sup> Then Raven barbecued a salmon, too.

<sup>32</sup> Then Raven’s cooking was done.

<sup>33</sup> Then he was imitating Bear.

<sup>34</sup> He was there.

<sup>29</sup> “ʔuʔhiyáʔ caʔn ʔuʔtəs ʔaʔ kʷsə nʔáʔiŋ.  
<sup>30</sup> ʔiyá caʔ č̣i nsʔifən.”  
<sup>31</sup> níʔ č̣ʔsuʔqʷəyəŋ ʔaʔ skʷtúʔ ʔaʔ cə sčánnəxʷ  
 láy.  
<sup>32</sup> níʔ č̣ʔsuʔqʷəys cə skʷúkʷ ʔaʔ skʷtúʔ.  
<sup>33</sup> níʔ č̣ʔsuʔxʷaʔxʷáʔts cə sčqʷáʔič̣.  
<sup>34</sup> ʔiyá č̣ʔkʷaʔčaʔ.  
<sup>35</sup> kʷúkʷuct láy ʔaʔ cə č̣əq sčəqʷəwc.  
<sup>36</sup> ʔuʔáxəŋ ʔi ʔuʔčič̣əqʷ č̣ʔkʷaʔ kʷi sʔq̣ʔis yaʔ.  
<sup>37</sup> ʔəwkʷ kʷaʔ.  
<sup>38</sup> ʔuʔáwənə sməcs c̣q̣əŋ.  
<sup>39</sup> níʔ č̣ʔkʷaʔ suʔ... kʷaʔ ʔuʔstáŋəs yaʔ č̣tə kʷaʔ  
 qʷúys u kʷə skʷtúʔ yaʔ.  
<sup>40</sup> xʷaʔxʷáʔts cə sčqʷáʔič̣.  
 That’s as far as I can go on that in Klallam.

<sup>35</sup> He warmed himself again on the big fire.  
<sup>36</sup> He was doing that and his feathers caught on  
 fire.  
<sup>37</sup> They were all gone.  
<sup>38</sup> He had no fat to drip.  
<sup>39</sup> So then... whatever it was, if Raven died.  
<sup>40</sup> He was imitating Bear.  
 That’s as far as I can go on that in Klallam.

#### 4 Flea

wətónəxən Tom Charles, Sr.

September 24, 1993

Flea.mp3

Flea, afraid he'll burst, remains hunched up refusing to play with others.

<sup>1</sup> nócú? ya? kʷəččəcʰ.

<sup>2</sup> ʔi? mánʰ ʔu? sɣaʔsíkʷən.

<sup>3</sup> ʔáwə čʰ ya? kʷa? qqíŋs stáŋkʷ ʔa? ti néʔ.

<sup>4</sup> níŋ čʰ suʔtʰiyəmtástəŋs ʔa? cə néʔ sqʷaʔháʔuŋəxʷ  
kʷa? stáŋəs ya? čtə.

<sup>5</sup> níŋ čʰ suʔxənʔátəŋs, “hiyáʔ čʰi qqíŋ,  
mókʷənʔaʔ.”

<sup>6</sup> níŋ čʰ suʔxənəŋ ʔa? kʷəččəʔcʰ, “nʔá, ʔáwə cn.

<sup>7</sup> ʔáwə cn.

<sup>8</sup> níŋ kʷaʔ ŋəyəqʷ, ŋəyəqʷən.”

<sup>1</sup> There was one flea.

<sup>2</sup> He was very mean.

<sup>3</sup> He wouldn't play and mix in with the others.

<sup>4</sup> So those that he was among sang to him,  
whatever they were.

<sup>5</sup> So they told him, “Go play, hunched-up.”

<sup>6</sup> Then Flea said, “Come, I won't.

<sup>7</sup> I won't.

<sup>8</sup> I might burst, burst.”

#### 5 Flea Song (first version)

wətónəxən Tom Charles, Sr.

September 24, 1993

FleaSong-1.mp3

<sup>1</sup> hiyáʔ čʰi qəqíŋ, mókʷənʔaʔ.

<sup>2</sup> nʔa, ʔáwə cn.

<sup>3</sup> ʔáwə cn.

<sup>4</sup> níŋ kʷaʔ ŋəyəqʷən, ŋəyəqʷ.

<sup>1</sup> Go play, Hunched-up.

<sup>2</sup> Come, I won't.

<sup>3</sup> I won't.

<sup>4</sup> I get burst, burst.

#### 6 Flea Song (second version)

wətónəxən Tom Charles, Sr.

August 9, 1995

FleaSong-2.mp3

<sup>1</sup> hiyáʔ čʰi qəqíŋ, mókʷənʔaʔ.

<sup>2</sup> nʔá, ʔáwə cn.

<sup>3</sup> ʔáwə cn.

<sup>4</sup> níŋ kʷaʔ ŋəyəqʷən, ŋəyəqʷ.

<sup>1</sup> Go play, Hunched-up.

<sup>2</sup> Come, I won't.

<sup>3</sup> I won't.

<sup>4</sup> I'll get burst, burst.

## 7 Mink and Kelp (first version)

wətə́nəxən Tom Charles, Sr.

September 22, 1993

Mink&Kelp-1.mp3

Tom learned the traditional tales from his father and uncles. He loved this funny story and told it often. We managed to get two versions recorded.

Here, Mink, a trickster who often fools himself while trying to fool others, picks a fight with Kelp. Mink drifts away with the tide and thinks that Kelp is running away from him in fear.

<sup>1</sup> ʔáwə́nə nəsxçít kʷaʔ ʔaʔstúʔŋəts yaʔ kʷi mə́šçu  
kʷéʔwə́nti čʔiʔ cə qʷqʷúʔəŋ kʷaʔ stáŋəs yaʔ čtə  
či skʷaʔwə́ntiʔiçts cawháʔiɬ.  
<sup>2</sup> níʔ čʔ suʔtəŋúʔəŋs ʔúxʷnəs cə qʷqʷúʔəŋ.  
<sup>3</sup> ʔiʔ nəxʷxáʔəŋ čʔ cə sxʷʔiyás.  
<sup>4</sup> xáʔəŋ. suʔtəŋúʔəŋs ʔúxʷnəs cə qʷqʷúʔəŋ.  
<sup>5</sup> sʔéʔs či sqʷúçts.  
<sup>6</sup> ʔiʔ níʔ suʔxʷəyəqʷtəŋs.  
<sup>7</sup> hiyáʔ čʔ kʷaʔčəʔ ʔiʔxʷəyqʷtəŋ.  
<sup>8</sup> níʔ suʔáxəŋs yaʔ, “kʷlənʔiʔláluʔ cəxʷ kʷaʔčəʔ.  
<sup>9</sup> kʷaʔnéʔŋət cəxʷ ʔiʔláluʔ.”  
<sup>10</sup> ʔiʔ ʔáwə́ čʔ tə c níʔ cə qʷqʷúʔəŋ ʔiʔkʷaʔnéʔŋət.  
<sup>11</sup> ʔuʔníʔ čʔ ʔuʔ ʔiʔxʷəyqʷtəŋ txʷiʔhəwíyŋstəŋ.  
<sup>12</sup> txʷaʔyiyíʔ čʔ kʷaʔčəʔ ʔiʔ čəʔxçnás ʔaʔ či sníʔs  
ʔuʔ xʷəyəqʷtəŋ.  
<sup>13</sup> níʔ čʔ suʔtáns.  
<sup>14</sup> ʔuʔxón.  
<sup>15</sup> níʔ suʔxónəs xçtín.  
That’s all.

<sup>1</sup> I don’t know what Mink was doing, but he was fighting Kelp or whatever it was.  
<sup>2</sup> He swam after Kelp.  
<sup>3</sup> And there was a swift tide where they were.  
<sup>4</sup> It was swift. So he swam after Kelp.  
<sup>5</sup> He wanted to beat him up.  
<sup>6</sup> And so they were drifted.  
<sup>7</sup> They went drifting away.  
<sup>8</sup> Then he said, “You’re running away.  
<sup>9</sup> You’re running away.”  
<sup>10</sup> But it wasn’t Kelp that was running.  
<sup>11</sup> He was the one drifting backwards.  
<sup>12</sup> He was drifted far before he figured it out.  
<sup>13</sup> Then he went ashore.  
<sup>14</sup> That’s all.  
<sup>15</sup> That’s all I know.  
That’s all.

## 8 Mink and Kelp (second version)

wətə́nəxən Tom Charles, Sr.

August 16, 1995

Mink&Kelp-2.mp3

<sup>1</sup> kʷéʔwə́ntiʔ čʔ cə mə́šçu ʔaʔ cə qʷqʷúʔəŋ.  
<sup>2</sup> níʔ čʔ suʔtáçqʷ ʔaʔ mə́šçu.  
<sup>3</sup> níʔ suʔxənʔáxʷ, “ʔənʔá cəʔn túi ʔuxʷnúŋəs.  
<sup>4</sup> qʷúçc cəʔn.”  
<sup>5</sup> níʔ čʔ suʔtəŋúʔəŋ ʔaʔ mə́šçu ʔúxʷnəs cə  
qʷqʷúʔəŋ.  
<sup>6</sup> ʔiʔ... ʔiʔ štəŋ cə... cə... qʷúʔ.  
<sup>7</sup> ʔiʔ táʔŋəɬ čtə wuʔ.  
<sup>8</sup> níʔ čʔ suʔtəŋúʔəŋ ʔaʔ mə́šçu ʔúxʷnəs cə  
qʷqʷúʔəŋ.

<sup>1</sup> Mink was fighting with Kelp.  
<sup>2</sup> Then Mink got mad.  
<sup>3</sup> Then he said, “I’m going to come across to get you.  
<sup>4</sup> I’m going to beat you up.”  
<sup>5</sup> Then Mink swam after Kelp.  
<sup>6</sup> And... And it walked, the... water  
<sup>7</sup> And the tide probably came in.  
<sup>8</sup> Then Mink swam after Kelp.  
<sup>9</sup> And then he was drifted.  
<sup>10</sup> Mink was being drifted.

<sup>9</sup> ʔiʔ nɪl suʔx<sup>w</sup>əyəq<sup>w</sup>təŋs.

<sup>10</sup> ʔiʔx<sup>w</sup>əyq<sup>w</sup>təŋ' cə məšču.

<sup>11</sup> ʔiʔ xčŋín ʔaʔ čí snɪls cə q<sup>w</sup>q<sup>w</sup>úʔəŋ'

ʔiʔk<sup>w</sup>aʔnéʔŋət ʔiʔláluʔ sáʔsiʔsiʔ.

<sup>12</sup> xčŋíns ʔaʔ čí sáʔsiʔsiʔ cə q<sup>w</sup>q<sup>w</sup>úʔəŋ' ʔiʔ ʔuʔnɪl

č' tə ʔuʔ ʔiʔx<sup>w</sup>əyq<sup>w</sup>təŋ' cawɪɪl məšču.

That's as far as I can go on that.

<sup>11</sup> He thought it was Kelp that was running away afraid.

<sup>12</sup> He thought he was afraid but it was Mink that was being drifted.

That's as far as I can go on that.

## 9 Mink and Octopus (first version)

wətənxəxən Tom Charles, Sr.

September 29, 1993

Mink&Octopus-1.mp3

wətənxəxən loved a good laugh and liked sharing the funny stories that he learned from his elders. This is another one that he told many times. The word for ‘mink’ is mǎšçu. The character Mink in the traditional stories is often called mimǎšçu with the ‘affectionate’ diminutive reduplication pattern. The words mǎšçu and mimǎšçu are also used to refer jokingly to someone who is something of a liar and braggart.

In this story, Octopus wants a husband but is too unattractive to find one. She kidnaps Mink to make him her husband and seeks to tie him up so he will stay. Mink tricks her into using eelgrass to bind him. While she goes out to get food to feed her new husband, Mink easily breaks the eelgrass and escapes.

<sup>1</sup> šótəŋ č' cə stǐx<sup>w</sup>aʔc.  
<sup>2</sup> ʎǐʔáʔəŋʅ ʔaʔ čǐ swǎyqəʔs.  
<sup>3</sup> ʔǐʔ mán' č' ʔuʔxəʔxéʔsiʔ.  
<sup>4</sup> ʔáwəŋə č' cǎn sʎéʔ ʔawsmǎn's ʔuʔ xəʔxéʔsiʔ.  
<sup>5</sup> ʔuʔxəŋ' č' tə suʔwǎyqəʔ ʔuʔ čx<sup>w</sup>aʔtǐn.  
<sup>6</sup> nǐʔ suʔšótəŋ's ʔuʔʎǐʔáʔəŋʅ.  
<sup>7</sup> ʔǐʔ k<sup>w</sup>tǎs cə mǎšçu sʔǐʔšótəŋ's.  
<sup>8</sup> tǎs cə mǎšçu.  
<sup>9</sup> suʔččústs.  
<sup>10</sup> xǐŋts ʔǐʔ ččústs ʔǐʔ čǐx<sup>w</sup>áss ʔaʔ cə ʔáʔyəŋs.  
<sup>11</sup> nǐʔ č' suʔtx<sup>w</sup>aʔəscǎy<sup>w</sup>s ʔaʔ cə ʔáʔyəŋs.  
<sup>12</sup> suʔk<sup>w</sup>ácəŋ ʔaʔ mǎšçu, “šatátá k<sup>w</sup>aʔ tǎməxs wuʔ.”  
<sup>13</sup> nǐʔ č' suʔhiyáʔ ʔaʔ stǐx<sup>w</sup>aʔc' ʎǐʔáŋ ʔaʔ čǐ tǎməx.  
<sup>14</sup> nǐʔ suʔʎáys həwíyŋ.  
<sup>15</sup> suʔhəʔnítəŋ's cə sxǎnaʔ ʔaʔ mǎšçu.  
<sup>16</sup> hǎʔnítəŋ' ʔaʔ cə tǎməx.  
<sup>17</sup> suʔtx<sup>w</sup>aʔəsléʔlǎns.  
<sup>18</sup> tx<sup>w</sup>aʔəsqéʔəq.  
<sup>19</sup> nǐʔ č' suʔhiyáʔs sqǐyŋ ʔaʔ... sqéʔməq, stǐx<sup>w</sup>aʔc.  
<sup>20</sup> ʎǐʔáŋ ʔaʔ čǐ sʔǐlǎns sʔəŋnǐtx<sup>w</sup>s cə swǎyqəʔs.  
<sup>21</sup> nǐʔ č' suʔtx<sup>w</sup>aʔəsáqǐ ʔaʔ stǐx<sup>w</sup>aʔc.  
<sup>22</sup> nǐʔ č' suʔqəmǐqəmǎtəŋ's... ʔaʔ mǎšçu cə tǎməxs ʔəsqéʔəq's yaʔ.  
<sup>23</sup> ʔǐʔ nǐʔ suʔʎǐwǐhúŋəts.  
<sup>24</sup> nǐʔ suʔ... ʔuʔxčtǐn' ʔaʔ cə sx<sup>w</sup>ǐʔám.  
 That's all.

<sup>1</sup> Octopus was walking.  
<sup>2</sup> She was searching for a husband.  
<sup>3</sup> She was very ugly.  
<sup>4</sup> Nobody wanted her because she was too ugly.  
<sup>5</sup> All the men disliked her.  
<sup>6</sup> So she was walking and searching.  
<sup>7</sup> And Mink got there walking.  
<sup>8</sup> Mink got there.  
<sup>9</sup> So she hugged him.  
<sup>10</sup> She grabbed him, she hugged him, and she put him into her house.  
<sup>11</sup> So he ended up in her house.  
<sup>12</sup> So Mink hollered, “Oh my goodness, I wonder if it's eelgrass.”  
<sup>13</sup> Then Octopus went to look for eelgrass.  
<sup>14</sup> Then she came back again.  
<sup>15</sup> So she tied up Mink's feet.  
<sup>16</sup> He was tied up with eelgrass.  
<sup>17</sup> So he became tied up.  
<sup>18</sup> He became a prisoner.  
<sup>19</sup> Then she went out... Octopus, Octopus.  
<sup>20</sup> She looked for food to feed her husband.  
<sup>21</sup> Then Octopus was outside.  
<sup>22</sup> Then Mink cut off the eelgrass that bound him.  
<sup>23</sup> And then he escaped.  
<sup>24</sup> That's what I know of the story.  
 That's all.

## 10 Mink and Octopus (second version)

wətənxəxən Tom Charles, Sr.

August 17, 1995

Mink&Octopus-2.mp3

- <sup>1</sup> ლი?ანჲ ც' cə stɪxʷa?c' ?a? ʕi swəyqɑ?.
- <sup>2</sup> šətəŋ lɪ?á?əŋj.
- <sup>3</sup> mán' ?u? xɑ?xɛ?si tsawɪnɪl.
- <sup>4</sup> ?i? sxʷa?tɪn' ʕ' ?a? ʕi su?wəyqɑ? ?əɫ kʷənəŋənəs.
- <sup>5</sup> nɪl ʕ' su?xáls ti xɕŋɪns lɪ?á?ts ʕi swəyqɑ? ʕi ?u?sʰɛ? ca?.
- <sup>6</sup> nɪl ʕ' su?təs ?a? məšɕu.
- <sup>7</sup> su?ččústs cə məšɕu.
- <sup>8</sup> ?i? ʰkʷóts.
- <sup>9</sup> ?i? ʕixʷás ?a? cə ?á?yəŋs.
- <sup>10</sup> txʷa?əscəyɪxʷ ʕ' kʷa?ča? cə ?á?ɪŋs cawɪnɪl stɪxʷa?c'.
- <sup>11</sup> nɪl ʕ' su?kʷáčəŋ ?a? məšɕu.
- <sup>12</sup> šatata kʷa? táməxs q wu?.
- <sup>13</sup> nɪl ʕ' su?sɣiŋ ?a? stɪxʷa?c'.
- <sup>14</sup> su?ʰkʷnaxʷs cə táməxs.
- <sup>15</sup> su?qəyqɪtəŋs cə sɕóna? ?a? məšɕu.
- <sup>16</sup> nɪl ʕ' su?txʷa?əsqé?yəqʰs.
- <sup>17</sup> ?i? hiyá? ʰáy sɣiŋ cawɪnɪl stɪxʷa?c'.
- <sup>18</sup> ლი?ანჲ ?a? ʕi s?iləns ?əɫənistxʷ cə xáwəs swəyqɑ?s.
- <sup>19</sup> twaw?əsaql kʷa?ča? cawɪnɪl stɪxʷa?c'.
- <sup>20</sup> ?i? nɪl su?qəmətəŋs ?a? məšɕu cə táməxs sxʷi?sqé?əqʰs ya?.
- <sup>21</sup> su?ʰiwnúŋəts kʷə hiyá? kʷa? ʰiʷ.
- <sup>22</sup> ʰáw.
- <sup>23</sup> məšɕu.
- <sup>24</sup> ʰáw.

- <sup>1</sup> Octopus was looking for a man.
- <sup>2</sup> She was walking, searching.
- <sup>3</sup> She (Octopus) was very ugly.
- <sup>4</sup> And she was disliked by the men that looked at her.
- <sup>5</sup> So she felt bad looking for a man that would like her.
- <sup>6</sup> Then Mink got there.
- <sup>7</sup> She hugged Mink.
- <sup>8</sup> And she took him.
- <sup>9</sup> She took him into her house.
- <sup>10</sup> They got inside Octopus's house.
- <sup>11</sup> Then Mink hollered.
- <sup>12</sup> Oh, no, I wonder if it would be eelgrass!
- <sup>13</sup> Then Octopus went out.
- <sup>14</sup> So she got the eelgrass.
- <sup>15</sup> So she tied up Mink's legs.
- <sup>16</sup> So he became her prisoner.
- <sup>17</sup> And Octopus went out again.
- <sup>18</sup> She looked for food to feed her new husband.
- <sup>19</sup> Octopus was still outside.
- <sup>20</sup> And then Mink broke the eelgrass that was binding him.
- <sup>21</sup> He managed to escape and run away.
- <sup>22</sup> He escaped.
- <sup>23</sup> Mink.
- <sup>24</sup> He escaped.

## 11 Mink and Octopus (third version)

wətənəxən Tom Charles, Sr.

June 6, 1999

Mink&Octopus-3.mp3

- <sup>1</sup> hiyá? šətəŋ cə stɪxʷa?c'.
- <sup>2</sup> ლი?á?əŋ ?a? ʕi swəyqɑ?s.
- <sup>3</sup> ?i? ?u?xən' ti su?áwəs ?u? sxʷa?tɪn' ?awəsxʷmáns ?u? xɑ?xɛ?si?.
- <sup>4</sup> ?scú?səŋ ʕ' kʷa?ča? cə su?áwəs su?wəyqɑ?.
- <sup>5</sup> nɪl ʕ' su?təs ?a? məšɕu.
- <sup>6</sup> su?čəyəxs ?a? cə ?á?ɪŋs cə stɪxʷa?c'.

- <sup>1</sup> Octopus went walking.
- <sup>2</sup> She was searching for a husband.
- <sup>3</sup> All the men disliked her because she was very ugly.
- <sup>4</sup> The men and young men were repelled.
- <sup>5</sup> Then Mink got there.
- <sup>6</sup> He went into Octopus's house.

<sup>7</sup> ʔiʔ níʔ suʔʔkʷnáŋs.

<sup>8</sup> suʔ... ʔiʔ sʔéʔs kʷaʔčəʔ čí shiyáʔs ʔiʔáŋ ʔaʔ čí sʔə́nístxʷs cə swáyqəʔs móšču.

<sup>9</sup> níʔ č' suʔkʷáčəŋ ʔaʔ móšču, “šatata kʷaʔ táməxs q wuʔ.”

<sup>10</sup> sáʔsiʔsiʔ č' kʷaʔ táməxs čí sxʷqqséntəŋs.

<sup>11</sup> níʔ č' suʔʔiʔáŋ ʔaʔ stíxʷaʔc' čí táməx.

<sup>12</sup> suʔʔanítəŋs.

<sup>13</sup> qqítəŋ... qqítəŋ cə sʔxənaʔs cə cáys.

<sup>14</sup> níʔ kʷə suʔhiyáʔs ʔiʔáŋ ʔaʔ čí sʔə́nístxʷ cə xəwəʔs swáyqəʔs.

<sup>15</sup> níʔ č' suʔsqíyŋ ʔaʔ stíxʷaʔc'.

<sup>16</sup> suʔqəmótəŋs cə móšču ʔaʔ cə táməxs.

<sup>17</sup> suʔʔiʔwəʔ yaʔ.

<sup>18</sup> ʔaʔʔiʔwə́húŋət.

<sup>19</sup> níʔ kʷaʔčəʔ ʔuʔxə́nəʔs.

<sup>7</sup> And so she grabbed him.

<sup>8</sup> So... And she wanted to go look for something to feed her husband Mink.

<sup>9</sup> So Mink hollered, “Oh my goodness, I wonder if it’s eelgrass.”

<sup>10</sup> He was afraid that his legs would be tied up with eel grass.

<sup>11</sup> Then Octopus looked for eel grass.

<sup>12</sup> So he was tied up.

<sup>13</sup> He was tied up... she tied up his feet and hands.

<sup>14</sup> Then she went to look for something to feed her new husband.

<sup>15</sup> Then Octopus went out.

<sup>16</sup> Mink broke the eelgrass.

<sup>17</sup> So he got away.

<sup>18</sup> He managed to get away.

<sup>19</sup> That’s all.

## 12 Mink and Wolf (first version)

wətánəxən Tom Charles, Sr.

September 22, 1993

Mink&Wolf-1.mp3

In this story, it is Wolf who tricks Mink. Mink catches himself a fish, then falls asleep while it cooks. Wolf comes along, eats the fish, and then, before he leaves, puts fish grease on Mink's mouth and a bone between his teeth. Mink wakes up and thinks that he has eaten the fish himself.

<sup>1</sup> hiyá? č'ya? lácu cə mósčcu.

<sup>2</sup> suʔtsnəss cə ɲən'k'wítšən.

<sup>3</sup> ʔuʔxən č'ʔu? x'wéʔtəŋ cə k'wəʔyítšən.

<sup>4</sup> ʔəstásl ʔa? cə sxcáʔi.

<sup>5</sup> níl suʔttéʔimis k'wə níl ya? cawnił mósčcu.

<sup>6</sup> xənáts č'cə scánnəx'w k'wəʔ x'wítəŋs hiyá? q'wíŋi.

<sup>7</sup> ʔi? tsəct ʔa? cə sxcáʔi.

<sup>8</sup> níl č'suʔx'wéʔtəŋs cawnił scánənəx'w.

<sup>9</sup> x'wéʔtəŋ č'.

<sup>10</sup> ʔi ʔuʔx'wéʔtəŋ ʔi ʔuʔq'wíŋi.

<sup>11</sup> hiyá? č'q'wíŋi.

<sup>12</sup> tx'wəʔ... tx'wəʔiyá ʔa? cə sxcáʔi.

<sup>13</sup> níl č'suʔk'wənəŋútnəss ʔi? šišč'č'q'wts.

<sup>14</sup> níl č'suʔq'wúynəx'ws cə scánnəx'w, k'wəʔ k'wítšəns ya? čtə stəŋəs.

<sup>15</sup> níl č'suʔhícs.

<sup>16</sup> k'wíctš.

<sup>17</sup> suʔq'wəyəŋs.

<sup>18</sup> q'wəyəŋ č'k'wəʔčəʔ.

<sup>19</sup> x'wənʔáŋ č'.

<sup>20</sup> níl č'suʔq'wəyəs cə sk'wúk'ws.

<sup>21</sup> níl suʔq'wəq'wíʔs, "stəŋ ix'w ca? ʔuč či sʔíłəns či siʔám'.

<sup>22</sup> stəŋ ca? ʔuč či ɲút tiə siʔám' či nəšʔíłən."

<sup>23</sup> ʔuʔáxəŋ, "či sq'wúŋi? q u?

<sup>24</sup> ʔíy, máʔmən' q k'wí wu? ʔu? nəšʔíłən.

<sup>25</sup> máʔmən q wu? ʔu? nəšʔíłən."

<sup>26</sup> níl suʔxəŋəŋs, "ʔuʔníl ix'w ca? cə sxcəpšəns ɲútn.

<sup>27</sup> ʔíy, máʔmən q k'wí wu? nəšʔíłən."

<sup>28</sup> ʔi ʔuʔáxəŋ č'ʔi ʔuʔtsnəsəŋ ʔa? cə stáʔčəŋ.

<sup>29</sup> ʔi? níl č'suʔətúttəŋs ʔa? cə stáʔčəŋ č'k'wə.

<sup>30</sup> suʔ... níl č'suʔíttš.

<sup>31</sup> suʔŋəŋúttəŋs k'wəʔ cə sk'wúk'ws ya? ʔa? cə stáʔčəŋ.

<sup>32</sup> húynəŋ č'cə sk'wúk'ws ya?.

<sup>1</sup> Mink went fishing.

<sup>2</sup> He got to where there were lots of chinook salmon.

<sup>3</sup> The chinooks were all jumping.

<sup>4</sup> They were close to the grass.

<sup>5</sup> So then Mink was singing.

<sup>6</sup> He told the salmon to jump out of the water.

<sup>7</sup> And get near the weeds.

<sup>8</sup> So the salmon were jumping.

<sup>9</sup> They were jumping, apparently.

<sup>10</sup> They were jumping out of the water.

<sup>11</sup> They went out of the water.

<sup>12</sup> They got into the weeds.

<sup>13</sup> So he runs after them, and he clubs them on the head.

<sup>14</sup> So he managed to kill the salmon, king salmon or whatever it was.

<sup>15</sup> Then it was cut.

<sup>16</sup> He butchered it.

<sup>17</sup> He barbecued.

<sup>18</sup> It cooked.

<sup>19</sup> It was apparently like that.

<sup>20</sup> Then what he was cooking was done.

<sup>21</sup> Then he said, "What should this rich person eat?"

<sup>22</sup> What will this rich person eat for my food?"

<sup>23</sup> He said, "Should it be the head?"

<sup>24</sup> Oh, that's a little too much for me to eat.

<sup>25</sup> It's a little too much for me to eat."

<sup>26</sup> So he said, "I guess it will be the tail that I'll eat.

<sup>27</sup> Oh, that's a little too much for me to eat."

<sup>28</sup> He was going on until Wolf came toward him.

<sup>29</sup> Then he was put to sleep by Wolf.

<sup>30</sup> So... then he went to sleep.

<sup>31</sup> What he cooked was eaten up by Wolf.

<sup>32</sup> What he had cooked was finished.

<sup>33</sup> Then Wolf took what was left of the meat.

33 ʔiʔ níl ɛ́ suʔlɫkʷətəŋs ʔaʔ stáʔčəŋ cə néʔ slíqʷs.  
 34 suʔHáməxʷtəŋs cə čónəss.  
 35 ʔlqʷətəŋ cə scǔmí ʔaʔ cə čónəss.  
 36 cǔč ɛ́ kʷaʔčəʔ cəwɪnɪl mósčə.  
 37 níl suʔáxəŋs, “ó, ɲút ixʷ cn kʷaʔ kʷi nskʷúkʷ  
 yaʔ.  
 38 ʔáwənə kʷaʔ.  
 39 ʔuʔɲút ixʷ cn kʷaʔ.”  
 40 níl ɛ́ suʔlɫkʷnákʷs cə scǔmí ʔiʔ cə néʔ slíqʷs  
 ʔəsʔáqʷl ʔaʔ cə čónəss.  
 41 “ʔuʔɲút ixʷ cn kʷə kʷi nəskʷúkʷ yaʔ.”  
 42 ʔiʔ ʔáwə ɛ́ ta c níl ɲút.  
 43 níl ɛ́ cə stáʔčəŋ ɲaɲút kʷaʔ kʷi sʔiləns yaʔ.  
 44 xčŋíns ʔaʔ čí suʔnɪls ʔuʔ ɲút.  
 45 níl suʔ... kʷaʔčəʔ ʔuʔsɬənəs.

34 And he smeared his teeth.  
 35 He stuck a bone in his teeth.  
 36 Then Mink woke up.  
 37 So he said, “Oh, I must have eaten what I  
 cooked.  
 38 There’s no more.  
 39 I must have eaten it.”  
 40 Then he took the bone and meat stuck on his  
 teeth.  
 41 “I must have eaten what I cooked.”  
 42 But he wasn’t the one that ate it.  
 43 It was Wolf that ate up his food.  
 44 He thought it was himself who ate it.  
 45 That’s... all then.

### 13 Mink and Wolf (second version)

wətánəxən Tom Charles, Sr.

August 1, 1995

Mink&Wolf-2.mp3

1 šótəŋ ɛ́ cə mósčə qʔútcən ʔaʔ cə cácu.  
 2 ʔiʔ ɲən ɛ́ scánnəxʷ xʷéʔtəŋ.  
 3 níl ɛ́ suʔáxəŋs cəwɪnɪl mósčə, “ʔiʔqʷíŋi iq čí  
 nócúʔ.  
 4 xʷítəŋ iq qʷíŋi čí nócúʔ.”  
 5 ʔiʔ cəʔéʔt ɛ́ ʔuʔ xʷítəŋ cə nócúʔ.  
 6 ʔiʔ txʷaʔiyá ʔaʔ cə cácu.  
 7 suʔnɪls ɛ́ suʔhiyáʔs ʔiʔ ʔlɫkʷəts ʔiʔ qʷčúts.  
 8 ʔiʔ níl suʔčəqʷucs.  
 9 hɪcəs cə kʷítšən kʷaʔ ʔuʔstánəŋs čtə.  
 10 níl ɛ́ suʔčəqʷucs ʔiʔ qʷəyəŋ.  
 11 txʷaʔsyáyəct cə sqʷəyəŋs.  
 12 níl suʔaʔáʔməts.  
 13 ʔiʔ qʷáqʷi cəwɪnɪl mósčə, “stán q s... ʔuč čí  
 sʔiləns čí siʔámʔ  
 14 sqʷúŋi iq uʔ  
 15 ʔíy, mánʔ qʷi ʔuʔ maʔ... mǎʔmənʔ kʷaʔ  
 ʔuʔiləns čí siʔám.  
 16 stán ixʷ cxʷ ʔuč čí sʔiləns čí siʔámʔ  
 17 níl yəxʷ cə ʔuč cə sɬəpšəns.  
 18 ʔíy, mǎʔmənʔ qʷuʔ sʔiləns čí siʔám.”  
 19 ʔuʔáxəŋ ɛ́ ʔi ʔuʔtsnəsəŋ ʔaʔ cə stáʔčəŋ.

1 Mink was walking along the edge of the water  
 on the beach.  
 2 There were lots of salmon jumping.  
 3 Then Mink said, “I wish one would leave the  
 water.  
 4 I wish one would jump out of the water.”  
 5 And one really did jump.  
 6 And it ended up there on the beach.  
 7 Then he went and he took it and he killed it.  
 8 Then he built a fire.  
 9 He sliced the chinook salmon or whatever it  
 was.  
 10 Then he built a fire and cooked.  
 11 His cooking became ready.  
 12 Then he sat down.  
 13 Mink said, “What will be the food for the  
 important person.  
 14 Might it be the head?  
 15 Oh, that would be too... much to eat for a  
 gentleman.  
 16 What will you eat for a gentleman.  
 17 Maybe it should be its tail.  
 18 Oh, it’s a little too much for a gentleman.”

<sup>20</sup> níł č' suʔətúttəŋs ʔaʔ cə stáʔčəŋ kʷaʔ ʔístxʷs  
yaʔ čtə.

<sup>21</sup> níł č' suʔəttnúŋət ʔaʔ məščú.

<sup>22</sup> níł č' kʷə suʔŋaŋútəŋs kʷi sqʷəyəŋs yaʔ s...  
skʷúkʷs yaʔ.

<sup>23</sup> níł č' suʔhúyŋs ʔaʔ cə stáʔčəŋ.

<sup>24</sup> suʔ... suʔhúys cə stáʔčəŋ sʔéʔlən̄s.

<sup>25</sup> níł č' suʔ... ʔəqʷtəŋs cə scūm̄ ʔiʔ cə néʔ slíqʷs  
cə scánnəxʷs yaʔ skʷúkʷs yaʔ ʔaʔ cə čónəss.

<sup>26</sup> ʔiʔ níł č' suʔhúyŋs ʔaʔ cəw̄n̄l̄ stáʔčəŋ.

<sup>27</sup> suʔcəč ʔaʔ məščú.

<sup>28</sup> suʔqʷáys, “ʔuʔŋút ixʷ cn kʷaʔ kʷi nəskʷúkʷ  
yaʔ kʷi nəsqʷəyəŋ yaʔ nəstaʔč kʷi nəš...  
scánnəxʷ yaʔ nəsqʷəyəŋ.”

<sup>29</sup> níł č' suʔʔáys kʷaʔ ʔəstúʔŋəts yaʔ cə ʔəsnáw̄s  
ʔaʔ či snéʔs či scūm̄ ʔiyá ʔəsʔáqʷl̄ ʔaʔ cə čónəss.

<sup>30</sup> ʔiʔ suʔáxəŋs, “ʔuʔŋút ixʷ cn kʷaʔ kʷi nəš...  
kʷi nəsqʷəyəŋ yaʔ nəščánnəxʷ.

<sup>31</sup> ʔáwəŋə kʷaʔ.”

<sup>32</sup> níł nəsuʔxəŋs xčt̄in̄ ʔaʔ cə sʔxʷiʔám̄s yaʔ ʔaʔ  
kʷ stáʔčəŋ.

That's all I know of it.

<sup>19</sup> He was saying that when he was approached  
by Wolf.

<sup>20</sup> He was put to sleep by Wolf, whatever he did  
to him.

<sup>21</sup> Then Mink was finally put to sleep.

<sup>22</sup> Then he gobbled up his barbecue, what he had  
cooked.

<sup>23</sup> Then Wolf left.

<sup>24</sup> So Wolf finished eating.

<sup>25</sup> Then... a bone of the leftover meat of the  
salmon he had cooked was stuck to his teeth.

<sup>26</sup> Then Wolf left him.

<sup>27</sup> Then Mink woke up.

<sup>28</sup> Then he said, “I must have eaten the barbecue  
that I cooked my... the salmon that I cooked.”

<sup>29</sup> Then again what was the left-over bone doing  
stuck in his teeth.

<sup>30</sup> Then he said, “I must have eaten my... my  
barbecued salmon.

<sup>31</sup> It's gone.”

<sup>32</sup> That's all I know of the story about Wolf.  
That's all I know of it.

## 14 Mink and Wolf (third version)

wətəŋəxəŋ Tom Charles, Sr.

June 5, 1996

Mink&Wolf-3.mp3

<sup>1</sup> šətəŋ ʔiʔq̄túcəŋ cə məščú ʔaʔ cə cácu.

<sup>2</sup> ʔiʔ kʷlkʷəŋəŋs cə ŋəŋ̄ scánnəxʷ xʷéʔtəŋ ʔiyá ʔaʔ  
cə qʷúʔ.

<sup>3</sup> níł č' suʔqʷáys, “ʔiʔ ʔəŋʔá q̄i nəsqʷíŋ yəxʷ či  
nəcúʔ.

<sup>4</sup> ʔiʔ nəšʔíłəŋ ʔaʔ kʷi nəšʔíłəŋ.”

<sup>5</sup> ʔuʔáxəŋ čəʔčáy ʔi ʔuʔxʷítəŋ cə nəcúʔ kʷítšəŋ.

<sup>6</sup> ʔiʔ qʷíŋ... qʷíŋi.

<sup>7</sup> suʔkʷəŋəŋútnəŋs cə məščú ʔiʔ ʔkʷəts.

<sup>8</sup> ʔiʔ qʷčúts.

<sup>9</sup> ʔiʔ níł č' suʔkʷíct̄s.

<sup>10</sup> ʔiʔ skʷúkʷs.

<sup>11</sup> kʷúkʷ qʷəyəŋ č' kʷaʔčəʔ.

<sup>12</sup> kʷənt̄is cə sqʷəyəŋs.

<sup>13</sup> níł suʔqʷáqʷiʔs, “stáŋ caʔ či sʔíłəŋ či siʔám̄ʔ

<sup>14</sup> níł yəxʷ cə sqʷúŋiʔs, uʔ

<sup>1</sup> Mink was walking along the edge of the water  
on the beach.

<sup>2</sup> And he saw lots of salmon jumping there in the  
water.

<sup>3</sup> He said, “One will come and I'll take it out of  
the water.

<sup>4</sup> It will be the food that I eat.

<sup>5</sup> He was saying that when one chinook salmon  
jumped.

<sup>6</sup> And it came out... it came out of the water.

<sup>7</sup> Mink ran after it and he grabbed it.

<sup>8</sup> And he killed it.

<sup>9</sup> And then he butchered it.

<sup>10</sup> And he cooked it.

<sup>11</sup> He barbecued it.

<sup>12</sup> He watched his barbecue.

15 ʔíy, máʔmən' q' wuʔ sʔíʔəns.  
 16 stán yəx<sup>w</sup> caʔ ʔuč čí sʔíʔəns čí siʔámʔ  
 17 níʔ yəx<sup>w</sup> caʔ ʔuč cə sʔəpšəns?  
 18 ʔíy, máʔmən' k<sup>w</sup>i wuʔ sʔíʔəns caʔ.”  
 19 ʔuʔáxəŋ č' k<sup>w</sup>aʔčaʔ ʔi ʔuʔtsnəsəŋ ʔaʔ cə  
 stáʔčəŋ, stqáy... stáʔčəŋ.  
 20 níʔ suʔətúttəŋs ʔaʔ cə stáʔčəŋ.  
 21 níʔ č' ʔitt cəwniʔ məšču.  
 22 suʔŋəŋútəŋs k<sup>w</sup>ə k<sup>w</sup>i sq<sup>w</sup>áyəŋs yaʔ.  
 23 húynəŋ č' k<sup>w</sup>aʔčaʔ cə sʔíʔəns sq<sup>w</sup>áyəŋs yaʔ ʔaʔ  
 cə stáʔčəŋ cə.....  
 24 ʔk<sup>w</sup>ótəŋ cə scūmí ʔiʔ ʔk<sup>w</sup>ótəŋ ʔaʔ cə čónəss ʔaʔ  
 məšču.  
 25 suʔhúyŋs.  
 26 cəčct k<sup>w</sup>aʔčaʔ cəwniʔ məšču.  
 27 níʔ suʔʔíʔáʔts k<sup>w</sup>i sʔíʔəns sk<sup>w</sup>úk<sup>w</sup>s yaʔ ʔiʔ  
 ʔáwəŋə č' k<sup>w</sup>aʔ.  
 28 níʔ č' suʔq<sup>w</sup>áys, “ʔuʔŋút yəx<sup>w</sup> cn k<sup>w</sup>aʔ k<sup>w</sup>i  
 nəsk<sup>w</sup>úk<sup>w</sup> yaʔ, nəsq<sup>w</sup>áyəŋ yaʔ.”  
 29 níʔ č' suʔŋjáss cə scūmís ʔəščáčʔ ʔaʔ cə čónəss.  
 30 níʔ suʔʔáys sq<sup>w</sup>áys, “ó, ŋút yəx<sup>w</sup> cn k<sup>w</sup>aʔ k<sup>w</sup>i  
 nəsq<sup>w</sup>áyəŋ yaʔ.  
 31 ʔáy'yaʔ nəšʔíʔəŋ.”  
 32 ʔuʔáxəŋ č' k<sup>w</sup>aʔčaʔ.  
 33 ʔi ʔuʔníʔ ʔuʔ sʔəŋəns xətín' ʔaʔ cə sq<sup>w</sup>áys yaʔ  
 k<sup>w</sup>i nəšʔáyəx<sup>w</sup> nəcət yaʔ.  
 That's all.

13 Then he said, “What is this rich man going to  
 eat?  
 14 I guess it'll be the head, eh?  
 15 Oh, that's a little too much food.  
 16 What might the rich man eat?  
 17 Maybe it should be the tail.  
 18 Oh, that's a little too much food.”  
 19 He was saying that and he was approached by  
 Wolf.  
 20 Then he was put to sleep by Wolf.  
 21 So Mink went to sleep.  
 22 Then he gobbled up his barbecue.  
 23 The food he had cooked was finished by  
 Wolf.  
 24 He took a bone and stuck it in Mink's teeth.  
 25 And he left.  
 26 Then Mink woke up.  
 27 He looked for the food he had cooked, but  
 there wasn't any.  
 28 Then he said, “I must have eaten what I  
 cooked, my barbecue.”  
 29 Then he removed the bone from between his  
 teeth.  
 30 Then he said again, “ Oh, I must have eaten  
 my barbecue.  
 31 It was good food.”  
 32 That's what he said.  
 33 That's all I know of my elder's, my father's  
 story.  
 That's all.

## 15 Mink, His Nephew, and His Sister (first version)

wətónəxən Tom Charles, Sr.

July 8, 1992

Mink,Nephew,Sister-1.mp3

This is another story that wətónəxən told many times. wətónəxən considered this a very funny story, but most hearing this story for the first time think it is strange and somewhat gruesome.

At first glance, a story where Mink kills his nephew and feeds him to his sister is, indeed, gruesome. However, the story is about the feeling of resentment a young man may feel about the traditional obligation of a younger brother to an older sister and her children. Mink resents having to take his sister's kid out fishing with him. He shows this resentment in the typical Mink way of tricking both his nephew and his sister. The story always ends with the rhythmical little song, "Enjoy it! Enjoy the little liver of your son!"

<sup>1</sup> x̣ə́ŋín ʔaʔ ɕi náʔcəwɪx̣wəŋəs yaʔ kʷi kʷiwiníl  
mášču ʔaʔ cə sʔúqʷaʔs.

<sup>2</sup> suʔsátəŋs kʷaʔ hiyáʔs ɕəyəx̣ ʔaʔ ɕi p̄wiʔ.

<sup>3</sup> níl suʔhiyáʔs ʔist ʔiyáʔəŋ ʔaʔ ɕi p̄wiʔ ʔiʔ  
ʔáwəno.

<sup>4</sup> níl ɕ̣ suʔqsəts cə šípəns.

<sup>5</sup> suʔsáts cə stíkʷəns kʷaʔ nəqəŋs.

<sup>6</sup> "hiyáʔ. hiyáʔ cəw təs ʔaʔ cə tənáx̣w̄.

<sup>7</sup> təs cəw ʔaʔ cə bottom (I don't know how to say  
'bottom' in Indian) ʔiʔ nuʔkʷəyəx̣ct."

<sup>8</sup> suʔnəqəŋs cə sʔiʔáʔʔq̄l̄.

<sup>9</sup> təs ʔaʔ cə šípən.

<sup>10</sup> suʔʔkʷəts ʔiʔ nuʔkʷəyəx̣ct.

<sup>11</sup> ʔiʔ suʔtx̣wəp̄wiʔs.

<sup>12</sup> níl ɕ̣ suʔt̄cətəŋs ʔiʔ tk̄w̄istəŋ.

<sup>13</sup> suʔəhnístx̣w̄ cə sʔúqʷaʔs.

<sup>14</sup> níl ɕ̣ suʔkʷúkʷs ʔiʔ ʔilən.

<sup>15</sup> níl ɕ̣ kʷaʔcəʔ s̄x̣w̄t̄yms yaʔ, "ʔiʔiʔtáx̣w̄ cəw̄.

<sup>16</sup> ʔiʔiʔtáx̣w̄ kʷi stáʔtáq̄aʔs yaʔ kʷi n̄h̄áʔnaʔ."

<sup>17</sup> níl ɕ̣ yaʔ st̄yms.

<sup>18</sup> huʔskʷáʔs ʔuʔ stíkʷəns cə.

<sup>19</sup> tk̄w̄ists ʔiʔ ʔəhnístx̣w̄ cə sʔúqʷaʔs.

<sup>1</sup> Mink thought he'd go visit his older sister.

<sup>2</sup> So she told him to go catch a flounder.

<sup>3</sup> So he went paddling, looking for a flounder,  
but there was none.

<sup>4</sup> So he dropped his knife into the water.

<sup>5</sup> So he told his nephew to dive in.

<sup>6</sup> "Go. Go and get there where it is.

<sup>7</sup> You get to the bottom (I don't know how to  
say 'bottom' in Indian) and kind of shake  
yourself."

<sup>8</sup> So the child dove in.

<sup>9</sup> He got to the knife.

<sup>10</sup> So he took it and sort of fluttered himself.

<sup>11</sup> And he became a flounder.

<sup>12</sup> Then he was speared and taken home.

<sup>13</sup> Then he fed his sister.

<sup>14</sup> So she cooked and ate.

<sup>15</sup> So that's why he sang, "Enjoy it!

<sup>16</sup> Enjoy the little liver of your son!"

<sup>17</sup> That's what he sang.

<sup>18</sup> It was his own nephew.

<sup>19</sup> He brought him home and fed it to his sister.

## 16 Mink, His Nephew, and His Sister (second version)

wətónəxən Tom Charles, Sr.

September 14, 1993

Mink,Nephew,Sister-2.mp3

<sup>1</sup> hiyáʔ ɕ̣ náʔcəwɪx̣wəŋ cə mášču ʔaʔ tsə  
saʔəȳcəns̄, s̄x̣w̄t̄únəqs kʷaʔ stánəs yaʔ ɕ̣tə.

<sup>1</sup> Mink went visiting his younger sister, older  
sister whatever it was.

<sup>2</sup> níł č' sułxənátəŋs cənl məšču k'wə? hiyá?s ɫi?áŋ  
?a? č'i pəwi? s?íłəns.

<sup>3</sup> níł sułhiyá? ?a? məšču ɫi?áŋ.

<sup>4</sup> ?i? ?áw č' k'wə? čqáča?.

<sup>5</sup> níł č' sułqsəts cə... ?áwə nəsxčít k'wə? stáŋəs  
ya? čtə qsəts.

<sup>6</sup> níł sułxən?áx'wəs cə stík'wəns k'wə? nəqəŋs ?iyá?

<sup>7</sup> ɫk'wəts ca?

<sup>8</sup> su?ɫáčłs.

<sup>9</sup> "níł nsu?təs ?a? cə ɫáčł ?i? níł nsu?łpíct."

<sup>10</sup> ?i? níł su?húys.

<sup>11</sup> níł č' su?nəqəŋs cə sɫi?łəłqł.

<sup>12</sup> ?i? tx'wə?...

<sup>13</sup> təs ?a? cə hi?ú?ux'wəs.

<sup>14</sup> ?i? níł su?łpíct.

<sup>15</sup> níł su?tx'wə?pəwis.

<sup>16</sup> níł č' su?tčəts cəwnił məšču cə stík'wəns ?i?  
tk'wísts.

<sup>17</sup> ?i? ?əłnísts cə sx'wúnəqs, k'wə? ?u? stáŋəs čtə  
k'wə sx'wúnəq sa?əyčəns, k'wə? stáŋəs.

<sup>18</sup> níł č' su?íłəns cə... cawnił ?a? tx'wə?sk'wúk'wəs...  
k'wúk'wəs.

<sup>19</sup> níł su?tíyms, "??i?itáx'w cx'w.

<sup>20</sup> ?i?i?itáx'w k'wí stá?tá?qa?s ya? k'wí ni?á?na?."

<sup>2</sup> Then Mink told her that he would go look for a  
flounder for their food.

<sup>3</sup> Then Mink went looking.

<sup>4</sup> But they didn't catch anything.

<sup>5</sup> Then he threw into the water... I don't know  
what it was he threw.

<sup>6</sup> Then he told his nephew to dive there.

<sup>7</sup> So he'll get it.

<sup>8</sup> It's on the bottom.

<sup>9</sup> "Then you get to the bottom, then flop  
around."

<sup>10</sup> Then he finished.

<sup>11</sup> Then the child dove.

<sup>12</sup> And became...

<sup>13</sup> He got to where he was going.

<sup>14</sup> So he flipped around.

<sup>15</sup> Then he became a flounder.

<sup>16</sup> Then Mink stabbed his nephew and he  
brought him home.

<sup>17</sup> And fed his sister, whatever it was, his older  
sister or younger sister, whatever.

<sup>18</sup> So she ate what she cooked.

<sup>19</sup> Then he sang: "Enjoy it.

<sup>20</sup> Enjoy what was the little liver of your son."

## 17 Mink, His Nephew, and His Sister (third version)

wətənxəŋ Tom Charles, Sr.

September 22, 1993

Mink,Nephew,Sister-3.mp3

<sup>1</sup> hiyá? č' k'wənət tsə sa?əyčəns ?i? ɫáy č' ?u?  
čŋá?na? cawnił sa?əyčəŋ ?a? məšču.

<sup>2</sup> su?xən?átəŋs ?a? cə sa?əyčəns k'wə? hiyá?s  
čəyəx ɫi?áŋ ?a? č'i pəwi s?íłəns.

<sup>3</sup> níł č' su?hiyá?.

<sup>4</sup> su?q'wáns cə stík'wəns k'wə? ?ən?ás hi?səwá?  
ya? cə sčəyəx ɫi?áŋ ?a? č'i pəwi.

<sup>5</sup> níł su?hiyá?s ?íst.

<sup>6</sup> təs ?a? tə sx'wíyás.

<sup>7</sup> ɫi?áŋs ?i? ?áwəŋə č' pəwi.

<sup>8</sup> níł č' su?qsəts cə ša?šé?pəns k'wə? stáŋs ya? čtə.

<sup>9</sup> níł č' sułxən?áx'wəs cə stík'wəns, "hiyá? cx'w  
nəqəŋ.

<sup>1</sup> He went to see his sister and Mink's sister had  
a child, too.

<sup>2</sup> So he was told by his sister to go spearing  
looking for a flounder for their food.

<sup>3</sup> So he went.

<sup>4</sup> So he called to his nephew to come along  
spearing to look for a flounder.

<sup>5</sup> So they went paddling.

<sup>6</sup> They got to where they

<sup>7</sup> hunted but there were no flounders.

<sup>8</sup> Then he threw his pocket knife, or whatever it  
was, into the water.

<sup>9</sup> Then he told his nephew, "Go dive.

<sup>10</sup> And get my...

- 10 ʔiʔ ʎk<sup>w</sup>át cə nə...
- 11 ʎk<sup>w</sup>náx<sup>w</sup> cə nəʂaʔséʔpən.
- 12 ʔənʔáx<sup>w</sup> cx<sup>w</sup> huŋístx<sup>w</sup>.
- 13 ʔiʔ húʔ ʕi tás ʔaʔ cə ʎáǎt ʔiʔ níʔ  
n̄suʔnuʔk<sup>w</sup>óyǎǎct.”
- 14 ʔiʔ níʔ ʕ' suʔnəqəŋs cə sʎíʎáʔʎqʎ.
- 15 hiyáʔ ʕ' tás ʔaʔ cə ʎáǎt.
- 16 níʔ ʕ' suʔnuʔk<sup>w</sup>óyǎǎcts.
- 17 níʔ suʔtx<sup>w</sup>aʔpǎwiʔs.
- 18 níʔ ʕ' suʔtǎǎts cawniʔ mášǎ cə stík<sup>w</sup>əns yaʔ.
- 19 tǎǎts ʔiʔ tk<sup>w</sup>ísts yaʔ sʔǎnístx<sup>w</sup>s cə saʔóyǎǎns.
- 20 níʔ ʕ' suʔíʔəns cawniʔ.
- 21 níʔ ʕ' suʔtíyms cawniʔ mášǎ, “sx<sup>w</sup>ʔiʔiʔtáx<sup>w</sup>s.
- 23 ʔiʔiʔtáx<sup>w</sup> k<sup>w</sup>i stáʔtáʔqaʔs yaʔ k<sup>w</sup>i niǎʔnaʔ,” ʔi  
ʔuʔǎǎǎǎ ʕ'.
- 24 ʔiʔ ʔuʔhúy c sʔéʔlǎns cawniʔ saʔóyǎǎns.
- 25 suʔʎáys tíym, “ʔiʔiʔtáx<sup>w</sup>.
- 26 ʔiʔiʔtáx<sup>w</sup> k<sup>w</sup>i stáʔtáʔqaʔs yaʔ k<sup>w</sup>i niǎʔnaʔ.”

- 11 Try to get my knife.
- 12 Bring it back.
- 13 And when you get to the bottom, kind of  
move around.”
- 14 Then the child dived.
- 15 He went and got to the bottom.
- 16 Then he kind of moved around.
- 17 Then he became a flounder.
- 18 Then Mink speared his nephew.
- 19 He stabbed him and took him home to feed  
his sister.
- 20 Then she ate.
- 21 Then Mink sang, “Enjoy it!
- 23 Enjoy the little liver of your son,” he said.”
- 24 His sister kept eating
- 25 So he sang again, “Enjoy it!
- 26 Enjoy the little liver of your son.”

## 18 Raven and Seal

wətónəxən Tom Charles, Sr.

September 22, 1993

Raven&Seal.mp3

This is another “funny” story about the traditional obligation of a younger brother to an older sister and her children and a young man’s feeling of resentment. The trickster younger brother in this story is Raven and his sister is Seal. Here, Raven has to babysit his sister’s child. He eats the nephew then pretends to be sad about it to trick his sister into falling to her death. He then eats her, too. Raven is always hungry and greedy for food.

It is not uncommon for folk tales to express such societal resentments. One example from the European tradition is the “evil stepmother” motif. It is natural that a stepmother might feel resentment in having to take care of another woman’s children. The folk tale is a way to safely express these resentments and to show how, if unchecked, they can lead to bad things.

<sup>1</sup> hiyá? ɛ̃ tə skʷtúʔ.

<sup>2</sup> kʷənnəs cə sxʷtúnəqs kʷa? nɪs ɛ̃ suʔtáss.

<sup>3</sup> suʔ... ʔi? ɛ̃ŋáʔna? tsawnił sxʷtúnəqs.

<sup>4</sup> ʔásxʷ cə sxʷtúnəqs.

<sup>5</sup> nɪ ɛ̃ suʔxənátəŋs kʷa? ŋaʔkʷaʔéʔts cə

sʔíʔáʔʔlqɪs ŋáʔnaʔs.

<sup>6</sup> nɪ ɛ̃ suʔŋaʔkʷaʔéʔts.

<sup>7</sup> ʔi? nɪ suʔxʷáʔəms.

<sup>8</sup> suʔŋaŋúts cə stíkʷəns yaʔ.

<sup>9</sup> ʔukʷnás ɛ̃ kʷaʔčaʔ cə stíkʷəns yaʔ.

<sup>10</sup> nɪ ɛ̃ suʔxʷuʔúŋs ʔəscáʔcáʔ ʔaʔ c cícł qʷláyʔ.

<sup>11</sup> nɪ ɛ̃ suʔáxəŋs, “səŋsəŋəyoo kʷi nəstíkʷən

yaʔ.”

<sup>12</sup> nɪ ɛ̃ suʔxənʔáxʷs cə sxʷtúnəqs, “nuʔtxʷnéʔiŋ.

nuʔtxʷnéʔiŋ.”

<sup>14</sup> ʔi? cícł ɛ̃ cə sxʷʔiyás cə sʔaʔáʔməts.

<sup>15</sup> nɪ ɛ̃ suʔʔáys, “səŋsəŋəyoo kʷi nəstíkʷən yaʔ.”

<sup>16</sup> xʷuʔúŋ cawnił skʷtúʔ.

<sup>17</sup> nɪ ɛ̃ suʔʔáys xənʔáxʷ cə sxʷtúnəqs kʷaʔ

“nuʔtxʷnéʔiŋ.

nuʔtxʷnéʔiŋ,” xənáts ɛ̃.

<sup>19</sup> nɪ ɛ̃ suʔʔáys txʷnéʔiŋ txʷiʔúʔuxʷ txʷaʔcícł ɛ̃

kʷaʔčaʔ.

<sup>20</sup> ʔuʔiʔáʔi? ɛ̃ ʔi ʔuʔtəs ʔaʔ cə sʔiyəns cə cícł

qʷláyʔ.

<sup>21</sup> ʔi? nɪ ɛ̃ kʷlaʔ suʔhíyəŋs ʔi? suʔqʷúys cə

sxʷtúnəqs.

<sup>22</sup> nɪ suʔʔáys suʔŋaŋúts.

<sup>23</sup> suʔukʷnásʷs. That’s all I got.

<sup>1</sup> Raven went.

<sup>2</sup> He saw his sister when he got there.

<sup>3</sup> So... and his older sister had a had a baby.

<sup>4</sup> His older sister was Seal.

<sup>5</sup> So she told him to babysit her little child.

<sup>6</sup> Then he babysat.

<sup>7</sup> Then he got hungry.

<sup>8</sup> Then he gobbled up his nephew.

<sup>9</sup> He finished up his nephew.

<sup>10</sup> Then he cried from on top of a high log.

<sup>11</sup> Then he said, “Boohoo, my late nephew.”

<sup>12</sup> Then he told his sister, “Kind of move over.

Move over.”

<sup>14</sup> It was high where he was sitting.

<sup>15</sup> Then again, “Boohoo, my late nephew.”

<sup>16</sup> Raven was crying.

<sup>17</sup> Then he again told his sister to “Kind of move over.

Move over,” he told her.

<sup>19</sup> She moved again toward the high end.

<sup>20</sup> That continued until she reached the end of the high log.

<sup>21</sup> Then she fell and his sister died.

<sup>22</sup> Then he ate her, too.

<sup>23</sup> And he finished her. That’s all I got.

## 19 Raven Fakes a Broken Arm

wə́tónəxən Tom Charles, Sr. and čáćmaʔcút Ed Sampson, Sr.

July 8, 1992

RavenBrokenArm.mp3

Here, wə́tónəxən is speaking with čáćmaʔcút Ed Sampson, telling him a Raven story that he has heard many times. Raven is the anti-role model. In this story, Raven shows his typical characteristics—being greedy, lying, playing on others’ sympathy to get what he wants, keeping food from his children. As shown at the end of this story, Raven talked in Cowichan so his kids wouldn’t understand. A message of the Raven stories is “Don’t be like Raven.”

<sup>1</sup> láy čə́ kʷi ʔuʔ xʷənʔáŋ kʷi skʷtúʔ yaʔ.

ES: Yeah.

<sup>2</sup> láy čə́ yaʔ ʔuʔ qáyx ʔə́l qʷáqʷiəs.

ES: Yeah, he was another liar, that skʷtúʔ, that’s uh Raven.

<sup>3</sup> xál č’... xál č’ ti táwiʔs.

<sup>4</sup> xʷənʔáŋ ixʷ yaʔ ʔaʔ nókʷ, stkʷácss.

<sup>5</sup> suʔəsxʷəykʷtxʷs tə́ táwis.

<sup>6</sup> ʔiʔ ʔáw č’ tə́ c ʔə́stákʷl tə́ táwis.

<sup>7</sup> ʔón č’ xáčəŋ qə́yəx cə́ ʔəsxʷəykʷ ʔaʔ cə́ táwis ʔiʔ ʔuʔ ʔuʔúts kʷaʔčə́aʔ.

<sup>8</sup> sxʷaʔtínis č’ skʷə́nnəxʷtxʷ.

<sup>9</sup> kʷlínl kʷaʔ kʷə́nəŋəs ʔaʔ cə́ ʔə́nəŋənaʔs ʔiʔ qə́məsítəŋ.

<sup>10</sup> níl č’ sxʷə́sxʷəykʷtxʷs ʔaʔ cə́ cloth, púxʷən kʷaʔ ʔuʔstáŋəs čə́tə.

<sup>11</sup> níl kʷaʔčə́aʔ ʔuʔ kʷə́nə́tíŋ č’ ʔaʔ cə́ náʔcúʔ ʔə́naʔs ʔuʔ... ʔuʔ cə́ŋʔə́ts every now and then.

<sup>12</sup> suʔʔuʔúts cə́ xáčəŋ qə́yəx sxʷə́sxʷəykʷ ʔaʔ cə́ ʔiʔ kʷaʔ stáŋəs yaʔ čə́tə.

<sup>13</sup> sxʷč́tátəŋs ʔaʔ cə́ náʔcúʔ ʔə́naʔs, “ʔstúʔŋət ʔuč kʷaʔčə́aʔ ʔə́nsxʷcə́ŋtəŋ nícáys.”

<sup>14</sup> níl č’ suʔ... suʔáxəŋs, “ʔáwə́ cn cə́ŋ.

<sup>15</sup> púʔxʷt cn t.

<sup>16</sup> xál tiə́ nə́táwiʔ.”

<sup>17</sup> ES: qə́yắxct.

<sup>18</sup> qə́yắxct.

<sup>19</sup> níl č’ suʔláys č́tátəŋ kʷaʔ kʷə́nə́stəŋs kʷə́... ʔaʔ č́i ʔə́stákʷl táwiʔs.

<sup>20</sup> níl č’ suʔqʷáqʷis.

<sup>21</sup> qə́wə́čə́n yə́xʷ yaʔ kʷiwníl.

<sup>22</sup> ʔáxəŋs, “læmət ʔuʔ č́ælə́š.

<sup>23</sup> læmət ʔuʔ č́ælə́š,” ʔáxəŋ yə́xʷ kʷiwníl skʷtúʔ.

<sup>1</sup> Raven was apparently like that too.

ES: Yeah.

<sup>2</sup> He lied when he talked, too.

ES: Yeah, he was another liar, that skʷtúʔ, that’s uh Raven.

<sup>3</sup> He hurt... His arm apparently hurt.

<sup>4</sup> I guess he was like you, a broken arm.

<sup>5</sup> So he wrapped up his arm.

<sup>6</sup> But his arm wasn’t broken.

<sup>7</sup> He apparently had lots of dried salmon eggs wrapped up in his arm, and he was eating them.

<sup>8</sup> He hated to let them see it.

<sup>9</sup> If his children saw it, they’d beg for some.

<sup>10</sup> That’s why he wrapped it in the cloth, rag or whatever it was.

<sup>11</sup> One of his children was watching him take a bite every now and then.

<sup>12</sup> So he was eating the dried salmon eggs wrapped up in it and whatever it was.

<sup>13</sup> That’s why the one son asked him, “Why are you biting your hand?”

<sup>14</sup> So then... so he said, “I didn’t bite.

<sup>15</sup> I’m blowing on it.

<sup>16</sup> My arm is sore.”

<sup>17</sup> ES: He’s lying.

<sup>18</sup> He’s lying.

<sup>19</sup> Then again he was asked to show his broken arm.

<sup>20</sup> That’s how he talked.

<sup>21</sup> He must have been Cowichan.

<sup>22</sup> So he said, “Look at my hand.

<sup>23</sup> Look at my hand,” Raven said.

He was showing his hand, he said, look at it, my hand. But he had dried salmon eggs wrapped in his arm with a piece of cloth, this Raven.

---

He was showing his hand, he said, look at it, my hand. But he had dried salmon eggs wrapped in his arm with a piece of cloth, this Raven.

## 20 The Boy Who Lived with Wolves (The Weak Little Man) (first version)

wətə́nəxən Tom Charles, Sr.

September 24, 1993

WeakLittleMan-1.mp3

wətə́nəxən's version of the story of the boy who lived with wolves is similar to the Saanich version, but the major theme is different. In this Klallam version, the boy, dejected and rejected by his peers, is taken in by the wolves and trained to become a strong athlete. The wolves then send him home to become accepted and loved by his people. In the Saanich version, the wolves find the injured baby boy and raise him. He becomes a leader of the wolves and a fierce warrior.

<sup>1</sup> náʔcúʔ č'yaʔ...

<sup>2</sup> náʔcúʔ č'yaʔ swéʔwəs kʷi mán' ʔuʔ qaʔqiʔám.

<sup>3</sup> sléʔs ʔaʔ ti sqqíns cə ʔəstáʔŋəkʷ ʔaʔ cə néʔ  
suʔáwəs kʷl̥sʔáyeʔʔq̥l̥s.

<sup>4</sup> ʔiʔ sxʷaʔtín' č'yaʔ.

<sup>5</sup> níl č'ʔaʔ cə ʔuʔmán' suʔqaʔqiʔám.

<sup>6</sup> sqiʔám' č'i sxʷítəŋs.

<sup>7</sup> sqiʔám' č'i skʷánəŋəts

<sup>8</sup> níl č'yaʔ suʔaʔáʔməts cəwníl swíwaʔwəs  
ʔuʔiyá ʔaʔ cə ʔuʔsxʷʔiyás čtə ʔuʔ č'i sxaʔx̥lámis  
ʔaʔ tə ʔəyəs sláyéʔʔq̥l̥ qaʔx̥q̥íŋ.

<sup>9</sup> ʔuʔ xʷənʔáŋ č'yaʔ ʔuʔx̥əl cə x̥çŋíns ʔaʔ č'i  
sqiʔámis č'i sqqíns.

<sup>10</sup> sxʷaʔtín' ʔaʔ c sqaʔqiʔámis.

<sup>11</sup> sqiʔám' č'i skʷánəŋəts.

<sup>12</sup> sqiʔám' č'i sxʷítəŋs.

<sup>13</sup> níl č'suʔstəŋs cúŋ.

<sup>14</sup> hiyáʔ č'ʔúxʷ ʔaʔ cə čáyəqʷ.

<sup>15</sup> təs ʔaʔ cə čáyəqʷ ʔiʔ l̥čikʷs sʔiʔstəŋs.

<sup>16</sup> suʔstəçts ʔiʔ ʔitt.

<sup>17</sup> níl č'suʔittənúŋəts.

<sup>18</sup> suʔtsnə́səŋs ʔaʔ tə stəyaʔčəŋ.

<sup>19</sup> níl suʔsmə́kʷəŋs ʔaʔ cə stáʔčəŋ.

<sup>20</sup> suʔcəŋáʔtəŋs yaʔ t̥kʷístəŋ.

<sup>21</sup> ʔúxʷtəŋ ʔaʔ cə ʔuʔ sxʷʔiyás cə stəyaʔčəŋ,  
skʷáʔs ʔáʔiŋs cə stəyaʔčəŋ.

<sup>22</sup> cəççt kʷaʔčaʔ cnił swéʔwəs.

<sup>23</sup> suʔçtə́təŋs ʔaʔ cə stáʔčəŋ kʷaʔ s... “ʔaʔstúʔŋət  
cxʷ ʔuč sxʷʔiyás ʔaʔ cə čáyəqʷ cə sʔéʔtts.”

<sup>24</sup> níl č'suʔyəcústs ʔaʔ č'i sxáls x̥çŋíns ʔaʔ c  
sxʷaʔtínis ʔaʔ cə néʔ suʔáwəs, suʔáwəs qaʔx̥q̥íŋ  
ʔiʔ ʔáw kʷə ʔánətəŋs cə sléʔs tə stəŋkʷáçts qqíŋ.

<sup>25</sup> níl kʷaʔčəʔl̥ x̥əl̥ x̥çŋíns suʔstəŋs cúŋ.

<sup>26</sup> “sqiʔám' č'i nəsxʷítəŋ.

<sup>1</sup> There was one person...

<sup>2</sup> There was one young man who was very  
weak.

<sup>3</sup> He wanted to play together with those boys  
that were there of his age.

<sup>4</sup> They didn't like him.

<sup>5</sup> It was because he was too weak.

<sup>6</sup> He couldn't jump.

<sup>7</sup> He couldn't run.

<sup>8</sup> So the little guy sat where he usually watched  
the happy children playing.

<sup>9</sup> He was that way feeling bad because he was  
too weak to play.

<sup>10</sup> They didn't like him because he was weak.

<sup>11</sup> He couldn't run.

<sup>12</sup> He couldn't jump.

<sup>13</sup> So he walked up into the bush.

<sup>14</sup> He went into the back woods.

<sup>15</sup> He got deep into the woods tired from  
walking.

<sup>16</sup> So he lay down and slept.

<sup>17</sup> So he finally fell asleep.

<sup>18</sup> The wolves came upon him.

<sup>19</sup> So then he was picked up by a wolf.

<sup>20</sup> So they packed him home.

<sup>21</sup> They took him to where the wolves were, the  
home of the wolves.

<sup>22</sup> The boy awoke.

<sup>23</sup> A wolf asked him if... “What were you doing  
in the woods sleeping?”

<sup>24</sup> He told them he was feeling bad because he  
was hated by the boys, the boys who were  
playing and wouldn't let him when he wanted to  
take part in the playing.

<sup>25</sup> So his feelings were hurt and he walked into  
the bush.

- 27 sqiʔám' či næskʷánəŋət.  
 28 ʔuʔmán' cn ʔuʔ qaʔqiʔám'.  
 29 níł næsxʷsxʷaʔtín' ʔaʔ cə néʔ suʔáwəs.  
 30 húy ti næsuʔnaʔnəyətəŋ.  
 31 sqaʔxqínʔ ʔaʔ ti næsuʔyəsčənúnəŋət  
 32 sqiʔám' či næsqaʔxqínʔ.  
 33 níł kʷaʔčəʔ næsxʷcúnʔ štəŋ.”  
 34 “ó, ʔuʔčáčt caʔ st kʷi ʔuʔ?...  
 35 ʔuʔtxʷaʔəy' caʔ cxʷ.  
 36 ʔuʔáʔaʔ caʔ cxʷ ʔiʔ txʷaʔiyóm' caʔ cxʷ.”  
 37 níł č' suʔšl... ɪhájns kʷə cə ʔsʔáqʷt ʔaʔ sʔiqʷs  
 kʷaʔ ʔuʔstánəs yaʔ čtə.  
 38 ʔáwənə næsxčit; næsmóyəq.  
 39 níł č' suʔɪhájns cə ʔəsʔáqʷt ʔaʔ cə táwiʔs, cə  
 sxónaʔs.  
 40 húy č' kʷi c sʔənʔátəŋs šəčtəŋ ɪháj cə qʷcəŋ'  
 čtə kʷaʔ ʔuʔstánəs yaʔ čtə.  
 41 níł č' suʔsátəŋs sqíyŋəxʷ ʔiʔ xʷítəŋ.  
 42 suʔsqíyŋs ʔiʔ xʷítəŋ.  
 43 ʔiʔ ʔáw č' txʷaʔcícł.  
 44 suʔʔáys qʷánsəŋ čixʷáŋ.  
 45 ʔáy č' ččátəŋ ɪháj cə néʔ qʷcəŋ' ʔsʔáqʷt ʔaʔ cə  
 sxónaʔs ʔaʔ cə tútáwiʔs.  
 46 húy č' c sʔənʔátəŋs ʔiʔ ʔáy sátəŋ sqíyŋəxʷ ʔiʔ  
 ʔáy xʷítəŋ.  
 47 suʔsqíyŋs ʔáy ʔiʔ xʷítəŋ.  
 48 ʔiʔ ʔaʔ... ʔáy č' ʔuʔ ʔáw c txʷaʔcícł.  
 49 níł suʔʔáys čixʷáŋ.  
 50 ʔáy č' ɪháj cə néʔ qʷcəŋ' ʔsʔáqʷt ʔaʔ cə  
 tútáwiʔs ʔiʔ cə sxónaʔs sxínaʔs.  
 51 húy č' c ʔənʔátəŋ ʔiʔ ʔáy sátəŋ kʷaʔ hiyáʔs  
 sqíyŋ.  
 52 ʔiʔ ʔáy xʷítəŋ.  
 53 suʔxʷítəŋs ʔiʔ hiyáʔ txʷaʔcícł.  
 54 txʷaʔcícł č' c sxʷítəŋs.  
 55 níł č' suʔʔənʔátəŋs ʔaʔ cə stəyáʔčəŋ, “láv'cxʷ  
 kʷə.  
 56 txʷaʔəy' caʔ.  
 57 txʷaʔəy' caʔ cxʷ.  
 58 txʷaʔiyóm' caʔ cxʷ ʔaʔ či nš...  
 59 txʷaʔcícł ʔaʔ či nšxʷéʔtəŋ.  
 60 ʔiyóm' caʔ cxʷ ʔəčtáyŋxʷ.  
 61 xʷəŋ caʔ ʔəł kʷánəŋətʰxʷ.”
- 26 “I can't jump.  
 27 I can't run.  
 28 I'm just too weak.  
 29 That's why I am hated by those boys.  
 30 They only laughed at me.  
 31 They made fun because I was poor.  
 32 I was unable to play.  
 33 So that is why I went walking up into the  
 bush.”  
 34 “Oh, we'll fix that...  
 35 You'll become good.  
 36 You'll stay here and you will become strong.”  
 37 So they... took off what was stuck on his flesh,  
 whatever it was.  
 38 I don't know; I forget.  
 39 They took off what was on his arms and his  
 feet.  
 40 They finished doing that to him, pulling off  
 those roots or whatever they were.  
 41 Then he was told you go outside and jump.  
 42 So he went outside and jumped.  
 43 But he didn't go high.  
 44 So again he was called to go back inside.  
 45 They worked on him again removing the roots  
 that stuck to his feet and to his arms.  
 46 They finished doing that to him and he was  
 told you go outside and jump again.  
 47 So he went outside again and jumped.  
 48 But again he did not go high.  
 49 So they brought him in again.  
 50 So again they took off those roots that were  
 attached to his arms and his feet.  
 51 They finished doing that to him and again he  
 was told to go outside.  
 52 And he jumped again.  
 53 So he jumped and went very high.  
 54 His jump became high.  
 55 Then he was told by the wolves, “You are  
 healed.  
 56 It will become good.  
 57 You will become good.  
 58 You will become strong in your...  
 59 You'll go high when you are jumping.  
 60 You'll be a strong person.  
 61 You will run fast.  
 62 Then he was told, “Go home.

62 níł č' suʔsátəŋs, "hiyáʔ cɣw kʷaʔčəʔ túkʷ.  
 63 təŋkʷáct ʔaʔ kʷsə suʔáwəʔs qaʔxqínʔ.  
 64 ʔiʔ ʔáwə cɣw tə c yaʔcúst ʔaʔ tiə scáʔiʔl." ʔəʔ  
 65 níł č' suʔhiyáʔs tókʷ.  
 66 čəŋ č' ʔiʔqaʔxqínʔ cə suʔáwəʔs.  
 67 níł č' suʔəməʔs ʔaʔ cə ʔuʔsxwʔiyás yaʔ ʔəʔ  
 ʔaʔáʔməʔs.  
 68 ʔiʔ húʔ č' ʔəŋʔá txʷnʔá ti sqqínʔs čtə wuʔ tə  
 suʔáwəʔs, ʔiʔ níł č' suʔnuʔcəyʔkʷcts.  
 69 sʔéʔs či sxʷtíŋəʔs, ʔiʔ ʔáw kʷaʔ xʷtíŋəʔs.  
 70 ʔáw kʷaʔ xʷítəŋs.  
 71 níł č' suʔčtátəŋs ʔaʔ cə suʔáwəʔs kʷaʔ sʔéʔs ʔuʔ  
 či sqqínʔs.  
 72 níł č' suʔyəcústs ʔaʔ či sʔéʔs či sqqínʔ.  
 73 húʔ č' kʷaʔčəʔ təxəŋəŋ txʷʔúxʷnəsəŋ ʔaʔ cə,  
 stánəʔs yaʔ čtə ʔaʔ cə sqaʔxqínʔ, níł č' suʔxʷtíŋəʔs.  
 74 txʷaʔcicł č' ʔəʔ xʷítəŋs.  
 75 txʷaʔxʷəŋ ʔəʔ kʷánəŋəʔs.  
 76 txʷaʔiyóm cə tutáwiʔs ʔaʔ či scšəyʔuʔs ʔaʔ cə  
 sqaʔxqínʔs.  
 77 ʔáwəŋə nəsxčit či snás yaʔ čtə.  
 78 níł ʔuʔ sxəŋəʔs.  
 79 txʷaʔ... txʷaʔsʔéʔ kʷaʔčəʔ ʔaʔ cə  
 kʷíʔəxʷiyəŋəxʷs, kʷíʔsʔáʔyéʔʔlqłs.  
 80 níł suʔtxʷaʔəyəss yaʔ.  
 That's all I can.

63 Join in with those boys who are playing.  
 64 And don't tell them about the work we did."  
 65 So he went home.  
 66 He got home and the boys were playing.  
 67 So he sat where he usually sat.  
 68 And when what they were playing with came  
 towards him he sort of moved.  
 69 He wanted to jump for it but didn't jump for  
 it.  
 70 He didn't jump.  
 71 Then the boys asked him if he wanted to play.  
 72 He told them he wanted to play.  
 73 If it went toward him, whatever they were  
 playing with, then he sprang at it.  
 74 His jump was high.  
 75 He ran fast.  
 76 His arms had become strong when he threw  
 what they were playing with.  
 77 I don't know what it was called.  
 78 That's all.  
 79 He became liked by his fellow villagers and  
 the children of his age.  
 80 So he became happy.  
 That's all I can.

## 21 The Boy Who Lived with Wolves (The Weak Little Man) (second version)

wətəŋəxəŋ Tom Charles, Sr.

July 10, 1995

WeakLittleMan-2.mp3

Want it in English? Or in Klallam or Chinese  
 or?

Klallam first and then Chinese.

Yeah, that's uh...

<sup>1</sup> ʔəŋ č' ʔiyá sʔáʔyéʔʔlqł qaʔxqínʔ ʔaʔ ti ʔuʔxəŋáł  
 kʷaʔ ʔuʔstánəʔs yaʔ čtə cə sqaʔxqínʔs.

<sup>2</sup> ʔiʔ náč' ʔiʔ ʔuʔnáʔcúʔ č' yaʔ tə sxʷaʔtín' ʔaʔ c  
 smánis ʔuʔ qaʔqiʔám.

<sup>3</sup> mán' ʔuʔ qəʔqánəʔ ʔəʔ kʷánəŋəʔs.

<sup>4</sup> sqiʔám či sxʷítəŋs.

Want it in English? Or in Klallam or Chinese  
 or?

Klallam first and then Chinese.

Yeah, that's uh...

<sup>1</sup> There were many children playing there all the  
 time, whatever they were playing.

<sup>2</sup> And one different one was despised because he  
 was too weak.

<sup>3</sup> He ran too slow.

<sup>4</sup> He couldn't jump.

<sup>5</sup> So that little boy felt bad.

5 ʔi? nɪf ɛ̃ suʔxáls tə ɣçŋíns cəwɪnɪl sɫɪ́lǎʔlǫ́t swéʔwəs.  
 6 nɪf ɛ̃ suʔstóns hiyá? cúŋ ʔúxʷ ʔa? cə sŋ... sŋiyánt.  
 7 hiyá? ɛ̃ txʷaʔyíyʷ txʷaʔčáyəqʷ.  
 8 suʔlɛ́ikʷss.  
 9 suʔstə́cts ʔi? ʔítt.  
 10 twawʔéʔtt ɛ̃ sxʷʔiyá ʔi? kʷltsnósəŋ ʔa? cə stə́yaʔčəŋ.  
 11 suʔlɫʷótəŋs ʔiʔcəŋáʔaʔtəŋ hiyá? tɫʷístəŋ ʔúxʷtəŋ ʔa? cə sxʷʔiyás cə stáʔčəŋ, cə ʔáʔiŋs cə stáʔčəŋ.  
 12 tóstts kʷaʔčaʔ.  
 13 nɪf ɛ̃ suʔxčótəŋs čtátəŋs, “stúʔŋət cxʷ kʷaʔčaʔ ʔənsxʷʔiyá ʔa? kʷə nɪʔiyá tə nsscáwt ʔéʔtt?  
 14 mánʷ cxʷ kʷə ʔuʔ yíyʷʔaʔ kʷəsə nʔáʔyəŋ.”  
 15 nɪf ɛ̃ suʔxónəŋs ʔaʔ cəwɪnɪl swéʔwəs, “mánʷ cn kʷi... mánʷ kʷi ʔuʔ xəl tə ɣçŋín ʔaʔ tə nəsxʷaʔtínʷ ʔaʔ cə néʔ sɫə́yɛ́ʔlǫ́t.  
 16 ʔáwə cn kʷaʔ təŋkʷátəŋ ʔəl təŋkʷátəŋən, ʔəl qʷaʔ... qaʔxqíŋs.  
 17 ʔawimánʷ cn ʔuʔ siʔámət.  
 18 sqiʔámʷ čɪ nəskʷánəŋət.  
 19 sqiʔámʷ čɪ nəsxʷítəŋ.  
 20 qaʔqiʔámʷ tə nəsxónaʔs.  
 21 qaʔqiʔámʷ tə ntúʔfáʔwiʔ.”  
 22 “ó, ʔuʔčáct caʔ st kʷaʔčaʔ.”  
 23 suʔŋútəŋs suʔŋjánʷs cə qʷčəŋ cə kʷaʔ ʔuʔstánəŋs yaʔ čtə, ʔəl sqəyáyŋxʷs.  
 24 ŋŋjánʷ ɛ̃ kʷaʔ ʔaʔ cə sxónaʔs cə qʷčəŋ.  
 25 ɫáy ɛ̃ ʔuʔ xənátəŋ cə cáyss.  
 26 suʔhúys xənátəŋ ʔəl ŋjánʷs cə qʷčəŋ ʔaʔ cə sxónaʔs ʔiʔ cə cáyss.  
 27 suʔsaʔátəŋs kʷaʔ sqíyŋs ʔiʔ xʷítəŋ.  
 28 suʔsqíyŋs ʔiʔ xʷítəŋ ʔiʔ ʔáw c txʷaʔcícl.  
 29 suʔlájys qʷánsəŋ čixʷánʷ.  
 30 suʔlájys ŋjánʷ cə néʔ ʔaʔ cə sxónaʔs ʔaʔ cə cáyss.  
 31 suʔlájys xənátəŋ yaʔ čtə kʷaʔčaʔ ɫáy sqíyŋ ʔiʔ xʷítəŋ.  
 32 suʔlájys sqíyŋs ʔiʔ ʔuʔxʷítəŋs.  
 33 hiyáʔ txʷaʔcícl.  
 34 suʔxənʔáxʷs kʷaʔčaʔ, “húy cxʷ kʷaʔčaʔ.

6 So he walked inland to the mountains.  
 7 He went far into the woods.  
 8 He got tired.  
 9 So he lay down and slept.  
 10 He was still sleeping there when he was approached by the wolves.  
 11 So he was taken, being packed over home to where the wolves were, the wolves' home.  
 12 So they got him there.  
 13 Then they figured and asked him, “What were you doing there on the ground sleeping?  
 14 You are very far from your home.”  
 15 Then they were told by the boy, “I'm very... I feel very bad because I'm despised by the other children.  
 16 I'm not accepted when I join in when... they're playing.  
 17 It's because I take it too easy.  
 18 I can't run.  
 19 I can't jump.  
 20 My legs are weak.  
 21 My arms are weak.”  
 22 “Oh, we'll fix that.”  
 23 So they ate it and took off the roots or whatever it was while it was a tree.  
 24 They removed the roots from his legs.  
 25 They also did it to his hands.  
 26 They finished doing that to him while they removed the roots from his legs and hands.  
 27 They told him to go out and jump.  
 28 So he went outside and jumped but he didn't go high.  
 29 He was called in again.  
 30 Again they removed what was on his legs and hands.  
 31 He was told again to go out again and jump.  
 32 So he again went outside and jumped.  
 33 He went high.  
 34 So they told him, “You're finished.  
 35 Go home and join in with your fellow children, fellow boys.”  
 36 Then he went again down to the beach and went home.  
 37 Then he got home.  
 38 The boys were continuing playing.

35 hiyá? cx<sup>w</sup> k<sup>w</sup>a?ča? túk<sup>w</sup> ?i? təŋk<sup>w</sup>á?ct ?a? k<sup>w</sup>sə nk<sup>w</sup>lsłəyé?łqł ?ənk<sup>w</sup>lsu?áwəs.”

36 níł č' su?hiyá?s láy łcú hiyá? túk<sup>w</sup>.

37 níł č' su?čáŋs.

38 su?i?á?i č' k<sup>w</sup>a?ča? qa?xqínj cə k<sup>w</sup>lsu?áwəs słá?yé?łqł.

39 níł č' su?úx<sup>w</sup>s ?a? cə sx<sup>w</sup>?iyás ya? ?əł ?a?á?məts ?əł xáls t xčŋíns.

40 su?a?á?məts.

41 su?láy<sup>s</sup> xə?xłám.

42 k<sup>w</sup>əntís ?i? ?áwə č' k<sup>w</sup>a? nu?k<sup>w</sup>əntəŋs ?a? cawhá?ił sq<sup>w</sup>a?há?uŋəx<sup>w</sup>s.

43 hiyá? č' tx<sup>w</sup>?úx<sup>w</sup>nəsəŋ ?a? cə sq<sup>w</sup>a?qtəmús čtə wu? ?u?stáŋəs ya? čtə.

44 ?i? níł č' su?lłé?s či sx<sup>w</sup>?təŋs x<sup>w</sup>?tíŋs cə sq<sup>w</sup>a?xqínj<sup>s</sup> cə su?áwəs.

45 ?i? k<sup>w</sup>əntíŋj č' k<sup>w</sup>a?ča? ?a? cə né?.

46 níł č' su?q<sup>w</sup>ánsəŋs k<sup>w</sup>a? ?n?ás təŋk<sup>w</sup>á?ct.

47 níł č' su?təŋk<sup>w</sup>á?ct.

48 ?i? ?ən?á č' ?u? x<sup>w</sup>əŋ ?əł k<sup>w</sup>a?nə?ŋəts.

49 tx<sup>w</sup>a?cicl ?əł x<sup>w</sup>?təŋs.

50 lłk<sup>w</sup>nás cə sqqínj<sup>s</sup> k<sup>w</sup>a? ?u?stáŋəs ya? čtə sq<sup>w</sup>a?xqínj<sup>s</sup> cawhá?ił su?áwəs.

51 húy č' k<sup>w</sup>a?ča? sq<sup>w</sup>a?xqínj<sup>s</sup>.

52 ?u?xəŋ?átəŋ, “húy<sup>w</sup> k<sup>w</sup>a?ča? ?i? yá?ct.

53 hiyá? ca? st k<sup>w</sup>ánəŋət.

54 k<sup>w</sup>ánəŋət ca? st.

55 slé?ł či sčxčənáx<sup>w</sup>ł k<sup>w</sup>a? x<sup>w</sup>əŋəx<sup>w</sup> čtə k<sup>w</sup>a? k<sup>w</sup>ánəŋətəx<sup>w</sup>.”

56 níł č' su?i?yá?cts.

57 su?k<sup>w</sup>ánəŋəts cawhíł.

58 pǝǝ?k<sup>w</sup>ł cawhá?ił su?áwəs.

59 níł č' cə x<sup>w</sup>əŋ ti sk<sup>w</sup>ánəŋəts təŋk<sup>w</sup>á?ct.

60 ?i? níł č' k<sup>w</sup>a?ča? su?k<sup>w</sup>ánəŋəts.

61 su?húyŋs k<sup>w</sup>a?ča?.

62 húyəs k<sup>w</sup>a?ča? cə k<sup>w</sup>lsu?áwəs.

63 níł su?čáŋs láy ?úx<sup>w</sup> ?a? cə sx<sup>w</sup>?iyás ya? ?əł ?a?á?məts ?a? k<sup>w</sup>i ?u?xənáł.

64 níł č' k<sup>w</sup>a?ča? su?tx<sup>w</sup>a?slé?s ?a? tə k<sup>w</sup>lsłəyé?łqł.

65 tx<sup>w</sup>a?... tx<sup>w</sup>a?cicl?əŋ čtə wu?.

66 tx<sup>w</sup>a?si?ám?əŋ swəyqa? c... xčnánj<sup>s</sup> ?a? či su?cə?é?ts ?u? x<sup>w</sup>á?x<sup>w</sup>a?.

39 He went to where he usually sat when he felt bad.

40 He was sitting.

41 He watched again.

42 He watched but was not looked at by the team members.

43 The ball, whatever it was, came to him.

44 He wanted to jump, jump for what the boys were playing with.

45 He was watched by them.

46 Then they asked him to join in.

47 Then he joined in.

48 He came running fast.

49 He jumped high.

50 He took whatever it was those boys were playing with.

51 They finished playing.

52 They said to him, “Let’s get ready.

53 We’ll go run.

54 We’ll run.

55 We want to find out if you are fast when you run.”

56 Then they got ready.

57 So they ran.

58 The boys raced.

59 Then the fast running one joined in.

60 And then he ran.

61 Then they were left behind.

62 He left his fellows behind.

63 Then he went home again to where he usually sat all the time.

64 Then his fellow boys got to like him.

65 He was raised up, I guess.

66 He became a respected man when they found out that he was really fast.

67 He truly ran fast.

68 That’s all I know.

<sup>67</sup> cəʔéʔt ʔuʔ xʷəŋ ti skʷánəŋəts.

<sup>68</sup> That's all I know.

## 22 The Boy Who Lived with Wolves (The Weak Little Man) (third version)

wətónəxən Tom Charles, Sr.

1997, from video recorded by Francine Swift

WeakLittleMan-3.mp3

<sup>1</sup> qaʔqiʔám č'yaʔ cə swéʔwəs.

<sup>2</sup> húʔ č'ʔaʔáʔmət skʷəníts ti néʔ suʔáʔwəs

qaʔxqínʔ ʔiʔ mán'ʔuʔ xál t xčŋíns.

<sup>3</sup> sléʔs č'i sqqíns ʔiʔ ʔáw kʷaʔ ʔántəŋs.

<sup>4</sup> níl č'suʔmán č'ʔuʔ qaʔqiʔám.

<sup>5</sup> níl č'suʔštəŋs cúŋ hiyáʔ ʔúxʷ ʔaʔ tə čáʔyəqʷ.

<sup>6</sup> txʷaʔyéy č'kʷaʔčəʔ ʔiʔ kʷHčikʷs.

<sup>7</sup> níl č'suʔstáctə ʔiʔ ʔitt.

<sup>8</sup> ʔéʔtt č'kʷaʔčəʔ ʔiʔ tsnósəŋ ʔaʔ cə stəyáʔčəŋ.

<sup>9</sup> suʔttúʔkʷtəŋs ʔaʔ cə stáʔčəŋ ʔiʔ hiyáʔ tkʷístəŋ  
ʔúxʷ ʔənʔá ʔaʔ cə ʔáʔiŋs.

<sup>10</sup> tós č'ʔaʔ cə ʔáʔiŋs.

<sup>11</sup> níl č'suʔcčəʔtəŋs ʔiʔ č'tátəŋ, “ʔaʔstúʔŋət cxʷ  
kʷaʔčəʔ ʔənsxʷmán' ʔuʔyéy č'čáʔyəqʷ cə  
ʔənsʔéʔtt?”

<sup>12</sup> “níl nəsmán' ʔuʔ yəščənúŋət xál cə nəxčŋín.

<sup>13</sup> nəsléʔ č'i nəsqqín təŋkʷáct ʔiʔ cə suʔáʔwəs ʔiʔ  
ʔáwə cŋ c qʷaʔánətəŋəŋ.

<sup>14</sup> níl kʷaʔčəʔ sxʷxól tiə nəxčŋín.

<sup>15</sup> níl nəsuʔštəŋ ʔənʔá cúŋ.”

<sup>16</sup> “ó, ʔəy. ʔuʔxtéʔt caʔ st.

<sup>17</sup> ʔuʔčáct caʔ st.”

<sup>18</sup> níl č'suʔŋjəŋs cə xʷnánʔ ʔaʔ qʷcəŋ ʔaʔ cə  
sxənaʔs ʔiʔ cə cáyss.

<sup>19</sup> ŋjəŋ č'.

<sup>20</sup> húy č'cə slŋjəŋs.

<sup>21</sup> húy č'ʔiʔ xənʔátəŋ, “ʔúxʷ č'i sqéyŋ ʔiʔ xʷítəŋ.”

<sup>22</sup> níl č'suʔsqíyəŋs ʔiʔ xʷítəŋ ʔiʔ ʔáwə c  
txʷaʔcícl.

<sup>23</sup> níl č'suʔláyys qʷánsəŋ č'ixʷánʔ.

<sup>24</sup> suʔčəyəxʷ ʔiʔ láy ʔjəŋ cə néʔ qʷcəŋ.

<sup>25</sup> čáy ʔaʔ cə sxənaʔs ʔiʔ cə cáyss.

<sup>26</sup> níl č'suʔhúyys ʔiʔ ʔuʔláy sət, “ʔúxʷ č'i xʷítəŋ.

<sup>27</sup> sqíyŋ ʔiʔ xʷítəŋ.”

<sup>28</sup> níl č'suʔsqíyŋs ʔiʔ xʷítəŋ ʔiʔ mán'  
ʔuʔtxʷaʔcícl.

<sup>1</sup> The boy was weak.

<sup>2</sup> When he sat watching the other boys playing,  
he felt very bad.

<sup>3</sup> He wanted to play but was not allowed to.

<sup>4</sup> It was because he was very weak.

<sup>5</sup> Then he went inland to the back woods.

<sup>6</sup> He got far and became tired.

<sup>7</sup> Then he lay down and slept.

<sup>8</sup> He was sleeping and was approached by the  
wolves.

<sup>9</sup> He was being taken home by the wolf and he  
was taken home to their house.

<sup>10</sup> They arrived at their house.

<sup>11</sup> Then they woke him and asked him, “What  
are you doing so very far in the woods  
sleeping?”

<sup>12</sup> “It's because I'm very pitiful and depressed.

<sup>13</sup> I want to join in playing with the boys, but  
I'm not invited.

<sup>14</sup> That's why I feel bad.

<sup>15</sup> Then I walked inland.”

<sup>16</sup> “Oh, good. We'll fix you.

<sup>17</sup> We'll do it.”

<sup>18</sup> Then they removed the roots from his legs  
and arms.

<sup>19</sup> They removed them.

<sup>20</sup> They finished removing them.

<sup>21</sup> They finished and he was told, “Go outside  
and jump.”

<sup>22</sup> Then he went outside and jumped, but he  
didn't go high.

<sup>23</sup> Then he was called inside again.

<sup>24</sup> He went in and again they removed the roots  
that were still there.

<sup>25</sup> They worked on his legs and arms.

<sup>26</sup> Then they finished and told him again, “Go  
jump.

<sup>27</sup> Go outside and jump.”

29 “ó, tx<sup>w</sup>aʔshúy st.  
 30 ʎúm' cx<sup>w</sup> k<sup>w</sup>aʔ.  
 31 hiyáʔ cx<sup>w</sup> k<sup>w</sup>aʔčaʔ túk<sup>w</sup>.”  
 32 níʔ č' suʔhiyáʔs tk<sup>w</sup>ístəŋ.  
 33 níʔ č' suʔčǎŋs cəwñíʔ swéʔwəs.  
 34 ʔiʔ ʔúx<sup>w</sup> ʔaʔ cə sx<sup>w</sup>ʔiyás yaʔ ʔaʔ ti ʔuʔxəñáʔ ti sʔaʔáʔməts.  
 35 xaxʔxíám' ʔaʔ cə néʔ sq<sup>w</sup>óyaʔšəns.  
 36 ʔiyá č' k<sup>w</sup>aʔčaʔ sʔaʔáʔməts.  
 37 ʔiʔ húʔ č' t<sup>x</sup>... tx<sup>w</sup>ʔúx<sup>w</sup>nəsəŋ ʔaʔ cə sqaʔqtəmús qaʔxqínʔ cə suʔáʔwəs ʔiʔ sléʔs č' sx<sup>w</sup>tíŋts.  
 38 ʔiʔ ʔáw č' k<sup>w</sup>aʔ x<sup>w</sup>ítəŋs.  
 39 ʔáwə c sléʔs č' s<sup>x</sup>čnán<sup>w</sup>, s<sup>x</sup>čnán<sup>s</sup> cə suʔáʔwəs ʔaʔ č' stx<sup>w</sup>aʔx<sup>w</sup>áʔx<sup>w</sup>aʔs.  
 40 k<sup>w</sup>əntíŋ č' k<sup>w</sup>aʔčaʔ ʔaʔ cə néʔ suʔáʔwəs.  
 41 níʔ č' suʔxəñáʔtəŋ, “ʔəñá č'.”  
 42 təŋk<sup>w</sup>áct q' qqín.  
 43 qqín ʔəstáŋk<sup>w</sup> ʔaʔ ʔnínʔ.”  
 44 níʔ č' suʔtəŋk<sup>w</sup>áct.  
 45 húʔ č' k<sup>w</sup>aʔčaʔ čšútəŋ ʔaʔ cə sqaʔqtəmús ʔiʔ níʔ suʔx<sup>w</sup>ítəŋs hiyáʔ tx<sup>w</sup>aʔcicl ʎk<sup>w</sup>nás.  
 46 ʔiʔ ʔáw č' k<sup>w</sup>aʔ q<sup>w</sup>áyəəs caʔnáʔiʔ sq<sup>w</sup>úʔšəns.  
 47 suʔxəñáʔtəŋs, “k<sup>w</sup>ánəŋət caʔ st.  
 48 hiyáʔ caʔ st k<sup>w</sup>ánəŋət ʔaʔ č' s<sup>x</sup>čnán<sup>s</sup> k<sup>w</sup>aʔ ʔuʔx<sup>w</sup>əŋs u ʔəʔ k<sup>w</sup>ánəŋəts.”  
 49 níʔ č' suʔyáʔctə cə x<sup>w</sup>óyŋx<sup>w</sup> ʔəʔ k<sup>w</sup>ánəŋəts t suʔáʔwəs.  
 50 suʔk<sup>w</sup>ánəŋəts ʔiʔ níʔ suʔʎíʎúyəs hiyáʔ tx<sup>w</sup>aʔyéy' č' ʔiʔlčáʔis.  
 51 sčǎŋs ʔaʔ cə sq<sup>w</sup>óyaʔšəns.  
 52 níʔ č' suʔxčnán<sup>s</sup> ʔaʔ č' smán<sup>s</sup> ʔuʔ tx<sup>w</sup>aʔx<sup>w</sup>áʔx<sup>w</sup>aʔ.  
 53 tx<sup>w</sup>aʔx<sup>w</sup>áʔx<sup>w</sup>aʔ ʔəʔ x<sup>w</sup>ítəŋs.  
 54 tx<sup>w</sup>aʔx<sup>w</sup>əŋ... x<sup>w</sup>əŋ ʔəʔ k<sup>w</sup>ánəŋəts.  
 55 tx<sup>w</sup>aʔəy' č' swéʔwəs cəwñíʔ.  
 56 ʔawmán' č' k<sup>w</sup>aʔčaʔ sléʔ.  
 57 níʔ suʔxəñəəs xčtíŋ.  
 58 suʔhúys.

28 Then he went outside and jumped and went very high.  
 29 “Oh, we’re finished.  
 30 You are all right.  
 31 Now go home.”  
 32 Then he was taken home.  
 33 Then the boy got home.  
 34 And he went to where he always sat.  
 35 He was watching his companions.  
 36 He was sitting there.  
 37 And when... the ball the boys were playing with came toward him and he wanted to jump for it.  
 38 But he didn’t jump.  
 39 He didn’t want them to find out, the boys to find out that he was quick.  
 40 He was being watched by the boys that were there.  
 41 Then they told him, “Come.  
 42 Join in playing.  
 43 Play with us.”  
 44 Then he joined them.  
 45 When the ball was thrown to him, he jumped high and he got it.  
 46 His companions couldn’t believe it.  
 47 Then they said to him, “We will run.  
 48 We will go run to find out if he’s fast when he runs.”  
 49 The boys of the village prepared to run.  
 50 So he ran and he left them behind, going far ahead.  
 51 He got home to his companions.  
 52 They knew that he had become very quick.  
 53 He became a quick jumper.  
 54 He had become a fast runner.  
 55 The boy had become well.  
 56 It was because he was liked.  
 57 Everyone knew him.  
 58 It’s finished.

## 23 Whisky Jack

wətónəxən Tom Charles, Sr.

August 1, 1998

WhiskyJack.mp3

Whisky jack is a nickname for the Canada jay, a bird that is famously bold around humans. This story explains why he does not fly south for the winter like other birds.

Although the Canada jay can be found in Klallam territory, we have not recorded a Klallam name for the bird. In fact, we have no name for it in any of the Straits dialects. In the tradition of some eastern North American First Nations, the Canada jay is an important trickster character, but this is the only reference to the bird in all of the material I have recorded. There was a First Nations newsletter at the time that had a version of this story in English. I suspect that wətónəxən learned the story from that.

<sup>1</sup> qʷáqwiʔ cn cə naʔátəŋ whisky jack cícáʔcəmʔ  
ʔaʔ čí sʔéʔs čí shiyáʔs ʔiʔsəwáʔ ʔaʔ tiə néʔ  
cícáʔcəmʔ kʷaʔ sxʷhiyáʔəs kʷáyəŋ ʔiʔyaʔyi...  
ʔiʔyaʔyíyəŋ ʔúxʷ ʔaʔ ti sxʷʔiyás ti skʷəwəŋs ʔaʔ  
t... ʔəʔ čənsútčs.

<sup>2</sup> níʔ čʔ suʔpáʔəcts ʔiʔ sqiʔámʔ čí skʷáyəŋs  
ʔawímánʔ ʔuʔ čəyíʔ cə tútáwiʔs.

<sup>3</sup> níʔ čʔ suʔxənʔátəŋs ʔaʔ cə sʔúqʷaʔs kʷaʔ hiyáʔs  
ʔúxʷ ʔaʔ cə čəyíq čəʔcəmʔ, múʔuqʷ ʔuʔxənəstaŋ  
ʔiʔ qəməŋ ʔaʔ čí sʔqáʔi.

<sup>4</sup> níʔ čʔ suʔhiyáʔs.

<sup>5</sup> qəməŋ ʔaʔ cə sʔqáʔi.

<sup>6</sup> ʔúxʷ ʔaʔ cə čəyíq múʔuqʷ.

<sup>7</sup> qəməŋ ʔaʔ čí sʔqáʔis ʔuʔʔqʷəts ʔaʔ cə skʷáʔs  
táwiʔs.

<sup>8</sup> ʔiʔ mánʔ čʔ ʔuʔ čəyíq.

<sup>9</sup> kʷáʔəts kʷaʔčaʔ.

<sup>10</sup> páʔəct ti skʷáyəŋs ʔiʔ ʔáy čʔ ʔuʔ sqiʔámʔ.

<sup>11</sup> ʔuʔáw c txʷaʔyíyʔiʔ stəŋ ʔəʔ kʷáyəŋs.

<sup>12</sup> níʔ čʔ suʔxənəŋs ʔaʔ čí shúys.

<sup>13</sup> “ʔuʔáʔaʔ.. ʔuʔáʔaʔ caʔn ʔaʔ tiə čənsútčs.

<sup>14</sup> ʔáw caʔn t hiyáʔ ʔiʔsəwáʔ tiə néʔ cəʔcəmʔ  
kʷaʔ hiyáʔs saʔ ʔúxʷ ʔaʔ čí sxʷʔiyás čí  
skʷəwəŋs.

<sup>15</sup> ʔiʔ níʔ cə nsuʔtəŋkʷáʔəct ʔaʔ tiə ʔəxʷiyŋxʷ.”

That’s about the rest I could do on that.

<sup>1</sup> I’m talking about what they call whisky jack  
bird when he wanted to go along with some  
birds that were going flying... far away to where  
it’s warm in the winter.

<sup>2</sup> He tried but he couldn’t fly because his wings  
were too short.

<sup>3</sup> He was told by his brother to go over to the big  
birds, ducks and everything and ask for feathers.

<sup>4</sup> So he went.

<sup>5</sup> He asked for feathers.

<sup>6</sup> He went to the big duck.

<sup>7</sup> He asked for feathers to stick onto his own  
wing.

<sup>8</sup> But they were too big.

<sup>9</sup> He ignored it.

<sup>10</sup> He tried to fly but he still couldn’t.

<sup>11</sup> He didn’t get far and he’d drop when he flew.

<sup>12</sup> Then he said that he was finished.

<sup>13</sup> “I’ll stay here this winter.

<sup>14</sup> I won’t go along with those other birds when  
they go to where it’s warm.

<sup>15</sup> And so I’ll mix in with the locals.”

That’s about the rest I could do on that.

## 24 From the Rich People (Gathering Feathers)

wətónəxən Tom Charles, Sr.

July 18, 1979

FromTheRichPeople.mp3

wətónəxən told this story many times, but we have only one good recording of it. In the old days, young women apparently spent a lot of time gathering down feathers. They were used for bedding and for ceremonial purposes in the winter dances. In this story, the girls are gathering feathers and try but fail to attract the attention of a rich young man.

The song at the end of the story has obscure words. wətónəxən said, “I don’t know the meaning of the words in the song--just learned it from my dad. It means something like ‘hey, you.’”

<sup>1</sup> čáʔsaʔ č`kʷaʔčaʔ slənlániʔ.

<sup>2</sup> ʔiʔá... ʔiʔáŋ ʔaʔ čí feathers ti qʷəní.

<sup>3</sup> sxʷʔáʔmət cə sčáʔiʔs.

<sup>4</sup> ʔiʔ níʔ suʔkʷónəxʷs cə siʔámʔ swóyqəʔ.

<sup>5</sup> ʔiʔ sléʔs čí tsnúŋəts.

<sup>6</sup> ʔiʔ ʔáw.

<sup>7</sup> sxʷaʔtíní.

<sup>8</sup> ʔawyaʔyəščənúŋəʔ č` ʔiʔ cəwnáytxʷ cə slənláni.

<sup>9</sup> níʔ č`kʷaʔčaʔ suʔtíyms.

<sup>10</sup> tíym tə ʔaʔ cə swóyqəʔ, siʔámʔ swóyqəʔ.

<sup>11</sup> níʔ kʷaʔčaʔ suʔáxəŋs cə stíym:

<sup>12</sup> ʔíčina, kʷáʔnəŋ.

<sup>13</sup> ʔíčina, kʷáʔnəŋ.

<sup>14</sup> čiyás yaʔ stəŋ tə nətítín ʔaʔ he.

ʔíčina, kʷáʔnəŋ.

ʔíčina, kʷáʔnəŋ.

čiyás yaʔ stəŋ tə nətítín ʔaʔ he.

<sup>1</sup> There were two women.

<sup>2</sup> They were looking for gull feathers.

<sup>3</sup> They were making a bed.

<sup>4</sup> Then they saw a rich man.

<sup>5</sup> They wanted to get near him.

<sup>6</sup> But no.

<sup>7</sup> He didn’t like them.

<sup>8</sup> It was because they were poor people, and he refused to marry them.

<sup>9</sup> So, then they sang.

<sup>10</sup> They sang to the man, rich man.

<sup>11</sup> Then they did the song:

<sup>12</sup> My goodness, rejected.

<sup>13</sup> My goodness, rejected.

<sup>14</sup> Pursued [the meaning of ‘stəŋ tə nətítín ʔaʔ he’ is not known].

## 25 Two Deaf Fishermen

wətónəxən Tom Charles, Sr.

1996, recorded by Michael Charles

DeafFishermen.mp3

This is another story that wətónəxən loved to tell; we have recorded it several times. It is really the only Klallam text of the ‘joke’ genre that we have. Since it is short, this is a favorite one for students to memorize. It contains good examples of various features of Klallam grammar.

Can you tell me that Deaf Fishermen story in English and Klallam.

Oh, yeah. I’ll tell you in Klallam.

OK.

<sup>1</sup> yéʔkʷsəŋ č’cə náʔcùʔ sqʷiʔáʔən.

<sup>2</sup> hiyáʔ č’láʔcuʔ.

<sup>3</sup> láʔcuʔ ʔiʔ sqʷúʔšən.

<sup>4</sup> níʔ č’suʔhaqíct̚s.

<sup>5</sup> hiyáʔ ʔíst.

<sup>6</sup> ʔuʔá č’c txʷaʔyaʔyíyŋ čəmʷəsnókʷi ʔaʔ čí náʔcùʔ ʔáy ʔuʔ sqʷiʔáʔən.

<sup>7</sup> sqʷiʔáʔən swóyq̄aʔ píšmən.

<sup>8</sup> níʔ č’suʔkʷácəŋs cə náʔcùʔ, “txʷín cxʷ ʔuč’

<sup>9</sup> hiyáʔ u cxʷ lácuʔ?”

<sup>10</sup> suʔqʷáȳs cə náʔcùʔ ʔiʔéʔst, “ʔáwə.

<sup>11</sup> hiyáʔ cn lácu.”

<sup>12</sup> suʔqʷáȳs c náʔcùʔ, “ó, nəxčŋín ta ʔaʔ čí nshiyáʔ lácu.”

Can you tell me that Deaf Fishermen story in English and Klallam.

Oh, yeah. I’ll tell you in Klallam.

OK.

<sup>1</sup> One deaf man got ready.

<sup>2</sup> He went fishing.

<sup>3</sup> Fishing with a partner.

<sup>4</sup> Then he shoved off.

<sup>5</sup> He paddled.

<sup>6</sup> He hadn’t yet gone far when he met another man who was also deaf.

<sup>7</sup> He was a deaf fisherman.

<sup>8</sup> Then one of them hollered, “Where are you going?”

<sup>9</sup> Are you going fishing?”

<sup>10</sup> So he the other one paddling said, “No.

<sup>11</sup> I’m going fishing.”

<sup>12</sup> Then the other one said, “Oh, I thought you were going fishing.”

## 26 Mount Baker and Mount Olympus Fight

wətánəxən Tom Charles, Sr.

September 29, 1993

MtBaker&Olympus.mp3

Mount Baker is an active volcano near Bellingham, Washington. On clear days, it is visible—occasionally with a whisp of smoke rising from its peak—across the Salish Sea, from just about anywhere in Klallam territory on both sides of the Strait of Juan de Fuca. Mount Olympus is the highest mountain on the Olympic Peninsula, within Klallam territory. It is not a volcano, but its peaks and glaciers dominate the southern horizon from Becher Bay and elsewhere on southern Vancouver Island. This story was told while wətánəxən was visiting at Elwha, so he says “this one here” referring to Mount Olympus.

As wətánəxən points out, this story represents the folk memory of times when Mt. Baker was erupting, throwing rocks, and Mt. Olympus was actively moving rocks in earthquakes.

- <sup>1</sup> ʔuʔhúy yaʔ ʔuʔ nəsyɑʔcústəŋ ʔaʔ kʷi  
nəsʔáyəxʷ yaʔ ti suʔxənáʔ čʰ yaʔ ti  
suʔkʷéʔwəntiʔs, Mount Baker and this one here.
- <sup>2</sup> čəyʂútiʔ čʰ yaʔ ʔaʔ ti ʔuʔxənáʔ.
- <sup>3</sup> I guess erupting or something.
- <sup>4</sup> ʔiʔ níʔ čʰ yaʔ suʔčəyʂútiʔs yaʔ ʔəʔ kʷéʔwəntiʔs.
- <sup>5</sup> This mountain and the Mt. Baker.

- <sup>1</sup> My elders told me that they were fighting all the time, Mount Baker and this one here (Mount Olympus).
- <sup>2</sup> They were throwing things at each other all the time.
- <sup>3</sup> I guess erupting or something.
- <sup>4</sup> They were throwing at each other when they were fighting.
- <sup>5</sup> This mountain and the Mt. Baker.

## Anecdotes and Conversations

### 27 Making a Deer Hoof Rattle

wəténəxən Tom Charles, Sr.

August 1, 1979

MakeDeerHoofRattle.mp3

The k<sup>w</sup>čmín is a stout stick with dried deer hooves attached. It is used as a rattle for music in the winter dance ceremonies. When I worked with wəténəxən in 1979, he had a long line hung with deer hooves drying in the sun outside his house.

<sup>1</sup> hú? st ʎk<sup>w</sup>náx<sup>w</sup> ti sɣənaʔs ti smóyəc ʎi? níʎ  
suʔq<sup>w</sup>əyəníʎ.

<sup>2</sup> hú? k<sup>w</sup>aʔčəʔ q<sup>w</sup>óy ti sɣənaʔs ʎi? suʔłəŋs t  
k<sup>w</sup>čmínł.

<sup>3</sup> níʎ suʔíxł.

<sup>4</sup> suʔxáčł.

<sup>5</sup> suʔxáčəŋs ʎi? níʎ suʔtx<sup>w</sup>ʔóy's c k<sup>w</sup>čmínł.

<sup>6</sup> ʎi? tx<sup>w</sup>aʔxáčəŋ sclóq<sup>w</sup>łł ti císən k<sup>w</sup>aʔ stánəs čə  
ti sx<sup>w</sup>clóq<sup>w</sup>əns.

<sup>1</sup> When we get the deer hooves, we boil them.

<sup>2</sup> When the hooves are done, it comes off our rattle.

<sup>3</sup> Then we scrape it.

<sup>4</sup> So we dry it.

<sup>5</sup> So it's dry and then our deer hoof rattle becomes good.

<sup>6</sup> And it becomes dry and we make a hole in it with a nail or whatever will make a hole.

## 28 Pit-lamping

wətənəxən Tom Charles, Sr.

August 16, 1995

Pitlamping.mp3

Pit-lamping refers to the use of a light of some sort to hunt at night. The practice is now illegal in Washington, but legal as a treaty right for the Saanich First Nation in British Columbia. This story mentions deer, which are temporarily blinded and stunned by a sudden light. Mink and other nocturnal animals were also hunted this way. Pit-lamping is still used to attract fish like flounder at night. The light can come from any source, but wətənəxən described it as a pitch-wood fire in a washtub in the bow of the canoe. Some elders feel that it is not really ‘pit-lamping’ unless you are using a real ‘pit-lamp’, which is the carbide headlamp formerly used by miners.

<sup>1</sup> We used to go pit-lamping, me and my uncle Henry.

<sup>2</sup> naʔáts ti xʷanítəm “pit-lamping”.

<sup>3</sup> ʔi ʔuʔhúy yaʔ ʔuʔ scáys.

<sup>4</sup> ʔuʔmán ixʷ yaʔ ʔuʔ cáʔxʷəŋʔ či sstəŋs cúŋ  
łiyáŋ ʔaʔ či shúʔpt.

<sup>5</sup> níł suʔístł yaʔ tʰəŋəŋ ʔaʔ... txʷʔúxʷ ʔaʔSooke,  
súʔukʷ.

<sup>6</sup> níł sxʷʔiyáł ti sŋaʔkʷaʔcútł ʔi ʔuʔłáčct.

<sup>7</sup> níł tə suʔłáčcts. suʔčqʷəts cə ŋáʔəqs.

<sup>8</sup> suʔístł həwíyŋ.

<sup>9</sup> ʔiʔ táʔkʷats kʷaʔčaʔ cə sŋiyánt.

<sup>10</sup> ʔuʔaʔísts ʔiʔ ʔuʔkʷənəs ti qəyəŋs ti húʔpt.

<sup>11</sup> níł suʔčúkwts.

<sup>12</sup> ʔiʔ húʔ ʔkʷnás ʔiʔ tʰwáss či snəxʷłs ʔaʔ cə  
sŋiyánt.

<sup>13</sup> ʔiʔ cúŋ kʷaʔ hiyáʔ ʔúxʷnəs cə sqəčaʔs.

<sup>14</sup> ʔiʔ ʔuʔiʔáʔił cn.

<sup>15</sup> ʔiʔ sáʔsiʔsiʔ yaʔ cn ʔawínán ʔuʔ čəyq̄ ti  
scúyłc ʔiyá ʔaʔsiyŋúykʷł.

<sup>16</sup> níł kʷaʔčaʔ nəsxʷʔiyá yaʔ ti nsuʔŋaʔkʷaʔcút  
ʔiʔáʔił ʔaʔ cə snəxʷłs.

<sup>17</sup> ʔiʔ ʔuʔtčísts ti húʔpt ʔiʔ ʔúyəłtxʷ ʔaʔ cə  
snəxʷł.

<sup>18</sup> suʔtúkʷł yaʔ.

<sup>19</sup> húʔ kʷənəs ti nəcúʔ ʔáy ʔiʔ ʔáy čkʷúts ʔiʔ ʔáy  
ʔuʔ ʔúyłts.

<sup>20</sup> čəs... nəcúʔ, čəsaʔ ti sqəčaʔs ʔiʔ tkʷísts.

<sup>21</sup> ʔiʔ níł kʷaʔčaʔ ʔuʔ sʔəŋaʔts ti ʔəxʷíyŋxʷ ʔəł  
čəŋəł.

<sup>22</sup> ʔuʔxənál yaʔ ti suʔłiyáŋs ʔaʔ ti sməyəc ʔəł  
ʔəsnáts.

<sup>1</sup> We used to go pit-lamping, me and my uncle Henry.

<sup>2</sup> The white men call it “pit-lamping”.

<sup>3</sup> It’s the only work he had.

<sup>4</sup> I guess he was too lazy to walk into the woods looking for deer.

<sup>5</sup> So we paddled over to... going toward Sooke.

<sup>6</sup> That’s where we waited until it got dark.

<sup>7</sup> Then it got dark. He lit his lamp.

<sup>8</sup> So we paddled back.

<sup>9</sup> He was shining a light on the rocks.

<sup>10</sup> He was doing that with it and he sees the eyes of the deer.

<sup>11</sup> Then he’d shoot it.

<sup>12</sup> If he got it, he’d beach his canoe on the rocks.

<sup>13</sup> He’d go up into the bush to get his catch.

<sup>14</sup> And I’d be aboard.

<sup>15</sup> I was scared because the waves were very big there at Beechey Head.

<sup>16</sup> That’s where I was waiting aboard his canoe.

<sup>17</sup> And he brought the deer here and loaded it onto the canoe.

<sup>18</sup> So we went home.

<sup>19</sup> If he saw another one again, again he’d shoot it and load it, too.

<sup>20</sup> He’d get one or two and he’d take them home.

<sup>21</sup> And then he’d give it to the village when we got home.

<sup>22</sup> He always looked for elk at night.

<sup>23</sup> He didn’t walk into the bush to search.

<sup>24</sup> We only paddled.

That’s about all I know about that.

---

<sup>23</sup> ʔáw k<sup>w</sup>aʔ štéŋs cúŋ ti líyáŋs.

<sup>24</sup> húy ti suʔéʔstł.

That's about all I know about that.

## 29 Blackfish Jump at Fishermen (first version)

wətónəxən Tom Charles, Sr.

August 16, 1995

BlackfishJump-1.mp3

The blackfish is the orca or killer whale. The blackfish is a friend to the Coast Salish people and there are traditions told by other Klallam storytellers about how the blackfish are really humans and can be helpful. This story, however, tells of a surprising event that wətónəxən witnessed with his own eyes.

<sup>1</sup> kʷi nəʂłácu ya? ʔu?...

<sup>2</sup> ʔácu st ʔiyá ʔaʔšiyŋúykʷł.

<sup>3</sup> ʔi? kʷłtáči cə ɲəni čxʷəyuʔ.

<sup>4</sup> ʔáw c čxʷəyuʔ, qłúməčən.

<sup>5</sup> ɲəni qłúməčən.

<sup>6</sup> ʔuʔkʷənít st ʔčəʔáwəł ʔa? cə snəxʷłł.

<sup>7</sup> ʔáwəł či sxʷtəxəŋəŋł či sxʷéʔictł ʔa? cawnił qəyłúməčən.

<sup>8</sup> ʔi? né? cə xʷiyaniətəm ʔiyá ʔa? cə sɲiyánt c sféʔšəns.

<sup>9</sup> ʔáwəł nəʂčít či snátəŋs či čuʔúwəs yaʔ.

<sup>10</sup> twawfəʔšəni kʷaʔčə? cawháʔił xʷiyana...  
xʷiyaniətəm ʔi? kʷłhiyá? xʷtíŋtəŋ ʔa? cə

qłúməčən, čəsa? qłúməčən.

<sup>11</sup> xčŋín čtə wu? cə qəyłúməčən ʔa? či sʔásxʷs cə ʔiyá ʔa? cə sɲiyánt.

<sup>12</sup> ʔi? nił tə ʔu? ʔəyčłtáyŋxʷ xʷiyaniətəm cə ʔáy ʔu? féʔšən.

<sup>13</sup> ʔi? ʔuʔxʷəŋ kʷə ya? c sxʷítəŋs kʷəwnáʔił xʷiyaniətəm.

<sup>14</sup> sxʷʔáwəłəʂ ʔkʷnánŋ ʔa? cə qłúməčən.

<sup>15</sup> mán' ya? ʔu? xéʔsiʔ.

<sup>16</sup> ʔəc ya? sáyʂi? ʔa? kʷi nəʂkʷənít c ʔiyá sxʷxʷítəŋ ya? ʔa? kʷín txʷaʔcícł ʔa? cə sɲiyánt.

<sup>17</sup> qʷíŋi cawnił qəyłúməčən čəsaʔ.

<sup>18</sup> kʷənkʷánəŋət kʷaʔčə? cawháʔił xʷiyaniətəm cúŋ.

<sup>19</sup> xʷéʔict ʔa? cə qʷúʔ.

<sup>20</sup> nił kʷa? ʔáyəʂ xʷtíŋtəŋ ʔa? cə qłúməčən.

<sup>21</sup> ʔuʔáy'tə sʔáwəłəʂ ʔkʷnánŋ ʔa? cə cawháʔił qłúməčən.

<sup>22</sup> suʔ... nił kʷaʔčə? sxʷʔəc ya? sáyʂi? ʔa? kʷə nəʂkʷənít cə syáyəctə cə qłúməčən ʔəł táčqʂ qłúməčən.

That's about all I can say.

<sup>1</sup> I was fishing...

<sup>2</sup> We were fishing at Beechey Head.

<sup>3</sup> And many whales got there.

<sup>4</sup> They weren't whales, they were blackfish.

<sup>5</sup> There were many blackfish.

<sup>6</sup> We could see them underneath our canoe.

<sup>7</sup> We had nowhere to go to move away from those blackfish.

<sup>8</sup> There were white men there on the rocks fishing.

<sup>9</sup> I don't know what they were using is called.

<sup>10</sup> Those white men were still fishing and they were jumped by the blackfish, two blackfish.

<sup>11</sup> The blackfish must have thought they were seals on the rocks.

<sup>12</sup> But they were people, white people also fishing.

<sup>13</sup> Those white men were quick to jump.

<sup>14</sup> So they weren't caught by the blackfish.

<sup>15</sup> They were very fierce.

<sup>16</sup> I was frightened at what I was watching where they jumped at several that went high up on the rocks.

<sup>17</sup> Those two blackfish left the water.

<sup>18</sup> Those white men ran up away from the water.

<sup>19</sup> They moved away from the water.

<sup>20</sup> It was in case they got jumped again by the blackfish.

<sup>21</sup> It's good that nobody was caught by the blackfish.

<sup>22</sup> It was me that was frightened to watch what those blackfish do when they were angry blackfish.

That's about all I can say.

### 30 Blackfish Jump at Fishermen (second version)

wətónəxən Tom Charles, Sr.

July 17, 1996

BlackfishJump-2.mp3

<sup>1</sup> ncáx<sup>w</sup> ya? k<sup>w</sup>i nəsłácu ʔiyá ʔa?sx<sup>w</sup>k<sup>w</sup>tú?əŋ ʔi?  
k<sup>w</sup>łtáci cə ɲón' qłúməčən.

<sup>2</sup> ʔáwənə nəsʔúx<sup>w</sup> či nəsx<sup>w</sup>é?ict ʔa? cənɪł ʔu?ɲón'  
qłúməčən.

<sup>3</sup> ʔi? čá?sa? x<sup>w</sup>iyanítam cə ła?łtí?əw?is ya? ʔa?  
cə sɲiyánt.

<sup>4</sup> twawʔáxəŋ k<sup>w</sup>a?ča?

<sup>5</sup> ʔu?k<sup>w</sup>ənɪt cn ʔi? k<sup>w</sup>łx<sup>w</sup>tíŋtəŋ ʔa? cə  
qəyłúməčən.

<sup>6</sup> čása? qłúməčən cə x<sup>w</sup>ítəŋ.

<sup>7</sup> ʔúx<sup>w</sup>nəsəŋ cə ła?łtí?əw?is x<sup>w</sup>anítam.

<sup>8</sup> ʔóc ya? sáyisi?

<sup>9</sup> ʔáwənə nəsxčít k<sup>w</sup>a? sáyisi?s u ya? čtə cə  
x<sup>w</sup>iyanítam.

<sup>10</sup> k<sup>w</sup>ánəŋət k<sup>w</sup>a? cúŋ cawháhá?il x<sup>w</sup>iyanítam.

<sup>11</sup> cə?it ix<sup>w</sup> ʔu? sáyisi?

<sup>12</sup> níl su?ʔhúys tiə.

<sup>1</sup> One time I was fishing at Raven Place and  
many blackfish got there.

<sup>2</sup> I had nowhere to go to get away from those  
many blackfish.

<sup>3</sup> There were two white men casting from a  
rock.

<sup>4</sup> They were still doing that.

<sup>5</sup> I was watching them and they got jumped on  
by the blackfish.

<sup>6</sup> It was two blackfish that jumped.

<sup>7</sup> They went at the casting white men.

<sup>8</sup> I was scared.

<sup>9</sup> I don't know if the white men were scared.

<sup>10</sup> Those white men ran inland.

<sup>11</sup> They must have been truly scared.

<sup>12</sup> This is finished.

### 31 A Sea Lion Attack (first version)

wətónəxən Tom Charles, Sr.

August 16, 1995

SeaLionAttack-1.mp3

wətónəxən recounts a time when he was chased by a sea lion while fishing out on the strait.

<sup>1</sup> ncáx<sup>w</sup> k<sup>w</sup>i nəsłácu ʔiyá ʔa?łčás.

<sup>2</sup> ʔi? ʔu?əstásł cn ʔa? cə sɲiyánt.

<sup>3</sup> łi?áŋ cn ʔa? či ʔáčt.

<sup>4</sup> nəsx<sup>w</sup>úyəm k<sup>w</sup>ə [unintelligible].

<sup>5</sup> ʔi? k<sup>w</sup>łtáci cə ʔəśás.

<sup>6</sup> níl nəsulččásəŋ.

<sup>7</sup> x<sup>w</sup>əŋ k<sup>w</sup>a?ča? ti nəs?ist tán.

<sup>8</sup> ʔi? čəyáy ʔi? ʔúyl ʔa? cə sk<sup>w</sup>á?əts cə  
nəsnəx<sup>w</sup>ł ʔi? ča?təx<sup>w</sup> cn ʔa? cə cácu ʔa? cə  
sɲiyánt.

<sup>9</sup> níl nəsulq<sup>w</sup>íŋi t<sup>x</sup>wás cə nəsnəx<sup>w</sup>ł.

<sup>10</sup> səys... sáyisi? cn ʔa? cawhíł ʔəśás.

<sup>1</sup> It was one time I was fishing there at  
Discovery Island.

<sup>2</sup> And I was close to the rocks.

<sup>3</sup> I was looking for lingcod.

<sup>4</sup> I sold them [unintelligible].

<sup>5</sup> A sea lion got there.

<sup>6</sup> Then it chased me.

<sup>7</sup> So I paddled ashore fast.

<sup>8</sup> And it almost got into the stern of my  
canoe as I just got to the beach on the rocks.

<sup>9</sup> Then I got out and beached my canoe.

<sup>10</sup> I was afraid of that sea lion.

<sup>11</sup> ʁčɲín ʔaʔ čí nəsɲaɲútəŋ caʔ kʷaʔ

[unintelligible]ən.

<sup>12</sup> ʔi ʔuʔɬawhúnəʔt cn tə.

That's all I know about that. That's a short one.

<sup>11</sup> I thought it was going to eat me up when I [unintelligible].

[Tom says /ʁčít/ on the recoding, but corrects it to /ʁčɲín/ on listening. ]

<sup>12</sup> But I managed to get away.

That's all I know about that. That's a short one.

### 32 A Sea Lion Attack (second version)

wətə́nəxə́n Tom Charles, Sr.

July 19, 1996

SeaLionAttack-2.mp3

<sup>1</sup> nəcǎxʷ kʷə́ nə́sʔiʔéʔst ʔiyá ʔaʔłčás.

<sup>2</sup> ʔáʔcuʔ cn.

<sup>3</sup> nsuʔhiyáʔ...

<sup>4</sup> ʔuʔə́stásł cn ʔaʔ cə́ sɲə́ŋɲánt.

<sup>5</sup> nəsuʔhiyáʔ mán' ʔuʔ tsóct.

<sup>6</sup> ʔiʔ kʷłł'iq cə́ ʔə́šás ʔuʔiyá ʔaʔ cə́ nəskʷáʔə́t cə́ nsnóxʷł.

<sup>7</sup> ʔiʔ mán' ʔuʔ ʁéʔsiʔ cawhíł.

<sup>8</sup> níł nəsuʔtáy tán.

<sup>9</sup> níł nəsuʔččásəŋ ʔaʔ cawhíł ʔə́šás.

<sup>10</sup> níł łəŋ ʔuʔ ʔiyá ʔaʔ cə́ skʷáʔə́ts cə́ nəsnóxʷł.

<sup>11</sup> ʔiʔ ʔuʔtáxʷ cn ʔaʔ cə́... cə́ cácuʔ sɲiyánt.

<sup>12</sup> nsuʔxwítəŋ qʷíŋi ʔiʔ tɬwás cə́ nəsnóxʷł.

<sup>13</sup> níł kʷaʔ suʔhiyáʔs cawhíł ʔə́šás.

<sup>14</sup> sáyšiʔ cn ʔawhə́xčɲín tə ʔaʔ čí nskʷiʔə́təŋ caʔ ʔiʔ ɲaɲútəŋ kʷaʔ ʔuʔstáŋəs.

<sup>15</sup> ʔó, mán' č' ʔuʔ ʁéʔsi ti ʔə́šás łə́táčqəs.

<sup>16</sup> níł kʷaʔčə́ʔ nəsxʷaʔtín' ʔaʔ cawhíł ʔə́šás.

<sup>17</sup> níł suʔxónəs ʁčtín'.

<sup>1</sup> One time I was paddling at Discovery Island.

<sup>2</sup> I was fishing.

<sup>3</sup> So I went...

<sup>4</sup> I was close to the rocks.

<sup>5</sup> Then I got very close.

<sup>6</sup> The sea lion came up out of the water at the stern of my canoe.

<sup>7</sup> He was very fierce.

<sup>8</sup> Then I raced ashore.

<sup>9</sup> I was chased by that sea lion.

<sup>10</sup> It was right there at the stern of my canoe.

<sup>11</sup> I hit shore on the rocky beach.

<sup>12</sup> I jumped ashore and beached my canoe.

<sup>13</sup> Then that sea lion went.

<sup>14</sup> I was scared because I thought that I was going to be capsized and eaten or something.

<sup>15</sup> Oh, sea lions are very fierce in mating season.

<sup>16</sup> That's why that sea lion hated me.

<sup>17</sup> That's everything I know.

### 33 Dog Barks at Sea Lions

wətónəxən Tom Charles, Sr.

August 16, 1995

DogBarksAtSealions.mp3

wətónəxən tells about a time his dog thought that barking sea lions were dogs.

<sup>1</sup> čóq ya? k<sup>w</sup>i nəsqáxa? ya?

<sup>2</sup> pəq'sqáxa?

<sup>3</sup> nəcáx<sup>w</sup> nəshiyá? lácu ʔúx<sup>w</sup> ʔa? x<sup>w</sup>áyəŋ.

<sup>4</sup> ʔi? ɲén' ʔəšás ʔiyá.

<sup>5</sup> ʔi? suʔtásl ʔaʔx<sup>w</sup>áyəŋ.

<sup>6</sup> ʔi? ʔiyánəs cə nəsqáxa? cə ʔəšás ɲəsyu?

<sup>7</sup> níʔ suʔláys ʔu? ɲəsyu? cə nəsqáxa?

<sup>8</sup> k<sup>w</sup>aʔk<sup>w</sup>xcéʔnəŋ k<sup>w</sup>a? ʔuʔeʔéʔnts čtə.

<sup>9</sup> xčɲín ʔa? čí sqaʔyáxa? cə ʔiyá ʔa? cə sɲiyánt.

<sup>10</sup> ʔi? ɲén' tə ʔəšás.

<sup>11</sup> xənʔáx<sup>w</sup> cn cə nəsqáxa? k<sup>w</sup>a? ʔuʔséməx<sup>w</sup>s.

<sup>12</sup> “ʔáw c ɲəsyu?

<sup>13</sup> ʔáw c sqáxa? cə ʔiya? ʔa? cə láčás.

<sup>14</sup> ʔəšás.”

<sup>15</sup> ʔi? ʔáw k<sup>w</sup>a? ʔəyaʔnəŋíctə cə nəsqáxa?

<sup>16</sup> ʔuʔáwəŋə sɣčíts čí nsq<sup>w</sup>áq<sup>w</sup>i? ʔəʔ q<sup>w</sup>iʔnəwítx<sup>w</sup>əŋ.

<sup>17</sup> xənʔáx<sup>w</sup> cn k<sup>w</sup>a? ʔuʔsəmíx<sup>w</sup>s.

<sup>18</sup> ʔi ʔuʔsəʔəŋ ʔu? ɲəsyu?

<sup>19</sup> xənʔál tə suʔɲəsyuʔs.

<sup>20</sup> níʔ nəsuʔqíqáyənəx<sup>w</sup>.

<sup>21</sup> níʔ suʔséməx<sup>w</sup>s cə nəsqáxa?

That's all I can do.

<sup>1</sup> My late dog was big.

<sup>2</sup> It was a white dog.

<sup>3</sup> One time I went fishing over at Race Rocks.

<sup>4</sup> There were lots of sea lions there.

<sup>5</sup> And we got to Race Rocks.

<sup>6</sup> My dog heard the sea lions barking.

<sup>7</sup> Then my dog barked, too.

<sup>8</sup> He was hollering, whatever he was saying.

<sup>9</sup> He thought there were dogs on the rocks.

<sup>10</sup> But there were many sea lions.

<sup>11</sup> I told my dog to be quiet.

<sup>12</sup> “Don't bark.

<sup>13</sup> That isn't a dog there on the island.

<sup>14</sup> It's a sea lion.”

<sup>15</sup> But my dog never listens.

<sup>16</sup> He doesn't know what I'm saying when I talk to him.

<sup>17</sup> I told him to keep quiet.

<sup>18</sup> But he kept on barking.

<sup>19</sup> He was always barking.

<sup>20</sup> Then I got angry at him.

<sup>21</sup> So then my dog shut up.

That's all I can do.

### 34 A Lost Halibut

wə́tə́nə́xən Tom Charles, Sr.

August 15, 1995

LostHalibut.mp3

When I met him in 1979, wə́tə́nə́xən had no car, but he had a 16-foot rowboat with a little 25 horsepower engine that he took all around. He knew the tides, and he told me that he could go the 12 miles across the strait from Becher Bay to Elwha and back on a single tank of gas. He would cut off the motor about halfway across, then ride the tide the rest of the way. He said he preferred it to a car; his boat could take him anywhere he wanted to go, but a car could not.

wə́tə́nə́xən was an expert fisherman. He worked in the summer as a fishing guide for tourists at Cheanuh Marina in Becher Bay. This is a story about one fish that got away.

<sup>1</sup> nɛ́äx<sup>w</sup> k<sup>w</sup>i nə́shiyáʔ líʔáŋ ʔaʔ čí ʔáćt.  
<sup>2</sup> nə́suʔtəs ʔaʔ cə naʔátəŋʔ lipícən.  
<sup>3</sup> ʔčás.  
<sup>4</sup> nə́suʔʔčínjítx<sup>w</sup> cə nə́swə́ytən ʔiyá tx<sup>w</sup>aʔʔáćł.  
<sup>5</sup> ʔuʔfə́ʔšən' cn k<sup>w</sup>aʔčəʔ.  
<sup>6</sup> ʔiʔ k<sup>w</sup>łčqóčəʔ cn.  
<sup>7</sup> nə́xčŋín ʔaʔ čí sɦk<sup>w</sup>s čí snjyánt ʔawimán' ʔuʔ síqí.  
<sup>8</sup> nə́suʔx<sup>w</sup>k<sup>w</sup>ót tx<sup>w</sup>aʔcícłtx<sup>w</sup>.  
<sup>9</sup> s... ʔiʔ x<sup>w</sup>ók<sup>w</sup>t ʔaʔ cə nə... cə čəʔúʔwən sx<sup>w</sup>aníətəmł k<sup>w</sup>i ʔáćus ti x<sup>w</sup>aníətəm naʔátəŋ “rod and reel”.  
<sup>10</sup> tx<sup>w</sup>aʔ... ʔuʔxənʔáx<sup>w</sup> cn k<sup>w</sup>aʔčəʔ ʔiʔ k<sup>w</sup>łʔənʔá táćí.  
<sup>11</sup> ʔiʔ mán' ʔuʔ čəq scúʔtx.  
<sup>12</sup> nə́xčŋín tə ʔaʔ čí sʔáćts ʔiʔ scúʔtx ix<sup>w</sup>.  
<sup>13</sup> nə́suʔq<sup>w</sup>úynəx<sup>w</sup> cawhił scúʔtx.  
<sup>14</sup> nsuʔúyəłtx<sup>w</sup> ʔaʔ cə nə́snə́x<sup>w</sup>ł.  
<sup>15</sup> tx<sup>w</sup>aʔiyátx<sup>w</sup> cn k<sup>w</sup>aʔčəʔ ʔiʔ xəʔxáʔʔəŋ' ʔaʔ cə sk<sup>w</sup>áʔəts cə nə́snə́x<sup>w</sup>ł ʔiyá ʔaʔ cə nə́məšín.  
<sup>16</sup> sqiʔám' čí nə́słx<sup>w</sup>óćt ʔaʔ cə nə́məšín.  
<sup>17</sup> I was... yəqáł cawhił scúʔtx.  
<sup>18</sup> nə́suʔʔłk<sup>w</sup>ót cə sq<sup>w</sup>úŋiʔs cə scúʔtx ʔiʔ siqúst cn.  
<sup>19</sup> xčŋín tə ʔaʔ čí sʔənʔás caʔ ʔuʔúyəłtx<sup>w</sup> ʔaʔ cə nə́snə́x<sup>w</sup>ł.  
<sup>20</sup> ʔiʔ níł suʔtx<sup>w</sup>aʔəsláx<sup>w</sup>łs.  
<sup>21</sup> níł suʔłx<sup>w</sup>aʔmítəŋs čʔiyá.  
<sup>22</sup> ʔiʔ ʔuʔqós k<sup>w</sup>aʔ.  
<sup>23</sup> ʔiʔ k<sup>w</sup>án k<sup>w</sup>aʔ k<sup>w</sup>i nsqóčəʔ yaʔ.  
<sup>24</sup> ʔiʔ ʔuʔmán' yaʔ ʔuʔ čəqł scúʔtx.  
<sup>25</sup> síqí.  
<sup>26</sup> ʔáy cn k<sup>w</sup>aʔčəʔ ʔiʔáŋ.

<sup>1</sup> It was one time when I was looking for lingcod.  
<sup>2</sup> I got to what they call lipícən.  
<sup>3</sup> It's an island [just outside Becher Bay].  
<sup>4</sup> I sank my net deep there.  
<sup>5</sup> So I was fishing.  
<sup>6</sup> And I caught something.  
<sup>7</sup> I thought I hooked the rocks because it was so heavy.  
<sup>8</sup> So I dragged it high up.  
<sup>9</sup> I pulled on the thing white people use for fishing that the white people call “rod and reel”.  
<sup>10</sup> It became... I was doing that and then it came.  
<sup>11</sup> And it was a very big halibut.  
<sup>12</sup> I thought it was a lingcod, but it must have been a halibut.  
<sup>13</sup> So I managed to kill that halibut.  
<sup>14</sup> So I loaded it on to my canoe.  
<sup>15</sup> I put it crosswise at the stern of my canoe where my motor was.  
<sup>16</sup> I couldn't steer the motor.  
<sup>17</sup> I was... That halibut was in the way.  
<sup>18</sup> So I took the head of the halibut and I turned it around.  
<sup>19</sup> I thought it would come and be brought aboard my canoe.  
<sup>20</sup> And then it became straight.  
<sup>21</sup> Then it slipped from there.  
<sup>22</sup> And it fell into the water.  
<sup>23</sup> My catch was lost.  
<sup>24</sup> It was a very big halibut.  
<sup>25</sup> It was heavy.  
<sup>26</sup> I searched again.

---

<sup>27</sup> ʔiʔ ʔáwəne ʔáy nsqǎcaʔ.  
That's all I know of that short.

<sup>27</sup> But I got no more catch.  
That's all I know of that short.

### 35 Splicing Rope

wətónəxən Tom Charles, Sr.

August 17, 1995

SplicingRope.mp3

wətónəxən had many jobs in his life. He talks about some of these in the narratives that follow. This one here is just a funny little story about his co-worker named Art having trouble splicing a rope.

<sup>1</sup> čáʔi yaʔ st ʔiyá ʔaʔ cə qʷłáy.

<sup>2</sup> ʔiʔ sátəŋ cn ʔaʔ cə siʔám kʷaʔ čáčtn cə  
xʷéʔləm.

<sup>3</sup> nsuʔčáʔi kʷaʔčaʔ.

<sup>4</sup> I don't know how to say 'splicing' in Klallam.

<sup>5</sup> nəsʊʔxənʔátəŋ ʔaʔ cə siʔám, "hiyáʔ cxʷ ʔúxʷ  
ʔaʔ cə məśín.

<sup>6</sup> ʔiʔ ʔiyá cxʷ čí nščáy.

<sup>7</sup> ʔiʔ níʔ cə Art čáčtn cə xʷéʔləm."

<sup>8</sup> suʔsátəŋ ʔaʔ Art kʷaʔ níʔs čáčtn cə xʷéʔləm.

<sup>9</sup> suʔtás ʔaʔ Art suʔčáʔis.

<sup>10</sup> níʔ kʷaʔčaʔ sxʷʔiyás.

<sup>11</sup> ʔiʔ ʔáy cn tás ʔaʔ cə sxʷʔiyás čaʔčáʔtəŋs cə  
xʷéʔləm.

<sup>12</sup> ʔiʔ kʷłtós cə siʔám.

<sup>13</sup> suʔxənʔátəŋs, "ó, Art, ʔəstúʔŋət kʷaʔčaʔ  
sxʷmuhúyʔs tə nščáy.

<sup>14</sup> xənʔáxʷ cn kʷaʔ skʷáʔ... čáčtn čí qóyəŋs cə  
xʷéʔləm.

<sup>15</sup> ʔiʔ ʔáwə cn c xənʔáxʷ ʔaʔ nəkʷ kʷaʔ čáyəxʷ  
ʔaʔ čí muhúy."

<sup>1</sup> We were working at logging.

<sup>2</sup> I was told by the boss to work on the rope.

<sup>3</sup> So I was working.

<sup>4</sup> I don't know how to say 'splicing' in Klallam.

<sup>5</sup> I was told by the boss, "Go over to the machine [Tom explained that the machine was a winch for a swifter, which was used to tighten up a log boom so that the logs wouldn't "jump out of the pocket"].

<sup>6</sup> And that's where you'll work.

<sup>7</sup> And it will be Art who will work the rope."

<sup>8</sup> He told Art to fix the rope.

<sup>9</sup> So Art got there and was working.

<sup>10</sup> That's where he was.

<sup>11</sup> I got there again to where the rope was being made.

<sup>12</sup> And the boss got there.

<sup>13</sup> He said, "Oh, Art, why are you making a basket?"

<sup>14</sup> I said to... make a loop in the rope.

<sup>15</sup> I didn't tell you to make a basket."

### 36 Fighting Tsimshians Long Ago (conversation)

wə́tə́nə́xən Tom Charles, Sr. and čačmaʔcút Ed Sampson, Sr.

July 9, 1992

FightingTsimshiansLongAgo.mp3

There are many stories among the Klallam and other Coast Salish peoples about the days when northern tribes would come raiding to take slaves. wə́tə́nə́xən and čačmaʔcút talk about this kind of raid here. The word cəmšiyán refers to the Tsimshian people, but in this context, it refers to any of the northern raiders.

<sup>1</sup> húy q yaʔ cn ʔuʔ xčít ti... ti sɣʷənʔáŋs yaʔ ʔaʔ cə... ʔiyá ʔaʔ cə tɪnáʔəč.

<sup>2</sup> ʔáy č'yaʔ ʔuʔ ŋən'šəmáŋ čšaʔiyá yaʔ ʔaʔ cə cəmšiyán.

<sup>3</sup> ES: yeah.

<sup>4</sup> I wished I knew all the story for that, too. I don't know any of it, you know. I caught on to very little of it.

<sup>5</sup> ES: ʔáy yaʔ kʷ ʔuʔ táci ti cəmšiyán ʔaʔ cə skʷáʔł ščtəŋxʷəŋł.

<sup>6</sup> TC: cəmšiyán. Mm.

<sup>7</sup> ES: ʔiʔ ʔuʔhúy ti suʔxʷaʔčátəŋs ʔaʔ ti...

<sup>8</sup> TC: Yeah.

<sup>9</sup> ʔáy č' ʔuʔ xʷənʔáŋ cə čaʔiyá cə nəskʷáʔ nəʔáʔiŋ.

<sup>10</sup> ʔiʔiyóm' ʔəčtáyŋxʷ xʷənʔáŋ ʔaʔ ʔəc.

<sup>11</sup> ʔuʔxčít u cxʷ ʔaʔ tə nəšʔiyóm' ʔəčtáyŋxʷ?

<sup>12</sup> ES: Mhm. xʷənʔáŋ ʔaʔ nókʷ, uʔ

<sup>13</sup> TC: xʷčátəŋ č'yaʔ ti... ti... ti ʔnʔá xiyəx čšaʔiyá cə cəmšiyán.

<sup>14</sup> ʔiʔ níł č'yaʔ suʔnáʔcùʔs ti... ti ʔáw c qʷčútəŋ.

<sup>15</sup> ES: Mhm.

<sup>16</sup> TC: húy č'yaʔ ti suʔłcítəŋs ti tíxʷłcs ɪŋáŋ.

<sup>17</sup> ʔiʔ čaʔsátəŋ, “hiyáʔ cxʷ túkʷ!”

<sup>18</sup> ES: Yeah.

<sup>19</sup> ʔáwəŋə tíxʷłcs.

<sup>1</sup> I only know how it was there in Canada.

<sup>2</sup> They also had many enemies from the Tsimshian.

<sup>3</sup> ES: yeah.

<sup>4</sup> I wished I knew all the story for that, too. I don't know any of it, you know. I caught on to very little of it.

<sup>5</sup> ES: The Tsimshians also came here to our land.

<sup>6</sup> TC: Tsimshians. Mm.

<sup>7</sup> ES: They were only killed by the...

<sup>8</sup> TC: Yeah.

<sup>9</sup> It was also like that there at my home.

<sup>10</sup> They were strong people like me.

<sup>11</sup> Do you know I'm a strong person?

<sup>12</sup> ES: Mhm. They're like you, eh?

<sup>13</sup> TC: They were killed, those... those that came to war from Tsimshian.

<sup>14</sup> But there was one of them that... that they didn't kill.

<sup>15</sup> ES: Mhm.

<sup>16</sup> TC: They only cut his tongue out.

<sup>17</sup> And he was told, “Go home!”

<sup>18</sup> ES: Yeah.

<sup>19</sup> He had no tongue.

ES: They always save one man when they're slaughtering the other.

Tell them “Go on home and tell your other... your people.”

TC: They cut his tongue off first before they send him home.

ES: How could he talk when his tongue is cut off?

### 37 Klallam at Smyth Head

wə́tə́nə́xən Tom Charles, Sr., šáškʷu Adeline Smith, and čačmaʔcút Ed Sampson, Sr.

July 1, 1992

KlallamAtSmythHead.mp3

Smyth Head is the area at the east end of Becher Bay on Rocky Point. The word məqʷúʔəs refers to Smyth Head and to all of Rocky Point. That area was where the original Klallam village was on Vancouver Island, and the west end is still part of the Becher Bay Reserve. Today, a Canadian Forces Ammunition Depot occupies most of Rocky Point. Now the old village area is accessible only via the water and a steep climb. It is 12 miles due north of the mouth of the Elwha River on the Olympic Peninsula. šáškʷu Adeline Smith joins the conversation. She was born in 1918 at Elwha and was cəcimaʔcút's half-sister.

<sup>1</sup> ʔuʔtɬwʔáwənə kʷaʔčəʔ ʔáʎaʔ ʔaʔ tiə təŋəxʷ  
ʔiʔánəŋ ti nəxʷsʎáyəmúćəns, uʔ

<sup>2</sup> AS: ʔáwənə.

<sup>3</sup> TC: ʔáwənə, uʔ

<sup>4</sup> [Some conversation about who speaks  
Klallam]

<sup>5</sup> ʔuʔqʷáqʷi nəxʷsʎáyəmúćəŋ ʔəl qʷáqʷiʔ ʔiʔ  
ʔiʔánəŋ ʔəl qʷáqʷiʔs.

<sup>6</sup> [Conversation between TC and AS about Ernie  
Charles talking Klallam]

<sup>7</sup> ʔaʔ kʷi sʔiyás yaʔ ʔaʔ məqʷúʔəs, níl yaʔ  
sxʷʔiyás ti ʔuʔ... kʷi dads yaʔ t sšəwí yaʔ  
məqʷúʔəs.

<sup>8</sup> ʔuʔxənəl yaʔ ti suʔnəxʷsʎáyəmúćəŋ ʔəl  
qʷáqʷiʔəl.

<sup>9</sup> AS: mhm.

<sup>10</sup> ʔáwənə či xʷanítəm.

<sup>11</sup> ʔuʔáwə yaʔ st skʷúkʷəl.

<sup>12</sup> AS: mm.

<sup>13</sup> TC: At the time.

<sup>14</sup> ʔuʔxənəl st ʔuʔ ʔiyá məqʷúʔəs ʔiʔ ʔáwənə  
skʷúl.

<sup>15</sup> níl yaʔ kʷaʔčəʔ sxʷuʔxənəl yaʔ

ʔuʔnəxʷsʎáyəmúćəŋ ti qʷáqʷiʔ yaʔ.

<sup>16</sup> Bobby Charles and Sam Johnson, all them  
people that used to live there.

<sup>17</sup> ʔéʔtt u cɬʷ?

<sup>18</sup> xʷəyúqʷəŋ cɬʷ.

<sup>19</sup> ES: húy ti nsuʔyaʔiŋəcút.

<sup>1</sup> It's getting so that nobody here in this land  
knows the Klallam language, eh?

<sup>2</sup> AS: None.

<sup>3</sup> TC: None, eh?

<sup>4</sup> [Some conversation about who speaks  
Klallam]

<sup>5</sup> He talks Klallam when we talk and knows how  
to talk.

<sup>6</sup> [Conversation between TC and AS about Ernie  
Charles talking Klallam]

<sup>7</sup> When we were at Smyth Head, that's where...  
his dad was who grew up at Smyth Head.

<sup>8</sup> We always used Klallam when we talked.

<sup>9</sup> AS: mhm.

<sup>10</sup> There were no white people.

<sup>11</sup> We didn't go to school.

<sup>12</sup> AS: mm.

<sup>13</sup> TC: At the time.

<sup>14</sup> We were all there at Smyth Head and there  
was no school.

<sup>15</sup> That's why all of us spoke the Klallam  
language.

<sup>16</sup> Bobby Charles and Sam Johnson, all them  
people that used to live there.

<sup>17</sup> Are you sleeping?

<sup>18</sup> You're snoring.

<sup>19</sup> ES: I'm just listening.

### 38 Tom and Ed Talk about Forgetting the Old Stories

wətónəxən Tom Charles, Sr. and ɕaɕmaʔcút Ed Sampson, Sr.

July 1, 1992

TCForgetsDadsStories.mp3

This is an example of the kind of friendly banter that the elders frequently enjoyed.

<sup>1</sup> ʔuʔxənǎʔ yaʔ ti nəsuʔyaʔcústəŋ ʔaʔ kʷi

nəsʔáyəxʷ, kʷi nədad yaʔ.

<sup>2</sup> xʷiyámʔ ʔaʔ ti ʔuʔxənʔǎʔ.

<sup>3</sup> ʔiʔ... ʔiʔ ʔáwə cn c ʔkʷnǎxʷ.

<sup>4</sup> ʔuʔxənə kʷə ʔuʔnəsməyəq.

<sup>5</sup> sxʷaʔxʷkʷéʔqʷ yəxʷ cn kʷaʔ ʔuʔsxʷənínəəs ɕtə.

<sup>6</sup> xʷənáj ʔaʔ tiə nəcousin.

<sup>7</sup> qǎpʔ yəxʷ cn ʔaʔ tiə nəcousin.

<sup>8</sup> ʔuʔəyánəxʷ u cxʷ kʷaʔʔ

<sup>9</sup> ES: It's a good thing I can't hear you.

<sup>10</sup> TC: qʷcútəŋ cn kʷaʔ yaʔyáʔnəŋən ʔaʔ tiwǎnɪʔ.

<sup>11</sup> ES: nəəsʔúqʷaʔ, not "cousin".

<sup>12</sup> TC: tiə nəəsʔúqʷaʔ.

<sup>14</sup> m. nəsŋəqʷuʔ.

<sup>15</sup> ES: sŋəqʷuʔ.

<sup>1</sup> All the time I was told by my elder, late Dad.

<sup>2</sup> He told stories all the time.

<sup>3</sup> And... And I didn't get them.

<sup>4</sup> I forgot everything.

<sup>5</sup> I must have been crazy or something.

<sup>6</sup> Like my cousin here.

<sup>7</sup> I must have caught it from my cousin here.

<sup>8</sup> Did you hear it?

<sup>9</sup> ES: It's a good thing I can't hear you.

<sup>10</sup> TC: I'd get beat up if this guy was listening to me.

<sup>11</sup> ES: My cousin, not 'cousin'.

<sup>12</sup> TC: My cousin here.

<sup>14</sup> Yes. My crane.

<sup>15</sup> ES: Crane. [TC was called a crane because he's long-legged. Here, they are punning on the similarity of sŋəqʷuʔ 'crane' and sʔúqʷaʔ 'sibling, cousin'. ]

### 39 Some Things Tom Was Told by His Elders

wətónəxən Tom Charles, Sr. and čáčma?cút Ed Sampson, Sr.

September 29, 1993

WhatTCWasTold.mp3

wətónəxən laments not learning everything his elders knew about their history. The friendly bantering continues.

- <sup>1</sup> ʔuʔhúy yaʔ ʔuʔ nsyac... yaʔcústəŋ ʔaʔ kʷi nəsʔáyəxʷ yaʔ.  
<sup>2</sup> ʔiʔ či snás čtə ʔáwəne nəsχčít.  
<sup>3</sup> ʔáy ʔuʔ xʷənán ʔaʔ cə sxʷiyás ʔaʔ cə nácuʔ təŋəxʷ.  
<sup>4</sup> ʔáwə yaʔ c ʔuʔxənál ti nəsuyəcústəŋ ʔaʔ ti ʔuʔxənəstán ʔálaʔ ʔaʔ tiə ʔéʔlɣʷaʔ.  
<sup>5</sup> ʔuʔhúy cə... ʔuʔ čʔiyá ʔaʔxʷáyəŋ təs ʔaʔməqʷúʔəs ʔiʔ cə súʔukʷ.  
<sup>6</sup> húy yaʔ nsuʔ... ʔuʔnəsyəcústəŋ ʔaʔ ti ʔuʔ xənál ʔaʔ ti sxʷənʔəŋs yaʔ kʷi ʔəxʷíyŋxʷ yaʔ kʷi čičiyəŋəns yaʔ čtə.  
<sup>7</sup> níl čʔyaʔ čʔiyá ʔaʔ cə súʔukʷ ʔuʔtəs ʔáy ʔaʔNitinaht.  
<sup>8</sup> ʔáy ʔuʔ níl ʔuʔsxʷčʔiyás kʷi čičiyəŋəns yaʔ.  
<sup>9</sup> ʔuʔčʔəłáʔ čʔyaʔ ʔaʔ tiə təŋəxʷ tiə ʔéʔlɣʷaʔ stəss ʔaʔNitinaht.  
<sup>10</sup> níl nəsyaʔcústəŋ ʔaʔ tiə nəsqʷúʔsən ʔaʔ či scʔəłáʔtəŋs yaʔ kʷi lənlániʔ.  
<sup>11</sup> hiyáʔ ʔúxʷtəŋ ʔaʔ cə sxʷiyás kʷaʔčəʔ skʷíluʔs.  
<sup>12</sup> ʔiʔ níl suʔ... níl kʷaʔčəʔ sxʷəŋəns scəyaʔčəʔ ʔiyáʔ ʔaʔ cə Vancouver Island.  
<sup>13</sup> ʔuʔčʔəłáʔ ʔaʔməqʷúʔəs ʔiʔ ʔuʔtəs ʔaʔNitinaht.  
<sup>14</sup> ʔən scəyaʔčəʔ ʔi ʔuʔxčtís suʔčʔəłáʔs ʔaʔ tiə ʔéʔlɣʷaʔ.  
<sup>15</sup> ʔáwəne... ʔáwə cn t ʔuʔxčít kʷaʔ ʔuʔəxínəs čtə ʔawʷ..  
<sup>16</sup> ʔuʔlən st ʔuʔ kʷán.  
<sup>17</sup> xʷənʔəŋ ʔaʔ tiə sqʷáył  
<sup>18</sup> ʔən... kʷlən nəsməyəq.  
<sup>19</sup> ʔuʔtxʷčəŋikʷs cn ʔəł qʷáqʷiʔən.  
<sup>20</sup> ʔuʔtxʷáwəne stán nəsχčít kʷaʔ ʔuʔeʔéʔnt ʔəł qʷáqʷiʔən kʷaʔ ʔuʔsłúʔləmən.  
<sup>21</sup> suʔ... xənəŋ ʔaʔ Ed here xʷaʔxʷəníti ʔəł qʷáqʷiʔəs.

- <sup>1</sup> I was only... told by my late elders.  
<sup>2</sup> And its name, I don't know.  
<sup>3</sup> It's also like that at that other land.  
<sup>4</sup> They didn't always tell me everything about here at Elwha.  
<sup>5</sup> Only the... from Bentinck Island to Rocky Point and Sooke.  
<sup>6</sup> I was only... I was told all the time what it must have been like in the villages of their ancestors.  
<sup>7</sup> It was from Sooke to Nitinaht again.  
<sup>8</sup> That's also where their ancestors were from.  
<sup>9</sup> They apparently came from this land here, Elwha to get to Nitinaht.  
<sup>10</sup> That's what I was told by my wife that they brought the women here.  
<sup>11</sup> They were brought there to live with their in-laws.  
<sup>12</sup> So then... That's why we have many relatives on Vancouver Island.  
<sup>13</sup> They come from here at Rocky Point to Nitinaht.  
<sup>14</sup> We have many relatives and they know they come from Elwha.  
<sup>15</sup> It's not... I don't know where they were because...  
<sup>16</sup> We are completely lost.  
<sup>17</sup> It's like our language.  
<sup>18</sup> Lots... I've already forgotten much.  
<sup>19</sup> I'm getting to not know how to talk.  
<sup>20</sup> It's getting so that I don't know if anything I'm saying is correct when I talk.  
<sup>21</sup> So... Like Ed here, he's swearing when he talks.  
<sup>22</sup> He thinks that... he knows how to talk, but he's a white man.  
<sup>23</sup> And he swears when he talks.  
<sup>24</sup> Did you hear it?  
<sup>25</sup> ES: Yes. What is this stranger saying?

<sup>22</sup> ʒčŋíns ʔaʔ čí s... čí sʔiʔánəŋs ʔəʔ qʷáqʷiʔs ʔiʔ  
xʷanítəm.

<sup>23</sup> ʔiʔ xʷaʔxʷəníti ʔəʔ qʷáqʷiʔs.

<sup>24</sup> ʔuʔɣáʔnəxʷ u cxʷ kʷaʔʔ

<sup>25</sup> ES: ʔáa. ʔeʔéʔnət ʔuč tiə naʔcǎʔəŋəxʷʔ

<sup>26</sup> TC: ʔuʔnókʷ kʷi kʷ uʔnaʔcǎʔəŋəxʷ.

<sup>27</sup> ʔuʔníf ʔənsuʔaʔáʔmət ʔáwəŋə ʒčít tiə  
sqʷáqʷiʔʔ.

<sup>28</sup> ES: sqʷiʔáʔən cn.

<sup>29</sup> TC: sqʷiʔáʔən u cxʷʔ

<sup>30</sup> nšłéʔ u čí nócúʔ ʔaʔ tiə nəqʷəyənʔ.

<sup>31</sup> ES: Yeah.

<sup>32</sup> TC: níf kʷaʔčəʔ suʔhúys ʒčtín cə  
nəsyáʔcústəŋ ʔaʔ kʷi old man Charlie Jones yaʔ  
ti č... ʔaʔ ti suʔčʔáʔaʔs yaʔ ʔaʔ tiə...

<sup>33</sup> ES: Your ear ain't big enough to fit my head.

<sup>34</sup> TC: txʷnaʔččʔyəŋ yaʔ tiə xʷanítəm.

<sup>35</sup> ES: That Chinese lady in Victoria said my  
ears are big. That's why I'm going to live a long  
time. Yours is too small. Now you guys go  
ahead; I'm interfere.

<sup>36</sup> sləŋəct ʔaʔ čí nšhaʔníčəŋʔ.

<sup>37</sup> TC: ʔəwkʷ kʷə kʷi nəsyəcəm yaʔ.

<sup>26</sup> TC: It's you that's the stranger.

<sup>27</sup> You're sitting there not understanding what  
we're saying.

<sup>28</sup> ES: I'm deaf.

<sup>29</sup> TC: Are you deaf?

<sup>30</sup> Do you want one of my hearing aids?

<sup>31</sup> ES: Yeah.

<sup>32</sup> TC: That's all I know that I was told by the  
late old man Charlie Jones about from here at  
this...

<sup>33</sup> ES: Your ear ain't big enough to fit my head.

<sup>35</sup> TC: This white man is changing the subject.

<sup>36</sup> ES: That Chinese lady in Victoria said my  
ears are big. That's why I'm going to live a long  
time. Yours is too small. Now you guys go  
ahead; I'm interfere.

<sup>36</sup> Proceed with your discussion.

<sup>37</sup> TC: I have no more to tell.

## 40 Why the Tales Are Lost

wətónəxən Tom Charles, Sr.

June 27, 1996

WhyTalesAreLost.mp3

wətónəxən connects the loss of his heritage to the loss of the language.

<sup>1</sup> ηón' ya? yəx<sup>w</sup> tə sɣ<sup>w</sup>i?ámis ʔi?...

<sup>2</sup> ʔi? ʔu?xónə k<sup>w</sup>ə ʔu?nəsmóyəq ʔawʔu?xónáɫ ti  
nsu?x<sup>w</sup>anítem ʔəl q<sup>w</sup>áq<sup>w</sup>in.

<sup>3</sup> níɫ k<sup>w</sup>a?čə? nəsx<sup>w</sup>... sx<sup>w</sup>k<sup>w</sup>áns q<sup>w</sup>áq<sup>w</sup>i k<sup>w</sup>i  
ʔu?xónə ya? nəsyə?cústəŋ ʔa? k<sup>w</sup>i nəʔi?áyəx<sup>w</sup>  
ya?

<sup>1</sup> I guess there were many stories and...

<sup>2</sup> And I forget everything because I always am a  
white man when I talk.

<sup>3</sup> That's why... why the language is lost  
everything I was told by my late elders.

## 41 Why His Children Do Not Speak Klallam

wətənəxən Tom Charles, Sr.

June 25, 1996

WhyKidsDontSpeak.mp3

wətənəxən spoke Klallam all the time while growing up, but his children never learned it. Here he explains that they never learned Klallam because their mother did not speak Klallam. wətənəxən's late wife was from a northern West Coast tribe, so they spoke to each other in the English lingua franca, and that is what the children heard.

<sup>1</sup> níl kʷə nəsxʷláy ʔuʔ čəŋíkʷs cə  
nəxʷsláyəmúcən.

<sup>2</sup> Because... ʔuʔhúy ti suʔxʷiyánítəms cə  
nəŋənəŋənaʔ.

<sup>3</sup> ʔáwənə čí cán ʔiʔánəŋ ʔəl nəxʷsláyəmúcənəs  
ʔawčʔiyá cə north kʷi táns yaʔ cə nəsláyéʔlqł.

<sup>4</sup> níl kʷaʔčaʔ húʔ cn nəxʷsláyəmúcən ʔəl  
qʷáqʷiʔən ʔiʔ xənʔátəŋ cn ʔaʔ čí nsčaynéʔəŋ čʔ.

<sup>5</sup> čáyənəmən čʔ cn ʔəl qʷáqʷiʔən.

<sup>6</sup> níl kʷaʔčaʔ suʔtxʷhúys ti nsuʔxʷanítəm ʔəl  
qʷáqʷiʔən.

<sup>7</sup> ʔuʔŋən kʷaʔčaʔ ʔaʔ tiə skʷáʔł ʔuʔsqʷáył  
nəsmóyəq.

<sup>8</sup> húʔ ʔəl ʔiyánəxʷən ʔiʔ čaʔnəshákʷ láy.

<sup>9</sup> čaʔxčnákʷ cn ti sqʷáy.

<sup>1</sup> That's why I also don't know the Klallam language.

<sup>2</sup> Because... My children are only white people.

<sup>3</sup> None of them understand the Klallam language because the late mother of my children was from the north.

<sup>4</sup> So then when I'm talking Klallam they tell me I'm apparently talking Chinese.

<sup>5</sup> I'm Chinese when I talk.

<sup>6</sup> So then I've become only a white man when I speak.

<sup>7</sup> So there's much of our language that I've forgotten.

<sup>8</sup> If I hear it, I'll remember it again.

<sup>9</sup> I'll figure out the language.

## 42 Talking to the Homeland (first version)

wətónəxən Tom Charles, Sr.

June 17, 1996

TalkingToHomeland-1.mp3

wətónəxən tells us that when you come home after being away for a while or when you arrive at a new place, you should go somewhere outside, maybe in the woods or down by the river, and speak to the land. He shows us here what we should say.

<sup>1</sup> nək<sup>w</sup> ʔuʔ nəčičiyáŋən.

<sup>2</sup> ʔáw cx<sup>w</sup> c ʔuʔnačnəčǎʔis.

<sup>3</sup> ʔuʔ... ʔuʔčʔálaʔ cn ʔaʔ tiʔə táŋəx<sup>w</sup>.

You are my ancestors, like. Don't think that I'm different or something. I come from this place.

<sup>4</sup> načnəčǎʔis. Like it's kind of doubting that I was from here or something. Do not think I was different.

<sup>5</sup> xənʔáx<sup>ws</sup> k<sup>wə</sup> k<sup>wa</sup>? ʔáwəs c ʔuʔnačnəčǎʔis.

<sup>6</sup> nək<sup>w</sup> ʔuʔ nəčiyáŋən.

<sup>7</sup> ʔáw cn c nác̣.

<sup>8</sup> ʔənʔá cn čǎj ʔaʔ ti ntəŋx<sup>w</sup>.

<sup>1</sup> It is you that is my heritage.

<sup>2</sup> Don't be a stranger.

<sup>3</sup> I am from this land. You are my ancestors, like. Don't think that I'm different or something. I come from this place.

<sup>4</sup> Unrecognized. Like it's kind of doubting that I was from here or something. Do not think I was different.

<sup>5</sup> Tell it that it's not a stranger.

<sup>6</sup> It is you that is my heritage.

<sup>7</sup> I'm not different.

<sup>8</sup> I came home to my land.

## 43 Talking to the Homeland (second version)

wətónəxən Tom Charles, Sr.

July 29, 1996

TalkingToHomeland-2.mp3

<sup>1</sup> yəcúst “ʔóc ʔuʔ... ʔóc ʔuʔ nslk<sup>ws</sup>sówəs.

<sup>2</sup> nək<sup>w</sup> ʔuʔ nəčiyáŋən.

<sup>3</sup> ʔáw cx<sup>w</sup> c ʔuʔnačnəčǎʔis.

<sup>4</sup> ʔóc ʔaʔ ʔuʔ... ʔóc ʔuʔ čʔálaʔ ʔaʔ tiə ʔéʔlɣ<sup>wa</sup>ʔ.

<sup>5</sup> ʔuʔčʔálaʔ yaʔ nəčičiyáŋən yaʔ.

<sup>1</sup> Tell it, “It's me... I am your descendant.

<sup>2</sup> You are my ancestor.

<sup>3</sup> You are not a stranger.

<sup>4</sup> It's me that is from Elwha.

<sup>5</sup> My ancestors were from here.”

## 44 Talking to a Strange Land

wətónəxən Tom Charles, Sr.

June 14, 1996

TalkToAStrangeLand.mp3

<sup>1</sup> ʔáw cn c nác̣.

<sup>2</sup> ʔuʔnəcúʔ st ʔəx<sup>w</sup>íŋŋx<sup>w</sup>.

<sup>3</sup> ʔuʔhúy tiə sq<sup>w</sup>áył ʔuʔ nác̣.

<sup>1</sup> I'm not different.

<sup>2</sup> We are one tribe/people.

<sup>3</sup> Only our languages are different.

## wətónəxən's Life

### 45 Childhood and Work

wətónəxən Tom Charles, Sr.

June 12, 1996

LifeChildhoodJobs.mp3

wətónəxən talks about his childhood, some of the jobs he had, and how he met his first wife. His family managed to keep him from boarding school unlike many of his generation. He went to a local school at Esquimalt when he was 13, just long enough to learn to read and write. He also talks about some mistakes he made and encourages those listening to stay away from alcohol.

<sup>1</sup> yəcúsc caʔn ʔaʔ č̣i sɣʷənʔáŋs yaʔ yuʔ ʔaʔ kʷi nəsł̥íł̥aʔł̥qł̥ ʔaʔ kʷi nəsman' yaʔ ʔuʔ twawł̥úł̥aʔ.

<sup>2</sup> ʔiyá č̣' yaʔ st ʔaʔ Deep Creek ti sc̣iyál̥ sɣʷʔiyás kʷi ʔáʔiŋł̥ yaʔ.

<sup>3</sup> sɣʷʔiyás yaʔ kʷi nə... nəcət yaʔ ʔəł̥ č̣áʔiʔs ʔəsɣʷáɦıʔ ʔiʔ cə sc̣əyáʔč̣aʔs, John Mike.

<sup>4</sup> yaʔcústəŋ yaʔ cn ʔaʔ ti nsmán' yaʔ ʔuʔ xax̥iyáʔs ʔaʔ kʷi nstwawł̥úł̥aʔ sł̥íł̥aʔł̥qł̥.

<sup>5</sup> húʔ č̣' yaʔ cn táčq' ʔiʔ mič̣iyúʔisəŋ č̣' cn ʔiyá ʔaʔ ti təŋxʷ.

<sup>6</sup> txʷaʔtitəŋxʷi ti nł̥qít.

<sup>7</sup> nıf nsuʔł̥kʷətəŋ ʔaʔ kʷi nəcət yaʔ ʔiʔ č̣ṣ̌əyúʔ qsótəŋ ʔaʔ cə stúʔwiʔ.

<sup>8</sup> ʔiʔ húʔ cn ł̥ıq ʔəł̥ ʔəŋʔán iq ʔiʔ nəsuʔtán.

<sup>9</sup> ʔiʔ nıf nəsuʔáxəŋ, "húy u cn?"

<sup>10</sup> nıf suʔqʷáys kʷi nəcət yaʔ, "ʔáwə.

<sup>11</sup> ʔáw cxʷ c húy.

<sup>12</sup> twəwímán' ʔuʔ... mán' cxʷ ʔuʔ ʔəsɣáʔəs."

<sup>13</sup> nıf nsuʔł̥áys č̣ṣ̌əyúʔ qsótəŋ.

<sup>14</sup> ʔiʔ húʔ cn kʷaʔč̣aʔ ł̥áys ʔəŋʔá tannúŋət ʔəł̥ p̥ákwəŋən ʔiʔ ł̥áys č̣' cn č̣táŋ kʷaʔ, "húy u?

<sup>15</sup> húy u cn?"

<sup>16</sup> ʔuʔáxəŋ č̣' kʷaʔč̣aʔ yaʔ, "ʔi ʔuʔhúy st n̥sɣóstəŋ."

<sup>17</sup> nıf suʔł̥áys txʷaʔəyəstəŋ nə... nəsiʔiʔáyəxʷ.

<sup>18</sup> ʔiʔ húʔ č̣' cn ł̥áys táčq'... táčq'.

<sup>19</sup> mán' yəxʷ yaʔ cn ʔəsɣax̥iyáʔs ixʷ kʷə nəsł̥úł̥aʔ.

<sup>20</sup> táčq' kʷaʔč̣aʔ... ł̥áys táčq' ʔiʔ ł̥áys cn mič̣iyúʔisəŋ ʔiyá cə təŋəxʷ ʔiʔ ł̥áys č̣' cn kʷaʔč̣aʔ qsótəŋ ʔaʔ cə stúʔwi.

<sup>21</sup> sl̥éʔs č̣i sc̣aʔkʷátəŋs cə sɣáʔəs ʔáł̥a tiə nəbody kʷaʔ stáŋəs tə.

<sup>1</sup> I'm going to tell you how it was when I was a child when I was still very small.

<sup>2</sup> It was there at Deep Creek where we were from where our home was.

<sup>3</sup> That was where my father was when he was logging with his relatives, John Mike.

<sup>4</sup> They tell me I was very ornery when I was still a small child.

<sup>5</sup> When I got mad, I'd roll around on the ground.

<sup>6</sup> My clothes got dirty.

<sup>7</sup> Then I'd be taken by my father and thrown into the river.

<sup>8</sup> When I'd come up to the surface, I'd go ashore.

<sup>9</sup> Then I said, "Am I finished?"

<sup>10</sup> Then my father said, "No.

<sup>11</sup> You're not finished.

<sup>12</sup> You're still very... very bad.

<sup>13</sup> Then he threw me in the water again.

<sup>14</sup> When I managed to float ashore again, I again asked, "Is it finished?"

<sup>15</sup> Am I finished?"

<sup>16</sup> So he said, "We're finished with your dunking."

<sup>17</sup> So they were made happy again, my parents.

<sup>18</sup> And if I was angry again...

<sup>19</sup> I must have been very naughty as a child.

<sup>20</sup> Angry then... again I got mad, and again I rolled around on the ground, and again I'd get thrown in the river.

<sup>21</sup> They wanted to wash off the bad here on my body, whatever it was.

<sup>22</sup> We were there at Deep Creek.

<sup>23</sup> I don't know what they call the Klallam name.

22 ʔuʔiyá st kʷaʔčaʔ ʔaʔ cə Deep Creek.  
 23 ʔáwəŋə nəsxčít ti snaʔátəŋs nəxʷsʔáyə̀mìs snás.  
 24 ʔi ʔuʔhúy č' scáʔiʔs kʷə nəcát yaʔ ʔəsqʷáhiʔ.  
 25 níʔ suʔčáanis tákʷi ʔúxʷ ʔaʔməqʷúʔəs ʔiyá ʔaʔ cə čiyánəxʷ.  
 26 ʔiyá č' kʷaʔčaʔ.  
 27 ʔiyá č' st ʔaʔ cə naʔátəŋ ʔaʔ məqʷúʔəs.  
 28 níʔ nsxʷʔiyá tə nəšəwí.  
 29 ʔuʔxčít cn ʔaʔ kʷi nəstwəwʔúʔə.  
 30 ʔáwəŋə nəsxčít kʷi kʷíns yaʔ čtə sciyánəŋ kʷə nəšʔiyá yaʔ.  
 31 šəwí cn kʷaʔčaʔ ʔiʔ txʷaʔswéʔwəs.  
 32 níʔ suʔčáanis cə nəšʔiʔáyəxʷ yaʔ ʔúxʷ ʔaʔ cə sxʷimál sxʷʔiyás cə čáy ʔaʔ ti scánnəxʷ.  
 33 naʔátəŋ ʔaʔ ti xʷanítəm ʔaʔ ti scannerys.  
 34 níʔ sxʷʔiyás cə scáʔiʔs.  
 35 ʔiyá st kʷaʔčaʔ scáʔiʔʔ.  
 36 ʔuʔtxʷaʔswéʔwəs cn.  
 37 ʔáy cn ʔuʔ čaynúŋət.  
 38 ʔuʔčáy ʔaʔ cə sxʷʔiyás cə ʔəŋ' ʔəxʷíyŋxʷ.  
 39 čáy ʔuʔxə́nə́staŋ.  
 40 ʔəxʷíyŋxʷ čšaʔxə́nə́xin.  
 41 čáy ʔaʔ cə West Coast of Vancouver Island.  
 42 sxʷčáʔiʔ yaʔ st ʔiʔ ʔəŋ' ixʷ.  
 43 ʔəŋʔá táči čáʔiʔ ʔiʔ ti čičáyni ʔi ʔuʔxə́nə́staŋ xʷíyanítəm.  
 44 ʔuʔəŋ' ʔəxʷíyŋəxʷ čaʔiyá.  
 45 ʔiyá st kʷaʔčaʔ ti ʔuʔxə́nə́ʔ.  
 46 níʔ suʔhúys ti scáʔiʔs ʔiyá ʔaʔ cə sqʷəyəsáwtxʷ ti snaʔátəŋs, sqʷəyəsáwtxʷ.  
 47 níʔ suʔʔáyʔ čániʔ.  
 48 hiyáʔ st ʔúxʷ ʔaʔ kʷsə ʔčás sxʷʔiyál yaʔ.  
 49 ʔi ʔuʔiyá yaʔ st ʔəʔ ʔáʔcuʔəʔ.  
 50 čqáʔčəʔ ʔaʔ ti kʷítšəŋ ʔiʔ ti ʔuʔxə́nə́staŋ.  
 51 ʔáčət ʔiʔ ti ʔuʔxə́nə́staŋ xənəl ti sxʷxʷúʔyəml ʔaʔ...  
 52 ʔúʔuʔtxʷ cə fish market ʔaʔtáwn.  
 53 cút kʷaʔ ʔkʷnaxʷʔ čí ʔúʔáʔ tálə.  
 54 níʔ suʔiyál kʷaʔčəʔ ʔuʔxə́nə́ʔ.  
 55 ti suʔiyál ti suʔféʔšənl, ʔáʔcuʔ.  
 56 xə́nə́staŋ sqə́čəʔ.  
 57 níʔ suʔhúys ti sʔiyál ti ʔáʔcuʔ.

24 And my father was finished working on the logging.  
 25 Then we moved across to Rocky Point there at Becher Bay.  
 26 It was there.  
 27 We were there at what's called Rocky Point.  
 28 That's where I grew up.  
 29 I knew it when I was still small.  
 30 I don't know how old I was when I was there.  
 31 I grew and became a young man.  
 32 Then my parents moved over to Esquimalt where they worked on the salmon.  
 33 It was called by the white man "cannery."  
 34 That's where they were working.  
 35 We were there working.  
 36 I became a young man.  
 37 I finally went to work, too.  
 38 It's where a lot of Indians worked.  
 39 They worked on everything.  
 40 There were Indians from everywhere.  
 41 They worked from the West Coast of Vancouver Island.  
 42 We worked with many.  
 43 We came there to work with Chinese and all kinds of white people.  
 44 There were lots of Indians working there.  
 45 We were there all the time.  
 46 Then the work was finished there at the cannery, as it was called, cannery.  
 47 So we moved again.  
 48 We went to Discovery Island where we were.  
 49 And we were there while we were fishing.  
 50 They were catching spring salmon and everything.  
 51 Lingcod and anything all the time that we could sell.  
 52 Take it to the fish market in town.  
 53 It was so that we could get a little money.  
 54 So we were there all the time.  
 55 So we were there fishing, trolling.  
 56 We caught everything.  
 57 Then the fishing finished there where we were.  
 58 Then we moved again over to Rocky Point.  
 59 We came home again.  
 60 We were there at Rocky Point all the time.

- 58 níł suʔłáył čáni ʔənʔá ʔúxʷ ʔaʔməqʷúʔəs.  
 59 łáy st kʷaʔčaʔ čǎŋ.  
 60 ʔi ʔuʔiyá st ʔaʔ məqʷúʔəs ʔaʔ ti ʔuʔxənǎł.  
 61 čáy st.  
 62 łáy st čáyətəŋ ʔaʔ ti Indian Agent yaʔ ʔaʔ cə qəyáxəns cə təŋxʷ sxʷʔiyáł c sxʷʔiyás cə ʔáʔiŋł.  
 63 ʔuʔŋónʹ yaʔ ʔəxʷíyŋxʷ ʔiyá kʷi nəcáčc yaʔ, xʷiʔpáʔiʔtənʹ.  
 64 ʔiʔ náʔcùʔ yaʔ nəcáčc, Bobby Charles.  
 65 ʔuʔxónə yaʔ.  
 66 ŋónʹ yaʔ ʔiyá č či ns... kʷi naʔátəŋ yaʔ Sam Johnson ʔiʔ James Fisher, Johnny James.  
 67 ʔuʔxónʹ ʔuʔ nəxʷsłáyəməúcəŋ ʔəł qʷáqʷiʔs.  
 68 ʔáwəŋə či náčʹ.  
 69 ʔuʔhúy ti slánis ʔuʔ náčʹ.  
 70 čaʔiyá ʔaʔ cə Saanich.  
 71 ʔəxʷíyŋxʷ ti slánis.  
 72 ʔiyá kʷaʔčaʔ ti nəšəwi ʔaʔ cə... čáʔiʔ čʹ kʷaʔčaʔ ʔaʔ cə qəyáxəns cə təŋəxʷł yaʔ ʔaʔ cə məqʷúʔəs.  
 73 níł suʔhúyts.  
 74 níł suʔxíyəxs ʔiʔ čánəŋ kʷaʔ kʷi farm yaʔ ʔiyáʔ ʔaʔ kʷə náʔ ʔaʔ xʷáyŋ.  
 75 ʔiyá kʷaʔ čánəŋ.  
 76 suʔtákwəŋs cə təŋxʷs ʔaʔ cə mónuwa.  
 77 txʷaʔmónuwa kʷaʔčaʔ cə təŋəxʷ.  
 78 sxʷʔiyás kʷi čənčʔəŋł yaʔ ti sqáwc ʔuʔxónəstaŋ yaʔ onions, cabbage.  
 79 ŋónʹ maʔyúsməs.  
 80 ŋónʹ yaʔ ʔiyá tə músməs.  
 81 sxʷʔiyáł yaʔ ti staʔwáyulʹ yaʔ sqəmuʔs ti músməs ʔiʔ ti saplín ʔiʔ ti šúkʷaʔ, tíy, ʔuʔxónəstaŋ.  
 82 titáʔəwəł čʹ yaʔ ʔaʔ cə naʔátəŋ farmers.  
 83 níł kʷaʔčaʔ čʹ suʔhiyáʔs kʷaʔ.  
 84 ʔəwkʷ kʷi farmers yaʔ ʔaʔ kʷi stákwəŋs cə təŋəxʷ ʔaʔ cə mónuwa.  
 85 ʔiʔ níł suʔčánił yaʔ txʷaʔ?...  
 86 ʔáwəŋə nəxʷčit kʷə stán či snaʔátəŋs.  
 87 ʔuʔnəcùʔ cə łúłáʔ... sxʷʔiyás yaʔ kʷi nəččʔməqʷ yaʔ naʔátəŋ qaʔqéʔaʔyəs.  
 88 níł čʹ sxʷʔiyáł ʔuʔxónəxín.  
 89 sxʷʔiyás ti ʔáyaʔyəŋł.  
 61 We worked.  
 62 We were put to work again by the Indian Agent on fencing the land where we were, where our house was.  
 63 There were many people there, my uncle, Henry Charles.  
 64 And another uncle, Bobby Charles.  
 65 They all were.  
 66 Many were there... that were named Sam Johnson and James Fisher, Johnny James.  
 67 They all spoke Klallam when they talked.  
 68 There wasn't anything else.  
 69 Only their wives were different.  
 70 They were from Saanich.  
 71 That was the wives' village.  
 72 I grew up there at the... working on the fence of our land at Rocky Point.  
 73 Then they finished it.  
 74 Then there was war and the farm was moved from there to what they call Race Rocks.  
 75 They were moved from there.  
 76 Their land was bought by the navy.  
 77 The land became a navy base.  
 78 That's where they planted potatoes, everything, onions, cabbage.  
 79 There was lots of cattle.  
 80 There were lots of cows there.  
 81 We were there to buy milk, bread, sugar, tea, everything.  
 82 We were in back of what they called "farmers."  
 83 Then they left.  
 84 There were no more farmers on the land that was bought by the navy.  
 85 And then we moved to...  
 86 I don't know what they called it.  
 87 It's where my great grandfather called qaʔqéʔaʔyəs.  
 88 Then we were everywhere.  
 89 It's where our houses were.  
 90 We were close to the road where they sold everything.  
 91 Bread, sugar and tea.  
 92 The store was selling everything.  
 93 We were there always.

90 cĩŋi st ʔa? cə súl sx<sup>w</sup>tx<sup>w</sup>ʔáxəŋs ti x<sup>w</sup>úyəm ya?  
ʔa? ti ʔuʔxə́nəstaŋ.

91 saplín, šúk<sup>w</sup>aʔ, ʔi? tíy.

92 ʔuʔxə́nəstaŋ sx<sup>w</sup>x<sup>w</sup>úʔyəm' cəwhíł sx<sup>w</sup>imáy.

93 ʔiyá st k<sup>w</sup>aʔčə? ti ʔuʔxə́nǎł.

94 húʔ st ʔáy čáni ʔi? ʔáy st hiyá? ʔúx<sup>w</sup> ʔa?  
sx<sup>w</sup>imál.

95 ʔi ʔuʔiyá st ʔi? níł ya? sx<sup>w</sup>ʔiyás ti nəsk<sup>w</sup>úk<sup>w</sup>ǎł.

96 ʔaʔsʔiyá... ʔúx<sup>w</sup> cn ʔa? cə schoolhouse.

97 ʔi? ʔáwə cn c mán ʔu? xčnǎx<sup>w</sup> ti sq<sup>w</sup>áys ti  
x<sup>w</sup>anítəm.

98 ʔáw...

99 ʔúłá? ya? cə sx<sup>w</sup>ʔiyáł ʔa? cə sk<sup>w</sup>úk<sup>w</sup>ǎł.

100 ʔaʔłúłá? ʔáʔyəŋ.

101 hú? k<sup>w</sup>aʔčə? c nsʔiyá ʔi? ʔáy st čáy ʔúx<sup>w</sup> ʔa?  
cə sq<sup>w</sup>əyəsáwtx<sup>w</sup>.

102 ʔiyá st k<sup>w</sup>aʔčə? ʔi? níł nəsuʔiyá čqčút.

103 tx<sup>w</sup>aʔčəʔčəq swéʔwəs.

104 ʔáwəŋə nəsxčít k<sup>w</sup>a?... k<sup>w</sup>aʔ stǎŋə čí  
snaʔátəŋs cə sixteen-year-old.

105 ʔiyá cn k<sup>w</sup>aʔčə? ʔi?... ʔi? húy cn... ʔuʔčáʔi?  
ya? cn ʔiyá.

106 ʔi? níł nəsuʔhúy.

107 ʔi? nəsuʔhiyá? ʔák<sup>w</sup>i ʔúx<sup>w</sup> ʔa?Vancouver.

108 čaʔiyá cn k<sup>w</sup>aʔčə? ʔa?Vancouver ʔi? hiyá? cn  
cúŋtəŋ ʔúx<sup>w</sup>təŋ ʔa?Yakima sx<sup>w</sup>ʔiyá st ʔiʔłómčəŋ  
ʔa? ti naʔátəŋ háps.

109 níł ya? ʔiyá ʔu? nócú? ʔəsčáʔiʔs k<sup>w</sup>i  
ʔəx<sup>w</sup>íyŋəx<sup>w</sup> yəx<sup>w</sup> ya? xčtín.

110 háps ti sčáʔiʔs.

111 né? ti ʔúx<sup>w</sup> ʔa? cə ʔápəłs ti slémčəŋs ʔa? ti  
ʔápəłs.

112 níł k<sup>w</sup>aʔčə? ʔu? húy ya? sx<sup>w</sup>ʔiyá ti ʔk<sup>w</sup>nǎx<sup>w</sup>s ti  
sčáys ʔiyá ʔa?Yakima ʔəł ʔáwəs c ʔáła?  
ʔa?Winslow, Seattle.

113 nčǎx<sup>w</sup> ʔi? ʔiyá ʔa?Puyallup ti slémčəŋs ʔa? ti  
ʔuʔxə́nəstaŋ, háps ti....

114 ʔáwəŋə nəsxčít ti snaʔátəŋs cə berries  
łómčəŋj...

115 ʔuʔhúy ya? ʔuʔsčáʔiʔs k<sup>w</sup>i nəsiʔáyəx<sup>w</sup> ya?  
ʔawʔáwəŋə ya? stǎŋ sčáys k<sup>w</sup>i sʔúx<sup>w</sup>s.

116 níł k<sup>w</sup>aʔčə? t suʔx<sup>w</sup>əŋʔǎŋs.

117 suʔhúys ya?.

94 When we moved again, we again went to  
Esquimalt.

95 We were there and that is where I went to  
school.

96 Went there... I went to the schoolhouse.

97 I didn't know the language of the white man  
very much.

98 It wasn't...

99 Where we went to school was small.

100 It was a small building.

101 When we were there, we again worked at the  
cannery.

102 We were there and then I got big.

103 I became a big young man.

104 I don't know what they call a  
sixteen-year-old.

105 I was there and only... I was working there.

106 And then I finished.

107 And I went over to Vancouver.

108 I was just in Vancouver and I was taken  
inland to Yakima. It's where we harvested what  
they call hops.

109 That there was the only job for Indians that I  
knew.

110 Their job was hops.

111 Some went to the apples, picking apples.

112 That's the only place to get work there at  
Yakima when it's not here at Winslow, Seattle.

113 Once they were at Puyallup harvesting  
everything, hops...

114 I don't know what they called the berries  
harvested...

115 It was the only work my parents had because  
they had no other job to go to.

116 So it was like that.

117 They finished.

118 I was there at Yakima when I met my late  
wife.

119 Then she said that she wanted to come along  
with me when I go home because she really  
hated where she was.

120 It was her auntie's or whatever it was.

121 She was always drinking.

122 We finished picking hops there at Yakima.

123 Now they came home to my uncle Johnny  
James.

118 ʔuʔiyá cn ʔaʔYakima ʔiʔ čəməsnók<sup>wi</sup> cn ʔaʔ  
k<sup>wi</sup> nəslániʔ yaʔ.  
119 níl suʔq<sup>w</sup>áys ʔaʔ čí sʔéʔs ʔaʔ čí sʔənʔás  
ʔiʔsəwáʔ ʔaʔ ʔóc k<sup>w</sup>aʔ túk<sup>w</sup>ən ʔawimán<sup>w</sup> ʔuʔ  
sx<sup>w</sup>aʔtínis cə sx<sup>w</sup>iyás.  
120 Auntie's k<sup>w</sup>aʔ ʔuʔstáhəs yaʔ čtə.  
121 ʔuʔmán<sup>w</sup> ʔuʔ q<sup>w</sup>úʔq<sup>w</sup>aʔ ʔaʔ ti ʔuʔxənáʔ.  
122 húy st k<sup>w</sup>aʔčəʔ sləmicəŋ ʔaʔ ti háps ʔiyá  
ʔaʔYakima.  
123 ʔiʔ k<sup>w</sup>líníl suʔənʔás túk<sup>w</sup> k<sup>wi</sup> nəcáčc yaʔ  
Johnny James.  
124 níl suʔ... ʔiʔ níl yaʔ nəsq<sup>w</sup>úʔšən.  
125 suʔq<sup>w</sup>áys, “hiyáʔ caʔ st túk<sup>w</sup>.”  
126 “ʔəy.”  
127 suʔyəcʔk<sup>w</sup>səŋʔ.  
128 ʔiʔ... l... ʔiʔ ʔúyhtx<sup>w</sup> cə sʔicəŋʔ ʔaʔ cə cars ʔiʔ  
níl suʔənʔás ʔiʔsəwáʔ k<sup>w</sup>ləwiniʔ qáʔŋi yaʔ.  
129 táns cə nəsləyəcʔʔqʔ.  
130 čəŋ st k<sup>w</sup>aʔčəʔ x<sup>w</sup>ənʔáŋ.  
131 ʔiʔ k<sup>w</sup>lək<sup>w</sup>nás cə pípə čšaʔiyá ʔaʔ cə sk<sup>w</sup>áʔs  
təŋəx<sup>w</sup>s cəwiniʔ qáʔŋi.  
132 xənátəŋ, “húy caʔ cx<sup>w</sup> ʔuʔáwə c ʔuʔcəʔéʔt  
ʔuʔ maliyíti ʔiʔ níl caʔ ʔənsuʔtk<sup>w</sup>ístəŋ ʔawimán<sup>w</sup>  
cx<sup>w</sup> ʔuʔ twəwsʔlǝʔlǝʔqʔ.  
133 ʔáwə cx<sup>w</sup> c čəq sláni.”  
134 níl suʔq<sup>w</sup>áys k<sup>wi</sup> slániʔ yaʔ, “ʔəy'čí  
smaliyítíʔ.”  
135 suʔmaliyítíʔ k<sup>w</sup>aʔčəʔ.  
136 tx<sup>w</sup>aʔ... ʔiʔ ʔúx<sup>w</sup> st ʔaʔ cə ləplít ʔiʔ maliyístəŋ  
st.  
137 húy k<sup>w</sup>aʔčəʔ s<sup>w</sup>xənʔáŋs suʔʔlúms k<sup>w</sup>aʔ suʔ...  
138 ʔáy st túk<sup>w</sup> ʔúx<sup>w</sup> ʔaʔčiyánəx<sup>w</sup>.  
139 suʔčáyʔ ʔaʔ cə ʔáʔiŋʔ.  
140 ʔuʔčáʔsaʔ st scáʔiʔ ʔaʔ cə ʔáʔiŋʔ.  
141 ʔiyá yaʔ cn ʔaʔ cə...  
142 čáynəŋut cn yaʔ ʔaʔ cə x<sup>w</sup>úʔyəm<sup>w</sup> ʔaʔ ti  
ʔáwənə nəsxčít ti snaʔátəŋ tə coal.  
143 tx<sup>w</sup>aʔštəŋístx<sup>w</sup> ti coal sx<sup>w</sup>x<sup>w</sup>úʔyəm<sup>w</sup>s cəwiniʔ  
x<sup>w</sup>iyaniʔəm.  
144 ʔúyətəŋ ʔaʔ ti čəq truck.  
145 ʔiʔ ʔóc driverstəŋ.  
146 ʔiyá...  
147 ʔúx<sup>w</sup>tx<sup>w</sup> ʔaʔ ti ʔəyaʔyəŋs sx<sup>w</sup>x<sup>w</sup>úyəms tə coal.

124 And he was my partner.  
125 So he said, “We’re going to go home.”  
126 “Good.”  
127 So we got ready.  
128 Load up our clothes in his car and then that  
girl came along.  
129 She was the mother of my kids.  
130 We got home like that.  
131 And the girl got a letter from the land she  
came from.  
132 It told her, “If you don’t get properly married  
you will be brought home because you are still  
very much a child.  
133 You’re not a grown woman.”  
134 Then the woman said, “We better get  
married.”  
135 Therefore, we got married.  
136 Became... And we went to the priest and he  
married us.  
137 It was finished and it was legal.  
138 We went home again to Becher Bay.  
139 We built our house.  
140 We two built our house.  
141 It was there at...  
142 I finally got work at selling I don’t know  
what they call “coal.”  
143 I started carrying coal to sell to the white  
people.  
144 It was loaded onto a big truck.  
145 I was our driver.  
146 It was there...  
147 We took it to their houses to sell the coal.  
148 I don’t know what it’s called by the Klallam.  
149 I was working there.  
150 And when I got home to Becher Bay, I’d get  
to my house and we’d work on the house.  
151 It was just the two of us.  
152 It was only my late wife and I.  
153 Nobody helped us.  
154 Only we worked.  
155 We finally finished our house.  
156 Our house became nice.  
157 Then we went into our house.  
158 We stayed there all the time with our  
children.

148 ʔáwə̀nə nəsχčít ti snaʔátə̀s ʔaʔ ti  
nəx<sup>w</sup>słáyəm̄.  
149 ʔiyá cn k<sup>w</sup>aʔčaʔ ti nəsčáʔiʔ.  
150 ʔiʔ húʔ cn čáj ʔaʔčiyánəx<sup>w</sup>, ʔiʔ níʔ nəsʉʔłáy  
təs ʔaʔ cə nəʔáʔiŋ ʔiʔ čáčuʔtx<sup>w</sup>ə̀ŋ st.  
151 ʔuʔčaʔčáʔsaʔ st.  
152 húy k<sup>w</sup>hi nəsłáni yaʔ ʔiʔ ʔóc.  
153 ʔáwə̀nə čí cán k<sup>w</sup>ənəŋtúnʔ.  
154 ʔuʔhúy st ʔuʔ čáʔiʔ.  
155 ʔuʔhúynəx<sup>w</sup> cə ʔáʔiŋʔ.  
156 tx<sup>w</sup>aʔə̀yʔ ʔáʔiŋʔ.  
157 níʔ suʔčə̀yə̀x<sup>w</sup>ʔ ʔaʔ cə ʔáʔyə̀ŋʔ.  
158 ʔuʔiyá st k<sup>w</sup>aʔčaʔ ʔaʔ ti ʔuʔxənáʔ cə  
ŋə̀nŋə̀naʔ.  
159 níʔ nəsʉʔhúy ʔaʔ cə coal yard, xənátə̀ŋ ʔaʔ ti  
x<sup>w</sup>ənítəm̄.  
160 húy cn tə nəsčáʔiʔ ʔiʔ níʔ nəsʉʔhiyáʔ  
ʔəsq<sup>w</sup>áliʔ.  
161 ʔúx<sup>w</sup> ʔaʔJordan River tə nʔəsq<sup>w</sup>áliʔ.  
162 ʔiyá cn k<sup>w</sup>aʔčaʔ tə nəsčáʔiʔ.  
163 ʔiʔ húy cn ʔiyá ʔaʔJordan River.  
164 ʔiʔ nsuʔq<sup>w</sup>ánsə̀ŋ ʔaʔ cə ʔáy ʔuʔ ʔəsq<sup>w</sup>áliʔ  
ʔiyá ʔaʔ k<sup>w</sup>iə čiyánəx<sup>w</sup>.  
165 níʔ nəsʉʔtúk<sup>w</sup>.  
166 ʔiʔ k<sup>w</sup>híʔ nəsʉʔčáyətə̀ŋ.  
167 húy cn k<sup>w</sup>aʔčaʔ ti nəsʔiyá čáʔiʔ.  
168 níʔ nəsʉʔq<sup>w</sup>ánsə̀ŋ ʔúx<sup>w</sup>tə̀ŋ ʔaʔsx<sup>w</sup>imáʔ.  
169 ʔáy ʔuʔ... ʔuʔx<sup>w</sup>ənʔáj ti scáy, ʔəsq<sup>w</sup>áliʔ.  
170 ʔiyá yaʔ cn k<sup>w</sup>aʔčaʔ tə híc tə nəsʔiyá tə  
nəsčáʔiʔ ʔiʔ húy cn.  
171 ʔuʔčaʔiyá k<sup>w</sup>ə̀ nəsʔiyá ʔiʔ tás.  
172 ʔiyá yaʔ cn ʔaʔ cə čáy ʔaʔ tə sxiyə̀xək<sup>w</sup>.  
173 ʔiyá cn ʔaʔ tə híc ʔáy.  
174 sxiyə̀xək<sup>w</sup> ti scáʔis ʔaʔ k<sup>w</sup>i sɣéʔixs ʔaʔ ti  
x<sup>w</sup>iyaníətəm̄.  
175 níʔ k<sup>w</sup>aʔčaʔ nəsx<sup>w</sup>ʔiyá tə nəsčáy.  
176 húy ʔáy tə nəsčáy yaʔ.  
177 ʔáw... ʔáwə̀ cn c húy ʔiʔ q<sup>w</sup>ánsə̀ŋ cn yaʔ  
ʔúx<sup>w</sup>tə̀ŋ ʔaʔPoint-no-point.  
178 ʔiyá cə̀ʔcə̀ŋ ʔaʔJordan River.  
179 ʔáy ʔuʔ ʔəsq<sup>w</sup>áliʔ.  
180 xənʔátə̀ŋ cn ʔaʔ k<sup>w</sup>i nəcáčc yaʔ, “ŋə̀nʔ tálə̀ tə  
nʔsłk<sup>w</sup>náx<sup>w</sup> k<sup>w</sup>aʔ ʔənʔáx<sup>w</sup> ʔəsq<sup>w</sup>áliʔ.

159 Then I was finished at the coal yard, as it's  
called by the white man.  
160 I finished that job and then I went logging.  
161 It was to Jordan River I went logging.  
162 I was working there.  
163 I finished there at Jordan River.  
164 I was called by another logging company  
there at Becher Bay.  
165 So I went home.  
166 And I was soon put to work.  
167 I finished working there.  
168 Then I was called over to Esquimalt.  
169 It was also... the same job, logging.  
170 I was there a long time working there and I  
finished.  
171 I was just there and it arrived.  
172 I was there to work on a battleship.  
173 I was there for a long time again.  
174 They were building a battleship for the white  
man's war.  
175 That's where my job was.  
176 My job was finished again.  
177 I wasn't yet finished and I was called to be  
taken over to Point-no-point.  
178 It was there near Jordan River.  
179 It was logging, too.  
180 My late uncle said to me, “You'll make lots  
of money if you come logging.  
181 Leave your job where you are building the  
battleship.”  
182 So I agreed.  
183 I was crazy to...  
184 If I hadn't agreed, I would have been much  
better off there at what the white man calls  
“shipyard.”  
185 That's where I had been working.  
186 So I quit.  
187 I thought I'd get lots of money.  
188 So I moved to the logging camp where my  
late uncle was.  
189 Got there...  
190 I worked.  
191 I was there only a few months and it was shut  
down.  
192 It was finished.  
193 Again I ended up having no job.

181 h́uyəs tə n̄sxʷʔiyá tə n̄sčáy ʔiyá cə čáct tə  
sx̄iyəxəkʷł.”

182 nəsʉʔánəł.

183 sqáti yaʔ cn ʔaʔ kʷi n...

184 h́uʔ yaʔ cn ʔáwə c ʔánəł, ʔiʔ mán' q yaʔ cn  
ʔuʔ ʔəy' ʔiyá ʔaʔ cə naʔátəŋ ʔaʔ ti xʷanítəm  
shipyard.

185 níl yaʔ t n̄sxʷʔiyá t n̄sčáʔiʔ.

186 h́uy cn kʷaʔčaʔ.

187 nəxčŋín ʔaʔ č̄i n̄ŋə́n' cə tálə č̄i ʔkʷnánŋ.

188 nsuʔčáni ʔə́nʔá ʔúxʷ ʔaʔ cə sxʷʔiyás  
ʔəsqʷáhiʔs kʷə́wnił n̄əcáčc yaʔ.

189 tós ti...

190 čáy cn.

191 ʔuʔkʷaʔkʷín č̄tə ʔqáyč' č̄i n̄sʔiyá ʔiʔ tqótəŋ.

192 h́uy kʷaʔ.

193 nəsʉʔłáy txʷaʔáwə́nəs n̄əscáy.

194 nəsʉʔłáy ʔiʔáʔəŋ ʔaʔ č̄i n̄əsʔúxʷ č̄i n̄əscáy.

195 nəsʉʔtós ʔaʔJordan River.

196 níl kʷaʔčaʔ t n̄sxʷʔiyá t n̄sčáy.

197 ʔiyá cn ʔuʔ... ʔa... ʔuʔ...

198 ʔuʔŋə́n' sč̄iʔánəŋ t n̄sʔiyá ʔiʔ qʷánsəŋ cn yaʔ  
ʔúxʷtəŋ ʔaʔ kʷə́sə naʔátəŋ Port Alice.

199 ʔiyá kʷi sʔiyə́ns cə ʔč̄ás ʔiyá ʔaʔ cə sxʷʔiyál  
yaʔ.

200 ʔiyá cn kʷaʔčaʔ ʔáy ʔuʔ ʔəsqʷáhi.

201 h́uy cn n̄əscáʔiʔ yaʔ ʔaʔ cə naʔátəŋ Port Alice  
ʔiʔ ʔə́nʔá cn h̄əwíyŋ ʔúxʷ ʔaʔs̄xʷimál.

202 ʔiʔ ʔáy cn čáyəŋ ʔiyá ʔuʔxə́nəl yaʔ.

203 ʔuʔh́uy yaʔ ʔuʔ n̄əscáyəŋ nsuʔəsqʷáhi ʔaʔ ti  
ʔuʔxə́nəl.

204 ʔiyá st kʷaʔčaʔ t n̄əscáy ʔi ʔuʔ... ʔi ʔuʔh́uy  
kʷaʔ ʔaʔ cə...

205 ʔiʔqiyínəŋ cə scáył ʔaʔ c stə́ss ʔaʔ cə naʔátəŋ  
land sort.

206 níl suʔtxʷaʔáwə́nəł scáʔiʔł.

207 ʔawh́ił yaʔ xə́nʔáxʷs yaʔ ti qʷłáy, sorting ti  
qʷłáy.

208 ʔiʔ ʔiyá cn kʷaʔčaʔ s̄xʷimál t n̄sčáy.

209 nəsʉʔłáy qʷánsəŋ ʔaʔ naʔátəŋ  
ʔaʔs̄xʷč̄iyánəxʷ.

194 So again I was looking for someplace to go  
to work.

195 Then I got to Jordan River.

196 Then that is where I worked.

197 I was there...

198 I was there many years and I was called to be  
taken over to what they call “Port Alice.”

199 It was there at the other end of the island  
where we were.

200 There I was logging, too.

201 I finished working at what they call Port  
Alice and I came back over to Esquimalt.

202 And I was put to work there again all the  
time.

203 I was only working at logging all the time.

204 We were there for my work, but... but it  
finished

205 Our job was spoiled by the arrival of what  
they call “land sort.”

206 Then we ended up having no more work.

207 It was because that’s how they did the logs,  
sorting the logs.

208 And I was there at Esquimalt working.

209 I was again called to what they call Becher  
Bay.

210 That’s where I was working and... but it  
finished and the work where I was shut down  
again.

211 Then I had no work.

212 That’s the way it was.

213 That’s all I know of what I was doing.

214 I only went fishing looking for our food.

215 We had all kinds of food from the water.

216 We didn’t starve.

217 We bought only bread and sugar and tea.

218 That’s all we bought, and milk for the  
children.

219 That finishes what I know of what I was  
doing when I was growing up.

220 I was very again... when I became a big  
person I became very bad.

221 I was always drinking.

222 I never sobered up.

223 I’d get a little money and go run to town  
looking for a drink.

224 And my children starved.

210 níl k<sup>w</sup>a?č̣a? nəsx<sup>w</sup>ʹiyá t nəsčáy ʔi ʔu?... ʔi  
ʔuʔhúy k<sup>w</sup>ə tqétəŋ l̥áy cə nəsx<sup>w</sup>ʹiyá ya? t  
nəsčáy.

211 níl k<sup>w</sup>a? suʔtx<sup>w</sup>aʔáwənəs nəsčáy.

212 níl k<sup>w</sup>a?č̣a? ʔuʔs<sup>x</sup>wənʔáŋs.

213 nsuʔhúys s<sup>x</sup>čtín ʔa? k<sup>w</sup>i nəsýáyact ya?

214 ʔuʔhúy ya? ta nsuʔl̥ácu l̥iʔáŋ ʔa? č̣i sʔifl̥əŋt.

215 ʔuʔxənəstaŋ sʔifl̥əŋt č̣aʔiyá ʔa? ti q<sup>w</sup>úʔ.

216 ʔáwə ya? st c člqónəx<sup>w</sup>.

217 ʔuʔhúy ya? ʔuʔ staʔwáyut ti saplín ʔi? ti  
šúk<sup>w</sup>a? ʔi? ti tíy.

218 ʔuʔhúy ya? taʔáwəsl ʔi? ti milks tə  
słəyéʔl̥qł.

219 níl k<sup>w</sup>a?č̣a? suʔhúys xčtín ʔa? cə nəsýáyact  
ya? ʔa? k<sup>w</sup>i nəsifšáʔwiʔ.

220 mán ya? cn ʔuʔ l̥áy... ʔa? k<sup>w</sup>ə nstx<sup>w</sup>aʔč̣əq  
ʔəčtáyŋx<sup>w</sup> ʔi? mán cn ʔuʔ tx<sup>w</sup>aʔəsxáʔəs.

221 ʔuʔxənəŋt ya? ti nəsutq<sup>w</sup>úʔq<sup>w</sup>aʔ.

222 ʔáwə cn k<sup>w</sup>aʔ pələn.

223 l̥úʔl̥a? cə tálə l̥k<sup>w</sup>nán ʔi? k<sup>w</sup>híyá? cn  
k<sup>w</sup>ánəŋət l̥áʔtawn l̥iʔáŋ ʔa? č̣i sq<sup>w</sup>úʔq<sup>w</sup>aʔ.

224 ʔi? člqónx<sup>w</sup> cə nəsłəyéʔl̥qł.

225 ʔáwənə sʔéʔl̥əns ʔəl ncăk<sup>w</sup>s.

226 ʔawínán cn ʔuʔ ʔəsxáʔəs ʔəčtáyŋx<sup>w</sup> q<sup>w</sup>úʔq<sup>w</sup>aʔ  
ʔa? ti ʔuʔxənəŋt.

227 níl k<sup>w</sup>a?č̣a? k<sup>w</sup>ən̥tix<sup>w</sup>, nəsłəyéʔl̥qł ʔa? ti č̣ə  
ʔáynək<sup>w</sup>, k<sup>w</sup>áʔət tiə s<sup>x</sup>áʔəs q<sup>w</sup>úʔq<sup>w</sup>aʔ.

228 ʔáwə c ʔáy tiə sq<sup>w</sup>úʔq<sup>w</sup>aʔ.

229 húy č̣i su?... č̣i nsuʔtáwqən ʔa? ti ʔuʔxənəŋt.

230 ʔuʔxənəŋt ya? ti nəsutəsqéʔyəq ʔiyá ʔa? cə  
mətúliyə.

231 təs cn ʔəl ʔəsx<sup>w</sup>áx<sup>w</sup>k<sup>w</sup>ən ʔi? níl nəsutq<sup>w</sup>itəŋ.

232 ʔsqéʔiq<sup>w</sup> cn k<sup>w</sup>a?č̣aʔ.

233 ʔi? hú? ix<sup>w</sup> cn pəl ʔi? ʔáwənə nətálə č̣i  
nsqáʔyúst tə qaʔqəyú nəsut... nəsutk<sup>w</sup>áʔətəŋ.

234 x<sup>w</sup>ənʔáŋ k<sup>w</sup>a?č̣aʔ.

235 níl k<sup>w</sup>a?č̣a? nəsx<sup>w</sup>ʹáxəŋ ʔa? č̣i smánis ʔuʔ  
s<sup>x</sup>áʔəs tiə lám č̣əʔúʔwəŋ.

236 č̣əʔúʔwəs ya? cn.

237 ʔuʔxənəŋt ya? ti nəsčəʔúʔwəs.

238 nəsčít k<sup>w</sup>a?č̣aʔ.

239 níl k<sup>w</sup>a?č̣a? nəsx<sup>w</sup>ʹáxəŋ k<sup>w</sup>aʔ k<sup>w</sup>áʔətəŋəs ʔa?  
tiə xəwəs słəyéʔl̥qł.

225 They had nothing to eat once in a while.

226 It was because I was a very bad person  
drinking all the time.

227 So you look, my children of today, leave this  
bad drink alone.

228 This drink is not good.

229 You're just... troubled all the time.

230 I was always in jail in Victoria.

231 I got there while I was drunk and then I'd be  
arrested.

232 So I went to jail

233 And when I sobered up I had no money to  
pay the police to... release me.

234 It was like that.

235 That's why I say it's very bad to be using this  
liquor.

236 I used it.

237 I used it all the time.

238 Therefore, I know.

239 That's why I tell this new generation to let go  
of it.

240 It's not good to use.

241 It's only these cigarettes I never gave up.

242 I want to quit this.

243 I don't know what to do to quit it.

244 It's bad, too.

245 It's good for this new generation to quit  
drinking liquor using their white friends.

246 And it's no good.

247 It's good to be showing these children.

248 That finishes what I know of my story.

- 240 ʔáwə c ʔóy`çi scəʔúʔwəss.
- 241 tx<sup>w</sup>húy tiə smánəš ʔuʔ ʔáw k<sup>w</sup>aʔ k<sup>w</sup>áʔətən.
- 242 nəsléʔ çi nəsk<sup>w</sup>áʔət tiə.
- 243 ʔáwənə nəsxčít k<sup>w</sup>aʔ ʔaʔstúʔŋətn k<sup>w</sup>aʔ  
k<sup>w</sup>áʔətən.
- 244 ʔáy k<sup>w</sup>i ʔuʔ ʔəsxáʔəs.
- 245 níʔ ʔóy`çi k<sup>w</sup>áʔəts tiə xówəš sʔáyéʔʔqí  
čəʔúʔwəs tiə scəyəčaʔs x<sup>w</sup>iyanítem tiə  
sq<sup>w</sup>úʔq<sup>w</sup>aʔ lám.
- 246 ʔiʔ ʔáwə c ʔóy`.
- 247 ʔóy`k<sup>w</sup>aʔčaʔ çi sk<sup>w</sup>ónstx<sup>w</sup>s tiə sʔáyéʔʔqí.
- 248 níʔ suʔhúys xčtíni ʔaʔ tiə nsq<sup>w</sup>áy.

## 46 A Ghost on Discovery Island

wə́tə́nə́xən Tom Charles, Sr. and čáćma?cút Ed Sampson, Sr.

July 1, 1992

GhostOnDiscoveryIsland.mp3

wə́tə́nə́xən's permanent home was at Becher Bay, but his family moved around for work at the cannery in Esquimalt, near Victoria, and fishing at Discovery Island off Oak Bay on the southeast side of Vancouver Island.

Discovery Island is the territory of the Lekwungen First Nation, but it has long been a base camp for various friends of the Lekwungen people. When wə́tə́nə́xən's family was there, a large family of Klallam speakers from Elwha was also there. Also, the Nitinaht family of wə́tə́nə́xən's wife, Flora, camped there for the fishing at that time.

In this story, wə́tə́nə́xən describes an experience that seems to be what modern medical science calls an episode of sleep paralysis, complete with a spirit visitation. wə́tə́nə́xən is a young man sleeping in a house with one big room for the whole family. A ghost enters and goes directly toward him without waking anyone else. wə́tə́nə́xən cannot move or speak. The ghost comes to him and holds his hand. Whatever it wants, it makes him feel that everything is good. The ghost leaves, and wə́tə́nə́xən sleeps very well.

<sup>1</sup> hú? ya? cn ?əl ?iyán ya? ?a?łčás ?i? č?á?iŋ  
ya? st ?iyá.

<sup>2</sup> ?i? ?u?nə́cú? čə́q room k<sup>w</sup>sə ?əscə́y<sup>w</sup>ł.

<sup>3</sup> ?i? ncáx<sup>w</sup>ł ya? ?əl ?ittn ?iyá ?a? cə́ nə́cú?  
s?iyən' cə́ ?á?iŋł.

<sup>4</sup> ŋənáy st ?əscə́y<sup>w</sup> ?a? cə́ ?á?iŋ.

<sup>5</sup> ?i? ?u?húy ya? cn ?u? ?ú?x<sup>w</sup>nəsəŋ ?a? cawnił  
snú?nək<sup>w</sup> k<sup>w</sup>a? ?u?stánəs ya? čtə́ ?əl ?ittł  
xə́nłcan.

<sup>6</sup> ?u?itt ?u?ŋən' ti scə́y<sup>w</sup> ?a? tə́ ?á?iŋ.

<sup>7</sup> ?u?xə́nə́ cə́ nəs?əyúq<sup>w</sup>a?, nəcət, nəmán, nətán.

<sup>8</sup> su?xə́nəs ?u? ?itt ti nəsq<sup>w</sup>a?há?uŋəx<sup>w</sup>.

<sup>9</sup> ?i? níl nəsu?tsnəsəŋ ?a? cawnił k<sup>w</sup>a? ?u?stánəs  
ya? čtə́ snú?nək<sup>w</sup>.

<sup>10</sup> ?u?xčít cn ?əl n?áəs čə́yəx<sup>w</sup> ča?iyá ?a? cə́ súł  
ti s...

<sup>11</sup> ?i? k<sup>w</sup>łnıl nəsu?ən?ánəsəŋ.

<sup>12</sup> ?i? hú? təs ?a? cə́ nəsx<sup>w</sup>?á?mət ?i? níl  
su?łk<sup>w</sup>ə́ts tə́ nəcáys.

<sup>13</sup> ?i? sqi?ám' čí nəsk<sup>w</sup>áčəŋ.

<sup>14</sup> sqi?ám' čí nəsq<sup>w</sup>áy.

<sup>15</sup> sqi?ám' čí nəsk<sup>w</sup>ə́yə́xct.

<sup>16</sup> ?u?łəŋ cn ?u? tx<sup>w</sup>a?əsq<sup>w</sup>ú?q<sup>w</sup>i?.

<sup>17</sup> híc ti nəsx<sup>w</sup>ən?áŋ' łk<sup>w</sup>tíŋ ?i? ča?k<sup>w</sup>á?ətəŋ cn.

<sup>18</sup> níl k<sup>w</sup>a? su?hiyá?s łáy həwíyŋ sqíyŋ k<sup>w</sup>a?  
čša?əxínəs ya? čtə́.

<sup>1</sup> When I was there at Discovery Island we had a house there.

<sup>2</sup> And it was one big room inside.

<sup>3</sup> And it was once when I was asleep there at one end of our house.

<sup>4</sup> There were many of us in the house.

<sup>5</sup> I was the only one that the ghost or whatever it was went after while everyone slept.

<sup>6</sup> Many were asleep in the house.

<sup>7</sup> It was all of my siblings, my father, my father, my mother.

<sup>8</sup> All of those that I was among were sleeping.

<sup>9</sup> Then I was approached by that whatever it was ghost.

<sup>10</sup> I knew it when it came in from the door, the...

<sup>11</sup> And right away it came for me.

<sup>12</sup> When it got to my bed it took my hand.

<sup>13</sup> I couldn't holler.

<sup>14</sup> I couldn't speak.

<sup>15</sup> I couldn't move.

<sup>16</sup> It was just like I had become dead.

<sup>17</sup> It held me like that a long time then it released me.

<sup>18</sup> Then it went back again to wherever it came from.

<sup>19</sup> And then it was outside our house.

<sup>20</sup> I knew it was outside.

<sup>21</sup> And then I felt nice.

<sup>19</sup> ʔiʔ ní tə suʔtx<sup>w</sup>aʔəsqaʔáwə̀ls ʔaʔ cə ʔáʔiŋʔ.

<sup>20</sup> ʔuʔxčít cn ʔəʔ sáqʔs k<sup>w</sup>aʔ.

<sup>21</sup> ʔiʔ ní nsuʔtx<sup>w</sup>ʔáʔiʔ.

<sup>22</sup> ʔiʔ húʔ cn k<sup>w</sup>aʔčəʔ lúyŋ ʔaʔ cawhił ʔiʔ k<sup>w</sup>łnił  
nəsuʔitt.

<sup>23</sup> tx<sup>w</sup>aʔəy'ti nəʔéʔtt.

<sup>24</sup> tx<sup>w</sup>aʔəy'cə nəxčŋín.

<sup>25</sup> mán' ʔuʔ šaʔšúʔl ʔəʔ lúyŋən.

That's all I know about that.

<sup>22</sup> And when that left me I fell right to sleep.

<sup>23</sup> I slept well.

<sup>24</sup> I felt good.

<sup>25</sup> I was very happy when it left me.

That's all I know about that.

## 47 Jobs

wə́tə́nə́xən Tom Charles, Sr.

June 12, 1996

LifeJobs.mp3

When I first met him in 1979, Tom was earning money as a salmon fishing guide for tourists. He had many hard jobs in his life. Here wə́tə́nə́xən talks some more about jobs he had. He worked as a boom man for several logging companies. The boom man is a skilled worker who has to identify different species of logs and sort them on the water, getting them ready for shipping to mills. This involves walking on the logs and moving them around into large rafts called “booms.”

<sup>1</sup> pə́ł cn ʔaʔ kʷi nə́stáʔcs scíʔánəŋ ʔiʔ ʔiyá st  
kʷaʔčəaʔ ʔaʔ tsə yikʷə́ŋəŋ.  
<sup>2</sup> čə́q ʔáʔyəŋ.  
<sup>3</sup> níł sxʷʔiyáł c ssqíʔíŋł kʷaʔ ʔə́stúʔŋəłt yaʔ čtə.  
<sup>4</sup> ʔiʔ níł nə́suʔúxʷ ʔaʔ kʷsə skʷuláwtxʷs cawnáʔił  
yikʷə́ŋəŋ.  
<sup>5</sup> níł šxʷ... níł nsxʷʔiyá t nsuʔskʷúkʷəl.  
<sup>6</sup> ʔiyá ʔaʔ cə ʔə́skʷúkʷəl ʔi ʔuʔhúy ti nsuʔtəs ʔaʔ  
cə ŋús naʔátəŋ “grades” ti xʷanítəm ʔiʔ húy cn.  
<sup>7</sup> ʔuʔčə́qcət cn či nə́shiyáʔ čáyiył ʔiʔáŋ ʔaʔ či  
sčáy.  
<sup>8</sup> nə́suʔtxʷaʔkʷə́ntúy ʔaʔ kʷi nə́scə́yaʔčəaʔ yaʔ,  
Ben Thomas yaʔ ʔiʔ kʷi Elmer Joe.  
<sup>9</sup> ʔáwə́nə nə́sxčít či sxʷíyŋəxʷs snás.  
<sup>10</sup> suʔhiyáʔł čáʔił ʔúxʷ ʔaʔscáʔəwtxʷ.  
<sup>11</sup> ʔiyá st kʷaʔčəaʔ c scáʔił ʔaʔ cə téʔyəqʷ ʔə́ŋáʔas  
ti sxčáʔi šáʔwiʔ ʔiyá ʔaʔ cə téʔyəqʷ.  
<sup>12</sup> níł yaʔ suʔłkʷnákʷł cə ʔúłáʔ tálə.  
<sup>13</sup> ʔuʔiyá cn kʷaʔčəaʔ čáʔi ʔaʔ cə sxʷʔiyás ti  
sšáʔwiʔs ti téʔyəqʷ.  
<sup>14</sup> ʔi ʔuʔhúy ʔiʔ níł nə́suʔłáy čáni ʔúxʷ  
ʔaʔyəkʷə́ŋəŋ, sxʷimáł.  
<sup>15</sup> ʔiyá cn kʷaʔčəaʔ.  
<sup>16</sup> ʔi ʔuʔtxʷaʔnuʔswəʔwə́scút cn.  
<sup>17</sup> txʷaʔswéʔwəs cn.  
<sup>18</sup> níł nə́suʔčáʔi ʔaʔ tə sqʷə́yəsáwtxʷ, snátł yaʔ.  
<sup>19</sup> sxʷʔiyás ti s... qʷə́yəsínítəŋs ti scánnəxʷ  
ʔuʔxə́nə́staŋ.  
<sup>20</sup> čšaʔiyá ʔaʔ cə súʔukʷ ti słkʷnáʔəŋs ti scə́qiʔ  
ʔiʔ ti qə́čqs ʔiʔ ti kʷítsəŋ ʔiʔ ti ʔxʷáy.  
<sup>21</sup> ʔuʔxə́n' hənən.  
<sup>22</sup> níł yaʔ xə́nə.  
<sup>23</sup> nuʔáŋ ʔaʔ ti kʷə́čtən ʔiʔ qʷə́yəsínítəŋ kʷaʔčəaʔ.  
<sup>24</sup> náts tiə xʷanítəm t “canned salmon.”

<sup>1</sup> I became aware when I was eight years old and  
we were there at Lekwungen.  
<sup>2</sup> It was a big house.  
<sup>3</sup> That’s where we were camping or whatever we  
were doing.  
<sup>4</sup> I went to the school house of the Lekwungen.  
<sup>5</sup> That’s where I went to school.  
<sup>6</sup> I was in school but only up to four of what the  
white man calls grades and I quit.  
<sup>7</sup> I got big enough to go to work looking for a  
job.  
<sup>8</sup> I got together with my relatives, the late Ben  
Thomas and Elmer Joe.  
<sup>9</sup> I don’t know their Indian names.  
<sup>10</sup> We went to work at Tsawout.  
<sup>11</sup> We were there working on the strawberries  
removing the weeds growing in the  
strawberries.  
<sup>12</sup> Then we’d get a little money.  
<sup>13</sup> I was working there where they were growing  
strawberries.  
<sup>14</sup> But that ended and again we moved to  
Lekwungen, Esquimalt.  
<sup>15</sup> I was there.  
<sup>16</sup> I became kind of a young man.  
<sup>17</sup> I became a young man.  
<sup>18</sup> Then I was working at the cannery, as we  
called it.  
<sup>19</sup> It’s where they... canned salmon and  
everything.  
<sup>20</sup> They went from there at Sooke getting  
sockeye, coho, spring salmon, dog salmon.  
<sup>21</sup> All humpbacks.  
<sup>22</sup> It was all of them.  
<sup>23</sup> It was put into cans and boiled.  
<sup>24</sup> The white man calls it “canned salmon.”

25 níl ya? nsx<sup>w</sup>ʔiyá ʔa? t nəsčáʔi ʔi  
ʔuʔtx<sup>w</sup>aʔsixteen years old.

26 ʔi? níl nəsʊʔliwʔhiyáʔ ʔaʔVancouver.

27 tós cn ʔaʔVancouver ʔi? ʔk<sup>w</sup>ʔnáj ʔaʔ k<sup>w</sup>i  
nəcáčc yaʔ.

28 nəsʊʔhiyáʔtəŋ ʔaʔyakəmatəŋ ʔəsháps.

29 sčáʔil ʔaʔ cə háps.

30 tós cn ʔaʔYakima.

31 níl nəsʊʔtx<sup>w</sup>aʔsʔxál.

32 ʔáwəŋə k<sup>w</sup>aʔčəʔ stán nəsčáy.

33 ʔáwəŋə tálə.

34 níl ʔuʔsʔxónəs xčtínʔ ʔaʔ cə... ʔaʔ k<sup>w</sup>ə  
nəsiʔšáʔwiʔ yaʔ.

35 čáj cn k<sup>w</sup>aʔčəʔ ʔiyá ʔaʔmətúliyə.

36 níl nəsʊʔčáʔiʔ yaʔ ʔaʔ cə sx<sup>w</sup>ʔiyás tiə naʔátəŋ  
“čičt”.

37 taʔáwəs ti x<sup>w</sup>anítəm sx<sup>w</sup>ʔiyá čəʔúʔwəs t  
sčəq<sup>w</sup>əwə, čičt.

38 ʔəc k<sup>w</sup>aʔčəʔ hiyáʔ ʔúx<sup>w</sup>tx<sup>w</sup> ʔaʔ ti ʔəyaʔyəŋs ti  
x<sup>w</sup>iyánítəm staʔwəyus.

39 ʔəŋʔ lisák ti nócúʔ ʔáʔyəŋ ʔəʔ ták<sup>w</sup>ss čəʔúʔwəs  
ti čəq<sup>w</sup>əwə.

40 ʔi? ʔúx<sup>w</sup> cn ʔaʔ cə sx<sup>w</sup>ʔiyás ti sčəʔčáʔtəŋs tə  
sxiyəxək<sup>w</sup>ʔ ʔawxéʔyəx yaʔ tiə x<sup>w</sup>iyánítəm yaʔ  
ʔaʔ cə nócúʔ təŋx<sup>w</sup>.

41 hiyáʔ cn k<sup>w</sup>aʔčəʔ ʔaʔ cə... čáʔiʔ ʔaʔ tə  
sxiyəxək<sup>w</sup>ʔs tiə x<sup>w</sup>iyánítəm.

42 ʔi? húy tə nsʔiyá.

43 nsuʔq<sup>w</sup>ánsəŋ ʔaʔ k<sup>w</sup>i nócúʔ yaʔ nəcáčc k<sup>w</sup>aʔ  
hiyáʔŋ ʔúx<sup>w</sup> ʔaʔ cə sx<sup>w</sup>ʔiyás ʔəsq<sup>w</sup>áfiʔs.

44 nəsʊʔčáni yaʔ ʔúx<sup>w</sup> ʔaʔ cə sx<sup>w</sup>ʔiyá cə sq<sup>w</sup>áfiʔs.

45 ʔi? ʔáwə c híc t nsʔiyá t nəsčáʔi ʔi? húy.

46 ʔəwk<sup>w</sup> k<sup>w</sup>ə k<sup>w</sup>i sčáys cəniʔ ʔúx<sup>w</sup> ʔaʔ ʔəsq<sup>w</sup>áfiʔ.

47 nsuʔčáni ʔúx<sup>w</sup> ʔaʔ cə naʔátəŋ “Jordan River”.

48 ʔáy ʔuʔ ʔsq<sup>w</sup>áfiʔ.

49 níl k<sup>w</sup>aʔčəʔ nəsx<sup>w</sup>ʔiyá.

50 suʔhúys nsuʔčáni ʔáy túk<sup>w</sup> ʔúx<sup>w</sup> ʔaʔməq<sup>w</sup>úʔəs.

51 ʔáy ʔúx<sup>w</sup> ʔaʔčiyánəx<sup>w</sup> ʔi? ʔáy ʔuʔ ʔəsq<sup>w</sup>áfi cə  
ʔiyá.

52 ʔáy cn k<sup>w</sup>aʔčəʔ čáy naʔátəŋ boom man.

53 ʔuʔiyá cn k<sup>w</sup>aʔčəʔ t nəsčáʔi t nəsʊʔhúy.

54 ʔi? q<sup>w</sup>ánsəŋ cn ʔúx<sup>w</sup>təŋ yaʔ ʔáy ʔaʔEsquimalt  
Harbour.

25 That's where I was working when I turned  
sixteen years old.

26 And then I ran away to go to Vancouver.

27 I got to Vancouver and was taken by my  
uncle.

28 Then I was taken to Yakima hop picking.

39 We were working on the hops.

30 I got to Yakima.

31 Then I got sick.

32 I didn't do any work.

33 There was no money.

34 That's all I know of... of when I was growing  
up.

35 I got home to Victoria.

36 Then I worked where they call it “coal.”

37 The white people were buying it to use for the  
fire, coal.

38 It was me that went and took it to the houses  
of the white people who bought it.

39 One house bought many sacks to use in the  
fire.

40 I went to where they were building a  
battleship because the white people were  
fighting a war in another land.

41 I went to... working on the white man's  
battleship.

42 And I quit there.

43 I was called by one of my uncles to go where  
they were logging.

44 So I moved to where they were logging.

45 I wasn't working long there and it finished.

46 There was no more work in that small logging  
operation.

47 Then I moved to what they call “Jordan  
River.”

48 It was also logging.

49 Then I was there.

50 That ended and I moved again home to Rocky  
Point.

51 Again I went to Becher Bay and again logged  
there.

52 I again worked as what they call “boom man.”

53 I was working there and I quit.

54 I was called to be taken to Esquimalt Harbour  
again.

55 Also as... Also as a boom man.

55 ʎáy ʔu?... ʎáy ʔu? boom man.  
 56 nsʔiyá t nsčáy ʔəsqʷáʎi.  
 57 ʔiyá cn kʷaʔčəʔ ʔi? húy.  
 58 nsuʔʎáy čáni.  
 59 čánəs cə scáyʎ ya? txʷʔúxʷtəŋ ʔa? Port Alice.  
 60 ʔiyá kʷi sʔíynəs tiə ʎčás, Vancouver.  
 61 níʎ kʷaʔčəʔ suʔiyás t nsčáy ʔa? t híc ʎáy.  
 62 ʎáy cn həwíyŋ ʔúxʷ ʔaʔčiyánəxʷ.  
 63 ʎáy níʎ ʔu? nəscáʔi.  
 64 ʔuʔhúy yəxʷ ya? ʔu? nəscáy ʔa? ti ʔuʔxənáʎ t nsuʔəsqʷáʎi?  
 65 ʔáwəŋə ʔəstán ʔa? kʷi skʷíhúys t nsʎáʔcu? ʔi? ʎíʔán ʔa? či ʔuʔʎúʎáʔ táʎə ʎkʷnán.  
 66 ʔáwəŋə kʷaʔčəʔ nsxčít kʷaʔ txʷínn ya? čtə čəʔiyá ʔa? cə sxʷimáʎ.  
 67 níʎ suʔhúys xčtín.  
 68 ʔuʔčəŋtán ca? ʔi? hákʷ cn ʎáy ʔa? či ʔuʔxəŋə ya? stán nəscáy ʔa? kʷi nəstwawšwéʔwəs.  
 69 ʔuʔmán' ya? cn ʔuʔ sxʷaʔkʷéʔqʷ ʔa? kʷi nəswéʔwəs ya?  
 70 ʔuʔxənáʎ ya? ti nəsuʔqʷúʔqʷaʔ.  
 71 ncăxʷ ʔi? ʔəsqéʔyəq cn ʔa?...  
 72 ʔáw ya? c sʎéʔs tiə xʷiyánítəm ti sqʷúʔqʷaʔs ti ʔəxʷíyŋxʷ.  
 73 ʎáy caʔn yacis... yəcúsc ʔa? či ʔuʔstán kʷaʔ ʎáyŋ hákʷ ʔa? či ʔuʔxəŋ' ya? stán nəscáʔi?  
 74 ʔuʔyáʔnəxʷ ca? cxʷ tiə nsqʷáy.  
 75 ʔuʔníʎ ca? kʷaʔčəʔ suʔhúys nəsqʷáy.

56 I worked on logging there.  
 57 I was there and it finished.  
 58 So I moved again.  
 59 Our job moved over to Port Alice.  
 60 It was there at the other end of this island, Vancouver.  
 61 Then my work was there for a long time again.  
 62 Again I returned to Becher Bay.  
 63 I was working again.  
 64 I guess I was only working at logging all the time.  
 65 There was nothing else when my fishing was finished and looking for a little money that I could get.  
 66 I didn't know where to go from Esquimalt.  
 67 That finishes what I know.  
 68 Sometime I'll remember again all the jobs I had when I was still a young man.  
 69 I was very crazy when I was a young man.  
 70 I was always drinking.  
 71 Once I was put in jail for...  
 72 The white man didn't like the Indians drinking.  
 73 I'll again... tell you something when I again remember all the kinds of jobs I had.  
 74 You'll hear my story.  
 75 So my story is finished.

## 48 Accidents

wətónəxən Tom Charles, Sr.

August 15, 1995

LifeAccidents.mp3

wətónəxən recounts how he cut himself with an axe and was healed by his mother using traditional medicine. Another one he tells about here is his older brother's shooting accident.

<sup>1</sup> ʔuʔxənál yaʔ ti suʔčáʔiʔi.

<sup>2</sup> ncáx<sup>w</sup> k<sup>wi</sup> scáyətəŋ ʔaʔ cə snaʔátəŋ ʔaʔ ti  
ʔcHáyŋx<sup>w</sup> Indian Agent.

<sup>3</sup> cáyətəŋ st čáʔčət cə qəyáxəns cə number one  
Indian Reservation sx<sup>w</sup>ʔiyás yaʔ ti ʔiyá  
ʔaʔməq<sup>w</sup>úʔəs.

<sup>4</sup> ʔuʔəsqaʔáwəʔ ʔaʔ k<sup>w</sup>sə sx<sup>w</sup>ʔiyál k<sup>w</sup>aʔčəʔ.

<sup>5</sup> suʔčáʔiʔi ʔiyá ʔiʔ ʔáwə st k<sup>w</sup>aʔ qáʔyústəŋ ʔaʔ  
ti tálə.

<sup>6</sup> ʔuʔhúy ti sʔicəŋ ʔiʔ ti sʔifənl ʔuʔsqàʔyústəŋ,  
sʔúŋəstəŋ k<sup>w</sup>aʔ k<sup>w</sup>ínəs čtə s... sk<sup>w</sup>áči scáył.

<sup>7</sup> ʔiyá ʔiʔ... ʔiʔ... máʔk<sup>w</sup>ł cn.

<sup>8</sup> qəmt cn cə q<sup>w</sup>łáy'čəʔúʔwəŋ.

<sup>9</sup> čúk<sup>w</sup>əŋ caʔ sx<sup>w</sup>qəyáxən ʔiʔ... k<sup>w</sup>aʔ ʔuʔəstúŋəts  
čtə.

<sup>10</sup> łəpəŋ cə nəsx<sup>w</sup>k<sup>w</sup>q<sup>w</sup>əm ʔiʔ qəmisón cn.

<sup>11</sup> xən' tə nəsxónaʔ.

<sup>12</sup> suʔcəŋəʔtəŋ ʔaʔ k<sup>wi</sup> nə... nəcousin yaʔ łcútəŋ  
ʔúyəłtəŋ ʔaʔ cə snəx<sup>w</sup>ł ʔiʔ hiyáʔ...

<sup>13</sup> tk<sup>w</sup>ístəŋ cn.

<sup>14</sup> čəŋtəŋ cn.

<sup>15</sup> ʔiʔ níl suʔk<sup>w</sup>ənts k<sup>w</sup>hi ntán yaʔ.

<sup>16</sup> ʔiʔ mán' ʔuʔ čəq sléʔəcts cə nəsxónaʔ.

<sup>17</sup> suʔq<sup>w</sup>áys cə náʔcúʔ sláni, "k<sup>wi</sup>ʔúst ʔaʔ č  
naʔátəŋ 'iodine'."

<sup>18</sup> ʔiʔ "ʔáwə", xənʔátəŋ k<sup>w</sup>hi ntán.

<sup>19</sup> "ʔáwə c čəʔúʔwəs č i iodine.

<sup>20</sup> x<sup>w</sup>əŋ ʔiʔ xəl' tə sxónaʔs."

<sup>21</sup> níl suʔcúŋs yaʔ štəŋ k<sup>w</sup>hi nətán ʔúx<sup>w</sup> ʔaʔ cə  
čáyəq<sup>w</sup>.

<sup>22</sup> suʔHícts cə... cə k<sup>w</sup>əwiʔs ti qáʔclč.

<sup>23</sup> suʔŋák<sup>w</sup>ts.

<sup>24</sup> ŋaʔk<sup>w</sup>aʔáts k<sup>w</sup>aʔčəʔ.

<sup>25</sup> ʔiʔ čəŋs ʔiʔ ʔq<sup>w</sup>əts ʔaʔ cə nəsxónaʔ.

<sup>26</sup> níl ʔiʔčáʔi č'k<sup>wi</sup>ʔústs ʔaʔ cə šúk<sup>w</sup>aʔ.

<sup>27</sup> scúk<sup>w</sup>ss.

<sup>28</sup> k<sup>wi</sup>ʔústs.

<sup>1</sup> We were always working.

<sup>2</sup> Once we were put to work by what the Indians  
called "Indian Agent."

<sup>3</sup> We were put to work building a fence for the  
number one Indian Reserve where Rocky Point  
is.

<sup>4</sup> It was outside of where we were, therefore.

<sup>5</sup> So we were working, but we weren't getting  
paid any money.

<sup>6</sup> It was only clothes and food that we were paid,  
that we were given for how many days... days  
we worked.

<sup>7</sup> It was there and... and... I got hurt.

<sup>8</sup> I was cutting the log that was being used.

<sup>9</sup> It was going to be used for the fence and...  
whatever happened.

<sup>10</sup> My axe slipped and I cut all my foot.

<sup>11</sup> It was all my foot.

<sup>12</sup> I was packed by my cousin down to the beach  
and put on a canoe and went...

<sup>13</sup> I was taken home.

<sup>14</sup> I was brought home.

<sup>15</sup> And my mother looked at it.

<sup>16</sup> And my foot really had a big cut.

<sup>17</sup> One woman said, "Pour on it what they call  
'iodine'."

<sup>18</sup> And my mother said, "No."

<sup>19</sup> "Don't use iodine.

<sup>20</sup> It might hurt his foot."

<sup>21</sup> Then my mother walked up into the bush.

<sup>22</sup> So she cut the... the skin of the ironwood.

<sup>23</sup> She chewed it.

<sup>24</sup> She was chewing it up.

<sup>25</sup> And she got home and stuck it on my foot.

<sup>26</sup> First she poured sugar on it.

<sup>27</sup> She used it.

<sup>28</sup> She poured it on.

<sup>29</sup> Then it stopped the bleeding.

<sup>30</sup> Then she stuck on the wood Indian medicine.

29 níł suʔónəx<sup>w</sup>s sšəyən̩s.  
 30 níł suʔl̩q<sup>w</sup>əts cə sčúł ʔčtáyŋx<sup>w</sup> stáyŋx<sup>w</sup>.  
 31 ʔi ʔuʔčəʔúʔwəs st k<sup>w</sup>aʔčəʔ.  
 32 ʔiʔ ʔu... ʔi ʔuʔəy̩əct.  
 33 x<sup>w</sup>əŋ nəsláw.  
 34 húy k<sup>w</sup>aʔčəʔ ʔiʔ k<sup>w</sup>l...  
 35 húy k<sup>w</sup>aʔ k<sup>w</sup>i sčáʔiʔs cawnáʔil.  
 36 néʔ ʔəx<sup>w</sup>íyŋx<sup>w</sup>.  
 37 suʔqáʔyústəŋł ʔiʔ ʔáwə c tálə.  
 38 ʔuʔhúy tə nsʔicəŋ ʔiʔ kapú, nsčəsaʔq<sup>w</sup>,  
 ʔuʔxənə stán ʔiʔ ti sʔilən.  
 39 húy ʔuʔ sʔúŋəstəŋł.  
 40 ʔi ʔuʔəsłúʔl̩əm̩ tə ʔawtx<sup>w</sup>aʔŋən̩ ti sʔicəŋł  
 tx<sup>w</sup>ʔəy̩' ti sʔicəŋł.  
 41 níł k<sup>w</sup>aʔčəʔ s<sup>w</sup>xənʔáŋs.  
 42 ʔiʔ hiyáʔ ʔəmənəʔəŋ k<sup>w</sup>i yúl̩' yaʔ nəsx<sup>w</sup>túnəq.  
 43 hiyáʔ čəʔk<sup>w</sup>úts cə múʔuq<sup>w</sup>.  
 44 suʔ... ʔiʔ... k<sup>w</sup>aʔ ʔuʔstánəŋs čtə.  
 45 sx<sup>w</sup>q<sup>w</sup>aʔyíyŋs ʔaʔ cə qəyáxən.  
 46 ʔiʔ níł č' suʔcák<sup>w</sup>ss cə púyəks.  
 47 suʔk<sup>w</sup>aʔtənəq<sup>w</sup>s cə púyəks.  
 48 suʔčúk<sup>w</sup>ts k<sup>w</sup>aʔ k<sup>w</sup>i cáyss yaʔ.  
 49 ləy̩əq<sup>w</sup>i tə cáyss.  
 50 čəŋ ʔiʔ... ʔiʔ mán' ʔuʔ ʔəsləy̩q<sup>w</sup> tə cáyss.  
 51 suʔk<sup>w</sup>ənəŋúttəŋs štəŋístəŋ yaʔ.  
 52 cúŋtəŋ.  
 53 ʔuʔyíy' s<sup>w</sup>xštəŋs.  
 54 hiyáʔ cúŋtəŋ ʔúx<sup>w</sup> ʔaʔ cə x<sup>w</sup>iyánítəm.  
 55 suʔúyəl̩təŋs ʔaʔ cə snəx<sup>w</sup>ts cə x<sup>w</sup>anítəm.  
 56 ʔiʔ k<sup>w</sup>ənəŋúttəŋ l̩aʔtáwntəŋ l̩aʔsxláwtx<sup>w</sup>təŋ.  
 57 suʔ... l̩áy čəyáy ʔiʔ čəʔčəʔčəʔtəŋ cə cáyss ʔiʔ  
 sqiʔám či shúynəŋs.  
 58 ʔuʔmán' ʔuʔ ʔəsləy̩q<sup>w</sup> cə cáyss.  
 59 suʔq<sup>w</sup>áys cə doctors cə x<sup>w</sup>iyánítəm, “ʔəy̩' či  
 suʔl̩əŋásł.”  
 60 suʔəslcítəŋs k<sup>w</sup>ə ʔuʔxənə ɳús cáyss ləŋáʔəŋ.  
 61 ʔiʔ níł yaʔ k<sup>w</sup>aʔčəʔ s<sup>w</sup>xənəŋs k<sup>w</sup>i yúl̩' yaʔ  
 nəsx<sup>w</sup>túnəq ʔáwənə cícáyss.  
 62 ʔuʔ... ʔuʔhúy k<sup>w</sup>l̩aʔ ʔuʔ ʔiyá tx<sup>w</sup>húy ʔuʔ  
 ʔsláq<sup>w</sup>ł ʔaʔ cə nəcúʔ cáyss.  
 63 x<sup>w</sup>ənʔáŋ k<sup>w</sup>aʔčəʔ.  
 64 ʔiʔ čáni cə x<sup>w</sup>íyŋx<sup>w</sup> tóyi ʔúx<sup>w</sup> ʔaʔ cə naʔátəŋ  
 sx<sup>w</sup>čiyánəx<sup>w</sup>, čiyánəx<sup>w</sup>.

31 We were using that.  
 32 And... And it got better.  
 33 I healed quickly.  
 34 It was finished then and...  
 35 Those people finished working.  
 36 There was some village.  
 37 We were paid, but not in money.  
 38 It was only my clothing, and coat, my hat,  
 everything and food.  
 39 That's all we were given.  
 40 But it was all right because we got lots of  
 clothes, good clothes.  
 41 That's the way it was.  
 42 My oldest brother went hunting.  
 43 He went shooting ducks.  
 44 So... and... whatever it was.  
 45 He went to climb over a fence.  
 46 And then he put his gun down.  
 47 His gun went off.  
 48 It shot his hand.  
 49 His hand was shattered.  
 50 He got home and... his hand was very  
 shattered.  
 51 They ran him and walked him.  
 52 They carried him up.  
 53 They walked far.  
 54 They took him up over to the white people.  
 55 So they put him aboard the white man's boat.  
 56 They ran him into town to the hospital.  
 57 So... they again almost fixed his hand but  
 they couldn't finish it.  
 58 His hand was too shattered.  
 59 So the doctors, the white men said, “We better  
 take it off.”  
 60 So all four of his detached fingers were cut  
 off.  
 61 And that's how my oldest brother had no  
 fingers.  
 62 All that was left there was only one finger  
 stuck on.  
 63 It was like that, then.  
 64 The village moved into the bay to what's  
 called Ceanuh.  
 65 That's where they built their houses.  
 66 They left Rocky Point where we were.  
 67 That's where all the Klallams were.

<sup>65</sup> níł sx<sup>w</sup>ʔiyás sčáys ʔaʔ cə ʔáyaʔyəŋs.

<sup>66</sup> húysts cə məq<sup>w</sup>úʔəs sx<sup>w</sup>ʔiyáł yaʔ.

<sup>67</sup> níł yaʔ sx<sup>w</sup>ʔiyás ti ʔuʔxón' ʔuʔ nəx<sup>w</sup>słáyəm'.

<sup>68</sup> ʔuʔxón' ʔuʔ nəx<sup>w</sup>słáyəm' ti ʔiyá yaʔ

ʔaʔməq<sup>w</sup>úʔəs.

<sup>69</sup> ʔiʔ níł suʔčánił.

<sup>68</sup> It was all Klallam there at Rocky Point.

<sup>69</sup> And then we moved.

## 49 Help Across the Bridge

wətónəxən Tom Charles, Sr.

August 16, 1995

HelpAcrossBridge.mp3

wətónəxən's older sister Lily would help him cross a precarious footbridge when he had been drinking.

<sup>1</sup> h́uis st ʔaʔ ʔuʔmánn' ʔuʔ yíy'ʔəl štónl.

<sup>2</sup> ʔáwəné yaʔ ʔatəməbílts tə ʔəxʷíyŋxʷ ʔiyá  
suʔtáyis ʔúxʷ ʔaʔ cə txʷnaʔáwəł ʔaʔxʷčiyánəxʷ.

<sup>3</sup> níl kʷaʔčəʔ sxʷʔiyás ʔaʔ tiə ʔáynəkʷ s... ti  
ʔuʔxənə ʔəxʷíyŋxʷ.

<sup>4</sup> ćiŋəct ʔaʔ cə súl.

<sup>5</sup> níl kʷaʔčəʔ nəsxʷʔiyá yaʔ ʔəl čáʔin ʔaʔtáwn.

<sup>6</sup> ʔiʔ... ʔiʔ mán' yaʔ cn ʔuʔ sqátí sxʷáxʷkʷ.

<sup>7</sup> ʔuʔxənáł tə nəsuʔqʷúʔqʷaʔ.

<sup>8</sup> ʔiʔ níl yaʔ nəsxʷʔiyá ʔəl kʷaʔkʷáʔčəŋən kʷaʔ  
ʔənʔán ʔiʔtkʷíst... tkʷístəŋ ʔaʔ cə... cə súl ʔiyá  
txʷʔáxəŋl yaʔ hiyáʔł t́úkʷ ʔawčicł yaʔ.

<sup>9</sup> ččáts kʷi nəcət yaʔ sxʷtáʔkʷiʔs.

<sup>10</sup> ʔiʔ ŋón' qʷúʔ ʔčáwəł.

<sup>11</sup> níl yaʔ kʷaʔčəʔ nəsxʷsáʔsiʔsiʔ ti nəstákʷi.

<sup>12</sup> níl nəsuʔkʷaʔkʷáʔčəŋ kʷaʔ ʔənʔán ʔiʔ hiyitín  
ʔaʔ kʷli nəsister yaʔ ʔaʔ kʷləs nəsister Lily.

<sup>13</sup> níl suʔənʔás tákʷi.

<sup>14</sup> ʔiʔ ʔkʷcístəŋ cn.

<sup>15</sup> hiyáʔ cn tkʷístəŋ.

<sup>16</sup> ʔawimán' cn ʔuʔ ʔəsxʷáxʷkʷ.

<sup>17</sup> níl kʷaʔ xʷcəŋən ʔiʔ qés cn.

<sup>18</sup> níl suʔxənəs xčtín.

That's all.

<sup>1</sup> We left for a very long walk.

<sup>2</sup> They had no automobiles in the village that  
goes deep into the bay at Cheanuh.

<sup>3</sup> That's where all the village is today.

<sup>4</sup> They got close to the road.

<sup>5</sup> That's where I used to be when I was working  
in town.

<sup>6</sup> I was very crazy drunk.

<sup>7</sup> I was always drinking.

<sup>8</sup> That's where I'd holler when I came... to take  
across... be taken across the... the road where  
we went through to go home because it was  
high.

<sup>9</sup> My father built it for going across.

<sup>10</sup> There was lots of water underneath.

<sup>11</sup> So I was afraid to cross.

<sup>12</sup> So I hollered for my sister, my sister Lily, to  
come save me.

<sup>13</sup> So she'd come across.

<sup>14</sup> She'd hold me by the hand

<sup>15</sup> She'd take me home.

<sup>16</sup> It was because I was too drunk.

<sup>17</sup> It was in case I'd stagger and fall in the water.

<sup>18</sup> That's all I know.

That's all.

## 50 Meeting Flora

wətónəxən Tom Charles, Sr.

August 17, 1995

MeetingFlora.mp3

Flora was wətónəxən's third wife. His first wife died young; his second wife left him. Flora was a widow and living at Songhees when they married. She was a native speaker of Nitinaht, and she could speak a little Klallam and Lekwungen, which she learned from her first husband. We have a recording of Flora singing a beautiful version of an old Klallam song. Her brother was the well-known Nitinaht linguist John Tl'ishal Thomas. He had taught her how to use the phonetic alphabet to read and write her native language.

<sup>1</sup> k<sup>w</sup>i nəsʔuʔúʔ yaʔ ʔuʔ k<sup>w</sup>ənnəx<sup>w</sup> ʔaʔ Flora ʔiʔ

sʔáʔyéʔʔqʔ yaʔ st.

<sup>2</sup> níl k<sup>w</sup>aʔčəʔ sk<sup>w</sup>híc ʔəʔ xčít<sup>n</sup>.

<sup>3</sup> ʔiyá yaʔ st ʔaʔ k<sup>w</sup>sə naʔátəŋ ʔčás ʔiyá

ʔaʔmətúliyə.

<sup>4</sup> ʔiʔ níl yaʔ sx<sup>w</sup>ʔiyás k<sup>w</sup>i sʔiʔáyəx<sup>w</sup>ʔ yaʔ ʔəʔ

sqəyənəʔəs ʔəʔ ʔáʔcuʔs ʔaʔ ti sčánnəx<sup>w</sup> ʔiʔ ti ʔáçt

sx<sup>w</sup>x<sup>w</sup>úʔyəms.

<sup>5</sup> ʔiʔ níl yaʔ k<sup>w</sup>aʔčəʔ sx<sup>w</sup>ʔiyás ʔiʔ ʔuʔúʔ cn ʔuʔ

k<sup>w</sup>ənnəx<sup>w</sup> k<sup>w</sup>sə nəslániʔ, tsia nəslániʔ.

<sup>6</sup> híc k<sup>w</sup>aʔčəʔ ʔəsx<sup>w</sup>ənʔánʔs ʔiʔ ʔuʔmaliyíti cn.

<sup>7</sup> čsʔəyéʔʔqʔ cn.

<sup>8</sup> ʔiʔ ʔuʔk<sup>w</sup>ənnəx<sup>w</sup> cn ʔaʔ k<sup>w</sup>səwníl Flora ʔəʔ

ʔuʔncáx<sup>w</sup>s.

<sup>9</sup> q<sup>w</sup>iʔnówi st.

<sup>10</sup> húy suʔ...

<sup>11</sup> ʔáwəne nəsxčít k<sup>w</sup>aʔ... k<sup>w</sup>aʔ ʔíntən.

<sup>12</sup> ʔuʔx<sup>w</sup>ənʔánʔ k<sup>w</sup>aʔčəʔ ʔiʔ k<sup>w</sup>án k<sup>w</sup>ə k<sup>w</sup>hí nslániʔ

táns yaʔ nəsləyéʔʔqʔ.

<sup>13</sup> ʔiʔ híc k<sup>w</sup>aʔčəʔ ʔiʔ ʔáʔ'cn maliyíti.

<sup>14</sup> ʔiʔ ʔáwə c híc tə nəsq<sup>w</sup>úʔšən ʔaʔ k<sup>w</sup>sə snécúʔ

nəslániʔ yaʔ ʔiʔ... ʔiʔ húyən cn.

<sup>15</sup> xənʔátəŋ cn ʔaʔ čí smánʔs ʔuʔ... čí nəsmánʔ ʔuʔ

q<sup>w</sup>úʔq<sup>w</sup>aʔ.

<sup>16</sup> híc k<sup>w</sup>aʔčəʔ ti nəsuʔhúʔiʔ ʔiʔ čəʔk<sup>w</sup>ənnək<sup>w</sup>is

ʔáʔ ʔiʔ Flora.

<sup>17</sup> ʔiʔ níl suʔštəŋnəwíl k<sup>w</sup>aʔčəʔ.

<sup>18</sup> híc ʔiʔ čəʔ... ʔáʔčəʔ...

<sup>19</sup> k<sup>w</sup>əntúy st.

<sup>20</sup> híc k<sup>w</sup>aʔčəʔ sk<sup>w</sup>əntúyʔ.

<sup>21</sup> ʔiyá yaʔ st ʔaʔtáwn nəsk<sup>w</sup>ənnəx<sup>w</sup>.

<sup>22</sup> níl k<sup>w</sup>aʔčəʔ ʔuʔ čʔiyá.

<sup>23</sup> suʔ... nəsuʔčq<sup>w</sup>úʔšən ʔəʔ šátəŋʔ.

<sup>1</sup> When I first saw Flora we were children.

<sup>2</sup> So it has been a long time that I've known her.

<sup>3</sup> We were at a place called Discovery Island there at Victoria.

<sup>4</sup> We were there because our elders were camping and fishing for salmon and lingcod to sell.

<sup>5</sup> And that is where it was and I first saw my wife, this wife.

<sup>6</sup> It was a long time that way and I married.

<sup>7</sup> I had children.

<sup>8</sup> I saw Flora once in a while.

<sup>9</sup> We talked.

<sup>10</sup> Only...

<sup>11</sup> I don't know what... what to say.

<sup>12</sup> It was like that and I lost my wife who was the mother of my children.

<sup>13</sup> It was a long time and I married again.

<sup>14</sup> It wasn't long that I was with my other wife and... and she left me.

<sup>15</sup> She told me it was too... that I drank too much.

<sup>16</sup> It was a long time that I was alone and I saw Flora again.

<sup>17</sup> Then we went together.

<sup>18</sup> It was a long time ....

<sup>19</sup> We were together.

<sup>20</sup> It was a long time that we went together.

<sup>21</sup> We were in town when I saw her.

<sup>22</sup> It was because she was from there.

<sup>23</sup> So... So I had a partner while we were walking.

<sup>24</sup> It was a long time that we went together.

<sup>25</sup> And we got married.

<sup>26</sup> That's why we're partners today.

<sup>24</sup> híc k<sup>w</sup>aʔčəʔ ʔaʔ c sk<sup>w</sup>əntúyʔ.

<sup>25</sup> ʔiʔ čaʔmaliyíti st.

<sup>26</sup> níʔ k<sup>w</sup>aʔčəʔ ʔəʔ níʔəʔ sq<sup>w</sup>úʔšəʔ ʔaʔ tiə ʔáynək<sup>w</sup>.

<sup>27</sup> ʔiʔ ʔəy<sup>ʔ</sup>tə nəsk<sup>w</sup>əntəŋ.

<sup>28</sup> mán<sup>ʔ</sup> ʔuʔ ʔəy<sup>ʔ</sup>nəsk<sup>w</sup>əntəŋ.

<sup>27</sup> And she looks after me well.

<sup>28</sup> She looks after me very well.

## 51 Milkman

wətónəxən Tom Charles, Sr.

August 17, 1995

Milkman.mp3

wətónəxən remembered that he had worked for a while as a milkman.

<sup>1</sup> ʔáwənə nəsxčít kʷaʔ stáŋəs ti naʔátəŋs ti  
milkman.

<sup>2</sup> ʔuʔnʔá tə suʔ... ʔənʔá šótəŋ cəwñíł nc'... ncǎxʷ  
ʔiʔ čəsaʔ ti táči.

<sup>3</sup> ʔuʔxónə kʷaʔčəaʔ stáŋ ti ʔuʔłkʷnǎxʷł, sqómuʔ  
ʔaʔ músmus, oranges juice.

<sup>4</sup> ʔáwənə nəsxčít kʷaʔ stáŋəs čə ti snátəŋs ʔaʔ ti  
nəxʷsłáyəmə' ti orange juice.

<sup>1</sup> I don't know what they call "milkman."

<sup>2</sup> They came... came walking once or twice that  
they got here. [This is unclear.]

<sup>3</sup> Everything we took, cow milk, orange juice.

<sup>4</sup> I don't know what the Klallams call orange  
juice.

## 52 A Stroke at Age 37

wətónəxən Tom Charles, Sr.

June 6, 1999

StrokeAt37.mp3

wətónəxən was only about 37 years old when he had a stroke that left him partially paralyzed. After the stroke, he always walked with a cane, and his use of his left arm and hand were limited. Here he tells of how he spent a short time in the hospital and was sent home. There was no physical therapy in those days. He also tells here of what was possibly a heart attack that occurred after the stroke.

<sup>1</sup> čáʔi? ya? cn ʔiyá ʔa?čiyánəx<sup>w</sup> ʔa? cə naʔátəŋ  
LIP ʔa? ti sx<sup>w</sup>anítəm k<sup>w</sup>a? stánəs čtə.  
<sup>2</sup> ʔi? ɲən<sup>1</sup> ya? suʔáwəs ti čáʔi? nsq<sup>w</sup>úʔsən.  
<sup>3</sup> níl suʔəwk<sup>w</sup>s č<sup>w</sup>i tálət nəsqaʔyúst tə suʔáwəs.  
<sup>4</sup> níl nəsuz<sup>w</sup>laʔtáwn.  
<sup>5</sup> nəsłé? č<sup>w</sup>i nq<sup>w</sup>íŋəyu ʔa? č<sup>w</sup>i lú<sup>w</sup>laʔ tálə  
nəsqaʔyúst tə čáʔi? suʔáwəs.  
<sup>6</sup> ʔiyá cn k<sup>w</sup>aʔča? ʔaʔtáwn ʔi? níl suʔ...  
nəsuz<sup>w</sup>tx<sup>w</sup>aʔəsxáɦ.  
<sup>7</sup> nsuz<sup>w</sup>k<sup>w</sup>ənəŋúttəŋ ya? ʔúx<sup>w</sup>təŋ ʔa? cə sxláwtx<sup>w</sup>  
ʔiyá ʔa? cə táwn, mətúliyə.  
<sup>8</sup> təs cn k<sup>w</sup>aʔča? ʔa? cə sxláwtx<sup>w</sup>.  
<sup>9</sup> níl suʔ... lqăčš sk<sup>w</sup>áči t nsʔiyá ʔa? cə sxláwtx<sup>w</sup>  
ʔi? q<sup>w</sup>áyŋət cə k<sup>w</sup>ənt ti sxál ʔəx<sup>w</sup>íyŋx<sup>w</sup>.  
<sup>10</sup> nəsłé? č<sup>w</sup>i nsqíyŋ hiyá? túk<sup>w</sup>.  
<sup>11</sup> hú? cn tx<sup>w</sup>aʔaʔáʔiŋ ʔi? níl nəsuz<sup>w</sup>šótəŋ.  
<sup>12</sup> ʔi? ʔiyóməct q cn láy ʔaw<sup>w</sup>áwənə stán  
sx<sup>w</sup>ʔəy<sup>s</sup> cə nəsxónaʔ.  
<sup>13</sup> ləŋ ʔu? q<sup>w</sup>úy.  
<sup>14</sup> níl k<sup>w</sup>aʔča? nəsuz<sup>w</sup>ántəŋ.  
<sup>15</sup> sátəŋ cn k<sup>w</sup>aʔ hiyáʔən túk<sup>w</sup>.  
<sup>16</sup> níl nəsuz<sup>w</sup>túk<sup>w</sup>.  
<sup>17</sup> tx<sup>w</sup>aʔaʔáʔiŋ cn k<sup>w</sup>aʔča?  
<sup>18</sup> níl nəsuz<sup>w</sup>xənál ti nsuz<sup>w</sup>šótəŋ.  
<sup>19</sup> ʔi? ʔuʔné? tiə nəsčáʔi?  
<sup>20</sup> ʔi ʔuʔmán<sup>1</sup> cn ta ʔu? qaʔqiʔám.  
<sup>21</sup> suʔ... šótəŋ... ʔuʔšótəŋ cn k<sup>w</sup>aʔča?  
<sup>22</sup> níl nəsuz<sup>w</sup>láy ʔi? ʔuʔiyóməct.  
<sup>23</sup> ʔuʔné? ti ʔu? lú<sup>w</sup>laʔ nsčáʔi?  
<sup>24</sup> čəyáy ʔi? ʔónəx<sup>w</sup>s ya? nəyónəwəs.  
<sup>25</sup> níl k<sup>w</sup>aʔča? nsx<sup>w</sup>təs ʔa? cə sxláwtx<sup>w</sup>.  
<sup>26</sup> čix<sup>w</sup>áŋ ʔa? cə sxláwtx<sup>w</sup>.  
<sup>27</sup> níl k<sup>w</sup>aʔča? nəsx<sup>w</sup>mán<sup>1</sup> ʔu? qaʔqiʔám ʔa? tiə  
ʔáynək<sup>w</sup>.

<sup>1</sup> I was working there at Becher Bay for what was called LIP by the white man, whatever it was.  
<sup>2</sup> And there were many young men working there for me.  
<sup>3</sup> Then our money ran out to pay the young men.  
<sup>4</sup> Then I went to town.  
<sup>5</sup> I wanted to borrow a little money to pay the young men who were working.  
<sup>6</sup> I was there in town and then... I got sick.  
<sup>7</sup> I was run into the hospital in town, Victoria.  
<sup>8</sup> I arrived, then, at the hospital.  
<sup>9</sup> Then... it was five days that I was in the hospital and talked to the nurse (the one that looks after sick people).  
<sup>10</sup> I wanted to go out and go home.  
<sup>11</sup> If I was at home, I'd be walking.  
<sup>12</sup> I'd get better again because there was nothing good about my leg.  
<sup>13</sup> It was completely dead.  
<sup>14</sup> So then they agreed with me.  
<sup>15</sup> I was told to go home.  
<sup>16</sup> Then I went home.  
<sup>17</sup> I was at home.  
<sup>18</sup> Then I was walking all the time.  
<sup>19</sup> And I had some work.  
<sup>20</sup> But I was very weak.  
<sup>21</sup> So... walking... I was walking.  
<sup>22</sup> Then I got strong again.  
<sup>23</sup> I did a little work.  
<sup>24</sup> My heart almost stopped.  
<sup>25</sup> That's why I got to the hospital.  
<sup>26</sup> I was taken into the hospital.  
<sup>27</sup> That is why I'm so weak today.  
<sup>28</sup> If that had not happened to my heart, I'd still be a strong man today.  
<sup>29</sup> That's all I know.

---

<sup>28</sup> hú? q ya? ʔáwə c xónəŋ ʔa? tə syác cə  
nəyən... yəpəwəs ʔi? twəwʔiyóm' q ya? cn  
swəyqa? ʔa? tiə ʔáynək<sup>w</sup>.

<sup>29</sup> ní? ʔu? sɣónəs xčtín.

### 53 A Wish for Someone to Talk With

wətónəxən Tom Charles, Sr.

June 6, 1999

WishSomeoneToTalkWith.mp3

I studied the language with Tom most summers for about 20 years. I would usually bring him a box of red Texas earth, tóməl, that he would use to make the red face paint for the winter longhouse dance ceremonies. In the winters, when I was back home in Texas, he would occasionally call me on the phone just to have someone to talk Klallam with. This narrative is from the last summer that I had the privilege of sitting with wətónəxən. As I re-read and listen to these texts now, I find that I am still learning from him.

<sup>1</sup> hú? q ya? ʔu? né? či nək<sup>w</sup>lq<sup>w</sup>inǽwi ʔi? ʔu?xčít q  
ya? cn či ɲén' ʔa? tiə sq<sup>w</sup>áył ya?.

<sup>2</sup> sq<sup>w</sup>áys ya? k<sup>w</sup>i sʔiʔáyəx<sup>w</sup>ł ya?, čiyáɲənl.

<sup>3</sup> ʔi ʔu?k<sup>w</sup>łmán' ta ʔu? ɲén' nəsmóyəq.

<sup>4</sup> ʔu?tx<sup>w</sup>pǎʔət cn ʔəl q<sup>w</sup>áq<sup>w</sup>iʔən, ʔu?tx<sup>w</sup>łaʔpǎys.

<sup>5</sup> ʔáwənə nəsxčít k<sup>w</sup>a? ʔu?əsłúʔłəmn u či  
nsu?xčít ʔa? či nsʔáwə c ʔiyáʔnəɲ ʔəl  
x<sup>w</sup>łáyəmúcn.

<sup>6</sup> čɲík<sup>w</sup>s cn.

<sup>1</sup> If there was someone for me to talk with, I would know a lot about our language.

<sup>2</sup> It's the language of our elders, our ancestors.

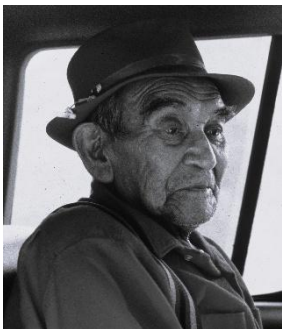
<sup>3</sup> But I have really already forgotten a lot.

<sup>4</sup> I try while I'm talking, feeling around (for the words).

<sup>5</sup> I don't know if I'm right when I know I'm not hearing when I speak the Klallam language.

<sup>6</sup> I don't know how.

## Part 2: Elwha—the Narratives of Ed Sampson



càcmaʔcút Edward Sampson, Sr. was born at the Klallam village of kʷaʔšónəm on what is today called Crescent Bay west of the Elwha River. He was a son of Charlie Sampson ctáliʔtxʷ and the only child of Susie Charles ʔípəwət. He always said that he was born in 1900 so that “he went with the years,” but his half-sister Adeline Smith, born 1918, was of the opinion that he was born in 1901.

càcmaʔcút’s mother spoke only Klallam. As a boy, he traveled by canoe with her to various Klallam speaking areas—Becher Bay, Jamestown, Pysht, Deep Creek, but also spent a lot of time with his father, stepmother, and half-siblings at their homestead on the Elwha River.

There, the whole family spoke only Klallam, and he had the chance to listen to the stories of læmtiyáčaʔ Tim Pysht, his stepmother’s father.

He learned English while working in logging camps from the age of 13. Ed was married for over 60 years to Hazel (Hall) Sampson háyəscaʔ (1910-2014) from the Jamestown S’Klallam community. They had eleven children and many grandchildren and other descendants. They lived in several villages on the north shore of the Olympic Peninsula and were among the founding residents of the Lower Elwha Klallam Reservation. Although Hazel knew Klallam, Ed and Hazel spoke mostly English with each other. Hazel came from a siʔámí Jamestown family where early adoption of English was prestigious. Ed mentioned that he didn’t realize how much Klallam Hazel knew until I came there and started working with them.

Adeline and their niece, Bea Charles, born 1919, remember càcmaʔcút in his youth as a dapper lady’s man. They described him as a “feisty little guy.” His own words in the narratives that follow support that description.

I had attempted to work with càcmaʔcút on the language in 1978 and 1979, but could never catch up with him, he was always so busy. The front door of his house had a sign that said something like “If you’re white and not here to give back what you stole, go away.” I wasn’t sure that I had something to give back at the time.

càcmaʔcút was 91 or 92 when I finally met him in May of 1992. He expressed disdain for attempts to teach the language to children by having them just memorize colors and animal names. He said that he wanted it done right and was eager to work with me to get it down properly. He contributed much of his knowledge in support of the documentation and revitalization of the Klallam language. One linguistic memory of càcmaʔcút in particular stands out for me. I was repeating something back to him and he hollered “It’s kʷənájəts; not kʷənájəc!” (‘He/she helps him/her’; not ‘Help me’). In that one moment he showed me not only that there is a significant phonetic and phonemic difference between the sequence [ts] and the alveolar affricate [c], but that there is a third person transitive subject suffix, which had eluded the Thompsons [4]. You can hear Ed pronounce these two words here:

<https://klallamlanguage.org/GrammarSound/>. There were many more moments like this in the three summers I spent working with him. càcmaʔcút passed away in the spring of 1995. mán’st ʔuʔ háʔnəŋ, siʔámí čáʔčaʔ!

While I was working with càcmaʔcút in the summer of 1992, his first cousin wətónəxən came to Elwha from Canada and stayed for a few weeks. Their conversation and story-telling were recorded in the living room of càcmaʔcút and Hazel. The two are on separate stereo channels—càcmaʔcút on the left and wətónəxən on the right. There were several other family members in the room. You can hear Hazel and others talking in the background. wətónəxən is speaking loudly, because càcmaʔcút was hard of hearing. In the text, I have marked càcmaʔcút’s comments as ES and wətónəxən’s as TC.

I did not attempt any categorization of the narratives of *cácima?cút*. They are presented here in the order that they were told. This is basically the order in which they occurred to him.

## 1 A Bear-Human

čac̣maʔcút Ed Sampson, Sr.

August 21, 1991

BearHuman.mp3

This story was recorded by Olympic Park anthropologist Jacilee Wray before I met čac̣maʔcút. Because Jacilee did not know the language, Ed provided something of an interlinear translation as he went along.

This story is somewhat disturbing. Ed was just a boy—under 13 years old—when this happened. Ed and his younger brother are helping their father with logging. Their equipment breaks down, so Ed and his brother decide to get their guns and go hunting. They see a strange looking creature. At first, they think it is a bear, but it is all white. Then they think it is a human. But it does not act like a human. The boys decide to shoot it. They shoot repeatedly, but it comes running toward them. They finally kill it and go home to tell what they have done. Their older brothers are sent to confirm the story. Their elders criticize the boys for killing the special creature. Adeline Smith assured me when we were going through the story that it was not human—running toward the shooter is not human behavior. Maybe it was an albino bear or maybe it was some kind of supernatural monster.

<sup>1</sup> ʔəṣqʷáʔi?... ʔəṣqʷáʔiʔ yaʔ kʷi cótł.

<sup>2</sup> ʔiʔ ʔiyá yaʔ st ʔiʔ kʷi nəsaʔčúʔiʔ kʷənáʔəŋt kʷi cótł.

<sup>3</sup> ʔiʔ máʔkʷl kʷi čəʔúʔwəs ʔaʔ či sqʷáʔiʔ.

<sup>4</sup> ʔiʔ kʷi sxʷtúnəqł, ʔáxəŋ ʔaʔ či shícs caʔ ʔiʔ čaʔłúm húnəŋ.

<sup>5</sup> húnəŋ či sčəʔčáʔtəŋs.

<sup>6</sup> ʔiʔ... suʔkʷə́nətíʔ ʔiʔ kʷə nəsaʔčúʔiʔ yaʔ.

<sup>7</sup> ʔiʔ ʔuʔáwə c... ʔáwə c qʷáy.

<sup>8</sup> ʔuʔxčít cn či sxčjíns.

<sup>9</sup> That we go and get some guns and go hunting.

<sup>10</sup> suʔhúʔ kʷánəŋət...

<sup>11</sup> Oh, it must have been about two, three miles, I guess.

<sup>12</sup> kʷánəŋətł túkʷ ʔúxʷ ʔaʔ kʷi ʔáʔiŋs yaʔ kʷi cótł.

<sup>13</sup> suʔ... níʔ suʔłkʷətł či púyək.

<sup>14</sup> And... suʔhiyáʔł tákʷi ʔaʔ kʷə stúʔwiʔ.

<sup>15</sup> We went across the river, west side.

<sup>16</sup> suʔqʷúʔqʷiʔ ʔiʔ təs ʔaʔ tə súʔ cícəʔiŋ ʔaʔ tə spəʔyúqʷs.

<sup>17</sup> ʔiʔ twawšətəŋʔ st ʔiʔ kʷiʔiyáʔnəxʷ či nuʔščəyi tákʷł.

<sup>18</sup> suʔłáyucíł.

<sup>19</sup> ʔiyaʔnəŋít st.

<sup>20</sup> ʔiyá st cčíəŋ ʔaʔkʷaʔcút.

<sup>21</sup> ʔiʔ ʔáy kʷi təkʷ či ščəyi ʔiʔ cəʔéʔŋi.

<sup>1</sup> Logging... Our dad was logging.

<sup>2</sup> And we were there with my younger brother helping our father.

<sup>3</sup> And what we were using for logging broke down.

<sup>4</sup> And our older brother, he said it would be a long time before it's fixed right.

<sup>5</sup> He finished fixing it.

<sup>6</sup> And... So my younger brother and I looked at each other.

<sup>7</sup> And didn't... didn't talk.

<sup>8</sup> I knew what he was thinking.

<sup>9</sup> That we go and get some guns and go hunting.

<sup>10</sup> So if he ran...

<sup>11</sup> Oh, it must have been about two, three miles, I guess.

<sup>12</sup> that we ran home to our father's house.

<sup>13</sup> So... Then we took a gun.

<sup>14</sup> And... So we went across the river.

<sup>15</sup> We went across the river, west side.

<sup>16</sup> So we went downstream and got to the road at the top of the bluff.

<sup>17</sup> We were still walking and we heard something like a stick breaking.

<sup>18</sup> So we stopped.

<sup>19</sup> We listened for it.

<sup>20</sup> We were standing there waiting.

<sup>21</sup> Again the stick broke and it was coming closer.

22 níl su?... su?táçis ?i? cã? ?a? cə nu?spũqʷs  
kʷa? ?u?stáŋəs.

23 nsu?xən?áxʷ kʷi nəsa?çú?ił.

24 I told him wait and watch that opening over  
there.

25 xən?áxʷ cn kʷənĩt cə ?ssáwəł.

26 ?ínəŋ ca?.

27 ?i? ?iyá st ciciłəŋ? ?əsyáya? cə púyəkł.

28 ?áw c híc ?i? ?ínəŋ cə ?i?šétəŋ.

29 ?i? ?u?əçtáyŋxʷ kʷa? ?u?stáŋəs.

30 hiyá? tákʷi ?a? canu skʷáqł.

31 su?kʷəntił ?i? kʷə nəsa?çú?ił.

32 ?i? xən?áxʷ cn ?a? çi s?əçtáyŋəxʷ.

33 That's a person.

34 húy č' ?u? pəq.

35 White as a sheet, his body.

36 hiyá? ya? láy səwəçt ?a? canu... .

37 hiyá? čəsa? cə snáčəwəç sʰəna?.

38 Two hundred feet below us and that bear  
come out again.

39 húy cə sqʷəŋi?s ?u? ?ínəŋ. ?i?láyəs.

40 It went in the brush again. And we just stood  
there and wait.

41 ?iyá st ?u? ŋa?kʷa?çút.

42 We were waiting for it to come out again.

43 ?áw c híc ?i? láy ?ínəŋ ?i? nəxʷli?á?ił.

44 š?áwəçt ?i? ča?u?štəŋ ?i? ?u?əna?ŋiçt.

45 su?kʷəntił ?i? kʷə nəsa?çú?ił? ya?.

46 “?stú?ŋət ca??

47 čúkʷt u st ?i? ?u?kʷá?ət u st??

48 ?áw c híc ?i? čaqʷáys, “húy'çi čúkʷt.”

49 su?čúkʷtł.

50 níl su?xəçnákʷł kʷa? sč?iyás.

51 kʷa?tənéqʷ činu púyək.

52 su?kʷánəŋəts.

53 ?ən?ánəŋəŋ st.

54 That thing come after us.

55 ?i? čúkʷt ?i? čúkʷt ?i? čúkʷt ?i? čúkʷt.

56 ?i? ?áwə kʷa? stəŋs.

57 I imagine it was about from to the other end  
of this room here.

58 nsu?xən?áxʷ kʷi ns?úqʷa?, “This is our last  
shot. Aim good.”

22 Then... So it got to the top of that kind of  
bluff or whatever it is.

23 I told my younger brother.

24 I told him wait and watch that opening over  
there.

25 I told him to watch in the brush.

26 It'll appear.

27 We were standing there with our guns ready.

28 It wasn't long and it appeared walking.

29 And it was human, whatever it was.

30 He went across to the opening.

31 So my brother and I looked at each other.

32 I told him that it's a person.

33 That's a person.

34 It was completely white.

35 White as a sheet, his body.

36 He went back in the bush there... .

37 He went two hundred feet.

38 Two hundred feet below us and that bear  
come out again.

39 Only it's head showed. It backed up.

40 It went in the brush again. And we just stood  
there and wait.

41 We waited there.

42 We were waiting for it to come out again.

43 It wasn't long and it appeared again and  
looked around.

44 It hesitated then walked and showed itself.

45 So my brother and I looked at each other.

46 “What'll we do?”

47 Do we shoot it or do we let it go?”

48 It wasn't long and he said, “Let's shoot it.”

49 So we shot it.

50 Then we found out where it came from.

51 The gun exploded.

52 It ran.

53 It came after us.

54 That thing come after us.

55 And shot it and shot it and shot it and shot it.

56 And it wouldn't drop.

57 I imagine it was about from to the other end  
of this room here.

58 So I told my brother, “This is our last shot.  
Aim good.”

59 So we aimed at it.

<sup>59</sup> suʔmúctł.

<sup>60</sup> We shot it and we... how would I say that now?

<sup>61</sup> túx<sup>w</sup> ix<sup>w</sup> st ʔuʔ ʔiyá.

<sup>62</sup> ʔiyá ʔiʔ čǝsnəx<sup>w</sup>.

<sup>63</sup> I guess we hit it the right place and it nosedive. And it was coming so fast, it just slid on the ground and came and hit my legs.

<sup>64</sup> suʔqtaʔáwə̀h ʔaʔ canu sčq<sup>w</sup>áʔič scáwt.

<sup>65</sup> nsuʔmiyaʔéʔqt.

<sup>66</sup> miyaʔéʔqt cn ʔiʔ I guess ʔaʔníti.

<sup>67</sup> It growled when I kicked it and...

<sup>68</sup> x<sup>w</sup>ítəŋ cn ʔáýəs.

<sup>69</sup> níł yəx<sup>w</sup> ʔuʔsɣə́nis ʔiʔ tx<sup>w</sup>húy ix<sup>w</sup> yaʔ sácə̀ŋs k<sup>w</sup>ínu.

<sup>70</sup> ʔiʔk<sup>w</sup>áwə̀s ʔaʔnítis.

<sup>71</sup> suʔhəwíyŋł ʔiʔ k<sup>w</sup>i nə́sʔúq<sup>w</sup>aʔ yaʔ.

<sup>72</sup> ʔiyá yəcúst k<sup>w</sup>ə́ cə̀tł ʔaʔ či syáʔctł.

<sup>73</sup> suʔɣə̀nʔáx<sup>w</sup>s k<sup>w</sup>i sx<sup>w</sup>tawínqł.

<sup>74</sup> ʔúx<sup>w</sup> či k<sup>w</sup>ə̀nt či ɣə̀náts cə́ nsaʔčúʔił.

<sup>75</sup> suʔánəŋs k<sup>w</sup>i syə́cə̀m k<sup>w</sup>aʔ s... ʔaʔ k<sup>w</sup>i syə́cł q<sup>w</sup>účt canu ščk<sup>w</sup>áʔič ʔiʔ ʔə̀čtáyŋx<sup>w</sup> wuʔ.

<sup>76</sup> ʔiʔ... ʔiʔ qiqáyənəŋ st ʔaʔ k<sup>w</sup>i k<sup>w</sup>łčə́yq̄.

<sup>77</sup> Them older people started chewing us out because we killed that bear and it was trying to make friends with us.

<sup>60</sup> We shot it and we... how would I say that now?

<sup>61</sup> I guess it was exactly there.

<sup>62</sup> It was there and we hit it. [Could not confirm the meaning of čǝsnəx<sup>w</sup>.]

<sup>63</sup> I guess we hit it the right place and it nosedive. And it was coming so fast, it just slid on the ground and came and hit my legs.

<sup>64</sup> We went around that bear on the ground.

<sup>65</sup> So I kicked it in the belly.

<sup>66</sup> I kicked it in the belly and I guess it growled.

<sup>67</sup> It growled when I kicked it and...

<sup>68</sup> I jumped backwards.

<sup>69</sup> And... I guess that was all and that thing's breath finished.

<sup>70</sup> It was its last growl.

<sup>71</sup> So my brother and I returned.

<sup>72</sup> There we told our father what we did.

<sup>73</sup> He told our older brother.

<sup>74</sup> Go look at what your younger brother is talking about.

<sup>75</sup> So they agreed to tell what we did to kill that bear and person.

<sup>76</sup> Our elders were angry with us.

<sup>77</sup> Them older people started chewing us out because we killed that bear and it was trying to make friends with us.

## 2 Bear Power

ćac̣maʔcút Ed Sampson, Sr.

August 21, 1991

BearPower.mp3

This story is about a person who went into the mountains seeking a spirit power. He encountered someone or some creature bathing in a creek. That creature gave the person a special power to be strong and a good hunter, then instantly turned into a bear.

This story was also recorded by Jacilee Wray. c̣ac̣maʔcút told this with interlinear English translations.

- <sup>1</sup> náʔcùʔ yaʔ ʔəcḷtáyŋx<sup>w</sup> k<sup>w</sup>inu cún ʔúx<sup>w</sup> ʔaʔ cə sŋiyánt.  
<sup>2</sup> Go up a woods and up the mountains there.  
<sup>3</sup> k<sup>w</sup>aʔčáʔct.  
<sup>4</sup> That was bathing and bathing and bathing.  
<sup>5</sup> híc, That's a long time, long.  
<sup>6</sup> híc c sčáʔyəq<sup>w</sup>s ʔiʔ ʔáwəñə... huh, what do you call that 'spirit' now. I can't think of it.  
<sup>7</sup> suʔəñʔás túk<sup>w</sup>.  
<sup>8</sup> He's coming home down to Elwha and up here tiʔtiʔəl.  
<sup>9</sup> That's where the high class Klallams used to be. That's that little river by that concrete bridge up there.  
<sup>10</sup> ʔəñʔás ʔiʔ ʔiyánəš čí x<sup>w</sup>əšct.  
<sup>11</sup> He heard something splashing while he was walking along the edge of that stream, creek.  
<sup>12</sup> suʔšaʔsáʔcts.  
<sup>13</sup> Some words I can't say because of my plates.  
<sup>14</sup> šaʔsáʔct.  
<sup>15</sup> That's sneak. He sneaked down and pretty soon he seen a person right in the middle of that creek there or stream. And that...  
<sup>16</sup> suʔłáyucis ʔiʔ k<sup>w</sup>əntís.  
<sup>17</sup> He stopped there and he was watching that thing.  
<sup>18</sup> k<sup>w</sup>aʔčáct ʔiʔ q<sup>w</sup>aʔk<sup>w</sup>íct.  
<sup>19</sup> That means he was scrubbing himself with big limbs. That's... that's a word of brushing himself.  
<sup>20</sup> ʔiʔ ʔáwəñə sččíts k<sup>w</sup>aʔ stánəš ʔuʔəcḷtáyŋx<sup>w</sup> k<sup>w</sup>iə ʔəcḷtáyŋx<sup>w</sup> k<sup>w</sup>i cə k<sup>w</sup>aʔčáct súʔk<sup>w</sup>əŋj.  
<sup>21</sup> This Indian didn't know what that was. There's a person there, but the body was just as white as

- <sup>1</sup> There was one person who went up in the mountains  
<sup>2</sup> Go up a woods and up the mountains there.  
<sup>3</sup> He was bathing for power.  
<sup>4</sup> That was bathing and bathing and bathing.  
<sup>5</sup> híc, That's a long time, long.  
<sup>6</sup> He was in the backwoods for a long time and there was no... huh, what do you call that 'spirit' now. I can't think of it.  
<sup>7</sup> So he came home.  
<sup>8</sup> He's coming home down to Elwha and up here tiʔtiʔəl.  
<sup>9</sup> That's where the high class Klallams used to be. That's that little river by that concrete bridge up there.  
<sup>10</sup> He came and heard some noise in the water.  
<sup>11</sup> He heard something splashing while he was walking along the edge of that stream, creek.  
<sup>12</sup> So he snuck up on it.  
<sup>13</sup> Some words I can't say because of my plates.  
<sup>14</sup> He snuck up on it.  
<sup>15</sup> That's sneak. He sneaked down and pretty soon he seen a person right in the middle of that creek there or stream. And that...  
<sup>16</sup> So he stopped and he watched it  
<sup>17</sup> He stopped there and he was watching that thing.  
<sup>18</sup> It was bathing and scrubbing itself.  
<sup>19</sup> That means he was scrubbing himself with big limbs. That's... that's a word of brushing himself.  
<sup>20</sup> And he didn't know what it was, if it was a person, a person that was bathing.  
<sup>21</sup> This Indian didn't know what that was. There's a person there, but the body was just as

a sheet. And he's just scrubbing himself there.

Then...

<sup>22</sup> suʔnəxʷλiʔáʔiɪ cə ʔəçtáyɪxʷ kʷaʔ kʷənts cə ʔəsmakʷəyɛʔč.

<sup>23</sup> That Indian looked around. He seen a pile of something there on the edge of that water. He looked at it and he...

<sup>24</sup> xčəts.

<sup>25</sup> xčəts stáj ʔuč canu.

<sup>26</sup> suʔxčnəxʷs ʔaʔ či sčqʷáʔiç kʷəwiʔ.

<sup>27</sup> He stood there and studied what that pile was. And then it come to his mind that was a bear hide there pile up on the edge of that water while that owner was out there bathing.

<sup>28</sup> suʔ... suʔ... ə... šsáct.

<sup>29</sup> So he sneaked down further where he can be right in line with that pile of hide there.

<sup>30</sup> suʔxʷítəŋs.

<sup>31</sup> ʔiʔ ʔiŋəts canu.

<sup>32</sup> ʔiʔ kʷiʔaʔŋətís.

<sup>33</sup> ʔiʔ čaʔ... suʔ... č... čtáj.

<sup>34</sup> čtáj cə ʔəçtáyɪxʷ súkʷəŋ, "stáj či nšléʔ?"

<sup>35</sup> suʔ... ə... nəxʷtčúçən cə ʔəçtáyɪxəxʷ, he answered that bear, "I want something to make me strong and be a good hunter."

<sup>36</sup> suʔλkʷəts canu sčqʷáʔiç kʷaʔ ʔuʔstájns yaʔ čta ʔiʔ sčšəyus.

<sup>37</sup> níʔ suʔλkʷəts canu ʔəçtáyɪxʷ.

<sup>38</sup> suʔλkʷnəxʷs cə stájɪxəxʷ.

<sup>39</sup> níʔ suʔštəŋs qʷxʷíct.

<sup>40</sup> He left that pile there.

<sup>41</sup> sʔənʔás qʷíŋi canu súʔkʷəŋ.

<sup>42</sup> ʔuʔλkʷəts canu.

<sup>43</sup> ʔiʔ húʔ c ʔuʔxʷsíct,

<sup>44</sup> And he just shook himself like that and in the twinkling of an eye he turned into a bear. That was another bear story.

<sup>45</sup> ʔiʔčáʔi kʷi shiyáʔs cúŋ...

<sup>46</sup> Before he went up in the woods... now what would you call a weakling now, clumsy and weakling and...

<sup>47</sup> qaʔqiʔám' is weak.

white as a sheet. And he's just scrubbing himself there. Then...

<sup>22</sup> So that person looked around and he looked at something piled up.

<sup>23</sup> That Indian looked around. He seen a pile of something there on the edge of that water. He looked at it and he...

<sup>24</sup> He sized it up.

<sup>25</sup> He tried to figure out what it was.

<sup>26</sup> He figured it was a bear hide.

<sup>27</sup> He stood there and studied what that pile was. And then it come to his mind that was a bear hide there pile up on the edge of that water while that owner was out there bathing.

<sup>28</sup> He sneaked down.

<sup>29</sup> So he sneaked down further where he can be right in line with that pile of hide there.

<sup>30</sup> He jumped.

<sup>31</sup> And he stepped on that thing.

<sup>32</sup> And he was stepping on it.

<sup>33</sup> And... so... He asked.

<sup>34</sup> He the person bathing asked, "What do you want?"

<sup>35</sup> The person replied, he answered that bear, "I want something to make me strong and be a good hunter."

<sup>36</sup> That bear or whatever it was took it and he threw.

<sup>37</sup> Then that person took it.

<sup>38</sup> So he manged to get the medicine.

<sup>39</sup> Then he walked and moved away.

<sup>40</sup> He left that pile there.

<sup>41</sup> The one that was bathing came out of the water.

<sup>42</sup> He took that.

<sup>43</sup> And when he shook himself,

<sup>44</sup> And he just shook himself like that and in the twinkling of an eye he turned into a bear. That was another bear story.

<sup>45</sup> Before he went up in the woods...

<sup>46</sup> Before he went up in the woods... now what would you call a weakling now, clumsy and weakling and...

<sup>47</sup> qaʔqiʔám' is weak.

48 Anyway, before he went up, he used to just sit around while all the other young people are playing.

49 húy ti suʔaʔáʔməts ʔuʔ ʔəsqʷéʔəxʷ.

50 Let me see now.

51 ʔáwə kʷaʔ təŋkʷátəŋs ʔaʔ tinu néʔ sqaʔxqíŋ.

52 They wouldn't let him get in there play with the rest of the... because he was just a clumsy old weakling.

53 níʔ suʔxə́ls čí sɣčŋíns ʔaʔ čí syáyaʔtəŋs ʔaʔ canu kʷɪʔaʔyəcłtáyŋxʷ.

54 He felt bad the way they treat him.

55 níʔ suʔcúŋs yaʔ.

56 níʔ suʔənʔás ʔiʔ tútkʷ ʔiʔ kʷənts canu súkʷəŋ.

57 ʔiʔ ʔkʷnás cə stáyŋəxʷ.

58 That's some kind of medicine that bear uses.

59 suʔənʔás čŋŋ.

60 ʔiʔ txʷʔúxʷ ʔuʔčəʔčəwtxʷəŋ canu

ʔaʔyəcłtáyŋxʷ.

61 Then he come down just while they're building a new smokehouse, a big long building. Then...

62 tɣŋáy, There were six of them men trying to get a big log across from one post to the other.

63 suʔʔkʷəts ʔiʔ sáʔəts.

64 ʔiʔ ʔuʔ... hú... cı... húy ti suʔčŋis.

65 And ʔiʔ... sqiʔám'čí shiyáʔs cáʔ.

66 ʔiʔ ʔáy cəkʷs.

67 ʔi ʔuʔaʔsúʔ kʷinu qaʔqiyám'yaʔ.

68 This man, he was just standing at the door watching them six people trying to get that big timber up there. And they'd just get so close and they couldn't make it and they'd have to let it down again.

69 suʔqʷáys kʷinu ʔəcłtáyŋxʷ, "húy'čí ʔəc pǎʔəct."

70 Let me try.

71 And they just laughed at him because he was a weakling when the last time they seen him. And then he said it again.

72 "ʔəctíxʷ pǎʔəct."

73 So they stepped back.

74 suʔhiyáʔs ʔiʔ ʔkʷəts ʔiʔ sáʔəts.

48 Anyway, before he went up, he used to just sit around while all the other young people are playing.

49 He only sat around out of the way.

50 Let me see now.

51 He was never put in among those that were playing.

52 They wouldn't let him get in there play with the rest of the... because he was just a clumsy old weakling.

53 He felt bad about the way his fellows treated him.

54 He felt bad the way they treat him.

55 So he went up.

56 Then he was going home and he saw that bather.

57 He managed to get the medicine.

58 That's some kind of medicine that bear uses.

59 So he came home.

60 He went toward those people building a house.

61 Then he come down just while they're building a new smokehouse, a big long building. Then...

62 There were six people. There were six of them men trying to get a big log across from one post to the other.

63 So they took it and lifted it.

64 They were close to finishing.

65 And it couldn't go up.

66 And they put it down again.

67 The one that was formerly weak was at the door.

68 This man, he was just standing at the door watching them six people trying to get that big timber up there. And they'd just get so close and they couldn't make it and they'd have to let it down again.

69 So that person said, "Let me try."

70 Let me try.

71 And they just laughed at him because he was a weakling when the last time they seen him. And then he said it again.

72 "Let me try."

73 So they stepped back.

74 So he went and took it and lifted it.

---

<sup>75</sup> He put that thing in place by himself when those six other men couldn't get it up there. That's... That's how much he changed when he seen that bear bathing up the river and got that medicine.

<sup>75</sup> He put that thing in place by himself when those six other men couldn't get it up there. That's... That's how much he changed when he seen that bear bathing up the river and got that medicine.

### 3 Redheads are Stolen

ćacma?cút Ed Sampson, Sr.

August 21, 1991

RedheadsStolen.mp3

This story, also recorded by Jacilee Wray, tells of a people who came down to Elwha many years ago and kidnapped all the children with red hair. ćacma?cút tells us that according to sway?á?l Sam Ulmer, a great early leader of the Elwha Klallam people, the kidnappers were probably from Quinault.

- <sup>1</sup> láy k<sup>w</sup> ?u? níł ?a?yœctáyŋx<sup>w</sup> č?iyá ?a? tə s?œscáyəq<sup>w</sup>s sŋiyánt.
- <sup>2</sup> ?ən?á... ?ən?á ?i? sqánis ti ?əncq<sup>w</sup>é?q<sup>w</sup> s?á?yé?łłqł.
- <sup>3</sup> ?i? q<sup>w</sup>... ?i? q<sup>w</sup>čúts tinu ?ənəqıx ti si?átəns.
- <sup>4</sup> And láy ?u? níł... láy ?u? níł ?a?yœctáyŋx<sup>w</sup> č?iyá ?a? cə sŋiyánt k<sup>w</sup>łk<sup>w</sup>é?wəntis ya? ti č?é?łx<sup>w</sup>a?.
- <sup>5</sup> xé?yəx.
- <sup>6</sup> ?áwənə s?čtíns k<sup>w</sup>a? čxíns.
- <sup>7</sup> ?u?... ?u?húy ?u? s?čtíns ?u?č?iyá ?a? cə... č?iyá ?a? cə s?a?ik<sup>w</sup>əyé?č.
- <sup>8</sup> k<sup>w</sup>i nə... ?u?húy k<sup>w</sup>i nəcáčc ya? sway?á?ł.
- <sup>9</sup> húy ?u?... tamáyš.
- <sup>10</sup> húy k<sup>w</sup>i nəcáčc, Sam Ulmer, sway?á?ł.
- <sup>11</sup> ?u?húy ?u? tamáyš ?a? či sč?iyás ?a? č?iyás k<sup>w</sup>i ?a?yœctáyŋx<sup>w</sup> k<sup>w</sup>łk<sup>w</sup>é?wəntis ya? sŋiyánt ?a... ?a? či sč?iyás ?a?k<sup>w</sup>ənáył.
- <sup>12</sup> č?iyás cə k<sup>w</sup>ənáył. That's down Gray's Harbor country.
- <sup>13</sup> níł stámáyšs k<sup>w</sup>i nəuncle tə sč?iyás ?a? tə sk<sup>w</sup>ənáył.
- <sup>14</sup> And that's about all I could say about that mountain fighting.

- <sup>1</sup> There were also people from the backwoods mountains.
- <sup>2</sup> They came... they came and stole the children with red hair.
- <sup>3</sup> And... and they killed the ones with black hair.
- <sup>4</sup> And there were also... there were also people from the mountains who were fighting with those from Elwha.
- <sup>5</sup> It was war.
- <sup>6</sup> They didn't know where they were from.
- <sup>7</sup> They only knew that they came they came from the mountains.
- <sup>8</sup> It was only my late uncle, Sam Ulmer.
- <sup>9</sup> It was only... guessing.
- <sup>10</sup> It was only my uncle, Sam Ulmer.
- <sup>11</sup> He was the only one who guessed where those people came from that were fighting in the mountains, that they were from Quinault.
- <sup>12</sup> They were from Quinault. That's down Gray's Harbor country.
- <sup>13</sup> My uncle guessed that they were from Quinault.
- <sup>14</sup> And that's about all I could say about that mountain fighting

## 4 The Flood

čac̣maʔcút Ed Sampson, Sr.

June 15, 1992

Flood.mp3

When I first asked čac̣maʔcút if he knew any old traditional ṣx̣wiʔám like Raven or Mink stories, he told me that he had known many, but on joining the Indian Shaker Church when he was 72, they all left him. The one old story that he wanted to tell was the one that he could connect with the Bible—the story of the great flood. Here, čac̣maʔcút first tells the biblical story of Noah’s flood, then he connects it to the traditional Klallam flood story.

Many, if not all, of the surrounding First Nations have a traditional story of the Flood. In the W̄SÁNEĆ flood story, for example, the people tie their canoes up to LÁWELNEW, Mount Newton. In čac̣maʔcút’s version, the people tie up their canoes to the top of Mount Olympus.

<sup>1</sup> I want to try to tell it right from the beginning in Noah’s days too. That’s the same time this thing happened.

<sup>2</sup> ʔaʔ kʷi sṭəȳəŋṭəŋs yaʔ tiə ṣčaʔyətəŋxʷən, ʔáy ʔuʔ níʔ ʔaʔ kʷi sṭəȳəŋṭəŋs ʔiyá ʔaʔ kʷi yíy’ ṣčṭəŋxʷən, naʔc̣áʔuŋxʷ ṣčṭəŋxʷən, Noah’s days.

<sup>3</sup> qʷin̄əkwiṭəŋ ʔaʔ či c̣ic̣ḷsiʔám kʷi čnaʔátəŋ ʔaʔ či sNoahs.

<sup>4</sup> ʔəy’ʔəc̣ṭáyŋxʷ; ʔəy’xʷanítəm.

<sup>5</sup> nəxʷsṭéʔwiʔəṭ.

<sup>6</sup> ʔiʔ xənʔátəŋ kʷi Noah, “yéʔkʷsəŋ!

<sup>7</sup> čáy ʔaʔ či čəq...” what do you call a boat, now.

<sup>8</sup> xənʔátəŋ kʷi Noah, “yéʔkʷsəŋ!

<sup>9</sup> ṭəȳəŋṭəŋ caʔ tiə ṣčaʔiṭəŋxʷən.

<sup>10</sup> ʔiʔ ʔáwəŋə caʔ hiyí.

<sup>11</sup> ʔuʔhúy či ʔəŋskʷáʔ ʔəŋʔəc̣ṭáyŋəxʷ.

<sup>12</sup> húy caʔ ʔuʔ hiyinúŋət kʷaʔ... kʷaʔ ʔán̄s ʔaʔ či nsqʷáqʷiʔ.

<sup>13</sup> ʔiʔ... ʔiʔ ʔuʔán̄ət cə ŋəŋəŋənaʔ ʔaʔ Noah.

<sup>14</sup> suʔxənʔátəŋ ʔaʔ Noah, “čáy ʔaʔ či čəq ṣčaʔkʷaʔyúʔ.” That’s about as best as I can do.

<sup>15</sup> “čáy ʔaʔ či čəq ṣčaʔkʷaʔyúʔ.”

<sup>16</sup> suʔán̄ ʔaʔ Noah.

<sup>17</sup> ččáts canu ṣčaʔkʷaʔyúʔs.

<sup>18</sup> I forgot how many days or months or so took him building that ark that he started in.

<sup>19</sup> čáy kʷi Noah ʔaʔ cə ṣčaʔkʷaʔyúʔs, ʔiʔ qʷiŋʔits ti ʔuʔxən̄ə ʔc̣l... xʷanítəm kʷaʔ ʔán̄s ʔaʔ či sqʷáqʷis ʔaʔ či c̣ic̣ḷsiʔám hiʔ níʔ caʔ suʔhiyinúŋəts či ʔán̄əṭ

<sup>1</sup> I want to try to tell it right from the beginning in Noah’s days too. That’s the same time this thing happened.

<sup>2</sup> When the flooding went all over these lands here, it also that flood went over that far-away land, foreign land, Noah’s days.

<sup>3</sup> The one that was called Noah was spoken to by God.

<sup>4</sup> He was a good person; he was a good white man.

<sup>5</sup> He was religious.

<sup>6</sup> And Noah was told, “Get ready!

<sup>7</sup> Build a large...” what do you call a boat, now.

<sup>8</sup> Noah was told, “Get ready!

<sup>9</sup> These lands will be flooded.

<sup>10</sup> No one is going to live.

<sup>11</sup> It will be only your own people.

<sup>12</sup> Only those who obey what I’m saying will be saved.”

<sup>13</sup> And so the children of Noah obeyed.

<sup>14</sup> Noah was told, “Build a big ship.” That’s about as best as I can do.

<sup>15</sup> “Build a big boat.”

<sup>16</sup> So Noah obeyed.

<sup>17</sup> He built his ark.

<sup>18</sup> I forgot how many days or months or so took him building that ark that he started in.

<sup>19</sup> Noah worked on the ark, and he talked to all the white people telling them to obey the word of God so that they will live if they obey.

<sup>20</sup> “And if you do not obey, you will be lost,” he told the white people.

<sup>21</sup> They just made fun of him.

20 “Դի? հւ? ԵԽ՝ ԴաւօԽ՝ Դանօ Դի? Կճան Եա? ԵԽ՝,”  
 Դու?Գ՝իդի՛Տ Եօ ԴօԽճայդԽ՝ Խ՝իյանի՛տօմ.  
 21 Դի? հւ? Եի Եսու?Գա?ԽԳիդի՛Տ.  
 22 Եսնա?նի?Եի?Դու?Յոյ՛.  
 23 հւ? Եի Եսու?ՏԳա?ԽԳիդի՛Տ Կ՝ի Նօա? Դա? Եի  
 Եսնա?նի?Եի?Դու?Յոյ՛.  
 24 Դի? Դու?ճաւօ Ե Ետանոնօ Նօա? Եօ Եճա?ԽԳիդի՛Տ.  
 25 Դու?Տօլօդ Դու? Եճա?Եճա?Տ Եօ Եճա?Կճա?Դու?Տ.  
 26 նի՛ Եսու?հւ?նօԽ՝Տ Եճա?ԵՏ.  
 27 նի՛ Եսու?ԳրօՏ Եսու?ԽօնօՏ Ետան Եի Եճա? Եսու?Յոյ՛Գա?  
 Դի? Եի Եճանի?՛.  
 28 Դու?Խօնի՛նօԿ՝ Եա?Ետա?Եիդի՛Տ Դի? Դօն?ճա? Դի? Դու?Տ  
 Դա? Եօ արկ.  
 29 նօԽ՝ԵԳօՏօդ.  
 30 նօԽ՝ԵԳօՏ Եօ Եսու՛ Եօ Եճա?Կճա?Դու?Տ Դա? Կ՝ի  
 ԵԿ՝Դու?Տ Եի Դու?Խօնի՛նօԿ՝ Եա?Ետա?Եիդի՛Տ Դի? Եի  
 Դօնոյնօնօ՛Տ Դի? Եի Ետանի՛նօ՛Տ Դի? Եի Եօ Դօնոյնօ՛Տ.  
 31 Դու?Տ Դա? Եօ արկ.  
 32 Դի? նի՛ Եսու?դա?Կճա?ԵՏ Դու? Դի?ճա?ի՛.  
 33 Դաւօնօ նօՏԽօ՛Եի Կճա? Կճանօ ԵԿճա?ճա? Եի  
 Դա?Կճա?ԵՏ.  
 34 Դի? Դա?Կճա?ԵՏ Եօ Դօնոյնօնօ՛Տ Դի?ճա?ի՛ Դա? Եօ  
 արկ.  
 35 նի՛ Եսու?ԵմօԽ՝Տ.  
 36 Դօն?ճա? ԵմօԽ՝.  
 37 Եսու?Կճա? ԵԿճա?ճա? Եօ Եճա?ճա?ճա?ճա?ճա?ճա?ճա?ճա?  
 38 նի՛ Դու? ԵՏ Կ՝ի Եսու?Կճա? ԵԿճա?ճա?ճա?  
 39 նի՛ Եսու?Դօն?ճա? Եօ Կճա?ճա?ճա?  
 40 Դօն?ճա? Եօ Դօնոյնօնօ՛Տ Եօ Եճա?ճա?ճա?ճա?  
 41 Դի? նի՛ Եսու?Դօն?ճա? Եօ Եճա?ճա?ճա?  
 42 Դօն?ճա? Եօ Եճա?ԽԳիդի՛Տ Եա? Եօ Եսնա?նի?Եի?Դու?Յոյ՛.  
 43 Դօն?ճա? Կճա?Կճա?ճա?ճա?ճա?ճա?ճա?ճա?ճա?ճա?ճա?  
 44 Դու?Տ Եսու?Տ Դի? Դաւօ Կճա?ճա?  
 45 Դաւօ Ե Դանօ Կճա? Նօա?  
 46 Դօն?ճա? Կճա?ճա?ճա? Եօ Կճա?ճա?  
 47 նի՛ Եսու?Դօն?ճա? Դի?Եճա?ճա?ճա? Եօ Եճա?Կճա?ճա?ճա?  
 48 Եճա?ճա? Դի? Կճա? Եճա?ճա?ճա?ճա? Եօ Եճա?ճա?ճա?ճա?  
 Դու?... Եօ Եճա?ճա? Ե Կճա?ճա?ճա?ճա?ճա?ճա?ճա?ճա?ճա?  
 Կճա?ճա? Կճա?  
 49 Խճա?ճա? Եի Դու?Խօնի՛տան.  
 50 Եա?Ետա?Եիդի՛Տ Դի? Եի Դու?նու?Խօնի՛նօԿ՝ Դա? Եօ  
 Եճա?ճա?ճա?  
 51 Խճա?ճա? Կճա? Դու?Խօնի՛ճա? Կճա?ճա?ճա?ճա?ճա?

22 They were laughing at him.  
 23 They just made fun of Noah by laughing at him.  
 24 But Noah paid no attention to the ones who were mocking him.  
 25 He kept on building his boat.  
 26 He finally finished working on it.  
 27 So then he gathered together everything in twos, male and female.  
 28 All of the creatures came aboard the ark.  
 29 It was closed.  
 30 They shut the door of their ark when he had boarded all the animals and his children and their wives and his grandchildren.  
 31 They got aboard the ark.  
 32 And then they waited aboard the ark.  
 33 I don't know how many days they waited.  
 34 His children waited aboard the ark,  
 35 Then it rained.  
 36 The rains came.  
 37 It rained for seven days.  
 38 Then it got to the seventh day.  
 39 Then the water came.  
 40 The earth was flooded.  
 41 Then some came up near.  
 42 The ones who mocked and laughed at him came.  
 43 They came hollering, “Put us aboard! Let us get on!  
 44 Let us get on!” but he did didn't.  
 45 Noah did not comply.  
 46 The water came up.  
 47 It came and their ship floated.  
 48 It floated, and when all lands flooded those that did not believe, evil white people, died.  
 49 Everything perished.  
 50 The small animals and every living creature on the land.  
 51 All the white people perished.  
 52 So the ark floated.  
 53 That water came.  
 54 It came to the craggy mountains.  
 55 They got covered.  
 56 They were completely submerged.  
 57 There was no land showing where Noah was.  
 58 The ark that Noah was aboard drifted.

52 níl ʔuʔ pākʷəŋ cə sčəʔkʷaʔyúʔ.  
 53 ʔənná kʷə kʷi qʷúʔ.  
 54 ʔiʔ tás c sʰaʔikʷuʔyéʔč sɲiyánt.  
 55 cʔp̄iyéʔqʷ.  
 56 cʔp̄iyéʔqʷ ʔuʔ ʔəŋ.  
 57 ʔuʔáwəŋə ʔəxín ʔaʔ čí... kʷi sʰwʔiyá ʔaʔ Noah  
 čí sčtəŋxʷəŋ ʔəsʔéʔnəŋ.  
 58 ʔiʔ níl suʔxʷəyqʷs kʷsə sčəʔkʷaʔyúʔs ʔiʔáʔiʔ  
 kʷi Noah.  
 59 ʔənná čí čí sʰwʔiyá.  
 60 ʔəsʔáʔ.  
 61 ʔəsʔáʔ cə sʰwʔiyáʔs ʔiʔ čaʔʔáʔ həwíyŋ cə  
 qʷúʔ.  
 62 táqʷi.  
 63 táqʷi.  
 64 níl suʔ... níl suʔhiyáʔs kʷi qʷúʔ táqʷi ʔáʔ.  
 65 stəŋ cə sčəʔkʷaʔyúʔ ʔaʔ tə sčtəŋxʷəŋ.  
 66 xʷáy kʷi sqʷáyaʔsəns cə ʔaʔyəcʔáyŋxʷs.  
 67 Now that... that's what happened in where  
 Noah built his ark. Now I come to over here.  
 And that were the same flood that were flood  
 over there. There's Indians that used to live  
 along this coast here. I don't know, I forget how  
 many days. How many days the people start  
 noticing their drinking water was changing—  
 getting salty.  
 68 kʷiə ʔaʔyəcʔáyŋxʷ nəxʷsʔáʔəŋ.  
 69 ʔuʔxənninkʷ ʔəcʔáyŋxʷ.  
 70 níl suʔnáʔcúʔ, náʔcúʔ kʷlčəq.  
 71 čxčŋŋ ʔiʔ níl suʔqʷáyŋts cə ʔəcʔáyŋxʷ,  
 “yéʔkʷsəŋ! yéʔkʷsəŋ! qəpət čí sʔiləŋ.  
 72 yəcət čí ʔənsxʷqʷəyaʔčáy ʔaʔ čí qʷúʔ.  
 73 And the same thing was happening where  
 Noah was telling his people to prepare. Then,  
 what you call, this smart old man, old Indian,  
 he's a wise old man. He told the... his people,  
 prepare, gather all the food you can gather. Fill  
 up your water containers. Carry everything you  
 can carry in your canoes and put your family on  
 there. He said it's going to flood. This water's  
 going to come up and cover the whole land.  
 And...  
 74 níl suʔ... kʷi kʷlčəq ʔiʔ...

59 They drifted many days.  
 60 Forty.  
 61 They drifted forty days and the water finally  
 went back again.  
 62 The water receded.  
 63 It receded.  
 64 So... Then the water went back down again.  
 65 The ark settled on the earth.  
 66 All the people's companions perished.  
 67 Now that... that's what happened where Noah  
 built his ark. Now I come to over here. And that  
 were the same flood that were flood over there.  
 There's Indians that used to live along this coast  
 here. I don't know, I forget how many days.  
 How many days the people start noticing their  
 drinking water was changing—getting salty.  
 68 The Klallam people.  
 69 All the Indians.  
 70 There was one person, one old person.  
 71 He was wise, and he was the one who told the  
 Indians, “Get ready! Get ready! Gather food!  
 72 Fill your jugs with water!”  
 73 And the same thing was happening where  
 Noah was telling his people to prepare. Then,  
 what you call, this smart old man, old Indian,  
 he's a wise old man. He told the... his people,  
 prepare, gather all the food you can gather. Fill  
 up your water containers. Carry everything you  
 can carry in your canoes and put your family on  
 there. He said it's going to flood. This water's  
 going to come up and cover the whole land.  
 And...  
 74 So... the old person and...  
 75 He told the people to get ready.  
 76 Gather your food, your water.  
 77 Board your boat.  
 78 Your own children and your grandchildren go  
 aboard.  
 79 Board your boat.”  
 80 It was so many days and the water came.  
 81 It came and the ones that mocked the old  
 man's preaching telling the people to get ready,  
 82 boarded their boats but had no food.  
 83 They had no water.  
 84 They did not obey when they were told by the  
 old man to get ready.

75 ʁənáts tə ʔəctáyŋx<sup>w</sup> k<sup>w</sup>aʔ yéʔk<sup>w</sup>səŋs.  
 76 q̄pət̄ č̄i n̄sʔíłən, č̄i n̄q<sup>w</sup>úʔ.  
 77 ʔiʔ ʔúył ʔaʔ č̄i n̄sč̄aʔk<sup>w</sup>aʔyúł.  
 78 ʔiʔ ʔúył cə n̄sk<sup>w</sup>áʔ n̄jəŋŋənaʔ ʔiʔ cə n̄ʔəŋʔiŋc.  
 79 ʔúył ʔaʔ č̄i n̄sč̄aʔk<sup>w</sup>aʔyúł.”  
 80 n̄ł k<sup>w</sup>aʔ k<sup>w</sup>ins yaʔ č̄tə sk<sup>w</sup>áči ʔiʔ ʔənʔá cə  
 q<sup>w</sup>úʔ.  
 81 ʔənʔá ʔiʔ cə sq̄aʔxq̄iŋʔ ʔaʔ cə k<sup>w</sup>łč̄əq ʔaʔ k<sup>w</sup>i  
 sk<sup>w</sup>əsnəqs q<sup>w</sup>iŋits č̄i ʔəctáyŋx<sup>w</sup> k<sup>w</sup>aʔ yéʔk<sup>w</sup>səŋs,  
 82 ʔúył ʔaʔ cə sč̄aʔk<sup>w</sup>aʔyúłs ʔiʔ ʔáwəŋə sʔíłəns.  
 83 ʔáwəŋə q<sup>w</sup>úʔs.  
 84 ʔáwə c ʔánəł ʔaʔ k<sup>w</sup>i ssaʔátəŋs ʔaʔ cə k<sup>w</sup>łč̄əq  
 k<sup>w</sup>aʔ yéʔk<sup>w</sup>səŋs.  
 85 ʔənʔá k<sup>w</sup>aʔč̄aʔł cə q<sup>w</sup>úʔ!  
 86 ʔuʔxán̄ cə ʔəctáyŋx<sup>w</sup> ʔuʔ ʔúył ʔaʔ č̄i  
 sč̄aʔk<sup>w</sup>aʔyúłs ʔuʔútxs.  
 87 n̄ł suʔhiyáʔs.  
 88 tás ʔaʔ cə sʁaʔik<sup>w</sup>uʔyéʔč̄ ʔiʔ t̄əŋ.  
 89 cəx<sup>w</sup> k<sup>w</sup>łaʔ k<sup>w</sup>i... cə sʁaʔik<sup>w</sup>uʔyéʔč̄ sŋiyánt.  
 90 t̄əyəŋt̄əŋ.  
 91 n̄ł suʔ... ʔuʔč̄əsaʔ cə ʔiyá ʔaʔ tə sq̄tayéʔq<sup>w</sup>s  
 cə sŋiyánt.  
 92 č̄əsaʔ.  
 93 x<sup>w</sup>ənʔáŋʔ ʔaʔ k<sup>w</sup>łə.  
 94 n̄ł suʔtəss ʔiʔ t̄əyəŋt̄əŋ cə sŋiyánt ʔiʔ š̄əwi cə  
 č̄əsaʔ.  
 95 ʔənʔá š̄əwi.  
 96 ʔiʔ n̄ł suʔhiyáʔs cə q<sup>w</sup>úʔ.  
 97 ʔiʔ n̄ł suʔš̄əwis k<sup>w</sup>ə sč̄əsaʔs sq̄tayéʔq<sup>w</sup>s cə  
 sŋiyánt.  
 98 ʔiʔ n̄ł suʔtəss ʔaʔ tə sʁaʔik<sup>w</sup>uʔyéʔč̄ ʔiʔ č̄áy cə  
 ʔaʔyəctáyŋx<sup>w</sup> ʔaʔ cə x<sup>w</sup>éʔləms.  
 99 ʔiʔ ʔuʔq̄tawyéʔ canu č̄əsaʔ.  
 100 n̄ł suʔt̄əyəŋt̄əŋ cə sx<sup>w</sup>ʔiyás cə sč̄áʔis  
 x<sup>w</sup>éʔləm.  
 101 ʔiʔ łaʔníct cə x<sup>w</sup>aʔx<sup>w</sup>áʔil x<sup>w</sup>éʔləm.  
 102 ʔiʔ n̄ł suʔiyás ʔiʔ cləp̄i k<sup>w</sup>aʔ cə č̄əsaʔ.  
 103 And n̄ł suʔiyás łaʔníct canu ʔaʔyəctáyŋx<sup>w</sup>.  
 104 ʔiyá k<sup>w</sup>aʔč̄aʔł ʔiʔáʔil ʔaʔ cə sč̄aʔk<sup>w</sup>aʔyúłs  
 ʔuʔútxs ʔiʔ ŋaʔk<sup>w</sup>aʔcút ʔaʔ c ʔáyuc̄i cə  
 st̄əyəŋt̄əŋs.  
 105 And I forget how many days they tied up  
 there on those two peaks. The one peak, anyway

85 The water came!  
 86 All the Indians boarded their canoes.  
 87 So they went.  
 88 It got to the mountains and flooded them.  
 89 The craggy mountains disappeared.  
 90 They were flooded.  
 91 There are two peaks there in the mountains.  
 92 Two.  
 93 Just like that.  
 94 And so the mountains were flooded and the  
 two grew.  
 95 They came growing.  
 96 And then the water left.  
 97 And the two peaks of the mountains kept  
 growing.  
 98 And so they reached the mountains and  
 people worked with their rope.  
 99 They wrapped it around those two.  
 100 It was where they were working on the rope.  
 101 They tied up the thin rope.  
 102 So they were there and the two were  
 submerged.  
 103 And... So that's where the people tied it up.  
 104 So they were there aboard their canoe  
 waiting for the rising of the water to stop.  
 105 And I forget how many days they tied up  
 there on those two peaks. The one peak, anyway  
 had the rope. The Indians when they reached up  
 there, the water was coming up and they  
 reached up there and they made a big rope out  
 of roots made enough to go around that peak.  
 And that's what they tied on when that flood  
 covered those two peaks. And they stayed up  
 there for many days.  
 106 And then it dried up.  
 107 The water receded.  
 108 It went back.  
 109 Then the mountain peaks appeared again.  
 110 So they untied the rope that had tied up the  
 canoe.  
 111 So they returned and they were left  
 remaining with the wise old man and those that  
 obeyed him.  
 112 They came along with the water as it was  
 receding.

had the rope. The Indians when they reached up there, the water was coming up and they reached up there and they made a big rope out of roots made enough to go around that peak. And that's what they tied on when that flood covered those two peaks. And they stayed up there for many days.

106 ʔiʔ níl suʔtáqʷis.

107 táqʷi cə qʷúʔ.

108 həwíyŋ.

109 níl suʔłáys ʔinəŋ cə sŋiyánt sxaʔikʷuʔyéʔč.

110 níl suʔyəxʷáss cə xʷéʔləms suʔsléʔlənʷ ʔiyá ʔaʔ cə sčaʔkʷaʔyúls.

111 ʔiʔ ʔənʔá həwíyŋ ʔiʔ néʔts ʔiʔ kʷinu čxčŋín kʷłčóq ʔiʔ cə ʔánəls.

112 ʔənʔá ʔiʔwáʔwaʔ ʔaʔ cə qʷúʔ ʔaʔ ti táʔqʷis.

113 néʔ... néʔ kʷi ʔáwə c... kʷi ʔáwə c ʔánəʔ ʔaʔ kʷi sɣənátəŋs ʔaʔ cə kʷłčóq kʷaʔ qpəts či sʔfəns ʔiʔ či qʷúʔs kʷi sŋaʔkʷaʔcúts ʔəsléʔlənʷ ʔaʔ cənu... tə skʷáʔs ŋəŋŋənaʔs ʔiʔ ti ʔəŋʔiŋcs.

114 ʔuʔáwəŋə sʔéʔlənʷ.

115 ʔáwə c ʔánəʔ ʔaʔ kʷi ssaʔátəŋs ʔaʔ qpəʔ či sʔfəns ʔiʔ či qʷúʔ.

116 člqəŋəxʷ.

117 šáʔš.

118 níl suʔ... níl suʔa... člqəŋəxʷs ʔiʔ níl suʔaʔčš... ʔaʔčšítis ʔaʔ cə qáyaʔŋis ŋəŋŋənaʔs.

119 ʔaʔčšítis ʔaʔ či sʔfəns.

120 níl suʔənʔás ʔiʔtáʔqʷi cə qʷúʔ.

121 ʔənʔá kʷaʔčəaʔl səwáʔ cə ʔəčtáyŋxʷ ʔiʔáʔŋi ʔaʔ tə snəxʷls.

122 níl suʔənʔás ʔiʔtáʔqʷi cə qʷúʔ.

123 ʔənʔá cíq ʔaʔ ti sqtáyéʔqʷs cə sqiyáyŋxʷ ʔiʔ kʷəyəkʷiʔ ʔiʔ xʷáy.

124 Just like what happened with Noah, they, just those that didn't obey, they all died. [tape change]

125 They were coming down and some of them, trees hit the bottom of their canoe, they tip over and they all die. They are unbelievers.

126 níl suʔənʔás táqʷi ʔiʔ ŋəní néʔ kʷi ʔəčtáyŋxʷ xʷəyəqʷ ʔiʔ txʷaʔnácʷ sčtəŋxʷəŋ.

113 There were those that didn't... that didn't obey what they were told by the old man to do, to gather their food, their water when waiting tied up to that with his own children and grandchildren.

114 They had no food.

115 Those that didn't obey his orders to gather food and water.

116 They starved.

117 They were thirsty.

118 So then... So then, uh... They were starving, so they traded their daughters.

119 They exchanged for food.

120 So the water came receding.

121 The people aboard their canoes came along.

122 So the water came receding.

123 They were poked by the tops of the trees, capsized, and perished.

124 Just like what happened with Noah, they, just those that didn't obey, they all died. [tape change]

125 They were coming down and some of them, trees hit the bottom of their canoe, they tip over and they all die. They are unbelievers.

126 Then it came receding and there were many Indians that drifted away to different lands.

127 That's why there are Indians far away there in foreign lands speaking the Klallam language.

128 Way up in the mountains, there's Indians there and they speak our language. They come down once a year to get their winter supply. And that... Anyways, Klallams drifted and they're all over the place.

129 That's why there are Indians in foreign lands who speak the Klallam language.

130 Oh yeah, that place I'm talking about up in the mountains there is Chehalis. They're up in them hills there, mountain. They come down just once a year to get their supply and food for the winter.

131 I think that's about all I can say about that flood.

132 It was... The white people of today, they say that we Indians did not come from here but drifted from far away.

<sup>127</sup> níl k<sup>w</sup>aʔčəʔl sx<sup>w</sup>néʔs čí ʔəčtáyŋx<sup>w</sup> k<sup>w</sup>ə yíy'  
ʔiyá ʔaʔ čí naʔcǎʔuŋx<sup>w</sup> sčtəŋx<sup>w</sup>ən  
nəx<sup>w</sup>słayəmúcən.

<sup>128</sup> Way up in the mountains, there's Indians  
there and they speak our language. They come  
down once a year to get their winter supply. And  
that... Anyways, Klallams drifted and they're  
all over the place.

<sup>129</sup> níl k<sup>w</sup>aʔčəʔl sx<sup>w</sup>néʔ čí ʔəčtáyŋx<sup>w</sup> ʔiyá ʔaʔ čí  
naʔ... naʔcǎʔuŋx<sup>w</sup> sčtəŋx<sup>w</sup>ən nəx<sup>w</sup>słayəmúcən ʔəl  
q<sup>w</sup>áq<sup>w</sup>íʔs.

<sup>130</sup> Oh yeah, that place I'm talking about up in  
the mountains there is Chehalis. They're up in  
them hills there, mountain. They come down  
just once a year to get their supply and food for  
the winter.

<sup>131</sup> I think that's about all I can say about that  
flood.

<sup>132</sup> It was... čí x<sup>w</sup>anítəm ʔaʔ tiə ʔáynek<sup>w</sup>, ʔáxəŋ  
ʔaʔ čí sʔáwəl ʔáwəl tiə łníŋl ʔəčtáyŋx<sup>w</sup> čʔálaʔ  
čəʔyíy'c ʔənʔá x<sup>w</sup>əyəq<sup>w</sup>.

<sup>133</sup> Some of the white people now, they claim  
that there were no Indians here before the flood.  
They said that we drifted from other countries,  
foreign countries. They're just trying to cover  
up what they're doing now taking our lands  
away.

<sup>134</sup> qaʔyáxct čí x<sup>w</sup>anítəm.

<sup>135</sup> qáyəx.

<sup>136</sup> cút k<sup>w</sup>aʔ ʔáwəs c q<sup>w</sup>aʔnítəŋ ʔaʔ čí sčǎy'...  
čəʔyáʔnəqs ʔaʔ tiə sčtəŋx<sup>w</sup>ən.

<sup>137</sup> Now I think that's about all.

<sup>133</sup> Some of the white people now, they claim  
that there were no Indians here before the flood.  
They said that we drifted from other countries,  
foreign countries. They're just trying to cover  
up what they're doing now taking our lands  
away.

<sup>134</sup> The white man is lying to us.

<sup>135</sup> He's lying.

<sup>136</sup> It's so that they don't talk about... taking  
away this land.

<sup>137</sup> Now I think that's about all.

## 5 The Changer (first version)

čacmaŋcút Ed Sampson, Sr.

June 15, 1992

Changer.mp3

Stories of a great being who many years ago came walking and changing people into animals or geologic features are well known among the Coast Salish people. In English, he is known as the Changer or Transformer or Creator. In Klallam, he is *sxáŋis* (with a root meaning ‘sacred, taboo’), *načtánəq* (root meaning ‘different’), *ŋiŋaŋyaŋčštúŋəł* (root meaning ‘change’), *ŋiŋxiŋŋayəstánəq* (root meaning ‘sacred, taboo’), or *núk<sup>w</sup>iməł* (borrowed from Lushootseed *duk<sup>w</sup>ibəł* with root meaning ‘change’).

*čacmaŋcút* told this story twice about a year apart. Both versions are very abbreviated. They both tell the origin of deer and blackfish.

<sup>1</sup> *k<sup>w</sup>i sxáŋis. načtánəq. k<sup>w</sup>ə ʔəyctáyŋx<sup>w</sup> x<sup>w</sup>anítəm k<sup>w</sup>ə ʔuʔstánəs yaʔ čtə.*

<sup>2</sup> *ŋi? ʔínəŋ*

<sup>3</sup> *níł suʔənŋá stəŋ ʔúx<sup>w</sup> ʔaʔ ti sx<sup>w</sup>ŋiŋas ti ʔəyčłtáyŋx<sup>w</sup>.*

<sup>4</sup> *ŋi? načtís ti ʔəctáyŋəx<sup>w</sup> ti húŋpt.*

<sup>5</sup> *huŋpt ʔi? sláni cə k<sup>w</sup>əníts čaŋi? ʔaʔ cə I don't know what you call that uh.*

<sup>6</sup> *She was making some kind of mattress anyway, out of q<sup>w</sup>úŋət. That's that foxtail in those ponds.*

<sup>7</sup> *níł suʔúxəns ʔi? ʔk<sup>w</sup>əts canu scáys cə sláni?*

<sup>8</sup> *xónats, “ʔk<sup>w</sup>ət ʔi? ʔúx ʔaʔ cə ʔənsx<sup>w</sup>ək<sup>w</sup> ʔi? [laugh] ʔúx ʔaʔ cə nsx<sup>w</sup>ək<sup>w</sup> ʔi? x<sup>w</sup>itəŋ.”*

<sup>9</sup> *So she took that thing and put it there in her back here, and she jumped and she turned into a deer. That's that man načtánəq. He changes people.*

<sup>10</sup> *níł k<sup>w</sup>ačaʔ snéŋs ti húŋpt.*

<sup>11</sup> *ŋi? ʔáy ʔux<sup>w</sup> ʔaʔ cə nəcú?... náŋcú? ʔəctáyŋx<sup>w</sup> ʔi?čáŋi?*

<sup>12</sup> *čáŋi? cə swəyqaʔ ʔaʔ cə x<sup>w</sup>úŋəts.*

<sup>13</sup> *suʔúx<sup>w</sup>nss ʔi? ʔk<sup>w</sup>əts cə x<sup>w</sup>úŋəts čaŋi? cə ʔəctáyŋx<sup>w</sup>*

<sup>14</sup> *ŋi? ʔúŋəst.*

<sup>15</sup> *“ʔúx<sup>w</sup> ʔaʔ tə ʔənstčík<sup>w</sup>ən cə ʔənx<sup>w</sup>úŋəst*

<sup>16</sup> *ʔi? hiyá? ʔúx<sup>w</sup> ʔaʔ cə ʔlálc ʔi? nəqəŋ.*

<sup>17</sup> *He meant dive, nəqəŋ.*

<sup>18</sup> *níł suʔhiyá? ʔi? nəqəŋ cə ʔəctáyŋx<sup>w</sup>.*

<sup>19</sup> *ŋi? tx<sup>w</sup>əqłúməčən.*

<sup>1</sup> The Creator, Changer, a human being, white person, or whatever it was.

<sup>2</sup> And he appeared.

<sup>3</sup> And so he came and walked over to where the people were.

<sup>4</sup> And he changed the person to a deer.

<sup>5</sup> It was a deer, and it was a woman that he saw working on a I don't know what you call that uh.

<sup>6</sup> She was making some kind of mattress anyway, out of cattail. That's that foxtail in those ponds.

<sup>7</sup> And so he approached her and he took what the woman was working on.

<sup>8</sup> He said to her, “Take it and put it on your rump and [laugh]

<sup>9</sup> on your rump and jump.”

<sup>10</sup> So she took that thing and put it there in her back here, and she jumped and she turned into a deer. That's that man, the Changer. He changes people.

<sup>11</sup> That's how the deer came to be.

<sup>12</sup> And he again went to another... another human being working

<sup>13</sup> The man was working on his paddle.

<sup>14</sup> And so he approached him and he took the paddle the person was working on and he gave it to him.

<sup>15</sup> “Your paddle goes on your back.

<sup>16</sup> And go to the sea and dive.”

<sup>17</sup> He meant dive, nəqəŋ.

<sup>18</sup> And so the person went and dived.

<sup>19</sup> And he became a Blackfish.

<sup>20</sup> He turned into a blackfish, them great bigger than the whales.

<sup>21</sup> And uh, what else did he change? Anyway, he changed a lot of things, but I can't remember.

<sup>20</sup> He turned into a blackfish, them great bigger than the whales.

<sup>21</sup> And uh, what else did he change? Anyway, he changed a lot of things, but I can't remember.

## 6 Falling at the Hot Springs

ćacmaꞑcút Ed Sampson, Sr.

June 15, 1992

Falling.mp3

ćacmaꞑcút recalls an incident that occurred when he was a child. He was at Olympic hot springs, tripped and almost rolled off of the bluff. He grabbed a small tree to save himself.

<sup>1</sup> k<sup>w</sup>i nəsłiłáłqł ya? ʔi? ʔiyá ya? st ʔa? k<sup>w</sup>ə  
sx<sup>w</sup>ʔiyás tós ʔa? cə s... sɲiyánt... ʔə...

sxáʔik<sup>w</sup>əyəc̣ sx<sup>w</sup>ʔiyás ti łaʔtíqəŋ q<sup>w</sup>ú? ʔéʔnəŋ  
čʔiyá ʔa? tə sčtəŋx<sup>w</sup>ən.

<sup>2</sup> ʔi? níl ya? sx<sup>w</sup>ʔúʔux<sup>w</sup>s ti nuʔqáqł ʔuʔəsxál  
ʔu?... ʔi? x<sup>w</sup>iyánítəm ʔi? tiʔə ʔəčtáyŋx<sup>w</sup>.

<sup>3</sup> ʔuʔxən ʔu? ʔiʔúʔux<sup>w</sup> ti ssúq<sup>w</sup>əŋs.

<sup>4</sup> łaʔtíqəŋ q<sup>w</sup>ú? ti snaʔátəŋs.

<sup>5</sup> ʔi? k<sup>w</sup>ə nəsłiłáʔłqł, ɪqǎčš ʔu? ṭxəŋ sčiʔánəŋ  
k<sup>w</sup>i nəsʔiʔšáʔwi? ʔi? sčtəŋ cn ʔa? ʔiyá ʔa? tə  
spayúʔq<sup>w</sup>s.

<sup>6</sup> ʔi? qíx<sup>w</sup>sən cn ʔi? mičìʔúʔisəŋ cn tx<sup>w</sup>ʔúx<sup>w</sup> ʔa?  
cə spǔʔq<sup>w</sup>s.

<sup>7</sup> ʔi? sqiʔám' čì nəsłáyú' ti.

<sup>8</sup> ʔuʔsətəŋ cn ʔu? ʔiʔčìpiʔúʔis.

<sup>9</sup> ʔi? uʔhiyá? cn ʔuʔtx<sup>w</sup>incǎx<sup>w</sup> ʔa? k<sup>w</sup>ə... čì  
nəsčìpiʔúʔis ʔənʔá.

<sup>10</sup> héyŋ cn ʔi?...

<sup>11</sup> twəwñíl ʔu? náčəwəč... what do you call...  
náčəwəč sxónaʔ.

<sup>12</sup> scícl ya? sɲiyánt ʔə... ɫčik<sup>w</sup>ən.

<sup>13</sup> níl su?... ʔáwənə nsxčít k<sup>w</sup>a? uʔstúŋəts  
nsx<sup>w</sup>uʔłk<sup>w</sup>áyəs.

<sup>14</sup> ʔi? ɫk<sup>w</sup>náx<sup>w</sup> cə sqaʔqiʔáyŋəx<sup>w</sup> ʔi? su?...  
qəyəwt cn ʔa? cə nsxónaʔ.

<sup>15</sup> ʔi? ʔáwə k<sup>w</sup>a? cn ti n... n... tx<sup>w</sup>ncǎx<sup>w</sup> k<sup>w</sup>i  
nəsčìpiʔúʔisəŋ.

<sup>16</sup> ʔi? níl q' ya? nsx<sup>w</sup>ʔiyá k<sup>w</sup>i nsq<sup>w</sup>úy.

<sup>17</sup> ʔi? ʔáwə ya? cn c yəcúst k<sup>w</sup>ə nsisíyaʔ.

<sup>18</sup> k<sup>w</sup>łíc ʔi? ča? nəsyəcəm.

<sup>1</sup> When I was a child and we were there where it  
gets to the ... mountains ... mountains where  
there is hot water that appears out of the ground.

<sup>2</sup> And that is where those that are kind of aching  
or sick go, both white people and natives.

<sup>3</sup> They all go there to bathe.

<sup>4</sup> They call it hot springs.

<sup>5</sup> And when I was a child, five or six years old,  
when I was growing up, I was walking there at  
the bluffs.

<sup>6</sup> And I stumbled [not sure of this word] and  
rolled toward the bluff.

<sup>7</sup> And I couldn't stop it.

<sup>8</sup> I continued rolling.

<sup>9</sup> And I went and came rolling once.

<sup>10</sup> I fell and...

<sup>11</sup> It was about a hundred... what do you call...  
a hundred feet.

<sup>12</sup> There were high rocks underneath.

<sup>13</sup> So then... I don't know whatever I grabbed  
out.

<sup>14</sup> And I managed to grab a small tree and so... I  
coiled it around my foot.

<sup>15</sup> And I didn't... I rolled over once.

<sup>16</sup> And that's where I would have died [unclear  
on recording].

<sup>17</sup> And I didn't tell my grandparents.

<sup>18</sup> After a long time, I told them.

## 7 Getting Power

ćacmaŋcút Ed Sampson, Sr.

June 15, 1992

GettingPower.mp3

It takes a lot of work and self-discipline to find a spirit power. It involves going into the forest or mountains alone, bathing daily, starving oneself until one receives a vision or help from some creature. Power is called lq̄yn in Klallam. ćacmaŋcút also uses the Chinook Jargon word t̄əmænəwəs.

<sup>1</sup> sk<sup>w</sup>aŋs ti náŋcú? ʔəcłáyŋx<sup>w</sup>.

<sup>2</sup> né? ti... I can say that every day and now I can't think of it... Oh, yeah... ʔaŋcáŋk<sup>w</sup>ł.

<sup>3</sup> né? ti ʔaŋcáŋk<sup>w</sup>ł ti lq̄yns.

<sup>4</sup> ʔi? né? ti sc̄q<sup>w</sup>áŋič.

<sup>5</sup> ʔi? né? ti ql̄úmăc̄ən.

<sup>6</sup> ʔi? né? ti k<sup>w</sup>áyəŋsən.

<sup>7</sup> náčəŋ č̄i náčəŋ ti lq̄yn.

<sup>8</sup> And that different, you get different animals or birds like eagle or blackfish.

<sup>9</sup> You have to work for it.

<sup>10</sup> You have to bathe and bathe and bathe and starve yourself for weeks at a time until you get clean enough and then you might get it.

<sup>11</sup> That's... níł cə huŋis ti lq̄yn.

<sup>12</sup> č̄əq sc̄áy.

<sup>13</sup> And I... I don't know how to say "starving yourself."

<sup>14</sup> súk<sup>w</sup>əŋ sx<sup>w</sup>k<sup>w</sup>aŋč̄áŋct.

<sup>15</sup> That's a hard one to....

<sup>16</sup> hiyá? š̄ətəŋ ʔa? cə sniyánt s̄xayk<sup>w</sup>əyéč̄.

<sup>17</sup> ʔúŋux<sup>w</sup> ʔa? ti c̄óyəł, stúŋwiŋ, ʔłálc̄ ʔəł ʔiŋáŋx<sup>w</sup> ʔa? č̄i nłq̄yn.

<sup>18</sup> That's about all I can say about lq̄yn.

<sup>1</sup> It belongs to one person.

<sup>2</sup> There is some... I can say that every day and now I can't think of it... Oh, yeah... thunder.

<sup>3</sup> Some have thunder power.

<sup>4</sup> And some have bear.

<sup>5</sup> And some have blackfish.

<sup>6</sup> and some have bald eagle.

<sup>7</sup> There are various different powers.

<sup>8</sup> And that different, you get different animals or birds like eagle or blackfish.

<sup>9</sup> You have to work for it.

<sup>10</sup> You have to bathe and bathe and bathe and starve yourself for weeks at a time until you get clean enough and then you might get it.

<sup>11</sup> That's... That's their completion of power.

<sup>12</sup> It's a big job.

<sup>13</sup> And I... I don't know how to say "starving yourself."

<sup>14</sup> It's bathing for power.

<sup>15</sup> That's a hard one to....

<sup>16</sup> They go walking up in the rocks in the mountains.

<sup>17</sup> Go to the lake, river, sea when you are seeking your power.

<sup>18</sup> That's about all I can say about spirit power.

## 8 Helped by Blackfish

čac̣maʔcút Ed Sampson, Sr.

June 15, 1992

BlackfishHelp.mp3

Blackfish is the local name for the orca or killer whale. Many Coast Salish elders tell of the sacredness of the blackfish. They should never be killed or hurt by humans. In this story čac̣maʔcút tells of one consequence of injuring a blackfish.

<sup>1</sup> kʷi náʔcúʔ yaʔ nsʔúqʷaʔ ʔiʔ λnás yaʔ či lq̣iȳns  
čʔiyá ʔaʔ či qḷúmáč̣ən.

<sup>2</sup> ʔiʔ ʔúʔ péʔšman ʔiʔ kʷənáʔŋítəj ʔaʔ či  
qḷúmáč̣ən.

<sup>3</sup> q̣əp̣stəj ti sčánnəxʷ ʔaʔ cə qḷúmáč̣ən.

<sup>4</sup> ʔiʔ cúwəl ʔáwəno sqáʔčaʔs ti néʔ péʔšman ʔiʔ  
ŋən̄ ti sqáʔčaʔs kʷə nəsxʷtúnəqs yaʔ.

<sup>5</sup> ʔiʔ ʔuʔkʷənts ʔiʔ λčaʔáwəl ʔəʔ ti sčəʔkʷaʔyúls  
ʔiʔ ʔiyá ʔaʔ cə qḷúmáč̣ən pəq̣.

<sup>6</sup> qḷúmáč̣ən λčaʔáwəl ʔaʔ cə sčəʔkʷaʔyúls ʔaʔ či  
ʔuʔxənáʔ ʔuʔxən̄... [tape change].

<sup>7</sup> Blackfish... ʔúʔ yaʔ ʔənʔá čəyəxʷ ti qḷúmáč̣ən  
ʔiʔ ŋúts tinu sčánnəxʷ salmon.

<sup>8</sup> ʔiʔ ʔáwə c sḷéʔs tə ʔaʔyəchtáyŋxʷ ʔəl čəyəxʷs  
ti qḷúmáč̣ən.

<sup>9</sup> q̣p̣əts ʔiʔ λkʷəts ti púyəkʷs.

<sup>10</sup> suʔxəns̄ ti suwəyqaʔ hiyáʔ ʔúyl ʔaʔ cə  
sčəʔkʷaʔyúls ʔiʔ ččás ti qḷúmáč̣ən ʔiʔ čəʔkʷúts.

<sup>11</sup> ʔiʔ níl suʔtáŋkʷs kʷi nəsxʷtúnəq yaʔ wáʔ ʔaʔ  
ti sččáss̄ tinu qḷúmáč̣ən čəʔkʷúts.

<sup>12</sup> wáʔ ʔiʔ níl suʔḷáys ʔuʔ čəʔkʷəy.

<sup>13</sup> níl suʔḷúyŋs ʔaʔ kʷi lq̣iȳns.

<sup>14</sup> ʔáwəno ḷáy sqáʔčaʔs sčánnəxʷ.

<sup>15</sup> húy. ḷúyəŋ.

<sup>16</sup> And now when my cousin used to... he had that spirit. He used to catch a salmon so easy. That blackfish was helping him. And... and the other people, menfolk, didn't like it when them blackfish come in the harbor cause they go around the bay and eat the salmon. And they didn't like that. So they said get in their launch and chase them blackfish and shoot them. And my cousin, he had that blackfish spirit and uh he didn't go, go with them for a long time. Finally he went with them, and he started shooting them. And that spirit left him. He can't catch

<sup>1</sup> One of my cousins got his spirit power from the blackfish.

<sup>2</sup> And when he went fishing, he was helped by the blackfish.

<sup>3</sup> The salmon were gathered by the blackfish.

<sup>4</sup> And usually when the others fishing got nothing, my cousin got a lot.

<sup>5</sup> And you looked at it and it was under his boat, and a white blackfish was there.

<sup>6</sup> A blackfish had been under his boat all the time all... [tape change].

<sup>7</sup> Blackfish... When the blackfish comes in, it eats the salmon.

<sup>8</sup> And the people didn't like the blackfish coming in.

<sup>9</sup> They got together and took their guns.

<sup>10</sup> So all the men went aboard their boats and chased the blackfish and shot them.

<sup>11</sup> And so then my cousin joined in with them to go along after the blackfish to shoot them.

<sup>12</sup> He went along with them and was shooting, too.

<sup>13</sup> So then his spirit power left him.

<sup>14</sup> He never again caught salmon.

<sup>15</sup> It was finished. It left him.

<sup>16</sup> And now when my cousin used to... he had that spirit. He used to catch a salmon so easy. That blackfish was helping him. And... and the other people, menfolk, didn't like it when them blackfish come in the harbor cause they go around the bay and eat the salmon. And they didn't like that. So they said get in their launch and chase them blackfish and shoot them. And my cousin, he had that blackfish spirit and uh he didn't go, go with them for a long time. Finally he went with them, and he started shooting them. And that spirit left him. He can't catch any more salmon, can't catch any more fish.

any more salmon, can't catch any more fish.  
That spirit, that blackfish, quit him after he started shooting them.

<sup>17</sup> When... when they're shooting them, they kill one of them blackfish, the other blackfish come and squeeze them in between them, take them home. And their, their home used to be over at Discovery Bay. There's a beach like. And there's a big pond on the inside of that beach. That's right on the west side of the inlet of Discovery Bay, where that beach is [at Diamond Point]. And on the inside there it's where the blackfish used to. And there was a big hole there about in the middle of that beach, great big hole. When they come home, and they, when they get there, they dive and go in that. And they're under the water and they're under the water and inside that pond.

<sup>18</sup> sq<sup>w</sup>aʔq<sup>w</sup>éyɫ is the name of that Discovery Bay. That... that's where the qɫúmæçən live.

That spirit, that blackfish, quit him after he started shooting them.

<sup>17</sup> When... when they're shooting them, they kill one of them blackfish, the other blackfish come and squeeze them in between them, take them home. And their, their home used to be over at Discovery Bay. There's a beach like. And there's a big pond on the inside of that beach. That's right on the west side of the inlet of Discovery Bay, where that beach is [at Diamond Point]. And on the inside there it's where the blackfish used to. And there was a big hole there about in the middle of that beach, great big hole. When they come home, and they, when they get there, they dive and go in that. And they're under the water and they're under the water and inside that pond.

<sup>18</sup> sq<sup>w</sup>aʔq<sup>w</sup>éyɫ is the name of that Discovery Bay. That... that's where the qɫúmæçən live.

## 9 Seeking Blackfish Power

čacma?cút Ed Sampson, Sr.

June 15, 1992

BlackfishPower.mp3

There is a large pond at Diamond Point, the western point of the entrance to Discovery Bay in Klallam territory. Several Klallam elders have mentioned a deep hole in the bay just outside that point. According to several elders, that hole is where blackfish go to die. They go down that hole and come up in the pond as human beings. You do not harm a blackfish, because they may be a relative. In other stories, the hole is called qłuməčənáwtx<sup>w</sup> ‘home of the blackfish’. čacma?cút tells here of a person who went down the hole to the blackfish home seeking power.

This is similar to the story of ?əyówəsəqs told by Martha John in Part 4 number 2.

<sup>1</sup> ná?cú? ya? ?əčtáyŋx<sup>w</sup> k<sup>w</sup>inu lí?á?əŋ? lłá?təŋ  
?a? či lqĩyn.

<sup>2</sup> ?i? hiyá? šótəŋ? ?a? cə sŋíyánt sxa?ik<sup>w</sup>əyé?č.

<sup>3</sup> ?i? ?úx<sup>w</sup> ?a? ti stú?wi?.

<sup>4</sup> ?úx<sup>w</sup> ?a? ti cəyəł.

<sup>5</sup> ?úx<sup>w</sup> ?a? ti lłálc.

<sup>6</sup> ?i? ?u?šótəŋ?

<sup>7</sup> člqánx<sup>w</sup>.

<sup>8</sup> ?áwə k<sup>w</sup>a? ?íłəns.

<sup>9</sup> súk<sup>w</sup>əŋ.

<sup>10</sup> ?i? tás ?a? k<sup>w</sup>sə sq<sup>w</sup>a?q<sup>w</sup>é?əł.

<sup>11</sup> ?i? k<sup>w</sup>ənts cə čəq sx<sup>w</sup>cəyq<sup>w</sup>əŋ? k<sup>w</sup>a? s<sup>w</sup>ən?éŋs.

<sup>12</sup> And uh... sníł su?hiyá?is ?i? lłk<sup>w</sup>á?is ?a? tə  
čəq sŋánt.

<sup>13</sup> su?x<sup>w</sup>təŋs ?i? hiyá? lłčiyŋ.

<sup>14</sup> su?cəns ?a? či lłálc ?i? səŋ?

<sup>15</sup> níł si?... níł ?á?iŋs ti qłuməčəŋ.

<sup>16</sup> níł sk<sup>w</sup>á?is sčtəŋəx<sup>w</sup>əns.

<sup>17</sup> níł ?ə... ?i? níł su?təss ?a? či lłálc sčtəŋx<sup>w</sup>ən  
?i? níł su?səŋs.

<sup>18</sup> ?i? ?əscáwt sqa?áwəł ?a? tə súłs canu ?á?iŋ.

<sup>19</sup> ?i? ná?cú? swé?wəs canu hiyá? sqíyŋ ?i?

k<sup>w</sup>ənts cə ?əčtáyŋx<sup>w</sup> ?əscáwt.

<sup>20</sup> ?i? su?čəyəsts.

<sup>21</sup> ?i? ?ə... čəyəsts ?i? čtáts... čtáts cə síya?is,  
“stəŋ ?uč, síya?”

<sup>22</sup> su?q<sup>w</sup>áys cə k<sup>w</sup>łčəq, “?əčtáyŋx<sup>w</sup>.”

<sup>23</sup> ?ən?á čix<sup>w</sup>ás.”

<sup>24</sup> níł su?čix<sup>w</sup>á... č... čix<sup>w</sup>áss ?i? cək<sup>w</sup>ss cə s...  
?əscəy<sup>w</sup> ?a? cə ?á?iŋ.

<sup>25</sup> níł su?hiyíct.

<sup>26</sup> hiyíct lłáy.

<sup>1</sup> There was one person who was looking to be  
taken by a spirit power.

<sup>2</sup> And he went walking in the mountains.

<sup>3</sup> And he went to the river.

<sup>4</sup> He went to the lake.

<sup>5</sup> He went to the salt water.

<sup>6</sup> And he was walking.

<sup>7</sup> He was starving.

<sup>8</sup> He never ate.

<sup>9</sup> He bathed.

<sup>10</sup> And he got to Discovery Bay.

<sup>11</sup> And he looked at the big hole, however it was.

<sup>12</sup> And uh... Then he held onto a big rock.

<sup>13</sup> Then he jumped and went under.

<sup>14</sup> He hit the salt water and passed out.

<sup>15</sup> It's... it's the home of the blackfish.

<sup>16</sup> It's their own territory.

<sup>17</sup> Then... and then he got to the salt water  
territory and then he passed out.

<sup>18</sup> And he was lying outside at the door of that  
house.

<sup>19</sup> And there was one young man who went  
outside and looked at the person lying there.

<sup>20</sup> And he looked behind him.

<sup>21</sup> And... he looked behind him and he asked his  
grandfather, “What is it, grandfather?”

<sup>22</sup> So the old man said, “It's a human.

<sup>23</sup> Bring him in.”

<sup>24</sup> So then they brought him inside and put him  
into the house.

<sup>25</sup> So then he revived.

<sup>26</sup> He revived again.

<sup>27</sup> Then those people inside the house at the  
outside edge of the pond saw each other.

- <sup>27</sup> ní su?k<sup>w</sup>ənnók<sup>w</sup>is ?a? canu ?a?yəcftáyηx<sup>w</sup>  
 ?əscǎy<sup>x</sup> ?a? cə ?á?iη ?əča?áwəł ?a? cə cəyəł.  
<sup>28</sup> ?i? ní su?yəcústs k<sup>w</sup>a? ?a?stú?ηəts.  
<sup>29</sup> čt... oh... čtátəη ?a? cə k<sup>w</sup>łčəq, “?u?a?stú?ηəts  
 cx<sup>w</sup> ?ay’?ənsx<sup>w</sup>?áła?”  
<sup>30</sup> ní su?yəcústs cə k<sup>w</sup>łčəq ?a? či s... sǎé?s ?a?  
 čí łqıy<sup>ns</sup>.  
<sup>31</sup> su?ən?ás x<sup>w</sup>ıtəη ?i? łčıyη.  
<sup>32</sup> ní su?úηətsəηs ?a? cə ?əcítáyηx<sup>w</sup>.  
<sup>33</sup> ní su?q<sup>w</sup>áys cə k<sup>w</sup>łčəq, “húy čí sqás ?i? ?úx<sup>w</sup>  
 ca? ?u?k<sup>w</sup>ənt sx<sup>w</sup>?iyá cə nsk<sup>w</sup>ənnəx<sup>w</sup>.”  
<sup>34</sup> ní su?hiyá?s ?i? sqáη ?i? cák<sup>w</sup>əη.  
<sup>35</sup> ní su?ən?ás pǎk<sup>w</sup>əη.  
<sup>36</sup> łáy hiyíct.  
<sup>37</sup> ?i? ní k<sup>w</sup>a?ča? sx<sup>w</sup>č?iyás ?i?k<sup>w</sup>ik<sup>w</sup>iyáy píšman,  
 šús.  
<sup>38</sup> And that’s about as far as I can go.

- <sup>28</sup> And then he told them what he was doing.  
<sup>29</sup> Was asked... oh... he was asked by the old  
 man, “What are you doing here?”  
<sup>30</sup> Then he told the old man that he wanted a  
 sprit power.  
<sup>31</sup> So he came and jumped and went down  
 under.  
<sup>32</sup> So then the person gave it to him.  
<sup>33</sup> Then the old man said, “Take him outside and  
 go look at what you see there.”  
<sup>34</sup> So they went and took him outside and laid  
 him down.  
<sup>35</sup> Then he came floating back up.  
<sup>36</sup> He revived again.  
<sup>37</sup> And it was from that that he was an expert  
 fisherman, lucky.  
<sup>38</sup> And that’s about as far as I can go.

## 10 A Sheep-Eating Snake

čac̣maʔcút Ed Sampson, Sr.

June 15, 1992

SnakeSheep.mp3

Frazer Island (Fraser on some maps), qáʔinj̄x̄w, is a forested island in Becher Bay. This narrative tells of a snake that guards the only water hole on the island. It guards the water fiercely and will even eat a sheep. wə́tə́nə́xən independently told me about this sheep-eating snake, though his version was not recorded.

<sup>1</sup> qáʔinj̄x̄w ʔi? ... ʎčás.

<sup>2</sup> That's an island, ʎčás.

<sup>3</sup> ʎčás is...

<sup>4</sup> ʔúx̄wtəŋ k̄waʔ k̄wíns yaʔ čtə snáčəwəč k̄wi  
ʔúx̄wtəŋ ʔaʔ cə qáʔinj̄əx̄w.

<sup>5</sup> ʔiʔ nəcúʔ... nəcúʔ ʔəsx̄wcəyq̄wəŋ q̄wúʔ.

<sup>6</sup> sx̄wʔiyás ʔiʔ q̄wúʔq̄waʔq̄waʔ.

<sup>7</sup> ʔiʔ níʔ suʔúx̄wtəwəŋs cə ləmləmtú k̄waʔ k̄wíns  
yaʔ čtə snáčəwəč ləmtú či ʔúxtəŋ ʔaʔ cə  
qáʔinj̄əx̄w ʎčás.

<sup>8</sup> ʔiʔ ʔuʔhiyáʔ q̄wúʔq̄waʔ ti ləmətú ʔiʔ cəŋə́təŋ  
ʔaʔ cə sx̄wáʔx̄wc̄.

<sup>9</sup> That snake was guarding that water. Won't let  
anything else go there.

<sup>10</sup> níʔ suʔcəŋə́təŋs ʔaʔ cə sx̄wáʔx̄wc̄ ʔiʔ níʔ  
suʔq̄wúys cə ləmtú ʔiʔ ʔuʔáwk̄w̄ k̄wi nəcúʔ yaʔ  
snáčəwəč.

<sup>11</sup> And that's about all I can say about that.

<sup>1</sup> Frazer Island and... it's an island.

<sup>2</sup> That's an island, island.

<sup>3</sup> Island is...

<sup>4</sup> They brought as many as a hundred were  
brought to Frazer Island.

<sup>5</sup> And one... there is one water hole there.

<sup>6</sup> It's where they drink.

<sup>7</sup> And so they brought the sheep that were about  
a hundred sheep that were brought to the island  
Frazer Island.

<sup>8</sup> And a sheep went to drink and was bitten by a  
snake.

<sup>9</sup> That snake was guarding that water. Won't let  
anything else go there.

<sup>10</sup> So it was bitten by the snake and then the  
sheep died and there were no more of the one  
hundred.

<sup>11</sup> And that's about all I can say about that.

## 11 A Half Snake

čacmaŋcút Ed Sampson, Sr.

June 15, 1992

HalfSnake.mp3

čacmaŋcút adds this just after the previous story.

<sup>1</sup> níŋ ya? cə qáŋiŋəx<sup>w</sup> ʔi? níŋ ya? sx<sup>w</sup>ʔiyás tə  
nsk<sup>w</sup>ənnəx<sup>w</sup>

<sup>2</sup> ʔi? ʔu?əŋqəŋm<sup>i</sup> sx<sup>w</sup>áʔx<sup>w</sup>c.

<sup>3</sup> ččás cn.

<sup>4</sup> ʔi? hiyá? ʎáʔk<sup>w</sup>áʔct ʔi? nuʔíyŋ ʔa? tə snánt.

<sup>5</sup> ʔi? níŋ ya? su?....

<sup>6</sup> ʔáwə ʎáy s k<sup>w</sup>ənnəx<sup>w</sup>.

<sup>7</sup> That's all I can say there.

<sup>1</sup> That was Frazer Island and that's where I saw it.

<sup>2</sup> And it was a half, broken off snake.

<sup>3</sup> I chased it.

<sup>4</sup> And it took itself and went into a rock.

<sup>5</sup> And then....

<sup>6</sup> I didn't see it again.

<sup>7</sup> That's all I can say there.

## 12 Lightning Spirit

ćacma?cút Ed Sampson, Sr.

June 25, 1992

LightningSpirit.mp3

In other stories, the Lightning Spirit or Thunderbird is a large waterfowl that comes in the spring and chases the salmon up the rivers. Here, ćacma?cút describes it as an alligator or crocodile-like monster.

<sup>1</sup> k<sup>w</sup>i nəsisíya?, that means my grandfolks,  
pé?šman, that means fishing.  
<sup>2</sup> ?i? x<sup>w</sup>áhəm ix<sup>w</sup>, they got hungry.  
<sup>3</sup> su?táns, that means they come ashore.  
<sup>4</sup> táns ?i? k<sup>w</sup>úk<sup>w</sup> ?a? tə s?fən.  
<sup>5</sup> ?i?... How could I say that cə... My, I wish I  
could think of that ‘lightning’, I... How could I  
say the rest of that, now.  
<sup>6</sup> ta?k<sup>w</sup>á?təŋ... That lightning is a hard one. I  
know that cause there used to be a lot of thunder  
in Jamestown when I was a little kid. Oh yes, I  
was telling about grandpa and them.  
<sup>7</sup> ?i? ?á?ca?k<sup>w</sup>l... That’s where the lightning  
comes in where I can’t say it. ?á?ca?k<sup>w</sup>l... Well,  
I’ll skip that lightning, I guess. It’s hard to skip  
it. It’s the main part of the story.  
<sup>8</sup> ?é?hən k<sup>w</sup>i nəsisíya? ?i? ?a?cá?k<sup>w</sup>l ?a?... That’s  
where the lightning comes in.  
<sup>9</sup> ?i? ní? su?k<sup>w</sup>əná?əm cə s<sup>w</sup>x<sup>w</sup>əná?əm.  
<sup>10</sup> ćəq s<sup>w</sup>x<sup>w</sup>əná?əm.  
<sup>11</sup> ?i? təŋjú?əŋj č?iyá ?a? cə ?áck<sup>w</sup>l ?a? tə ?lálč.  
<sup>12</sup> ?i? ?ən?á.  
<sup>13</sup> tán ?úx<sup>w</sup> ?a? tə sčtəŋx<sup>w</sup>ən.  
<sup>14</sup> ?i? ní? su?táss ?a? tə... What do you call  
‘beach’ now?  
<sup>15</sup> ní? su?táss ?a? tə sčtəŋx<sup>w</sup>ən ?i? štəŋ hiyá?  
?úx<sup>w</sup> ?a? tə spú?q<sup>w</sup>s.  
<sup>16</sup> ní? su?xíčəy<sup>w</sup>ss ?a? cə spú?q<sup>w</sup>s.  
<sup>17</sup> hiyá? cě?əŋ.  
<sup>18</sup> ní? su?táss ?a? cə ?əscă?cà? ?i? ?áy štəŋ.  
<sup>19</sup> štəŋ ?i? ?úx<sup>w</sup> ?a? cə ćəq sqiyáyŋx<sup>w</sup> xpa?čílč,  
and that means a cedar tree.  
<sup>20</sup> su?xíčəy<sup>w</sup>ss ?a? cə sqiyáyŋx<sup>w</sup>.  
<sup>21</sup> ?i? hiyá? cīŋi ?a? cə sqtáyé?q<sup>w</sup>s cə sqiyáyŋx<sup>w</sup>  
?i? hiyá? k<sup>w</sup>əcəl ?i? ?áyucí ?a? k<sup>w</sup>ə s<sup>w</sup>x<sup>w</sup>əné?ŋs  
?a? či shícs ?iyás ?i? ?áy k<sup>w</sup>əyəŋ, and that’s

<sup>1</sup> My grandparents. They were fishing.  
<sup>2</sup> And they must have got hungry.  
<sup>3</sup> They came ashore.  
<sup>4</sup> They came ashore and they cooked food.  
<sup>5</sup> And... How could I say that... My, I wish I  
could think of that ‘lightning’, I... How could I  
say the rest of that, now. [tape turned off and  
on].  
<sup>6</sup> Lightning... That lightning is a hard one. I  
know that cause there used to be a lot of thunder  
in Jamestown when I was a little kid. Oh yes, I  
was telling about grandpa and them.  
<sup>7</sup> And thunder... That’s where the lightning  
comes in where I can’t say it. Thunder. Well, I’ll  
skip that lightning, I guess. It’s hard to skip it.  
It’s the main part of the story.  
<sup>8</sup> My grandparents were eating and thunder...  
That’s where the lightning comes in.  
<sup>9</sup> Then they saw the monster.  
<sup>10</sup> It was a big monster.  
<sup>11</sup> It was swimming from far out in the water.  
<sup>12</sup> And it came.  
<sup>13</sup> It went ashore onto the land.  
<sup>14</sup> It got to the... What do you call ‘beach’ now?  
<sup>15</sup> So it got to the land and walked over to the  
bluff.  
<sup>16</sup> It clawed its way up the bluff.  
<sup>17</sup> It climbed.  
<sup>18</sup> Then it got to the top and walked again.  
<sup>19</sup> It walked and went to a big cedar tree, and  
that means a cedar tree.  
<sup>20</sup> So it clawed its way up the tree.  
<sup>21</sup> It went to the top of the tree and went and  
stopped, however long it was there, and it flew  
again, and that’s where the lightning comes in  
again. I can’t say that. My, I wish I could think  
of that lightning.

where the lightning comes in again. I can't say that. My, I wish I could think of that lightning.

<sup>22</sup>Anyway that thing, that alligator or crocodile-like was great big. It climbed that cedar tree and got close to the top of the tree and it stopped there for a few minutes and then it flew again and it turned into lightning. That... that beast or whatever it was disappeared and that turned into that lightning. It went back and just flew away.

<sup>23</sup>k<sup>w</sup>i stáns cə sx<sup>w</sup>ənáʔəm ʔiʔ k<sup>w</sup>i nəsiyaʔ, ʔk<sup>w</sup>óts cə púyək<sup>w</sup>s ʔiʔ čk<sup>w</sup>úts yaʔ cə sx<sup>w</sup>ənáʔəm.

<sup>24</sup>ʔiʔ k<sup>w</sup>čótəŋ ʔaʔ k<sup>w</sup>li nséʔyaʔ, “ʔáwə c ʔáxəŋ ʔaʔ canu.

<sup>25</sup>k<sup>w</sup>áʔət.”

<sup>26</sup>That's about all I can say about that thunder or lightning or whatever.

<sup>27</sup>čínək<sup>w</sup>aʔ, that's that lightning that turns into a beast. That's the name of that thing that looks like an alligator or crocodile.

<sup>28</sup>čínək<sup>w</sup>aʔ.

<sup>22</sup>Anyway that thing, that alligator or crocodile-like was great big. It climbed that cedar tree and got close to the top of the tree and it stopped there for a few minutes and then it flew again and it turned into lightning. That... that beast or whatever it was disappeared and that turned into that lightning. It went back and just flew away.

<sup>23</sup>When the monster went ashore and my grandfather, he took his gun and shot at the monster.

<sup>24</sup>My grandmother stopped him, “Don't do it.

<sup>25</sup>Let it go.”

<sup>26</sup>That's about all I can say about that thunder or lightning or whatever.

<sup>27</sup>čínək<sup>w</sup>aʔ, that's that lightning that turns into a beast. That's the name of that thing that looks like an alligator or crocodile.

<sup>28</sup>čínək<sup>w</sup>aʔ.

### 13 The Invisible Monster

čacma?cút Ed Sampson, Sr.

June 25, 1992

InvisibleMonster.mp3

The sínəlqi? is a creature that is usually described as a rarely seen flying snake with a head at either end. cācma?cút describes it as an invisible monster.

<sup>1</sup> sínəlqi?.

<sup>2</sup> hú? cx<sup>w</sup> ta?ča?x<sup>w</sup>ít čí sínəlqi? ?i? ?u?qinúŋət, ?i? čk<sup>w</sup>útəŋ cx<sup>w</sup> ?a? cə ... what would you call that.

<sup>3</sup> ?i? hú? cx<sup>w</sup> k<sup>w</sup>i čk<sup>w</sup>útəŋ ?a? cə sínəlqi? ?i?... ?i? q<sup>w</sup>úy cx<sup>w</sup>

<sup>4</sup> It'll kill you right there.

<sup>5</sup> čí sínəlqi? ?i? ?iyá ?a? ti ?əsx<sup>w</sup>áq<sup>w</sup>l sŋánt.

<sup>6</sup> níl ?á?iŋs.

<sup>7</sup> ?i? ?áw cx<sup>w</sup>... ?áwə cx<sup>w</sup> k<sup>w</sup>a? k<sup>w</sup>ənnəx<sup>w</sup> čí sínəlqi ?əscá?uł.

<sup>8</sup> ?əscá?uł.

<sup>9</sup> ná?cú? x<sup>w</sup>anítəm k<sup>w</sup>i q<sup>w</sup>úy č?iyá cə sínəlqi?.

<sup>10</sup> ?iyá cə tlná?əč ?a?sú?uk.

<sup>11</sup> ?i? ?á?əŋ ?a? čí tálə cə x<sup>w</sup>anítəm.

<sup>12</sup> x<sup>w</sup>iyánítəm, ŋón, ŋón x<sup>w</sup>iyánítəm.

<sup>13</sup> ?i? čəyəx<sup>w</sup> ?a? cə ?əsx<sup>w</sup>áq<sup>w</sup>l sŋánt ?i? níl sx<sup>w</sup>?iyás cə sínəlqi? ?əscəy<sup>w</sup>.

<sup>14</sup> níl ?á?iŋs.

<sup>15</sup> ?i? níl su?čəyəx<sup>w</sup>s cə x<sup>w</sup>iyánítəm ?i? qinúŋt tə sínəlqi?.

<sup>16</sup> ?i? čk<sup>w</sup>úts cə x<sup>w</sup>iyánítəm.

<sup>17</sup> ?i? ná?cú? cə... I don't know how to say 'hit'.

<sup>18</sup> ?i? ná?cú? cə q<sup>w</sup>úy x<sup>w</sup>anítəm.

<sup>19</sup> člníl ?a? cə sínəlqi? ?a?sú?uk<sup>w</sup>.

<sup>20</sup> That's in Sooke.

<sup>1</sup> Invisible spirit monster

<sup>2</sup> If you bother a sínəlqi? and it gets mad, it will shoot you with a ... what would you call that.

<sup>3</sup> And if you get shot by the sínəlqi?, you die.

<sup>4</sup> It'll kill you right there.

<sup>5</sup> The sínəlqi?, it is there where the rock sticks up out of the water.

<sup>6</sup> It is his home.

<sup>7</sup> And you can't... you cannot see the invisible sínəlqi?.

<sup>8</sup> It's invisible.

<sup>9</sup> There was one white person who died from the sínəlqi?.

<sup>10</sup> It's there across at Sooke.

<sup>11</sup> The white man was looking for money.

<sup>12</sup> White men, many, many white men.

<sup>13</sup> They entered that standing rock and were at the place where the sínəlqi? was inside.

<sup>14</sup> That's its home.

<sup>15</sup> And then the white men entered and the sínəlqi? was angry.

<sup>16</sup> And it shot the white men.

<sup>17</sup> And one of the... I don't know how to say 'hit'.

<sup>18</sup> And there was one dead white man.

<sup>19</sup> It was the sínəlqi? at Sooke that got him.

<sup>20</sup> That's in Sooke.

## 14 Picking Berries

ćacma?cút Ed Sampson, Sr.

June 29, 1992

PickingBerries.mp3

This is a funny story about Ed and Hazel's oldest daughter, Ramona, when she was a little girl. The family is picking berries and put Ramona in charge of dumping smaller buckets as they get filled into a larger container. At the end of the picking session, they find out that Ramona had dumped the berries elsewhere.

<sup>1</sup> k<sup>w</sup>i sə... k<sup>w</sup>i s<sup>l</sup>a?łú<sup>l</sup>a?ś ya? k<sup>w</sup>sə yú<sup>l</sup> nə<sup>h</sup>óna?,  
?i? ?a?nəx<sup>w</sup>qéyt yá? st.

<sup>2</sup> ?i? ?a?nəx<sup>w</sup>qéyt ya? st ?iyá? lómícə<sup>h</sup>?a? ċi  
sq<sup>w</sup>iyáy<sup>h</sup>x<sup>w</sup>... Oh, it wasn't sq<sup>w</sup>iyáy<sup>h</sup>x<sup>w</sup> was it?  
[HS says "huckleberries" in the background]

<sup>3</sup> ?u?śca?yíq<sup>w</sup>ł anyway.

<sup>4</sup> ?i? nəścáyəčə? ?a?nəx<sup>w</sup>qéyt.

<sup>5</sup> ?i? ní<sup>l</sup> ti su?yəc's ti sq<sup>w</sup>ú?tns ?a? ti ścáyíq<sup>w</sup>ł ?i?  
?ú<sup>h</sup>əstə<sup>h</sup> cə yú<sup>l</sup> nə<sup>h</sup>óna? ?a? k<sup>w</sup>i su?łá?łú<sup>l</sup>a?ś  
ya?.

<sup>6</sup> And... ?i? xən?átə<sup>h</sup> k<sup>w</sup>a? hiyá?ś ?i? k<sup>w</sup>i?óts cə  
sq<sup>w</sup>ú?tn ?a?... ca?yíts ?a? cə liśán.

<sup>7</sup> su?łk<sup>w</sup>óts k<sup>w</sup>sə nə<sup>h</sup>óna? cə sq<sup>w</sup>ú?tn ?i? hiyá?.

<sup>8</sup> xən?átə<sup>h</sup> k<sup>w</sup>a? cə?its ?a? cə liśán k<sup>w</sup>i?ót.

<sup>9</sup> ní<sup>l</sup> su?án<sup>l</sup>s k<sup>w</sup>sə nə<sup>h</sup>óna? ?i? łk<sup>w</sup>óts cə sq<sup>w</sup>ú?tn  
?i? hiyá?.

<sup>10</sup> hiyá?... Ah, How do you... How do you say  
"carry" now. Anyway, that....

<sup>11</sup> hiyá? ?i? k<sup>w</sup>i?óts cənu ścáyíq<sup>w</sup>ł.

<sup>12</sup> ?ən?á hu<sup>h</sup>ísts cə sq<sup>w</sup>ú?tns ?i? ?ú<sup>h</sup>əsts tśə táns.

<sup>13</sup> łáy lómécə<sup>h</sup>.

<sup>14</sup> łáy yəc' ?i? łáy xən?átə<sup>h</sup> k<sup>w</sup>a? hiyá?ś ?i?  
k<sup>w</sup>i?óts.

<sup>15</sup> ?i? ní<sup>l</sup> su?... ní<sup>l</sup> su?húys lómícə<sup>h</sup>? cə ?u?xón'.

<sup>16</sup> su?hiyá?ś ?i? ?ú<sup>h</sup>x<sup>w</sup> ?a? ċi sx<sup>w</sup>hiyá?ś ċi  
sk<sup>w</sup>éy<sup>t</sup>ə<sup>h</sup>s cə ścáyíq<sup>w</sup>ł.

<sup>17</sup> ?i? ní<sup>l</sup> su?təśś ?i? ?áwə<sup>n</sup>ə ścáyíq<sup>w</sup>ł ?əścə?ci?  
?a? tə liśán.

<sup>18</sup> hiyá? ?u... ?u?aw<sup>n</sup>ác' ti sk<sup>w</sup>éy<sup>t</sup>s canu ścáyíq<sup>w</sup>ł.

<sup>19</sup> And that's about all I can say about that, I  
think.

<sup>1</sup> When my oldest daughter was little, and we  
were at Little Boston.

<sup>2</sup> And we were at Little Boston there picking  
blackberries... Oh, it wasn't blackberries was it?  
[HS says "huckleberries" in the background]

<sup>3</sup> It was berries, anyway.

<sup>4</sup> With our relatives from Little Boston.

<sup>5</sup> And then the bucket was full of berries, and it  
was given to my oldest daughter when she was  
small.

<sup>6</sup> And she was told to go and pour the bucket on  
top of the shawl.

<sup>7</sup> So my daughter took the bucket and went.

<sup>8</sup> She was told to put it onto the shawl spilling it.

<sup>9</sup> So she obeyed and took the bucket and went.

<sup>10</sup> She went... Ah, How do you... How do you  
say "carry" now. Anyway, that....

<sup>11</sup> She went and spilled those berries.

<sup>12</sup> She came and brought back the bucket and  
gave it to her mother.

<sup>13</sup> She picked again.

<sup>14</sup> It filled again and again she was told to go  
and spill it.

<sup>15</sup> And so then... So then they were finished  
picking everything.

<sup>16</sup> So they went over to where she went to spill  
the berries.

<sup>17</sup> And so they got there and there were no  
berries on the shawl.

<sup>18</sup> She went... It was because she had spilled the  
berries at a different place.

<sup>19</sup> And that's about all I can say about that, I  
think.

## 15 Bee Sting

čacmaʔcút Ed Sampson, Sr.

June 29, 1992

Beesting.mp3

It seems that just about everybody has at least one bee sting story. This story of c̄acmaʔcút getting stung on the nose inspired Jamie Valadez to use this as an exercise in her Port Angeles High School Klallam language classes. She had all of her students write their own bee sting story in the Klallam language.

<sup>1</sup> kʷi skʷhúys kʷi sqʷiʔnówil ʔaʔ tiə xʷanítəm,  
níl kʷə suʔhiyáʔs sqíyŋ.

<sup>2</sup> níl nsuʔłáy ʔuʔ sqéyŋ.

<sup>3</sup> ʔiʔ ʔuʔčáʔiʔ cn kʷə yaʔ ʔiyá ʔaʔ cə kʷłéóq  
ʔáʔiŋ ʔiʔ skʷayəqəŋíłč.

<sup>4</sup> ʔiʔ nsčəʔsóyu ʔaʔ cə híčŋən.

<sup>5</sup> ʔiʔ sxʷtáʔtáʔkʷəŋáwtxʷ kʷə kʷs čʔiya  
nułčəʔáwəł ʔaʔ tə ləyíçŋən.

<sup>6</sup> ʔiʔ ʔənʔá cə nácúʔ sxʷtáʔtáʔkʷəŋ ʔiʔ čkʷéqsən.

<sup>7</sup> čkʷéqsən cn.

<sup>8</sup> ʔiʔ nsuʔənʔá túkʷ ʔiʔ nəxʷsúytəŋ kʷə kʷi  
nəŋéqsən.

<sup>9</sup> ʔiʔ txʷaʔčqéqsən cn.

<sup>10</sup> híxʷ ʔuʔčəʔ kʷ ʔiʔ ŋús skʷáči či sxʷsúʔsiʔs tə  
nəsʔács ʔiʔ čəʔčšəpí ʔiʔ lów'cn kʷəʔ.

<sup>11</sup> That's all, I guess.

<sup>1</sup> We finished talking with this white man and he went outside.

<sup>2</sup> So I went outside, too.

<sup>3</sup> I was working there at the old house with the flower beds.

<sup>4</sup> And I was throwing boards.

<sup>5</sup> And a beehive was kind of under the boards.

<sup>6</sup> And one bee came and stung my nose.

<sup>7</sup> My nose got stung.

<sup>8</sup> So I went home and my nose swelled up.

<sup>9</sup> And I became big nosed.

<sup>10</sup> My face must have been swollen for three or four days and it went down and I was better.

<sup>11</sup> That's all, I guess.

## 16 The Dam Breaks

ćacmaŋcút Ed Sampson, Sr.

June 29, 1992

DamBreak.mp3

In 1912, just two years after the Elwha Dam was built, it broke and flooded areas downstream toward the Klallam villages. ćacmaŋcút was only 12 years old when it happened. He gives here an abbreviated description of the event. Port Gamble Klallam elder siŋám̄tən Martha John was older and at Elwha when the dam break happened. Her more detailed description appears in Part 4 number 45. šášk̄wu Adeline Smith also told several versions of this story in Part 5.

<sup>1</sup> níl ə... ćáŋi? ʔa? čí ŋáŋəqs tə táwn.

<sup>2</sup> I'll have to tell my story like a half-breed now—half English and half Indian, yeah.

<sup>3</sup> ʔi? níl suŋćíx̄ʷts tə ʔəsx̄ʷtáŋyaŋk̄ʷ láyuctəŋ tə stúŋwi?

<sup>4</sup> ʔi? níl suŋćíx̄ʷs ʔi? ʔənŋá cə stúŋwi?

<sup>5</sup> ʔi? níl suŋənŋás tə stúŋwi? híq̄ʷ.

<sup>6</sup> ʔi? ʔuŋx̄án čí ʔəčtáyŋx̄ʷ ʔəsc̄əc̄əŋ ʔa? tə stúŋwi? nəx̄ʷhyaŋk̄ʷənct k̄ʷánəŋət cún čəŋiŋ ʔa? tə sp̄úq̄ʷs.

<sup>7</sup> ʔi? k̄ʷə nəsisíya? ʔi? k̄ʷi ŋənaŋs yaŋ, k̄ʷánəŋət ʔi? čəŋiŋ ʔa? tə sp̄úq̄ʷs.

<sup>8</sup> ʔi? ʔuŋáwə c lák̄ʷnán ʔa? tə ʔəstáŋəŋəl stúŋwi?

<sup>9</sup> ʔuŋáwənə čí came down ʔa? čí q̄ʷúy čŋiyá ʔa? k̄ʷi číx̄ʷ k̄ʷənu....

<sup>1</sup> They were... working on the town's electricity.

<sup>2</sup> I'll have to tell my story like a half-breed now—half English and half Indian, yeah.

<sup>3</sup> And then they destroyed the obstruction that was stopping the river.

<sup>4</sup> And then it collapsed and the river came.

<sup>5</sup> And then the river came flowing.

<sup>6</sup> And all the people near the river saved their lives and ran inland climbing up the bluff.

<sup>7</sup> And my grandparents and their children, they ran and climbed up the bluff.

<sup>8</sup> But they were not taken by the overflowing river.

<sup>9</sup> There was nothing that had died that came down when that collapsed... [the tape ends].

## 17 The People of Čix<sup>w</sup>ícən and Ediz Hook

čacmaʔcút Ed Sampson, Sr.

July 1, 1992

EdizHook.mp3

This narrative is about the area that has come to be known in the press as Tse-whit-zen, the area inside the spit, Ediz Hook, in Port Angeles. The area was occupied by Klallam people until they were removed during the Second World War.

In 2003, a graving dock facility was to be built on the area. It is shameful that before the graving dock excavation began, none of the authorities thought to ask local native people about the area. Here, mostly in English, čacmaʔcút talks about huge shell middens and human remains being found, ignored, and abused in the area. All of the elders knew about it. This was recorded 11 years before the start of the graving dock and “discovery” of the archeological site at Tse-whit-zen. Eleven years!

<sup>1</sup> ... ʔcłtáyŋəx<sup>w</sup>.

<sup>2</sup> níl yaʔ sčtəŋx<sup>w</sup>əns ti yaščənúŋəʔ ʔəcłtáyŋx<sup>w</sup>.

<sup>3</sup> húy ti suʔpéʔšmans.

<sup>4</sup> That’s fishing.

<sup>5</sup> húy ti suʔpéʔšmans.

<sup>6</sup> ʔiʔ níl yaʔ sx<sup>w</sup>ʔiyáʔs tiə ʔaʔiçłtáyŋx<sup>w</sup> ʔiʔčáʔi k<sup>w</sup>i sxiətəŋs ʔəŋʔá ʔaʔ tiə ʔéʔlɣ<sup>w</sup>aʔ.

<sup>7</sup> That’s where the people lived. That was their home on that spit before they moved them down here to Elwha. That’s what it said in that Indian language.

<sup>8</sup> mán’ yáʔ ʔuʔ ŋəŋ’ ʔəcłtáyŋəx<sup>w</sup> ʔaʔčix<sup>w</sup>ícən.

<sup>9</sup> čʔiyáʔ ʔaʔ təsə... well... čʔiyáʔ ʔaʔ təsə cíx<sup>w</sup>əŋ ʔiʔ ʔəŋʔáʔ ʔuʔsəyəqct.

<sup>10</sup> ʔuʔiyáʔ...

<sup>11</sup> cəč tiə ʔəcłtáyŋx<sup>w</sup> ʔaʔ čix<sup>w</sup>ícən ʔiʔ tə cíx<sup>w</sup>əŋ, ʔiʔiŋəs.

<sup>12</sup> ʔiʔ uʔčəq<sup>w</sup>əwə ʔaʔ ti ʔəscəč ʔəʔ k<sup>w</sup>áčis.

<sup>13</sup> ʔiʔ ti spk<sup>w</sup>əŋ ʔuʔləŋ ʔuʔ ʔəsqiʔém’ či nšk<sup>w</sup>ənnəx<sup>w</sup> ti ʔcłín.

<sup>14</sup> That was... There were so many Indians all around from the spit clean down to Ennis Creek, Creek and uh. When they woke up in the morning and started their fire, the smoke get so thick, you can’t see across the bay. That’s how many Indians there used to be there.

<sup>15</sup> And when they built that Crown-Z mill they used dredge buckets to clear out that lake or pond back of that mill. And they dug up human being bones by digging that out. They wonder why... why they didn’t... Some people, some

<sup>1</sup> ... person.

<sup>2</sup> It (Ediz Hook) was the land of the poor Indians.

<sup>3</sup> They were only fishing.

<sup>4</sup> That’s fishing.

<sup>5</sup> They were only fishing.

<sup>6</sup> And that’s where the Indians were before they were moved to Elwha.

<sup>7</sup> That’s where the people lived. That was their home on that spit before they moved them down here to Elwha. That’s what it said in that Indian language.

<sup>8</sup> There were very many people at čix<sup>w</sup>ícən.

<sup>9</sup> They went from there... well... they went from there on the spit and came around.

<sup>10</sup> They were there...

<sup>11</sup> The people would wake up at čix<sup>w</sup>ícən and the spit and ʔiʔiŋəs.

<sup>12</sup> And they made fires and when they woke up in the morning.

<sup>13</sup> And the smoke was so that you couldn’t see the other side.

white people wonder why the Indians didn't get a settlement on that because they destroyed all that bones and stuff like that. And in that pond or lake where they keep the logs back of that Crown-Z mill the clam shells were about as deep as this house where they used to eat and that's where they lived and the... they just threw their shells right there. And it got so thick and it piled up. And that's... that's where they dug up the human being bones.

## 18 Want to Go Along

čac̣maʔcút Ed Sampson, Sr.

July 1, 1992

WantToGoAlong.mp3

Ed and Hazel would frequently go over to Becher Bay to visit Ed's cousins, sutáyəqəm Jasper Charles, wə́tənə́xən Tom Charles and yálc̣aʔ Lily Charles. Jasper gave Hazel the nickname waʔwaʔáyihən 'always wanting to go along' because she always would hop in the back of his car whenever he looked like he was going somewhere. c̣ac̣maʔcút and wə́tənə́xən still occasionally teased her about it and called her waʔwaʔáyihən.

<sup>1</sup> kʷi sʔiyál... kʷi sʔiyál ʔaʔ kʷəsə nə́sʔúqʷaʔ,  
my cousin.

<sup>2</sup> ʔiʔ ʔuʔtxʷtxʷín, when he goes someplace,  
ʔuʔtxʷtxʷín kʷəsə nə́sʔúqʷaʔ ʔiʔ x̣č̣híns ʔaʔ č̣i  
sʔáwənəs ṣx̣c̣íts cə́ nslániʔ ʔaʔ č̣i ṣšṭə́ŋs caʔ.

<sup>3</sup> ʔiʔ č̣ʔiyán' cə́ nsláni ʔaʔ č̣i syáyacts kʷəsə  
nə́sʔúqʷaʔ ʔiʔ č̣úʔə́l ʔiʔw.

<sup>4</sup> x̣č̣híns ʔaʔ č̣i ṣʔiʔw.

<sup>5</sup> ʔiʔ hiyáʔ ʔúxʷ ʔaʔ kʷəsə ṣč̣aʔqʷaʔyúls ʔiʔ  
kʷiʔiʔáʔil cə́ nsláni ʔiʔ č̣aʔtəs kʷi nə́sʔúqʷaʔ.

<sup>6</sup> ʔuʔ mán' ʔuʔ... I don't know how to say that.

<sup>7</sup> ʔiʔ ʔuʔ níʔ ʔiʔč̣áʔi kʷəsə nə́sʔúqʷaʔ tə́ sʔiʔáʔils ʔaʔ  
tə́ ṣč̣aʔqʷaʔyúls.

<sup>8</sup> ʔiʔ ʔənʔá sqíyŋ ʔaʔ ti ʔáʔiŋ cə́ nsláni ʔiyá ʔúxʷ  
ʔaʔ cə́ ṣč̣aʔqʷayúʔ, “ʔó, ʔáʔaʔ c ʔiʔč̣aʔkʷiʔnʔá.”

<sup>9</sup> Here she comes. What else could I say. I guess  
that's about all I can say in Indian.

<sup>1</sup> When we were there... when we were there  
with my cousin.

<sup>2</sup> And when he goes someplace,  
my cousin would go someplace and he thought  
my wife didn't know where he was going.

<sup>3</sup> My wife got word of what my cousin was  
doing, but he got away, as usual.

<sup>4</sup> He thought that he got away.

<sup>5</sup> He went to the car and my wife was already in  
it when my cousin got there.

<sup>6</sup> It's very... I don't know how to say that.

<sup>7</sup> Or it was my cousin that was in the car first.

<sup>8</sup> And my wife would come out of the house and  
go to the car, “Oh, here she comes already.”

<sup>9</sup> Here she comes. What else could I say. I guess  
that's about all I can say in Indian.

## 19 In Portland

čacmaŋcút Ed Sampson, Sr.

July 1, 1992

InPortland.mp3

Here čacmaŋcút talks a little about his young adult life traveling to look for work in Portland, Oregon before he married. You can hear Hazel groaning in the background when Ed starts bragging about the 37 white women he had before he got married. It must be remembered that Ed and Hazel had been married for nearly 70 years. Ed must have been a very busy young man.

- <sup>1</sup> k<sup>w</sup>i nsšaŋšéŋwi ya? ʔi? ʔu?húy ya? ti  
x<sup>w</sup>iyaniŋtəm slənłáni ʔu? nəsłéŋ?
- <sup>2</sup> ʔáwə c nsléŋ? ti ʔəchtáyŋx<sup>w</sup> qáŋŋi?
- <sup>3</sup> ʔu?łúłá? ti s... I don't know what 'mistake' is  
in our language.
- <sup>4</sup> tǎx [HS says this in the background]
- <sup>5</sup> ʔu? ʔúłá? ti stǎxs ti sq<sup>w</sup>áys ti x<sup>w</sup>aniŋtəm sláni  
ʔi? k<sup>w</sup>xət cn.
- <sup>6</sup> húy.
- <sup>7</sup> ʔi? ɪx<sup>w</sup>łśá? ʔi? ti cúŋk<sup>w</sup>s x<sup>w</sup>iyaniŋtəm slənłáni k<sup>w</sup>i  
húytn.
- <sup>8</sup> k<sup>w</sup>xət cn.
- <sup>9</sup> And... ʔi? k<sup>w</sup>ə nəsŋúq<sup>w</sup>a? ya?, Dan Charles,  
he... oh, yúytəŋ cn či sčánił.
- <sup>10</sup> húy ʔa? tə sx<sup>w</sup>ʔiyál sčáył ʔi? hiyá? ya?yiyəŋ.
- <sup>11</sup> ʔiyáŋnəs ʔa? či sŋəns tálə čʔiyá ʔa?Oregon.
- <sup>12</sup> nsuŋyúytəŋ k<sup>w</sup>a? hiyá?əł ʔúx<sup>w</sup> ʔa? k<sup>w</sup>ə  
sx<sup>w</sup>ʔiyas či ŋén' tálə.
- <sup>13</sup> suŋhúył ʔa? k<sup>w</sup>i sx<sup>w</sup>ʔiyál sčáył.
- <sup>14</sup> ʔi? hiyá? st ʔúx<sup>w</sup> ʔa?Oregon ʔi? təs ti ʔáwəna?  
sčáy.
- <sup>15</sup> He heard that there's a lot of money over in  
Oregon, good work there. And he asked me to  
go with him over there. So we went and when  
we got there, there was nothing.
- <sup>16</sup> ʔu? húy st ʔu? ŋaŋk<sup>w</sup>aŋcútl ʔa? či sčáy ʔa? t  
híc.
- <sup>17</sup> How do you say 'summer'? [AS says čənŋéy  
and ES repeats it as čənŋáyi?.]
- <sup>18</sup> ʔu?ŋón' cə čənŋáyi? ʔi? ʔu?sx<sup>w</sup>ʔiyál  
ʔa?Oregon ŋaŋk<sup>w</sup>aŋcút ʔa? ti sčáy.
- <sup>19</sup> ʔi? ʔáwəna? sčáy.
- <sup>20</sup> ʔi? qíŋqíŋim' či nəxčŋín.
- <sup>21</sup> níł nsuŋhúyəs ŋnŋá túk<sup>w</sup> həwíyŋ.

- <sup>1</sup> When I was growing up, it was only white  
women that I wanted.
- <sup>2</sup> I didn't want Indian girls.
- <sup>3</sup> A little... I don't know what 'mistake' is in our  
language.
- <sup>4</sup> Mistake. [HS says this in the background]
- <sup>5</sup> A white woman would make a little mistake in  
her words and I'd kick her out.
- <sup>6</sup> It's over.
- <sup>7</sup> It was thirty-seven white women I quit on.
- <sup>8</sup> I kicked them out.
- <sup>9</sup> And my late cousin, Dan Charles, he... oh,  
convinced me to move with him.
- <sup>10</sup> Our job finished there where we were and  
went far away.
- <sup>11</sup> He heard that there was lots of money in  
Oregon.
- <sup>12</sup> So he convinced me to go to where there's  
lots of money.
- <sup>13</sup> So our work ended where it was.
- <sup>14</sup> We went to Oregon but there was no work  
when we got there.
- <sup>15</sup> He heard that there's a lot of money over in  
Oregon, good work there. And he asked me to  
go with him over there. So we went and when  
we got there, there was nothing.
- <sup>16</sup> We just waited around for work for a long  
time.
- <sup>17</sup> How do you say 'summer'? [AS says čənŋéy  
and ES repeats it as čənŋáyi?.]
- <sup>18</sup> All summer we were there in Oregon waiting  
for work.
- <sup>19</sup> And there was no work.
- <sup>20</sup> I got discouraged.
- <sup>21</sup> Then I left him and came back home.
- <sup>22</sup> And then... and that's where I met the Indian  
girls.

<sup>22</sup> ʔiʔ níł... ʔiʔ níł sx<sup>w</sup>ʔiyás ʔiʔ nəsx<sup>w</sup>čóməs tə  
ʔayčtáyŋx<sup>w</sup> qǎyaʔŋiʔ

<sup>23</sup> ʔaʔčšíct en ʔaʔ k<sup>w</sup>i x<sup>w</sup>iyanítəm slənláni  
tx<sup>w</sup>aʔəčtáyŋx<sup>w</sup>.

<sup>24</sup> ʔiʔ níł k<sup>w</sup>aʔčaʔł ns... níł k<sup>w</sup>i nəs...

<sup>25</sup> ʔəčtáyŋx<sup>w</sup> či nsmaliyíti.

<sup>26</sup> And that's about all I can say about that.

<sup>23</sup> I changed from white women to Indians.

<sup>24</sup> And so I... then I...

<sup>25</sup> I married an Indian.

<sup>26</sup> And that's about all I can say about that.

## 20 Finding Poachers

čacmaŕcút Ed Sampson, Sr.

July 1, 1992

Poachers.mp3

čacmaŕcút encounter two white men in the woods taking deer out of season. One of the men threaten him with a gun, then offer one of the deer to keep quiet. čacmaŕcút tells him no because he is poaching, too.

<sup>1</sup> xéŕənəx<sup>w</sup> k<sup>wi</sup> čáŕsaŕ x<sup>wi</sup>yanítəm.

<sup>2</sup> ŕəsŕaŕmáŕnaŕ ŕiŕ čósaŕ húŕpt k<sup>wi</sup> sqáqəns  
čaŕčak<sup>w</sup>úts.

<sup>3</sup> ŕiŕ xéŕənəx<sup>w</sup> st ŕiŕ sáŕsiŕsiŕ k<sup>wa</sup>ŕ nəsyócəms.

<sup>4</sup> ŕiŕ níŕ suŕŕk<sup>w</sup>éts k<sup>w</sup>si púyak<sup>w</sup>s ŕiŕ məčútəŕ cn.

<sup>5</sup> ŕiŕ čak<sup>w</sup>áŕətəŕ cn.

<sup>6</sup> čak<sup>w</sup>ss cə púyək<sup>w</sup>s.

<sup>7</sup> níŕ k<sup>wə</sup> nəsq<sup>w</sup>úŕšəŕn s... hiyáŕ x<sup>wi</sup>yəŕ ŕaŕ cə  
ŕiŕəscúŕip ŕaŕ cə sčšáŕič, that's a stump.

<sup>8</sup> ŕiŕx<sup>w</sup>éyŕ ŕiŕ níŕ suŕsáyŕsiŕ tə x<sup>w</sup>anítəm k<sup>wa</sup>ŕ  
syócəms k<sup>wa</sup>ŕ čk<sup>w</sup>útəŕəŕn.

<sup>9</sup> ŕiŕ níŕ suŕcák<sup>w</sup>ss cə púyək<sup>w</sup>s.

<sup>10</sup> ŕiŕ níŕ suŕq<sup>w</sup>áys, “ŕəŕŕaŕc cn ŕaŕ či nəcúŕ? ŕaŕ  
cə húŕpt k<sup>wa</sup>ŕ ŕáwəx<sup>w</sup> c yócəm.” He said he'll  
give me one of the deer if I don't report him.

<sup>11</sup> nsuŕxəŕŕáx<sup>w</sup>, “ŕáwə, ŕáwə.

<sup>12</sup> ŕáwə c nəsléŕ? cə nhúŕpt.

<sup>13</sup> ŕəŕšk<sup>w</sup>áŕtx<sup>w</sup>.” I told him, “You can have him.

<sup>14</sup> ŕiŕ ŕáý cn k<sup>w</sup> ŕuŕáxəŕ ŕaŕ nók<sup>w</sup>. I poach any  
time I want a deer.

<sup>15</sup> ŕáý cn ŕuŕáxəŕ ŕaŕ nók<sup>w</sup>, qáqəŕ ŕaŕ či húŕpt.  
Stealing out of season.”

<sup>16</sup> níŕ nsuŕŕúys hiyáŕ štəŕ ŕaŕpəšct.

<sup>17</sup> We left him there and we continued to Pysht.

<sup>18</sup> And that's about all, I think.

<sup>1</sup> Caught two white men.

<sup>2</sup> They were hunting and there were two deer  
they had just poached.

<sup>3</sup> We saw them and they were afraid I'd tell on  
them.

<sup>4</sup> And they took their gun and threatened me.

<sup>5</sup> And he just let me go.

<sup>6</sup> He put down his gun.

<sup>7</sup> My partner had gone down and hid behind a  
stump, that's a stump.

<sup>8</sup> He went down and then the white man was  
afraid that he'd tell if I got shot.

<sup>9</sup> And so he put down his gun.

<sup>10</sup> Then he said, “I'll give you one of the deer if  
you don't tell.” He said he'll give me one of the  
deer if I don't report him.

<sup>11</sup> I told him, “No, no.

<sup>12</sup> I don't want your deer.

<sup>13</sup> You can have it.” I told him, “You can have  
him.

<sup>14</sup> I'm also doing like you. I poach any time I  
want a deer.

<sup>15</sup> I'm doing the same as you, poaching deer.  
Stealing out of season.”

<sup>16</sup> Then we left him and walked to Pysht.

<sup>17</sup> We left him there and we continued to Pysht.

<sup>18</sup> And that's about all, I think.

## 21 A Black Eye from Hazel

ćacmaʔcút Ed Sampson, Sr.

July 1, 1992

BlackEye.mp3

According to Adeline Smith, Ed's half-sister, Hazel was extremely long-suffering with Ed's behavior before he joined the Indian Shaker Church. Adeline remembered seeing Hazel sitting with a car full of kids outside a bar for hours waiting for Ed. This little story seems to be about one time where Hazel lost her patience.

<sup>1</sup> ʎiʔxʷóyʂ yaʔ st ʔiʔ qinúŋəʔ cə nslániʔ.

<sup>2</sup> cʂáʔts yaʔ kʷləsə xʷanítəm slániʔ.

<sup>3</sup> sáyəxʷ kʷləs xʷanítəm sláni ʔiʔ ʕiʔáw kʷi cáyʂ  
tsə nslániʔ.

<sup>4</sup> ʔóʕ nəxʷcʂústəŋ.

<sup>1</sup> We were acting silly and my wife got mad.

<sup>2</sup> She punched that white woman.

<sup>3</sup> That white woman ducked and my wife's hand missed.

<sup>4</sup> It was me that got punched in the face.

## 22 A Fight with a Sailor

ćacma?cút Ed Sampson, Sr.

July 1, 1992

FightSailor.mp3

This is the story of Ed's last barroom fight. He said this happened in 1972 when he would have been 72 years old.

<sup>1</sup> k<sup>w</sup>i stwəwq<sup>w</sup>ú?q<sup>w</sup>a?q<sup>w</sup>a?l ya? ?iyá ?a? ti  
slamáwtx<sup>w</sup>.  
<sup>2</sup> ?iyá st ?a? təsə nəcú? slamáwtx<sup>w</sup>.  
<sup>3</sup> ?i? ?a?úpən čta? ?i? xən?áx<sup>w</sup> cn cə sláni,  
“hiyá? čánituŋl ?úx<sup>w</sup> ?a? k<sup>w</sup>əs nəcú?  
slamáwtx<sup>w</sup>.”  
<sup>4</sup> ní? su?tásl ?i? ná?cú? cə... What do you... I  
don't know what to call that. [AS prompts with  
mənuwa.]  
<sup>5</sup> ná?cú? cə mənuwa ?əsčəy<sup>w</sup>x<sup>w</sup> ?a? cə sx<sup>w</sup>?úx<sup>w</sup>l  
?i?...  
<sup>6</sup> ?i? mán' ?u? sx<sup>w</sup>a?tíns ti ?əčtáyŋx<sup>w</sup>.  
<sup>7</sup> ?i? ?u?xəni č' ?u? ?əsxá?əss snás snáts ti  
?sqinúŋət ?əčtáyŋx<sup>w</sup>.  
<sup>8</sup> x<sup>w</sup>a?nits ti ?əčtáyŋx<sup>w</sup>.  
<sup>9</sup> ?i? ?áxəŋ cə sčk<sup>w</sup>á? ?a? tə slamáwtx<sup>w</sup> ?a? č  
sníls ?u? sq<sup>w</sup>áq<sup>w</sup>is ?u? syáyacts ?a? cə č?iyá ?a?  
k<sup>w</sup>i su?čəy<sup>w</sup>x<sup>w</sup>s canu mənuwa.  
<sup>10</sup> ?i? ní? su?čəy<sup>w</sup>x<sup>w</sup>l ?i? cə nsláni ?a? cə  
slamáwtx<sup>w</sup> ?i? ?iyá?nəx<sup>w</sup> st.  
<sup>11</sup> ?yá?nəx<sup>w</sup> st cə mənuwa ?sqi?núnəts č  
?əčtáyŋx<sup>w</sup>.  
<sup>12</sup> ?i? ?əsqi?é?mt č  
nsu?k<sup>w</sup>a?k<sup>w</sup>a?át.  
<sup>13</sup> hiyá? cn ?úx<sup>w</sup>əns.  
<sup>14</sup> nsu?... what could I say on 'tap his  
shoulder'?  
<sup>15</sup> ?i?pt cn cə cǐq<sup>w</sup>əns.  
<sup>16</sup> ní? nsu?k<sup>w</sup>əntəŋ.  
<sup>17</sup> nsu?k<sup>w</sup>əntəŋ ?i? ní? nsu?cśát, nəx<sup>w</sup>cśúst.  
<sup>18</sup> su?xléyŋs héyŋ ?a? tə sx<sup>w</sup>cá?wáčəns.  
<sup>19</sup> ní? su?áwə c cǐləŋ.  
<sup>20</sup> ní? su?čtəŋs. He crawled.  
<sup>21</sup> ?i? nəxčŋin tə č  
scǐləŋs ca? ?i? k<sup>w</sup>ínti.  
<sup>22</sup> ?u?mán' ?u? čəq swəyqá?  
<sup>23</sup> He was a well-built man and he was well  
dressed. He was an officer from the Navy and  
there was about six battleships in the harbor.

<sup>1</sup> We were still drinking there at a tavern.  
<sup>2</sup> We were at one tavern.  
<sup>3</sup> It must have been ten o'clock and I told my  
wife, "Let's go over to another tavern."  
<sup>4</sup> So then we got there and one person... What  
do you... I don't know what to call that. [AS  
prompts with the word for 'sailor'.]  
<sup>5</sup> One sailor was inside where we were going  
and...  
<sup>6</sup> And he hated Indians.  
<sup>7</sup> There were lots of bad names he called the  
Indians he hated.  
<sup>8</sup> He cursed the Indians.  
<sup>9</sup> The owner of the tavern said that that sailor  
had been talking like that since he came in.  
<sup>10</sup> Then my wife and I came in to the tavern and  
heard him.  
<sup>11</sup> We heard the sailor being hateful toward the  
Indians.  
<sup>12</sup> And I couldn't let it go.  
<sup>13</sup> I went over to him.  
<sup>14</sup> So I... what could I say on 'tap his shoulder'?  
<sup>15</sup> I tapped his shoulder.  
<sup>16</sup> Then he looked at me.  
<sup>17</sup> He looked at me and then I punched him,  
punched him in the face.  
<sup>18</sup> He fell backwards off his stool.  
<sup>19</sup> He didn't stand up.  
<sup>20</sup> Then he crawled. He crawled.  
<sup>21</sup> And I thought he was going to stand up and  
fight.  
<sup>22</sup> He was a very big man.  
<sup>23</sup> He was a well-built man and he was well  
dressed. He was an officer from the Navy and  
there was about six battleships in the harbor.  
They used to come in and anchor out there in  
the harbor and they some of them would go on a  
leave and come ashore and they do the town.  
And he was one of them.

They used to come in and anchor out there in the harbor and they some of them would go on a leave and come ashore and do the town. And he was one of them.

<sup>24</sup> ʔi? nəxčɨn ʔa? ʔi sciləŋs ca? ʔi? kʷinti ʔi? ʔáwə.

<sup>25</sup> čtəŋ kʷa? sqiyŋ.

<sup>26</sup> ʔi? lɔwáy cə swíwaʔwəs mənuwa.

<sup>27</sup> ʔi? náʔcú? čaʔənʔá ʔi? xənʔátəŋ cn ʔa? ʔi sníls ʔu? sléʔs tə canu qʷáyqʷi.

<sup>28</sup> ʔi? xənátəŋ cn ʔa? cə nsláni ʔa? kʷi nscsət tə mənuwa ʔa? ʔi nsləməqtəŋ ca? ʔa? cə né? sailors cə mənuwa.

<sup>29</sup> And I told her, “Let ‘em come. I’m ready for them.”

<sup>30</sup> ʔi? ʔáw c qinúŋət cə swəyaʔwəs.

<sup>31</sup> ʔáw c qinúŋət.

<sup>32</sup> náʔcú? cə ʔənʔá.

<sup>33</sup> ʔi? xənátəŋ cn níʔ ʔu? sléʔs tə canu qʷáyqʷi.

<sup>34</sup> hiyá? kʷa? sqiyŋ.

<sup>35</sup> ʔáwə c kʷinti.

<sup>36</sup> ʔáwə c nəxʷtčács.

<sup>37</sup> ʔi? ʔáy ʔəsnát tənən ʔi? qʷiʔéʔiʃ yaʔ.

<sup>38</sup> qʷiʔéʔiʃ ca? ʔiyá təs ʔa? čixwəŋ. Coast Guard. They were dancing, dance party there. And my... my two girls I think that... daughters went out to that dance and that... that man that I punched asked my daughters, “Where’s that tough guy?”

<sup>39</sup> “ʔəxín kʷaʔ kʷəsə nəxʷsčánkʷən?” That’s tough.

<sup>40</sup> suʔxənəŋ cə nəŋəŋənaʔ, yəcústs cənu mənuwa, “ʔuʔaʔáʔiŋ kʷaʔ kʷi.”

<sup>41</sup> He’s at home. There’s they meant me.

<sup>42</sup> níʔ ʔiʔkʷáʔwəs nskʷinti.

<sup>43</sup> That’s the last fight I had.

<sup>44</sup> ʔi? húy ti nskʷéʔwənti. I quit fighting.

<sup>24</sup> I thought he was going to stand up and fight, but he didn’t.

<sup>25</sup> He crawled outside.

<sup>26</sup> And there were three young sailors.

<sup>27</sup> And one of them came up and told me that mouthy guy was asking for it.

<sup>28</sup> I was told by my wife when I punched that sailor that I’d be ganged up on by the other sailors.

<sup>29</sup> And I told her, “Let ‘em come. I’m ready for them.”

<sup>30</sup> But the young men weren’t angry.

<sup>31</sup> They weren’t angry.

<sup>32</sup> One of them came.

<sup>33</sup> He told me that that mouthy guy was asking for it.

<sup>34</sup> He went outside.

<sup>35</sup> He didn’t fight.

<sup>36</sup> He didn’t retaliate.

<sup>37</sup> And then again it was night, evening and there was a dance.

<sup>38</sup> There would be dancing there at the spit.

Coast Guard. They were dancing, dance party there. And my... my two girls I think that... daughters went out to that dance and that... that man that I punched asked my daughters, “Where’s that tough guy?”

<sup>39</sup> “Where is that tough guy?” That’s tough.

<sup>40</sup> My daughters said they told that sailor, “He’s at home.”

<sup>41</sup> He’s at home. There’s they meant me.

<sup>42</sup> That was my last fight.

<sup>43</sup> That’s the last fight I had.

<sup>44</sup> I quit fighting. I quit fighting.

## 23 Bum Ear

čacmaŕcút Ed Sampson, Sr.

July 1, 1992

BumEar.mp3

While working with čacmaŕcút, I always had to sit to his right so that he could hear me. This story explains that he lost hearing in his left ear during a boxing match in his youth.

<sup>1</sup> k<sup>wi</sup> nswéŕwəs ya? ʔi? sx<sup>w</sup>cšcšóti ya? cn.  
<sup>2</sup> ʔi? náŕcú? x<sup>w</sup>anítəm cə nəšəmán.  
<sup>3</sup> níŕ suŕcšótiŕ ʔi?...  
<sup>4</sup> ʔu?iŕčáŕi k<sup>wi</sup> scšótiŕ ʔi? cə x<sup>w</sup>anítəm ʔi?  
 xənátəŋ st, “ʔáwə c xəl yu?  
<sup>5</sup> ʔáwə c xəlŕi.  
<sup>6</sup> I don’t know how to say ‘knock out’. Anyway they said,  
<sup>7</sup> “ʔu?húy či nsuŕsxaŕxlám’ ʔa? cə x<sup>w</sup>iyánítəm  
 ʔayčtáyŋx<sup>w</sup>.  
<sup>8</sup> húy či nsuŕxaŕxlám’.”  
<sup>9</sup> ʔi? ʔumán’ cn ʔu? nəx<sup>w</sup>šəyčúst cə x<sup>w</sup>ənítəm ʔi?  
 qinúŋət ix<sup>w</sup>.  
<sup>10</sup> ʔi? cšótəŋ cn ʔi? cšóts cə nəq<sup>w</sup>óyən. I don’t  
 know how to say “break that eardrum.”  
<sup>11</sup> maŕq<sup>w</sup>əŕns cə nəq<sup>w</sup>óyən. He hurt and broke  
 and hurt my ear drum.  
<sup>12</sup> níŕ k<sup>wa</sup>ŕčəŕi nsx<sup>w</sup>ʔáwə c ʔəslúŕləm’ tə  
 nəq<sup>w</sup>óyən.  
<sup>13</sup> nəsq<sup>wi</sup>ŕáŕən.  
<sup>14</sup> níŕ nsuŕcšótəŋ ʔa? cə nəšəmán ʔi? níŕ tə  
 nəq<sup>w</sup>óyən cšótnəs. He hit my ear.  
<sup>15</sup> ʔi? ŋəq<sup>w</sup> k<sup>wa</sup>? ʔu?stánəš či ʔəsnáŕuŕ ʔa? tə  
 nəq<sup>w</sup>óyən.  
<sup>16</sup> máŕk<sup>w</sup>ŕ.  
<sup>17</sup> níŕ k<sup>wa</sup>ŕčəŕi nsx<sup>w</sup>sq<sup>wi</sup>ŕáŕən ʔa? tiə ʔáynək<sup>w</sup>.  
<sup>18</sup> níŕ nsuŕcšótəŋ ʔi? ʔu?ləŋ ʔu? ʔáwə c nəsyúy.  
<sup>19</sup> x<sup>w</sup>ənánŋ ʔa? k<sup>w</sup>ŕk<sup>w</sup>ts či púyak<sup>w</sup>.  
<sup>20</sup> ʔi? ʔu?áwə c nəsyúy tə nəscšót ʔi? ləyəq<sup>wi</sup> tə  
 ŋəqsəns.

<sup>1</sup> It was when I was a young man and I was a boxer.  
<sup>2</sup> And my opponent was one white man.  
<sup>3</sup> So we fought and...  
<sup>4</sup> Before my fight with the white man we were told, “Don’t hurt.  
<sup>5</sup> Don’t hurt each other.  
<sup>6</sup> I don’t know how to say ‘knock out’. Anyway they said,  
<sup>7</sup> “It’s just a show for the white people.  
<sup>8</sup> You’re just putting on a show.”  
<sup>9</sup> I slapped that white man in the face too much and I guess he got angry.  
<sup>10</sup> And he hit me and he hit my ear. I don’t know how to say “break that eardrum”  
<sup>11</sup> He injured my ear. He hurt and broke and hurt my ear drum.  
<sup>12</sup> That’s why my ear isn’t right.  
<sup>13</sup> I’m deaf.  
<sup>14</sup> Then I got hit by my opponent and it was my ear that was he hit. He hit my ear.  
<sup>15</sup> Something in my ear burst.  
<sup>16</sup> It was injured.  
<sup>17</sup> That is why I’m deaf today.  
<sup>18</sup> I got hit and I really didn’t expect it.  
<sup>19</sup> It was like he shot a gun.  
<sup>20</sup> And I didn’t intend to hit him and smash his nose.

## 24 Spirit Dancing is Lost

ćacma?cút Ed Sampson, Sr. and wə́tə́nə́xən Tom Charles, Sr.

July 1, 1992

SpiritDancingLost.mp3

It was at this point in my work with ćacma?cút that wə́tə́nə́xən and his wife Flora came over from Canada to visit and stay a few weeks.

The spirit dancing is also called in English longhouse dancing or simply the longhouse. It is also called, as ćacma?cút says here, the smokehouse dance, not because it is a place where food is smoked, but because it gets very smoky inside from the central fire.

Traditional spirit dancing takes place during the winter months and involves regalia, complex rituals, and ceremonies. To dance in the longhouse requires membership, which takes discipline, self-sacrifice, and years to achieve. Usually the public, non-members can observe and participate without regalia and dancing. The xənxa?níti, black paint dance, which ćacma?cút refers to here, is one part of the winter spirit dance that is extremely private—only members can watch and participate. It has a reputation of being very powerful. One must be born into a family with the rights to participate in the xənxa?níti. Both ćacma?cút and wə́tə́nə́xən inherited the right to belong to the xənxa?níti, but only wə́tə́nə́xən participated.

<sup>1</sup> qʷáy čí.

<sup>2</sup> ʔáwə c səmíxʷ.

<sup>3</sup> TC: twaw?éʔtt cn.

<sup>4</sup> kʷi səiʔúʔisl yaʔ ʔiʔ kʷikʷiyáy yaʔ sxʷniyáʔəm, that's Indian doctors, ʔiʔ ti skʷənúcəns, that's smokehouse dance.

<sup>5</sup> ʔuʔhúy yaʔ ʔuʔ cíʔl [unclear] high up above all the other tribes.

<sup>6</sup> ʔiʔ sáʔsiʔsiʔ yaʔ ʔaʔ ti ʔuʔnácʔ ʔaʔyəcłtáyŋxʷ čʔiyá ti ʔuʔyéyʔ.

<sup>7</sup> ʔuʔmánʔ ʔuʔ sáʔsiʔsiʔ ʔaʔ cə ʔuʔmánʔ ʔuʔ kʷikʷiyáy sxʷniyámʔ.

<sup>8</sup> And uh, ʔiʔ níl suʔtácis tiə scə́nəŋ.

<sup>9</sup> ʔiʔ ləŋ ʔuʔ smə́yəqs kʷi skʷənúcəns yaʔ čí xənxa?níti ʔiʔ ti ʔuʔxənə́staŋ.

<sup>10</sup> húy.

<sup>11</sup> híxʷ čtə snácə́wəč kʷi shúys yaʔ ti skʷənúcəns.

<sup>12</sup> I guess that's about all I can go on that.

<sup>13</sup> TC: níl yəxʷ yaʔ ʔuʔ cəʔéʔt ʔuʔ xə́yəcłsi čʔálaʔ ʔaʔ tiə, əwʔ

<sup>14</sup> Hm?

<sup>15</sup> TC: níl yəxʷ yaʔ ʔuʔ xə́yəcłsi ti čʔálaʔ ʔaʔ tiə, ti sʔiyómis tə skʷənúcəns.

<sup>16</sup> Mhm.

<sup>17</sup> TC: ti łqʷiyns ti sxʷniyáʔəm.

<sup>18</sup> Yeah.

<sup>1</sup> Talk!

<sup>2</sup> Don't be silent.

<sup>3</sup> TC: I'm still sleeping.

<sup>4</sup> Our ancestors, they were expert Indian doctors with their spirit dance.

<sup>5</sup> They were the highest up [unclear] high up above all the other tribes.

<sup>6</sup> They were feared by the different people from far away.

<sup>7</sup> They were very afraid of those very expert Indian doctors.

<sup>8</sup> And uh, then this Shaker Church arrived.

<sup>9</sup> They completely forgot their spirit dance, black paint dance and everything.

<sup>10</sup> It was finished.

<sup>11</sup> It must be three hundred years since they quit the spirit dance.

<sup>12</sup> I guess that's about all I can go on that.

<sup>13</sup> TC: I guess this was a truly fierce bunch from here, eh?

<sup>14</sup> Hm?

<sup>15</sup> TC: I guess they were fierce from here in this, their strength, their spirit dancers.

<sup>16</sup> Mhm.

<sup>17</sup> TC: the power of the Indian doctors.

<sup>18</sup> Yeah.

<sup>19</sup> TC: The foreigners were shot (with power).

<sup>19</sup> TC: ɣiɣəttəŋ ti nəyaʔcǎʔuŋəxʷ.

<sup>20</sup> níl č'yaʔ kʷaʔčəʔ sɣʷsayʔiŋiʔtəŋs.

<sup>21</sup> Them sɣʷniyáʔəm used to have all different kinds of təmənəwəs (mm) Some had sharks and some other animals. I don't think there was anybody had snake for their təmənəwəs on this side, but I know they got it on that side.

<sup>22</sup> TC: Over there, yeah.

<sup>23</sup> And they... they even had big rocks, great big rocks about as big as this rug here. And way up, when they're in a big gathering in the smokehouse all different tribe come and they compete with their power. And the... the Elwhas, there's five, five medicine men I think that were lined up that time. (mm) And uh, uh, sister's grandpa was a young, young man then. And they, he wasn't a medicine man, he was just a common boy. (mm) And those medicine men put him in between them five guys cause they were afraid the other doctors would shoot their power at him and kill him. (yeah)

<sup>24</sup> TC: ɣtətəŋ əwʔ

<sup>25</sup> When the other people were showing their powers, their təmənəwəs and then when it comes to the Elwhas, that guy with that big boulder, rock, put his power into that rock and that rock started going around that long smokehouse. (mm) Went right around. That's how much power they had. They... when they put that. And some of them when their turn come they here comes a shark going by them. (mhm) And some even had little ducks, mallards (mallards) for their təmənəwəs.

<sup>26</sup> Richard Sampson's got maʔmiʔxʷí.

<sup>27</sup> TC: maʔmiʔxʷí. ʔuʔxčít cn.

<sup>28</sup> TC: níl kʷaʔčəʔ sɣʷsáʔsiʔsiʔ ʔəʔ kʷónəxʷən.

<sup>29</sup> TC: níl kʷaʔ ɣtətəŋən ʔaʔ Richy Sampson, ʔaʔ maʔmiʔxʷí.

<sup>30</sup> TC: níl xéʔsi ʔiyám tə maʔmiʔxʷí ʔəʔ sqásls ʔaʔ ti stúʔwi nəqəŋ.

<sup>31</sup> When.. when the maʔmiʔxʷí is looking for salmon eggs, he goes like that, goes like that,

<sup>20</sup> TC: That's apparently what they scared them with.

<sup>21</sup> Them Indian doctors used to have all different kinds of təmənəwəs (mm) Some had sharks and some other animals. I don't think there was anybody had snake for their təmənəwəs on this side, but I know they got it on that side.

<sup>22</sup> TC: Over there, yeah.

<sup>23</sup> And they... they even had big rocks, great big rocks about as big as this rug here. And way up, when they're in a big gathering in the smokehouse all different tribe come and they compete with their power. And the... the Elwhas, there's five, five medicine men I think that were lined up that time. (mm) And uh, uh, sister's grandpa was a young, young man then. And they, he wasn't a medicine man, he was just a common boy. (mm) And those medicine men put him in between them five guys cause they were afraid the other doctors would shoot their power at him and kill him. (yeah)

<sup>24</sup> TC: Were they shot?

<sup>25</sup> When the other people were showing their powers, their təmənəwəs and then when it comes to the Elwhas, that guy with that big boulder, rock, put his power into that rock and that rock started going around that long smokehouse. (mm) Went right around. That's how much power they had. They... when they put that. And some of them when their turn come they here comes a shark going by them. (mhm) And some even had little ducks, mallards (mallards) for their təmənəwəs.

<sup>26</sup> Richard Sampson got maʔmiʔxʷí [American dipper bird].

<sup>27</sup> TC: Dipper. I know it.

<sup>28</sup> TC: That's why I get scared when I see him.

<sup>29</sup> TC: I might get shot by Richy Sampson, by Dipper.

<sup>30</sup> TC: The dipper is fierce and strong when it's in the river diving.

<sup>31</sup> When.. when the maʔmiʔxʷí is looking for salmon eggs, he goes like that, goes like that, goes like that (yeah) into the river. [ES is bobbing his head up and down as he says this.]

<sup>32</sup> HS: Like how?

goes like that (yeah) into the river. [ES is bobbing his head up and down as he says this.]

<sup>32</sup> HS: Like how?

<sup>33</sup> We had one lawyer here in Port Angeles. When he's having his trial, court, having his trial arguing with the other lawyers in a big hearing anyway, they called him maʔmiʔxʷí cause when he's up there arguing with the other lawyers and judges, he... He used to get up there and when he's talking he goes like that [bobbing his head] all the time. So they called him maʔmiʔxʷí.

<sup>34</sup> TC: níł yəxʷ yaʔ ʔuʔ cəʔit ʔuʔ maʔmiʔxʷí.

<sup>33</sup> We had one lawyer here in Port Angeles. When he's having his trial, court, having his trial arguing with the other lawyers in a big hearing anyway, they called him maʔmiʔxʷí cause when he's up there arguing with the other lawyers and judges, he... He used to get up there and when he's talking he goes like that [bobbing his head] all the time. So they called him maʔmiʔxʷí.

<sup>34</sup> TC: He must have been a real dipper.

## 25 A Conversation about Monsters

čac̣maʔcút Ed Sampson, Sr. and wətánəxən Tom Charles, Sr.

July 8, 1992

ConversationOnMonsters.mp3

This text starts in the middle of a conversation that was mostly in English. Tom switches to Klallam in mid-sentence, and the conversation and storytelling continue from there. Ed had been talking about a monster/wild man that had recently stolen some fish from a group of Makah people. In this transcription, TC marks the beginning of Tom's speaking, and ES marks the beginning of Ed's.

The two types of wild men discussed here, the *čiyátk<sup>w</sup>* and the *tayáps̃* are similar to, but distinct from *čičəyíq<sup>w</sup>tən* 'Bigfoot, Sasquatch'. They all occasionally come down from the mountains and bother people. The *čiyátk<sup>w</sup>*, an 8 to 10-foot tall human-like creature, is relatively harmless and easy to get away from if it goes after you. It will steal your fish, but it will usually not harm you. As Ed put it in English, "It won't hurt you. It'll just make a fool of you." It will put you to sleep, take all your clothes, and put them high up in a tree. Ed tells more about *čiyátk<sup>w</sup>* in English after the end of this story. The *čiyátk<sup>w</sup>* have no knees. There are two ways to get away from them. Head for heavy brush where there are lots of fallen trees. Since the *čiyátk<sup>w</sup>* have no knees, they cannot easily get through dense brush and fallen trees. If there are no fallen trees, run uphill. If you run downhill, the *čiyátk<sup>w</sup>* will get you—they are tall and run fast downhill. But because they have no knees, they cannot run uphill well.

The *tayáps̃* is a much more troublesome creature. They bothered the Puyallup people especially. They are very big and fierce human-like creatures that can pick up a man by the legs and rip him in two.

<sup>1</sup> TC: ṇsnát cə qáqən?

<sup>2</sup> ES: čiyátk<sup>w</sup>.

<sup>3</sup> TC: čiyátk<sup>w</sup>. I never heard that word before.

<sup>4</sup> ES: Yeah, it's them tall men.

<sup>5</sup> TC: ṇl č'ya? suʔsuʔúyqs cə məqǎʔaʔ, əw?

<sup>6</sup> ES: Mhm.

<sup>7</sup> TC: ʔiʔ qaṇtəŋ ʔaʔ cə sqǎčaʔs ʔaʔ cə...

<sup>8</sup> ES: sčánnəx<sup>w</sup>.

<sup>9</sup> TC: sčánnəx<sup>w</sup> sqǎčaʔs.

<sup>10</sup> ṇl č'ya? suʔyəcústs k<sup>w</sup>i qiyaʔqǎyuʔ.

<sup>11</sup> suʔtəss tə qiyaʔqǎyuʔ ʔiʔ... ʔi uʔk<sup>w</sup>əntís ʔaʔ

k<sup>w</sup>i sqaṇtəŋs cə súyəqs cə məqǎʔaʔ ʔəcḷtáyŋx<sup>w</sup>.

<sup>12</sup> suʔsáyisiʔs cə qiyaʔqǎyuʔ ʔiʔ túk<sup>w</sup>.

<sup>13</sup> húyən cə suʔúyq̣ ʔəx<sup>w</sup>iyŋx<sup>w</sup>.

<sup>14</sup> ES: ʔiʔ ʔáwə c ʔáy həwíyŋ cə qiyaʔqǎyuʔ.

<sup>15</sup> TC: ʔáwə c ʔáy həwíyŋ.

<sup>16</sup> ʔuʔmán'ix<sup>w</sup> ʔuʔ sáyisiʔ.

<sup>17</sup> ES: ʔáwə c ʔáy həwíyŋ ʔúx<sup>w</sup> ʔaʔ cə stúʔwiʔ.

<sup>18</sup> ʔiʔ k<sup>w</sup>iʔə puyáləp ʔiʔ ʔáy ʔuʔ taʔčaʔx<sup>w</sup>éʔəyuʔ cə tayáps̃ snás.

<sup>19</sup> ʔáy ʔuʔ čʔiyá ʔaʔ ti sxaʔeʔk<sup>w</sup>uyéʔč.

<sup>1</sup> TC: What do you call the thief?

<sup>2</sup> ES: čiyátk<sup>w</sup>.

<sup>3</sup> TC: čiyátk<sup>w</sup>. I never heard that word before.

<sup>4</sup> ES: Yeah, it's them tall men

<sup>5</sup> TC: Then the Makahs were net fishing, eh?

<sup>6</sup> ES: Mhm.

<sup>7</sup> TC: They were robbed of their catch by...

<sup>8</sup> ES: Salmon.

<sup>9</sup> TC: Salmon catch.

<sup>10</sup> Then they told the police.

<sup>11</sup> So the police got there and... They looked at what was robbing the nets of the Makah people.

<sup>12</sup> The policemen got scared and went home.

<sup>13</sup> They left the fishing village.

<sup>14</sup> ES: And the police didn't come back again.

<sup>15</sup> TC: They didn't go back again.

<sup>16</sup> They must have been very scared.

<sup>17</sup> ES: They didn't go back again to the river.

<sup>18</sup> And the Puyallup, they were bothered by what they call tayáps̃.

<sup>19</sup> They were also from the mountains.

<sup>20</sup> And the Puyallup people were tired of being bothered by those people from the mountains.

20 ʔiʔ sqákʷs cə puyáləp ʔəʔ ʔuʔtaʔčəaʔxʷéʔəyʊʔs  
canu čʔiyá ʔaʔ cə sxaʔeʔkʷuyéʔč ʔəčtáyŋxʷ.

21 suʔhiyáʔs məsícʔ čʔi ʔuʔhúy ʔuʔ ʔiʔiyóms  
swəyáʔwəs.

22 qʔóts čʔi ʔəʔnʔ ʔiʔiyóm suʔwəyáqʔ.

23 TC: suwáʔwəs.

24 ES: suwáʔwəs.

25 suʔhiyáʔs ʔiʔáʔts.

26 ʔiʔ kʷənnəs ixʷ sxʷčə́məs.

27 níl suʔkʷíntis.

28 ʔi uʔʔkʷnán ʔi ʔəčtáyŋxʷ ʔaʔ cə tayápš ʔiʔ  
čʔiʔáyətəŋ.

29 ʔiʔ ʔkʷətəŋ ʔi sʔə́nəʔs ʔiʔ nəxʷčʔícəŋ ʔi  
ʔəčtáyŋxʷ.

30 ʔiʔ ʔi čʔiyátkʷ ʔaʔ tuléyləp.

31 húʔ ʔkʷnás čʔinu ʔəčtáyŋxʷ ʔəʔ ʔiʔšətəŋs ʔaʔ ʔi  
súl ʔiʔ sqqíŋs.

32 TC: níl suʔʔuʔcǎʔts, əwʔ

33 ES: suʔ...

34 TC: níl suʔʔuʔcǎʔts, əwʔ

35 ES: Oh, yeah.

36 sqqíŋs ʔiʔ ʔətútts ʔi ʔəčtáyŋxʷ.

37 níl suʔ... níl ʔi suʔətútts ʔi ʔəčtáyŋxʷ ʔiʔ  
ʔuʔcǎʔts.

38 ʔáwə́nə ʔaʔcǎs ʔəʔ cə́čs.

39 TC: ʔáwə́nə nuʔsə́nətən.

40 ES: ʔuʔnəxʷʔiʔáʔiʔ ʔiʔ ʔiyá ʔaʔ ʔi čʔi  
sqiyáyŋxʷ čʔi ʔqíts čʔi skʷə́nəxʷs.

41 TC: sxʷʔčʔáyə́ts, əwʔ

42 ES: suʔ...

43 TC: sxʷʔčʔáyə́ts, əwʔ

44 ES: Yeah, sxʷʔčʔáyə́t.

45 That's about all...

46 TC: ʔəy.

47 ʔəy.

48 ʔuʔcəʔéʔt ʔuʔ ʔəyʔkʷə́ nʔsqʷáy.

49 ES: That's about all about that story.

21 They went and chose only their strong young  
men.

22 They gathered many strong men.

23 TC: Young men.

24 ES: Young men.

25 So they went to look for it.

26 They saw it, met it.

27 Then they fought.

28 The people were caught by the tayapš and  
were turned back.

29 They would take them by the legs and rip a  
person in two.

30 And the monster at Tulalip.

31 When they took a person walking on the road,  
they would play with them.

32 TC: They they'd undress them, eh?

33 ES: So...

34 TC: They they'd undress them, eh?

35 ES: Oh, yeah.

36 They played with them and the put a person to  
sleep.

37 Then they... then they put the person to sleep,  
and they undress them.

38 They had nothing on when the woke up.

39 TC: They had no pants.

40 ES: They would look around and see their  
clothes there in a high tree.

41 TC: Their underwear, eh?

42 ES: So...

43 TC: His underwear, eh?

44 ES: Yeah, underwear.

45 That's about all...

46 TC: It's good.

47 It's good.

48 Your words are really good

49 ES: That's about all about that story.

## 26 Holy Ghost

ճաճմաճուճ Ed Sampson, Sr.

July 8, 1992

HolyGhost.mp3

Ed and Hazel's grandchildren saw a ghost while playing in an abandoned house. They rush home and tell the adults that they saw a "holy ghost".

<sup>1</sup> կ՞ի սճաճլճլճաճս կ՞ա նաճիճիճ ճիճ ճաճճիճ  
 ճսճճճճճ ճաճ կ՞սճ կ՞լճճճ ճճճիճ.  
<sup>2</sup> ճիճ նաճճսճճճճ ճաճ սճճճճ ճաճ ճաճ ճճճիճ.  
<sup>3</sup> ճիճ կ՞ճճտճ ճաճ տճ սիճաճս կ՞աճ ճճաճս ճաճճիճ  
 ճսճճճճ ճաճ ճաճ ճճճ.  
<sup>4</sup> ճիճ... ճիճ ճճաճ կ՞աճ ճճնճ.  
<sup>5</sup> ճսճճճճ ճսճ ճաճճիճ ճսճճճճ.  
<sup>6</sup> սսճճճճ տճ նսճնիճ ճսճճ ճաճ կ՞աճ ճճճիճ.  
<sup>7</sup> ճիճ... ճիճ սճճճճ տճ սճճճճ ճսճ ճաճճիճ  
 ճսճճճճ ճաճ ճաճ ճճճ ճճճիճ.  
<sup>8</sup> ճիճ ճաճճիճ կ՞աճճաճ ճսճճճճ ճաճ ճաճ ճճճիճ ճիճ  
 կ՞ճնս ճաճ ճսճճճճ կ՞աճ սճճճս սնճճնճ.  
<sup>9</sup> ճիճ ճճ... ճիճ նիճ սսճճնճս ճսճճ ճսճճճ ճաճ ճաճ  
 ճճճիճ.  
<sup>10</sup> տճ ճաճ տճ սճ ճիճ ճիճճճն ճիճ ճսճկճնճ.  
<sup>11</sup> ճիճ նիճ սսճճճճ ճաճ տճ սիճաճս կ՞աճ սճճճ.  
<sup>12</sup> ճիճ սսճճճճ նաճճճ ճաճ ճիճճ կ՞ճննճս ճճ  
 կ՞սճ... [HS holy ghost].  
<sup>13</sup> կ՞ճննճս կ՞սճ նճաճ... նճաճ սնճճնճ.  
<sup>14</sup> Is that enough?

<sup>1</sup> When my grandchildren were little and they  
 were playing inside the old house.  
<sup>2</sup> And it was dark inside the house.  
<sup>3</sup> And they were warned by their grandmother to  
 not play inside where it's dark.  
<sup>4</sup> And... But they didn't obey.  
<sup>5</sup> They continued playing inside.  
<sup>6</sup> So my wife went home over to our house.  
<sup>7</sup> And... and the children continued playing  
 inside the dark house.  
<sup>8</sup> And so they were playing inside the house and  
 they saw a person, whatever it was, ghost.  
<sup>9</sup> And... And then they ran home to the house.  
<sup>10</sup> They got to the door and they wanted to come  
 in and they were glancing at each other.  
<sup>11</sup> And they were asked by their grandmother  
 what happened.  
<sup>12</sup> And one of our grandchildren said they saw  
 a... [HS holy ghost].  
<sup>13</sup> She saw a holy... holy ghost.  
<sup>14</sup> Is that enough?

## 27 Elwhas Fight

čacma?cút Ed Sampson, Sr. and wətónəxən Tom Charles, Sr.

July 9, 1992

ElwhasFight.mp3

čacma?cút tells wətónəxən about a time when the people from Elwha stopped a group of invaders from the mountains to the south. Again, sentences spoken by Tom are marked TC.

<sup>1</sup> xčít u cx<sup>w</sup> ?a? k<sup>wi</sup> sk<sup>wé</sup>?wənti?š ya? ti  
č?é?łx<sup>w</sup>a? ?a? ti č?iyá ?a? tə ?əščáyəq<sup>w</sup>  
?a?yəčtáyηx<sup>w</sup>?

<sup>2</sup> q<sup>wi</sup>ya?yélčəη ?a? cə sxa?ik<sup>wu</sup>yélč. [recording  
cuts out]

<sup>3</sup> ncáx<sup>w</sup> k<sup>wi</sup> shiyá?š k<sup>wi</sup> sk<sup>wá</sup>?ł sčiči?ú?əsl ?úx<sup>w</sup>  
?a? tə sniyánt sxa?e?k<sup>wu</sup>yélč ti s?əš?a?má?na?š.

<sup>4</sup> TC: Mhm.

<sup>5</sup> ?i? ncáx<sup>w</sup> k<sup>wi</sup> shiyá?š cúη ?i? sx<sup>w</sup>čəmš cə  
č?iyá təšə tx<sup>w</sup>na?yélč ?a? cə sxa?e?k<sup>wu</sup>yélč.

<sup>6</sup> TC: Mhm.

<sup>7</sup> And... ?i? hiyá? ya? k<sup>wi</sup> sk<sup>wá</sup>?ł ?əčtáyηx<sup>w</sup> ?i?  
k<sup>w</sup>ənəš təšə né? łqčín.

<sup>8</sup> x<sup>w</sup>ə?é?iη ?a? cə cíčl sxa?ik<sup>w</sup>əyélč.

<sup>9</sup> su?q<sup>w</sup>áys k<sup>wi</sup> sk<sup>wá</sup>?ł ?əčtáyηx<sup>w</sup> “tix<sup>w</sup>əηət!”

<sup>10</sup> Do you know what that means? tix<sup>w</sup>əηət

<sup>11</sup> TC: I don't know that.

<sup>12</sup> You know those willow grouse when they're  
in the woods and when you're walking through  
the woods, they won't move until you almost  
step on them. And then they fly and that scares  
the hell out of you. And that's what it means.

<sup>13</sup> tix<sup>w</sup>əηət. That stáyx<sup>w</sup>əη. si?si?ηístəη cx<sup>w</sup>.

<sup>14</sup> So when they seen that other party, oh, I  
forgot I was talking Indian.

<sup>15</sup> níł k<sup>w</sup>a?čə? su?k<sup>w</sup>ənəx<sup>w</sup>s cə...

<sup>16</sup> TC: šəmáns.

<sup>17</sup> šəmáns.

<sup>18</sup> ?ən?á ?i?x<sup>w</sup>a?é?iη ?a? cə sxa?e?k<sup>wu</sup>yélč.

<sup>19</sup> TC: mhm.

<sup>20</sup> níł su?q<sup>w</sup>áys k<sup>wi</sup> sk<sup>wá</sup>?ł...

<sup>21</sup> I think there was about eight or ten of them up  
there hunting.

<sup>22</sup> níł su?q<sup>w</sup>áys k<sup>wi</sup> sk<sup>wá</sup>?ł ?əčtáyηx<sup>w</sup>, “?i?  
tix<sup>w</sup>əηət! tix<sup>w</sup>əηət!

<sup>23</sup> TC: tix<sup>w</sup>əηət.

<sup>24</sup> cč?iη ?a? tə spúq<sup>w</sup>s.

<sup>1</sup> Do you know about when the Elwhas fought  
with those from up in the woods?

<sup>2</sup> They were coming across the mountains.

[recording cuts out]

<sup>3</sup> Once our ancestors went up to the mountains  
hunting.

<sup>4</sup> TC: Mhm.

<sup>5</sup> And one time they went up and met some from  
the other side of the mountains.

<sup>6</sup> TC: Mhm.

<sup>7</sup> And... our people and saw those from the  
other side.

<sup>8</sup> They were coming down from the high  
mountains.

<sup>9</sup> So our people said, “Surprise them!”

<sup>10</sup> Do you know what that means?

<sup>11</sup> TC: I don't know that.

<sup>12</sup> You know those willow grouse when they're  
in the woods and when you're walking through  
the woods, they won't move until you almost  
step on them. And then they fly and that scares  
the hell out of you. And that's what it means.

<sup>13</sup> Surprise them. Grouse. It scares you.

<sup>14</sup> So when they seen that other party, oh, I  
forgot I was talking Indian.

<sup>15</sup> Then they saw the...

<sup>16</sup> TC: Their enemy.

<sup>17</sup> their enemy.

<sup>18</sup> They were coming down from the mountains.

<sup>19</sup> TC: mhm.

<sup>20</sup> So ours said...

<sup>21</sup> I think there was about eight or ten of them up  
there hunting.

<sup>22</sup> So our people said, “Surprise them! Surprise  
them!”

<sup>23</sup> TC: Surprise them.

<sup>24</sup> “Climb up the cliff.

<sup>25</sup> And when they get here, jump down.

<sup>26</sup> And get your enemy

25 ʔiʔ húʔ caʔ táci, ʔiʔ xʷítəŋ cxʷ híyct.  
 26 ʔiʔ ʔkʷət̚ čí nšəmán.  
 27 TC: mm.  
 28 xʷiʔnəkʷi.  
 29 xčət̚ təšə nšəmán čí sʰəns čí sxʷiʔnəkʷis.  
 30 ʔiʔ I don't know what you call 'trail' in Klallam.  
 31 saʔsúsl.  
 32 TC: saʔsúsl.  
 33 xčət̚ ti sʰəns čí xʷəyhnəkʷi ʔiʔ xʷaʔinəkʷáyŋ čí sʰəns.  
 34 ʔiʔ cúts, “ʔənsxʷuʔtúxʷ ʔuʔ yəqǎl kʷaʔ ʔəŋʔás ʔiʔ číʔáʔəw.”  
 35 níʔ suʔəŋʔás cəʔiŋ təšə šəmánl̩.  
 36 cəʔiŋ ʔaʔ tə sxʷʔiyaʔs tə nəxʷsʔáʔim̩.  
 37 TC: mhm.  
 38 suʔ... ʔəŋʔá kʷəčəl ʔiʔcǐcǎʔyəŋ tə šəmáns.  
 39 ʔiʔ níʔ suʔyəq̄s ʔaʔ tə sxʷʔiyás tə skʷáʔkʷiʔs canu nəxʷsʔáʔəmə.  
 40 qʷáy kʷi siʔám̩ canu ʔəsʔaʔmáʔnaʔ ʔiʔčáʔi kʷi stáčis cə šəmáns, “ʔáʔyaʔcǐy! ʔáwə c kʷəyχct!  
 41 kʷkʷáčəŋtuŋəl ʔiʔ čaʔxʷítəŋ cxʷ.”  
 42 TC: čaʔxʷítŋtəŋ.  
 43 Mhm.  
 44 ʔiʔ níʔ kʷə suʔtáčis canu ʔiʔšətəŋ.  
 45 ʔiʔ txʷʔəy'yəqǎl.  
 46 ʔuʔxəŋ ʔuʔ xʷəyítəŋ.  
 47 ʔiʔ ʔkʷəts ʔiʔ tčəts tə šəmáns.  
 48 TC: xʷčátəŋ kʷaʔ.  
 49 xʷčátəŋ canu čʔiyá ʔaʔ tə stxʷnaʔyéʔč.  
 50 And, uh, hiʔ cə ʔuʔhúy ʔuʔ ʔáʔʔúʔáʔ nəxʷsʔáʔəmə, níʔ cə čəq šəmáns níʔ məsíts ʔiʔ níʔ cə skʷáʔs.  
 51 ʔiʔ níʔ kʷaʔčəʔ suʔxʷəyítəŋs ʔiʔ tčəts ʔiʔ ʔcnáyəts tə šəmáns cə ʔuʔxəŋ sqʷəyaʔšəns.  
 52 ʔiʔ níʔ suʔhúys xʷaʔčéʔəŋəl.  
 53 ʔiʔ... ʔiʔ nəxʷʔiʔáʔiʔ ʔuʔxəŋ ʔiʔ ʔáwəŋə kʷaʔ kʷə sʔáʔʔúʔáʔ.  
 54 ʔiʔ ʔáwəŋə kʷaʔ kʷə sčəq məsíts yaʔ.  
 55 suʔʔiyáʔtəŋs.  
 56 ʔiyáʔtəŋ ʔiʔ ʔiyáʔnəŋ cə qáʔyíqəŋ ʔiʔ xʷúŋəns ʔuʔsxʷsáʔcəŋs cə sʔáʔʔúʔáʔ.  
 57 cəŋáʔəŋ ʔaʔ cə čəq swəyqəʔ.

27 TC: Mm.  
 28 Spread out.  
 29 Size up your enemies all spread out.  
 30 And... I don't know what you call 'trail' in Klallam.  
 31 Trail.  
 32 TC: Trail.  
 33 Figure out how they are all separated and all go apart from each other.  
 34 He told them, “It's so you can get exactly aligned with them when they come by.”  
 35 Then our enemy came up.  
 36 They came up to where the Klallams were.  
 37 TC: Mhm.  
 38 So... then their enemy came up the hill.  
 39 Then they were even with where the Klallams were hiding.  
 40 The leader spoke to the hunters before their enemy got there, “Keep still! Don't move!  
 41 When I holler, you jump.”  
 42 TC: They jumped them.  
 43 Mhm.  
 44 And then the ones that were walking got there.  
 45 They got well evened up.  
 46 And they all jumped.  
 47 They took them and stabbed the enemy.  
 48 TC: They were wiped out.  
 49 Those from the other side were killed.  
 50 And, uh, and the smallest one of the Klallams, it was the biggest enemy that he picked for his own.  
 51 They jumped down and they stabbed them and they cut the throats of enemy and all their companions.  
 52 And then they were finished with their killing.  
 53 And... and they all looked around and the little guy wasn't there.  
 54 And the big guy he had chosen wasn't there.  
 55 They looked for him.  
 56 They looked around and heard a choking sound and the throat from where the little one was breathing.  
 57 He was on the back of the big man.  
 58 He was clinging on with his nails.  
 59 He made him walk into the bush.

- 58 ʔiʔ ʔuʔx̣iʔčáʔyís kʷaʔčaʔ ʔəʔ ʔkʷaʔyís.  
 59 ʔiʔ štəŋístəŋ səwǎtəŋ.  
 60 ʔiʔ qàʔyíqəŋʔ ʔaʔ cə ʔəstáqʷɫ.  
 61 ʔuʔšəčtəŋ ʔaʔ tə šəmáns.  
 62 ʔiʔ sqʷéʔqʷiʔ ti xʷúŋəns ʔaʔ tə cɪqʷəns tə  
 šəmáns ʔiʔ nəxʷtəqt ti sxʷsáʔcəŋs.  
 63 ʔiʔ níʔ kʷaʔčaʔ qàʔyíqəŋs̄.  
 64 TC: Mhm.  
 65 níʔ suʔʔiyáʔtəŋs ʔaʔ kʷi sʔiyáʔnəŋs.  
 66 níʔ suʔkʷəŋəŋs ʔiʔ hiyáʔ kʷəŋáŋətəŋ.  
 67 TC: m̄m̄.  
 68 ʔiʔ qʷčútəŋ kʷi čəq swəyqaʔ.  
 69 TC: čaʔníʔ kʷi nsʔiyánəxʷ  
 70 Yeah.  
 71 TC: cə n̄... n̄sqʷáy.  
 72 TC: ʔáwəŋə nəsxčít ʔaʔ čʔiyá ʔaʔ cə  
 məqʷúʔəs.
- 60 He was making a strangling noise because he  
 was out of breath.  
 61 He was being hit by his enemy.  
 62 His throat was against the enemy's shoulder  
 and closed off his breath.  
 63 And so he was making that choking sound.  
 64 TC: Mhm.  
 65 Then they looked around for what they were  
 hearing.  
 66 So they saw him and went to help him.  
 67 TC: Yes.  
 68 And they killed the big man.  
 69 TC: That's the first time I heard  
 70 Yeah.  
 71 TC: your... your story.  
 72 TC: I don't know it because I'm from Rocky  
 Point.

## 28 Real Makahs

čacmaʔcút Ed Sampson, Sr. and wətónəxən Tom Charles, Sr.

July 9, 1992

RealMakahs.mp3

This possibly represents an ancient folk memory. čacmaʔcút expresses the idea that the native people currently living in the Neah Bay area, whom the Klallam call məqǎʔaʔ, are not the original inhabitants of the area. The Makah perhaps express a similar idea about the Klallam people.

The Klallam and Makah people were enemies many, many years ago, but ancient memories persist. Ed's sister Adeline Smith, whose husband Roy was Makah, joked about being married to an enemy. Today, she lies next to him in the Makah cemetery at Neah Bay.

This is primarily Ed's story. Line spoken by Tom are marked TC.

<sup>1</sup> kʷi kʷhíc... kʷi kʷhíc ʔiʔ ʔənʔá yaʔ.

<sup>2</sup> ʔiʔ ʔúxʷ ʔaʔ...

<sup>3</sup> ʔənʔánəsəŋ kʷiʔə miyaʔqǎʔaʔ ʔiʔ xʷčátəŋ.

<sup>4</sup> xʷčátəŋ yaʔ.

<sup>5</sup> ʔuʔ... I think there was one more.

<sup>6</sup> Or I don't know.

<sup>7</sup> TC: náʔcúʔ əwʔ

<sup>8</sup> náʔcúʔ.

<sup>9</sup> I don't know, maybe čáʔsaʔ.

<sup>10</sup> I don't know. Got away, anyway.

<sup>11</sup> He... ʔuʔnúŋət.

<sup>12</sup> níʔ suʔxʷčátəŋs kʷi sqʷáyaʔšəns ʔiyá ʔəxʷíŋxʷ.

<sup>13</sup> TC: ʔáa.

<sup>14</sup> ʔiʔ níʔ suʔ... níʔ suʔxóns ʔuʔxʷčátəŋ kʷ ʔuʔ... ʔuʔcəʔít yaʔ miyəqǎʔaʔ.

<sup>15</sup> ʔiʔ níʔ suʔ... ʔiʔ níʔ kʷaʔčəʔ suʔxʷáynəxʷs cə ʔuʔcəʔít ʔuʔ miyəqǎʔaʔ.

<sup>16</sup> níʔ suʔ... I don't know how they say 'take over'

<sup>17</sup> TC: Pretty hard to... pretty hard to translate some words. I know that because I've tried it before when that... when that Hawaiian guy was over at my place in Becher Bay. I couldn't find words for some, you know in Indian, in Klallam, for some English words.

<sup>18</sup> ʔiʔ níʔ kʷi nəyaʔcǎʔuŋəxʷ.

<sup>19</sup> ʔənʔá xʷčátəŋ cə miyəqǎʔaʔ.

<sup>20</sup> níʔ kʷaʔčəʔ sxʷčʔiyás ti čnáʔəts ʔaʔ ti smiyəqǎʔaʔs ʔaʔ tiə ʔáynəkʷ.

<sup>21</sup> TC: ʔiʔ ʔáwə c ʔuʔcəʔít ʔuʔ məqǎʔaʔ.

<sup>22</sup> ʔáwə.

<sup>1</sup> A long time ago... A long time ago they came.

<sup>2</sup> And went to...

<sup>3</sup> They came after the Makahs and slaughtered them.

<sup>4</sup> They were massacred.

<sup>5</sup> I think there was one more

<sup>6</sup> Or I don't know.

<sup>7</sup> TC: Was there one person?

<sup>8</sup> One person.

<sup>9</sup> I don't know, maybe two people.

<sup>10</sup> I don't know. Got away, anyway.

<sup>11</sup> He managed to get away.

<sup>12</sup> Then their companions there in the village were massacred.

<sup>13</sup> TC: Yes.

<sup>14</sup> And then... then they slaughtered all of the... the real Makahs.

<sup>15</sup> And then... and thus they managed to wipe out the ones that are truly Makahs.

<sup>16</sup> Then... I don't know how they say 'take over'

<sup>17</sup> TC: Pretty hard to... pretty hard to translate some words. I know that because I've tried it before when that... when that Hawaiian guy was over at my place in Becher Bay. I couldn't find words for some, you know in Indian, in Klallam, for some English words.

<sup>18</sup> They were strangers.

<sup>19</sup> They came and slaughtered the Makahs.

<sup>20</sup> That is where they are from, those that are called Makahs today.

<sup>21</sup> TC: And they aren't truly Makah.

<sup>22</sup> No.

<sup>23</sup> They are different people.

<sup>24</sup> TC: They are different people.

<sup>23</sup> nəyaʔcǎʔuŋəxʷ.

<sup>24</sup> TC: nəyaʔcǎʔuŋəxʷ.

<sup>25</sup> ʔáwəŋə... ʔáwəŋə nəsxčít kʷaʔ ʔuʔčʔəxíns  
yaʔ čtə.

<sup>26</sup> nəxʷsčəyčánkʷəŋ.

<sup>27</sup> And uh, níʔ kʷaʔčəʔ sxʷčʔiyáʔs yaʔ čí  
snaʔcǎčs ʔaʔ tí smiyəqǎʔaʔs ʔaʔ tíə ʔáynəkʷ.

<sup>28</sup> TC: Yeah.

<sup>29</sup> ʔáwə c ʔuʔcəʔət ʔuʔ miyəqǎʔaʔ.

<sup>30</sup> čʔiyá ʔaʔ čí nácuʔ ščtəŋxʷəŋ.

<sup>31</sup> TC: nácuʔ təŋəxʷs.

<sup>25</sup> There isn't... I don't know where they might  
have come from.

<sup>26</sup> They were fierce.

<sup>27</sup> And uh, that's why they are from a different  
place than the Makahs of today.

<sup>28</sup> TC: Yeah.

<sup>29</sup> They aren't the real Makahs.

<sup>30</sup> They came from another

<sup>31</sup> TC: Another land.

## 29 Homes Destroyed at Pysht

čacmaʔcút Ed Sampson, Sr.

August 26, 1993

HousesDestroyed.mp3

Pysht is the English version of the Klallam place name pəšct, a former village at the mouth of the Pysht River. The name pəšct means something like ‘flows back on itself’ and may refer to how the westerly winds come around Pillar Point west of the river mouth or it may refer to how the river winds sharply just before the outlet into the Salish Sea.

In the 1930’s cācmaʔcút and his family had a house at the traditional Klallam village of Pysht. That is the village where Adeline’s mother, grandfather, łəmtiyáčaʔ Tim Pysht, and grand-uncle, Pysht Jack were born. Thus the Klallam people occupied the village for at least 100 years before the event described here. Even farther back, the village was the home of the legendary ʔəłʔúł, the Brave Young Woman of pəšct, who saved the village from northern raiders in a story told below by šáškʷu Adeline Smith.

A logging company acquired the land, and, while the people of the village were away for seasonal work, as cācmaʔcút tells the story, the company bulldozed the entire village.

<sup>1</sup> kʷi sʔə... ʔaʔpəšct, that’s Pysht, ʔaʔpəšct yaʔ  
tiə ʔəyxʷíyŋxʷ čáʔi ʔaʔ kʷə ʔəsqʷáliʔ.

<sup>2</sup> ʔiʔ níl suʔhúys kʷi ʔəsqʷáliʔ ʔiʔ ʔáwənə sčáy  
ʔiya láy.

<sup>3</sup> ʔiʔ níl suʔhúyəss cə ʔəyáʔiŋs.

<sup>4</sup> sʔíct ʔənʔá láʔčixʷícən.

<sup>5</sup> ʔiʔ níl suʔsiʔámis cə ʔəsqʷáliʔ ʔiʔ čxʷítəŋ kʷi  
ʔəyaʔyəŋʔ yaʔ.

<sup>6</sup> ʔəy’yaʔ ʔáʔyəŋʔ.

<sup>7</sup> čxʷítəŋ ʔiʔ čqʷətəŋ ʔiʔ ʔáwənə kʷə.

<sup>8</sup> ʔáwənə kʷə kʷi ʔəyaʔyəŋs yaʔ ti ʔəčtáyŋxʷ.

<sup>9</sup> I guess that’s about all I can say about that.

[AS prompts for more information]

<sup>10</sup> ʔuʔxónə či stán ʔáwkʷł yaʔ ʔəscəyʷ ʔaʔ tə  
ʔəyaʔyəŋ.

<sup>11</sup> ʔuʔtwawʔəscəyʷ.

<sup>12</sup> ʔuʔtwawə... ʔuʔáwə c... ʔuʔáwə c sqás.

<sup>13</sup> ʔáwə c ʔənʔáxʷ láʔčixʷícən.

<sup>14</sup> xónə stán ʔáwkʷł, sxʷčqʷuʔcáy, sxʷʔəyámət,  
čəyawi, ʔuʔxónə stán, či ʔéʔtł ʔáwkʷ.

<sup>15</sup> ʔuʔxón’ n ʔuʔ...

<sup>16</sup> ʔuʔxón’ ʔuʔ ʔəscəyʷ.

<sup>17</sup> ʔuʔčxʷítəŋ ʔaʔ kʷi bulldozer.

<sup>18</sup> ʔuʔ xón’ ʔuʔ ʔəskʷánł.

<sup>19</sup> ʔáwənə či uʔ... there’s where I get stuck on  
that. [AS prompts for more information]

<sup>1</sup> At Pysht, that’s Pysht, the people were at Pysht  
working at logging.

<sup>2</sup> And the logging finished and there was no  
work there again.

<sup>3</sup> And so they left their houses. [ES says  
ʔayaʔiŋs; BC and AS correct it to ʔəyáʔiŋs while  
translating.]

<sup>4</sup> They moved to Port Angeles.

<sup>5</sup> Then the logging bosses demolished our  
houses.

<sup>6</sup> Our houses were good.

<sup>7</sup> They were demolished and burned and there  
was nothing.

<sup>8</sup> The Indians houses were no more.

<sup>9</sup> I guess that’s about all I can say about that.[AS  
prompts for more information]

<sup>10</sup> All of our belongings were in the houses.

<sup>11</sup> It was still inside.

<sup>12</sup> It was still... it wasn’t... it wasn’t taken out.

<sup>13</sup> It wasn’t brought to Port Angeles.

<sup>14</sup> It was all of our belongings, stove, beds,  
dishes, everything, our bed linens.

<sup>15</sup> All of it...

<sup>16</sup> Everything was inside.

<sup>17</sup> It was destroyed by the bulldozer.

<sup>18</sup> We lost everything.

<sup>19</sup> There was nothing... there’s where I get stuck  
on that. [AS prompts for more information]

- 20 ʔuʔ ʔáwə st k<sup>w</sup>içi c yəcústəŋ ʔaʔ çi siʔámʂ tə  
ʔəsq<sup>w</sup>áfiʔ ʔaʔ çi sčx<sup>w</sup>ítəŋs ʔaʔ çi ʔəyaʔyəŋl.
- 21 ʔuʔ sk<sup>w</sup>áʔs ʔuʔ xčŋíns.
- 22 ʔáwəŋə sččítl ʔaʔ çi syáʔts caʔ.
- 23 níł s<sup>w</sup>əŋʔáŋs ti siyaʔšəniyúʔəŋs ti  
ʔayčtáyŋx<sup>w</sup> ʔaʔ ti x<sup>w</sup>anítəm.
- 24 mán'yaʔ ʔuʔ ʔəy'sx<sup>w</sup>ʔiyás ti ʔəx<sup>w</sup>íyŋx<sup>w</sup> çi  
pəšct.
- 25 čʔiyá k<sup>w</sup>i sčiyúʔisl.
- 26 ʔiʔ níł yaʔ sx<sup>w</sup>ʔiyás.
- 27 níł ʔuʔ sk<sup>w</sup>áʔs ʔuʔ sčtəŋx<sup>w</sup>əŋ.
- 28 ʔiʔ čəyítəŋ ʔaʔ çi x<sup>w</sup>əyanítəm, sčáʔəs  
x<sup>w</sup>əyanítəm.
- 29 And I guess that's enough of that.
- 20 We weren't told by the logging bosses that our  
houses would be demolished.
- 21 It was their own idea.
- 22 We didn't know what they were getting ready  
to do.
- 23 That's the way the Indians are treated by the  
white man.
- 24 It was a very good village there at Pysht.
- 25 Our ancestors were from there.
- 26 That's where they came from.
- 27 It was their land.
- 28 And it was taken by the white people, bad  
white people.
- 29 And I guess that's enough of that.

### 30 Tim Pysht and John Mike

čacmaŋcút Ed Sampson, Sr.

August 26, 1993

TimPyshtJohnMike.mp3

čacmaŋcút tells us that the village of pášct was home to Tim Pysht and also home to the Klallam ancestor of the Mike family.

<sup>1</sup> náŋcúŋ kʷi ʔəctáyŋxʷ

<sup>2</sup> kʷlčəŋ ʔəctáyŋxʷ.

<sup>3</sup> níŋ ʔuŋ sxʷŋiyás ʔuŋ šctəŋxʷəns čŋiyá ʔaŋ kʷi  
suŋšlǝŋǝŋqŋs.

<sup>4</sup> ʔiŋ či snás... ʔiŋ snás Tim Pysht.

<sup>5</sup> ʔiŋ níŋ kʷaŋčəŋŋ čnátəŋs cə sxʷŋiyás kʷi  
ʔsqʷáliŋ.

<sup>6</sup> čŋiyá ʔaŋ kʷi... suŋhəčútəŋs yaŋ či ʔəctáyŋxʷ.

<sup>7</sup> ʔiŋ níŋ ʔuŋ sxʷŋiyás ti šáŋwiŋs.

<sup>8</sup> níŋ skʷáŋs ʔuŋ šctəŋxʷəns.

<sup>9</sup> xʷəŋáŋ ʔaŋ tiə ʔéŋlɣʷaŋ.

<sup>10</sup> ʔiŋ níŋ kʷaŋčəŋ čnátəŋs kʷi kʷlčəŋ, síyaŋs yaŋ  
tiə nsaŋčúyŋŋ Tim Pysht.

<sup>11</sup> ʔiŋ kʷi John Mike yaŋ, ʔáyʷ ʔuŋ níŋ ʔuŋ čŋiyá  
suŋššəwis.

<sup>12</sup> čŋiyá ʔaŋ kʷi suŋhəčútəŋs yaŋ ʔaŋ tiə skʷáči,  
ʔiŋ níŋ ʔuŋ sxʷŋiyás či ʔuŋ skʷáŋs ʔuŋ  
šctəŋxʷəns.

<sup>1</sup> There was one person

<sup>2</sup> He was an old person.

<sup>3</sup> That was his place ever since he was a child.

<sup>4</sup> And his name... and his name was Tim Pysht.

<sup>5</sup> That's why they called it that where they  
logged.

<sup>6</sup> It's where the people were removed from.

<sup>7</sup> It was where he grew up.

<sup>8</sup> And that is his land.

<sup>9</sup> It's like Elwha here.

<sup>10</sup> That's why the old man, grandfather of my  
sister, Tim Pysht, was named that.

<sup>11</sup> And John Mike, he also grew up there.

<sup>12</sup> Ever since, they were removed to this day,  
that is where their land is.

### 31 The Spirit Pipe

čacma?cút Ed Sampson, Sr.

August 27, 1993

SpiritPipe.mp3

Into the middle of the 20<sup>th</sup> century, Coast Salish peoples on both sides of the international border would earn money taking summer jobs in the hop and fruit harvests in Washington. It was on such a trip that wətənəxən met his first wife. The elders fondly remember these trips. They met native people from all over the northwest and shared stories.

In this story Klallam people were at Puyallup for the hop harvest. Two men show their great spirit power in an unusual competition.

<sup>1</sup> k<sup>w</sup>i s?iyás ya? ti nəx<sup>w</sup>słáyəm, ?úx<sup>w</sup> ?a? k<sup>w</sup>ə  
spu?yáləp.

<sup>2</sup> That's what they mention, name in Puyallup,  
spu?yáləp.

<sup>3</sup> hiyá? ya? ?úx<sup>w</sup> ?a? k<sup>w</sup>ə spu?yáləp či slémicəŋs  
?a? ti háps.

<sup>4</sup> ?i? nəcú? sk<sup>w</sup>áci, ?i? hiyá? cə nəx<sup>w</sup>słáyəm  
swóyqa? ?úx<sup>w</sup> ?a? k<sup>w</sup>ə stú?wi q<sup>w</sup>ú?q<sup>w</sup>a?

<sup>5</sup> ?i? húy k<sup>w</sup>i sq<sup>w</sup>ú?q<sup>w</sup>a?q<sup>w</sup>a?s ?i?... ah, my...  
łáy... łáy'cíləŋ.

<sup>6</sup> ?i? ?ən?á híw' cə ná?cə? swóyqa? č?iya  
tx<sup>w</sup>nówəcən.

<sup>7</sup> tx<sup>w</sup>nówəcən ?a? cə stú?wi.

<sup>8</sup> ?i? hiyá? ?úx<sup>w</sup> ?a? cə stú?wi? ?i? ?əlsmá?nəš  
?a? cə pǎ?ək<sup>w</sup>.

<sup>9</sup> níł su?... Now I don't know what "challenge"  
is. I know there's a word for "challenge," but I  
can't think of it right now.

<sup>10</sup> níł su?... oh, pǎ?ətis, pǎ?ətis.

<sup>11</sup> su?łk<sup>w</sup>əts cə pǎ?ək<sup>w</sup>s canu ná?cú? ?i? qsəts  
?a? cə stú?wi.

<sup>12</sup> níł su?təŋú?əŋs cə pǎ?ək<sup>w</sup> ?úx<sup>w</sup> ?a? təsə  
ná?cú? swóyqa? tx<sup>w</sup>nówəcən.

<sup>13</sup> ?i?... ?i?təŋú?əŋ cə pǎ?ək<sup>w</sup>.

<sup>14</sup> That's swimming.

<sup>15</sup> ?i?təŋú?əŋ cə pǎ?ək<sup>w</sup> ík<sup>w</sup>i ?a? cə stú?wi.

<sup>16</sup> su?təss ?a? cə lqcin' ?a? cə stú?wi.

<sup>17</sup> łk<sup>w</sup>əts... łk<sup>w</sup>əts cə ná?cu? swóyqa? ?a? c  
stáns cə pǎ?ək<sup>w</sup> ?a? tə sčtəŋx<sup>w</sup>ən.

<sup>18</sup> su?łk<sup>w</sup>əts canu nəx<sup>w</sup>słáyəm.

<sup>19</sup> ?i?... ?i? həčúts cə lqĩyns.

<sup>20</sup> həčúts cə lqĩyns.

<sup>21</sup> nu?áss ?a? cə pǎ?ək<sup>w</sup>.

<sup>1</sup> When the Klallam were there at Puyallup.

<sup>2</sup> That's what they mention, name in Puyallup,  
spu?yáləp.

<sup>3</sup> They went over to Puyallup picking hops.

<sup>4</sup> And one day there was a Klallam man who  
went over to the river to drink.

<sup>5</sup> He finished drinking and... he again... again  
stood up.

<sup>6</sup> And another man appeared on the other side.

<sup>7</sup> He was on the other side of the river.

<sup>8</sup> He went over to the river and was smoking a  
pipe.

<sup>9</sup> Then... Now I don't know what "challenge"  
is. I know there's a word for "challenge," but I  
can't think of it right now.

<sup>10</sup> Then he challenged him, challenged him.

<sup>11</sup> So that other one took his pipe and he threw it  
into the river.

<sup>12</sup> Then the pipe swam over to the other man on  
the other side.

<sup>13</sup> And... the pipe was swimming.

<sup>14</sup> That's swimming.

<sup>15</sup> The pipe was swimming across the river.

<sup>16</sup> So it got to the other side of the river.

<sup>17</sup> He took it... the other man took the pipe  
ashore onto the land.

<sup>18</sup> So that Klallam man took it.

<sup>19</sup> And he loaded his power.

<sup>20</sup> He loaded his power.

<sup>21</sup> He put it into the pipe.

<sup>22</sup> So he put it into the water again.

<sup>23</sup> So again... again the pipe swam across the  
river.

<sup>24</sup> It returned to its master, whatever he was.

<sup>25</sup> That's... that's what our ancestors did.

<sup>22</sup> suʔlʰáys ʔiʔqsóts.

<sup>23</sup> suʔlʰáys... lʰáys təŋúʔəŋ cə pǎʔəkʷ tákʷi ʔaʔ  
cə stúʔwi.

<sup>24</sup> həwíyŋ ʔúxʷ ʔaʔ təsə sxʷskʷáʔs kʷaʔ ʔuʔ stáŋs  
yaʔ čtə.

<sup>25</sup> níf... níf yaʔ syáyac ʔaʔ kʷi sčiyúysl.

<sup>26</sup> níf ti lqĩyŋs nuʔás ʔaʔ cə pǎʔəkʷ ʔiʔtəŋúʔəŋ  
ʔaʔ cə stúʔwi.

<sup>26</sup> It was the power put into the pipe that swam  
across the river.

## 32 Little Black Water People

čac̣maʔcút Ed Sampson, Sr.

August 31, 1993

LittlePeople.mp3

This story comes from tawiʔásəm Billy Hall, Ed's father-in-law. Billy Hall was from the Jamestown Klallam community. He was a highly respected leader and a very religious Shaker. He and his brother, Jake Hall, were active in promoting the spread of the Indian Shaker faith across the Olympic Peninsula. In this little story, Ed relates a strange experience that happened to Billy while out fishing.

Billy is far away from home on a fishing trip, anchored, and sleeping for the night. He feels his boat rocking and wakes to see some little black colored human-like creatures coming out of the water and trying to capsize him. He prays hard, and they leave him alone.

<sup>1</sup> kʷi nəsiyáʔil yaʔ, cósʔs yaʔ tsiaə nsláni, hiyáʔ péʔšman ʔúxʷ ʔaʔ... I used to know Green Point's name in Indian, but I just can't get it.

<sup>2</sup> hiyáʔ ʔáckʷi ʔaʔ tə ʔlálc.

<sup>3</sup> ʔiʔ ʔáw c túkʷ.

<sup>4</sup> xʷənʔáŋ ʔaʔ či yáyaʔct ʔaʔ či ʔuʔ xənái.

<sup>5</sup> ʔuʔiyáʔ č ʔaʔʔaʔsáʔnəŋs.

<sup>6</sup> ʔaʔsánəŋ ʔiʔ níʔ suʔláčctʔs ʔiʔ...

<sup>7</sup> ʔiʔ... ʔitt. ʔitt ʔiʔ...

<sup>8</sup> ʔiʔ ʔéʔtt kʷəsə ʔála.

<sup>9</sup> ʔiʔ... I don't know how to say rocking.

<sup>10</sup> kʷəytəŋáyŋən ʔaʔ canu.

<sup>11</sup> suʔáməts ʔiʔ kʷónʔts cə skʷáʔəts cə

sčaʔkʷaʔyúʔts.

<sup>12</sup> ʔiʔ ʔəyənəqix ʔúʔáʔ ʔəčtáyŋxʷ canu

kʷəytáyŋən ʔiʔ... [Tape ends; continued on another. Probably a little of the story is missing.]

<sup>13</sup> ...canu ʔəyənəqix ʔəčtáyŋxʷ.

<sup>14</sup> ʔiʔ ʔuʔcəʔéʔt ʔuʔ... níʔ suʔéʔwils kʷi nsiyáʔil.

<sup>15</sup> ʔiʔ níʔ suʔhiyáʔs kʷə túyənŋ.

<sup>1</sup> My late in-law, my wife's late father, he went fishing at... I used to know Green Point's name in Indian, but I just can't get it.

<sup>2</sup> He went far out on the saltwater.

<sup>3</sup> And he didn't go home.

<sup>4</sup> That's the way he always did it.

<sup>5</sup> He was anchored there, apparently.

<sup>6</sup> He anchored and then it got dark and...

<sup>7</sup> And... he slept. He slept and...

<sup>8</sup> He was sleeping there.

<sup>9</sup> And... I don't know how to say rocking.

<sup>10</sup> Something was trying to capsize him.

<sup>11</sup> He sat up and he looked at the the stern of his boat.

<sup>12</sup> And little black people were trying to tip him. [Tape ends; continued on another tape. Probably a little of the story is missing.]

<sup>13</sup> ...the black people.

<sup>14</sup> They were really... then my in-law prayed.

<sup>15</sup> And then they left him.

### 33 The Changer (second version)

ćacmaŕcút Ed Sampson, Sr.

September 24, 1993

Changer-2.mp3

This is the second telling of the Changer story.

<sup>1</sup> k<sup>w</sup>i sŕuŕú?s ya? ŕu? ččátəŋ tiə sk<sup>w</sup>áci ŕi? tiə  
sčtəŋx<sup>w</sup>ən.  
<sup>2</sup> ŕi?šótəŋ... ŕi?šótəŋ`cə načtónəq.  
<sup>3</sup> ŕəčtáyŋx<sup>w</sup> ŕu?... ŕəčtáyŋx<sup>w</sup> ŕuŕx<sup>w</sup>anítəm  
ŕuŕstánəŝ ya? čtə.  
<sup>4</sup> ŕənŕá šótəŋ ŕi? ŕuŕtəs ŕa? ti sx<sup>w</sup>ŕiyás ti  
ŕəx<sup>w</sup>íyŋəx<sup>w</sup> ŕaŕyəčtáyŋx<sup>w</sup>.  
<sup>5</sup> ŕi? náŕcú? ŕəčtáyŋx<sup>w</sup> k<sup>w</sup>a? xənáts.  
<sup>6</sup> xənáts k<sup>w</sup>a? ŕúx<sup>w</sup>tx<sup>w</sup>... ŕúx<sup>w</sup>tx<sup>w</sup>s cə x<sup>w</sup>úŕŋəts  
ŕa? či stcík<sup>w</sup>əns.  
<sup>7</sup> ŕi? níŕ suŕánəŝ cə ŕəčtáyŋx<sup>w</sup>.  
<sup>8</sup> ŕi? ŕúx<sup>w</sup>ts cə x<sup>w</sup>úŕŋəts ŕa? cə stcík<sup>w</sup>əns.  
<sup>9</sup> suŕxənŕátəŝ ŕa? cə načtónəq, “ŕúx<sup>w</sup> či.  
<sup>10</sup> ŕúx<sup>w</sup> ŕa? tə ʎlálc.  
<sup>11</sup> ŕi? nóqəŋ.”  
<sup>12</sup> níŕ suŕánəŝ cə ŕəčtáyŋx<sup>w</sup>.  
<sup>13</sup> hiyá? ŕi? nóqəŋ.  
<sup>14</sup> ŕi? nəčtíŋ ŕi? tx<sup>w</sup>aŕqŕúməčən.  
<sup>15</sup> ŕuŕnəx<sup>w</sup>xənŕínək<sup>w</sup> tə siŕnačtónəqs cə né? k<sup>w</sup>a?  
ŕuŕstánəŝ ya? čtə, ŕuŕxáŕis.  
<sup>16</sup> ŕuŕníŕ ti suŕhúys ti snačtónəqs.  
<sup>17</sup> hiyá? ti n... sx<sup>w</sup>ŕiyás ti ŕaŕyəčtáyŋəx<sup>w</sup> či s...  
<sup>18</sup> níŕ suŕca?...  
<sup>19</sup> I can't say that word...  
<sup>20</sup> čaŕčəŕčáŕct. čaŕčáŕct.  
<sup>21</sup> That's the word. He continued. He went on.  
That word čaŕčáŕct.  
<sup>22</sup> He moved on. Now I'm talking English.  
<sup>23</sup> caŕčáct.  
<sup>24</sup> ŕi? ʎáy štəŋ sŕíct.  
<sup>25</sup> ŕi? ʎáy təs ŕa? ti sx<sup>w</sup>ŕiyás tinu ŕəyx<sup>w</sup>íyŋx<sup>w</sup>.  
<sup>26</sup> ŕi? náŕcú? sláni? cə čáŕi? k<sup>w</sup>a? ŕuŕstánəŝ ya?  
ŕa? či scáŕi?ŝ.  
<sup>27</sup> ŕi? məhúy'ŕu? stán ŕi? k<sup>w</sup>a? stánəŝ ya? čtə ti  
scəŕúŕwəs ti s... ŕa? ti scáŕi?ŝ.  
<sup>28</sup> xənŕátəŋ ŕa? cə načtónəq, “ŕúx<sup>w</sup>tx<sup>w</sup> cə nčáyətən  
ŕa? cə n... nšx<sup>w</sup>ək<sup>w</sup>.”  
<sup>29</sup> níŕ suŕánəŝ cə sláni.

<sup>1</sup> When this world was beginning to be made.  
<sup>2</sup> He was walking... the Changer was walking.  
<sup>3</sup> Indian or... Indian or white person, whatever  
he was.  
<sup>4</sup> He came walking and got to an Indian village.  
<sup>5</sup> And one person was told.  
<sup>6</sup> He told him to take his paddle on his back.  
<sup>7</sup> So the person obeyed.  
<sup>8</sup> And he put his paddle on his back.  
<sup>9</sup> So he was told by the Changer, “Go!  
<sup>10</sup> Go to the sea.  
<sup>11</sup> And dive.”  
<sup>12</sup> Then the person obeyed.  
<sup>13</sup> He went and dived.  
<sup>14</sup> And he was changed and became a blackfish.  
<sup>15</sup> All the creatures exist because of the Changer,  
whatever he was, the Creator.  
<sup>16</sup> Then the Changer was finished.  
<sup>17</sup> He went... to where the people were...  
<sup>18</sup> Then he...  
<sup>19</sup> I can't say that word...  
<sup>20</sup> čaŕčəŕčáŕct. čaŕčáŕct. [The word he is trying  
to say is caŕčáct.]  
<sup>21</sup> That's the word. He continued. He went on.  
That word čaŕčáŕct.  
<sup>22</sup> He moved on. Now I'm talking English.  
<sup>23</sup> He continued on. [ES finally gets the  
pronunciation.]  
<sup>24</sup> And he moved on again walking.  
<sup>25</sup> He again arrived at another village.  
<sup>26</sup> And there was one woman who was working  
on whatever she was working on.  
<sup>27</sup> It was a basket or something with whatever it  
was she was using... for her work.  
<sup>28</sup> She was told by the Changer, “Take your tool  
on your... your rump.”  
<sup>29</sup> So the woman obeyed.  
<sup>30</sup> She took what she was working with on her  
rump.

<sup>30</sup> Դւնք՝տս շաքիլիճիլիս Դա՞ շաք՝ակ՝ս.  
<sup>31</sup> Դի՞ նիլ սուղախոնճատոնս Դա՞ շա նաճտնոնգ, “Դւնք՝ շի  
 սուճոճտ.  
<sup>32</sup> Խճիտոն սուճոճտ.”  
<sup>33</sup> նիլ սուղանոնս շա սլանիլ.  
<sup>34</sup> Խճիտոն Դիլսուճոճտ Դա՞ տո կճայ.  
<sup>35</sup> Դի՞ նիլ սուղախճիտոնս Դիլ սուճոճտ Դիլ Դոնճե Դա՞ճիլճի.  
<sup>36</sup> Խճա՞հիլճի.  
<sup>37</sup> Դուղոն՝ կճի տո սիլայաճիճտս կճի... կճի նաճտնոնգ.  
<sup>38</sup> Դուղոնք՝ախոնիլնոնք.  
<sup>39</sup> Դիլ Խոնճատոն Դա՞ շի ս...  
<sup>40</sup> նիլ սուղիլիլայս Դա՞ տո սկճիլիլ Դա՞հիլնիլ.  
<sup>41</sup> Դիլ հիլայ՞ շաճիլ.  
<sup>42</sup> Դիլ Խճա՞... Ah, let me see now...  
<sup>43</sup> Դիլ... Դիլ նիլ սուղիլիլճիտոնս.  
<sup>44</sup> Դիլ ճիտոն Դիլ շաճիտոնոն Դա՞ շա սիլիլանտ.  
<sup>45</sup> Դիլ Խոնճատոն Դա՞ շի սիլիլայս կճի շի սճոնաճիտոնս  
 Դուղիլիլայ.  
<sup>46</sup> Դիլիլայ Դա՞ շա սիլիլանտ.  
<sup>47</sup> And that’s about all I can remember.

<sup>31</sup> Then she was told by the Changer, “Go into  
 the bush.  
<sup>32</sup> Jump into the bush.”  
<sup>33</sup> Then the woman obeyed.  
<sup>34</sup> She jumped into the bush where it was dense.  
<sup>35</sup> So she jumped into the bush and came  
 changed.  
<sup>36</sup> She became a deer.  
<sup>37</sup> There were many the... the Changer changed.  
<sup>38</sup> It was all the animals.  
<sup>39</sup> It’s said that the...  
<sup>40</sup> He passed by our place here.  
<sup>41</sup> He went on.  
<sup>42</sup> And he became... Ah, let me see now...  
<sup>43</sup> And... and so he was walking.  
<sup>44</sup> And he walked and stepped up on the rocks.  
<sup>45</sup> It’s said that his footprints are there.  
<sup>46</sup> They’re there in the stone.  
<sup>47</sup> And that’s about all I can remember.

### 34 A Water Monster Near Rocky Point

ćacma?cút Ed Sampson, Sr.

September 29, 1993

WaterMonster.mp3

When Ed was very young, he lived with his mother and her relatives. He and his mother traveled all over by canoe. When he was a little older, he lived with his father and half-siblings to help with work like logging, as in the Bear-Human story. In this story, Ed describes a time when he was with his mother in a canoe gathering the sea lettuce type of seaweed on the Becher Bay side of the Strait of Juan de Fuca.

While they are gathering, a monster comes up out of the water and slaps itself down trying to sink their canoe. It comes up four times trying to sink them. Ed's mother saves them by paddling hard over a sandbar, which the monster could not follow them over. Ed does not know what kind of creature it was.

<sup>1</sup> k<sup>w</sup>i k<sup>w</sup>híc ?a? k<sup>w</sup>i nəsłłá?łqł ya?.

<sup>2</sup> ?i? hiyá? ya? st ?úx<sup>w</sup> ?a? k<sup>w</sup>əsə x<sup>w</sup>íyŋ ti snás.

<sup>3</sup> łémicəŋ ?a? tə... What do you call seaweed, now... ł... łóqəs.

<sup>4</sup> łémicəŋ st ?a? tə łóqəs.

<sup>5</sup> ?i? níl su?i?tá?ŋəłs... ?i?tá?ŋəłs ?i? níl su?húys łémicəŋł.

<sup>6</sup> ?i?... ?úył st ?a? cə ?u?ú?txs.

<sup>7</sup> ?i? ?íst k<sup>w</sup>hi nətán ya?.

<sup>8</sup> túk<sup>w</sup> st.

<sup>9</sup> ?i? tás ?a? k<sup>w</sup>sə... I used to know the Indian name of that place. I can almost say it. I can almost say it, the name of that mountain.

<sup>10</sup> su?i?ći?áwəł ?a? canu sx<sup>w</sup>púq<sup>w</sup>s sŋánt.

<sup>11</sup> ?i? níl su?ínəŋs cə sx<sup>w</sup>ná?əm.

<sup>12</sup> ?ínəŋ cə sx<sup>w</sup>ná?əm.

<sup>13</sup> ?i?əŋ?á łqíct.

<sup>14</sup> ?i? ščəct.

<sup>15</sup> słé? ći s... słé? ći słćíyŋs cə ?u?ú?txs.

<sup>16</sup> ?i ?u?ćiyáy ti su?i?tá?á?ŋəłs cə sx<sup>w</sup>ná?əm ?a? canu.

<sup>17</sup> níl su?ísts tsə.

<sup>18</sup> ?iyám<sup>w</sup> k<sup>w</sup>hi ntán.

<sup>19</sup> ?i? ŋəsál ćtə k<sup>w</sup>i...

<sup>20</sup> ŋəsál tə s?əŋ?ás ?a?ŋa?ŋíct cə sx<sup>w</sup>ná?əm.

<sup>21</sup> ?i? słé? ći s?íŋəłs cə sča?k<sup>w</sup>a?yúłł.

<sup>22</sup> ?i? níl su?... ?i ?u?xəŋ?ál ti s?əŋ?ás ščəct ?i? stəŋəŋ cə ?u?ú?txss.

<sup>23</sup> su?təsł ?a? canu cə?cě?x<sup>w</sup>əŋ<sup>w</sup> k<sup>w</sup>a? ?u?stəŋəłs ći nšnát.

<sup>1</sup> A long time ago when I was a child.

<sup>2</sup> And we went over to Race Rocks, it's called.

<sup>3</sup> Picking the... What do you call seaweed, now... sea lettuce.

<sup>4</sup> We were picking sea lettuce.

<sup>5</sup> And then the tide was coming in... the tide was coming in so we quit gathering.

<sup>6</sup> And... we boarded the canoe.

<sup>7</sup> My late mother paddled.

<sup>8</sup> We went home.

<sup>9</sup> And got to the... I used to know the Indian name of that place. I can almost say it, the name of that mountain.

<sup>10</sup> We were passing by that rocky bluff.

<sup>11</sup> And then a monster appeared.

<sup>12</sup> A monster appeared.

<sup>13</sup> It was coming out of the water.

<sup>14</sup> And it slapped itself down.

<sup>15</sup> It wanted to... It wanted to sink the canoe.

<sup>16</sup> The monster barely missed it.

<sup>17</sup> Then she paddled.

<sup>18</sup> My mother was strong.

<sup>19</sup> And four times...

<sup>20</sup> The monster came four times showing itself.

<sup>21</sup> It wanted to step on our boat.

<sup>22</sup> Then... And everytime it came and slapped itself (on the water), it missed the canoe.

<sup>23</sup> We got to that sandbar, whatever you call it.

<sup>24</sup> Sandbar. And there's a sandbar there, rocks, fine rocks. And the tide it come comes just

enough [HS: Indian]. Yeah I'm trying to get it so I can say that in Indian. I'm a white man. I

<sup>24</sup> cǎʔcǎʔxʷəŋ. And there's a sandbar there, rocks, fine rocks. And the tide it come comes just enough [HS: Indian]. Yeah I'm trying to get it so I can say that in Indian. I'm a white man. I can't. Anyway the tide was just over that sandbar when we got there, that bow of that canoe hit that sandbar. Bounced right over. And then that animal come along behind and he was going to come right over, but he's too big. He can't get over that sandbar.

<sup>25</sup> níʔ suʔtǎsʔ ʔaʔ canu cǎʔcǎʔxʷəŋ

<sup>26</sup> ʔiʔ túxʷ ʔuʔ ʔǎstǎʔŋǎʔ.

<sup>27</sup> ʔiʔ čǐʔǎw st ʔaʔ canu cǎʔcǎʔxʷəŋ.

<sup>28</sup> ʔiʔ níʔ ʔǎnʔǎ canu sxʷnáʔǎm.

<sup>29</sup> ʔiʔ čǐʔǎsəŋʔ st.

<sup>30</sup> ʔiʔ mǎnʔ ʔuʔ čǎq sqǐʔǎmǐs čǐ sqʷaʔyǐyŋs.

<sup>31</sup> níʔ suʔsqǐʔǎmǐs čǐ sqʷaʔyǐyŋs cǎ sxʷnáʔǎm ʔaʔ cǎ cǎʔcǎʔxʷəŋ.

<sup>32</sup> ʔiʔ níʔ suʔ... níʔ suʔhiyinúŋǎʔ.

can't. Anyway the tide was just over that sandbar when we got there, that bow of that canoe hit that sandbar. Bounced right over. And then that animal come along behind and he was going to come right over, but he's too big. He can't get over that sandbar.

<sup>25</sup> So we got to that sandbar.

<sup>26</sup> And it was just at high tide.

<sup>27</sup> And we passed that sandbar.

<sup>28</sup> And that monster came.

<sup>29</sup> And it followed us.

<sup>30</sup> It was so big it couldn't go over.

<sup>31</sup> So the monster couldn't go over the sandbar.

<sup>32</sup> And then... so we were saved.

### 35 A Nurse at the Port Angeles Hospital

čacma?cút Ed Sampson, Sr.

September 29, 1993

Nurse.mp3

čacma?cút tells about kidding around with a young nurse when he was in the hospital.

<sup>1</sup> k<sup>w</sup>i k<sup>w</sup>híc čí?áw sčí?ánəŋ ?i? ?əsɣáfl cn čix<sup>w</sup>án  
?a? k<sup>w</sup>ə sɣláwtɣ<sup>w</sup>.

<sup>2</sup> ?i? húy ti su?čá?múnəŋ čí sɣ<sup>w</sup>?əčšən.

<sup>3</sup> ?i? ?əčik<sup>w</sup>səŋ cn. [?əčik<sup>w</sup>stəŋ]

<sup>4</sup> ?i? nəsqák<sup>w</sup>.

<sup>5</sup> ?áwə cn k<sup>w</sup>a? súk<sup>w</sup>əŋən.

<sup>6</sup> níl nsu?əsčəy<sup>w</sup> ?a? tə sɣláwtɣ<sup>w</sup> ?a? čí ŋən<sup>1</sup>  
sk<sup>w</sup>áci.

<sup>7</sup> ?i?... ?i? ?ən?á táči cə qǎ?ŋi?, x<sup>w</sup>anítəm  
qǎ?ŋi?.

<sup>8</sup> What do you call ‘nurse’ now?

<sup>9</sup> ŋən<sup>1</sup> sk<sup>w</sup>áci tə nəsqəy<sup>w</sup> ?a? tə sɣláwtɣ<sup>w</sup>.

<sup>10</sup> ?i? nəcú? k<sup>w</sup>a?čiy<sup>1</sup>?i?táci cə x<sup>w</sup>anítəm qǎ?ŋi?  
?a?k<sup>w</sup>lníts ti sɣixəl.

<sup>11</sup> ?i? níl nsu?yəcústəŋ ?a? cə qǎ?ŋi, “hú? ca?...  
twawníl wu?. túk<sup>w</sup> cx<sup>w</sup> ?a? čí k<sup>w</sup>áci.”

<sup>12</sup> “?u?mán<sup>1</sup> k<sup>w</sup>ə ?u? ?əy<sup>1</sup>.”

<sup>13</sup> hú? ca?n čǎŋ, ?i? súk<sup>w</sup>əŋ cn.”

<sup>14</sup> su?čtátəŋ ?a? k<sup>w</sup>sə qǎ?ŋi, “?e?é?nət cx<sup>w</sup> ?uč?”

<sup>15</sup> nsu?xən?áx<sup>w</sup> ?a? “hú? cn k<sup>w</sup>i ?a?á?ŋi ?i?  
cəŋcǎŋ ?a? ti nəcú? sk<sup>w</sup>áci ti nsúk<sup>w</sup>əŋ, k<sup>w</sup>a?čiy<sup>1</sup>  
?i? ti táŋən.”

<sup>16</sup> su?q<sup>w</sup>áys cə qǎ?ŋi, “?áwə cx<sup>w</sup> ?u?čsá?si?si?  
k<sup>w</sup>a? q<sup>w</sup>əyík<sup>w</sup>səŋəx<sup>w</sup>.

<sup>17</sup> čícəx cə nk<sup>w</sup>əwi?”

<sup>18</sup> su?xən?áx<sup>w</sup>... xən?áx<sup>w</sup> cn ?a? ?áwənə qí  
nək<sup>w</sup>əwi?

<sup>19</sup> ?u? húy tə n... I’m stuck on that ‘hide’. That  
‘skin’ is k<sup>w</sup>əwi?

<sup>20</sup> ?a... ?áwənə qí nək<sup>w</sup>əwi?” xən?áx<sup>w</sup> cn cə  
qǎ?ŋi x<sup>w</sup>anítəm.

<sup>21</sup> “?u?húy tiə člét k<sup>w</sup>əwi?, nək<sup>w</sup>əwi?”

<sup>22</sup> That’s about all.

<sup>1</sup> Long ago in years past I was sick and put into  
the hospital.

<sup>2</sup> They just dampened a small face towel.

<sup>3</sup> I wiped my body. [He said ?əčik<sup>w</sup>səŋ cn ‘I  
wiped my body’, but meant ?əčik<sup>w</sup>stəŋ cn ‘They  
wiped my body’ according to AS.]

<sup>4</sup> I got tired of it.

<sup>5</sup> I couldn’t bathe.

<sup>6</sup> So I was in the hospital many days.

<sup>7</sup> And... and a girl got there, a white girl.

<sup>8</sup> What do you call ‘nurse’ now?

<sup>9</sup> I was in the hospital for many days.

<sup>10</sup> One morning a white young lady arrived who  
nurses sick people.

<sup>11</sup> Then I was told by the girl, “If... Maybe  
you’ll go home tomorrow.”

<sup>12</sup> “That’s very good.

<sup>13</sup> When I get home, I’ll take a bath.”

<sup>14</sup> The girl asked, “What do you mean?”

<sup>15</sup> I said to her, “When I’m at home I bathe twice  
a day, morning and evening.”

<sup>16</sup> So the girl said, “Aren’t you afraid that you’ll  
cook yourself?

<sup>17</sup> Your skin will wear out.”

<sup>18</sup> So told her... I told her that I don’t have skin.

<sup>19</sup> I have only... I’m stuck on that ‘hide’. That  
‘skin’ is k<sup>w</sup>əwi?

<sup>20</sup> “I don’t have skin,” I told the white girl.

<sup>21</sup> “My skin is only thick hide.”

<sup>22</sup> That’s about all.

### 36 The Ghost in the Wagon

čac̣maʔcút Ed Sampson, Sr.

October 13, 1993

GhostInWagon.mp3

On October 13, 1993, Ed Sampson told eleven short stories of ghost sightings, one after another, in the Klallam language. I had worked with him since 1992 gathering words, grammatical information, and many stories in Klallam from his personal history, but he declined ever to tell a traditional tale. He said he once knew all the stories about the Changer, Mink, Raven, and the winds, but all those stories of the old religion left him in 1972 when he embraced the Indian Shaker Church. The only traditional story he would tell was the flood story, which he could connect to the biblical flood story.

On that day in 1993, I was eliciting various things when the word *skʷáyəx* ‘screech owl’ came up. Ed said that a *skʷáyəx* holds the soul of a human being. He added that *snúʔnaʔnək* ‘little ghost’ is another word for the screech owl. I asked Ed if he had ever seen a ghost. He said he had never seen a ghost or Bigfoot. However, “I spent many years in the woods and I never seen a cougar, but I don’t doubt they exist.” He then launched into this first of the eleven ghost stories.

This first story is about brother farmers Charlie and John Lundquist, who in the early 20<sup>th</sup> century were the only non-natives living in the Elwha valley. They lived at several places on what is now the Lower Elwha Klallam Reservation at the east side of the mouth of the Elwha River.

In this story, one of the brothers is driving his wagon across the valley to visit the other brother. On the way, his horses start acting up, and he sees an old woman sitting by the side of the road. He offers her a ride to get warmed up. She never speaks. When he takes a peek at her face, he sees nothing but a skull. He panics, the horses go wild, and when he gets to his brother’s place he cannot speak for a while. When he finally can tell them what happened, they go to look for the old woman, but she has disappeared.

<sup>1</sup> *kʷi kʷlčičiʔáw skʷáči ʔaʔ kʷi sʔuʔúʔl yaʔ ʔuʔ sʔíct ʔiʔ ʔənáʔ... ʔənʔá čáni čʔiyá ʔaʔ kʷi číqʷən.*

<sup>2</sup> *ʔiʔ... ʔiʔ čáʔsaʔ yaʔ txʷúy ʔuʔ xʷiyaniʔəm.*

<sup>3</sup> *čáʔsaʔ ʔəqʷáʔti ʔálaʔ ʔaʔ tiə ʔéʔxʷaʔ.*

<sup>4</sup> *ʔiʔ níʔ suʔ... How would you say ‘lonesome’ now? Anyway *sxʷámxʷəms*.*

<sup>5</sup> *sxʷámxʷəms cə sʔúqʷaʔs ʔiʔ cə sʔátxʷəns.*

<sup>6</sup> *suʔyéʔkʷss cə stitiqéwʔs ʔiʔ... .*

<sup>7</sup> *suʔyéʔkʷss cə stitiqéwʔs ʔiʔ čúkʷs cə sčəʔkʷaʔyúʔs “wagon” ti snaʔátəŋs yaʔ.*

<sup>8</sup> *níʔ suʔənʔás nəxʷsúyəŋ ʔaʔ tiə súʔ ʔiʔ təs ʔaʔ tə sxʷʔiyás yaʔ kʷə nəsʔúqʷaʔ ʔiʔ čəq sʔcaʔyáwʔtxʷ cə čixʷəyáʔəwəʔ ʔaʔ cə qəyáxən.*

<sup>9</sup> *ʔiʔ níʔ suʔčijʔis ʔaʔ canu ʔiʔ sáyʔsiʔ tə stitiqéwʔ.*

<sup>10</sup> *ʔiʔ uʔxʷkʷátəŋ.*

<sup>11</sup> *ʔuʔłəŋ ʔuʔ xən čʔuʔ syáyact ʔawʔuʔmánʔ ʔuʔ sáyʔsiʔ cə stitiqéwʔ.*

<sup>12</sup> *ʔiʔ cəʔłəŋ ʔuʔ xən ʔuʔ syáyact cə.*

<sup>13</sup> *níʔ suʔnəxʷłiyáʔis canu xʷaniʔəm.*

<sup>1</sup> In the old days when we began to move and come... come moving from Deep Creek. [ES meant *čixʷəŋ* ‘Deep Creek’, but says *číqʷən* ‘shoulder’.]

<sup>2</sup> And there were only two white people.

<sup>3</sup> There were two together here at Elwha.

<sup>4</sup> And then... How would you say ‘lonesome’ now? Anyway he was lonesome.

<sup>5</sup> The brother was lonesome for his in-laws.

<sup>6</sup> So he got his horses ready and...

<sup>7</sup> His got his horses ready and he used his vehicle, “wagon” it’s called.

<sup>8</sup> He came along this road and got to where my brother was and there was a big barn inside the fence.

<sup>9</sup> And when they were near, the horses were scared.

<sup>10</sup> They were going crazy.

<sup>11</sup> They just did everything because the horses were very scared.

<sup>12</sup> They reared up and did everything.

14 ʔiʔ kʷónns cə kʷl̥éǫq.  
 15 kʷl̥éǫq sláni.  
 16 níʔ suʔxənʔáxʷs, “ʔaʔstúʔn̥ət cxʷ ʔayʷ  
 ʔənsxʷsáqʔ?  
 17 l̥áʔlaʔči. (And I think he invited her on the  
 wagon.)  
 18 ʔənʔá ʔúyʔ ʔaʔ tə.  
 19 ʔiʔ hiyáʔ st ʔúxʷ ʔaʔ kʷəsə nsʔúqʷaʔ ʔiʔ  
 kʷkʷéct cxʷ. Warm yourself up.”  
 20 níʔ suʔcíl̥əŋs cə kʷl̥éǫq ʔiʔ ʔənʔá q̥taʔáwəʔ ʔaʔ  
 cə wagon.  
 21 níʔ suʔúyʔs ʔiʔ ʔémət ʔaʔ cə sxʷcàʔwáçəns cə  
 sčaʔkʷaʔyúʔs.  
 22 ʔiʔ... ʔiʔ qʷiʔnówi cə xʷanítəm.  
 23 qʷiʔnówi cə kʷl̥éǫq.  
 24 ʔiʔ ʔáwə kʷaʔ táyəcəns.  
 25 ʔiʔ níʔ ʔuʔkʷéʔiʔts či sʔácss cə kʷl̥éǫq.  
 26 ʔiʔ kʷónns ʔáwənə sʔács.  
 27 ʔuʔčaʔscūm̥.  
 28 ʔəsʔuʔtuʔáys.  
 29 níʔ suʔsáyʔiʔs tə xʷanítəm ʔiʔ šisčəʔts cə  
 stitiqéw̥s ʔiʔ kʷənəŋúʔts.  
 30 níʔ suʔtəss ʔaʔ kʷi ʔáʔiŋs kʷi sʔúqʷaʔs.  
 31 ʔiʔ ʔuʔáwə c ʔáyuc̥t cə stitiqéw̥s.  
 32 ʔuʔtawʔiʔkʷiyaʔn̥éʔəŋt cə stitiqéw̥s.  
 33 xʷítəŋ xʷíyəŋ cə swəyq̥aʔ xʷanítəm.  
 34 xʷítəŋ qʷíŋi.  
 35 kʷánəŋət čəyəxʷ ʔaʔ cə ʔáʔiŋs cə sʔúqʷaʔs.  
 36 ʔiʔ níʔ suʔčixʷnún̥əʔts.  
 37 ʔiʔ kʷántəŋ ʔaʔ kʷi sʔúqʷaʔs.  
 38 ʔiʔ ʔuʔmán̥i ʔuʔ sáyʔiʔ ʔuʔl̥əŋ ʔuʔ qʷáči p̥áqʔ tə  
 sʔácss.  
 39 ʔuʔl̥əŋ ʔuʔ xʷənán̥ ʔaʔ ti p̥ípə ʔuʔp̥əqʔ.  
 40 mán̥i ʔuʔ sáyʔiʔ ʔiʔ sqiʔám̥i či sqʷáys yəcəm  
 kʷaʔ ʔəstún̥əʔts.  
 41 ʔiʔ níʔ suʔhiyáʔs ʔiʔ... kʷi sʔúqʷaʔs.  
 42 ʔiʔ ʔkʷéʔts cə sʔúqʷaʔs ʔiʔ čtáʔts, “ʔəstún̥əʔ cxʷ  
 ʔučʔ?”  
 43 ʔiʔ sqiʔám̥i či sqʷáys canu sáyʔiʔ.  
 44 kʷl̥híc ʔiʔ čaʔqʷaynún̥əʔt.  
 45 níʔ suʔyəcúʔts cə sʔúqʷaʔs, “kʷl̥éǫq kʷsə  
 ʔiʔáʔiʔ ʔaʔ kʷə nəwagon.  
 46 kʷl̥éǫq ʔiʔ ʔáwənə sʔácss ʔuʔčaʔscūm̥.”

13 So that white man was looking around.  
 14 And he saw an old person.  
 15 It was an old woman.  
 16 Then he said to her, “What are you doing  
 outside?”  
 17 It’s cold. (And I think he invited her on the  
 wagon.)  
 18 Come aboard.  
 19 And we’ll go over to my brother’s and you’ll  
 get warm. Warm yourself up.”  
 20 Then the old woman stood and came around  
 the wagon.  
 21 Then she boarded and sat on the seat of his  
 wagon.  
 22 And... and the white man spoke.  
 23 He spoke with the old person.  
 24 But she didn’t respond.  
 25 And then he peeked at the old woman’s face.  
 26 And he saw there was no face.  
 27 There was just bone.  
 28 The eyes were hollow.  
 29 The white man was scared and he beat his  
 horses and made them run.  
 30 Then he arrived at his brother’s house.  
 31 But he didn’t stop his horses.  
 32 His horses were still running.  
 33 The white man jumped down.  
 34 He jumped off.  
 35 He ran into his brother’s house.  
 36 He finally got inside.  
 37 His brother looked at him.  
 38 And he was so scared his face had turned  
 completely white.  
 39 It was exactly as white as paper.  
 40 He was so scared he couldn’t talk to tell what  
 happened.  
 41 And so he went and... his brother.  
 42 And he took his brother and asked him,  
 “What’s the matter with you?”  
 43 That scared one couldn’t talk.  
 44 After a long time he could finally talk.  
 45 Then he told his brother, “There’s an old  
 woman aboard my wagon.  
 46 She’s old and has no face, only bone.”  
 47 So his brother went outside.  
 48 His wife followed behind.

- <sup>47</sup> suʔhiyáʔs kʷi sʔúqʷaʔs sqíyŋ.  
<sup>48</sup> ʔiʔkʷáwəs cə slánis.  
<sup>49</sup> suʔ... níʔ suʔhiyáʔs sóq ʔaʔ cə ʔáʔiŋ ʔiʔ čtáts  
cə sʔúqʷaʔs, “ʔəxín kʷsi ʔay' cə kʷlčəq ʔiʔáʔil  
kʷi ʔaʔ tə nʔswagon?”  
<sup>50</sup> And... cə sʔúqʷaʔs, xənəŋ' ʔaʔ “ʔáwənə q'  
ʔiʔáʔil ʔaʔ cə nʔswagon.  
<sup>51</sup> ʔáwənə.”  
<sup>52</sup> ʔuʔcəw'kʷlə.  
<sup>53</sup> She disappeared.

- <sup>49</sup> So... then they went out of the house and he  
asked his brother, “Where is the old woman who  
was aboard your wagon?”  
<sup>50</sup> His brother, he said, “There was no one at all  
aboard your wagon.  
<sup>51</sup> Nothing.”  
<sup>52</sup> She disappeared.  
<sup>53</sup> She disappeared.

### 37 A Ghost at a Dance

čacmaŋcút Ed Sampson, Sr.

October 13, 1993

GhostAtDance.mp3

This second in the series of ghost stories told by čacmaŋcút involves the same old woman with only bones for a face as the ghost in the wagon of the first story. In this story, one of Ed's cousins is hosting a dance party at his house. The person that sees the ghost woman is, as in the first story, a white man. He leaves the dance to go out back and have a smoke. The old woman is sitting on a log pile. He peeks at her face and sees only bone. He quickly grabs his hat and coat and leaves. He is never seen again.

This was not a traditional dance, but a party with natives and white people dancing to recorded big band music. This was, according to Adeline Smith, a very popular activity in the 1930's. The dance would be held at a different person's house each week. This was one of the rare situations where natives and whites socialized.

<sup>1</sup> ncäxw ʔaʔ kʷi sʔuʔúʔi ʔuʔ sʔíct ʔənʔá.  
<sup>2</sup> ʔənʔá ʔaʔ tiə sʔwʔáʔaʔi ʔaʔ tiə ʔáynəkʷ.  
<sup>3</sup> ʔiʔ qʷiʔéʔiʃ ʔaʔ či sʔwʔanítmət sqʷəyáyəš.  
<sup>4</sup> hiyáʔ ʔaʔ kʷi sʔwʔiyás ʔaʔ kʷə nəšʔúqʷaʔ yaʔ,  
 Wilson Charles.  
<sup>5</sup> ʔiʔ mánʔ ʔuʔ ŋə́nʔ canu qʷiʔéʔiʃ, xʷiyanítəm,  
 ʔəyčtáyŋəxʷ.  
<sup>6</sup> ʔiʔ náʔcúʔ cə xʷanítmət sʔéʔs či snuʔhiyáʔs  
 sqíyŋ ʔiʔ ʔəʔsmánəš.  
<sup>7</sup> ʔəʔsmanəšáyŋən.  
<sup>8</sup> suʔsqéyŋs ʔiʔ hiyáʔ čayəqʷaʔáwəʔ ʔaʔ cə  
 ʔáʔyəŋ.  
<sup>9</sup> ʔiʔ smaʔkʷəyéʔč cə ʔúʔʔaʔ qʷaʔyəqʷáhiʔ.  
<sup>10</sup> suʔxʷənúʔəsəŋs cə xʷanítmət ʔəʔsmánəš ʔaʔ cə  
 qʷaʔyəqʷáhiʔ.  
<sup>11</sup> ʔiʔ kʷónns cə ʔəčtáyŋxʷ ʔaʔáʔmət.  
<sup>12</sup> scəʔcəʔwáʔč ʔaʔ cə qʷaʔyəqʷáhiʔ.  
<sup>13</sup> ʔiʔ níʔ suʔhiyáʔs ʔúʔxʷ číŋəct ʔiʔ kʷónns cə.  
<sup>14</sup> níʔ suʔčíŋis ʔiʔ kʷónns ʔaʔ či slánis, kʷʔéčəq  
 sláni.  
<sup>15</sup> ʔiʔ ččəsaʔqʷ ʔaʔ cə híkčəm ʔiʔ ʔəskʷáʔkʷi tə  
 sʔácss ʔaʔ cə scəsaʔqʷs.  
<sup>16</sup> ʔiʔ níʔ suʔcəqʷúsəŋs cə xʷanítmət.  
<sup>17</sup> ʔiʔ kʷəyíts či sʔácss cə kʷʔéčəq.  
<sup>18</sup> ʔiʔ kʷónns xʷənʔáŋ ʔaʔ cə ʔiʔčáʔi kʷónnəxʷ.  
<sup>19</sup> ʔáwəŋə ʔəsʔács ʔuʔčəʔscúmʔ.  
<sup>20</sup> níʔ suʔ... ʔáwə c čəʔipčt či sštəŋs ʔiʔʔáʔyáyš.  
<sup>21</sup> ʔiʔ níʔ suʔčixʷnúŋəts ʔiʔ ʔkʷəts cə scəsaʔqʷs  
 ʔiʔ tə kapús.

<sup>1</sup> It was one time when we first moved and came here.  
<sup>2</sup> We came here to where we are today.  
<sup>3</sup> And we were dancing at the white man style dance.  
<sup>4</sup> They went to my late cousin Wilson Charles's place.  
<sup>5</sup> Very many people were dancing, white people, Indians.  
<sup>6</sup> One of the white men wanted to kind of go outside and smoke.  
<sup>7</sup> He wanted to smoke.  
<sup>8</sup> He went outside and went to the back of the house.  
<sup>9</sup> A bunch of small logs were piled up.  
<sup>10</sup> The white man who was smoking was facing the small logs.  
<sup>11</sup> He saw a person sitting.  
<sup>12</sup> She was sitting on the small logs.  
<sup>13</sup> Then he went over near it and saw it.  
<sup>14</sup> Then he went close and saw that it was a woman, an old woman.  
<sup>15</sup> She had a bandana on her head, and her face was hidden by her head covering.  
<sup>16</sup> Then the white man looked down.  
<sup>17</sup> He peeked at the face of the old woman.  
<sup>18</sup> And he saw one like that one before had seen.  
<sup>19</sup> There was no face, only bone.  
<sup>20</sup> He didn't turn around but walked backwards.  
<sup>21</sup> He got back inside and took his hat and coat.  
<sup>22</sup> He ran out to his car outside.

- 22 s... k<sup>w</sup>ánəŋət sqéyŋ ʔúx<sup>w</sup> ʔaʔ k<sup>w</sup>i s...  
 sčaʔk<sup>w</sup>aʔyúls sqaʔáwəł.
- 23 ʔiʔ ʔuʔłəŋ ʔuʔ čəncčt ʔaʔ cə q<sup>w</sup>iʔéʔiš.
- 24 k<sup>w</sup>ánəŋət sqíyŋ.
- 25 tós ʔaʔ cə sčaʔk<sup>w</sup>aʔyúls ʔiʔ ʔúył ʔiʔ k<sup>w</sup>əŋəŋútt  
 canu sčaʔk<sup>w</sup>aʔyúls.
- 26 ʔiʔ níł suʔhiyáʔs łaʔtáwn ʔaʔ c sx<sup>w</sup>ʔiyás ti  
 sk<sup>w</sup>áʔs ʔáʔiŋs.
- 27 ʔiʔ níł suʔ... ʔiʔ ʔáwə yaʔ c k<sup>w</sup>əŋəŋ k<sup>w</sup>inu  
 x<sup>w</sup>aníətəm.
- 28 mán' ʔuʔ sáyšiʔ.
- 29 ʔáwə c həwíyŋ.
- 30 ʔáwəŋə. ʔáwə łáy táči ʔaʔ tə sx<sup>w</sup>ʔáłaʔł.
- 31 ʔuʔmán' ʔuʔ sáyšiʔ ʔəwə łáy c ʔəŋʔá həwíyŋ  
 ʔáłaʔ tiə sx<sup>w</sup>ʔəłáʔł and a...
- 32 níł nóčuʔ.
- 33 náʔčuʔ k<sup>w</sup>əŋnəx<sup>w</sup> cə k<sup>w</sup>łčəq ʔáwəŋə sʔácss.
- 23 He completely squeezed himself through the  
 dancers.
- 24 He ran outside.
- 25 He got to his car and got in, and he started his  
 car.
- 26 Then he went to town where his own house  
 was.
- 27 And then... and that white man was never  
 seen again.
- 28 He was very scared.
- 29 He never came back.
- 30 Nothing. He never came back here to our  
 place again.
- 31 He was so scared he never came back again  
 here to our place and a...
- 32 That's another one.
- 33 That's another person that saw the old lady  
 with no face.

### 38 A Ghost on the Path to the Well

čacmačcút Ed Sampson, Sr.

October 13, 1993

GhostOnPathToWell.mp3

This third in the series of ghost stories features the same old, faceless woman as the first two stories. As in the first two stories, the person who sees the ghost is an outsider. In each of the first two stories, it was a x<sup>w</sup>anítəm, an Anglo white man. In this story, it is a Mexican, who happened to be Ed's son-in-law and was living with Ed and Hazel at Elwha. Adeline and Bea remembered the young man fondly saying he was always ready to help with any chore. There's a Klallam saying used to refer to anyone who is hard-working: čáy ʔuʔx<sup>w</sup>ənáŋ ʔaʔ čí méksəkən.

In this story, the young man offers to go start the pump for Hazel so that she can have water to prepare supper for the more than 30 family members living at their house. The pump was a long way down a path from the house. On the way, the young man sees an old lady sitting on the path. He speaks to her, but she does not reply. He peeks at her face and sees only bone. In fear, he walks backwards to the house. It is a while before he can speak and tell what happened. When Ed goes to look for the old lady, she has disappeared.

Clearly Ed has told these stories many times. In the middle of this story, at line 47 right after the young man looks at the bone face of the old lady, Ed mistakenly switches back into the second story, A Ghost at a Dance, at about line 24 of that story. He continues that story for a few sentences, then after line 52, he realizes his mistake and continues the story right from where he left off.

- 1 ʔiʔ k<sup>w</sup>i sʔuʔúʔ ʔaʔ ʔuʔ sɣíct ʔiʔənʔá ʔiʔ  
ʔuʔmán' ʔaʔ ʔuʔ... ʔáwəné sčáy.
- 2 ʔuʔxənə ʔuʔ ʔáwəné sʔíłəns.
- 3 ʔáwəné táłəs.
- 4 ʔuʔxən' ʔənəŋənaʔł, sčučutáyəł ʔiʔ cə  
ʔənəŋənaʔs słáyéʔłqł.
- 5 ʔiʔ huʔáʔič ʔaʔ k<sup>w</sup> łx<sup>w</sup>łśáʔ čaʔsčəyəx<sup>w</sup> ʔaʔ cə  
łúłáʔ ʔáʔiŋł.
- 6 ʔuʔxən' ʔuʔ ʔiyáʔ.
- 7 ʔiʔ ʔəsčéʔyəx<sup>w</sup> ʔaʔ k<sup>w</sup>əšə...
- 8 ʔəsčéʔyəx<sup>w</sup> ʔaʔ... I guess... I guess they'll  
understand English, innit, if I put it in there?
- 9 ʔəsčéʔyəx<sup>w</sup> cə məsíns níł k<sup>w</sup>aʔnaʔŋút ti q<sup>w</sup>úʔ  
ʔúx<sup>w</sup> ʔaʔ cə ʔáʔiŋ.
- 10 ʔiʔ máʔk<sup>w</sup>ł cə nəcúʔ haʔyáʔwəns canu məsíns.
- 11 ʔiʔ húy ʔəł ʔuʔhiyáʔəs ti k<sup>w</sup>əyəxčútt ʔaʔ ʔuʔáy'  
ʔiʔk<sup>w</sup>aʔnəʔŋət.
- 12 ʔiʔ ʔuʔəyŋiçt ti suʔčúŋəts ti q<sup>w</sup>úʔ.
- 13 ʔiʔ ʔáwə k<sup>w</sup>ə... ʔáwə k<sup>w</sup>aʔ čúŋəts tə q<sup>w</sup>úʔ ʔaʔ  
cə smamáʔk<sup>w</sup>ł cə nəcúʔ haʔyáʔwəns.
- 14 ʔiʔ... What do you say now?
- 15 ʔiʔ k<sup>w</sup>úk<sup>w</sup> cə nslániʔ ʔaʔ tə təŋiʔŋínəŋ cə  
ʔuʔxən' tx<sup>w</sup>huʔáʔič łx<sup>w</sup>łśáʔ ʔəçłtáyəx<sup>w</sup>.
- 16 ʔiʔ słéʔs čí q<sup>w</sup>úʔ.

- 1 When we first moved here there were... no  
jobs at all.
- 2 There was absolutely no food.
- 3 They had no money.
- 4 There were all of our children, our in-laws and  
all of their young children.
- 5 There were over thirty of us in our little house.
- 6 They were all there.
- 7 And it was broken down, the...
- 8 It was broken... I guess... I guess they'll  
understand English, innit, if I put it in there?
- 9 The machine for running water to the house  
was broken.
- 10 One part of that machine was broken.
- 11 And only when they'd go and shake it and it  
would be running well.
- 12 And it would pump the water by itself.
- 13 And it would never... it would never pump  
the water because one part was broken.
- 14 And... What do you say now?
- 15 My wife cooked supper for all of more than  
thirty people.
- 16 She needed water.
- 17 The water didn't run because the pump was  
broken.

17 ʔiʔ ʔáwə kʷaʔ kʷánəŋəts cə qʷúʔ ʔaʔ cə smamáʔkʷl cə čaʔŋəyú ʔaʔ ti qʷúʔ.  
 18 húy ʔəʔ ʔuʔhiyáʔəs tinu náʔcúʔ ʔiʔ kʷəyəxćútt cə məšins.  
 19 ʔiʔ níʔ suʔ...  
 20 ʔiʔ sʔléʔs či qʷúʔ cə nslániʔ ʔiʔ ʔənʔá čʔiya ʔaʔ cə sxʷʔiyas či skʷúkʷs caʔ či sʔlən.  
 21 ʔiʔ hiyáʔ txʷʔúxʷ ʔaʔ cə súʔ či sqíyŋs.  
 22 ʔiʔ hiyáʔ ʔúxʷ ʔaʔ kʷə sxʷʔiyás kʷsə məšín.  
 23 ʔiʔ ʔuʔxənʔ tə ʔəŋŋənaʔ ʔiʔ tə sćutáyəʔ ʔiʔ tə sʔayčəʔʔqʔ ʔuʔ ʔsčəyʔxʷ ʔaʔ cə náćuʔ.  
 24 níʔ suʔ...  
 25 ʔiʔ naʔcǎʔuŋxʷ yaʔ tə swəyqəʔs kʷsə náʔcúʔ ʔənaʔ.  
 26 čtáts cə táns, “txʷiʔtxʷixʷən cxʷ ʔayʔ”  
 27 ʔaʔstúʔŋəʔ cxʷ ʔayʔ?”  
 28 níʔ suʔxənʔáxʷs canu naʔcǎʔəwŋəxʷ, “nəsʔéʔ kʷə či qʷúʔ ʔiʔ ʔáw kʷaʔ kʷánəŋəts.  
 29 ʔuʔhúy kʷaʔ hiyáʔ... hiyáʔən ʔiʔ kʷəyəxćúttxʷ ʔiʔ čaʔkʷánəŋəʔ tə qʷúʔ.”  
 30 níʔ suʔqʷáys cə naʔcǎʔəŋəxʷ, “ʔóctxʷ hiyáʔ, nətán.  
 31 ʔəctíxʷ hiyáʔ kʷəyəxćúttxʷ.”  
 32 níʔ suʔhiyáʔs kʷi naʔcǎʔəŋəxʷ méksəkən.  
 33 ʔuʔyéyʔ canu sxʷʔiyás cə kʷaʔnaʔŋútxʷ ti qʷúʔ.  
 34 ʔiʔ... I don’t know how to say “half way”.  
 35 ʔiʔ níʔ suʔhiyáʔs ʔiʔsótəŋʔ canu swéʔwəs ʔiʔnəxʷsəʔúʔijʔ ʔaʔ cə saʔsúsl.  
 36 ʔiʔ níʔ suʔcǎŋis ʔaʔ cə sxʷʔiʔúʔuxʷs.  
 37 ʔiʔ kʷəŋns cə kʷlčəq.  
 38 kʷlčəq sláni.  
 39 suʔčtáts, “ʔaʔstúʔŋəʔ cxʷ ʔayʔʔənisuʔʔəsáqʔ.  
 40 čəyəxʷ ʔiʔ sxʷʔiyás či nskʷkʷóct.  
 41 sxʷʔiyás či kʷəwəŋ.”  
 42 níʔ suʔ... níʔ suʔáwəs kʷaʔ táyəcəns cə kʷlčəq.  
 43 ʔiʔ níʔ suʔʔáys ʔuʔ cǎqʷúšəŋ ʔiʔ kʷéʔits kʷhi sʔácss cə kʷlčəq.  
 44 níʔ suʔkʷəŋnəxʷs ʔiʔ ʔáwənə sʔiqʷs ʔaʔ cə sʔácss.  
 45 ʔuʔčaʔscǔm.  
 46 níʔ suʔmánʔs ʔuʔ sáyisʔ.

18 It was only when someone would go and start the machine.  
 19 And then...  
 20 My wife wanted the water to to come from there to where she was going to cook the food.  
 21 She went toward the door to the outside.  
 22 She went to where the machine was.  
 23 And all of our children and in-laws and their children were inside the one.  
 24 Then...  
 25 The husband of one of our daughters was a foreigner.  
 26 He asked his mother(-in-law), “Where are you going?”  
 27 What are you doing?”  
 28 She said to the foreigner, “I need water, but it won’t run.  
 29 Only when... I go shake it will the water run.”  
 30 Then the foreigner said, “Let me go do it, Mom.  
 31 Let me go shake it.”  
 32 Then the foreigner, Mexican, went.  
 33 It was far where it made the water run.  
 34 And... I don’t know how to say “half way.”  
 35 And so that young man went walking going along the path.  
 36 And then he got close to where he was going.  
 37 And he saw an old person.  
 38 It was an old lady.  
 39 So he asked her, “What are you doing outside?”  
 40 Come in and be where you can get warm.  
 41 Where it’s warm.”  
 42 Then... then the old lady didn’t respond.  
 43 He also looked down and peeked at the face of the old lady.  
 44 Then he saw it and there was no flesh on her face.  
 45 It was only bone.  
 46 Then he was very scared.  
 47 He ran in to where they were dancing. [Here ES switches to the ghost at a dance story.]  
 48 He took his coat and his hat and ran outside to his car and went home.  
 49 He went to his where his own house was in town.

47 kʷánəŋət čǝyəxʷ ʔaʔ tə sxʷʔiyás tə  
qʷəyéʔiš. [Here ES switches to the ghost at a  
dance story.]

48 ʔiʔ ʔkʷəts cə kapús ʔiʔ tə sčəsaʔqʷs ʔiʔ  
kʷánəŋət sqiyŋ ʔúxʷ ʔaʔ kʷsə sčəʔkʷaʔyúts ʔiʔ  
hiyáʔ túkʷ.

49 ʔúxʷ ʔaʔ tə sxʷʔiyás či skʷáʔs ʔáʔiŋs ʔaʔtáwn.

50 níʔ ʔiʔkʷáwəs kʷəŋəŋs ʔáwə ʔáy c ʔəŋʔá  
həwéyŋ.

51 mán ʔuʔ sáyšiʔ.

52 Oh, I'm getting mixed up. I'm telling over  
that first story.

53 níʔ suʔkʷéʔits tsə kʷlčəq ʔaʔáʔmət ʔaʔ cə  
saʔsúsl.

54 ʔiʔ kʷəŋns cə sʔácss ʔiʔ ʔáwəŋə slíqʷs tə  
sʔácss ʔuʔčəʔscūm.

55 ʔiʔ ʔuʔmán ʔuʔ sáyšiʔ cə swéʔwəs.

56 mán ʔuʔ sáyšiʔ.

57 ʔiʔ ʔáwə c čəyəs ʔiʔ štəŋ.

58 húy č ʔuʔ ʔiʔʔáʔyáys ʔiʔ uʔtəs ʔaʔ tə ʔáʔiŋl.

59 níʔ suʔčəyəxʷs ʔiʔ ləŋ ʔuʔ pəq.

60 níʔ nuʔpəq ʔaʔ či xʷanítəm.

61 And then they...

62 ʔuʔmán ʔuʔ sáyšiʔ ʔuʔ ləŋ ʔuʔ qʷáči. That's  
the word for it 'qʷáči'.

63 And... ʔiʔ ʔáwə kʷaʔ qʷáys.

64 ʔəsqiʔáʔəm či sqʷáys ʔawimán ʔuʔ sáyšiʔ.

65 ʔuʔʔ... ʔkʷətəŋ wuʔ ʔaʔ tsə kʷlčəq kʷi sqʷáys  
yaʔ.

66 ʔiʔ kʷlʔuʔhíc ʔiʔ čəʔqʷaynəŋət.

67 ʔiʔ níʔ suʔyəcəms ʔaʔ či sʔiyaʔs kʷsi kʷlčəq  
ʔiʔaʔáʔmət ʔaʔ tə saʔsúsl ʔáwəŋə sʔácss  
ʔuʔčəʔscūm.

68 níʔ nsuʔsqiyŋ ʔiʔ hiyáʔ cŋ kʷəŋət či kʷəŋns cə  
swéʔwəs.

69 ʔiʔ ʔáwəŋə kʷlə.

70 ʔáwəŋə ʔiyaʔ ʔaʔ cə sxʷʔiyáʔs či sʔəŋʔáxʷs  
canu swéʔwəs ʔaʔ či sʔiyaʔs kʷsi kʷlčəq.

71 ʔəwəŋə. ʔuʔčəwʔkʷlə.

50 Then like the one who saw it before, he never  
came back again.

51 He was very scared.

52 Oh, I'm getting mixed up. I'm telling over  
that first story.

53 Then he peeked at the old woman sitting by  
the path.

54 Then he saw it and there was no flesh on her  
face only bone.

55 And the young man was very scared.

56 He was very scared.

57 And he didn't turn around and walk.

58 He only walked backwards until he got to our  
house.

59 Then he came in and he was completely  
white.

60 He was a white as a white man.

61 And then they...

62 He was very scared and completely pale.  
That's the word for it 'pale'.

63 And he never talked.

64 He couldn't talk because he was so scared.

65 I wonder if that old lady took his voice.

66 After quite a while he managed to talk.

67 And then he told about the old woman that  
had no face only bone who was sitting there on  
the path.

68 Then I went out to go look at what the young  
man saw.

69 And she wasn't there.

70 There was nothing where the boy said the old  
lady was.

71 There was nothing. She disappeared.

### 39 A Little Girl Sees the Ghost

ćacma?cút Ed Sampson, Sr.

October 13, 1993

LittleGirlSeesGhost.mp3

In this fourth of the series of ghost stories told by ćacma?cút, the same fleshless, bone-faced old woman is seen by a little girl—another outsider. Adeline and Bea think that the girl in this story must be Martha, who was the daughter or sister of a fellow named Percy Heath.

<sup>1</sup> ʔi? ncáx<sup>w</sup> slúyənəŋs k<sup>w</sup>li qǎ?ŋi? sŋəná?əŋəs ya?  
ʔa? k<sup>w</sup>li nətán.

<sup>2</sup> ʔi? lúyənəŋ ʔa? cə sča?k<sup>w</sup>a?yúls či sláyě?łqł  
ʔəł sk<sup>w</sup>úk<sup>w</sup>ələs.

<sup>3</sup> ʔi? níl su?štəŋs č?iyá? cə táwn.

<sup>4</sup> čša?čix<sup>w</sup>ícən ʔən?á stəŋ lā?é?łx<sup>w</sup>a?

<sup>5</sup> ʔi? láy təs ʔa? k<sup>w</sup>i sx<sup>w</sup>?iyas k<sup>w</sup>i nəs?úq<sup>w</sup>a?

<sup>6</sup> ʔu? láy ʔu? ʔiyá ʔa? cə sx<sup>w</sup>?iyas ʔa? cə  
k<sup>w</sup>ónnəx<sup>w</sup>s cə x<sup>w</sup>anítəm.

<sup>7</sup> níl su?i?šətəŋs k<sup>w</sup>li?lálčct.

<sup>8</sup> k<sup>w</sup>li?lálčct ʔi? níl su?yóqs ʔa? cə sɣca?yǎwtx<sup>w</sup>  
ʔi? k<sup>w</sup>ónns tsə k<sup>w</sup>lčóq ʔa?á?mət.

<sup>9</sup> ʔiwəl ʔa? tə súł.

<sup>10</sup> su?k<sup>w</sup>é?its cə s?ácss cə s?áwəs k<sup>w</sup>a? q<sup>w</sup>áys tsə  
k<sup>w</sup>lčóq, ʔáwə k<sup>w</sup>a? táycəns.

<sup>11</sup> su?k<sup>w</sup>é?its cə s?ácss ʔi? k<sup>w</sup>ónns ʔáwənə.

<sup>12</sup> ʔu?ča?scūm či s?ácss.

<sup>13</sup> ʔi? ʔáwə c slé?s či sáyši?s k<sup>w</sup>lə qǎ?ŋi.

<sup>14</sup> su?húys ʔu? štəŋ sx<sup>w</sup>lúyss.

<sup>1</sup> Once there was an abandoned girl who was  
taken in by my mother.

<sup>2</sup> And she missed the school bus.

<sup>3</sup> And so then she walked from there in town.

<sup>4</sup> She came walking from Port Angeles to  
Elwha.

<sup>5</sup> And she again got to where my brother was.

<sup>6</sup> She also was there where the white man saw it.

<sup>7</sup> She was walking and it was already getting  
dark.

<sup>8</sup> It was getting dark and she got up to the barn  
and saw the old lady sitting.

<sup>9</sup> She was beside the road.

<sup>10</sup> So she peeked at the face of the old lady who  
never talked, never responded.

<sup>11</sup> So she peeked at her face and saw nothing.

<sup>12</sup> Her face was just bone.

<sup>13</sup> And the girl didn't want to be scared.

<sup>14</sup> So she just walked leaving her.

## 40 Hazel Sees a Ghost

ճաճմաճուճ Ed Sampson, Sr.

October 13, 1993

HazelSeesGhost.mp3

In this fifth of the series of ghost stories, it is the ghost, not the witness, that is the outsider. The witness this time is Hazel Sampson, Ed's wife, and the ghost is different from the old, faceless lady of the first four stories. In this story, Ed is on the beach gathering firewood. Hazel arrives and several times sees a white woman watching Ed from the bushes. When he goes to investigate, there is no woman.

<sup>1</sup> Ղի՞ կ՞ալու՞...

<sup>2</sup> նի՛ ղու՛նաճ՛... նի՛ ղու՛նաճ՛ ղա՞ տսօ կ՞ալճօզ.

<sup>3</sup> Լա՞ճայի՛ւս՝ Են ղի՛յա՞ ղա՞ տսօ Կա՞ճու.

<sup>4</sup> Ղի՞ հի՛յա՞ ղե՛կա՛նայօղ Ե՛ս նս՛լանի ղա՞ ճի ս՞ի՛ւն.

<sup>5</sup> ղու՞ճաճնձա՛ւ Են կ՞ա՞ ղի՞ հօ՛ւե՛յղ ղի՞  
Լայու՛ճի.

<sup>6</sup> նի՛ նսու՞յիւ՛... ղի՛ւե՛կա՛լ Ե՛ս սճի՛ւլ Լա՞ճի՛ւն.

<sup>7</sup> նի՛ սու՞հի՛յա՞՛ս կ՞ա՞ Լա՞ճա՛ւն.

<sup>8</sup> Ղի՞ ճաճնձա՛ւ Են կ՞ա՞ ղի՞ հօ՛ւե՛ս ղա՞նձա՞ ճի՞ ղի՞

ղա՞նձա՞ կ՞ա՞ Ե... ղա՞նձա՞ կ՞ա՞ Ե ղա՞նձա՞.

<sup>9</sup> Ղի՞ կ՞աճնձա՞ղ Ե՛ս նսճի՛ւն Ե՛ս սճի՛ւլ ճի՞յա տսօ  
Կա՞ճու՞.

<sup>10</sup> Ղի՞ ղա՛ւա՛նօ.

<sup>11</sup> ղա՛ւ Ե ղա՞նձա՞ կ՞աճօ ղա՞նձա՞.

<sup>12</sup> ղու՞ի՞ղի՞հի՞ ղա՞ տսս.

<sup>13</sup> Ղի՞ նի՛ սու՞կա՛ննա՛ւս ղա՞նձա՞ ճի՞.

<sup>14</sup> Ղի՞ կ՞ա՛ննս Ե՛ս ս՛լանի.

<sup>15</sup> կ՞ա՞ղի՛ւն յի՛ւն Են.

<sup>16</sup> կ՞ա՞ղի՛ւն յի՛ւն ղա՞ Ե՛ս ս՛լանի.

<sup>17</sup> նի՛ սու՞նձա՛ս ղի՞ճա՛ճի Ե՛ս նս՛լանի.

<sup>18</sup> Լայու՛ճս Ե՛ս սճա՞կա՞ղի՛ւս ղի՞ ճաճնձա՞ղ Են, “ղօ,  
նե՞ ղի՞ ճի նի՛...” heh, I couldn't think of  
“company”

<sup>19</sup> նսու՞ճաճնձա՞ղ ղա՞ Ե՛ս ս՛լանի կ՞աճօ կ՞ա՞ղի՛ւն.

<sup>20</sup> “կ՞ա՞ղի՛ւն Ե՛ս.”

<sup>21</sup> սու՞ճաճնձա՛ւ, “ղա՛նի կ՞ա՛սի՞”

<sup>22</sup> “ղի՛յա՛լ ղա՞ կ՞ա՛սի... ղի՛յա՞ ղա՞ տսօ ղի՛ւե՛կա՛լ կ՞ա՛յ.

<sup>23</sup> նի՛ սա՞ղի՛յա՛ս սկա՞ղի՛ւն.

<sup>24</sup> կ՞ա՞ղի՛ւն Ե՛ս.”

<sup>25</sup> նի՛ սու՞... նի՛ նսու՞նձա՛ւ ղի՞ճա՛ճի ղա՞ կ՞ա՛սի կ՞ա՞

սճի՛ւն կ՞ա՞ Կա՛նս ճի կ՞ա՞ղի՛ւն.

<sup>26</sup> Ղի՞ ղա՛ւա՛ն.

<sup>27</sup> նի՛ նսու՞նձա՞ղ ղա՞նձա՛ւ Ե՛ս նսճի՛ւլ

ղու՞ա՞ղի՛ւն ղա՞ Ե՛ս սճա՞կա՞ղի՛ւն.

<sup>1</sup> And...

<sup>2</sup> There was a different... there was another old lady.

<sup>3</sup> I was cutting wood on the beach.

<sup>4</sup> And my wife went to buy food.

<sup>5</sup> I told her that when she comes back, stop.

<sup>6</sup> Then you board... then we'll load the wood being cut.

<sup>7</sup> Then she went to town.

<sup>8</sup> I told her that when she comes home, bring me... bring me our son.

<sup>9</sup> And he'll help me carry the wood up from the beach.

<sup>10</sup> But there were none.

<sup>11</sup> Our son didn't come.

<sup>12</sup> She got there alone.

<sup>13</sup> And she saw her coming closer.

<sup>14</sup> And she saw a woman.

<sup>15</sup> She was peeking at me.

<sup>16</sup> The woman was peeking at me.

<sup>17</sup> Then my wife came and got there.

<sup>18</sup> She stopped the car and told me, “Oh, there's your...” heh, I couldn't think of “company”

<sup>19</sup> She told me about the woman peeking.

<sup>20</sup> You're being peeked at.

<sup>21</sup> So I said, “Where is she?”

<sup>22</sup> “There in... She's there in the thick brambles.

<sup>23</sup> That's where she was peeking.

<sup>24</sup> She was peeking at you.”

<sup>25</sup> Then... then I looked around for her,

whatever, whoever was peeking.

<sup>26</sup> And there was nothing.

<sup>27</sup> Then I went ahead and brought up my firewood and loaded it into our car.

<sup>28</sup> And then my wife said, “There she is peeking again.”

28 ʔiʔ níl suʔqʷáys cə nsláni, “ʔiʔáʔaʔ ʔáʔy  
kʷaʔyóyu.  
29 ʔiʔáʔaʔ?”  
30 ʔiʔ túxʷ ʔuʔ húyʔtə nsʔaʔyəʔtəyʔéʔčəŋ ʔaʔ cə  
sčúʔ.  
31 ʔiʔ xənʔáxʷ cn, “ʔúyəʔ ʔaʔ cə nšcaʔkʷaʔyúʔ  
ʔiʔ ŋəxáct hiyáʔ kʷéʔit kʷónt kʷaʔ stánəs kʷaʔ  
níʔs cán.”  
32 níl suʔtəʔsl ʔaʔ tə sxʷʔiyás či skʷaʔyóyus.  
33 ʔi ʔáwənaʔ.  
34 ʔáwəna ʔiʔ níl nsuʔčəxčŋín ʔaʔ či sníʔs ixʷ cə  
xʷiyánítəm.  
35 I don’t know how to say ‘farmers’ in our  
language.  
36 nəxčŋín ʔaʔ či sníʔs čsxʷʔiyas ʔaʔáʔiŋs cə  
xʷiyánítəm.  
37 ʔiʔ hiyáʔ ixʷ ʔúxʷ ʔaʔ tə súʔ ʔiyáʔəŋ ʔaʔ činu  
pípə.  
38 suʔŋəxáctʔ yaʔ ʔiʔ ʔáwəna kʷtə.  
39 ʔáwə c čiʔəkʷíct.  
40 ʔiʔ ʔáwəna kʷi ʔiyá cə sxʷʔiyás či sʔəʔʔúxʷəŋs  
cə pípəs.  
41 níl yaʔ nəcúʔ.  
42 níl yaʔ nəcúʔ snúʔnəkʷ.

29 Here she is.”  
30 I had just finished loading the wood.  
31 And I said to her, “Get in your car and hurry  
to go peek and look at whatever, whoever it is.”  
32 Then we got to where she was peeking.  
33 And there was nothing.  
34 There was nothing and I thought it must be  
the white people.  
35 I don’t know how to say ‘farmers’ in our  
language.  
36 I thought they were from the white people’s  
house.  
37 And she must have gone to the road looking  
for some mail.  
38 We hurried but there was no one.  
39 She didn’t pass by.  
40 There was no one there where they put their  
mail.  
41 That was another one.  
42 That was another ghost.

## 41 A Ghost Owl Singing Hymns

čac̣maʔcút Ed Sampson, Sr.

October 13, 1993

GhostOwlSingingHymns.mp3

In the sixth of the series of ghost stories, a ghost appears to maʔmixʷáʔ Richard Sampson (1924–2011). He was a fluent speaker of Klallam—the first person I heard speak the Klallam language—and the last occupant of the ancient Klallam village of čixʷicən at the base of Ediz Hook in Port Angeles. When his family and other Klallam families were removed from the area during World War II, he stayed as close as he could to the area in a small apartment just off the spit. Ed and Richard were distant cousins, sharing a háʔkʷiyaʔqʷ, great-great-grandparent.

In this story, a screech owl appears as the ghost. Richard Sampson hears, then sees an owl singing a Shaker song in the voice of the mother of Rosalie, a woman who had recently died.

<sup>1</sup> ʔiʔ kʷi scáʔiʔs yaʔ kʷə Richard Sampson ʔaʔ...  
ʔiʔšótəŋ yaʔ ʔəl hiyáʔəs ʔúxʷ ʔaʔ kʷə səxʷʔiyás  
či sʔúyʷs ʔaʔ tə scəʔkʷaʔyúʷ ʔəl hiyáʔəs čáy.

<sup>2</sup> kʷaʔčiyʷ ti sštəŋs.

<sup>3</sup> twəwłác.

<sup>4</sup> ʔiʔ ʔáy ʔuʔ kʷluʔłác ʔəl čəŋəs ʔiʔuʔšótəŋ.

<sup>5</sup> šótəŋ. ʔáwəŋə scəʔkʷaʔyúʷs.

<sup>6</sup> níʔ suʔncáxʷs ʔiʔšótəŋ ʔaʔ tə kʷaʔčiyʷʔiʔ cčəʔiŋ  
ʔaʔ tə súʷ.

<sup>7</sup> cčəʔiŋ ʔiʔ ʔiyá ʔaʔ tə scáʔcáʔ

sqaʔyaʔqiyáyihəxʷ.

<sup>8</sup> níʔ suʔiʔcícəʔyənʷs.

<sup>9</sup> ʔiʔ ʔəyánəs kʷsi slániʔ títəʔyəmʷ stéʔwiʔəl. [tape  
change]

<sup>10</sup> ʔiʔusələŋ ʔuʔ títəʔyəmʷ cə slániʔ.

<sup>11</sup> níʔ suʔhiyáʔs ʔiʔ təs ʔaʔ sxʷʔiyás títəʔyəmʷ cə  
slániʔ.

<sup>12</sup> ʔiʔuʔsələŋ ʔuʔ títəʔimʷ.

<sup>13</sup> ʔiyá ʔaʔ cə sqaʔyaʔqiyáyihəxʷ.

<sup>14</sup> suʔhiyáʔs qtaʔáwəl ʔaʔ cə sqaʔyaʔqiyáyihəxʷ.

<sup>15</sup> ʔiʔáʔts ʔiʔ kʷəŋns.

<sup>16</sup> skʷəyəxʷ.

<sup>17</sup> skʷəyəxʷ ʔiʔ ʔuʔxčtís cə stítəʔyəmʷs cə  
skʷəyəxʷ.

<sup>18</sup> čʔiyá ʔaʔ cə tlnáʔəč kʷhi slániʔ čtítəʔimʷ yaʔ ʔəl  
čəŋəŋəs.

<sup>19</sup> tán yaʔ ʔaʔ Rosalie.

<sup>20</sup> ʔiʔ kʷlqʷúʔqʷiʔ.

<sup>21</sup> ʔáwəŋə kʷhi slániʔ.

<sup>22</sup> ʔiʔ níʔ cə skʷəyəxʷ títəʔyəmʷ.

<sup>23</sup> níʔ yəxʷ ʔuʔ səyís yaʔ kʷhi slániʔ.

<sup>1</sup> And Richard Sampson was working at... He  
was walking over to where he got on the  
logging crummy to go to work.

<sup>2</sup> He walked at daybreak.

<sup>3</sup> It was still dark.

<sup>4</sup> And it was also already dark when he came  
walking home.

<sup>5</sup> He was walking. He didn't have a car.

<sup>6</sup> One time he was walking in the morning and  
he was climbing up the road.

<sup>7</sup> He was climbing and there at the top were  
some small trees.

<sup>8</sup> Then he was going up.

<sup>9</sup> And he heard a woman singing a hymn. [tape  
change]

<sup>10</sup> And the woman sang continuously.

<sup>11</sup> He went and got to where the woman was  
singing.

<sup>12</sup> And she sang continuously.

<sup>13</sup> She was there in the little trees.

<sup>14</sup> So he went around the little trees.

<sup>15</sup> He looked for her and he saw her.

<sup>16</sup> It was a screech owl.

<sup>17</sup> It was a screech owl and he knew what that  
owl was singing.

<sup>18</sup> The woman who got that song when she was  
in the Shaker church was from Canada.

<sup>19</sup> She was the mother of Rosalie.

<sup>20</sup> She had already died.

<sup>21</sup> There was no woman.

<sup>22</sup> And it was the screech owl that was singing.

<sup>23</sup> It must have been the soul of that woman.

## 42 Owls as Ghosts

čac̣maʔcút Ed Sampson, Sr.

October 13, 1993

OwlAsGhost.mp3

This short seventh text is an appendix to the sixth of the series of ghost stories. This gives information about the traditional belief that owls contain the souls of human beings. Among the Klallam elders and other Coast Salish peoples, owls are considered to be highly powerful spirit creatures. This text mentions the screech owl and the great horned owl, but other owls also possess power. The smaller owls—saw-whet owl and pygmy owl—are considered to represent a very strong, potentially dangerous spirit power called šúpšp. According to Adeline Smith, ‘If an owl nests near a house, nine times out of ten someone will die.’

<sup>1</sup> níl kʷi xənáts kʷi sčičúʔisł ʔaʔyəcłtáyŋxʷ ʔaʔ čiči  
sníłs čiči kʷóyəxʷ slániʔ ʔəł twawʔəcłtáyŋəxʷs.

<sup>2</sup> ʔiʔ níl ti suʔqʷúys ʔiʔ txʷaʔskʷóyəxʷ.

<sup>3</sup> ʔiʔ níl ti čáččəŋəxʷ.

<sup>4</sup> ʔáxəŋ kʷi sčičúʔisł ʔaʔ čiči sníłs cə čáččəŋəxʷ  
swóyqəʔ ʔaʔ kʷi stwawʔálaʔs ʔaʔ tiə sčtəŋxʷən  
ʔuʔ twawhiyí.

<sup>5</sup> ʔiʔ níl ti suʔqʷúys ʔiʔ txʷaʔčáččəŋəxʷ.

<sup>6</sup> And that’s about all I can say on that.

<sup>1</sup> That is what the people who came before us  
said, that it is the screech owl that was a woman  
when it was still a human.

<sup>2</sup> And when they die they become a screech owl.

<sup>3</sup> And it is the great horned owl.

<sup>4</sup> Our ancestors said that the great horned owl  
was a man when he was still alive here on earth.

<sup>5</sup> Then they die and become a great horned owl.

<sup>6</sup> And that’s about all I can say on that.

### 43 The Ghost Fire

čacma?cút Ed Sampson, Sr.

October 13, 1993

GhostFire.mp3

Ed's source for four of the stories was łemtiyáča? Tim Pysht, father of Ed's stepmother and Adeline Smith's mother, ɣa?lúlicá? Susie Sampson. According to his grave stone, Tim lived from 1825 to 1938 making him 113 when he died. Birthdays were not traditionally kept track of, so for many elders, their year of birth is estimated by matching their earliest memories to historical events. Tim Pysht, apparently, remembered attending the Point No Point Treaty council as an adult in 1855. However old he was, Ed, Adeline, and Bea remembered him as ancient. He spoke only Klallam and told many stories of the days before daily life was ruled by European customs.

Tim was a messenger in the days before the weight of the European invasion was fully felt. His job was to run along the beaches and on trails through the dense rainforest to deliver and pick up news and invitations from the various Klallam villages and neighboring tribes. He spent a lot of time on the trail alone in the quiet places where spirits might dwell. According to Adeline Smith, her grandpa Tim would sit by the fire with the family around him, close his eyes, and rock himself for hours giving advice and telling stories of his youthful adventures.

In this story, Ed explains that Tim was a messenger running to other tribes to deliver invitations and news. On one of his runs at night, he sees a strange greenish fire with heads floating around it. Tim remembers what his elders had told him about such a fire. They are ghosts that he should run past as fast as he can. He does that, and as soon as he gets up to the fire, it and the ghosts disappear. He runs back home to Elwha.

<sup>1</sup> kʷi kʷlčéq ya?... tím ya? ti snátəŋs ʔa? tiə  
ʔəčtáyŋxʷ.

<sup>2</sup> ʔa? kʷi swéʔwəs ya? ʔi? sxʷkʷənkʷánəŋət ya?.

<sup>3</sup> níł ya? ʔúxʷ ʔa? ti sxʷʔiyás tiə ʔa?yəčtáyŋxʷ  
ʔi? sátəŋ kʷa? hiyáʔs ʔi? yécəŋ ʔa? či syáya?cts.

<sup>4</sup> ʔi? sléʔs či sʔənʔás ti sčʔiyá ʔa? tə nácú?  
sčtəŋxʷən.

<sup>5</sup> ʔi? níł ya? kʷi tím ya?.

<sup>6</sup> níł ya? sxʷkʷənkʷánəŋət.

<sup>7</sup> níł hiyayáʔtxʷ či sqʷənsóyuʔs.

<sup>8</sup> ʔi? níł hiyáʔ ya? yaʔyéʔyəŋʔi skʷánəŋəts ʔúxʷ  
ʔa? či ncáʔŋəxʷ.

<sup>9</sup> ʔi? níł suʔyécəŋs ʔa? či sŋiŋaʔs.

<sup>10</sup> qʷaʔánəŋʔ ʔa? či čʔéʔlɣʷa? kʷa? ʔənʔás ʔi?...  
I don't know what 'join' is now. Anyway  
qʷúʔəct, well I guess that'll go.

<sup>11</sup> ʔi? húʔ ya? kʷaʔnéʔŋət kʷi tím ʔa? ti táŋəŋ ʔəl  
ʔiʔlácčts činu skʷáči ʔi? níł táči cə... cə  
cəʔcčəʔxʷəŋ ʔiyá ʔa? təsə cəcu.

<sup>12</sup> ʔi? níł sxʷčʔiyás cə saʔsúł ti scúŋs... cúŋs  
ʔi?... ʔi? ʔəsáwəl ʔa? tə sqiʔəyáyŋxʷ.

<sup>13</sup> ʔuʔxónʔ stán ʔuʔ sxʷ...

<sup>1</sup> An old man... The people called him Tim.

<sup>2</sup> In his youth he was a runner.

<sup>3</sup> It was him who would go to the people and  
they would send him to go tell what they were  
planning to do.

<sup>4</sup> And they want them to come from there to  
another land.

<sup>5</sup> And that was the late Tim.

<sup>6</sup> He was a runner.

<sup>7</sup> He took their invitations.

<sup>8</sup> And he'd be going far away on his runs to  
foreign lands.

<sup>9</sup> And then he told them of their give-aways.

<sup>10</sup> They were being called by the Elwhas to  
come, and... I don't know what 'join' is now.  
Anyway qʷúʔəct, well I guess that'll go.

<sup>11</sup> When Tim was running in the evening when  
the day was getting dark, he would get to a... a  
shallow place at the beach.

<sup>12</sup> And that's where the trail goes from up... up  
and into the trees in the brush.

<sup>13</sup> And everything was for...

14 ʔiʔ saʔsúls ɕi stxʷáxəŋs ti ʔəçtáyŋxʷ ʔəʔ  
 šótəŋs.  
 15 ʔiʔ kʷlʔuʔ... kʷluʔháč kʷaʔ ʔəsxʷanijəs táŋəŋ.  
 16 kʷluʔəsnát ʔiʔ kʷaʔnəʔŋət ʔiʔtútkʷ kʷi tím.  
 17 ʔiʔ kʷónns cə sčəqʷəwc.  
 18 níʔ suʔlájucis ʔiʔ kʷónts.  
 19 ʔiʔ ŋón' cə sqʷəyúŋiʔs cə siqǎʔwəʔ ʔaʔ cə  
 sčəqʷəwc.  
 20 ʔiʔ ʔáwə c xʷənʔájŋ ʔaʔ ti skʷáʔl sčəqʷəwc.  
 21 húʔ ti skʷáʔl sčəqʷəwəʔ ʔiʔ nuʔncəqʷ kʷaʔ  
 [unintelligible]. Uh, now what?  
 22 ʔncəqʷ ɕi sčəqʷəwc ʔiʔ ʔáwə c xʷənʔájŋ cə  
 sčəqʷəwc kʷónts.  
 23 suʔənʔlájəməns cə sčəqʷəwc.  
 24 ʔiʔ níʔ suʔčəʔhákʷs ʔaʔ ti sʔaʔkʷústəŋs  
 qʷinjítəŋs ʔaʔ ɕi sʔiʔáyəxʷs, “húʔ cəxʷ kʷónnəxʷ  
 tə xʷənʔájŋ ʔnʔlájəmən ti sčəqʷəwc ʔiʔ níʔ  
 ʔənsuʔxčnákʷ ʔaʔ ɕi snáyəʔnəkʷs.”  
 25 snáyəʔnəkʷ ʔiʔ ŋón' cə ʔəçtáyŋxʷ siqǎʔwəʔ  
 ʔaʔ cə sčəqʷəwc.  
 26 ʔuʔhúy tə ʔuʔ sqʷəyúŋiʔs ʔuʔəʔsʔéʔnəŋ.  
 27 ʔiʔ... ʔiʔ níʔ kʷaʔčəʔ suʔčhákʷs ʔaʔ ɕi  
 sqʷinjítəŋs ʔaʔ ɕi sʔiʔáyəxʷs.  
 28 “húʔ cəxʷ kʷónnəxʷ ti xʷənʔájŋ ʔiʔ kʷánəŋt ʔaʔ  
 ɕi ʔuʔsɕóns ɕi nʔsxʷóŋ.”  
 29 ʔiʔ níʔ kʷaʔčəʔ suʔkʷánəŋts cə tím.  
 30 suʔsɕóns ɕi sɕəŋs ɕi skʷánəŋəts.  
 31 ʔiʔ níʔ suʔyáqʷs ʔaʔ ɕi sxʷʔiyás cə sčəqʷəwc  
 ʔiʔ sxʷʔiyás cə siqǎʔáʔwəʔ ʔaʔyəçtáyŋxʷ.  
 32 ʔiʔ ʔókʷ kʷaʔ cə sčəqʷəwc.  
 33 cəw.  
 34 cəw'kʷi sqʷəyúŋiʔs, canu.  
 35 ʔiʔ ʔáwə c ʔaʔyəçtáyŋxʷ snáyəʔnəkʷ.  
 36 ʔiʔ níʔ kʷaʔčəʔ suʔčiʔáws ʔaʔ tím ʔaʔ tə  
 sxʷʔiyás cə sčəqʷəwc.  
 37 suʔlájys kʷánəŋət ʔənʔá túkʷ ʔaʔéʔlɕʷaʔ.

14 And it was the trail where the people would  
 travel while they were walking.  
 15 And it was already... it was already dark  
 when it was like the evening.  
 16 It was already night and Tim was running  
 home.  
 17 And he saw a fire.  
 18 Then he stopped and looked at it.  
 19 And there were many heads around the fire.  
 20 And it was not like our fire.  
 21 When it's our fire, it's more red  
 [unintelligible]. Uh, now what?  
 22 A fire is red, but the fire he saw was not like  
 that.  
 23 It was a greenish fire.  
 24 And just then he remembered what he had  
 learned that his elders told him, “If you see  
 something like a greenish fire, then you can  
 figure it's ghosts.”  
 25 They were ghosts. And many people were  
 around the fire.  
 26 Only their heads were visible.  
 27 And then he remembered what he had been  
 told by his elders.  
 28 If you see something like that, run as fast as  
 you can.  
 29 And so then Tim ran.  
 30 He ran as fast as he could.  
 31 And then he got even to where the fire was  
 where the people were around it.  
 32 And the fire went out.  
 33 It disappeared.  
 34 Their heads disappeared, those.  
 35 And there were no ghost people.  
 36 And then Tim was past where the fire was.  
 37 So he again ran back home to Elwha.

## 44 Ghosts Help Tim Pysht

ճաճմաղսւտ Ed Sampson, Sr.

October 13, 1993

GhostsHelp.mp3

The ninth in the series of ghost stories demonstrates that ghosts are not necessarily something to be afraid of. The ghosts may just be relatives not wanting to do you any harm, and may help you. In this story, Tim is again travelling through the forest to deliver messages and invitations. He comes to a stream and sees men on the other side. He hides and hears the men plotting to kill him. He realizes that they are not human, but ghosts. Then two other ghost-men appear. They are some relatives of his who pick him up and carry him across the stream and away from the ghosts plotting to kill him. The good ghosts save Tim's life.

<sup>1</sup> յնճաճ կճի ս... ճտճղ ճաղ տիմ տճկճի ճաղ կճի  
ստճղճի?  
<sup>2</sup> ճիղ յնճ ճճ տտճաղճի?  
<sup>3</sup> ճիղ ստճղ ճաճաճ ճաղ ճճ ճճղ սզիճճղճաճաճ. I don't  
know how to say that...  
<sup>4</sup> ճիղ ստճղ ճաճաճ ճաղ ճճ ճճղ սզիճճղճաճաճ  
ճաղճաղճաղճաղճաղ.  
<sup>5</sup> յնիլ սաղտճս կճի տիմ ճաղ ճաղ ճճ սղիճճսն ճճ  
ստճաղճի?  
<sup>6</sup> կճճճնտս ճճ տճաճնճաճճն ճիղ կճճճնտս ճճ ճճաղճա?  
սաղճղճա?  
<sup>7</sup> ճիղ յնիլ սաղճճնճաճաճաճ ճաղ ճի սղճաճս ճ  
ճաղճաղճաղճաղճաղ.  
<sup>8</sup> սնճճաղճնճկճ.  
<sup>9</sup> յնիլ սաղ... ճաղճիճճ ճճիլճ ճճճնտ.  
<sup>10</sup> կճճճնտիս ճնա սաղճաղճղճաղ ճաղճաղճաճնճաճն ճաղ ճճ  
ստճաղճի?  
<sup>11</sup> ճաղճիճ սաղճճիլճնճ ճաղ ճիղ ճճճճնճս ճի յնճ?  
ճճճաղճաղճաղ.  
<sup>12</sup> ճճսկճաղճկճի կճճճճիճ ճաղ ճճ սզիճճղճաճաճ.  
<sup>13</sup> ճիղ սղճճճս ճի սզճճճտճնճ ճաղ ճճ սնճճաղճնճկճ.  
<sup>14</sup> ճիղճաղճիճ ճճիլճ ճիլճճն ճաղ ճճ տտճաղճի? ճիղ  
ճաճաճնճ սճճիտս կճա? ճճստճնճն.  
<sup>15</sup> յնիլ սաղճնճճճս ճճ ճճաղճաղ սաղճաղճղճաղ.  
<sup>16</sup> սիլճաղ տճկճի ճաղ ճճ տտճաղճի?  
<sup>17</sup> ճիղ յնիլ սաղճնճճ ճիղ ճճճաղճաղճաղճաղ կճճ տիմ.  
<sup>18</sup> ճիղ ճկճաճնճն տճ տճաղճիլճն ճիղ ճիլճճ ճկճիտճն  
ճաղ ճճ տտճաղճի?  
<sup>19</sup> ճիլճիլճն կճճ տիմ ճաղ ճճ ճճաղճաղ ճաղ ճճ յնճ?  
սնճճաղճնճկճ ճճաղճճաղճիլճն.  
<sup>20</sup> յնիլ սաղճաղճնճս ճաղ ճճ տճաճնճաճնճ.

<sup>1</sup> Once the... Tim walked across a river.  
<sup>2</sup> And there was a creek.  
<sup>3</sup> And a big tree must have fallen. I don't know  
how to say that...  
<sup>4</sup> And a big tree must have been blown down.  
<sup>5</sup> Then Tim got to the edge of the creek.  
<sup>6</sup> He looked at the other side and he saw two  
men.  
<sup>7</sup> And then he figured out that they weren't  
human beings.  
<sup>8</sup> They were ghosts.  
<sup>9</sup> So he was standing there looking at them.  
<sup>10</sup> He watched those men on the other side the  
creek.  
<sup>11</sup> He was standing there a long time listening to  
the people that were there.  
<sup>12</sup> He was hiding back against a tree.  
<sup>13</sup> And the ghosts wanted to kill him.  
<sup>14</sup> He was standing there at the edge of the creek  
and he didn't know what to do.  
<sup>15</sup> Then two men came.  
<sup>16</sup> They waded across the creek.  
<sup>17</sup> And then they came and got on both sides of  
Tim.  
<sup>18</sup> And they took his arms and took him across  
the creek.  
<sup>19</sup> Tim was saved by those two from those  
ghosts that were wanting to kill him.  
<sup>20</sup> Then he was put on the other side.  
<sup>21</sup> And they went past where those ghosts were  
hiding.  
<sup>22</sup> Then they let Tim go.  
<sup>23</sup> He was told to walk.

21 ʔiʔ ɕiʔáw ʔaʔ tə sɣʷʔiyás kʷi ʔəskʷáʔkʷis cə  
nəʔ snáyaʔnəkʷ.  
22 níʔ suʔkʷáʔətəŋ ʔaʔ tím.  
23 ɣənʔátəŋ kʷaʔ štəŋs.  
24 níʔ... níʔ ncǎxʷ skʷənnəxʷs ɕi snáyaʔnəkʷ ʔiʔ  
hiyitíŋ ʔaʔ cə čáʔsaʔ kʷə siʔtáʔkʷístəŋ ʔaʔ tím  
ʔaʔ cə stútaʔwiʔ.  
25 ʔuʔsələŋ ʔuʔ qʷáʔqʷi ɕi stɣʷnaʔáwəʔ ʔaʔ cə  
sqiyáyŋəxʷ.  
26 ɣəčt kʷə sʔistɣʷ caʔ ɕi sqʷúct cə ʔəčtáyŋxʷ.  
27 níʔ suʔqʷáys cə čáʔsaʔ ʔiʔʔkʷít, “kʷaʔkʷaʔát  
tiə n...” I think he said he was some kind of  
relation to them, too.  
28 He said, “kʷaʔəkʷiʔát... kʷaʔkʷaʔát tiə  
ʔəčtáyŋxʷ.  
29 ʔáwə cɣʷ. ʔáwə cɣʷ c qʷuʔčtáyŋən.”  
30 níʔ suʔtáyəms ʔaʔ cə tɣʷnəwəcən.  
31 níʔ suʔkʷáʔətəŋ ʔaʔ tím ʔaʔ cə čáʔsaʔ.  
32 ɣənʔátəŋ, “štəŋ.  
33 hiyáʔ štəŋ.”  
34 níʔ suʔánʔ ʔaʔ tím.  
35 štəŋ.  
36 hiyitíŋ ʔaʔ cə čáʔsaʔ ʔəyʷ snáyaʔnəkʷ.  
37 qʷəʔnítəŋ ʔaʔ ɕi sɣiyáʔəs snáyaʔnəkʷ  
qʷaʔčútəŋáyŋən.  
38 And that... If there are any ghosts listening,  
that’s all I can tell them.

24 That was... that was one time he saw ghosts  
and was saved by two of them taking Tim across  
the creek.  
25 They continued talking on the other side of  
the trees.  
26 They were figuring out what to do to kill the  
person.  
27 Then the two that were holding him said,  
“Leave him alone, my...” I think he said he was  
some kind of relation to them, too.  
28 He said, “Let... Let this person alone.  
29 Don’t you. Don’t be wanting to kill.”  
30 Then he was put on the other side.  
31 Then the two let Tim go.  
32 He was told, “Walk.  
33 Go walk.  
34 Then Tim obeyed.  
35 He walked.  
36 He was saved by the two good ghosts.  
37 He was being threatened by the bad ghosts  
who wanted to kill him.  
38 And that... If there are any ghosts listening,  
that’s all I can tell them.

## 45 Ghosts on the Beach

ճաճմաճստ Ed Sampson, Sr.

October 13, 1993

GhostsOnBeach.mp3

The next in the series is another story of Tim Pysht’s travels. This time, however, he was close to his home at Pysht. The name of Pysht, Washington comes from the name of the traditional Klallam village pճստ, which was at the mouth of the Pysht River. Tim’s last name came from the name of his home village. We do not know where the ‘Tim’ came from. He had two brothers—Pysht Jack and Peter Swartz—and the origins of their names are as obscure as Tim’s. Up until as recently as the 1950’s, in a few cases, native people in the Northwest were given English names by the first English-speaking official they came in contact with. It might be an Indian agent, a logging or mill boss, a school teacher, a midwife, or a nurse.

In this story, Tim was walking along the shore between the Deep Creek village and Pysht—a distance of about 5 miles. He heard people talking in the bush inland from where he was walking. They were planning to kill him. He knew they were ghosts, so he figured he should run. He could hear them walking on the rocks following him. He ran down to where the tidal flat is muddy but solid and found that the ghosts could not run on the loose rocks. He ran and managed to save himself.

<sup>1</sup> Ղիյա՛ յա? Ղա? թճստ կ՛ի տիմ.

<sup>2</sup> Ղի? ոմ սք՛ Ղիյաս տի Ղք՛ Ղիյք՛ս.

<sup>3</sup> սք՛ Ղիյաս տի Ղա՛ Ղյոնս.

<sup>4</sup> Ղի? ղ ղիյա՛? տի տճճոն.

<sup>5</sup> քճճոն տի զ՛ ու?

<sup>6</sup> Ղի? ճոտոն կ՛ի տիմ.

<sup>7</sup> Ղի? ղ տճս Ղա? ճիք՛ ոն. That’s Deep Creek.

<sup>8</sup> ոմ սս ղոն ղաս... հիյա՛ ղս հոնիյոն.

<sup>9</sup> լա՛ ղ թճստ սք՛ Ղիյաս ճի Ղա՛ Ղյոնս.

<sup>10</sup> Ղի? Ղիյանոն ճիս... Ղիյանոն ճի հա ղ ոմ ճոն.

<sup>11</sup> Ղիյանոն ճի հա ղ ոմ ճոն ճայ՛ ղ ա՛ ղ ա՛ ղ ա՛ ղ ղի? ճոտոն կ՛ի տիմ յա? Ղա? ճո տճճոն քճճոնս.

<sup>12</sup> Ղի? լա՛ ղ ղս ղոն ղատոն Ղա? կ՛ի սք՛ Ղիյաս Ղա? կ՛ա տստա? ղի? ղալա? ղա? տո տստա? ղի?

<sup>13</sup> ոմ սս ղս ղս ղս ղս ղս ճի սզ՛ ազ՛ ղի? ղս ճիս սնա՛ ղս ղոն կ՛ա? ղ ղա՛ ղ ոմ ղոն ղոն ճի սյա՛ ղոնս ղա? ճի սզ՛ ճստոնս.

<sup>14</sup> Ղի? ոմ սս ղոնս ղա՛ ղս ղոնս կ՛ի տիմ յա?, “ղոնս՛ կ՛ի ճի ոնս ղոնս ղա՛ ղս ղոնս ղա՛ ղս ղոնս.”

<sup>15</sup> սս ղոնս ղի? ղիյա՛ ղոնս ղոնս ղոնս ղա? ղա՛ ղս ղոնս ղոնս ղոնս ղոնս.

<sup>16</sup> ղս ղի? ղոնս ղա? ղոնս սք՛ Ղիյա՛ ղա? տիմ.

<sup>17</sup> ոմ սս ղոնս ղա՛ ղս ղոնս կ՛ի տիմ ղա? ճի ղոնս՛ կ՛ա? ղ ղոնս կ՛ա ղոնս ղա՛ ղս ղոնս.

<sup>18</sup> ոմ սս ղոնս ղոնս.

<sup>1</sup> Tim was there at Pysht.

<sup>2</sup> That’s where his village was.

<sup>3</sup> It’s where his house was.

<sup>4</sup> The tide went out.

<sup>5</sup> The water dried up.

<sup>6</sup> Tim was walking.

<sup>7</sup> He got to Deep Creek.

<sup>8</sup> Then he came... went back.

<sup>9</sup> He went to Pysht where his home was.

<sup>10</sup> He heard some... he heard people talking.

<sup>11</sup> He heard talking in back and Tim was walking on the tide flats that were dry.

<sup>12</sup> And what happened to him where he was at the creek did here, too here at the river.

<sup>13</sup> Then he was listening to those ghosts that were threatening to get ready to kill him talking.

<sup>14</sup> Then Tim thought, “I better try to run away.”

<sup>15</sup> So he walked and he listened to the rocks where the ghosts also walked (he listened for their footsteps).

<sup>16</sup> They blocked Tim’s way.

<sup>17</sup> So Tim thought that he better try to run away.

<sup>18</sup> So then he ran.

<sup>19</sup> And those ghosts in back ran, too.

<sup>20</sup> And it got to where Tim was there on the beach.

<sup>21</sup> And there were small rocks and sand.

- 19 ʔiʔ ʎáʔkʷə ʔuʔ kʷánəŋət činu snáyaʔnəkʷ  
čayəqʷaʔáwəł.
- 20 ʔiʔ tás sxʷʔiyá ʔaʔ tím ʔiyá cə cácu.
- 21 ʔiʔ s... sŋəyaʔŋaʔánt tinu ʔiʔ ti pɣʷəčən.
- 22 ʔiʔ níʔ ti suʔxəpʰs tinu sŋəyaʔŋaʔánt ʔiʔ  
txʷaʔsmíʎi kʷaʔ ʔuʔstánəs ti sxʷʔiyás ti stáčəŋ.
- 23 qʷsəŋ ʔiʔ qʷíʔ.
- 24 ʔuʔqéʔqaʔ tə sŋiyánt ʔiʔ ʔáw...
- 25 ʔiʔ níʔ húy ʔuʔ skʷʎiʔnuʔhiyicúts kʷi tím ʔaʔ  
c sʔiyás ʔaʔ cə nuʔqʷsəŋ smíʎi.
- 26 ʔiʔ ʔáwə kʷaʔ kʷánəŋəts ʔaʔ či xʷəŋ cə  
snáyaʔnəkʷ ʔaʔ či sŋiyánt.
- 27 ʔiʔ níʔ suʔlúnəxʷ... lúnəxʷs cə snáyaʔnəkʷ.
- 28 ʔiʔ ʎaʔkʷáct.
- 29 ʔiʔ níʔ suʔhúys.
- 30 húyəss kʷi snáyaʔnəkʷ.
- 31 níʔ suʔhiyicúts.
- 32 hiyicút kʷi tím yaʔ.
- 33 ʎáwʔaʔ cə snáyaʔnəkʷ.
- 34 And that's the end of that story.

- 22 And then it got to the end of the small rocks  
and became mud or whatever where it's tidal  
flats.
- 23 It was solid but watery.
- 24 The rocks were loose and not...
- 25 Tim only saved himself there where it was  
kind of solid mud.
- 26 The ghosts couldn't run fast on the rocks.
- 27 He managed to leave... he managed to leave  
the ghosts behind.
- 28 And he got away.
- 29 And so they quit.
- 30 He left the ghosts.
- 31 So he saved himself.
- 32 The late Tim saved himself.
- 33 He escaped from the ghosts.
- 34 And that's the end of that story.

## 46 Ghosts Drop Rocks

čacmaŋcút Ed Sampson, Sr.

October 13, 1993

GhostsDropsRocks.mp3

This eleventh in the series of ghost stories is about another of Tim Pysht's encounters with ghosts. This one takes place on the beach at the west side of the mouth of the Elwha near the Place cemetery, which is where Tim Pysht lies today. The area of the Klallam cemetery on Place Road is now surrounded by the houses of white people, some of whom have also reported feeling the presence of ghosts there. In this story, Tim is gathering driftwood when rocks start dropping near him. He knows it is ghosts from the cemetery that are throwing the rocks at him. He escapes by walking far out into the salt water until only his head is showing. The ghosts then quit throwing rocks at him.

<sup>1</sup> níł ʔu?... níł k<sup>wi</sup> tím yaʔ.

<sup>2</sup> ʔiʔšótəŋ ʔaʔ cə cácu ʔálaʔ ʔaʔ tiə ʔéʔx<sup>w</sup>aʔ.

<sup>3</sup> ʔuʔmák<sup>w</sup>əŋ ʔaʔ tə q<sup>w</sup>əłtəŋ sčáʔyaʔčáʔi.

<sup>4</sup> níł suʔyáqš ʔaʔ tə smaʔk<sup>w</sup>aʔáy.

<sup>5</sup> níł suʔyáqš ʔiʔ ʔuʔiʔšótəŋ ʔiʔ k<sup>wi</sup>ʔəŋʔá sótəŋ cə sŋiyánt.

<sup>6</sup> čáyq sŋiyánt.

<sup>7</sup> ʔiyəwəł ʔaʔ k<sup>wi</sup> tím yaʔ.

<sup>8</sup> ʔuʔtaʔəŋəŋ k<sup>w</sup>aʔ ʔuʔčsáyuʔs.

<sup>9</sup> ʔuʔiyá čtə či snáyaʔnək<sup>w</sup> či suʔtaʔəŋəŋs.

<sup>10</sup> čaʔsútəŋ čáyq sŋiyánt tə sótəŋ ʔéyəwəł ʔaʔ k<sup>wi</sup> tím yaʔ.

<sup>11</sup> níł suʔsáysiʔs ʔiʔ hiyáʔ łcú.

<sup>12</sup> ʔúx<sup>w</sup> ʔaʔ cə q<sup>w</sup>úʔ ʔłálc.

<sup>13</sup> ʔiʔ níł suʔsóləŋs ʔuʔ čaʔsútəŋ.

<sup>14</sup> níł suʔsíč<sup>w</sup>əŋs.

<sup>15</sup> hiyáʔ ʔəck<sup>w</sup>iyəŋ.

<sup>16</sup> ʔiʔ təs ʔaʔ cə x<sup>w</sup>éʔi ʔaʔ cə ščtəŋx<sup>w</sup>əŋ.

<sup>17</sup> ʔiʔ tx<sup>w</sup>úy cə sq<sup>w</sup>úŋiʔs ʔuʔ ʔəsʔéʔnəŋ.

<sup>18</sup> ʔiʔ níł suʔk<sup>w</sup>áʔətəŋs ʔaʔ cə snáyaʔnək<sup>w</sup>.

<sup>19</sup> húy č sčaʔsútəŋs.

<sup>20</sup> ʔiʔ uʔ... ʔuʔtx<sup>w</sup>iyá ʔuʔ ʔəsqał k<sup>wi</sup> tím yaʔ.

<sup>21</sup> níł suʔhúys sčaʔsútəŋs.

<sup>22</sup> ʔiʔ suʔəŋʔás síx<sup>w</sup>əŋ tán.

<sup>23</sup> ʔəŋʔás həwíyŋ túk<sup>w</sup>.

<sup>24</sup> And I think that's about all of that story.

<sup>1</sup> Then... That was the late Tim.

<sup>2</sup> He was walking on the beach here at Elwha.

<sup>3</sup> He was picking up small pieces of bark brought in by the waves.

<sup>4</sup> Then he got up to the cemetery.

<sup>5</sup> He was walking even with it and rocks came falling.

<sup>6</sup> They were big rocks.

<sup>7</sup> They were right beside the late Tim.

<sup>8</sup> They were missing him when they were throwing.

<sup>9</sup> It must have been ghost there that were missing him.

<sup>10</sup> The late Tim was having big rocks thrown at him falling right by him.

<sup>11</sup> He was afraid and went toward the water.

<sup>12</sup> He went to the salt water.

<sup>13</sup> And they kept on throwing at him.

<sup>14</sup> Then he waded.

<sup>15</sup> He went far out from shore.

<sup>16</sup> And got there far from land.

<sup>17</sup> And only his head was showing.

<sup>18</sup> Then the ghosts let him go.

<sup>19</sup> They quit throwing at him.

<sup>20</sup> And... The late Tim stayed in the water.

<sup>21</sup> They quit throwing at him.

<sup>22</sup> And so he came wading ashore.

<sup>23</sup> He came back home.

<sup>24</sup> And I think that's about all of that story.

#### 47 The Ghost Gaff Hook (first version)

čacma?cút Ed Sampson, Sr.

October 13, 1993

GhostGaffHook.mp3

In the early 20<sup>th</sup> century, Native Americans were barred from fishing by Washington state law. [5] To avoid arrest, they were forced to fish in the rivers at night during the salmon runs. For this night fishing, they used a long-handled gaff hook to feel around for the salmon and then snag them. In those days, several elders have said, salmon in the Elwha River were so plentiful, you could almost walk across the river on their backs. This is the first version of Ed's eleventh and last ghost story told in October 1993. In this story, Tim Pysht's brother, yəwíntən Pysht Jack (1834-1934) goes to the river at night to gaff some spring salmon as they move upriver. While watching the fish in the bright moonlight, he sees a gaff hook extending toward him out of the dark. He grabs at it, but it shrinks back. It happens again, so he decides he had better leave that place.

<sup>1</sup> ʔi? kʷi sʔúqʷaʔs yaʔ, Pysht Jack.

<sup>2</sup> ʔiyá yaʔ ʔaʔ kʷi ʔáʔiŋs ʔaʔ kʷi nəcót ʔálaʔ ʔaʔ kʷi slánis ʔaʔ kʷi nəcót.

<sup>3</sup> ʔiʔ stíkʷəns yaʔ kʷi yəwíntən.

<sup>4</sup> níʔ kʷaʔčaʔ suʔálaʔs ʔuʔ... What do you call that...

<sup>5</sup> ʔiʔ uʔiyá... táŋən.

<sup>6</sup> ʔəsnát ʔiʔ ʔkʷəts ti líkʷəns ʔiʔ hiyáʔ ʔúxʷ ʔaʔ ti stúʔwiʔ.

<sup>7</sup> hiyáʔ qʷúʔqʷi, qʷúʔqʷi.

<sup>8</sup> ʔuʔyaʔyíyən.

<sup>9</sup> níʔ sxʷʔiyás ʔiʔlaʔkʷəyus ʔaʔ ti kʷítšən.

<sup>10</sup> níʔ suʔxʷəŋaʔlən.

<sup>11</sup> ʔəy'cə snát... ʔəsnát.

<sup>12</sup> kʷə... I know what that moonlight was now I forgot it.

<sup>13</sup> ʔəy'ʔəsnát.

<sup>14</sup> ʔuʔəsʔéʔnəŋ tə xənəstaŋ.

<sup>15</sup> ʔəsʔéʔnəŋ tə ʔuʔxənəstaŋ.

<sup>16</sup> ʔiʔ ʔaʔáʔmət ʔaʔ cə qʷúʔqʷiʔ sqiyáyŋxʷ.

<sup>17</sup> ʔiʔ níʔ suʔ... ʔəsxʷaʔŋáʔl.

<sup>18</sup> ʔiʔ... I don't know what they call brush.

<sup>19</sup> ʔiʔ ʔaʔáʔmət kʷaʔčaʔl ʔiʔ ʔənʔá kʷəns cə líkʷən.

<sup>20</sup> ʔənʔá ʔiʔ ʔúxʷnəsən kʷinu yəwíntən yaʔ.

<sup>21</sup> níʔ yaʔ suʔcʔiŋis cə líkʷən.

<sup>22</sup> ʔiʔ ʔkʷəts ʔiʔ qəcəts cə líkʷəns.

<sup>23</sup> ʔiʔ ʔáwə c ʔkʷnás.

<sup>24</sup> ʔiʔ suʔʔáys... ʔáys ʔə... ʔəmət.

<sup>25</sup> sxʷaʔŋáʔl.

<sup>1</sup> And his late brother, Pysht Jack.

<sup>2</sup> He was there at my father's house where my father's wife was.

<sup>3</sup> She was the niece of Pysht Jack.

<sup>4</sup> So he was there... What do you call that...

<sup>5</sup> He was there... It was evening.

<sup>6</sup> It was night and he took his gaff and went to the river.

<sup>7</sup> He went down the river, downstream.

<sup>8</sup> He went far.

<sup>9</sup> That's where he was fishing for spring salmon.

<sup>10</sup> So he rested.

<sup>11</sup> The night was good.

<sup>12</sup> I know what that moonlight was now I forgot it.

<sup>13</sup> It was a nice night.

<sup>14</sup> Everything was visible.

<sup>15</sup> He could see everything.

<sup>16</sup> And he was sitting on a dead tree.

<sup>17</sup> And so... He was resting.

<sup>18</sup> And... I don't know what they call brush.

<sup>19</sup> He was sitting and he saw a gaff hook come.

<sup>20</sup> It came and went at the late Pysht Jack.

<sup>21</sup> Then the gaff hook got close.

<sup>22</sup> He grabbed at it and the gaff hook shrank back.

<sup>23</sup> And he didn't get it.

<sup>24</sup> And again he... again he... sat down.

<sup>25</sup> He rested.

<sup>26</sup> And then... it wasn't long and the gaff hook came again.

<sup>27</sup> It came.

<sup>26</sup> ʔiʔ nɪ́ suʔ... ʔáwə c híc ʔiʔ ʔənʔá ʔáy cə  
 ɬíkʷən.  
<sup>27</sup> ʔənʔá.  
<sup>28</sup> ʔiʔ nɪ́ ɕ' suʔcɪŋis ʔiʔ kʷənts.  
<sup>29</sup> ʔiʔ nɪ́ suʔcʰsəts cə ɬíkʷən.  
<sup>30</sup> hiyáʔ həwíyəŋ.  
<sup>31</sup> nɪ́ suʔqʷáyəkʷəns kʷi yəwɪntən yaʔ, “ʔəyʔkʷi  
 ɕi nəslúyəs tiə nəsxʷʔálaʔ.  
<sup>32</sup> túkʷ caʔn.”  
<sup>33</sup> nɪ́ suʔtúkʷs.  
<sup>34</sup> ɬúyəs kʷə sxʷʔiyás kʷəsə snúʔnəkʷ  
 ɬaʔkʷítəŋáyŋən kʷə yəwɪntən.  
<sup>35</sup> hiyáʔ túkʷ.  
<sup>36</sup> And that’s about all of that story. It was Tim’s  
 brother.

<sup>28</sup> It came close and he looked at it.  
<sup>29</sup> Then he hit the gaff.  
<sup>30</sup> It went back.  
<sup>31</sup> Then the late Pysht Jack thought, “I better  
 leave this place where I am.  
<sup>32</sup> I’ll go home.”  
<sup>33</sup> So he went home.  
<sup>34</sup> Pysht Jack left the place where the ghost  
 wanted to gaff him.  
<sup>35</sup> He went home.  
<sup>36</sup> And that’s about all of that story. It was Tim’s  
 brother.

## 48 The Ghost Gaff Hook (second version)

čacmaʔcút Ed Sampson, Sr.

June 8, 1994

GhostGaffHook2.mp3

This version of Pysht Jack's encounter with the ghost gaff hook was told by čacmaʔcút about eight months after the previous version was told. This version is longer, has more detail, and was told more dramatically than the first version. In this version, Pysht is looking for the best of all kinds of salmon—not only the spring salmon.<sup>2</sup> Pysht Jack was fishing and telling stories into his old age. At 100 years old, he was struck by a train. His grand-niece, Adeline Smith, sixteen years old at the time, called out to warn him of it, but his hearing and eyesight were failing.

<sup>1</sup> nēcāxʷ ʔaʔ kʷi kʷhíc čiʔáw skʷáci ʔiʔ

laʔkʷóyuʔ yaʔ kʷi náʔcùʔ kʷlčóq.

<sup>2</sup> Pysht Jack yaʔ ti snás.

<sup>3</sup> ʔiʔ laʔkʷóyuʔ ʔiʔ ʔuʔmaʔsíts ti ʔóyʔkʷítšən.

<sup>4</sup> maʔsíts ʔiʔ ʔkʷíts ʔiʔ qʷíjəts.

<sup>5</sup> ʔiʔ níʔ suʔ... níʔ či shuʔhúys ti s... nəcùʔ....

<sup>6</sup> ʔəsxʷʔčəj deep, deep hole there where all that salmon gather and when there's no more good ones that like he wants, he picks out the best ones when he's... ha, I'm talking English now. Well, I explain it to you before I say it anyway, I guess.

<sup>7</sup> níʔ ti suʔhúys ti sméʔsts yaʔ ʔiyá ʔaʔ ti ʔəsxʷʔčəj sʰwʔiyá ti ʔəhən kʷítšən ʔiʔ ti qčəqs.

<sup>8</sup> suʔʔənis... ʔəhəjínkʷ.

<sup>9</sup> nəxʷəhəjínəkʷ scánnəxʷ.

<sup>10</sup> níʔ ti suʔəwkʷs ti maʔsíts ʔiʔ sʰíts ʔəhəjín qʷúʔqʷi ʔaʔ cə stúʔwiʔ.

<sup>11</sup> sʰíts čáni.

<sup>12</sup> ʔáy táš ʔaʔ tə sxʷʔiyás ti ʔəhən scánnəxʷ.

<sup>13</sup> ʔiʔ níʔ suʔméʔsts.

<sup>14</sup> ʔiʔ kʷənts či sʔéʔs ʔiʔ ʔkʷíts ʔiʔ qʷíjəts.

<sup>15</sup> ʔiʔ ʔuʔʔəhəjín ʔi ʔuʔtáci ʔaʔ tə sxʷpəʔyúqʷs.

<sup>16</sup> táči ʔaʔ kʷə sxʷpəʔyúqʷs.

<sup>17</sup> How could I say across the river?

<sup>18</sup> ʔiʔ níʔ kʷi suʔqíqəkʷs

<sup>19</sup> qəkʷ.

<sup>20</sup> qəkʷ ʔaʔ cə sʔaʔkʷóyuʔs ʔaʔ či scánnəxʷ.

<sup>21</sup> kʷəhən cə qʷláyʔəʔsʔéʔəyuc ʔaʔ tə stúʔwiʔ.

<sup>1</sup> It was once long ago in days gone by and one old man was fishing with a gaff.

<sup>2</sup> His name was Pysht Jack.

<sup>3</sup> He was gaffing and choosing the best spring salmon.

<sup>4</sup> He choose it and he hooked it and he took it out.

<sup>5</sup> And then... then he was finished his... one...

<sup>6</sup> It was deep, deep hole there where all that salmon gather and when there's no more good ones that like he wants, he picks out the best ones when he's... ha, I'm talking English now. Well, I explain it to you before I say it anyway, I guess.

<sup>7</sup> Then he finished his choosing there in the hole where there were lots of springs and cohos.

<sup>8</sup> There were all... all kinds of them.

<sup>9</sup> There were all kinds of salmon.

<sup>10</sup> When what he was choosing was finished he moved it coming down the river.

<sup>11</sup> He moved it to a different place.

<sup>12</sup> He again got to a place where there were many salmon.

<sup>13</sup> So he was choosing them.

<sup>14</sup> Then he sees there was something he wants he'd hook it and haul it out of the water.

<sup>15</sup> And he was doing that until he came to the bluffs.

<sup>16</sup> He got to the bluff.

<sup>17</sup> How could I say across the river?

<sup>18</sup> And then he was tired.

<sup>2</sup> The spring salmon, *Oncorhynchus tshawytscha*, is also called 'Chinook salmon,' 'king salmon,' or 'tyee salmon.' It is the largest of the Pacific salmon species. The latter name, 'tyee,' is a Chinook Jargon word meaning 'chief, boss, king.' Chinook Jargon possibly got the word from Klallam *tayi* 'upstream.' The connection is that the spring salmon is the species that spawns the farthest upstream. The spring salmon is the *tayi* salmon.

22 níł suʔhiyáʔs ʔiʔ ʔúxʷ ʔaʔ cə qʷláy.  
 23 ʔiʔ níł suʔnəxʷ cəʔwáçəŋs.  
 24 ʔəmət xʷáŋaʔləŋ.  
 25 ʔaʔáʔmət kʷaʔçəʔl ʔuʔhúy čʔuʔ kʷəníts cə  
 scənnəxʷ ʔaʔ táʔaʔis.  
 26 táʔaʔis ʔiʔ ʔiyánəs činu ʔaʔtíšəŋ.  
 27 I don't know what that brush is in our  
 language.  
 28 ʔiyánəs cə ʔaʔtíšəŋ.  
 29 suʔčəyəss kʷənts či sxʷʔiyás ʔaʔ... Anyway  
 that's where that thing was crashing the brush.  
 30 ʔiʔ kʷənəs cə híkʷən ʔənʔá ʔiʔúʔtì.  
 31 ʔənʔá ʔúʔtì txʷʔúʔuxʷ ʔaʔ cəwɪɪł kʷłčəq  
 łəʔkʷəyʊʔ ʔaʔ cə ʔəsnát.  
 32 ʔiʔ níł suʔcɪŋis cə híkʷən.  
 33 ʔiʔ ʔçŋíns q kʷə kʷłčəq yaʔ, Pysht Jack, ʔaʔ č  
 sʔkʷnákʷs kʷaʔ čəyəss.  
 34 ʔiʔ níł suʔčəyəss ʔiʔ ʔkʷəts yaʔ.  
 35 ʔiʔ níł ʔuʔ... níł suʔ... I don't know what  
 "shrink" means in our language. Oh,  
 36 ʔčəct.  
 37 ʔčəct cə híkʷən. It shrank.  
 38 hiyáʔ ʔčəct ʔi ʔuʔtəs ʔaʔ cə sxʷʔiyás canu  
 snúʔnəkʷ ʔəskʷáʔkʷiʔ.  
 39 níł suʔqaʔyúsəŋs ʔiʔ ʔáy'kʷənts cə  
 scəncənnəxʷ təŋúʔəŋ ʔaʔ cə stúʔwiʔ.  
 40 níł suʔʔaʔʔlámis canu scənnəxʷ təŋúʔəŋ.  
 41 níł suʔiyánəxʷs ʔáy či ʔaʔtíšəŋ. Movement in  
 the brush.  
 42 níł suʔ... ʔi ʔuʔáwə c čəyəs ʔaʔ ti ʔuʔxʷəŋ.  
 43 ʔuʔŋaʔkʷaʔcút.  
 44 ʔáwə c hík ʔiʔ ʔáy ʔənʔá cə híkʷən ʔúʔtì.  
 45 A long pole supposed to be, but it wasn't a  
 pole. It was a ghost pole.  
 46 ʔənʔá kʷaʔçəʔl ʔiʔ ʔáy cɪŋi.  
 47 ʔiʔ ʔkʷəts yaʔ ʔiʔ ʔčəct cə híkʷən.  
 48 níł suʔnəxʷqʷáyəkʷəns kʷi kʷłčəq yaʔ, Pysht  
 Jack, "ʔəy'kʷi či nəslúyəs tiə nsxʷʔálaʔ.  
 49 I'm going to get away, get out of here.  
 50 ʔəy'kʷi či nəslúyəs tiə nsxʷʔála.  
 51 túkʷ caʔn."

19 He was sore.  
 20 He was sore from gaffing for salmon.  
 21 He saw a log at the mouth of the river.  
 22 Then he left and went over to the log.  
 23 And so that was his chair.  
 24 He sat and rested.  
 25 He was sitting and, apparently, just watching  
 the salmon go up the river.  
 26 They were going upstream and he heard  
 something rustling.  
 27 I don't know what that brush is in our  
 language.  
 28 He heard rustling.  
 29 So he turned around and looked at where...  
 Anyway that's where that thing was crashing the  
 brush.  
 30 And he saw a gaff hook come stretching.  
 31 It came stretching toward that old man gaffing  
 in the night.  
 32 And then the hook got closer.  
 33 The old man, Pysht Jack, thought he'd grab it  
 when he turned around.  
 34 And then he turned around and grabbed it.  
 35 And then... Then... I don't know what  
 "shrink" means in our language. Oh,  
 36 It shrank.  
 37 The gaff hook shrank. It shrank.  
 38 It went shrinking and got to where that ghost  
 was hidden.  
 39 Then he looked away and again watched the  
 salmon swimming in the river.  
 40 Then he watched those salmon swimming.  
 41 Then he again heard the rustling. Movement  
 in the brush.  
 42 Then he... But he didn't turn around quickly.  
 43 He waited.  
 44 And it wasn't long and the gaff came  
 stretching again.  
 45 A long pole supposed to be, but it wasn't a  
 pole. It was a ghost pole.  
 46 So it came closer again.  
 47 And he grabbed it at it and the gaff shrank.  
 48 Then the old man Pysht Jack thought, "I  
 better leave this place where I am.  
 49 I'm going to get away, get out of here.  
 50 I better get out of here.

<sup>52</sup> He thought to himself. So he gathered all the salmon that he caught. Put his rope through the gills.

<sup>53</sup> níl suʔx<sup>w</sup>k<sup>w</sup>ústs cə sqéčəʔs.

<sup>54</sup> tk<sup>w</sup>ísts táyi ʔaʔ tə stúʔwiʔ.

<sup>55</sup> níl suʔčǎŋs ʔiʔ yəcústs k<sup>w</sup>hi stík<sup>w</sup>əns yaʔ ʔaʔ k<sup>w</sup>i k<sup>w</sup>ónnəs.

<sup>56</sup> snúʔnək<sup>w</sup> hik<sup>v</sup>ən.

<sup>57</sup> That's about all I can tell you on that.

<sup>51</sup> I'll go home."

<sup>52</sup> He thought to himself. So he gathered all the salmon that he caught. Put his rope through the gills.

<sup>53</sup> Then he dragged his catch.

<sup>54</sup> He took them home up the river.

<sup>55</sup> Then he got home and told his late niece what he saw.

<sup>56</sup> It was a ghost gaff hook.

<sup>57</sup> That's about all I can tell you on that.

## 49 Hip Injury

ćacmaʔcút Ed Sampson, Sr.

June 14, 1994

BrokenHip.mp3

When he was just 13 years old, ćacmaʔcút was working for a logging company. When a big tree came down unexpectedly, he was thrown into a deep hole. He was badly injured with a broken hip, but received little help at the time. He comments about how the logging bosses care only about money and nothing about human life.

This was recorded June 14, 1994. It was the last story that ćacmaʔcút told us. He passed away in the spring of 1995.

<sup>1</sup> kʷi nəʂʌiʌaʔʌqɪ ʔaʔ, ʔúpən ʔiʔ híxʷs sçiʔánəŋ.

<sup>2</sup> ʔuʔmáʎ ʔuʔ sʌéʔʌqɪ ʔiʔ čsʌʌkʷ cn ʔaʔ či sčáy ʔaʔ či logging camp. I can't mention any name for Indian.

<sup>3</sup> ʔiʔ ŋús skʷáči tə nəʂčáʔiʔ ʔiʔ máʔkʷɪ cn.

<sup>4</sup> ʔənʔá stəŋ kʷi ʔəsʔáyəxʷ sqiyáyŋxʷ.

<sup>5</sup> ní... ɣʷənánŋ ʔaʔ kʷə ʔuʔščəʔtəŋs.

<sup>6</sup> néʔ... ʔiyá tiə... Ah, what is 'stump' now... I can't say 'stump'

<sup>7</sup> nsxʷʔiyá ʔaʔ tə nsʔaʔáʔmət.

<sup>8</sup> ʔiʔ ɣʷənánŋ ʔaʔ kʷə...

<sup>9</sup> ʔuʔščəʔtəŋ cn ʔiʔ hiyáʔ kʷáyəŋ.

<sup>10</sup> ʔiʔ qʷúʔqʷiʔ cn c ʔiʔkʷáyəŋ.

<sup>11</sup> ʔiʔ túxʷ ʔuʔ nówʔaʔ cə čəq sxʷcəyqʷəŋ.

<sup>12</sup> ní kʷi suʔiʔáwəʎəs či čúkʷss cə nəsqʷəyáʔšən.

<sup>13</sup> paʔyástən kʷə.

<sup>14</sup> ʔáwəʎ či čúkʷss či nshiyáʔ ʔúxʷnəsəŋ.

<sup>15</sup> máʎ ʔuʔ ʌəč cə ʔəscəyqʷəŋ.

<sup>16</sup> ní suʔʌkʷətəŋs cə ʌəqšəʎs cə sʔáyəxʷ xʷanítəm ɣʷqʷiʔnáč c ʔiyás.

<sup>17</sup> páʔəts či nəʂʌkʷətəŋ ʔiʔ ʔəstáʔyəŋ.

<sup>18</sup> ʔəstáʔyəŋ. ʔáw c...

<sup>19</sup> ʔuʔmáʎ ʔuʔ ʌəč cə ʔəscəyqʷəŋ sčtəŋxʷən.

<sup>20</sup> ní sqiʔém či nəʂʌkʷətəŋ ʔaʔ canu.

<sup>21</sup> ní suʔənʔás ʔiʔ ʌáyʔxʷátəŋ cə... xʷátəŋ cə náʔcúʔ ʔəsʔáyəxʷ.

<sup>22</sup> ʔiʔ ní suʔhiyáʔs ʔiʔxʷqʷiʔnáč či shiyáʔs.

<sup>23</sup> ʔiʔ ní suʔʌ... cə kʷʌʔiyá ʔiʔčáʔi c sxʷátəŋs ʌkʷəts cə ʌáyəqšəʎs cə náʔcúʔ xʷátəŋ ʔaʔ canu sxʷcəyqʷəŋ.

<sup>24</sup> ní nsčəʔʌkʷnánŋ.

<sup>25</sup> ní nsuʔščəʔtəŋ.

<sup>1</sup> When I was a child, thirteen years old.

<sup>2</sup> I was very young and got a job at a logging camp. I can't mention any name for Indian. [Can't think of the Klallam word for it.]

<sup>3</sup> And I was working four days and I got injured.

<sup>4</sup> An old tree came down.

<sup>5</sup> It was like it got hit.

<sup>6</sup> There was... Ah, what is 'stump' now... I can't say 'stump'

<sup>7</sup> It was where I was sitting.

<sup>8</sup> It was like...

<sup>9</sup> I got hit and went flying.

<sup>10</sup> I was dead while I was flying.

<sup>11</sup> And went right into a big hole.

<sup>12</sup> There was nothing my partners could use.

<sup>13</sup> They were white men.

<sup>14</sup> There was nothing they could use to go for me.

<sup>15</sup> The hole was too deep.

<sup>16</sup> Then they held the shoes of a tall white man who was upside down.

<sup>17</sup> They tried to get me but they couldn't reach.

<sup>18</sup> He was too short to reach. He didn't...

<sup>19</sup> The hole in the earth was too deep.

<sup>20</sup> I couldn't be grabbed by him.

<sup>21</sup> Then they came and again lowered a... they lowered another tall one.

<sup>22</sup> And then he went upside down as he went.

<sup>23</sup> And then... the one that was already there that was first lowered took the shoes of the other man lowered down that hole.

<sup>24</sup> Then they just managed to get me.

<sup>25</sup> Then I was pulled.

<sup>26</sup> The white man was pulled.

26 ščótəŋ cə swəyqɑ? xʷanítəm.  
 27 níl kʷa?čəʔl suʔiʔlkwítŋ ʔa? cə náʔcùʔ, čáʔsaʔ.  
 28 ʔi? ʔuʔsqənáŋ cn ʔuʔəŋʔá ʔuʔínəŋ.  
 29 sqənáŋ cn ʔa? cə nsqʷáyaʔšən.  
 30 níl... níl syáyac ʔa? kʷi nščótəŋ ʔa? tə sqiyáyŋxʷ.  
 31 ʔáwəŋə xʷéʔləm čúkʷss či nshiyáʔ ləʔnítəŋ ʔiʔ x... ʔiʔ ə... oh, yeah či sləʔnítəŋs cə nsxʰínaʔ ʔiʔ xʷkʷótəŋ cn sqáŋ.  
 32 ʔáwəŋə xʷéʔləm ʔa? tə donkey.  
 33 čəʔúʔwəs st canu sxʷxʷókʷt ti qʷiqʷóli.  
 34 níl nsuʔsqənáŋ ʔa? cə sxʷcəyqʷəŋ.  
 35 ʔiʔ... I don't know what to call that carried me over to one side.  
 36 sáʔətəŋ cn ʔiʔ štəŋjístəŋ ʔúxʷ ʔa? cə...  
 37 ʔúxʷ cn ʔa? cə xʷéʔi ʔa? canu čəq qəmtón xʷéʔləm čʔiyá cə sʔáyəxʷ xʷéʔləm.  
 38 ʔuʔhúy tə nsuʔxʷéʔitəŋ ʔa? cə sxʷʔiyá tə nsmáʔkʷl.  
 39 ʔuʔ... ʔiʔ níl ʔuʔ nsxʷʔiyá.  
 40 ʔiʔ mán' cn ʔuʔ qʷáʔqʷaxʷct.  
 41 mán' ʔuʔ xəʔl.  
 42 ʔuʔháyəqʷi tiə nscxáč.  
 43 ləyəqʷi tiə nəscxáč ʔiʔ mán' cn kʷaʔčəʔl ʔuʔ qʷáʔqʷaxʷct ʔiʔ sqiyím.  
 44 ʔawʔáwə c... ʔáwə cn c hiyáʔtəŋ ʔúxʷtəŋ ʔa? cə sxʷʔiyás cə sŋəŋs ʔəttáwtʷ sxʷʔiyás ti sʔéʔt ti scáy ʔa? cə ʔəsqʷáʔliʔ.  
 45 ʔuʔiyá cn ʔuʔ ʔiyá ʔa? tə sxʷʔiyáʔ čáʔil ʔa? tə yaʔyíy'ʔəssáwəʔ ʔa? canu.  
 46 čəʔiyá ti nsuʔqʷáʔqʷaxʷct, qʷáʔqʷaxʷct, qʷáʔqʷaxʷct.  
 47 níl suʔ... kʷlqiyəʔ čəŋʔíʔən.  
 48 nsčəʔ... How do you say 'carry' anyway... hm...  
 49 cəŋəʔtəŋ cn ʔa? cə náʔcùʔ swéʔwəs ʔiʔ hiyáʔ cn ʔúxʷtəŋ ʔa? cə sxʷʔáyaʔyəŋ.  
 50 čiʔáw nəcùʔ sčiʔánəŋ či sqiʔém' či nštəŋ.  
 51 čiʔáw kʷaʔčəʔl či sláys ʔkʷnókʷi či nəscəʔyəm, nscəʔyəm ʔiʔ čəʔštəŋnúnəʔ cn.  
 52 nsuʔsxʷákʷiʔ. ʔuʔxʷəŋəŋ ʔa? ʔəc.  
 53 sxʷákʷiʔ ʔəcltáyŋxʷ.  
 54 níl suʔəsléʔləm's tə nəštəŋ.

27 So, then, I was held by the one, then two people.  
 28 And they managed to get me out and come into view.  
 29 I was gotten out by my co-workers.  
 30 That's... that's what happened when I was hit by a tree.  
 31 They had no rope to use to go and attach to me and... oh, yeah to attach to my legs to pull me out.  
 32 There was no rope on the donkey [logging steam engine].  
 33 We were using it to drag logs.  
 34 Then I was taken out of the hole.  
 35 And... I don't know what to call that carried me over to one side.  
 36 I was lifted up and walked over to the...  
 37 I went away from that big cable from where that tall rope was.  
 38 They just put me aside from where I got injured.  
 39 And that's where I was.  
 40 I was really suffering.  
 41 It hurt very much.  
 42 My hip was smashed.  
 43 My hip was smashed and I was really in pain and uncomfortable.  
 44 Because not... I wasn't taken over to the bunkhouse where the loggers sleep.  
 45 I was there at the place where we were working far into the bush there.  
 46 I was just there suffering, suffering, suffering.  
 47 Then... It was already noon, time to eat.  
 48 My... How do you say 'carry' anyway... hm...  
 49 I was carried by one young man and I was taken over to where the houses were.  
 50 I couldn't walk for over a year.  
 51 Time passed and my bones mended again, my bones, and I could just manage to walk.  
 52 So I was crazy. It's like me.  
 53 Crazy person.  
 54 Then my walking was all right.  
 55 And I went back to where I got hurt.  
 56 And I went back to work.  
 57 That's where I was until I got old.  
 58 I never quit working.

<sup>55</sup> ʔiʔ hiyáʔ cn ʔuʔhəwíyŋ ʔúxʷ ʔaʔ kʷə  
nəsxʷʔiyá yaʔ kʷi nəsmáʔkʷɫ.

<sup>56</sup> ʔiʔ ʕáy cn čáy.

<sup>57</sup> níʔ nsxʷʔiyá ʔi uʔkʷɫčqíyəŋ cn.

<sup>58</sup> ʔáwə cn c húy či nəščáʔi.

<sup>59</sup> I guess that's about all I can say about that.

<sup>60</sup> ʔáxəŋ kʷi siʔiʔámʔ ʔaʔ... ʔiyá ʔaʔ tə čəq táwn,  
Seattle, húʔ q ʔiʔqʷúy cə sʕíʕáʔʕqɫ ʔiʔ ɣónʔ, ɣónʔ  
tə sə ɣaʔkʷaʔcút ti scáyətəŋs ʔaʔSeattle.

<sup>61</sup> níʔ suʔʕxʷiyastís či shiyís ti ʔəčtáyŋxʷ tə  
siʔámʔ.

<sup>62</sup> ʔuʔhúy či tálə ʔuʔ sxʷxʷənéʔwənis.

<sup>63</sup> I guess that's about all I can tell about that.

<sup>59</sup> I guess that's about all I can say about that.

<sup>60</sup> The bosses in the city, Seattle, said that if a  
child dies there are many, many waiting to be  
put to work in Seattle.

<sup>61</sup> The bosses don't care about an Indian's life.

<sup>62</sup> They only think about money.

<sup>63</sup> I guess that's about all I can tell about that.

### Part 3: Jamestown—the Narratives of Billy Hall, Amy Allen, Emma Johnson, Emma Balch, Aurelia Celestine, and Ruth Shelton

By the 1960's when Laurence C. and M. Terry Thompson began recording the Klallam language, there were only two first-language speakers at Jamestown: slápcá? Elisabeth Prince (1889-1973) and Amy Allen (1887-1973). The Thompsons recorded both of them, but not many narratives—none from Elisabeth Prince and only the two presented here in narratives number 7 and 8 from Amy Allen. They also did not record any traditional name for either of them, and elders I worked with could remember only Elisabeth Prince's traditional name. They had both passed away before I began to study the language.

Fortunately, in the early 1950's Leon Metcalf, a Seattle area music educator with an early portable tape recorder and a fascination with languages, did record some Klallam language from Jamestown speakers. Metcalf lived near the Tulalip Reservation and made many recordings of various dialects of Lushootseed. [6] He apparently ran into Klallam speakers, mother and daughter kʷiʔás Emma Balch (1866-1961) and Aurelia Celestine (1886-1982), living at Lummi and recorded them. He recorded lists of words, stories, and as in narratives 9 through 16, below, audio messages from one elder to another.

tawiʔásəm Billy Hall (1869-1955) and xáyʔlu? Emma Johnson (1871-1957) were from Jamestown but were living at Elwha when these recordings were made. šiʔástənəw Ruth Shelton was living in the Bellingham, Washington area. She was originally from the former Klallam village of ʔiʔínəs on the east side of Port Angeles, but left as a child with her father, syəhúmi, first to Jamestown, then to Lummi country when her home village was ravaged by introduced disease. Amy Allen was from Jamestown. Metcalf recorder her there in the early 1950s, and the Thompsons recorded her there in July 1968.

Portable tape recording technology was new and far from perfect in the 1950's. The tapes are very noisy, sometimes with background activity, and always with more or less static hum. Even without the background noise, the recordings sound muddy or muffled. Bea, Adeline, and I spent a lot of time and effort translating and transcribing these recordings. You will notice many instances of “[unintelligible]” in the texts. These were sections that we listened to over and over on more than one day, but could not figure out. Please listen to the recordings to hear this for yourself.

## 1 Sermon

tawiʔásəm Billy Hall

Sermon-BH.mp3



tawiʔásəm Billy Hall (1869-1955) was one of the first adopters of the Indian Shaker faith. Billy and his brother Jake Hall were well known leaders of the church and were important in its rapid expansion across the Olympic Peninsula and to Vancouver Island in the late 1800's.

Billy Hall was married to kʷənʔáwə Ida Balch, granddaughter of James Balch, the founder of the Jamestown community. Billy was the father of háyəsçáʔ Hazel Sampson, wife of çáçmaʔcút Ed Sampson. He was originally from Jamestown, but at the time of this recording, he was living at Elwha being taken care of by his daughter

and son-in-law. Adeline Smith remembered her older brother Ed driving Billy all over preaching when Ed and Hazel were first married.

çáyʔluʔ Emma Johnson can also be heard in this recording. Her comments are marked with EJ.

<sup>1</sup> mán' kʷə ʔuʔ ʔəy' nəxçɛn ʔaʔ tə nəsʔiyánəxʷ  
kʷlə qʷáqʷi ʔəçtáyŋxʷ yaʔcustúnəʔ ʔaʔ çí  
sʔəshúʔiʔs ti ʔəçtáyŋxʷ ʔiyá ʔaʔ kʷi sʷʔiyáʔ.

<sup>2</sup> ʔi uʔmán' cn ʔuʔ ʂaʔsúʔ ʔaʔ twawʔəsʔúʔʔəʔmɪ  
ʔiʔ nəkʷə.

<sup>3</sup> EJ: ʔuʔʔáy cn kʷ ʔuʔ xʷənʔáŋ' ʔuʔ ʔáy.

<sup>4</sup> ʔáy cxʷ kʷə ʔuʔ xʷənʔáŋ.

<sup>5</sup> ʔiʔ ʔístxʷ cxʷ kʷləwɪnɪʔ ʔuʔəsʷənʔáŋʔ.

<sup>6</sup> suʔiʔqaʔqiyámictɪ.

<sup>7</sup> ʔiʔ nɪʔ ʔuʔsʷənəʔ çí suʔəsʔúʔʔəʔmɪ çí  
suʔəshúʔiʔ ɕ xçɛnɪʔ.

<sup>8</sup> EJ: ʔó, ʔənsuʔyóq' ta ʔaʔ ti ʔánəʔ [BH: ʔáa] tə  
siʔám'.

<sup>9</sup> EJ: ʔuʔxónə kʷaʔ ʔuʔəyən kʷə ʔuʔ ʔaʔ... kʷə  
ʔuʔaʔkʷhíc.

<sup>10</sup> EJ: ʔuʔáw ɕ kʷənnəxʷ yaʔ. [BH: ʔáa]

<sup>11</sup> EJ: syáʔišçən ʔaʔ ti nsqáqɪ.

<sup>12</sup> ʔiʔ ʔuʔmán' kʷaʔçəʔ ʔuʔ ʔəy' nəxçɛn ʔaʔ ti  
nəsʔiyánəxʷ.

<sup>13</sup> ʔiʔ... ʔiʔ ʔístxʷ q cn ʔaʔ kʷə.

<sup>14</sup> ʔuʔmán' cn kʷə ʔuʔ qáqɪ.

<sup>15</sup> ʔuʔsiʔsúʔ ɕn ʔaʔ tə nsʔiyáʔnəxʷ kʷli  
sʔúqʷaʔʔ, Emma, ʔaʔ çí sqʷáqʷis ʔaʔ ɪnɪʔ ʔaʔ ti  
ʔuʔxənáʔ.

<sup>16</sup> ʔuʔççáʔyəkʷ.

<sup>17</sup> ʔunɪʔ kʷ ʔuʔçsʷʔáʔaʔs ʔaʔ Jamestown.

<sup>1</sup> I feel very good when I listen to the Indian  
language telling us the situation of the people  
here where we are.

<sup>2</sup> And I've very glad that you and I are still all  
right.

<sup>3</sup> EJ: I am also that way too.

<sup>4</sup> You are that way too.

<sup>5</sup> What can you do about it the way we are.

<sup>6</sup> So we get weak.

<sup>7</sup> And everything is all right in the way we think.

<sup>8</sup> EJ: Oh, so you are right with our obedience to  
[BH: yes] the Lord.

<sup>9</sup> EJ: I was all well for... for a long time.

<sup>10</sup> EJ: I didn't see it. [BH: yes]

<sup>11</sup> EJ: It's pitiful when I ache.

<sup>12</sup> And I am very happy to hear it.

<sup>13</sup> And... And I would do that with it

<sup>14</sup> I really hurt.

<sup>15</sup> I'm glad to hear our sister, Emma, talking for  
us all the time.

<sup>16</sup> She's worrying.

<sup>17</sup> She came here from Jamestown.

<sup>18</sup> And it is my daughter that I'm here with who  
looks after me.

<sup>19</sup> Because again what would I do about it...

<sup>20</sup> I'm very poor and aching.

<sup>21</sup> And still... I'll manage to be well someday.

<sup>22</sup> I'm acknowledging you for your concern.

<sup>23</sup> And you are a poor person yourself.

18 ʔiʔ níl tsəwníł nəŋónaʔ nəsxʷʔáłaʔ ʔaʔ kʷə tə nəkʷəntəŋ kʷə.

19 ʔawłáy q cn ʔístxʷ...

20 ʔuʔmán cn ʔuʔ yəščənúŋət ʔuʔqáqł.

21 ʔiʔ twawníl ʔuʔawkʷ... ʔuʔłəmnínúŋət cn ʔaʔ čí ʔuʔčəntáŋ skʷáci.

22 nsuʔaʔáʔənc kʷi ʔaʔ čí n̄suʔkʷəmkʷaʔmáyməš.

23 ʔi uʔnákʷə yəščənúŋət ʔəčtáyŋxʷ.

24 EJ: mm.

25 ʔi uʔnəłtíxʷ kʷi čí ʔuʔ sʔəxónəs čí sʔiyəməyámšł.

26 níl ʔuʔ sʔəxónəs čí suʔəsłúʔłəməs txʷúxʷtxʷ ʔaʔ kʷə cíčłsiʔám.

27 txʷúxʷtxʷ kʷaʔ ʔaʔ čí xáʔyəs.

28 txʷúxʷtxʷ ʔaʔ kʷə xáʔis.

29 ʔəy'nəmə.

30 níl skʷáʔł sʔxʷkʷənʔúʔəs.

31 níl skʷáʔł siʔámł.

32 As God is our chosen father, you know. There is no other father, you know, besides him but him. To the whole world which will believe and give our whole selves to God. We never know that before, you know, until God have mercy, you know,

33 txʷúxʷ ʔaʔ čí naʔátəŋ 'Indians', you know.

34 They have no religion of any kind ʔaʔ kʷə kʷłhúy time, you know.

35 húy yaʔ cə ʔuʔstáxł ʔuʔ sʔəsʔúʔiʔs ʔuʔ xčtís kʷ ʔiʔčáʔi ʔəčtáyŋxʷ.

36 Until God blessed the Indians, you know, and give us the spirit, you know, tiə níl ʔəy'łkʷtíl

37 ʔəy'skʷənáŋət ʔaʔ cíčłsiʔám.

38 Which reflects, you know, the whole world, you know, tiə háʔł ttáʔwiʔ skʷənáŋət ʔaʔ cíčłsiʔám.

39 And if all the Indians, like us, you know, bow down to the Lord God, you know, and come to Jesus Christ, ʔiʔ níl suʔhiyinínúŋəts čí ʔuʔxónł ʔəčtáyŋxʷ this place here tiə sʔxʷʔáłał.

40 It is nothing but a practicing place for lives of the people. Whoever there is that gonna believe, you know, will meet in heaven, you know. As

24 EJ: Yes.

25 And let everyone of us be strong.

26 Everything is all right that is let go toward God.

27 EJ: Let it go toward God.

28 Let it go toward God.

29 Holy spirit.

30 He is the one we look toward.

31 He is our Lord.

32 As God is our chosen father, you know. There is no other father, you know, besides him but him. To the whole world which will believe and give our whole selves to God. We never know that before, you know, until God have mercy, you know,

33 It goes toward what they call "Indians", you know.

34 They have no religion of any kind in time past, you know.

35 The wrong way was the only way the people before us knew.

36 Until God blessed the Indians, you know, and give us the spirit, you know, this good thing we are holding.

37 It's the good power of the Lord.

38 Which reflects, you know, the whole world, you know, this blessed bright power of the Lord.

39 And if all the Indians, like us, you know, bow down to the Lord God, you know, and come to Jesus Christ, and all of us Indians will be saved this place here here where we are

40 It is nothing but a practicing place for lives of the people. Whoever there is that gonna believe, you know, will meet in heaven, you know. As the lord says when he come at the time he got here, you know.

41 And he is my master today. I have no other master, you know, besides the Lord God is the only one of the whole world. And I wish all the peoples, you know, all the poor people would change their ways, you know, and come to the Lord.

42 All people, you know, our Klallam people, you know.

43 I'm talking to Klallam now, you know

the lord says when he come ʔaʔ kʷi time yaʔ stáčis, you know.

<sup>41</sup> And he is my master today. I have no other master, you know, besides the Lord God is the only one of the whole world. And I wish all the peoples, you know, či ʔuʔxónə yəščənúnəʔ ʔəčtáyŋxʷ would change their ways, you know, and come to the lord.

<sup>42</sup> xónə ʔəčtáyŋxʷ, you know, ʔəčtáyŋxʷł nəxʷsłáyəmł, you know.

<sup>43</sup> I'm talking to Klallam now, you know.

<sup>44</sup> tiə ʔəcə, xčit či słáyəmúcən, you know.

<sup>45</sup> Because I born as a Klallam and I know the Klallam language, you know.

<sup>46</sup> It's one of the best language there is kʷaʔ ʔuʔhúył ʔuʔ čəʔúʔwəs ʔaʔ či ʔəy'cənił nəxʷsłáyəmúcən sqʷáy.

<sup>47</sup> ʔi ʔuʔhúʔ cxʷ čəʔúʔwəs ʔaʔ či ʔəsqiʔám' ʔiʔ nił suʔəstáxłs kʷaʔčəʔł.

<sup>48</sup> sʔúnəstəŋł ʔaʔ cíčsiʔám' ʔaʔ či ʔuʔskʷáʔł ʔuʔskʷənájəŋł.

<sup>49</sup> Such as Klallam word, you know, ʔiʔ cənił nəxʷsłáyəmúcən sqʷáy, you know.

<sup>50</sup> ʔi uʔmán' ʔuʔ čəq sxʷúyəm txʷʔúxʷ ʔaʔ ʔəcə ʔawimán' ʔuʔ nəsléʔ sxʷčʔiyás kʷi čiyánəŋł ʔiʔčáʔyə ʔəčtáyŋxʷ nátəŋ great-grandfathers and grandfathers ʔaʔ ti xʷanítəm, you know.

<sup>51</sup> But tiə skʷənájəŋł ʔaʔ cíčsiʔám', nił kʷaʔčəʔ nəsqʷáqʷi ʔaʔ či ʔuʔ xʷənʔáj, you know,

<sup>52</sup> txʷʔáxəŋ či nətíxʷłc, you know, ʔaʔ či skʷənájəŋł ʔaʔ cíčsiʔám'.

<sup>53</sup> ʔawhíł čəq nəšʔiʔánəŋ či ʔəy'xčŋín ʔaʔ cíčsiʔám' či stxʷáʔənəs.

<sup>54</sup> Because, nił nəšʔaʔkʷústəŋ ʔaʔ cíčsiʔám'.

<sup>55</sup> nəšʔúnəstəŋ ʔaʔ cíčsiʔám' či xʷənʔáj' nəskʷənít caʔ kʷənətúy' či ʔuʔ xónə cán qʷáy' txʷʔúxʷ ʔaʔ či ʔəy'xčŋín ʔaʔ cíčsiʔám'.

<sup>56</sup> háʔnəŋ cn kʷaʔčəʔ txʷʔúxʷ ʔaʔ nəkʷə ʔiʔ háʔnəŋ cn kʷi txʷʔúxʷ ʔaʔ cə xʷanítəm táči skʷáʔs cənił sqʷáqʷi, sqʷáqʷi məšín čəʔúʔwəsł ʔaʔ tiə ʔáynekʷ. mási.

<sup>44</sup> This is me, who knows the Klallam language, you know.

<sup>45</sup> Because I born as a Klallam and I know the Klallam language, you know.

<sup>46</sup> It's one of the best language there is if we use the Kallam language only for good.

<sup>47</sup> If it is used for weakness, it is, therefore, wrong.

<sup>48</sup> It was given to us by the Lord to be ours to help us.

<sup>49</sup> Such as Klallam word, you know, and that Klallam language, you know.

<sup>50</sup> And it is very precious to me, because I really love it for it comes from our ancestors, the people who came before us called great-grandfathers and grandfathers by the whites, you know.

<sup>51</sup> But this power of the Lord, that's what I'm talking about, you know.

<sup>52</sup> My tongue is speaking of, you know, of the power of the Lord.

<sup>53</sup> It's because of the great knowledge I have from the good wisdom of the Lord, who it goes toward.

<sup>54</sup> Because, that's what I was taught by the Lord.

<sup>55</sup> I have been given a way to see along with everyone who believes in the good wisdom of the Lord.

<sup>56</sup> Thank you to you and thank you to the white man who got here who owns the recorder we are using today. Amen.

## 2 Kakantu

Amy Allen

Kakantu-AA.mp3



This is the story of the girl who was taken as a bride by the blackfish. We have two versions of this story from Martha John and another from Emma Balch.

Amy Allen (1887-1973) was about the same age as Martha John. She recorded this and the following four stories for Leon Metcalf in 1953. In the late 1960's, she also worked with the Thompsons, who recorded the two narratives following those.

<sup>1</sup> yəcúsc caʔn ʔaʔ kʷi sɣwíʔámis yaʔ kʷi ʔiyá yaʔ  
ʔaʔ cə Port Townsend Lighthouse.

<sup>2</sup> Well you know that.

<sup>3</sup> ʔiʔ kʷhíc scífs yaʔ ʔónaʔs yaʔ kʷi čif.

<sup>4</sup> That's chief's daughter

<sup>5</sup> ʔiʔ skʷəyəc yaʔ cə náʔcúʔ.

<sup>6</sup> ʔiyá ʔaʔ cə snát ʔiʔ kʷónits cə qáʔyəʔúməčən.

<sup>7</sup> ʔəy' cə sʔaʔyácss.

<sup>8</sup> suʔqʷáys cə ʔónaʔs cə siʔámí, “nəswəyqəʔ iq  
yaʔ cə.”

<sup>9</sup> suʔtáʔəns ʔaʔ cə táʔən ʔiʔ tsnósəŋ.

<sup>10</sup> suʔqʷáys cə skʷəyəc, “ʔiʔ ʔuʔníf kʷə kʷi  
ʔənsʔéʔ yaʔ?”

<sup>11</sup> suʔqʷáys cə skʷəyəc, “ʔəctíxʷ kʷi  
ʔənsʔaʔčšúəŋ.”

<sup>12</sup> suʔtáʔəns ʔaʔ cə táʔən ʔiʔ qʷáy, “ʔəc caʔ kʷi.”

<sup>13</sup> suʔkʷəyəŋs kʷlə cə qʷəní.

<sup>14</sup> ʔiʔ qʷáy “nác! nác! nác!”

<sup>15</sup> suʔhuʔstəŋs cə skʷəyəc.

<sup>16</sup> suʔʔáys skʷáci čaʔqʷáy cə čif, “ʔuʔʔáytxʷ čí  
ʔuʔ hiyáʔ.

<sup>17</sup> ʔuʔkʷán cə nəʔónaʔ.

<sup>18</sup> ʔáwə č'c sɣwáʔnínʔ čí nšʔaʔčšúst.”

<sup>19</sup> suʔʔkʷətəŋs ʔaʔ cə qʔúməčən kʷləʔ.

<sup>20</sup> suʔhiyáʔtəŋs.

<sup>21</sup> kʷənəʔnát kʷaʔčaʔ skʷikʷáci.

<sup>22</sup> hiʔ qʷiŋətəŋ kʷləʔ ʔiʔ ʔáwənə sɣwəkʷəníts cə  
kʷíqəʔxqínš, swəyqəʔs qʔúməčən.

<sup>23</sup> ʔáy kʷləʔ hiyáʔtəŋ ʔaʔ cə sɣwəʔiyás ʔəč ʔaʔ cə  
ʔlálc.

<sup>24</sup> suʔʔáys qʷiŋətəŋ cə ʔónaʔs cə čif.

<sup>1</sup> I'm going to tell you the story of that place at  
Port Townsend Lighthouse.

<sup>2</sup> Well you know that.

<sup>3</sup> And long ago the chief had a daughter.

<sup>4</sup> That's chief's daughter

<sup>5</sup> And a slave was another one.

<sup>6</sup> There in the night she saw the blackfish.

<sup>7</sup> They had nice faces.

<sup>8</sup> So the daughter of the chief said, “I wish he  
were my husband.”

<sup>9</sup> Evening came and he came for her.

<sup>10</sup> The slave said, “He is the one you wanted.”

<sup>11</sup> The slave said, “Let me be your replacement.”

<sup>12</sup> So evening came and she said, “It will be  
me.”

<sup>13</sup> The seagull flew.

<sup>14</sup> And it said, “Different! Different! Different!”

<sup>15</sup> So the slave was brought back.

<sup>16</sup> The next day the chief said, “You might as  
well go.

<sup>17</sup> My daughter is lost.

<sup>18</sup> There is no way you can be substituted.”

<sup>19</sup> So she was taken by the blackfish.

<sup>20</sup> She was taken away.

<sup>21</sup> It was many days.

<sup>22</sup> She was put ashore and didn't see the one she  
was playing with, her blackfish husband.

<sup>23</sup> She was taken again to where the ocean is  
deep.

<sup>24</sup> The daughter of the chief was put ashore  
again.

<sup>25</sup> And then seaweed had grown on her face.

<sup>26</sup> Her mother spoke to her, “Don't ever come  
back.

25 ʔiʔ kʷlən̄kʷáq cə šówi ʔaʔ cə sʔácss.  
 26 suʔqʷiŋítəŋs ʔaʔ cə táns, “kʷlən̄tíxʷ ʔən̄shúy  
 č̄i n̄sʔən̄ʔá.  
 27 ʔáwə c ʔáy cə nsʔéʔ.  
 28 ʔáwə c ʔáy.  
 29 txʷn̄l̄ n̄sxʷnáʔəm.”  
 30 n̄l̄ caʔ suʔhúys.  
 31 ʔó, ʔiyá kʷaʔčaʔ hiyáʔ ʔiʔ hiyáʔ.  
 32 ʔiʔ ʔəsláxʷl̄ ʔuʔ səm̄ixʷ ʔi ʔuʔhúʔ cxʷ qʷáy.  
 33 kʷaʔ qʷáyəxʷ, ʔiʔ n̄l̄ suʔən̄ʔás pākʷəŋ caʔ  
 xʷən̄ʔán̄ ʔaʔ kʷə kʷúʔət qáyŋən̄.  
 34 ʔiʔ ʔáwə c xʷaʔn̄iŋ̄ č̄i n̄sʔíst.  
 35 húy kʷaʔ kʷl̄ʔuʔhiyáʔtxʷxʷ č̄i ʔəx̄áć salmon  
 ʔiʔ č̄aʔíst cxʷ.  
 36 ʔawh̄l̄ kakántu caʔ ʔiyá.  
 37 ŋənaʔs yaʔ cə č̄if.  
 38 ʔiʔ n̄l̄ xʷən̄ʔán̄ cə story ʔaʔ kʷi ʔiʔč̄áʔi yaʔ.  
 39 n̄l̄ kʷaʔčaʔ sxʷsəm̄ixʷ ti q̄əʔŋi.  
 40 ʔáwə c qʷáqʷiʔ ʔaʔ č̄i sšéʔtəŋs ʔaʔ tsayə ʔəyʔti  
 skʷənts.  
 41 ʔiʔ n̄l̄ yaʔ kʷaʔčaʔ sxʷl̄kʷətəŋs kʷhi ŋənaʔs  
 kʷhi č̄if yaʔ.  
 42 ʔiʔ ʔáwə c xʷaʔn̄iŋ̄ č̄i sʔaʔč̄šústəŋs ʔaʔ cə  
 skʷəyəc, ʔawh̄l̄ yaʔ č̄i sl̄éʔs cə ŋənaʔs cə č̄if ʔaʔ  
 cə q̄l̄uməčən̄.  
 43 ʔiʔ ʔáwə c xʷaʔn̄iŋ̄ č̄i sʔaʔč̄šústəŋs ʔaʔ cə  
 skʷəyəc.  
 44 ʔiʔ n̄l̄ kʷl̄ə ŋənaʔs kʷi č̄if yaʔ ʔl̄kʷətəŋ ʔaʔ cə  
 q̄l̄uməčən̄.  
 45 ʔiʔ n̄l̄ kʷaʔčaʔ sxʷxən̄ʔátəŋs around Point  
 Wilson ʔaʔ č̄i skakántus.  
 46 ʔiʔ n̄l̄ yaʔ sxʷʔiyás kʷi kakántu.  
 47 ʔiʔ n̄l̄... And the same yet. And that’s the  
 story.

27 I don’t want you again.  
 28 Not again.  
 29 You have become a monster.”  
 30 So she will be finished.  
 31 Oh, she went there and went.  
 32 Be sure and be quiet if you talk.  
 33 If you talk, it will come floating like a cattail  
 mat.  
 34 And you won’t be able to paddle.  
 35 Only if you take some dried salmon then you  
 can paddle.  
 36 It’s because Kakantu is there.  
 37 She’s the daughter of the chief.  
 38 And that’s the way the story was of those who  
 came before.  
 39 That’s why girls are quiet.  
 40 They don’t say their desires for one that’s  
 good looking.  
 41 That’s why the chief’s daughter was taken.  
 42 And they were not able to change places with  
 a slave because the blackfish wanted the chief’s  
 daughter.  
 43 And she can’t trade places with a slave.  
 44 It was the daughter of the chief who was  
 taken by the blackfish.  
 45 And so they call the area around Point  
 Kakantu.  
 46 That’s where Kakantu stays.  
 47 And it’s... And the same yet. And that’s the  
 story.

### 3 Star Husbands

Amy Allen

StarHusbands-AA.mp3

This story, widespread among the native peoples of North America, is about sisters admiring stars and then being taken in their sleep to become the wives of the star men.

We have recorded two versions of this story told by Martha John. Amy's version differs in that there are only two sisters where there are three in Martha's version. Amy also has a different ending. There is a word here, *qatúš*, not recorded elsewhere. Bea Charles, Adeline Smith and Tom Charles all recognized the word, but did not know exactly what it referred to. Tom was not sure, but he said it was something like a kitten, but dangerous.

<sup>1</sup> čá?sa? qǎyaŋji? cə... cə ʔitt ʔa? cə táŋən.  
<sup>2</sup> níł su?k<sup>w</sup>ənʔits cə ttǔwəsəna?  
<sup>3</sup> su?q<sup>w</sup>áys cə ná?cù?, “ʔó, nu?ǎy' canu mán' ʔu? ʔǎy' shining.  
<sup>4</sup> níł iq nswǎyqǎ?.”  
<sup>5</sup> su?q<sup>w</sup>... su?q<sup>w</sup>áys cə ná?cù?, “ʔó, níł cə ná?cù? nu?ǎy.  
<sup>6</sup> níł q nswǎyqǎ?.”  
<sup>7</sup> níł k<sup>w</sup>ə su?ətʔitts.  
<sup>8</sup> su?tǔínəsəŋs ʔa? cə čá?sa?  
<sup>9</sup> su?q<sup>w</sup>áys k<sup>w</sup>ə cə čá?sa? qǎyaŋji?, “čǎxín cx<sup>w</sup> ʔay?”  
<sup>10</sup> su?q<sup>w</sup>áys k<sup>w</sup>ə cə čá?sa? swǎyqǎ?, “ʔi ʔu?ǎc k<sup>w</sup>i k<sup>w</sup>i ʔənšé?təŋ.”  
<sup>11</sup> “ʔó, ʔəsqi?ám' či shiyá?ł.  
<sup>12</sup> mán' ʔu?... mán' ʔu? si?ám' k<sup>w</sup>i?ə cǎtl.”  
<sup>13</sup> “ʔi? u?ǎc k<sup>w</sup>i k<sup>w</sup>i ʔənšé?təŋ.  
<sup>14</sup> ʔənʔá ca? cx<sup>w</sup>.”  
<sup>15</sup> níł k<sup>w</sup>ə su?nəx<sup>w</sup>q<sup>w</sup>úck<sup>w</sup>əns.  
<sup>16</sup> ʔi? ča?łk<sup>w</sup>ətəŋ ʔi? hiyá?təŋ cǎ? k<sup>w</sup>a? cə sk<sup>w</sup>áči.  
<sup>17</sup> níł k<sup>w</sup>ə su?nəx<sup>w</sup>q<sup>w</sup>i?q<sup>w</sup>a?y'é?wəns.  
<sup>18</sup> níł canu mán' ʔu? pǎq' ttǔwəsəna?  
<sup>19</sup> cǎq<sup>w</sup>əŋ ti qqíyəŋs.  
<sup>20</sup> ʔi? níł canu ʔáw c ʔu? mán' ʔu? nu?bright.  
<sup>21</sup> níł nu?ǎy'tə qqíyəŋs.  
<sup>22</sup> ʔáwə c nu?x<sup>w</sup>ənʔán ʔa? tə ná?cù?  
<sup>23</sup> níł k<sup>w</sup>a? su?máns ʔu? xál cə xčŋins cə čá?sa? qǎyaŋji ʔa? cə su?ǎyqǎ?  
<sup>24</sup> níł su?łiyá?əŋs ʔa? či syács ca?  
<sup>25</sup> twawʔi?šátəŋ k<sup>w</sup>a? tsə qǎyaŋji ʔi? x<sup>w</sup>táqsən cə ná?cù? qǎŋji?  
<sup>26</sup> su?łk<sup>w</sup>əts... “stánj k<sup>w</sup>i ʔəwč?”

<sup>1</sup> Two young women slept in the evening.  
<sup>2</sup> So they were looking at the stars.  
<sup>3</sup> One said, “Oh, that bright shining one is the good kind.  
<sup>4</sup> I wish it was my husband.”  
<sup>5</sup> The other one said, “Oh, that one is better.  
<sup>6</sup> He could be my husband.”  
<sup>7</sup> So they went to sleep.  
<sup>8</sup> Then those two came after them.  
<sup>9</sup> The two young women said, “Where are you from?”  
<sup>10</sup> The two men said, “It's me you were wishing for.”  
<sup>11</sup> “Oh, we can't go.  
<sup>12</sup> He's very... very important, our father.”  
<sup>13</sup> “But it's me you were wishing for.  
<sup>14</sup> You are going to come.”  
<sup>15</sup> So they gave up.  
<sup>16</sup> They grabbed them and they were taken away up into the sky.  
<sup>17</sup> So they were thinking.  
<sup>18</sup> It was that very white star.  
<sup>19</sup> His eyes were rotten.  
<sup>20</sup> And the one that wasn't so kind of bright  
<sup>21</sup> He had better eyes.  
<sup>22</sup> He wasn't like the other.  
<sup>23</sup> Then the two young women were very dissatisfied with the men.  
<sup>24</sup> Then they looked for what they were going to do.  
<sup>25</sup> While they were out walking, one of the girls' foot slipped through something.  
<sup>26</sup> She took it... “What is it?”  
<sup>27</sup> She took something kind of folded over.  
<sup>28</sup> And got that thing that was going through.

27 suʔʌkʷəts cə nuʔəsnáŋəʔ.  
 28 and ʔiʔ suʔʌkʷnákʷs canu ʔuʔscəʔqʷəŋ.  
 29 suʔqʷáys, “ʔó, naʔnif yəxʷ yaʔ sxʷhiyáʔtəŋs  
 ʔaʔ kʷi sʌkʷətəŋʔ.  
 30 cǎʔətəŋ ʔaʔ tiə skʷáci.”  
 31 suʔhiyáʔs č̣.  
 32 qʷáy cə náʔcúʔ, “húy č̣i čáytuŋʔ ʔaʔ č̣i  
 xʷéʔləm.”  
 33 suʔčáys cə qǎyaʔŋi ʔaʔ cə xʷéʔləm.  
 34 čáʔi cəniʔ suʔəyqəʔs ʔaʔ cə ʔuʔ stáŋ.  
 35 skʷáci and skʷáci cə čáʔiʔ cə xʷéʔləm cə  
 čáʔsaʔ qǎyaʔŋi.  
 36 suʔhúys cə scǎʔis ʔaʔ cə xʷéʔləm.  
 37 nif suʔqíqʔs ʔaʔ cə sqiyáyŋəxʷ.  
 38 suʔqʷáys cə yúl, “ʔəctixʷ ʔiʔčǎʔi ti nshiyáʔ  
 stǎct.  
 39 ʔiʔ húʔ caʔn tás ʔaʔ č̣i sc̣təŋxʷəŋ, ʔiʔ  
 kʷaʔnéʔŋət caʔn.  
 40 ʔiʔ míxʷəŋ caʔ tiʔə xʷéʔləm.  
 41 ʔiʔ nif nsuʔx̣čnákʷ ʔaʔ č̣i nsuʔtəs kʷaʔ ʔaʔ č̣i  
 sc̣təŋxʷəŋ.  
 42 ʔiʔ nəhtixʷ ʔənsuʔəŋʔá stǎct.”  
 43 ʔəŋʔá kʷaʔčǎʔi ʔaʔ cə scǎʔyəməs cə sʔəxtéʔəŋs  
 cə cicáys ʔiʔ cə legs ʔaʔ cə ʔiʔhiyáʔ yaʔ  
 ʔiʔčǎʔstǎŋ.  
 44 suʔhúys ʔiʔstǎŋ.  
 45 ʔiʔ suʔkʷaʔnéʔŋəts.  
 46 ʔiʔ x̣čnás cə ʔuʔúyč, “tás ixʷ yaʔ č̣i sc̣təŋxʷəŋ.  
 47 húy č̣i ʔəc caʔ hiyáʔ stǎŋ.”  
 48 suʔhiyáʔs kʷlaʔ stǎŋ.  
 49 suʔtəss ʔaʔ cə sc̣təŋxʷəŋ cə čáʔsaʔ.  
 50 suʔštəŋs.  
 51 štəŋ kʷaʔ cə čáʔsaʔ qǎyaʔŋi.  
 52 twawx̣ʷəŋáŋ ʔiʔkʷəŋnəs cə ṣxʷəŋʔáŋ ʔaʔ kʷi  
 qiʔatúš ʔaʔyaʔáʔiʔ.  
 53 And they thought they were kittens.  
 54 suʔʌkʷəts cə yúl.  
 55 suʔx̣əŋʔátəŋs cə ʔuʔúyč, “ʔáwə qī c qatúš tiə!  
 56 kʷánəxʷ st.  
 57 nuʔxʷəŋʔáŋ ʔaʔ č̣i suʔṣxʷəŋʔa...  
 sxʷəyaʔxʷəŋáʔəŋ.”  
 58 suʔqʷáys cə yúl, “ʔuʔhayəháhaʔi.  
 59 mán ʔuʔ nsǎéʔ.”

29 She said, “Oh, that’s where they took us from  
 when they grabbed us.  
 30 They brought us up to the sky.”  
 31 They went.  
 32 One said, “Let’s make a rope.”  
 33 So the girls worked and worked on the rope.  
 34 Their husbands were working at something.  
 35 Day after day the two girls worked on the  
 rope.  
 36 They finished their work on the rope.  
 37 Then they tied it to a tree.  
 38 The older one said, “Let me be first to go  
 down.  
 39 And when I get to the earth, I’ll start running.  
 40 And the rope will move back and forth.  
 41 Then you’ll know that I reached the ground.  
 42 And then you can come dropping down.”  
 43 The hands and legs of those who dropped  
 down were worn to the bone (by the rope).  
 44 So she finished dropping.  
 45 And she ran.  
 46 And the younger one figured, “She must have  
 reached the ground.  
 47 Now it’s my turn to drop down.”  
 48 So she went down.  
 49 The two got to the ground.  
 50 Then they walked.  
 51 The two girls walked.  
 52 They were still walking like that when they  
 saw something like cute kittens.  
 53 And they thought they were kittens.  
 54 The older one took them.  
 55 The younger one said, “This isn’t a kitten!  
 56 We’ll throw it away.  
 57 They’re like little... little monsters.”  
 58 The older one said, “They’re kind of cute  
 little things.  
 59 I really like them.”  
 60 So she tucked them into her coat.  
 61 So they walked and walked and walked.  
 62 It was like that.  
 63 And her stomach started to tickle.  
 64 It had turned into a worm.  
 65 She held it.  
 66 It wasn’t very long and the older one fell  
 dead.

- 60 suʔk<sup>w</sup>x<sup>w</sup>nóčts.  
 61 suʔštóŋs ʔiʔ štóŋ ʔiʔ štóŋ.  
 62 suʔx<sup>w</sup>ənʔáŋs.  
 63 ʔiʔ k<sup>w</sup>ʰk<sup>w</sup>síqəŋ k<sup>w</sup>i čì ʎács.  
 64 néʔənl scǝk<sup>w</sup> wuʔ č tǝ caʔnil.  
 65 ʎk<sup>w</sup>tís.  
 66 ʔáw<sup>ʰ</sup>k<sup>w</sup>ʎaʔ c híc cǝ yúl<sup>ʰ</sup> yaʔ ʔiʔ štóŋ q<sup>w</sup>úy.  
 67 tx<sup>w</sup>úy k<sup>w</sup>ʎaʔ cǝ ʔuʔúyč yaʔ ʔuʔ šótəŋ.  
 68 suʔčǝnts cǝ sx<sup>w</sup>túnəqs yaʔ ʔaʔ cáw ʔaʔ beach.  
 69 ʔiʔ čǝnts.  
 70 tx<sup>w</sup>úy k<sup>w</sup>ʎaʔ šótəŋ ʎiyán ʔaʔ čì sx<sup>w</sup>tás caʔ.  
 71 suʔtǝss ʔaʔ cǝ ʔáyaʔyəŋ.  
 72 suʔhiyáʔs ʔiʔčǝyǝx<sup>w</sup>.  
 73 ʔiʔ yácəm ʔaʔ čì syáʔct k<sup>w</sup>i yúl<sup>ʰ</sup> yaʔ.  
 74 nil suʔʎk<sup>w</sup>ótəŋs.  
 75 ʔiʔ nil sx<sup>w</sup>ʔiyátəŋs.  
 76 ʔiʔ tx<sup>w</sup>isčnǝk<sup>w</sup>ən ʔiʔ uʔʎk<sup>w</sup>tíŋ.  
 77 And that's the story that why girls should know better.

- 67 Now the younger one was the only one walking.  
 68 She buried her sister at the beach.  
 69 She buried her.  
 70 She was walking alone looking for where to go.  
 71 She got to some houses.  
 72 So she went in.  
 73 And she told what happened to the older one.  
 74 Then she was taken.  
 75 And that's where she was kept.  
 76 They took pity on her and kept her.  
 77 And that's the story that why girls should know better.

## 4 Owl Story

Amy Allen

OwlStory-AA.mp3

Like the Star Husbands story, a girl gets what she wishes for, then regrets it. In Klallam tradition, owls are associated with death. According to čačma?cút Ed Sampson, the screech owl is the ghost of a woman and the great horned owl is the ghost of a man.

<sup>1</sup> Here's láy another story ʔa? k<sup>w</sup>i  
čáʔyaʔyéʔwən ʔuʔłx<sup>w</sup>iyuʔús sq<sup>w</sup>áys.  
<sup>2</sup> ʔiʔšótəŋ č'yaʔ along the beach.  
<sup>3</sup> ʔiʔ k<sup>w</sup>ón̄ts cə... cə ʔəshúʔitəŋ.  
<sup>4</sup> sk<sup>w</sup>áʔs yaʔ k<sup>w</sup>i q<sup>w</sup>úy ʔəčtáyŋəx<sup>w</sup> yaʔ.  
<sup>5</sup> sʔácss yaʔ ʔaʔ cə sx<sup>w</sup>ʔiyás yaʔ ʔaʔ cə sčəntəŋs.  
<sup>6</sup> suʔq<sup>w</sup>áys k<sup>w</sup>łaʔčəaʔ k<sup>w</sup>i cə qǎʔŋi, “ʔó, ʔáy'ix<sup>w</sup>  
yaʔ u k<sup>w</sup>i swéʔwəs ix<sup>w</sup> yaʔ čk<sup>w</sup>áʔ ʔaʔ cə sʔács.  
<sup>7</sup> nswəyqəʔ yəq yaʔ.”  
<sup>8</sup> k<sup>w</sup>aʔ suʔtəŋəns ʔiʔ ʔətʔitt cə qǎyaʔŋi.  
<sup>9</sup> k<sup>w</sup>aʔ suʔtsnósəŋs.  
<sup>10</sup> suʔq<sup>w</sup>áys łəʔ, “čəxín cx<sup>w</sup> ʔayʔ  
<sup>11</sup> čif k<sup>w</sup>iʔə nəcót.  
<sup>12</sup> sqiʔám či nsʔənʔá.”  
<sup>13</sup> “ʔiʔ uʔəc k<sup>w</sup>i k<sup>w</sup>i ʔənsšéʔtəŋ ʔaʔ k<sup>w</sup>i  
nšʔiʔšótəŋ.”  
<sup>14</sup> ʔó, ʔiʔ ʔuʔtx<sup>w</sup>sáʔx<sup>w</sup>əŋ k<sup>w</sup>łə.  
<sup>15</sup> tx<sup>w</sup>sáʔx<sup>w</sup>əŋ k<sup>w</sup>ł.  
<sup>16</sup> suʔq<sup>w</sup>áys, “k<sup>w</sup>łáy cx<sup>w</sup> təŋən ʔiʔ čəʔənʔánəsəŋ.  
<sup>17</sup> háʔu caʔ k<sup>w</sup>iʔə nəcót.  
<sup>18</sup> čif k<sup>w</sup>iʔə nəcót.”  
<sup>19</sup> ʔó, níl k<sup>w</sup>aʔ suʔánəls tə snúʔnək<sup>w</sup> ʔučtə.  
<sup>20</sup> suʔtáčis k<sup>w</sup>ə cə łaynát.  
<sup>21</sup> k<sup>w</sup>łəʔ suʔicəŋs.  
<sup>22</sup> hiyáʔ k<sup>w</sup>ə haqíct ʔaʔ cə ʔuʔúʔtxs ʔuč.  
<sup>23</sup> níl k<sup>w</sup>ə suʔiʔéʔsts.  
<sup>24</sup> ʔáwə c híc caʔníl swəyqəʔ sq<sup>w</sup>úʔšəns yaʔ  
ʔiʔččtəŋx<sup>w</sup>cínəŋ.  
<sup>25</sup> suʔq<sup>w</sup>áys cə qǎʔŋi, “ʔéé, ʔəstúʔŋət ʔay'  
ʔənsq<sup>w</sup>áq<sup>w</sup>iʔ ʔaʔ tə x<sup>w</sup>ənʔáŋ.  
<sup>26</sup> ʔi ʔuʔnək<sup>w</sup> k<sup>w</sup>i sʔənʔansəŋúŋł yaʔ ʔaʔ k<sup>w</sup>i  
nəsʔéʔtt.”  
<sup>27</sup> suʔłáys ʔist.  
<sup>28</sup> ʔáwə híc ʔiʔ łáy ččtəŋx<sup>w</sup>cínəŋ.  
<sup>29</sup> ʔáwə híc ʔiʔ k<sup>w</sup>aʔk<sup>w</sup>əyəŋ k<sup>w</sup>ə.  
<sup>30</sup> čəčtəŋəx<sup>w</sup> ʔučtə.  
<sup>31</sup> hiyáʔ.

<sup>1</sup> Here's again another story about envy and  
talking foolishly.  
<sup>2</sup> She was walking along the beach.  
<sup>3</sup> And she looked at... an artifact.  
<sup>4</sup> It had belonged to a person that had died.  
<sup>5</sup> It was his face there where he was buried.  
<sup>6</sup> Therefore she said, “Oh, he must have been a  
nice young man who had that face.  
<sup>7</sup> I wish he had been my husband.”  
<sup>8</sup> When it was evening and the girls slept.  
<sup>9</sup> When he came for her.  
<sup>10</sup> She said, “Where are you from?”  
<sup>11</sup> My father is the chief.  
<sup>12</sup> I can't come.”  
<sup>13</sup> “It was me you were wishing for while you  
were walking.”  
<sup>14</sup> Oh, but she was reluctant.  
<sup>15</sup> She was reluctant.  
<sup>16</sup> So she said, “Come again in the evening and  
get me.  
<sup>17</sup> My father will be away.  
<sup>18</sup> My father is the chief.”  
<sup>19</sup> Oh, then the ghost agreed, as expected.  
<sup>20</sup> He got there the next night.  
<sup>21</sup> She got dressed.  
<sup>22</sup> She went and pushed herself out on the canoe.  
<sup>23</sup> Then she was paddling.  
<sup>24</sup> It wasn't long and the man who was her  
companion was talking like an owl.  
<sup>25</sup> The girl said, “Hey, why are you talking that  
way?  
<sup>26</sup> It was you who came for us when I was  
sleeping.”  
<sup>27</sup> So she paddled again.  
<sup>28</sup> Not long and he was talking like an owl again.  
<sup>29</sup> It wasn't long and he flew.  
<sup>30</sup> He was an owl, of course.  
<sup>31</sup> He went.  
<sup>32</sup> The girl was left paddling alone.

<sup>32</sup> tx<sup>w</sup>húʔi k<sup>w</sup>lə ʔéʔst cə qǎʔŋi.  
<sup>33</sup> šítəŋ yaʔ ʔaʔ cə sʔács ʔəshúʔitəŋ yaʔ ʔaʔ cə  
 mák<sup>w</sup>aʔ.  
<sup>34</sup> šítəŋ cə qǎʔŋi.  
<sup>35</sup> níʔ sx<sup>w</sup>níʔs ti qǎʔŋi ʔáw c šéʔtəŋ ʔaʔ ti ʔuʔ  
 xə́nə k<sup>w</sup>ə́nínəs.  
<sup>36</sup> k<sup>w</sup>ləʔ suʔéʔsts.  
<sup>37</sup> ʔéʔst ʔuʔ húʔiʔ k<sup>w</sup>lə.  
<sup>38</sup> x<sup>w</sup>uʔúŋ ʔəl ʔéʔsts.  
<sup>39</sup> k<sup>w</sup>əyəŋ k<sup>w</sup>ə k<sup>w</sup>i čáčtəŋəx<sup>w</sup> ʔučtə šéʔtəŋs yaʔ.  
<sup>40</sup> suʔtáns ʔaʔ cə x<sup>w</sup>íyŋəx<sup>w</sup> ʔučtə.  
<sup>41</sup> suʔčtátəŋs, “čəxín cəx<sup>w</sup>?”  
<sup>42</sup> suʔyócəms, “ʔóc k<sup>w</sup>i ɲənaʔ k<sup>w</sup>əšə číf.”  
<sup>43</sup> níʔ k<sup>w</sup>ə suʔhiyáʔtəŋs cə sq<sup>w</sup>áy ʔaʔ či sk<sup>w</sup>ə́nnəŋs  
 k<sup>w</sup>sí ɲənaʔs tǎn ʔuʔ ʔiʔhúʔhuʔhiʔ.  
<sup>44</sup> k<sup>w</sup>aʔ suʔhiyáʔs cə céʔcts.  
<sup>45</sup> k<sup>w</sup>aʔ suʔtákw<sup>ss</sup> cə ɲənaʔs yaʔ.  
<sup>46</sup> láʔnəq ʔaʔ cə ɲən tálə ʔiʔ cə ɲən sʔíʔən ʔaʔ cə  
 ɲənaʔ šítəŋ cə sʔács yaʔ ʔaʔ cə mák<sup>w</sup>aʔ.  
<sup>47</sup> níʔ ʔayʔ ʔuʔ ʔənʔá héʔyəŋ ʔaʔ ti qǎʔŋi či  
 snuʔ...  
<sup>48</sup> ʔáwə c ʔuʔ nuʔsx<sup>w</sup>ák<sup>w</sup>i ʔiʔ níʔ caʔ  
 suʔłk<sup>w</sup>náx<sup>ws</sup> či ʔuʔəyʔ ʔəsłúʔłəmí sq<sup>w</sup>úʔšən.  
<sup>49</sup> And that’s the story.

<sup>33</sup> She wanted the carved face that was at the  
 grave.  
<sup>34</sup> The girl desired it.  
<sup>35</sup> That is why a girl should not be wishing for  
 everything she sees.  
<sup>36</sup> So she was paddling.  
<sup>37</sup> She was paddling alone.  
<sup>38</sup> She was crying while she was paddling.  
<sup>39</sup> The owl that she had been desiring  
 predictably flew away.  
<sup>40</sup> So she landed at a village.  
<sup>41</sup> She was asked, “Where are you from?”  
<sup>42</sup> She told them, “I am the daughter of the  
 chief.”  
<sup>43</sup> Then they took him the word that his daughter  
 had been seen landing all alone.  
<sup>44</sup> So her father went.  
<sup>45</sup> So he bought his daughter.  
<sup>46</sup> There was a big give-away of much money  
 and much food for the daughter who had desired  
 the face at the grave.  
<sup>47</sup> Then it came falling to the girl the...  
<sup>48</sup> Don’t be foolish and then, she’ll get a nice  
 suitable husband.  
<sup>49</sup> And that’s the story.

## 5 The Envious Sister-in-law

Amy Allen

EnviousInLaw-AA.mp3

On the recording, Leon Metcalf introduces this as the story of the envious brother-in-law, and Amy repeats that in English. But in this story, it is clearly the sister-in-law that is envious of the success of her sister's husband.

<sup>1</sup> Here's another story ʔaʔ či nəsyəcúsc hayə ʔaʔ kʷi... ʔaʔ kʷiʔə taʔyús.

<sup>2</sup> sʔúqʷaʔs cə məliyiʔi ʔaʔ cə...

<sup>3</sup> ʔiʔ čsʔúqʷaʔ cə sláni.

<sup>4</sup> ʔiʔ mán ʔuʔ ʔəyʔ.

<sup>5</sup> mán ʔuʔ ʔlʷnáʔəs ti ʔəyʔsʔifləns cə swəyqəʔs cə saʔəyčəns.

<sup>6</sup> níl kʷaʔ suʔmáns ʔuʔ nuʔnəxʷčiyaʔyéʔwən ʔučtə.

<sup>7</sup> čiyaʔyéʔwən ʔaʔ cə ʔuʔmánʔsuʔ... mán ʔuʔ ʔuʔəyʔ ʔuʔ nəxʷsl̥iyʔáməxʷ

<sup>8</sup> nəxʷsl̥iyʔáməxʷ cə swəyqəʔs cə sʔúqʷaʔs.

<sup>9</sup> níl kʷaʔ suʔyúyts cə sčutáyəls kʷaʔ hiyáʔəs ʔaʔ cə ʔúxʷ ʔaʔ cə ʔáckʷl̥.

<sup>10</sup> suʔánls cə sčutáyəʔl̥, swəyqəʔs cə saʔəyčəns.

<sup>11</sup> hiyáʔ ʔučtə kʷi či xčɣíns ʔaʔ či shiyáʔs.

<sup>12</sup> suʔhiyáʔs ʔúxʷ ʔaʔ cə ʔáckʷl̥.

<sup>13</sup> suʔxənʔáxʷs cə sčutáyəʔl̥, “txə́nəŋ cɣʷ ʔaʔ ti ʔáʔaʔ ʔiʔ txə́nəŋ cɣ ʔaʔ ti ʔáʔaʔ.”

<sup>14</sup> suʔhiyáʔs kʷaʔ.

<sup>15</sup> ʔánəʔl̥.

<sup>16</sup> ʔáwəŋə sɣčíts ʔaʔ či sɣʷənáŋs ʔuč ʔaʔ či xčɣíns cə siyáʔil̥.

<sup>17</sup> mán ʔuʔ nəxʷčiyaʔyéʔwən ʔaʔ či smán ʔuʔ nəxʷsl̥iyʔáməxʷ cə sčutáyəʔl̥.

<sup>18</sup> níl kʷaʔ suʔhiyáʔs.

<sup>19</sup> cəxʷ.

<sup>20</sup> suʔhəwíyəŋs ʔiʔ hiyáʔ ʔúyʔ ʔaʔ cə ʔuʔútxs ʔiʔ húys kʷaʔ cə sčutáyəʔl̥ yaʔ.

<sup>21</sup> ʔiyáʔ cə ʔiʔ ʔuʔqʷúy ʔuʔ čl̥xʷáhəm.

<sup>22</sup> hiyáʔ kʷaʔ ʔúxʷ túkʷ.

<sup>23</sup> txʷúy kʷaʔ húyəŋs cə sčutáyəʔl̥.

<sup>24</sup> mán ʔuʔ nəxʷčiyaʔyéʔwən ʔawsuʔmáns ʔuʔ nəxʷsl̥iyʔáməxʷ cə sčutáyəʔl̥ swəyqəʔs cə saʔəyčəns.

<sup>25</sup> čəŋ kʷaʔ.

<sup>1</sup> Here's another story that I'll tell you about... about a married couple

<sup>2</sup> The person married to the sibling of the...

<sup>3</sup> And the woman had a brother

<sup>4</sup> He was very good.

<sup>5</sup> The husband of the younger sister really got good food.

<sup>6</sup> She was very jealous, as you might expect.

<sup>7</sup> She was envious because he was very... he was a very good provider.

<sup>8</sup> Her sister's husband was a good provider.

<sup>9</sup> So she invited her brother-in-law when she went out to the deep water.

<sup>10</sup> So the brother-in-law, husband of her younger sister, agreed.

<sup>11</sup> He went because he thought he might as well go.

<sup>12</sup> So they went over to the deep water.

<sup>13</sup> So she said to her brother-in-law, “You go this way and I'll go this way.”

<sup>14</sup> So they went.

<sup>15</sup> He agreed.

<sup>16</sup> He didn't know what his in-law had in mind.

<sup>17</sup> She was very resentful of her brother-in-law being such a good provider.

<sup>18</sup> So they went.

<sup>19</sup> He got out of sight.

<sup>20</sup> She returned and got aboard her canoe and left her brother-in-law behind.

<sup>21</sup> He was there to die of starvation.

<sup>22</sup> She went home.

<sup>23</sup> He became alone when she abandoned her brother-in-law.

<sup>24</sup> She was very resentful because her brother-in-law, her younger sister's husband, was a good provider.

<sup>25</sup> She got home.

<sup>26</sup> Her younger sister was on the beach and asked where her husband was.

26 caw cə saʔəyčənsʰ ʔiʔ čtəŋ kʷaʔ ʔəxínəns kʷi swəyqəʔs.

27 suʔqʷáys cə sʔúqʷaʔs ʔáwənə sɣčítʰ ʔuʔ tɣʷén yəxʷ kʷaʔ kʷaʔ uʔštəŋ.

28 suʔənʔás ʔuʔ túkʷ.

29 suʔtəss cə swəyqəʔs yaʔ ʔaʔ kʷi sɣʷʔíyaʔs yaʔ kʷi ʔuʔútɣs ʔiʔ ʔáwənə kʷaʔ.

30 ʔiʔ ʔuʔnít ʔuʔɣčítʰ ʔaʔ či slúyəŋs.

31 suʔstəctʰs ʔiʔ qʷáy, “ʔó, ʔuʔáʔaʔ caʔn.”

32 čaʔhákʷs ʔaʔ či lqítʰs.

33 suʔləŋáss cə lqítʰs.

34 suʔqʷáyŋəts.

35 “šəwšəwəyʷ, qʷəmqʷəməy,” qʷáy kʷaʔ.

36 tɣʷəsʷəwəyʷ ʔiʔ kʷlənʰsqáxəʔ.

37 ʔáyʰkʷaʔ qʷáy, “šəwšəwəyʷ, qʷəmqʷəməy.”

38 suʔʔáys kʷaʔ šəwi.

39 kʷlənʰmánʰ kʷ uʔ čəq.

40 ʔiʔ cə... ʔiyáʔ cə... tiyúʔc... ʔiʔ nuʔč... ʔiʔ nuʔč a hook.

41 xʷənáŋ ʔaʔ či sɣʷiʔʔáʔcuʔ.

42 nít kʷaʔ suʔqʷáys, “húyʰč i təŋúʔəŋ!

43 tkʷisc!”

44 nít kʷaʔ suʔtákwis ʔiʔ ʔúyʰ ʔaʔ cə sqáxəʔ šəwíʰ nít yaʔ lqítʰs.

45 nít kʷaʔ suʔtáns yaʔ.

46 nít kʷaʔ suʔmánʰs ʔuʔ šiʔšúʔ cə ʔaycltáyŋxʷ kʷaʔ čəŋs.

47 suʔxʷúŋs cə slánis yaʔ.

48 suʔqʷáys cənít sisiyáʔiʰs, “húyʰč i hiyaʔtúŋəʔ ʔiyáʔəŋ ʔaʔ kʷsi čxʷəyʷuʔ.”

49 suʔʔáys kʷə ʔánəts cə siyáʔiʰs canu swəyqəʔs cə saʔəyčənsʰ.

50 suʔqʷáys, “ʔó, ʔuʔxʷənáŋ kʷič i ʔuʔ nɣčŋín tɣʷəŋʔá ʔaʔ ʔəcə.

51 ʔiʔ uʔʔáy caʔn ʔuʔ hiyáʔ ʔáy.”

52 suʔhiyáʔs.

53 suʔkʷəŋəxʷs cə čxʷəyʷuʔ.

54 kʷaʔ suʔščəʔtəŋs cə ʔuʔútɣs ʔiʔ hiʔláyqʷts.

55 tɣʷúy kʷaʔ cayə.

56 hiyáʔ.

57 mánʰ ʔuʔ scíyaʔyéʔwəŋ yaʔ.

58 tɣʷúy kʷaʔ.

59 tɣʷaʔúxʷ ʔaʔ cə stcíkʷəns cə čxʷəyʷuʔ.

27 The older sister said she didn't know where he walked to.

28 So she went home.

29 So her husband got to where the canoe was, but there was nothing.

30 And then he knew he was abandoned.

31 So he lay down and said, “Oh, I'll stay here.”

32 He just remembered his clothes.

33 So he took off his clothes.

34 So he spoke to it.

35 “Grow, little dog,” he said.

36 It grew and it was like a dog.

37 Again he said, “Grow, little dog.”

38 So it grew again.

39 It became very big.

40 And... And it was like a hook.

41 It's like what they use for trolling.

42 Then he said, “Please, swim!

43 Take me home!”

44 Then he went across aboard the dog that had grown that was his clothes.

45 Then he landed.

46 Then the people were very glad when he got home.

47 So his wife cried.

48 So his in-laws said, “Please take us to look for a whale.”

49 So the husband of her sister agreed with his in-law again.

50 So he said, “Oh, I know how you feel toward me.

51 But I'll go again, too.”

52 So they went.

53 Then they saw a whale.

54 Then the canoe was hit and it smashed it.

55 He became alone.

56 She went.

57 She was very resentful.

58 He was alone.

59 They went onto the back of the whale.

60 His in-laws went to the bottom and perished.

61 Then he was brought home.

62 He was brought from where she brought him to be starved.

63 He was brought home.

64 Thus his in-laws perished.

60 ʔiʔ ʔáʔiʔciyən kʷaʔ cə sisiyáʔiʔs ʔiʔ xʷáy.  
 61 níʔ kʷaʔ suʔčǎŋtəŋs cə.  
 62 ʔúxʷtəŋ yaʔ ʔaʔ či sʔúxʷtəŋs či sčʔqónəxʷtəŋs.  
 63 čǎŋtəŋ kʷaʔ.  
 64 xʷáy kʷaʔčəʔ cə sisiyáʔiʔs.  
 65 ʔawhíʔ yaʔ qiʔnúŋət ʔaʔ cə mánʔ ʔuʔ  
 nəxʷsʔiʔyʔáməxʷ cə siyáʔiʔs.  
 66 stáŋən kʷaʔ.  
 67 ʔiʔ mánʔ kʷaʔ ʔuʔ ʔənʔ cə sʔiʔəns ʔúxʷ ʔaʔ cə  
 ʔlálə.  
 68 ʔiʔən kʷaʔ cə ʔənʔ ʔəyčʔáyŋəxʷ cə čʔqónəxʷ  
 yaʔ.  
 69 ʔiʔ níʔ kʷaʔčəʔ suʔsqiʔáʔəməs či sxʷmánəʔ ʔuʔ  
 čiyaʔyéʔwən cayə húy ʔuʔ ʔəsʔúʔʔəm.  
 70 ʔuʔhúytxʷ ti suʔšaʔsúʔiʔs ʔaʔ či ʔəsʔúʔʔəm.  
 71 ʔiʔ níʔ caʔ suʔəsʔúʔʔəməs či ʔuʔxənə  
 ʔayčʔáyŋəxʷ.  
 72 kʷaʔ ʔáwəxʷ c xʷənánʔ či xčŋíns, ʔiʔ húʔ caʔ  
 cxʷ sxʷčiyaʔyéʔwən ʔiʔ sqiʔnúŋət ʔiʔ  
 nəxʷqʷiʔqʷəyčʔəwən ʔaʔ či nšʔiʔstxʷ caʔ ʔiʔ  
 ʔuʔcxʷət ʔiʔ ʔuʔnəkʷ caʔ ʔuʔ cəxʷ ʔaʔ či syács  
 cə sisiyáʔiʔs cə sčiyaʔyéʔwən yaʔ sčutáyəʔs ʔaʔ  
 ʔuʔ mánʔ ʔuʔ nəxʷsʔiʔyʔáməxʷ.  
 73 mánʔ ʔuʔ ʔənʔ ti sʔéʔəns ʔaʔ či híč cə  
 ʔayxʷiyŋəxʷ ʔiyá ʔaʔ Point No Point.  
 74 ʔiʔ níʔ yaʔ sxʷʔiyás.  
 75 ʔiʔ níʔ kʷaʔčəʔ xʷənánʔ ʔaʔ či ʔuʔxənə.  
 76 From now ʔaʔ či mánʔ ʔuʔ nəxʷčiyaʔyéʔwən  
 ʔaʔ cayə húy ʔuʔ ʔəsʔúʔʔəm.  
 77 ʔuʔhúytxʷ či suʔšiʔsúʔiʔs.  
 78 ʔiʔ ʔəyʔ či xčŋín.  
 79 ʔiʔ níʔ caʔ nšʔuʔəsʔúʔʔəm.  
 80 ʔiʔ húʔ caʔ cxʷ qiʔnúŋət, ʔiʔ uʔnəkʷ caʔ ʔuʔ  
 nəxʷčiyaʔyéʔwən ʔəʔ ʔəstúʔŋəts.  
 81 ʔiʔ uʔníʔ kʷaʔčəʔ ʔuʔ ʔənʔá xʷéʔyən ʔaʔ či  
 ʔuʔiʔčáʔyə ʔəčʔáyŋəxʷ ʔaʔ tiə nəxʷčiyaʔyéʔwən  
 ʔiʔ qiʔnúŋəts cayə húy ʔuʔ sʔúʔʔəm.  
 82 ʔiʔ níʔ kʷaʔčəʔ cxʷ hayə ʔəyčʔáyŋəxʷ húytxʷ  
 či suʔəyʔs či nčŋín ʔaʔ cayə húy ʔuʔ sʔúʔʔəm  
 ʔiʔ uʔšaʔsúʔiʔ.  
 83 ʔiʔ níʔ caʔ nšʔuʔ... uʔkʷənánŋətəŋ ʔaʔ kʷi  
 nšʔuʔʔáy ʔuʔ ʔəsʔúʔʔəm.

65 It was because his in-law hated the good  
 provider.  
 66 That's the thing.  
 67 And he got a great deal of food from the sea.  
 68 Many people who had been starving ate.  
 69 And that's why one cannot be very resentful  
 of those who do well.  
 70 Just be glad that you are well.  
 71 And then all of the people will be all right.  
 72 If you are not thinking like that, and if you are  
 resentful and angry and thinking that you'll do  
 something to make someone disappear, it will  
 be you that disappears as what happened to the  
 envious in-laws of that very good provider.  
 73 There was very much food for a long time at  
 the village there at Point No Point.  
 74 And that's where it was.  
 75 That's the way it is with everybody.  
 76 Nowadays they are very resentful of those  
 who are well-off.  
 77 Just be happy.  
 78 And have good thoughts.  
 79 And you will be fine.  
 80 And if you are angry, it will be you that the  
 resentment will happen to.  
 81 And it will, therefore, be coming down from  
 those people who went before to these who are  
 resentful and angry at those who are well-off.  
 82 And therefore you people should have good  
 thoughts for those who are well off and be  
 happy.  
 83 And you will... be helped by being all right,  
 too.  
 84 And do not be envious and angry and reject  
 looking for a way to do something to them to  
 get rid of them, oh no.  
 85 And that's the story.

---

<sup>84</sup> ʔiʔ ʔáwə č̣i ṇsnəx<sup>w</sup>č̣i yaʔyéʔwəŋ ʔiʔ qiʔnúʔŋət  
ʔiʔ nəx<sup>w</sup>ʔáyaʔ k<sup>w</sup>áʔnəŋ ʔaʔ č̣i ṇshow č̣i ṇsʔístx<sup>w</sup>  
caʔ ʔiʔ cəx<sup>w</sup>át, oh no.

<sup>85</sup> And that's the story.

## 6 Kingfisher

Amy Allen

Kingfisher-AA.mp3

Kingfisher feigns illness so that she can take a lover while her husband, Heron, is out getting food for her. When Heron catches them, he strikes her causing the red spots that Kingfisher has to this day.

Like the previous story, this one is misidentified on the recording. Leon Metcalf introduces this as the bluejay story. But the word Amy uses for the bird is *ččšáyə*, which refers only to the belted kingfisher. This makes sense, since the belted kingfisher has red spots under his wings and the two jays in the area, Stellar's jay and Canada jay, have no red on them.

When I was first working on this story with Bea Charles and Adeline Smith, they translated *šháqʷu?* as 'crane'. I found out later that what they referred to as 'crane' is the great blue heron.

<sup>1</sup> Well, *yəcúsc caʔn hayə ʔa?* č *sxʷənʔáŋs ya?*  
*ʔkʷnaxʷs kʷi ččšáyə ʔa?* cə *ʔəncáqʷs cə ʔčáwəł*  
*ʔa?* cə... cə... wings, I will say.

<sup>2</sup> I forgot what you call 'wings' in Indian.

<sup>3</sup> *ʔó, sʔáqʷi?*, that's right. Well...

<sup>4</sup> *swáyqʷaʔs ya?* cə *šháqʷu?*

<sup>5</sup> *níł kʷłə suʔxáłs.*

<sup>6</sup> *hiyá?* kʷə cə *šháqʷu?* *yəščəŋ ʔáyáŋ ʔa?* č *šəłənistxʷs caʔn*  
*íł xáł slániʔs.*

<sup>7</sup> *níł č suʔhiyáʔs kʷa?* cə *yəščəŋ šháqʷu?*

<sup>8</sup> *ʔ... ʔəłnáyŋ ʔa?* č *šíłəns cə xáł slániʔ.*

<sup>9</sup> *ʔi?* *níł ʔa?* kʷi *suʔáʔiʔs ʔa?* cə *ʔuʔnácʷ swáyqʷaʔ.*

<sup>10</sup> *ʔi?* *suʔxčəts ti scəŋs kʷa?* cə *šháqʷu?*  
*swáyqʷaʔs.*

<sup>11</sup> *ʔi?* *níł suʔpúxʷts cə... cə ashes ʔa?* cə *súnuc.*

<sup>12</sup> *xčŋíns ʔa?* č *smánis ʔuʔxáł.*

<sup>13</sup> *níł kʷa?* *suʔqʷáyis cə šháqʷu?* *ʔa?* č *š*  
*suʔcəʔitəŋs ʔuʔxáł cə slániʔ.*

<sup>14</sup> *suʔʔáys kʷa?* *hiyá?* *kʷənłnáyəŋ.*

<sup>15</sup> [a long gap in the recording]

<sup>16</sup> ...*təsəŋs ʔa?* cə *šháqʷu?* *ʔa?* kʷi *sčəʔxéʔnəxʷs.*

<sup>17</sup> *ʔi?* *hú?* *cxʷ kʷaʔčə?* *kʷənít ti kʷáyəŋ ti ččšáyə*  
*ʔi?* *kʷənítis cə ʔəncəqʷ.*

<sup>18</sup> Under its wings.

<sup>19</sup> *ʔi?* *níł kʷaʔčə?* *scəsətəŋs ya?* *ʔa?* cə *šháqʷu?*  
*swáyqʷaʔs ʔa?* kʷi *sčəʔxéʔnəŋs ʔa?* cə *ʔuʔnácʷ.*

<sup>20</sup> And it's the same today. It's all over. And  
that's the story.

<sup>1</sup> Well, I'm going to tell you folks how  
Kingfisher got red spots under her... wings, I  
will say.

<sup>2</sup> I forgot what you call 'wings' in Indian.

<sup>3</sup> Oh, feather, that's right. Well...

<sup>4</sup> Heron was her husband.

<sup>5</sup> She was feeling ill.

<sup>6</sup> Poor Heron went to look for something to feed  
his sick wife.

<sup>7</sup> So then poor Heron went.

<sup>8</sup> He was looking for food for the sick woman.

<sup>9</sup> But she was carrying on with a different man.

<sup>10</sup> She figured out that Heron, her husband,  
came home.

<sup>11</sup> She blew the ashes from the fire.

<sup>12</sup> He thought she was very sick.

<sup>13</sup> So Heron believed that his wife was really  
sick.

<sup>14</sup> So he again went looking for food.

<sup>15</sup> [a long gap in the recording]

<sup>16</sup> Heron arrived and caught them by surprise.

<sup>17</sup> So when you see a kingfisher flying, you see  
the red.

<sup>18</sup> Under its wings

<sup>19</sup> It's because Heron, her husband, hit her when  
he caught her by surprise with a stranger.

<sup>20</sup> And it's the same today. It's all over. And  
that's the story.

## 7 Slapu

Amy Allen

Slapu-AA(LCT).mp3

This is the basic story of Slapu, the witch. Slapu stories are told to children as warnings about the potential danger of strangers. This story was recorded by the Thompsons about 15 years after the previous stories of Amy Allen were recorded by Leon Metcalf.

- |   |   |
|---|---|
| <p><sup>1</sup> x<sup>w</sup>aʔx<sup>w</sup>iʔám'caʔn ʔaʔ tiə... ʔaʔ k<sup>w</sup>i slapúʔ yaʔ.<br/> <sup>2</sup> twəw<sup>x</sup>wənʔáŋj č' tə sʎaʔyɛʔʎqʌ súbk<sup>w</sup>əŋj.<br/> <sup>3</sup> ʔiʔ caw cə k<sup>w</sup>ičayčəʔq.<br/> <sup>4</sup> ʔiʔ cəŋáʔaʔts cə muhúy.<br/> <sup>5</sup> čəq muhúy.<br/> <sup>6</sup> níʎ č' suʔcaʔyíʎəŋs sʎaʔyɛʔʎqʌ.<br/> <sup>7</sup> ʔiʔ k<sup>w</sup>ənʔíts.<br/> <sup>8</sup> suʔq<sup>w</sup>ánsəŋs ʔaʔ cə k<sup>w</sup>ičəq.<br/> <sup>9</sup> níʎ č' suʔhiyáʔs cə sʎaʔyɛʔʎqʌ ʔúx<sup>w</sup>.<br/> <sup>10</sup> níʎ k<sup>w</sup>aʔ suʔnuʔnuʔásəŋ ʔaʔ cə muhúy.<br/> <sup>11</sup> ʔiʔ cúŋtəŋ.<br/> <sup>12</sup> níʎ č' suʔtsáŋs ʔaʔ cə sx<sup>w</sup>ʔiyás cə slapúʔ.<br/> <sup>13</sup> suʔʎiʎáq<sup>w</sup>təŋs tə čč'əx ʔaʔ cə qqíyəŋs.<br/> <sup>14</sup> ʔiʔ náʔcúʔ cə nəx<sup>w</sup>čáʔyəpáyəsəŋ ʔaʔ cə ʔiyém.<br/> <sup>15</sup> twəw<sup>x</sup>wənánj ʔiʔ cə... tés ʎ'...<br/> <sup>16</sup> Sometimes I can't... [sound of recorder turned off and on]<br/> <sup>17</sup> níʎ suʔəsʎúʔq<sup>w</sup>əŋs cə q<sup>w</sup>úʔ.<br/> <sup>18</sup> suʔnuʔnuʔáŋs cə sʎaʔyɛʔʎqʌ.<br/> <sup>19</sup> q<sup>w</sup>iʔəsnítəŋ.<br/> <sup>20</sup> suʔənʔás tə slapúʔ šətəŋj.<br/> <sup>21</sup> suʔčúŋtəŋs ʔaʔ cə náʔcúʔ sʎiʎaʔʎqʌ.<br/> <sup>22</sup> níʎ k<sup>w</sup>aʔ suʔq<sup>w</sup>úys.<br/> <sup>23</sup> suʔʎk<sup>w</sup>ətəŋs cə cicáyss cə sʎaʔyɛʔʎqʌ ʔiʔ ʎcú.<br/> <sup>24</sup> níʎ suʔcáws ʔiʔ hiyáʔ ʔaʔ cə ʔiyáʔiŋs.<br/> <sup>25</sup> ʔiʔ xənʔátəŋ ʔaʔ tə táns, "k<sup>w</sup>əŋit cx<sup>w</sup>.<br/> <sup>26</sup> ʔúy' cx<sup>w</sup> k<sup>w</sup>əŋnəx<sup>w</sup> k<sup>w</sup>i k<sup>w</sup>ičəq ʔəčʎáyŋx<sup>w</sup> ʔiʔ ʔáwə c hiyáʔ ʔúx<sup>w</sup>.<br/> <sup>27</sup> níʎ slapúʔ."<br/> <sup>28</sup> And that is it.</p> | <p><sup>1</sup> I'm going to be telling a story about Slapu.<br/> <sup>2</sup> As usual the children were swimming.<br/> <sup>3</sup> An old person was on the beach.<br/> <sup>4</sup> She was carrying a basket on her back.<br/> <sup>5</sup> It was a big basket.<br/> <sup>6</sup> Then the children stood up.<br/> <sup>7</sup> And they saw her.<br/> <sup>8</sup> So they were called to by the old person.<br/> <sup>9</sup> Then the children went toward her.<br/> <sup>10</sup> Then they were put into the basket.<br/> <sup>11</sup> And they were taken inland.<br/> <sup>12</sup> Then she brought them arriving at Slapu's place.<br/> <sup>13</sup> She stuck pitch in their eyes.<br/> <sup>14</sup> And one of them squeezed his eyes shut tight.<br/> <sup>15</sup> It was like that and... they arrived...<br/> <sup>16</sup> Sometimes I can't... [sound of recorder turned off and on]<br/> <sup>17</sup> Then the water was boiling.<br/> <sup>18</sup> So she put the children in.<br/> <sup>19</sup> She boiled them.<br/> <sup>20</sup> So Slapu came walking.<br/> <sup>21</sup> One of the children pushed her.<br/> <sup>22</sup> Then she died.<br/> <sup>23</sup> Then he took the children's hands and went to the beach.<br/> <sup>24</sup> Then they were on the beach and went to their parents.<br/> <sup>25</sup> And they were told by their mother, "See.<br/> <sup>26</sup> When you see an old person, don't go to her.<br/> <sup>27</sup> It's Slapu."<br/> <sup>28</sup> And that is it.</p> |
|---|---|

## 8 Message to Martha John

Amy Allen

MessageToMarthaJohn-AA.mp3

This brief message from Amy Allen to Martha John was recorded immediately after the Slapu story.

<sup>1</sup> (níl) k<sup>w</sup>aʔčaʔ Martha.

<sup>2</sup> yuhúmæct.

<sup>3</sup> ʔuʔóyɫx<sup>w</sup> čí n̄xčŋín.

<sup>4</sup> q<sup>w</sup>áq<sup>w</sup>iʔ ʔaʔ čí číčłsiʔám' ʔiyá.

<sup>5</sup> níł caʔ nk<sup>w</sup>ənáŋəł.

<sup>6</sup> k<sup>w</sup>ənáŋətəŋ caʔ cx<sup>w</sup> ʔaʔ čí číčłsiʔám', Martha.

<sup>7</sup> k<sup>w</sup>aʔ ʔóyəs čí n̄xčŋín ʔiʔ q<sup>w</sup>áq<sup>w</sup>iʔ cx<sup>w</sup>, Martha.

<sup>8</sup> And that's it.

<sup>1</sup> So it's Martha

<sup>2</sup> Take care of yourself.

<sup>3</sup> Let your thoughts be good.

<sup>4</sup> Believe in the Lord, who is there.

<sup>5</sup> He will be your help.

<sup>6</sup> You will be helped by the Lord, Martha.

<sup>7</sup> If your thoughts are happy, you believe, Martha.

<sup>8</sup> And that's it.

## 9 Message to Jamestown / Kakantu

k<sup>w</sup>iʔás Emma Balch and Aurelia Celestine

MessageToJamestown-EB,AC.mp3



Leon Metcalf recorded k<sup>w</sup>iʔás Emma Balch and Aurelia Celestine, mother and daughter, at Lummi, where they were living. He then took the recording to Jamestown and played it for folks there. They then made their own messages to send back. Apparently, telephone service was limited, so this was the only way that people could hear the voice of a loved one far away.

This message contains another version of the Kakantu story, though Emma Balch does not mention the name Kakantu. Emma declines to tell the Slapu story because everybody knows Slapu.

Mention is made of Dan Wood. He was the husband of Billy Hall's daughter Mary. The photo on the left is Emma Balch; on the right is Aurelia Celestine.

Lines spoken by Aurelia Celestine are marked AC. The other lines are Emma Balch.

<sup>1</sup> ʔáwəné nəsxčít k<sup>w</sup>aʔ twəwk<sup>w</sup>ənáyəs čtə k<sup>w</sup>aʔ  
ʔaʔ Jamestown yaʔyáʔnəŋʔ ʔaʔ tiə nəx<sup>w</sup>słáyəm  
sq<sup>w</sup>áq<sup>w</sup>iʔ.

<sup>2</sup> and, m, let me see now.

<sup>3</sup> ʔiʔ tx<sup>w</sup>k<sup>w</sup>ənáyəs čtə qí k<sup>w</sup>ə m... k<sup>w</sup>ə m ʔaʔ  
Jamestown əm ntán.

<sup>4</sup> [unintelligible talking between AC and EB]

<sup>5</sup> nəxčín k<sup>w</sup>i tx<sup>w</sup>húy Billy Hall ʔaʔJamestown  
and Dan Wood tx<sup>w</sup>húy ʔuʔ ʔaʔJamestown.

<sup>6</sup> ʔuʔhúy xčtín' you know.

<sup>7</sup> And słáy ʔučtə ʔiyá k<sup>w</sup>sə Amy ʔiʔ uʔ... ʔuʔ...  
ʔuʔiʔánəŋ k<sup>w</sup>ə ʔəl ʔuʔsaʔsáʔk<sup>w</sup>əŋəl cə  
nəx<sup>w</sup>słáyəmúcən.

<sup>8</sup> ʔuʔiʔánəŋ.

<sup>9</sup> ʔiʔánəŋ ʔəy' ti snəx<sup>w</sup>słáyəmúcəns cə Amy, you  
know, ʔəl q<sup>w</sup>áq<sup>w</sup>iʔs.

<sup>10</sup> níʔ xčít k<sup>w</sup>sə saʔsáʔk<sup>w</sup>əŋ' ʔəl q<sup>w</sup>áq<sup>w</sup>iʔs  
nəx<sup>w</sup>słáyəmúcən.

<sup>11</sup> ʔáwəné u m nıx<sup>w</sup>iʔám, ntán, xčtix<sup>w</sup>.

<sup>12</sup> ʔuʔhúy k<sup>w</sup>i k<sup>w</sup>sə ʔiyá əm k<sup>w</sup>sə ʔiyá  
ʔaʔqámqəm' ʔaʔPort Townsend qámqəm.

<sup>13</sup> sx<sup>w</sup>ʔiyás cə sx<sup>w</sup>iʔám yaʔ.

<sup>14</sup> ʔuʔhúy xčtín k<sup>w</sup>i sʔənʔás č' cə čaʔəsqásł yaʔ  
ʔaʔ cə ʔłálc.

<sup>15</sup> ʔiʔ ʔúx<sup>w</sup>nəsəŋ cə qáʔŋiʔ ʔiyáʔ nuʔiyá ʔaʔ cə  
suʔáʔŋs, you know.

<sup>1</sup> AC: I don't know how many people still at  
Jamestown will hear this Klallam message.

<sup>2</sup> AC: And, m, let me see now.

<sup>3</sup> AC: And how many of them those at  
Jamestown, um, mother.

<sup>4</sup> [unintelligible talking between AC and EB]

<sup>5</sup> I think there's only Billy Hall at Jamestown  
and Dan Wood at Jamestown.

<sup>6</sup> That's all I know you know.

<sup>7</sup> There is also Amy, of course, who understands  
when we're speaking our own Klallam  
language.

<sup>8</sup> She knows how.

<sup>9</sup> She knows the Klallam language well, Amy,  
you know, when she speaks.

<sup>10</sup> She knows how to speak her own language  
when she talks Klallam.

<sup>11</sup> Aren't there any stories that you know,  
mother.

<sup>12</sup> Only from there at Point Wilson at Port  
Townsend qámqəm.

<sup>13</sup> It was the story of that place.

<sup>14</sup> All I know is that it came from the sea.

<sup>15</sup> And it went after the girl who was there at her  
house, you know.

<sup>16</sup> She didn't know if it was human, whatever it  
was that came for her in the night.

<sup>17</sup> That's all I know.

16 ʔi? ʔáwə̀nə sɔ́çíts cə qǎʔŋi? kʷs kʷa?  
ʔuʔəçitáyŋxʷs kʷa? stánəs ʔəl tsnəsəŋs ʔa? ti  
ʔəsnát.  
17 níʔ ʔu? húy ɣçtín.  
18 níʔ suʔúxʷnəsəŋs every night, ʔuʔxónə ʔəsnát.  
19 ʔəsnát.  
20 suʔhics kʷaʔçaʔ.  
21 níʔ suʔxçnákʷs çi sʔíʔs kʷsi he wants.  
22 sʔíʔs kʷ sɔ́çnákʷs kʷa? ʔuʔstánəs kʷə kʷa?  
ʔuʔəçitáyŋxʷs ʔa? cə ʔúʔxʷnəs cə qǎʔŋi?  
23 níʔ suʔʔkʷəts cə tэмəʔ ʔiyá tə cáyəss.  
24 níʔ suʔitts.  
25 níʔ suʔxənʔákʷs ca? cə tэмəʔ ʔi? hú? ca? kʷáçí  
ʔi? níʔ ca? suʔxçnákʷs níʔ cán cawniʔ ʔúxʷnəs cə  
qǎʔŋi? ʔiyá ʔaʔqámqəm.  
26 [unintelligible] ʔiyá ʔaʔqámqəm.  
27 híc kʷaʔ.  
28 ʔuʔhíc kʷi sɔ́xənʔátəŋs.  
29 ʔáwə̀ c híc and suʔhiyáʔtəŋs kʷlaʔ cawniʔ  
çəʔəsqásʔ.  
30 ʔáw kʷlaʔ c... ʔáw kʷlaʔ c kʷənts cə swəyqəʔ.  
31 kʷlʔiyás ʔa? cə qaʔqtəmús, qaʔqtəmús, you  
know.  
32 Play ball  
33 swəyqəʔ cə ʔiyá.  
34 ʔáwə̀ c híc and... kʷlaʔ suʔhiyáʔtəŋs ʔa? cə  
ʔúʔxʷəŋs.  
35 ʔáwə̀nə.  
36 suʔhiyáʔs ʔa? kʷsə suʔqsətəŋs ʔa? cə swəyqəʔ  
ʔúʔxʷnəs.  
37 xʷənʔáŋ kʷaʔçaʔ [unintelligible]  
38 ʔi? níʔ suʔənʔás qʷíŋ.  
39 ʔi? ʔənʔá ʔi? ʔémət kʷa? cawniʔ, cə sisiyáʔiʔs  
cawniʔ qǎʔŋi?  
40 níʔ suʔʔkʷətəŋs cə sçxáyç.  
41 [whisper] suʔçqətəŋs [unintelligible].  
42 cákʷəŋ cə sxʷcàʔkʷcísən.  
43 “ʔələnístəŋ cn.”  
44 níʔ suʔxənʔákʷs cə ʔəy`çəstəmú,  
45 [laugh] ʔuʔmíʔxʷəŋ cawniʔ.  
46 míʔxʷəŋ cə sçxáyç. [AC and EB talk together]  
47 towel ç`m sxʷʔəçcísəns. [very unclear]

18 So he was coming after her every night, every  
night.  
19 At night.  
20 It was a long time.  
21 So she wanted to find out he wants.  
22 She wanted to find out what it was, if it's a  
person coming after the girl.  
23 So she took the red paint in her hand.  
24 So she went to bed.  
25 She will do that with the red paint and when  
it's morning she will find out who it is coming  
for the girl there at Point Wilson.  
26 [unintelligible] There at Point Wilson.  
27 It was a long time.  
28 It was a long time this was happening.  
29 It wasn't long and that thing that came out of  
the water took her.  
30 She didn't... She didn't look at the man.  
31 It was where they were playing ball, playing  
ball, you know.  
32 Play ball  
33 There was a man there.  
34 It wasn't long and... she was taken to where  
they were going.  
35 There was nothing.  
36 So she went, the one that was thrown in the  
water by the man that took her.  
37 It was like [unintelligible]  
38 Then they disembarked.  
39 The in-laws of that girl came and sat down.  
40 She took the stinging nettles.  
41 [whisper] It was dripped on [not sure of this]  
[unintelligible].  
42 They were put into a basin.  
43 “They fed me.”  
44 So the good çəstəmú said.  
45 [laugh] It was shaking.  
46 The stinging nettles were shaking. [AC and  
EB talk together]  
47 [very unclear]  
48 And her mother and her father, they didn't see  
what the stinging nettles were doing.  
49 It was only... It was seen only by the girl's  
in-laws who were outside.  
50 It was that way.  
51 So she went.

- 48 ʔi? cə táns ʔi? cə cósʔs ʔi? ʔáwə c kʷənnəxʷ cə sčə́xáyč cə ʔáxəŋ.
- 49 ʔuʔhúy ʔu?... ʔuʔhúy ʔu? kʷə́nə́tɪŋʔ ʔa? tə čəʔəsqásʔ sɪsɪyáʔɪls cəwɪnɪl qáʔŋɪ.
- 50 xʷə́nʔáŋ kʷaʔčəʔ.
- 51 nɪl suʔhiyáʔs kʷlən.
- 52 suʔkʷə́nɪŋʔs ʔa? cə táns ʔi? cósʔs.
- 53 suʔhiyáʔs ʔúxʷ ʔa? cə ʔəsxʷə́nʔáŋ cə ʔláləŋ.
- 54 kʷləʔ suʔstónʔs.
- 55 nɪl kʷləʔ suʔqsə́ctʔs.
- 56 cə́xʷ kʷlənə.
- 57 slɪʔs cə swə́yqəʔs.
- 58 nɪl kʷaʔčəʔ sɪxʷhiyáʔtəŋs.
- 59 AC: stán yəʔ qə́ cə́nɪl swə́yqəʔs čəʔəsqásʔʔ
- 60 AC: [whisper] qʔlúmə.
- 61 AC: qʔlúmə́čə́n yə́xʷ.
- 62 ʔuʔnuʔkʷaʔcə́nɪč.
- 63 AC: stán yəʔ qə́?
- 64 kʷaʔ nə́xčɪŋɪn kʷə ʔuʔkʷaʔcə́nɪč.
- 65 kʷaʔ nə́xčɪŋɪn ʔučtə, ʔučtə kʷi qʔlúmə́čə́n.
- 66 kʷaʔ ʔuʔstánə́s yəʔ čtə.
- 67 AC: kʷaʔ ʔuʔstánə́s yəʔ čtə cə ʔə́nʔá́nəs cə qáʔŋɪ, you know.
- 68 híc kʷaʔčəʔ ʔi? ʔu? ʔə́nʔá táčɪ.
- 69 ʔi? ʔáw c híc ʔi? ʔláy kʷlə́ qsə́ctʔ.
- 70 suʔčáʔɪʔs ʔaʔ cə xʷə́nʔáŋ ʔa? tə ŋə́nəl.
- 71 ʔláy ʔə́nʔá qʷɪŋɪ.
- 72 ʔi? tɪxʷɪʔŋə́n cə qʷáqq ʔiyá ʔa? cə sɪxə́nəʔs.
- 73 ʔálə́ cə sɪʔátə́ns.
- 74 AC: qʷáqq yə́s ʔa? cə qə́wəʔkʷáyss ʔi? təŋkʷ ʔa? kʷsə́ sɪʔátə́ns. [AC and EB talk together]
- 75 qʷáqq.
- 76 AC: qʷáqq ʔa? tɪ [unintelligible].
- 77 híc kʷaʔčəʔ m ʔi? ʔláy suʔə́nʔás.
- 78 kʷaʔ suʔtáʔčɪs qʷɪŋɪ hiyáʔ.
- 79 kʷləʔ čɪ kʷə́nʔ... suʔčáʔɪʔs xʷə́nʔáŋ.
- 80 ʔáwə́ c híc and kʷlə́ suʔcə́xʷs.
- 81 ʔáwə́ kʷləʔ kʷ sʔə́nʔás ʔláy qʷɪŋɪ ə́m.
- 82 AC: [unintelligible]
- 83 ʔáwə́ c hə́wɪyə́ŋ ʔláy.
- 84 xʷə́nʔáŋ kʷaʔ čɪ.
- 85 ʔáwə́ c híc ʔi? you know cə́xʷ kʷləʔ.
- 86 ʔi? nɪl tɪ ʔi?... ʔiyá qámqə́m, ʔaʔqámqə́m.
- 52 She was watched by her mother and her father.
- 53 They went over to what's like the sea.
- 54 So she walked.
- 55 She went into the water.
- 56 She disappeared.
- 57 She wanted her husband.
- 58 That's why she was taken.
- 59 AC: What was her husband from the water?
- 60 AC: [It seems that AC is prompting EB here.]
- 61 AC: It must have been a blackfish.
- 62 It was something like a shark.
- 63 AC: What was it?
- 64 I think it was a shark.
- 65 I think it must have, must have been a blackfish.
- 66 Whatever it was.
- 67 AC: Whatever it was that came after the girl, you know.
- 68 It was a long time and she got here.
- 69 And it wasn't long and she'd go back into the water.
- 70 She was doing like that many times.
- 71 She'd come out of the water again.
- 72 There came to be lots of seaweed on her feet.
- 73 Here on her hair.
- 74 AC: It was seaweed, yes, on her eyebrows. [AC and EB talk together]
- 75 And it was mixed in with her hair.
- 76 AC: It was seaweed in the [unintelligible].
- 77 It was a long time and she came again.
- 78 She arrived, got off and went.
- 79 ... She was doing like that.
- 80 It wasn't long and before she disappeared.
- 81 She did not come ashore again.
- 82 AC: [unintelligible.]
- 83 She didn't return again.
- 84 It was like that.
- 85 It wasn't long and, you know, she disappeared.
- 86 And that's... it is there at Point Wilson, at Point Wilson.
- 87 They paddled there... near Point Wilson, is what they called it at Port Townsend.
- 88 It was like that [unintelligible].

87 ʔiʔist ʔiyá yaʔ.. yaʔ k<sup>w</sup>sə nuʔqámìqəm̄ ti  
snaʔátəŋs ʔaʔPort Townsend.

88 ɣ<sup>w</sup>ənʔáŋ k<sup>w</sup>aʔčaʔ [unintelligible].

89 níʔ caʔ k<sup>w</sup>ənítəŋ ʔiʔ k<sup>w</sup>ənəŋ cə slániʔ yaʔ čtə  
ʔəsqaʔsʔ, you know, ʔaʔqámìqəm̄.

90 ʔáʔ ti sʔəyəs ti sk<sup>w</sup>áci, ʔáwə c ɣáʔ, you know.

91 suʔinəŋs.

92 [unintelligible] níʔ suʔcəx<sup>w</sup>s.

93 ʔáwə c q<sup>w</sup>íŋi ʔáy cə sláni.

94 AC: níʔ ʔuʔ húy ɣčítix<sup>w</sup>, əw?

95 níʔ ʔuʔ húy ɣčítin ʔaʔ k<sup>w</sup> syáʔtəŋs ʔaʔ cawinil  
qíʔməcən k<sup>w</sup>aʔ ʔuʔstánəŋs yaʔ čtə, k<sup>w</sup>aʔ ʔuʔstánəŋs  
yaʔ čtə, k<sup>w</sup>aʔ ʔuʔstánəŋs qíʔməcən, I think.

96 AC: ʔiʔ ʔáwənə ʔáy k<sup>w</sup>ə ʔuʔ náč ɣčítix<sup>w</sup>  
sɣ<sup>w</sup>iʔám̄, ʔuʔ?

97 AC: ʔáwənə ʔuʔnáč.

98 húʔ kaʔ k<sup>w</sup>sə slapúʔ.

99 AC: Yeah, ʔuʔhúy ʔuʔ...  
100 AC: ʔuʔqán st ʔaʔ tə nuʔɣčítl. [laugh]

101 nəxčŋin k<sup>w</sup>ə ʔuʔxónə k<sup>w</sup>sə nuʔɣčítis cə slapúʔ.  
102 [unintelligible]

103 AC: húʔ... húʔtx<sup>w</sup> k<sup>w</sup>ə néʔ k<sup>w</sup>aʔ ɣčítis k<sup>w</sup>sə  
sɣ<sup>w</sup>iʔám̄, and nəsyəʔcústəŋ, ntán, ʔiʔ néʔ čtə k<sup>w</sup>i  
ʔəsláx<sup>w</sup>l suʔɣčítis.

104 AC: ʔiʔ... ʔiʔ ʔəytx<sup>w</sup> k<sup>w</sup>aʔ... k<sup>w</sup>aʔ... k<sup>w</sup>i  
yəcústəŋəʔ ə... ʔaʔ k<sup>w</sup>sə sɣ<sup>w</sup>iʔám̄

105 AC: k<sup>w</sup>lə ʔuʔ ʔáwənə ɣčítis.

106 AC: ʔuʔhúy č k<sup>w</sup>sə slapúʔ ʔuʔɣčítis.

107 AC: [laughing.]

108 AC: ʔuʔhúʔ ʔaʔ k<sup>w</sup>i nstwawəʔlɣáʔʔqł, ʔi  
ʔuʔyaʔyáʔnəŋ yaʔ cn ʔaʔ cə ŋən sɣ<sup>w</sup>iʔám̄.

109 AC: níʔ yaʔcústəŋ yaʔ ncət ʔaʔ k<sup>w</sup>i k<sup>w</sup>híc  
k<sup>w</sup>aʔ ʔi ʔuʔxónə ʔuʔ k<sup>w</sup>lʔuʔ ʔəstáʔŋək<sup>v</sup>.

110 AC: ʔiʔ ʔáwənə nəsxčít k<sup>w</sup>aʔ ʔuʔəsx<sup>w</sup>ənʔáŋs  
čtə.

111 AC: ʔiʔ... ʔiʔ sléʔl či səm... sʔiyánəx<sup>w</sup>l k<sup>w</sup>ə  
ʔəy<sup>w</sup>sɣ<sup>w</sup>iʔám̄ k<sup>w</sup>aʔ twawinéʔəs čtə k<sup>w</sup>ə sxčít  
čəʔiyá ʔaʔ k<sup>w</sup>sə nəx<sup>w</sup>sʔáyəmə.

112 [The tape recorder was turned off and on  
here]

113 tx<sup>w</sup>húʔ ʔaʔ či ʔuʔnéʔ [cough] k<sup>w</sup>i  
nək<sup>w</sup>lq<sup>w</sup>inəwí ʔaʔ k<sup>w</sup>i nəx<sup>w</sup>... nəx<sup>w</sup>sʔáyəmə k<sup>w</sup>i

89 One who watches sees the lady in the water,  
you know, at Point Wilson.

90 When it's a nice day and it's not windy, you  
know.

91 She appears.

92 [unintelligible] So she disappeared.

93 She didn't come ashore again, that woman.

94 AC: That's all you know?

95 That's all I know of what was done by that  
blackfish, whatever it was, if it was a blackfish,  
I think.

96 AC: You don't know more different stories?

97 None different.

98 If it's the Slapu story.

99 AC: Yeah, it's only...

100 AC: We steal what we know. [laugh]

101 I think everybody knows Slapu.

102 [unintelligible]

103 AC: If there are some that know that story,  
and I was told by my mother and someone  
probably knows the real story.

104 AC: And... and it's good that if... if they tell  
us that story.

105 AC: She doesn't know.

106 AC: It's only Slapu that she knows.

107 AC: [laughing.]

108 AC: When I was still a child I listened to  
many stories.

109 AC: I was told by my father a long time ago,  
but it's all mixed up.

110 AC: I don't know the way it was.

111 AC: We want to hear a good story, if there's  
still someone who knows from Klallam,

112 [The tape recorder was turned off and on  
here]

113 If there's someone there [cough] to talk with  
at Klallam who understands the Klallam  
language, I'd remember my stories.

114 It's been a long time that I haven't heard the  
Klallam language since I came here to Lummi.

115 That's why I forget.

116 My words are all mixed up because we're  
using the Lummi language.

117 It was true.

118 It's because I know what I was told.

119 And I forget, you know.

ʔiʔánəŋs nəx<sup>w</sup>słáyəməúcəns, ʔi ʔuʔhák<sup>w</sup>nəs q cn  
k<sup>wə</sup> nsx<sup>w</sup>iʔám.

<sup>114</sup> ʔiʔ k<sup>w</sup>híc ʔəl ʔáwən k<sup>wə</sup> nəsyəʔyən̄it k<sup>wə</sup>  
nəx<sup>w</sup>słáyəməúcən ʔaʔ k<sup>w</sup>i nəstáci ʔaʔ tiə x<sup>w</sup>ləmi  
əm.

<sup>115</sup> níl k<sup>w</sup>aʔčəʔ nəsx<sup>w</sup>móyəq k<sup>w</sup>aʔ.

<sup>116</sup> ʔəstáʔəŋk<sup>w</sup> cə nsq<sup>w</sup>áyten ʔaʔ tə sčəʔúʔwəst  
nəx<sup>w</sup>yəmi sq<sup>w</sup>áyten.

<sup>117</sup> ʔuʔcəʔit yaʔ.

<sup>118</sup> ʔiʔ ʔawhíl q xčtín yaʔ nəsyəʔcústəŋ yaʔ.

<sup>119</sup> ʔiʔ k<sup>w</sup>lə nəsmóyəq, you know.

<sup>120</sup> k<sup>wə</sup> sʔáwənə nək<sup>w</sup>hənəx<sup>w</sup>słáyəməúcən ʔəl  
q<sup>w</sup>áqwiʔ ʔálə ʔaʔ tiə nəsx<sup>w</sup>ʔálə ləmi, you know.

<sup>121</sup> [unintelligible]

<sup>122</sup> AC: ʔuʔhák<sup>w</sup>nəs st k<sup>w</sup>ələ čiʔástənwət.

<sup>123</sup> AC: ʔiʔ ʔəy q k<sup>wə</sup> n... k<sup>wə</sup>... ʔiyáʔnəŋ...

ʔiyánəx<sup>w</sup> ʔəl k<sup>w</sup>lq<sup>w</sup>áys nəx<sup>w</sup>słáyəməúcən

<sup>124</sup> AC: k<sup>w</sup>łtwawxčtís ix<sup>w</sup> čtə k<sup>w</sup>i

nəx<sup>w</sup>słáyəməúcən.

<sup>125</sup> AC: čiyáy st ʔiʔ móyəq, əm ʔəc ʔiʔ ntán.

<sup>126</sup> nəxčŋín k<sup>w</sup>aʔ yaʔyən̄itən ʔaʔ čiʔástənwət  
ʔaʔ či n... k<sup>w</sup>łsq<sup>w</sup>áqwiʔ ʔaʔ k<sup>wə</sup> nəx<sup>w</sup>słáyəmə.

<sup>127</sup> ʔuʔxčít yaʔ cn ʔaʔ k<sup>w</sup>i k<sup>w</sup>híc, you know.

<sup>128</sup> k<sup>w</sup>łʔiʔánəŋ ʔəl nəx<sup>w</sup>słáyəməúcəns ʔaʔ

čiʔástənwət, you know.

<sup>129</sup> AC: ʔuʔhák<sup>w</sup>nəsəŋ st ʔaʔ k<sup>wə</sup> šiʔástənaat.

<sup>130</sup> ncót šiʔástənaat ʔiʔ ntán.

<sup>131</sup> And ʔuʔxčít čtə cx<sup>w</sup> k<sup>wə</sup> ntán ə k<sup>w</sup>iʔás.

<sup>132</sup> əm slániʔ ʔaʔ tóləq<sup>w</sup>aʔl.

<sup>120</sup> There's nobody to speak Klallam with here  
where I am at Lummi, you know.

<sup>121</sup> [unintelligible]

<sup>122</sup> AC: We remember Ruth Shelton.

<sup>123</sup> AC: It would be good... to hear... hear her  
talk Klallam.

<sup>124</sup> AC: She must still know the Klallam  
language.

<sup>125</sup> AC: We've almost forgotten, my mother and  
I.

<sup>126</sup> I think that if I heard Ruth when she was  
talking Klallam.

<sup>127</sup> I knew it long ago you know.

<sup>128</sup> Ruth Shelton knows how to speak the  
Klallam language, you know.

<sup>129</sup> AC: We'll be remembered by šiʔástənaat.

<sup>130</sup> My father, šiʔástənaat, and my mother.

<sup>131</sup> And you might know my mother, uh k<sup>w</sup>iʔás.

<sup>132</sup> Uh, she's the wife of Simon Balch.



## 11 Amy Allen Reply

Amy Allen

AmyAllenReply.mp3

This is Amy Allen's reply to the message from Emma Balch and Aurelia Celestine.

- <sup>1</sup> Aurelia, ʔuʔyaʔyaʔnəŋ u cxʷ?
- <sup>2</sup> qʷáqʷiʔ cn txʷʔúxʷ ʔaʔ nókʷə.
- <sup>3</sup> ʔuʔóyʷ u cxʷ?
- <sup>4</sup> ʔuʔmánʷ cn ʔuʔ xʷáʔxʷəmʷ ʔaʔ nókʷə kʷaʔ ʔəsláxʷləxʷ ʔuʔóyʷ.
- <sup>5</sup> ʔuʔmánʷ cn ʔuʔ ʔóyʷti nəxčŋín ʔəʔ ʔuʔmánʷəxʷ ʔuʔyaʔyənʔit ʔaʔ čí nsuʔmánʷ ʔuʔ ʔóyʷʔiʔ kʷsə ntán.
- <sup>6</sup> ʔiʔ níʔ kʷaʔčəʔ nsuʔxčít ʔaʔ čí nəsuʔmánʷ ʔuʔ... ʔuʔxʷáʔxʷəmʷ ʔaʔ nókʷə, you Aurelia ʔiʔ kʷsə ntán.
- <sup>7</sup> And xčít kʷaʔčəʔ, Aurelia, ʔiʔ Aunt Emma, ʔaʔ čí nsuʔmánʷ ʔuʔ xʷáʔxʷəmʷ ʔaʔ nókʷə.
- <sup>8</sup> ʔuʔháhəkʷ cn all the time ʔaʔ nókʷə.
- <sup>9</sup> ʔi ʔuʔmánʷ kʷaʔčəʔ ʔuʔ xčít, Aurelia, ʔaʔ čí nsʔáw c məʔáyq ʔaʔ nókʷə.
- <sup>10</sup> ʔuʔxčít kʷaʔčəʔ, Aurelia, ʔaʔ čí nsuʔmánʷ ʔuʔ xʷənʔəŋ ʔaʔ čí nsuʔáʔaʔ ʔaʔ čí nəxčŋín ʔaʔ čí ʔuʔ... all the time.
- <sup>11</sup> And you know that.
- <sup>12</sup> yəcúst kʷaʔčəʔ kʷləsə ntán ʔaʔ čí nsuʔmánʷ ʔuʔ xʷáʔxʷəxʷəmʷ.
- <sup>13</sup> ʔiʔ ʔáʔaʔ ʔaʔ tiə Teddy but ʔiʔ čəŋíkʷs čí ssaʔsáʔkʷəŋs.
- <sup>14</sup> ʔiʔ ʔáxəŋ ʔaʔ čí shiyáʔs caʔ kʷónt kʷsə ntán.
- <sup>15</sup> ʔiʔ kʷónt... ʔiʔ ʔáxəŋ ʔaʔ čí sʔáwəs c sʔéʔs ʔiʔcəxʷ cə ntán ʔiʔ čəʔúŋəsts ʔaʔ kʷi sqʷánəyʷuʔs yaʔ.
- <sup>16</sup> Because he wants his aunt to live longer. And I want you to yaʔyənʔit tiə nsqʷáqʷiʔ, Aurelia.
- <sup>17</sup> ʔiʔ yəcúst kʷaʔčəʔ kʷsə ntán.
- <sup>18</sup> ʔiʔ əxʷ... ʔiʔ tiə summer, ʔiʔhiyáʔ caʔ st ʔiʔ kʷónc, Aurelia.
- <sup>19</sup> and ʔiʔ xčít kʷaʔčəʔ ʔaʔ čí nsuʔmánʷ ʔuʔ... ʔuʔ ʔáʔaʔ ʔaʔ kʷsə nəxčŋín at all times, Aurelia.
- <sup>20</sup> And you understand in every way. And I want you to yaʔyənʔit tiə nsqʷáqʷiʔ.
- <sup>21</sup> ʔiʔ yəcúst kʷsə ntán in that celebration.

- <sup>1</sup> Aurelia, are you listening?
- <sup>2</sup> I'm talking to you.
- <sup>3</sup> Are you well?
- <sup>4</sup> I am very concerned that you are really well.
- <sup>5</sup> I am very glad to hear that you and your mother are very well.
- <sup>6</sup> And then you know I am very... lonesome for you, you Aurelia, and your mother.
- <sup>7</sup> And know Aurelia and Aunt Emma that I am very lonesome for you.
- <sup>8</sup> I remember you all the time.
- <sup>9</sup> And really know, Aurelia, that I will not forget you.
- <sup>10</sup> And know, Aurelia, it is very like you are here in my mind all the time.
- <sup>11</sup> And you know that.
- <sup>12</sup> Tell your mother that I am very lonesome.
- <sup>13</sup> Teddy is here, but he doesn't know how to speak his own language.
- <sup>14</sup> He said he is going to see your mother.
- <sup>15</sup> And see her... and he says that he doesn't want your mother to pass away before he gives her what he owes her.
- <sup>16</sup> Because he wants his aunt to live longer. And I want you to listen to what I'm saying, Aurelia.
- <sup>17</sup> And tell your mother.
- <sup>18</sup> And this summer we will go to see you, Aurelia.
- <sup>19</sup> And know that you are really... that you are really here in my mind at all times, Aurelia.
- <sup>20</sup> And you understand in every way. And I want you to hear what I say.
- <sup>21</sup> And tell your mother in that celebration.
- <sup>22</sup> I'm not really strong.
- <sup>23</sup> So I didn't get there.
- <sup>24</sup> If I were strong I'd get there to see your mother.
- <sup>25</sup> So I want you to understand, Aurelia. That's the reason why I didn't get there for the celebration. You tell your mother that, Aurelia,

<sup>22</sup> ʔiʔ ʔáwə cn c ʔuʔəsláx<sup>w</sup>ʔ ʔuʔ ʔiyə́m.

<sup>23</sup> níʔ nsuʔáwə c tés.

<sup>24</sup> húʔ qə cn ʔiyə́m, ʔiʔ ʔuʔtəs qə cn ʔi ʔuʔk<sup>w</sup>ənt  
k<sup>w</sup>sə nʔán.

<sup>25</sup> So I want you to understand, Aurelia. That's  
the reason why I didn't get there for the  
celebration. You tell your mother that, Aurelia,  
won't you. I love'm and I love you all. But I'll  
get there somehow.

won't you. I love'm and I love you all. But I'll  
get there somehow.

## 12 Message to Emma Balch

šiʔástənəw Ruth Shelton

MessageToEmmaBalch-RS.mp3



Ruth Shelton was living at Tulalip and Emma Balch was living about 60 miles away at Lummi. Both were aged and weak when this recording was made.

Ruth Shelton was fluent in both Klallam and Lushootseed. Leon Metcalf made many recordings of Ruth Shelton telling stories in Lushootseed. The three messages here are her only recorded Klallam speech.

The “Stommish Day” referred to here is an annual celebration held at Lummi. “Stommish” represents the Lummi word *stáməš* ‘warrior’.

A note on Ruth Shelton’s traditional name: in the audio, she refers to herself as šiʔástənəw. Emma Balch and Aurelia Celestine call her šiʔástənəwət. Emma Balch once calls her šiʔástənaat. Martha John refers to her as šástənu. Adeline Smith and Bea Charles give her name as čišʔástənəwt. Vi Hilbert has her name as siastənu. [7] It is not uncommon for a siʔám person to have more than one name. For example, Ruth’s father, a very siʔám man, held the names syəhúm, pəlxʷimət, and suyánəč.

It is important to reiterate here that names are very private property. Nobody may use a name that has not been formally given by an elder of the family that owns the name. Please read carefully Appendix K of the Klallam Grammar (<http://t.ly/D1JhU>) on how to give, get, and use a traditional name.

<sup>1</sup> ʔó, nəsmáyəcən, ʔóc šiʔástənəw.

<sup>2</sup> nuʔ[unintelligible] cn ta ʔaʔ tə nəsiyáʔnəxʷ tə nšqʷáytən.

<sup>3</sup> ʔáa, sláxʷl cn ʔuʔ kʷluʔxʷámxʷəm.

<sup>4</sup> ʔuʔnsʔéʔ čiš nskʷənnúnə ʔiʔ kʷlkʷaʔčéʔwəcn cn.

<sup>5</sup> ʔáw yəxʷ ʔáy ʔəwə c kʷənnúnə.

<sup>6</sup> kʷluʔqaʔqiyám st cə nsmáyəcən sxʷtúnəq.

<sup>7</sup> kʷlʔáwəcnə nsxʷkʷənúl ʔaʔ čiš háʔl.

<sup>8</sup> ʔiʔ kʷlʔáwə cn yaʔyáʔnə ʔaʔ čiš ʔəyʔ.

<sup>9</sup> ʔó, ʔó, nəsmáyəcən, səʔəyčən.

<sup>10</sup> ʔuʔhúy kʷləsə nḡənaʔ ʔuʔkʷlkʷənnəkʷil ʔiyáʔn ʔúxʷ ʔaʔ təsəníl ʔaʔnəxʷyəmi ʔaʔ ti stáməš days [unintelligible].

<sup>11</sup> ʔiʔ čtát cn kʷaʔ sxʷaʔnḡxʷ.

<sup>12</sup> húy ti suʔxəcnə ʔaʔ čiš nšuʔaʔáʔyən.

<sup>13</sup> níl ta čiš nšuʔkʷluʔnuʔqaʔqiyám.

<sup>14</sup> ʔawxʔál cxʷ ʔaʔ tiə ʔəncúmi sʔəł, nsaʔəyčən, nəsmáyəcən.

<sup>15</sup> ʔó, nəsmáyəcən, ʔiʔ wayəcnəhákʷ čiš nšuʔtwawxʷənʔəj.

<sup>16</sup> xʷəcnə ʔaʔ kʷ stáj.

<sup>17</sup> ʔaʔkʷaʔéʔt cxʷ kʷinu cəts kʷsə nḡənaʔ ʔaʔ čiš sʔəwənʔəjəł, xʷəcnəʔəjəxʷ.

<sup>1</sup> Oh, my in-law, I am Ruth Shelton.

<sup>2</sup> I’m kind of [unintelligible] to hear your voice.

<sup>3</sup> Oh, I’m very lonely.

<sup>4</sup> I want to see you but I’ve already given up.

<sup>5</sup> I guess I won’t see you again.

<sup>6</sup> We’re weak now, my sister-in-law.

<sup>7</sup> I can’t see well.

<sup>8</sup> And I don’t hear well.

<sup>9</sup> Oh, oh, my sister-in-law, sister.

<sup>10</sup> I saw only your daughter there when I went to Lummi for Stommish Days [unintelligible].

<sup>11</sup> I asked her how you were.

<sup>12</sup> She only said that you were at home.

<sup>13</sup> You must be kind of weak now.

<sup>14</sup> It’s because of your aching bones, my sister, my in-law.

<sup>15</sup> Oh, my in-law, it’s a pity that you are still that way.

<sup>16</sup> You are that way.

<sup>17</sup> You are caring for your child’s father like we are, you are the same.

<sup>18</sup> Oh, my ex-in-law.

<sup>19</sup> It’s heartbreaking to hear your voice.

<sup>20</sup> I am definitely glad to hear you folks.

- <sup>18</sup> ʔó, nəsmáycən.  
<sup>19</sup> ʔó, wayənəhákʷ čí nsʔiyánəxʷ čí nsxʷqʷáyətən.  
<sup>20</sup> ʔuʔəsláxʷl̥ cə ʔuʔəy' čí nəxčjín ʔa? čí nsʔiyaʔnúŋə hay.  
<sup>21</sup> kʷhíc ʔu? kʷluʔáxəŋs ʔəl ʔuʔsətəŋəs tiəwɪl̥ siʔám̥.  
<sup>22</sup> ʔiyaʔníŋəl kʷsə n... nəsaʔəyčən̥, tán ʔa? Martin Sampson.  
<sup>23</sup> níl nəkʷlqʷinəwí.  
<sup>24</sup> ʔənʔá kʷa? náč čí skʷáʔs.  
<sup>25</sup> ʔi? hiyáʔtxʷ kʷi ʔáy čí nskʷáʔ nəsqʷáqʷi?  
<sup>26</sup> ʔó nəsaʔəyčən̥ ʔi? wə... ʔi? hú? ca? cxʷ kʷ ʔuʔʔáy nəxʷtəcən ʔa? tiə nəsqʷáqʷi? ʔáy ʔu? xʷənʔáŋ ʔi?... tə nsʔiyánəxʷ kʷəsə Billy Hall.  
<sup>27</sup> ʔuʔátqənəxʷ cn ʔa? čí ʔəsláxʷls kʷluʔqaʔqiyám̥.  
<sup>28</sup> kʷlʔáwə c ʔəy'.  
<sup>29</sup> kʷlʔáw kʷa? nuʔiyómæct̥s čʔiyá ʔa? kʷi suʔhúyəŋs ʔa? kʷi slánis ya?  
<sup>30</sup> ʔi? né? ʔáy čí naʔní? ʔáy kʷsanu nsxʷcàʔckʷ.  
<sup>31</sup> čʔiyá ʔa? cə čəq skʷúl ʔaʔsiʔátəl ti ʔənʔá ʔu? táčí.  
<sup>32</sup> níl čtə cə [unintelligible] ʔa? kʷiʔə təŋəxʷ, tiə nəsxʷʔálaʔ təŋəxʷ.  
<sup>33</sup> nəsxʷkʷlčqiyəŋ ʔálaʔ.  
<sup>34</sup> ʔi? ti s... ʔi? ʔəxín ya? kʷi ʔáʔyəŋs ya? ʔa? kʷi ʔəčtáyŋxʷ ya? tiə kʷi ʔaʔáʔyəŋs ya? tiə čʔálaʔ tə.  
<sup>35</sup> níl ca? ʔənʔá táčí ʔa? tiə húyə ʔa? tiə nécu? čí sčíʔáws čí qíyt.  
<sup>36</sup> ʔi? níl suʔnuʔŋəxáct kʷiʔə níl siʔám̥ štəŋístxʷ tiə sxʷqʷáqʷiʔs sqʷinəwíł̥.  
<sup>37</sup> húy' ʔa? kʷə nsxʷkʷáwəʔ, nsaʔəyčən̥ smáy...  
<sup>38</sup> húy'.

- <sup>21</sup> A long time ago you spoke to this traveling gentleman.  
<sup>22</sup> Listening, my sister, mother of Martin Sampson.  
<sup>23</sup> He's the one I'm talking with.  
<sup>24</sup> Hers came all strange.  
<sup>25</sup> And take again my words.  
<sup>26</sup> Oh, my sister, and... if you will reply again to my message... also that way... when I heard Billy Hall.  
<sup>27</sup> I found out that he is very weak.  
<sup>28</sup> He is not well.  
<sup>29</sup> And he already will not improve since he was left by his late wife.  
<sup>30</sup> And there are also others I'm worried about.  
<sup>31</sup> He came from the big school in Seattle, the one that came here.  
<sup>32</sup> It is [unintelligible] on this land, this land where I'm at.  
<sup>33</sup> I'm growing old here.  
<sup>34</sup> And where were the houses of the Indians whose homes were from here?  
<sup>35</sup> And he will come to this at one in the afternoon.  
<sup>36</sup> So this gentleman who brought this recorder we are talking with is kind of in a hurry.  
<sup>37</sup> Goodbye to my dear, my sister...  
<sup>38</sup> Goodbye.

### 13 Message to Ruth Shelton

k<sup>w</sup>iʔás Emma Balch and Aurelia Celestine

MessageToRuthShelton-EB,AC.mp3

This is the reply to the previous message from Ruth Shelton.

<sup>1</sup> AC: ʔó, mán ʔuʔ ʔóy nəxčɨn, cáčc, k<sup>w</sup>i  
nəsʔiyánəx<sup>w</sup> k<sup>w</sup>i n̄sq<sup>w</sup>áq<sup>w</sup>iʔ.  
<sup>2</sup> ʔənʔá táci tiə x<sup>w</sup>anítəm ʔiʔ... [unintelligible]  
pástən.  
<sup>3</sup> ʔiʔ q<sup>w</sup>áy caʔ k<sup>w</sup>aʔčaʔ tiə ntán.  
<sup>4</sup> Go ahead.  
<sup>5</sup> EB: ʔuʔəc k<sup>w</sup>i tiə, nəsx<sup>w</sup>túnəq.  
<sup>6</sup> ʔiʔ ʔóy nəxčɨn ʔaʔ k<sup>w</sup>ə nsʔiyánəx<sup>w</sup> k<sup>w</sup>sə  
n̄sq<sup>w</sup>áq<sup>w</sup>iʔ ʔawk<sup>w</sup>híc ti nsʔáwə k<sup>w</sup>ə nək<sup>w</sup>ənnúnjə,  
nəsmáyəcən, nəsx<sup>w</sup>túnəq.  
<sup>7</sup> k<sup>w</sup>híc tə nəsʔáwə c k<sup>w</sup>ənnúnjə ʔawk<sup>w</sup>ʔáwə cn c  
ʔóy ʔáy ʔaʔ tiə nsxól [unintelligible].  
<sup>8</sup> níl k<sup>w</sup>aʔčaʔ nsx<sup>w</sup>ʔáwə n c sx<sup>w</sup>wáʔ ʔaʔ ʔáʔaʔ  
k<sup>w</sup>iʔə ʔóyəs, ʔáʔaʔ ʔaʔ tiə támš.  
<sup>9</sup> ʔi ʔuʔtátqənəx<sup>w</sup> cn ʔaʔ k<sup>w</sup>ə nsʔənʔá táci yaʔ.  
<sup>10</sup> níl nsuʔyəcústəŋ ʔaʔ tsiʔə nəŋənaʔ.  
<sup>11</sup> ʔiʔ ʔóy nəxčɨn k<sup>w</sup>ə nəsʔiyaʔnúnjə k<sup>w</sup>ə  
n̄sq<sup>w</sup>áq<sup>w</sup>iʔ k<sup>w</sup>ə nsuʔxčít, nsmáyəcən, nsx<sup>w</sup>túnəq.  
<sup>12</sup> k<sup>w</sup>híc cx<sup>w</sup> ʔəcltáyŋəx<sup>w</sup> k<sup>w</sup>i stwawʔóyəsʔ yaʔ  
k<sup>w</sup>aʔ cəwíníl [unintelligible].  
<sup>13</sup> cəts yaʔ tsiʔə nəŋənaʔ.  
<sup>14</sup> ʔuʔtáci yaʔ st ʔaʔ tə nʔáʔiŋ k<sup>w</sup>ə n̄stwawʔóyəs  
ʔaʔ k<sup>w</sup>ə sə n̄sk<sup>w</sup>áʔ yaʔ ʔənswəyqáʔ.  
<sup>15</sup> ʔiʔ ʔóy k<sup>w</sup>aʔčaʔ nəxčɨn k<sup>w</sup>ə nəsʔiyaʔnúnjə ʔaʔ  
tiə tánəŋ, you know, k<sup>w</sup>s tácis tiə pástən ʔaʔ tiə  
k<sup>w</sup>áyx<sup>w</sup>ct sx<sup>w</sup>q<sup>w</sup>áq<sup>w</sup>iʔəŋ.  
<sup>16</sup> ʔiʔ ʔáwə nə k<sup>w</sup>aʔčaʔ nəsxčít čəntán caʔ k<sup>w</sup>ə  
nək<sup>w</sup>ənnúnjə ʔaʔ k<sup>w</sup>ʔáwə k<sup>w</sup>ə nəštəŋ k<sup>w</sup>ə  
nəstx<sup>w</sup>t<sup>w</sup>ín k<sup>w</sup>i nəsuʔaʔáʔmət, nəsx<sup>w</sup>túnəq,  
nəsmáyəcən.  
<sup>17</sup> ʔawk<sup>w</sup>ʔaʔqíʔám' cn.  
<sup>18</sup> [unintelligible]  
<sup>19</sup> ʔuʔáʔaʔ cn ʔaʔ tsiʔə nəŋənaʔ.  
<sup>20</sup> ʔáwə cn c ʔiyá k<sup>w</sup>aʔ ʔaʔ cə nək<sup>w</sup>áʔ yaʔ  
nəʔáʔyəŋ.  
<sup>21</sup> k<sup>w</sup>ʔáʔaʔ cn ʔaʔ tsiʔə nəŋənaʔ ʔawk<sup>w</sup>ʔaʔqíʔám'  
k<sup>w</sup>ə nəsuʔámít ʔaʔ tiə nsxól ʔaʔ scūm' ti  
nsqáʔqíʔám'.

<sup>1</sup> AC: Oh, I am very glad to hear you talk, aunt.  
<sup>2</sup> This white man came and... [unintelligible]  
white man.  
<sup>3</sup> And my mother is going to speak.  
<sup>4</sup> Go ahead.  
<sup>5</sup> EB: This is me, my cousin.  
<sup>6</sup> I'm glad to hear you talk because it has been  
long time that I haven't seen you, my in-law, my  
older sister.  
<sup>7</sup> It's been a long time that I haven't seen you  
because I'm not well again due to my sickness  
[unintelligible].  
<sup>8</sup> That's why I don't go along to this fun here,  
here at Stommish Days.  
<sup>9</sup> I heard that you had come here.  
<sup>10</sup> Then I was told by my daughter.  
<sup>11</sup> And I'm glad when I hear you talking that I  
know it, my ex-in-law, my older sister.  
<sup>12</sup> Long ago we were still happy when  
[unintelligible].  
<sup>13</sup> He's the father of my daughter.  
<sup>14</sup> We used to come to your house when you  
were still happy with your husband.  
<sup>15</sup> So I'm glad to be hearing you this evening,  
you know, when this white man got here with  
this tape recorder.  
<sup>16</sup> So I don't know when I will see you again  
when I don't walk to get anywhere so I stay  
home, my sister, my in-law.  
<sup>17</sup> It's because I'm already weak.  
<sup>18</sup> [unintelligible]  
<sup>19</sup> I'm here at my daughter's.  
<sup>20</sup> I'm not at my own house.  
<sup>21</sup> I'm already here at my daughter's because  
I'm weak when I try to get up because of the  
sickness in my bones, I'm weak.  
<sup>22</sup> Oh, I'm glad to hear that you are still well,  
that you are talking again.  
<sup>23</sup> Even my breath is weak when I talk a long  
time.

<sup>22</sup> ʔá, ʔuʔóy`k`waʔčaʔ nəxčɨn k`wə nəsʔiyánəx`w  
k`wə nst̪wawʔəsłúʔłəm` k`wə nsq`áq`wíʔ ʔáy.

<sup>23</sup> čəwín` tə nəsácəŋ` yəx`w qaʔqiyám` k`wə  
nəsq`áʔq`wíʔ ʔaʔ k`wɨhícən.

<sup>24</sup> x`wənʔáŋ k`wi nsqaʔqiʔámstəŋ čí sqiʔám` k`wi  
nštəŋ ʔaʔ k`wi [unintelligible] scúm` ʔaʔ tiə  
[unintelligible] sqiʔiyák`wəŋ [unintelligible].

<sup>25</sup> húy`k`waʔčaʔ, húy, nsmáyəcən, nəsx`wúnəq.

<sup>26</sup> That's all.

<sup>27</sup> AC: húy`k`waʔčaʔ, Auntie, húy.

<sup>24</sup> It's making me so weak that I can't walk  
because [unintelligible] bone in [unintelligible]  
knees [unintelligible].

<sup>25</sup> Goodbye, then, goodbye, my in-law, my older  
sister.

<sup>26</sup> That's all.

<sup>27</sup> AC: Goodbye, Auntie, goodbye.

## 14 Message to Amy Allen

Aurelia Celestine and k<sup>w</sup>iʔás Emma Balch

MessageToAmyAllen-AC,EB.mp3, MessageToAmyAllen(original).mp3

This is Aurelia's reply to Amy Allen's message. There is a lot here that we could not get because the recording is so noisy. I have included both the original and a copy of the recording that is an attempt at cleaning up the noise.

- <sup>1</sup> Amy, this is Aurelia.  
<sup>2</sup> ʔó, mán' ʔuʔ ʔóy' nəxčɨn tə nʔiyánəx<sup>w</sup> tə nɨs...  
 ʔənsq<sup>w</sup>áʔq<sup>w</sup>iʔ.  
<sup>3</sup> ʔuʔ ʔáy cn ʔuʔ x<sup>w</sup>ənʔáŋ ʔaʔ nək<sup>w</sup>.  
<sup>4</sup> ʔáy cn ʔuʔ hahək<sup>w</sup>nəs nʔəŋ ʔaʔ ti k<sup>w</sup>luʔhíc.  
<sup>5</sup> ncǎx<sup>w</sup> k<sup>w</sup>ɨns ʔiʔs či nsxəy<sup>w</sup>uʔ.  
<sup>6</sup> ʔiʔ k<sup>w</sup>ɨʔuʔmán' cn ʔuʔ ʔəscáx<sup>w</sup>cx<sup>w</sup> k<sup>w</sup>i  
 nəsxəy<sup>w</sup>uʔ.  
<sup>7</sup> ʔuʔhúy ʔuʔ nəxčɨn ʔuʔčáʔiʔ, ʔiʔ ʔáw k<sup>w</sup>ə  
 nəsčáʔiʔ ɨn.  
<sup>8</sup> ʔuʔhúy ʔəʔ ʔuʔuʔuʔ ʔánəʔ ʔuʔuʔuʔ.  
<sup>9</sup> ʔuʔx<sup>w</sup>ənʔáŋ ʔaʔ k<sup>w</sup>ə ʔuʔ [unintelligible].  
<sup>10</sup> ʔuʔhúy k<sup>w</sup>aʔ ʔuʔ... ʔuʔ pástən k<sup>w</sup>i nsxəy<sup>w</sup>uʔ.  
<sup>11</sup> ʔiʔ čaʔxəy<sup>w</sup>uʔ cn.  
<sup>12</sup> ʔáw cn c x<sup>w</sup>ənʔáŋ ʔaʔ k<sup>w</sup>ə k<sup>w</sup>híc  
 [unintelligible].  
<sup>13</sup> ʔiʔ ʔuʔháhək<sup>w</sup>nəs cn tə [unintelligible].  
<sup>14</sup> ʔuʔhahək<sup>w</sup>ənʔəŋə cn.  
<sup>15</sup> ncǎx<sup>w</sup> [unintelligible].  
<sup>16</sup> nsłéʔ k<sup>w</sup>ə nəsýáʔ tx<sup>w</sup>txónəŋ ʔaʔ cə nɨsx<sup>w</sup>ʔiyá  
 hayə.  
<sup>17</sup> ʔi ʔuʔsqiʔám' k<sup>w</sup>ə nəlúyəs ti nsx<sup>w</sup>ʔáʔaʔ.  
<sup>18</sup> húʔ caʔ cx<sup>w</sup> ʔi ʔuʔčəntán ʔaʔ k<sup>w</sup>i k<sup>w</sup>húy k<sup>w</sup>ə  
 ʔuʔčəntán caʔ.  
<sup>19</sup> ʔuʔx<sup>w</sup>ənʔáŋ st ʔiʔ tiə ntán.  
<sup>20</sup> x<sup>w</sup>a... x<sup>w</sup>a... x<sup>w</sup>áʔx<sup>w</sup>əm' ʔəʔ hák<sup>w</sup>ɨ.  
<sup>21</sup> ʔiʔ ʔáy st ʔuʔ ʔiyánəx<sup>w</sup> ʔaʔ Teddy ʔiʔ nʔán či  
 sq<sup>w</sup>áq<sup>w</sup>iʔs.  
<sup>22</sup> ʔuʔk<sup>w</sup>aʔk<sup>w</sup>ín' caʔ st k<sup>w</sup>ə [unintelligible] k<sup>w</sup>ə  
 čəntán... [unintelligible].  
<sup>23</sup> ʔuʔk<sup>w</sup>aʔk<sup>w</sup>ín' caʔ st k<sup>w</sup>ə.  
<sup>24</sup> ʔəsháʔək<sup>w</sup>ɨ caʔ ʔaʔ k<sup>w</sup>ə ʔuʔčəntán  
 [unintelligible].  
<sup>25</sup> ʔáy ʔaʔ táčis.  
<sup>26</sup> ʔuʔóy' caʔ xčɨnɨ k<sup>w</sup>aʔ k<sup>w</sup>ənnəx<sup>w</sup>ɨ.  
<sup>27</sup> ʔuʔnɨ k<sup>w</sup>ə cə nəsq<sup>w</sup>áy [unintelligible].

- <sup>1</sup> Amy, this is Aurelia.  
<sup>2</sup> Oh, I'm very glad to hear you... you talking.  
<sup>3</sup> I'm also like you.  
<sup>4</sup> I'm also remembering you from a long time ago.  
<sup>5</sup> Once I wanted to write.  
<sup>6</sup> But I'm too lazy to write.  
<sup>7</sup> Only my mind is working, but I'm not working much.  
<sup>8</sup> It's only while ... agree ....[We cannot identify this ʔuʔuʔuʔ.]  
<sup>9</sup> It's like [unintelligible].  
<sup>10</sup> It's only... it's only English that I write.  
<sup>11</sup> Then I write.  
<sup>12</sup> I'm not like I was a long time ago  
 [unintelligible].  
<sup>13</sup> But I remember [unintelligible].  
<sup>14</sup> I still remember you.  
<sup>15</sup> Once... [unintelligible]  
<sup>16</sup> I wanted to go to where you folks are.  
<sup>17</sup> But I can't leave where I am.  
<sup>18</sup> Maybe sometime when it's finished  
 sometime.  
<sup>19</sup> My mother and I are like that.  
<sup>20</sup> ... We're lonesome when we remember.  
<sup>21</sup> And we also heard Teddy and your mother talk.  
<sup>22</sup> We'll wait expecting [unintelligible]  
 sometime... [unintelligible]  
<sup>23</sup> We'll be waiting in expectation.  
<sup>24</sup> I'll be remembered sometime [unintelligible].  
<sup>25</sup> Come again.  
<sup>26</sup> We'll be glad to see him.  
<sup>27</sup> That's what I have to say [unintelligible].

## 15 Message to Billy Hall

Ruth Shelton

MessageToBillyHall-RS.mp3

This is Ruth Shelton's reply to Billy Hall's sermon. Ruth Shelton was not, as far as Bea Charles and Adeline Smith knew, directly related to Billy Hall, though she addresses him as *nəsaʔáýčən* 'my younger brother/cousin.' It was common for elders to affectionately address each other with such kin terms.

<sup>1</sup> ʔó, siʔám nəsaʔáýčən, Billy Hall.  
<sup>2</sup> tčístəŋ tiə n̄sxʷqʷáyətən.  
<sup>3</sup> čixʷtáj ʔaʔ tiə nəʔáyəŋ.  
<sup>4</sup> ʔiʔ ʔəsláxʷł či nuʔsiʔšúʔł ʔaʔ tə nsʔiyaʔnúŋə.  
<sup>5</sup> ʔəxín caʔ ʔáy ʔiʔ kʷənnúnə cn.  
<sup>6</sup> ʔuʔtátqənəxʷ cn tə ʔaʔ či n̄skʷłáw kʷaʔ nuʔiyómstxʷ čiyá ʔaʔ kʷi n̄stúynəŋ ʔaʔ kʷi táns kʷi ʔəniʔəŋəŋəʔ.  
<sup>7</sup> ʔiʔ wayəŋəhákw nsiʔám saʔáyčən či n̄suʔtwawʔiyá, twawhiyí ʔuʔtwawšətəŋ.  
<sup>8</sup> ʔuʔxʷəŋʔáŋ či n̄xčŋíntəŋ ʔaʔ či cícl siʔám.  
<sup>9</sup> ʔəsxʷaníŋ caʔ či shics či n̄qaysáył ʔaʔ či n̄sxʷʔəsyáyaʔ ʔaʔ tiə sčtəŋxʷ.  
<sup>10</sup> ʔáy či n̄siʔ... ʔuʔxčít cn cə n̄sʔáy.  
<sup>11</sup> ʔəsláxʷł cxʷ ʔuʔ čáʔi.  
<sup>12</sup> ʔuʔ... ʔuʔəsláxʷł cxʷ ʔuʔ xčít či cícl siʔám.  
<sup>13</sup> ʔuʔcəʔít ʔuʔ ʔiyá či cícl siʔám.  
<sup>14</sup> ʔiʔ ʔuʔcəʔít ʔiyá či təŋəxʷ, ʔáy təŋəxʷ sxʷtəsl caʔ sxʷtəsl caʔ či... ʔiʔ čáčt.  
<sup>15</sup> ʔəsláxʷł təsl.  
<sup>16</sup> hús yaʔ kʷi ŋənaʔs ʔálaʔ ʔaʔ tiə təŋəxʷ.  
<sup>17</sup> ʔiʔ... ʔáy cn ʔuʔ... ʔuʔ ʔiʔháʔaʔ ʔaʔ tiə súł kʷaʔ súł.  
<sup>18</sup> ʔənsuʔiʔháʔaʔ ʔiʔ txʷiʔxʷəŋéʔəŋ tə ʔaʔ tiə nácúʔ súł.  
<sup>19</sup> Catholic cn.  
<sup>20</sup> ʔiʔ ʔáy kʷi ʔuʔ xʷəŋəŋ.  
<sup>21</sup> ʔuʔnácúʔ caʔ sxʷiʔúʔuxʷł, ʔáwə c čəsaʔ.  
<sup>22</sup> ʔiʔ húy tə tiə ... ʔiʔ sʔičáʔił.  
<sup>23</sup> ʔiʔ nác.  
<sup>24</sup> nác tə n̄skʷáʔ, čəŋəŋ.  
<sup>25</sup> ʔiʔ nác tə n̄skʷáʔ.  
<sup>26</sup> ʔiʔ ʔó, ʔəsláxʷł ʔuʔ ʔáy kʷaʔ kʷənnúnəŋ caʔ kʷaʔ ʔúyəxtəŋəŋ caʔ ʔaʔ či cícl siʔám.

<sup>1</sup> Oh, my dear younger brother, Billy Hall.  
<sup>2</sup> This recording of you was brought here.  
<sup>3</sup> It was brought into my house.  
<sup>4</sup> I was definitely happy to hear you.  
<sup>5</sup> When will I see you again.  
<sup>6</sup> I found out that you are not getting your strength back since you were left by the mother of your children.  
<sup>7</sup> And it's touching, my dear brother, that you are still there, still alive, still walking.  
<sup>8</sup> That's the way I've been made to think by the Lord.  
<sup>9</sup> How long will you be paying for what you've done on this earth?  
<sup>10</sup> It's good that you... I know that you are good.  
<sup>11</sup> You are really working.  
<sup>12</sup> ... You really know the Lord.  
<sup>13</sup> The Lord is really there.  
<sup>14</sup> And that land, that good land that we will get to is really there where we will get to ... and work on it.  
<sup>15</sup> We'll go straight there.  
<sup>16</sup> He left his son here on this land.  
<sup>17</sup> And... I'm also... I'm going on that same road, his road.  
<sup>18</sup> You are going the same way on this one road.  
<sup>19</sup> I'm Catholic.  
<sup>20</sup> And that's also the way.  
<sup>21</sup> We will have one place to go, not two.  
<sup>22</sup> And this is the only... and we're working.  
<sup>23</sup> And it is different.  
<sup>24</sup> It's different from yours, the Shaker Church.  
<sup>25</sup> And it is different from mine.  
<sup>26</sup> Oh, it will be so good to see you when I'm lifted by the Lord.  
<sup>27</sup> I'll be taking care of myself being steady and strong in my working from the will of the Lord.

27 ʔuʔiʔttaʔnác cn k<sup>w</sup>i ʔuʔiʔəstéʔtəm' tə  
 nəsʔinuʔcičáʔi čʔiyás tiə sʔčɣínəŋs yaʔ či cícl  
 siʔám'.  
 28 tčístəŋ yaʔ ʔaʔ či ɣənaʔs ʔaʔ tiə təŋəx<sup>w</sup>l.  
 29 təŋəx<sup>w</sup>l.  
 30 sx<sup>w</sup>ččátəŋl yaʔ ʔaʔ či cícl siʔám'.  
 31 níł caʔ sx<sup>w</sup>ʔálaʔl.  
 32 ʔó, siʔám' nəsəʔəyčəŋ'.  
 33 húyàk<sup>w</sup> húy'húy'ʔuʔ... k<sup>w</sup>aʔ tásł caʔ tx<sup>w</sup>cícl  
 caʔ ʔaʔ či nislúys ʔaʔ tiə təŋəx<sup>w</sup>.  
 34 sx<sup>w</sup>ʔiyás či ʔuʔmók<sup>w</sup>l ʔuʔxónə.  
 35 ʔəsx<sup>w</sup>aʔnəʔəŋ sx<sup>w</sup>syáyəct, syáyəct tiə slíyíłqł.  
 36 ʔáwə c ʔiʔčiyásłs tiə sk<sup>w</sup>áʔs či cícl siʔám' cə  
 sʔčɣínəŋ.  
 37 húy, siʔám' nsaʔəyčəŋ'.  
 38 húy'ʔaʔ či nsʔiyánəx<sup>w</sup> či nsq<sup>w</sup>áyətən.  
 39 húyàk<sup>w</sup>.

28 He was brought here by his son to this land of  
 ours.  
 29 Our land.  
 30 It's the reason we were created by the Lord.  
 31 That's why we're here.  
 32 Oh, my dear brother.  
 33 Goodbye, goodbye, goodbye, ... when we get  
 there, we'll rise up when we leave this earth.  
 34 It's where we will all be taken.  
 35 It's the way they are behaving, what these  
 children are doing.  
 36 They are not following the will of the Lord.  
 37 Goodbye, my dear brother.  
 38 Goodbye on hearing your words.  
 39 Goodbye.

## 16 Message to Emma Johnson

Ruth Shelton

MessageToEmmaJohnson-RS.mp3

Apparently, Ruth Shelton did not know Emma Johnson and, in this message, she introduces herself.

<sup>1</sup> ʔó, nəsx<sup>w</sup>sk<sup>w</sup>áʔwə, ʔəsláx<sup>w</sup>l cn ʔuʔ ʔóy<sup>w</sup>nuʔ...

<sup>2</sup> ʔóy<sup>w</sup> ʔi nəxčŋín ʔaʔ ʔi nsʔiyánəx<sup>w</sup> ʔi nisq<sup>w</sup>áy<sup>w</sup>tən  
ʔənsq<sup>w</sup>iʔnəwítx<sup>w</sup> k<sup>w</sup>ləsə nsaʔóyčən<sup>w</sup> smáycən,  
Emma Balch.

<sup>3</sup> ʔó, ʔəłčəx cn nəx<sup>w</sup>słáyəm<sup>w</sup>, nsx<sup>w</sup>sk<sup>w</sup>áʔwaʔ.

<sup>4</sup> nəx<sup>w</sup>słáyəm<sup>w</sup> yaʔ k<sup>w</sup>i ncət.

<sup>5</sup> ʔiʔ sʔáməš k<sup>w</sup>li ntán.

<sup>6</sup> ʔiʔ níł yaʔ nsuʔtwawšłéʔ ʔuʔ ʔúłáʔ tə  
nəsháhək<sup>w</sup>nəs.

<sup>7</sup> háhək<sup>w</sup>nəs st k<sup>w</sup> sʔáwənəs k<sup>w</sup>i nəʔiyáyəŋ.

<sup>8</sup> níł k<sup>w</sup>aʔčəaʔ nsx<sup>w</sup>ʔiʔšáʔwiʔ yaʔ ʔiyá ʔaʔ cə  
təŋəx<sup>w</sup>s k<sup>w</sup>li ntán.

<sup>9</sup> ʔiyá tə nsʔənʔá k<sup>w</sup> ʔəsʔáyəx<sup>w</sup>ct.

<sup>10</sup> ʔiʔ níł nsuʔčwəyqəʔ.

<sup>11</sup> ʔuʔiyá yaʔ cn k<sup>w</sup>aʔ ʔaʔ təsənił sx<sup>w</sup>łáyəmáł ʔaʔ  
k<sup>w</sup>i snunáčtəŋs yaʔ ʔaʔ cə təŋəx<sup>w</sup>s k<sup>w</sup>i čiyáŋəŋł  
yaʔ.

<sup>12</sup> ʔó, nəsx<sup>w</sup>sk<sup>w</sup>áʔwaʔ.

<sup>13</sup> ʔó, ʔaʔ ʔi nʔiyáʔnəx<sup>w</sup> ʔi nsx<sup>w</sup>q<sup>w</sup>áy<sup>w</sup>tən ʔaʔ ʔi  
n<sup>w</sup>xənʔáŋ yaʔ ʔaʔ ʔi təŋəx<sup>w</sup>s k<sup>w</sup>i nčiʔáŋən yaʔ.

<sup>14</sup> ʔó, ʔiʔwayənəhák<sup>w</sup> ʔi nsuʔtwawš<sup>w</sup>ənʔáŋ ʔiyá  
ʔaʔ cə təŋəx<sup>w</sup>s k<sup>w</sup>i nčiyáŋən yaʔ.

<sup>15</sup> níł shúys.

<sup>16</sup> ʔó, níł shúys tiə nəsq<sup>w</sup>inək<sup>w</sup>itúŋə,  
nəsx<sup>w</sup>sk<sup>w</sup>áʔwaʔ.

<sup>17</sup> níł suʔhúys ʔaʔ k<sup>w</sup>i nsx<sup>w</sup>sk<sup>w</sup>áʔwaʔ ʔaʔ ʔi  
nsʔiyáʔnəx<sup>w</sup> ʔi nsx<sup>w</sup>q<sup>w</sup>áy<sup>w</sup>tən.

<sup>18</sup> šiʔástənəw tə nsná.

<sup>19</sup> sx<sup>w</sup>łáyəmáł sná.

<sup>20</sup> nəsgúŋəstəŋ č<sup>w</sup>yaʔ ʔaʔ k<sup>w</sup>li čná yaʔ ʔaʔ ʔi  
šiʔástənəw nəx<sup>w</sup>słáyəm<sup>w</sup>.

<sup>21</sup> nsíyaʔ č<sup>w</sup>yaʔ ti s<sup>w</sup>xənəŋtíŋs.

<sup>22</sup> húyàk<sup>w</sup>, nsx<sup>w</sup>sk<sup>w</sup>áʔwaʔ, húy.

<sup>1</sup> Oh, my dear, I am definitely good...

<sup>2</sup> I'm glad to hear your voice talking with my  
younger sister-in-law, Emma Balch.

<sup>3</sup> Oh, I am half Klallam, my dear.

<sup>4</sup> My father was Klallam.

<sup>5</sup> And my mother was Samish.

<sup>6</sup> And I was still small that I remember it.

<sup>7</sup> We remember that I had no parents.

<sup>8</sup> And that's why I grew up in the land of my  
mother.

<sup>9</sup> It was there I came to be an adult.

<sup>10</sup> And then I got a husband.

<sup>11</sup> I was there at that Klallam land which our  
ancestors were paid for.

<sup>12</sup> Oh, my dear.

<sup>13</sup> Oh, to hear your voice how you are in the  
land of your ancestors.

<sup>14</sup> Oh, it's touching that you are still like that  
there in the land of your ancestors.

<sup>15</sup> It's finished.

<sup>16</sup> Oh, my conversation with you is finished, my  
dear.

<sup>17</sup> Listening to your voice is finished, my dear.

<sup>18</sup> My name is Ruth Shelton.

<sup>19</sup> It's a Klallam name.

<sup>20</sup> It was given to me by the Klallam person that  
had the name šiʔástənəw.

<sup>21</sup> It's what my grandmother was called.

<sup>22</sup> Goodbye, my dear, goodbye.

## Part 4: Port Gamble—the Narratives of Martha John



All of these narratives and songs recorded at Port Gamble are siʔám̄tən Martha John (1891-1980). Laurence C. and M. Terry Thompson made all the recordings between 1967 and 1973. I transcribed all of these from the recordings and translated most of them with the help of Adeline Smith, Bea Charles, and occasionally Tom Charles. After the passing of Adeline in 2013, I translated the texts on my own.

Laurence Thompson was my advisor in graduate school at the University of Hawaii. He set me to work on the Klallam language in 1978 and introduced me to Martha John, who was not well and unable to work on the language with me.

The Thompsons gave me copies of all their tapes and notes. The notes have been very helpful in dating and sometimes deciphering the recordings. The following is copied directly from their unpublished notes on their work with Martha John.

When the Thompsons first went to visit Mrs. John, she welcomed us and said she was glad we had come. She felt she was ready to talk about her heritage. For many years she was afraid to discuss many things in depth, afraid that something bad might happen. But she evidently felt she had reached an age where it really didn't matter to her whether she lived or died, so she decided she'd like to leave some of her knowledge behind her.

On numerous occasions she spoke with reserve but with some resentment about the fact that so many of "our young Indians" came to see her saying that they wanted to learn either the old language or the old ways—then it developed that they wanted to learn to curse in Klallam, or learn all the "dirty words", or find out about things they had no background to understand, such as the power search or healing medicine. She felt it was very important to know all the little things and to be very careful when using such powerful ways. This she found hard to express in English, and all of the young people spoke only English. The old language was so difficult they found it impossible to spend enough time to learn it. So everybody was frustrated.

She seemed delighted when we continued to return, month after month, year after year, and began to understand when she spoke Klallam to us. She even finally told us that in the early years she had very mixed feelings about divulging all these very personal stories and explanations about the power search to white people, but she came to feel very comfortable about it and knew that we had more understanding than she had ever expected. We felt that it was very important never to insist on having more information than she wanted to give. For example, she knows a great deal about herbal medicine, but feels it is not right to use herbal medicine and the white man's medicine, too. She also feels very strong about the medicine "being used right" and simply was not sure that it would be good to have the information written down. By the time she met us, though, she was not able to go out to gather her own medicine and show us how it should have been done. She did comment that, if she could go with us, she would show us. This was obviously "the right way" of doing it. We all felt very sad that this was so, but accepted it from her.

---- Laurence C. and M, Terry Thompson (from their notes)

## 1 Chipmunk and Slapu (first version)

July 24, 1967

ChipmunkSlapu-1.mp3

This is the Klallam version of the widespread pourquoi tale of how the chipmunk got his stripes. In this version, Chipmunk is trying to fool the fierce witch Slapu (who steals children in other stories). He's on the ice and tries to convince Slapu to come onto the ice to play. Slapu is concerned that the ice will not support her, so she sings for cold weather. Chipmunk counters her by singing for rain. As he runs from her into a hollow log, she grabs for him and scratches his back.

Martha performs the songs that Chipmunk and Slapu sing in the story. The words are clear, but they are not Klallam. We have not been able to identify what language it is.

<sup>1</sup> slapú? cə ʔiʔšətəŋ ʔi? ʔúxʷ ʔa? cə What is it  
cəyət.

<sup>2</sup> xaʔx̣iyəwěʔč cə qaʔx̣qín ʔiyá ʔa? tə cəyət.

<sup>3</sup> ʔi? hiyá? cə slapú? ʔi? kʷənts cə xaʔx̣iyəwěʔč.

<sup>4</sup> kʷánəŋət ʔúxʷənəs cə slapú?

<sup>5</sup> ʔi? slapú? cə cciłəŋ.

<sup>6</sup> “ʔənʔá nəsséʔya?!

<sup>7</sup> ʔənʔá, nəsséʔya? qqín!”

<sup>8</sup> “mán ʔu? qʷúyi? cə cəyət.

<sup>9</sup> xʷtəq q cn kʷaʔ c̣iŋətən.”

<sup>10</sup> “nəséʔya?, qʷsəŋ tiə.

<sup>11</sup> qʷsəŋ tiə... I forgot that.

<sup>12</sup> qʷsəŋ tə sləyəxʷ.

<sup>13</sup> ʔuʔənʔá nəsséʔya? qqín!”

<sup>14</sup> “ʔáwə.

<sup>15</sup> hiyá? qł cn xʷtəq kʷaʔ qqínən.”

<sup>16</sup> “ʔáwə.

<sup>17</sup> hiyá? caʔn ʔkʷət č̣i sn... č̣i sŋənət ʔi? kʷánəs.

<sup>18</sup> ʔi? níl ca? təc cə sləyəxʷ, ʔi? níl ca? təc cə  
sŋánt, ʔi? ʔáwə c təc cə sləyəxʷ.

<sup>19</sup> ʔənʔá, nəsséʔya?, qqín!”

<sup>20</sup> “ʔó, ʔáwə.

<sup>21</sup> hiyá? qł cn nów č̣.

<sup>22</sup> mán ʔu? č̣aʔč̣əméʔi cə ʔəsləyəxʷ.

<sup>23</sup> I'm lost. [sound of the tape recorder turned  
off and on]

<sup>24</sup> “mán ʔu? č̣aʔč̣əméʔi cə ʔəsləyəxʷ.

<sup>25</sup> xʷtəq qł cn kʷə kʷaʔ hiyáʔən ʔiŋət.”

<sup>26</sup> “ʔá, ʔáwə.

<sup>27</sup> mán ʔu? č̣lət tiə sləyəxʷ.”

<sup>28</sup> “ʔáwə.

<sup>29</sup> ṭiyəm caʔn ʔa? č̣i... ʔa? č̣i ḷaʔč̣i.

<sup>1</sup> Slapu was walking and went to the lake.

<sup>2</sup> It was Chipmunk who was playing there at the  
lake.

<sup>3</sup> And Slapu went and she looked at Chipmunk.

<sup>4</sup> He ran to Slapu.

<sup>5</sup> The one that was standing was Slapu.

<sup>6</sup> “Come Grandma!

<sup>7</sup> Come, Grandma, play!”

<sup>8</sup> “The lake is too soft.

<sup>9</sup> I'd fall through if I got near.”

<sup>10</sup> “Grandma, this is hard.

<sup>11</sup> This is hard...” I forgot that.

<sup>12</sup> “The ice is hard.

<sup>13</sup> Come, Grandma, play!”

<sup>14</sup> “No.

<sup>15</sup> I'd go through If I played.”

<sup>16</sup> “No.

<sup>17</sup> I'll go take a rock and throw it.

<sup>18</sup> Then the ice will break or the rock will break  
if the ice doesn't break.”

<sup>19</sup> Come, Grandma, play!”

<sup>20</sup> “Oh, no.

<sup>21</sup> I'd go in, apparently.

<sup>22</sup> The ice is too thin.”

<sup>23</sup> I'm lost. [sound of the tape recorder turned  
off and on]

<sup>24</sup> “The ice is too thin.

<sup>25</sup> I'd fall through if I went and stepped on it.”

<sup>26</sup> “Oh, no.

<sup>27</sup> The ice is very thick.”

<sup>28</sup> “No.

<sup>29</sup> I'm going to sing for... for cold.

<sup>30</sup> So the ice will get thick and I'll play with  
Chipmunk.”

<sup>31</sup> [untranslatable]

<sup>30</sup> suʔčlǎts cə sláyəʔxʷ ʔiʔ qqín cn ʔaʔ ti  
 ʔaʔʔxiyuʔéʔč.

<sup>31</sup> čóm' čóm' ti láyə. čóm' čóm' ti layə. čóm' čóm' ti  
 láy.

<sup>32</sup> Then ʔaʔʔxiyuʔéʔč come. ʔaʔʔxiyuʔéʔč come.

<sup>33</sup> “səx səx ti láyə. səx səx ti láyə. səx səx ti láy.”

<sup>34</sup> Then Chipmunk... ʔaʔʔxiyuʔéʔč.

<sup>35</sup> tʔéʔyəm' ʔaʔ čí “səx səx ti láyə” kʷaʔ lóməxʷs.

<sup>36</sup> ʔiʔ slapúʔ, tʔéʔyəm' ʔaʔ kʷsi “čóm' čóm' ti láyə”  
 cúʔ stxʷaʔčlǎts cə sláyəʔxʷ.

<sup>37</sup> That's all.

<sup>38</sup> kʷánəŋət cə ʔaʔʔxiyəwěʔč ʔiʔ nəwíyŋ niʔ... ʔiʔ  
 nəwěyŋ ʔaʔ cə... I forgot the name of the...

<sup>39</sup> kʷánəŋət ʔaʔʔxiyəwěʔč ʔiʔ kʷánəŋət ʔúxʷ ʔaʔ  
 cə qʷláyʔ.

<sup>40</sup> ččásəŋ ʔaʔ slapúʔ.

<sup>41</sup> ʔiʔ ʔkʷáts ʔiʔ húy suʔxíčts tə stáckʷls tə

<sup>42</sup> kʷláyʔ kʷi kʷə sxʷʔaʔʔxiyəwěʔč.

<sup>43</sup> That's all.

<sup>32</sup> Then ʔaʔʔxiyuʔéʔč come. ʔaʔʔxiyuʔéʔč come.

<sup>33</sup> [untranslatable]

<sup>34</sup> Then Chipmunk... Chipmunk.

<sup>35</sup> He was singing “səx səx ti láyə” to make it  
 rain.

<sup>36</sup> And Slapu, she was singing “čóm' čóm' ti layə”  
 hoping to make the ice thick.

<sup>37</sup> That's all.

<sup>38</sup> Chipmunk ran into... and went in the... I  
 forgot the name of the...

<sup>39</sup> Chipmunk ran and ran over to a log.

<sup>40</sup> He was chased by Slapu.

<sup>41</sup> She grabbed at him and only scratched  
 Chipmunk's back.

<sup>42</sup> That's why he's here a Chipmunk.

<sup>43</sup> That's all.

## 2 Man Meets Blackfish, the Story of ʔəy'əwəsəqs

August 3, 1967

ManMeetsBlackfish.mp3

This is one of the earliest stories that Martha recorded for the Thompsons. She was apparently not used to recording and had some trouble putting the story together. It is a little hard to follow.

It is the story of the legendary character ʔəy'əwəsəqs who is helped by the blackfish (orca, killer whale). His wife is mad at him because he is never able to get fish to feed his family. He takes their baby and puts it on the shore, then holds a rock and jumps into the water at Discovery Bay. Discovery Bay is known as ǫłməčənáwtx<sup>w</sup>—the home of the blackfish. Under the water he finds a house that is the blackfish home. He goes to the door and asks the blackfish to help him get fish. The blackfish help him by turning him into a loon or getting a loon to help him get fish—it is unclear in the text. At this point the story is a little confusing. He comes to the surface and is dying, drifting ashore. People take him home, resuscitate him and go get the baby to bring home.

1 ʔəs... ʔəy'əwəsəqs, ʔiyá ʔaʔsq<sup>w</sup>aʔk<sup>w</sup>iyəł  
k<sup>w</sup>éʔwənti cə slánis.  
2 ʔiʔ níl suʔłk<sup>w</sup>əts cə ǰáʔnaʔs.  
3 ʔiʔ cúŋts ʔiʔ hiyáʔ cák<sup>w</sup>s ʔiyá ʔaʔ cə cəy'əł.  
4 suʔłk<sup>w</sup>əts cə sǰánt ʔiʔ nəqəŋ.  
5 hiyáʔ nəqəŋ ʔiʔ təs ʔaʔ cə ʔáʔiŋ.  
6 ʔiʔ k<sup>w</sup>áʔət cə sǰánt.  
7 ʔiʔ níl suʔhiyáʔs ʔiʔúx<sup>w</sup> ʔaʔ tə súł.  
8 suʔənʔás cə swəy'qəʔ.  
9 k<sup>w</sup>q'əts tə súł.  
10 níl nəcúʔ ʔaʔ tə qáʔyəlúməčəŋ.  
11 And he said “ʔəstúŋət cx<sup>w</sup> ʔučʔ?”  
12 “qaʔqínəŋ cn ʔaʔ k<sup>w</sup>sə nsláni.  
13 ʔáwəŋə nəsnə... snəsčánnəx<sup>w</sup>.  
14 ʔáwə cn k<sup>w</sup>aʔ čáŋtx<sup>w</sup>ən ti sčánnəx<sup>w</sup>.  
15 ʔiʔ qiʔnúŋət.  
16 ʔiʔ k<sup>w</sup>ənáŋəc u qł cx<sup>w</sup>, qłúməčəŋ?”  
17 k<sup>w</sup>áčəŋ ʔúx<sup>w</sup> ʔaʔ cə cə sq<sup>w</sup>áyaʔšəns k<sup>w</sup>aʔ  
ʔənʔás ʔiʔ k<sup>w</sup>ənáŋəts ʔəy'əwəsəqs.  
18 níl suʔłk<sup>w</sup>ətəŋs.  
19 ʔiʔ níl suʔx<sup>w</sup>k<sup>w</sup>ətəŋ ʔəy'əwəsəqs.  
20 ʔáwəŋə sǰčíts ʔaʔ ti ʔuʔk<sup>w</sup>əns.  
21 ǰəŋ' sčánnəx<sup>w</sup>.  
22 níl suʔsátəŋs k<sup>w</sup>aʔ hiyáʔs túk<sup>w</sup> ʔúx<sup>w</sup> ʔaʔ k<sup>w</sup>fi  
slánis.  
23 suʔhiyáʔ ʔəy'əwəsəqs ʔiʔ ʔúx<sup>w</sup> ʔaʔ cə... tšə  
təyi ʔaʔsq<sup>w</sup>aʔk<sup>w</sup>iyəł ʔiʔq<sup>w</sup>úʔq<sup>w</sup>iʔ.  
24 x'əy'əq<sup>w</sup> k<sup>w</sup>aʔ ʔəy'əwəsəqs ʔúx<sup>w</sup> ʔaʔ cə slánis.  
25 ʔiʔ táci cə... what is it? k<sup>w</sup>ə k<sup>w</sup>s...

1 ʔəy'əwəsəqs, he was at Discovery Bay fighting  
with his wife.  
2 And then he took their baby.  
3 He carried it inland and put it down at a lake.  
4 So he took a rock and dived.  
5 He went and dived and he got to a house.  
6 And he let the rock go.  
7 And then he went to the door.  
8 So a man came.  
9 He opened the door.  
10 He was one of the blackfish.  
11 And he said “What’s the matter?”  
12 “My wife is mad at me.  
13 I have no fish.  
14 I never bring home fish.  
15 And she’s mad.  
16 And could you help me, Blackfish?”  
17 He hollered to his companions to come and  
help ʔəy'əwəsəqs.  
18 So he was taken.  
19 And then ʔəy'əwəsəqs was dragged.  
20 He didn’t know how many there were.  
21 There were many salmon.  
22 Then he was told to go home to his wife.  
23 So ʔəy'əwəsəqs went upstream into Discovery  
Bay dying.  
24 ʔəy'əwəsəqs drifted to his wife.  
25 And he arrived, the... what is it? the...  
26 ʔəy'əwəsəqs drifted and a loon came.  
27 And then ʔəy'əwəsəqs went and drifted ashore  
past where his wife was.  
28 He was a loon.

26 x<sup>w</sup>áyəq<sup>w</sup> k<sup>wə</sup> ʔəyǝwəsəqs ʔiʔ táčì cə  
x<sup>w</sup>aʔx<sup>w</sup>ík<sup>vs</sup>s.

27 ʔiʔ níʃ suʔhiyáʔ ʔaʔ ʔəyǝwəsəqs ʔiʔq<sup>w</sup>íətəŋ  
čìʔáw ʔaʔ sx<sup>w</sup>ʔiyás cə sláni.

28 x<sup>w</sup>aʔx<sup>w</sup>ík<sup>vs</sup>s.

29 ʔənʔá ʔiʔ nəqəŋ ʔiʔ ʔənʔá.

30 ʔənʔá ʔiʔ ʔáy nəqəŋ.

31 ʔiʔ ʔənʔá ʔiʔ ʔáy nəqəŋ.

32 ʔiʔ níʃ suʔk<sup>w</sup>ónəŋs ʔaʔ cə k<sup>w</sup>íčiq.

33 He said “ʔaʔstúʔŋət ʔuč cə x<sup>w</sup>aʔx<sup>w</sup>ík<sup>vs</sup>s?”

34 ʔuʔyaʔcústəŋ st ʔaʔ čì ʔuʔstáŋ.

35 níʃ suʔhéʔwis cə sláyéʔʔqł.

36 ʔiʔ xónəŋ, “hiyáʔ caʔ st k<sup>w</sup>ónt.”

37 suʔʔk<sup>w</sup>óts cə ʔuʔútxs ʔiʔ ʔúyəl.

38 ʔiʔ hiyáʔ ʔiʔ k<sup>w</sup>ónts ti x<sup>w</sup>aʔx<sup>w</sup>ík<sup>vs</sup>s.

39 nəqəŋ ʔiʔ níʃ suʔk<sup>w</sup>ónəŋ ʔəyǝwəsəqs ʔiyá ʔaʔ  
cə... ʔiyá ʔaʔ cə (I don’t know) cácu.

40 k<sup>w</sup>ónəŋ k<sup>wə</sup> ʔəyǝwəsəqs cácu ʔə t q<sup>w</sup>úʔq<sup>w</sup>iʔ.

41 suʔcúŋts cə suʔáʔwəs.

42 ʔiʔ yəcústs cə... yəcústs cə sláni ʔaʔ  
ʔəyǝwəsəqs.

43 q<sup>w</sup>úʔq<sup>w</sup>iʔ ʔiyá ʔaʔ tə cácu.

44 suʔhiyáʔs cə k<sup>w</sup>íčiq ʔiʔ ʔk<sup>w</sup>ótəŋ.

45 ʔiʔ ʔk<sup>w</sup>ístəŋ ʔiʔ čǎŋtəŋ ʔiʔ cák<sup>w</sup>əŋ.

46 ʔiʔ níʃ suʔsácəŋs.

47 suʔxənátəŋs k<sup>w</sup>aʔ ʔk<sup>w</sup>óts čì.

48 “k<sup>w</sup>ənk<sup>w</sup>ánəŋət, suʔáʔwəs, ʔiʔ ʔúx<sup>w</sup>nəs tə  
ŋáʔnaʔs ʔiyá ʔaʔ sq<sup>w</sup>aʔk<sup>w</sup>íyəl, sq<sup>w</sup>aʔk<sup>w</sup>íyəl.”

49 (laugh) I forgot now... yeah.

50 hiyáʔ k<sup>w</sup>aʔ cə suʔáʔwəs ʔiʔ k<sup>w</sup>ónəs cə  
slíʔáʔʔqł.

51 k<sup>w</sup>həŋ. I’m lost. [Sound of the tape recorder  
turned off and on]

52 ʔəŋ sʔpáyqəŋ náčhəč’ ʔiyá ʔaʔ cə sq<sup>w</sup>úŋis cə  
slíʔáʔʔqł.

53 ʔuʔəsʔúʔʔəm.

54 ʔəŋ cə... cə k<sup>w</sup>ónt.

55 suʔʔk<sup>w</sup>óts ʔaʔ tə nəcúʔ swéʔwəs.

56 ʔiʔ ʔúx<sup>w</sup>ts ʔaʔ cə... cə stáck<sup>w</sup>is ʔiʔ k<sup>w</sup>ánəŋət  
túk<sup>w</sup>.

57 suʔčǎŋtəŋs ʔiʔ cák<sup>w</sup>əŋ cə slíʔáʔʔqł.

58 ʔiʔ q<sup>w</sup>áy tə céʔcts k<sup>w</sup>aʔ sk<sup>w</sup>útəŋs ʔiʔčáʔi ʔaʔ čì  
stíyms.

29 He came and he dived and he came.

30 He came and dived again.

31 And he came and dived again.

32 Then he was seen by some old people.

33 They said, “What is that loon doing?”

34 He told us that it was something.

35 Then the children came forward.

36 And they said, “We’ll go look at it.”

37 So they took a canoe and boarded it.

38 And they went and looked at the loon.

39 It dived and then they saw ʔəyǝwəsəqs there  
on the... on the (I don’t know) beach.

40 They saw ʔəyǝwəsəqs on the beach dying.

41 So the boys brought him up from the beach.

42 And told the... they told ʔəyǝwəsəqs’s wife.

43 He was dying there on the beach.

44 So the elders went and took him.

45 They carried him and took him home and laid  
him down.

46 And then he breathed.

47 So they were told to get him.

48 “Run, young men, and go after his baby there  
at Discovery Bay, Discovery Bay.”

49 (laugh) I forgot now... yeah.

50 The young men went and they saw the child.

51 There were many... I’m lost. [Sound of the  
tape recorder turned off and on]

52 There were many feathers of different kinds  
there on the head of the child.

53 He was all right.

54 Many looked after him.

55 So he was taken by one of the boys.

56 He took him on his back and ran home.

57 So he was brought home and the child was  
laid down.

58 The parent said to bathe him before they sing.

59 So he was taken by his mother and bathed and  
laid down again.

60 And then they sang a spirit song. That’s all.

<sup>59</sup> suʔl̥kʷətəŋs ʔaʔ cə táns ʔiʔ skʷútəŋ ʔiʔ cákʷəŋ  
l̥áy.

<sup>60</sup> ʔiʔ níʔ suʔkʷənúcəns. That's all.

### 3 Chipmunk's Song

ChipmunksSong.mp3

This is the song Chipmunk sings to Slapu, the witch. In Thompson's notes, he suggests that the song is the Sahaptin Yakama language. I have not been able to find these words in the Sahaptin Dictionary [8].

<sup>1</sup> xaʔx̣iyəwěʔč̣ ṭṭéʔiṃ.

<sup>2</sup> ṭaʔỵəmṭástṣ cə slapúʔ,

<sup>3</sup> “ʔiʔ kleʔaʔ tuy ʔiláwya klíkma.

<sup>4</sup> ṭáʔṭsi, ṭáʔṭsi. x̣ẉ'əc̣, x̣ẉ'əc̣, x̣ẉ'əc̣.”

<sup>1</sup> It was Chipmunk singing.

<sup>2</sup> He sang to Slapu,

<sup>3</sup> “[unknown language.]

<sup>4</sup> [unknown language.]”

#### 4 Joe Hillaire's Wren Story

August 4, 1967

JoeHillaire.mp3

Adeline Smith and Bea Charles remembered Joe Hillaire. He was Lummi, but he lived all over the area. He was funny and a good storyteller. In this story, Wren pecks on Slapu's nose. She is annoyed and gobbles him up. Wren comes back out of Slapu's nose and continues pecking. Slapu eats him again. Wren comes out her nose and continues pecking. Slapu does not realize that it is the same bird that she is swallowing.

<sup>1</sup> nócùtx<sup>wəŋ</sup> cn ʔúx<sup>w</sup> ʔaʔ Joe Hillaire.

<sup>2</sup> nif nsuʔtás ʔiʔ ʔənʔá tsə ɲónaʔs.

<sup>3</sup> ʔiʔ k<sup>w</sup>ónəs ʔaʔ tə táʔtəm<sup>i</sup> ʔiyá ʔaʔ tə nəs...  
kapú.

<sup>4</sup> čósə... “stán ʔuč tsəʔ”

<sup>5</sup> “cə táʔtəm<sup>i</sup>.”

<sup>6</sup> “stán ʔay<sup>i</sup> cə táʔtəm<sup>i</sup>ʔ”

<sup>7</sup> “Hunter's friend táʔtəm<sup>i</sup>.”

<sup>8</sup> Hillaire listened and listened. Finally he said,  
“táʔtəm<sup>i</sup>.”

<sup>9</sup> Oh, táʔtəm<sup>i</sup> was picking. táʔtəm<sup>i</sup> was picking.  
táʔtəm<sup>i</sup> you go away,” he said.

<sup>10</sup> “ʔúx<sup>w</sup> čí.

<sup>11</sup> hiyáʔ cx<sup>w</sup>.

<sup>12</sup> tx<sup>w</sup>aʔtáx<sup>w</sup>c cn.

<sup>13</sup> táʔtəm<sup>i</sup> was picking.

<sup>14</sup> táʔtəm<sup>i</sup> lək<sup>w</sup>əyuʔ.

<sup>15</sup> táʔtəm<sup>i</sup> lək<sup>w</sup>əyuʔ.

<sup>16</sup> ʔúx<sup>w</sup> hiyáʔ.

<sup>17</sup> tx<sup>w</sup>aʔtáx<sup>w</sup>c cn.”

<sup>18</sup> ʔk<sup>w</sup>ótəŋ k<sup>w</sup>lə táʔtəm<sup>i</sup> ʔiʔ mək<sup>w</sup>út.

<sup>19</sup> mək<sup>w</sup>úts ʔiʔ ták<sup>w</sup>ts.

<sup>20</sup> hiyáʔ k<sup>w</sup>lə táʔtəm<sup>i</sup> k<sup>w</sup>óyəŋ ʔúx<sup>w</sup> ʔaʔ cə ɲóqsəns  
ʔiʔ sóq.

<sup>21</sup> suʔk<sup>w</sup>əŋs ʔiyá ʔaʔ cə.

<sup>22</sup> lək<sup>w</sup>əŋ, lək<sup>w</sup>əŋ.

<sup>23</sup> “ʔúx<sup>w</sup> hiyáʔ.

<sup>24</sup> tx<sup>w</sup>aʔtáx<sup>w</sup>c cn.”

<sup>25</sup> ʔk<sup>w</sup>ótəŋ ʔaʔ cə slapúʔ cə táʔtəm<sup>i</sup> ʔiʔ ɲúts.

<sup>26</sup> ʔiʔ ɲqóts.

<sup>27</sup> ʔiʔ sqíyŋ ʔiʔ ʔála ʔaʔ cə ɲóqsəns.

<sup>28</sup> ʔiʔ ʔáy k<sup>w</sup>óyu, k<sup>w</sup>óyu, k<sup>w</sup>óyu.

<sup>29</sup> suʔk<sup>w</sup>ótəŋs ʔiʔ ták<sup>w</sup>təŋ.

<sup>30</sup> sóq k<sup>w</sup>ləʔ k<sup>w</sup>i ʔáy cə táʔtəm<sup>i</sup>. That's all.

<sup>1</sup> I went to visit Joe Hillaire.

<sup>2</sup> Then I got there and his daughter came.

<sup>3</sup> And she saw the wren on my coat.

<sup>5</sup> Two... “What is that?”

<sup>6</sup> “A wren.”

<sup>6</sup> “What is a wren?”

<sup>7</sup> “Hunter's friend, wren.”

<sup>8</sup> Hillaire listened and listened. Finally he said,  
“Wren.

<sup>9</sup> Oh, wren was picking. Wren was picking.

Wren, you go away,” he said.

<sup>10</sup> “Go!

<sup>11</sup> You go away.

<sup>12</sup> I'll swallow you.

<sup>13</sup> Wren was picking.

<sup>14</sup> It's wren pecking.

<sup>15</sup> It's wren pecking.

<sup>16</sup> Go away.

<sup>17</sup> I'll swallow you.”

<sup>18</sup> She (Slapu) took the wren and put it in her  
mouth.

<sup>19</sup> She put it in her mouth and swallowed it.

<sup>20</sup> The wren went and flew to her nose and went  
out.

<sup>21</sup> He pecked there at it.

<sup>22</sup> Peck, peck.

<sup>23</sup> “Go away.

<sup>24</sup> I'll swallow you.”

<sup>25</sup> Slapu took the wren and gobbled it up.

<sup>26</sup> And she swallowed it.

<sup>27</sup> And it went out of her nose.

<sup>28</sup> And again it pecked, pecked, pecked.

<sup>29</sup> So she took it and swallowed it.

<sup>30</sup> The wren came out again. That's all.

## 5 Kakantu (first version)

August 9, 1967

Kakantu.mp3

This is the story of a girl who was forced to marry a blackfish. A man comes to visit her while her parents are away watching a game. She does not know who he is, but thinks he might be one of the players, so she puts ocher on his back so that she can identify him. She goes to the game with her parents, but does not see him there. Then she follows him after one of his visits and finds out that he goes into the sea. He comes again with his parents, who ask for her hand in marriage. She does not want to go. Her parents try to save her by substituting a slave. Gull tells the blackfish that they have the wrong girl. The blackfish return and threaten to inundate the village and kill everyone if they do not give them Kakantu for their son. So Kakantu must go with them. She has a son who needs good arrows to hunt with. She steals her brothers arrows for her son when they shoot at ducks in the water. She visits her parents, and they tell her not to come back with barnacles growing on her face.

Kakantu lives today under a whirlpool or riptide at Point Wilson. She will grab and hold a canoe that tries to cross her.

<sup>1</sup> kəkántu.

<sup>2</sup> ʔóy'slániʔ.

<sup>3</sup> sčičiʔáʔil ʔaʔ čʔiyáʔinj ʔəʔ ʔáʔis tə qaʔqtəmíus.

<sup>4</sup> ʔiʔ hiyáʔ təsə cəʔts ʔiʔ cə táns.

<sup>5</sup> ʔiya kʷənts cə qaʔqtəmíus ʔiʔ ʔuʔaʔáʔmət c  
kəkántu.

<sup>6</sup> húy kʷənt iq qqtəmíus ʔiʔ ʔənʔá cə swéʔwəs.

<sup>7</sup> ʔiʔ kʷənts ʔaʔ kəkántu.

<sup>8</sup> kʷíc t sʔiyá... ʔiyáʔəs.

<sup>9</sup> ʔiʔ suʔʔkʷəts cə təməʔ ʔiʔ təməʔts tsə stáckʷls  
ʔaʔ cə təməʔ.

<sup>10</sup> ʔáwəʔə sməc.

<sup>11</sup> níl suʔčǎŋs tə ʔiyáʔinj ʔiʔ yəcústs ʔaʔ čí stásls  
cə swéʔwəs.

<sup>12</sup> nəcúʔ táŋən ʔiʔ níl suʔtúkʷs tə swéʔwəs ʔiʔ  
hiyáʔ ččáss.

<sup>13</sup> cǎw ʔiya ʔaʔ cácu.

<sup>14</sup> hiyáʔ ʔúxʷ ʔaʔ cə s... ʔúxʷ ʔaʔ cə ʔlác.

<sup>15</sup> suʔxʷúŋ ʔaʔ kəkántu.

<sup>16</sup> yəcústs ʔaʔ ʔiyáʔəŋs ʔaʔ ti stásls tə swéʔwəs  
ʔiʔ təməʔts cə xʷúŋəns.

<sup>17</sup> hiyáʔ kəkántu ʔúxʷ ʔaʔ cə ʔiyáʔinj ʔiʔ xəʔəŋ  
čə čí sʔiyas caʔ wáʔ xʔém ʔaʔ čí qaʔqtəmíus.

<sup>18</sup> kəkántu... ʔiʔʔáʔil ʔaʔ čí stəməʔ ʔiyá ʔa tə... tə  
xʷúŋəns ʔiʔ ʔáwəʔə.

<sup>19</sup> suʔtúkʷ ʔaʔ kəkántu ʔiʔ xʷúŋ.

<sup>20</sup> táŋən ʔiʔ təs tə swéʔwəs.

<sup>1</sup> Kakantu.

<sup>2</sup> She was a good woman.

<sup>3</sup> She followed while the ball game continued.

<sup>4</sup> And her mother and father went.

<sup>5</sup> They were there watching the ball game but  
Kakantu was at home.

<sup>6</sup> When they watched the game, a young man  
came.

<sup>7</sup> He looked at Kakantu.

<sup>8</sup> He was there a long time.

<sup>9</sup> And so she took ocher and painted his back  
with ocher.

<sup>10</sup> There was no fat.

<sup>11</sup> When her parents got home, she told them the  
boy had been there.

<sup>12</sup> One evening when the boy went home, she  
went following him.

<sup>13</sup> He disappeared at the beach.

<sup>14</sup> He went to the... he went to the sea.

<sup>15</sup> So Kakantu cried.

<sup>16</sup> She told her parents that the boy had been  
there and that she painted his neck with ocher.

<sup>17</sup> Kakantu went to her parents and said that she  
will go with them there to watch the ball game.

<sup>18</sup> Kakantu... she looked for the ocher on his  
neck, but there was none.

<sup>19</sup> So Kakantu went home and cried.

<sup>20</sup> It was evening and the boy got there.

21 ʔiʔ nɪf suʔxənəŋs, “ʔənʔá caʔ kʷsə nəcət ʔiʔ kʷsə nətán ʔiʔ ʔtátəŋ cə nskʷáʔ ʔiyáʔiŋ kʷaʔ ʔi nəscłániʔ ʔaʔ nəkʷ tkʷistúŋəł.

22 kəkántu, xʷuʔúŋ, xʷuʔúŋ.

23 ʔiʔ nɪf suʔyəcústə cə táns ʔiʔ cə cəts táci caʔ kʷə ʔiyáʔiŋs kʷə swéʔwəs.

24 “ʔiʔ ʔtátəŋ cxʷ hay kʷaʔ hiyáʔən u qł slániʔ ʔaʔ kʷə swéʔwəs.

25 ʔáwə c nsłéʔ ʔi nəshiyáʔ.”

26 suʔxənəŋs ʔaʔ cə, “ʔáwə cxʷ c xʷuʔúŋ.

27 ʔáwə caʔ cxʷ hiyáʔ.”

28 suʔtəŋəns ʔiʔ təs cə swéʔwəs ʔiʔ cə cəts ʔiʔ cə táns.

29 ʔiʔ ʔtəŋ kʷaʔ ʔkʷəts caʔ cə ʔənaʔs ʔiʔ tkʷists.

30 s... słéʔs ʔi scłániʔs kʷsə ʔiʔiʔənaʔ.

31 suʔxənəŋs cə swəyqəʔ, “láʔci kʷsiʔə kəkántu.”

32 ʔəskʷəyəcə.

33 skʷəyəc.

34 suʔtciʔstəŋs tsə k... tsə kəkántu.

35 nɪf suʔkʷáʔəŋ ʔaʔ qʷəni.

36 kʷáʔəŋ qʷəni, “nác, nác, nác, nác, nác, nác, nác, nác, nác.”

37 yaʔyáʔnəŋ tə s... cəts ʔiʔ cə táns cə swéʔwəs.

38 suʔnəxʷsuytəŋ cə ʔlác.

39 nəxʷsúyətəŋ ʔiʔ nɪf suʔ xənəŋs cə cəts cə swéʔwəs, “húʔ caʔ cxʷ ʔáwə c ʔúŋəc ʔaʔ kʷsə ʔiʔənaʔ ʔiʔ xʷáʔt caʔ st tiə ʔaʔyəcłáyŋxʷ ʔálaʔ.

40 ʔáwəna cə caʔ cxʷ hay.”

41 nəxʷsúyətəŋ cə ʔlác.

42 suʔxənəŋs cə cət ʔaʔ tə kəkántu, “ʔəyʔkʷaʔčə.

43 suʔhiyáʔtəŋs tsə ʔənaʔf ʔiʔ xʷənʔəŋ caʔ ʔi suʔqʷúys.

44 ʔáwəna cə ʔənaʔf.”

45 suʔxənəŋs cə s... kəkántu cəts, “ʔuʔhiyáʔtxʷ qł cxʷ kʷə kʷsiə ʔənaʔf.”

46 suʔʔkʷ... ʔkʷətəŋ ʔaʔ kəkántu.

47 ʔiʔ ʔənʔá ʔiʔ sqán.

48 nɪf suʔhiyáʔs cə... cə qʷúʔ... I can't think of the ocean word.

49 hiyáʔ cə ʔlác.

50 nɪf suʔʔkʷətəŋ ʔaʔ kəkántu tkʷistəŋ ʔaʔ tiə n... qəyłúməčən.

21 And then he said, “My father and my mother will come and your parents will be asked for you to be my wife and take us home.”

22 Kakantu, she was crying and crying.

23 Then she told her mother and father that the parents of the boy will arrive.

24 “And you will be asked if I would go as wife of the young man.

25 I don't want to go.”

26 So they said, “Don't cry.

27 You will not go.”

28 So it was evening and the boy arrived with his father and mother.

29 And they asked to take their daughter and take her home.

30 “He wants your daughter for his wife.”

31 So the man said, “Here is Kakantu.”

32 It was their slave.

33 It was a slave.

34 They brought Kakantu.

35 Then Gull hollered.

36 The gull hollered, “Different, different, different, different, different, different, different, different, different.”

37 The boy's father and mother were listening.

38 So the sea swelled up.

39 It swelled up and then the father of the young man said, “If you do not give me your daughter, we will wipe out the people here.

40 There will be none of you left.”

41 The sea rose.

42 So the father of Kakantu said, “Okay then.

43 Our daughter is taken and that will be how she dies.

44 We will have no daughter.”

45 So Kakantu's father said, “You might as well take our daughter.”

46 So Kakantu was taken.

47 They came and stole her.

48 So the water left... I can't think of the ocean word.

49 The sea left.

50 So then Kakantu was taken home by the blackfish.

51 And one year later, Kakantu came home.

52 She held her baby son.

51 ʔiʔ nócúʔ sǝiʔánəŋ ʔiʔ čǎŋ kəkántu.  
 52 ʔkʷíts cə ɲáʔnaʔs swəwəyqɑʔ.  
 53 suʔhiyáʔs túkʷ ʔáy ʔiʔ kʷlǝ́sɑʔ sǝiʔanəŋ ʔiʔ  
 ʔənʔá kəkántu.  
 54 suʔhəwíŋs.  
 55 ʔiʔ níʔ suʔčáys ʔaʔ cə... I forgot the bow and  
 arrow.  
 56 kəkántu cə ɲáʔnaʔs sǝléʔs či shiyáʔs ʔiʔ ʔáŋ ʔaʔ  
 čí ducks.  
 57 ʔiʔ níʔ kʷlǝsə čáy ʔaʔ kəkántu ʔaʔ cə bow and  
 arrow ʔaʔ...  
 58 níʔ suʔsǝ́wis cə swə... ɲáʔnaʔs ʔiʔ hiyáʔ ʔiʔ ʔáŋ  
 ʔaʔ čí múʔuqʷ.  
 59 ʔiʔ čúkʷts ʔiʔ ʔáwə kʷaʔ... ʔáwə kʷaʔ  
 qʷúynəxʷs.  
 60 ʔaʔuskʷikʷǝ́c' cə čuʔúʔwəs.  
 61 suʔčǎŋs ʔiʔ čtǝ́ts cə táns, “stǎŋət ʔuč tiǝ?”  
 62 “nəarrow, ʔáwə kʷaʔ qʷəynəxʷs ti... ti  
 múʔuqʷ.”  
 63 kəkántu, xǝ́nəŋ ʔaʔ čí shiyáʔs cəʔ ʔúxʷ ʔaʔ čí  
 sʔaʔyúqʷaʔs, siyaʔčúʔiʔs ʔiʔ ʔkʷǝ́t čí arrows.  
 64 níʔ suʔkʷǝ́cis ʔiʔ hiyá kəkántu ʔiʔ ʔkʷǝ́ts tǝ  
 arrows tǝ siyaʔčúʔiʔs ʔǝ́ čúkʷts ti múʔuqʷ.  
 65 suʔčǎŋs ʔiʔ níʔ suʔiʔánəŋs tǝ ɲǝ́naʔs ti qʷúʔ...  
 sqʷúʔi... čúkʷts tǝsə múʔuqʷ.  
 66 ʔiʔ hiyáʔ ixʷ cə cǝ́t ʔaʔ kəkántu ʔiʔ čǎŋsts  
 sʔiʔiʔlən čšaʔ... čšačǝ́yǝqʷ.  
 67 níʔ suʔənʔás cə ɲáʔnaʔs.  
 68 “ʔǝstǎŋət ʔuč tiǝ nə... tiǝ nəarrows?”  
 69 húy cn čúkʷt ti múʔuqʷ ʔiʔ... ʔiʔ ʔáwə kʷaʔ  
 čúkʷnəxʷs.  
 70 ʔáwə cn kʷaʔ kʷǝ́nəxʷən ti arrows ʔǝ́ ʔiʔáʔt.  
 71 ʔúyʔ cn ʔaʔ qǝ... cə ʔuʔúʔtxs ʔiʔ hiyáʔ cn  
 ʔiʔéʔst.  
 72 ʔiʔ níʔ suʔənʔás tǝ nəsaʔčúʔiʔ ʔiʔ čkʷúts cə  
 múʔuqʷ.  
 73 ʔiʔ hiyáʔ stǝ́ŋ cə arrow.  
 74 nsuʔʔiʔáʔt ʔaʔ ti... ʔaʔ cə ʔǝ́č.  
 75 ʔiʔ ʔáwə cn kʷaʔ kʷǝ́nəxʷən.”  
 76 And... níʔ suʔxǝ́nəŋs ʔaʔ cə, “ʔǝwčtǝ néʔ kʷsə  
 nǝ́saʔ... nǝ́stúnəq ʔiʔ ʔǝ́kʷt tǝ nəarrows.”  
 77 níʔ suʔtǝ́či ʔaʔ kəkántu.

53 She went back home again and two years later  
 Kakantu came.  
 54 So she returned.  
 55 Then she made... I forgot the bow and arrow.  
 56 It was Kakantu's son that wanted to go  
 looking for ducks.  
 57 And then Kakantu worked on a bow and  
 arrow at...  
 58 Then her baby son grew up and went looking  
 for ducks.  
 59 He shot at them but never... never managed  
 to kill one.  
 60 It was because what he was using was  
 crooked.  
 61 So he got home and asked his mother,  
 “What's the matter?”  
 62 “My arrow, it never kills a duck.”  
 63 Kakantu, she said that she would go over to  
 her brothers, younger brothers and get arrows.  
 64 So the next day Kakantu went and took the  
 arrows of her brothers while they shot ducks.  
 65 She got home then her son learned how to  
 kill... be killing... he shot the ducks.  
 66 And her father must have gone and he brought  
 home food from the woods.  
 67 Then their son came home.  
 68 “What is the matter with my arrows?”  
 69 When I shoot at a duck I never shoot it.  
 70 I never see the arrows when we look for them.  
 71 I got on the canoe and I went paddling.  
 72 And then my brother came and shot at a duck.  
 73 The arrow went and dropped.  
 74 I looked for it in the deep.  
 75 And I never saw it.”  
 76 And... Then he said, “It must have been your  
 sister that took your arrows.”  
 77 So then Kakantu arrived.  
 78 So Kakantu said, “It was me that took the  
 arrows while my brothers were using them.  
 79 There were lots of arrows that were taken  
 while being used by my brothers.”  
 80 So my father said, “Do not come again while  
 barnacles are growing. I don't know what to call  
 it.  
 81 Do not come again while the barnacles are  
 growing on your face.

<sup>78</sup> níl suʔxónəŋs ʔaʔ kəkántu, “ʔéc kʷi lǎkʷt t  
arrows ʔəʔ... ʔəʔ čaʔkʷəyúʔs cə nəsiyaʔčuʔíʔ.

<sup>79</sup> ɲén kʷsə nəarrows ʔiʔ lǎkʷtəŋ ʔəʔ  
ʔiʔčaʔkʷəyus ʔaʔ tə nsíʔačuʔíʔ.”

<sup>80</sup> suʔxónəŋ ʔaʔ ncət, “ʔáwə cə ʔənʔá lǎy kʷhi...  
kʷhi šáʔwi cə barnacles.” I don’t know what to  
call it.

<sup>81</sup> ʔáwə c ʔənʔá lǎy kʷlə níʔšáʔwi cə barnacles  
ʔiyá ʔaʔ tə nšʔács.

<sup>82</sup> ʔáwə c ʔənʔá lǎy.”

<sup>83</sup> So that’s all.

<sup>82</sup> Do not come again.”

<sup>83</sup> So that’s all.

## 6 Snakes

August 9, 1967

Snakes.mp3

Often in the Thompsons' notes there is a brief description of a narrative that they have recorded. There is none for this odd little story.

- <sup>1</sup> ʔənʔánəsəŋ cn ʔaʔ cáʔpaʔl tk<sup>w</sup>ústəŋ ʔaʔ k<sup>w</sup>i  
nəstwəwšłiłáʔłqł ʔiʔ hiyáʔtəŋ.  
<sup>2</sup> qǿyəŋ st ʔaʔqatáy.  
<sup>3</sup> níl suʔk<sup>w</sup>ácis ʔiʔ ták<sup>w</sup>i st ʔúx<sup>w</sup> ʔaʔ  
ʔəspaʔyúx<sup>w</sup>ən.  
<sup>4</sup> suʔhiyáʔl ʔist ʔúx<sup>w</sup> ʔaʔ cə Smith's Island.  
<sup>5</sup> suʔxónəŋ ʔaʔ cáʔpaʔl, “nsłéʔ u či k<sup>w</sup>ónəx<sup>w</sup> či  
sx<sup>w</sup>áyaʔx<sup>w</sup>c' ʔáwəŋə ʔəwəqš?”  
<sup>6</sup> ʔáwə cn c q<sup>w</sup>áy.  
<sup>7</sup> níl nsuʔčaʔuʔxónəŋ, “ʔáa.  
<sup>8</sup> ʔuʔk<sup>w</sup>ónt q' cn k<sup>w</sup>ə k<sup>w</sup>sə sx<sup>w</sup>áʔx<sup>w</sup>c' ʔáwəŋə  
ʔəwəqš.”  
<sup>9</sup> suʔhiyáʔs ʔiʔ x<sup>w</sup>q<sup>w</sup>úct ʔúx<sup>w</sup> ʔaʔ cə cácu.  
<sup>10</sup> níl suʔčúŋəctł ʔaʔ cə cácu.  
<sup>11</sup> níl suʔtácis cə čóq sx<sup>w</sup>áʔx<sup>w</sup>c'.  
<sup>12</sup> ʔáwəŋə... ʔáwəŋə ʔəwəqš.  
<sup>13</sup> níl sx<sup>w</sup>... níl ix<sup>w</sup> ʔuʔ suʔčsʔiyánis cə  
sx<sup>w</sup>áyaʔx<sup>w</sup>c' ʔiʔ ʔənʔá.  
<sup>14</sup> ʔənʔánəsəŋ st ʔiʔ ʔuʔxónə ʔəwəŋə ʔəwəqš.  
<sup>15</sup> níl suʔəck<sup>w</sup>íy... ʔəck<sup>w</sup>íyəŋł.  
<sup>16</sup> ʔiʔist st lúyəs cə sx<sup>w</sup>ʔiyás tə sx<sup>w</sup>aʔyáʔx<sup>w</sup>c'.  
<sup>17</sup> k<sup>w</sup>ónəx<sup>w</sup> cn cə ʔáwəŋə ʔəwəqš sx<sup>w</sup>áyaʔx<sup>w</sup>c'.  
<sup>18</sup> That's all.

- <sup>1</sup> I was come for by cáʔpaʔl to bring me home  
when I was still a child and be brought.  
<sup>2</sup> We stayed overnight at Port Townsend.  
<sup>3</sup> Then it was daytime and we went across to  
Bush Point.  
<sup>4</sup> So we went paddling over to Smith's Island.  
<sup>5</sup> So cáʔpaʔl said, “Do you want to see snakes  
with no anus?”  
<sup>6</sup> I didn't talk.  
<sup>7</sup> Then I finally said, “Yes.  
<sup>8</sup> I will indeed look at a snake with no anus.”  
<sup>9</sup> So he went and poled over to the beach.  
<sup>10</sup> Then we pushed ourselves to the beach.  
<sup>11</sup> Then a big snake arrived.  
<sup>12</sup> There was none... it had no anus.  
<sup>13</sup> Then the snakes must have heard.  
<sup>14</sup> They came after us and all of them had no  
anus.  
<sup>15</sup> So then we went far out in the water.  
<sup>16</sup> We paddled and left the place where the  
snakes were.  
<sup>17</sup> I saw the snakes with no anus.  
<sup>18</sup> That's all.

## 7 Star Husbands (first version)

August 9, 1967

StarHusbands-1.mp3

Versions of this story can be found in the traditions of many North American native cultures. It has been a favorite for analysis by folklorists (for example Stith Thompson [9]).

This is the story of three girls who are watching stars and wishing for them to be their husbands. They fall asleep then awake in a strange land with husbands. The husbands send them to work digging camas, but they are told to not dig deep. They wonder why and decide to dig deep. They dig and see their old home far below. They escape by making a long rope to slide down back home.

Another, somewhat longer, version of this story can be found in narrative 61. Amy Allen's version (Part 3, number 3) is a bit different in detail.

<sup>1</sup> ɪxʷáyə sʷáyəʔłqł tʰə panánxʷ ʔaʔ cə sqʷhúʔi.

<sup>2</sup> ʔiʔ ʔətʔitt ʔiyá ʔaʔ tə ʔəsáqł.

<sup>3</sup> ʔiʔ níł suʔxónəŋs tʰə ʔəctúŋəŋ sʷiáłqł, “nəsšéʔtəŋ cə stáʔtəwəsnaʔ cšáʔiyaʔ ʔaʔcícł.”

<sup>4</sup> suʔxónəŋs cə sʷúłɪp ʷáʔłúłqł, “nəsšéʔtəŋ cə póq ʔáʔtəwəsnaʔ.”

<sup>5</sup> ʔiʔ níł suʔqʷáys cə... cə... tʰə yúl, “nəsšéʔtəŋ cə ʔáʔtəwəsənaʔ ʔiyá ʔaʔ təsə ʔóy.”

<sup>6</sup> suʔətʔitts.

<sup>7</sup> ʔiʔ níł suʔitts ʔiʔ ʔənʔá cə təytəwəsnaʔ ʷłkʷətəŋ hiyáʔ.

<sup>8</sup> hiyáʔtəŋ ʷáʔskʷáči.

<sup>9</sup> kʷaʔcəy kʷaʔčəaʔ ʔiʔ cəc tə sʷáyəʔłqł ʔiʔ ʔiyá ʔaʔ tə ʔáʔiŋs cə ʔáʔtəwəsənaʔ.

<sup>10</sup> suʔáməts naʔníhiyə ʔiʔ ʔámət tə swə... suwəw... suwáyqʷəʔs.

<sup>11</sup> ʔiʔ xənʔátəŋ kʷaʔ ʔáwəs c... kʷaʔ hiyáʔs ʷłkʷáʔis ʔaʔ cə qʷhúʔi ʔiʔ ʔáwə c ʷłc cə s... ʔáwə c ʷłc ʔiʔ sʔiʔł... ʷłkʷánəŋ... I'm lost. [sound of tape recorder off and on]

<sup>12</sup> xənʔátəŋ kʷaʔ ʔáwə c ʷłc cə scəyqʷəŋs ʔaʔ tə qʷhúʔi.

<sup>13</sup> níł suʔtúkʷs.

<sup>14</sup> ʔiʔ níł tʰə ʷáʔłúłáʔ.

<sup>15</sup> xónəŋ, “ʔəstúŋət ʔay' sʷkʷáyətəŋł kʷə ʔáwə c ʔáwə c ʷł... cəʔás ti qʷhúʔi ʔət qəcəs ʷłcš?”

<sup>16</sup> suʔxənəs... xónəŋs, “néʔ ixʷ cə ʔuʔ scüss siyátəŋł kʷaʔ ʷłcš cə syəqəqtəseʔ... [sound of tape recorder off and on]

<sup>17</sup> xənʔátəŋs kʷaʔ ʔáwə c cəyqʷəŋ ʔaʔ cə ʷłc.

<sup>18</sup> níł suʔxónəŋs tə ʷáʔłúłáʔ, “ʔəstúŋət ʔay' sʷkʷáyətəŋł kʷaʔ ʔáwəł cəʔqʷəŋ ʔaʔ cə ʷłc?”

<sup>1</sup> Three young girls were harvesting camas.

<sup>2</sup> And they were sleeping outside.

<sup>3</sup> And then the middle girl said, “I'm wishing for that star that is up high.”

<sup>4</sup> So the little one said, “I'm wishing for the white star.”

<sup>5</sup> Then the oldest one said, “I'm wishing for the star way over there that's nice.”

<sup>6</sup> So they slept.

<sup>7</sup> And then they slept and the stars came and took them away.

<sup>8</sup> They were taken to the sky.

<sup>9</sup> So it was morning and the children woke up and they were at the home of the stars.

<sup>10</sup> They sat and their husbands sat.

<sup>11</sup> And they were told to not... if they go to get camas it is not deep... it's not deep when it's taken... I'm lost. [sound of tape recorder off and on]

<sup>12</sup> They were told not to dig deep for the camas.

<sup>13</sup> Then they went home.

<sup>14</sup> And then it was the little one.

<sup>15</sup> She said, “Why are we prohibited from going after the camas when the harvest is deep?”

<sup>16</sup> She said, “There must be a reason that we are told not to when it's deep... [sound of tape recorder off and on]

<sup>17</sup> They were told not to be digging deep.

<sup>18</sup> Then the little one said, “Why are we prohibited from digging when it's deep?”

<sup>19</sup> So the older sibling said, “Well then, we will dig deep.”

<sup>20</sup> So they went to start digging.

<sup>21</sup> Then the little one came.

- 19 suʔxónəŋs cə sɣwʔtúnəqs, “qəyá, cəyəqʷəŋ caʔ st ʔaʔ či ʎǎč.”
- 20 suʔhiyáʔs naʔnífəyə čaʔcəyəqʷəŋ.
- 21 ʔiʔ níʔ suʔənʔás cə... cə ʎáʔʎúʎáʔ.
- 22 ʎǎč tə cəyəqʷəŋ.
- 23 ʔiʔ ʔənʔá cə sɣwʔəyʷ ʔaʔ cə... cə cəyəqʷts.
- 24 suʔənʔás cə nəcúʔ sɣwʔtúnəq ʔiʔ kʷənts.
- 25 “ʔó, cəyəqʷəŋ!
- 26 hiyáʔ ʔuʔcəyəqʷəŋ.”
- 27 cəyəqʷəŋ ʔiʔ kʷənəs tiʔə sčtəŋxʷən.
- 28 níʔ suʔxónəŋs tsə ʎáʔʎúʎáʔ, “ʔuʔčáy caʔn ʔaʔ či ʎúʔ... ʎuʔčúčl.
- 29 ʔiʔ hiyáʔ xʷíyŋ.
- 30 cəyəqʷəŋ cɣwʷ ʔaʔ či ɳənʷ qʷfúʔi.
- 31 ʔiʔ cút cɣwʷ ʔáwənə sɣčtíŋs ʔaʔ kʷə swəyqəʔl... ʔaʔ či swəyʷ... swəyqəʔl ʔaʔ či snácúʔ čičáyí ʔaʔ či čúčl.”
- 32 níʔ suʔhúynəxʷs cə ʎáqʔ čúčl.
- 33 ʔiʔ titəs cə stáwəŋəqs.
- 34 čəŋ kʷaʔčəʔ nənífəyə.
- 35 kʷáči.
- 36 níʔ suʔhiyáʔs xʷátəŋ cə ʔuʔúyč ʔiyá.
- 37 ʔúxʷtəŋ ʔaʔ tiə sčtəŋxʷən.
- 38 suʔxʷíyŋs cə nəcúʔ ʔiʔ níʔ tsə yúlʷ ʎkʷít cə čúčl.
- 39 suʔxónəŋs, “ʔəstúŋət caʔn ʔayʷkʷaʔ pčictənʔ
- 40 ʔáwənə nəʎkʷít tiə čúčl.”
- 41 suʔxónəŋs, “hiyáʔ caʔn ʔiʔ qəyəqʷt ʔaʔ tə sqəyáyŋxʷ ʔiʔ níʔ nsuʔpčict.”
- 42 sɣwʷčəyəŋs kʷaʔčəʔ tə sʎáʔyéʔʎqʷ ʔaʔ tə ʔáʔiŋs.
- 43 That’s all.
- 22 She dug deep.
- 23 And a breeze came from her digging.
- 24 Another sister came and looked at it.
- 25 “Oh, dig!
- 26 Go dig.”
- 27 They dug and they saw this land.
- 28 So the young one said, “I’m going to make a rope.
- 29 And go down.
- 30 Dig up a lot of camas.
- 31 And our husbands... hus... our husbands won’t know that one of us is making a rope.”
- 32 Then she finished the long rope.
- 33 And her sisters got there.
- 34 They got home.
- 35 It was the next day.
- 36 Then they went and the youngest was let down there.
- 37 She was brought to this land.
- 38 So the next one went down and the oldest held the rope.
- 39 So she said, “What will I do when I slide?
- 40 I have nothing to hold this rope.”
- 41 She said, “I’m going to go and tie it to some trees and then I’ll slide.”
- 42 That is how the children got home to their house.
- 43 That’s all.

## 8 Prepared Text

August 22, 1967

PreparedText.mp3

As an experiment, the Thompsons suggested a situation to Martha and asked her to prepare a description of the situation in Klallam. According to the Thompsons' notes, they asked her to describe "a situation with an elder-brother cousin arriving with his family by canoe to invite her family to a wedding. Martha and her (younger) brother are on the beach and see the canoe approaching in the distance. Martha sees better than her brother, so is able to observe and report things to him. They land (at the village) at considerable distance, then Martha and her brother go to meet them, greet them, and receive the invitation." The following day, this is what Martha came up with.

It seems that the Thompsons did not do any more of this type of linguistic elicitation.

<sup>1</sup> cáʔčustit cə nəsaʔčuʔíł.

<sup>2</sup> He's my little brother.

<sup>3</sup> cáʔčustit cə nəsaʔčuʔíł.

<sup>4</sup> cíłəŋ ʔiyá ʔaʔ cə ʔáʔcu.

<sup>5</sup> kʷaʔsíməçtən ʔiʔ ʔəc.

<sup>6</sup> ʔəsqiʔám' ti sʔəy's ti skʷənʔúł.

<sup>7</sup> hiʔ ʔənʔá ʔaʔ cə... cə nəstúnəq ʔiyá ʔaʔ cə ʔuʔúʔtʔs.

<sup>8</sup> níł yaʔ cən cə səwáʔ.

<sup>9</sup> ʔáwə c ʔəy'tə nəskʷənʔít kʷsə tə čšʔiyá ʔaʔ tə.

<sup>10</sup> níł č'kʷi slánis.

<sup>11</sup> čŋənnənaʔ uʔ

<sup>12</sup> kʷən... ʔiyá kʷə ti... cə yúl'.

<sup>13</sup> ʔiyá kʷə cə yúl' ʔənʔás ʔiyá ʔaʔ tə skʷáʔət.

<sup>14</sup> ʔó, héʔəw'.

<sup>15</sup> ʔiʔ ʔiyá cə ʔənaʔs ʔiyá ʔaʔ cə ʔəctúnəŋ.

<sup>16</sup> ʔiʔ ʔəxín kʷaʔ kʷi čəsaʔ ʔənnənaʔs.

<sup>17</sup> ʔiʔ cən cə ʔeʔéʔstʔ

<sup>18</sup> níł kʷə slánis cf sʔeʔéʔsts ʔiyá ʔaʔ tə skʷáʔət sʔeʔéʔsts.

<sup>19</sup> ʔiyá ʔaʔ tə skʷáʔət sʔeʔéʔsts.

<sup>20</sup> nstíkʷən tə ʔist ʔiyá ʔaʔ tə héʔuʔ kʷí ʔənʔá ʔənʔánəł ʔiyá.

<sup>21</sup> ʔuʔkʷíłán.

<sup>22</sup> haʔnáʔti nəniʔíłiyə.

<sup>23</sup> ʔəxín qł ʔay'kʷíʔ

<sup>24</sup> ʔəxínʔ

<sup>25</sup> ʔəxín kʷə ʔiʔ kʷə stíkʷəns, stíkʷənłʔ

<sup>26</sup> ʔiyá kʷaʔ kʷə səʔúyčən ʔənaʔ xál ʔiyá ʔaʔ tə síyaʔs.

<sup>27</sup> ʔəxín kʷə kʷi ʔiʔ kʷí yúl' nstíkʷənʔ

<sup>1</sup> My little brother was cáʔčustit.

<sup>2</sup> He's my little brother.

<sup>3</sup> My younger brother was cáʔčustit.

<sup>4</sup> He stood there fishing.

<sup>5</sup> It was kʷaʔsíməçtən and I.

<sup>6</sup> He couldn't see well.

<sup>7</sup> My older brother came there in a canoe.

<sup>8</sup> There was someone going along (with him).

<sup>9</sup> I didn't see them well from there.

<sup>10</sup> It was his wife.

<sup>11</sup> Does she have children?

<sup>12</sup> See... The oldest one was there.

<sup>13</sup> The oldest was there coming in the stern.

<sup>14</sup> Oh, in the bow.

<sup>15</sup> And his child was there in the middle.

<sup>16</sup> And where were their two children.

<sup>17</sup> And who was paddling?

<sup>18</sup> It was his wife that was in the stern paddling.

<sup>19</sup> She was in the stern paddling.

<sup>20</sup> It was my niece who paddled there in the bow coming to where we had come to.

<sup>21</sup> They landed.

<sup>22</sup> They thanked each other.

<sup>23</sup> "Where is she?"

<sup>24</sup> Where?

<sup>25</sup> Where is their nephew, our nephew?"

<sup>26</sup> "The younger child is there sick at his grandfather's."

<sup>27</sup> "Where is my older niece?"

<sup>28</sup> "My daughter is getting married and we came to invite you."

---

<sup>28</sup> maliyíti č<sup>h</sup>ka? k<sup>wsə</sup> nəŋóna? ʔi ʔənʔá st či  
sq<sup>w</sup>anəsnúŋl.

## 9 Grandfather and a Snake

July 5, 1968

GrandfatherSnake.mp3

In this narrative, Martha tells of an event that happened when she was paddling up the Skagit River with her grandfather. They see a snake coming toward them and her grandfather sings to it. Most of the words of the song are recognizable as Klallam somewhat modified from the usual pronunciation.

- <sup>1</sup> hiyá? st ʔi? kʷə nəsiya? ʔúxʷ ʔa? cə stúʔwi  
ʔaʔLa Conner.
- <sup>2</sup> ʔi? twəwʔiyá ʔa? tə stúʔwi ʔiʔiʔist ʔiʔtəyi  
kʷiʔənʔá cə sʰʷʔáxʷcʰ.
- <sup>3</sup> h́éʔu čʰ ʔiyá ʔa tə s... ʔiyá ʔa? tə sʰcáʔi.
- <sup>4</sup> níʔ suʔxónəŋs kʷi nsíyaʔ, “nəkáwə, nəkáwə.”
- <sup>5</sup> And I answered and said, “n̄s̄l̄éʔ u č̄i n̄sk̄w̄ənīt  
cə sʰʷáʔxʷcʰ ʔənʔá ʔi? ʔiʔáŋ ʔi?... ʔiyá ʔa? cə  
sʰʷáxʷcʰ ʔiʔənʔá?”
- <sup>6</sup> ʔi? níʔ suʔxónəŋs kʷə nəsiya? č̄i sst̄iyəms caʔ,  
“ʔáw c cicáyʷ x̄inə.
- <sup>7</sup> ʔəyá cicáyə x̄inə.
- <sup>8</sup> ʔəyá hə.
- <sup>9</sup> ʔáw c cicáyʷ x̄inə.
- <sup>10</sup> ʔəyá c cáyʷ x̄inə.
- <sup>11</sup> ʔəyáʔ.
- <sup>12</sup> ʔáw c cáyʷ x̄inə.
- <sup>13</sup> ʔəyáʔ c cáyʷ x̄inəʔ.
- <sup>14</sup> ʔəyáʔ hó hó c cáyʷ x̄inə.
- <sup>15</sup> ʔəyáʔ c cáyʷ x̄inə.
- <sup>16</sup> ʔəyáʔ hó ʔó c cáyʷ x̄inə.
- <sup>17</sup> ʔəyáʔ c cáyʷ x̄inə.
- <sup>18</sup> ʔəyáʔ hó ʔó c cáyʷ x̄inə.
- <sup>19</sup> ʔəyáʔ c cáyʷ x̄inə.
- <sup>20</sup> ʔəyáʔ hə.
- <sup>21</sup> ʔó c cáyʷ x̄inə
- <sup>22</sup> wíii ʔéyʷ ʔó.”
- <sup>23</sup> That was his finishing touch.

- <sup>1</sup> My grandfather and I went to the river at La  
Conner.
- <sup>2</sup> We were still there paddling upstream when a  
snake came.
- <sup>3</sup> It came forward from there... there in the  
grass.
- <sup>4</sup> Then my grandfather said, “My dear, my dear.”
- <sup>5</sup> And I answered and said, “Do you want to  
watch the snake and look for where the snake  
comes?”
- <sup>6</sup> And then my father said he was going to sing,  
“No hands, feet.
- <sup>7</sup> There, hands, feet.
- <sup>8</sup> There, hə.
- <sup>9</sup> No hands, feet.
- <sup>10</sup> There, hands, feet.
- <sup>11</sup> There.
- <sup>12</sup> No hands, feet.
- <sup>13</sup> There, hands, feet.
- <sup>14</sup> There hó hó hands, feet.
- <sup>15</sup> There, hands, feet.
- <sup>16</sup> There, hó ʔó hands, feet.
- <sup>17</sup> There, hands, feet.
- <sup>18</sup> There, hó ʔó hands, feet.
- <sup>19</sup> There, hands, feet.
- <sup>20</sup> There, hə.
- <sup>21</sup> ʔó hands, feet
- <sup>22</sup> wíii ʔéyʷ ʔó.”
- <sup>23</sup> That was his finishing touch.

## 10 Please Help Song

July 5, 1968

PleaseHelpSong.mp3

Martha was a member of the Indian Shaker Church. According to the Thompsons' notes, this song came to Martha when she was 16 years old after two nights of shaking for a sick boy. "She was unable to stop shaking, and then this song came to her, and she danced around singing and clapping." After the third night of shaking, the boy got better.

<sup>1</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>2</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>3</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>4</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>5</sup> húy'.

<sup>6</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>7</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>8</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>9</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>10</sup> húy'.

<sup>11</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>12</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>13</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>14</sup> húy'çi k<sup>w</sup>ənáŋəʔ.

<sup>15</sup> That's all.

<sup>1</sup> Please help.

<sup>2</sup> Please help.

<sup>3</sup> Please help.

<sup>4</sup> Please help.

<sup>5</sup> Done.

<sup>6</sup> Please help.

<sup>7</sup> Please help.

<sup>8</sup> Please help.

<sup>9</sup> Please help.

<sup>10</sup> Done.

<sup>11</sup> Please help.

<sup>12</sup> Please help.

<sup>13</sup> Please help.

<sup>14</sup> Please help.

<sup>15</sup> That's all.

## 11 Oscar the Seal

July 6, 1968

OscarSeal.mp3

This is a true story about a little seal that was fed by a white boom man (a person that walks on logs in the water and sorts them before transport to a mill). People called the boom man by his name, Oscar. The little seal thought that Oscar was his own name and would come when called by that name. The white man used the Lushootseed word, *həbú*, to call the seal. But when Louisa Buttner called to him, the seal turned away from her and said “no, no”. “Even he is talking English.”

<sup>1</sup> ʔaʔásx<sup>w</sup> ʔuʔcəʔéʔt ʔuʔ sɣ<sup>w</sup>iʔám.

<sup>2</sup> x<sup>w</sup>uʔúŋ ix<sup>w</sup> k<sup>w</sup>i cə ʔaʔásx<sup>w</sup>.

<sup>3</sup> x<sup>w</sup>áʔəm ʔa ʔa ʔa milk.

<sup>4</sup> suʔhiyáʔs... níʔ suʔhiyáʔs cə boomman pástən  
ʔúx<sup>w</sup> ʔaʔ tə sɣ<sup>w</sup>imáy ʔiʔ ták<sup>w</sup>əyu ʔaʔ tə  
sɣ<sup>w</sup>ləmáyə ʔaʔ cə sqómáʔ.

<sup>5</sup> suʔhiyáʔs...l.

<sup>6</sup> suʔúx<sup>w</sup> ʔaʔ sɣ<sup>w</sup>ʔiyáʔ ʔaʔ l ʔaʔásx<sup>w</sup>.

<sup>7</sup> suʔtəss.

<sup>8</sup> ʔiʔ níʔ suʔʔáys ʔuʔ xónəŋ ʔaʔ ʔa ʔa ʔa “həbú.

<sup>9</sup> həbú.

<sup>10</sup> ʔaʔásx<sup>w</sup>, ʔaʔásx<sup>w</sup>, ʔənʔá.”

<sup>11</sup> níʔ suʔhiyáʔ ʔaʔ ʔaʔásx<sup>w</sup> ʔúx<sup>w</sup> ʔaʔ cə pástən  
ʔiʔ níʔ suʔk<sup>w</sup>ənájəts.

<sup>12</sup> ʔúx<sup>w</sup>ts ʔaʔ cə float.

<sup>13</sup> níʔ suʔqəmáʔtx<sup>w</sup>s ʔiyáʔ ʔaʔ cə sɣ<sup>w</sup>ləmáy ʔaʔ tə  
sqómuʔ.

<sup>14</sup> ʔuʔxón k<sup>w</sup>aʔəaʔ sk<sup>w</sup>áci ti suʔənʔá ʔaʔ ʔaʔásx<sup>w</sup>  
ʔiyáŋ ʔaʔ ʔa ʔa sqómúʔ.

<sup>15</sup> suʔcáws ti paʔyəʔpástən ʔiʔ xónəŋ “Good  
morning, Oscar.

<sup>16</sup> Hello, Oscar”, to the boom man.

<sup>17</sup> suʔ xçŋín ʔaʔ ʔaʔásx<sup>w</sup> ʔaʔ ʔa ʔa sníʔs Oscar.

<sup>18</sup> ʔiʔ níʔ ix<sup>w</sup> suʔhiyáʔ ʔaʔ ʔaʔəšəmélú.

<sup>19</sup> nəcúx<sup>w</sup>təŋ ʔaʔ cə pástən.

<sup>20</sup> Two miles away from Gamble.

<sup>21</sup> táci cə həbúŋ, həbúŋ and....

<sup>22</sup> níʔ suʔk<sup>w</sup>ənts cə ʔaʔəšəmélú.

<sup>23</sup> “ʔənʔá, ʔənʔá, yəšçənúŋət.

<sup>24</sup> ʔənʔá, ʔənʔá Oscar.”

<sup>25</sup> ʔúx<sup>w</sup> ʔaʔ cə boat.

<sup>26</sup> ʔiʔ k<sup>w</sup>ənájətəŋ ʔaʔ ʔaʔəšəmélú ʔi ʔaʔúyʔs.

<sup>27</sup> suʔqəyúsəŋ ʔaʔ ʔaʔáʔsx<sup>w</sup>.

<sup>28</sup> ʔiʔ xónəŋ ʔaʔ ʔa ʔa “No, no, no.”

<sup>1</sup> It was a little seal that is a true story.

<sup>2</sup> A little seal was crying.

<sup>3</sup> He was hungry for milk.

<sup>4</sup> Then a white boom man went over to the store  
and bought a bottle of milk.

<sup>5</sup> So he... we were there.

<sup>6</sup> He went to where the little seal was.

<sup>7</sup> He got there.

<sup>8</sup> Then he said, “haboo.

<sup>9</sup> haboo.

<sup>10</sup> Little seal, little seal, come.”

<sup>11</sup> Then the little seal went to the white man that  
helped him.

<sup>12</sup> He took it to the float.

<sup>13</sup> Then he nursed it from the bottle of milk.

<sup>14</sup> Every day the little seal came looking for  
milk.

<sup>15</sup> So the white people would go to the beach  
and say, “Good morning, Oscar.

<sup>16</sup> Hello, Oscar,” to the boom man.

<sup>17</sup> So the little seal thought that he was Oscar.

<sup>18</sup> And it must have been Louisa Buttner who  
went.

<sup>19</sup> She was visited by the white man.

<sup>20</sup> Two miles away from Gamble.

<sup>21</sup> She got there habooing, habooing and....

<sup>22</sup> Then he saw Louisa.

<sup>23</sup> “Come, come poor thing.

<sup>24</sup> Come, come, poor thing Oscar.”

<sup>25</sup> He went to the boat.

<sup>26</sup> And Louisa helped him get aboard.

<sup>27</sup> The little seal turned away.

<sup>28</sup> And he said, “No, no, no.”

<sup>29</sup> Then Louisa said, talking Indian, “Gosh.

<sup>30</sup> Even he is talking English.”

<sup>31</sup> That’s all, I guess.

<sup>32</sup> Then they parted and ... talking English.

<sup>29</sup> ní suʔqʷáy ʔaʔ ʔaʔčšəməlú ʔaʔčłtɪŋíxʷəŋ,  
 “hóš.

<sup>30</sup> čəwín ʔiʔ uʔpástəŋəŋ.”

<sup>31</sup> That’s all, I guess.

<sup>32</sup> nəxʷníł suʔhiʔičátis ʔiʔ níw’pa... pastəŋəŋ.

<sup>33</sup> So they ... níł suʔhiʔičátis.

<sup>33</sup> So they... then they parted.

## 12 Seabeck Experience

July 18, 1968

Seabeck.mp3

Children were often warned not to stray far from home. There are plenty of dangers in the bush. The tayáps̄ is one of the worst. The tayáps̄ are big human-like creatures that live in the mountains, and sometimes come down to look for food. According to Ed Sampson, they can pick up a man and rip him in two. They differ from čičəyíqʷtən, creatures usually called ‘bigfoot’, which can be benevolent.

Children liked to chew conifer pitch like chewing gum, but to get it, you usually have to go searching in the woods, where a tayáps̄ or some other danger might dwell.

<sup>1</sup> tayáps̄.

<sup>2</sup> čəyq ʔaʔyəçtáyŋxʷ.

<sup>3</sup> ʔáa, ɪkʷəyʷ ʔaʔ čí I forgot the...

<sup>4</sup> hiyáʔ st ɪkʷəyʷ ʔaʔ čí scánəxʷ ʔiʔ ní  
suʔtáŋəns.

<sup>5</sup> ʔiʔ ní suʔkʷəncúts tə tayáps̄.

<sup>6</sup> šəčts cə qiqəyáyŋəxʷ.

<sup>7</sup> sáyisiʔsiʔ cn ʔiʔ ní nəcət cáčcs ʔuʔnəsxʷʔiyá.

<sup>8</sup> ʔaw'nəsłéʔ yaʔ kʷɪ cáčc.

<sup>9</sup> ʔuy'stəŋ ʔiʔ ččəyəqəŋ cn xʷənʔáŋ ʔiʔ kʷ  
sqəʔqáxəʔ.

<sup>10</sup> ti tayáps̄. nəsáyisiʔ.

<sup>11</sup> ní suʔtəsl ʔaʔtqəcáʔ ʔiʔ mə... ʔə... nəsiyaʔ,  
nəsiyaʔ Eddie George ʔiʔ nəsiyaʔ Solomon.

<sup>12</sup> ččəts cə ʔəçtáyŋxʷ... ʔəçtáyŋxʷáwtxʷs,  
ʔəsxʷkʷuʔətáwtxʷ.

<sup>13</sup> ní suʔkʷəncúts cə təyəyáps̄ ʔiʔščəts tə  
sqiqiyáyŋəxʷ.

<sup>14</sup> ní suʔənʔás kʷsi nəsiyaʔ, tán ʔaʔ kʷə nəcət.

<sup>15</sup> ʔiʔ xənʔátəŋ cn kʷaʔ ʔáwən c šətəŋ  
ʔuʔhaʔháʔi kʷaʔ ʔáwən c sqiyŋ.

<sup>16</sup> ʔáwə c słéʔs... słéʔs tə tayáps̄ ti sčqáns.

<sup>17</sup> ɪʔists ti słíłáʔłqł xʷənʔáŋ ʔaʔ ʔəc.

<sup>18</sup> ní nsuʔtwəwłəʔtəxəŋ, təxəŋ səiʔánəŋ.

<sup>19</sup> ʔiʔ ní kʷi cáčcs tə nəcət nəsxʷʔiyá ʔuʔštəŋ ʔiʔ  
ččəyəqəŋ cn xʷənʔáŋ ʔaʔ kʷs sqəʔqáxəʔ ʔiʔ  
ččəyəqəŋ.

<sup>20</sup> ʔiʔ ʔáwə cn kʷaʔ ɪyəsən kʷsi nəsiyaʔ, cáčc  
ʔaʔ nəcət.

<sup>21</sup> nəsléʔ ʔaʔ čí čičəʔəx čí nəs... čí nəsləyáŋ.

<sup>22</sup> ʔiʔ húy ti nəsuʔsáyisiʔsiʔ ʔaʔ cə tayáps̄.

<sup>23</sup> ɪakʷəyʷ tə səwəyqəʔ ʔaʔ tə ɪxʷáy ʔiyá ʔaʔ  
tqəcaʔ.

<sup>1</sup> Tayáps̄.

<sup>2</sup> They are big people.

<sup>3</sup> Yes, hooking the... I forgot the...

<sup>4</sup> We went hooking salmon and it was evening.

<sup>5</sup> And they became aware of the tayáps̄.

<sup>6</sup> It was hitting the trees.

<sup>7</sup> I was scared and it was my father's aunt who  
was there where I was.

<sup>8</sup> It was because I liked my aunt.

<sup>9</sup> When she walked, I followed like a puppy.

<sup>10</sup> The tayáps̄. I was scared.

<sup>11</sup> Then we got to Seabeck with my  
grandparents, my grandfather Eddie George and  
my grandfather Solomon.

<sup>12</sup> They built an Indian... their Indian house,  
cattail house.

<sup>13</sup> Then they became aware of the tayáps̄ hitting  
the trees.

<sup>14</sup> Then my grandmother came, the mother of  
my father.

<sup>15</sup> And she said to me to not go walking and  
never go outside alone.

<sup>16</sup> They didn't want the tayáps̄ to steal.

<sup>17</sup> They kidnap children like me.

<sup>18</sup> I was still a little six, six-year-old.

<sup>19</sup> And it was my father's aunt's where I was  
who walked and I followed like a puppy.

<sup>20</sup> And I never left my grandmother, aunt of my  
father.

<sup>21</sup> I wanted some gum that I could look for.

<sup>22</sup> But I was afraid of the tayáps̄.

<sup>23</sup> The men were hooking for the dog salmon  
there at Seabeck.

<sup>24</sup> There were lots of dog salmon.

<sup>25</sup> Oh, there were lots of dog salmon that we got  
there.

<sup>24</sup> ηόν' λχ<sup>w</sup>άy.

<sup>25</sup> γό, ηόν' λχ<sup>w</sup>άy γa? k<sup>wi</sup> stésł.

<sup>26</sup> níł nəsuhiyá? γúχ<sup>w</sup> γa? cə sqəyáyηəx<sup>w</sup> γi?  
λk<sup>w</sup>άγis γa? cə čě?əχ.

<sup>27</sup> nsu?ən?á həwíyη γi? qemíqqíynəη γa? k<sup>w</sup>sə  
nəssé?ya?, cət ... γa? tán γa? nəcət ti  
nsu?hu?hú?i či nəshiyá? λiyáy ti čě?əχ.

<sup>28</sup> γi? γáwəne tayáps k<sup>w</sup>ən... k<sup>w</sup>ónən.

<sup>29</sup> That's all, I think.

<sup>26</sup> Then I went over to the trees and got the  
pitch.

<sup>27</sup> So I came back and my grandmother, my  
father's mother, was angry that I went alone to  
go look for pitch.

<sup>28</sup> But there was no tayáps that I saw.

<sup>29</sup> That's all, I think.

### 13 Gutted

July 27, 1968

Gutted.mp3

This is a true story about a terrible event. Martha's grandfather was holding a large gathering of people in his house for a potlatch—usually a joyful event. Outside the building, a young man was stabbed in a fit of jealousy. His guts fell out, then he picked them up and put them back to live long enough to go back inside and tell what happened.

According to the Thompsons' notes, Martha's "grandfather was so shamed by this that he never gave another potlatch."

<sup>1</sup> ʔáa, láʔnəq k<sup>w</sup>i nəsiya? ʔa?Guemes Island.

<sup>2</sup> ʔi? q<sup>w</sup>ánəss təs nəx<sup>w</sup>słəyáyəməš čì shiyáʔs ʔúx<sup>w</sup> ʔa? tə sláʔnəqs čtə.

<sup>3</sup> ʔála ʔəčtáyŋx<sup>w</sup> ʔa? tə čšaʔJamestown ʔi? čšaʔcičəq<sup>w</sup>, čšaʔéʔłx<sup>w</sup>aʔ, čšaʔLa Conner.

<sup>4</sup> ʔuʔxón ʔuʔ sx<sup>w</sup>čšʔiyás tə ʔəčtáyŋx<sup>w</sup>.

<sup>5</sup> čəq yaʔ tə ʔáʔŋs k<sup>w</sup>i nəsiyaʔ.

<sup>6</sup> ʔi? níʔ suʔtəss tə qíqəp.

<sup>7</sup> ʔi? ŋón sʔíʔən tə sʔəłnístəŋs tə ʔaʔyəčtáyŋx<sup>w</sup>.

<sup>8</sup> ʔi? nəcúʔ tənən sqíyŋs cə k<sup>w</sup>łčəq.

<sup>9</sup> ʔi? ʔít ʔiyá ʔa? cə logs.

<sup>10</sup> And one young man came out. Oh, that's k<sup>w</sup>łčəq's nephew.

<sup>11</sup> sqíyŋ ʔiyá cčíʔəŋ.

<sup>12</sup> ʔi? q<sup>w</sup>áy cə ʔiyá ʔa? cə cáčcs.

<sup>13</sup> ʔuʔxónəŋ ʔa? čì sq<sup>w</sup>čútəŋs caʔ.

<sup>14</sup> q<sup>w</sup>účts caʔ.

<sup>15</sup> ʔi? cčíʔəŋ ʔi? ʔłk<sup>w</sup>əts cə q<sup>w</sup>q<sup>w</sup>aʔéyəss.

<sup>16</sup> ʔi? k<sup>w</sup>łčits cə swéʔwəs cčíʔəŋ ʔiyá ʔa? tə ʔác.

<sup>17</sup> səq cə qəʔs.

<sup>18</sup> ʔi? stəŋ ʔiyá ʔa? tə... ʔiyá ʔa? tə ščtəŋx<sup>w</sup>ən.

<sup>19</sup> níʔ suʔłk<sup>w</sup>əts cə swéʔwəs cə qəʔs ʔi? q<sup>w</sup>əts ʔi? nuʔáss ʔa? tə s... cə ʔác.

<sup>20</sup> suʔhiyáʔs čəyəx<sup>w</sup> ʔi? ʔúx<sup>w</sup> ʔa? cə sx<sup>w</sup>ʔiyás cə sláni cə cáčc... slánis cə cáčcs.

<sup>21</sup> ʔi? xónəŋ... náts čì łcī... łčits cə ʔács.

<sup>22</sup> níʔ suʔyəcəms ʔa? čì spaʔstənəqs.

<sup>23</sup> níʔ suʔk<sup>w</sup>áʔəts cə qəʔs ʔi? siʔstəŋ.

<sup>24</sup> níʔ suʔq<sup>w</sup>úys.

<sup>25</sup> That's all.

<sup>1</sup> Yes, my grandfather had a potlatch at Guemes Island.

<sup>2</sup> He invited the Klallams from far and wide to go to his potlatch.

<sup>3</sup> There were people here from Jamestown and from Dungeness, from Elwha, from La Conner.

<sup>4</sup> There were people from everywhere.

<sup>5</sup> My grandfather's house was big.

<sup>6</sup> Then they gathered together.

<sup>7</sup> There was lots of food being fed to the people.

<sup>8</sup> One evening an old man went outside.

<sup>9</sup> And he was sleeping there on the logs.

<sup>10</sup> And one young man came out. Oh, that's the old man's nephew.

<sup>11</sup> He went out and was standing there.

<sup>12</sup> And there he spoke to his uncle.

<sup>13</sup> He said he was going to beat him up.

<sup>14</sup> He will kill him.

<sup>15</sup> He stood and he took his knife.

<sup>16</sup> He cut the boy standing there in the belly.

<sup>17</sup> His guts were out.

<sup>18</sup> He fell there... there on the ground.

<sup>19</sup> Then the young man took his guts and he gathered them up and put them into his belly.

<sup>20</sup> So he went inside and went to the woman the uncle... the wife of his uncle.

<sup>21</sup> And he said... he named who cut his belly.

<sup>22</sup> Then he told her that he was jealously accused.

<sup>23</sup> Then he let go of his guts and fell.

<sup>24</sup> Then he died.

<sup>25</sup> That's all.

## 14 Puppy Children

July 27, 1968

PuppyChildren.mp3

This is the story of a young girl who gave birth to a litter of puppies. The girl was abandoned by her people. It seems that her shame was transferred to her children when she took and burned their human clothes. In a few days, they are no longer puppies, but children.

<sup>1</sup> twaw'... twawqã?qã?ñi? cə ?əçtáyñx<sup>w</sup> ?i?  
 čňóna? ?a? cəsə ña?ñəsá?yə sqəya?qáxa?  
<sup>2</sup> níl su?né?ts tə sqa?ya?qáxa? ?i? lúyəñ ?a? tə  
 ?iyáyəñs.  
<sup>3</sup> lúyəñ ?a? ti ?u?žəñə ?əçtáyñx<sup>w</sup> ?iyá ?a? tə  
 sx<sup>w</sup>?iyás ya?  
<sup>4</sup> čsátəñ tə shúnuc ?i? nóçú? tsə k<sup>w</sup>lčəq siyá?ts cə  
 qã?qã?ñi?  
<sup>5</sup> ðk<sup>w</sup>əts cə čičt ?i? nu?žáss ?a? tə sqxəyú?  
<sup>6</sup> ?i? x<sup>w</sup>əyək<sup>w</sup>ts ?a? tə q<sup>w</sup>əqč.  
<sup>7</sup> ?i? čənts ?iyá ?a? cə hunucáyə.  
<sup>8</sup> žúy'q k<sup>w</sup>ə čič q ti stáčəñ ?i? hiyá? lčú cə qã?ñi  
 ?i? qxəyú? ?əłənistx<sup>w</sup>s tə ñəñəñəna?ts.  
<sup>9</sup> ?i? níl... žúy'cáw ?i? k<sup>w</sup>əñicút tə słəyé?žłqł  
 q<sup>w</sup>əyiyəš.  
<sup>10</sup> ñən' ti q<sup>w</sup>əyiyəš, q<sup>w</sup>əyiyəš.  
<sup>11</sup> ?i? níl su?čənts cə táns ?a? cə sqxəyú?  
 ?əłənist.  
<sup>12</sup> ?i? nóçú? ?əsnát čiči s?iyás lčú ?i? ðk<sup>w</sup>əts cə  
 čśsa? sqáyəx.  
<sup>13</sup> ?i? žúx<sup>w</sup>ts cə qáyihən.  
<sup>14</sup> žúx<sup>w</sup>ts ?a? cə nóçú? sqáyəx ?i? tla..  
 tla?áwəł... tx<sup>w</sup>na?áwəł ?a? cə súnuc... súnuc ?əł  
 qxəyú?əs.  
<sup>15</sup> níl su?žsáçts hiyá? cúnj žúx<sup>w</sup> ?a? k<sup>w</sup>sə  
 q<sup>w</sup>əyé?yəš.  
<sup>16</sup> k<sup>w</sup>əntís cə sñəñəñəna?ts q<sup>w</sup>əyé?yəš.  
<sup>17</sup> ?i? níl su?hiyá?ts ?i? žúx<sup>w</sup> ?a? cə súł.  
<sup>18</sup> ?i? k<sup>w</sup>ənts cə ?á?a?awk<sup>w</sup>s ?əsq<sup>w</sup>...  
 ?əsmə?k<sup>w</sup>é?ič.  
<sup>19</sup> q<sup>w</sup>əyé?yəš tə słəyé?žłqł.  
<sup>20</sup> žáwəñə žáwk<sup>w</sup>s təyəmətis.  
<sup>21</sup> níl su?x<sup>w</sup>tíñəts cə ?a?áw<sup>w</sup>k<sup>w</sup>s ?i? xíñəts ?i?  
 čq<sup>w</sup>əts.  
<sup>22</sup> "Hlúyəñ cn ?a? k<sup>w</sup>əsə nə?iyá?ñ ?awłnək<sup>w</sup> hay.  
<sup>23</sup> təyámət tiə sqáxa?ts žáwk<sup>w</sup>.

<sup>1</sup> Still... a person was still a young girl and she  
 gave birth to four little puppies.  
<sup>2</sup> Then the puppies were born and she was  
 abandoned by her parents.  
<sup>3</sup> She was abandoned by all the people where  
 they were.  
<sup>4</sup> The fire was put out and there was one old  
 lady who was the grandmother of the girl.  
<sup>5</sup> She took the ashes and put them in a clam  
 shell.  
<sup>6</sup> And she wrapped it in kelp.  
<sup>7</sup> She buried it in the fireplace.  
<sup>8</sup> When there would be a big low tide, the girl  
 went to the beach digging clams to feed her  
 children.  
<sup>9</sup> And then... when she was on the beach the  
 children took turns dancing.  
<sup>10</sup> Many danced, danced.  
<sup>11</sup> And then their mother buried the clams for  
 feeding them.  
<sup>12</sup> One night she was there on the beach and she  
 took two digging sticks.  
<sup>13</sup> And she brought a mat.  
<sup>14</sup> She took one digging stick on the far side of  
 the fire while she was digging clams.  
<sup>15</sup> Then she snuck inland over to the dancing.  
<sup>16</sup> She watched her children dancing.  
<sup>17</sup> And then she went to the road.  
<sup>18</sup> She looked at their little belongings in a pile.  
<sup>19</sup> The children were dancing.  
<sup>20</sup> They were wearing none of their things.  
<sup>21</sup> Then she sprang at their belongings and she  
 grabbed them and she burned them.  
<sup>22</sup> "I was abandoned by my parents because of  
 you (children).  
<sup>23</sup> Wear these dog's things.  
<sup>24</sup> I threw them away and your things are  
 burned."  
<sup>25</sup> Those children were sitting on the... the bed.

<sup>24</sup> nsuʔkʷánəs ʔiʔ čéqʷ tə nísʔáwkʷ cə.”

<sup>25</sup> ʔəyóm̄t̄ tənə sʔáyéʔʔq̄ʔ ʔiyá ʔaʔ tə... tə  
sxʷʔáʔmət.

<sup>26</sup> ʔiʔ uʔxéʔc̄iʔ ʔawʔáwəno ʔáwkʷs t̄əyòm̄t̄is.

<sup>27</sup> suʔhiyáʔs cə céʔct.

<sup>28</sup> ʔúxʷnəss tə q̄x̄əyʊʔ... sq̄x̄əyʊʔs ʔiʔ cúŋts.

<sup>29</sup> ʔiʔ ʔəʔnísts.

<sup>30</sup> ʔáwəno ʔáwkʷs cə sʔáyéʔʔq̄ʔ.

<sup>31</sup> ʔuʔxéʔc̄iʔ č̄i sʔéʔhəns.

<sup>32</sup> n̄l̄ suʔkʷaʔkʷənl̄nát̄s ʔaʔč̄t̄ay ʔiʔ č̄əyəŋ̄ tə  
ʔiyáʔiŋs ʔiʔ kʷənoŋ cə sʔáʔyéʔʔq̄ʔ ʔaʔ č̄i  
suʔsʔáyéʔʔq̄ʔs.

<sup>33</sup> ʔáwə c̄ sq̄aʔyaʔq̄áxaʔ.

<sup>34</sup> n̄l̄ suʔhəwíyŋs tə ʔiyáʔiŋs tə lúy ʔuʔiyá.

<sup>35</sup> č̄əŋnəs cə q̄əʔŋi cə ŋənoŋənaʔs ʔaʔ cə  
sʔáʔyéʔʔq̄ʔs.

<sup>36</sup> That's all.

<sup>26</sup> They were ashamed because they had nothing  
to wear.

<sup>27</sup> So the parent left.

<sup>28</sup> She went for her clams and carried them  
inland.

<sup>29</sup> And she fed them.

<sup>30</sup> The children had no belongings.

<sup>31</sup> They were ashamed to eat.

<sup>32</sup> Then in a few days their mother got home and  
saw that the children were children.

<sup>33</sup> They were not puppies.

<sup>34</sup> Then the parent of the ones abandoned there  
returned.

<sup>35</sup> The girl arrived home for her offspring that  
were children.

<sup>36</sup> That's all.

## 15 Praying to Save a Cow

PrayingToSaveCow.mp3

A woman's cow became stuck in the mud and she had no way to get it out. All the men were away and she was alone. She knelt down and prayed and soon the cow got out of the mud.

- <sup>1</sup> tənəsčǝnəŋ' ʔuʔ huhúy.
- <sup>2</sup> ʔuʔxǝn' tə swóyqaʔ ʔuʔ háʔəw.
- <sup>3</sup> ʔiʔ uʔhuhúʔi tənəsčǝnəŋ' ʔiyá ʔaʔ tə ʔáʔiŋs.
- <sup>4</sup> ʔiʔ xčnás ʔaʔ či ʔəsnáwəʔl cə... cə músmus ʔaʔ cə cǔʔməŋ cǝqʷ.
- <sup>5</sup> hiyáʔ ixʷ xʷtəq cə músmus ʔiʔ ʔáwə kʷaʔ... ʔáwə kʷaʔ štəŋs.
- <sup>6</sup> suʔhiyáʔ ʔaʔ tənəsčǝnəŋ' kʷənts cə músmus ʔəsnáwəʔl ʔaʔ tiʔə cǝqʷ.
- <sup>7</sup> níʔ suʔáwənəs sǝčíts či syáʔcts caʔ ʔuʔ haʔhúʔi.
- <sup>8</sup> ʔuʔxǝn' tə swóyqaʔ háʔəw.
- <sup>9</sup> níʔ suʔŋəʔláʔqəŋs ʔiʔ tǝʔwiʔəʔl, tǝʔwiʔəʔl, tǝʔwiʔəʔl, tǝʔwiʔəʔl.
- <sup>10</sup> ʔiʔ níʔ suʔkʷənnəxʷs cə músmus ʔiʔšótəŋ'.
- <sup>11</sup> húyəss tə sxʷʔəsnáwəʔls yaʔ.
- <sup>12</sup> ʔiʔ mán' ʔuʔ šiʔšúʔl.
- <sup>13</sup> ʔiʔ níʔ suʔqʷəyíyəšs.
- <sup>14</sup> qʷəyíyəš ʔiyá ʔaʔ cə sxʷʔiyás ʔaʔ cə músmus.
- <sup>15</sup> ʔiʔ tǝym ʔiʔ qʷəyíyəš ʔiʔ qʷəyíyəš.
- <sup>16</sup> ʔiʔ níʔ suʔ... níʔ suʔhúys tsə.
- <sup>17</sup> séq tsə músmus ʔaʔ cə sxʷʔəsnáwəʔl.
- <sup>18</sup> níʔ suʔšaʔšúʔls.
- <sup>19</sup> ʔiʔ hiyáʔ cǝyəxʷ.
- <sup>20</sup> nəsmóyəq cə stǝym.
- <sup>21</sup> nəshákʷ caʔ ʔaʔ či ʔuʔčəntəŋ.
- <sup>22</sup> That's all.

- <sup>1</sup> tənəsčǝnəŋ' was alone.
- <sup>2</sup> All the men were away.
- <sup>3</sup> tənəsčǝnəŋ' was alone in her house.
- <sup>4</sup> And she found out that outside a cow was stuck in the mud.
- <sup>5</sup> The cow must have fallen in and couldn't walk.
- <sup>6</sup> So tənəsčǝnəŋ' went to look at the cow in the dirt.
- <sup>7</sup> She didn't know what she was going to do all alone.
- <sup>8</sup> All of the men were away.
- <sup>9</sup> Then she knelt down and prayed, prayed, prayed, prayed.
- <sup>10</sup> And then she saw the cow walking.
- <sup>11</sup> She got out of what she had been in.
- <sup>12</sup> She was very happy.
- <sup>13</sup> And so then she danced.
- <sup>14</sup> She danced where the cow was.
- <sup>15</sup> And she sang and danced and danced.
- <sup>16</sup> And then.. then she was finished.
- <sup>17</sup> The cow was out of what it had been stuck in.
- <sup>18</sup> Then she was glad.
- <sup>19</sup> And she went inside.
- <sup>20</sup> I forget the song.
- <sup>21</sup> I'll remember it sometime.
- <sup>22</sup> That's all.

## 16 Gypsy Sniffs a Skunk

August 2, 1968

GypsyAndSkunk.mp3

Gypsy was Martha's dog and constant companion. This is the first of several anecdotes about Gypsy.

<sup>1</sup> Gypsy...

<sup>2</sup> štóη ʔay.

<sup>3</sup> kʷón̄t cn.

<sup>4</sup> ʔiʔhiyáʔ ʔaʔ kʷi ʔstásl ʔúχʷ ʔaʔ tə súl.

<sup>5</sup> saʔηúts cə ʔčáwəʔl ʔaʔ tə súl.

<sup>6</sup> ʔiʔ níl suʔhəwíyηs ʔiʔ hiyáʔ ʔiʔ ʔítt.

<sup>7</sup> ʔiʔ stəct ʔiʔ ʔítt.

<sup>8</sup> níl nsuʔχčnákʷ ʔaʔ či smácəns ixʷ kʷsi ʔəssáql.

<sup>9</sup> níl suʔkʷácis.

<sup>10</sup> ʔiʔ kʷón̄ət cn tə sxʷχənaʔηən ʔaʔ smácən

ʔəssáql.

<sup>1</sup> Gypsy...

<sup>2</sup> She walked.

<sup>3</sup> I looked at her.

<sup>4</sup> She went close to the door.

<sup>5</sup> She was sniffing under the door.

<sup>6</sup> Then she went back and went and slept.

<sup>7</sup> And she lay down and slept.

<sup>8</sup> Then I figured it was a skunk outside.

<sup>9</sup> Then it was the next day.

<sup>10</sup> I saw the skunk tracks outside.



siʔám̄tən and Gypsy

## 17 Locked Hands

August 7, 1968

LockedHands.mp3

Martha's mother died when she was very young. Her father remarried years later and had several more children. Martha was much older than her siblings, so she often had to take care of them. This story tells of how one of her brothers was drinking so much his hands locked up like being in jail. He was being punished for his drinking. Martha got her father to buy candles, which are an important part of a Shaker service. Their praying for him freed him. When they freed him, a wine bottle fell and put itself on the floor.

<sup>1</sup> saʔčuʔifl yaʔ cə ʔupən sçiʔanəŋs.  
<sup>2</sup> kʷiʔupən yaʔ cn ʔiʔ néʔ kʷə nəsaʔčuʔifl.  
<sup>3</sup> ʔiʔ nifl suʔšəwiʔs ʔiʔ qʷúʔqʷəqʷaʔ ʔiyá ʔaʔ cə sʔúqʷaʔs čsláni.  
<sup>4</sup> ʔiʔ ʔiyá tsə tán... táns cə s... sʔúqʷaʔs.  
<sup>5</sup> ʔiyá ʔaʔ cə ʔáʔiŋs ʔuʔcěʔcəŋ ʔaʔ tə ʔáʔiŋs.  
<sup>6</sup> suʔčəŋs kʷə nəsaʔčuʔifl.  
<sup>7</sup> ʔiʔ... ʔiʔ ʔkʷnəkʷi tə cicáyss ʔiʔ sqiʔám' či s... či sčxʷnəkʷis cə cicáyəss ʔaʔ c ʔkʷíts.  
<sup>8</sup> nifl ixʷ suʔənʔás kʷi nə... kʷi nəcət ʔiʔ yəcústəŋ cn ʔaʔ či sʔəsqəyəqʷs kʷi nəsaʔčuʔifl ʔaʔ tə sqʷúʔqʷaʔs.  
<sup>9</sup> nəsuʔxənʔáxʷ kʷi nəcət kʷaʔ hiyáʔəs ʔáyəs ʔaʔ či čulčicf siʔám' ʔáʔəq, candle, candle.  
<sup>10</sup> č... čəsaʔ, čšáʔitxʷ tə nəsaʔúŋəst kʷi nəcət či stákʷiʔəs ʔaʔ či candle.  
<sup>11</sup> nifl nsuʔhiyáʔ ʔáʔnəxʷqəyət ʔiʔ kʷənnəxʷ kʷi nəcət ʔiʔ kʷákʷsəyu ixʷ ʔaʔ cə candle tkʷísts.  
<sup>12</sup> ʔáxəŋ ʔaʔ či sʔəsqəyəqʷs kʷi nəsaʔčuʔifl.  
<sup>13</sup> nifl suʔhiyáʔf kʷənt ʔiʔ ʔuʔkʷícúʔməŋ tə ʔaʔəwks kʷi nəsaʔčuʔifl.  
<sup>14</sup> ʔəsqiʔám' či sqʷáyəxts tə cicáyəss.  
<sup>15</sup> nifl suʔhiyáʔf ʔiʔ kʷə nəswəyqəʔ ʔúxʷ ʔaʔ nəxʷqiyt ʔiʔ ʔiflən st ʔaʔ tə təŋiŋinəŋ.  
<sup>16</sup> suʔhəwiyŋf ʔiʔ kʷiʔáʔiʔ tə čəŋəŋəčtəl.  
<sup>17</sup> ʔəscáʔyəpəyəs cn cə nətəʔwiʔəf, təʔwiʔəhist kʷi nə saʔčuʔifl.  
<sup>18</sup> ʔiʔ kʷiʔáči c... kʷi nəsaʔčuʔifl Clara.  
<sup>19</sup> ʔənʔá ʔiʔ čqəŋi ʔaʔ cə qʷaʔyaʔšəns nuʔ... nuʔ... nuʔcěʔcəm' ʔaʔ č kʷiʔqəŋ.  
<sup>20</sup> nifl nəsən... čpáʔyəsəŋ ʔiʔ təʔwiʔəf.  
<sup>21</sup> suʔtəss kʷi tán ʔaʔ Clara ʔiʔčəŋəŋ.  
<sup>22</sup> nifl suʔaʔupəns.  
<sup>23</sup> ʔiʔ ʔkʷəts cə xəʔsán ʔiyá ʔaʔ kʷi nəsaʔčuʔifl.

<sup>1</sup> It was a younger brother that was ten years.  
<sup>2</sup> I was already ten when my brother was born.  
<sup>3</sup> And he grew up and was drinking with his older brother who was married.  
<sup>4</sup> His older brother was living with his mother.  
<sup>5</sup> He was there at her house, close to her house.  
<sup>6</sup> So my younger brother got home.  
<sup>7</sup> He shook hands and he could not grip his hands and hold them.  
<sup>8</sup> Then my father came and told me that my younger brother was in jail for drinking.  
<sup>9</sup> Then I said to my father to go get the lord's light, candle, candle.  
<sup>10</sup> It was two, two dollars that I gave my father to buy a candle.  
<sup>11</sup> Then I went to Little Boston and I saw my father and he must have bought the candle that he brought home.  
<sup>12</sup> He said my brother was in jail.  
<sup>13</sup> Then we went to see him but my brother's clothes were wet.  
<sup>14</sup> He couldn't move his hands.  
<sup>15</sup> Then my husband and I went to Little Boston and we ate supper.  
<sup>16</sup> So we got back and continued our shaking for him.  
<sup>17</sup> My eyes were closed, praying, praying for my little brother.  
<sup>18</sup> And then my cousin Clara got there.  
<sup>19</sup> She came and got off with her companions like birds alighting.  
<sup>20</sup> Then I... they closed their eyes and prayed.  
<sup>21</sup> So then Clara's mother got there shaking.  
<sup>22</sup> Then it was at ten [unsure of this].  
<sup>23</sup> And she took the sin from my brother.  
<sup>24</sup> And she got it.

<sup>24</sup> ʔiʔ ʔk<sup>w</sup>nás.

<sup>25</sup> ʔiʔyéʔi tə s<sup>w</sup>ʔiyás cə s<sup>w</sup>ləŋiŋs yaʔ cə wáyŋ.

<sup>26</sup> níʔ suʔʔk<sup>w</sup>náŋs ʔaʔ k<sup>w</sup>ʔi ncáčc cə ʔaʔsán ʔiʔ stóŋ cə wáyŋ s<sup>w</sup>lamáyə.

<sup>27</sup> ʔiʔ níʔ suʔaʔyáct.

<sup>28</sup> níʔ suʔsáyʔis cə ʔéʔtt čásaʔ tə ŋónŋənaʔs.

<sup>29</sup> sáyʔisiʔ ʔiʔ ʔəmət ʔiʔ ʔk<sup>w</sup>óts cə čásaʔ sʔaʔéʔqət ʔiʔ hiyáʔ ʔúx<sup>w</sup> ʔaʔ cə sʔiʔáʔiʔs sʔiʔts.

<sup>30</sup> ʔiʔ níʔ suʔčǎŋs k<sup>w</sup>ʔi nəcáčc, tán ʔaʔ Clara.

<sup>31</sup> ʔiʔ k<sup>w</sup>ónnəs cə scutaʔiʔs ʔéʔtt ʔiyá ʔaʔ tə ʔáʔiŋs.

<sup>32</sup> suʔxónŋs, “ʔaʔstúʔŋət cx<sup>w</sup> ʔučʔ?”

<sup>33</sup> “ó, sáyʔiʔ cn ʔaʔ k<sup>w</sup>sə s<sup>w</sup>ləmáyə, s<sup>w</sup>ləmáyə stóŋ.

<sup>34</sup> níʔ suʔiyáct.

<sup>35</sup> ʔiyáct ʔiyá ʔaʔ tə s... ʔiyá ʔaʔ tə ʔxnúk<sup>w</sup>ən.

<sup>36</sup> níʔ nsuʔəmət ʔiʔ tǎyəmt tə nəʔəqšən ʔiʔ ʔk<sup>w</sup>ót tə čásaʔ nəŋónŋənaʔ hiyáʔ.

<sup>37</sup> ʔənʔá cn ʔúx<sup>w</sup> ʔaʔ tiə nʔáʔiŋ ʔiʔtt.”

<sup>38</sup> That’s all, I guess.

<sup>25</sup> The wine was removed far away.

<sup>26</sup> Then my aunt got the sin and the wine bottle fell.

<sup>27</sup> Then they relaxed.

<sup>28</sup> Then her two children that were sleeping got scared.

<sup>29</sup> They were scared and sat up and she took the two children over to her in-laws to sleep.

<sup>30</sup> And then my aunt, mother of Clara, got home.

<sup>31</sup> And she saw her in-laws sleeping at her house.

<sup>32</sup> She said, “What’s the matter?”

<sup>33</sup> “Oh, I’m afraid of the bottle, the bottle that fell.

<sup>34</sup> Then it put itself there.

<sup>35</sup> It put itself there on the... there on the floor.

<sup>36</sup> Then I got up and put my shoes on and I took my two children and left.

<sup>37</sup> I came over to your house here to sleep.”

<sup>38</sup> That’s all, I guess.

## 18 Odd Shoes

August 9, 1968

OddShoes.mp3

This is another story of a drinking problem worked on by the Shakers. Here, Pearl was so disturbed by drink that she put on odd shoes.

<sup>1</sup> ʔáa, níl suʔkʷónəŋs.

<sup>2</sup> níl suʔsáyʃiʔ ʔaʔ Pearl.

<sup>3</sup> That was Ellen George's daughter-in-law.

<sup>4</sup> níl suʔsáyʃiʔ ʔaʔ Pearl.

<sup>5</sup> ʔiʔ ʔkʷóts cə ʔəqʃəns ʔiʔ təyáməts.

<sup>6</sup> ʔúxʷts cə Sunday shoes on one foot, old shoe on the other.

<sup>7</sup> níl suʔhiʔʔkʷóts tə ɲəŋənaʔs ʔiʔ hiyáʔ ʔúxʷ ʔaʔ cə siyáʔiʔs, ʔáʔiʔs tə siyáʔiʔs ʔiʔ ʔitt.

<sup>8</sup> níl yaʔ ssáyʃiʔs ʔaʔ cə sxʷləŋɲín ʔaʔ wine.

<sup>9</sup> Billy, Billy Charles and Emore George. His wife was a Burrow. His mother was Ellen George. My brother's mother was in Jamestown when...

<sup>10</sup> níl suʔ... níl suʔʔkʷnókʷl... níl suʔəsqiʔámʃ čí sčxʷítəŋs ʔaʔ Billy tə cicáyəss ʔaʔ cə kʷətʔkʷtúyʃ.

<sup>11</sup> hiyáʔnəsəŋ ʔaʔ tə saʔčúʔiʔs kʷhi táns ʔiʔ ʔənʔá ʔiʔ tʔkʷiʔsts ʔiʔ čəŋʔ ʔaʔ ti ttáŋən.

<sup>12</sup> ʔiʔčáy ʔaʔ tə sčəŋəŋs.

<sup>13</sup> ʔiʔ níl suʔčəŋəŋiʔstəŋs.

<sup>14</sup> níl suʔčəŋəŋ... čəŋəŋs kʷə nsaʔčúʔiʔl yaʔ.

<sup>15</sup> That's good.

<sup>1</sup> Yes, then she saw it.

<sup>2</sup> Pearl was scared.

<sup>3</sup> That was Ellen George's daughter-in-law.

<sup>4</sup> So Pearl was scared.

<sup>5</sup> She took her shoes and put them on.

<sup>6</sup> She put the Sunday shoes on one foot, old shoe on the other.

<sup>7</sup> The she took her children and went over to her in-laws, the house of her in-laws, and slept.

<sup>8</sup> She was afraid of what would be released by wine.

<sup>9</sup> Billy Charles and Emore George. His wife was a Burrow. His mother was Ellen George. My brother's mother was in Jamestown when...

<sup>10</sup> So then... then... She couldn't break away from Billy's arms hugging her.

<sup>11</sup> Her mother's younger brother went after her and came and he brought her home in the early evening.

<sup>12</sup> She was worked on by the Shakers.

<sup>13</sup> Then she was taken to be shaken over.

<sup>14</sup> Then my cousin shook.

<sup>15</sup> That's good.

## 19 Gypsy with a Hotdog

March 27, 1969

Hotdog.mp3

In this funny little story, Gypsy has a hotdog in her mouth that looks like a cigar. She wants to go out, Martha suggests, to have a smoke.

<sup>1</sup> k<sup>w</sup>áči ʔiʔ ʔáwə cn k<sup>w</sup>aʔ nəx<sup>w</sup>k<sup>w</sup>qət... k<sup>w</sup>qsítən  
ʔaʔ tə súl.

<sup>2</sup> ʔuʔsłéʔs či ssqíyŋs.

<sup>3</sup> níʔ suʔcəŋjəts cə scǎʔs ʔaʔ... ʔaʔ ti...

<sup>4</sup> cəŋjəts ti sqaʔqáxaʔ ʔaʔ tə sʔiyənʔs.

<sup>5</sup> k<sup>w</sup>ənts ʔiʔ ʔáy k<sup>w</sup>ənts tə súl ʔiʔ k<sup>w</sup>ənts ʔiʔ  
k<sup>w</sup>ənts tə súl.

<sup>6</sup> níʔ nsuʔnuʔnəčəŋ.

<sup>7</sup> nsuʔxənʔáx<sup>w</sup>, “húy čí.”

<sup>8</sup> k<sup>w</sup>qət caʔn tə súl ʔəlsmaʔmáʔnəš,  
ʔəlsmaʔmáʔnəš.

<sup>9</sup> Gee, that’s short and it’s long when I wrote it.

<sup>10</sup> ʔúŋəstəŋ ʔaʔ Gypsy ʔaʔ cə ʔaʔtíqəŋ sqaʔqáxaʔ  
tə... ʔaʔ t tǎŋən.

<sup>11</sup> ʔiʔ ʔáwə c ŋúts.

<sup>12</sup> k<sup>w</sup>ʔk<sup>w</sup>áči ʔiʔ čaʔcəŋjəts ʔiyá ʔaʔ cə sʔiyənʔs.

<sup>13</sup> ʔiʔ ʔáwə cn k<sup>w</sup>aʔ nəx<sup>w</sup>k<sup>w</sup>qətən tə súl.

<sup>14</sup> cəŋjəts cə sqaʔqáxaʔ ʔiyá ʔaʔ tə sʔiyənʔs.

<sup>15</sup> ʔiʔ k<sup>w</sup>ənts ʔiʔ k<sup>w</sup>ənts cə súl.

<sup>16</sup> ʔiʔ k<sup>w</sup>ənts ʔiʔ k<sup>w</sup>ənts cə súl.

<sup>17</sup> níʔ nsuʔnəčəŋ ʔiʔ xənʔáx<sup>w</sup>, “k<sup>w</sup>qət caʔn tə  
nsúl, Gypsy.”

<sup>18</sup> ʔəlsmáʔnáʔš čí.

<sup>1</sup> It was morning and I never opened the door for her.

<sup>2</sup> She wanted to go out.

<sup>3</sup> Then she bit what was on the... on a...

<sup>4</sup> She bit a hotdog on its end.

<sup>5</sup> She looked at it and again looked at the door and she looked at it and looked at the door.

<sup>6</sup> Then I was kind of laughing.

<sup>7</sup> Then I said, “Finish.

<sup>8</sup> I’ll open the door to have a little smoke, have a little smoke.”

<sup>9</sup> Gee, that’s short and it’s long when I wrote it.

<sup>10</sup> Gypsy was given a hot dog in the evening.

<sup>11</sup> And she didn’t eat it.

<sup>12</sup> The next day she finally bit it on the end.

<sup>13</sup> I never opened the door.

<sup>14</sup> She bit the hotdog on the end.

<sup>15</sup> She looked and she looked at the door.

<sup>16</sup> She looked and she looked at the door.

<sup>17</sup> Then I laughed and told her, “I’ll open your door, Gypsy.”

<sup>18</sup> She’s having a smoke, apparently.

## 20 Gypsy Points

March 27, 1969

GypsyPoints.mp3

Gypsy wants to go out and touches the door with her nose to point at it.

<sup>1</sup> q<sup>w</sup>ú?q<sup>w</sup>a? cn ?a? tə coffee ?iyá ?a? tə k<sup>w</sup>a?čiy' ?i? ?i?é?tt Gypsy ?əs?iyá ?a? tə súl.

<sup>2</sup> s'łé?š čí sqíyŋs.

<sup>3</sup> ?i? ?áwə cn k<sup>w</sup>a? sqásən.

<sup>4</sup> čtát cn k<sup>w</sup>a? č'łé?š ?a? čí sqíyŋs.

<sup>5</sup> ?i? k<sup>w</sup>énts tə súl ?i? cq<sup>w</sup>ústs ?a? tə ŋóqsəns.

<sup>6</sup> ca?q<sup>w</sup>ústs ?a? tiə ŋóqsəns.

<sup>7</sup> ns... nsu?čtát k<sup>w</sup>a? s'łé?š ?a? čí sqíyŋs ?i? tséct ?a? tə súl ?i? cq<sup>w</sup>ústs tə ŋóqsəns.

<sup>8</sup> ?i? níł tə ŋóqsəns c... níł tə ŋóqsəns How could I say that 'touch the door'?

<sup>9</sup> ?u?tséts tə súl ?a? tə ŋóqsəns.

<sup>10</sup> That's all.

<sup>1</sup> I was drinking coffee in the early morning and Gypsy was sleeping by the door.

<sup>2</sup> She wanted to go out.

<sup>3</sup> I didn't put her out.

<sup>4</sup> I asked her if she wanted to go out.

<sup>5</sup> She looked at the door and pointed at it with her nose.

<sup>6</sup> She was pointing at it with her nose.

<sup>7</sup> So I asked her if she wanted to go out and she got to the door and pointed at it with her nose.

<sup>8</sup> And it was her nose... It was her nose... How could I say that 'touch the door'?

<sup>9</sup> She put her nose close to the door.

<sup>10</sup> That's all.

## 21 Gypsy Falls

March 27, 1969

GypsyFalls.mp3

This is a funny little story about Martha's dog falling and getting stuck between the bed and the wall.

<sup>1</sup> k<sup>w</sup>i sʔəsʔiʔáyəxwʔ ʔiʔ ʔáw yaʔ k<sup>w</sup>aʔ cq<sup>w</sup>ústs yaʔ ti ʔuʔstáŋ.

<sup>2</sup> níl yaʔ ti cúcəns sx<sup>w</sup>ʔiʔcq<sup>w</sup>sáyəs.

<sup>3</sup> húʔ cq<sup>w</sup>ústs ti ʔuʔstáŋ ʔuʔ... ʔuʔ... húy k<sup>w</sup>əwníl ti ʔəçtáyŋx<sup>w</sup> ʔuʔníl ti cúcəns čúk<sup>w</sup>s ti scq<sup>w</sup>sáyəs.

<sup>4</sup> k<sup>w</sup>hnuʔhíc k<sup>w</sup>aʔ k<sup>w</sup>i k<sup>w</sup>ə sč'...

<sup>5</sup> ʔúx<sup>w</sup> ix<sup>w</sup> k<sup>w</sup>ə Gypsy ʔaʔ cə sx<sup>w</sup>ʔaʔáʔmət.

<sup>6</sup> I got...

<sup>7</sup> sx<sup>w</sup>ʔáʔaʔmət ʔiyá ʔaʔ tə nəkitchen.

<sup>8</sup> ʔiʔ ʔəx<sup>w</sup>éʔi tə sx<sup>w</sup>ʔáʔaʔm... sx<sup>w</sup>ʔáʔaʔmət ʔaʔ cə I don't know what wall is.

<sup>9</sup> x<sup>w</sup>éʔi tə sx<sup>w</sup>ʔáʔmət ʔiʔ níl ix<sup>w</sup> suʔk<sup>w</sup>əntəŋs ʔaʔ Gypsy tə sx<sup>w</sup>k<sup>w</sup>əʔk<sup>w</sup>ənúsen.

<sup>10</sup> ʔiʔ čipəyúsəŋ ʔaʔ k<sup>w</sup>aʔ ʔuʔstáŋəs ʔiʔ xhíyŋ ʔiyá ʔaʔ cə... ʔiyá ʔaʔ cə sx<sup>w</sup>ʔáʔmət ʔiʔ čičək<sup>w</sup>.

<sup>11</sup> ʔiʔ ʔáw k<sup>w</sup>aʔ q<sup>w</sup>áys.

<sup>12</sup> ʔáw k<sup>w</sup>aʔ... ʔáw k<sup>w</sup>aʔ wəsáyəss.

<sup>13</sup> nsuʔk<sup>w</sup>ənt ʔiʔ ʔáwəŋə k<sup>w</sup>h nsqáxaʔ.

<sup>14</sup> nsuʔcíləŋ k<sup>w</sup>ənt.

<sup>15</sup> ʔiʔ ʔəsčák<sup>w</sup> k<sup>w</sup>sáyə č' ʔaʔ cə sx<sup>w</sup>ʔáʔmət.

<sup>16</sup> nəčəŋ cn ʔiʔ nəčəŋ ʔiʔ nəčəŋ ʔiʔ nəčəŋ.

<sup>17</sup> ʔiʔ húʔ ti nəsuʔq<sup>w</sup>... čəyəqəŋ ʔaʔ Gypsy.

<sup>18</sup> nsuʔx<sup>w</sup>... hiyáʔ ʔiʔ síxt tə sx<sup>w</sup>ʔáʔmət ʔiʔ stəŋ k<sup>w</sup>lə ʔúx<sup>w</sup> ʔaʔ cə slxáčən.

<sup>19</sup> níl suʔmíx<sup>w</sup>ts tə stəč'ʔs ʔiʔ hiyáʔ k<sup>w</sup>ləʔ sqíyŋ.

<sup>20</sup> šaʔšúʔ ʔaʔ c... ʔaʔ c... ʔaʔ cə nəssíxt tə sx<sup>w</sup>ʔáʔmət.

<sup>1</sup> Our elders, they never pointed at something.

<sup>2</sup> It was the mouth that was for pointing.

<sup>3</sup> When they point at something... Indians only used their mouth to point.

<sup>4</sup> It was kind of a long time that...

<sup>5</sup> Gypsy must have gone to her little bed.

<sup>6</sup> I got...

<sup>7</sup> It's a little bed there in my kitchen.

<sup>8</sup> And the bed was away from the I don't know what wall is.

<sup>9</sup> The bed was away and then Gypsy must have seen the window.

<sup>10</sup> She rolled over to whatever it was and fell backwards on the... on the bed and it was too tight.

<sup>11</sup> And she didn't talk.

<sup>12</sup> She never... She never barked.

<sup>13</sup> So I looked and there was no dog.

<sup>14</sup> So I stood and looked.

<sup>15</sup> She was wedged in on the other side of the bed.

<sup>16</sup> I laughed and laughed and laughed and laughed.

<sup>17</sup> It was when Gypsy looked sideways at me.

<sup>18</sup> So I went and moved the bed and she fell to the floor.

<sup>19</sup> Then she shook her bottom and she went outside.

<sup>20</sup> She was glad that... that... that I moved the bed.

## 22 Potlatch Building

March 27, 1969

PotlatchBuilding.mp3

Martha describes her grandfather's longhouse. Each house post had a name and different animal carved into it.

<sup>1</sup> sʎaʎnəqháwtx<sup>w</sup> I guess this would be better.

<sup>2</sup> sʎaʎnəqháwtx<sup>w</sup>.

<sup>3</sup> čsʎaʎnəqháwtx<sup>w</sup> yaʎ k<sup>w</sup>i nəsiyaʎ ʎaʎ k<sup>w</sup>i sʎiyál ʎaʎ I think they called it Guemes sqáxaʎ Island. What is island now? That's where... that's how my grandfather got his... his tamanous. You know that was a wolf. They used to call Guemes sqáxaʎ sʎčás.

<sup>4</sup> čʎəcltɪŋx<sup>w</sup>áwtx<sup>w</sup> ʎiyá k<sup>w</sup>ə nəsiyaʎ ʎiyá ʎaʎ sqáxaʎ ʎčás.

<sup>5</sup> It was over 100 feet long, let's see... I don't know what 'feet' is.

<sup>6</sup> ʎiʎ čəq cə súls.

<sup>7</sup> x<sup>w</sup>ənʎáŋ ʎaʎ tiə sx<sup>w</sup>čix<sup>w</sup>áʎʎəŋs ti cars now.

<sup>8</sup> čikčik, I guess you'd call a car čikčik.

<sup>9</sup> ʎuy'čix<sup>w</sup>án ti sčəq ʎiʎ k<sup>w</sup>qəʎti ti čəq súl.

<sup>10</sup> ʎiʎ húʎ cx<sup>w</sup> ʎəcltáyŋx<sup>w</sup> ti nəčəyəx<sup>w</sup> ʎiʎ k<sup>w</sup>qəʎs cə s... cə ʎəsx<sup>w</sup>səw'q' súl.

<sup>11</sup> ʎuy'ix<sup>w</sup> cx<sup>w</sup> ʎiŋənəx<sup>w</sup> ti nəx<sup>w</sup>k<sup>w</sup>qəʎs cə súl ʎiʎ k<sup>w</sup>əq' ti nəsu'čəyəx<sup>w</sup> ʎiʎ nəx<sup>w</sup>təq.

<sup>12</sup> ʎiʎ saʎsiməc cə ʎəsxáʎil ʎaʎ cə súl.

<sup>13</sup> sx<sup>w</sup>ʎáʎmət čʎiyá ʎaʎ cə súl ʎiʎ hiyaʎ təs ʎaʎ təsə sʎiyəns cə ʎáʎŋ ʎiʎ cə ʎiyá ʎuʎqtaʎáwəł.

<sup>14</sup> ʎiʎ təs ʎaʎ tə... təs ʎaʎ tə sx<sup>w</sup>ʎiyás tə súl.

<sup>15</sup> ʎiʎ ččátəŋ ti sx<sup>w</sup>ʎux<sup>w</sup>təŋs ʎaʎ či sʎilən k<sup>w</sup>aʎ tčístəŋs ʎaʎ či təss cə q<sup>w</sup>əy'éʎyəš.

<sup>16</sup> xáčəŋ sčánnəx<sup>w</sup> ʎiʎ xáčəŋ sčəyiq'wł.

<sup>17</sup> xáčəŋ sq<sup>w</sup>iyáyŋəx<sup>w</sup>, xáčəŋ sáʎk<sup>w</sup>q, xáčəŋ sqáwəc.

<sup>18</sup> Well, I didn't know I could say potatoes. sqáwəc.

<sup>19</sup> ʎk<sup>w</sup>əʎti ti xáčəŋ sq<sup>w</sup>únjʎiʎ ʎiʎ nuʎáŋ ʎaʎ tə tɪyamúʎləč ʎiʎ təsə ʎəscáwəŋ sk<sup>w</sup>áʎl xčínəł ččánnəx<sup>w</sup>.

<sup>20</sup> ʎiʎ cəʎəʎti ʎaʎ ti sx<sup>w</sup>ʎiyás ti sʎáwənəs ʎk<sup>w</sup>... ʎáwənə s... What is bugs, now?

<sup>21</sup> ʎáwənə... ʎáwənə... ʎáwənə...

<sup>1</sup> Potlatch building I guess this would be better.

<sup>2</sup> Potlatch building.

<sup>3</sup> My grandfather had a potlatch building there where we were at I think they called it Guemes sqáxaʎ Island. I think they called it Guemes... Island. What is island now. That's how my grandfather got his tamanous. You know that was a wolf. They used to call Guemes sqáxaʎ ʎčás 'Dog Island'.

<sup>4</sup> My grandfather had a longhouse there on Guemes Island.

<sup>5</sup> It was over 100 feet long, let's see... I don't know what 'feet' is.

<sup>6</sup> And its door was big.

<sup>7</sup> It's like what they're putting cars in now.

<sup>8</sup> Wagon, I guess you'd call a car, wagon.

<sup>9</sup> When they put in something big, a big door would be opened.

<sup>10</sup> If you are a person entering, they open the round door.

<sup>11</sup> When you step on something to open the door, it opens when you enter and closes.

<sup>12</sup> A mudhen (coot) was drawn on the door.

<sup>13</sup> There was a bed that went from the door to the end of the house and then went around.

<sup>14</sup> And it went to the... And got to where the door was.

<sup>15</sup> And the food that was brought by those arriving to dance was taken to be prepared.

<sup>16</sup> It was dried salmon and dried berries.

<sup>17</sup> Dried blackberries, dried carrots, dried potatoes.

<sup>18</sup> Well, I didn't know I could say potatoes. Potato.

<sup>19</sup> They took the dried fish heads and put them in barrels and our own cleaned dried salmon.

<sup>20</sup> And it was put up where there was no... no... What is bugs, now?

<sup>21</sup> There's no... there's no... there's no...

<sup>22</sup> I don't know what 'bugs' is. Well even rats and mice never bothered it. And each post had a

<sup>22</sup> I don't know what 'bugs' is. Well even rats and mice never bothered it. And each post had a name. Each timber had a name. Ah, Thunderbird and Thunderbird and saʔsíməc. That's mudhen. Eagle.

<sup>23</sup> x<sup>w</sup>aʔx<sup>w</sup>ík<sup>w</sup>s.

<sup>24</sup> x<sup>w</sup>aʔx<sup>w</sup>ík<sup>w</sup>s.

<sup>25</sup> I think grandfather used to call them sawbills, x<sup>w</sup>aʔx<sup>w</sup>ík<sup>w</sup>s.

<sup>26</sup> Then he said it wasn't. So I don't know which to believe.

<sup>27</sup> They used to each post had a name. There was front posts had a name. Some is snake and some is wolf. Fox, bear, deer, elk. All those wild animals and all the fowl.

name. Each timber had a name. Ah, Thunderbird and Thunderbird and... mudhen. Eagle.

<sup>23</sup> Sawbill (merganser).

<sup>24</sup> Sawbill.

<sup>25</sup> I think grandfather used to call them sawbills.

<sup>26</sup> Then he said it wasn't. So I don't know which to believe.

<sup>27</sup> They used to each post had a name. There was front posts had a name. Some is snake and some is wolf. Fox, bear, deer, elk. All those wild animals and all the fowl.

## 23 Hiding Ducks

March 27, 1969

HidingDucks.mp3

This story takes place during a winter spirit dance where lots of food has to be prepared for all the people. In this story, Martha's two older boy cousins decide to get and hide extra roast ducks for themselves. They hid them in a barrel under some cooked fish heads. But because this was a spirit dance, sk<sup>w</sup>ədíləč was present, found them out and gave the boys a talking to.

The sk<sup>w</sup>ədíləč—the Klallam pronunciation of the Lushootseed word sg<sup>w</sup>ədílič—is a supernatural power manifested by a person under the control of certain physical materials such as cedar bark, cedar board, or rock and used in the spirit dance. The sk<sup>w</sup>ədíləč is used to “smell out hidden things...because nothing can be hidden from them, they catch wind of evil things in the building.” [10]

<sup>1</sup> čá?sa? tə nə?i?áyəs.

<sup>2</sup> sʔé?ts čí sk<sup>w</sup>áyəss cə s... mú?uq<sup>w</sup>.

<sup>3</sup> ná?cú? tsə xənəŋ ?a? čí s... cə ?u?k<sup>w</sup>ón... cə ?u?k<sup>w</sup>ónnəŋs k<sup>w</sup>la? ?a? čí sk<sup>w</sup>ədíləč.

<sup>4</sup> ?i? u?həwə tə ná?cú?.

<sup>5</sup> su?hiyá?ts ?i? ?úx<sup>w</sup>ts ?a? cə čəyi?.

<sup>6</sup> ?iyá ?i? číəts.

<sup>7</sup> ?i? ?úx<sup>w</sup>ts cə čəyi? ?a? cə sx<sup>w</sup>?iyás cə mú?uq<sup>w</sup>.

<sup>8</sup> su?xənəŋs cə ná?cú?, ná?cú? n?áyəs, k<sup>w</sup>a? k<sup>w</sup>ənts ?a? čí sk<sup>w</sup>ónəŋs ?a? cə sk<sup>w</sup>ədíləč ?ə c... ?ə c s?iyás.

<sup>9</sup> su?xənəŋs, “čánəs ca?n k<sup>w</sup>i nəsx<sup>w</sup>?iyás ?i? sqás cə miyú?əq<sup>w</sup>.”

<sup>10</sup> ?i? hiyá? ?i? ?k<sup>w</sup>ət tə sx<sup>w</sup>cíca?yəŋ.

<sup>11</sup> su?úx<sup>w</sup>tx<sup>w</sup>s ?a? cə sx<sup>w</sup>?iyás cə xáčəŋs sq<sup>w</sup>úŋi, čúwł č' cəwnil sq<sup>w</sup>úŋi.

<sup>12</sup> su?hiyá?ts cə?iŋ ?i?wá? cəwnil sk<sup>w</sup>ənánəts.

<sup>13</sup> ?i? k<sup>w</sup>i?əts cə sq<sup>w</sup>əyúŋi? ?i? nu?ás cə mú?uq<sup>w</sup>.

<sup>14</sup> su?níls yəcəts ?a? cə sq<sup>w</sup>iyúŋi? q<sup>w</sup>əys.

<sup>15</sup> níl su?láčts.

<sup>16</sup> láčct ?i? ŋən' ?a?yəcłtáyŋx<sup>w</sup> táči k<sup>w</sup>ənucənhíył.

<sup>17</sup> su?qqíyŋs cə sk<sup>w</sup>ədíləč.

<sup>18</sup> níl su?xčnəx<sup>w</sup>s ?a? čí sk<sup>w</sup>áyəŋs, k<sup>w</sup>áyəŋs ya? ?a? cə s... mú?uq<sup>w</sup>.

<sup>19</sup> ?úx<sup>w</sup>nəss cə ?u?əyŋət ?u?...

<sup>20</sup> I think his name was Jimmy, the one that hid it.

<sup>21</sup> ?úx<sup>w</sup>nəss cə swé?wəs.

<sup>22</sup> He said that k<sup>w</sup>a? k<sup>w</sup>áyəss čí mú?uq<sup>w</sup> ?i? ná?cú? nə?áyəs.

<sup>23</sup> ?úx<sup>w</sup>nəs cə Jimmy His name was Jimmy.

<sup>24</sup> ?úx<sup>w</sup>nəs cə Jimmy.

<sup>1</sup> I had two boy cousins.

<sup>2</sup> They wanted to hide a duck.

<sup>3</sup> One of them said that they'd be seen by sk<sup>w</sup>ədíləč.

<sup>4</sup> But the other one disagreed.

<sup>5</sup> So he went and took it to some tree bark.

<sup>6</sup> It was there and he put it away.

<sup>7</sup> And he took the bark to where the ducks were.

<sup>8</sup> So one of them, one of my cousins, said that he saw sk<sup>w</sup>ədíləč see them there.

<sup>9</sup> He said, “I'm going to move them from where I am and take the ducks out.”

<sup>10</sup> He went and got a ladder.

<sup>11</sup> He took it to where the dried fish heads were, as usual for the heads.

<sup>12</sup> So he went up with the one that was helping him.

<sup>13</sup> He poured out the heads and put in the ducks.

<sup>14</sup> So he filled it with the boiled fish heads.

<sup>15</sup> Then it got dark.

<sup>16</sup> It got dark and many people arrived to go to the spirit dance.

<sup>17</sup> So the sk<sup>w</sup>ədíləč played.

<sup>18</sup> He knew that it was hidden, that they had hidden the ducks.

<sup>19</sup> He went after the one responsible for it.

<sup>20</sup> I think his name was Jimmy, the one that hid it.

<sup>21</sup> He went after the boy.

<sup>22</sup> He said that that he and one of my cousins hid the ducks.

<sup>23</sup> He went after Jimmy. His name was Jimmy.

<sup>24</sup> He went after Jimmy.

25 cqwústs cə sʔúxʷtxʷs ʔaʔ či skʷáyəss či  
múʔuqʷ ʔiyá ʔaʔ cə čǝyiʔ.  
26 níʔ suʔhiyáʔs ʔiʔ hihilitǝts tə čǝyiʔ cə  
skʷədíləč.  
27 ʔiʔ ʔáwənə múʔuqʷ ʔiyá.  
28 níʔ suʔhiyáʔs.  
29 hiyáʔnəs cə Jimmy.  
30 xónəŋ suʔhuŋísts tə čǝyiʔ.  
31 níʔ suʔhuŋístəŋs ʔaʔ Jimmy tə čǝyiʔ.  
32 suʔhúys ʔiʔ níʔ suʔxənʔátəŋs cə skʷədíləč  
kʷaʔ hiyáʔs ʔkʷəts či sxʷcǝcǝʔyənʔ ʔiʔ hiyáʔ  
čǝʔiŋ ʔúxʷ ʔaʔ tə sxʷʔiyás ti sqʷiyúŋiʔ.  
33 xáčəŋ sqʷiyúŋiʔ.  
34 suʔčǝʔ... hiyáʔ ʔaʔ Jimmy čǝʔiŋ ʔiʔ x...  
xónəŋ cə s... skʷədíləč kʷaʔ čǝʔiŋəs cə  
saʔóyčəns.  
35 suʔhiyáʔs ʔiʔ ccíʔəŋ.  
36 ʔáw kʷaʔ... ʔáwə c ʔkʷəts či...  
37 húʔ suʔccíʔəŋs ʔiʔ níʔ suʔxənʔátəŋs ʔaʔ tə  
skʷədíləč kʷaʔ kʷiʔəts či sqʷiyúŋiʔ.  
38 suʔkʷiʔətsəŋs ʔaʔ tə swəyaʔwəs tə sqʷiyúŋiʔ  
ʔiʔ ʔkʷnás tə múʔuqʷ.  
39 níʔ suʔhuŋístəŋs ʔaʔ Jimmy cə sqʷúŋiʔ nuʔás  
ʔaʔ tə... nuʔás ʔaʔ tə What do we call ‘barrel’  
now? tǝmúʔləč.  
40 tǝmúʔləč. huŋísts cə sqʷiyúŋiʔ nuʔás ʔaʔ tə  
tǝmúʔləč.  
41 ʔiʔ ʔənʔá xʷáts cə... xʷáts cə múʔuqʷ.  
42 suʔhiyáʔs cə skʷədíləč ʔiʔ ʔkʷəts cə čáʔsaʔ  
s... čáʔsaʔ swəyqəʔ či s... či sqʷóyəŋs ʔaʔ cə  
miyúʔəqʷ.  
43 ʔiʔ níʔ suʔkʷsótəŋʔ, kʷsótəŋʔ.  
44 ʔənʔá ʔiʔ caʔqʷústəŋ.  
45 kʷsótəŋ st.  
46 níʔ suʔqʷóyəŋs tə múʔuqʷ.  
47 ʔiʔ níʔ suʔqʷóyəs ʔaʔyəcǝʔiʔtəŋ.  
48 nəcúʔ yaʔ cn kʷi ʔúŋəstəŋ ʔaʔ tə ʔúʔáʔ  
múʔuqʷ.  
49 nəsxʷŋúŋut cə múʔuqʷ.  
50 What was I stuck on? tǝmúʔləč.  
51 The other one’s name was Tommy. He’s the  
one that was backwards in hiding these. I was  
baking where I heard everything. I was nine

25 He pointed to where he took it to hide the  
ducks in the tree bark.  
26 Then skʷədíləč flung and scattered the tree  
bark.  
27 And there were no ducks there.  
28 Then he went.  
29 He went after Jimmy.  
30 He said to return the bark.  
31 Then Jimmy returned the bark.  
32 So he finished and then was told by skʷədíləč  
to go take a ladder and go up to where the heads  
were.  
33 They were dried heads.  
34 So up... So Jimmy went up and skʷədíləč said  
to his brother to go up.  
35 So he went and stood.  
36 He didn’t... didn’t take a...  
37 When he stood he was told by skʷədíləč to  
pour out the heads.  
38 The boys spilled out the heads and managed  
to get the ducks.  
39 Then Jimmy returned the heads and put them  
into a... into a... What do we call ‘barrel’ now?  
40 Barrel. He returned the fish heads to the  
barrel.  
41 He came and brought down the... he brought  
down the ducks.  
42 Then skʷədíləč went and took two men to  
roast the ducks.  
43 And then he preached to us, preached to us.  
44 He came and pointed at us.  
45 He preached to us.  
46 Then they roasted the ducks.  
47 Then it was cooked and cut up.  
48 I was one that was given a little duck.  
49 That’s why I started eating the duck.  
50 What was I stuck on? Barrel?  
51 The other one’s name was Tommy (more  
English)

---

years old, I think. And my step-grandmother said, "You'll have... have to make some bread." I nodded and I said, "Oh, I'll mix the dough and you can round it enough where... where frying pan to cook." And you don't have to really cook it. And then you put it by the fire so it'll cook. So I did. It wasn't quite done. I put it back at the fire and let it, let the fire work. Do its stuff. I was in one little building and these boys, they were fifteen years old, I think. Two boys, cousins. And I was about nine years old.

## 24 Filling a Canoe with Ducks

March 27, 1969

FillingCanoe.mp3

In this story sk<sup>w</sup>ədíləč, speaking through Citizen Sam, Martha's grandfather, predicts that a large harvest of ducks will arrive. Young men did arrive with a big canoe-load of ducks.

<sup>1</sup> s'łéʔs k<sup>w</sup>sə ʔəwəcáy ʔaʔ čí shiyáʔs k<sup>w</sup>ənúcən.  
<sup>2</sup> “ʔiʔ ʔənʔá cx<sup>w</sup> hayə ʔiʔ ʔtəŋaʔŋínəŋ.  
<sup>3</sup> təŋaʔŋínəŋ ʔaʔ tiə táŋəŋ.  
<sup>4</sup> ʔiʔ níʔ caʔ suʔq<sup>w</sup>əyíyəsł.”  
<sup>5</sup> níʔ suʔtəss ʔaʔ cə ʔáʔiŋł cə sk<sup>w</sup>ədíləč.  
<sup>6</sup> ʔiʔ ʔíʔən cə ttáʔŋən.  
<sup>7</sup> níʔ suʔhúył ʔiʔ k<sup>w</sup>sáctəŋ tə sʔíʔən.  
<sup>8</sup> suʔx<sup>w</sup>átəŋs cə sk<sup>w</sup>ədíləč.  
<sup>9</sup> ʔiʔ q<sup>w</sup>əyíyəs ʔiʔ q<sup>w</sup>əyíyəs.  
<sup>10</sup> ʔiʔ níʔ suʔxənəŋs ʔaʔ čí sʔənʔənʔás ʔaʔ čí ŋəní  
múʔuq<sup>w</sup> ʔəsłéʔlənʔ ʔaʔ tə s... ʔəsłéʔlənʔ ʔaʔ tə  
x<sup>w</sup>éʔləm čʔiyá ʔaʔ cə sx<sup>w</sup>łxáčən.  
<sup>11</sup> ʔiʔ ʔúx<sup>w</sup> ʔaʔ tə nciq<sup>w</sup>ən ʔiʔ təs ʔaʔ tə ʔxáčən.  
<sup>12</sup> ʔənʔá č' ʔəsyácləs cə ʔuʔúʔtxs ʔaʔ cə múʔuq<sup>w</sup>.  
<sup>13</sup> tx<sup>w</sup>ʔúx<sup>w</sup>təŋ ʔaʔ Citizen Sam and Indian Billy  
tsə múʔuq<sup>w</sup>.  
<sup>14</sup> təčístəŋ cə my grandfather interpret.  
<sup>15</sup> cíʔəŋ k<sup>w</sup>ə nəsíyaʔ ʔiʔ yəcəm ʔaʔ čí stčístəŋs  
ʔaʔ čí ŋəní múʔuq<sup>w</sup>.  
<sup>16</sup> čʔiyá ʔaʔ tə sx<sup>w</sup>łxáčən ʔiʔ ʔúx<sup>w</sup>təŋ ʔaʔ tə  
nčiq<sup>w</sup>ən hiyáʔ təs ʔaʔ tə sx<sup>w</sup>łxáčən.  
<sup>17</sup> cúŋtəŋ č' ʔaʔ čí swáʔaʔwəs cə múʔuq<sup>w</sup>.  
<sup>18</sup> ʔəłčəx čí k<sup>w</sup>əsk<sup>w</sup>ástəŋ ʔiʔ ʔčəx čí ʔúx<sup>w</sup>təŋ ʔaʔ  
təšəláləx<sup>w</sup>. That was his Indian name.  
<sup>19</sup> ʔiʔ ʔáxəŋ cə sk<sup>w</sup>ədíləč ʔaʔ čí sʔiʔənʔáʔəs ʔaʔ  
čí k<sup>w</sup>aʔčiy.  
<sup>20</sup> níʔ suʔ... So my gran... my grandmother said  
I'll come over and help you clean the Indian  
house. All night long my step-grandmother got  
ready and went and fixed this Indian house,  
cleaned it up. So I went up at four o'clock. Here  
it comes. You could see the ducks pile up on this  
canoe. They were tied up and boys went and  
picked it up and they put it on their shoulder.  
And right from the ground over their shoulder  
and the other duck is on the ground. Whole lot  
of ducks.

<sup>1</sup> They wanted ʔəwəcáy to go to the spirit dance.  
<sup>2</sup> “And all of you come and have supper.  
<sup>3</sup> Have supper this evening.  
<sup>4</sup> And then we will dance.”  
<sup>5</sup> Then sk<sup>w</sup>ədíləč got to our house.  
<sup>6</sup> And ate supper.  
<sup>7</sup> Then we finished and the food was put aside.  
<sup>8</sup> So sk<sup>w</sup>ədíləč put it down.  
<sup>9</sup> And he danced and danced.  
<sup>10</sup> Then he said that many ducks will come tied  
to the floor with rope.  
<sup>11</sup> It went from your shoulder to the floor.  
<sup>12</sup> The canoe came full of ducks.  
<sup>13</sup> The ducks were brought toward Citizen Sam  
and Indian Billy.  
<sup>14</sup> My grandfather was brought to interpret.  
<sup>15</sup> My grandfather stood and told them that they  
had brought many ducks.  
<sup>16</sup> They went from the floor and were carried up  
to your shoulder and went down to the floor.  
<sup>17</sup> The ducks were apparently brought up by the  
young men.  
<sup>18</sup> Half were roasted and half went to təšəláləx<sup>w</sup>.  
That was his Indian name.  
<sup>19</sup> And sk<sup>w</sup>ədíləč said he was coming in the  
morning.  
<sup>20</sup> So my grandmother said I'll come over and  
help you clean the Indian house, etc.

## 25 Roots

March 27, 1969

Roots.mp3

This is not really a story, but just a mention of one of her paternal ancestors named hínəwəs. He was said to have been born of a root.

When Martha asks in line 4 “You know what that sounds like?”, she is pointing out that the word for ‘root’ q<sup>w</sup>cǎŋ also means ‘defecate’.

<sup>1</sup> hínəwəs č`ya? t snás k<sup>w</sup>i nəs... k<sup>w</sup>əθə sʔiʔáyəx<sup>w</sup>

čʔiyá ʔa? cə... čʔiyá ʔa? cə what?

<sup>2</sup> What do you call roots?

<sup>3</sup> hínəwəs č`ya? t snás k<sup>w</sup>i čʔiyá ʔa? cə q<sup>w</sup>cǎŋ.

<sup>4</sup> q<sup>w</sup>cǎŋ, q<sup>w</sup>cǎŋʔ, q<sup>w</sup>cǎŋ. You know what that sounds like?

<sup>5</sup> q<sup>w</sup>cǎŋ, That’s roots, though, q<sup>w</sup>cǎŋ.

<sup>1</sup> hínəwəs was the name of the elder from the... from the... What?

<sup>2</sup> What do you call roots?

<sup>3</sup> hínəwəs was the name for the one who came from a root.

<sup>4</sup> Root, our root, root. You know what that sounds like?

<sup>5</sup> Root, That’s roots, though, root.

## 26 Heavy Feet

March 28, 1969

HeavyFeet.mp3

Martha's feet were initially too heavy to be drawn into the Shaker Church. Her grandmother told her that it was because she danced too much. Eventually she was drawn in toward the cross and encountered a cleansing mist.

<sup>1</sup> hiyá? cn ʔi? čtát k<sup>w</sup>si nəsíya?, that's dad's aunt.

<sup>2</sup> čtát cn k<sup>w</sup>i n... k<sup>w</sup>si nəsíya? k<sup>w</sup>a? níf

ʔuʔsčə́nəŋ tə n... ssúʔpʔs ʔúx<sup>w</sup> ʔa? cə cross.

<sup>3</sup> ʔi? xə́nəŋ ʔa? či snífš č'k<sup>w</sup>i sčə́nəŋ.

<sup>4</sup> And my feet was too heavy. My.. oh.

<sup>5</sup> mán' ʔu? síqī tə nəsxə́na? ti nəsáʔət.

<sup>6</sup> suʔxə́nəŋs k<sup>w</sup>si nəsíya?, “xčít u cx<sup>w</sup> k<sup>w</sup>a?

ʔəstúŋəts sx<sup>w</sup>síqīs tə nəsxə́na??”

<sup>7</sup> “ʔáwə́nə nsxčít.”

<sup>8</sup> “mán' cx<sup>w</sup> k<sup>w</sup> u? q<sup>w</sup>əq<sup>w</sup>əyéʔyəš.

<sup>9</sup> níf sx<sup>w</sup>síqīs tə nəsxə́na?.”

<sup>10</sup> And that's I was too much on dancing why my feet was heavy.

<sup>11</sup> That's why the two Hall sisters got together and pushed me with their arms. Then got me off of the floor.

<sup>12</sup> That's when I went round and round and round trying to loosen myself from my sins.

<sup>13</sup> ʔi? hiʔíseŋ, that's mist, hiʔíseŋ.

<sup>14</sup> níf nsuʔtəs ʔa? tə cross ʔi? hiʔíseŋ, it mist.

<sup>15</sup> Oh, Dan Jones said seems to me č stáčtəŋ místx<sup>w</sup>əŋ.

<sup>16</sup> I was walking around the church.

<sup>17</sup> He said, “That's cleaning you up. That's what it did to me when I was joining the church.”

<sup>1</sup> I went and asked my grandmother, that's dad's aunt.

<sup>2</sup> I asked my grandmother if it is the Shaker Church that is drawing her to the cross.

<sup>3</sup> And she said that it is, apparently, the Shaker Church.

<sup>4</sup> And my feet was too heavy. My... oh.

<sup>5</sup> My feet were too heavy for me to lift them.

<sup>6</sup> My grandmother said, “Do you know why your feet are heavy?”

<sup>7</sup> “I don't know.”

<sup>8</sup> “You dance too much.

<sup>9</sup> That's why your feet are heavy.”

<sup>10</sup> And that's I was too much on dancing why my feet was heavy.

<sup>11</sup> That's why the two Hall sisters got together and pushed me with their arms. Then got me off of the floor.

<sup>12</sup> That's when I went round and round and round trying to loosen myself from my sins.

<sup>13</sup> And there was mist. That's mist.

<sup>14</sup> Then I got to the cross and it was misting, it mist.

<sup>15</sup> Oh, Dan Jones said seems to me it's come to be misted.

<sup>16</sup> I was walking around the church.

<sup>17</sup> He said, “That's cleaning you up. That's what it did to me when I was joining the church.”

## 27 Singing to Brothers

March 28, 1969

SingingToBrother.mp3

Martha often cared for her younger siblings. She would sing this lullaby to them.

<sup>1</sup> t̥əyəmtástx<sup>w</sup> cn tə nəsəʔčuwíł ʔəł ʔaʔtútəŋəs.

<sup>2</sup> ʔk<sup>w</sup>ət cn ʔiʔ ʔúx<sup>w</sup>t<sup>w</sup> ʔaʔ tə nəsq̄iyák<sup>w</sup>əŋ.

<sup>3</sup> ʔiʔ níł ti nəsʊʔt̄iyəm.

<sup>4</sup> [Lullaby in Lushootseed sung here.].

<sup>5</sup> níł suʔitt ʔaʔ Chester.

<sup>1</sup> I sang to my younger siblings when they got sleepy.

<sup>2</sup> I took them and put them on my knee.

<sup>3</sup> Then I sang.

<sup>4</sup> [Lullaby in Lushootseed sung here.]

<sup>5</sup> Then Chester would sleep.

## 28 Gypsy Runs Away

March 29, 1969

GypsyRunsAway.mp3

Martha's dog is retrieved by her neighbor Mr. Mudd, who Martha calls čǎčǎq<sup>w</sup> 'has mud'. Punning nicknames like this are common. For example, Bea Charles told of a man named 'Albert' who they called scúʔtɣ 'halibut'.

<sup>1</sup> ʔúɣ<sup>w</sup>nəs cn.

<sup>2</sup> I went after her and she wouldn't mind me.

<sup>3</sup> ʔúɣ<sup>w</sup>nəs cn ʔiʔ ʔáwə k<sup>w</sup>aʔ ʔánəls ʔaʔ tə  
nəsq<sup>w</sup>áʔənɪs.

<sup>4</sup> nɪl suʔsǎq ʔaʔ čǎčǎq<sup>w</sup> ʔiʔ k<sup>w</sup>ənáhəts.

<sup>5</sup> sáts ʔaʔ Gypsy k<sup>w</sup>aʔ túk<sup>w</sup>s.

<sup>6</sup> suʔənʔá ʔaʔ Gypsy túk<sup>w</sup>.

<sup>7</sup> ʔánl.

<sup>8</sup> čǎčǎq<sup>w</sup>, is that, that's Mr. Mudd, ain't it.

<sup>1</sup> I went after her.

<sup>2</sup> I went after her and she wouldn't mind me.

<sup>3</sup> I went after her and she didn't obey when I  
called her to come.

<sup>4</sup> Then Mr. Mudd went out and helped.

<sup>5</sup> He told Gypsy to go home.

<sup>6</sup> So Gypsy came home.

<sup>7</sup> She obeyed.

<sup>8</sup> čǎčǎq<sup>w</sup>, is that, that's Mr. Mudd, ain't it.

## 29 Berries Kept in a Muddy Place

March 29, 1969

BerriesMuddyPlace.mp3

People used to bury food in certain muddy places for storage in the summer and use in the winter. The clay preserved the food.

<sup>1</sup> ʔəsx<sup>w</sup>ʔiyáʔyəŋ ʔaʔ nəcát.

<sup>2</sup> hiyáʔ ʔiʔ ʔúx<sup>w</sup> ʔaʔ cə cíqī ʔiʔ cəyəq<sup>w</sup>əŋ.

<sup>3</sup> suʔəŋʔáx<sup>w</sup>s tsə muhúy'čʔiyá ʔaʔ cə cíqī.

<sup>4</sup> hiʔtáʔk<sup>w</sup>ists.

<sup>5</sup> ʔiʔ níʔ suʔk<sup>w</sup>ánəŋəts ʔúx<sup>w</sup>nəs.

<sup>6</sup> And says Mary, Mary, “What... stán ʔuč táʔk<sup>w</sup>ístx<sup>w</sup>?”

<sup>7</sup> níʔ suʔnəčəŋs ʔiʔ nəčəŋ ʔiʔ xənəŋ ʔaʔ čí sčəyíq<sup>w</sup>ls.

<sup>8</sup> čánts č'ʔaʔ k<sup>w</sup>i... ʔaʔ k<sup>w</sup>i čənʔəyi.

<sup>9</sup> níʔ č'yaʔ syáyaʔts k<sup>w</sup>i k<sup>w</sup>lčəyq̄ ti sɣəwəs sčəyíq<sup>w</sup>l ti sčənts ʔiyá ʔaʔ ti cíqī.

<sup>10</sup> ʔiʔ ʔúy'čənsútč ʔiʔ cəyəq<sup>w</sup>ts ʔiʔ ʔəy'ti sʔiləns.

<sup>11</sup> čaʔq<sup>w</sup>əy.

<sup>12</sup> nuʔčaʔq<sup>w</sup>əy sčəyíq<sup>w</sup>l.

<sup>13</sup> That's it I guess.

<sup>14</sup> Oh, her name was wəcqínəcàʔ, wəcqínəcàʔ.

<sup>1</sup> It was my father's stepparent.

<sup>2</sup> She left and went over to the mud and dug.

<sup>3</sup> She brought a basket from the muddy place.

<sup>4</sup> She was bringing it home.

<sup>5</sup> Then he runs to her.

<sup>6</sup> And says Mary, Mary, “What... what are you bringing home?”

<sup>7</sup> Then she laughed and laughed and said it was her fruit.

<sup>8</sup> She had apparently buried it last summer.

<sup>9</sup> That's what the old people were doing with their green fruit they buried in the wet ground.

<sup>10</sup> And when it was winter, they dug it up and it was good food.

<sup>11</sup> It was just ripe.

<sup>12</sup> It was like just ripe fruit.

<sup>13</sup> That's it I guess.

<sup>14</sup> Oh, her name was wəcqínəcàʔ, wəcqínəcàʔ.

## 30 Rowing with the Husband

March 29, 1969

RowingWithHusband.mp3

Traditionally, the stronger person sits in the bow to power the canoe, while the other person sits in the stern to steer. So, what was considered proper was for the wife to be in the stern while the husband was paddling in the bow.

In this story, Martha's husband Louie is thinking of going to Port Gamble on his own, but Martha decides to go along. He is a little mad about it and when she gets to the canoe he is already at the stern. So she takes the bow and they go off. Mary Ann Adams sees them and is scandalized. Jacob Jones sees them and says "Hip, hip, hooray!" that Louie got his wife to do the hard paddling while he rests in the stern.

<sup>1</sup> kʷi stwəwhiyis kʷə nəswóyqa? ʔi? čǝyæxʷ  
 ʔuʔiʔxónəŋ ʔa? či sʎéʔs či sʎáʔnəxʷqiyət.  
<sup>2</sup> čtán kʷa? stánəs či nəslé? čʔiyá ʔa? ti  
 sxʷəyəməyə.  
<sup>3</sup> nsuʔxónəŋ ʔa? či nəsuʔwaʔáyijən.  
<sup>4</sup> "wáʔ caʔn."  
<sup>5</sup> ʔi? nuʔqinúnjət.  
<sup>6</sup> níʎ suʔhiyáʔs kʷa? ʎcú.  
<sup>7</sup> ʔi? hiyáʔts cə sxʷʔúyət.  
<sup>8</sup> ʔi? níʎ nsuʔsəq ʔi? kʷónəxʷ ʔəscáʔnəč ʔiyá ʔa?  
 tə skʷáʔət.  
<sup>9</sup> nsuʔúyət ʔi? ʔist.  
<sup>10</sup> ʔi? qinúnjət cn ʔa? cə sʔiʔéʔst.  
<sup>11</sup> ʔi? qaʔqinəxʷ cn.  
<sup>12</sup> ʔi? húy ti suʔúxʷtxʷs cə.  
<sup>13</sup> húy ti suʔnəxʷqəyəxúsəŋs.  
<sup>14</sup> sxʷčóməsl kʷʎaʔča? wəcqínica? ʔiʔtútʎʷ.  
<sup>15</sup> ʔi? níʎ nsuʔxənʔáxʷ, "húy'cxʷ ʔúyət dlíyə  
 qǎyəwəc qincəy.  
<sup>16</sup> kʷónət tə qqiyəŋs.  
<sup>17</sup> qiʔnújət ca? ʔa? cə sʔiʔéʔst."  
<sup>18</sup> níʎ suʔyóqʎ ʔa? wəcqínicaʔ.  
<sup>19</sup> ʔi? níʎ suʔkʷónəts kʷi nswóyqa? ʔi? qiʔnújət.  
<sup>20</sup> mán ʔu? čáyq cə qqiyəŋs.  
<sup>21</sup> kʷəntís kʷə nəswóyqaʔ.  
<sup>22</sup> qaʔqinəs cəwñiʎ.  
<sup>23</sup> ʔáwə c ʔiʔéʔst ʔi? ʔəc ʔiʔéʔst.  
<sup>24</sup> níʎ ixʷ čaʔiʔčkʷón ʔa? Jacob Jones.  
<sup>25</sup> ʔi? Oh, he was surprised.  
<sup>26</sup> mán ʔu? sqəyəxúsəŋs ʔa? ʔəc ʔiʔéʔst ʔi? níʎ  
 ʔaʔáʔmət kʷə nəswóyqaʔ.  
<sup>27</sup> suʔqʷiŋis ʔa? cə sxʷʔiyás ʔəʎ čáʔis ʔi? ʔənʔá.

<sup>1</sup> When my husband was still alive he came in  
 and said he wanted to go to Port Gamble.  
<sup>2</sup> He asked if there was something I wanted  
 from the store.  
<sup>3</sup> So I said wanted to go along.  
<sup>4</sup> "I'll go along."  
<sup>5</sup> And he was kind of mad.  
<sup>6</sup> Then he went down to the beach.  
<sup>7</sup> He took what he was going to ride.  
<sup>8</sup> Then I went out and saw him leaning back  
 against the stern.  
<sup>9</sup> So I got in and paddled.  
<sup>10</sup> I was mad to be paddling.  
<sup>11</sup> And I was angry at him.  
<sup>12</sup> And he only took it.  
<sup>13</sup> All he did was act proud of himself.  
<sup>14</sup> Then we met Mary Ann Adams going home.  
<sup>15</sup> Then she said, "[unknown language] Look at  
 his eyes.  
<sup>17</sup> He'll get mad at the one paddling."  
<sup>18</sup> Then we got up to Mary Ann Adams.  
<sup>19</sup> And then she saw my husband and got angry.  
<sup>20</sup> Her eyes were very big.  
<sup>21</sup> She looked at my husband.  
<sup>22</sup> She was mad at him.  
<sup>23</sup> He wasn't paddling and it was me that was  
 paddling.  
<sup>24</sup> Then we happened to catch sight of Jacob  
 Jones.  
<sup>25</sup> And oh, he was surprised.  
<sup>26</sup> He was very proud that it was me paddling  
 and my husband that was sitting.  
<sup>27</sup> So we got off where he was working and he  
 came.

<sup>28</sup> čaʔčəməsnítəŋ st.

<sup>29</sup> ní suʔχónəŋs, “Hip, hip, hooray! Hip, hip, hooray! Louie John’s on the stern; his wife is”, oh, I’m supposed to be talking Indian.

<sup>30</sup> “Hip, hip, hooray! Hip, hip, hooray!

<sup>31</sup> ní tə swáyqəʔ ʔiʔaʔámət.

<sup>32</sup> ʔiʔ ní tə slánis ʔiʔéʔst Hip, hip, hooray!”

<sup>33</sup> ní suʔčəyə̀ss ʔiʔ hiyáʔ kʷaʔ láy ʔúyɪ ʔaʔ tə ships sxʷʔiyás ti scáʔis.

<sup>28</sup> He just met us.

<sup>29</sup> So he said, “Hip, hip, hooray! Hip, hip, hooray! Louie John’s on the stern; his wife is, oh, I’m supposed to be talking Indian. Hip, hip, hooray!”

<sup>30</sup> “Hip, hip, hooray! Hip, hip, hooray!

<sup>31</sup> It’s the husband sitting.

<sup>32</sup> And it’s his wife paddling, Hip, hip, hooray!”

<sup>33</sup> Then he turned back and went again on his ship where he was working.

## 31 A Shaker Tells a Slapu Story

March 29, 1969

ShakerSlapu.mp3

In story 12, Martha disobeyed her parents and dared to go get pitch for chewing. The story that Mary Ann Adams told to Martha is about what might happen to a child that goes into the bush looking for chewing gum.

Some Shakers distance themselves strongly from the old traditional stories. Ed Sampson, for example, said that all of the old stories left him when he became a Shaker. Here Martha convinces Mary Ann to “commit just one sin” and tell one of the old stories.

<sup>1</sup> níl nsu?húys k<sup>w</sup>hí wəcqíncà? ʔi? hiyá? cn túk<sup>w</sup>.

<sup>2</sup> ʔi? ʔaʔá?mət k<sup>w</sup>ə nəswəyqáʔ.

<sup>3</sup> suʔxónəŋs, “ʔaʔstúʔŋət ʔuč čí nšʔáwə k<sup>w</sup>aʔ hiyáʔəx<sup>w</sup> ʔi? k<sup>w</sup>ənt wəcqíncà? ʔi? čtát ʔaʔ čí s<sup>x</sup>wiʔám?”

<sup>4</sup> níl nsuʔhiyáʔ nəcùʔ tánən.

<sup>5</sup> níl nsuʔtəs ʔaʔ wəcqíncàʔ.

<sup>6</sup> ʔiʔéʔən ʔiʔ tə swəyqáʔs ʔiyá ʔaʔ tə s<sup>x</sup>wʔáʔmət.

<sup>7</sup> níl nsuʔčtát k<sup>w</sup>aʔ xáls.

<sup>8</sup> ʔuʔxónəŋ ʔaʔ čí s<sup>x</sup>áls.

<sup>9</sup> nsuʔčtát, “ʔuʔəsʔúʔʔəəm u cx<sup>w</sup> k<sup>w</sup>aʔ q<sup>w</sup>inók<sup>w</sup>if?”

<sup>10</sup> níl suʔxónəŋs ʔaʔ čí suʔəsʔúʔʔəəms čí sq<sup>w</sup>inók<sup>w</sup>if.

<sup>11</sup> “ʔawʔáwə cn k<sup>w</sup>aʔ k<sup>w</sup>ónəŋən.”

<sup>12</sup> níl nsuʔčánəs tə nəsx<sup>w</sup>cáʔwáčən ʔiʔ ʔámət.

<sup>13</sup> ʔiʔ níl nsuʔčtát, “yəcúst ʔaʔ čí s... ʔaʔ čí s<sup>x</sup>wiʔám ʔaʔ k<sup>w</sup>i k<sup>w</sup>híc.”

<sup>14</sup> Oh, she groaned ʔiyáct.

<sup>15</sup> suʔxónəŋs, “ʔáwə cn.

<sup>16</sup> čə́nəŋ' cn.

<sup>17</sup> snəmás ti s... ti sq<sup>w</sup>áq<sup>w</sup>if.

<sup>18</sup> snəmás čí syaʔcícəm ʔəl ʔaʔčšicts x<sup>w</sup>wiʔám.”

<sup>19</sup> nsuʔxónəŋ, “ʔiʔ uʔ... ʔuʔyəcúsc k<sup>w</sup>i.

<sup>20</sup> ʔuʔnócùʔtx<sup>w</sup> čí nšxaʔsáʔnəŋ.”

<sup>21</sup> “ʔó, níl caʔ k<sup>w</sup>ə. ʔuʔstán ʔay'yaʔ s<sup>x</sup>wiʔám čí nšʔéʔ?”

<sup>22</sup> “ʔó, ʔáwənə... ʔáwənə k<sup>w</sup>i nəsxčít k<sup>w</sup>i s<sup>x</sup>wiʔám.”

<sup>23</sup> “ʔó, níl yaʔ k<sup>w</sup>ə k<sup>w</sup>híc sʔíʔaʔʔqł cícəx<sup>w</sup> nəsyəcúsc.”

<sup>24</sup> Five Mile Rock, she called it, Five Mile Rock.

<sup>1</sup> Then I left Mary Ann and I went home.

<sup>2</sup> And my husband was at home.

<sup>3</sup> He said, “Why don’t you go and see Mary Ann and ask her for a story?”

<sup>4</sup> So then I went one evening.

<sup>5</sup> Then I got to Mary Ann’s.

<sup>6</sup> She was eating with her husband there on their bed.

<sup>7</sup> So I asked if she was sick.

<sup>8</sup> She said that she is sick.

<sup>9</sup> I asked her, “Are you well enough to have a talk?”

<sup>10</sup> Then she said that she was well enough to talk.

<sup>11</sup> “Because you never see me.”

<sup>12</sup> Then I moved my chair and sat down.

<sup>13</sup> Then I asked her, “Tell a story from long ago.”

<sup>14</sup> Oh, she groaned.

<sup>15</sup> So she said, “I don’t.

<sup>16</sup> I’m a Shaker.

<sup>17</sup> Our speech is holy.

<sup>18</sup> A story is sacred while it changes itself.”

<sup>19</sup> I said, “But... tell me.

<sup>20</sup> You’ll be committing just one sin.”

<sup>21</sup> “Oh, it will be. What story did you want?”

<sup>22</sup> “Oh, I don’t... I don’t know which story.”

<sup>23</sup> “Oh, there was a child who was lost long ago that I’ll tell you about.”

<sup>24</sup> Five Mile Rock, she called it, Five Mile Rock.

<sup>25</sup> There were people who had a child that was still very small.

<sup>26</sup> Ten years old (ten dollars).

<sup>27</sup> She was still ten people, ten dollars, ten people (I don’t know what to call it) ten ye... oh.

- 25 ʔaʔyɔchtáyŋəx<sup>w</sup> čšćŋáʔnaʔ ʔaʔ cə twəwímánʔ  
ʔuʔ ʔúʔáʔ.
- 26 ʔupənáʔitx<sup>w</sup>.
- 27 twawʔəpənáy... ʔupənáʔitx<sup>w</sup>... ʔəpənáy (I  
don't know what to call it).
- 28 ʔəpən... ʔúpən sč... ʔó, ʔúpən sčiʔánəŋ.
- 29 twawʔúpən sčiʔánəŋ.
- 30 ʔiʔ níʔ suʔxəŋəŋs, “ncéʔt, hiyáʔ u ɣʔ cn ʔiʔáŋ  
ʔaʔ či čěʔəx?”
- 31 “ʔúx<sup>w</sup> či.
- 32 ʔáwə c cúcəŋʔ ʔiyá ʔaʔ cə.
- 33 ʔiʔ hiyáʔ ʔiʔáŋ ʔaʔ či čěʔəx.
- 34 ʔáwə c cúcəŋʔ.
- 35 ʔúx<sup>w</sup> ʔaʔ či sx<sup>w</sup>ʔiyás či sk<sup>w</sup>əníʔt.”
- 36 suʔštəŋs cə sʔiʔáʔʔiʔ ʔiʔ təs ʔaʔ cə... xʔpáyʔ.
- 37 k<sup>w</sup>ənəs cə čěʔəx.
- 38 ʔiʔ níʔ suʔmúk<sup>w</sup>ts ʔiʔ ʔéʔəŋ.
- 39 ʔiʔ níʔ suʔk<sup>w</sup>əŋəx<sup>w</sup>s cə sláni ʔiʔáŋ ʔaʔ či čěʔəx  
ʔáy ʔiyá ʔaʔ cə nəcúʔ sqəyáyŋx<sup>w</sup>.
- 40 suʔhiyás ʔiʔ təs cə sláni.
- 41 suʔxəŋəŋ, “ʔiʔáŋ u cx<sup>w</sup> ʔaʔ či čěʔəx,  
sʔiʔáʔʔiʔ?”
- 42 “ʔiʔáŋ cn k<sup>w</sup>ə ʔaʔ či čěʔəx.”
- 43 “ŋəŋ tiə ʔáʔa ʔaʔ tiə čəɣ sqiyáyŋx<sup>w</sup>.
- 44 ʔəŋʔá, ʔəŋʔátx<sup>w</sup> či nsmək<sup>w</sup>ət.
- 45 níʔ suʔhiyás cə sʔiʔáʔʔiʔ ʔiʔ ʔáy ʔiʔʔk<sup>w</sup>əts cə  
čěʔəx ʔiʔmúʔk<sup>w</sup>ts.
- 46 ʔiʔ tx<sup>w</sup>aʔyíyʔ ʔiʔ níʔ suʔčəyəss yaʔ.
- 47 ʔáwəŋə sɣčits či s... k<sup>w</sup>aʔ cəxíns.
- 48 cícəx<sup>w</sup>.
- 49 níʔ suʔč... xəŋəŋs cə sláni, “ʔəŋʔá, ʔəŋʔátx<sup>w</sup>,  
ʔəŋʔá, ʔəŋʔá túk<sup>w</sup>.”
- 50 suʔččšáyəqəŋs ʔaʔ cə slapúʔ.
- 51 čəŋ k<sup>w</sup>aʔčəʔ ʔaʔ cə ʔáyŋs cə slapúʔ.
- 52 ʔiʔ ʔáwəŋə sɣčits cə sʔiʔáʔʔiʔ či shəwíyŋs.
- 53 níʔ sk<sup>w</sup>tuʔəsʔáyəx<sup>w</sup>s ʔiʔ čəʔ... čəʔsáyisiʔ.
- 54 ʔəsnát č<sup>w</sup>sɣčŋíns ʔaʔ či sčtəŋs k<sup>w</sup>hiʔʔiyáʔts či  
súʔ.
- 55 suʔəməts ʔaʔ či ʔəsnát ʔiʔ čtəŋ.
- 56 čtəŋ hiyáʔ.
- 57 ʔiʔ níʔ ʔuʔ twəwʔiʔčəʔəŋʔ ʔiʔ níʔ suʔtəss ʔaʔ cə  
saʔsúʔ.
- 58 níʔ suʔcífəŋs ʔiʔ hiyáʔ štəŋ ʔiyá ʔaʔ tə ʔəsnát.
- 28 Ten... ten ye... Oh, ten years old.
- 29 She was still ten years old.
- 30 And then she said, “Daddy, could I go look  
for some pitch?”
- 31 “Go.
- 32 Don't be going inland there to that.
- 33 Go look for pitch.
- 34 Don't go inland.
- 35 Go to where we can see it.”
- 36 So the child walked and got to a... cedar.
- 37 She saw the pitch.
- 38 Then she put it in her mouth and was eating it.
- 39 And then she saw a woman looking for pitch,  
too, on another tree.
- 40 So she went and the woman got there.
- 41 She said, “Are you looking for pitch, child?”
- 42 “I'm looking for pitch.”
- 43 “There's lots here on this big tree.
- 44 Come, come claim it.”
- 45 Then the child went and again she took the  
pitch and was putting it in her mouth.
- 46 It had become far and then she looked back.
- 47 She didn't know what direction she came  
from.
- 48 She was lost.
- 49 Then the woman said, “Come, bring it, come,  
come, come home.”
- 50 So she followed Slapu.
- 51 They got home to Slapu's house.
- 52 The child did not know how to get back.
- 53 Then she was already grown and she got  
scared.
- 54 At night she thought she would crawl to look  
for a path.
- 55 So she got up at night and crawled.
- 56 She went crawling.
- 57 And then she was still in the process of  
crawling and she then came to a path.
- 58 Then she stood up and went walking there in  
the night.
- 59 And she got to the home of her parents and  
nobody was there.
- 60 They were different there.
- 61 Then she must have been come for by Slapu  
and brought back.

<sup>59</sup> ʔiʔ tés ʔaʔ tə ʔáʔiŋs ʔaʔ tə ʔiyaʔiŋs ʔiʔ ʔáwəŋə  
ʔiyá.

<sup>60</sup> kʷhnaʔyáč' ta ʔiyá.

<sup>61</sup> nít yəx<sup>w</sup> suʔənʔánsəŋs ʔaʔ cə slapúʔ ʔiʔ  
həwəŋístəŋ.

<sup>62</sup> So she's somewheres in Seattle, maybe, with  
a family.

<sup>62</sup> So she's somewheres in Seattle, maybe, with  
a family.

## 32 Getting Married

March 29, 1969

GettingMarried.mp3

When Louie John asked Martha to marry him, she was kind of afraid that they might not get along. Her father told her that she can't complain if they don't get along. But a year later Martha and Louie eloped and married secretly in Port Angeles. Three weeks later their witness for the wedding phoned and asked whoever answered how the newlyweds were doing. Then the community found out that they were married and had a celebration for them.

<sup>1</sup> k<sup>w</sup>i nəstwəwčəʔsláni? ʔi? čtátəŋ cŋ ʔa? k<sup>w</sup>i nəswoýqəʔ k<sup>w</sup>a?... k<sup>w</sup>a? maliyítí ʔi? ʔáwə cŋ c táyəcəŋ.  
<sup>2</sup> nsuʔhiyá? ʔúx<sup>w</sup> ʔa? k<sup>w</sup>i ncət ʔi? yəcúst ʔa? čí nəsmaliyítí ca? ʔi? Louie John.  
<sup>3</sup> suʔxəŋəŋs k<sup>w</sup>i nəcət ʔa? čí sq<sup>w</sup>əʔúʔiŋs čswəýqəʔ.  
<sup>4</sup> ʔi? ʔáwə c yaʔcícəmi ʔa? ti nšʔəłqiqiyúʔcəməł k<sup>w</sup>a? ʔáwəŋ c yaʔcúst ʔa? čí nšk<sup>w</sup>éʔwəntí? ʔi? tə nšwoýqəʔ.  
<sup>5</sup> níł nsu?... nuʔsáyší? cŋ čí nəs... čí nəs... čí nəsmaliyítí, ʔawhíł čí sk<sup>w</sup>éʔwəntíł qł.  
<sup>6</sup> ʔi? k<sup>w</sup>ínəcú? sčíʔánəŋ ʔi? hiyá? cŋ ʔi? łuʔísti.  
<sup>7</sup> łuʔísti st ʔi? k<sup>w</sup>ə nəswoýqəʔ ʔáʔPort Angeles ʔi? maliyítí.  
<sup>8</sup> ʔi? ʔəŋʔá st həwíyŋ ʔáy ʔúx<sup>w</sup> ʔa? tə scannery nəsx<sup>w</sup>ʔiyá tə nəsčáʔi.  
<sup>9</sup> ʔi? k<sup>w</sup>híx<sup>w</sup> ʔu? s... híx<sup>w</sup> ix<sup>w</sup> sánti ʔi? telephone cə witnessł ʔiyá.  
<sup>10</sup> ʔúx<sup>w</sup> ʔa? ʔaʔJamestown.  
<sup>11</sup> čtáŋ k<sup>w</sup>a? sx<sup>w</sup>aʔnéʔəŋəs čí sčəʔsxaʔxaʔxáʔwəs.  
<sup>12</sup> suʔčtátəŋs, “cán ʔay'čí xaʔxáʔwəs?”  
<sup>13</sup> “Louie John and Martha Charles.”  
<sup>14</sup> níł yəx<sup>w</sup> suʔq<sup>w</sup>... q<sup>w</sup>áyə... q<sup>w</sup>áyəq<sup>w</sup>ís.  
<sup>15</sup> ʔúx<sup>w</sup>ts ʔa? cə cannery sx<sup>w</sup>ʔiyáł t čáʔíł.  
<sup>16</sup> suʔqəməyus ʔi? táči cə q<sup>w</sup>úš... sx<sup>w</sup>čk<sup>w</sup>óyuʔ.  
<sup>17</sup> túx<sup>w</sup> cŋ k<sup>w</sup>a? ʔu? ʔiʔt... tə snát ʔi? čk<sup>w</sup>óyuʔ ʔa? k<sup>w</sup>i čí ʔəssáqł ʔi? ʔiyánəx<sup>w</sup> cŋ čí sk<sup>w</sup>əlalháyə cəstəŋ.  
<sup>18</sup> ʔi? ʔuʔhuʔhúʔi cŋ ʔəł ʔúx<sup>w</sup>nəsəŋ k<sup>w</sup>i nəswoýqəʔ ʔéʔtt ʔiyá ʔa? tə siláwtx<sup>w</sup>.  
<sup>19</sup> ʔi? ʔáwə k<sup>w</sup>a? ʔəməts.

<sup>1</sup> When I was still single and I was asked by my husband to marry, I didn't answer.  
<sup>2</sup> So I went to my father and told him I was going to marry Louie John.  
<sup>3</sup> So my father said it's joining (permanently) to have a husband.  
<sup>4</sup> And don't tell that you are having a bad time when you don't tell that you are fighting with your husband.  
<sup>5</sup> Then... I was kind of scared to... to... to get married, because we could fight.  
<sup>6</sup> And in a year I eloped.  
<sup>7</sup> My husband and I ran away to Port Angeles and got married.  
<sup>8</sup> And we came back again to the cannery where I was working.  
<sup>9</sup> And it was already three... three weeks and our witness there phoned.  
<sup>10</sup> She had gone to be at Jamestown.  
<sup>11</sup> She asked how are the newlyweds doing.  
<sup>12</sup> She was asked, “Who is newlywed?”  
<sup>13</sup> “Louie John and Martha Charles.”  
<sup>14</sup> They must have been gossiping.  
<sup>15</sup> They brought it to the cannery where we were working.  
<sup>16</sup> So Saturday the... shooting got there.  
<sup>17</sup> I was the middle of the night and they were shooting outside and I heard an oil drum being hit.  
<sup>18</sup> I went alone after my husband who was sleeping in the tent.  
<sup>19</sup> He wouldn't get up.  
<sup>20</sup> It must have been then he was told that if he didn't get up the bed would be taken and carried to my bedroom.

<sup>20</sup> níf ix<sup>w</sup> suʔxənʔátəŋs ʔaʔ čí shúʔs ʔáwə c  
ʔómət ʔiʔ ʔk<sup>w</sup>ótəŋ cə sx<sup>w</sup>ʔámət ʔiʔ ʔúx<sup>w</sup>təŋ ʔaʔ  
tə nəbedroom.

<sup>21</sup> ŋəsáyə swəyqəʔ tə sáʔət tə sx<sup>w</sup>ʔámət.

<sup>22</sup> níf suʔóməts k<sup>w</sup>i nəswəyqəʔ ʔicəŋ.

<sup>23</sup> suʔtácíis ʔiʔ nəx<sup>w</sup>tsónəŋ.

<sup>24</sup> suʔk<sup>w</sup>qət tə súl ʔiʔ ʔəłənistx<sup>w</sup> cn.

<sup>25</sup> q<sup>w</sup>... q<sup>w</sup>tx<sup>w</sup>óyŋəl ʔiyá.

<sup>26</sup> ʔəłsmánəš ti swəyqəʔ ʔiʔ candy ti sláni.

<sup>27</sup> xónəŋ naʔnífiyə, “ʔáwə č<sup>w</sup>i čí sléʔs čí  
smánəš ʔiʔ čí candy.

<sup>28</sup> sléʔs čí sq<sup>w</sup>əyéyəsš.”

<sup>29</sup> suʔxónəŋs k<sup>w</sup>i nswəyqəʔ, “ʔəsqiʔám<sup>w</sup> k<sup>w</sup>i čí  
nšq<sup>w</sup>əyéyəsš ʔáłaʔ ʔaʔ tiə ʔáʔiŋ.

<sup>30</sup> mán ʔuʔ ʔúłáʔ.”

<sup>31</sup> suʔxónəŋs tə nácuʔ ʔaʔ čí snuʔóyš q<sup>w</sup>əyéyəsš  
ʔiyá ʔaʔ čí creamery.

<sup>32</sup> suʔxónəŋs k<sup>w</sup>i nswəyqəʔ k<sup>w</sup>aʔ two weeks ʔiʔ  
čaʔq<sup>w</sup>əyéyəsš.

<sup>33</sup> ʔiʔ níf suʔtákwəyuʔs ʔaʔ čí sʔíłən ʔiʔ čí  
čaʔyáʔwi.

<sup>34</sup> níf suʔtwo weeks ʔiʔ níf suʔq<sup>w</sup>əyéyəsš.

<sup>35</sup> tx<sup>w</sup>əsmaliyítíł sq<sup>w</sup>əyéyəsš.

<sup>21</sup> It took four men to lift the bed.

<sup>22</sup> Then my husband got up and dressed.

<sup>23</sup> So he got there and was approached.

<sup>24</sup> He opened the door and I fed him...

<sup>25</sup> He made a rattling sound there.

<sup>26</sup> A man uses tobacco and a woman candy.

<sup>27</sup> They said, “They don’t want tobacco or  
candy.

<sup>28</sup> They want to dance.

<sup>29</sup> You can’t dance here in this house.

<sup>30</sup> It’s too small.”

<sup>31</sup> So one said it would be better to dance at the  
creamery.

<sup>32</sup> So my husband said to put off the dance for  
two weeks.

<sup>33</sup> And then they bought food and dishes.

<sup>34</sup> Then it was two weeks and then we danced.

<sup>35</sup> It became our wedding dance.

### 33 Brother Falls into Juice

March 31, 1969

BrotherFalls.mp3

Martha's little brother Herbert liked to sit in her lap. She was trying to eat and he kept jumping into her lap. She pushed him off and he fell into some clam juice. Years later Herbert came back from the war, saw Martha, and picked her up telling her he was going to dunk her like she dunked him.

<sup>1</sup> ლაღღაღაღა? ზა? კვი ნასაღჭუვილ Herbert.

<sup>2</sup> ზი? კვადყატს თა ზადანაღს ზილენი სკატინინი.

<sup>3</sup> ნილ სუღჭაღს კვი ნკატ. ზი? ზამათ თა ნას... თა ნასღაღყავა? ზი? ცა ტანს ზი? ზილენ.

<sup>4</sup> ზი? ყავაღტ ყა? ცნ ცა...

<sup>5</sup> I don't know whether it was a pudding or a cake I was dressing.

<sup>6</sup> ყავაღტ ცნ ცა სღილენ.

<sup>7</sup> Is it going? Is it? Oh, I didn't know. Then I was just blabbering.

<sup>8</sup> კვი სთვავღაღღაღაღაღს კვა ნასაღჭუვილ ზი? ზღენისტვ ცნ ზა? ნკატ ზი? ცა ნსღუკღ.

<sup>9</sup> ზიყა ზა? თა სღაღყეღღღღ კვღასე სღენუკღ.

<sup>10</sup> ზილენ ნენიღაღ.

<sup>11</sup> ნსუღჰიყა? ყაღტ თა ლაყას ზუღვტვ თა სღუღვღაღყეღღ.

<sup>12</sup> ნილ სუღჰუტს თა ნკატ კვა? ჰუყას ზა? ცა s... სღღყაღუ? ზღ? ზეღენი.

<sup>13</sup> ნილ სუ?... ნილ სუღჰუტს თა ნსღაღჰტეღტ ცა ლაყას ზა? ცა სღუღვღაღყეღღ.

<sup>14</sup> ზი? ნსუღჰიყა? ზამათ ზი? ზილენ.

<sup>15</sup> ნილ სუღენღას თა ნასაღჭუვილ Herbert.

<sup>16</sup> ნილ იღ სღუს სღიღანეღ.

<sup>17</sup> ზი? ზამათ ზიყა ზა? თა ნა... თა ნასღიყავღ.

<sup>18</sup> ზი? ჭუღეტ ცნ.

<sup>19</sup> ნილ თი სუღსტღს ზიყა ზა? ცა სღენუკღ ზი? ზამათ.

<sup>20</sup> ციღე ზი? ზამათ ზუღვ ზა? თა ნსღიყავღ.

<sup>21</sup> ნილ ნსღაღუღციღეღ.

<sup>22</sup> ზიღკღანეღეტ სღიღ ზი? ჭღყავღ ზიღა? ზა? ცა სღვაღკღენუსენ, ციღ სღვაღკღენუსენ.

<sup>23</sup> ჰიყიღტ ჭ' იღვ ზა? Herbert.

<sup>24</sup> ზი? ჭიღენუღეღ.

<sup>25</sup> ზი? ხღიტეღ ჭღყავღ.

<sup>26</sup> ზეღენი ცნ ზი? ზენღა ზი? ზამათ ზა? თა ნასღიყავღ.

<sup>1</sup> My younger brother Herbert was small.

<sup>2</sup> He spilled his clams we were eating for our dinner.

<sup>3</sup> Then my father came home. And they sat, my... my siblings with their mother and ate.

<sup>4</sup> I was preparing a...

<sup>5</sup> I don't know whether it was a pudding or a cake I was dressing.

<sup>6</sup> I was getting the food ready.

<sup>7</sup> Is it going? [the tape recorder] Is it? Oh, I didn't know. Then I was just blabbering.

<sup>8</sup> When my brother was still small, I fed my father and the ones I was taking care of.

<sup>9</sup> The children were there on the floorboards.

<sup>10</sup> They ate.

<sup>11</sup> So I went to prepare the rice taking our boiling pot.

<sup>12</sup> Then my father ate it when he finished the clams he was eating.

<sup>13</sup> Then... So then my fixing the rice in the boiling pot was finished.

<sup>14</sup> And so I went and sat and ate.

<sup>15</sup> Then my younger brother Herbert came.

<sup>16</sup> He must have been four years old.

<sup>17</sup> And he sat there on my... my knee.

<sup>18</sup> And I pushed him.

<sup>19</sup> Then he dropped to the floor and sat.

<sup>20</sup> He stood up and sat on my knee.

<sup>21</sup> Then I just stood up.

<sup>22</sup> And ran outside and came in through the window, high window.

<sup>23</sup> Herbert must have stopped fussing.

<sup>24</sup> And he finally came in.

<sup>25</sup> And he jumped in.

<sup>26</sup> I was eating and he came and sat on my knee.

<sup>27</sup> He sat on my knee and leaned on me.

<sup>28</sup> I was eating.

<sup>29</sup> Suddenly I pushed him.

27 húy ʔuʔ sʔəmət ʔaʔ tə nəsqīyákʷəŋ ʔiʔ  
ʔəscánč ʔaʔ ʔác.  
28 ʔiʔéʔlənʔ cn.  
29 twawʔáxəŋ kʷaʔ ʔiʔ čúŋət cn.  
30 ʔiʔ kʷənts ʔiʔ... kʷaʔ sʔxʷaʔnǐŋs yaʔ čtə  
ʔiʔəmət ʔiyá ʔaʔ cə s... qʷúʔ ʔəʔ... sqǰóyuʔ.  
31 ʔxʷúŋ yaʔ ʔiʔ həwástəŋ ʔaʔ kʷi tans kʷaʔ  
ʔáw...  
32 ʔənʔátəŋ kʷaʔ ʔáwəs c ʔxʷuʔúŋ.  
33 hiyáʔ cə nəsqúkwǐ ʔiʔ ʔkʷəts cə ʔaʔáwkʷs.  
34 ʔiʔ ʔənʔá ʔiʔ ʔkʷəts cə qʷúʔ.  
35 suʔmətəqʷts tə shirt.  
36 ʔuʔluʔcǎʔts tə ŋənaʔs.  
37 ʔiʔ mətəqʷts ʔaʔ tə qʷúʔ ʔiʔ skʷúct.  
38 suʔtəyəmts cə ʔáçəŋ ʔaʔáwkʷs.  
39 nǐʔ nsuʔhiyáʔ ʔúxʷ ʔaʔ tə table.  
40 ʔiʔ ʔilən ʔaʔ cə láyəs.  
41 nǐʔ suʔhúys tə stšéʔqʷtəŋs ʔaʔ kʷsə  
nəsxʷʔúkwǐ, tə ŋáʔnaʔs.  
42 ʔiʔ ʔənʔá ʔiʔ ʔəmət ʔiʔ ʔilən.  
43 nǐʔ kʷaʔčəʔ nsuʔʔəxəŋəŋ, “ʔúyʔ qǐ yaʔ ʔəc xʷtəq  
nəwʔ ʔaʔ cə... nəwʔ ʔaʔ tə sqʷúʔs ʔaʔ tə sqǰóyu,  
ʔiʔ ʔáŋ q yaʔ cn ʔuʔ súʔskʷ.  
44 ʔóyʔ čǐ nʔaʔáwkʷ.  
45 ʔóyʔ čǐ nəsiʔátən.”  
46 He had a haircomb.  
47 He wouldn't look at me.  
48 That's all I guess.  
49 hiyáʔ kʷaʔčəʔ show ʔiʔ kʷə nəsq... kʷə  
nəsaʔčúyǐ ʔiʔ kʷənt tə kʷínti.  
50 kʷéʔwəntis ʔiʔ ti Japs tiə... tiə sčtəŋxʷənl.  
51 kʷéʔwənti kʷaʔ.  
52 ʔáwəŋə nəsqčǐt kʷaʔ... kʷaʔ hícs t kʷéʔwəntis  
ʔiʔ čǎŋ.  
53 nǐʔ ixʷ suʔkʷónəxʷs tə nəsqáxəʔ ʔiyá ʔaʔ kʷi  
tans yaʔ.  
54 nǐʔ suʔʔəxəŋʔáxʷs cə slánis, “hiyáʔ caʔn.  
55 hiyáʔ caʔn qəx... hiyáʔ caʔn kʷənt kʷsə  
kʷlčəq, kʷlčəq nəsqúqʷaʔ.”  
56 twəwʔəscəyǰxʷ cn ʔaʔ kʷsi ʔáʔiŋs kʷi nəsq...  
kʷi náətəŋ saʔčúyǐ.  
57 Hello, Mom. Hello, old sister. We answered.  
58 nǐʔ suʔənʔás ʔiʔ ʔkʷətsəŋ cn sáʔətəŋ.

30 He looked at him and... how he was he was  
sitting in the clam juice.  
31 He cried and he was turned away by his  
mother to not...  
32 He was told not to cry.  
33 My babysittee went and he took his things.  
34 And he came and he took the water.  
35 So he immersed the shirt.  
36 She took the clothes off her child.  
37 She put him in the water and he bathed  
himself.  
38 So he put on his dried little clothes.  
39 Then he went over to the table.  
40 And he ate the rice.  
41 Then she finished combing my babysittee, her  
child.  
42 And he came and he sat and he ate.  
43 So then I said, “If I had fallen into... into the  
clam juice, I'd be taking a bath, too.  
44 My clothes are good.  
45 My hair is neat.”  
46 He had a hair comb.  
47 He wouldn't look at me.  
48 That's all I guess.  
49 Went to a show with my... my brother and  
saw the fight.  
50 They were fighting with the Japs, this... our  
country.  
51 They were fighting.  
52 I don't know... how long they were fighting  
and they came home.  
53 He must have seen my dog there at his  
mother's.  
54 Then he told his wife, “I'm going to go.  
55 I'm going to go... I'm going to go see the old,  
my old sister.”  
56 I was still in his house, my... the one that was  
called younger brother.  
57 Hello, Mom. Hello, old sister. We answered.  
58 Then he came and he took and lifted me.  
59 So he said, “I'm going to dunk you.  
60 I'm going to put you in the water there at the  
bench.  
61 I'm going to dunk you.”  
62 “No.

59 suʔxónəŋs, “qséc caʔn.  
 60 qséc caʔn ʔaʔ cə q<sup>w</sup>úʔ ʔiyá ʔaʔ cə bench.  
 61 qséc caʔn.”  
 62 “ʔáwə.  
 63 ʔáwənə nəʔaʔáwk<sup>w</sup> nsuʔaʔčšik<sup>w</sup>ótəŋ k<sup>w</sup>aʔ  
 cəmicəmiúʔəŋs qɬ.  
 64 ʔáwə c qásɬ.”  
 65 “ʔuʔawq́séc caʔn ʔiʔ qsétəŋ ʔiʔ when I was a  
 little guy.”  
 66 I was mán ʔuʔ... mán cn ʔuʔ sáyisiʔ k<sup>w</sup>aʔ  
 cəmicəmiúʔəŋəŋ ʔawč́əq yaʔ cn ʔiʔ ʔúʔáʔ k<sup>w</sup>si  
 nəʔúʔk<sup>w</sup>ɬ.  
 67 níʔ suʔ...  
 68 That’s all. Oh, my stepmother.  
 69 k<sup>w</sup>aʔ túk<sup>w</sup>x<sup>w</sup> k<sup>w</sup>ɬi ʔúʔáʔ či nʔaʔáwk<sup>w</sup>.  
 70 mán ʔuʔ ʔúʔáʔ tiə nʔaʔáwk<sup>w</sup>.  
 71 ʔiʔ č́əq cx<sup>w</sup> slániʔ he said ʔiʔsétəŋ.  
 72 ʔúʔáʔ či nəʔaʔáwk<sup>w</sup>.  
 73 All my things’ll be small and I’m big. She’s  
 too since she’s.... She got a kick out of the way  
 I’d look in her clothes.

63 I have no things to change into if I would get  
 all wet.  
 64 Don’t put me in the water.”  
 65 “I’m going to put you in the water because I  
 was put in the water when I was a little guy.”  
 66 I was very... I was very afraid of getting all  
 wet because I was big and the one I was taking  
 care of was small.  
 67 Then...  
 68 That’s all. Oh, my stepmother.  
 69 When you go home your clothes are small.  
 70 Your clothes are very small.  
 71 And you are a big woman he said walking.  
 72 My things are little.  
 73 All my things’ll be small and I’m big. She’s  
 too since she’s.... She got a kick out of the way  
 I’d look in her clothes.

### 34 Klickitat Raid

March 31, 1969

KlickitatRaid.mp3

There are many stories of raids from northern tribes, but the Klickitat people live far to the south of Klallam territory down by the Columbia River. It seems unlikely that they would be raiding Klallam territory. It could be that Martha got the name of the tribe wrong. She clearly gets Sooke and Deep Creek mixed up.

Another puzzling thing about this narrative is the ending, sentence 17. Bea, Adeline, and I listened to this many times. This is certainly what she is saying, but what is she talking about? She laughs as she says it. In the old days there were people who specialized in running, who knew all the paths, and spread news and invitations to neighboring villages. Bea and Adeline suggest that maybe it's about the rumor spreaders becoming hairdressers.

<sup>1</sup> ʔáa.

<sup>2</sup> táxənəŋ ix<sup>w</sup> čí sʔiʔənʔáʔə čí ləqítat q<sup>w</sup>čútəŋ čí nəx<sup>w</sup>słáyəm.

<sup>3</sup> ʔiʔ níʔ suʔ... ʔúŋ... suʔhəwístəŋs cə k<sup>w</sup>ənkwánəŋət ʔiʔ k<sup>w</sup>ánəŋət ʔúx<sup>w</sup> ʔaʔ tə nəx<sup>w</sup>słáyəm.

<sup>4</sup> níʔ suʔtəss ʔiʔ yəcəm, “ʔənʔánəsəŋ č<sup>w</sup>cx<sup>w</sup> hay ʔaʔ čí ləqítat x<sup>w</sup>čátəŋ.”

<sup>5</sup> suʔʔk<sup>w</sup>ətəŋs cə nəcúʔ k<sup>w</sup>ánəŋət.

<sup>6</sup> suʔúx<sup>w</sup> ʔaʔ cə n... sx<sup>w</sup>ʔiyás cə nəx<sup>w</sup>słáyəm ʔiʔ həwíyŋ č<sup>w</sup>cə ʔiʔčáʔyə.

<sup>7</sup> ʔiʔ hiyáʔ ʔáʔ... ʔiʔ həwíyŋ ʔáʔsúk. Where is that? Deep Creek.

<sup>8</sup> ʔáčl I don't know what creek is.

<sup>9</sup> həwíyŋ cə ʔiʔčáʔyə k<sup>w</sup>ánəŋət.

<sup>10</sup> ʔiʔ níʔ suʔk<sup>w</sup>ánəŋəts cə nəcúʔ ʔúx<sup>w</sup> ʔaʔ cə nəcúʔ sx<sup>w</sup>ʔiyás cə nəx<sup>w</sup>słáyəm.

<sup>11</sup> suʔyəcəms “ʔənʔánəsəŋ č<sup>w</sup>cx<sup>w</sup> ʔaʔ čí ləqítat x<sup>w</sup>čátəŋ.”

<sup>12</sup> suʔhəwíyŋs cə k<sup>w</sup>aʔnéʔəŋət yaʔ ʔiʔ ʔúx<sup>w</sup> huʔístəŋ tə nəcúʔ k<sup>w</sup>ənkwánəŋət ʔənʔá ʔúx<sup>w</sup> ʔaʔ... ʔúx<sup>w</sup> ʔaʔnəx<sup>w</sup>qíyt.

<sup>13</sup> ʔiʔ hiyáʔ ʔúx<sup>w</sup> ʔaʔhácqs.

<sup>14</sup> níʔ suʔk<sup>w</sup>áys tə čšaʔnəx<sup>w</sup>qíyt.

<sup>15</sup> ʔúx<sup>w</sup> ʔaʔ tə tóyit.

<sup>16</sup> tóyit t sk<sup>w</sup>ánəŋəts ʔiyá ʔaʔ tə... ʔiyá ʔaʔ tə k<sup>w</sup>əy scətəŋx<sup>w</sup>ən.

<sup>17</sup> níʔ ix<sup>w</sup> k<sup>w</sup>aʔčəʔ sx<sup>w</sup>ʔiyás ʔiʔ lúyəsts cə néʔ sx<sup>w</sup>q<sup>w</sup>əyáyšs ʔiʔ scéʔičs k<sup>w</sup>siə yáyaʔt ti siʔátəns ti pástən. That's all.

<sup>1</sup> Yes.

<sup>2</sup> They must have heard that the Klickitats were coming to kill the Klallams.

<sup>3</sup> And so... They brought forward the runner and he ran to the Klallams.

<sup>4</sup> Then he got there and reported, “The Klickitats are coming to kill you.”

<sup>5</sup> So another one who ran was taken.

<sup>6</sup> So he went to my... to where the Klallams were and returned ahead of them.

<sup>7</sup> And he went to... and he returned to Sooke. Where is that? Deep Creek.

<sup>8</sup> Deep I don't know what creek is.

<sup>9</sup> The first one who ran came back.

<sup>10</sup> Then another one ran to where there were other Klallams.

<sup>11</sup> He reported, “The Klickitat are coming to slaughter you.”

<sup>12</sup> So one that was running returned and another runner was brought forward coming over to... to Little Boston.

<sup>13</sup> He went to Point No Point.

<sup>14</sup> Then those from Little Boston hid.

<sup>15</sup> They went upstream.

<sup>16</sup> The runner went upstream there at... in the brushy land.

<sup>17</sup> That's where they must have been and they left some scattered behind with [unknown word /sčéʔičs/] the lady that fixes the hair of the white people. That's all.

## 35 Money is Stolen

March 31, 1969

MoneyStolen.mp3

Martha's grandfather and grandmother both had good jobs and were able to save up some money, which they kept in a box. A visitor from Lekwungen took the box, and hid it. Martha's father caught him and threatened to kill him if he didn't tell him where the money was. The thief had taken out half of the money because the gold coins were too heavy. He returned the box with half the money, but the other hidden half had been found by someone else.

<sup>1</sup> twəwšwé?wəs k<sup>w</sup>i snawúsəm ?i? malyíts k<sup>w</sup>si nəsiya? ya?.

<sup>2</sup> ?i? ?u?k<sup>w</sup>əntúy t scá?is.

<sup>3</sup> čá?i k<sup>w</sup>i nəsiya? cooking ?iyá ?a? cə... cə...

<sup>4</sup> čá?i ?a? ti šəpláš ?i? cčà?k<sup>w</sup>é?əŋəl tšə nəsé?ya? ?iyá? ?a? cə pa?yástən.

<sup>5</sup> ?i? ?u?xəni? ?u? čtálə na?né?hiya?.

<sup>6</sup> níl ix<sup>w</sup> su?łk<sup>w</sup>ətəŋs ?a? k<sup>w</sup>sə nəsiya? tšə łúyəqs.

<sup>7</sup> ?i?tənəts cə ncx<sup>w</sup>k<sup>w</sup>sáyətx<sup>w</sup> ?a?łá?łəčl ?a? cə łúyəqs.

<sup>8</sup> níl su?úx<sup>w</sup>tx<sup>w</sup>s tə síl ?i? łáy tənəts cəwinił ncx<sup>w</sup>k<sup>w</sup>sáytx<sup>w</sup>.

<sup>9</sup> níl su?yəcš.

<sup>10</sup> ?i? łáy ?úx<sup>w</sup>ts cə síl.

<sup>11</sup> su?łáys ?úx<sup>w</sup>ts cə ncx<sup>w</sup>k<sup>w</sup>sáytx<sup>w</sup> ?ən?ncəq<sup>w</sup>.

<sup>12</sup> su?x<sup>w</sup>yəcčəts cə łúyəqs ?a? tə síl ?i? čá?i.

<sup>13</sup> ?áwə k<sup>w</sup>a? laklits tə súl ?əl hiyá?əs čá?i.

<sup>14</sup> ?i? łáy ?u? čá?i tə nəsiya?.

<sup>15</sup> k<sup>w</sup>ənsiŋən ?iyá ?a? cə... čá?i ?iyá ?a? tə ləpláš.

<sup>16</sup> níl yəx<sup>w</sup> su?úx<sup>w</sup>nəsəŋs ?a? cə čša?yək<sup>w</sup>əŋən swáyqə? ?a? tšə sx<sup>w</sup>?iyás k<sup>w</sup>si nəsiya? ?ála?.

<sup>17</sup> níl č's?i?qəməts ?i? k<sup>w</sup>ənəs cə tálə.

<sup>18</sup> su?səsqásts cə síl ?i? łk<sup>w</sup>əts cə łúyəqs čtálə.

<sup>19</sup> su?hiyá?is ?i? təs ix<sup>w</sup> ?a?nəx<sup>w</sup>qiyt.

<sup>20</sup> ?i? sqásts cə ?ələčəx ?a? cə tálə.

<sup>21</sup> níl su?hiyá?is ix<sup>w</sup> ?i?úx<sup>w</sup> ?a? cə čáy ?a? tə lqits ?a? cə sqi?qa?yá?yəŋəx<sup>w</sup>.

<sup>22</sup> x<sup>w</sup>u?úŋ č' k<sup>w</sup>si nəsiya?.

<sup>23</sup> ya?cícəmi? ?a? či sqa?nitəŋs ?a? k<sup>w</sup>li táləs ya?.

<sup>24</sup> su?čəŋs tə nəsiya? ?i? xəŋəŋ, " ?áw k<sup>w</sup>ə c ya?cícəmi.

<sup>25</sup> ?áw c ya?cúst či ?u?cán.

<sup>26</sup> hiyá? ca?n łi?áŋ."

<sup>1</sup> Chief Charlie was still a young man when he married my grandmother.

<sup>2</sup> They were working together.

<sup>3</sup> My grandfather worked cooking there at the... the...

<sup>4</sup> He was working at a lumbermill and my grandmother worked washing clothes at the white peoples.

<sup>5</sup> And both of them had money.

<sup>6</sup> Then I guess my grandmother took a box.

<sup>7</sup> She lined up twenty dollars in the bottom of the box.

<sup>8</sup> Then she brought some cloth there and again lined up twenty dollars.

<sup>9</sup> Then it was full.

<sup>10</sup> Again she brought the cloth.

<sup>11</sup> So again she brought the twenty gold dollars.

<sup>12</sup> So they filled the box with cloth and went to work.

<sup>13</sup> They never locked the door when they went to work.

<sup>14</sup> And my grandfather was working also.

<sup>15</sup> They ate breakfast there working at the lumbermill.

<sup>16</sup> It must have been the Lekwungen man who was where my grandmother was here.

<sup>17</sup> Then, apparently, he broke it off and saw the money.

<sup>18</sup> He started to take out the cloth and he took the box that had the money.

<sup>19</sup> So he went and got to Port Gamble.

<sup>20</sup> And he took out half the money.

<sup>21</sup> Then he must have gone over to work on the clothes for the logging.

<sup>22</sup> My grandmother must have been crying.

<sup>23</sup> She told the news of being robbed of her money.

27 ní suʔštóns kʷi nəsíyaʔ.  
 28 hiyáʔ tákʷi.  
 29 ʔuʔštón ʔiyá ʔaʔ tə nəxʷqíyt.  
 30 suʔhəwíyŋs ʔiʔ ʔúʔuxʷ ʔaʔ cə sɣʷʔiyás t  
 scáʔis ʔiʔštón.  
 31 suʔcīŋis ʔaʔ tə tóyət ʔiʔ ʔəmət xʷáŋaʔlən.  
 32 ní čʷsuʔkʷənəxʷs cənɫ snaʔáʔwəlč  
 nuʔméʔxʷəŋ.  
 33 nuʔ... nuʔnéʔ ʔuʔ ʔiʔuʔsəʔxt.  
 34 ʔuʔkʷəníts ʔiʔ ní čʷsuʔčəyəpct.  
 35 ʔáy kʷənúts tə súɫ.  
 36 ní suʔúxʷs kʷə nəsíyaʔ ʔaʔ tə scətŋxʷən  
 ʔiʔčtəŋ.  
 37 hiyáʔ čtəŋ ʔiʔ təs ʔaʔ tə súɫ.  
 38 ʔiʔ hiyáʔ tákʷi ʔaʔ tə súɫ.  
 39 ʔiʔčtəŋ ʔiʔ ʔúxʷ ʔaʔ cə... cə sqiʔəyáŋəxʷ  
 méʔxʷəŋ.  
 40 suʔtəss ʔiʔ kʷčəŋəts cə swáyqəʔ.  
 41 ʔiʔ sáyʔiʔ ʔaʔ cə kʷčəŋəts.  
 42 náts ʔaʔ cə ʔəčtáyŋxʷ snás.  
 43 ní suʔ... [tape change] sáyʔiʔ ʔaʔ kʷi snátəŋs  
 cə sná.  
 45 Okay now?  
 46 sáyʔiʔ tə yəkʷəŋən.  
 47 suʔxənʔátəŋs ʔaʔ kʷi nəsíyaʔ, “ʔəxín kʷlə kʷsi  
 ntálə yaʔʔ?  
 48 ʔkʷət cxʷ.”  
 49 “ʔáwəŋə n... ʔáwə cŋ c ʔkʷət cə tálə.”  
 50 “ʔəxín kʷaʔ kʷə ntáləʔ  
 51 húʔ caʔ cxʷ ʔáw c ʔənhəwəŋístxʷ ʔiʔ qʷúčc  
 caʔn.”  
 52 ní čʷsuʔsáyʔiʔs tə yəkʷəŋən.  
 53 suʔxənəŋs, “ʔáwə cŋ c ʔkʷət cə ntálə.”  
 54 “ʔkʷət ixʷ cxʷ.”  
 55 suʔúxʷnəsəŋs ʔaʔ kʷə nəsíyaʔ.  
 56 “ʔiyá kʷi!  
 57 ʔiyá kʷi!  
 58 ʔčáʔwəl ʔaʔ cə s... kʷəy. ʔčáʔwəl ʔaʔ cə  
 kʷəy.”  
 59 “ʔúxʷ kʷi ʔúxʷnəs ʔiʔ ʔkʷət.”  
 60 suʔhiyáʔs tə yəkʷəŋən ʔiʔ scəts tə ʔúyəqə  
 sɣʷʔəsnáwəts cə tálə.

24 So my grandfather got home and said, “Don’t  
 tell about it.  
 25 Don’t tell anyone.  
 26 I’m going to go looking for it.”  
 27 Then my grandfather walked.  
 28 He went across.  
 29 He walked to Port Gamble.  
 30 So he came back and went walking over to  
 where they were working.  
 31 So he got near the upstream area and sat down  
 to rest.  
 32 Then he saw something in the bushes kind of  
 shaking.  
 33 There was something moving it.  
 34 He watched it and then he turned around.  
 35 Again he watched the road.  
 36 Then my grandfather crawled over to the land.  
 37 He went crawling and got to the road.  
 38 He went across the road.  
 39 He was crawling and went to the... the trees  
 that were shaking.  
 40 So he got there and hollered at the man.  
 41 And he was scared when he hollered at him.  
 42 He called him by his Indian name.  
 43 Then... [tape change] He was scared when his  
 name was called.  
 45 Okay now?  
 46 The Lekwungen was scared.  
 47 So he was told by my grandfather, “Where is  
 my money?  
 48 You took it.”  
 49 “I don’t have... I didn’t take the money.”  
 50 “Where is my money?  
 51 If you don’t return it, I’ll kill you.”  
 52 Then the Lekwungen was scared.  
 53 He said, “I didn’t take your money.”  
 54 “You must have taken it.”  
 55 So my grandfather went at him.  
 56 “It’s there!  
 57 It’s there!  
 58 It’s under the... bushes. It’s under the  
 bushes.”  
 59 “Go, go to it and get it.”  
 60 So the Lekwungen went and he pulled the box  
 that had the money in it.

61 suʔl̥kʷətəŋs ʔaʔ kʷi nəsiyaʔ cə l̥yʷəqs ʔiʔ  
hiyáʔ štəŋ txʷaʔl̥xʷ ʔaʔnəxʷq̥iyt.  
62 níl čʼ suʔyəxʷáss cə néʔ ʔə... néʔ ʔəsl̥yən̥l̥əŋ  
ʔaʔ tə sxxinaʔs cə yəkʷəŋən.  
63 suʔq̥iq̥ókʷs kʷi nəsiyaʔ ʔiʔ ʔómət xʷəŋaʔl̥əŋ.  
64 suʔl̥kʷət̥s cə l̥yʷəqs ʔiʔ kʷq̥əts.  
65 ʔiʔ ʔáwə c ʔuʔx̥ónʼ cə tálə ʔiyá.  
66 suʔhəwíyŋs ʔiʔ ʔúxʷnəs cə yəkʷəŋən ʔiʔ čtáts,  
“ʔáwə c ʔuʔx̥ónə ʔuʔ ʔiyá kʷsə tálə.  
67 l̥kʷət̥ ixʷ cxʷ kʷsi néʔ tálə.  
68 húʔ caʔ cxʷ ʔuʔáwə c ʔúŋəsc ʔiʔ q̥ʷúcc caʔn  
ʔuʔálaʔ ʔaʔ tiə kʷəy.  
69 suʔx̥ónəŋs kʷə yəkʷəŋən, “ʔúŋəsc caʔn.  
70 ʔiyá kʷə.  
71 kʷáyəs cn.  
72 mánʼ yaʔ ʔuʔ síq̥i.  
73 nsuʔkʷáyəs.”  
74 níl čʼ suʔččšáyəqəŋs cə yəkʷəŋən ʔaʔ kʷi  
nəsiyáʔ.  
75 hiyáʔ ʔúxʷ ʔaʔ tə sxʷʔiyás tə l̥yʷəqs.  
76 ʔiʔ hiyáʔ naʔnífiyaʔ l̥iyáʔts cə tálə.  
77 ʔiʔ suʔtáss ʔaʔ cə sxʷʔiyás tə skʷáyəss ʔiʔ  
ʔáwəŋə čʼ.  
78 níl čʼ suʔx̥čjíns kʷə nəsiyaʔ ʔaʔ či shúʔs čʼ čtə  
l̥... l̥... l̥kʷətəŋ ʔaʔ cə ʔuʔl̥iʔáʔəŋʼ.  
79 túkʷ kʷaʔčəʔ nəniʔəyə ʔuʔsiyaʔ yaʔ.  
80 ʔuʔaʔáʔmət cə tálə.  
81 ʔəłčəx ʔaʔ cə tálə sqánʼ.  
82 That’s all I guess.

61 So my grandfather took the box and walked  
toward Port Gamble.  
62 Then he untied what remained what remained  
unattached on the feet of the Lekwungen.  
63 So my grandfather got tired and he sat down  
to rest.  
64 He took the box and he opened it.  
65 And not all the money was there.  
66 He returned and went to the Lekwungen and  
he asked him, “The money is not all there.  
67 You must have taken some money.  
68 If you don’t give it to me, I’ll kill you here in  
the bushes.”  
69 The Lekwungen said, “I’ll give it to you.  
70 It’s there.  
71 I hid it.  
72 It was too heavy.  
73 So I hid it.”  
74 Then, apparently, the Lekwungen followed  
my grandfather.  
75 They went to where the box was.  
76 They went looking for the money.  
77 They got to where he hid it but there was  
nothing.  
78 Then my grandfather knew that it must have  
been taken by someone looking for it.  
79 So he went home, my grandfather.  
80 The money was at home.  
81 Half the money was stolen.  
82 That’s all, I guess.

## 36 Jump Seven Canoes

April 1, 1969

JumpSevenCanoes.mp3

ḡíməs was known as Laughing Mary in English. She was the mother of lakístəm, Joe Anderson. Both of them were athletic. In this story, ḡíməs bet she could jump across seven canoes that were lined up on the beach at Clallam Bay, and she did it. Later, at Little Boston, a group of young men were talking about it and asked her son, lakístəm if he could do it. Martha’s father proposed a different feat—jump out of a barrel. lakístəm took the challenge, disappeared into a large barrel and jumped far out of it.

Bea and Adeline remembered lakístəm well. He was a Shaker preacher and was funny. His wife ḡáliḡaḡ, Josie, made him a sweater that was too small. He wore it while preaching and called it his ‘hug-me-tight’ sweater. Once while preaching, he forgot his wife’s name. He said to himself, “stáj ċi snás, stáj ċi snás” (what’s her name, what’s her name) and had the whole congregation laughing.

<sup>1</sup> ḡhḡé? ċ’ cə ḡaḡyœctáḡḡx<sup>w</sup> ḡaḡ cə ḡiyá ḡaḡClallam Bay.

<sup>2</sup> ḡiḡ níl ċ’ suḡtáns cə ḡuḡútḡs.

<sup>3</sup> ḡiḡċáḡi ḡuḡútḡs.

<sup>4</sup> x<sup>w</sup>k<sup>w</sup>ótəḡ ḡiyá ḡaḡ cə ḡiyəqsən.

<sup>5</sup> húy ḡuḡ ḡiyá ḡaḡ cə ḡáḡiḡs sx<sup>w</sup>ḡiḡúḡuḡs.

<sup>6</sup> ċáḡ táci cə nécúḡ ḡuḡútḡs.

<sup>7</sup> ḡiḡ ḡáy ḡuḡ x<sup>w</sup>k<sup>w</sup>ótəḡ ḡuḡiyá ḡaḡ cə nécúḡ ḡuḡútḡs.

<sup>8</sup> ḡiḡtántəḡ ċ’.

<sup>9</sup> tən’təntəḡ ti ḡəyaḡúḡtḡs.

<sup>10</sup> ḡiḡ... ḡiḡ ḡuḡtás ḡaḡ cə ḡiyəqsən.

<sup>11</sup> níl ċ’ suḡttáḡəns ḡiḡ ḡəssáqł tə ḡaḡyœctáḡḡx<sup>w</sup>.

<sup>12</sup> ḡiḡ suḡəssəq ḡaḡ ḡíməs.

<sup>13</sup> níl ċ’ suḡḡəónəḡ ḡaḡ ḡíməs, “x<sup>w</sup>ítəḡ qł cn ḡúḡ<sup>w</sup>.”

<sup>14</sup> x<sup>w</sup>ti... x<sup>w</sup>ítəḡ qł cn ḡiḡ tás ḡaḡ tə cǔḡk<sup>w</sup>s ḡuḡútḡs.

<sup>15</sup> suḡsəqs tə ḡənaḡs.

<sup>16</sup> “húy ċi, ntán, x<sup>w</sup>ítəḡ!”

<sup>17</sup> níl ċ’ k<sup>w</sup>łaḡ suḡċéḡiḡ ḡaḡ ḡíməs ḡúḡ<sup>w</sup> ḡaḡ tə ḡuḡútḡs.

<sup>18</sup> ḡiḡ x<sup>w</sup>ítəḡ ḡiḡ tás ḡaḡ tə cǔḡk<sup>w</sup>s.

<sup>19</sup> cǔḡk<sup>w</sup>s ḡuḡútḡs.

<sup>20</sup> suḡċəłəyuḡs.

<sup>21</sup> k<sup>w</sup>łic k<sup>w</sup>aḡċaḡ ḡiḡ ḡaḡnəx<sup>w</sup>qǔyt Little Boston

ḡaḡnəx<sup>w</sup>qǔyt ḡiḡ qǔqəp tə suḡáḡwəs k<sup>w</sup>aḡ

ḡuḡq<sup>w</sup>áq<sup>w</sup>is ḡaḡ ḡəónəḡ ḡaḡ cə nécúḡ swəyqaḡ ḡaḡ

ċi sx<sup>w</sup>ítəḡs ċ’ yaḡ ḡaḡ ḡíməs.

<sup>1</sup> The people were invited to a place on Clallam Bay.

<sup>2</sup> Then the canoe landed.

<sup>3</sup> It was the first canoe.

<sup>4</sup> It was pulled onto the point.

<sup>5</sup> They were the only ones there at the house they were going to.

<sup>6</sup> Another canoe arrived home.

<sup>7</sup> It was also pulled to where the other canoe was.

<sup>8</sup> They were brought ashore.

<sup>9</sup> The canoes were all lined up.

<sup>10</sup> And... And they arrived at the point.

<sup>11</sup> Then it was starting to be evening and the people were outside.

<sup>12</sup> Laughing Mary went outside.

<sup>13</sup> Then Laughing Mary said, “I could jump there.

<sup>14</sup> I could jump to seven canoes.”

<sup>15</sup> Her child was outside.

<sup>16</sup> “Go ahead, mother, jump!”

<sup>17</sup> Then Laughing Mary climbed up on a canoe.

<sup>18</sup> And she jumped and got to seven.

<sup>19</sup> It was seven canoes.

<sup>20</sup> So she won.

<sup>21</sup> It was a long time and they were at Little Boston and the young men gathered saying that they were told by another man about the jump of Laughing Mary.

<sup>22</sup> She jumped from... from one canoe and she jumped seven canoes and won.

<sup>23</sup> Then Joe Anderson saw them.

22 x<sup>w</sup>ítəŋ ʔúx<sup>w</sup> ʔaʔ t sčʔiyá ʔaʔ cə čʔiyá ʔaʔ cə nócúʔ ʔuʔútxs ʔiʔ x<sup>w</sup>ítəŋ ʔúx<sup>w</sup> ʔaʔ tə cǔʔk<sup>w</sup>s ʔuʔútxs ʔiʔ cəlóyuʔ.

23 níʔ čʔsuʔk<sup>w</sup>éntəŋ ʔaʔ x̣lakístəm.

24 ʔáxəŋtəŋ, “x<sup>w</sup>ítəŋ u q cx<sup>w</sup> x<sup>w</sup>ənʔáŋ ʔaʔ k<sup>w</sup>sə nʔánʔ?”

25 “I can tr... ʔuʔpǎʔət q cn.”

26 mán... níʔ čʔsuʔxónəŋ ʔaʔ ncát, “x<sup>w</sup>ítəŋ q cx<sup>w</sup> k<sup>w</sup>i čʔiyá čǐ... ʔuʔ... ʔaʔ čǐ tāmúʔəč.”

27 “ʔǐʔáŋ caʔ st ʔaʔ čǐ čóq tāmúʔəč.”

28 níʔ čʔsuʔhiyáʔs cə suʔáʔwəs ʔiʔ ʔk<sup>w</sup>át cə tāmúʔəč.

29 ʔiʔ k<sup>w</sup>čísts.

30 nəwíyŋ ʔaʔ cə tāmúʔəč lakístəm ʔiʔ x<sup>w</sup>ítəŋ q<sup>w</sup>íŋi.

31 He got... níʔ čʔsuʔúx<sup>w</sup> ʔaʔ lakístəm ʔiʔ ʔúyʔ.

32 ʔiʔ hiyáʔ čʔk<sup>w</sup>aʔ ʔuʔcicóx<sup>w</sup> ʔiʔúyʔ ʔaʔ cə tāmúʔləč.

33 níʔ čʔsuʔsósqs x<sup>w</sup>ítəŋ ʔiʔ hiyáʔ tx<sup>w</sup>aʔyéʔi t sx<sup>w</sup>ítəŋs hiyáʔ čšaʔnávəʔ ʔaʔ cə tāmúʔəč.

34 That’s all.

24 They said to him, “Would you jump like your mother?”

25 “I can tr... I would try it.”

26 He was very... Then my father said, “You could jump from a... from a barrel.”

27 “We’ll look for a big barrel.”

28 Then the young men went and got a barrel.

29 They brought it over.

30 Joe Anderson went into the barrel and jumped out.

31 He got... Then Joe Anderson went and he got on board.

32 He went and he disappeared into the barrel.

33 Then he jumped out and his jump from inside the barrel went far.

34 That’s all.

## 37 Stepping on a Slug

April 1, 1969

StepOnSlug.mp3

Mrs. Markishtum was a friend of Martha's from Neah Bay. This story is about how Slug always gets things backwards. When you step on a slug, it thinks that it stepped on you.

<sup>1</sup> tə nəcə qəyúλən' ʔiʔšótəŋ.

<sup>2</sup> suʔláyucís ʔiʔ čəyəs ʔiʔ xənəŋ...

<sup>3</sup> ʔúy'caʔ čaʔčəŋ' cə qəyúλən' ʔiʔ yəcústs tə  
ʔəŋʔiŋəcs ʔaʔ či sčəyáys ʔiʔ ʔiŋənəs ʔaʔ  
Markishtum.

<sup>4</sup> níʔ nsuʔxənəŋ čəyáy ʔiʔ ʔiŋənəs ʔaʔ  
Markishtum čšaʔmaʔqǎʔaʔ.

<sup>5</sup> ʔiʔ xənəŋ Markishtum, "ʔáwə.

<sup>6</sup> níʔ ʔaʔ Martha John ʔiʔšótəŋ' ʔiʔ čəyáy cn ʔiʔ  
ʔiŋənəx<sup>w</sup> čšaʔLittle Boston."

<sup>7</sup> She said.

<sup>1</sup> One slug walking.

<sup>2</sup> She stopped and looked back and said, "When Slug gets home he will tell his grandchildren that he almost stepped on Markishtum."

<sup>4</sup> Then I said, "It almost stepped on Markishtum from Neah Bay."

<sup>5</sup> And Markishtum said, "No.

<sup>6</sup> It was Martha John who was walking and I almost stepped on her from Little Boston."

<sup>7</sup> She said.

### 38 Slug for Whooping Cough

SlugWhoopingCough.mp3

Bringing a slug into the house helps prevent whooping cough from entering.

- |   |   |
|---|---|
| <p><sup>1</sup> x<sup>w</sup>óq<sup>w</sup>aʔ tə paʔyaʔpástən.<br/> <sup>2</sup> níʔ ix<sup>w</sup> suʔk<sup>w</sup>ónəŋs k<sup>w</sup>i ncót ʔaʔ cə doctor.<br/> <sup>3</sup> ʔiʔ xənʔátəŋ ʔaʔ ci sŋóns x<sup>w</sup>óq<sup>w</sup>aʔ ʔaʔ tə táwn.<br/> <sup>4</sup> ʔənʔá k<sup>w</sup>aʔčə túk<sup>w</sup> k<sup>w</sup>ə nəʔiyáyəŋ.<br/> <sup>5</sup> ʔiʔ ʔk<sup>w</sup>óts cə qáyúʔlən ʔiʔ tk<sup>w</sup>ists.<br/> <sup>6</sup> suʔcák<sup>w</sup>ss ʔiyá ʔaʔ tə ʔəščəy<sup>w</sup> ʔaʔ tə ʔáʔiŋʔ.<br/> <sup>7</sup> ʔiʔ níʔ nsuʔámət ʔaʔ t k<sup>w</sup>aʔčiy.<br/> <sup>8</sup> ʔiʔ k<sup>w</sup>ənít cn.<br/> <sup>9</sup> k<sup>w</sup>ənít cn cə qáyúʔlən šótəŋ ʔiyá ʔaʔ tiə<br/> l<sup>w</sup>xənúk<sup>w</sup>ən.<br/> <sup>10</sup> níʔ nsuʔččás.<br/> <sup>11</sup> húʔ tə... wáwaʔ cn.<br/> <sup>12</sup> ʔúy... ʔúy`štəŋ ʔiʔ ʔáy cn ʔuʔ štəŋ.<br/> <sup>13</sup> níʔ ʔiʔúʔux<sup>w</sup> ʔaʔ tə súʔ.<br/> <sup>14</sup> níʔ nsuʔlúys.<br/> <sup>15</sup> ʔiʔ ʔuʔxónəŋ k<sup>w</sup>ə ncót ʔaʔ ci sŋən`č`ci<br/> sx<sup>w</sup>óq<sup>w</sup>aʔ ʔaʔtáwn.<br/> <sup>16</sup> ʔiʔ təcístəŋ k<sup>w</sup>i ncót ʔaʔ tə doctor.<br/> <sup>17</sup> níʔ k<sup>w</sup>aʔčəʔ scix<sup>w</sup>áss k<sup>w</sup>i ncót cə qáyúʔlən cə<br/> sx<sup>w</sup>ʔáwəʔ c ʔk<sup>w</sup>náx<sup>w</sup> č`qʔ či x<sup>w</sup>óq<sup>w</sup>aʔ.<br/> <sup>18</sup> ʔáwə st c ʔk<sup>w</sup>náx<sup>w</sup> tə x<sup>w</sup>óq<sup>w</sup>aʔ.<br/> <sup>19</sup> hiyáʔ cə qáyúʔlən sqíyŋ ʔaʔ ci...<br/> <sup>20</sup> mán`ix<sup>w</sup> ʔuʔ ʔaʔtíqəŋ tə ʔáʔiŋʔ ʔiʔ hiyáʔ k<sup>w</sup>ʔaʔ<br/> sqíyŋ.<br/> <sup>21</sup> That's all.</p> | <p><sup>1</sup> The white children had whooping cough.<br/> <sup>2</sup> Then the doctor must have seen my father.<br/> <sup>3</sup> He was told that there was lots of whooping<br/> cough in town.<br/> <sup>4</sup> My parent came home.<br/> <sup>5</sup> He got a slug and brought it home.<br/> <sup>6</sup> So he put it down inside our house.<br/> <sup>7</sup> Then I got up early in the morning.<br/> <sup>8</sup> And I looked at it.<br/> <sup>9</sup> I watched the slug walking on the floorboards.<br/> <sup>10</sup> So then I followed it.<br/> <sup>11</sup> When... I was going along.<br/> <sup>12</sup> When... when she walked I walked, too.<br/> <sup>13</sup> Then it went over to the door.<br/> <sup>14</sup> Then it left me.<br/> <sup>15</sup> And my father said that there was lots of<br/> whooping cough in town.<br/> <sup>16</sup> My father was brought to the doctor.<br/> <sup>17</sup> Then my father brought in the slug so that we<br/> wouldn't get whooping cough.<br/> <sup>18</sup> We didn't get whooping cough.<br/> <sup>19</sup> The slug went outside to the...<br/> <sup>20</sup> It must have been too warm in our house and<br/> she went outside.<br/> <sup>21</sup> That's all.</p> |
|---|---|

## 39 A Dog Saves Boys

April 1, 1969

DogSavesBoys.mp3

This describes an event where Benny George's dog named Timmy rescues two boys whose canoe capsized.

<sup>1</sup> čóq sqáxa? ʔa? swæctás.

<sup>2</sup> xʷənʔáŋ ʔa? Gypsy.

<sup>3</sup> tčístəŋ ʔuxʷtəŋ ʔa? kʷi sxʷʔiyál yaʔ.

<sup>4</sup> níl suʔxənəŋs tə suʔáʔwəs, “húyʔči pǎʔət tuŋəl ʔa? Timmy kʷa? tkʷístəŋəl kʷa? kʷkʷaʔkʷiʔóctł.”

<sup>5</sup> suʔúyɩs cə čáʔsa? suʔáʔwəs ʔa? cə sčəʔkʷaʔyúł.

<sup>6</sup> ʔiʔ nócú? tə sčtát ʔa? Timmy kʷa? hiyáʔs cúŋ.

<sup>7</sup> níl suʔcúŋs ʔiʔ tás ʔa? cə skʷáqł ʔa? tə sqiqəyáŋŋəxʷ kʷi kʷłʔiyá ʔáckwł cə sčəʔkʷaʔyúł.

<sup>8</sup> suʔxənʔátəŋs, “kʷənít u cxʷ təsə suwóyqa? ʔiyá ʔa? təsə sčəʔkʷaʔyúł, Timmy?”

<sup>9</sup> Timmy... kʷənts ʔiʔ níl suʔkʷiʔóctł cə sčəʔkʷaʔyúł.

<sup>10</sup> suʔkʷánəŋət ʔa? Timmy łcú.

<sup>11</sup> ʔiʔkʷánəŋət ʔilá? ʔa? tə cácu.

<sup>12</sup> ʔiʔ tás ʔa? tə cə sxʷʔiyás tə kʷiʔóctł.

<sup>13</sup> ʔiʔ níl suʔtəŋúʔəŋs ʔuxʷnəss cə nócú? kʷtəŋúʔəŋ ʔiyá ʔa? cə sčəʔkʷaʔyúł.

<sup>14</sup> cəŋəts kʷaʔča? cə slípúykʷts.

<sup>15</sup> ʔiʔhiyá? tkʷístł.

<sup>16</sup> ʔuxʷts ʔa? tə cácu.

<sup>17</sup> ʔiʔ hú? c suʔuxʷts tə sqʷúŋiʔs cə swéʔwəs ʔiyá ʔa? cə xáčəŋ sčtəŋxʷən ʔiʔ hiyá? həwíŋ ʔuxʷnəs cə nócú? łkʷáʔis ʔa? cə sčəʔkʷaʔyúł.

<sup>18</sup> ʔiʔ cəŋəts cə slípúykʷts.

<sup>19</sup> ʔiʔ ʔənʔá tkʷístł.

<sup>20</sup> ʔiʔ tkʷísnəs cə čáʔsa? ʔiyá ʔəl kʷiʔóctł.

<sup>21</sup> That's all.

<sup>1</sup> It was a big dog of Benny George

<sup>2</sup> It was like Gypsy.

<sup>3</sup> It was brought over to where we were.

<sup>4</sup> The boys said, “Let's test Timmy if he would bring us home when we were tipping.”

<sup>5</sup> So two boys got on the boat.

<sup>6</sup> One of them asked Timmy to go inland.

<sup>7</sup> Then they went inland and got to an opening in the trees when the canoe was in deep water.

<sup>8</sup> So they said to him, “Do you see those men on that boat, Timmy?”

<sup>9</sup> Timmy... He looked at it and then the boat tipped over.

<sup>10</sup> So Timmy ran down to the beach.

<sup>11</sup> He ran along the beach.

<sup>12</sup> He got to where they tipped over.

<sup>13</sup> Then he swam to the one that was treading water there by the boat.

<sup>14</sup> He bit his shirt.

<sup>15</sup> He brought him home.

<sup>16</sup> He brought him to the shore.

<sup>17</sup> And when he put the head of the boy on dry ground, he returned to go after the other one holding onto the boat.

<sup>18</sup> He bit his shirt.

<sup>19</sup> And he brought him home.

<sup>20</sup> He managed to bring across the two of them there that were tipped over.

<sup>21</sup> That's all.

## 40 Salmon Heads for Gypsy

April 1, 1969

SalmonHeads.mp3

Salmon heads are a delicacy. Adeline Smith said more than once, “I’d rather have a salmon head than a T-bone steak.” But, in this little story, Martha’s dog had no taste for them.

In a story that Bea and Adeline told, we have a good example of cultural relativity: white people at the cannery would look at the Indians gathering up the fish heads that they had discarded and think, “Those poor people, eating garbage” while the natives were thinking “Those crazy white men, throwing away the best part of the fish.”

<sup>1</sup> ʕʔiɫaʔ cn ʔaʔ tə ɲús sqʷúŋiʔ.

<sup>2</sup> ʔiʔ níɫ nsuʔčəŋtɬʷ.

<sup>3</sup> ʔiʔ táci tə nəʔiʔáyəs.

<sup>4</sup> čáʔsaʔ tə Georges.

<sup>5</sup> And my own brother; there’s four of us.

<sup>6</sup> níɫ nsuʔqʷəyəsniʔ ʔiʔ ʔiɫən st ʔaʔ tə sqʷəyúŋiʔ.

<sup>7</sup> čúwɫ scánnəxʷ sqʷúŋiʔ.

<sup>8</sup> níɫ suʔhúyɫ ʔiʔ qʔótəŋ cə scǎʔyəm ʔiʔ ʔúŋəst  
ʔaʔ Gypsy.

<sup>9</sup> ʔiʔ scúʔsəŋs.

<sup>10</sup> ʔáwə kʷaʔ ɲúts.

<sup>1</sup> I bought four (salmon) heads.

<sup>2</sup> Then I brought them home.

<sup>3</sup> My younger cousins got here.

<sup>4</sup> The Georges were two.

<sup>5</sup> And my own brother; there’s four of us.

<sup>6</sup> Then I boiled them and we ate the heads.

<sup>7</sup> It was the usual salmon head.

<sup>8</sup> Then we finished and gathered the bones and  
gave them to Gypsy.

<sup>9</sup> And she didn’t like them.

<sup>10</sup> She never ate it.

## 41 Gypsy Refuses a Bone

April 1, 1969

RefusesBone.mp3

Unlike other dogs, Gypsy didn't like salmon heads, or any kind of bone.

<sup>1</sup> níł nsuḷúḡəst ʔaʔ Gypsy ʔaʔ tə scǔm' ʔiʔ ʔáwə  
kʷaʔ...

<sup>2</sup> ʔáwə c ɲúts.

<sup>3</sup> scǔʔsəŋs.

<sup>4</sup> suʔχənəŋ ʔaʔ Emore, “ʔuʔscǔʔsəŋs cə  
scǎʔyəm.”

<sup>1</sup> Then I gave Gypsy a bone and she never...

<sup>2</sup> She didn't eat it.

<sup>3</sup> She turned her nose up at it.

<sup>4</sup> So Emore said, “She doesn't like bones.”

## 42 Cleaning Clams

April 8, 1969

CleanClams.mp3

Martha's cousin, Louisa Sparks, disagrees on the content of clam chowder. Louisa likes to clean the clams to make sure there is no green in them. Martha likes to add green onions. Martha was put in charge of making the chowder for the gathering, but Louisa insists on making the chowder her way, without anything green. Martha gives her the chair and tells her it's her job now.

- <sup>1</sup> hiyá? cn ?úx<sup>w</sup> ?a? cə qíqǽp.  
<sup>2</sup> ?i? ní? su?... ní? nsu?xən?átəŋ k<sup>w</sup>a? ?óts či sk<sup>w</sup>énts či sqǵóyu?, q<sup>w</sup>óyəs č' cə slúp' tə sqǵóyu?  
<sup>3</sup> ní? nsu?xənəŋ ?a? či s... ?a? či nəsk<sup>w</sup>ént q? k<sup>w</sup>i.  
<sup>4</sup> ?i? ?iyá k<sup>w</sup>si nəłi?łq? Louisa Sparks.  
<sup>5</sup> su?k<sup>w</sup>énts ?i? xənəŋ łəŋás tsə ?ənłǽ? ?iyá ?a? tə sqǵóyu?  
<sup>6</sup> ?i?óy'q? či sk<sup>w</sup>énts k<sup>w</sup>a? ?áwənəs ?ənłǽ? ?iyá?  
<sup>7</sup> su?xən?áx<sup>w</sup> ?a? či nəs?úx<sup>w</sup>tx<sup>w</sup> ?a? cə xówəs ?ónyəns sx<sup>w</sup>ŋóns ta či ?ənłǽ? ?əstáŋk<sup>w</sup> ?a? tə nəsoup.  
<sup>8</sup> nu?qínəŋ cn ?a? k<sup>w</sup>i nəłi?łq.  
<sup>9</sup> ?i? ?áxəŋ ?a? či s?óšs.  
<sup>10</sup> “?óšš!”  
<sup>11</sup> nsu?xən?áx<sup>w</sup> ní? ca? k<sup>w</sup>i ná?cú? ?u?ót tə sqǵóyu? ?a? tsə ?u?həwəs ?a? tə nəsnəwəs áyŋən tə ?ónyəns.  
<sup>12</sup> ní? nsu?úŋəst ?a? cə sx<sup>w</sup>cə?wáčən ?i? xənáx<sup>w</sup> k<sup>w</sup>a? ?u?óts cə sqǵóyu?  
<sup>13</sup> su?óməts ?i? ?u?óts.  
<sup>14</sup> ?i? ní? ?i?... čóxts cə snəw'... ?snáwə? ?a? tə sqǵóyu?, cə ?ənəqíx ?əsnáwə?.  
<sup>15</sup> slé?s či s?óys či sk<sup>w</sup>énts tsə sqǵóyu?  
<sup>16</sup> ní? nsu?nu?ás cə ?ónyəns č?iyá ?a? tə xá?čəŋ ?ónyəns.  
<sup>17</sup> ?áwənə ?ənłǽ?  
<sup>18</sup> ?óy't sk<sup>w</sup>énts cə nəsoup ?a? tə sq<sup>w</sup>óys.  
<sup>19</sup> That's all.

- <sup>1</sup> I went over to the gathering.  
<sup>2</sup> And then... then I was told that it would be me watching the clams, cooking the clam chowder.  
<sup>3</sup> Then I said that... that I would watch it.  
<sup>4</sup> My age-mate Louisa Sparks was there.  
<sup>5</sup> So she looked at it and said to take the green off of the clams.  
<sup>6</sup> She would look at them carefully to see if there was no green there.  
<sup>7</sup> She said to take the green onions so there would be, contrary to what she wanted, lots of green mixed in with my soup.  
<sup>8</sup> My age-mate almost got mad at me.  
<sup>9</sup> And she said gosh.  
<sup>10</sup> “Gosh!”  
<sup>11</sup> So I said it should be just one person to shell the clams for she refused my desire to put in onions.  
<sup>12</sup> Then I gave her the chair and told her to shell the clams.  
<sup>13</sup> So she sat and shelled them.  
<sup>14</sup> And then and... She tore the insides... the insides of the clam, the black insides.  
<sup>15</sup> She wanted the clams to look nice.  
<sup>16</sup> Then I put in the onions from the dried onions.  
<sup>17</sup> There was no green.  
<sup>18</sup> My soup looked good when it was done.  
<sup>19</sup> That's all.

### 43 Fishing with Father (first version)

April 8, 1969

FishingWithFather.mp3

Matha and her father are camping at Jamestown on a fishing trip. On the water, Martha was in the stern, steering their little motorboat while her father is in the bow with the fish spear. From her vantage point, she can see fish going by. She keeps calling out to her father “Spear it. Why don’t you spear it.” Her father sends her to the bow and tells her “You spear them.” She was afraid of falling into the water from the bow, so she went back to the stern to steer.

Martha tells this story again two years later. See her narrative 84 for the second version.

- <sup>1</sup> čša?Jamestown st ?i? k<sup>wə</sup> nəcát.  
<sup>2</sup> hiyá? st túk<sup>w</sup> ?iyá ?a? cə sx<sup>w</sup>žúyls k<sup>wi</sup> nəcát č...  
<sup>3</sup> žu?k<sup>w</sup>a?k<sup>w</sup>a?nė?ŋət c sta?tímə.  
<sup>4</sup> ži?žúx<sup>w</sup> k<sup>wi</sup> nəcát ?a? ti ?əsk<sup>w</sup>á?ət.  
<sup>5</sup> žóc ?iyá ?əsk<sup>w</sup>á?ət ži? hė?u k<sup>wi</sup> nəcát.  
<sup>6</sup> ži? žk<sup>w</sup>íts cə... cə tčén.  
<sup>7</sup> ži? ?áwə k<sup>w</sup>a? k<sup>w</sup>əníts ti p<sup>ó</sup>wi ?əl k<sup>w</sup>ánəŋəts ži?  
 ti sx<sup>w</sup>á?ənl, cī?žúp, náčnəc’ s’fłən.  
<sup>8</sup> ži? níl su?... nsu?žónəŋ, “tčót či, nəcát!  
<sup>9</sup> tčót!  
<sup>10</sup> tčót!  
<sup>11</sup> ?əstúŋət cx<sup>w</sup> žuč ?a? či nšx<sup>w</sup>?áwə k<sup>w</sup>a? tčót<sup>w</sup>?  
<sup>12</sup> tčót!”  
<sup>13</sup> níl su?əŋžás k<sup>wi</sup> nəcát ži? žónəŋ, “nək<sup>w</sup>tx<sup>w</sup> k<sup>wi</sup>  
 tčót ži? žóc ca? ?iyá ?əsk<sup>w</sup>á?ət či nəs?i?k<sup>w</sup>ənít  
 cə.”  
<sup>14</sup> hú? qł či s?i?žu?k<sup>w</sup>a?nė?ŋəts, twəw?i?á?ił st  
 žu?žì?áŋ ?a? či sčánnəx<sup>w</sup>.  
<sup>15</sup> ži? k<sup>w</sup>łtəs st cə sx<sup>w</sup>?iyás ix<sup>w</sup> tə qłúməčən ?əl  
 ŋu?žúts ti žúłá? sčánnəx<sup>w</sup>.  
<sup>16</sup> níl nəsú?əmət.  
<sup>17</sup> sáyši? cn k<sup>w</sup>a? hiyá?n qsəct.  
<sup>18</sup> níl nsu?sninəčti?ú?əŋ ?a? k<sup>wi</sup> nəcát ?a? tə  
 nsáyši?.  
<sup>19</sup> nsu?hiyá? žúx<sup>w</sup> ?a? tə sk<sup>w</sup>á?ət ži? žk<sup>w</sup>át cə  
 sx<sup>wi</sup>?žə... sx<sup>wi</sup>?žəx<sup>w</sup>ct.  
<sup>20</sup> Quit... níl su?húyl t sčə?nánx<sup>w</sup> žiyáŋ ?a? či  
 sčánnəx<sup>w</sup>.  
<sup>21</sup> ži? hiyá? st túk<sup>w</sup> ža?sx<sup>w</sup>čk<sup>w</sup>íyŋ.  
<sup>22</sup> That’s all.

- <sup>1</sup> My father and I went from Jamestown.  
<sup>2</sup> We went home where my father boarded...  
<sup>3</sup> The little motorboat was running.  
<sup>4</sup> My father went to the stern.  
<sup>5</sup> It was me in the stern and my father was in the  
 bow.  
<sup>6</sup> And he held the spear.  
<sup>7</sup> He couldn’t see the flounder when it ran or the  
 bullhead, sole, different kinds of food.  
<sup>8</sup> Then... Then I said, “Spear it, father!”  
<sup>9</sup> Spear it!  
<sup>10</sup> Spear it!  
<sup>11</sup> Why do you never spear it?  
<sup>12</sup> Spear it!”  
<sup>13</sup> Then my father came and said, “You spear  
 them and I’ll be in the stern to watch it.”  
<sup>14</sup> When they’re running, we were still on the  
 boat looking for fish.  
<sup>15</sup> We got to the place where there must have  
 been blackfish eating small fish.  
<sup>16</sup> Then I sat down.  
<sup>17</sup> I was afraid I’d go into the water.  
<sup>18</sup> Then my father laughed at my being scared.  
<sup>19</sup> So I went to the stern and took the rudder.  
<sup>20</sup> Quit... Then we finished fishing, looking for  
 fish.  
<sup>21</sup> We started to go home to Sequim.  
<sup>22</sup> That’s all.

#### 44 Crows Punish a Girl (first version)

April 10, 1969

CrowsPunishGirl.mp3

A girl is told to be kind to the little animals, but she does a cruel thing to some baby crows. The adult crows get together and punish her by setting her adrift.

In this story, the crows sing a paddling song. In the second version (75) and third version (80), both told a year after this version, the tune is the same, but the words are different.

<sup>1</sup> k<sup>w</sup>iynəq ti k<sup>w</sup>lčəq k<sup>w</sup>a? ʔáwəs... k<sup>w</sup>a? ʔáwəs č  
čqəʔxqínj ʔa? č i ʔuʔstáj ʔuʔhiyí x<sup>w</sup>ənʔáj ʔa? č i  
sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ.

<sup>2</sup> ʔi? twəwʔiʔšəwátəŋ č' cə qǎʔŋiʔ.

<sup>3</sup> ča... čaʔxənʔátəŋ ʔa? č i sséʔyaʔs k<sup>w</sup>a? ʔáwəs  
xłxəl, ʔáwəs c čqəʔxqínj ʔa? č i sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ,  
ŋənəŋənaʔs sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ, cícəʔcəm  
ŋənəŋənaʔs.

<sup>4</sup> ʔi? níʔ suʔštəŋs cə qǎʔŋi.

<sup>5</sup> hiyáʔ ʔi? k<sup>w</sup>ənnəs cə sx<sup>w</sup>ʔiyás tə  
sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ ti sʔéʔtts.

<sup>6</sup> suʔk<sup>w</sup>ənnəx<sup>w</sup>s cə lúʔlaʔ sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ ʔiyá  
ʔa? cə s... cə sx<sup>w</sup>ʔiyás ʔəl néʔəs.

<sup>7</sup> ʔi? k<sup>w</sup>lénéʔ tə sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ.

<sup>8</sup> níʔ suʔllk<sup>w</sup>əts ʔi? clək<sup>w</sup>ts tə x<sup>w</sup>úŋəns.

<sup>9</sup> ʔi? ʔəx... clək<sup>w</sup>ts ʔi? ləŋ ti sə... siʔátəns cə  
sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ.

<sup>10</sup> níʔ suʔhúys ʔi? hiyáʔ túk<sup>w</sup>.

<sup>11</sup> čǎŋ' cə táns cə sk<sup>w</sup>aʔk<sup>w</sup>aʔtúʔ ʔi? k<sup>w</sup>ənnəs cə  
ŋənəŋənaʔs ʔəsłiq<sup>w</sup>éʔq<sup>w</sup>.

<sup>12</sup> níʔ suʔúx<sup>w</sup>s ʔa? tə sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ ʔi? xəŋəŋ,  
“néʔ ix<sup>w</sup> yaʔ šətəŋ ʔi? ləq<sup>w</sup>éʔq<sup>w</sup>təŋ k<sup>w</sup>ə  
nəŋəŋənaʔ.

<sup>13</sup> ʔuʔxəŋə ʔu? hłq<sup>w</sup>éʔq<sup>w</sup>.

<sup>14</sup> ʔáwəŋə s... ʔəsʔéʔŋəŋ cə s... cə slıq<sup>w</sup>éʔq<sup>w</sup>s.”

<sup>15</sup> níʔ suʔxəŋəŋs cə nəcúʔ sk<sup>w</sup>aʔk<sup>w</sup>aʔtúʔ, “xłətəŋ  
ix<sup>w</sup> k<sup>w</sup>i č i ŋəŋəŋənaʔ.

<sup>16</sup> hiyáʔ caʔ st k<sup>w</sup>i llk<sup>w</sup>ət k<sup>w</sup>səs qǎʔŋi k<sup>w</sup>aʔ níʔs  
ʔučtə.

<sup>17</sup> tıym caʔ st ʔúx<sup>w</sup> ʔa? č i...

<sup>18</sup> qəmət caʔ st č i... č i sʔúyl.

<sup>19</sup> ʔi? húy č i ʔəsk<sup>w</sup>áʔət ʔuʔx<sup>w</sup>əyəq<sup>w</sup>tł ʔa? č i k<sup>w</sup>áči.

<sup>20</sup> ʔuʔxəŋ' cx<sup>w</sup> ʔu? nəháyə ʔúyl ʔa? tə sx<sup>w</sup>ʔúyl.

<sup>21</sup> ʔi? níʔ scák<sup>w</sup>ss cə qǎʔŋi ʔiyá ʔa? tə sk<sup>w</sup>áʔət.”

<sup>22</sup> suʔúyls nəŋıfəyə ʔa? cə sx<sup>w</sup>ʔúyls ʔa? t sk<sup>w</sup>áčis.

<sup>23</sup> ʔi? xəŋəŋ, “hiyáʔ caʔ st ʔuʔqłtústx<sup>w</sup> k<sup>w</sup>sə qǎʔŋi.

<sup>1</sup> The elders advised never to... never to make  
fun of any living thing such as the crows.

<sup>2</sup> The girl was still being brought up.

<sup>3</sup> She was told not to hurt, not make fun of the  
crows, the crows' children, the small bird's  
children.

<sup>4</sup> And then the girl walked.

<sup>5</sup> She went and she saw where the crows were  
sleeping.

<sup>6</sup> She went and saw the small crows there at...  
where they were when they hatched.

<sup>7</sup> The crows were already hatched.

<sup>8</sup> Then she took them and pinched their necks.

<sup>9</sup> She pinched them and the hair from the crows  
was removed.

<sup>10</sup> Then she finished and went home.

<sup>11</sup> The mother of the crows got home and she  
saw her children were scalped.

<sup>12</sup> Then she went to the crows and said, “There  
must have been someone walking and scalped  
my children.

<sup>13</sup> They were all scalped.

<sup>14</sup> There were none... The flesh of their heads  
was showing.”

<sup>15</sup> Then one of the crows said, “Someone must  
have hurt our children.

<sup>16</sup> We will go take that girl that must be the one.

<sup>17</sup> We will go singing over to...

<sup>18</sup> We'll cut off what she's aboard.

<sup>19</sup> And only the stern will be drifting in the  
morning.

<sup>20</sup> All of you go aboard what you're going to  
board.

<sup>21</sup> And then they'll put the girl in the stern.”

<sup>22</sup> So they boarded their craft in the morning.

<sup>23</sup> And they said, “We'll go take the girl  
around.”

<sup>24</sup> Girl was... girl...

24 qǎʔŋi ʔuʔ s... qǎʔŋi...  
 25 cǎʔkʷts tə siʔátəns ʔiʔ tšéʔqʷəŋ.  
 26 suʔúyʌs ʔiʔ níʌ suʔtʲiymʌs.  
 27 ʔuʔčáct st ʔaʔ ti scáyəʌ. ʔuʔčáct st ʔaʔ ti scáyəʌ. ʔuʔčáct st ʔaʔ ti scáyəʌ.  
 28 ʔuʔčáct st ʔaʔ ti scáyəʌ. ʔuʔčáct st ʔaʔ ti scáyəʌ. ʔuʔčáct st ʔaʔ ti scáyəʌ.  
 29 níʌ cʰsuʔkʷáçəŋs cə qǎʔŋi, “héy, ʔóli, héy ʔóli, héy ʔóli!”  
 30 “ʔuʔčáct st ʔaʔ ti scáyəʌ. ʔuʔčáct st ʔaʔ ti scáyəʌ. ʔuʔčáct st ʔaʔ ti scáyəʌ.”  
 31 ʔáwə kʷaʔ čʰiyánəʌs tə skʷəyaʔkʷaʔtúʔ ʔəʌ kʷaʔkʷəçəŋs cə qǎʔŋi.  
 32 kʷičəyáy čʰi təss ʔaʔ tə sʔiyəqsən ʔiʔ čaʔčʰiyán.  
 33 níʌ cʰsuʔʎáyucʰis ʔiʔ níʌ cʰsuʔxónəŋs, “ʔuʔčáct st ʔaʔ ti scáyəʌ ʔaʔ kʷi qʷlúʔi.”  
 34 níʌ suʔxónəŋs cə qǎʔŋi, “wáʔ cn!  
 35 wáʔ cn wáʔ!  
 36 nəʌʎéʔ čʰi nəʌwáʔ.”  
 37 suʔhiyáʌs ʔiʔ tǎn tə naʔnífiyaʔ.  
 38 ʔúyʌ cə qǎʔŋi twəwʌtəʔšéʔqʷəŋ.  
 39 suʔəckʷiyŋs naʔnífiyə.  
 40 ʔiʔ níʌ suʔqʷánəʌss čʰi spáʔxʷəŋ.  
 41 ʔuʔkʷaʔšəq kʷaʔ čáyəʌ, ʔuʔkʷaʔšəq kʷaʔ čáyəʌ, ʔuʔkʷaʔšəq kʷaʔ čáyəʌ.  
 42 ʔuʔkʷaʔšəq kʷaʔ čáyəʌ, ʔuʔkʷaʔšəq kʷaʔ čáyəʌ, ʔuʔkʷaʔšəq kʷaʔ čáyəʌ.  
 43 níʌ cʰsuʔətútəŋs cə qǎʔŋi.  
 44 ʔiʔ níʌ cʰsuʔxənʔátəŋs kʷaʔ ʔitts.  
 45 suʔitts.  
 46 húʔ suʔqʷíŋis cə skʷəyaʔkʷaʔtúʔ ʔiʔ... ʔiʔ txʷhúy cə sxʷʲiyás cə qǎʔŋi ʔuʔiyá.  
 47 ʔiʔ níʌ suʔənʔás tə spáʔxʷəŋ.  
 48 ʔáwəŋə čʰi ʔuʔkʷəntʲis.  
 49 suʔcəçs ʔiʔ... cəçs ʔiʔ txʷhúy ʔuʔ... txʷhúy ʔuʔ ʔiyá ʔaʔ cə sʔiʔáʔiʌs ʔaʔ cə.  
 50 ʔuʔxón cʰʔuʔ qʷúʔ ti kʷəns ʔəʌ kʷənts.  
 51 níʌ suʔəməʌs.  
 52 ʔuʔaʔáʔmət kʷaʔčəʔ.  
 53 níʌ suʔqʷlətəŋs ʔúxʷ ʔaʔ cə ʔiyəqsən.  
 54 suʔqʷəʌs.  
 55 ʔiʔ qʷíŋi.

25 She washed her hair and combed.  
 26 So they boarded and then they sang:  
 27 “We fix it by our work. We fix it by our work. We fix it by our work.  
 28 We fix it by our work. We fix it by our work. We fix it by our work.”  
 29 Then the girl called out, “héy, ʔóli, héy ʔóli, héy ʔóli!” [This is not Klallam]  
 30 “We fix it by our work. We fix it by our work. We fix it by our work.”  
 31 The crows never heard when the girl was hollering.  
 32 Soon they got to the point and they finally heard.  
 33 Then they stopped and then they said, “We fix it by our work for camas.”  
 34 Then the girl said, “I’ll go along!”  
 35 I’ll go along, go along!  
 36 I want to go along.”  
 37 So they went and landed.  
 38 The girl boarded still combing her hair.  
 39 So they went far out.  
 40 And then they summoned the fog.  
 41 “We sigh when we work, we sigh when we work, we sigh when we work.  
 42 We sigh when we work, we sigh when we work, we sigh when we work.”  
 43 Then the girl got sleepy.  
 44 And then she was told to sleep.  
 45 So she slept.  
 46 When the crows got off, the girl became the only one there.  
 47 And then the fog came.  
 48 Nothing could be seen.  
 49 So she woke up and... woke up and she had become the only... she had become the only one aboard it.  
 50 It was all water she saw when she looked.  
 51 Then she sat up.  
 52 So she was sitting there.  
 53 Then she got drifted over to a point.  
 54 So she drifted ashore.  
 55 And she got off.  
 56 She walked.  
 57 And she saw some young men.

56 štón.

57 ʔiʔ kʷónəs tə suʔáʔwəs.

58 ʔiʔ suʔxənʔátəŋs ʔaʔ tə swéʔwəs, “nəsʔléʔ ʔi nəsčlániʔ ʔaʔ nəkʷə.”

59 She... níʔ suʔxʷúŋs ʔiʔ xónəŋ, “ʔáwəŋə nəsxčít kʷaʔ ʔəxínən.

60 ʔsəsíyaʔ cn ʔiʔ ʔáwəŋə nəsxčít kʷaʔ ʔəxínəs kʷi nəsəsíyaʔ.”

61 níʔ suʔxənʔátəŋs, “ʔáʔaʔ ʔaʔ ʔóc ʔiʔ ʔóc kʷaʔ kʷənts.”

62 ʔuʔáwə ʔ kʷaʔ c híc ʔiʔ ʔəŋənaʔ.

63 ʔəŋənaʔ tə swəyqúʔiʔ.

64 ʔiʔštəŋ ʔ.

65 ʔuʔčʔiyá.

66 hiyáʔ cə swəyqəʔs ʔiyáŋ ʔaʔ ʔi sʔíʔən.

67 ʔiʔ štəŋ cə qáʔŋi ʔiʔ cə ŋáʔnaʔs.

68 ʔiʔ suʔxčnákʷs ʔaʔ cə s... cə swéʔwəs ʔaʔ ʔi sšətəŋs cə slánis.

69 ʔiʔ xənʔátəŋ, “ʔáwə c ʔúʔuxʷ ʔaʔ tə slél ʔi nšətəŋ.

70 txʷʔáxəŋ ʔaʔ ti nšətəŋ.

71 ʔáwə c ʔúxʷ ʔaʔ tsáyə.”

72 níʔ ʔ suʔkʷáčis ʔiʔ hiyáʔ cə swéʔwəs ʔiyáŋ ʔaʔ ʔi húʔpt.

73 ʔiʔ suʔ... níʔ suʔʔkʷəts cə qáʔŋi cə ŋənaʔs.

74 “hiyáʔ caʔ st štəŋ txəŋəŋ ʔaʔ tiə... tiə ʔáʔaʔ.”

75 níʔ ʔ suʔštəŋs nənífəyə.

76 ʔuʔ... ʔiʔ... ʔuʔhíc ʔiʔ kʷónəs cə sxʷʔiyás yaʔ ʔəʔ qaʔxqíŋs ʔəʔ twəwsʔíʔáʔʔqʔs.

77 ʔuʔtxʷčʔiyá ʔ štəŋ.

78 ʔiʔ kʷónəs cə səsíyaʔs ʔiʔaʔáʔmət xʷuʔúŋ.

79 níʔ ʔ suʔtəss ʔiʔ səməxʷ tə kʷlčəyq.

80 ʔiʔ xónəŋ, “ʔəxín yaʔ cxʷ ʔučʔ?”

81 “ʔiyá ʔaʔ kʷə ʔáʔŋs kʷə nəsəyqəʔ.

82 ʔuʔəwə c yíyʔaʔ tiə.

83 níʔ nəŋáʔnaʔ tiə.

84 That’s all.

58 She was told by a young man, “I want to have you for my wife.”

59 She... Then she cried and said, “I don’t know where I am.

60 I have grandparents but I don’t know where my grandparents are.”

61 Then he told her, “Be here with me and it will be me that takes care of you.”

62 It wasn’t long and she had a child.

63 She had a baby boy.

64 He was walking.

65 He was from there.

66 Her husband went looking for food.

67 The girl and her baby walked.

68 And then the young man figured out that his wife was walking.

69 She was told, “Don’t go walking far.

70 Go this way when you’re walking.

71 Don’t go that way.”

72 Then it was the next day and the young man went to look for deer.

73 Then the girl took her son.

74 “We’re going to go walk this way... this way here.”

75 Then they walked.

76 After a long time she saw where she was playing when she was still a child.

77 She walked forward from there.

78 And she saw her grandparents sitting and crying.

79 Then she got there and the old people became quiet.

80 They said, “Where were you?”

81 “It was there at my husband’s house.

82 It’s not far from this.

83 It’s my baby, this.”

84 That’s all.

## 45 The Elwha Dam Breaks

April 10, 1969

DamBreaks.mp3

The Elwha River has been since time immemorial the home and livelihood of Klallam people who live along its banks. The river was dammed in 1910, and, in 1912, when Martha was 21 years old, the dam broke. It sent a torrent of water down toward the Strait of Juan de Fuca.

Martha was present at a Shaker meeting at a house on the river when the dam broke. This is her recollection of the event.

- <sup>1</sup> ʔáʔiʔ tə čǝnəŋ ʔiyá ʔaʔéʔtɬwáʔ.
- <sup>2</sup> ʔiʔ... ʔiʔ číxʷ tə sxʷʌaʔyáʔčtíŋ tšə stúʔwi.
- <sup>3</sup> ʔiʔ ʔənʔá č'kʷəkʷáy' tə stúʔwi.
- <sup>4</sup> ʔóy' tə čǝnəŋ; níl suʔənʔás tə qʷúʔ.
- <sup>5</sup> čǝyəxʷ ʔaʔ tə ʔáʔiŋs sxʷʔiyáʔ tə čǝnəŋ.
- <sup>6</sup> ʔiʔ níl č' suʔyóqš ʔaʔ cə table cə qʷúʔ.
- <sup>7</sup> ʔiʔ uʔčǝnəŋ č' kʷi lakístəm.
- <sup>8</sup> ʔiʔ xənʔátəŋ ʔaʔ cə slániʔs, “ʔúxʷtxʷ čí tə nǝnáŋa? ʔaʔ tə nístáckʷʔ ʔiʔ cǝŋaʔt.”
- <sup>9</sup> ʔáwə č' kʷaʔ ʕáyucis ʔə čǝnəŋs.
- <sup>10</sup> suʔʌkʷətəŋs ʔaʔ Josie tə nǝnáŋaʔs.
- <sup>11</sup> ʔiʔ ʔúxʷts ʔaʔ lakístəm.
- <sup>12</sup> ʔiʔ ʔúxʷts ʔaʔ tə stáckʷʔs ʔiʔ qíqʔts cə sʕíʕaʔʕqʔ ʔiyá ʔaʔ tə stáckʷʔs.
- <sup>13</sup> níl suʔhiyáʔ ʔaʔ Josie ʕkʷóts cə nácúʔ nǝnáŋaʔs.
- <sup>14</sup> ʔiʔ tčísəŋ tə ʔuʔútɬs.
- <sup>15</sup> ʔiʔ sátəŋ cə čǝnəŋ kʷaʔ ʔúyʔs ʔaʔ cə ʔuʔútɬs ʔiʔ héʔəw.
- <sup>16</sup> hiʔáʔiʔ čí čǝnəŋ ʔaʔ cə ʔəstáŋ.
- <sup>17</sup> suʔtǝŋs ʔaʔ cə sčtǝŋxʷən.
- <sup>18</sup> ʔiʔ sátəŋ cə lakístəm kʷaʔ qʷíŋis.
- <sup>19</sup> níl č' suʔqʷíŋis ʔuʔiʔčǝnəŋ.
- <sup>20</sup> níl č' kʷaʔčəʔ suʔkʷácis.
- <sup>21</sup> ʔiʔ kʷónəŋ tə nǝn' kʷítšən ʔiyá ʔaʔ cə xáčəŋ sčtǝŋxʷən.
- <sup>22</sup> qʷúy ʔaʔ cə sxáčəŋs cə sčtǝŋxʷən.
- <sup>23</sup> qʔpóts č' kʷaʔčəʔ naʔnǝləyə ʔəʔ ʔíʔəns cə kʷítšən.
- <sup>24</sup> That's all.

- <sup>1</sup> A Shake was going on at Elwha.
- <sup>2</sup> And... and the dam [thing that stopped the river] collapsed.
- <sup>3</sup> And the river came spilling.
- <sup>4</sup> The Shake was going fine; then the water came.
- <sup>5</sup> It came into the house where we were shaking.
- <sup>6</sup> And the water was even with the table.
- <sup>7</sup> And Joe Anderson was shaking.
- <sup>8</sup> And he was told by his wife, “Take your child on your back and pack him.”
- <sup>9</sup> He never stopped shaking.
- <sup>10</sup> So the child was taken by Josie.
- <sup>11</sup> And she took him to Joe.
- <sup>12</sup> She brought him to his back and she tied the child there on his back.
- <sup>13</sup> Then Josie went to get another one of her children.
- <sup>14</sup> A canoe was brought to them.
- <sup>15</sup> The Shakers were told to board the canoe and go to the bow.
- <sup>16</sup> They continued shaking in the flood.
- <sup>17</sup> So the land flooded.
- <sup>18</sup> And Joe was told to get off.
- <sup>19</sup> Then he got off shaking.
- <sup>20</sup> Then it was the next day.
- <sup>21</sup> And many spring salmon were seen there on the dry land.
- <sup>22</sup> They died when the ground dried.
- <sup>23</sup> They gathered the spring salmon to eat.
- <sup>24</sup> That's all.

## 46 Lost with Aunt

April 11, 1969

Lost.mp3

The word *słé?łqł* is used to refer to any non-sibling relative that is about the same age, so *nəsłé?łqł* could be translated ‘my cousin/aunt/uncle/niece/nephew’. In this story, Martha goes with her *łé?łqł* aunt to look for blueberries. Going into the woods, they use the trick of breaking saplings so they will be able to find their way back. Even so, they get lost and find themselves at the home of her aunt’s niece. She feeds them and they head back home.

Martha ends the story here, the tape recorder shuts off, then back on right away so that Martha can add a little to the story. When they were lost, they were singing the 1951 hit song ‘They Call the Wind Maria’.

<sup>1</sup> ȝáa, táci k<sup>w</sup>sə ncáǎc ȝúx<sup>w</sup> ȝa? ȝiyá k<sup>w</sup>ə nəcát ya?

<sup>2</sup> suȝǎnəŋs, “hiyá? či ȝəmǎx<sup>w</sup>úcéŋ tuŋł ȝa? či yéȝəm.”

<sup>3</sup> níl nsuȝǎnəŋ, “hiyá?, hiyá? či.”

<sup>4</sup> nsuȝłk<sup>w</sup>át cə spčú?

<sup>5</sup> níl suȝsqíyŋł.

<sup>6</sup> suȝǎnəŋs k<sup>w</sup>si ncáǎc, “ȝuȝǎcít u cx<sup>w</sup> či čáyəq<sup>w</sup>?”

<sup>7</sup> “ȝáwəŋə nəsǎcít či čáyəq<sup>w</sup>.”

<sup>8</sup> “ȝuȝłáy k<sup>w</sup> u? ȝáwəŋə nəsǎcít tə čáyəq<sup>w</sup>.”

<sup>9</sup> suȝǎnəŋs k<sup>w</sup>si ncáǎc, “tákw<sup>t</sup> ca? st k<sup>w</sup>a? či... či sqaȝyaȝqiyáyŋəx<sup>w</sup> ȝəł cúts sx<sup>w</sup>?əŋȝál həwíyŋ, ȝi? níl ca? ȝǎcətəŋł či stiták<sup>w</sup>.”

<sup>10</sup> níl suȝcúŋł čšaȝnəx<sup>w</sup>qíyət.

<sup>11</sup> cúŋ st ȝi? štəŋ ȝi? ták<sup>w</sup>t st tə

sqaȝyaȝqiyáyŋəx<sup>w</sup>.

<sup>12</sup> ȝi? tás st ȝa? tə ȝáȝyəŋ.

<sup>13</sup> suȝtásł ȝi? həwíyŋ ȝł ȝáwəŋəs... ȝáwəŋə pi... ȝáwəŋə yéȝəm.

<sup>14</sup> níl suȝhiyáȝł łcú.

<sup>15</sup> ȝi? ȝáwə st c tás ȝa? nəx<sup>w</sup>qíyət.

<sup>16</sup> tx<sup>w</sup>təyi yəx<sup>w</sup> st.

<sup>17</sup> k<sup>w</sup>łtəŋəŋ k<sup>w</sup>a?čə? ȝi? čə?cəx<sup>w</sup> st ȝiyá ȝi? k<sup>w</sup>si nəcú? nəcáǎc, stík<sup>w</sup>əŋs cə ncáǎc.

<sup>18</sup> suȝk<sup>w</sup>əntəŋł ȝi? čiqcút tə qqəyəŋs.

<sup>19</sup> k<sup>w</sup>əntíŋ cə.

<sup>20</sup> “ȝa?stúȝəŋ cəx<sup>w</sup> ȝuč hay ȝa? tiə təŋəŋ?”

<sup>21</sup> suȝǎnəŋs k<sup>w</sup>si ncáǎc, “cicəx<sup>w</sup> st ȝiyá ȝa? tə čáyəq<sup>w</sup>.”

<sup>22</sup> ȝi? ȝáwəŋə sčəyíq<sup>w</sup>ł k<sup>w</sup>ónł.”

<sup>1</sup> Yes, my aunt arrived over to where my father was.

<sup>2</sup> She said, “Let’s go berry-picking for blueberries.”

<sup>3</sup> So I said, “Go, go.”

<sup>4</sup> So I took a basket.

<sup>5</sup> Then we went out.

<sup>6</sup> My aunt said, “Do you know the woods?”

<sup>7</sup> “I don’t know the woods.”

<sup>8</sup> “I don’t know the woods either.”

<sup>9</sup> My aunt said, “We’ll break the... saplings for when we come back And then we’ll be figuring out the broken ones.”

<sup>10</sup> Then we went inland from Little Boston.

<sup>11</sup> We went inland and walked and we were breaking the saplings.

<sup>12</sup> And we got to a house.

<sup>13</sup> So we got there and returned without... there were no... there were no blueberries.

<sup>14</sup> Then we went down toward the water.

<sup>15</sup> But we didn’t arrive at Little Boston.

<sup>16</sup> We must have gone upstream.

<sup>17</sup> It was already evening and we were lost there at my other aunt’s, my aunt’s niece.

<sup>18</sup> She looked at us and their eyes got big.

<sup>19</sup> She stared.

<sup>20</sup> “What are you folks doing this evening?”

<sup>21</sup> So my aunt said, “We were lost in the woods.

<sup>22</sup> And we didn’t see any berries.”

<sup>23</sup> So she said, “Come in and eat.

<sup>24</sup> Then you can go home.”

<sup>25</sup> So we went in and ate.

<sup>26</sup> Then we finished eating.

<sup>27</sup> Then we walked.

<sup>23</sup> suʔxónəŋs, “čǎyəxʷ ʔiʔ ʔilən hay.  
<sup>24</sup> kʷlɪnɪl n̄suʔtúkʷ.”  
<sup>25</sup> suʔčǎyəxʷl ʔiʔ ʔilən.  
<sup>26</sup> nɪl suʔhúccənl.  
<sup>27</sup> nɪl suʔiʔštəŋl.  
<sup>28</sup> ʔiʔ ʔuʔá st c cáw ʔaʔnəxʷq̄iyət ʔiʔ sxʷčóməst  
kʷi ncət xál.  
<sup>29</sup> suʔčtáŋs, “cicəxʷ u cxʷ hayə?”  
<sup>30</sup> suʔxónəŋs kʷsi nəsʎéʔʎq̄l, “cicəxʷ st kʷi.  
<sup>31</sup> ʔáwəno sčəyíqʷl sqəčaʔl.”  
<sup>32</sup> suʔxónəŋs kʷi ncət ʔaʔ č̄i sčxčŋíns kʷaʔ  
č̄aʔscicəxʷxʷ ʔl ʔáwəxʷ c cáw č̄əŋ.  
<sup>33</sup> That’s all, I guess.  
<sup>34</sup> q̄iq̄əkʷ cn ʔaʔ c č̄əŋl ʔiʔ nəxčŋín ʔaʔ č̄i ns... č̄i  
nstt̄éʔim̄.  
<sup>35</sup> nɪl suʔxčnaxʷ ʔaʔ č̄i scicəxʷl.  
<sup>36</sup> ʔiʔt̄t̄éʔim̄ st.  
<sup>37</sup> ʔiʔ xáwəs yaʔ kʷə st̄iȳm.  
<sup>38</sup> Maráyə, ráyə, ráyə.  
<sup>39</sup> nɪl kʷaʔč̄aʔ nsiʔt̄t̄éʔim̄ ʔiʔ šáʔš cn.  
<sup>40</sup> nsuʔkʷónəxʷ tə sxʷʔiyáʔs ixʷ cə músmus  
ʔiʔšótəŋs.  
<sup>41</sup> ʔiʔ ʎkʷət tə nəspčúʔ ʔiʔ... ʔiʔ ʔičt cn cə  
sxʷxónəʔŋən.  
<sup>42</sup> nəsuʔqʷúʔqʷaʔ ʔaʔ tə qʷúʔ.  
<sup>43</sup> nɪl suʔxónəŋs kʷi nəcáčc, “húy caʔ cxʷ  
qʷúʔqʷaʔ ʔiʔ ʎáy cə nóqʷ ʔiʔ ʔəŋaʔc ʔaʔ č̄i  
qʷúʔ?”  
<sup>44</sup> nɪl suʔ... nəsuʔúxʷ nʔúŋəst ʔaʔ cə qʷúʔ ʔiʔ  
t̄t̄éʔim̄ cn ʔaʔ kʷsə Maráyə, ráyə, ráyə.  
<sup>45</sup> That’s all.

<sup>28</sup> We weren’t yet down to the Little Boston and  
we met my father, who was sick.  
<sup>29</sup> So he asked, “Are you lost?”  
<sup>30</sup> So my aunt said, “We’re lost.  
<sup>31</sup> We got no berries.”  
<sup>32</sup> My father said that he knew we were lost  
when we didn’t come down home.  
<sup>33</sup> That’s all, I guess. [recorder turned off and  
on]  
<sup>34</sup> I was tired when we got home and I thought  
I’d... I’d sing.  
<sup>35</sup> Then he knew we were lost.  
<sup>36</sup> We were singing.  
<sup>37</sup> And the song was modern.  
<sup>38</sup> Maria, ria, ria.  
<sup>39</sup> So then I was singing and I got thirsty.  
<sup>40</sup> I saw where the cows must have been  
walking.  
<sup>41</sup> And took my basket and dipped it into the  
tracks.  
<sup>42</sup> So I drank the water.  
<sup>43</sup> My aunt said, “When you finish drinking that  
poop, give me some water.”  
<sup>44</sup> So I went and gave her the water and I was  
singing Mariah, ria, ria.  
<sup>45</sup> That’s all.

## 47 Friendship Song (first version)

April 12, 1969

FriendshipSong.mp3

Martha sings this pretty little song for Amy Allen. Bea and Adeline called this a friendship song because you can substitute ‘Amy’ for anyone’s name.

We have this song recorded three more times (60, 76, 77). In those other versions, the words are different, though they mean the same thing. In those three other version, the words fit better to the tune. Notice that the stress on the name is on the second syllable (/emi/ rather than /émi/) to match the meter of the song.

<sup>1</sup> Amy, Amy, hyá? ca?n k<sup>w</sup>i túk<sup>w</sup> k<sup>w</sup>a? túk<sup>w</sup>x<sup>w</sup>,  
Amy, Amy.

<sup>2</sup> Amy, Amy, ?u?hyá? ca?n k<sup>w</sup>i ?u?túk<sup>w</sup> k<sup>w</sup>a?  
hiyá?x<sup>w</sup> túk<sup>w</sup>, Amy, Amy.

<sup>3</sup> Amy, Amy, hiyá? ca?n túk<sup>w</sup> k<sup>w</sup>a? túk<sup>w</sup>əx<sup>w</sup>,  
Amy.

<sup>4</sup> Amy, Amy, hiyá? ca?n túk<sup>w</sup> k<sup>w</sup>a? túk<sup>w</sup>əx<sup>w</sup>,  
Amy, Amy, Amy.

<sup>1</sup> Amy, Amy, I’ll go along home when you go  
home, Amy, Amy.

<sup>2</sup> Amy, Amy, I’m going to go home when you go  
home, Amy, Amy. [recorder turned off and on]

<sup>3</sup> Amy, Amy, I’m going to go home when you go  
home, Amy.

<sup>4</sup> Amy, Amy, I’m going to go home when you go  
home, Amy, Amy, Amy.

## 48 Picking Berries

April 16, 1969

PickingBerries.mp3

Martha goes berry picking with her friend dudúyaya?, shortened to dúda, and her five younger siblings.

In line 20, the word ʔəsłĩŋ appears. This did not make it to the Klallam dictionary. It means to be emotionally attached to something or someone. Although this is the only occurrence we have recorded of the word in Klallam, we know what it means because it has an exact cognate in Saanich, where we have many examples.

<sup>1</sup> nócú? ʔəskwáci ʔi? ɲón' sčəyíqʷł, sqʷiyáyŋxʷ,

ʔála? čáyəqʷ ʔaʔnəxqíyt.

<sup>2</sup> xón' ʔu? qʷiyáyŋxʷ ʔuʔxón' ʔəxín.

<sup>3</sup> ʔi? nócú? skwáci ʔi? xənʔáxʷ cn kʷə nəʔiyáʔiŋ,

“hiyá? caʔn tóyi či nəʔəmʷúcən.

<sup>4</sup> ʔi? yəcət caʔn kʷsə nəspčú? ʔi? či nócú?

sxʷlatáy.”

<sup>5</sup> suʔxónəŋs kʷi nəʔiyáʔiŋ, “čúkwʷs kʷi kʷsíʔə

lánč.

<sup>6</sup> lančáył či nshiyá? ʔaʔmxʷúcən.”

<sup>7</sup> suʔəy'nəxčŋín ʔəł hiyáʔi ʔa? cə lančáył.

<sup>8</sup> níl suʔhiyáʔs tákwʷi kʷə nəcət či sčáʔis.

<sup>9</sup> xənʔátəŋ st kʷa? ʔáwəł c ɲáʔəŋəł či stúkʷs.

<sup>10</sup> tóxʷ kʷs čəsa? či sqíyt ʔa? či sʔíłənl kʷə

qʷəyət qéyəts.

<sup>11</sup> níl nsuʔkʷánəŋət ya? ʔúxʷ ʔa? cə ča?...  
čəʔčšwəyqə? słáʔaʔłłł.

<sup>12</sup> sná? dudúyaya? snás.

<sup>13</sup> nsuʔtəs ʔa? tə ʔáʔiŋs.

<sup>14</sup> nsuʔxənʔáxʷ, “hiyá? cáʔn ʔəmʷúcən tóyi.”

<sup>15</sup> suʔxónəŋ ʔa? dúda, “ʔó, ʔəy'qł kʷa? wáʔən.

<sup>16</sup> wá? u qł cn?”

<sup>17</sup> “ʔənʔá či wáʔ.”

<sup>18</sup> “wá? caʔn či nəʔəwəŋə či bucket.

<sup>19</sup> ʔi? hiyá? cn ʔiʔsəwá.”

<sup>20</sup> nsuʔxənʔáxʷ, “txʷtúkʷ caʔn kʷi ʔqšənt kʷə

siyaʔčúʔił ʔuʔxən' ʔu? ʔəsłĩŋ caʔ.”

<sup>21</sup> nsuʔtúkʷ ʔi? ʔqšənt tsə ʔuʔúyč.

<sup>22</sup> čəsa? číʔánəŋ.

<sup>23</sup> txʷhúy čəsa? sčíʔánəŋ ʔi? ɲús sčíʔánəŋ cə

čŋíns ʔi? tətəxəŋ, táʔcs, tá... táʔcs ʔi? tə ʔúpən

sčíʔánəŋ.

<sup>24</sup> húy cə nəsyáyaʔt tə słáʔyéʔłłł.

<sup>25</sup> suʔhiyáʔi.

<sup>1</sup> One day there were lots of berries,

blackberries, here in the woods at Little Boston.

<sup>2</sup> All of the blackberries were all over the place.

<sup>3</sup> And one day I said to my parents, “I’m going upstream to pick berries.

<sup>4</sup> And I’m going to fill my basket and one bucket.”

<sup>5</sup> So my parent said, “Use the launch.

<sup>6</sup> Go by launch when you leave for berry picking.”

<sup>7</sup> So I was happy to go in our launch.

<sup>8</sup> So then my father went across to work.

<sup>9</sup> We were told not to hurry home.

<sup>10</sup> It was exactly two in the afternoon that we ate what we cooked for lunch. [very uncertain of this]

<sup>11</sup> Then I ran over to the new young bride.

<sup>12</sup> She was called dudúyaya? her name.

<sup>13</sup> So I got to her house.

<sup>14</sup> I told her, “I’m going upstream to pick berries.”

<sup>15</sup> So Duda said, “Oh, it would be good if I went along.

<sup>16</sup> Could I go along?”

<sup>17</sup> “Come along.”

<sup>18</sup> “I’ll go along without a bucket.

<sup>19</sup> But I’ll go along.”

<sup>20</sup> So I told her, “I’ll go home to put shoes on my younger siblings who will all be attached (to me).”

<sup>21</sup> So I went home to put shoes on the younger one.

<sup>22</sup> He was two years old.

<sup>23</sup> They were only two years old and the second was four years old and a little six, eight, ... and ten years old.

26 su? ʔúyə... suʔúyət ʔa? cə paʔpúpt.  
 27 ʔi? ʔúxʷtxʷ cn ʔa? tə lánč.  
 28 suʔtáči ʔa? dúda.  
 29 čsáʔwən.  
 30 ɲən' sáʔwəns.  
 31 suʔúyət st ʔa? cə lánč.  
 32 ʔi? táyi st.  
 33 ʔiyá táyi.  
 34 suʔtxʷaʔtáyil ʔi? cúŋ st.  
 35 cəŋaʔt cn tənə náʔcú? ʔa? tə nəsiyaʔčuʔil.  
 36 ʔi? ʔkʷcít cn tə nócú?  
 37 hiyáʔ st cúŋ ʔi? u? ʔáwə st čəyəxʷ ʔa? cə.  
 38 ʔi? xənʔáxʷ xʷilícá? ʔu? ʔsqáʔəwəc tə ʔi? ɲən' sčəyíqʷl.  
 39 ɲən' sqʷiyáyŋəxʷ.  
 40 nsuʔúŋəst cə ʔúʔáʔ nəsaʔčuʔil ʔa? cə sqʷ... sqʷaʔqʷúʔtəns.  
 41 ʔi? one cup ti ʔəsnəʔáwəł.  
 42 nsuʔúŋəst tsə ʔáʔʔúʔáʔ nəsaʔčuʔil ʔa? cə čəsaʔ cup sxʷqʷáʔtən.  
 43 ʔəŋʔúŋəst cn cə kʷluʔsiʔáyəxʷ ʔa? tə sxʷqʷáʔyaʔtəns muhúys kʷaʔ ʔəmxʷúcəns ʔa? cə.  
 44 nsuʔxənʔáxʷ tə čəsəʔ ʔúʔáʔ kʷaʔ ʔaʔmxʷúcəns ʔuʔáʔaʔ ʔa? tə ʔəskʷáqł.  
 45 nsuʔhiyáʔ ʔúxʷ ʔa? cə nuʔqʷəy ɲən' sčəyíqʷl.  
 46 nsuʔlámícəŋ ʔi? təwəxʷəyəc' tə nəspčú? ʔi? qíyət.  
 47 húkʷt kʷsə sxʷʔiyás tə čáʔis kʷə nəʔiyáʔiŋ.  
 48 nsuʔhiyáʔ ʔúxʷ ʔa? tə nəsiyačuʔil, ʔúʔáʔ nəsiyaʔčuʔil ʔiʔlámícəŋ.  
 49 txʷčəʔyəc' cə skʷáʔs sqʷúʔtəns.  
 50 suʔtáčis cə kʷluʔsiʔáyəxʷ.  
 51 ʔi? táči dúda.  
 52 suʔəməł ʔi? ʔilən.  
 53 suʔʔkʷətəŋs ʔa? dúda tə páp.  
 54 ʔi? sʔənáʔtəŋł tə páp.  
 55 ʔi? ʔilən st kʷaʔčə.  
 56 suʔxənəŋs cə nócú? nsaʔčuʔil, “ʔúxʷ ʔa? kʷəsə nsxʷʔiyá tə nəslámícəŋ.  
 57 ɲən' číq sqʷiyáyŋəxʷ ʔiyá.  
 58 ɲən' sxʷəyáʔxʷc.”

24 I finished getting the children ready.  
 25 So we went.  
 26 So... so we boarded the little boat.  
 27 I brought them to the launch.  
 28 So Duda got there.  
 29 She had lunch.  
 30 She had lots of lunch.  
 31 So we boarded the launch.  
 32 And we went upstream.  
 33 It was there upstream.  
 34 So we got upstream and we went toward shore.  
 35 I packed one of my siblings on my back.  
 36 And took the other by the hand.  
 37 We went ashore, but we didn't go into the woods.  
 38 And told xʷilícáʔ to eat potatoes and lots of fruit.  
 39 There were lots of blackberries.  
 40 So I gave my little sibling his little bucket.  
 41 And one cup was inside.  
 42 So I gave the little sibling the two cup bucket.  
 43 I gave one that was already an adult a basket to use as a bucket to pick berries with it.  
 44 I told the two little ones to pick berries here in the open.  
 45 Then I went over to where there were lots of kind of ripe berries.  
 46 So I picked and picked and my basket was filled to the rim and it was noon.  
 47 I hollered to where my parents were working.  
 48 I went over to where my siblings, little siblings were picking.  
 49 Her own bucket had just become full.  
 50 The older one got there.  
 51 And Duda arrived.  
 52 So we sat down and ate.  
 53 Duda took pop.  
 54 And she gave us the pop.  
 55 And we ate.  
 56 So one of my siblings said, “Go over to where I was picking.  
 57 There were lots of big blackberries.  
 58 There are lots of snakes.”  
 59 I said, “I can't leave the little kids.  
 60 I have to stay close by when I'm picking.”

59 I said, “ʔəsqiʔám kʷi ɕi nəstúyəs tə ʎúʎaʔ sʎəyíqʷl.  
 60 nsʎéʔ ɕi nəsuʔcəʔcəŋ ɕi nəʂaʔmxʷúcən.”  
 61 suʔhiyáʔs kʷənánəʔ ʔiʔ yəcəts cə sqʷiyáʔtəns.  
 62 ʔiʔ hiyáʔ cn.  
 63 səwáʔ st ʔiʔ yəcət cn cə nə... cə nəmuhúy.  
 64 níʎ suʔyəcəts ʔiʔ hiyáʔ cn.  
 65 ʔúxʷ ʔaʔ tə nəsiyaʔčuʔíʎ ʔiʔ ɕtát, “yəc’ ə cxʷ hay?”  
 66 Herbert said, “yəc’ cən.”  
 67 Chet said, “yəc’ cn.”  
 68 And I said where, where’s your yəc’?  
 69 “Oh, I musta ate it. I didn’t know it.”  
 70 ʔónəŋ ʔa ɕi sŋúts c’... ʔiʔ ʔəwəno ɕ’ixʷ sʔçíts ʔaʔ kʷi sŋúts kʷi sqə́caʔs yaʔ.  
 71 níʎ suʔtácis tə nəsaʔčuʔíʎ ʔuʔʔón’ ʔaʔ siyəc’.  
 72 Frankie was the fourth brother, fourth from the little ones. I got all black ones. Said, “You’re... you did pick good blackberries.”  
 73 ʔiʔ ʔəy’ ʔaʔ cə ʔuʔʔónəs ʔuʔ qʷəy.  
 74 suʔʔónəŋs, “Can we eat?”  
 75 “ŋút caʔ st ʔaʔ ɕi táŋən caʔ t ʔəy’s ɕi sʔíʎən ʔənəcət kʷaʔ ʔíʎəns.  
 76 ʔuʔʔón’ ʔuʔ skʷáʔíʎ.”  
 77 suʔhiyáʔt túkʷ.  
 78 ɕəŋ’ st ʔiʔ ʔúxʷtəŋ ʔaʔ Frank cə sčəyíqʷl ʔaʔ cə bowl.  
 79 suʔčəŋs kʷi nəcət ʔiʔ ʔónəŋ ʔaʔ Frank, “ʔa, ʔəsqaʷáʔíʎ kʷə nə... kʷə nəsqə́caʔ.  
 80 ʔuʔʔón’ ʔuʔ nəqíʔ.  
 81 ʔəwəno nəcəqʷ ʔəstáŋkʷ ʔaʔ cə sʔíʎən ʔaʔ tə táŋən.”  
 82 níʎ suʔʔónəŋs kʷi yúl’ nsaʔčuʔíʎ, ʔúpən sčíʔánəŋ, “húy ɕi suʔnuʔqaʔyəxúsəŋs.”  
 83 suʔʔónəŋs kʷi Frank, “ʔáwə cn.”  
 84 “ʔáwə ɕi c qəyəxúsəŋ ʔaʔ cə nʎsqə́caʔ sqʷiyáyŋxʷ.”  
 85 suʔʔónəŋ ʔaʔ Frank, “ʔáwə cn c qəyəxúsəŋ.  
 86 šəyšúʔt cn ʔa ɕi sʔəy’s caʔ ɕi sʔíʎən ʔaʔ n cət kʷaʔ ʔíʎənəʔ ʔaʔ tiə táŋən.”  
 87 That’s all.

61 So I went to help them fill their buckets.  
 62 And I went.  
 63 We went together and I filled my basket.  
 64 Then they filled it and I went.  
 65 I went over to my siblings and asked, “Are you full?”  
 66 Herbert said, “I’m full.”  
 67 Chet said, “I’m full.”  
 68 And I said, “Where, where’s you full bucket?”  
 69 “Oh, I musta ate it. I didn’t know it.”  
 70 He said he ate them and didn’t know that he ate his harvest.  
 71 Then my siblings got there all full.  
 72 Frankie was the fourth brother, fourth from the little ones. I got all black ones. Said, “You’re... you did pick good blackberries.”  
 73 It was good they are all ripe.  
 74 So they said, “Can we eat?”  
 75 “We’ll eat in the evening good food with your father when he eats.  
 76 It’s all ours.”  
 77 So we went home.  
 78 We got home and brought Frank berries in a bowl.  
 79 So my father got home and Frank said, “Oh, my harvest was ripe.  
 80 They were all black.  
 81 There was no red mixed in when we ate in the evening.”  
 82 Then the oldest of my younger siblings, ten years old, said, “He’s just bragging.”  
 83 So Frank said, “I’m not.  
 84 “Don’t brag about your blackberry harvest.”  
 85 So Frank said, “I’m not bragging.  
 86 I’m happy that my father’s food will be good when we eat this evening.”  
 87 That’s all.

## 49 Canoe Stolen

April 17, 1969

CanoeStolen.mp3

When her husband died, his family took a little, black canoe that was Martha's own. Her husband's sister-in-law offered to sell it to Martha for thirty dollars, but Martha just wanted it brought back. In the course of the dispute, a white man stole it and took it off. Martha did not report it to the police, but just let it go.

This story is the third narrative on Thompson's tape 28. This recording is extremely noisy, especially at the beginning, which was recorded on April 16, 1969. Bea, Adeline, and I really struggled through this. We could not make out the details of the first two narratives except a vague idea of what they were about. The first is about Martha meeting her boyfriend in the fog and their canoes getting attached to each other. The second is about her dog helping her out of a hole that she had fallen into.

- <sup>1</sup> k<sup>w</sup>i sʔáwənəs k<sup>w</sup>ə nəsq<sup>w</sup>úʔʂən.
- <sup>2</sup> nəsʔuʔúʔ ʔuʔ ʔiyátəŋ ʔiʔ niʔ...
- <sup>3</sup> ʔiʔx<sup>w</sup>əyák<sup>w</sup>ts cə nsčəʔčəʔk<sup>w</sup>aʔyúʔ táyí.
- <sup>4</sup> ʔiʔ k<sup>w</sup>híc yaʔ ʔiʔ čáni st cə sx<sup>w</sup>ánəŋ....
- <sup>5</sup> hiyáʔ yaʔ č<sup>ʔ</sup>k<sup>w</sup>ə stík<sup>w</sup>əns k<sup>w</sup>ə nəs<sup>w</sup>óyqəʔ yaʔ.
- <sup>6</sup> suʔáxəŋs cə táns ʔaʔ čí sč<sup>ʔ</sup>əŋaʔtəŋs ʔaʔ cə cáčcs cə sčəʔčəʔk<sup>w</sup>aʔyúʔ.
- <sup>7</sup> ʔiʔ ʔáwə.
- <sup>8</sup> ʔáwə yaʔ c sk<sup>w</sup>áʔs sčəʔk<sup>w</sup>aʔyúʔ k<sup>w</sup>i nəsq<sup>w</sup>úʔʂən.
- <sup>9</sup> nəs<sup>k</sup>áʔ yaʔ nəsčəʔk<sup>w</sup>aʔyúʔ.
- <sup>10</sup> ʔáwə c nuʔaʔčšítəŋ ʔaʔ cə sʔéʔhəns cə nócúʔ swóyqəʔ ʔaʔnəx<sup>w</sup>qíyət.
- <sup>11</sup> ʔiʔ suʔúŋəsts ʔaʔ cə sčəʔčəʔk<sup>w</sup>aʔyúʔs ʔaʔ ʔx<sup>w</sup>łśáʔ tálə cə sq<sup>w</sup>əŋóyʔs.
- <sup>12</sup> níʔ suʔtχənəŋs ʔaʔ čí nəsčx<sup>w</sup>úyəm ʔaʔ cə sčəʔk<sup>w</sup>aʔyúʔ ʔaʔ cə sx<sup>w</sup>łx<sup>w</sup>łśáʔ.
- <sup>13</sup> níʔ nəsʔuʔxíʔəsit cə sŋátx<sup>w</sup>əns k<sup>w</sup>i nswóyqəʔ.
- <sup>14</sup> ʔiʔ xənʔáx<sup>w</sup> ʔaʔ čí nəsłéʔ ʔaʔ cə sčəʔčəʔk<sup>w</sup>aʔyúʔ čí sʔənʔátəŋs həwíyŋ.
- <sup>15</sup> níʔ ix<sup>w</sup> suʔhəwíyŋs ʔənʔá ʔúx<sup>w</sup> cáw k<sup>w</sup>łəncáŋəŋ.
- <sup>16</sup> níʔ suʔxčŋíns ʔaʔ cə sk<sup>w</sup>áʔs sŋátx<sup>w</sup>əns ʔaʔ čí nəsłk<sup>w</sup>ət təsə sčəʔk<sup>w</sup>aʔyúʔ.
- <sup>17</sup> ʔiʔ ʔənʔá ix<sup>w</sup> ʔúyʔ ʔaʔ tə ferry ʔiʔ ʔənʔá ʔúx<sup>w</sup> ʔaʔ nəx<sup>w</sup>qčéyt.
- <sup>18</sup> ʔiʔ čtáŋ k<sup>w</sup>aʔ twəwʔáʔaʔn u.
- <sup>19</sup> suʔyəcústəŋs ʔaʔ čí nəstwəwʔáʔaʔ ʔiʔ ʔáʔaʔ cə... cə sčəʔčəʔk<sup>w</sup>aʔyúʔ.
- <sup>20</sup> ʔənəqíx cə sčəʔčəʔk<sup>w</sup>aʔyúʔ.

- <sup>1</sup> When my husband was gone.
- <sup>2</sup> I was first brought there and...
- <sup>3</sup> They were dragging my little canoe upstream.
- <sup>4</sup> After a long time we moved the...
- <sup>5</sup> My husband's nephew went.
- <sup>6</sup> His mother said that he had been given that little canoe by his uncle.
- <sup>7</sup> But no.
- <sup>8</sup> It was not my husband's own canoe.
- <sup>9</sup> It was my canoe.
- <sup>10</sup> It wasn't exchanged for food from another man at Little Boston.
- <sup>11</sup> And they gave him the little canoe for thirty dollars he borrowed.
- <sup>12</sup> Then he went to sell me the canoe for thirty dollars.
- <sup>13</sup> Then I wrote to my husband's sister-in-law.
- <sup>14</sup> I told her that I wanted the little canoe to be brought back.
- <sup>15</sup> It must have returned come down to the beach.
- <sup>16</sup> So his sister-in-law thought that I took the canoe.
- <sup>17</sup> And they must have come aboard the ferry over to Little Boston.
- <sup>18</sup> And they asked if I was still here.
- <sup>19</sup> They told them that I was still here and here is the... the little canoe.
- <sup>20</sup> The little canoe was black.
- <sup>21</sup> Then a white man came and took my canoe and went paddling over to the ferry and went across.
- <sup>22</sup> That's where his home was at Shine.

<sup>21</sup> níl suʔənʔás cə pástən ʔiʔ ʔk<sup>w</sup>áts cə  
nsčəʔk<sup>w</sup>aʔyúʔ ʔiʔ hiyáʔ ʔíst č<sup>w</sup> ʔúx<sup>w</sup> ʔaʔ tə ferry  
ʔiʔ ták<sup>w</sup>i.

<sup>22</sup> níl sx<sup>w</sup>ʔiyás ti s... k<sup>w</sup>ə ʔáʔiŋs yaʔ ʔaʔShine.

<sup>23</sup> ʔuʔáwə cn c... ʔáwə cn c yəcúst či qaʔqǽyuʔ.

<sup>24</sup> k<sup>w</sup>áʔət cn cə ʔaʔ tə nəs[unintelligible].

<sup>25</sup> ʔúx<sup>w</sup>təŋ cə sčəʔčəʔk<sup>w</sup>aʔyúʔ.

<sup>26</sup> ʔuʔtɕ<sup>w</sup>ənʔúʔx<sup>w</sup>təŋ cəx<sup>w</sup> k<sup>w</sup>sə nəsčəʔk<sup>w</sup>aʔyúʔ  
yaʔ.

<sup>27</sup> That's all.

<sup>23</sup> I didn't... I didn't report it to the police.

<sup>24</sup> I let it go for my [unintelligible].

<sup>25</sup> My canoe was taken.

<sup>26</sup> My canoe was taken and disappeared.

<sup>27</sup> That's all.

## 50 Power to Save a Person from Choking

April 17, 1969

PowerToSaveChoking.mp3

This explains how wəčqínca? Mary Ann Adams got the power to save people from choking. She took a large frog from a snake's mouth. The snake and frog rewarded her for saving them by giving her the power.

<sup>1</sup> ʔənʔá wəčqínca? ʔi? kʷənánəts cə sxʷáʔxʷc.

<sup>2</sup> wəqǽq' cə ʔiyá ya? ti sxʷʔiyás.

<sup>3</sup> ɲúts ixʷ cə sxʷáʔxʷc' cə wəqǽq' ʔi? sqiʔám' či sʔtáxʷts.

<sup>4</sup> níʔ č' suʔtəss ʔa? wəčqínca?.

<sup>5</sup> ʔi? níʔ č' suʔʔkʷəts cə wəqǽq' ʔəʔ qáss cə ʔiyá? ʔa? cə cúcəns cə sxʷáʔxʷc'.

<sup>6</sup> níʔ kʷaʔča? suʔxə́nəts č' cə sxʷáʔxʷc',  
“kʷənánəc caʔn.

<sup>7</sup> xənál' ca? ti n̄suʔtə́s ti scúm' ʔiyá ʔa? ti sɲəqínúəts ʔa? ti ʔəčtáyɲxʷ ti scúm'.

<sup>8</sup> ʔi? níʔ ca? kʷaʔča? nəsqaʔyúsc.

<sup>9</sup> ʔi? ʔáy ca? cxʷ ʔu? qàʔyústəɲ ʔa? cə wəxə́ʔl'.”

<sup>10</sup> suʔqàʔyəsáyəts cə wəxə́ʔl' ʔa? cə ʔáwə c sčtə́xʷtəɲ.

<sup>11</sup> That's all.

<sup>1</sup> wəčqínca? (Mary Ann Adams) came and helped the snake.

<sup>2</sup> There were frogs there where they were.

<sup>3</sup> The snake must have eaten a frog, but couldn't swallow it.

<sup>4</sup> Then wəčqínca? got there.

<sup>5</sup> Then she took the frog when it fell from the mouth of the snake.

<sup>6</sup> Then the snake said, “I'm going to help you.

<sup>7</sup> You will always remove a bone when a person accidentally swallows a bone.

<sup>8</sup> And it's my pay to you.

<sup>9</sup> And you will also be paid by the frog.”

<sup>10</sup> The frog paid for not being swallowed.

<sup>11</sup> That's all.

## 51 Sickness Sucked Out

April 23, 1969

SicknessSuckedOut.mp3

A *sxʷənáʔəm*, always translated by the elders as ‘Indian doctor’, uses ritual singing, smoke, and, in this case, sucking to remove illness from a person. The *sxʷənáʔəm* has spiritual power and is distinct from a person with expertise in herbal medicine.

In this story, Martha’s uncle was sick. The white doctor said he needed surgery, but they had no money to pay for it. A *sxʷənáʔəm* came from another tribe and, using a cattail straw, sucked the sickness out of him.

<sup>1</sup> kʷi nəstwəwsʷl̥áʔl̥q̥l̥, ʔəpənáʔitxʷ ʔiʔ  
 c̥uʔkʷsáʔitxʷ ʔiʔ ʔəpənáʔitxʷ ʔiʔ t̥x̥ə...  
 taʔcsáʔitxʷ ʔiʔ sʔúqʷaʔ ʔaʔ ncət x̥ál.  
<sup>2</sup> ʔiʔ uʔəsqaʔl̥ st ʔaʔ tə táŋən ʔiʔ kʷl̥č̥əy̥əxʷ cə  
 čšaʔyakima kʷaʔ čšaʔəx̥íns yaʔ čtə ʔəcítáyŋxʷ.  
<sup>3</sup> čl̥ániʔ ʔiʔ ʔənʔá č̥əy̥əxʷ.  
<sup>4</sup> ʔiʔ ʔuʔx̥ónəŋ, “ʔəstúŋət ʔuč cə n̥j̥ónaʔ?”  
<sup>5</sup> ʔuʔx̥ál uʔ?”  
<sup>6</sup> suʔx̥ónəŋs kʷsi cəʔct, “x̥ál kʷi.  
<sup>7</sup> ʔáwənə nəsx̥čít kʷaʔ ʔəstúʔŋəts.  
<sup>8</sup> x̥ənʔátəŋ ʔaʔ č̥i pástən doctor ʔaʔ č̥i skʷcítəŋs.  
<sup>9</sup> kʷh̥íʔn̥l̥ suʔl̥áw̥s.  
<sup>10</sup> ʔiʔ sqiʔám̥ č̥i snuʔnáčt̥l̥ č̥i doctor kʷaʔ  
 kʷcítəŋəs.  
<sup>11</sup> ʔuʔáwənə táləł.”  
<sup>12</sup> suʔx̥ónəŋs tsə sxʷənáʔəm, “kʷənánəŋət u q̥l̥ cnʔ?”  
<sup>13</sup> suʔx̥ónəŋs kʷsi cəʔct, “kʷənánəŋət č̥i,  
 nəsxʷskʷáʔ, kʷənánəŋət.”  
<sup>14</sup> “l̥kʷət č̥i kʷúʔət.  
<sup>15</sup> ʔuʔáwətʷ c̥xʷ mán̥ ʔuʔ l̥áq̥t č̥i kʷúʔət.  
<sup>16</sup> ʔiʔ ʔənʔáxʷ č̥ixʷás.”  
<sup>17</sup> suʔhiyáʔs sqiʔŋ kʷsi nč̥áʔmaʔqʷ.  
<sup>18</sup> She was my great aunt.  
<sup>19</sup> hiyáʔ sqiʔŋ kʷsi nč̥áʔmaʔqʷ.  
<sup>20</sup> ʔiʔ č̥ixʷtásts cə kʷúʔəts.  
<sup>21</sup> ʔuʔáwə c ʔuʔmán̥ ʔuʔ l̥áʔyáq̥t.  
<sup>22</sup> ʔiʔ cákʷss ʔiyá ʔaʔ tsə sxʷənáʔəm.  
<sup>23</sup> suʔkʷənúcəns tsə... tsə sxʷənáʔəm.  
<sup>24</sup> ʔúxʷts tə táwis ʔaʔ tə q̥qiyəŋs̥.  
<sup>25</sup> cəʔkʷáts cə n... cə cúcəns.  
<sup>26</sup> mókʷt̥ t̥i s...  
<sup>27</sup> ʔuʔl̥kʷəts cə kʷúʔət.  
<sup>28</sup> ʔiʔ qəməts̥ cə ʔəsʔaʔč̥áʔiŋ... ʔəsʔaʔč̥áʔiŋən.  
<sup>29</sup> n̥l̥ suʔúxʷts ʔaʔ tə cúcəns.

<sup>1</sup> When I was still a child, seventeen or eighteen  
 years old, and the brother of my father was sick.  
<sup>2</sup> We were gathered in the evening and a person  
 from Yakima or wherever he was from came in.  
<sup>3</sup> He had a wife and she came in.  
<sup>4</sup> And she said, “What’s the matter with your  
 son?”  
<sup>5</sup> Is he sick?”  
<sup>6</sup> So the parent said, “He’s sick.  
<sup>7</sup> I don’t know what’s the matter with him.  
<sup>8</sup> He was told by a white doctor that he’d have  
 surgery.  
<sup>9</sup> So then he would be cured.  
<sup>10</sup> But we can’t pay a doctor if he has surgery.  
<sup>11</sup> We have no money.”  
<sup>12</sup> So the Indian doctor said, “Could I help  
 him?”  
<sup>13</sup> Then the mother said, “Help, master, help.”  
<sup>14</sup> “Get some cattail.  
<sup>15</sup> Don’t let the cattail be too long.  
<sup>16</sup> And bring it inside.”  
<sup>17</sup> So my great-grandmother went outside.  
<sup>18</sup> She was my great-aunt.  
<sup>19</sup> My great-aunt went outside.  
<sup>20</sup> She brought the cattail inside to her.  
<sup>21</sup> They were not too long.  
<sup>22</sup> And she put them down by the Indian doctor.  
<sup>23</sup> So she sang... the Indian doctor.  
<sup>24</sup> She put his arms on his eyes.  
<sup>25</sup> She washed his mouth.  
<sup>26</sup> She picked up the...  
<sup>27</sup> She took the cattail.  
<sup>28</sup> She broke off the stem.  
<sup>29</sup> Then she brought it to her mouth.  
<sup>30</sup> She dipped her hand into hot water.  
<sup>31</sup> So she put the cattail to her mouth.

<sup>30</sup> ʔiʔ ʔuʔqǝŋaʔts tǝ cǎyǝss ʔaʔ cǝ ʔaʔtǝqǝŋ'qʷúʔ.

<sup>31</sup> suʔúxʷts cǝ kʷúʔǝt ʔaʔ cǝ cúccǝns.

<sup>32</sup> ʔiʔ ʔúxʷts ʔaʔ cǝ xǎʔ cǝ ʔács.

<sup>33</sup> níʔ suʔcǔqʷts.

<sup>34</sup> níʔ suʔčǝxʷáʔcs ʔiʔ ŋǝn'ŋǝcʔ tǝ scǝxʷáʔcs.

<sup>35</sup> suʔʔáy cǔqʷts.

<sup>36</sup> ʔiʔ ʔuʔʔúʔáʔ ti ʔkʷnás.

<sup>37</sup> suʔxǝnǝŋs, “ʔáw'caʔ cǝ ʔǝnǝŋǝnaʔ hay.

<sup>38</sup> ʔǝŋás cǝ scǝxʷáʔcs.”

<sup>39</sup> níʔ suʔ... níʔ suʔʔáw's cǝ xǎʔ.

<sup>40</sup> kʷnínʔ suʔǝmǝts ʔiʔ ʔǝyǝcʔ ʔaʔ tǝ scǝqʷúʔtǝŋs tǝ scǝxʷáʔcs yaʔ.

<sup>41</sup> That's all.

<sup>32</sup> She put it where his stomach was hurting.

<sup>33</sup> Then she sucked it out.

<sup>34</sup> Then she spat and there was lots of pus in her spit.

<sup>35</sup> So she sucked it again.

<sup>36</sup> And she managed to get a little.

<sup>37</sup> So she said, “Your son will be healed.

<sup>38</sup> I removed his illness.”

<sup>39</sup> Then the sick one was healed.

<sup>40</sup> Soon he sat up and got better for having his sickness sucked out.

<sup>41</sup> That's all.

## 52 Bug Removed from a Neck (first version)

April 23, 1969

BugRemoved.mp3

This is another story where the sx<sup>w</sup>ná?əm Indian doctor succeeds where the white doctor fails. Martha had a sore throat. The white doctor swabbed her throat with iodine, but it did not help. Her grandfather brought an Indian doctor to help. He sang and bathed and sucked her neck. He spat out a lot of pus and a small bug of some kind with a black head. He showed it, then blew on it and it disappeared. Martha's throat was better.

Another version is in narrative 85.

<sup>1</sup> xəl cn ʔa? ti ʔuʔxənəl.

<sup>2</sup> ncǎx<sup>w</sup> ʔu? xləyás ʔa? tə nəq<sup>w</sup>óyən ti xəl ʔi?  
ncǎx<sup>w</sup> ʔu? xləyás ʔa? tə nəx<sup>w</sup>úyən.

<sup>3</sup> ʔi? ʔúy<sup>st</sup> ʔúx<sup>w</sup> ʔa? ti doctor ʔi? húy ti  
suʔúx<sup>w</sup>təŋs ti iodine.

<sup>4</sup> hiyá? cn k<sup>w</sup>a?čə? ʔúx<sup>w</sup> ʔa? k<sup>w</sup>ə nəsiyaʔ, tán...  
cəts k<sup>w</sup>hi ntán.

<sup>5</sup> ʔi? xəl cn.

<sup>6</sup> ʔəsáʔps.

<sup>7</sup> ʔi? táči tsə swəyqəʔs k<sup>w</sup>si nəcáčə.

<sup>8</sup> suʔčtáŋs, “ʔəstúŋət ʔuč cə sʔiʔáʔʔlqʔ?

<sup>9</sup> xəl u?”

<sup>10</sup> suʔxənəŋs k<sup>w</sup>i nəsiyaʔ, “xəl k<sup>w</sup>ə.

<sup>11</sup> ʔáwəŋə nəsxčít čí s... k<sup>w</sup>a? ʔəstúŋəts čtə.

<sup>12</sup> ʔáxəŋ ʔa? čí shúʔs čníf tə doctor tənə ʔiʔhúy  
ti suʔlóməx<sup>w</sup>təŋs cə cú... cə x<sup>w</sup>úyənəns.

<sup>13</sup> suʔxənəŋs, “hiyá? caʔn túk<sup>w</sup> ʔi? təŋiʔŋínəŋ.

<sup>14</sup> ʔi? cəʔk<sup>w</sup>iʔəxánəŋ.

<sup>15</sup> cəʔk<sup>w</sup>áct ʔi? ʔənʔá caʔn ʔi? k<sup>w</sup>ənánəŋət k<sup>w</sup>a?  
ʔuʔəsʔúʔʔləməs ʔa? nək<sup>w</sup>.”

<sup>16</sup> suʔxənəŋs k<sup>w</sup>i nəsiyaʔ, “ʔəy<sup>q</sup>ʔ k<sup>w</sup>i k<sup>w</sup>a?  
k<sup>w</sup>ənánəŋət<sup>x</sup>.”

<sup>17</sup> suʔhiyáʔs cə sx<sup>w</sup>ná?əm túk<sup>w</sup>.

<sup>18</sup> twəws<sup>w</sup>iʔwáʔwəs.

<sup>19</sup> hiyá? túk<sup>w</sup> ʔi? níf ix<sup>w</sup> suʔləns.

<sup>20</sup> ʔi? cəʔk<sup>w</sup>áts tə túʔtáʔwiʔs.

<sup>21</sup> ʔi? cəʔk<sup>w</sup>lnáyŋ, cəʔk<sup>w</sup>úsəŋ, ʔi? ʔúx<sup>w</sup> ʔa? c  
stəyəmts cə... cə ʔaʔáwk<sup>w</sup>s.

<sup>22</sup> suʔcáws ʔa? tə táŋən.

<sup>23</sup> ʔi? xənəŋ sʔéʔs č čí q<sup>w</sup>úʔ, hot q<sup>w</sup>úʔ, ʔaʔtíqəŋ<sup>ʔ</sup>  
q<sup>w</sup>úʔ.

<sup>24</sup> suʔúŋəstəŋs ʔa? cə sx<sup>w</sup>cəʔk<sup>w</sup>úsən.

<sup>25</sup> ʔi? ʔk<sup>w</sup>əts cə ʔaʔtíqəŋ<sup>ʔ</sup> q<sup>w</sup>úʔ ʔi? cəʔk<sup>w</sup>áts cə  
ʔuʔəscəʔcúʔ sx<sup>w</sup>cəʔk<sup>w</sup>úsən.

<sup>1</sup> I was sick all the time.

<sup>2</sup> Sometimes the sickness was in my ear and  
sometimes it was in my throat.

<sup>3</sup> And when we went to the doctor, he only  
brings iodine.

<sup>4</sup> So I went over to my grandfather, mother...  
my mother's father.

<sup>5</sup> And I was sick.

<sup>6</sup> [unknown word]

<sup>7</sup> My aunt's husband got here.

<sup>8</sup> He asked, “What is the matter with your child?”

<sup>9</sup> Is she sick?”

<sup>10</sup> My grandparent said, “She's sick.

<sup>11</sup> I don't know... what is the matter.”

<sup>12</sup> She said that when she's treated by the doctor  
he only smears her... her throat.

<sup>13</sup> He said, “I'm going to go home and have  
supper.

<sup>14</sup> Wash your arms (clear up to the armpits).

<sup>15</sup> Wash yourself and I will come and help if that  
is all right with you.”

<sup>16</sup> So my grandfather said, “It would be good if  
you help.”

<sup>17</sup> So the Indian doctor went home.

<sup>18</sup> They were still young men.

<sup>19</sup> And he went home and ate.

<sup>20</sup> He washed his arms.

<sup>21</sup> And he washed his neck, washed his face and  
went to put on his... his things.

<sup>22</sup> So he was down on the beach in the evening.

<sup>23</sup> And said that he wanted water, hot water.

<sup>24</sup> So he was given a wash basin.

<sup>25</sup> And he took the hot water and he washed a  
clean basin.

<sup>26</sup> He washed the inside of his mouth.

<sup>26</sup> cǎʔk<sup>w</sup>áts cǎ ʔsnáwǎʔ ʔaʔ tǎ cúcǎns.  
<sup>27</sup> suʔhúys ʔiʔ níʔ suʔúx<sup>w</sup>tx<sup>w</sup>s tǎ táwis ʔaʔ tǎ  
 qqíyǎŋs.  
<sup>28</sup> níʔ suʔtǎy<sup>m</sup>s.  
<sup>29</sup> tǎym ʔiʔ húy t stǎyǎmǎs.  
<sup>30</sup> suʔcǔq<sup>w</sup>ts tiǎ n... tiǎ nǎx<sup>w</sup>úŋǎn ʔiʔ cǎx<sup>w</sup>áʔc cǎ  
 ʔuʔŋǎn ʔǎcʔ sǎq.  
<sup>31</sup> níʔ suʔʔáys cǔq<sup>w</sup>útǎŋ tiǎ n... tiǎ nǎx<sup>w</sup>úŋǎn.  
<sup>32</sup> suʔʔáys cǎx<sup>w</sup>áʔc.  
<sup>33</sup> níʔ suʔk<sup>w</sup>ǎnǎs.  
<sup>34</sup> ʔuʔsiyáʔc tǎ cǎy<sup>s</sup>s ʔaʔ tǎ ʔǎcʔ.  
<sup>35</sup> suʔnuʔ... níʔ suʔúx<sup>w</sup>ts cǎ sʔiʔŋǎts cǎ cicáy...  
 cǎ cǎy<sup>s</sup>s.  
<sup>36</sup> nuʔcǎpǎt... cǎy<sup>p</sup>ts yaʔ tǎ cǎy<sup>s</sup>s.  
<sup>37</sup> suʔk<sup>w</sup>ǎnts ʔiʔ níʔ suʔk<sup>w</sup>ǎnǎstǎŋ ti  
 sx<sup>w</sup>aʔx<sup>w</sup>ǎnǎʔǎm.  
<sup>38</sup> cǎŋǎnǎqǎx ti sq<sup>w</sup>úŋiʔs sx<sup>w</sup>aʔx<sup>w</sup>ǎnǎʔǎm.  
<sup>39</sup> níʔ suʔxǎnǎŋs, “ʔuʔk<sup>w</sup>ǎnǎt cǎ  
 sx<sup>w</sup>aʔx<sup>w</sup>ǎnǎʔǎms.”  
<sup>40</sup> níʔ suʔk<sup>w</sup>ǎnǎts cǎ sx<sup>w</sup>aʔx<sup>w</sup>ǎnǎʔǎm ʔiʔ púx<sup>w</sup>ts  
 ʔiʔ cǎw.  
<sup>41</sup> k<sup>w</sup>ʔáwǎnǎ cǎ sx<sup>w</sup>aʔx<sup>w</sup>ǎnǎʔǎm.  
<sup>42</sup> níʔ suʔhiyáʔs k<sup>w</sup>ǎ tǔk<sup>w</sup>.  
<sup>43</sup> ʔiʔ k<sup>w</sup>ʔnǎʔ nsuʔǎyǎct.  
<sup>44</sup> k<sup>w</sup>ʔǎnʔǎy<sup>s</sup> yaʔ tiǎ nǎx<sup>w</sup>úŋǎn.  
<sup>45</sup> That’s all.

<sup>27</sup> He finished and then he put his arm over his  
 eyes.  
<sup>28</sup> Then he sang.  
<sup>29</sup> He sang and finished singing.  
<sup>30</sup> He sucked my neck and spat out a lot of pus.  
<sup>31</sup> Then again he sucked my... my neck.  
<sup>32</sup> And he spat again.  
<sup>33</sup> Then he looked at it.  
<sup>34</sup> His hand was full of pus.  
<sup>35</sup> He kind of... Then he took it and stepped  
 on... his hand.  
<sup>36</sup> Kind of squeeze it... He turned his hand over.  
<sup>37</sup> He looked at it and showed a bug.  
<sup>38</sup> The bug had a black head.  
<sup>39</sup> Then he said, “Look at her bug.”  
<sup>40</sup> Then he looked at the bug and he blew on it  
 and it disappeared.  
<sup>41</sup> There was no bug.  
<sup>42</sup> Then he went home.  
<sup>43</sup> And soon I was better.  
<sup>44</sup> Now my throat was well.  
<sup>45</sup> That’s all.

## 53 Step-grandmother

April 23, 1969

Step-Grandmother.mp3

Martha's step-grandmother was tawəwáyətəm from Muckleshoot. tawəwáyətəm's husband had recently died and she was looking to get back to Muckleshoot. She met Martha's uncle, who told her how to get to Muckleshoot. He suggested that she should come to his house to be company for his ailing sister, who had nobody to talk to, since there were no other women there, just him and his father, who was a widower. She agreed and he brought her home. He saw his father, Martha's grandfather, hauling wood up from the beach and told him that he brought his future wife home. It wasn't long and they were married and tawəwáyətəm became Martha's step-grandmother.

<sup>1</sup> níł stwəwə́słiáʔłq̄ls kʷsi ʔiyáʔiŋ ʔiʔ qʷúy ixʷ  
kʷhi táns.

<sup>2</sup> ʔiʔ hiyáʔ, tawəwáyətəm.

<sup>3</sup> qʷúy tə swəyq̄aʔs.

<sup>4</sup> ʔiʔ ʔáwə̀nə sɣ́c̄its č̄i sč̄əŋs ʔúxʷ  
ʔaʔMuckleshoot.

<sup>5</sup> bákəłšut, she used to call, bákəłšut.

<sup>6</sup> sʔéʔs č̄i shiyáʔs t̄úkʷ ʔuʔłáʔbákəłšut.

<sup>7</sup> ʔiʔ ʔáwə̀nə sɣ́c̄its č̄i s... kʷaʔ sɣ́wə̀nínʔs ʔiʔ tás.

<sup>8</sup> suʔúyɫs ʔaʔ cə...

<sup>9</sup> níł suʔqʷúys kʷi swəyq̄aʔs yaʔ ʔiʔ č̄ə́ntəŋ.

<sup>10</sup> ʔiʔ níł suʔúyɫs ʔaʔ cə l̄iləwt.

<sup>11</sup> ʔiʔ hiyáʔ tás ʔaʔAnacortes.

<sup>12</sup> suʔqʷínʔis ʔiʔ š̄ətəŋ č̄ ʔaʔ cə táwn ʔiʔ tás kʷi  
nəcáčc, sɣ́túnəqs kʷsi nəʔiyáʔiŋ.

<sup>13</sup> ʔiʔ kʷə́nəs cə ʔəc̄łtáyŋxʷ ʔuʔš̄ətəŋ ʔiʔ ʔáwə̀ c  
kʷə́ncút, ʔuʔiʔš̄ətəŋ č̄i...

<sup>14</sup> níł č̄ suʔkʷə́nəŋs ʔaʔ tawəwáyətəm tə swéʔwəs.

<sup>15</sup> And he said xʷúl... xʷúl ʔəsyáyəs...

<sup>16</sup> What did she say now? Anyway yaʔyáʔnəŋ  
č̄tə u t̄ə swéʔwəs ʔaʔ t̄ə ʔaʔc̄łtiŋixʷəŋ.

<sup>17</sup> níł suʔč̄əyə̀ss kʷi nəcáčc siʔ...

<sup>18</sup> x̄ə́nəŋ ʔaʔ č̄i syaʔyáʔnəŋs.

<sup>19</sup> níł yaʔ sɣ́wə́yətəns kʷhi ntán.

<sup>20</sup> č̄aʔqʷúy kʷhi ntán ʔaʔ kʷi nəc̄uʔ sč̄iʔánəŋ.

<sup>21</sup> níł suʔx̄ə́nəŋs, “ʔəsx̄wə́nínʔ q̄ł cn ʔuc̄ ʔiʔtás  
ʔaʔmákəłšut.”

<sup>22</sup> suʔx̄ənʔátəŋs ʔaʔ kʷi nłiʔq̄ł kʷaʔ hiyáʔs ʔúyɫ  
ʔaʔ cə stímə ʔiyá ʔaʔAnacortes ʔiʔ tás  
ʔaʔSeattle ʔiʔ qʷínʔi.

<sup>23</sup> níł suʔč̄táŋs ʔaʔ č̄i stímə ʔúʔuxʷ ʔaʔmákəłšut.

<sup>24</sup> suʔsiʔš̄úʔ ʔaʔ tawəwáyətəm.

<sup>1</sup> When my mother was still a child, her mother  
must have died.

<sup>2</sup> And she went, tawəwáyətəm.

<sup>3</sup> Her husband was dead.

<sup>4</sup> And she didn't know how to get home to  
Muckleshoot.

<sup>5</sup> bákəłšut, she used to call, bákəłšut.

<sup>6</sup> She wanted to go home to Muckleshoot.

<sup>7</sup> But she didn't know... how to get there.

<sup>8</sup> So she boarded a...

<sup>9</sup> Then her husband died and was buried.

<sup>10</sup> Then she boarded the train.

<sup>11</sup> And she went and got to Anacortes.

<sup>12</sup> Then she got off and walked to town and got  
to my uncle's, the brother of my stepmother.

<sup>13</sup> And he saw a person walking and he wasn't  
careful, but he was walking...

<sup>14</sup> Then the boy was seen by tawəwáyətəm.

<sup>15</sup> And he said xʷúl ʔəsyáyəs... [MJ is hesitating  
here.]

<sup>16</sup> What did she say now? Anyway This young  
man probably understands this Indian language.

<sup>17</sup> Then my uncle turned around.

<sup>18</sup> He said he understood.

<sup>19</sup> It was the language of my mother.

<sup>20</sup> My mother had been dead just one year.

<sup>21</sup> Then she said, “How could I get to  
Muckleshoot.”

<sup>22</sup> So my uncle told her to go aboard the ferry at  
Anacortes and get to Seattle and get off.

<sup>23</sup> Then ask for a ferry going to Muckleshoot.

<sup>24</sup> So tawəwáyətəm was happy.

<sup>25</sup> And she went over to where her things were  
aboard where the train stops.

<sup>26</sup> She took her luggage and took it to town.

25 ʔiʔ hiyáʔ ʔúxʷ ʔaʔ tə sʔúyɫs cə ʔaʔáwkʷs ʔiyá ti sxʷʔiyás ti sʔáyucɪs ti líləwt.

26 ʔkʷóts cəwɪnɪl miyəhúyʷs ʔiʔ ʔáʔtáwnts.

27 ʔiʔ hiyáʔ həwíyŋ.

28 ʔiʔ nɪl suʔwánsəŋs ʔaʔ kʷi nəcət čʰ

ʔiʔkʷənájətəŋ ʔaʔ tə ʔaʔáwkʷs.

29 nɪl suʔxónəŋs kʷi nəcáčc, “ʔəyʰqɫ kʷi kʷaʔ túkʷxʷ.

30 kʷónt kʷləsə nəsaʔčúʔɪl xál.

31 ʔáwəne čʰ ʔuʔcán kʷlqʷiʔnəwɪʔs ʔiʔ kʷlʔúpən ʔiʔ tə ŋús.

32 ʔiʔ ʔáwəne... ʔáwəne sláni ʔiyá ʔaʔ tə ʔáʔɪŋɫ.

33 ʔuʔxónʰ st ʔuʔ suʔwáyqəʔ, nəcət ʔiʔ ʔəc.”

34 suʔxónəŋ ʔaʔ təwəwáyətəm, “ʔuʔəyʰqɫ kʷi kʷaʔ túkʷən ʔiʔsəwáʔ ʔaʔ nəkʷ.”

35 suʔtkʷístəŋs ʔaʔ tə nəcáčc cə s... təwəwáyətəm.

36 təwəwáyətəm was going with my uncle, innit.

37 nɪl čʰ suʔčəŋs.

38 ʔiʔ suʔúŋəsts tə ʔaʔáwkʷs, tə ʔaʔáwkʷ ʔaʔ

təwəwáyətəm, ʔiʔ ʔúxʷts ts təwəwáyətəm ʔaʔ kʷsi nətán.

39 ʔiʔ ʂiʔšúʔɫ kʷsi nətán ʔaʔ tə sčəŋtəŋs ʔaʔ tə sxʷtúnəqs.

40 kʷhiʔtəŋən čʰ kʷaʔčəʔ.

41 nɪl suʔcáws kʷi nəsɪyaʔ ʔiʔ ʔkʷóts tə sčúɫ ʔiyá ʔaʔ tə sled.

42 suʔhiyáʔs čəməsnítəŋ ʔaʔ kʷi nəcáčc.

43 ʔiʔ xənáts, “čəŋtʰxʷ cn kʷsə ʔənsɫáni caʔ.”

44 húy čʰ t suʔkʷóntəŋs ʔaʔ kʷi nəsɪyaʔ tə ŋónəʔs.

45 “ʔənsɫáni caʔ kʷsə sčəŋtəŋ.

46 ʔəyʰsláni.”

47 nɪl čʰ suʔhiyáʔs ʔənʔáxʷ ʔiʔ čəyəxʷ.

48 ʔiʔuʔsxʷʔiyá yaʔ cə sn... cə təwəwáyətəm.

49 ʔiʔ ʔuʔ... ʔuʔáwə čʰ yaʔ kʷaʔčəʔ c híc ʔiʔ malyí naʔnɪliyaʔ skʷlənʔiyá təwəwáyətəm ʔaʔ... ʔaʔGuemes.

50 That’s all.

27 And she went back.

28 She was met going along with my father helping with her things.

29 Then my uncle said, “It would be good if you went home.

30 Look at my sick sister.

31 She has nobody to talk with and she’s already fourteen.

32 And there is no woman at our house.

33 We’re all men, my father and I.”

34 So təwəwáyətəm said, “It would be okay if I went home along with you.”

35 So təwəwáyətəm was brought home by my uncle. [sound of recorder turned off and on]

36 təwəwáyətəm was going with my uncle, innit.

37 Then they got home.

38 And so she gave him her things, the things of təwəwáyətəm, and he took təwəwáyətəm to my mother.

39 My mother was glad that her sister was brought home.

40 It was getting evening.

41 Then my grandfather was on the beach and took the wood on a sled.

42 My uncle went to meet him.

43 He said to him, “I brought your future wife home.”

44 My grandfather only looked at his son.

45 “The one I brought home will be your wife.

46 She’s a good woman.”

47 Then he went and brought her inside.

48 And that’s why təwəwáyətəm was there.

49 So, it wasn’t long and they were married there with təwəwáyətəm at... at Guemes.

50 That’s all.

## 54 Step-grandmother's Death

April 23, 1969

Step-GrandmotherDeath.mp3

After the death of Martha's grandfather, her step-grandmother tawəwáyətəm went back to the Tacoma area where she had originally come from. She married someone there called "Boots". Ten years later, Martha heard that she was found dead in her bed. Martha couldn't go to the funeral. A woman came and told her that tawəwáyətəm had been murdered in her bed. She apparently had land in the Yakima area and 30 years later people were looking for any grandchildren she might have had while living at Little Boston.

<sup>1</sup> níl ix<sup>w</sup> suʔtəss ʔaʔ tawəwáyətəm ʔaʔTacoma ʔaʔ

k<sup>w</sup>i sʔáwənəs k<sup>w</sup>i nəsiyaʔ.

<sup>2</sup> ʔiʔhiyaʔ ʔaʔk<sup>w</sup>... ʔaʔk<sup>w</sup>áyjən tawəwáyətəm ʔiʔ

təs ʔaʔTacoma k<sup>w</sup>ənəs ʔaʔ Boots.

<sup>3</sup> níl suʔq<sup>w</sup>inək<sup>w</sup>i ʔaʔ Boots.

<sup>4</sup> xənʔátəŋ, "malíyiti caʔ st."

<sup>5</sup> suʔxənəŋs ʔaʔ tawəwáyətəm, "ʔuʔəy'qł k<sup>w</sup>i."

<sup>6</sup> suʔmalíyitis naʔníliyaʔ.

<sup>7</sup> ʔiʔ ʔiyá ix<sup>w</sup> ʔaʔTacoma ʔaʔ ti ʔuʔxənál.

<sup>8</sup> It was... t̄xəŋ s̄ciʔánəŋ No. ʔúpən s̄ciʔánəŋ.

<sup>9</sup> níl nsuʔyəcústəŋ ʔaʔ ʔi sk<sup>w</sup>ənəŋ ʔ' ʔaʔ

tawəwáyətəm tə q<sup>w</sup>úʔq<sup>w</sup>i ʔiyá ʔaʔ tə sx<sup>w</sup>ʔáʔməts.

<sup>10</sup> suʔʔk<sup>w</sup>ətəŋs ʔiʔ hiyaʔ ʔiʔ mək<sup>w</sup>éʔətəŋ.

<sup>11</sup> ʔiʔ ʔən' táləs ʔiʔənʔaʔə ʔ' yaʔ ʔaʔ tə s̄ctəŋx<sup>w</sup>ən

ʔaʔYakima.

<sup>12</sup> k<sup>w</sup>luʔníl ix<sup>w</sup> suʔc̄ən... mək<sup>w</sup>éʔətəŋ ʔaʔ

tawəwáyətəm.

<sup>13</sup> ʔiʔ yəcústəŋ cn ʔəsqiʔám' ʔi nəshiyáʔ k<sup>w</sup>ənt.

<sup>14</sup> ʔuʔáwənə ntálə.

<sup>15</sup> níl k<sup>w</sup>ʔəsčáʔnł.

<sup>16</sup> ʔəsčáʔnł ix<sup>w</sup> ʔaʔ tawəwáyətəm.

<sup>17</sup> ʔiʔ ʔaʔtáči cə sláni ʔáxəŋ ʔaʔ ʔi s̄x̄čjíns ʔi  
sq<sup>w</sup>... q<sup>w</sup>čútəŋ ʔaʔ tawəwáyətəm ʔaʔ k<sup>w</sup>i s̄ʔéʔts.

<sup>18</sup> ʔiʔ níl sk<sup>w</sup>l... Oh, I don't know 40 years or  
something like that. 30 years.

<sup>19</sup> ʔiʔ ʔtáj ʔi ʔšaʔYakima k<sup>w</sup>aʔ ʔáwənəs u ʔiŋəc  
ʔaʔ tawəwáyətəm.

<sup>20</sup> "ʔáwənəs u lúyəŋ ʔəŋʔiŋəc ʔaʔ tawəwáyətəm.

<sup>21</sup> suʔxənʔátəŋs ʔaʔ ʔi s̄ʔiyás k<sup>w</sup>li ʔiŋəcs yaʔ.

<sup>22</sup> k<sup>w</sup>lčswáyqəʔ ʔiʔ náč't snás ʔaʔnəx<sup>w</sup>qíyt.

<sup>23</sup> k<sup>w</sup>lníl suʔxəyśítəŋs ʔšaʔLaconner.

<sup>24</sup> yaʔcústəŋ ʔaʔ ʔi s̄ctəŋs... ʔtájns ʔi s̄cáʔčaʔ ʔaʔ  
tawəwáyətəm k<sup>w</sup>aʔ twəwhéʔəs u.

<sup>1</sup> Then I guess tawəwáyətəm went to Tacoma  
when my grandfather was gone.

<sup>2</sup> tawəwáyətəm wanted to go home and get to  
Tacoma to see Boots.

<sup>3</sup> Then she talked with Boots.

<sup>4</sup> He told her, "We're going to get married."

<sup>5</sup> So tawəwáyətəm said, "That would be good."

<sup>6</sup> So they married.

<sup>7</sup> They were in Tacoma all the time.

<sup>8</sup> It was six years. No ten years.

<sup>9</sup> Then I was told that tawəwáyətəm was found  
dead in her bed.

<sup>10</sup> So she was taken and buried.

<sup>11</sup> And there was lots of money coming from the  
land at Yakima.

<sup>12</sup> Soon she was bur... tawəwáyətəm was buried .

<sup>13</sup> I was told I couldn't go see it.

<sup>14</sup> I had no money.

<sup>15</sup> She was already buried.

<sup>16</sup> I guess tawəwáyətəm was buried.

<sup>17</sup> And a woman got here saying that she  
thought... tawəwáyətəm was killed while she  
was sleeping.

<sup>18</sup> And it was... Oh, I don't know 40 years or  
something like that. 30 years.

<sup>19</sup> The person from Yakima asked if  
tawəwáyətəm had no grandchildren.

<sup>20</sup> "Didn't tawəwáyətəm leave any  
grandchildren."

<sup>21</sup> She was told that there was a granddaughter.

<sup>22</sup> She already had a husband with a different  
name at Little Boston.

<sup>23</sup> Soon she was written to from La Conner.

<sup>24</sup> She was told to ask... to ask the relatives of  
tawəwáyətəm if there were still any.

<sup>25</sup> ʔiʔ xónəŋ... xənʔátəŋ č' tsə siʔám' ʔaʔ č̣i s...  
ʔaʔ č̣i nəstwəw'... ʔaʔ č̣i stwəwnéʔs k<sup>w</sup>i k<sup>w</sup>sə  
ʔiŋəc ʔiyáʔ č̣šaʔnəx<sup>w</sup>q̣iʔt.

<sup>26</sup> ʔiʔ níʔ suʔxəyǎyʊʔ ʔaʔ Thompson č̣táj.

<sup>27</sup> ʔiʔ ʔáwəŋə č' ʔuʔcán ʔuʔxč̣iʔ k<sup>w</sup>aʔ ʔəstúŋəts.

<sup>28</sup> ʔiʔ níʔ yaʔ sk<sup>w</sup>hícs ʔiʔ č̣aʔxənʔátəŋs ʔaʔ č̣i  
sxč̣ŋíns ʔaʔ č̣i suʔq<sup>w</sup>č̣útəŋs k<sup>w</sup>hi təwəwáytəm  
ʔiyá sk<sup>w</sup>lən<sup>w</sup>ónəŋs ʔiʔq<sup>w</sup>úʔq<sup>w</sup>iʔ ʔiyá ʔaʔ tə  
sx<sup>w</sup>ʔáʔməts.

<sup>29</sup> That's all.

<sup>25</sup> And said... The boss was told that... that I  
still... that there was still a grandchild there  
from Little Boston.

<sup>26</sup> And then she wrote to Thompson to ask.

<sup>27</sup> And nobody knew what happened.

<sup>28</sup> And it was a long time before they were told  
that she thought that təwəwáytəm had been  
murdered there where she was seen dead on her  
bed.

<sup>29</sup> That's all.

## 55 Sleep in a Rock

April 23, 1969

SleepInRock.mp3

When tawəwáyətəm, Martha's step-grandmother, was about ten years old, she ran away from her father and slept in a rock bed that she had prepared. She hears her father on his horse looking for her, but she stays hidden. She went to her grandmother, her mother's mother, for shelter. Her father came for her, but she did not want to go with him. Her grandmother agreed to take care of her.

<sup>1</sup> kʷi stwáwə́słáʔaʔlqł čʔaʔ tawəwáyətəm ʔuʔáʔič  
ʔaʔ čí ʔúpən ʔiʔ hiyáʔ yaʔ čʔiyáʔ ʔiʔ uʔlákʷəts ti  
stiqíw ʔiʔ ʔúyəl.

<sup>2</sup> ncäxʷ čí shiyáʔs nəqəŋ ʔiyá ʔə tə stúʔwiʔ kʷaʔ  
ʔuʔstáŋəs.

<sup>3</sup> ʔiʔ ʔənʔá qʷiŋ ʔiʔ ʔuʔlákʷáʔis čí s... ʔaʔ  
təwəwáyətəm ʔaʔ tə siʔátəns tə stiqéwʔiʔ qʷiŋi.

<sup>4</sup> níl ti suʔhúys ti shiyáʔs nəqəŋ cə stiqíw.

<sup>5</sup> ʔiʔ níl ti suʔqʷiŋis.

<sup>6</sup> ʔiʔ níl slíʔáts cə təwəwáyətəm.

<sup>7</sup> ʔiʔ níl yəxʷ suʔkʷlɔčŋins ʔaʔ čí slíwəʔ ʔaʔ  
čʔiya ʔaʔ tə cəts.

<sup>8</sup> níl suʔhiyáʔs ləkʷəts cə skʷáʔs stiqíwə.

<sup>9</sup> ʔiʔ hiyáʔ lúwʔúxʷ ʔaʔ kʷi siyaʔs, táns kʷi  
táns ʔaʔməkəlšut.

<sup>10</sup> hiyáʔ níl suʔláčts.

<sup>11</sup> ʔiʔ səwəct cə təwəwáyətəm ʔiʔ tə stiqíwss.

<sup>12</sup> ʔiʔ čúnəs tə sxʷʔiyáʔs ixʷ tə ʔéʔtt, cə sŋənət  
sxʷʔáʔmət.

<sup>13</sup> níl suʔnuʔiyŋs ʔi ʔitt.

<sup>14</sup> ʔiʔéʔtt ʔiyá.

<sup>15</sup> níl suʔkʷáčis ʔiʔ hiyáʔ qbəŋ ʔaʔ tə sŋiyánt.

<sup>16</sup> ʔiʔ čənʔəts ʔúxʷts ʔaʔ cə sxʷʔáʔmət.

<sup>17</sup> twəwtəŋ čʔ.

<sup>18</sup> ʔiyánəs čí stiqíw.

<sup>19</sup> ləxʷ číʔuʔníl ʔaʔ čí sníls cəts ʔiʔənʔáʔə.

<sup>20</sup> níl suʔláyucis.

<sup>21</sup> ʔiʔ láy čʔ hiyáʔ čʔ kʷaʔ číʔáwʔ cə stiqíwʔ  
ʔiʔkʷaʔnəŋəŋət.

<sup>22</sup> níl čʔuʔ ʔáwə čʔ kʷaʔ hícs ʔiʔ ʔənáʔ həwíyŋ  
ʔiʔ hiyáʔ čʔ kʷaʔ číʔáw ʔiʔ həwéŋiŋ ʔúxʷ ʔaʔ  
Yakima.

<sup>23</sup> níl suʔ... What was that? níl cə cəts yaʔ  
láʔyákima.

<sup>1</sup> When tawəwáyətəm was still a child about ten  
years old, she went as she usually did and got a  
horse and got on it.

<sup>2</sup> One time she went and dived into the river or  
whatever.

<sup>3</sup> She got off and təwəwáyətəm grabbed the hair  
of the horse and dismounted.

<sup>4</sup> Then the horse finished diving.

<sup>5</sup> And then she got out.

<sup>6</sup> And then they looked for təwəwáyətəm.

<sup>7</sup> And she must have thought that she escaped  
from her father's place.

<sup>8</sup> Then she went and took her own horse.

<sup>9</sup> And she went away over to her grandmother's,  
her mother's mother at Muckleshoot.

<sup>10</sup> She went and then it got dark.

<sup>11</sup> And təwəwáyətəm went into the woods with  
her horse.

<sup>12</sup> She found a place to sleep, a rock bed.

<sup>13</sup> Then she went in and slept.

<sup>14</sup> She was sleeping there.

<sup>15</sup> Then it was morning and she went to gather  
rocks.

<sup>16</sup> And she took them over to the bed and buried  
them.

<sup>17</sup> It was still high tide.

<sup>18</sup> She heard a horse.

<sup>19</sup> It was her father coming.

<sup>20</sup> Then he stopped.

<sup>21</sup> And again the horse went running past.

<sup>22</sup> It wasn't long and he came back and he went  
past returning to Yakima.

<sup>23</sup> So then... what was that? His father had gone  
to Yakima.

<sup>24</sup> Then she got on her horse and went over to  
her grandmother's at Muckleshoot.

<sup>25</sup> Then she got there.

24 níl suʔúyɫs ʔaʔ tə stiɫiws ʔiʔ hiyáʔ ʔúxʷ ʔaʔ  
kʷhi síyaʔs ʔaʔmákəɫsʊt.

25 níl suʔtəss.

26 ʔiʔ xənʔátəŋ ʔaʔ cə síyaʔs, “táci yaʔ kʷsə nícət  
ʔiʔ ʔiʔliyáʔtəŋ cxʷ.”

27 suʔxónəŋ ʔaʔ təwəwáyətəm, “ʔiyá yaʔ cn tə  
nəsʔitt ʔaʔ kʷsə sniyánt ʔəstánɫ sxʷʔáʔmət.”

28 suʔxənʔátəŋs ʔaʔ kʷsi séʔyaʔs, “tənət u cxʷ çi  
sniyántʔ

29 ʔúxʷ ʔaʔ ... ʔúxʷtxʷ ʔaʔ kʷsə sxʷʔáʔmət  
ʔənsuʔiyás ʔaʔ tə s... húʔ ʔitt ... húʔ čúkʷəŋ caʔ  
ʔiʔ qəyúst cxʷ ʔaʔ tə nskʷəntəŋ.

30 ʔúxʷtxʷ cxʷ ti snjánt.

31 tənəct u cxʷ kʷlənʔuʔlʔəčs.”

32 suʔxónəŋ ʔaʔ təwəwáyətəm, “ʔúxʷtxʷ cn kʷaʔ t  
nəcúʔ.

33 ʔúxʷtxʷ cn kʷaʔ t snjáyánt.

34 húyʔti nsuʔčúxʷt.”

35 suxónəŋs kʷ síyaʔs, “ʔəyʔkʷi.

36 takʷáyŋənʔ... sléʔs cxʷ ʔaʔ kʷsə nícət çi  
nštúkʷ.

37 suʔxónəŋ ʔaʔ təwəwáyətəm, “nsléʔ çi  
nəsʔálaʔ.”

38 suʔxónəŋ ʔaʔ kʷsi síyaʔs, “nícət.

39 ʔúʔ kʷlʔáwəŋə ʔiʔ ʔálaʔ cxʷ ʔiʔ nícət txʷ...  
kʷsə nícət.

40 sléʔ cxʷ.

41 húʔ caʔ ʔáwəŋə kʷaʔ ʔáwəŋə ʔiʔ ʔálaʔ cxʷ ʔaʔ  
či ʔuʔxənál kʷaʔ nɫs caʔ čəyáy či qʷúys.

42 So two weeks, two or three weeks and here he  
comes again.

43 twəwčəsaʔs sánti ʔiʔ uʔlɫiws sánti ʔiʔ cáwʔcaʔ.

44 cəts kʷsi nəsiyaʔ.

45 suʔxónəŋs ʔəɫ ʔuʔúyɫs, “ʔiʔ nəŋənaʔ.

46 kʷənit cn kʷsə stiɫiws ʔəsáɫɫ.”

47 suʔxónəŋs cə síyaʔ ʔaʔ təwəwáyətəm “ʔálaʔ  
kʷi.

48 ʔuʔəsɫúʔləm kʷaʔ ʔuʔálaʔs.”

49 suʔxónəŋs kʷi cəts, “nsléʔ çi nəstkʷistxʷ.”

50 “ʔáwə.

51 húyəs ʔiʔ txʷʔálaʔ txʷaʔčiwtxʷ qaʔxáyəs ʔiʔ  
čaʔtkʷistxʷ cxʷ.”

26 And she was told by her grandmother, “Your  
father got here and he was looking for you.”

27 So təwəwáyətəm said, “I slept there on rocks  
arranged as a bed.”

28 Then her grandmother said to her, “Did you  
arrange the rocks?

29 Go to... take them over as a bed where you  
were... when you slept... when you use  
something you pay when it’s shown to you.

30 You take the rocks.

31 Did you arrange them deeply?”

32 So təwəwáyətəm said, “I took one.

33 I took the rocks.

34 I just pushed them.”

35 So her grandmother said, “It’s all right.

36 Wants to go home... Your father wants you to  
go home.”

37 So təwəwáyətəm said, “I want to be here.”

38 So her grandmother said to her, “He’s your  
father.

39 If you were gone, your father...  
40 He loves you.

41 If he’s gone, you’ll be here all the time if it’s  
the case that he dies first.”

42 So two weeks, two or three weeks and here he  
comes again.

43 Two weeks or three weeks and he’ll come  
again.

44 He’s the father of my grandmother.

45 So he said while mounted, “And my daughter.  
46 I see her horse outside.”

47 So təwəwáyətəm’s grandmother said, “She’s  
here.

48 It’s all right she’s here.”

49 So her father said, “I want to bring her home.”

50 “No.

51 Leave her here for a little while before you  
take her home.”

52 So təwəwáyətəm came out and asked what was  
going to happen.

53 She said, “I want to... Your father wants to  
take you home.

54 When he gets here, he’ll take you home.”

55 Then she was left again where her  
grandmother was.

56 She was left by her father.

<sup>52</sup> suʔsəq ʔaʔ təwəwáytem ʔiʔ čtáj k<sup>w</sup>aʔ ʔəstúŋəs  
caʔ.

<sup>53</sup> suʔxónəŋ, “nəsłéʔ či nəs... słéʔs či nis  
łk<sup>w</sup>ístəŋ ʔaʔ təsə nčət.

<sup>54</sup> ʔúy'caʔ táči ʔiʔ tk<sup>w</sup>ístəŋ ex<sup>w</sup>.”

<sup>55</sup> níl suʔlúyəŋs łáy sx<sup>w</sup>ʔiyáʔs ʔaʔ k<sup>w</sup>ə čʔiyá k<sup>w</sup>li  
síyaʔs.

<sup>56</sup> ʔiʔ lúyəŋ ʔaʔ təsə cəts.

<sup>57</sup> hiyáʔ túk<sup>w</sup> tə cəts.

<sup>58</sup> That's all.

<sup>57</sup> Her father went home.

<sup>58</sup> That's all.

## 56 A New Dancer (first version)

April 25, 1969

NewDancer.mp3

Becoming a dancer in the longhouse for the winter spirit dance is a great ordeal. One must spend four years as a “new dancer” wearing special regalia and following very strict and rigorous rules of behavior always involving bathing in cold water. The new dancer often goes up into the bush away from the shore seeking his power. This way, a new dancer acquires his spirit song. New dancers often become spiritually lost in their quest and are in a highly vulnerable, spiritual state. Their behavior can seem strange to an outsider. New dancers and children must be kept away from each other.

In this narrative, ten-year old Martha is playing on beach and sees something strange. She runs home and tells her grandfather. He knows it must have been a new dancer and has her bathe right away. A new dancer’s spirit can contaminate and possibly, emotionally injure a child. The new dancer comes to the house where the family sings and drums for him.

Another version of this story, told two years later is in narrative 90.

<sup>1</sup> nəstwəwʔúpən sčíʔánəŋ ʔiʔ qaʔxqínʔ cn cácu.

<sup>2</sup> ʔiʔ čáʔi ʔaʔ tə táwn.

<sup>3</sup> ʔəŋʔ ʔəyáʔyəŋ, sʔəłənáwtxʷ ʔiʔ cə sʔəttáwtxʷ  
ʔiʔ cə ʔuʔxónəstəŋ.

<sup>4</sup> nəsuʔkʷənəxʷ t ʔncəqʷ ʔiʔəŋʔá ʔiʔkʷaʔnéʔŋət  
ʔiʔ...

<sup>5</sup> Ah shucks I forgot that word again.

<sup>6</sup> hiʔpələqʷct tə qʷúʔ.

<sup>7</sup> nəsuʔsəyʔsiʔ.

<sup>8</sup> nəsuʔáxəŋ ʔaʔ tə nəsqəʔqáxəʔ, “hiyaʔtúŋəł  
kʷánəŋət túkʷ, Spotty.

<sup>9</sup> cáʔxʷəŋ čí skʷánəŋəts.

<sup>10</sup> ʔiʔ níʔ nsuʔclíŋəstxʷ.

<sup>11</sup> ʔiʔ níʔ nsuʔkʷánəŋət.

<sup>12</sup> ʔiʔ húy t suʔštəŋs səwáʔ.

<sup>13</sup> níʔ nsuʔčəŋʔ.

<sup>14</sup> ʔiʔ nsuʔčətátəŋ ʔaʔ kʷə nəsíyaʔ kʷaʔ  
ʔaʔstúʔŋəts ʔay nəsxʷiʔəstəqʷł.

<sup>15</sup> suʔ... níʔ nsuʔxənʔáxʷ kʷaʔ stəŋəs čtə kʷə  
sʔiyá ʔaʔ kʷə qʷúʔ.

<sup>16</sup> ʔiʔ ʔəŋʔá cə ʔəncəqʷ kʷə cícl ʔiyá.

<sup>17</sup> nuʔstán ʔaʔ cə qʷúʔ ʔiʔ šətəŋʔ.

<sup>18</sup> ʔiʔ kʷaʔnéʔŋət ixʷ.

<sup>19</sup> níʔ nəsuʔəŋʔá kʷánəŋət túkʷ.

<sup>20</sup> ʔiʔ cáʔxʷəŋ kʷsə nəsqəʔqáxəʔ.

<sup>21</sup> nsuʔčəŋʔ ʔiʔ nsuʔxónəŋ kʷə nəsíyaʔ ʔučtə  
xəwəsúykʷł čʔiyá ʔəŋʔá.

<sup>22</sup> xənʔáxʷ cn ʔaʔ čí sʔəncəqʷs čí cícl.

<sup>23</sup> níʔ suʔxónəŋs, “súkʷəŋ kʷi ʔáʔčt tə nʔaʔáwkʷ.

<sup>1</sup> I was ten years old and playing on the beach.

<sup>2</sup> They were working in town.

<sup>3</sup> There were lots of houses, restaurants and  
hotels, and everything.

<sup>4</sup> Then I saw something red coming running  
and...

<sup>5</sup> Ah shucks, I forgot that word again. [recorder  
turned off and on]

<sup>6</sup> He was slapping on the water.

<sup>7</sup> I was scared.

<sup>8</sup> I said to my puppy, “Let’s run home, Spotty.”

<sup>9</sup> She was lazy to run.

<sup>10</sup> And so I stood her up.

<sup>11</sup> And then I ran.

<sup>12</sup> And he only walked along.

<sup>13</sup> Then I got home.

<sup>14</sup> I was asked by my grandfather why I was out  
of breath.

<sup>15</sup> So... Then I told him that I saw something  
there in the water.

<sup>16</sup> And the red thing came and stood there.

<sup>17</sup> It kind of came ashore from the water and was  
walking.

<sup>18</sup> And I guess it was running.

<sup>19</sup> Then I came running home.

<sup>20</sup> And my puppy was lazy.

<sup>21</sup> I went home and my grandfather told me it  
must be a new dancer that came from there.

<sup>22</sup> I told him that he was red on top.

<sup>23</sup> Then he said, “Bathe and change your things.

<sup>24</sup> We’ll throw them away when we go dance.”

24 kʷánəs caʔ st kʷaʔ hiyáʔ qʷəyíəš.”  
 25 níʔ suʔhiyáʔs kʷsi nəsiyáʔ.  
 26 ʔkʷáts cə qʷúʔ ʔiʔ ʔúxʷtxʷ ʔaʔ cə sxʷʔiyál  
 suʔsúkʷəŋʔ.  
 27 níʔ nəsuʔsúkʷəŋ ʔiʔ nəʔačšikʷótəŋ ʔiʔ  
 təyámət cə ʔəscěʔcəŋ nəʔaʔáwkʷ.  
 28 níʔ nəsuʔhúy ʔiʔ ʔəŋʔá kʷsə nəsiyáʔ.  
 29 ʔiʔ súkʷəŋ ʔáy.  
 30 ʔuʔʔáy ʔuʔ ʔaʔčšikʷótəŋ.  
 31 ʔiʔ suʔhúys.  
 32 suʔəŋʔás kʷə nəsiyáʔ ʔiʔ súkʷəŋ ʔaʔššikʷótəŋ.  
 33 ʔiʔ níʔ suʔtáčis kʷə náʔcúʔ.  
 34 ʔiʔ níʔ nsuʔxəŋótəŋ, “ʔəŋʔá cxʷ hay ʔaʔ č  
 nšʔəʔtəŋiʔŋinəŋ.  
 35 xəwə̀súykʷʔ kʷsə ʔála.  
 36 t̥íym caʔ st.”  
 37 níʔ suʔtúkʷs.  
 38 ʔiʔ nsuʔʔkʷət cə nəlantern ʔiʔ ʔáčʔ, ʔáčʔ tə  
 dust.  
 39 ʔáčʔ cə...  
 40 ʔuʔxáčʔ cn.  
 41 níʔ suʔʔáys ʔuʔ xəŋʔátəŋ ʔaʔ kʷə nəsiyáʔ ʔaʔ  
 cə skʷáʔs lantern.  
 42 níʔ suʔhúys.  
 43 nsuʔhiyáʔ ʔúxʷ ʔaʔ cə sxʷsəŋéʔ č i sʔíʔəŋʔ.  
 44 suʔčəyəxʷʔ.  
 45 ʔiʔ ʔəsyáyaʔ tə sxʷʔiyás tə sʔíʔəŋʔ.  
 46 suʔhiyáʔ ʔəmət ʔaʔ tə sxʷʔiyátəŋʔ sxʷʔíʔəŋʔ.  
 47 nsuʔiʔíʔəŋʔ.  
 48 ʔáwə kʷaʔčəʔ kʷaʔ ʔáyucis cəŋíʔ xəwə̀súykʷʔ.  
 49 kʷʔníʔ suʔt̥íyms.  
 50 kʷʔníʔ suʔqʷəyíəšs.  
 51 níʔ suʔhúy č c n... c sʔéʔíʔəŋʔ.  
 52 ʔiʔ čixʷtəŋ tə ləpláš.  
 53 ʔiʔ čakʷəŋ ʔúxʷtəŋ ʔaʔ tə ʔxnúkʷəŋ.  
 54 ʔúxʷtəŋ cə scúʔ ʔaʔ cə sʔiʔíyəŋs.  
 55 níʔ suʔúŋəstəŋʔ ʔaʔ tə ʔkʷuʔyáʔsəŋ.  
 56 ʔaʔʔkʷuʔyáʔsəŋʔ caʔ kʷaʔ t̥éʔimíʔ.  
 57 níʔ suʔt̥íyms cəwíʔ xəwə̀súykʷʔ.  
 58 ʔiʔ ʔuʔxəŋtəʔ kʷi nuʔt̥íym ʔiʔ ʔkʷuʔyáʔsəŋ.  
 59 níʔ suʔʔkʷuʔyáʔsəŋʔ ʔuʔ ʔáy.  
 60 ʔáwə cn c t̥íym.  
 61 húy ti nsuʔʔkʷuʔyáʔsəŋ.

25 Then my grandfather went.  
 26 He took the water to where we bathed.  
 27 Then I bathed and changed clothes and put on  
 the things that were nearby.  
 28 Then I finished and my grandfather came.  
 29 And he bathed, too.  
 30 He also changed his clothes.  
 31 He finished.  
 32 So my grandfather came and bathed and  
 changed clothes.  
 33 And then another one arrived.  
 34 And then I was told, “Come have your supper.  
 35 A new dancer is here.  
 36 We’ll sing.”  
 37 Then he went home.  
 38 And I put out my lantern and wiped it, wiped  
 the dust.  
 39 Wiped the...  
 40 I dried it.  
 41 Then grandfather also did that to his own  
 lantern.  
 42 Then he finished.  
 43 I went to where we were invited to eat.  
 44 So we went in.  
 45 Where we eat was ready.  
 46 We went and sat where we were placed to eat.  
 47 So I ate.  
 48 The new dancer never stopped.  
 49 He kept right on singing.  
 50 He kept right on dancing.  
 51 So I... we finished eating.  
 52 A board was brought in.  
 53 It was put down on the floor.  
 54 They took the wood to the ends.  
 55 Then we were given a drumstick.  
 56 It will be our little drumstick when we’re  
 singing.  
 57 Then the new dancer sang.  
 58 They all sang and drummed.  
 59 Then we drummed, too.  
 60 I didn’t sing.  
 61 I only drummed.  
 62 Then the singing and dancing finished.  
 63 Then the new dancer also stopped  
 64 The dancing stopped and the singing stopped.  
 65 That’s all.

---

<sup>62</sup> ní suʔhúys tə stéʔimís ʔiʔ qʷəyéʔyəs.

<sup>63</sup> ní ʔáy kʷi suʔʔáyucís tə xəwəsúykʷt.

<sup>64</sup> ʔáyucí c qʷəyéʔyəs ʔiʔ ʔáyucí c tteʔimís.

<sup>65</sup> That's all.

## 57 A Rat in the Pantry

April 25, 1969

RatInPantry.mp3

Martha had a pantry outside her house that a rat found its way into. Her husband said that if they put everything out of the pantry, they would find the rat and he would kill it. They found it in a box and took it out. Louie did not have the heart to kill it—it might be a relative since it took up residence with them.

<sup>1</sup> k<sup>w</sup>i stwəwhiyis k<sup>w</sup>i nəsq<sup>w</sup>úʔšən ʔiʔ ʔáy, ʔiʔ  
čpantry cn ʔálaʔ ʔaʔ k<sup>w</sup>i ʔəsqaʔáwəʔ čǝyəx<sup>w</sup> ʔúx<sup>w</sup>  
cə čəq k<sup>w</sup>átən.

<sup>2</sup> ʔiʔšótəŋ ʔiyá ʔaʔ cə shelf.

<sup>3</sup> ʔiʔ níl ix<sup>w</sup> ʔuʔčúk<sup>w</sup>s cə stitəc čǝwiʔ ʔaʔ čí  
sx<sup>w</sup>ʔiyás ʔəʔ sqéʔyəŋs.

<sup>4</sup> húy čí nəssqás ti nmúsmus ʔiʔ x<sup>w</sup>áyək<sup>w</sup>t ʔaʔ ti  
dishtowel.

<sup>5</sup> ʔiʔ ʔáwəno... ʔáwəno sx<sup>w</sup>ʔáyə tə sʔáwənəs yaʔ  
cə sk<sup>w</sup>átən.

<sup>6</sup> nəsuʔxənʔátəŋ ʔaʔ k<sup>w</sup>ə nəsq<sup>w</sup>úʔšən, “hús sk<sup>w</sup>áci  
tə cə ʔəscǝy<sup>w</sup>s yaʔ ʔiyá ʔaʔ k<sup>w</sup>ə npantry.”

<sup>7</sup> níl suʔččənəs k<sup>w</sup>i nəsq<sup>w</sup>úʔšən, “k<sup>w</sup>áci  
tx<sup>w</sup>iʔyéʔtx<sup>w</sup> cx<sup>w</sup> k<sup>w</sup>sə k<sup>w</sup>átən.

<sup>8</sup> q<sup>w</sup>úct caʔn.

<sup>9</sup> sqás cx<sup>w</sup> čí ʔuʔxənəstəŋ ʔiyá k<sup>w</sup>sə pantry.

<sup>10</sup> ʔiʔ... ʔiʔ tx<sup>w</sup>húytx<sup>w</sup> cə k<sup>w</sup>átən ʔəscǝy<sup>w</sup> ʔiyá  
ʔaʔ cə pantry.

<sup>11</sup> čəm<sup>s</sup> caʔn ʔiʔ q<sup>w</sup>úct.”

<sup>12</sup> níl k<sup>w</sup>aʔčaʔ suʔk<sup>w</sup>ácis ʔiʔ ləŋás.

<sup>13</sup> sqás cn ti ʔuʔxənəstəŋ ʔiyá čǝy<sup>w</sup> ʔaʔ k<sup>w</sup>sə  
pantry.

<sup>14</sup> ʔiʔ ʔáwəno k<sup>w</sup>átən ʔiyá.

<sup>15</sup> ʔuʔxənəstəŋ k<sup>w</sup> sqásəŋ ʔiʔ ʔáwəno k<sup>w</sup>átən.

<sup>16</sup> ʔuʔhúy cə sqaʔxqínʔ yaʔ ʔiʔ ʔuʔ...

<sup>17</sup> ʔiʔ húy ʔuʔ ʔiyá ʔəs... ʔəs... ʔəsnáwəʔ tə  
sqəyəxqínʔ.

<sup>18</sup> ʔəsnáwəʔ ʔaʔ cə lúyəqs.

<sup>19</sup> lǝqt lúyəqs cčíləŋ.

<sup>20</sup> níl nsuʔl<sup>w</sup>ət cə lǝqt lúyəqs ʔiʔ sqás.

<sup>21</sup> ʔiʔ ʔiyánəx<sup>w</sup> cn tə k<sup>w</sup>átən ʔiyá.

<sup>22</sup> níl nsuʔl<sup>w</sup>ət cə towel.

<sup>23</sup> ʔiʔ nsuʔúx<sup>w</sup>tx<sup>w</sup>.

<sup>24</sup> ʔáwə čí nsǝʔ čí stitəq<sup>w</sup>s cə k<sup>w</sup>átən nsx<sup>w</sup>towel  
stúʔəx<sup>w</sup>təŋ ʔaʔ tə cícl.

<sup>1</sup> When my husband was still alive and well, I  
had a pantry here outside where a big rat went  
into.

<sup>2</sup> It was walking there on the shelf.

<sup>3</sup> I guess he used a broken dish for where he  
used a toilet.

<sup>4</sup> I finished putting out my meat and wrapped it  
in a dishtowel.

<sup>5</sup> And there was nothing... It was no good; there  
was no rat.

<sup>6</sup> Then my husband said to me, “It’s been in  
your pantry for four days.”

<sup>7</sup> Then my husband said, “Tomorrow you’ll get  
ready for the rat.

<sup>8</sup> I’ll kill it.

<sup>9</sup> Put everything out of the pantry.

<sup>10</sup> And only the rat will be in the pantry.

<sup>11</sup> I’ll meet it and kill it.”

<sup>12</sup> Then the next day I cleared it.

<sup>13</sup> I took out everything that was there in the  
pantry.

<sup>14</sup> And there was no rat there.

<sup>15</sup> Everything was taken out and there was no  
rat.

<sup>16</sup> We finished playing (with it) and...

<sup>17</sup> And it was only... there inside a plaything.

<sup>18</sup> It was inside a box.

<sup>19</sup> It was standing a long box.

<sup>20</sup> Then I took the long box and put it outside.

<sup>21</sup> I heard a rat there.

<sup>22</sup> Then I took a towel.

<sup>23</sup> And then I took it out.

<sup>24</sup> I didn’t want to smother the rat with my towel  
from above.

<sup>25</sup> So my husband got home from working and  
said, “Is that the rat wrapped up there in the  
box?”

<sup>26</sup> And I said, “That’s the rat.”

<sup>25</sup> suʔčǎŋs kʷə nəswóyqəʔ ʔaʔ cə scǎʔis ʔiʔ  
xónəŋ, “níʔ u kʷátəni ʔəsxʷóykʷ ʔaʔ cə ʔiyá ʔaʔ  
cə ʔúyəqs?”

<sup>26</sup> And I said, “níʔ kʷi kʷátəni.”

<sup>27</sup> “qʷúčt caʔn kʷi.”

<sup>28</sup> hiyáʔ kʷaʔčaʔ kʷónəs.

<sup>29</sup> ʔiʔ kʷónəs cə kʷátəni ʔəsnáwəl ʔaʔ cə ʔúyəqs.

<sup>30</sup> ʔiʔ níʔ suʔkʷáčəŋs ʔiʔ xónəŋ, “ʔáwə caʔn c  
qʷúčt tiə kʷátəni.

<sup>31</sup> ʔuʔʔáy caʔ ʔuʔ štəŋ ʔuʔhiyáʔ.

<sup>32</sup> nsčǎʔčaʔ ixʷ tiə kʷátəni ʔəl sxʷʔálas.”

<sup>33</sup> That’s all.

<sup>27</sup> “I’ll kill it.”

<sup>28</sup> He went to see it.

<sup>29</sup> And he saw the rat inside the box.

<sup>30</sup> And he hollered and said, “I’m not going to  
kill this rat.

<sup>31</sup> It will walk away, too.

<sup>32</sup> It might be my relative since it’s here.”

<sup>33</sup> That’s all.

## 58 Trees with Two Heads

April 25, 1969

TreesWithTwoHeads.mp3

Some trees have tops that split into two trunks. Klallam speaker Walt Bennett said that the old loggers called these trees with two heads ‘schoolmarms’.

When Martha was a young girl, she went with her grandfather visiting the Thompson (not L. C. or M. T. Thompson) family living at Edison. She noticed that all the trees there had two heads. Her grandfather told her that *siyátk<sup>w</sup>* caused that. The *siyátk<sup>w</sup>* is a giant man-like creature similar to Bigfoot. They differ in that Bigfoot might be benevolent while the *siyátk<sup>w</sup>* is never friendly. According to Adeline Smith, they live mostly in the Jamestown area and east.

<sup>1</sup> ʔa? k<sup>w</sup>i nəʂʌaʔʌúʌaʔ, táʔcs, táʔcs sčíʔánəŋ ʔi?  
hiyáʔ st nəcútx<sup>w</sup>əŋ ʔúx<sup>w</sup> ʔaʔThompson,  
Thompson.

<sup>2</sup> níʔ suʔštəŋʌ hiyáʔ ʔaʔ tə súʔ ʔiʔ k<sup>w</sup>ə́nəx<sup>w</sup> cn cə  
sqiqəyáyŋəx<sup>w</sup>.

<sup>3</sup> ʔuʔxə́n ʔuʔ čəsaʔ cə sq<sup>w</sup>úŋiʔs.

<sup>4</sup> nsuʔxə́nʔáx<sup>w</sup> k<sup>w</sup>i nəsiyaʔ, “čəsaʔ tə sq<sup>w</sup>úŋiʔs ti  
ʔuʔxə́nə́ sqiqəyáyŋəx<sup>w</sup>.”

<sup>5</sup> suʔxə́nəŋs k<sup>w</sup>ə nəsiyáʔ ʔaʔ čí sx<sup>w</sup>níʔs k<sup>w</sup>aʔ čí  
siyátk<sup>w</sup>.

<sup>6</sup> ʔuʔštəŋ naʔníliyaʔ.

<sup>7</sup> ʔiʔ čxə́ts tə sʔiyə́ns tə sqiyáyŋəx<sup>w</sup> ʔiʔ nəŋjə́ts.

<sup>8</sup> ʔiʔ ʌk<sup>w</sup>nás cə nəcúʔ sqiyáyŋəx<sup>w</sup> ʔiʔ níʔ č'  
suʔčánis.

<sup>9</sup> suʔhiyáʔʌ štəŋ ʔúx<sup>w</sup> ʔaʔ tə ʔiyáʔyəŋ ʔaʔ  
Thom... ʔaʔ Aggie Thompson.

<sup>10</sup> suʔtə́sʌ ʔiʔ ʔuʔxə́tíʔs ʔaʔ čí sʔiʔə́nʔáʌ.

<sup>11</sup> ʔiʔ ŋə́n cə sčáyʔs soup slúp' múʔuq<sup>w</sup>.

<sup>12</sup> k<sup>w</sup>iʔttə́ŋəŋ k<sup>w</sup>aʔčəʔ ʔiʔ čəyə́x<sup>w</sup> st ʔaʔ tə ʔáʔiŋ  
ʔaʔ Thompson.

<sup>13</sup> suʔə́lənístəŋʌ ʔiʔ suʔxə́nəŋs k<sup>w</sup>i nəsiyaʔ, “xčít  
u cx<sup>w</sup> hay čí sʔə́nʔáʌʔʔ”

<sup>14</sup> suʔxə́nəŋ ʔaʔ Mrs. Thompson, “ʔuʔxčít cn k<sup>w</sup>i  
ʔaʔ čí sŋə́ns caʔ čí stáčis.

<sup>15</sup> ʔuʔŋə́n tə nəsk<sup>w</sup>ə́ncínəŋ.”

<sup>16</sup> suʔíʌə́nʌ.

<sup>17</sup> Is that all? Yeah, that’s all.

<sup>1</sup> When I was small, eight, eight years old, we  
went visiting over at Thompson’s, Thompson’s.

<sup>2</sup> We walked along the road and I saw the trees.

<sup>3</sup> They all had two heads.

<sup>4</sup> I told my grandfather, “All of the trees have  
two heads.”

<sup>5</sup> My grandfather said it was because of the  
*siyátk<sup>w</sup>*.

<sup>6</sup> They walked.

<sup>7</sup> They tore the ends of the trees and folded them  
over.

<sup>8</sup> And they take one tree and then move it.

<sup>9</sup> So we walked over to the houses.

<sup>10</sup> We got there and she knew we were coming.

<sup>11</sup> And she made lots of soup, duck soup.

<sup>12</sup> It was evening and we went into Thompson’s  
house.

<sup>13</sup> They fed us and my grandfather said, “Did  
you know we were coming?”

<sup>14</sup> So Mrs. Thompson said, “I knew that a lot  
will get here.

<sup>15</sup> I cooked a lot.”

<sup>16</sup> So we ate.

<sup>17</sup> Is that all? Yeah, that’s all.

## 59 A maple Root Basket

April 25, 1969

MapleRootBasket.mp3

Martha's husband pulled a lot of what he thought was cedar roots for her to use in making a big basket. But he didn't want to carry it all for her, so her father helped her carry it home. She worked on it and split it all getting it ready to weave. Her friend ʔaʔčšəməlú Louisa Buttner, who she called her grandmother, arrived and pointed out that it was maple roots she was splitting, not cedar. She warned her that her basket will quickly turn black. Martha made the basket anyway.

<sup>1</sup> štəŋ st cúŋ čšaʔLittle Boston.  
<sup>2</sup> ʔiʔcúŋ st ʔiʔ kʷi nəswəyqəʔ ʔiʔ kʷi nə... kʷi nəcət.  
<sup>3</sup> níl suʔhiyáʔs kʷi nəswəyqəʔ ʔúxʷ ʔaʔ kʷsə ʔčás ʔiʔ nəcət.  
<sup>4</sup> níl suʔkʷónəxʷs ti ʔuʔŋən' qʷcəŋ' sčúł ʔčáʔčlč.  
<sup>5</sup> níl suʔšcət.  
<sup>6</sup> ʔiʔ šcət ʔiʔ qəmíət ʔiʔ qəmíət.  
<sup>7</sup> ʔiʔ ŋən' cə nəqʷcəŋ'.  
<sup>8</sup> čəq cə spčúʔ kʷaʔ čáčtən.  
<sup>9</sup> twəw'... twəwŋəxʷqəykʷt cn ʔiʔ táci kʷə nəswəyqəʔ.  
<sup>10</sup> Said, “ʔáwə caʔn... ʔáwə caʔn c cəŋaʔts cə... cə nəxʷqəykʷtxʷ.”  
<sup>11</sup> ʔuʔníl nəsuʔhúyəŋ.  
<sup>12</sup> qéʔqł cn kʷaʔčəʔ tə qʷcəŋ' ʔiʔ táci kʷ nəcət.  
<sup>13</sup> ʔənəŋ kʷə nəswəyqəʔ, “ʔáwə caʔn c cəŋaʔt cə ʔənʔjunk.”  
<sup>14</sup> suʔʔənəŋs kʷə nəcət, “ʔəc caʔ cəŋaʔt cə ʔənʔjunk.”  
<sup>15</sup> suʔhúył cə nəsqéʔqł ʔiʔ ʔkʷətəŋ ʔaʔ kʷə nəcət ʔiʔ štəŋ.  
<sup>16</sup> níl suʔhiyáʔł štəŋ.  
<sup>17</sup> čəŋtxʷ cn kʷaʔčəʔ.  
<sup>18</sup> nəsuʔčəxət.  
<sup>19</sup> čəxət cn či nəscúł spčúʔ.  
<sup>20</sup> ʔiʔ ŋən' cə ʔəscəxł.  
<sup>21</sup> nsčáy ʔaʔ cə spčúʔ.  
<sup>22</sup> ʔiʔ táci kʷłi nəsiyaʔ yaʔ, ʔaʔčšəməlú.  
<sup>23</sup> suʔʔənəŋs, “ʔaʔstúʔŋət cxʷ ʔučʔ?”  
<sup>24</sup> nsuʔʔənəŋ ʔaʔ či nsčəxəŋ' ʔaʔ či sčúł.  
<sup>25</sup> “sčúł ʔčáʔčlč qʷcəŋ'.  
<sup>26</sup> nsuʔčáčt cə spčúʔ.”  
<sup>27</sup> suʔʔənəŋs, “ʔáwə c... ʔáwə c sčúł ʔčáʔčlč tiə.  
<sup>28</sup> čúʔəł níl cə hílqłt tiə scúʔčləʔs sqəyəŋəxʷ.”

<sup>1</sup> We walked inland from Little Boston.  
<sup>2</sup> I went inland with my husband and my father.  
<sup>3</sup> Then my husband went over to the island with my father.  
<sup>4</sup> Then he saw lots of cedar tree roots.  
<sup>5</sup> Then he pulled it.  
<sup>6</sup> And pulled it and cut it and cut it.  
<sup>7</sup> And I had lots of roots.  
<sup>8</sup> It's a big basket that I'll make.  
<sup>9</sup> I was still coiling it and my husband got here.  
<sup>10</sup> Said, “I'm not going to... I'm not going to pack the... what you wrapped up.”  
<sup>11</sup> Then I was abandoned.  
<sup>12</sup> I was tying up the roots and my father got there.  
<sup>13</sup> My husband said, “I'm not going to carry your junk.”  
<sup>14</sup> So my father said, “I'll carry your junk.”  
<sup>15</sup> So we finished my binding it and my father took it and walked.  
<sup>16</sup> So we went walking.  
<sup>17</sup> So I brought it home.  
<sup>18</sup> So I split it.  
<sup>19</sup> I split my basket wood.  
<sup>20</sup> There was lots split.  
<sup>21</sup> It was my basket material.  
<sup>22</sup> And my grandmother got there, Louisa.  
<sup>23</sup> So she said, “What are you doing?”  
<sup>24</sup> So I told her I was splitting our wood.  
<sup>25</sup> “It's cedar root wood.  
<sup>26</sup> I'm making a basket.”  
<sup>27</sup> So she said, “It's not... This isn't cedar wood.  
<sup>28</sup> It's the tree that typically has wide leaves.  
<sup>29</sup> When you finish your basket, it will get black.  
<sup>30</sup> And it will get black fast when you use it.”  
<sup>31</sup> I said, “I'll make it from the ones that are split well.”

<sup>29</sup> hú? ca? cx<sup>w</sup> húynəx<sup>w</sup> ɕi ʔəns̥pčú? ʔi? qĩxi.

<sup>30</sup> ʔi? x<sup>w</sup>əŋ ti sqĩxis ʔəʔ nĩs čúk<sup>w</sup>x<sup>w</sup>.”

<sup>31</sup> nəsuʔxənəŋ, “ʔuʔčáçt caʔn k<sup>w</sup>ə ʔuʔóy’  
ʔəscəx̄l.”

<sup>32</sup> nĩ suʔhúys cə nəscəx̄t ʔi? čáçt cn cə spčú?.

<sup>33</sup> nĩ k<sup>wa</sup>ʔčəʔ suʔsx<sup>w</sup>čʔiyás cə nəspčú?.

<sup>34</sup> x̄çət ya? čúʔəʔ lqəʔ ʔiyá ʔa? cə sqəyáyŋəx<sup>w</sup>  
q<sup>w</sup>cəŋ.

<sup>35</sup> That’s all.

<sup>32</sup> Then I finished my splitting and made the  
basket.

<sup>33</sup> So that is where my basket comes from.

<sup>34</sup> I found out it’s usually wide there in the tree  
roots.

<sup>35</sup> That’s all.

## 60 Friendship Song (second version) with Introduction

April 26, 1969

FriendshipSongIntro.mp3

Compare this version of the song to the first version in narrative 47. Here, the song is not sung to a particular person as in the other version (47, 76, 77), but to qǎʔŋiʔ ‘young lady’. Notice again that the stress on qǎʔŋiʔ changes to qàʔŋiʔ to fit the meter of the song.

<sup>1</sup> t̥yǝm caʔn ʔaʔ kʷsə st̥iyms ʔaʔ ti... kʷi

siyáyəxʷl ʔəl... ʔəl čstǎqʷəməs

nəxʷsʔayəmücən.

<sup>2</sup> níl cə qǎʔŋiʔ... qǎʔŋiʔ t̥iyəmtástəŋ.

<sup>3</sup> t̥iyəmtástəŋ ʔaʔ qǎʔŋiʔ.

<sup>4</sup> qàʔŋiʔ, qàʔŋiʔ.

<sup>5</sup> hiswáʔ cn.

<sup>6</sup> hiswáʔ kʷaʔ hiyáʔəxʷ t̥úkʷ.

<sup>7</sup> qàʔŋiʔ, qàʔŋiʔ.

<sup>8</sup> hiswáʔ cn.

<sup>9</sup> hiswáʔ kʷaʔ hiyáʔəxʷ t̥úkʷ.

<sup>10</sup> qàʔŋiʔ, qàʔŋiʔ.

<sup>11</sup> qàʔŋiʔ, qàʔŋiʔ.

<sup>12</sup> hiswáʔ cn.

<sup>13</sup> hiswáʔ kʷaʔ hiyáʔəxʷ t̥úkʷ.

<sup>14</sup> qàʔŋiʔ, qàʔŋiʔ.

<sup>15</sup> hiswáʔ cn.

<sup>16</sup> hiswáʔ kʷaʔ hiyáʔəxʷ t̥úkʷ.

<sup>17</sup> qàʔŋiʔ, qàʔŋiʔ.

<sup>18</sup> qàʔŋiʔ, qàʔŋiʔ.

<sup>19</sup> hiswáʔ cn.

<sup>20</sup> hiswáʔ kʷaʔ hiyáʔəxʷ t̥úkʷ.

<sup>21</sup> qàʔŋiʔ, qàʔŋiʔ.

<sup>22</sup> That’s all.

<sup>1</sup> I’m going to sing the song that the elders sang while picking thimbleberries in Klallam.

<sup>2</sup> It was a girl... girl that was sung to.

<sup>3</sup> A girl was sung to.

<sup>4</sup> Girl, girl.

<sup>5</sup> I’ll go along.

<sup>6</sup> Go along when you go home.

<sup>7</sup> Girl, girl.

<sup>8</sup> I’ll go along.

<sup>9</sup> Go along when you go home.

<sup>10</sup> Girl, girl.

<sup>11</sup> Girl, girl.

<sup>12</sup> I’ll go along.

<sup>13</sup> Go along when you go home.

<sup>14</sup> Girl, girl.

<sup>15</sup> I’ll go along.

<sup>16</sup> Go along when you go home.

<sup>17</sup> Girl, girl.

<sup>18</sup> Girl, girl.

<sup>19</sup> I’ll go along.

<sup>20</sup> Go along when you go home.

<sup>21</sup> Girl, girl.

<sup>22</sup> That’s all.

## 61 Star Husbands (second version)

April 26, 1969

StarHusbands-2.mp3

Two years previously Martha recorded a version of this story of girls regrettably getting what they wish for. Though this version is longer, each of the versions has some details that the other does not.

<sup>1</sup> kʷi nəstwəwλááúáa? sáíáa?ááqł ʔi? xənʔátəŋ  
ya? st kʷa? ʔówəł c šéʔtəŋ ʔa? ti táʔtəwəsna?  
kʷə́nəxʷł ʔa? ti ʔəsnát.

<sup>2</sup> níł suʔyəcústəŋł ʔa? cə sɣʷiʔámí.

<sup>3</sup> ʔiyá ʔa? cə síyaʔs tə ɬxʷáyə sáaʔyéʔáqł.

<sup>4</sup> ʔiʔhiyáʔ pənpánnəxʷ ʔa? čí qʷłúʔi.

<sup>5</sup> pánnəxʷ ʔa? čí qʷłúʔi.

<sup>6</sup> níł suʔsáts cəwhíł ʔəsʔítt ʔúxʷ ʔa? cə  
sɣʷʔáʔməts cənl ʔiʔáwəno.

<sup>7</sup> ʔu?... ʔuʔiyá ʔa? tə ʔəssáqł ʔítt.

<sup>8</sup> suʔxənʔáxʷs, “húʔ cɣʷ hayə qəyəŋ ʔi? ʔítt, ʔi?  
ʔáwə c šéʔtəŋ stáʔtəwəsnoaʔ.

<sup>9</sup> ʔáwə q' cɣʷ ʔənsšéʔtəŋ čí tətəwəsnaʔ.

<sup>10</sup> ʔi? ʔənʔánəsəŋ cɣʷ.

<sup>11</sup> ʔuʔááwətəŋ cɣʷ.

<sup>12</sup> ʔuʔhiyáʔtəŋ cɣʷ hɨ́stəŋ.”

<sup>13</sup> suʔhiyáʔs tə sáaʔyéʔáqł ʔi? ʔítt.

<sup>14</sup> ʔi? xónəŋ, “ʔóy't skʷə́ns cə nəcəqʷ.”

<sup>15</sup> suʔxónəŋs cə náʔcúʔ, “ʔóy'skʷə́ns cə pəq.”

<sup>16</sup> níł suʔətʔítt ʔi? ʔənʔánəsəŋ ʔa? tə  
nɨ́yətəwəsənaʔ.

<sup>17</sup> hiyáʔ tkʷístəŋ ɬxʷáyə sááyéʔáqł.

<sup>18</sup> níł suʔtkʷístəŋs ʔi? ʔətʔítt.

<sup>19</sup> ʔi? níł su?... níł cə kʷłčəq ɬkʷnás cə ʔuʔúyč.

<sup>20</sup> ʔi? níł cə swéʔwəs ɬknʷás cə yúl, yúl  
sááááʔáqł.

<sup>21</sup> suʔkʷáʔčis.

<sup>22</sup> suʔxónəŋs cə sááyéʔáqł, “hiyáʔ ca? st pən...  
pənpənnəxʷ ʔə čí qʷłúʔi.”

<sup>23</sup> suʔ xónəŋs cə kʷłčəq, “ʔáwə hay... ʔáwə c  
łčč ʔi nšcəyqʷəŋ.

<sup>24</sup> ʔuʔáayaʔáááaʔtxʷ ti nšcəyqʷəŋ ʔi? ɬkʷət cɣʷ  
ti nqʷłúʔi.

<sup>25</sup> ʔáwə c cəyqʷəŋ ʔa? čí łčč.”

<sup>26</sup> suʔhiyáʔ tə sááyəłqəł ʔi? cəyəqʷəŋ.

<sup>27</sup> ʔi? ʔáwə kʷaʔ łččs ti scəyəqʷəŋ.

<sup>28</sup> ʔi? ɬknás tə qʷłúʔi.

<sup>1</sup> When I was still a small child, we were told  
not to wish for stars that we see at night.

<sup>2</sup> Then we were told the story.

<sup>3</sup> It was there at the grandfather of three  
children.

<sup>4</sup> They went to gather camas.

<sup>5</sup> They gathered the camas.

<sup>6</sup> They told them to go to sleep where they had  
no bed.

<sup>7</sup> They were outside sleeping.

<sup>8</sup> So they said, “When you camp and you sleep,  
don't be wishing for a star... ”

<sup>9</sup> Don't ever wish for a star.

<sup>10</sup> It will come for you.

<sup>11</sup> It will grab you.

<sup>12</sup> And it will take you and kidnap you.”

<sup>13</sup> So the children went to bed.

<sup>14</sup> And they said, “The red one is good looking.”

<sup>15</sup> The other said, “The white one is good  
looking.”

<sup>16</sup> So then they were sleeping and their stars  
came after them.

<sup>17</sup> The went and took the three children home.

<sup>18</sup> So they were brought home while they were  
sleeping.

<sup>19</sup> And then... it was an old person that took the  
youngest.

<sup>20</sup> And it was a young man that took the oldest,  
oldest child.

<sup>21</sup> So it was morning.

<sup>22</sup> The children said, “We are going to gather  
camas.”

<sup>23</sup> The old one said, “Don't.. do not go deep  
when you dig.

<sup>24</sup> Let your digging be little when you get your  
camas.

<sup>25</sup> Do not dig deep.”

29 k<sup>w</sup>híc k<sup>w</sup>a?ča?  
 30 níł su?xónəŋs cə ɹúɹíc, “ʔəstúnəʔ ɹay’  
 sɣənʔátəŋɩ k<sup>w</sup>a? ɹáwəs c cəyq<sup>w</sup>əŋ ɹa ti ɹáč?”  
 31 su?xónəŋs cə náɹcú? sɹíɹáɹáɹqɩ, “ɹúy’ caɹn  
 hiyá? pánəx<sup>w</sup> ɹi? cəyq<sup>w</sup>əŋ cn ɹa? čí ɹáč.  
 32 ɹi? níł su?xčnák<sup>w</sup>ɩ k<sup>w</sup>a? ʔəstúnəʔs k<sup>w</sup>əyɩtəŋɩ  
 k<sup>w</sup>a? ɹáwəs c cəyq<sup>w</sup>əŋ.”  
 33 su?hiyáʔs tənə sɹáyəɹqɩ ɹi? cəyq<sup>w</sup>əŋ cə  
 ɹuɹúyč.  
 34 cəyq<sup>w</sup>əŋ cə... cə ctúnən sx<sup>w</sup>túnəq ɹa? čí ɹáč.  
 35 ɹi? k<sup>w</sup>ónəs tiə sčtəŋx<sup>w</sup>ən ʔəsx<sup>w</sup>ʔálaɹɩ.  
 36 níł su?xónəŋs cə yúl, “ɹó, níł sx<sup>w</sup>xənʔátəŋɩ  
 k<sup>w</sup>a? ɹáwəs c cəyq<sup>w</sup>əŋ ɹa? čí ɹáč.  
 37 ʔawníł st čxčnák<sup>w</sup> k<sup>w</sup>a? ʔəxínɩ.”  
 38 su? xónəŋs cə ɹáɹáɹáɹáɹ, “čáy caɹn ɹa? čí čúčɩ  
 ɹi? hiyá? túk<sup>w</sup>.”  
 39 su?xónəŋs cə yúl, “ɹuhúɹi caɹn čí nsu?  
 cəyq<sup>w</sup>əŋ ɹi? čáy cx<sup>w</sup> hay ɹa? čí čúčɩ.  
 40 níł ca? su?túk<sup>w</sup>ɩ.  
 41 ɩéɹnt qɩ čí sčúčɩ, čúčɩ ʔála? ʔa? tiə sx<sup>w</sup>ʔálaʔs  
 tiə.  
 42 níł su?cəyq<sup>w</sup>əŋɩ ɹi? hiyá? ca? čí náɹcú?  
 hiyá?... hiyá? túk<sup>w</sup>.  
 43 n... c... nəcú? ca? sk<sup>w</sup>áci čí sʔənʔál ɩáw.”  
 44 ɹi? k<sup>w</sup>a?čé? čí shiyáʔs, hiyáʔs čí náɹcú?  
 45 níł su?... ɹu? hiyáʔ.  
 46 hiyá? túk<sup>w</sup>.  
 47 cəyq<sup>w</sup>əŋ nəníhiyə ʔa? cə q<sup>w</sup>húɹi ɹi? túk<sup>w</sup>.  
 48 su?čəŋs ɹi? čtótəŋ ʔa? tə swəyq<sup>w</sup>əʔs, “ɹáwə cx<sup>w</sup>  
 hay cəyq<sup>w</sup>əŋ ʔa? čí ɹáč?”  
 49 su?xónəŋs cə ɹuɹúyč, “ɹáwə st.  
 50 ɹu?cəyq<sup>w</sup>əŋ st k<sup>w</sup>a?... ti ɹu?... cəyq<sup>w</sup>t st k<sup>w</sup>ə  
 tə ɹúɹá? q<sup>w</sup>húɹi.”  
 51 k<sup>w</sup>áɹčí k<sup>w</sup>a?ča?  
 52 níł su?hiyáʔs naʔnífəyə cəyq<sup>w</sup>əŋ.  
 53 ɹi? níł č’ su?xónəŋs cə ɹuɹúyč, “ʔəc ca?  
 ɹi?čáɹi čí nəshiyá? túk<sup>w</sup>.  
 54 ɹi? ɹuɹúy’ qɩ čáɹíł ti čúčɩ ɹi? čáy cx<sup>w</sup> hay čáčt  
 ʔa čí ɹáqt.  
 55 níł nsuʔtəs ʔa? ti sčtəŋx<sup>w</sup>ən.”  
 56 su?hiyáʔs cə ɹuɹúyč ɹi? ɹu?pcíct hiyá? túk<sup>w</sup>.  
 57 ɹi? [unintelligible] čúčɩ.  
 58 ɹáqt tə čúčɩ ɹi? təs ʔa? tə sčtəŋx<sup>w</sup>ən.

26 So the children went and dug.  
 27 And they never dug deep.  
 28 And they got the camas.  
 29 So it was a long time.  
 30 Then the youngest said, “Why were we told  
 not to dig deep?”  
 31 So another child said, “When I go harvesting,  
 I’ll dig down deep.  
 32 And then we’ll figure out why we were  
 forbidden to dig deep.”  
 33 So the children went and the younger one  
 dug.  
 34 She really dug, the middle older sister, down  
 deep.  
 35 And she saw this land where we are.  
 36 Then the oldest said, “Oh, that’s why we were  
 told not to dig deep.  
 37 It’s because we’ll find out where we are.”  
 38 So the little one said, “I’m going to make a  
 rope and go home.”  
 39 So the oldest said, “Only I will dig and you  
 two work on a rope.  
 40 Then we will go home.  
 41 Our rope would be attached here, the rope  
 will be here where we are.  
 42 Then we will dig and one will go... go home.  
 43 It’ll be another day that’ll come and we’ll get  
 away.”  
 44 And in the morning they went, one of them  
 went.  
 45 Then they went.  
 46 They went home.  
 47 They really dug the camas and went home.  
 48 So they got home and were asked by their  
 husbands, “You didn’t dig deep?”  
 49 So the younger sister said, “We didn’t.  
 50 We dug... the... we dug the little camas.”  
 51 So it was then next day.  
 52 Then they went to dig.  
 53 And then the younger one said, “I will be the  
 first to go home.  
 54 And when we work on the rope, make it long.  
 55 Then I can get to the earth.”

<sup>59</sup> suʔtácis cə nócuʔ sʎíʎaʎʎqʌ ʎiʔ hiyáʔ.  
<sup>60</sup> cəwɨ́t caʔ nít cə yúl ʎiʔ ɬkʷáwəs č sʔənʔás.  
<sup>61</sup> nít suʔčǝyɨʂs.  
<sup>62</sup> ɬuʔúɨʂ tʂə séʔyaʔs ʔaʔ naʔnífiyə.  
<sup>63</sup> nít suʔtəss.  
<sup>64</sup> “čǝyɨʂ u cɬʷ hayʔ?”  
<sup>65</sup> suʔxə́nəŋs cə ʔuʔúyč, “čǝyɨʂ st, nəséʔyaʔ.”  
<sup>66</sup> “nít yaʔ kʷi nəsxʷqʷáy c hay kʷaʔ ʔáwəs c  
kʷə́nt č i s... č i tətáwəsnaʔ.  
<sup>67</sup> ʔuʔxə́t cn ʔaʔ č i nəsyáʔtəŋ qʌ hay tḱwístəŋ kʷə  
nšéʔtəŋ ʔaʔ č i tətáwəsnaʔ.  
<sup>68</sup> ʔuʔxə́nə cɬʷ hay ʔuʔ čswə́yqəʔ.”  
<sup>69</sup> nít suʔxə́nəŋs cə ʔuʔúyč, “čswə́yqəʔ cn ʔaʔ  
kʷə kʷlčə́q.  
<sup>70</sup> ʔuʔmán ʔuʔ kʷlčə́q.  
<sup>71</sup> And ʔáwə ʔiʔ... tʂə stúnəqʌ.  
<sup>72</sup> sʎíʎaʎʎqʌ kʷə swə́yqəʔs.  
<sup>73</sup> ʎiʔ uʔsʎúʎə́m kʷsə swə́yqəʔs tʂə ʔuʔúyč...  
nəsxʷtúnəq.”  
<sup>74</sup> ʔuʔxə́nə ʔuʔ sʎáʔyéʔʎqʌ nənífiyə.  
<sup>75</sup> “ʔə́y ʔaʔ tə nəščə́ŋ ɬuyəs kʷi kʷlčə́q nə́t...  
nswə́yqəʔ.”  
<sup>76</sup> That’s all.

<sup>56</sup> So the youngest went and slid home.  
<sup>57</sup> And [unintelligible] rope.  
<sup>58</sup> The rope was long and it got to the ground.  
<sup>59</sup> So one of the children went and got there.  
<sup>60</sup> It will be the oldest to be the last to come.  
<sup>61</sup> So they got home.  
<sup>62</sup> Their grandmother was crying for them.  
<sup>63</sup> Then they arrived.  
<sup>64</sup> “Did you get home?”  
<sup>65</sup> So the youngest said, “We are home,  
grandmother.”  
<sup>66</sup> “That is why I told you not to look at the  
stars.  
<sup>67</sup> I knew that would happen to you to be taken  
home when you wish for the stars.  
<sup>68</sup> You all have husbands.”  
<sup>69</sup> Then the youngest said, “I got married to an  
old man.  
<sup>70</sup> He was very old.  
<sup>71</sup> And not our older sister.  
<sup>72</sup> Her husband was young.  
<sup>73</sup> My youngest... my older sister’s husband was  
all right.”  
<sup>74</sup> They were all children.  
<sup>75</sup> “It’s good I got home leaving my old father...  
my husband.”  
<sup>76</sup> That’s all.

## 62 Kakantu (second version)

April 26, 1969

Kakantu-2.mp3

This second version, told two years after the first version, is longer. Each version has details that the other does not.

<sup>1</sup> kakántu.

<sup>2</sup> ḡónaʔs cə siʔámʔ ʔaʔyœctáyŋxʷ ʔaʔqaʔtáy.

<sup>3</sup> ʔiyá kʷsə sxʷʔiyás kʷsə sxʷixʷimáy.

<sup>4</sup> ḡón cʔyaʔ ti... s... ti sqʷáʔqəŋ ʔuʔqĩyáxəŋəts  
cə ʔayáʔyəŋs cə ʔœctáyŋxʷ.

<sup>5</sup> ʔiʔ qaʔqtəmús cʔʔaʔ ti ʔəstánəŋ.

<sup>6</sup> táci tə qaʔqtəmús.

<sup>7</sup> níʔ suʔqĩŋs ʔuʔəsqápl.

<sup>8</sup> qaʔqtəmús ʔaʔ ti tánəŋ.

<sup>9</sup> ʔiʔ hiyáʔ tə siʔámʔ ʔiʔ tsə slániʔs ʔiʔ

ʔuʔáʔáʔmət tsə ḡónaʔs, sʔĩʔáʔqł ḡónaʔs.

<sup>10</sup> níʔ cʔsuʔ... ʔuʔ huhúʔi ʔaʔáʔmət ʔiʔ təs cə  
swéʔwəs kʷəntəŋ tsə qáʔŋi.

<sup>11</sup> ʔiʔ uʔiyá.

<sup>12</sup> níʔ cʔsuʔcəyáys ʔiʔ təŋ... cəŋ cə ʔiʔáʔyəŋs cə  
qáʔŋiʔ, níʔ ti suʔlúyəŋs tsə qáʔŋiʔ.

<sup>13</sup> hiyáʔ kʷaʔ tə swéʔwəs.

<sup>14</sup> ʔiʔ nuʔsáyisiʔ cʔ tsə qáʔŋiʔ kʷaʔ ʔáwəŋəs sʔcīts  
kʷəwníʔ cán cə swéʔwəs təss.

<sup>15</sup> xənáʔ ti suʔhiyáʔs ʔiʔ lúyəŋ ʔə... húʔ qł  
cəyáys ʔiʔ cəŋ cə ʔiyáyəŋs.

<sup>16</sup> suʔléməxʷnəxʷs cə təməl ʔaʔ cə cicáyəss.

<sup>17</sup> ʔiʔ ʔúxʷts ʔaʔ cə xʷúŋəŋs tə swéʔwəs.

<sup>18</sup> ʔəncəqʷ təmł.

<sup>19</sup> suʔhiyáʔs cə swéʔwəs.

<sup>20</sup> ʔiʔ níʔ suʔhiyáʔs ʔitt cə qáʔŋiʔ.

<sup>21</sup> suʔtánəŋs ʔaʔ cə skʷácis ʔiʔ tánəŋ.

<sup>22</sup> suʔxəŋʔáxʷs cə ʔiyáyəŋs, “hiyáʔ caʔn wáʔ  
kʷaʔ hiyáʔxʷ xlamĩył ʔaʔ ci qaʔqtəmús.”

<sup>23</sup> suʔxəŋəŋs cə táns, “ʔəyʔkʷi ʔaʔ t ʔəŋshiyáʔ  
caʔ.”

<sup>24</sup> suʔwáʔs cə qáʔŋiʔ.

<sup>25</sup> səwáʔ ʔaʔ tə ʔiyáyəŋs.

<sup>26</sup> hiyáʔ ʔúxʷ ʔaʔ tə qaʔqtəmús.

<sup>27</sup> ʔiʔ ʔuʔkʷənts t ʔuʔxəŋə swəyáʔwəs ʔiʔ

ʔuʔáwəŋə ci sxáʔils ʔaʔ cə táčšəŋs ʔúxʷts cə  
təməl.

<sup>1</sup> Kakántu.

<sup>2</sup> She was a daughter of the people at Port  
Townsend.

<sup>3</sup> It was there where the stores are.

<sup>4</sup> There were lots of flowers surrounding the  
houses of the people.

<sup>5</sup> And they were playing ball one evening.

<sup>6</sup> The ball players got there.

<sup>7</sup> Then they got together to play.

<sup>8</sup> They played ball in the evening.

<sup>9</sup> The leader and his wife went, but their  
daughter stayed home, their young daughter.

<sup>10</sup> So she was... she was home all alone and a  
young man arrived to see the girl.

<sup>11</sup> He was there.

<sup>12</sup> Then before the parents of the girl are home,  
he leaves the girl.

<sup>13</sup> The boy leaves.

<sup>14</sup> The girl was kind of scared because she didn't  
know who the boy that came there was.

<sup>15</sup> He always goes and leaves her just when...  
when her parents were almost home.

<sup>16</sup> She smeared ocher on her hands.

<sup>17</sup> And she put it on the neck of the boy.

<sup>18</sup> It was red ocher.

<sup>19</sup> So the boy left.

<sup>20</sup> And then the girl went to sleep.

<sup>21</sup> Then the day became evening and it was  
evening.

<sup>22</sup> She told her parents, “I'm going along when  
you go to watch the ball game.”

<sup>23</sup> Her mother said, “It's good that you'll go.”

<sup>24</sup> So the girl went along.

<sup>25</sup> She went along with her parents.

<sup>26</sup> They went to the game.

<sup>27</sup> And she saw lots of boys, but none were  
marked on the back of his neck where she put  
the ocher.

<sup>28</sup> So they went home.

28 suʔhiyáʔs túkʷ.

29 ʔiʔ láy tǎŋən ʔiʔ ʔuʔaʔáʔmət ʔiʔ tás tə swéʔwəs.

30 ʔiʔ suʔxónəŋs tə swéʔwəs, “ʔənʔá č'caʔ kʷsə nʔiyáʔəŋ.

31 ʔiʔ čətátəŋ kʷə n... kʷə nskʷáʔ ʔiyáʔiŋ kʷə məliyítíł.”

32 níł suʔxónəŋs cə qǎʔŋiʔ, “ʔuʔəsłúʔłəm' kʷi.”

33 níł suʔhúyəŋs ʔaʔ cə swéʔwəs hiyáʔ túkʷ.

34 suʔččáyəqəŋs cə qǎʔŋiʔ.

35 kʷəntís ʔiʔkʷáʔwəs.

36 kʷənítis yaʔ s... ʔiʔ hiyáʔ č' tə swéʔwəs.

37 ʔiʔ níł kʷə suʔhiyáʔs ʔiʔ štəŋ ʔúxʷ ʔaʔ tə ʔlálə.

38 ʔiʔ uʔcicəxʷ ʔiʔ ʔiyá ʔaʔ tə ʔlálə.

39 suʔxónəŋ ʔaʔ kəkántu ʔaʔ či shúys čtə ʔiʔ húy čtə ʔiʔ sčánnəxʷ ʔuʔstáŋ.

40 suʔhəwíŋs ʔiʔ xʷúŋ, xʷúŋ, xʷúŋ.

41 čǎŋ tə ʔiyáʔəŋs ʔiʔ ʔuʔxʷuʔúŋ.

42 níł ti suʔ... suʔxónəŋs, “táči č' cə č'ʔiyáʔiŋs kʷsə táči swéʔwəs.

43 ʔúy cxʷ háwə hay ʔiʔ táči.”

44 suʔxónəŋs, “ʔənʔá č'caʔ č' ʔiyáʔəŋs ʔiʔ qʷínəkʷəŋ ʔaʔ č' kʷáci tǎŋən.”

45 níł suʔxónəŋs ʔaʔ cə ʔiyáʔiŋ ʔaʔ kəkántu, “nśłéʔ u ʔáy' č' nčswáyqəʔ?”

46 suʔxónəŋs ʔaʔ č' ssáyisisiʔs.

47 ʔuʔččás.

48 hiyáʔ č' yaʔ kʷənítis ʔaʔ kʷi shiyáʔs.

49 ʔiʔ uʔcicəxʷ.

50 ʔuʔhiyáʔ ʔaʔ tə ʔlálə.

51 kʷłtǎŋən kʷaʔčaʔ.

52 táči tə q... ʔaʔ tə qáyłəuməčən.

53 ʔuʔxʷənʔáŋ č' ʔaʔ łŋiŋł.

54 ʔuʔaʔyəčhtáyŋxʷ.

55 suʔtáčis ʔiʔ níł suʔqʷáys tə sw... swə... tə cət ʔaʔ ... cət ʔaʔ qłúməčən, “ʔənʔá st kʷi qʷínəkʷəŋ č' słkʷətəŋs cə nŋənaʔ ʔaʔ nŋənaʔł.

56 kʷłkʷənəkʷi ʔiʔ słéʔ ʔaʔ kʷə nəŋənaʔ ʔaʔ č' čslánis.”

57 níł ti suʔxónəŋ ʔaʔ cət ʔaʔ kəkántu ʔaʔ č' sčxʷáʔs ʔaʔ č' sʔáwəs słéʔ č' sčswáyqəʔs cə nŋənaʔ.

29 And evening came again and she stayed home and the boy arrived.

30 And the boy said, “My parents are coming.

31 And your parents will be asked if we will marry.”

32 Then the girl said, “That’s fine.”

33 Then the boy left her and went home.

34 The girl followed.

35 She watched him from behind.

36 She watched him as the boy went.

37 And he went and walked over to the sea.

38 And he just disappeared there at the sea.

39 Kakantu said after she finished and he finished and he was a fish or something.

40 So she returned and she cried and cried and cried.

41 Her parents got home and she was crying.

42 Then she... said, “The parents of the boy who gets here will come here.

43 When you are away, he comes here.”

44 She said, “His parents will come to propose marriage tomorrow evening.”

45 The parents of Kakantu said, “Do you want well a husband?”

46 She said she was scared.

47 She followed him.

48 She watched him where he went.

49 But he disappeared.

50 He went to the sea.

51 So then it was already evening.

52 They arrived as blackfish.

53 They were just like us.

54 They were human beings.

55 So they arrived and then the father of the blackfish spoke, “We come to propose to take your daughter for our son.

56 They already see each other and my son wants to have a wife.”

57 Then Kakantu’s father said that she does not want your son for a husband.

58 Then the sea came and swelled up.

59 And it almost fell toward Kakantu’s parents.

60 Then the blackfish said to the father, “If you do not agree, it will rise and take your daughter and you will all perish when the sea swells up.

61 You will all perish.”

58 níł č' suʔənʔás məkʷóct cə ʎálc.  
 59 ʔiʔ čiyčəyáy ʔuʔ stəŋ ʔuxʷtəŋ ʔaʔ tiə níł  
 ʔiyáʔiŋ ʔaʔ kəkántu.  
 60 níł č' suʔxónəŋs ʔaʔ cə tə... cət ʔaʔ qłúməčən,  
 “húʔ caʔ cxʷ kʷaʔ ʔáwə c ʔánł ʔiʔ táʔŋəł či  
 sʎkʷóts cə niʔónaʔ ʔiʔ xónə cxʷ ʔuʔ xʷáy kʷaʔ  
 níłəs kʷseʔə ʎálc ʔiʔ súʔsiʔ.  
 61 xʷáy caʔ cxʷ hay.”  
 62 níł č' suʔxónəŋs cə [unintelligible], “xón...  
 ʔuʔhiyáqtxʷ cxʷ kʷi cə nəŋónaʔ.”  
 63 [unintelligible], “ʔuʔqʷúy kʷaʔ hiyáʔs.”  
 64 níł č' kʷə suʔhiyáʔs tə qəyłúməčən qśóct.  
 65 suʔ... mán ʔuʔ xət čxŋiŋ ʔaʔ cə shiyáʔs ʔaʔ cə  
 ŋónaʔs.  
 66 níł č' suʔqʷáys cə tán ʔaʔ kəkántu, “níł caʔ  
 kʷaʔ kʷsə skʷəyəc hiyáʔł.  
 67 ʔəčəŋətxʷ caʔ st xʷənʔáŋ ʔaʔ cə nəŋónaʔ.  
 68 ʔiʔ níł caʔ hiyáʔ mali... hiyáʔ caʔ čswəyqəʔ  
 ʔa cə qłúməčən.”  
 69 suʔłáys táŋən ʔiʔ táci təwñił qəyłúməčən.  
 70 níł č' suʔłkʷótəŋs cə skʷəyəc ʔiʔ hiyáʔtəŋ ʔiʔ  
 łuʔ ʔəsqaŋ.  
 71 xónəŋ cəwñił cət ʔaʔ kəkántu, “ʔəláʔ ci kʷəʔ  
 tsie ŋónaʔł.  
 72 ʔuʔłkʷót q cxʷ hay.”  
 73 ʔuʔxʷənʔáŋ č' yaʔ tsəwñił ŋónaʔ... ŋónaʔ.”  
 74 čaʔnił yaʔ t skʷónłs, ʔiʔ ʔuʔłkʷótəŋ č' ʔaʔ  
 kʷiʔə... tə qəyłúməčən.  
 75 níł suʔhəʔwis tsə qʷəni.  
 76 suʔxónəŋ ʔaʔ qʷəni, “nác’.  
 77 nác’, nác’, nác’, nác’, nác’, nác’, nác’, nác’.  
 78 nác’.  
 79 nác’, nác’, nác’, nác’, nác’, nác’, nác’.  
 80 níł č' kʷəʔ suʔnəxʷsútəŋs či ʎálc.  
 81 níł suʔxónəŋs cə céʔct, cə swəyqəʔ čŋónaʔ,  
 “ʔuʔəy kʷəʔ kʷaʔ uʔniłs ʔuʔ hiyáʔtəŋ tsə  
 nəŋónaʔ ʔiʔ ʔuʔxónə caʔ ixʷ ʔuʔ qʷúy kʷaʔ  
 hiyáʔtəŋəł.”  
 82 ʔuʔxónəŋ tə qəyłúməčən ʔaʔ či suʔsəwłs  
 ʎkʷənás ʔaʔ kəkántu ʔiʔ xʷáy caʔ ʔaʔ cə  
 ʔaʔyəcłáyŋxʷ ʔuʔiyá ʔaʔ qaʔtáy.  
 83 níł suʔhuʔstəŋs cəwñił siʔám qəʔŋi ʎkʷótəŋ  
 ʔaʔ tə qłúməčən ʔiʔ hiyáʔtəŋ kʷlə.

62 Then said [unintelligible], “All... Take my  
 daughter.  
 63 [unintelligible], “She would die if she goes.”  
 64 Then the blackfish went into the water.  
 65 So... They felt bad that their daughter was  
 going.  
 66 Then the mother of Kakantu spoke, “It will be  
 the slave that we take.  
 67 We’ll dress her like my daughter.  
 68 And she will be the one to go marr... have the  
 blackfish as her husband.”  
 69 So it was evening again and the blackfish  
 arrived.  
 70 Then they grabbed the slave and they took her  
 outside.  
 71 The father of Kakantu said, “Here is our  
 daughter.  
 72 You could take her.”  
 73 She was like their daughter.  
 74 As soon as they looked at her, she was taken  
 by the blackfish.  
 75 Then a gull came forward.  
 76 Then the gull said, “Different!  
 77 Different, different, different, different,  
 different, different, different, different.  
 78 Different!  
 79 Different, different, different, different,  
 different, different, different.  
 80 Then the sea swelled up.  
 81 Then the parent said, the man who had a  
 daughter, “It’s okay if it’s my daughter that’s  
 taken or we would all die if we are taken.”  
 82 The blackfish said when they came into the  
 bush that they’d take Kakantu and the people  
 there at Port Townsend would perish.  
 83 Then the high class girl was grabbed by the  
 blackfish and brought back.  
 84 A year went by and she got there again.  
 85 She saw her father.  
 86 And two years she got there.  
 87 It was a baby boy.  
 88 The baby got there again as an adult.  
 89 And there were some... he had barnacles on  
 his face.  
 90 He got there again and the child was already  
 an adult.

84 təwɪnəcù? sçiʔánəŋ ʔi? təs ʎáy.  
 85 kʷənts cə cəts.  
 86 ʔi? čəsaʔ sçiʔánəŋ ʔi? təs táyəčəŋ.  
 87 ŋáʔnaʔ ʔa tə swəyqáʔ.  
 88 suʔʎáys təs ʔaʔ kʷtuʔsʔáyəsxʷs tə ŋáʔnaʔs.  
 89 ʔi? kʷɪnéʔ ... kʷɪcücəŋ tə šáʔwiʔ ʔaʔ tə sʔácss.  
 90 ʎáy təs ʔi? kʷɪʔəsʔáyəxʷ tə sʎiʎáʔʎqɪ.  
 91 ʔi? čš... qʷqʷúʔəŋ ʔaʔ cə šáʔwiʔ ʔaʔ tə sʔácss.  
 92 ʔi? ʔúy... ʔúy'ixʷ hiyáʔ ʎiyáŋ ʔaʔ či sʔiʎən  
 tənɪʎ sʎiʎáʔʎqɪ ŋənaʔ ʔaʔ kəkántu ʔi? ʔáwə kʷaʔ  
 ... ʔáwə kʷaʔ ʎkʷnákʷs ti múʔuqʷ ʔəʔ čúkʷts ʔaʔ  
 yəčt.  
 93 nɪʎ č' suʔxəŋəŋs, "ntán, ʔáwə kʷi kʷaʔ qʷúys ti  
 múʔuqʷ ʔəʔ čúkʷtən ʔaʔ tiə nəyəčt.  
 94 ʔəwə c ʔəy' cə sʔúʔis.  
 95 suʔxəŋəŋ ʔaʔ kəkántu, "hiyáʔ caʔn kʷi ʎkʷət ti  
 yáʔiçt ʔaʔ kʷə nəcáyaʔčc.  
 96 ʔi? ŋəŋ' caʔ či nəyəčt."  
 97 nɪʎ ti suʔhiyáʔs cə kəkántu.  
 98 ʎkʷəts tə yáʔiçts ʔaʔ tə sʔiyáçúʔiʎs ʔəʔ hiyáʔs  
 čaʔkʷ... čúkʷts ti múʔuqʷ.  
 99 ŋəŋ' č' kʷaʔčaʔ tə yəčts.  
 100 ʔi? hiyáʔ tókʷ.  
 101 kʷənts tə ʔiyáʔəŋs.  
 102 twəwʔiyá č' ʔa tə cəts.  
 103 ʔi? čəʔiŋ tə sʔəyúqʷaʔs, suʔəyqáʔ  
 sʔəyúqʷaʔs.  
 104 suʔxəŋəŋs, "nəcəʔt, ʔáwə q' ʔəy'kʷaʔ ʔáwəs  
 kʷaʔ ʎkʷnákʷ ti yəčt ʔəʔ čúkʷt ti múʔuqʷ.  
 105 ʔuʔhiyáʔ ʔuʔ ʎčiyŋ ʔaʔ tə ʎlátc ʔəʔ čúkʷt tə  
 múʔuqʷ.  
 106 ʔuʔhúy'st kʷi ʎiyáʔt ti syəčt ʔi? ʔáwə st kʷaʔ  
 kʷənnəxʷ.  
 107 ʔáwəŋə sɪçitl kʷaʔ stúʔŋəts.  
 108 suʔhiyáʔs ʎčiyŋ ʔəʔ čúkʷt tə múʔuqʷ."  
 109 nɪʎ č' suʔhəʔwi ʔaʔ kəkántu.  
 110 xəŋəŋ, "ʔəc kʷi ʎəçkʷt tə nəyəčt.  
 111 ŋəŋ' kʷə nəyəčt.  
 112 ʔuʔhúy ʔuʔ čúkʷt ti múʔəqʷ ʔi? ʔuʔʎčiyŋ ʔi?  
 ʎkʷət cn ti yəčt."  
 113 nɪʎ č' suʔxəŋəŋ ʔaʔ ... xəŋəŋ cə cət ʔaʔ  
 kəkántu, "ʔáwə kʷi c ʔəŋʔá ʎáy tókʷ.  
 114 kʷɪnɪʎ t ixʷ n̄suʔhiyáʔ ʎiŋiŋɪ.

91 And ... he had kelp growing on his face.  
 92 And when the young son of Kakantu went to  
 look for food, he never... got a duck that he shot  
 at with an arrow.  
 93 Then he said, "Mother, a duck never dies  
 when I shoot it with my arrow.  
 94 It's not good the way it is."  
 95 So Kakantu said, "I'll go take some arrows  
 from your uncles.  
 96 And you will have lots of arrows."  
 97 So then Kakantu left.  
 98 She took arrows of her brothers while they  
 were shoot... shooting ducks.  
 99 They had many arrows.  
 100 And she went home.  
 101 She saw her parents.  
 102 They were still there at her father's.  
 103 And her siblings, brothers were getting home.  
 104 They said, "Father, it's not good when you  
 never get an arrow while shooting ducks.  
 105 They go deep into the sea when we're  
 shooting at ducks.  
 106 When we look for our arrows, we never see  
 them.  
 107 We don't know what happened to them.  
 108 They go deep when we shoot at ducks."  
 109 So then Kakantu came forward.  
 110 She said, "I am the one taking your arrows.  
 111 I have lots of arrows.  
 112 When they shot at the ducks and they dived  
 down, I took the arrows."  
 113 Then she said that... the father of Kakantu  
 said, "Do not come again.  
 114 You may as well go leave us.  
 115 There are barnacles growing on your face.  
 116 And kelp is growing on your son.  
 117 Do not... do not come home."  
 118 Then she didn't go home.  
 119 Kakantu never went home.  
 120 And she was hungry for camas and what she  
 ate when she was still a child.  
 121 That is where canoes get stuck.  
 122 She tries to take the canoe and it never  
 moves.  
 123 It is only when you have camas aboard that it  
 will move.

<sup>115</sup> šá?wi? cə cūŋcəŋ ?a? ti nš?ács.

<sup>116</sup> ?i? šá?wi? k<sup>wə</sup> q<sup>w</sup>q<sup>w</sup>á?əŋ ?iyá ?a? tə nŋóna?.

<sup>117</sup> ?áwə c ... ?áwə c ?əŋ?á túk<sup>w</sup>.”

<sup>118</sup> nif č su?áwəs c túk<sup>w</sup>.

<sup>119</sup> ?áwə k<sup>w</sup>a? túk<sup>w</sup> ?a? kəkántu.

<sup>120</sup> ?i?... ?i? x<sup>w</sup>á?x<sup>w</sup>əŋ ?a? tə q<sup>w</sup>hú?i ?u?stáŋ ?a?

či s?ifəŋs ya? ?a? tə stwəwsʎiʎaʎqʎs.

<sup>121</sup> ?iyá ?i? ʎqəts ti ?u?útɬs.

<sup>122</sup> ?i? ʎk<sup>w</sup>óts cə ?u?útɬs ?a? ?áwə k<sup>w</sup>a? síɬs.

<sup>123</sup> ?u? húy'qʎ ?úyéléyʎ ?a? tə q<sup>w</sup>hú?i ?i? ča?síɬ.

<sup>124</sup> That's all.

<sup>124</sup> That's all.

## 63 Slapu and Mink

April 26, 1969

SlapuAndMink.mp3

Little Mink is a trickster. He lies and gets others to do things that are not good for them. The elders always smiled when they talked about mimóšču. They would use mōšču as a joking way of calling someone a liar.

In this story, Mink tricks Slapu. Mink lets Slapu board his canoe, then he has Crab keep approaching Slapu, who backs away from him until she falls into the water. This, apparently, happened at place near Sequim where Slapu is still in the water making it bubble.

<sup>1</sup> mimóšču, ḡóna? ʔa? mōšču.

<sup>2</sup> hiyá? ya? ʔi?áŋ ʔa? čí ʔá?čḡ.

<sup>3</sup> ʔi? níʔ su?č... ʔi?áŋs ʔa? čí ʔá?čḡ ʔi? čqáča? ʔa? tə nēcú?.

<sup>4</sup> ʔu?híc k<sup>w</sup>a?čəa? ʔu? ʔi?áŋ.

<sup>5</sup> ʔi? k<sup>w</sup>ícáw cə slapú?.

<sup>6</sup> su?xónəŋ ʔa? slapú?, “ʔənʔá čí wá?təŋəx<sup>w</sup>, sʔi?á?á?áqł.

<sup>7</sup> ʔənʔá wá?təŋəx<sup>w</sup>.”

<sup>8</sup> su?xónəŋ ʔa? mimóšču, “ʔó, ʔó.”

<sup>9</sup> su?hiyá?s ʔi? tán ʔi? xənáts cə slapú? k<sup>w</sup>a? ʔúyʔs.

<sup>10</sup> ʔi? tú?x<sup>w</sup> ʔu? ʔəctúŋən čí sʔéməts.

<sup>11</sup> su?úyʔs tə slapú? ʔi? ʔémət ʔəctúŋən ʔa? cə ʔu?útxs.

<sup>12</sup> ʔi?šətəŋ cə ʔa?á?čḡs sqəča? ʔa? mimóšču.

<sup>13</sup> su?i?iʔts ʔa? mimóšču ʔəck<sup>w</sup>iyəŋ.

<sup>14</sup> ʔúx<sup>w</sup> ʔa? sx<sup>w</sup>čk<sup>w</sup>iyəŋ.

<sup>15</sup> níʔ su?xənʔáx<sup>w</sup>s cə...

<sup>16</sup> níʔ su?təss ʔa? cə ʔáck<sup>w</sup>ł.

<sup>17</sup> ʔi? xənáts cə ʔá?čḡ, “ʔúx<sup>w</sup>.”

<sup>18</sup> ʔúx<sup>w</sup> cəŋə́t cə slapú?.

<sup>19</sup> ʔúx<sup>w</sup> nu?cəŋə́t cə slapú?.”

<sup>20</sup> su?hiyá? ʔa? ʔá?čḡ ʔúx<sup>w</sup> ʔa? cə slapú?.

<sup>21</sup> níʔ su?... su?sxíct s tə slapú?.

<sup>22</sup> sa?xíct ʔi? sa?xíct.

<sup>23</sup> ʔi? ʔu? hiyá? ʔúx<sup>w</sup> ʔa? cə sʔiyəns cə... cə ʔu?útxs.

<sup>24</sup> ʔi? níʔ su?k<sup>w</sup>lqəss k<sup>w</sup>i.

<sup>25</sup> ʔu?i?i?á?túq<sup>w</sup>əŋ č<sup>w</sup>ə.

<sup>26</sup> su?... su?łčiyəŋs.

<sup>27</sup> sx<sup>w</sup>twəwłə?túq<sup>w</sup>əŋ.

<sup>28</sup> níʔ k<sup>w</sup>a?čəa? slapú? ʔiyá?.

<sup>29</sup> ʔi?iyá? ʔa? sx<sup>w</sup>čk<sup>w</sup>iyəŋ.

<sup>1</sup> It was little Mink, the child of Mink.

<sup>2</sup> He went looking for crabs.

<sup>3</sup> And so he was looking for crabs and he got one.

<sup>4</sup> He was searching, then, for a long time.

<sup>5</sup> And Slapu came down to the beach.

<sup>6</sup> So Slapu said, “Come take me with you, child.

<sup>7</sup> Come take me with you.”

<sup>8</sup> So Little Mink said, “Oh, oh.”

<sup>9</sup> So he went and landed and said to Slapu to get aboard.

<sup>10</sup> And she sat right in the middle.

<sup>11</sup> So Slapu boarded and sat in the middle of the canoe.

<sup>12</sup> A little crab caught by Little Mink was walking.

<sup>13</sup> So Little Mink paddled far out.

<sup>14</sup> They went over to Sequim.

<sup>15</sup> Then he said...

<sup>16</sup> So they got to the deep water.

<sup>17</sup> He told the crab, “Go over there.

<sup>18</sup> Go over and bite Slapu.

<sup>19</sup> Go bite Slapu.”

<sup>20</sup> So Crab went over to Slapu.

<sup>21</sup> Then Slapu moved away.

<sup>22</sup> She moved away and moved away.

<sup>23</sup> And she went over to the end of the canoe.

<sup>24</sup> And then she fell overboard.

<sup>25</sup> And it (the water) was boiling.

<sup>26</sup> So she sank.

<sup>27</sup> That’s why it is still boiling.

<sup>28</sup> That’s where Slapu is.

<sup>29</sup> She’s there at Sequim.

<sup>30</sup> Slapu is still boiling.

<sup>31</sup> That’s all.

---

<sup>30</sup> twəwlaʔtúqʷəŋ č̣ kʷsə slapúʔ.

<sup>31</sup> That's all.



---

<sup>27</sup> ʔiʔ xíčəŋ ix<sup>w</sup> čə ɣaʔɣiyuʔéʔč k<sup>wa</sup>ʔ nɪls  
ɣaʔɣiyuʔéʔč k<sup>wa</sup>ʔčaʔ ʔaʔ ɣaʔɣiyuʔéʔč. That's  
all.

## 65 A Sick Child

April 26, 1969

SickChild.mp3

Martha and other Shakers go to help a sick child whose family had no money to take to a doctor. The Shakers stayed and shook and prayed for three days.

<sup>1</sup> xóhíł cə Dick Purser ʔaʔ tə ɲáʔnaʔs.  
<sup>2</sup> húʔ čtə ʔiʔ twəwʌaʔʌúʌaʔ.  
<sup>3</sup> xół ix<sup>w</sup> ʔiʔ ʔáwəno tələs či sʌk<sup>w</sup>óts či doctor.  
<sup>4</sup> ʔiʔ níł suʔtácis.  
<sup>5</sup> čtátəs tə čšnəŋ k<sup>w</sup>aʔ ʔáwəs əqł k<sup>w</sup>ənánəts či ɲáʔnaʔs.  
<sup>6</sup> mán č ʔuʔ xál.  
<sup>7</sup> suʔxónł ʔuʔ xónəŋ ʔaʔ či sʔənʔál qł k<sup>w</sup>i k<sup>w</sup>ənánəŋət či sʌíʌaʔʌqł.  
<sup>8</sup> níł suʔtánəns ʔiʔ ʔúyəłtəŋ ʔaʔ cə launch.  
<sup>9</sup> launches k<sup>w</sup>i ncət.  
<sup>10</sup> ʔiʔ ʔənʔátəŋ st ʔúx<sup>w</sup>təŋ ʔaʔ tə tóyət ʔaʔnəx<sup>w</sup>qíyt.  
<sup>11</sup> suʔq<sup>w</sup>íŋíł ʔiʔ čóq stáčəŋ.  
<sup>12</sup> ʔiʔ níł suʔštəŋł ʔiyá ʔaʔ tə q<sup>w</sup>i q<sup>w</sup>əhíʔ.  
<sup>13</sup> hiyáʔ st ʔúx<sup>w</sup> ʔaʔ cə ʔáʔiŋs cə xól.  
<sup>14</sup> ʔiʔ húʔ či suʔtəsl ʔiʔ ʔúyəŋ st ʔaʔ k<sup>w</sup>i ncət.  
<sup>15</sup> hiyáʔ túk<sup>w</sup>.  
<sup>16</sup> níł suʔtəsl ʔiʔ tčʔwiʔəł.  
<sup>17</sup> ʔiʔ níł suʔčšnəŋł.  
<sup>18</sup> ʔiʔ suʔxónəŋs tə ncáčc, “k<sup>w</sup>ónł c<sup>x</sup>.  
<sup>19</sup> k<sup>w</sup>ənánəŋət c<sup>x</sup> ʔaʔ Martha (that’s his wife).  
<sup>20</sup> k<sup>w</sup>ənánəŋət c<sup>x</sup> ʔaʔ Martha k<sup>w</sup>aʔ k<sup>w</sup>əncínəŋəs.  
<sup>21</sup> ʔiʔ yəcúst ʔaʔ či syáʔyaʔct ti sʔəłənistx<sup>w</sup>s ti čšnəŋ.”  
<sup>22</sup> nsuʔxənʔáx<sup>w</sup> ʔaʔ či nəsk<sup>w</sup>ənánəŋət caʔ k<sup>w</sup>aʔ.  
<sup>23</sup> čšnəŋ st k<sup>w</sup>aʔčəaʔ ʔaʔ cə ʔəsnát.  
<sup>24</sup> suʔhúył čšnəŋł ʔiʔ níł suʔəłənistəŋł.  
<sup>25</sup> suʔhiyáʔł túk<sup>w</sup>.  
<sup>26</sup> xənʔátəŋ st k<sup>w</sup>aʔ həwíyŋł ʔaʔ či k<sup>w</sup>áči.  
<sup>27</sup> tánəŋ ʔaʔ cə tánəŋ k<sup>w</sup>aʔčəaʔ ʔiʔ ʔənʔá st čšnəŋ.  
<sup>28</sup> suʔčšnəŋł ʔiʔ húy st.  
<sup>29</sup> suʔxónəŋs tə céʔcts... tə cəts tə xál níł k<sup>w</sup>i shúył či sčšnəŋs ʔuʔ čósaʔ ʔəsnát.  
<sup>30</sup> “nuʔóyəct tə nəŋáʔnaʔ.”  
<sup>31</sup> níł nsuʔčšnəŋ ʔiʔ ʔáwə cn k<sup>w</sup>aʔ ʌáyucín.  
<sup>32</sup> k<sup>w</sup>hníł nsuʔsəwqct, səwqct, səwqct, čšnəŋ.

<sup>1</sup> Dick Purser’s baby son was sick.  
<sup>2</sup> It was probably when he was still small.  
<sup>3</sup> He must have been sick and they had no money to take him to a doctor.  
<sup>4</sup> Then he got there.  
<sup>5</sup> He asked the Shakers if they couldn’t help his baby.  
<sup>6</sup> He was very sick.  
<sup>7</sup> So we all said we would come help the child.  
<sup>8</sup> Then in the evening the launch was loaded up.  
<sup>9</sup> It was my father’s launch.  
<sup>10</sup> We were brought upstream from Little Boston.  
<sup>11</sup> So we got off and it was a low tide.  
<sup>12</sup> And we walked there on the logs.  
<sup>13</sup> We went to the home of the sick person.  
<sup>14</sup> When we got there my father left us.  
<sup>15</sup> He went home.  
<sup>16</sup> So we got there and prayed.  
<sup>17</sup> And then we shook.  
<sup>18</sup> So my uncle said, “Watch her.  
<sup>19</sup> You help Martha (that’s his wife).  
<sup>20</sup> You help Martha when she cooks.  
<sup>21</sup> Tell her what to do to feed the Shakers.”  
<sup>22</sup> So I told him that I will help her.  
<sup>23</sup> So we shook into the night.  
<sup>24</sup> So we finished shaking and then we were fed.  
<sup>25</sup> So we went home.  
<sup>26</sup> We were told to come back the next day.  
<sup>27</sup> It became evening and we came to shake.  
<sup>28</sup> So we shook and we finished.  
<sup>29</sup> Then the parent... the father of the sick one said that we’d shake for only two nights.  
<sup>30</sup> “My baby is kind of better.”  
<sup>31</sup> Then I shook and I couldn’t stop.  
<sup>32</sup> Soon I was going around, around, around, shaking.  
<sup>33</sup> Then the preacher stood up.  
<sup>34</sup> He said, “Everybody pray.  
<sup>35</sup> Pray Martha.”

- <sup>33</sup> níl suʔcífəŋs cə... cə preacher.  
<sup>34</sup> suʔxónəŋs, “təʔwiʔəʔ hay.  
<sup>35</sup> təʔwiʔəʔíct ʔaʔ Martha.”  
<sup>36</sup> We don’t know... ʔuʔáwəŋə sɣcítl kʷaʔ  
 ʔəstúnəʔs sxʷʔəwə kʷaʔ láyucíl.  
<sup>37</sup> suʔcífəŋs ʔuʔxón tɬə tteʔwiʔəʔ ʔiʔ təʔwiʔəʔ.  
<sup>38</sup> níl nsuʔtíym.  
<sup>39</sup> húy’çi kʷənánəʔt. húy’çi kʷənánəʔt. húy’çi  
 kʷənánəʔt. háy háy háy háy háy.  
<sup>40</sup> húy’çi kʷənánəʔt. húy’çi kʷənánəʔt. húy’çi  
 kʷənánəʔt. háy háy háy háy háy háy háy háy.  
<sup>41</sup> níl nsuʔhúy ti nəstíym.  
<sup>42</sup> ʔiʔ qʷáy cə preacher, “God wants us to take  
 care of our religion kʷaʔ ʔiʔkʷənánəʔtł çi  
 sʔiʔttéʔwiʔəʔ ʔiʔ láy kʷənánəʔt tə sʔíʔáʔʔl ʔaʔ  
 çi kʷáçi.  
<sup>43</sup> Three times. We’ve’d help sick three times.  
<sup>44</sup> ʔxʷál ti nsʔiʔkʷənánəʔt tə xál ʔiʔ níl suʔəyèctɬ.  
<sup>45</sup> húy tə ʔuʔ čəsaʔəs.  
<sup>46</sup> One night more.  
<sup>47</sup> ʔxʷál çi nsʔiʔkʷənánəʔt çi xál ʔiʔ ʔəyèct caʔ.”  
<sup>48</sup> níl sxʷxənʔátəŋl kʷaʔ ʔiʔkʷənánəʔtł tə  
 sʔíʔáʔʔl ʔiʔ ʔəyèct cə kʷl... kʷaʔ čəŋəŋl ʔaʔ çi  
 ʔíxʷ skʷáçi.  
<sup>49</sup> That’s all.

- <sup>36</sup> We don’t know... We didn’t know what to do  
 to make us stop.  
<sup>37</sup> So all those who were praying stood up and  
 prayed.  
<sup>38</sup> Then I sang.  
<sup>39</sup> Please help. Please help. Please help. háy háy  
 háy háy háy.  
<sup>40</sup> Please help. Please help. Please help. háy háy  
 háy háy háy háy háy háy.  
<sup>41</sup> Then I finished my song.  
<sup>42</sup> The preacher spoke, “God wants us to take  
 care of our religion. If we help our praying, it  
 will again help the child tomorrow.  
<sup>43</sup> Three times. We’ve’d help sick three times.  
<sup>44</sup> Three times we help the sick and then they are  
 better.  
<sup>45</sup> It’s only two days.  
<sup>46</sup> One night more.  
<sup>47</sup> It will be three times that I help the sick and  
 they will get better.”  
<sup>48</sup> That’s what we were told to help the child get  
 better when we were shaking for three days.  
<sup>49</sup> That’s all.

## 66 The Changer

April 26, 1969

Changer.mp3

The personage called *núk<sup>w</sup>iməl*, *nəčtónəq*, or *ḡáyə̀s* is, in English, usually called the Changer, Transformer, or Creator. Here, Martha identifies *núk<sup>w</sup>iməl* with Christ. The word *núk<sup>w</sup>iməl* is borrowed into Klallam from Lushootseed *dúk<sup>w</sup>ibəl* ‘Changer, Transformer’ [11]. The name *nəčtónəq* has the root *náč* ‘different’ and a habitual suffix. The most usual name for the Changer is *ḡáyə̀s*, which has a root meaning ‘sacred, taboo’.

The Changer is who long ago transformed people into animals and many other features such as certain rocks. There are many stories of the Changer among the Coast Salish people. Usually stories start with ‘Changer was walking’—he was always walking.

In this story, Changer stopped some people from fighting by turning them into rocks. He met a man sharpening a knife to kill the Changer. The man does not know who he is talking to and gives the Changer his knife to admire it. The Changer puts the knife into the man’s leg and the man becomes a deer and jumps away. It is the origin of the deer and the knife made from the deer’s leg.

<sup>1</sup> *núk<sup>w</sup>iməl* That’s Go... uh... Christ. Is it on now?  
<sup>2</sup> *k<sup>w</sup>i sšətəŋ č’ya?* *ʔa?* *núk<sup>w</sup>iməl*.  
<sup>3</sup> *ʔi?* *ʔənʔá ix<sup>w</sup> təs ʔa?* *ʔa?* *ʔa?* *súq<sup>w</sup>abš*.  
<sup>4</sup> *ʔi?* *k<sup>w</sup>ónəs cə ʔa?* *ʔsónəmən k<sup>w</sup>é?wənti ča?* *k<sup>w</sup>úti ʔa?* *ti yəčt*.  
<sup>5</sup> *ʔi?* *ti...* I forgot the name.  
<sup>6</sup> *níł su?* *čáčts c sŋiyánt cə ʔa?* *ʔsón...* *cə k<sup>w</sup>é?wənti?*  
<sup>7</sup> *ʔú?* *č’cx<sup>w</sup> štəŋ ʔiyá ʔa?* *k<sup>w</sup>sə sx<sup>w</sup>ʔiyás ya?* *c sk<sup>w</sup>é?wəntis ʔi?* *k<sup>w</sup>ənít cx<sup>w</sup> ti stúyək<sup>w</sup>ən ʔiyá ʔa?* *tə sŋiyánt*.  
<sup>8</sup> *ʔəncəq<sup>w</sup> ʔu?* *ʔx<sup>w</sup>ənʔəŋ ʔa?* *ti stúyək<sup>w</sup>ən*.  
<sup>9</sup> *níł k<sup>w</sup>i č’ su?* *č...* *ččátəŋs ʔa?* *ḡá?əyəs ʔa?* *sŋiyánt*.  
<sup>10</sup> *su?* *ʔłáys štəŋ cə ḡá?is*.  
<sup>11</sup> *ʔi?* *hiyá?* *ʔúx<sup>w</sup> ʔa?* *... ʔúx<sup>w</sup> ʔa?* *Brinnon, no Bremerton*.  
<sup>12</sup> *k<sup>w</sup>ónəs cə s...* *muhúy’*  
<sup>13</sup> *muhúy’ ʔa?* *slapú?*  
<sup>14</sup> *níł su?* *čáčts*.  
<sup>15</sup> *ččáts. sŋánt*.  
<sup>16</sup> *níł su?* *hiyá?š štəŋ*.  
<sup>17</sup> *ʔi?* *hiyá?* *ʔúx<sup>w</sup> ʔa?* *... ʔúx<sup>w</sup> ʔa?* *the one called Brinnon, Brinnon*.  
<sup>18</sup> *ʔi?* *k<sup>w</sup>ónəs cə ʔəčtáyŋx<sup>w</sup>...* *what do you call sharpening*.  
<sup>19</sup> *ʔa?* *ʔá?mət č’ cə swáyqa?*

<sup>1</sup> Changer that’s Go... uh... Christ. Is it on now?  
<sup>2</sup> Changer was walking.  
<sup>3</sup> He must have come to Suquamish.  
<sup>4</sup> He saw warriors fighting, shooting at each other with arrows.  
<sup>5</sup> And the... I forgot the name.  
<sup>6</sup> Then he made the ones that were fighting rocks.  
<sup>7</sup> If you walk there where they were fighting, you will see blood on the rocks.  
<sup>8</sup> It’s red like blood.  
<sup>9</sup> So Changer apparently turned them into rocks.  
<sup>10</sup> So Changer walked again.  
<sup>11</sup> And he went to Brinnon, no Bremerton.  
<sup>12</sup> He saw a basket.  
<sup>13</sup> It was Slapu’s basket.  
<sup>14</sup> Then he worked on it.  
<sup>15</sup> He made it. It was rock.  
<sup>16</sup> Then he went walking.  
<sup>17</sup> And he went over to the one called Brinnon.  
<sup>18</sup> And he saw a person what do you call sharpening.  
<sup>19</sup> The man was sitting.  
<sup>20</sup> He was sharpening his knife.  
<sup>21</sup> And Changer arrived.  
<sup>22</sup> So he asked him, “What are you doing?”  
<sup>23</sup> “I’m sharpening my knife.  
<sup>24</sup> I’m going to kill the Changer when he gets here.  
<sup>25</sup> I’m going to stab him.”

20 ʔáyucts cə qʷqʷéʔyəs.  
 21 ʔiʔ táci xáʔis.  
 22 suʔčtátəŋs, “ʔaʔstúʔŋət cxʷ ʔučʔ?”  
 23 “ʔáyuct cn ti nqʷqʷéʔyəs.  
 24 qʷúct caʔn kʷaʔ táciʔs kʷsə ʔiʔaʔyaʔčštúʔŋəl.  
 25 tčət caʔn.”  
 26 “kʷónəttuŋəl kʷi či nqʷqʷéʔyəs.”  
 27 níʔ čʔ suʔúŋəstəŋ ʔaʔ xáʔis ʔaʔ cə qʷqʷéʔis.  
 28 ʔiʔ kʷónts.  
 29 “ʔuʔmánʔ ʔuʔ ʔáyʔtiə nqʷqʷéʔis.”  
 30 húy či n... níʔ čʔ suʔnuʔə... nuʔáŋ cə xáʔis tsə  
 qʷqʷéʔis ʔaʔ tə sʔónəʔs tsə húʔpt.  
 31 níʔ suʔxónəŋs, “húyʔči xʷítəŋ.”  
 32 níʔ suʔxʷítəŋ ʔaʔ ʔəčtáyŋxʷ.  
 33 ʔiʔ kʷłníʔ čʔ kʷaʔ kʷi suʔáʔčšts ʔiʔ kʷłənhúʔpt.  
 34 níʔ kʷaʔčəʔ sʔxʷnéʔs cə qʷqʷéʔis ʔəsnáwəl ʔaʔ  
 cə sʔxínaʔs.  
 35 níʔ čʔ kʷaʔ suʔxʷítəŋ ʔaʔ húʔpt.  
 36 ʔiʔ xónəŋ... xónəŋ xáʔis, “ŋuʔúć cn.  
 37 ŋuʔúć cə cxʷ ʔaʔ či ʔəčtáyŋxʷ kʷaʔ  
 ŋónčtxʷ.”  
 38 hiyáʔ čʔ kʷaʔ xʷítəŋ cə húʔpt səwəct.  
 39 níʔ kʷaʔčəʔ sʔxʷčʔiyás tə qʷaʔyaqʷéʔis ʔəl  
 ʔkʷnəl tə sʔiyás ʔaʔ tə sʔónəʔs cə húʔpt.  
 40 That’s all.

26 “Let’s see your knife.”  
 27 Then he gave Changer the knife.  
 28 And he looked at it.  
 29 Your knife is very good.  
 30 Then... Changer put the knife in the leg of the  
 deer.  
 31 Then he said, “Jump.”  
 32 Then the person jumped.  
 33 Then he was changed and was now a deer.  
 34 That is the origin of the knives in its legs.  
 35 So then Deer jumped.  
 36 And he said... “I’ll be eating you.  
 37 You will be eaten by people when you are  
 many.”  
 38 The deer went jumping into the bush.  
 39 That’s where the knives we get from the  
 deer’s leg come from.  
 40 That’s all.

## 67 Devilfish Power

April 26, 1969

DevilfishPower.mp3

‘Devilfish’ is the local name for the octopus just as ‘blackfish’ is the local name for the killer whale. When Martha was sixteen years old, she was being shaken over to remove any of the old spirit power from her to bring her to the cross. The Shakers removed a strong power from her. That night she dreamed that Devilfish spoke to her and told her that he was removed and that now she would be alone and afraid. She never knew that she had devilfish power in her. She told her father about it, and he told her that he had devilfish power that prevented bad Indian doctors from shooting their evil power into him. It was what allowed him to win her mother.

<sup>1</sup> kʷi nəsʔúpən ʔiʔ t̥x̥əŋ s̥ciʔánəŋ ʔiʔ... ʔiʔ ʔúxʷ  
cn ʔaʔ ti č̥nəŋ č̥úwls ti nəxʷstéʔwiʔəł.

<sup>2</sup> ʔiʔ líxʷ sánti ti nəsč̥ənəŋiʔstəŋ ʔiʔ č̥aʔliʔisəŋ tə  
cə... cə č̥ənəŋ.

<sup>3</sup> ʔiʔlənəʔəŋ, ʔáwə cn kʷaʔ ʔəssáʔənəxʷən tə  
nəsχənaʔ ʔawimán ʔuʔ síq̥i.

<sup>4</sup> ʔq̥ʷt̥iŋ ʔaʔ tə l̥xənúkʷən.

<sup>5</sup> húy tə ncičáys ʔuʔ l̥xʷáʔxʷaʔ.

<sup>6</sup> níł nsuʔsáʔnəxʷ tə nəsχənaʔ.

<sup>7</sup> ʔiʔ ʔúxʷtəŋ cn ʔaʔ tə cross ʔiyá tə nəsccíłəŋ  
t̥t̥éʔwiʔəł.

<sup>8</sup> níł suʔ... suʔʔáys snát ʔiʔ ʔkʷətəŋ ʔaʔ...

<sup>9</sup> ʔkʷətəŋ cn ʔaʔ syəwən yaʔ.

<sup>10</sup> ʔiʔ č̥ʔiyá ʔaʔ cə x̥... x̥páy.

<sup>11</sup> lənəŋ kʷaʔ.

<sup>12</sup> ʔáy nát ʔiʔ ʔáy ʔkʷətəŋ cə nəcúʔ yaʔ,  
nəssyəwən.

<sup>13</sup> níł ixʷ yaʔ ʔuč kʷi cə st̥ixʷaʔc̥.

<sup>14</sup> ʔáwənə nəsχčít ʔaʔ č̥i nəsč̥t̥ixʷaʔc̥ yaʔ.

<sup>15</sup> č̥əŋ cn ʔaʔ kʷsə č̥ənəŋl̥.

<sup>16</sup> nəsuʔitt ʔiʔ kʷiʔnúŋət.

<sup>17</sup> haʔqáʔił st ʔiʔ cə st̥ixʷaʔc̥.

<sup>18</sup> híqts cə ʔuʔút̥xs.

<sup>19</sup> níł suʔtós ʔaʔ tə qʷúʔ.

<sup>20</sup> níł suʔxənəŋs, “ʔáwə caʔn c kʷənəŋəc.

<sup>21</sup> ʔuʔhúʔiʔ caʔ cxʷ č̥i nsuʔkʷənəŋiçt.

<sup>22</sup> ʔáwə caʔn c ʔiyá č̥i n̥skʷənəŋət ʔəł sáy̥siʔxʷ.”

<sup>23</sup> “x̥ənát tə ti nsuʔsáʔsiʔsiʔ.”

<sup>24</sup> “ʔáwə yaʔ cxʷ c sáʔsiʔsiʔ ʔəł twəwʔiyán  
ʔawʔiyá yaʔ cn č̥i n̥skʷənəŋəc.

<sup>25</sup> ʔuʔhúʔiʔ caʔ cxʷ kʷaʔč̥aʔ č̥i nsuʔsáʔsiʔsiʔ.

<sup>26</sup> níł caʔn suʔliŋiŋə.”

<sup>1</sup> When I was sixteen years old I was shaking at  
our usual church.

<sup>2</sup> It was three weeks that I was being shaken  
over and it finally misted the... the shaking.

<sup>3</sup> It was being removed, I couldn't lift my foot  
because it was too heavy.

<sup>4</sup> It was stuck to the floor.

<sup>5</sup> Only my hands were light.

<sup>6</sup> Then I managed to lift my foot.

<sup>7</sup> And I was taken to the cross where I was  
standing praying.

<sup>8</sup> Then it was night again and it was taken to...

<sup>9</sup> I was taken of a power song.

<sup>10</sup> It came from the cedar.

<sup>11</sup> It was removed.

<sup>12</sup> It was another night and one was taken again,  
my power song.

<sup>13</sup> That one was the devilfish.

<sup>14</sup> I didn't know I had devilfish power.

<sup>15</sup> I got home from our shake.

<sup>16</sup> Then I slept and dreamed.

<sup>17</sup> Devilfish and I were pushing out in a canoe.

<sup>18</sup> He pushed out the canoe.

<sup>19</sup> Then got to the water.

<sup>20</sup> The he said, “I'm not going to help you.

<sup>21</sup> You alone will help yourself.

<sup>22</sup> I will not be there to help you when you are  
afraid.”

<sup>23</sup> “I'm always afraid.”

<sup>24</sup> “You were not afraid when I was still there  
because I was there to help you.

<sup>25</sup> You will be alone, therefore, when you are  
afraid.

<sup>26</sup> Then I will leave you.”

- 27 níl suʔúyɪ ʔaʔ stíxʷaʔcʰ ʔaʔ cə ʔuʔútxs ʔiʔ...  
ʔiʔhiyáʔ kʷaʔ.
- 28 húyəŋ cn.
- 29 nsuʔhiyáʔ túkʷ.
- 30 níl suʔkʷáʔcʰis ʔiʔ yaʔcúst cn kʷə nəʔiyáyəŋ.
- 31 kʷəwinúŋət cn ʔaʔ ʔi stíxʷaʔcʰ.
- 32 níl ixʷ kʷi ʔi n... ʔi n kʷənánəʔl nsxʷʔówə c  
sáʔsiʔsiʔ.
- 33 ʔáxəŋ ʔaʔ ʔi nə́sáy̆s... nəxʷsáy̆siʔ caʔ ʔaʔ s...  
tə nəslúyəŋ... húyəŋ ʔaʔ tə stíxʷaʔcʰ.
- 34 suʔxónəŋs kʷi ncót ʔaʔ ʔi sŋóns ʔʔiyá ʔaʔ ʔi  
ʔłéʔ ʔaʔ kʷsi nəʔiyáyəŋ ʔi ʔsłániʔs.
- 35 ʔiʔ cəlóyuʔ ʔʰkʷi ncót.
- 36 ʔkʷnás cə kʷhi ntán.
- 37 maliyíti nəniʔhiyaʔ.
- 38 húʔ ʔʰkʷaʔčəʔ ʔiyá ʔaʔ ti qaʔqəməús ʔiʔ tənəʔts  
ti sxʷniyáyəŋ.
- 39 čəʔkʷútəŋ kʷi nəʔiyáyəŋ yaʔ.
- 40 xətətəŋ.
- 41 suʔtxʷqʷúʔqʷis.
- 42 ʔiʔ ʔáxəŋ cəwinił sxʷiyənaʔəŋ ʔaʔ ʔi shúys  
xtətəŋ kʷi ncót.
- 43 ʔiʔ húy ti suʔhiyáyəŋs ti xtón ʔiʔ ʔənʔá həwíyŋ  
səq.
- 44 ʔáwə kʷaʔ tčnánəŋs.
- 45 xənʔátəŋ ʔaʔ ʔi suʔxʷənʔáŋs ʔʰʔaʔ kʷi stíxʷaʔcʰ  
ʔi kʷówiʔs.
- 46 níl ixʷ kʷaʔ ʔi sxʷ... níl ixʷ kʷaʔčəʔ sčáʔčəʔəŋ  
ʔaʔ ʔəc.
- 47 nəsxʷkʷəntəŋ ʔaʔ kʷə nə́sʔiʔšáʔwiʔ ʔəł  
ʔáwənəŋs kʷhi nətán.
- 48 That's all, I guess.
- 27 Then Devilfish boarded the canoe and... and  
left.
- 28 I was abandoned.
- 29 Then I went home.
- 30 Then it was morning and I told my parent.
- 31 I was dreaming of a devilfish.
- 32 That must have been my help when I didn't  
get scared.
- 33 He said I would be afraid... He said I would  
get scared when he left me... left by the  
devilfish.
- 34 My father said that there were many from  
there that wanted to have my mother for their  
wife.
- 35 And my father won.
- 36 He managed to get my mother.
- 37 They married.
- 38 When they were at a ball game, they were  
next to some Indian doctors.
- 39 They were shooting at my father.
- 40 He was being shot with spirit power.
- 41 It was so that he would die.
- 42 And the Indian doctors said they were  
finished shooting my father.
- 43 The evil power only went and came back out.
- 44 They didn't stab him.
- 45 He was told that his skin was like a devilfish.
- 46 That's what... So that must be what  
befriended me.
- 47 It was what was looking after me while I was  
growing when my mother had passed away.
- 48 That's all, I guess.

## 68 Followed by a Cougar

April 26, 1969

Cougar.mp3

Martha had to walk home even though she was told that there was a cougar in the area. She lit pieces of paper to keep the cougar away. She heard noises that she thought was a cougar following her. She was scared, ran home, and brought in her cow and dog. It turned out to be just some brants making strange sounding calls.

<sup>1</sup> k<sup>w</sup>i sʰáħs k<sup>w</sup>i ncót ʔi? ʔiyá ya? cn.  
<sup>2</sup> ʔi? hiyá? yəx<sup>w</sup>... Jones.  
<sup>3</sup> ʔúx<sup>w</sup> ʔa? tə mailbox ʔi? k<sup>w</sup>ənts cə s... cə  
qəwícəp ʔəsʔéʔtt.  
<sup>4</sup> níl č̣suʔč̣əŋs ʔi? yəcəm ʔa? č̣i sʔálas č̣i  
qəwícəp.  
<sup>6</sup> ʔi? níl ix<sup>w</sup> suʔyəcústis cə sʔáʔyéʔʔlqł.  
<sup>7</sup> ʔi? uʔtəs ʔa? k<sup>w</sup>ə nəcót.  
<sup>8</sup> xónəŋ ʔəsʔálas č̣i... k<sup>w</sup>s qəwícəp.  
<sup>9</sup> k<sup>w</sup>ħníl suʔiʔtx<sup>w</sup>təŋəns.  
<sup>9</sup> nsuʔxónəŋ, “hiyá? caʔn túk<sup>w</sup>.”  
<sup>10</sup> xónəŋ k<sup>w</sup>ə ncót k<sup>w</sup>a? ʔáwən c tútk<sup>w</sup> ʔa? č̣i  
stwəwšk<sup>w</sup>áč̣is.  
<sup>11</sup> k<sup>w</sup>ħt... “k<sup>w</sup>ħnáttx<sup>w</sup> ʔi? č̣aʔtúk<sup>w</sup> cx<sup>w</sup>.”  
<sup>12</sup> “nəʔáwənə nəŋáʔəq,” xənʔáx<sup>w</sup> cn k<sup>w</sup>i nəcót.  
<sup>13</sup> “ʔi? uʔʔk<sup>w</sup>ħt k<sup>w</sup>i č̣i pípə ʔi? č̣i matches ʔi?  
húʔənt...  
<sup>14</sup> ʔi? húʔənt k<sup>w</sup>i tútk<sup>w</sup>x<sup>w</sup>.”  
<sup>15</sup> ʔuʔiyá cn k<sup>w</sup>aʔč̣aʔ təŋəŋinəŋ.  
<sup>16</sup> ʔi? hú? č̣i sʔéʔħənl ʔi? ħáč̣ct.  
<sup>17</sup> níl nsuʔxónəŋ, “túk<sup>w</sup> caʔn.”  
<sup>18</sup> nsuʔúŋəstəŋ ʔa? k<sup>w</sup>i nəʔiyáʔiŋ ʔa? tə paʔyípə  
ʔi? cə ʔúyəqs ʔa? matches.  
<sup>19</sup> suʔxənʔátəŋ k<sup>w</sup>a? ʔúyən č̣iʔáw ʔa? č̣i sx<sup>w</sup>ʔiyás  
ti sʔaʔáʔməts cə qəwícəp ʔi? ħúnt č̣i npípə ʔi?  
cák<sup>w</sup>s.  
<sup>20</sup> cák<sup>w</sup>s cn k<sup>w</sup>aʔč̣aʔ tə húʔənʔ pípə.  
<sup>21</sup> nsuʔʔáŋ ṣ̌təŋ ʔi? níl suʔč̣əsis.  
<sup>22</sup> nsuʔħúnt tə nəcúʔ pípə.  
<sup>23</sup> húʔəni.  
<sup>24</sup> nsuʔʔáŋ ṣ̌təŋ ʔi? ʔáŋ ħúnt tə nəcúʔ pípə.  
<sup>25</sup> twəwšətəŋ cn ʔi? ʔiyáʔnəx<sup>w</sup> cə qəwícəp  
ʔiʔṣ̌ətəŋ ʔiyá ʔa? tə nə... ʔiyá ʔa? tə  
sqəʔyaʔqiyáyŋəx<sup>w</sup>.  
<sup>26</sup> nsuʔħúnt cə nəcúʔ pípə.

<sup>1</sup> When my father was sick, I was there.  
<sup>2</sup> And he must have gone... Jones.  
<sup>3</sup> He went to the mailbox and saw a cougar  
sleeping.  
<sup>5</sup> Then he got home and reported that a cougar  
was here.  
<sup>6</sup> And he must have told all the children.  
<sup>7</sup> And he got to my father.  
<sup>8</sup> He said there was a cougar here.  
<sup>9</sup> Soon it became evening.  
<sup>9</sup> I said, “I’m going to go home.”  
<sup>10</sup> My father said I’m not going home while it’s  
still day.  
<sup>11</sup> “Let it be night time before you go home.”  
<sup>12</sup> “I have no light,” I told my father.  
<sup>13</sup> “Take some paper and matches and burn it.  
<sup>14</sup> Burn it as you go home.”  
<sup>15</sup> I had supper there.  
<sup>16</sup> And when we were eating it got dark.  
<sup>17</sup> Then I said, “I’m going home.”  
<sup>18</sup> So my father gave me some papers and a box  
of matches.  
<sup>19</sup> I was told that when I pass by where the  
cougar was sitting, light my paper and put it  
down.  
<sup>20</sup> So I put down the burning paper.  
<sup>21</sup> So I walked again and it went out.  
<sup>22</sup> Then I lit another paper.  
<sup>23</sup> It was burning.  
<sup>24</sup> Then again I walked and again lit another  
paper.  
<sup>25</sup> I was still walking and I heard the cougar  
walking there at my... there in the small trees.  
<sup>26</sup> So I lit another paper.  
<sup>27</sup> Now it was there at the... now it was walking  
where I was walking.  
<sup>28</sup> It changed locations while it was walking.  
<sup>29</sup> So I got home.

- 27 k<sup>w</sup>lənʔiyá ʔaʔ cə... k<sup>w</sup>lən... k<sup>w</sup>lənʔiʔsótəŋʔ ʔiyá ʔaʔ cə nsʔiʔsótəŋʔ.
- 28 ʔiʔčəncáni k<sup>w</sup>aʔčəaʔ ʔəl ʔiʔsótəŋəs.
- 29 nsuʔčəŋʔ.
- 30 ʔuʔtəs cn ʔaʔ tə gate ʔiʔ k<sup>w</sup>qət tə gate ʔiʔ k<sup>w</sup>áčəŋ k<sup>w</sup>aʔ cə qəwicəp.
- 31 nəxčəŋin ʔaʔ čí sqəwicəps.
- 32 k<sup>w</sup>áčəŋ k<sup>w</sup>əwhil.
- 33 nsuʔəsáyʔiʔ.
- 34 ŋəxáct cn hiyáʔ túk<sup>w</sup>.
- 35 čəŋʔ cn.
- 36 nəsuʔxənʔáx<sup>w</sup> cə nəsqəʔqáxəʔ, “ʔənʔá čí.
- 37 ləŋástuŋəl k<sup>w</sup>sə x<sup>w</sup>éʔləm ʔiyá ʔaʔ k<sup>w</sup>sə nəmúsmus.”
- 38 níʔ suʔənʔás k<sup>w</sup>i nəsqəʔqáxəʔ.
- 39 ʔiʔ húnət cn cə lantern ʔiʔ ʔl<sup>w</sup>ót tə flashlight.
- 40 ʔiʔ hiyáʔ cn.
- 41 nsuʔləŋás cə x<sup>w</sup>éʔləm ʔiyá ʔaʔ cə maʔmúʔsmus.
- 42 ʔiʔ sát cə nócúʔ músmus k<sup>w</sup>aʔ čəyəx<sup>w</sup>s.
- 43 čəʔlúʔláʔ músmus.
- 44 níʔ k<sup>w</sup>aʔčəaʔ suʔšəštəŋs cə nmaʔyaʔmúsmus.
- 45 nsuʔhiyáʔ túk<sup>w</sup> cə ʔítt.
- 46 təx<sup>w</sup> cn ʔaʔ nəx<sup>w</sup>təqt cə gate ʔiʔ ʔáy k<sup>w</sup>ək<sup>w</sup>áčəŋ čí qəwicəp.
- 47 k<sup>w</sup>iyək<sup>w</sup>áčəŋ.
- 48 k<sup>w</sup>lənŋəŋʔ k<sup>w</sup>ək<sup>w</sup>áčəŋ.
- 49 níʔ nsuʔəyaʔnəŋíct.
- 50 twəwʔiyá cn tə nəsyəʔyəŋəcút.
- 51 ʔáy k<sup>w</sup>áčəŋ ʔiʔ níʔ yəx<sup>w</sup> ʔuč k<sup>w</sup>i ti q<sup>w</sup>q<sup>w</sup>áʔyəq<sup>w</sup>iʔ k<sup>w</sup>aʔ ʔuʔk<sup>w</sup>áčəŋ.
- 52 níʔ nsuʔtúk<sup>w</sup> ʔiʔ ʔítt.
- 53 ʔáwə cn c sáʔsiʔsiʔ ʔaʔ čí q<sup>w</sup>q<sup>w</sup>áʔyəq<sup>w</sup>iʔ.
- 54 That’s all.
- 30 I got to the gate and closed the gate and the cougar hollered.
- 31 I thought it was a cougar.
- 32 It hollered.
- 33 So I was scared.
- 34 I hurried home.
- 35 I got home.
- 36 So I said to my little dog, “Come.
- 37 Let’s remove the rope from my cow.”
- 38 Then my little dog came.
- 39 And I lit a lantern and put out the flashlight.
- 40 And I went.
- 41 I took the rope off the calf.
- 42 And told the other cow to come in.
- 43 It’s just a small cow.
- 44 Then my little cows started to walk.
- 45 So I went home and slept.
- 46 Just as I closed the gate the cougar started to holler again.
- 47 A bunch started to holler.
- 48 Now many started to holler.
- 49 So then I listened.
- 50 I was still there listening.
- 51 It hollered again and it must have been brants that were hollering.
- 52 Then I went home and slept.
- 53 I’m not afraid of a brant.
- 54 That’s all.

## 69 Broken Teeth

June 12, 1970

BrokenTeeth.mp3

Apparently, Martha was something of a tomboy. When she was seventeen, she challenged a boy to a tree-climbing contest. She got to the top first and won, but she was using her teeth to hang on to the tree, slipped down and broke her teeth. Her father took her to a dentist who thought it was funny that she broke her teeth biting a tree. Martha, in pain, was not amused, and afterward was ashamed to laugh because of her missing teeth.

<sup>1</sup> k<sup>w</sup>i næstwəwsɪlɪaʔlɪq ʔiʔ ʔúpən ʔiʔ ɕi cǔʔk<sup>w</sup>s  
sɕiʔánəŋ ʔiʔ yúytən cn ʔaʔ k<sup>w</sup>ə nəlɪlɪq, Louie  
George, k<sup>w</sup>aʔ hiyáʔən túk<sup>w</sup> ʔúx<sup>w</sup> ʔaʔ cə ʔiyáʔiŋs.

<sup>2</sup> nsuʔhiyáʔ wáʔ.

<sup>3</sup> suʔtásl ʔaʔ tə... tásl ʔaʔ tə sqaʔqəyáyŋəx<sup>w</sup>.

<sup>4</sup> ʔuʔxónəŋ k<sup>w</sup>i nəcáɕc, “cəlác q cn k<sup>w</sup>aʔ hiyáʔən,  
hiyáʔən q cǔʔiŋ ʔúx<sup>w</sup> ʔaʔ cə sqiyáyŋx<sup>w</sup>.”

<sup>5</sup> nɪl suʔpáʔk<sup>w</sup>ɪ.

<sup>6</sup> ɪk<sup>w</sup>ət cn cə ʔóy'sqəyáyŋx<sup>w</sup>.

<sup>7</sup> ʔiʔ ɪk<sup>w</sup>əts cə sqéʔqaʔ ʔəsk<sup>w</sup>ik<sup>w</sup>áɕc.

<sup>8</sup> nsuʔhiyáʔ ʔóy'cǔʔiŋ.

<sup>9</sup> xicǎʔis st ʔiʔ xicǎʔis k<sup>w</sup>i nɪlɪlɪq.

<sup>10</sup> ʔiʔ cəlát cn.

<sup>11</sup> ʔác ʔiʔcǎʔi tós ʔaʔ cə... cə cícɪ.

<sup>12</sup> ɲaʔk<sup>w</sup>aʔit cn k<sup>w</sup>aʔcəʔ k<sup>w</sup>ə nəlɪlɪq ɕi stáɕs ʔaʔ  
cə sx<sup>w</sup>ʔiʔuʔúx<sup>w</sup>s.

<sup>13</sup> ʔiʔ cǔŋt cn cə sqəyáyŋəx<sup>w</sup> ʔiʔ pcítəŋ cn ʔiyáʔ  
yaʔ ʔaʔ tə nəsx<sup>w</sup>ʔaʔáʔmət.

<sup>14</sup> pcítəŋ cn ʔiʔ títác cə nəcóns.

<sup>15</sup> nɪl nsuʔx<sup>w</sup>íyŋ.

<sup>16</sup> mán ʔuʔxǎʔ ʔaʔ ɕi stáɕs cə nəcóns.

<sup>17</sup> x<sup>w</sup>íyəŋ k<sup>w</sup>i nəlɪlɪq ʔiʔ wáʔ hiyaʔtúnɪ k<sup>w</sup>i túk<sup>w</sup>.

<sup>18</sup> suʔk<sup>w</sup>ən<sup>w</sup>ánəŋətɪ túk<sup>w</sup>.

<sup>19</sup> ʔiʔ ʔáʔmət k<sup>w</sup>si nəsíyaʔ.

<sup>20</sup> suʔc... nɪl suʔcǔtátəŋs, “ʔstúʔŋət c<sup>w</sup> ʔuɕ ɕi  
ʔəns<sup>w</sup>mán ʔuʔ... ʔənimán ʔuʔ k<sup>w</sup>k<sup>w</sup>áʔiʔ?”

<sup>21</sup> nsuʔxənʔáx<sup>w</sup>, “títác k<sup>w</sup>sə nəcóns ʔiyáʔ tiə  
nəmə... tiə ncúcən.

<sup>22</sup> ʔiʔ xǎʔ ʔaʔ k<sup>w</sup>i stáɕs.”

<sup>23</sup> suʔxónəŋs k<sup>w</sup>si nəsíyaʔ, “ʔíŋən c<sup>w</sup> k<sup>w</sup>aʔcəʔ  
ʔəntəŋaʔŋínəŋ ʔiʔ hiyáʔ c<sup>w</sup> túk<sup>w</sup>.”

<sup>24</sup> k<sup>w</sup>ónəst<sup>w</sup> k<sup>w</sup>ə ncót.”

<sup>25</sup> suʔíŋən ʔiʔ húccən cn.

<sup>1</sup> When I was still young, seventeen years old, I  
was invited by my age-mate, Louie George, to  
go home to his parents place.

<sup>2</sup> So I went along.

<sup>3</sup> So we got to the... We got to small trees.

<sup>4</sup> My uncle said, “I’d beat you if I climbed up  
this tree.”

<sup>5</sup> Then we raced.

<sup>6</sup> I took a good tree.

<sup>7</sup> And he took the loose, crooked one.

<sup>8</sup> So I climbed well.

<sup>9</sup> We clawed and my uncle clawed.

<sup>10</sup> And I beat him.

<sup>11</sup> It was me that got to the top first.

<sup>12</sup> I waited for my age-mate to get to where he  
was going.

<sup>13</sup> I was biting the tree and slipped from where I  
was sitting.

<sup>14</sup> I slipped and broke my tooth.

<sup>15</sup> Then I climbed down.

<sup>16</sup> It hurt very much that I broke my tooth.

<sup>17</sup> My age-mate came down and took me along  
home.

<sup>18</sup> So we ran home.

<sup>19</sup> And my grandmother was at home.

<sup>20</sup> Then she asked, “Why are you so... so  
hiding?”

<sup>21</sup> So I told her, “I broke my teeth there in my  
m... my mouth.

<sup>22</sup> It hurt when it broke.”

<sup>23</sup> She said, “Eat your supper and go home.

<sup>24</sup> Show it to your father.”

<sup>25</sup> So I ate and I finished eating.

<sup>26</sup> “Don’t wash the dishes.

<sup>27</sup> Go home.

<sup>28</sup> Let your father see it.

<sup>29</sup> He’d take you to a doctor.

- 26 ʔiʔ xónəŋ kʷhi nəsíyaʔ, “ʔáwə c cáʔkʷt tə  
čəyaʔwi.  
27 hiyáʔ túkʷ.  
28 kʷəntxʷ kʷə ncət.  
29 čaʔúxʷtəŋ q cxʷ ʔaʔ či ˈdɔktɔr.  
30 ʔiʔ yáʔtəŋ cə nčónəs.”  
31 níʔ nsuʔhiyáʔ túkʷ.  
32 ʔiʔ čəŋ cn ʔiʔ láy cn ʔuʔ čtátəŋ ʔaʔ kʷə  
nəʔiyáyəŋ, “ʔəstúnət cxʷ ʔučʔ  
33 ʔaʔstúʔŋət cxʷ ʔayʔ ʔuʔ ʔənsʔənʔá túkʷ ʔiʔ  
hiyáʔ yáʔ cxʷ ʔúxʷ ʔaʔ kʷlə nsíyaʔ.  
34 nsuʔxənʔáxʷ ʔaʔ či nəsátəŋ ʔaʔ kʷhi nəsíyaʔ  
kʷaʔ ʔənʔáʔən túkʷ.  
35 “ʔəstúnət cxʷ ʔayʔ ʔənsxʷnuʔkʷkʷáʔiʔ?”  
36 “títəc kʷi kʷsə nəcóns.”  
37 kʷəntəŋ cn ʔaʔ kʷə nəʔiyáyəŋ.  
38 suʔxónəŋs, “hiyáʔ caʔn kʷi láʔSeattle.  
39 txʷaʔyayáʔtəŋ təsə nčónəs ʔaʔ cə kʷaʔčiy.”  
40 níʔ kʷaʔčəʔ... cčč cn ʔaʔ či kʷaʔčiy.  
41 súkʷəŋ ʔiʔ ʔáʔčš tə nəʔaʔáwkʷ.  
42 ʔiʔ hiyáʔ st ʔiʔúyʔ ʔaʔ cə stímə.  
43 ʔiʔ láʔSeattle.  
44 təs st ʔaʔ Seattle ʔaʔ tə kʷaʔčiy.  
45 ʔiʔ hiyáʔ st ʔúxʷ ʔaʔ tə... tə ləŋás ti čóns.  
46 suʔxónəŋs kʷə nəsʔiyáyəŋ, “kʷənts či tsíə  
nəŋənaʔ ʔəʔ títəcs kʷsə čónəs.  
47 qaʔxqínʔ ixʷ yaʔ ʔiʔ títəc cə čónss.”  
48 kʷəntəŋ ʔaʔ tə ləŋás ti čóns.  
49 ʔuʔxónəŋ ʔaʔ či s... čtátəŋ cn, “ʔaʔstúʔŋət yaʔ  
cxʷ títəc cə nčóns?”  
50 nsuʔxónəŋ ʔaʔ či nəsxičəys ʔiyá ʔaʔ tə  
sqiqəyáyŋxʷ ʔiʔ cəŋət cn cə... cə sqəyáyŋəxʷ.  
51 ʔiʔ pcítəŋ cn.  
52 pcítəŋ yaʔ ʔaʔ tə nəsxʷʔiyá tə nəsʔaʔáʔmət.  
53 ʔiʔ títəc tə nčóns.”  
54 suʔkʷáčəŋs.  
55 kʷčəŋətəŋ kʷə nʔiyáyəŋ, Charles, come in  
here.  
56 Did you know how your daughter lost her  
teeth?”  
57 And he said no.  
30 Your tooth will be fixed.”  
31 Then I went home.  
32 I got home and I was also asked by my  
parents, “What happened to you?  
33 Why did you come home when you went to  
your grandmother’s?”  
34 I was told by my grandmother to come  
home.”  
35 “Why are you kind of hiding?”  
36 “I broke my teeth.”  
37 My parent looked at me.  
38 He said, “I’m going to go to Seattle.  
39 Your teeth will be fixed in the morning.”  
40 Then... I woke up in the morning.  
41 Bathed and changed my things.  
42 And we went aboard the ferry.  
43 And went to Seattle.  
44 We got to Seattle in the morning.  
45 And we went over to the... the dentist.  
46 So my father said, “Look at this daughter of  
mine who broke her teeth.  
47 She must have been playing and broke her  
teeth.”  
48 The dentist looked at it.  
49 He said that... He asked me, “What were you  
doing to break your teeth?”  
50 I told him that I was climbing trees and I bit a  
tree.  
51 And I slid down.  
52 “I slid down from where I was sitting.  
53 And broke my teeth.”  
54 So he hollered.  
55 He hollered for my father, “Charles, come in  
here.  
56 Did you know how your daughter lost her  
teeth?”  
57 And he said no.  
58 And the doctor, doctor said, “She was  
climbing trees and biting trees. And she lost her  
teeth.”  
59 He laughed.  
60 It wasn’t funny though.  
61 I was suffering.  
62 So he brought a cord.  
63 And my teeth disappeared.

<sup>58</sup> And the doctor, doctor said, “She was climbing trees and biting trees. And she lost her teeth.

<sup>59</sup> He laughed.

<sup>60</sup> It wasn’t funny though.

<sup>61</sup> I was suffering.

<sup>62</sup> níl suʔúx<sup>w</sup>təŋs cə cord.

<sup>63</sup> And cəx<sup>w</sup> cə nčəns.

<sup>64</sup> hiyáʔ cn túk<sup>w</sup> ʔiʔ xéʔciʔ či nəsnəčəŋ, ʔaw’...

ʔawʔənəcəq<sup>w</sup> cə nčəns.

<sup>65</sup> ʔáwə cn k<sup>w</sup>aʔ nəčəŋ.

<sup>66</sup> húʔ cn nəčəŋ ʔiʔ... ʔiʔ k<sup>w</sup>áʔis cn.

<sup>67</sup> nəsxéʔciʔ ʔaʔ či nác’ cə nəččəns.

<sup>68</sup> That’s all.

<sup>64</sup> I went home and I was ashamed to laugh, because... because my teeth were dark.

<sup>65</sup> I didn’t laugh.

<sup>66</sup> When I laughed, I hid it.

<sup>67</sup> I was ashamed because my teeth were different.

<sup>68</sup> That’s all.

## 70 Summer Dwellings

June 12, 1970

SummerDwellings.mp3

When they went camping, they made sturdy, wind-proof houses out of cattail mats.

- <sup>1</sup> suʔiyás ʔiʔ čníʔ ʔiʔ ʔuʔáʔiŋs kʷi  
nəsʔəsʔiʔáyəxʷ ʔəʔ... ʔəʔ twəwhiyáyaʔʔ.  
<sup>2</sup> ʔuʔúʔtʰs caʔəʔʔ ti shiyáyaʔʔ šótəŋ.  
<sup>3</sup> húʔ tés tə sxʷʔiyás ti sqəyəŋs ʔiʔ čáy ʔaʔ ti  
ʔáʔiŋs ʔaʔ táʔcs sʰənaʔ ti ʔqóʔs cə suyáʔi ti sčáys  
ʔáʔiŋs tə sxʷʔáwəs c ʔáʔaʔči.  
<sup>4</sup> kʷʔiyá yaʔ cn ʔaʔ tə ʔáʔiŋ ʔaʔ kʷi nəsisíyaʔ  
ʔaʔtqécàʔ.  
<sup>5</sup> čáy ʔaʔ tə ʔáʔiŋs.  
<sup>6</sup> ʔiʔ čəyəxʷ st ʔiʔ ʔáwəŋə.  
<sup>7</sup> ʔáwəŋə nsxčít kʷaʔ ʔuʔxáxʂs cə paʔpaʔxʷəyu  
suʔəssáqʔ.  
<sup>8</sup> níʔ ixʷ ʔuʔ sxʷʔiyás ti sšəčəyus ti tayápš ʔaʔ  
kʷi nəstwəwʂaʔʂúʂaʔ.  
<sup>9</sup> ʔiʔ nəssáʔsiʔsiʔəyu ti táyapš.  
<sup>10</sup> That's all.

- <sup>1</sup> So it was there at the home of my elders when  
we were still going.  
<sup>2</sup> We traveled by canoe when we went.  
<sup>3</sup> When they got to where they camped they  
would make their house from eight-foot long  
mats so that they would make the house not be  
chilly.  
<sup>4</sup> I was already there at the house of my  
grandparents at Seabeck.  
<sup>5</sup> They built their house.  
<sup>6</sup> And we went in and there was nothing.  
<sup>7</sup> Nobody could tell if the breeze was blowing  
outside.  
<sup>8</sup> That must have been where the tayápš was  
hitting when I was still little.  
<sup>9</sup> And I was always afraid of the táyapš.  
<sup>10</sup> That's all.

## 71 The Changer at Suquamish

June 15, 1970

ChangerSuquamish.mp3

The beginning of this narrative is pretty much the same as the previous story about the Changer (66) up to sentence 48. Then Martha switches to the story told in narrative 63 of Mink and Slapu.

<sup>1</sup> k<sup>w</sup>i stáçis k<sup>w</sup>i xáʔyəs ʔiʔšótəŋ č' ʔiʔ hiyáʔ ʔúx<sup>w</sup>  
ʔaʔ... ʔúx<sup>w</sup> ʔaʔ cə sx<sup>w</sup>ʔiyás ti sčəmək<sup>w</sup>...  
sčəmək<sup>w</sup> tiə... ʔaʔ... sə... səq<sup>w</sup>áməš qə,  
səq<sup>w</sup>áməš.

<sup>2</sup> tsnəs cə k<sup>w</sup>éʔwəntiʔ.

<sup>3</sup> xéʔəyəx čšaʔ... xéʔəyəx táçi cə s... cə xéʔəyəx  
ix<sup>w</sup>.

<sup>4</sup> x<sup>w</sup>čátəŋ cə čšaʔsəq<sup>w</sup>ábš.

<sup>5</sup> suʔtətəs ʔaʔ xáʔis.

<sup>6</sup> ʔiʔ k<sup>w</sup>ónəs cə k<sup>w</sup>éʔwəntiʔ.

<sup>7</sup> suʔ... suʔččáts k<sup>w</sup>s sŋiyánt.

<sup>8</sup> x<sup>w</sup>aʔčátəŋ cə čšaʔsq... səq<sup>w</sup>ámš.

<sup>9</sup> níl ix<sup>w</sup> suʔaʔčšótəŋs ʔaʔ c xáʔis cə... cə  
ʔəycltáyŋx<sup>w</sup>.

<sup>10</sup> ččáts c sŋiyánt.

<sup>11</sup> twəwʔiyá č' k<sup>w</sup>aʔčaʔ či stitúyk<sup>w</sup>əns cə səq<sup>w</sup>ámš  
ʔiyá ʔaʔ cə sŋiyánt.

<sup>12</sup> ʔuʔk<sup>w</sup>ónəx<sup>w</sup> cx<sup>w</sup> ix<sup>w</sup> tə suʔhúyŋs ʔaʔ sxáʔis.

<sup>13</sup> ʔiʔ ʔəŋʔá ʔúx<sup>w</sup> ʔaʔ Washington Harb...  
Wash...

<sup>14</sup> (Close it eh.)

<sup>15</sup> ʔiʔšótəŋ č' cə xáʔis.

<sup>16</sup> ʔiʔ k<sup>w</sup>ónəs cə... cə məhúy' ʔaʔ slapúʔ.

<sup>17</sup> níl suʔčáçts c sŋánt k<sup>w</sup>s sx<sup>w</sup>ʔiyás k<sup>w</sup>aʔčaʔ tsəə  
ʔáʔiŋ slapúʔ.

<sup>18</sup> suʔštəŋs tə xáʔis hiyáʔ... hiyáʔ ʔúx<sup>w</sup> ʔaʔ...

<sup>19</sup> tás ʔaʔ cə swéʔwəs.

<sup>20</sup> táʔqáxts cə q<sup>w</sup>q<sup>w</sup>éʔis.

<sup>21</sup> ʔiʔ “náʔ, ʔaʔstúʔŋət cx<sup>w</sup> ʔučʔ

<sup>22</sup> ʔaʔstúʔŋət cx<sup>w</sup> ʔučʔ?”

<sup>23</sup> “q<sup>w</sup>úçt caʔn k<sup>w</sup>ə k<sup>w</sup>sə xáʔis k<sup>w</sup>aʔ táçis.

<sup>24</sup> níl caʔn suʔtčót ʔaʔ tiə nəq<sup>w</sup>q<sup>w</sup>éʔis ʔiʔ  
ʔuʔq<sup>w</sup>úçt.”

<sup>25</sup> suʔxónəŋ ʔaʔ xáʔis, “ʔəŋʔá či k<sup>w</sup>ónəttuŋl cə  
s... cə ʔəŋq<sup>w</sup>q<sup>w</sup>éʔis.”

<sup>26</sup> suʔhúŋəstəŋ ʔaʔ xáʔis ʔaʔ cə q<sup>w</sup>q<sup>w</sup>éʔis.

<sup>27</sup> ʔiʔ k<sup>w</sup>ənts ʔiʔ xónəŋ, “ʔəy' k<sup>w</sup>ə cə nq<sup>w</sup>q<sup>w</sup>éʔyəs.

<sup>1</sup> When the Changer came walking, he went to  
where the bullheads were at here at Suquamish.

<sup>2</sup> He came upon a battle.

<sup>3</sup> They were warring when he got there... at the  
battle.

<sup>4</sup> The people from Suquamish were being  
slaughtered.

<sup>5</sup> So the Changer was arriving.

<sup>6</sup> And he saw the fighting.

<sup>7</sup> So he made them stone.

<sup>8</sup> Those from Suquamish were being  
slaughtered.

<sup>9</sup> Then, I guess, ... the people were changed by  
the Changer.

<sup>10</sup> He made them stone.

<sup>11</sup> The blood of the Suquamish is still there on  
the rocks.

<sup>12</sup> You can see what the Changer left.

<sup>13</sup> And he came over to Washington Harb...

<sup>14</sup> (Close it eh.) [speaking to someone at a  
squeaking door]

<sup>15</sup> Changer was walking.

<sup>16</sup> He saw Slapu's basket.

<sup>17</sup> Then he turned it into stone where Slapu's  
house is.

<sup>18</sup> So Changer walked going... going over to...

<sup>19</sup> He came to a young man.

<sup>20</sup> He was sharpening a knife.

<sup>21</sup> And “Come, what are you doing?”

<sup>22</sup> What are you doing?”

<sup>23</sup> “I'm going to kill Changer when he gets here.

<sup>24</sup> I'm going to stab him with this knife of mine  
and kill him.”

<sup>25</sup> Then Changer said, “Come let me look at  
the... your knife.”

<sup>26</sup> So he gave Changer the knife.

<sup>27</sup> And he looked at it and said, “Your knife is  
good.

<sup>28</sup> Your knife is good.”

<sup>29</sup> So... Then Changer took the knife.

28 ʔáy'cə nqʷq'wéʔis.”  
 29 suʔnuʔ... níʔ suʔʔk'wətəŋs ʔaʔ xáʔis cə  
 qʷq'wéʔis.  
 30 ʔiʔ ʔúxʷ ʔaʔ tə sʔənáʔs cə swéʔwəs.  
 31 hiyáʔ tčótʔs.  
 32 suʔxónəŋs, “ʔúxʷ či x'wítəŋ!”  
 33 suʔx'wítəŋ ʔaʔ swéʔwəs ʔiʔ k'włən'...  
 k'włənhúʔpt.  
 34 hiyáʔ č'k'wə x'wéʔtəŋ' cúnʔ.  
 35 suʔxónəŋ ʔaʔ xáʔis, “ŋuʔúʔtəŋ caʔ cəxʷ k'w ʔaʔ  
 či ʔəx'wíŋəxʷ.  
 36 ŋəníct caʔ cəxʷ hayə.  
 37 ʔíʔən... sʔíʔən caʔ cəxʷ.”  
 38 níʔ č'k'wə suʔx'wítəŋs cə... cə húʔpt.  
 39 níʔ k'wəʔčəʔ sʔúytxʷs c ʔiʔáʔt cə qʷq'wéʔis ʔiʔ  
 čúnəxʷ č' s'xʷʔiyá ʔaʔ tə sʔənáʔs cə húʔpt.  
 40 suʔstəŋ tə xáʔis hiyáʔ.  
 41 hiyáʔ ʔúxʷ ʔaʔ cə stúʔwi s'xʷʔiyá ti... ti  
 sʔəscáʔnəxʷs ti ʔəčtáyŋxʷ.  
 42 níʔ s'xʷʔiyás cə n...  
 43 hiyáʔ yaʔ č' č' s'q'wəšct cə xáʔis.  
 44 suʔúyʔs ʔiʔ hiyáʔ č'k'wə ʔúxʷ ʔaʔ... ʔaʔ...  
 45 What's the name of that place? What's the  
 name of it now?  
 46 cə nəkwimáʔ. təs cə xáʔis ʔaʔs'xʷčk'wíyəŋ ʔiʔ  
 k'wənéʔs cə... k'wənéʔs cə s'ʔiʔáʔʔqʔ tčəŋ ʔaʔ tə  
 ʔáʔčx.  
 47 miməščə.  
 48 suʔhiyáʔs ʔiʔ ʔəwə c híc ʔiʔ cákʷ cə slapúʔ  
 ʔaʔ cə məhúyʔs.  
 49 suʔtəss.  
 50 ʔiʔ xónəŋ, “ʔənʔá č' nʔá č' ʔúyʔtəŋəŋ ʔiʔ wáʔ  
 caʔn.”  
 51 suʔxónəŋ ʔaʔ məščə, “ʔáwə caʔn c  
 ʔiyaʔnəŋíct.”  
 52 ʔuʔéʔst k'wəʔčəʔ ʔuʔ s...  
 53 níʔ suʔk'wəčəŋ k'wə slapúʔ, “ʔənʔá č' i  
 ʔuyʔtəŋíŋə wáʔtəŋəxʷ.”  
 54 suʔč'wíyáʔn ʔaʔ məščə ʔiʔ ʔuʔhiyáʔ.  
 55 hiyáʔ ʔúxʷ ʔaʔ cə s'xʷʔiyás cə slapúʔ.  
 56 suʔúyʔ ʔaʔ slapúʔ.  
 57 xənátəŋ ʔaʔ məščə, “ʔiyá caʔ ʔaʔ cə héʔuʔ č' i  
 n'suʔəmət, nəséʔyaʔ.”

30 And he went to the leg of the boy.  
 31 He went and stabbed him.  
 32 He said, “Go jump!”  
 33 So the boy jumped and now... now he was a  
 deer.  
 34 He went jumping inland.  
 35 So Changer said, “You will be eaten by the  
 people.  
 36 There will be many of you.  
 37 You will be food.”  
 38 Then it jumped, the... the deer.  
 39 If you're looking for the knife, you will find it  
 where the deer's leg is.  
 40 So Changer went and walked.  
 41 He went to the river where the... people were  
 buried.  
 42 It's where the...  
 43 Changer went to [q'wəšct meaning is  
 unknown].  
 44 So he left and went over to...  
 45 What's the name of that place? What's the  
 name of it now?  
 46 The changer... The Changer got to Sequim  
 and he saw the... he saw a child spearing crabs.  
 47 It was little Mink.  
 48 So he went and it wasn't long and Slapu put  
 down her basket.  
 49 So he got there.  
 50 And she said, “Come! Come put me aboard  
 and I'll go along.”  
 51 So Mink said, “I'm not going to listen.”  
 52 He paddled...  
 53 Then Slapu hollered, “Come put me aboard  
 and take me along with you.”  
 54 So Mink heard and he went.  
 55 He went over to where Slapu was.  
 56 Slapu got aboard.  
 57 Mink told her, “You will be there in the front  
 to sit, my grandmother.”  
 58 So Slapu got on board and sat and Mink  
 paddled.  
 59 Little Mink said to Crab, “Go over to her and  
 bite her.  
 60 Bite Slapu.”  
 61 So Crab went to Slapu.  
 62 And Slapu was scared.

- <sup>58</sup> suʔúyʔ ʔaʔ slapúʔ ʔiʔ ʔámət ʔiʔ ʔiʔéʔst cə miməššču.
- <sup>59</sup> suʔxónəŋs cə miməššču ʔaʔ cə ʔáʔčx, “ʔúxʷəns ʔiʔ cəŋǎt.
- <sup>60</sup> nəxʷcəŋǎt cə slapúʔ.
- <sup>61</sup> suʔhiyáʔ ʔaʔ ʔáʔčx ʔiʔ ʔúxʷəns cə slapúʔ.
- <sup>62</sup> ʔiʔ sáyʔiʔ cə slapúʔ.
- <sup>63</sup> ʔiʔ txʷiʔhiyáʔ yaʔ čʔ.
- <sup>64</sup> ʔi ʔuʔúxʷ ʔaʔ cə héʔuʔ t siʔčáʔniʔs.
- <sup>65</sup> ʔiʔ čáni čʔ ʔi ʔuʔqás čʔ kʷaʔ ʔiyá ʔaʔ cə cúcən ʔaʔ...
- <sup>66</sup> qás twəwʔ... twəwʔaʔtúqʷəŋʔ čʔ kʷi čʔi sʔiyás ʔaʔ slapúʔ t sqáss.
- <sup>67</sup> qʷúynəŋ ʔaʔ slap...
- <sup>68</sup> qʷúynəŋ ʔaʔ miməššču ʔiʔ cə ʔáʔčx.
- <sup>69</sup> Who would ever think.
- <sup>70</sup> That's all

- <sup>63</sup> So she went.
- <sup>64</sup> She went to the bow to move away.
- <sup>65</sup> She moved and fell into the water there at the mouth of...
- <sup>66</sup> She fell in the water still... still boiling there where Slapu fell in the water.
- <sup>67</sup> She was killed by Slap...
- <sup>68</sup> She was killed by Mink and Crab.
- <sup>69</sup> Who would ever think.
- <sup>70</sup> That's all.

## 72 Criminal Arrested

June 16, 1970

CriminalArrested.mp3

This is the story about a white man who was a predator in the village. The man followed Martha and she hid from him with her dog in a ditch. He was, apparently, exposing himself to children. A boy threatened him with a slingshot. The teacher contacted the police who came and arrested him.

<sup>1</sup> k<sup>w</sup>i shúys k<sup>w</sup>i k<sup>w</sup>i ?əł ?əsq<sup>w</sup>á?q<sup>w</sup>i?əł q<sup>w</sup>láyš.  
<sup>2</sup> qócətəŋj cə sqiqayáyŋx<sup>w</sup> ?iyá ?a? nəx<sup>w</sup>qiyt.  
<sup>3</sup> ?i? čməyúsməs ya? cn.  
<sup>4</sup> ?i? ?i?át cn cə nəmúsməs.  
<sup>5</sup> čŋóna? cə nəsx<sup>w</sup>?i?át ?i? ?áwəno.  
<sup>6</sup> hiyá? cn tʰəxənəŋ tʰx<sup>w</sup>q<sup>w</sup>á?q<sup>w</sup>i ?i? ?ən?á həwíyŋ.  
<sup>7</sup> k<sup>w</sup>ənnəx<sup>w</sup> cn t pástən cəfəŋj ?i? k<sup>w</sup>əntíy cn.  
<sup>8</sup> níł nsu?štəŋ hiyá? ?úx<sup>w</sup> ?a? tə nócú? súl cún  
 ?i?át cə nəmúsməs.  
<sup>9</sup> níł nsu?ččásəŋ ?a? cə swé?wəs, pástən  
 swé?wəs.  
<sup>10</sup> ?i? xčít cn k<sup>w</sup>a? ?əxínəs čí sx<sup>w</sup>cəyq<sup>w</sup>.  
<sup>11</sup> čqa?qá?xa? cn.  
<sup>12</sup> nsu?hiyá? k<sup>w</sup>ánəŋət ?úx<sup>w</sup> ?i? səw?ət ?i? ?úx<sup>w</sup>  
 ?a? tə ?əscəyq<sup>w</sup>.  
<sup>13</sup> nsu?ítt ?iyá, ?iyá ?a? tə ?əscəyq<sup>w</sup>.  
<sup>14</sup> ?k<sup>w</sup>ít cn cə nəsqaqá?xa?  
<sup>15</sup> nsu?iyá?nəx<sup>w</sup> cə pástən ?i?k<sup>w</sup>ak<sup>w</sup>né?ŋət ?iyá  
 ?a? tə súl.  
<sup>16</sup> níł nsu?ómət.  
<sup>17</sup> ?i? hiyá? yəx<sup>w</sup> tənə pástən.  
<sup>18</sup> nsu?hiyá? ?úx<sup>w</sup> ?a? tə súl ?i? cə nsqa?qáxa?  
<sup>19</sup> táčí cə teacher.  
<sup>20</sup> nsu?čtót, “?u?wá? qł cn.”  
<sup>21</sup> su?xənəŋs ?a? čí nəswá? qł.  
<sup>22</sup> níł nsu?úył ?a cə cíkčəks.  
<sup>23</sup> ?i? hiyá? st ?úx<sup>w</sup> ?a? cə neighbor.  
<sup>24</sup> c’... cě?cəŋ tə ?á?iŋs ?a? k<sup>w</sup>s... ?a? cə nə?á?iŋ.  
<sup>25</sup> níł... níł nsu?áw c čáni.  
<sup>26</sup> su?xən?áx<sup>w</sup>s tə ŋóna?s k<sup>w</sup>a tk<sup>w</sup>ístəŋən ?úx<sup>w</sup> ?a?  
 tə... tiə n?á?iŋ.  
<sup>27</sup> nsu?xən?áx<sup>w</sup> ?a? čí nəsqəhístx<sup>w</sup> ?a? k<sup>w</sup>sə  
 məyúsməs ?i? níł ?u?štəŋ túk<sup>w</sup>.  
<sup>28</sup> su?xənəŋs cə ?i?á?łqł ?a? čí səwá?s čsáy  
 k<sup>w</sup>a? túk<sup>w</sup>ən.  
<sup>29</sup> nsu?xənəŋ, “?u?əsłú?łəmí ca?n.

<sup>1</sup> When our logging of their logs was finished.  
<sup>2</sup> The trees were cut at Little Boston.  
<sup>3</sup> And I had cattle.  
<sup>4</sup> And I was looking for my cows.  
<sup>5</sup> It had a calf is the reason I was looking for it,  
 but it wasn’t there.  
<sup>6</sup> I went downstream and came back.  
<sup>7</sup> I saw a white person standing and watching  
 me.  
<sup>8</sup> Then I walked over to another road inland  
 looking for my cows.  
<sup>9</sup> Then I was followed by the young man, white  
 young man.  
<sup>10</sup> And I knew where a ditch was.  
<sup>11</sup> I had a little dog.  
<sup>12</sup> So I went running over to the bushes and went  
 over to the ditch.  
<sup>13</sup> Then I went to sleep there, there in the ditch.  
<sup>14</sup> I held my puppy.  
<sup>15</sup> Then I heard the white man running there on  
 the road.  
<sup>16</sup> Then I sat up.  
<sup>17</sup> And the white man must have left.  
<sup>18</sup> And I went over to the road with my little  
 dog.  
<sup>19</sup> The teacher got there.  
<sup>20</sup> I asked her, “Could I go along with you?”  
<sup>21</sup> So she said I could go along.  
<sup>22</sup> Then I got on her buggy.  
<sup>23</sup> And we went over to a neighbor’s.  
<sup>24</sup> Her house was close to my house.  
<sup>25</sup> Then... then I didn’t move.  
<sup>26</sup> Then she told her son to take me over to my  
 house.  
<sup>27</sup> Then I told him I was going to feed my cows  
 and walk home.  
<sup>28</sup> So the child said he’d go along when I went  
 home.  
<sup>29</sup> I said, “I’ll be all right.

30 čázi? k<sup>w</sup>a? cə nəswəyqɑ? ʔi? tūt<sup>k</sup> k<sup>w</sup>a? ca? čʔiyá ʔa? lqáčš.”

31 níf suʔštəŋl swá? ʔúx<sup>w</sup> ʔa? cə súf.

32 ʔuʔəy<sup>w</sup> súf ʔúʔux<sup>w</sup> ʔa? tə ʔəx<sup>w</sup>iyŋx<sup>w</sup>.

33 ʔi? tuwəsáysiʔsi? cn ʔa? tənə pástən.

34 nsuʔúx<sup>w</sup>t nə cáys ʔa? tə nəqǫiyəŋ ʔi? k<sup>w</sup>ənnəx<sup>w</sup> cn ʔiʔšətəŋ.

35 ʔi? uʔxčít cn ʔa? cənə nʔáyəs ʔiʔšətəŋ.

36 nsuʔhiyá?... hiyá? štəŋ ʔúx<sup>w</sup> ʔa? tə súf ʔa? tənə s... tə nəsk<sup>w</sup>ənnəx<sup>w</sup> cə ʔəčtáyŋx<sup>w</sup> k<sup>w</sup>a? tə nəšʔúx<sup>w</sup>t tə nəcáys ʔa? tiə nəsqǫiyəŋ.

37 q<sup>w</sup>iʔnəwitx<sup>w</sup> cn k<sup>w</sup>a?čca? ʔi? čaʔtáči k<sup>w</sup>ə nəswəyqɑ?

38 ʔi? yəcúst cn ʔa? čí nəščəsəŋ ʔa? tə pástən.

39 níf suʔštəŋs cə.

40 ʔó, štəŋ cə swéʔwəs ʔúx<sup>w</sup> ʔa? tə sx<sup>w</sup>imáy.

41 ʔi? ʔəŋʔá st ya? tūt<sup>k</sup>.

42 níf nstwəwʔiyá ʔa? tə ʔəx<sup>w</sup>iyŋx<sup>w</sup> ʔaʔnəx<sup>w</sup>qǫyt.

43 tūt<sup>k</sup> st k<sup>w</sup>aʔčca?

44 ʔi? níf suʔtūt<sup>k</sup>s tə s... ʔəsk<sup>w</sup>úk<sup>w</sup>əls sʔáʔyéʔlǫf.

45 ʔi? táči ččásəŋ ʔa? cə k<sup>w</sup>lčəq ʔəʔ qǫiŋáyŋəns cə sʔáʔyéʔlǫf.

46 ŋús, ŋəsáyə tə slənláni.

47 nəcəʔ tə swaʔwəqúʔiʔ čšʔiyá? ʔa? tə xťəns.

48 ʔáwə č'c k<sup>w</sup>ənsiŋ tə nuʔsəntəns cəwníʔ k<sup>w</sup>lčəq pástən.

49 níf suʔʔl<sup>w</sup>əts cə xťəns.

50 ʔéxəŋ, “hú? ca? cx<sup>w</sup> ʔuʔu?... hú? ca? cx<sup>w</sup> ččəs tə ʔáʔyéʔlǫf ʔi? xťət caʔn cə nʔác.

51 čxťən cn.”

52 níf č' suʔhiyáʔs cə xťəns ʔúx<sup>w</sup>ts ʔa? tə sŋánt.

53 ʔi? xťəts ʔáyŋəŋ tə pástən ʔi? ʔáʔyúci č'.

54 suʔhiyáʔs cəwníʔ pástən ʔúx<sup>w</sup> ʔa? cə sx<sup>w</sup>ʔiyás cə ʔaʔáʔiŋs.

55 ʔáʔl<sup>w</sup>áʔyuci ʔa cə ʔaʔáʔiŋs.

56 suʔk<sup>w</sup>ánəŋəts cə sʔiʔl<sup>w</sup>áʔlǫf ʔi? ʔúx<sup>w</sup> ʔəʔ tə teacher.

57 yəcústs tə teacher ʔi? ʔáwəŋə xčíts k<sup>w</sup>a? ʔəʔiŋs, ʔəʔéʔns tə swəyəqúʔiʔ.

58 čuʔyəcústs ʔa? čí ʔəs... ʔəsx<sup>w</sup>sáqls.

59 ʔi? níf č' k<sup>w</sup>aʔčca? xčəts ʔáyŋəŋ cə sx<sup>w</sup>sʔəsáqls.

30 My husband is working and he'll be coming home around five.”

31 Then we walked together over to the road.

32 It was a good road going to the village.

33 And I was still afraid of that white man.

34 So I put my hand up to my eyes and I saw someone walking.

35 And I knew it was my brother walking.

36 So I went... went to walk over to the road to see the person when I put my hand up to my eyes.

37 I was talking to him when my husband arrived.

38 And I told him that I was followed by a white man.

39 Then he walked.

40 Oh, the young man walked to the store.

41 And we were coming home.

42 I was still there at the village at Little Boston.

43 So we went home.

44 And the school children were going home.

45 An older man got there and followed them wanting to play with the children.

46 Four, there were four women.

47 One little boy from there had a slingshot.

48 That old white man didn't button his pants.

49 Then he took his slingshot.

50 He said, “If you... if you follow the children, I'll shoot you in the belly.

51 I have a slingshot.”

52 Then put a rock in the slingshot.

53 And he wanted to shoot the white man but stopped.

54 So the white man went over to where his shack was.

55 He stopped a little at his shack.

56 So the children ran over to the teacher.

57 He told the teacher, but she didn't understand, understand the little boy.

58 Only that he told her it was outside.

59 And he was apparently feeling bad because of something outside.

60 So... so the child went home and he told his father.

- <sup>60</sup> su?... su?túk<sup>w</sup>s cə sli<sup>l</sup>á?lq<sup>l</sup> ?i? yəcústs cə cəts.
- <sup>61</sup> ?i? hiyá? tə teacher lá?... ?úx<sup>w</sup> ?a? cə s... qa?qəyu ?a? či qaχqíηənyəns cə pástən ?a? cə s<sup>l</sup>á?yé?lq<sup>l</sup>.
- <sup>62</sup> ?i? ččásəη č<sup>l</sup>k<sup>w</sup>sə nəcù? sláni ?a? k<sup>w</sup>i sli<sup>l</sup>?áηs ?a? k<sup>w</sup>i músməs.
- <sup>63</sup> su?tácis tə qiya?qəyu tə qqítəη təníl pa?yá?stən hiyá? lúis.
- <sup>64</sup> ?áwənə nsχcít ?a či s... s?iyás k<sup>w</sup>fi nəsíya? ?u?iyá ?əη?é ti... či spx<sup>w</sup>ənəη ?a? ?u?útχs snəx<sup>w</sup>l.
- <sup>65</sup> ?i? ?úx<sup>w</sup>nəsəη ?i? húy čtə s?i?u?útχs tə cáys ?a? cə slúis.
- <sup>66</sup> ?i? ní? su?χčnák<sup>w</sup>s k<sup>w</sup>a? ?əxínəs či ?ú?ú?tχs ?əfti x<sup>w</sup>əyq<sup>w</sup>s.
- <sup>67</sup> hú? ti su?úx<sup>w</sup>ts tə cáys ?a? tə slúis ?i? k<sup>w</sup>ənəs ti sli<sup>l</sup>?áηs ?i? k<sup>w</sup>ənəs.
- <sup>68</sup> That's all.

- <sup>61</sup> And the teacher went to the police (and said) that the white man was playing with the children.
- <sup>62</sup> And he followed one woman when she was looking for her cows.
- <sup>63</sup> The police got there to arrest the white people who got away.
- <sup>64</sup> I didn't know that my grandmother was there sailing in on a canoe.
- <sup>65</sup> And she was approached alone in her canoe by the hand of the escapee.
- <sup>66</sup> And she figured out where the canoe was that was drifting.
- <sup>67</sup> When they took the hands (fingerprints) of the escapee, they found what they were looking for and bound him.
- <sup>68</sup> That's all.

## 73 Feeding Lost Cows

June 16, 1970

FeedingLostCows.mp3

Sometime after her husband passed away, Martha found that she had three extra cows in her pasture. She asked all the people around if they were theirs and she went to the police about it. It turns out that a white man from Kingston put his cows there to use Martha's pasture and feed. He came to get them, but Martha refused to give them until he gave her \$50 for taking care of them. He threatened to tell the police that she stole them. She went to the police and got help and eventually got her \$50. One of the three cows had given birth while Martha was taking care of them. She milked the cow and took care of the calf. The white man wanted the calf, too. She refused. The calf was her pay for looking after his cows for so long.

<sup>1</sup> ʔáa, kʷi nəsʔuʔúʔ ʔuʔ ʔáwənəs kʷi nəsqʷúʔšən  
ʔiʔ ɣónʹyaʔ ti... ti nəsʔwənt ti nəmaʔyúsmus.

<sup>2</sup> ʔxʷʔáʔ yaʔ tə nəmaʔyúsmus.

<sup>3</sup> ʔiʔ čənt st ti sčəʔiʔ ti sɣcáʔəyʹʔéʔəns ʔaʔ ti  
čənsútc.

<sup>4</sup> ʔiʔ čəq yaʔ tə nsxʷʔiyá cə sɣcáʔi ti šəwis.

<sup>5</sup> ʔiʔ ʔənʔá cə čəʔqʷiyəqʷúŋi maʔyúsmus.

<sup>6</sup> ʔiʔ čəyəxʷ ʔixʷ maʔyúsmus.

<sup>7</sup> nif nsuʔhiyáʔ ʔúxʷ ʔaʔ cə qaʔqəyʷ ʔaʔnəxʷqiyt  
ʔiʔ yəcúst.

<sup>8</sup> nif suʔxəyəts ixʷ.

<sup>9</sup> ʔiʔ xəyəts ʔiʔ ʔúxʷ ʔaʔ cə qaʔqəyʷ ʔaʔPort  
Orchard.

<sup>10</sup> suʔ... nsuʔúxʷtxʷ cə pípə.

<sup>11</sup> cəŋcəŋ cə nəsʔúxʷtxʷ cə pípə ʔiʔ ʔáwənə  
táčínəŋ cə maʔyúsmus čəyəxʷ ʔaʔ cə nsɣcáʔi  
ʔéʔəts.

<sup>12</sup> ʔiʔ xəʔ nəxčín ʔawtxʷaʔhúʔiʔ cŋ ʔaʔ cə  
sʔáwənəs kʷi nswəyqəʔ yaʔ.

<sup>13</sup> nif nsuʔyəcúst ti ʔuʔxəŋ pəyastən ʔəʔ  
kʷəŋəxʷən ʔaʔ čə s... cə maʔyúsmus čixʷətəŋ  
ʔáʔiʔ cə nəsɣcáʔi.

<sup>14</sup> nif nsuʔúxʷ ʔáy ʔaʔ cə q... cə qaʔqəyʷ ʔaʔ  
nəxʷqiyət ʔiʔ yəcúst.

<sup>15</sup> ʔiʔ nif kʷisuʔ... suʔxiʔəts.

<sup>16</sup> ʔiʔ ʔúŋəts cə qaʔqəyʷ ʔaʔPort Orchard.

<sup>17</sup> təs cə qə... cə nəmaʔyúsmus ʔiʔ sčəyəxʷəŋs  
ʔúxʷ ʔaʔ tə qiyáxən ʔiʔ čixʷás ʔixʷ maʔyúsmus  
čəsaʔqʷəyəxʷəwli.

<sup>18</sup> ʔiʔ čŋənaʔ cə maʔmúsmus ʔaʔ cə ɣənaʔs.

<sup>19</sup> ʔiʔ nif nsuʔčicéʔŋəxʷt ʔəkʷt tə milks.

<sup>20</sup> ʔiʔ ʔəʔənistxʷ cə maʔmúsmus.

<sup>1</sup> Yes, when I was first without a husband and I  
had many cows to look after.

<sup>2</sup> I had thirty cows.

<sup>3</sup> And we planted, usually, hay for them to eat in  
the winter.

<sup>4</sup> I had a big area where the grass grew.

<sup>5</sup> Newborn cows came.

<sup>6</sup> Three cows came in.

<sup>7</sup> Then I went to the Little Boston police and I  
told them.

<sup>8</sup> They must have written it up.

<sup>9</sup> They wrote it up and went to the police at Port  
Orchard.

<sup>10</sup> I took the paper.

<sup>11</sup> Twice I took the paper and nobody came for  
the cows stepping on my grass

<sup>12</sup> I felt bad because I had become alone since  
my late husband wasn't there.

<sup>13</sup> Then I told all the white people when I saw  
them about the cows that were put in to borrow  
my grass.

<sup>14</sup> I went again to the police at Little Boston and  
told them.

<sup>15</sup> So they wrote it up.

<sup>16</sup> And they gave it to the police at Port Orchard.

<sup>17</sup> And they got there the... my cows and were  
put inside the fence and put in three cows from  
Kingston.

<sup>18</sup> The little cow gave birth to a calf.

<sup>19</sup> Then I milked it, taking its milk.

<sup>20</sup> I fed the calf.

<sup>21</sup> And the calf was already strong.

<sup>22</sup> And the owner of the cows arrived.

<sup>23</sup> And I boarded his wagon.

21 ʔiʔ kʷluʔiyám' cə maʔmúsmus.  
 22 ʔiʔ táci cə čkʷáʔ maʔyúsmus.  
 23 ʔiʔ ʔúyəl cn ʔaʔ cə cǐkcǐks.  
 24 ʔiʔ nsuʔhiyáʔ xənʔáxʷ ʔuʔkʷáʔət cə  
 maʔyúsmus.  
 25 “nsłéʔ kʷsi lqčšlśáʔ tálə ʔiʔčáʔi ʔənsłkʷət.”  
 26 ʔi ʔuʔhəwə.  
 27 ʔáxəŋ ʔaʔ či nəsqǐtəŋ caʔ.  
 28 qǐtəŋ caʔn.  
 29 mán' ʔuʔ... qáqən' cn ʔaʔ cə maʔyúsmus.  
 30 nǐl qán' č' cə maʔyúsmus č'iyá ʔaʔ či qǐyáxən  
 cə qʷəyəqʷáʔi.  
 31 nǐl suʔxənʔáxʷ, “sʰwəníŋ q ʔay' či nəsqáqən'  
 ʔaʔ či maʔyúsmus čšaʔqʷəyəxʷəwli.  
 32 ʔuʔmán' ʔuʔ yéʔi.  
 33 ɳən' qəyáxən ʔəsxʷiʔčšyǰʰ kʷhi ʔəsqásl cə  
 məyúsmus.  
 34 nǐl siʔuʔháʔu.  
 35 hiyáʔ č'łkʷəts cə məyúsmus ʔiʔ ʔúyłts ʔaʔ cə  
 cǐkcǐk.  
 36 ʔiʔ tkʷísts.  
 37 ʔuʔáwə c... ʔáwə c ʔúŋəsc ʔaʔ cə lqčšlśáʔ.  
 38 ʔiʔ ʔuʔháʔu cn.  
 39 ʔáwə c ʔiyá tə məyúsmus.  
 40 nsłéʔ kʷsi tálə.  
 41 ʔiʔ čšaʔyey' ʔiʔ čaʔłkʷəts ixʷ.  
 42 ʔiʔ ʔáxəŋ ʔaʔ čə nsqǐtəŋ caʔ.  
 43 nǐl suʔənʔá čšyəxʷ.  
 44 nǐl suʔkʷáʔəts cə məyúsmus.  
 45 ʔiʔ hiyáʔ kʷaʔ túkʷ ʔiʔ... kʷaʔ čtə nəcùʔ sánti  
 ʔiʔ táci ɳáy.  
 46 słéʔs cə músmus ʔiʔ ʔáwə cn kʷaʔ.  
 47 nsłéʔ cə tálə ʔiʔčáʔi ʔaʔ či słkʷəts.  
 48 nǐl suʔxənəŋs ʔaʔ či shiyáʔs č' ʔúxʷəns či  
 qaʔqəyʊʔ.  
 49 nsuʔštəŋ hiyáʔ ʔúxʷ ʔaʔ tə ʔəxʷíyŋəxʷ.  
 50 ʔiʔ xáxł.  
 51 təs cn ʔaʔ cə ʔəxʷíyŋəxʷ ʔiʔ ʔáʔiʔ cn ʔaʔ či  
 mus... ʔáʔi cn ʔaʔ či boat sčaʔkʷaʔyúł ʔaʔ či  
 nəshiyáʔ ʔákʷi ʔúxʷ kʷənt tə qaʔqəyʊʔ.  
 52 nǐl nsuʔcáw ʔiʔ mán' ʔuʔxáxł.

24 And I went and told him to leave the cows  
 alone.  
 25 “I want fifty dollars before you take them.”  
 26 But he refused.  
 27 He said I was going to be put in jail.  
 28 I'll be jailed.  
 29 It was very... I stole the cows.  
 30 The cows from there that went over the fence  
 were stolen.  
 31 Then I told him, “How could I steal your  
 cows from Kingston?”  
 32 It's very far.  
 33 There are many fences for keeping the cows  
 from entering the water.  
 34 Then he went away.  
 35 He apparently took the cows and put them  
 aboard the wagon.  
 36 And he took them home.  
 37 He didn't... He didn't give me the fifty.  
 38 And I went away.  
 39 The cows weren't there.  
 40 I wanted the money.  
 41 He came from far away and just took them.  
 42 And he said I'd be put in jail.  
 43 He had come inside.  
 44 Then he let the cows go.  
 45 And he went home and... must have been one  
 week he arrived again.  
 46 He wanted the calf, but I wouldn't.  
 47 I wanted the money before he'd take it.  
 48 Then he said he was going to the police.  
 49 So I walked over to the village.  
 50 And it was windy.  
 51 I got to the village and I borrowed a... I  
 borrowed a boat to go across over to see the  
 police.  
 52 Then I was on the beach and it was very  
 windy.  
 53 So one, one Little Boston man there in the  
 village said, “I'll take you across to go see the  
 police.”  
 54 So we went together in his boat.  
 55 And we came paddling.  
 56 Oh, it was very windy.  
 57 We got to Little Boston and I went over to the  
 police.

53 suʔxónəŋs cə nəcùʔ, nəcùʔ swáyqəʔ  
 ʔaʔnəxʷqíyt ʔaʔ... ʔiyá ʔaʔ tə ʔəxʷíynxʷ, “tkʷisc  
 caʔn kʷi hiyáʔ qɪ sxʷkʷónt cə qaʔqǝyʊʔ.”

54 níʔ suʔ... níʔ suʔhiyaʔstúyɪ ʔaʔ cə  
 sčəʔkʷaʔyúʔs.

55 ʔiʔ ʔəŋʔá ʔiʔ suʔistɪ.

56 ʔó mánʔ ʔuʔ xáxɫ.

57 tás st ʔaʔnəxʷqíyt ʔiʔ hiyáʔ cn ʔúxʷ ʔaʔ cə  
 qaʔqǝyʊʔ.

58 ʔiʔ tás cn.

59 suʔxónəŋs ʔaʔ či s... ʔaʔ či sɫkʷtíŋs čʔ ʔaʔ či  
 qiyaʔqǝyʊʔ ʔaʔPort Orchard či... či nəʔʔálaʔtxʷ  
 či məyǝsmʊs.

60 nsuʔxənʔáxʷ ʔaʔ či sʔáxəŋs ʔaʔ či skʷáʔs cə  
 məyǝsmʊs ʔaʔ či nəʔsčqánʔ.

61 ʔáwə c nəʔsqáqəŋ tə məyǝsmʊs.

62 ʔəŋʔá ʔuʔčǝyəxʷ ʔaʔ kʷsə nəqíyáxən.

63 níʔ nsuʔkʷáʔət.

64 ʔálaʔ ʔaʔ cə pástən ɫǝkʷt cə məyǝsmʊs.

65 ʔiʔ níʔ nəsuʔčǝŋʔ ʔiʔ twəwʔéʔtt cə məyǝsmʊs.

66 kʷáci kʷaʔčaʔ.

67 txʷhiyáʔ cn štəŋ ʔúxʷ ʔaʔ či sláʔs qʷiʔnəwí.

68 níʔ nsuʔqʷinəkʷitxʷ cə qaʔqǝyʊʔ.

69 xál.

70 mánʔ ʔuʔ xál.

71 níʔ suʔxónəŋs, “ʔáw kʷi c... ʔáw kʷi c  
 ʔuʔaʔstúʔŋət.

72 ɫáytxʷ ɫkʷóts kʷsə pástən či məyǝsmʊs.”

73 ʔuʔxčtíŋ ʔaʔ cə qiyaʔqǝyʊʔ ʔaʔ či nsčkʷáʔ  
 ʔaʔ... ʔaʔ či sčǝyəxʷs cə məyǝsmʊs ʔaʔ cə n...  
 cə n... cə nqǝyáxən.

74 “ʔáwətxʷ kʷi.

75 ʔáw kʷi txʷsáʔsiʔsiʔ.

76 ʔáw yəʔəxʷsən ʔəqʷóyʊʔ.

77 ʔuʔxónə či stáj ʔuʔəʔslúʔɫǝmʔ.”

78 níʔ suʔqʷóys cə pástən kʷənájəc yaʔ.

79 ʔiʔ táci nəcùʔ, nəcùʔ pástən sxʷčíkčík  
 ʔiʔəŋʔáns cə məyǝsmʊs ʔaʔ ti snát.

80 txʷčəyáy ʔaʔ tə snát ʔiʔ nəʔstəʔnəŋ.

81 ʔuʔhaʔhúʔi cn ʔaʔ nəsuʔnaʔnáʔcùʔ.

82 nəʔstəʔnəŋ yaʔ ʔiʔ ʔáwə cn c nəxʷkʷqǝt cə súʔ.

83 níʔ suʔcǝʔsnəŋs.

84 cǝʔsnəŋ.

58 And I got there.

59 So they said that they... that they would be  
 held by the police at Port Orchard when I  
 brought the cows here.

60 I told them that he said the cows were his that  
 they were what I stole.

61 I wasn't stealing the cows.

62 They came inside my fence.

63 So I let them go.

64 The white man was here taking the cows.

65 Then I got home and the cows were still  
 sleeping.

66 So it became daylight.

67 I walked over to where they were talking.

68 Then I talked with the police.

69 They're sick.

70 They're very sick.

71 They told me, “Don't... Don't do anything.  
 72 Let the white man take the cows again.”

73 The police knew that I was the owner of  
 where the cows came inside my fence.

74 “Don't let him.

75 Don't become afraid.

76 [We cannot understand this.]

77 Everything is all right.”

78 So the white men who helped me were  
 friendly.

79 And the other one, the other white man got  
 there in his wagon coming for the cows at night.

80 It got close to night and they came to me.

81 I was all alone.

82 He approached and I didn't open the door.

83 So he was knocking.

84 He was knocking.

85 I went and opened it.

86 It was Celia at the window.

87 She said they came for the cows.

88 Then I said, “Do you folks have the money?”

89 “I have the money.

90 Here's fifty dollars to have the cows.”

91 Oh. So I put on my shoes.

92 And I went and opened the fence.

93 Then he took the cows.

94 They were three big cows.

95 He took them to the... the...

96 He put the three cows aboard.

85 ʔuʔhiyáʔ ʔiʔ nəx<sup>w</sup>k<sup>w</sup>q<sup>ǝ</sup>t cə.  
 86 Celia ʔaʔ cə sɣ<sup>w</sup>k<sup>w</sup>aʔk<sup>w</sup>ənúsəŋ.  
 87 suʔxónəŋs ʔaʔ ʔi sʔənʔánss ʔi məyǔsmus.  
 88 níʔ nsuʔxónəŋ, “ʔuʔʔtálə u cɣ<sup>w</sup> ʔay?”  
 89 “ʔtálə cn.  
 90 ʔqčš... ʔqčšlśáʔ tiə tálə cə sk<sup>w</sup>áʔs k<sup>w</sup>sə  
 ʔməyǔsmus.”  
 91 ʔó. níʔ nsuʔtǎyəmt cə nəʔǎqšən.  
 92 ʔiʔ hiyáʔ cn ʔiʔ k<sup>w</sup>q<sup>ǝ</sup>t cə qíyáxən.  
 93 níʔ suʔʔk<sup>w</sup>áts cə məyǔsmus.  
 94 ʔíx<sup>w</sup> ʔǎyǎ məyǔsmus.  
 95 ʔúx<sup>w</sup>ts ʔaʔ cə... cə...  
 96 ʔúyʔts tə ʔíx<sup>w</sup> məyǔsmus.  
 97 ʔiʔ naʔnáʔcúʔ cə ʔaʔʔlúʔlāʔ maʔmúʔsmus.  
 98 ʔaʔnəʔ ʔuʔtə nácúʔ ʔqáyč.  
 99 ʔiʔ ʔəcíníx<sup>w</sup>t cn cə músmus.  
 100 ʔúŋəst cn cə maʔmúsmus ʔaʔ ʔi sk<sup>w</sup>áʔs milk.  
 101 ʔiʔ ʔk<sup>w</sup>áʔt cn ti ʔəʔéx.  
 102 ʔúyʔts k<sup>w</sup>aʔčaʔ tə məyǔsmus.  
 103 suʔxónəŋs, “ʔəxín k<sup>w</sup>si... k<sup>w</sup>si ʔlúʔlāʔ  
 músmus?”  
 104 I said that ʔəcǎy<sup>w</sup> k<sup>w</sup>i.  
 105 suʔxónəŋs sléʔs k<sup>w</sup>aʔčaʔ k<sup>w</sup>si maʔmúʔsmus  
 sɣ<sup>w</sup>iʔtk<sup>w</sup>ístx<sup>w</sup>.  
 106 “ʔáwə caʔ cɣ<sup>w</sup> ʔk<sup>w</sup>áʔt<sup>w</sup> cə maʔmúsmus.  
 107 k<sup>w</sup>ʔhíc ʔi nsk<sup>w</sup>ənt tǎ məyǔsmus.  
 108 nəsqǎyəs caʔ cə maʔmúsmus.  
 109 ʔk<sup>w</sup>áʔt cə ʔǎyǎ məyǔsmus ʔiʔ ʔáyt<sup>w</sup> ʔuʔ ʔiyá  
 cə ʔaʔʔlúʔlāʔ maʔmúʔsmus.”  
 110 níʔ k<sup>w</sup>aʔčaʔ suʔk<sup>w</sup>áʔəts cə maʔmúʔsmus.  
 111 ʔiʔ hiyáʔ k<sup>w</sup>ə nsuʔənʔá ʔǎyəx<sup>w</sup> ʔqčšlśáʔ cə  
 nətálə.  
 112 ʔiʔ k<sup>w</sup>ʔhíc k<sup>w</sup>aʔčaʔ ʔiʔ ʔaʔxčnák<sup>w</sup> cn ʔi  
 ʔuʔxónəs ʔʔuʔəslúʔlám.  
 113 nəscəlǎy u ʔi nəsqəʔqǎyʔ.  
 114 That’s all.

97 And there was one small calf.  
 98 It was just born about one month.  
 99 I milked the cow.  
 100 I gave the calf its own milk.  
 101 And I took half.  
 102 So he boarded the cows.  
 103 He said, “Where’s the... the little cow?”  
 104 I said that it’s inside.  
 105 He said he wanted the calf to take home.  
 106 “You’re not going to take the calf.  
 107 I’ve been looking after these cows since long  
 ago.  
 108 The calf will be my pay.  
 109 Take the big cows and let the little calf be  
 here, too.”  
 110 So he let the calf go.  
 111 And I went and came inside with my fifty  
 dollars  
 112 And so it was a long time and I finally found  
 out that everything was all right.  
 113 I beat having to go to jail.  
 114 That’s all.

## 74 Grizzly Captures Girl

June 16, 1970

GrizzlyCapturesGirl.mp3

As in stories 12 and 31 a girl disobeys her parents and goes into the woods to find pitch to use as chewing gum. She meets Grizzly, who tells her he knows where to find lots of pitch. She follows him, gets lost, and ends up at his house as his wife. She is there for a long time and is told by him not to go walking too far. Again she disobeys and finds a path home. She gets there, but her parents are not there. She hears some strange sound kind of like talking. She is told that what she hears is the thing that the white man uses to know what time it is—a clock. The girl says that now the clock has become my mother.

This story takes place at Alki Point, which is famous as the “Birthplace of Seattle” and the first permanent European-American settlement in the area, bringing the white man’s clock—the new mother who tells us when to do things.

<sup>1</sup> hiyá? č'cə ʔəyčtáyŋxʷ čʔála? kʷa? ʔuʔčəxíns  
yaʔ čtə hiyá? ʔúxʷ ʔaʔAlki.

<sup>2</sup> ʔiʔ tán naʔníhiyə.

<sup>3</sup> níl suʔčaʔčáčəwtxʷəŋs.

<sup>4</sup> ʔiʔ suʔxənʔátəŋs cə sʔíʔaʔʔáʔqʔs, “ʔáwə c šótəŋ.

<sup>5</sup> ʔáwə c yaʔyéʔyəŋ.

<sup>6</sup> sqán' caʔ cxʷ.

<sup>7</sup> ʔawʔəwəŋə sxʷxčtíns ʔaʔ tiə sxʷʔálaʔs

ʔaʔyəcətáyŋxʷ.

<sup>8</sup> ʔuʔiyá ʔaʔ ti sxʷʔiyás tə ʔáʔiŋs ti

ʔənsuʔqaʔxqíŋ.”

<sup>9</sup> suʔkʷáčis ʔiʔ štəŋ cə cəts ʔiʔ cə s... táns.

<sup>10</sup> ʔiyán ʔaʔ či sʔíʔəns.

<sup>11</sup> ʔiʔ ʔuʔaʔáʔmət cə sʔíʔáʔʔáʔqʔ twəwʔúpən,

twəwʔúpən scíʔánəŋ.

<sup>12</sup> ʔuʔaʔáʔmət kʷaʔčə? ti suʔccíʔəŋs či scŋáʔəq ti

scíʔəŋs ixʷ sqíyəŋ ixʷ.

<sup>13</sup> kʷəns cə qʷláy.

<sup>14</sup> suʔhiyáʔs ʔúxʷ ʔaʔ cə qʷláy.

<sup>15</sup> ʔiʔ kʷənts ʔiyán ʔaʔ či ččʔəx ʔiʔ ʔáwəŋə

ččʔəx ʔiyá cə qʷláy.

<sup>16</sup> suʔ... suʔccíʔəŋs ʔiʔ táci čtə kʷə cə kʷəyəcən

ʔiʔšótəŋ.

<sup>17</sup> suʔtácis ʔaʔ cə sxʷʔiyás cə sʔíʔaʔʔáʔqʔ.

<sup>18</sup> ʔuʔxənʔátəŋ, “ʔaʔstúʔŋət cxʷ ʔučʔ?”

<sup>19</sup> “ʔiyán cn ʔaʔ či ččʔəx.

<sup>20</sup> nəšʔéʔ či nəšŋakʷ... ŋákʷt či ččʔəx.”

<sup>21</sup> “ʔó xčít cn kʷsə ŋəŋ ččʔəx ʔiyá ʔaʔ cə... cə

cúŋ.

<sup>22</sup> cúŋ ʔiʔ kʷənəxʷ caʔ či ŋəŋ ččʔəx.”

<sup>1</sup> Some people went from where they were here  
over to Alki.

<sup>2</sup> They came ashore.

<sup>3</sup> Then they finally built a house.

<sup>4</sup> And they told their child, “Don’t be walking.

<sup>5</sup> Don’t be going far.

<sup>6</sup> You’ll be kidnapped.

<sup>7</sup> It’s because nobody knows these people here.

<sup>8</sup> Stay where the house is when you’re playing.”

<sup>9</sup> The next day they walked, her father and her  
mother.

<sup>10</sup> They were looking for something to eat.

<sup>11</sup> And the child that was about ten, ten years old  
stayed home.

<sup>12</sup> She was at home, then, standing with a  
lantern, standing, I guess, outside, I guess.

<sup>13</sup> She saw a log.

<sup>14</sup> So she went over to the log.

<sup>15</sup> She looked at it searching for pitch, but there  
was no pitch on the log.

<sup>16</sup> So... so she was standing and Grizzly must  
have got there walking.

<sup>17</sup> So he got to where the child was.

<sup>18</sup> He asked her, “What are you doing?”

<sup>19</sup> “I’m looking for some pitch.

<sup>20</sup> I want to chew some pitch.

<sup>21</sup> Oh, I know there’s lots of pitch there in the...  
the bush.

<sup>22</sup> Go up in the bush and you’ll see lots of  
pitch.”

<sup>23</sup> Grizzly turned around and went back.

<sup>24</sup> So the child followed going along with him.

- 23 suʔčəyəðss cə kʷəyəčən ʔiʔ hiyáʔ həwíyən.  
 24 suʔčšáyəqəŋs cə sʎiʎáʔʎqʰ hiyáʔ wáʔ.  
 25 ʔiʔ kʷhíc č̣ siʔšətəŋs.  
 26 ʔiʔ suʔčəyəðss.  
 27 ʔiʔ níʎ suʔxəŋəŋ... xəŋəŋs ʔaʔ č̣i scicəxʷs caʔ.  
 28 xəŋ... xəŋəʔátəŋ ʔaʔ tə kʷəyəčən kʷaʔ  
 ʔuʔčšáyəqəŋxʷ.  
 29 suʔhiyáʔs cə sʎiʎáʔʎqʰ čšáyəqəŋ ʔaʔ cə  
 kʷəyəčən.  
 30 ʔiʔ təs ʔaʔ cə ʔáʔiŋs cə kʷəyəčən.  
 31 níʎ sxʷʔiyás yaʔ kʷaʔčəʔ cə sʎiʎáʔʎqʰ ʔiʔ  
 ʔuʔšəwi.  
 32 ʔiʔ ʔuʔkʷhíc t sšəwis ʔiʔ čəʔxəŋəŋ, “kʷəŋəxʷ  
 əq cn kʷsi nətán ʔiʔ kʷsi nə... ʔiʔ č̣i nəcət kʷaʔ  
 hiyáʔəŋ ʎiʔáʔəŋ.”  
 33 suʔxəŋəŋs cə kʷəyəčən, “hiyáʔ caʔn štəŋ  
 ʎiʔáŋ ʔaʔ č̣i sʔiʎən.  
 34 ʔáwə c yaʔyíyəŋ kʷaʔ štəŋxʷ.  
 35 hiyáʔ caʔn štəŋ ʎiʔáŋ ʔaʔ č̣i sʔiʎən.  
 36 ʔuʔaʔáʔmət cxʷ.  
 37 ʔáw c yaʔyíyəŋ ti ʔəŋštəŋ.”  
 38 suʔhiyáʔs tə swəyqəʔs ʔiʔ ʎiʔyáŋ yəčts.  
 39 ʎkʷəts cə yəčts ʔiʔ hiyáʔ.  
 40 hiyáʔ ʎiʔáŋ ʔaʔ č̣i sʔiʎən.  
 41 suʔštəŋs cə sʎiʎáʔʎqʰ ʔiʔ sqíyŋ.  
 42 ʔiʔ suʔxəŋəŋs, “nuʔsaʔsúʎs kʷi tsia.  
 43 ʎáw cn kʷi hiyáʔ kʷəŋəxʷ kʷi ntán ʔiʔ kʷi  
 nəcət.”  
 44 suʔštəŋs ʔúxʷ ʔaʔ cə saʔsúʎ.  
 45 ʔiʔ hiyáʔ ʔiʔcáw ʔúxʷ čšəxʷ ʔaʔ cə ʔáʔiŋ.  
 46 ʔiʔ náč̣.  
 47 nəyăč̣ tə ʔiyá.  
 48 suʔhiyáʔs ʔúxʷ ʔaʔ cə nəcúʔ ʔáʔiŋ.  
 49 ʔiʔ ʔiyá ʔəscšəy̆xʷ č̣ sounds kʷaʔ ʔiyáʔnəs č̣i  
 nuʔqʷáqʷiʔ.  
 50 níʎ č̣ suʔxəŋəʔátəŋs, “stáŋ ʔuč̣ kʷsə  
 nuʔqʷáqʷiʔ?”  
 51 suʔxəŋəŋs cə čšəʔáʔiŋ, “ʔó, níʎ kʷə sxʷxč̣iʎs ti  
 pástəŋ kʷaʔ ʔaʔkʷiŋs ʔiʔ ʔuʔqʷiʎxʷct kʷi.  
 52 níʎ timeclock, whatever how they call it.  
 53 suʔ... níʎ suʔhiyáʔs cə sʎiʎáʔʎqʰ ʔiʔ kʷáns.  
 54 ʔiʔ nuʔníʎ kʷi kʷə n... txʷəŋətán timeclock.  
 55 That’s all.
- 25 And they were walking for a long time.  
 26 And she looked back.  
 27 Then she said they will get lost.  
 28 She was told by Grizzly to follow.  
 29 So the child followed Grizzly.  
 30 And they got to Grizzly’s house.  
 31 That’s where the child was, then, and she  
 grew up.  
 32 And a long time after she grew she finally  
 said, “I wish to see my mother and my... and  
 my father when I go searching.”  
 33 Grizzly said, “I’m going to go walk looking  
 for food.  
 34 Don’t go far when you walk.  
 35 I’m going to go walk looking for food.  
 36 You stay at home.  
 37 Don’t walk far.”  
 38 So her husband went and looked for his  
 arrows.  
 39 He took his arrows and went.  
 40 He went looking for their food.  
 41 So the child walked and went outside.  
 42 And she said, “This is kind of a path here.  
 43 I’ll get away and go see my mother and my  
 father.”  
 44 So she walked to the path.  
 45 And she went down to the beach and entered  
 the house.  
 46 But it was different.  
 47 There were different people there.  
 48 So she went over to another house.  
 49 Inside there were sounds when she heard  
 something like talking.  
 50 Then she asked, “What is that kind of  
 talking?”  
 51 The owner of the house said, “Oh, it’s what  
 the white man uses for knowing the time and it  
 moves by itself.”  
 52 It’s a “time clock”, whatever how they call it.  
 53 So the child went and left it behind.  
 54 It’s kind of my... It’s become my mother,  
 time clock.  
 55 That’s all.

## 75 Crows Punish Girl (second version)

June 16, 1970

CrowsPunishGirl-2.mp3

Of the three versions (44 and 80) of this story that Martha tells, this is the longest and most detailed.

1 k<sup>w</sup>híc ya? ʔi? ʔuʔk<sup>w</sup>ástəŋ ʔa? ti s<sup>w</sup>áyɛʔl<sup>w</sup>q<sup>l</sup>.  
 2 ʔi? xənʔátəŋ k<sup>w</sup>a? yəhúmæcts ʔi? ʔuʔstán ʔə  
 k<sup>w</sup>ónəx<sup>w</sup>s k<sup>w</sup>ə ʔáwə c xəłts.  
 3 náʔcú? cə qáʔŋi cə čšaʔiyá ʔa? cə síyaʔs.  
 4 ʔi? xənʔátəŋ ʔa? cə síyaʔs, “ʔáwə cx<sup>w</sup>... ʔáwə  
 c x<sup>l</sup>táʔəx<sup>w</sup> či ʔuʔstán.  
 5 ʔiʔtáx<sup>w</sup> ti ʔuʔk<sup>w</sup>ónəx<sup>w</sup> ʔəł twəw<sup>w</sup>lú<sup>w</sup>láʔəs ti  
 cəy<sup>w</sup>əcícəʔcəm<sup>w</sup> ʔəł k<sup>w</sup>ónəx<sup>w</sup>.  
 6 ʔáwə c x<sup>l</sup>táʔəx<sup>w</sup>.  
 7 ʔáwə c x<sup>l</sup>táʔəx<sup>w</sup>.  
 8 ʔóy<sup>l</sup>x<sup>w</sup> či nsk<sup>w</sup>ənt.  
 9 níł ca? k<sup>w</sup>aʔčəa? ʔənsʔóy<sup>w</sup>k<sup>w</sup>a? šówiəx<sup>w</sup>.  
 10 ʔáw c ʔuʔx<sup>l</sup>táʔəx<sup>w</sup>.”  
 11 čk<sup>w</sup>íʔáła? sqíyŋ cə qáʔŋi k<sup>w</sup>ónəs cə  
 sk<sup>w</sup>aʔk<sup>w</sup>aʔtú?  
 12 ʔáʔiŋ ʔa? sk<sup>w</sup>aʔk<sup>w</sup>aʔtú?  
 13 k<sup>w</sup>ónts ʔi? ʔəni sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtú? cə... ʔiyá ʔa?  
 cə ʔáʔiŋ ʔa? sk<sup>w</sup>aʔk<sup>w</sup>aʔtú?  
 14 níł č<sup>w</sup>suʔl<sup>w</sup>áts ʔi? h<sup>w</sup>q<sup>w</sup>úyəst cə sq<sup>w</sup>úŋiʔs.  
 15 h<sup>w</sup>q<sup>w</sup>úyəstəŋ [unintelligible] ʔa? cə  
 sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtú?  
 16 ʔi? lúyəss hiyá? túk<sup>w</sup>.  
 17 čəŋ cə sk<sup>w</sup>aʔk<sup>w</sup>aʔtú?  
 18 k<sup>w</sup>ónts cə ʔəŋəŋənaʔs s<sup>w</sup>l<sup>w</sup>áłəłq<sup>l</sup> q<sup>w</sup>úyəs.  
 19 ʔi? xčtis ʔa? či sníłs cə qáʔŋi l<sup>w</sup>q<sup>w</sup>úyəst cə  
 ʔəŋəŋənaʔs.  
 20 xəł xčŋíns.  
 21 ʔi? hiyá? ʔúx<sup>w</sup> ʔa? cə sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtú?  
 22 ʔi? xónʔəs, “nəsłé? či nšʔəŋá hayə wá? ʔiyá  
 cə páʔnəx<sup>w</sup> ʔa? cə q<sup>w</sup>lúʔi.  
 23 hiyá? ca? st tx<sup>w</sup>xónəŋ ʔa? tə sʔiyá ʔi?  
 ʔuʔtx<sup>w</sup>ʔáʔiŋs k<sup>w</sup>sə qáʔŋi.  
 24 wáʔtx<sup>w</sup> ca? st.  
 25 níł ca? suʔx<sup>w</sup>óyəq<sup>w</sup>tx<sup>w</sup>l.”  
 26 suʔčtáŋs cə sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtú?, “ʔəstúŋəŋ ʔay<sup>w</sup>  
 ʔənsłé? či nšx<sup>w</sup>óyəq<sup>w</sup>tx<sup>w</sup> cə qáʔŋi?”  
 27 “ʔó k<sup>w</sup>ónəx<sup>w</sup> q cx<sup>w</sup> k<sup>w</sup>ə nəŋəŋəŋənaʔ.  
 28 xón<sup>w</sup> ʔuʔlaʔləq<sup>w</sup>éʔq<sup>w</sup>.

1 Long ago the children were preached to.  
 2 They were told to be careful and don't hurt  
 anything you see.  
 3 There was one girl who went from her  
 grandmother's place.  
 4 And she was told by her grandmother, “Don't  
 you... Don't hurt anything.  
 5 Love the little birds that you see when they are  
 still small when you see them.  
 6 Don't hurt them.  
 7 Don't hurt them.  
 8 Look after them well.  
 9 Then you will grow up to be good.  
 10 Don't hurt them.”  
 11 The girl saw a crow while she was outside.  
 12 It was Crow's home.  
 13 She looked at it and there were many little  
 crows in Crow's house.  
 14 Then she took them and peeled off their  
 heads.  
 15 They were peeled [unintelligible] by the  
 crows.  
 16 And she left them and went home.  
 17 Crow got home.  
 18 She looked at her children that were dead.  
 19 And she knew that it was the girl who had  
 scalped her children.  
 20 She felt bad.  
 21 And she went to the crows.  
 22 She told them, “I want you to come along  
 digging camas.  
 23 We'll go there to where the girl lives.  
 24 We'll let her go along.  
 25 Then we'll set her adrift.”  
 26 Then the crows asked, “Why do you want to  
 set the girl adrift?”  
 27 “Oh, if you'd seen my children.  
 28 They were all scalped.  
 29 They were scalped by the girl.  
 30 I want to set the girl adrift.

29 ɪqʷéʔqʷtəŋ ʔaʔ cə qǎʔŋi.  
 30 nəʂʌ́éʔ č̣i nəʂxʷəyəqʷtxʷ kʷsə qǎʔŋi.  
 31 ʎáytʰxʷ ʔuʔ xʷəyəqʷ ʔuʔ c̣icəxʷ.”  
 32 suʔxə́nəŋs cə skʷi.. skʷəyaʔkʷaʔtúʔ, “hiyáʔ  
 caʔ st ʔúxʷ ʔuʔwaʔnəsəŋəŋə.”  
 33 níl č̣ʼsuʔtúkʷ kʷə skʷaʔkʷaʔtúʔ.  
 34 ɦitct cə skʷáʔəts cə ʔuʔtʰxs.  
 35 ɦitct ʔiʔ č̣aʔč̣əɦtct.  
 36 níl suʔkʷáč̣is ʔiʔ təs cə skʷəyaʔkʷaʔtúʔ  
 ʔiʔúyəʔ ʔaʔ cənʌ ʔuʔtʰxs.  
 37 níl suʔhiyáʔs ʔiʔ č̣aʔṭéʔqʷəŋ cə qǎʔŋi ʔaʔ cə  
 mútč̣uʔ.  
 38 ʔiʔ ʔiyáʔnəs č̣i nuʔṭṭéʔimʼ ʔiʔə́nʔá.  
 39 suʔyaʔnəŋiçts.  
 40 “ʔó, níl yəxʷ kʷə skʷəyaʔkʷaʔtúʔ ṭṭéʔimʼ.”  
 41 níl č̣ʼsuʔhiyáʔs cáw ʔiʔyaʔnəŋiçt.  
 42 táč̣i č̣ʼkʷaʔč̣aʔ cə skʷaʔkʷaʔtúʔ.  
 43 ʔuʔč̣áč̣t st ʔaʔ ti sč̣áyəʔ.  
 44 ʔuʔč̣áč̣t st ʔaʔ ti sč̣áyəʔ.  
 45 ʔuʔč̣áč̣t st ʔaʔ ti sč̣áyəʔ.  
 46 ʔuʔkʷaʔʂə́q kʷaʔ sč̣áyəʔ.  
 47 ʔuʔkʷaʔʂə́q kʷaʔ sč̣áyəʔ.  
 48 ʔuʔkʷaʔʂə́q kʷaʔ sč̣áyəʔ.  
 49 ʔuʔč̣áč̣t st ʔaʔ ti sč̣áyəʔ.  
 50 ʔuʔč̣áč̣t st ʔaʔ ti sč̣áyəʔ.  
 51 kʷaʔʂə́q kʷaʔ sč̣áyəʔ.  
 52 They wouldn't lis...  
 53 ʔáwə c yaʔnəŋiçts cə qǎʔŋi ʔəʔ kʷaʔkʷə́č̣əŋs.  
 54 “ʔóliʔóli xʷən...  
 55 txʷín cxʷ ʔuč̣ʔ  
 56 txʷín cxʷ ʔuč̣ʔ  
 57 ʔóliʔóli.  
 58 txʷč̣ád č̣əʌəpʔ  
 59 txʷč̣ád č̣əʌəpʔ  
 60 nitqəp ʔiʔ ʔəy'č̣ʼ ʔuʔnaʔnəyəŋ kʷəw̄niɦ. suʔ...  
 61 kʷalə́šə́q kʷaʔ sč̣áyəʔ.  
 62 ʔuʔkʷaʔʂə́q kʷaʔ sč̣áyəʔ.  
 63 ʔuʔkʷaʔʂə́q kʷaʔ sč̣áyəʔ.  
 64 ʔuʔč̣áč̣t st ʔaʔ ti sč̣áyəʔ.  
 65 ʔuʔč̣áč̣t st ʔaʔ ti sč̣áyəʔ.  
 66 ʔuʔč̣áč̣t st ʔaʔ ti sč̣áyəʔ.

31 Let her also drift and disappear.”  
 32 So the crows said, “We will go along to her  
 with you.”  
 33 Then Crow went home.  
 34 They sprayed the stern of the canoe.  
 35 They sprayed and got it thick.  
 36 Then it was day and the crows arrived aboard  
 the canoe.  
 37 They went and the girl was washing her hair  
 at a spring.  
 38 And she heard something like singing.  
 39 She listened.  
 40 “Oh, I guess it's the crows singing.”  
 41 Then she went to the beach to listen.  
 42 Then the crows got there.  
 43 We fix it by our work.  
 44 We fix it by our work.  
 45 We fix it by our work.  
 46 Sigh when we work.  
 47 Sigh when we work.  
 48 Sigh when we work.  
 49 We fix it by our work.  
 50 We fix it by our work.  
 51 Sigh when we work.  
 52 They wouldn't lis...  
 53 They didn't listen to the girl hollering.  
 54 “ʔóliʔóli xʷən...  
 55 Where are you going?  
 56 Where are you going?  
 57 ʔóliʔóli.  
 58 Where are you going? [This is said in  
 Lushootseed.]  
 59 Where are you going?  
 60 nitqəp [ not 'wake up' perhaps another  
 Lushootseed word. ] And they laughed well.  
 So...  
 61 Sigh when we work.  
 62 Sigh when we work.  
 63 Sigh when we work.  
 64 We fix it by our work.  
 65 We fix it by our work.  
 66 We fix it by our work.  
 67 Then one crow answered, “We're going  
 digging camas.”  
 68 We're going to dig camas.”  
 69 “ʔóliʔóli.

67 níl k<sup>w</sup>aʔčaʔ tčiʔəns cə nəcùʔ ʔaʔ cə  
sk<sup>w</sup>aʔk<sup>w</sup>aʔtúʔ, “hiyáʔ st k<sup>w</sup>i pənpənnəx<sup>w</sup> ʔaʔ cə  
q<sup>w</sup>łúʔi.  
68 pənpənnəx<sup>w</sup> caʔ st ʔaʔ či q<sup>w</sup>łúʔi.”  
69 “ʔóliʔóli.  
70 nəsłéʔ či nəsəwáʔ.”  
71 k<sup>w</sup>aʔšəq k<sup>w</sup>aʔ sčáyəʔ.  
72 ʔuʔk<sup>w</sup>aʔšəq k<sup>w</sup>aʔ sčáyəʔ.  
73 ʔuʔk<sup>w</sup>aʔšəq k<sup>w</sup>aʔ sčáyəʔ.  
74 suʔiyaʔnəŋiçts.  
75 [unintelligible]  
76 “wáliʔóli.  
77 wáʔ cn.”  
78 “ʔó ʔənʔá k<sup>w</sup>i ʔúyʔ.”  
79 suʔtáns ʔiʔ ʔúyʔ cə qǎʔŋi.  
80 ʔúx<sup>w</sup>ts ʔaʔ tə sk<sup>w</sup>áʔəʔ.  
81 ʔaʔáʔmət č ʔaʔ cə sk<sup>w</sup>áʔəʔ.  
82 níl suʔčánis.  
83 “húʔ ʔaʔtútəŋ ʔiʔ ʔitt.”  
84 “ʔáwə cn c ʔaʔtútəŋ.”  
85 “hiŋŋəs caʔn.”  
86 suʔ... níl č suʔhiyáʔs ʔúx<sup>w</sup> ʔaʔ tə héʔu ʔiʔ  
ʔəməʔ.  
87 ʔuʔhaʔhúʔi č k<sup>w</sup>łəʔčaʔ cə qǎʔŋi.  
88 ʔuʔhaʔhúʔi č ʔiʔ ʔaʔtútəŋ.  
89 suʔitts.  
90 ʔiʔéʔtt.  
91 níl suʔənʔás tə táns cə sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ ʔiʔ  
qəmiqəmiətəŋ cə.  
92 qəmiqəmiətəŋ cə sʔəscəyç<sup>w</sup>s cə s... ʔuʔútçs.  
93 suʔk<sup>w</sup>əyç<sup>w</sup> ʔiʔ tx<sup>w</sup>aʔhúʔiʔ cə qǎʔŋi  
ç<sup>w</sup>aʔç<sup>w</sup>əyç<sup>w</sup> ʔaʔ cə sk<sup>w</sup>áʔəʔs ʔaʔ cə s... ʔuʔútçs.  
94 níl č suʔcčəçts.  
95 ʔiʔ ʔáwəənə sčtəŋç<sup>w</sup>ən.  
96 ʔáwəənə sčtəŋç<sup>w</sup>ən ʔiʔ nác cə sčúŋ.  
97 suʔłáys ʔitt.  
98 suʔk<sup>w</sup>áçis łáy ʔiʔ k<sup>w</sup>ənəs cə sqiçəyáŋç<sup>w</sup>.  
99 suʔnácš cə sčúŋ ʔiʔ tántəŋ ʔúx<sup>w</sup>təŋ ʔaʔ tə s...  
tə sčtəŋç<sup>w</sup>ən.  
100 suʔq<sup>w</sup>iŋis ʔiʔ štəŋ cún ʔiʔ k<sup>w</sup>ənəs cə swéʔwəs.  
101 suʔ [unintelligible].  
102 “cicəç<sup>w</sup> u cç<sup>w</sup>?”  
103 “cicəç<sup>w</sup> cn.

70 I want to go along.”  
71 Sigh when we work.  
72 Sigh when we work.  
73 Sigh when we work.  
74 She listened.  
75 [unintelligible].  
76 “wáliʔóli.  
77 I’ll go along.”  
78 “Oh, come aboard.”  
79 So they went ashore and the girl boarded.  
80 They put her in the stern.  
81 She was sitting in the stern.  
82 Then she moved.  
83 “If sleepy, sleep.”  
84 “I’m not sleepy.”  
85 “I’m going to leave you.”  
86 Then she went to the bow and sat.  
87 Then the girl was alone.  
88 She was alone and she got sleepy.  
89 So she went to sleep.  
90 She was sleeping.  
91 Then the mother of the crows came and cut it.  
92 The inside of the canoe was cut off.  
93 They flew and she ended up alone drifting in  
the stern of the canoe.  
94 Then she woke up.  
95 And there was no land.  
96 There was no land and the wind was strange.  
97 So she slept again.  
98 It was day again and she saw trees.  
99 The wind was strange and it brought her  
ashore to the land.  
100 She got off and walked inland and she saw a  
young man.  
101 [unintelligible]  
102 “Are you lost?”  
103 “I’m lost.  
104 The crows I was with flew away wherever  
they went.”  
105 “Come over to my house.  
106 And stay here with me.  
107 I’ll feed you.”  
108 Then the girl went over to the young man’s  
house.  
109 And then she ate.

- 104 k<sup>w</sup>əyəŋ ʔúx<sup>w</sup> k<sup>w</sup>ə sk<sup>w</sup>əyaʔk<sup>w</sup>aʔtúʔ yaʔ  
nəsx<sup>w</sup>ʔiʔsəwáʔ k<sup>w</sup>aʔ t<sup>x</sup>wínəs čtə.”
- 105 “ʔənʔá k<sup>w</sup>i ʔúx<sup>w</sup> ʔaʔ cə nəʔáʔiŋ.  
106 ʔiʔ ʔálaʔ cx<sup>w</sup> ʔaʔ ʔəc.  
107 ʔəłənis cəʔn.”
- 108 suʔ... níl č<sup>ʔ</sup> suʔhiyáʔs cə qáʔŋi ʔúx<sup>w</sup> ʔaʔ tə  
ʔáʔiŋs cə swéʔwəs.  
109 ʔiʔ níl č<sup>ʔ</sup> suʔfəns.  
110 suʔáwəs č<sup>ʔ</sup> k<sup>w</sup>aʔčəʔ k<sup>w</sup>aʔ hiyáʔəs t ssəwəs t  
sfiłúʔis tə ʔáʔiŋ.  
111 ʔuʔaʔáʔmət ʔiʔ č<sup>ʔ</sup>i...  
112 ʔəwk<sup>w</sup> tə sʔifəns.  
113 suʔxəŋəŋs, “ʔáwə cx<sup>w</sup> c sqíyŋ.  
114 ʔiʔ ʔáwə c yaʔyíyəŋ.  
115 ʔuʔiyá ʔaʔ tə nəʔáʔiŋ ti nš<sup>ʔ</sup>uʔsətəŋ.  
116 ʔáwə c yaʔyíyəŋ.”  
117 níl č<sup>ʔ</sup> suʔhiyáʔs cə sw... swéʔwəs ʔiʔ čəŋʔs tə  
húʔpt.  
118 ʔiʔ k<sup>w</sup>áči ʔáy xəŋəŋ hiyáʔ č<sup>ʔ</sup>caʔ ʔáy.  
119 hiyáʔ č<sup>ʔ</sup>caʔ ʔiʔ ʔáŋ ʔaʔ č<sup>ʔ</sup>i sʔifəns.  
120 “ʔáwə c yaʔyíyəŋ.  
121 ʔuʔálaʔ.”  
122 čəʔčəsaʔ tə ŋəŋəŋənaʔs.  
123 suʔxəŋəŋs, “ʔaʔstúʔŋət ʔuč č<sup>ʔ</sup>i nəsx<sup>w</sup>ʔəwə c...  
ʔáw k<sup>w</sup>aʔ yaʔyíyəŋəŋ ʔəł sqíyəŋəŋ?” [tape  
change]  
124 súk<sup>w</sup>ts tə ŋəŋəŋənaʔs.  
125 sʔéʔs č<sup>ʔ</sup>i shiyáʔs sqíyŋ.  
126 ʔuʔk<sup>w</sup>əyətəŋ ʔaʔ tə swəyqəʔs k<sup>w</sup>aʔ ʔáwəs  
yaʔyíyəŋ ʔəł sqíyŋs.  
127 súk<sup>w</sup>ts cə ŋəŋəŋənaʔs ʔiʔ tšéʔq<sup>w</sup>ts.  
128 ʔiʔ níl suʔsqíyŋs.  
129 ʔiʔ xəŋʔátəŋ ʔaʔ tə swəyqəʔs k<sup>w</sup>aʔ ʔáwəs c  
šətəŋ t<sup>x</sup>w<sup>w</sup>xəŋəŋ ʔaʔ tsáyə.  
130 níl č<sup>ʔ</sup> t<sup>x</sup>w<sup>w</sup>xəŋəŋ.  
131 ʔiʔ štəŋ cə qáʔŋi ʔiʔ cə čəsaʔ ŋəŋəŋənaʔs.  
132 ʔuʔšátəŋ ʔiʔ k<sup>w</sup>əŋəs cə q<sup>w</sup>łáy.  
133 nuʔníl k<sup>w</sup>ə q<sup>w</sup>łáy ʔiyá čəʔcəŋ ʔaʔ k<sup>w</sup>sə ʔáʔiŋ  
ʔaʔ nəsséʔyaʔ.  
134 suʔštəŋs ʔiʔ ʔuʔcəʔéʔt ʔuʔ k<sup>w</sup>əŋts cə ʔáʔiŋs  
cə céʔct.  
135 ʔuʔhiyáʔ ʔiʔ təs ʔaʔ cə súł.  
136 ʔiʔ ʔiʔčáʔi tə ŋəŋəŋənaʔs ʔaʔ tə sʔiʔšətəŋs.
- 110 They never went into the bush leaving the  
house.  
111 They stayed at home.  
112 Their food was gone.  
113 So he said, “Don’t go outside.”  
114 And don’t go far.  
115 Stay at my house when you’re walking.  
116 Don’t go far.”  
117 Then he went, the b... boy and he brought  
home a deer.  
118 And the next day he said he would go again.  
119 He went looking for food.  
120 “Don’t go far.  
121 Stay here.”  
122 They had two children.  
123 She said, “Why don’t I... do I never go far  
when I go outside?” [tape change]  
124 She bathed her children.  
125 She wanted to go outside.  
126 She was compelled by her husband to not go  
far when she went outside.  
127 She bathed her children and combed their  
hair.  
128 And then they went out.  
129 She was told by her husband to not walk that  
way.  
130 Then she walked that direction.  
131 The girl was walking with her two children.  
132 She was walking and she saw a log.  
133 That’s like the log that was near my  
grandmother’s house.  
134 She walked and she really did see her  
parent’s house.  
135 She went and got to the door.  
136 And her children were walking ahead of her.  
137 So the children ran to the old lady.  
138 And they said, “My grandmother, my  
grandmother, my grandmother.”  
139 “I’m not your grandmother.  
140 Get out!  
141 Go out!  
142 I don’t like you!  
143 Go out!”  
144 She took her cane and she hit the children.  
145 So then the children went out.  
146 Then their mother got there and went in.

<sup>137</sup> suʔk<sup>w</sup>ánəŋəts cə sʎəyéʔʎqʌ ʔúx<sup>w</sup> ʔaʔ tsə  
k<sup>w</sup>ʌćəq.  
<sup>138</sup> ʔiʔ xənəŋ cə, “nəsséʔyaʔ, nəsséʔyaʔ,  
nəsséʔyaʔ.”  
<sup>139</sup> “ʔáwə cn c ʔənísséʔyaʔ.  
<sup>140</sup> hiyáʔ sqíyŋ.  
<sup>141</sup> sqíyŋ ʔúx<sup>w</sup>.  
<sup>142</sup> nəsx<sup>w</sup>aʔtíni cx<sup>w</sup>.  
<sup>143</sup> sqíyŋ ʔúx<sup>w</sup>.”  
<sup>144</sup> ʎk<sup>w</sup>əts cə q<sup>w</sup>cáyəsəns ʔiʔ ščəts cə sʎəyéʔʎqʌ.  
<sup>145</sup> níʎ k<sup>w</sup>aʔčaʔ suʔsqíyŋs tə sʎəyéʔʎqʌ.  
<sup>146</sup> ʔiʔ níʎ č<sup>ʔ</sup> suʔtəss cə táns ʔiʔ čəyəx<sup>w</sup>.  
<sup>147</sup> “nəsséʔyaʔ.  
<sup>148</sup> ʔəc ʔənʔiŋəc.”  
<sup>149</sup> “ʔəc ʎáʔic<sup>ʔ</sup> x<sup>w</sup>úŋ ʔaʔ ti ʔuʔxənáʎ.  
<sup>150</sup> ʔiʔ ʔuʔʎiʎaʔičíyŋ.”  
<sup>151</sup> ʔáwə c k<sup>w</sup>ənəts cə sséʔyaʔs... k<sup>w</sup>ənəts cə  
ʔiŋəcs.  
<sup>152</sup> suʔčəyəx<sup>w</sup>s ʔiʔ “čəŋ<sup>ʔ</sup> cn nəsséʔyaʔ ʔiʔšətəŋ.  
<sup>153</sup> níʎ nəŋəŋəŋənaʔ tiə čaʔčəsaʔ swaʔwiʔqúʔiʎ.  
<sup>154</sup> ʔənísléʔtx<sup>w</sup> ʔawíŋəŋəŋənaʔ.”  
<sup>155</sup> That’s all.

<sup>147</sup> “My grandmother!  
<sup>148</sup> I am your grandchild.”  
<sup>149</sup> “I’m blind crying all the time.  
<sup>150</sup> And went blind.”  
<sup>151</sup> She didn’t see her grandmother... see her  
grandchildren.  
<sup>152</sup> So she went in and “I got home, my  
grandmother, walking.  
<sup>153</sup> These two small boys are my children.  
<sup>154</sup> Cherish them because they are my children.”  
<sup>155</sup> That’s all.

## 76 Friendship Song (third version)

June 16, 1970

FriendshipSong-2.mp3

This time the song is sung to Laurence Thompson, to whom Martha gave the nickname *támi*. But the stress for the song has to go on the second vowel as in the other three versions (47, 60, and 55).

<sup>1</sup> tamí, tamí.

<sup>2</sup> hiswá? cn.

<sup>3</sup> hiswá? k<sup>w</sup>a? hiyá?əx<sup>w</sup> túk<sup>w</sup>.

<sup>4</sup> tamí, tamí.

<sup>5</sup> hiswá? cn.

<sup>6</sup> hiswá? k<sup>w</sup>a? hiyá?əx<sup>w</sup> túk<sup>w</sup>.

<sup>7</sup> tamí, tamí.

<sup>8</sup> tamí, tamí.

<sup>9</sup> hiswá? cn.

<sup>10</sup> hiswá? k<sup>w</sup>a? hiyá?əx<sup>w</sup> túk<sup>w</sup>.

<sup>11</sup> tamí, tamí.

<sup>12</sup> hiswá? cn.

<sup>13</sup> hiswá? k<sup>w</sup>a? hiyá?əx<sup>w</sup> túk<sup>w</sup>.

<sup>14</sup> tamí, tamí.

<sup>15</sup> húy.

<sup>1</sup> Tamí, tamí.

<sup>2</sup> I'll go along.

<sup>3</sup> Go along when you go home.

<sup>4</sup> Tamí, tamí.

<sup>5</sup> I'll go along.

<sup>6</sup> Go along when you go home.

<sup>7</sup> Tamí, tamí.

<sup>8</sup> Tamí, tamí.

<sup>9</sup> I'll go along.

<sup>10</sup> Go along when you go home.

<sup>11</sup> Tamí, tamí.

<sup>12</sup> I'll go along.

<sup>13</sup> Go along when you go home.

<sup>14</sup> Tamí, tamí.

<sup>15</sup> Done.

## 77 Friendship Song (fourth version)

August 28, 1970

FriendshipSong-3.mp3

This version, sung two months after the third version (76), is to Terry Thompson, to whom Martha gave the nickname t̂əqʷəmə, ‘thimbleberry.’

Elders often gave such endearing nicknames. Ed Sampson called his wife Hazel t̂əqa? ‘salalberry’ and Martha John yé?xəmə ‘huckleberry’.

<sup>1</sup> t̂əqʷəmə, t̂əqʷəmə.

<sup>2</sup> hiswá? cn.

<sup>3</sup> hiswá? kʷa? hiyá?əxʷ t̂úkʷ.

<sup>4</sup> t̂əqʷəmə, t̂əqʷəmə.

<sup>5</sup> hiswá? cn.

<sup>6</sup> hiswá? kʷa? hiyá?əxʷ t̂úkʷ.

<sup>7</sup> t̂əqʷəmə, t̂əqʷəmə.

<sup>8</sup> t̂əqʷəmə, t̂əqʷəmə.

<sup>9</sup> hiswá? cn.

<sup>10</sup> hiswá? kʷa? hiyá?əxʷ t̂úkʷ.

<sup>11</sup> t̂əqʷəmə, t̂əqʷəmə.

<sup>12</sup> hiswá? cn.

<sup>13</sup> hiswá? kʷa? hiyá?əxʷ t̂úkʷ.

<sup>14</sup> t̂əqʷəmə, t̂əqʷəmə.

<sup>1</sup> Thimbleberry, thimbleberry.

<sup>2</sup> I'll go along.

<sup>3</sup> Go along when you go home.

<sup>4</sup> Thimbleberry, thimbleberry.

<sup>5</sup> I'll go along.

<sup>6</sup> Go along when you go home.

<sup>7</sup> Thimbleberry, thimbleberry.

<sup>8</sup> Thimbleberry, thimbleberry.

<sup>9</sup> I'll go along.

<sup>10</sup> Go along when you go home.

<sup>11</sup> Thimbleberry, thimbleberry.

<sup>12</sup> I'll go along.

<sup>13</sup> Go along when you go home.

<sup>14</sup> Thimbleberry, thimbleberry.

## 78 Purse Falls

August 28, 1970

PurseFalls.mp3

We don't know when this story took place, but it was quite a while ago—before they had indoor plumbing at Elwha. Even today with good roads it is a long drive from the Makah Reservation to the Port Gamble Reservation—at least three hours. In those days, it was probably a two day drive or two days paddling in a canoe. So Martha and her aunt, coming home from a funeral at Makah, stop to spend the night at Elwha—about half way.

They stay with Ed and Hazel Sampson, who feed them and give them a place to sleep. In the morning, Martha gets up and goes to the outhouse. She's reading the paper and realizes that her purse is gone. It had fallen into the hole. Ed fishes it out for her, and, fortunately, it is dry. Some time later, she is back at Elwha again, and Ed teases her about losing her purse.

<sup>1</sup> hiyá? ya? st lá?mæqǎ?a? úxw? ?a? cə  
mækʷé?əŋəʔ.  
<sup>2</sup> ?i? ?i?ʔútkʷ st kʷa?čəa?  
<sup>3</sup> ?i? kʷónəxw st ?a? Sampson ?i? cə slániʔs.  
<sup>4</sup> su?xən?átəŋʔ kʷa? ?iyál.  
<sup>5</sup> ?iyá či skʷlqǎyəŋʔ.  
<sup>6</sup> níʔ su?hiyá?ʔ.  
<sup>7</sup> ?i? ?əlnístəŋʔ ?a? cə táŋən.  
<sup>8</sup> níʔ su?əsnáts ?i? hiyá? st ?ítt.  
<sup>9</sup> kʷa?čiyʔ kʷa?čəa? ?i? ?ómət cə nsóna?kʷ.  
<sup>10</sup> ?i? hiyá? úxw? ?a? cə s?əmtáwtxʷ.  
<sup>11</sup> níʔ yəxw su?úxʷtxʷs tə pípə ?a? cə  
sxʷ?əmətáwtxʷ.  
<sup>12</sup> ?i? níʔ su?ənʔás čǎyəxw cə nəsóna?kʷ ya?, my  
aunt, nəcáčc.  
<sup>13</sup> nsu?hiyá? ?úxw? ?a? tə s?əmtáwtxʷ ?i? kʷənít  
cn tə pípə ?iyá.  
<sup>14</sup> níʔ su?cəxʷs cə nsxʷtələháy.  
<sup>15</sup> ?i? nəwʔ?a? cə s... cə scéqʷ.  
<sup>16</sup> ?i? mánʔ?u? láč cə s?əmətáwtxʷ.  
<sup>17</sup> nəsu?hiyá? čǎyəxw ?i? yəcúst cə sxʷ?iyál cə  
čstəŋ kʷlə cə nəsxʷtələháyə hiyá? ya? ?a? cə  
s?əmtáwtxʷ.  
<sup>18</sup> su?xənʔəs ?úxw? icúst ?a? Ed.  
<sup>19</sup> níʔ swəyqəʔs.  
<sup>20</sup> nəsu?hiyá? ?úxw? ?a? cə room su?xənəŋs cə  
Ed, “Yes, stənəxw cn kʷləsə nsxʷtələháyə ?a? cə  
s?əmətáwtxʷ.”  
<sup>21</sup> níʔ su?əmətʔ ?i? ?íʔən.  
<sup>22</sup> ?i? ?ənʔá ?i? lákʷóts cə hoe.  
<sup>23</sup> ?i? qqíts ?úxʷs ?a? cə rake handle.

<sup>1</sup> We went to Makah to a funeral.  
<sup>2</sup> We were coming home.  
<sup>3</sup> And we saw Sampson and his wife.  
<sup>4</sup> He told us to stay.  
<sup>5</sup> We stayed there with them.  
<sup>6</sup> So we went.  
<sup>7</sup> They fed us in the evening.  
<sup>8</sup> Then it was night and we went to sleep.  
<sup>9</sup> It was morning and my bed partner got up.  
<sup>10</sup> She went over to the outhouse.  
<sup>11</sup> I guess she took the paper to the outhouse.  
<sup>12</sup> Then my bed partner, my aunt, came in.  
<sup>13</sup> I went to the outhouse and was reading the  
paper there.  
<sup>14</sup> Then my purse disappeared.  
<sup>15</sup> And it was in the... the hole.  
<sup>16</sup> The outhouse was very deep.  
<sup>17</sup> So I went inside and told the one we were  
staying with that my purse dropped in going to  
the outhouse.  
<sup>18</sup> She said to go tell Ed.  
<sup>19</sup> That's her husband.  
<sup>20</sup> So I went to the room to tell Ed, “Yes, I  
dropped my purse into the outhouse.”  
<sup>21</sup> Then we sat and ate.  
<sup>22</sup> He came and he took a hoe.  
<sup>23</sup> He tied it to a rake handle.  
<sup>24</sup> He went and put the hoe down and got my  
purse.  
<sup>25</sup> And he came and... but it wasn't wet.  
<sup>26</sup> And it was dry when he got it.  
<sup>27</sup> He was laughing when he came in.  
<sup>28</sup> That's all.

<sup>24</sup> su?hiyá?š l̥čŋísts cə hoe ?i? ʎkʷóts cə  
nsxʷtələháyə.

<sup>25</sup> ?i? ?ən?á č' ?i? ?u?... ?i ?u?áwə c cǔmòŋ.

<sup>26</sup> ?i? ?u?xácəŋ ?a? c sʎkʷnákʷs.

<sup>27</sup> su?nəčəŋs lúy ?ə? čəyəxʷs.

<sup>28</sup> That's all.

<sup>29</sup> OK.

<sup>30</sup> hiyá? st ?úxʷ cə məkʷé?əŋə?.

<sup>31</sup> məkʷé?əŋə? ?iyá ?a?é?xʷa?.

<sup>32</sup> ?i? ?u?ccíŋəŋ cn ?u?kʷənúl cə... cə  
məkʷé?əŋə?.

<sup>33</sup> ?i? táci ta cə Ed ?i?šətəŋ.

<sup>34</sup> su?ən?ás ?i? ʎkʷcístəŋ cn.

<sup>35</sup> su?ʎkʷóts cə nsxʷtələháy.

<sup>36</sup> “?əytxʷ čí ?ənskʷənt tìə ?ála?.

<sup>37</sup> ?əytxʷ čí skʷənts.

<sup>38</sup> nəsu?nəčəŋ.

<sup>39</sup> That's all.

<sup>29</sup> OK.

<sup>30</sup> We went over to a funeral.

<sup>31</sup> It was a funeral there at Elwha.

<sup>32</sup> I was standing, watching the funeral.

<sup>33</sup> Ed got there walking.

<sup>34</sup> He came and shook my hand.

<sup>35</sup> He took my purse.

<sup>36</sup> “Watch this here well.

<sup>37</sup> Watch it well.”

<sup>38</sup> I laughed.

<sup>39</sup> That's all.

## 79 Eating Berries from the Basket

August 28, 1970

EatingBerriesFromBasket.mp3

There are many species of edible wild berries in Klallam territory. They have always been an important part of the diet, and berry-picking an important activity for the whole family. Here Martha expresses an important rule about berry-picking: do not eat from the basket. If you eat many from the basket, you'll turn into a bear.

<sup>1</sup> hú? cx<sup>w</sup> ?əmx<sup>w</sup>úcən ?i? ?əmx<sup>w</sup>úcən ?i? nu?ás  
?a? tə ?əns<sup>p</sup>čú? tsə n'... tsə nščayíq<sup>w</sup>ł.

<sup>2</sup> ?áwə c ?é?łən'.

<sup>3</sup> ?áwə cx<sup>w</sup> c ɲén' či ?əns' ?é?łən'.

<sup>4</sup> ?i? nu?ás ?a? tə nšpčú?.

<sup>5</sup> hú? k<sup>w</sup>łsx<sup>w</sup>łɲén' či ?əns' ?é?łən' ?i? tx<sup>w</sup>a? sčq<sup>w</sup>áyəč  
qł cx<sup>w</sup>.

<sup>6</sup> hiyá? qł cx<sup>w</sup> ?e?łən' ɲəł.

<sup>7</sup> hiyá? cə sčq<sup>w</sup>áyəč ?a? ti su? səwé? qəɲs.

<sup>8</sup> ɲúts či sčayíq<sup>w</sup>ł.

<sup>9</sup> ?áwə c qǎyu?əɲ k<sup>w</sup>ə nščq<sup>w</sup>áyəč qł cx<sup>w</sup>.

<sup>1</sup> When you pick berries, pick them... and put  
the fruit into your basket.

<sup>2</sup> Don't be eating them.

<sup>3</sup> Don't eat many.

<sup>4</sup> And put them into your basket.

<sup>5</sup> If you eat many you would turn into a bear.

<sup>6</sup> You'd go eating berries from the basket.

<sup>7</sup> The bear goes to [unknown word].

<sup>8</sup> He eats the fruit.

<sup>9</sup> If you don't preserve it you'll become a bear.

## 80 Crows Punish Girl (third version)

August 28, 1970

CrowsPunishGirl-3.mp3

This version was recorded just two months after the second version (75) of the story. This seems to me to be the most polished version. The song is slightly different in this one.

<sup>1</sup> sɣwiʔám. níʔ yaʔ ʔi ʔuʔcəʔéʔt cə skʷənítəŋ ʔəʔ  
twəwʂłəyéʔłqɦ.  
<sup>2</sup> kʷɦkʷəytəŋ kʷaʔ ʔəyəs ɕi skʷəntł tə... ti  
ʔuʔxənəstəŋ kʷaʔ ʔáwəʔ c qaʔqéʔnəxʷ.  
<sup>3</sup> kʷəytəŋ cə qǎʔŋi ʔaʔ cə séʔyaʔs.  
<sup>4</sup> húʔ cɣʷ kʷənnəxʷ cə ʂúʂáʔ ʔiyá cěʔcəm ʔiʔ  
ʔáwə c xəʔ.  
<sup>5</sup> ʔáwə c xəʔ.  
<sup>6</sup> ʔáwə c máʔkʷɦnəxʷ.  
<sup>7</sup> suʔsqiyŋs cəwɦil qǎʔŋi.  
<sup>8</sup> ʂótəŋ ʔiʔ kʷənəs cə... What's the name of a  
crow? skʷaʔkʷátuʔ.  
<sup>9</sup> ʔiʔ ʂótəŋ ʔiʔ kʷənts cə ʂúʂáʔ skʷəyaʔkʷáʔtuʔ  
ʔuʔcəʔnéʔ.  
<sup>10</sup> ʔuʔháʔəw cə cəʔct.  
<sup>11</sup> níʔ yəxʷ suʔhiyáʔs ʔiʔ cłəkʷts cə sqʷúŋiʔs.  
<sup>12</sup> ʔiʔ ʂčəts cə kʷəwiʔs cə s... ʂúʂáʔ  
skʷəyaʔkʷáʔtuʔ.  
<sup>13</sup> ʔuʔxən kʷaʔcəʔ ʔuʔ cıcləkʷt cə sqʷúŋiʔs cə  
skʷəyaʔkʷáʔtuʔ.  
<sup>14</sup> níʔ suʔhiyáʔs túkʷ.  
<sup>15</sup> suʔčəŋs cə cəʔcts kʷsə skʷaʔkʷátuʔ.  
<sup>16</sup> kʷənəs cəniʔ ɣənəŋənaʔs ʔáwəŋə kʷəwiʔs cə  
sqʷiyúŋiʔs.  
<sup>17</sup> suʔxčits ʔaʔ ɕi snıʔs cə qǎʔŋi cłəkʷt cə  
ɣənəŋənaʔs.  
<sup>18</sup> suʔhiyáʔs ʔúxʷ ʔaʔ cə siʔám.  
<sup>19</sup> siʔám, siʔámis tə skʷəyaʔkʷáʔtuʔ.  
<sup>20</sup> suʔxənʔáxʷs, “ʔnʔá cɣʷ hay ʔuʔúxʷ ʔaʔ ɕi  
kʷaʔčiy.  
<sup>21</sup> ʔiʔ ʔúxʷ ʔaʔ cə nəʔáʔŋi.  
<sup>22</sup> ʔiʔ hiyáʔ caʔ st sʔúxʷtəŋs kʷsə qǎʔŋi.  
<sup>23</sup> ʔiʔ ʔuyəłtxʷ ʔaʔ kʷsə qʷłáy'sxʷ... qʷłáy'  
sxʷhiyáʔs ʔiyá ʔiʔ ʔuyəs st ʔiyá ʔaʔ cə čəq... čəq  
qʷúʔ.”  
<sup>24</sup> suʔxənəs cə siʔám, “ʔó, mán kʷ ʔuʔəs qéʔqi  
kʷaʔ xənʔáxʷs kʷsə qǎʔŋi.”

<sup>1</sup> It's a fairy tale. It was seen as true when we  
were still children.  
<sup>2</sup> We were made to see everything as good to not  
be angry.  
<sup>3</sup> A girl was kept in check by her grandmother.  
<sup>4</sup> When you see a little bird there, don't hurt it.  
<sup>5</sup> Don't hurt them.  
<sup>6</sup> Don't hurt it.  
<sup>7</sup> So the girl went outside.  
<sup>8</sup> She was walking and she saw a... What's the  
name of a crow? crow.  
<sup>9</sup> She walked and she saw little newborn crows.  
<sup>10</sup> The parent was away.  
<sup>11</sup> Then I guess she went and pinched their  
heads.  
<sup>12</sup> She pulled the skin of the little crows.  
<sup>13</sup> She pinched the heads of all the crows.  
<sup>14</sup> Then she went home.  
<sup>15</sup> The parent of the crows got home.  
<sup>16</sup> She saw her children's heads had no skin.  
<sup>17</sup> She knew it was the girl that pinched her  
children.  
<sup>18</sup> She went over to the leader.  
<sup>19</sup> The leader, the leader of the crows.  
<sup>20</sup> She told them, “You folks come over in the  
morning.  
<sup>21</sup> And go to my house.  
<sup>22</sup> And we will go take the girl.  
<sup>23</sup> And put her aboard a... log for... a log for her  
to go on, and we'll abandon her there on the  
big... big water.”  
<sup>24</sup> So the leader said, “Oh, it would be very  
mean to do that to the girl.”  
<sup>25</sup> “It was very mean to pinch my children.  
<sup>26</sup> There was nothing to cover their heads.”  
<sup>27</sup> So they said, “We will go help you.”  
<sup>28</sup> So the parent who had the crow children went  
home.  
<sup>29</sup> He took a long cedar log.  
<sup>30</sup> The father cut it.

25 “mán k<sup>w</sup> ʔuʔəsqéʔqi ʔaʔ ɕi sclák<sup>w</sup>ts tə  
nəŋəŋənaʔ.  
26 ʔiʔ ʔáwəno s... ʔáwəno suʔcəyək<sup>w</sup>ts cə  
sq<sup>w</sup>əyúŋiʔs.”  
27 suʔxónəs, “ʔuʔhiyáʔ caʔ st k<sup>w</sup>aʔ k<sup>w</sup>ənájəc.”  
28 suʔúk<sup>w</sup>s cə céʔctə ɕŋəŋənaʔ cə  
sk<sup>w</sup>əyaʔk<sup>w</sup>áʔtuʔ.  
29 ʔiʔ ʔk<sup>w</sup>əts cə ʔáqt q<sup>w</sup>láy<sup>w</sup> xpáy.  
30 suʔhíctə cə céʔct ʔuʔ...  
31 suʔʔq<sup>w</sup>túys cə s... q<sup>w</sup>láy.  
32 təs k<sup>w</sup>aʔcəʔ tə scəyaʔcəʔs sk<sup>w</sup>aʔk<sup>w</sup>áʔtuʔ ʔiʔ  
ʔúyəl ʔaʔ cə q<sup>w</sup>láy.  
33 ʔiʔ hiyáʔ haqíct.  
34 suʔxónəs cə céʔct, “hiyáʔ caʔ st k<sup>w</sup>ə tx<sup>w</sup>xónəŋ  
ʔaʔ k<sup>w</sup>sə séʔyaʔs k<sup>w</sup>sə qáʔŋi xəlɕlínáx<sup>w</sup> tiə  
ŋəŋəŋənaʔ.  
35 ʔiʔ tíéʔyəm<sup>w</sup> caʔ st.”  
36 suʔiʔúyəls cə sk<sup>w</sup>əyaʔk<sup>w</sup>áʔtuʔ ʔiʔ t̥yəm.  
37 “hiyáʔ caʔ st pənəpənəx<sup>w</sup>íyəl.  
38 pənəpənəx<sup>w</sup>íyəl, pənəpənəx<sup>w</sup>íyəl.  
39 pənəpənəx<sup>w</sup>íyəl, tə pənəpənəx<sup>w</sup>íyəl, tə  
pənəpənəx<sup>w</sup>íyəl.  
40 hilitáyəs ʔiʔ hilitáyəs ʔiʔ hilitáyəs.  
41 pənəpənəx<sup>w</sup>íyəl, tə pənəpənəx<sup>w</sup>íyəl, tə  
pənəpənəx<sup>w</sup>íyəl.  
42 hilitáyəs ʔiʔ hilitáyəs ʔiʔ hilitáyəs.”  
43 suʔənʔás cə qáʔŋi.  
44 xónəŋ, “tx<sup>w</sup>ín cx<sup>w</sup> ʔuɕ hayəʔ  
45 tx<sup>w</sup>ín, tx<sup>w</sup>ín?”  
46 ʔáwə k<sup>w</sup>aʔ yaʔnəŋítəŋs ʔaʔ cə sk<sup>w</sup>əyaʔk<sup>w</sup>áʔtuʔ.  
47 húy ti suʔt̥yims, “pənəpənəx<sup>w</sup>íyəl, tə  
pənəpənəx<sup>w</sup>íyəl, tə pənəpənəx<sup>w</sup>íyəl.  
48 hilitáyəs ʔiʔ hilitáyəs ʔiʔ hilitáyəs.”  
49 “tx<sup>w</sup>ín cx<sup>w</sup> ʔuɕ hayəʔ  
50 tx<sup>w</sup>ín cx<sup>w</sup> ʔuɕ?  
51 ʔuʔwaʔáyŋəŋ<sup>w</sup> cn.”  
52 suʔxónəŋs cawŋil sk<sup>w</sup>aʔk<sup>w</sup>áʔtuʔ, “húy<sup>w</sup>ɕi  
ʔúyəltx<sup>w</sup>tunɕ.  
53 ʔənʔá ɕi.  
54 wáʔ cx<sup>w</sup>.”  
55 suʔhiyáʔs ʔiʔt̥án.  
56 ʔiʔ ʔúyəl cə qáʔŋi.  
57 níl suʔúyłtəŋs.

31 He stuck the log together.  
32 His friends got there and boarded the log.  
33 They pushed out.  
34 The parent said, “We will go to the  
grandmother of the girl who hurt my children.  
35 And we will sing.”  
36 So the crows were aboard and sang.  
37 “We are going picking camas.  
38 Going picking camas, going picking camas.  
39 Going picking camas, going picking camas,  
going picking camas.  
40 Sprinkling and sprinkling and sprinkling.  
41 Going picking camas, going picking camas,  
going picking camas.  
42 Sprinkling and sprinkling and sprinkling.”  
43 So the girl came.  
44 She said, “Where are you going?  
45 Where? Where?”  
46 The crows never listened.  
47 They only sang, “Going picking camas, going  
picking camas, going picking camas.  
48 Sprinkling and sprinkling and sprinkling.”  
49 “Where are you going?  
50 Where are you going?  
51 I want to go along.”  
52 So the crow said, “Let’s put her aboard.  
53 Come!  
54 Come along.”  
55 So they went ashore.  
56 And the girl got aboard.  
57 So they put her aboard.  
58 “Sit there in the stern.”  
59 So the girl boarded and went to the stern.  
60 They went way out.  
61 They were singing and singing.  
62 So they ended up far out at sea.  
63 Then the girl told them, “I’m sleepy.”  
64 So they said, the... the crows who were  
aboard, “Go to sleep.  
65 Go to sleep.  
66 We will be singing.”  
67 So she slept.  
68 Then... Then she finally slept.  
69 So they broke off where the girl was sleeping.  
70 The crows set where she was adrift.  
71 And it was very foggy.

58 “Դիյá Դա? tə skʷáʔət č̣i n̄s... č̣i n̄s?i?i?a?á?mət.”  
 59 su?úyɫs cə qǎʔŋi ʔúxʷ ʔa? cə skʷáʔət.  
 60 su?hiyáʔs cə ʔəckʷíyŋ.  
 61 nənifəyə ʔi? t̄t̄éʔyəm ʔi? t̄t̄éʔyəm.  
 62 su?txʷaʔyíyʔs ʔa? cə ʔáckʷɫ.  
 63 n̄ɫ su?xónəŋs cə qǎʔŋi, “ʔa?tútəŋ cn.”  
 64 su?xónəŋs cən̄ɫ... cən̄ɫ skʷəyáʔkʷáʔtu? ʔúyɫ,  
 “ʔitt č̣i.  
 65 ʔitt č̣i.  
 66 ʔu?t̄t̄éʔyəm ʔa? st.”  
 67 n̄ɫ su?ʔitts.  
 68 n̄ɫ su?... n̄ɫ su?əttnúŋəts.  
 69 su?qəmōts cə sxʷʔiyá cə qǎʔŋi ʔéʔtt.  
 70 ʔi? xʷəyəqʷts cə sxʷʔiyás ʔa? ti  
 skʷəyáʔkʷáʔtu?  
 71 ʔi? mán č̣ ʔu? pápaʔxʷəŋ.  
 72 ʔáwəŋə sxʷx̄č̣its kʷa? ʔəx̄íns cəʔč̣áct cə qǎʔŋi.  
 73 su?... n̄ɫ yəxʷ su?táč̣is cə spápaʔxʷəŋ.  
 74 ʔi? hiyáʔ púxʷtəŋ.  
 75 ʔúxʷtəŋ ʔa?... ʔa? tə ṣ̌t̄əŋxʷəŋ.  
 76 n̄ɫ su?t̄áns ʔiyá qʷíŋi.  
 77 kʷənts cə swəyq̄aʔ.  
 78 n̄ɫ su?ənʔás cə swəyq̄aʔ ʔa? tsə.  
 79 “ʔa?stúʔŋət cxʷ ʔuč̣?”  
 80 “ʔənʔá...  
 81 ʔiyá ya? cn ʔi?səwáʔ ʔa? kʷə skʷəyáʔkʷáʔtu?  
 82 ʔi? kʷəyəŋ kʷa?  
 83 k̄yəŋ cn.  
 84 ʔi? txʷhúʔi cn tə nəsʔi?xʷəxʷəy... xʷəxʷəy...  
 xʷəyq̄w.  
 85 ʔáwəŋə nəsx̄č̣it kʷa? ʔəx̄ínən.”  
 86 su?xónəŋs cə swəyq̄aʔ, “ʔáʔa? kʷi ʔa? ʔác.  
 87 ʔəłənisc cəʔn.”  
 88 su?č̣ixʷəsts cə qǎʔŋi.  
 89 ʔəłnists.  
 90 ʔiyás.  
 91 ʔi? č̣əsáʔil kʷaʔč̣aʔ.  
 92 su?xónəŋs cə yúl ʔənaʔs, “ʔa?stúʔŋət cxʷ ʔuč̣  
 č̣i ʔənsʔáwə kʷaʔ ṣ̌t̄əŋəxʷ txʷx̄əŋəŋ ʔa? tsayə?”  
 93 su?xónəŋs cə céʔct, “x̄ənʔátəŋ cn ʔa? kʷə n̄cát  
 kʷaʔ txʷx̄əŋəŋəŋ ʔa? tsayə ʔəł sqíyŋən kʷaʔ  
 ʔáwəŋ c txʷʔáxəŋ ʔa? tsayə ʔi? ṣ̌t̄əŋ tə súls yaʔ.  
 94 tx̄əŋəŋ ʔa? cə n̄s... cə n̄súl.”

72 The girl didn't know where she was moving.  
 73 Then, I guess, the fogginess got there.  
 74 She was blown.  
 75 She was taken to... to the land.  
 76 Then she landed there and got off.  
 77 She saw a man.  
 78 Then the man came to her.  
 79 “What are you doing?”  
 80 “Came...  
 81 I was there going along with the crows.  
 82 And they flew.  
 83 They abandoned me.  
 84 And I was drifting alone.  
 85 I don't know where I am.”  
 86 So the man said, “Stay here with me.  
 87 I'll feed you.”  
 88 He took the girl in.  
 89 He fed her.  
 90 He kept her there.  
 91 And so they had two children.  
 92 Her oldest child said, “Why do you never  
 walk that way?”  
 93 So the parent said, “I was told by your father  
 that if I go that way while I'm outside to not go  
 that way and walk on his road.  
 94 Go on your... your road.”  
 95 So the parent said, “We'll go.”  
 96 She took her children there.  
 97 She changed their clothes.  
 98 Then they went walking.  
 99 They got to a log.  
 100 “It's like the log near my grandmother's  
 house.”  
 101 So they walked down to the beach.  
 102 She saw her grandmother's house.  
 103 The children went inside.  
 104 The old person took her cane and hit them.  
 105 “Don't come.  
 106 Don't come.  
 107 I don't like you.”  
 108 So the child said, “My grandmother, my  
 grandmother.”  
 109 “I'm not your grandmother.  
 110 I'm not.  
 111 I don't like you.  
 112 Go away!”

95 suʔxónəs cə céʔct, “hiyáʔ caʔ st kʷi.”  
 96 ʎəkʷústs kʷaʔčaʔ tə ɲəŋɲənaʔs ʔiyá.  
 97 ʔaʔčšikʷóttts.  
 98 níʔ suʔhiyáʔs štəŋ nəníʔəyə.  
 99 húy č' č'i sʔiʔtəs ʔaʔ cə qʷíáy.  
 100 “nuʔníʔ kʷə qʷíáy' cəʔcəŋ ʔaʔ cə ʔáʔiŋ ʔaʔ  
 n... nséʔyaʔ.”  
 101 suʔhiyáʔs štəŋ ʔiʔ ʔcáw.  
 102 kʷónəs cə ʔáʔiŋs cə séʔyaʔs.  
 103 ʔiʔ hiyáʔ tə sʎəyéʔʎqʔ yaʔ čiččəʔyəxʷ.  
 104 ʎkʷóts cə s... cə kʷíčəq cə qʷcáysəns ʔiʔ  
 ščəts.  
 105 “ʔáwə c ʔəŋʔá hay.  
 106 ʔáwə c ʔəŋʔá.  
 107 nsxʷaʔtín' cxʷ.”  
 108 suʔxónəs cə sʎéʔʎqʔ, “nəsséʔyaʔ, nəsséʔyaʔ.”  
 109 “ʔáwə cn cə ʔəŋséʔyaʔ.  
 110 ʔáwə cn.  
 111 nəsxʷaʔtín' cxʷ hayə.  
 112 hiyáʔ či!”  
 113 ʎkʷóts cə qʷcáysəŋ ʔiʔ ščəts ʔiʔ...  
 114 suʔtáčis cə qǎʔŋi.  
 115 suʔxónəŋs, “nəsséʔyaʔ, níʔ nəŋəŋəŋənaʔ  
 tsanu.”  
 116 níʔ suʔkʷónts.  
 117 níʔ suʔxónəs cə kʷíčəq, “ʔáwəŋə nəskʷəŋúʔ.  
 118 ʎáʔič' cn kʷaʔ ʔawimán' cn ʔuʔ xʷúŋ ʔaʔ kʷi  
 nshiyáʔ.  
 119 ʔawhíʔ nsuʔhaʔhúʔi.  
 120 níʔ nsxʷxʷúʔəŋ.  
 121 ʔáwəŋə kʷaʔčaʔ nəskʷəŋúʔ.”  
 122 suʔxónəs cə qǎʔŋi, “níʔ kʷi nəŋəŋəŋənaʔ tiə  
 čáʔsaʔ.  
 123 níʔ suʔhiyáʔs ʔiʔ ʔəmət cə sʎəyéʔʎqʔ ʔúxʷ  
 ʔaʔ cə... ʔúxʷ ʔaʔ cə čǎʔməqʷs. That's all.

113 She took her cane and hit them and...  
 114 So the girl got there.  
 115 She said, “My grandmother, those are my  
 children.”  
 116 Then she looked.  
 117 Then the old person said, “I can't see.  
 118 I'm blind because I cried so much when you  
 left.  
 119 It was because I was alone.  
 120 That's why I was crying.  
 121 Therefore, I can't see.”  
 122 The girl said, “These two are my children.  
 123 Then the children went and sat down going  
 over to their great-grandmother. That's all.

## 81 Putting Snow on Uncle's Chest

August 28, 1970

SnowOnUncle.mp3

This is a funny little story about at time when Martha startled her uncle by putting a handful of snow down the front of his shirt. He danced around and went after her, but she ran home.

- <sup>1</sup> nácù? sk<sup>w</sup>áci.
- <sup>2</sup> hiyá? cn sqíyη ʔúx<sup>w</sup> ʔa? cə sʔəmətáwtx<sup>w</sup>.
- <sup>3</sup> nsuʔk<sup>w</sup>énnəx<sup>w</sup> cə ɲáqaʔ.
- <sup>4</sup> člót ɲáqa? ʔəscáwt.
- <sup>5</sup> nəsuʔčhák<sup>w</sup> ʔa? k<sup>w</sup>i ncáčc.
- <sup>6</sup> saʔčúʔils k<sup>w</sup>i ncát.
- <sup>7</sup> nsuʔk<sup>w</sup>ánəŋət ʔúx<sup>w</sup> ʔa? cə kitchens k<sup>w</sup>i nʔiyáʔiη.
- <sup>8</sup> nsuʔčəyəx<sup>w</sup> ʔi? nsuʔčtát, “ʔəxín k<sup>w</sup>aʔ k<sup>w</sup>i nə... k<sup>w</sup>i ncáčc?”
- <sup>9</sup> suʔxənəs ʔa? či sʔiyás č<sup>w</sup>k<sup>w</sup>ə ʔa?... ʔa?... ʔaʔáʔmət ʔuʔəsk<sup>w</sup>áql cə slipűyk<sup>w</sup>ts.
- <sup>10</sup> nsuʔhiyá? sqíyη ʔi? ʔk<sup>w</sup>ət cə ɲáqaʔ.
- <sup>11</sup> suʔhiyá? čəyəx<sup>w</sup> ʔi? suʔúx<sup>w</sup>tx<sup>w</sup> tə nətáwi? ʔa? cə stáck<sup>w</sup>ls k<sup>w</sup>ə ncáčc.
- <sup>12</sup> ʔi? nuʔás tə ɲáqa? ʔúx<sup>w</sup> ʔa? cə... cə cəŋəls ʔi? k<sup>w</sup>áʔət cn.
- <sup>13</sup> ʔi? cíŋə k<sup>w</sup>i ncáčc ya? ʔiʔq<sup>w</sup>əyéʔyəs ʔa? cə sx<sup>w</sup>ɲáqa? ʔiyá ʔa? cə slipűyk<sup>w</sup>ts.
- <sup>14</sup> nsuʔʔk<sup>w</sup>ətəŋáyŋən ʔa? k<sup>w</sup>ə ncáčc.
- <sup>15</sup> ʔi ʔuʔnsuʔk<sup>w</sup>ánəŋət ʔi? hiyá? sqíyη ʔi? k<sup>w</sup>ánəŋət túk<sup>w</sup>.
- <sup>16</sup> nsuʔčəŋ ʔi? čtátəŋ ʔa? k<sup>w</sup>ə ncáčc... k<sup>w</sup>i ncəčt, “ʔəxín ya? cx<sup>w</sup> ʔuč?”
- <sup>17</sup> “ʔiyá ya? cn ʔa? k<sup>w</sup>əsə ncáčc.”
- <sup>18</sup> “ʔəsʔístx<sup>w</sup> cx<sup>w</sup>?”
- <sup>19</sup> ʔəsʔístx<sup>w</sup> cx<sup>w</sup> ʔa? k<sup>w</sup>i nəsaʔčúʔiʔ?”
- <sup>20</sup> “ʔúx<sup>w</sup>tx<sup>w</sup> cn cə ɲa?.. ɲən ɲáqa? ʔa? cə slipűyk<sup>w</sup>ts.
- <sup>21</sup> q<sup>w</sup>əyéʔyəs ʔa? cə ɲáqa? ʔiyá cə slipűyk<sup>w</sup>ts.
- <sup>22</sup> ččásəŋ cn ʔi? ʔáwə cn c ʔk<sup>w</sup>nán.
- <sup>23</sup> ʔənʔá cn k<sup>w</sup>ánəŋət túk<sup>w</sup>.”
- <sup>24</sup> That's all.

- <sup>1</sup> One day.
- <sup>2</sup> I went outside to the outhouse.
- <sup>3</sup> I saw snow.
- <sup>4</sup> The snow lay thick.
- <sup>5</sup> I remembered my uncle.
- <sup>6</sup> He was a younger brother of my father.
- <sup>7</sup> So I ran over to my parent's kitchen.
- <sup>8</sup> I went inside and asked, “Where is my... my uncle?”
- <sup>9</sup> They said he's there... sitting with his shirt open.
- <sup>10</sup> So I went outside and took the snow.
- <sup>11</sup> I went in and put my hand on my uncle's back.
- <sup>12</sup> I put the snow into his chest (into the front of his shirt) and I dropped it.
- <sup>13</sup> My uncle stood up dancing because of the snow in his shirt.
- <sup>14</sup> My uncle wanted to get me.
- <sup>15</sup> And so I ran outside and ran home.
- <sup>16</sup> I got home and was asked by my uncle... my father, “Where were you?”
- <sup>17</sup> “I was at my uncle's.”
- <sup>18</sup> “What happened?”
- <sup>19</sup> What did you do to my younger brother?”
- <sup>20</sup> “I put a bunch of snow down his shirt.
- <sup>21</sup> He was dancing with the snow in his shirt.
- <sup>22</sup> He chased me, but he didn't catch me.
- <sup>23</sup> I came running home.”
- <sup>24</sup> That's all.

## 82 A Trip to the Fraser River

August 28, 1970

TripToFraser.mp3

When she was a teenager, Martha's uncle sent her ten dollars so that she can go up to the Fraser River area and get to know him. She manages to find her way there with some help from a ferryman. When she is there, she is sad that she cannot understand her relatives, who are, presumably, speaking Halkomelem.

1 ʔáwəné nəsxčít kʷi nəcáčc, Joe Cagey.  
 2 ʔi? níł nstxʷʔúxʷ ʔu? ʔúpən ʔi? cūʔkʷs.  
 3 ʔi? tčísts cə pípə ʔi? ʔupənáʔitxʷ cə ʔəsnáwəł.  
 4 ʔuʔxənʔátəŋ cn kʷa? hiyáʔən ʔkʷənt.  
 5 ʔáwəné nəsxčít kʷə nəcáčc ya? ʔi? ʔáwəné  
 sxčícis.  
 6 nəsuʔxənʔátəŋ ʔa? kʷə nəʔiyáʔiŋ kʷa? hiyáʔən,  
 kʷa? hiyáʔən.  
 7 nəsuʔxənʔátəŋ kʷa? štəŋən čšaʔiyá ʔa? cə  
 sxʷʔiyás... cə sxʷʔiyás cə stímə sʔáyucis.  
 8 ʔi? qʷíŋi.  
 9 ʔi? štəŋ txʷxənəŋ ʔa? cə ʔaʔyəcłtáyŋxʷ cə  
 ʔaʔyəcłtáyŋxʷł.  
 10 ʔi? kʷa? tákʷ... ʔi? tákʷi ʔa? cə stúʔwi.  
 11 su?... nsuʔqʷíŋi štəŋ.  
 12 ʔi? ʔáwəné nəcáčc ʔiyá ʔa? cə stímə, tés ʔa?  
 cə stímə.  
 13 nsuʔštəŋ ʔúxʷ ʔa? cə stúʔwi.  
 14 nsuʔtés ʔi? čtát cn cə ʔiyá kʷəntš cə táʔkʷístəŋ  
 sxʷʔúyəłs títáʔkʷi.  
 15 nsuʔčtát, “xčít u cxʷ kʷə nəcáčc, Joe Cagey?”  
 16 xčtís.  
 17 “xčít u cxʷ či Jefferson family?”  
 18 xčtís.  
 19 nsuʔxənátəŋ kʷa? ʔiyáʔən ŋaʔkʷaʔéʔt ʔiyá ʔa?  
 cə sxʷʔiyáł ʔəł... ʔəł láʔlaʔčíl.  
 20 suʔčəyəxʷł ʔi? ʔaʔáʔmət cn.  
 21 ʔi? kʷənnəxʷ cn cə swəyqə? ʔiʔənʔá ʔiyá ʔa?  
 cə číkčík.  
 22 suʔkʷáčəŋs.  
 23 suʔhisqíyŋs cəwñíl pástən.  
 24 ʔi? kʷáčəŋəts cə Joe Cagey, my uncle.  
 25 suʔxən... xənəŋs, “ʔkʷət cə nšxʷʔukʷáy ʔi?  
 ʔənʔá ʔiswáʔ.  
 26 tákʷítuŋł.  
 27 máni ʔu? xáxł.”

1 I didn't know my uncle, Joe Cagey.  
 2 I was going on seventeen.  
 3 He brought a letter and ten dollars was inside.  
 4 I was told to go see him.  
 5 I didn't know my uncle and he didn't know  
 me.  
 6 I was told by my parent to go, to go.  
 7 I was told to walk from there where the ferry  
 stops.  
 8 And get off.  
 9 Walk toward the people, our people.  
 10 And cross the river.  
 11 So I got off, walked.  
 12 But my uncle was not at the ferry, arrive at the  
 ferry.  
 13 So I walked over to the river.  
 14 So I got there and I asked the one there that  
 watches being taken across what they board to  
 go across.  
 15 I asked him, “Do you know my uncle, Joe  
 Cagey?”  
 16 He knew him.  
 17 “Do you know the Jefferson family?”  
 18 He knew them.  
 19 He told me to wait there where we were while  
 we were cold.  
 20 So we went inside and I sat down.  
 21 I saw a man coming on a buggy.  
 22 He shouted.  
 23 So the white man went outside.  
 24 And he shouted to Joe Cagey, my uncle.  
 25 He said, “Take your suitcase and come along.  
 26 Let's go across.  
 27 He is very sick.”  
 28 “I couldn't make it across.”  
 29 So I took the... my belongings and I went  
 aboard what the buggy boards to go across.  
 30 It got to the other bank.

28 “ʔəsqiʔám̄ č̄i nəstakʷinúŋət.”  
 29 nsuʔłkʷət canu... cə nʔáwk̄ʷ ʔiʔ hiyáʔ cən ʔúyl  
 ʔaʔ cə sxʷtákw̄is cə sʔúyls ti č̄ikč̄ik.  
 30 tás ʔaʔ cə təxʷənəwəcən.  
 31 nsuʔč̄táŋs... xənəŋ... xənəŋ cə pástən,  
 “ʔənʔáxʷtəŋ cə...  
 32 ʔənʔáxʷ cən cə nstíkʷən.  
 33 ʔiʔáʔtəŋ cxʷ, Joe Cagey.”  
 34 ʔiʔ suʔənʔás kʷə nəuncle.  
 35 ʔkʷəts cə nəmə... nə... ʔəsna... nəʔəsnaʷls  
 tə nəʔáʔəwk̄ʷ.  
 36 suʔxənəs, “ʔuʔhəwíyŋ caʔn kʷaʔ sqiʔám̄s č̄i  
 sʔkʷístəŋs ʔaʔ cə... ʔaʔ cə sxʷʔúyls tə č̄ikč̄ik.”  
 37 nsuʔhiyáʔ túk̄ʷ ʔúxʷ ʔaʔ cə sxʷʔiyás cə nəč̄č̄.  
 38 ʔiʔ suʔxənəs, “hiyáʔ caʔ st ʔáʔthe Fraser  
 River.  
 39 We have a... people over there.  
 40 sč̄əyaʔč̄aʔł sxʷʔiyá ʔaʔFraser River.  
 41 suʔhiyáʔł ʔiʔ tás tə Fraser River.  
 42 ʔiʔ ʔuʔxənʔ ʔaʔ cə slənłáni hiyáʔ ʔəmʷúč̄ən.  
 43 ʔixʷúys č̄i sʔəmʷúč̄əns, ʔiʔ txʷhúy cən ʔuʔ  
 ʔaʔáʔmət.  
 44 suʔxənəŋs kʷi nə... kʷi nəsiyaʔ, “ʔuʔhúy st  
 ʔók̄ʷti nəʔiməθ.”  
 45 nsuʔəm... nsuʔciłəŋ ʔiʔ hiyáʔ ʔáʔkitchen ʔiʔ  
 xʷəŋúct.  
 46 nsuʔhiyáʔ həwíyŋ ʔúxʷ ʔaʔ tə sxʷʔiyás kʷi  
 nəuncle.  
 47 ʔáwənə nəxč̄it ʔaʔ č̄i nəsyayáʔnəŋ kʷłaʔ ʔaʔ  
 č̄i s... č̄i sč̄áʔč̄ti qʷáʔqʷis tə nəsiyaʔ.  
 48 suʔhaʔnič̄əŋs naʔniliyə.  
 49 nsuʔhiyáʔ həwíyŋ ʔiʔ kʷənnəxʷ cə stáʔč̄əŋ.  
 50 suʔxənəŋ... qʷəyətł caʔ cə stáʔč̄əŋ.  
 51 ŋən̄ cə stáʔč̄əŋ ʔaʔ sxʷʔiyás yaʔ kʷaʔ č̄kʷəx̄ts.  
 52 suʔxənəŋs kʷi nəsiyaʔ, “č̄áy ʔaʔ č̄i s...  
 53 kʷənč̄inəŋ ʔaʔ č̄i stáʔč̄əŋ kʷaʔ ʔiyás ti  
 stáʔč̄əŋ.”  
 54 suʔ... nsuʔhəwíyŋ ʔiʔ qxúyəst tə sqáwəc ʔiʔ  
 qʷəyəsnił ʔiʔ ʔkʷət cə stáʔč̄əŋ ʔiʔ č̄kʷəx̄t.  
 55 ʔəy'cə stáʔč̄əŋ.  
 56 twəwłáʔłúłáʔ ixʷ yaʔ cə stáʔč̄əŋ ʔiʔ sqəč̄aʔs  
 kʷi nəč̄č̄.  
 57 suʔəłʔiləns cə nəʔ ʔənʔé.

31 So he asked... said... The white man said,  
 “She was brought...  
 32 I brought your niece.  
 33 She’s looking for you, Joe Cagey.”  
 34 My uncle came.  
 35 He took my... took what my few belongings  
 were in.  
 36 So he said, “I’ll go back if they can’t be held  
 aboard the buggy.”  
 37 So I went home to where my uncle stayed.  
 38 He said, “We’ll go to the Fraser River.  
 39 We have people over there.  
 40 We have relatives there at the Fraser River.  
 41 So we went and got to the Fraser River.  
 42 And all of the women went picking berries.  
 43 Berry picking was uninteresting, and I just  
 stayed home.  
 44 So my grandfather said, “We’re just here  
 together, my grandchild”  
 45 I stood up and went to the kitchen and cried.  
 46 I went back to where my uncle was.  
 47 I didn’t know what I was hearing of... what  
 my grandfather was saying.  
 48 So they were talking.  
 49 I went back and saw a wolf.  
 50 So he said... we’ll cook the wolf.  
 51 There were many wolves that were shooed  
 away.  
 52 So my grandfather said, “Make some...  
 53 We’ll feast on wolf if wolves are there.”  
 54 I went back and peeled potatoes and boiled  
 them and took the wolf and fried it.  
 55 Wolf is good.  
 56 The wolf must have been still small that my  
 uncle caught.  
 57 So those that came ate.  
 58 They were laughing... I didn’t...  
 59 I didn’t understand my grandfather’s language  
 when he asked me to go make tea.  
 60 “Go and take tea, my grandchild.”  
 61 They laughed.  
 62 That’s all.

<sup>58</sup> snaʔníti... ʔáwə cn s...

<sup>59</sup> ʔáwə cn c yaʔyáʔnəj ʔaʔ či sqʷáytəns tə  
nəsiyáʔ ʔaʔ kʷi nəʂtátəj kʷaʔ hiyáʔən čáy ʔaʔ  
či tíy.

<sup>60</sup> “hiyáʔ ʔiʔ sákʷt tíy nəʔíməθ.”

<sup>61</sup> suʔnəníčəŋs cə nəníləyə.

<sup>62</sup> That’s all.

## 83 Blackberry Picking

August 28, 1970

BlackberryPicking.mp3

The women go out to pick blackberries and make a good harvest. Martha is just nine years old, but helps in canning them.

This story has a personal name, x<sup>w</sup>ənánǵsmə, and a place name, nəčsənú?əŋ, that we have not been able to identify.

<sup>1</sup> nócù? sčì?ánǵs, hiyá? ix<sup>w</sup> ?a? x<sup>w</sup>ənánǵsmə ?i?  
k<sup>w</sup>si ?a?čšəmǵlú ?i?á?əŋ ?a? čì sq<sup>w</sup>əyáyǵx<sup>w</sup>.

<sup>2</sup> hiyá? č' ?á?mǵcmac.

<sup>3</sup> su?... k<sup>w</sup>a?čìy'ix<sup>w</sup> k<sup>w</sup>a?ča? twəw'... twəw'...  
twəw'láč.

<sup>4</sup> ?i? k<sup>w</sup>lčáw tšə ?a?čšəmǵlú ?i? x<sup>w</sup>ənánǵsmə.

<sup>5</sup> hiyá? č' ?əm<sup>w</sup>úcmən.

<sup>6</sup> su?hiyá?s nənǵlǵə.

<sup>7</sup> ?i? hiyá? ?úx<sup>w</sup> ?a?nəčsənú?əŋ.

<sup>8</sup> hiyá? č' ták<sup>w</sup>i ?i? ?úx<sup>w</sup> ?a? k<sup>w</sup>sə... ?úx<sup>w</sup>  
?a?nəčsənú?əŋ ?i?lǵmč'əŋ ?a? cə sčəyíq<sup>w</sup>l.

<sup>9</sup> ?i? ?ən?á túk<sup>w</sup>.

<sup>10</sup> su?čšǵs ?i? yəcústəŋ cə šiča?pú?əł.

<sup>11</sup> ǵəŋ k<sup>w</sup> sčiča?yíq<sup>w</sup>l ?a?mǵcmac.

<sup>12</sup> nǵl tə s<sup>w</sup>?iyás ?əm<sup>w</sup>úcmən nənǵlǵə.

<sup>13</sup> su?... su?... su?čšǵs cə šiča?pú?əł čì  
shiyá?s čšáyəqəŋ k<sup>w</sup>a? hiyá?s.

<sup>14</sup> k<sup>w</sup>a?čìy'č' k<sup>w</sup>a?ča? ?i? cáw č' k<sup>w</sup>lə ?a?čšəmǵlú  
?i? x<sup>w</sup>ənánǵsmə.

<sup>15</sup> ?əsnáwəł ?a? cə snəx<sup>w</sup>l ?i? hiyá?.

<sup>16</sup> su?úyǵs ?a? šiča?pú?əł ?a? cə sk<sup>w</sup>á?s  
pa?púpts.

<sup>17</sup> su?čšáyəqəŋs.

<sup>18</sup> hiyá? č' ?i? hiyá? tšs x<sup>w</sup>ənánǵsmə ?i? s...  
?a?čšəmǵlú.

<sup>19</sup> ?i? tǵn ?i? lǵmč'əŋ ?a? cə sčəyíq<sup>w</sup>ls.

<sup>20</sup> su?tǵn ?a? šiča?pú?əł ?i? lǵmč'əŋ ?a? cə  
sčə?yíq<sup>w</sup>l.

<sup>21</sup> nu?əstəŋ č' cə sq<sup>w</sup>əyáyǵǵx<sup>w</sup>.

<sup>22</sup> ?i?yǵčts cə miyǵhúyǵs.

<sup>23</sup> su?túk<sup>w</sup>s.

<sup>24</sup> túk<sup>w</sup> ?u?iyá ?a? cə... k<sup>w</sup>s tǵns ya?.

<sup>25</sup> yəcústs, " ?áwə.

<sup>26</sup> ?áwə qə c ?a?mǵcmac tə slǵmč'əŋ.

<sup>1</sup> One year, x<sup>w</sup>ənánǵsmə and Louisa Buttner went,  
I guess, looking for blackberries.

<sup>2</sup> They apparently went to Mats Mats.

<sup>3</sup> So... It was early morning, I guess, still... still  
dark.

<sup>4</sup> And Louisa and x<sup>w</sup>ənánǵsmə went down to the  
beach.

<sup>5</sup> They apparently went to pick berries.

<sup>6</sup> So they went.

<sup>7</sup> And they went to nəčsənú?əŋ.

<sup>8</sup> They went across and went to... they went to  
nəčsənú?əŋ and they picked berries.

<sup>9</sup> And they came home.

<sup>10</sup> They got home and told Jenny Jones.

<sup>11</sup> There's lots of berries at Mats Mats.

<sup>12</sup> That's where those people were picking  
berries.

<sup>13</sup> So Jenny thought that she would follow when  
they go.

<sup>14</sup> It was early morning and Louisa and  
x<sup>w</sup>ənánǵsmə were down on the beach.

<sup>15</sup> They were in the canoe and went.

<sup>16</sup> So Jenny boarded her own little boat.

<sup>17</sup> So she followed behind.

<sup>18</sup> They went and x<sup>w</sup>ənánǵsmə and Louisa went  
and got there.

<sup>19</sup> They landed and picked their fruit.

<sup>20</sup> So Jenny went ashore and was picking  
berries.

<sup>21</sup> She put the blackberries in.

<sup>22</sup> She was filling her baskets.

<sup>23</sup> So she went home.

<sup>24</sup> She went home to... her mother.

<sup>25</sup> She told her, "No.

<sup>26</sup> It's not at Mats Mats for berry picking.

<sup>27</sup> Louisa and x<sup>w</sup>ənánǵsmə are here at Whiskey  
Spit.

<sup>28</sup> Oh, the blackberries are by the water.

27 ʒálaʔ ʒaʔčšəməlú ʒiʔ xʷənánjsmə ʒiyá ʒaʔ cə  
nəxʷčšnúʔəŋ.  
28 ʒó cácu cə sqʷiyáyŋxʷ.  
29 ŋənʷ sqʷiyáyŋxʷ.”  
30 ʒəwə c híc ʒiʔ yócʷ kʷə nspčúʔ kʷə  
nsʒiʔwáwaʔ.  
31 suʔxónəŋ ʒaʔ kʷs tán yaʔ, “hiyáʔ caʔn kʷaʔ  
híwəs ʒaʔ cə ʒəmxʷúcən ʒaʔ či kʷáci.  
32 hiyáʔ caʔn wáʔ, ʒiʔsəwáʔ.”  
33 suʔkʷáciš ʒiʔ hiyáʔ kʷłtán yaʔ šičaʔpúʔəł  
ʒəmxʷúcən.  
34 níł suʔəŋʒánsəŋ.  
35 níł ixʷ ʒəŋstúʔuʔ... níł ixʷ nstwəwʒúxʷ..  
nətwəwtákʷxʷ sčičáŋəŋ.  
36 ʒiʔtčéinsəŋ cn ʒaʔ kʷsi ʒiʔłqł.  
37 “ʒáa, ncət.  
38 nəswáʔ ʒaʔ ʒócə.  
39 hiyáʔ caʔ st ʒəmixʷúcənʷ ʒúxʷ ʒaʔ mácməc.  
40 suʔhiyáʔ ncət.  
41 tákʷəyu cə one dozen sxʷlamáy.  
42 suʔčəŋjš.  
43 ʒiʔ níł suʔhiyáʔ ʒiʔ kʷsə ncət.  
44 nəcət cáčcs ʒiyá ʒaʔmácməc.  
45 ʒiʔ híxʷ... híxʷ... híxʷ sxʷqʷúʔtən tə nəšłəkʷ.  
46 nsuʔčəŋ ʒiʔ čtát cn kʷłə nəłiʒq nəcáčc kʷaʔ  
ʒəsxʷanʒəŋəs caʔ či nsqʷóyəs.  
47 suʔxónəŋ, “ʒəwə c tənət cə sčayiqʷł.  
48 húʔ yéʔtxʷ ʒuʔłəkʷ ʒaʔ či qʷúʔ ʒiʔ ʒúxʷtxʷ.  
49 ʒəwətxʷ t ʒəstáʔŋəł.  
50 nsuʔúxʷtxʷ cə qʷúʔ ʒaʔ cə sčayiqʷł ʒiʔ  
qʷiʔəsnít.  
51 suʔłtúqʷəŋs.  
52 nsuʔnəwəs ʒaʔ cə sxʷliyəmáyə.  
53 yəčnəxʷ cn cə ʒúpən ʒiʔ ti čəsaʔ sxʷliyəmáy.  
54 suʔhiyáʔ kʷáciš ʒiʔ hiyáʔ st ʒáy ʒəmxʷúcən.  
55 yəčnəxʷ st cə spipəčuʔł.  
56 suʔtúkʷł.  
57 ʒuʔxónʷ tə sxʷliyəmáys kʷsə n... nsíyaʔ ʒiʔ yəcʷ  
ʒiʔ... ʒiʔ ʒuʔłkʷnəxʷ ti yəcʷ tə nəskʷáʔ  
nsxʷliyəmáy.  
58 That’s all, I guess.

29 There are lots of blackberries.  
30 It isn’t long my basket is full when I go  
along.”  
31 She was told by her mother, “I’ll go when  
they show up to pick berries in the morning.  
32 I’ll go along, go along.”  
33 So in the morning Jenny went with her mother  
picking berries.  
34 So she came for her.  
35 It must have been... I must have been still  
go... I was still nine years old.  
36 I was approached by our aunt.  
37 “Yes, my father.  
38 I’m going along.  
39 We’re going berry picking at Mats Mats.”  
40 So my father went.  
41 He bought one dozen jars.  
42 So he got home.  
43 So we went with my father.  
44 My father’s aunt was there at Mats Mats.  
45 And three... three... it was three buckets that  
I got.  
46 So I got home and I asked my aunt how I was  
going to cook it.  
47 So she said, “Don’t line up the fruit.  
48 When the water is ready to take, bring it.  
49 Don’t let it overflow.  
50 So I took the water to the fruit and boiled it.  
51 It boiled.  
52 Put it in the jars.  
53 I managed to fill twelve jars.  
54 So the next day we went to pick berries again.  
55 We filled our baskets.  
56 So we went home.  
57 All of my grandmother’s jars were filled and  
took and filled my own jars.  
58 That’s all, I guess.

## 84 Fishing with Father (second version)

June 30, 1971

FishingWithFather-2.mp3

This is another version of the story told two years previously in narrative 43. This version mentions the súl ʔaʔ q̄lúmæçæn ‘Blackfish road’ several times. This refers to a channel in Discovery Bay that goes very deep toward q̄lúmæçænáwtx<sup>w</sup>, the home of the blackfish.

<sup>1</sup> ʔiʔənʔá st ʔiʔtútk<sup>w</sup> čšaʔ... čšaʔčəcəq<sup>w</sup>.  
<sup>2</sup> níʔ suʔhiyáʔ n... k<sup>w</sup>ə nəʔiyáʔiŋ ʔiʔ... suʔhiyáʔ k<sup>ws</sup>... k<sup>w</sup>ə nəʔiyáʔiŋ ʔaʔ cə héʔuʔ ʔiʔ cə stéʔəx<sup>w</sup>.  
<sup>3</sup> ʔiʔ sátəŋ cn, “k<sup>w</sup>áʔətət čí ʔáx<sup>w</sup>t cə... cə sčəʔk<sup>w</sup>aʔyúʔ.”  
<sup>4</sup> ʔiʔ húʔ ʔiʔhiyáʔ ti... ti pəwiʔ ʔiʔ ʔəʔ... ʔáwə k<sup>w</sup>aʔ k<sup>w</sup>ə́nəx<sup>ws</sup> k<sup>w</sup>ə nəʔiyáʔiŋ ʔiʔ hiyáʔ ti pəwi.  
<sup>5</sup> ʔiʔ ʔínəŋ cə.  
<sup>6</sup> “tčət čí!  
<sup>7</sup> tčət čí!”  
<sup>8</sup> čqáčaʔ tiə čí... sčənnəs...  
<sup>9</sup> What do they call fish now? pəwi.  
<sup>10</sup> “tčət!  
<sup>11</sup> tčət cə pəwi!  
<sup>12</sup> ʔó, tčət cə pəwi.”  
<sup>13</sup> suʔ... mán' cn ʔuʔ q<sup>w</sup>áq<sup>w</sup>i.  
<sup>14</sup> suʔxónəŋs k<sup>w</sup>ə nəʔiyáʔiŋ, “ʔənʔá čí nók<sup>w</sup>tx<sup>w</sup> ʔiʔ táčəyu ʔaʔ čí sč... pəwi.  
<sup>15</sup> ʔəc caʔ... ʔəc caʔ ʔiʔʔáx<sup>w</sup>ct.”  
<sup>16</sup> nsuʔcák<sup>ws</sup> cə ʔx<sup>w</sup>ə́n.  
<sup>17</sup> nsuʔhiyáʔ n... héʔwi ʔúx<sup>w</sup> ʔaʔ tə héʔuʔ.  
<sup>18</sup> níʔ suʔhiyáʔs k<sup>w</sup>ə nəʔiyáʔiŋ ʔiʔ ʔk<sup>w</sup>ə́ts cə ʔx<sup>w</sup>ə́n.  
<sup>19</sup> ʔiʔ ʔáwə cn k<sup>w</sup>aʔ k<sup>w</sup>ə́nəx<sup>w</sup>ə́n cə sč... cə pəwi.  
<sup>20</sup> húʔ ʔəʔ k<sup>w</sup>ʔk<sup>w</sup>á́nəŋəts ʔiʔ k<sup>w</sup>ə́nəx<sup>w</sup> cn.  
<sup>21</sup> ʔiʔ ʔáw k<sup>w</sup>aʔ q<sup>w</sup>áys k<sup>w</sup>i ncət.  
<sup>22</sup> húy ti nəsuʔk<sup>w</sup>ə́ntiŋ].  
<sup>23</sup> níʔ ix<sup>w</sup> suʔhiyáʔs ʔúx<sup>w</sup> ʔaʔ cə... cə ʔəscəyq<sup>ws</sup>.  
<sup>24</sup> ʔúx<sup>w</sup> ʔaʔ súʔ ʔaʔ q̄lúmæçæn ʔəʔ hiyáʔs ʔúx<sup>w</sup> ʔaʔ ti cəyəʔ.  
<sup>25</sup> ʔiʔ ʔnən' cə pəwi, x<sup>w</sup>ə́čt, sčə́mək<sup>w</sup> ʔiyá ʔaʔ cə... cə sx<sup>w</sup>ʔiyas ti q̄lúmæçæn ʔaʔ sx<sup>w</sup>ʔiyas nəwíyŋ ʔaʔ tə ʔəscəyq<sup>w</sup>.  
<sup>26</sup> nsuʔsáyisiʔ ʔawčəyáy cn ʔiʔ qəs.  
<sup>27</sup> nsuʔsáyisiʔ.  
<sup>28</sup> ʔiʔ ʔəmət cn.  
<sup>29</sup> ʔi ʔuʔsuʔnəçəŋs k<sup>w</sup>i nəcət.

<sup>1</sup> We were coming home from... from Jamestown.  
<sup>2</sup> I went with my parent and... went... my parent in the bow with a spear.  
<sup>3</sup> He told me, “Go to the stern to steer the... the boat.”  
<sup>4</sup> When a flounder went, my father didn’t see it and the flounder went.  
<sup>5</sup> And it came into view.  
<sup>6</sup> “Spear it!  
<sup>7</sup> Spear it!  
<sup>8</sup> Catch this...”  
<sup>9</sup> What do they call fish now? Flounder.  
<sup>10</sup> “Spear it.  
<sup>11</sup> Spear the flounder!  
<sup>12</sup> Oh, spear the flounder.”  
<sup>13</sup> I was talking too much.  
<sup>14</sup> So my father told me, “Come, you spear the flounder.  
<sup>15</sup> It will be me... It will be me steering.”  
<sup>16</sup> So I put down the rudder.  
<sup>17</sup> So I went to the front to the bow.  
<sup>18</sup> Then my father went and he took the rudder.  
<sup>19</sup> And I didn’t see a... a flounder.  
<sup>20</sup> When it runs, I’ll see it.  
<sup>21</sup> And my father didn’t speak.  
<sup>22</sup> He just watched me.  
<sup>23</sup> They must have gone to... to their hole.  
<sup>24</sup> They go to the blackfish road when they go to the lake.  
<sup>25</sup> There were lots of flounders, grunt-fish, bullheads there... where the blackfish go into the hole.  
<sup>26</sup> I was scared because I almost fell in.  
<sup>27</sup> I was afraid.  
<sup>28</sup> And I sat down.  
<sup>29</sup> And so my father laughed.  
<sup>30</sup> And said, “There’s lots of sa...  
<sup>31</sup> I forgot what they call deep water fish.

30 And said, “ηόν’ sčan... ηόν’ s...  
 31 I forgot what they call deep water fish.  
 32 ηόν’ pǿwi?, sčǿmak<sup>w</sup>, x<sup>w</sup>ǿct, ʔáʔčx,  
 ʔuʔxǿnǽstan ʔiyá ʔa? cǽ... cǽ súʔ ʔa? qǽmǽčǽn.”  
 33 That’s where I’d get stuck.  
 34 súʔ ʔa? qǽmǽčǽn.  
 35 níʔ nsuʔhúy c... húy.  
 36 cák<sup>w</sup>s cǽ nǽstéʔǽx<sup>w</sup>.  
 37 ʔi? hiyá? cn ʔúx<sup>w</sup> ʔi?... ʔúx<sup>w</sup> ʔaʔnǽcǽt ʔi?  
 ʔǽk<sup>w</sup>ǽt cǽ ʔx<sup>w</sup>ǽn.  
 38 ʔx<sup>w</sup>ǽn, that’s another one I’d get stuck on.  
 39 ʔi? tútk<sup>w</sup> st čšaʔcǽčǽq<sup>w</sup> ʔǽnʔá ʔúx<sup>w</sup>  
 ʔaʔnǽx<sup>w</sup>qǽyt.  
 40 Maybe we can try it. [sound of the recorder  
 turned off and on]  
 41 ʔiʔtútk<sup>w</sup> st čšaʔcǽčǽq<sup>w</sup>.  
 42 ʔi? xǽnǽŋ k<sup>w</sup>ǽ nǽʔiyáʔiŋ, “k<sup>w</sup>áʔǽtct ʔi? ʔǽx<sup>w</sup>ct.  
 43 ʔi? hiyá? č ca? tčǽy<sup>w</sup> ʔa? čǽ pǽwi ʔi? čǽ x<sup>w</sup>ǿct,  
 ʔi? čǽ ʔáʔčx.  
 44 suʔʔǽk<sup>w</sup>ǽts cǽ stéʔǽx<sup>w</sup> ʔi? hiyá? hu?... ʔúx<sup>w</sup> ʔa?  
 cǽ hǽʔu?  
 45 čǽq boat.  
 46 čǽq sčǽʔk<sup>w</sup>aʔyúʔ cǽ sx<sup>w</sup>ʔiʔáʔiʔ.  
 47 ʔi? ʔǽx<sup>w</sup>ct... ʔi? ʔǽx<sup>w</sup>ct cn.  
 48 ʔi? ʔ... ʔi? hǽʔu? k<sup>w</sup>ǽ nǽʔiyáʔiŋ.  
 49 ʔi? húʔ hiyá? cǽ... cǽ pǽwi ʔi? ti ʔáʔčx ʔi? ti  
 x<sup>w</sup>ǿct ʔi? k<sup>w</sup>ǽčǽŋ cn, “tčǽt! tčǽt! tčǽt!  
 50 tčǽt cǽ x<sup>w</sup>ǿct!  
 51 tčǽt cǽ pǽwiʔ!  
 52 tčǽt cǽ ʔáʔčx!”  
 53 mán’ ix<sup>w</sup> cn k<sup>w</sup>aʔčǽ? ʔu? q<sup>w</sup>áq<sup>w</sup>i.  
 54 níʔ suʔxǽnǽŋs k<sup>w</sup>i nʔiyáʔiŋ, “ʔǽnʔá čǽ nák<sup>w</sup>tx<sup>w</sup>  
 ʔiʔtǽčǽy<sup>w</sup> ʔa? čǽ s... ʔa? čǽ... ʔáʔčx, ʔi? ʔǽc ca?  
 ʔiʔʔǽx<sup>w</sup>ct.”  
 55 níʔ nsuʔ... ʔuʔǽy’ nǽxǽŋín.  
 56 nsuʔhiyá? ʔǽk<sup>w</sup>ǽt cǽ stéʔǽx<sup>w</sup>.  
 57 ʔi? ʔǽnʔá k<sup>w</sup>i nǽʔiyáʔiŋ ʔi? ʔǽk<sup>w</sup>ǽts cǽ ʔx<sup>w</sup>ǽn.  
 58 ʔi? húy k<sup>w</sup>aʔčǽ? k<sup>w</sup>ʔk<sup>w</sup>ǽnǽŋǽts ti ʔáʔčx ʔi?  
 čǽʔk<sup>w</sup>ǽnǽx<sup>w</sup> cn ʔuʔk<sup>w</sup>ǽnǽŋǽt ti pǽwiʔ.  
 59 ʔi? čǽʔk<sup>w</sup>ǽnǽx<sup>w</sup> cn cǽ x<sup>w</sup>ǿct.  
 60 hiyá? ix<sup>w</sup> k<sup>w</sup>aʔčǽ? xčtís cǽ ʔáʔčx cǽ súʔ ʔa?  
 qǽmǽčǽn ʔǽʔ hiyáʔs ʔúx<sup>w</sup> ʔa? cǽ... ʔǽʔ hiyáʔs  
 ʔúx<sup>w</sup> ʔa? tǽ súʔ ʔa? qǽmǽčǽn.

32 There are lots of flounder, bullhead,  
 grunt-fish, crab, everything there at the  
 blackfish road.”  
 33 That’s where I’d get stuck.  
 34 Blackfish road.  
 35 Then I quit the... quit.  
 36 I put down my spear.  
 37 I went over and... went over to my father and  
 took the rudder.  
 38 Rudder, that’s another one I’d get stuck on.  
 39 We went home from Jamestown to Little  
 Boston.  
 40 Maybe we can try it. [sound of the recorder  
 turned off and on]  
 41 We were going home from Jamestown.  
 42 My father said, “Go to the stern and steer.”  
 43 And he’ll go spear the flounder and the  
 grunt-fish and the crab.  
 44 So he took the spear and went... went to the  
 bow.  
 45 It was a big boat.  
 46 It was a big boat we were on.  
 47 And steered... I was steering.  
 48 And my father was in the bow.  
 49 And when the flounder and the crab and the  
 grunt-fish went, I hollered, “Spear it! Spear it!  
 Spear it!”  
 50 Spear the grunt-fish!  
 51 Spear the flounder!  
 52 Spear the crab!”  
 53 I must have been talking too much.  
 54 Then my father said, “Come, you do the  
 spearing of the... of the crab, and I will steer.”  
 55 I was happy.  
 56 So I went and took the spear.  
 57 And my father came and he took the rudder.  
 58 And only when the crab runs do I just see it  
 and the flounder runs.  
 59 And I just saw the grunt-fish.  
 60 The crabs must have gone knowing the  
 blackfish road when they went on the... when  
 they went on the blackfish road.  
 61 And I was scared.  
 62 I sat down.  
 63 It was because I was really afraid of falling in.  
 64 Then my father laughed.

<sup>61</sup> ʔiʔ sáyʔiʔ cn.

<sup>62</sup> ʔiʔ ʔómət cn.

<sup>63</sup> ʔawimán' cn ʔuʔ sáyʔiʔ k<sup>w</sup>aʔ qə́sən.

<sup>64</sup> níʔ č' suʔnə́čəŋs k<sup>w</sup>ə nəcət.

<sup>65</sup> ʔiʔ níʔ nsuʔhiyáʔ həwíyŋ ʔúx<sup>w</sup> ʔaʔ cə  
nsx<sup>wi</sup>ʔlə́x<sup>w</sup>... lə́x<sup>w</sup>ct.

<sup>66</sup> níʔ suʔhiyáʔs k<sup>w</sup>ə nəʔiyáʔiŋ.

<sup>67</sup> ʔiʔ níʔ ʔiʔtə́čəy<sup>u</sup>ʔ ʔaʔ ti scánnəx<sup>w</sup> ʔəʔ  
k<sup>w</sup>ə́nəx<sup>w</sup>s.

<sup>68</sup> That's all.

<sup>65</sup> And then I went back to steer... steering.

<sup>66</sup> Then my parent went.

<sup>67</sup> And he speared the fish when he saw them.

<sup>68</sup> That's all.

## 85 Bug Removed from a Neck (second version)

July 6, 1971

BugRemoved.mp3

A sx<sup>w</sup>əná?əm' sucked a bug out of Martha's neck when she was a child, and cures her sore throat. Martha recorded another version of this story (52) two years previously.

<sup>1</sup> k<sup>w</sup>i nəscü?k<sup>w</sup>s sçi?ánəŋ ʔi? xál ya? tiə  
nəx<sup>w</sup>úŋən.  
<sup>2</sup> xónəŋ ʔa? k<sup>w</sup> ʔik<sup>w</sup>ən' cə ʔəsmák<sup>w</sup>l ʔiyá ʔa? tə  
nsx<sup>w</sup>úŋən.  
<sup>3</sup> ʔi? hiyá? st ʔúx<sup>w</sup> ʔa? k<sup>w</sup>ə nəsíya? ʔa?Guemes.  
<sup>4</sup> níl su?əshápsil ʔi? hiyá? st ʔəshápsi ʔa?Skagit  
River.  
<sup>5</sup> níl su?təsl ʔi? čáčt cə... cə siláwtx<sup>w</sup>l.  
<sup>6</sup> níl nsu?x<sup>w</sup>úŋ ʔa? t či?áw ʔa? qíyt.  
<sup>7</sup> xəl tə nəx<sup>w</sup>úŋən.  
<sup>8</sup> táci cə xəwəs.  
<sup>9</sup> ʔi? xəwəs sx<sup>w</sup>əná?əm' swé?wəs.  
<sup>10</sup> su?čtáŋl, "ʔa?stú?ŋət ʔuč k<sup>w</sup>si?ə sʔi?áá?lqł  
x<sup>w</sup>u?úŋ?"  
<sup>11</sup> su?xónəŋs k<sup>w</sup>i nəsíya? ʔa? či nəsxłtáx<sup>w</sup> či  
nəx<sup>w</sup>úŋən.  
<sup>12</sup> ʔu?əsmák<sup>w</sup>l čtə ʔiyá tə nəx<sup>w</sup>úŋən ʔəl ʔápt̥s.  
<sup>13</sup> su?xónəŋs cə sx<sup>w</sup>əná?əm' ʔa? či s... ʔa? či  
sláwínəx<sup>w</sup>... láwínəx<sup>w</sup>s ql.  
<sup>14</sup> xónəŋ ʔa? či stúk<sup>w</sup>s ca? ʔi? ʔa?čšik<sup>w</sup>ətəŋ ʔi?  
ʔən?á.  
<sup>15</sup> ʔən?á ʔi? xónəŋ k<sup>w</sup>a? ʔənəp̥s či ʔa?t̥iqəŋ' q<sup>w</sup>ú?  
<sup>16</sup> su?túk<sup>w</sup>s ʔi? táci ʔa? cə təŋən.  
<sup>17</sup> ʔáy cn k<sup>w</sup>a?čə? ʔu? ʔa?čšik<sup>w</sup>ətəŋ.  
<sup>18</sup> ʔa?čšik<sup>w</sup>ətəŋ ʔa? k<sup>w</sup>i nəsíya?  
<sup>19</sup> su?táčis cə sx<sup>w</sup>əná?əm' ʔi? ʔápt̥ cə nəx<sup>w</sup>úŋən.  
<sup>20</sup> ʔi? ʔápt̥ nəp̥... xónəŋ ʔa? či su?x<sup>w</sup>ən?áŋs č' ʔa?  
k<sup>w</sup> ʔik<sup>w</sup>ən.  
<sup>21</sup> ʔəsnáwəl ʔik<sup>w</sup>ən' cə ʔiyá ʔa? tə nəx<sup>w</sup>úŋən.  
<sup>22</sup> su?xónəŋs ʔa? či sʔək<sup>w</sup>s ca?  
<sup>23</sup> su?ʔúməsəns ʔa? cə ʔa?t̥iqəŋ' q<sup>w</sup>ú? ʔi?  
cə?k<sup>w</sup>čisəŋ.  
<sup>24</sup> ʔi? ʔúx<sup>w</sup>ts múk<sup>w</sup>ts cə q<sup>w</sup>ú?  
<sup>25</sup> su?xónəŋs ʔa? či scüq<sup>w</sup>ts cə cəyáx̥tən.  
<sup>26</sup> xən' su?cúq<sup>w</sup>ts.  
<sup>27</sup> níl su?cúq<sup>w</sup>nəx<sup>w</sup>s ʔi? ʔúx<sup>w</sup> ʔa? tə cáyss.

<sup>1</sup> I was seven years old and I had a sore throat.  
<sup>2</sup> The lump in my throat was like a pea.  
<sup>3</sup> We went over to my grandparent's at Guemes.  
<sup>4</sup> Then we went hop picking and we went hop  
picking at the Skagit River.  
<sup>5</sup> Then we got there and put up the... our tent.  
<sup>6</sup> Then I cried in the afternoon.  
<sup>7</sup> My throat hurt.  
<sup>8</sup> A new one got there.  
<sup>9</sup> And he was a new Indian doctor young man.  
<sup>10</sup> He asked us, "Why is this child crying?"  
<sup>11</sup> So my grandfather said that my throat hurt  
me.  
<sup>12</sup> My throat was sore when he touched it.  
<sup>13</sup> So the Indian doctor said... he would heal her.  
<sup>14</sup> He said he was going to go home and change  
clothes and come.  
<sup>15</sup> He came and said when there's lots of hot  
water.  
<sup>16</sup> So he went home and got there in the evening.  
<sup>17</sup> I also changed my clothes.  
<sup>18</sup> My clothes were changed by my grandmother.  
<sup>19</sup> The Indian doctor got there and he felt my  
neck.  
<sup>20</sup> And he felt my... He said it was like a pea.  
<sup>21</sup> It was a pea in my throat.  
<sup>22</sup> He said he will take it.  
<sup>23</sup> So the hot water was just right and he washed  
his hands.  
<sup>24</sup> He brought it and put the water in his mouth.  
<sup>25</sup> He said he would suck out the poisons.  
<sup>26</sup> He would suck it all out.  
<sup>27</sup> Then he managed to suck it out and it went  
into his hand.  
<sup>28</sup> He must have restrained whatever it was he  
sucked out there in his hand.  
<sup>29</sup> He said, "Do you want to look at your  
sickness, child?"  
<sup>30</sup> I shook my head.

<sup>28</sup> qíq̄t̄ ix<sup>w</sup> k<sup>w</sup>aʔčaʔ c scűq<sup>w</sup>ts ti stán̄ ʔiyá ʔaʔ tə cáyss.

<sup>29</sup> suʔxónəŋs, “n̄s̄l̄éʔ u č̄i n̄sk<sup>w</sup>ónət tə n̄s̄x̄ól̄, s̄l̄īl̄áʔl̄q̄l̄?”

<sup>30</sup> n̄l̄ n̄əsuʔnəx<sup>w</sup>x<sup>w</sup>úsəŋ.

<sup>31</sup> n̄əsuʔk<sup>w</sup>óxt̄ cə cáyss ʔaʔ cə s̄l̄īq̄tis ʔiyá ʔaʔ cə sx<sup>w</sup>aʔx<sup>w</sup>ənáʔəm.

<sup>32</sup> ʔiʔ sx<sup>w</sup>aʔx<sup>w</sup>ənáʔəm, paʔp̄óq̄l̄ iq̄ ti sq<sup>w</sup>úŋis.

<sup>33</sup> n̄l̄ n̄əsuʔk<sup>w</sup>ónəx<sup>w</sup> ʔiʔ nuʔsáȳsiʔ cn.

<sup>34</sup> suʔxónəŋs, ʔáw c q... ʔáw c q... q̄i... q̄i... q̄aʔyúsəŋ.

<sup>35</sup> ʔáw c qəyúsəŋ; ʔuʔk<sup>w</sup>ənít̄.”

<sup>36</sup> ʔiʔ n̄l̄ ʔuʔp̄úx<sup>w</sup>t̄ ʔiʔ c̄óx<sup>w</sup> c̄ǒw̄.

<sup>37</sup> k<sup>w</sup>ənít̄ cn k<sup>w</sup>aʔčaʔ cə sx<sup>w</sup>aʔx<sup>w</sup>ənáʔəm.

<sup>38</sup> ʔiʔ p̄x<sup>w</sup>útəŋ ʔaʔ cə sx<sup>w</sup>ənáʔəm̄ ʔiʔ c̄ǒw̄ k<sup>w</sup>l̄ə.

<sup>39</sup> l̄áw̄ cn k<sup>w</sup>aʔ.

<sup>40</sup> ʔáwə cn k<sup>w</sup> c x̄ól̄ ʔaʔ tiə n̄əx<sup>w</sup>úŋən.

<sup>41</sup> That’s all.

<sup>31</sup> I pushed away his hands that he had pressed together on a bug.

<sup>32</sup> And the bug, it had a little white head.

<sup>33</sup> I saw it and I was kind of scared.

<sup>34</sup> He said, “Don’t... Don’t look away.

<sup>35</sup> Don’t look away; look at it.

<sup>36</sup> He blew on it and it and it was gone, disappeared.

<sup>37</sup> I looked at the bug.

<sup>38</sup> The Indian doctor blew on it and it disappeared.

<sup>39</sup> I was cured.

<sup>40</sup> I didn’t have a sore throat.

<sup>41</sup> That’s all.

## 86 Ghosts at a Burning (first version)

July 6, 1971

GhostsAtBurning-1.mp3

When Martha was thirteen years old, her grandfather passed away. The people were preparing for a traditional burning of food for him. Children are strictly forbidden from attending such burnings, but one of the older women asked Martha if she would like to attend. She was thirteen and now could be counted with the adults. Martha was eager to attend, and, when she was there, saw the feet of the ghosts coming for the burning food.

This story ends abruptly at the end of a tape. It was continued briefly on another tape, but that ending was never transcribed. The story is, however, retold twice more (91, 106).

<sup>1</sup> k<sup>w</sup>i sʔáwə́nəs k<sup>w</sup>i nə́siyaʔ, ʔúpən... s... ʔúpən  
ʔiʔ híx<sup>w</sup> sč́iʔánəŋ.

<sup>2</sup> ʔiʔ xəl k<sup>w</sup>i nə́siyaʔ.

<sup>3</sup> ʔiʔ níl suʔúx<sup>w</sup>s čtə híx<sup>w</sup> sk<sup>w</sup>áči cə xəl.

<sup>4</sup> ʔiʔ ʔáwə́nə ʔaʔLa Conner.

<sup>5</sup> níl suʔtk<sup>w</sup>ístəŋʔ ʔaʔ tə ɲón ʔaʔyəcłtáyŋx<sup>w</sup>  
tk<sup>w</sup>ístúŋəl.

<sup>6</sup> tk<sup>w</sup>ístəŋ st ʔiʔ k<sup>w</sup>sə nə́siyaʔ ʔiʔ k<sup>w</sup>ən... ʔáwə́nə  
nə́siyaʔ, təs ʔaʔGuemes, ʔáʔiŋʔ nə́cúʔ snáts  
sʔiyáʔ.

<sup>7</sup> níl suʔk<sup>w</sup>áčis ʔiʔ mək<sup>w</sup>éʔətəŋ k<sup>w</sup>ə nə́siyaʔ.

<sup>8</sup> níl ix<sup>w</sup> suʔłk<sup>w</sup>éts cə shiyís cə nə́cəwtx<sup>w</sup>,  
nə́cəwtx<sup>w</sup> ʔčłtáyŋx<sup>w</sup>.

<sup>9</sup> níl suʔmək<sup>w</sup>éʔətəŋs k<sup>w</sup>ə nə́siyaʔ.

<sup>10</sup> xónəŋ cə xə́wəs sx<sup>w</sup>ənáʔəmí.

<sup>11</sup> ʔuʔiyá ʔuʔxón cə ʔəčłtáyŋx<sup>w</sup> ʔuʔ ʔiyá ʔaʔ cə  
sməyək<sup>w</sup>áyə t smək<sup>w</sup>aʔts k<sup>w</sup>i nə́siyaʔ.

<sup>12</sup> ʔáwə́nə ʔənʔá túk<sup>w</sup>.

<sup>13</sup> suʔxónəŋs cə k<sup>w</sup>łčəq sx<sup>w</sup>ənáʔəmí, “ʔəy k<sup>w</sup>i k<sup>w</sup>aʔ  
č... čhiyáʔ ʔiʔ tk<sup>w</sup>ístx<sup>w</sup> č́i ʔuʔxónə ʔuʔ ʔiyá ʔaʔ  
cə... ʔiyá ʔaʔ cə smək<sup>w</sup>éʔəŋəl.”

<sup>14</sup> suʔqə́əts cə nə́nələyə.

<sup>15</sup> níl suʔtíyms cə... ʔaʔ cə xə́wəs sx<sup>w</sup>ənáʔəmí.

<sup>16</sup> tíym ʔəl ʔuʔhúys ʔiʔ ʔáy tíym cə nə́cúʔ xə́wəs  
sx<sup>w</sup>ənáʔəmí.

<sup>17</sup> ʔiʔ xónəŋ... xónəŋ, “ʔuʔ... ʔuʔłk<sup>w</sup>ət caʔn k<sup>w</sup>ə  
č́i nəʔuʔútxs ʔiʔ hiyáʔ st ččás cə ʔəčłtáyŋx<sup>w</sup>.”

<sup>18</sup> suʔłk<sup>w</sup>éts cə ččəyi ʔiʔ hiyáʔ tíəʔtíəʔimstx<sup>w</sup>  
sqáʔwi cə sx<sup>w</sup>uʔúŋ shúnuc.

<sup>19</sup> təs ʔaʔ tə sx<sup>w</sup>ʔiyas cə sʔaʔáʔməts ʔiʔ cák<sup>w</sup>s cə  
ččəyi ʔiʔ ʔáy ʔuʔ təs cə sl... nə́cúʔ... cə nə́cúʔ  
sx<sup>w</sup>ənáʔəmí tíym ʔł cúŋəs k<sup>w</sup>aʔčəʔ cə ʔuʔxónə ʔəl  
ʔiyá ʔaʔ cə mək<sup>w</sup>éʔəŋəl ʔiyá.

<sup>1</sup> When my grandfather died, thirteen years old.

<sup>2</sup> And my grandfather was sick.

<sup>3</sup> And he was going maybe three days sick.

<sup>4</sup> And there was nothing at La Conner.

<sup>5</sup> Then we were brought home by many people  
they brought us home.

<sup>6</sup> We were brought home with my grandfather  
and ... my grandfather was no more, arriving at  
Guemes, our home one night.

<sup>7</sup> When it got day, we buried my grandfather.

<sup>8</sup> Then a neighbor, neighbor person took his  
life/soul.

<sup>9</sup> Then my grandfather was buried.

<sup>10</sup> The new Indian doctor did it.

<sup>11</sup> All the people were there at the grave where  
my grandfather was buried.

<sup>12</sup> None went home.

<sup>13</sup> The old Indian doctor said, “It would be good  
to... to go and bring home everyone there at  
the... there at the funeral.”

<sup>14</sup> So they gathered them.

<sup>15</sup> Then he sang, the... the new Indian doctor.

<sup>16</sup> He sang and when he finished another new  
Indian doctor sang again.

<sup>17</sup> And he said... he said... “I’ll take my canoe  
and we’ll go follow that person.

<sup>18</sup> He took some bark and went taking them  
singing circling the crying fire.

<sup>19</sup> The got to where they were sitting and  
washed the bark and another Indian arrived also  
singing while everyone at the funeral there went  
up from the beach.

<sup>20</sup> They were all up from the beach.

<sup>21</sup> One woman said, “I’ll bring food and we will  
burn it and we’ll feed the dead person.”

<sup>20</sup> Դսղչն՝ Դսղ Կաւ.

<sup>21</sup> սսղչնոնս Կո նոճսղ սլանի, “Դոնղախ<sup>ա</sup> Կոն կ<sup>ա</sup>Յ ճի սղիւն Դիղ ճզ<sup>ա</sup>ճտ ստ Դիղ Դոնոնստ<sup>ա</sup> Կո ստ ճի ս... ճո... զ<sup>ա</sup>ւսղչնիղ Դոճտայն<sup>ա</sup>.”

<sup>22</sup> սսղչնոնս Կո ճ... սղոյեղղլ, “Դսղաւոտ<sup>ա</sup> Կ Դիղւաղւաղ տո սղոյեղղլ.

<sup>23</sup> Դսղոնղոնոտ<sup>ա</sup>.

<sup>24</sup> Դսղհոյ Կո ստ Դսղ հիւղոն.”

<sup>25</sup> Դիղ նոճսղ սլանի ճի սճտոն, “Դոնոնղեղ ո ճի ոնհիւղոն?”

<sup>26</sup> Դոճ ճտոնղ.

<sup>27</sup> ոնսղոնզոնոնոն.

<sup>28</sup> “Դաւո Կ<sup>ա</sup> Կ սոյոնիղ Դոն Կո սոնղոնոն.”

<sup>29</sup> “Դաւո Կո.”

<sup>30</sup> ոն սսղհիւղոնղոնղ տո սղիւնղ լճոնղ Դիղ ճզ<sup>ա</sup>ճտնղ.

<sup>31</sup> ոնսղոնոն Դիղ Դսղոնոնոն Կո, կ<sup>ա</sup>ոնոն Դոն ճոնղոնղոնղ տո սղիւն.

<sup>32</sup> Դիղ Դսղոնոնոն Կո տո սղոնոնոն տո սոնղոնոն Դոն Դոնղոն.

<sup>33</sup> Դսղոնոնոն Կո տո սղոնոնոն Դոն ս<sup>ա</sup>ղոնոն Դոն լոնղոն Դոն լոնղոն.

<sup>34</sup> ոն կ<sup>ա</sup>ղոնոն սսղոնոն Դիղ ոնղոն ստ.

<sup>35</sup> Դիղ ոն սսղ... ոն սսղոնոն Կոն ոնղոն սոնղոն.

<sup>22</sup> So they said to the... children, “The children were not to come along.

<sup>23</sup> Let them stay home.

<sup>24</sup> Only we will go.”

<sup>25</sup> And one woman asked, “Do you want to go?”

<sup>26</sup> It was me that she asked.

<sup>27</sup> So I nodded.

<sup>28</sup> “You're not afraid of the ghost.”

<sup>29</sup> “I'm not.”

<sup>30</sup> So we brought our food that was taken and burned.

<sup>31</sup> I sat and I watched it, watched while we burned the food.

<sup>32</sup> I saw the feet of the ghosts that came to eat.

<sup>33</sup> I saw their feet while they got the food and ate.

<sup>34</sup> Then they finished and we went home.

<sup>35</sup> Then... so then the young man continued.

## 87 Overheard Singing

July 6, 1971

OverheardSinging.mp3

Martha was invited to eat and a young man came to get her. She was changing her clothes and happily singing the currently popular song “Hallelujah, I’m a Bum” and didn’t realize that the young man was already outside listening.

- <sup>1</sup> ʔáa, sɲéʔ cn ʔaʔ cə ʔíʔən č... ʔəlʔíʔən ʔaʔ c  
sʔáwənəs q̄tíŋəl ʔaʔ čí smóc.
- <sup>2</sup> ʔíʔ tčínəsəŋ cn ʔaʔ tə nəcùʔ [unintelligible].
- <sup>3</sup> suʔqʷánəsəŋs ixʷ ʔaʔ Vera čí n̄sʔənʔá ʔíʔənəxʷ  
ʔaʔ kʷsə hall ʔaʔsəqʷábš.
- <sup>4</sup> nsuʔxónəŋ, “ʔúu, ʔaʔčšikʷótəŋ cn.
- <sup>5</sup> mán' cn ʔuʔ [unintelligible].”
- <sup>6</sup> suʔxónəŋs hiyáʔ č'kʷi ʔúxʷ ʔaʔ ti cars ʔíʔ  
ŋaʔkʷaʔ... ŋaʔkʷaʔcút.
- <sup>7</sup> hiyáʔ cn ʔíʔ ʔkʷót tə nʔaʔáwkʷ ʔíʔ cákʷs cə  
kitchen.
- <sup>8</sup> ʔíʔ ʔaʔčšikʷótəŋ cn.
- <sup>9</sup> nsuʔaʔčšikʷótəŋ.
- <sup>10</sup> xčŋín ʔaʔ čí sʔiyás cə swéʔwəs ʔiyá ʔaʔ cə  
sxʷʔúyəʔs.
- <sup>11</sup> nsuʔtíym, “Halleluia, I’m a bum, etc.”
- <sup>12</sup> suʔhúys cə nsʔaʔčšikʷótəŋ ʔíʔ tčyəmt tə nkapú  
ʔíʔ hiyáʔ sqíyŋ.
- <sup>13</sup> ʔíʔ ʔiyá cə swéʔwəs yaʔyáʔnəŋ.
- <sup>14</sup> yaʔyəŋəcút ʔaʔ cə sxʷákʷi nəstíym.
- <sup>15</sup> húy.
- <sup>16</sup> That’s all.

- <sup>1</sup> Yes, I was invited to eat... eating and there  
was not enough oil.
- <sup>2</sup> And I was approached by one [unintelligible].
- <sup>3</sup> Vera was probably called to come eat at the  
hall in Suquamish.
- <sup>4</sup> So I said, “Oh, I’ll change clothes.
- <sup>5</sup> I’m very [unintelligible].”
- <sup>6</sup> So she said, go over to the cars and wai...  
wait.
- <sup>7</sup> I went and took my things and put them down  
in the kitchen.
- <sup>8</sup> I changed clothes.
- <sup>9</sup> So I changed.
- <sup>10</sup> I thought the young man was at his car.
- <sup>11</sup> So I sang, “Halleluia, I’m a bum, etc.”
- <sup>12</sup> So I finished changing and put on my coat  
and went outside.
- <sup>13</sup> And the young man was there listening.
- <sup>14</sup> He was listening to my crazy song.
- <sup>15</sup> Finished.
- <sup>16</sup> That’s all.

## 88 Drinking Vinegar

July 31, 1971

DrinkingVinegar.mp3

Martha's aunt Mary was upset that Martha was drinking vinegar. She told her to stop it or it would make her thin. Martha drank it to soothe her sore throat.

<sup>1</sup> Well anyway, I was running down Boston.  
Here comes my aunt. Her eyes looked so mean.  
I said, "What's the matter, Mary?"  
<sup>2</sup> "k<sup>w</sup>á?ət či!  
<sup>3</sup> k<sup>w</sup>á?ət či k<sup>w</sup>sə n<sup>s</sup>q<sup>w</sup>ú?q<sup>w</sup>a?  
<sup>4</sup> k<sup>w</sup>á?ət!"  
<sup>5</sup> "ča?stáj ?ay' či nəs<sup>w</sup>ú?q<sup>w</sup>a?."  
<sup>6</sup> "Vinegar.  
<sup>7</sup> q<sup>w</sup>ú?q<sup>w</sup>a? č' ?a? či vinegar."  
<sup>8</sup> Said, "[unintelligible].  
<sup>9</sup> What's the matter with that?"  
<sup>10</sup> "Well your step mother said you was drinking  
it to make you... make you thin."  
<sup>11</sup> Said, "I don't drink vinegar. I use it a lot on  
account of my bad throat."  
<sup>12</sup> Gee, her eyes were so mean.  
<sup>13</sup> Said, "k<sup>w</sup>á?ət! k<sup>w</sup>á?ət!  
<sup>14</sup> q<sup>w</sup>óməx<sup>w</sup>i ca? cx<sup>w</sup>. q<sup>w</sup>óməx<sup>w</sup>i."  
<sup>15</sup> And I said, "No I wouldn't."  
<sup>16</sup> That's all.

<sup>1</sup> Well anyway, I was running down Boston.  
Here comes my aunt. Her eyes looked so mean.  
I said, "What's the matter, Mary?"  
<sup>2</sup> "Leave it alone!  
<sup>3</sup> Quit your drinking!  
<sup>4</sup> Leave it!"  
<sup>5</sup> "What did I just drink?"  
<sup>6</sup> "Vinegar.  
<sup>7</sup> Drinking vinegar, apparently."  
<sup>8</sup> Said, "[unintelligible].  
<sup>9</sup> What's the matter with that?"  
<sup>10</sup> "Well your step mother said you was drinking  
it to make you... make you thin."  
<sup>11</sup> Said, "I don't drink vinegar. I use it a lot on  
account of my bad throat."  
<sup>12</sup> Gee, her eyes were so mean.  
<sup>13</sup> Said, "Leave it!  
<sup>14</sup> You'll get skinny. Skinny."  
<sup>15</sup> And I said, "No I wouldn't."  
<sup>16</sup> That's all.

## 89 A Baby in the Woodshed

July 31, 1971

BabyInWoodshed.mp3

Martha's mother passed away when she was just five and a half years old. A woman had a baby and told little Martha that she found the baby in the woodshed. Martha went to look for a baby there.

<sup>1</sup> ʔáwə̀nə kʷli ntán ʔaʔ kʷi nəstwə̀włqǎčš ʔiʔ tə  
s... ʔiʔ tə ʔə̀lčə̀x.

<sup>2</sup> ʔiʔ čŋə̀nəʔ tsə̀ sláni ʔaʔ cə̀ little... ʔaʔ cə̀ baby.

<sup>3</sup> təs cn kʷaʔčə̀aʔ ʔaʔ cə̀ mor... ʔaʔ cə̀ kʷaʔčiy.

<sup>4</sup> ʔiʔ xə̀nəŋ ʔaʔ č̣i sə̀čéʔičs ʔaʔ cə̀... cə̀ baby.

<sup>5</sup> nɪʔ suʔkʷáčis ʔiʔ hiyáʔ cn ʔiʔáŋ ʔaʔ č̣i... č̣i  
baby ʔiyá ʔaʔ cə̀ sčuláwtxʷ sxʷʔiyás cə̀  
skʷə̀nə̀xʷs cə̀ babies.

<sup>6</sup> táč̣i kʷsi nəséʔyaʔ ʔiʔáŋ.

<sup>7</sup> ʔiʔ č̣tátəŋ cn kʷaʔ ʔaʔstúnə̀tə̀n.

<sup>8</sup> nsuʔxə̀nəŋ ʔaʔ č̣i nsʔiʔáŋ ʔaʔ č̣i baby.

<sup>9</sup> “ʔó, šéʔtəŋj u cxʷ ʔaʔ kʷsə̀ baby?”

<sup>1</sup> I had no mother when I was still five and...  
and a half.

<sup>2</sup> And a woman had a little baby.

<sup>3</sup> I got there in the mor... in the morning.

<sup>4</sup> And she said that she found the baby.

<sup>5</sup> Then the next day I went to look for a... a  
baby in the woodshed where they saw the  
babies.

<sup>6</sup> My grandmother got there searching.

<sup>7</sup> She asked me what I was doing.

<sup>8</sup> I said I was looking for a baby.

<sup>9</sup> “Oh, are you wishing for a baby?”

## 90 A New Dancer (second version)

July 31, 1971

HelpingNewDancer.mp3

The first version of this story of helping a new dancer can be found in narrative 56.

<sup>1</sup> ʔiyá ʔi? ʔuʔiyá ʔa? cə cáwɬən.  
<sup>2</sup> ʔi? čáy cn ʔa? tə ntáwn, čáy ʔa? tə qəyáxən,  
 ʔi? čáy ʔa? tə nəsxʷəyəmáyo, čáy ʔa? tə nəʔáʔiŋ.  
<sup>3</sup> ʔuʔxónə ʔa? nəščáy ʔa? cə ʔiyá ʔa? cə  
 sčtəŋxwən.  
<sup>4</sup> ʔi? hú? nəshúy ttáŋən nsuʔkʷónəxʷ cə  
 ʔiʔxʷəšct ʔiʔšətəŋ ʔiyá ʔa? tə qʷúʔ.  
<sup>5</sup> ʔi? ... nəxčŋín ʔa? čí sšəyənʂ tə sqʷúŋiʔs.  
<sup>6</sup> ʔuʔəncəqʷ tə sqʷúŋiʔs ʔi? pəqʷ tə sxxínaʔs.  
<sup>7</sup> ʔiʔxʷəšct.  
<sup>8</sup> ʔi? kʷaʔnéʔəŋət ʔa? cə ʔiyəqsən.  
<sup>9</sup> nəsuʔqʷánəs tə nəsqəʔqáxə ʔi? ʔkʷót cə  
 nəŋáʔna? ʔi? kʷánəŋət túkʷ.  
<sup>10</sup> nsuʔčəyəxʷ ʔa?... čəyəxʷ ʔa? kʷsi nəsíya? ʔi?  
 yəcúst kʷa? stánəs čtə ʔa? čí ʔiyá ya? ʔa? cə  
 qʷúʔ.  
<sup>11</sup> ʔiʔkʷaʔnéʔəŋət cn sáyʂi? ʔi? ʔənʔáxʷ cə  
 nuʔšəyəŋ kʷsə cícc... kʷónəs cə... cə sqʷúŋiʔs  
 ʔiʔšəyəŋ ʔi? pəqsən ʔiʔxʷəšct.  
<sup>12</sup> suʔxónəŋs kʷsi nəsíyaʔ, “kʷónəxʷ u q cn kʷa?  
 hiyáʔn ləcúʔ?”  
<sup>13</sup> “kʷónəxʷ q cxʷ kʷa? hiyáʔxʷ.”  
<sup>14</sup> níl suʔhiyáʔs ləcú ʔi? ʔənʔá cə swéʔwəs  
 ʔiʔxʷəšct.  
<sup>15</sup> ʔi? nəcúʔ cə ʔiʔčísáyqəŋ.  
<sup>16</sup> suʔhiyáʔ túkʷ.  
<sup>17</sup> ʔi? čəyəxʷ kʷi nəsíya? ʔa?...  
<sup>18</sup> suʔxónəŋs kʷsi nəsíya? kʷa? stánəs čtə čí  
 xʷəšct ʔiyá ʔa? cə ʔiyəqsən ʔiʔənʔá.  
<sup>19</sup> suʔxónəŋs kʷi nəsíya? ʔučtə ʔiʔxəwəs...  
 xəwəs... xəwəs ʔəsyáw... ʔəsyəwən...  
 ʔəsyəwən.  
<sup>20</sup> qʷánsəŋ ca? st táci ʔəltəŋiʔŋínəŋ.  
<sup>21</sup> súkʷəŋ hayə.  
<sup>22</sup> hiyáʔ st.  
<sup>23</sup> ʔi? ʔuʔqʷánsəŋ ca? st ʔa? cə sxʷčʔiyá q  
 ʔəsʔilən.

<sup>1</sup> It was there and it was there on the beach.  
<sup>2</sup> And I worked in town, worked on the fence,  
 and worked at my store, worked at my house.  
<sup>3</sup> They were all my jobs there at that land.  
<sup>4</sup> And when I finished in the evening I saw  
 someone splashing, walking by the water.  
<sup>5</sup> And ... I thought his head was bleeding.  
<sup>6</sup> His head was red and his feet were white.  
<sup>7</sup> He was splashing.  
<sup>8</sup> And he was running on the point.  
<sup>9</sup> So I called my little dog and took my baby and  
 ran home.  
<sup>10</sup> So I went into my grandmother's and told her  
 what was there at the water.  
<sup>11</sup> And I was running scared and brought the  
 apparently bleeding... saw the... his head was  
 bleeding, and he had white feet splashing  
 around.  
<sup>12</sup> So my grandfather said, “Would I see him if I  
 went down to the beach?”  
<sup>13</sup> “You'd see him if you went.”  
<sup>14</sup> Then they went down to the beach and the  
 young man came splashing.  
<sup>15</sup> And another was following.  
<sup>16</sup> So we went home.  
<sup>17</sup> And my grandfather came in to...  
<sup>18</sup> So my grandmother said what was it that was  
 coming splashing along on the point.  
<sup>19</sup> So my grandfather said it must have been a  
 new... new... new dan... dancer... dancer.  
<sup>20</sup> We'll be invited to come eat supper.  
<sup>21</sup> Bathe, all of you.  
<sup>22</sup> We'll go.  
<sup>23</sup> And we will be invited there to get food.  
<sup>24</sup> As soon as they finished bathing, my other  
 grandparent got there.  
<sup>25</sup> And “Come.  
<sup>26</sup> Come and eat supper.”  
<sup>27</sup> The young man got there.  
<sup>28</sup> He must have just got his power.  
<sup>29</sup> We will sing in the evening.

- 24 tóχ<sup>w</sup>s k<sup>w</sup>aʔčaʔ húj t súk<sup>w</sup>əŋ ʔiʔ táči tə  
nəsʔiʔnəcùʔ nəsíyaʔ.
- 25 ʔiʔ “ʔənʔá.
- 26 ʔənʔá č'ʔiʔ təŋiʔŋínəŋ hayə.”
- 27 táči k<sup>w</sup>sə swéʔwəs.
- 28 čaʔníʔ yəχ<sup>w</sup> suʔʔk<sup>w</sup>náx<sup>w</sup>s či syəwəns.
- 29 tíyəm caʔ st ʔaʔ tiə táŋən.
- 30 sl'éʔs či sɣčnák<sup>w</sup>s k<sup>w</sup>sə stíyms.
- 31 ʔáwənə sɣčíts k<sup>w</sup>sə stíyms.
- 32 suʔtíymʔ caʔ.”
- 33 suʔhúčcənt sʔéʔhənt.
- 34 suʔtíyəms k<sup>w</sup>i nəsíyaʔ.
- 35 ʔiʔ wúʔcən cəwhit ɣəwəs... ɣəwəs ʔəsyəwən.
- 36 suʔ... suʔhúys yəχ<sup>w</sup> ɣčnás cə stíyms.
- 37 suʔk<sup>w</sup>áčis ʔiʔsátəŋ cə čáʔsaʔs sláʔyéʔʔqʔ k<sup>w</sup>aʔ  
hiyáʔs ʔaʔLa Conner ʔiʔ q<sup>w</sup>ánəsəŋ či ʔənʔá  
k<sup>w</sup>ənáŋət tíym.
- 38 suʔtíyms ʔiyá ʔaʔ tə čəq ʔáʔiŋ.
- 39 That's all.

- 30 He wants to get to know his song.
- 31 He doesn't know his song.
- 32 So we'll sing.”
- 33 So we finished eating.
- 34 So my grandfather sang.
- 35 That new... new dancer sang along.
- 36 He finished getting to know his song.
- 37 The next day two children were told to go to  
La Conner and invite them to come running to  
sing.
- 38 So they sang in the big house.
- 39 That's all.

## 91 Ghosts at a Burning (second version)

July 31, 1971

GhostsAtBurning.mp3

As in narrative 86, Martha talks about how she was first treated as an adult and allowed to attend the burning for her late grandfather. She watches the food burning and sees the legs of the ghosts coming for the food.

<sup>1</sup> k<sup>w</sup>i s<sup>l</sup>áwə́nəs k<sup>w</sup>i nəsiya? ʔi? təx<sup>w</sup> cn ʔu? ʔúpən ʔi? hix<sup>w</sup>.

<sup>2</sup> níl suʔhúys mək<sup>w</sup>éʔətəŋ k<sup>w</sup>i nəsiya?

<sup>3</sup> ʔi? níl suʔxónəŋs cə k<sup>w</sup>l'éyǝ, “ʔə́lənístx<sup>w</sup> ca? cx<sup>w</sup> k<sup>w</sup>aʔčə? cə snáyaʔnək<sup>w</sup> ʔa? tiə táŋən.”

<sup>4</sup> ʔi? k<sup>w</sup>lʔiʔyáyaʔtəŋ tə shúnuc.

<sup>5</sup> suʔhúccəns ʔəl ʔéʔlənís ʔi? cǎʔk<sup>w</sup>ts cə čǎyaʔwi ʔáʔyət.

<sup>6</sup> ʔi? níl suʔxónəŋs cə náʔcù? ʔčtáyŋx<sup>w</sup>, “hiyá? u ca? cx<sup>w</sup> x̄lóm ʔa? k<sup>w</sup>ə ʔíʔənəs či snáyaʔnək<sup>w</sup>?”

<sup>7</sup> xónəs tsə ŋənaʔs, “ʔnísáyisi? č̄.”

<sup>8</sup> ʔó, ʔi? uʔítt k<sup>w</sup>i.

<sup>9</sup> sóməčəŋ ʔi? ʔítt.”

<sup>10</sup> suʔítt tsə s̄lǎyéʔlǝ.

<sup>11</sup> ʔuʔxón ʔu? ʔítt.

<sup>12</sup> ʔi? nócù? sláni c xónəŋ, “ʔə́stúnəʔ ca? cə Martha?

<sup>13</sup> ʔuʔhiyá? u ca? x̄lóm?”

<sup>14</sup> suʔ... nsuʔxónəŋ, “ns̄l'é? či nəsx̄lóm.”

<sup>15</sup> “ʔáwə cx<sup>w</sup> ʔay'c sáyisi?.

<sup>16</sup> And said, “ʔáwə cn.”

<sup>17</sup> níl nsuʔhiyá? štəŋ ʔiʔčáʔyə ʔa? k<sup>w</sup>si nəsiya?

<sup>18</sup> ʔi? ʔl̄k<sup>w</sup>əts tə sʔíʔən ʔə́lənísts tə snáyaʔnək<sup>w</sup>.

<sup>19</sup> hiyá? ʔi? suʔcáwł ʔi? ʔiʔéʔmət tǝŋk<sup>w</sup>ł ʔa? cə ʔəčtáyŋəx<sup>w</sup>.

<sup>20</sup> hiyá? cn ʔuʔyíy'ʔu? haʔhúʔi tə nsʔáʔmət.

<sup>21</sup> suʔpcátəŋs cə tables či snáyaʔnək<sup>w</sup>.

<sup>22</sup> suʔəxtéʔts cə sʔíʔən: šám sq<sup>w</sup>iyáyəŋəx<sup>w</sup>, xáčəŋ sq̄x̄əyú?, ʔi? ti xáčəŋ scánnəx<sup>w</sup>.

<sup>23</sup> ʔuʔxónəstəŋ ʔuʔxáčəŋ, rice, sugar, flour, bread.

<sup>24</sup> ʔi? ʔəscǎ? ʔiyá ʔa? ti čǎyáʔwi.

<sup>25</sup> suʔčəq<sup>w</sup>s cə tables cə snáyaʔnək<sup>w</sup> ʔi? hiyá? ʔi? čəq<sup>w</sup> tə sʔíʔən.

<sup>26</sup> nác̄nəč<sup>w</sup> k<sup>w</sup>aʔčə? tə shúns.

<sup>27</sup> níl suʔhúns cawhíl sʔíʔən.

<sup>1</sup> When I had no grandfather and I was exactly thirteen.

<sup>2</sup> Then they finished burying my grandfather.

<sup>3</sup> And then the elders said, “You are going to feed the ghosts this evening.”

<sup>4</sup> The fire was already being prepared.

<sup>5</sup> So they finished eating and washed the dishes and put them away.

<sup>6</sup> And then one person said, “Are you going to go watch the ghosts eat?”

<sup>7</sup> She said to her daughter, “You’re apparently scared.

<sup>8</sup> Oh, go to sleep.

<sup>9</sup> Put a blanket on and sleep.”

<sup>10</sup> So the children slept.

<sup>11</sup> They all slept.

<sup>12</sup> And one woman said, “What will Martha do?

<sup>13</sup> Will she watch?”

<sup>14</sup> So I said, “I want to watch.”

<sup>15</sup> “You’re not scared.”

<sup>16</sup> And said, “I’m not.”

<sup>17</sup> Then I went walking ahead of my grandmother.

<sup>18</sup> And she took the food to feed the ghosts.

<sup>19</sup> They went and so we were on the beach and sat among the people.

<sup>20</sup> I went far away and was sitting alone.

<sup>21</sup> So they set the ghosts’ table.

<sup>22</sup> So they prepared the food: dried blackberries, dried clams and dried salmon.

<sup>23</sup> All kinds of dried goods, rice, sugar, flour, bread.

<sup>24</sup> And it was on dishes.

<sup>25</sup> They burned the ghosts’ table and it went and burned the food.

<sup>26</sup> Different kinds of things were burned.

<sup>27</sup> The food burned.

<sup>28</sup> Then the ghosts arrived and ate.

<sup>29</sup> And I saw their feet as they walked to eat.

<sup>28</sup> suʔtácis tə snáyaʔnək<sup>w</sup> ʔiʔ ʔíʔən.

<sup>29</sup> ʔiʔ ʔuʔk<sup>w</sup>ónəx<sup>w</sup> cn cə sxxínaʔs ʔaʔ c sk<sup>w</sup>łstəŋs  
ʔíʔən.

<sup>30</sup> ʔíʔən ʔiyá ʔaʔ cə shúʔən' sʔíʔən.

<sup>31</sup> níʔ suʔhúys cə sʔéʔlən's.

<sup>32</sup> níʔ suʔčásis cə shúnuc.

<sup>33</sup> suʔhiyáʔl túk<sup>w</sup>.

<sup>34</sup> hiyáʔ cn ʔúx<sup>w</sup> ʔaʔ k<sup>w</sup>i nsíyaʔ ʔiʔštəŋ túk<sup>w</sup>s.

<sup>35</sup> níʔ suʔəshúccəns cə snáyaʔnək<sup>w</sup> ʔiʔ lúys st.

<sup>36</sup> That's all.

<sup>30</sup> They ate at the burning food.

<sup>31</sup> Then they finished eating.

<sup>32</sup> Then the fire went out.

<sup>33</sup> So we went home.

<sup>34</sup> I went over to my grandfather's walking  
home.

<sup>35</sup> Then the ghosts were finished eating and we  
left.

<sup>36</sup> That's all.

## 92 Stung by a Lizard

August 1, 1971

StungByLizard.mp3

In this story, Louisa Sparks has a swollen leg. She figures that she was stung by a frog while berry picking. Martha tells her that it must have been a lizard that stung her since frogs do not sting.

Other elders I have spoken with on both sides of the Strait of Juan de Fuca also believe that lizards will sting and can be deadly.

<sup>1</sup> si?ám'ya? cn ?iyá ?a? cə... cə lám'cəŋ' ?a? tə  
tə?yəqʷ.  
<sup>2</sup> ?i? čtát cn tsi?ə Louisa Sparks kʷa? ?əmxʷúcən  
?a? cə.  
<sup>3</sup> níl su?wá?təŋs ?ála ?a? cə boat.  
<sup>4</sup> ?ən?á ?úxʷ ?a? kʷiə cəts ?i? níl ti su?štəŋl cún.  
<sup>5</sup> ?i? čśasa? skʷáči t lám'cəŋl ixʷ.  
<sup>6</sup> ?i? nəxʷsúytəŋ tə sʰəna? ?a? Sparks.  
<sup>7</sup> níl nsu?hiyá? qəpəŋl cəwñil ?əmxʷúcən ?i?  
kʷənəxʷ cəwñil.  
<sup>8</sup> ?u?xəŋəŋ, “?áwə ca?n c hiyá? ?əmxʷúcən ?a?  
tiə ?áynəkʷ ?əsxʷsú?si? tiə nsʰəna?.”  
<sup>9</sup> I said, “?ó, yəcúst ca?n kʷə kʷə si?ám'l.”  
<sup>10</sup> nsu?ən?á túkʷ ?i? hiyá? cn hiyá? ?l  
?əmxʷúcənl.  
<sup>11</sup> su?čəŋl ?i? təs kʷi nəsxʷtúnəq.  
<sup>12</sup> ?əna? ?a? xʷilicə?.  
<sup>13</sup> su?... nəsu?yəcúst ?a? či s?áwəs c ?əmxʷúcən  
kʷsi Louisa.  
<sup>14</sup> “hiyá? ca?n kʷi kʷənt.”  
<sup>15</sup> ?ó, su?hiyá?s ?i? kʷənt cə Louisa.  
<sup>16</sup> ?u?čtát, “?a?stú?ŋət ?a? či nsʰəna?, Louisa.”  
<sup>17</sup> “nəsxʷsú?si? ti nəsxəna?.”  
<sup>18</sup> Said, “?áwə nsʰəcít kʷa? ?əstú?ŋəts  
nsxʷsúytəŋs.”  
<sup>19</sup> “?ó, ?i? u?xtətəŋ yəxʷ kʷə ?a? kʷsi wəxəł.”  
<sup>20</sup> [unclear] qʷáy Louisa.  
<sup>21</sup> xčŋíns ?a? či sxtəyus ti wəxəł.  
<sup>22</sup> ?i? ?áwəŋə tákʷ ?i?... ščət... təc ?a? ti wəxəł.  
<sup>23</sup> ?u?húy či s... ?u? húy ti... What is ‘lizard’  
now?  
<sup>24</sup> ?u?húy... ?u?húy ti sʰwi?xʷa?yəwəčən' ?u?  
xətí?əwəł ?əl qinúŋəts, ?əl čé?əxʷ ?i? ?iŋənəxʷ.  
<sup>25</sup> ?i? xtəts ?i?šətəŋ.  
<sup>26</sup> ?i? ?áwə ta kʷa? xtəyus ti... ti wəxəł.

<sup>1</sup> I was boss there of the... strawberry picking.  
<sup>2</sup> And I asked Louisa Sparks to pick them.  
<sup>3</sup> So she was taken along on the boat.  
<sup>4</sup> She came over from her father's and then we  
walked up away from the beach.  
<sup>5</sup> And we must have been picking two days.  
<sup>6</sup> And Sparks's feet swelled up.  
<sup>7</sup> Then I went and gathered us to pick and saw  
her.  
<sup>8</sup> She said, “I'm not going to pick berries today  
because my feet are swollen.”  
<sup>9</sup> I said, “Oh, I'll tell our boss.”  
<sup>10</sup> So I came home and I went, went while we  
were picking.  
<sup>11</sup> So we got home and my cousin arrived.  
<sup>12</sup> He was the son of Nancy Howell.  
<sup>13</sup> So... so I told him that Louisa wasn't picking  
berries.  
<sup>14</sup> “I'll go look at her.”  
<sup>15</sup> Oh, so he went and looked at Louisa.  
<sup>16</sup> He asked her, “What happened to your foot,  
Louisa?”  
<sup>17</sup> “My foot is swollen.  
<sup>18</sup> Said, “I don't know why I got swollen.  
<sup>19</sup> Oh, It must have been stung by a frog.”  
<sup>20</sup> [unclear] Louisa was bruised.  
<sup>21</sup> She thought she was stung by a frog.  
<sup>22</sup> There was nothing to be broken... to hit...  
stabbed by a frog.  
<sup>23</sup> It's only... It's only... What is ‘lizard’ now?  
<sup>24</sup> It's only the lizard that stings when it gets  
mad when you step on it.  
<sup>25</sup> And it stings you when walking.  
<sup>26</sup> And, on the contrary, the frog never stings.  
<sup>27</sup> But Louisa believed it.  
<sup>28</sup> So I got there again and told her what Philip  
said to me about you being stung by a frog.  
<sup>29</sup> There's nothing.

<sup>27</sup> ʔiʔ q<sup>w</sup>áy<sup>w</sup>k<sup>w</sup>aʔčəʔ Louisa.

<sup>28</sup> suʔ... či... nsuʔtəs ʎáy ʔiʔ yaʔcúst ʔaʔ cə  
nsxónəŋ k<sup>w</sup>i k<sup>w</sup>ə Philip ʔaʔ či nʔtótəŋ ʔaʔ k<sup>w</sup>i  
wəxət.

<sup>29</sup> naʔáwənaʔ ix<sup>w</sup>.

<sup>30</sup> ʔáwə k<sup>w</sup>aʔ x<sup>t</sup>éyus ti wəxət.

<sup>31</sup> ʔuʔhúy yəx<sup>w</sup> čtə ti nsuʔq<sup>w</sup>aʔq<sup>w</sup>áystəŋ.

<sup>32</sup> húy čtə k<sup>w</sup>i ʔuʔ x<sup>t</sup>ótəŋ ʔaʔ k<sup>w</sup>si

sx<sup>w</sup>iʔx<sup>w</sup>aʔyəwáčən.

<sup>33</sup> That's all.

<sup>30</sup> A frog never stings.

<sup>31</sup> He must have been only kidding you.

<sup>32</sup> The only thing that stings is the lizard.

<sup>33</sup> That's all.



<sup>30</sup> k<sup>w</sup>q<sup>ó</sup>ts tə súł.

<sup>31</sup> suʔnəčəŋ ʔaʔ haʔháʔli.

<sup>32</sup> “xčíc u cx<sup>w</sup>, Sammy?”

<sup>33</sup> “ʔáwəŋə nəsxčíc.”

<sup>34</sup> “ʔiʔ uʔəc k<sup>w</sup>i haʔháʔli.

<sup>35</sup> ʔó, ʔaʔáʔiʔ cn ʔaʔ k<sup>w</sup>sə nəčəʔčəʔk<sup>w</sup>aʔyúł.”

<sup>36</sup> Said, “Oh, you can... use... čúk<sup>w</sup>s cx<sup>w</sup> k<sup>w</sup>i k<sup>w</sup>sə nəčəʔčəʔk<sup>w</sup>aʔyúł.

<sup>37</sup> twəwháʔk<sup>w</sup> cx<sup>w</sup> ʔaʔ čí nʔaʔčłtɪŋíx<sup>w</sup>əŋ.”

<sup>38</sup> suʔxəŋəŋs cə swéʔwəs, “háhaʔk<sup>w</sup> cn.

<sup>39</sup> ʔuʔhaʔhúʔi cn ʔəł q<sup>w</sup>iʔnəwín ʔiyá k<sup>w</sup>ə nəbedroom, q<sup>w</sup>áq<sup>w</sup>iən ʔaʔ tiə ʔəčłtɪŋíx<sup>w</sup>əŋ.”

<sup>40</sup> “čúk<sup>w</sup>s k<sup>w</sup>i k<sup>w</sup>sə nəčəʔčəʔk<sup>w</sup>aʔyúł k<sup>w</sup>aʔ.”

<sup>41</sup> suʔhiyáʔs čúk<sup>w</sup>s ʔaʔ cə sčəʔk<sup>w</sup>aʔyúł.

<sup>32</sup> “Do you know me, Sammy?”

<sup>33</sup> “I don’t know you.”

<sup>34</sup> “But it’s me, Harry.

<sup>35</sup> Oh, I borrowed your little canoe.”

<sup>36</sup> Said, “Oh, you can... use... use my little canoe.

<sup>37</sup> You still remember how to speak Indian.”

<sup>38</sup> So the young man said, “I remember.

<sup>39</sup> I was alone talking there in my bedroom, talking Indian.”

<sup>40</sup> “Use my little canoe.”

<sup>41</sup> So he went and used the canoe.

## 94 Snake and Skunk

August 1, 1971

SnakeAndSkunk.mp3

Martha learned from her mother-in-law how her husband got his spirit power. He went fasting, seeking his power and came across a tangle of snakes. He eventually took the snakes' tongues and that became his power. It allows him to do what a snake can do with its venom. Another young man got skunk power. That power allowed him to use the skunk smell to heal sick people.

<sup>1</sup> hiyá? ya? cn lá?... lá?Canada.

<sup>2</sup> ʔi? yəcústəŋ s... ya?cústəŋ kʷi nəswóyqa? ʔa? kʷi nəsiya? ʔa? kʷi táns ya?.

<sup>3</sup> swé?wəs ʔi? ní? su?hiyáʔs ʔi?áŋ ʔa? ʔi syówəns.

<sup>4</sup> su?qʰslnáyətəŋs ʔa? kʷsi táns ʔa? cə sqxóyu.

<sup>5</sup> xənʔátəŋ kʷa? ʔáwəs... kʷa? ʔáwəs qa?yáxct.

<sup>6</sup> ʔáwə c ʔíhən ʔa? tiə sqxóyu.

<sup>7</sup> ʔáwə c yəč... ʔáwə c ʔənʔá.

<sup>8</sup> yəcústs ʔa? ʔi? nʔáwə c ʔíhən ʔa? tiə sqxóyu.

<sup>9</sup> “hiyá? cxʷ ʔi?áŋ ʔa? ʔi? nʔ... ʔa? ʔi? nʔsʷəná?əm.

<sup>10</sup> su?qʰslnáyətəŋs cə swé?wəs ʔa? cə sqxóyu?.

<sup>11</sup> hiyá? ʔi?áŋ ʔa? ʔi? nʔ... ʔi?áŋ ʔa? ʔi? syówəns.

<sup>12</sup> twəwhi?áya? txʷ?úxʷ ʔa? cə sxʷxə?yəkʷəyé?č.

<sup>13</sup> ʔi? ʔiyánəs ʔi? nʔ... ʔi? nʔ... nu?tíé?yəm kʷa? ʔu?əstú?ŋəts.

<sup>14</sup> ní? cə sxʷáya?xʷc ʔəsqöyá?q ʔiyá ʔa? kʷsə čáyəqʷ.

<sup>15</sup> su?hiyáʔs ʔi? ʔi?áŋ ʔa? ʔi? nʔ... ʔi?áŋ ʔa? ʔi? nʔ... nu?əsqöyá?q cə... cə sxʷáya?xʷc.

<sup>16</sup> ʔu?húyəs ʔi? kʷə́nət ʔi? ʔáwənə sʔčíts kʷa? u?əstúŋəts ca?.

<sup>17</sup> su?ʔáy stəŋ ʔi? ʔáy... ʔáy ʔiyánəs.

<sup>18</sup> ʔi? ní? č kʷi nu?čəq cə ball of snakes.

<sup>19</sup> su?təss ʔi? ʔáwənə sʔčíts kʷa? ʔəstúŋəts ʔə kʷə́nəxʷs cə sxʷáya?xʷc.

<sup>20</sup> su?ʔáys stəŋ.

<sup>21</sup> ʔi?stəŋ ʔi? hiyá? ʔúxʷ ʔa? cə sqəyáyəxʷ ʔəscəáwt.

<sup>22</sup> qʷa?yíyəŋ.

<sup>23</sup> ʔi? ní? su?qʰwá?ŋs ʔi? cúŋəs cə sqxóyu? ʔiyá ʔa? cə xʷúŋəns ʔi? xʷáhəm.

<sup>24</sup> xʷáhəm ʔawkwʰhíc ʔə ʔáwəs c ʔíhən.

<sup>1</sup> I went to... went to Canada.

<sup>2</sup> And was told... My husband was told by my grandmother, by his mother.

<sup>3</sup> He was a young man and so he went to seek his spirit power.

<sup>4</sup> His mother hung clams around his neck.

<sup>5</sup> She told him to never... to never lie.

<sup>6</sup> Don't eat these clams.

<sup>7</sup> Don't... Don't come.

<sup>8</sup> She told him to not eat the clams.

<sup>9</sup> “Go seek your... your power.”

<sup>10</sup> So she put the clams around the boy's neck.

<sup>11</sup> He went seeking... He was seeking his power song.

<sup>12</sup> He was still going toward the mountains.

<sup>13</sup> And he heard a... something like... like singing, whatever they were doing.

<sup>14</sup> It was snakes tangled up there in the backwoods.

<sup>15</sup> So he went and there were a few of those kind of tangled up snakes.

<sup>16</sup> When he looked at it he didn't know what to do.

<sup>17</sup> So he walked again and again... again he heard it.

<sup>18</sup> And it was kind of a big ball of snakes.

<sup>19</sup> So he got there and he didn't know what to do when he saw the snakes.

<sup>20</sup> So he walked again.

<sup>21</sup> He walked and went over to a tree that was lying down.

<sup>22</sup> He climbed over.

<sup>23</sup> So then he climbed over and took the clams there around his neck inland and he was hungry.

<sup>24</sup> He was hungry because it was a long time since he had eaten.

<sup>25</sup> So he walked again and heard those snakes.

<sup>26</sup> So he saw the snakes.

25 su?.. su?láys štónj ži? žiyánəs cawniř  
sx<sup>w</sup>áya?x<sup>w</sup>c.

26 su?k<sup>w</sup>ónəx<sup>w</sup>s cə sx<sup>w</sup>áya?x<sup>w</sup>c.

27 su?hiyá?š ži? žáwənə s<sup>x</sup>číts k<sup>w</sup>a?  
žəstúnəts cə k<sup>w</sup>əč...

28 su?xaxžónəjš, “žó, sk<sup>w</sup>áci, yəščənújət cn.  
29 žáwənə nəsxčít čí nəsyá?ct.  
30 sk<sup>w</sup>áci, k<sup>w</sup>ənánəc.  
31 yəcúsc k<sup>w</sup>a? žəstúnəts, k<sup>w</sup>a? žəstúnəts ca? čə  
n... čí nəsyá?ct.”

32 su?hiyá?š ži? žk<sup>w</sup>óts cə... cə... tíx<sup>w</sup>łcs cə  
sx<sup>w</sup>á?x<sup>w</sup>c.

33 su?žk<sup>w</sup>óts cə híkčəm ži? nužás cə tíx<sup>w</sup>łcs cə  
sx<sup>w</sup>áya?x<sup>w</sup>c.

34 žúx<sup>w</sup>ts ža? cə sx<sup>w</sup>žuk<sup>w</sup>áyəs nə...  
35 žiyá ža? cə slipúyk<sup>w</sup>ts.  
36 su?štónj.  
37 su?žónəj... žónəjš ža? k<sup>w</sup>i stúk<sup>w</sup>s ca?  
38 k<sup>w</sup>híx<sup>w</sup> č<sup>w</sup>k<sup>w</sup>a?... híx<sup>w</sup> č<sup>w</sup>sánti.  
39 sžáxəjš ža? čí stúk<sup>w</sup>s ca?  
40 su?húyəjš ži? čžyəx<sup>w</sup>.  
41 ži? su?čəjš ži? žúx<sup>w</sup> ži? čtátəj ža? cə táns,  
“žk<sup>w</sup>náx<sup>w</sup> u cx<sup>w</sup> čí nšx<sup>w</sup>əná?əm?”  
42 “žáwənə nəsxčít, ntán.”  
43 “stánj ža? čí čəjtx<sup>w</sup>?”  
44 “žuhúy k<sup>w</sup>ə tiə ləjłəjən čšžiyá ža? cə  
sx<sup>w</sup>á?x<sup>w</sup>c.  
45 tíx<sup>w</sup>łcs cə sx<sup>w</sup>á?x<sup>w</sup>c.”  
46 “žənistánəj ža? čí tíx<sup>w</sup>łc nš... tíx<sup>w</sup>łc cə nšlój?”  
47 “žáwənə k<sup>w</sup>ə nəsxčít.  
48 žuhójt<sup>w</sup> cn k<sup>w</sup>a?.”  
49 su?žónəjš cə swé?wəs, “žuhiyá ca? k<sup>w</sup>a? ža?  
tə nšlipúyk<sup>w</sup>t.”  
50 su?nužáss ža? cə slipúyk<sup>w</sup>t.  
51 ži? su?žónəjš, “k<sup>w</sup>ənánəc, sk<sup>w</sup>áci, k<sup>w</sup>ənánəc.  
52 žáwənə nəsxčít k<sup>w</sup>a? žəstúnəjətən ca?.”  
53 su?žčənáx<sup>w</sup>s ža? čí sníłs č<sup>w</sup>sžtəyus.  
54 hú? sx<sup>w</sup>q<sup>w</sup>účt ti užstánj ži? čúk<sup>w</sup>ss ca?  
55 čúk<sup>w</sup>s... čúk<sup>w</sup>ss cə čúwł sx<sup>w</sup>á?x<sup>w</sup>... sx<sup>w</sup>á?x<sup>w</sup>c.  
56 What is?  
57 hú? k<sup>w</sup>a?čə? ži? žtəyú ži? čúk<sup>w</sup>ss cə... čúk<sup>w</sup>ss cə  
tíx<sup>w</sup>łc ži? q<sup>w</sup>úy ti čúk<sup>w</sup>ts.

27 So he went and he didn't know what to do...

28 So he said, “Oh, Heaven, I'm pitiful.

29 I don't know what to do.

30 Heaven, help me.

31 Tell me what, what will I do.”

32 So he went and took the... the... snake's  
tongue.

33 So he took a handkerchief and he put in the  
snakes tongues.

34 He put it in his pocket...

35 There in his shirt.

36 So he walked.

37 So he said... he said he'll go home.

38 It was three... three weeks.

39 He said he'd go home.

40 So he finished and went in.

41 So he got home and went and was asked by  
his mother, “Did you manage to get your  
power?”

42 “I don't know, Mother.”

43 “What did you bring home?”

44 “It's only these pieces from a snake.

45 It's the snake's tongue.”

46 “What are you going to do with the tongue,  
your... tongue that you removed?”

47 “I don't know.

48 I removed it.”

49 So the young man said, “It will be there in my  
shirt.”

50 So he put it in the shirt.

51 And so he said, “Help me, Heaven, help me.

52 I don't know what I'm going to do.”

53 He figured that that was his power.

54 If he has reason to kill something, he will use  
it.

55 He'd use what is typical of the snake.

56 What is?

57 When he shoots power, he uses the... he uses  
the tongue, and the one he shoots dies.

58 That is what he shoots power with, that  
snake's tongue.

59 And another one, another one found out that I  
use for... for shooting a... What is it now?

60 Then a young man takes what the skunk uses  
for shooting to shoot anyone who is sick.

<sup>58</sup> níł č'k<sup>wa</sup>?ča? sx<sup>w</sup>xt<sup>ó</sup>yus cəwñil... cəwñil  
tíx<sup>w</sup>łcs cə sx<sup>w</sup>á?x<sup>w</sup>c'.

<sup>59</sup> ?i? nócú?, nócú? xčnás ?a? čí nəsčúk<sup>w</sup>s čí... čí  
sx<sup>w</sup>ča?k<sup>w</sup>óyus ti What is it now?

<sup>60</sup> níł k<sup>wa</sup>?ča? łk<sup>w</sup>nás cə swé?wəs cə čúk<sup>w</sup>ss cə  
čúwł smácən sx<sup>w</sup>ča?k<sup>w</sup>óyus ?a? ti ča?k<sup>w</sup>óyu cə  
xənə né? ti xál.

<sup>61</sup> ?i? hiyá? k<sup>wa</sup>?ča? čúk<sup>w</sup>t cə s<sup>x</sup>ól's ?a? cə čúwł  
smácən ?əssúsəŋj.

<sup>62</sup> níł k<sup>wa</sup>?ča?... níł k<sup>wa</sup>?ča? łk<sup>w</sup>nás ?a? k<sup>w</sup>i  
shá?wəs ya? łiyáŋ ?a? čí syówəns cə čúwł  
smácən... čúwł smácən`ssúŋ ?i? cə s<sup>x</sup>tóyus ?a?  
cə čúwł sx<sup>w</sup>á?x<sup>w</sup>c'tíx<sup>w</sup>łc.

<sup>63</sup> That's all.

<sup>61</sup> And he goes and shoots the sick with the stink  
typical of a skunk.

<sup>62</sup> So then... So then, they got, while they were  
away to seek their power, the typical skunk...  
typical skunk smell and the power to shoot what  
is typical of the snake's tongue.

<sup>63</sup> That's all.

## 95 Using Skunk Power

August 1, 1971

UsingSkunkPower.mp3

Martha's step-grandmother was sick and was helped by being sprayed with skunk power. Later Martha saw her one-year-old pretending to spray his mother with skunk power. They all laughed. Apparently, this spraying of the power involves a particular gesture with the hands.

<sup>1</sup> ʔiyá cn ʔaʔ kʷi skʷənánəʔətəŋs ʔaʔ kʷi nəsíyaʔ cə slánis xəl.

<sup>2</sup> ʔuʔmán' ʔuʔ xəl ʔiʔ ʔəmət kʷi nəsíyaʔ.

<sup>3</sup> suʔxtáts tsə.

<sup>4</sup> xətəts tsə slánis ʔaʔ cə čsúnʃs ti... ti smácəni.

<sup>5</sup> xətəts kʷaʔčaʔ.

<sup>6</sup> xətəts ʔiʔ níl suʔəyəctə cə xəl.

<sup>7</sup> nsuʔətítts láʔ ʔaʔ cə snát.

<sup>8</sup> ʔiʔ čʔiŋəcs tiə nəsəsiyaʔ ʔaʔ cə ʔələčəx pástən.

<sup>9</sup> húʔ čtə nócuʔ čʔiʔanəŋ ʔiʔ ʔéʔtt cn kʷaʔčaʔ ʔaʔ cə sčʔiʔəyəl ʔiʔ tsə táns.

<sup>10</sup> suʔəməts cə swé... cə sčʔiʔəyəl ʔiʔ xətíts cə táns ʔaʔ cə čsúnʃs ti smácəni.

<sup>11</sup> xətíts ʔiʔ xətíts ʔiʔ xətíts.

<sup>12</sup> nsuʔnəčəŋ.

<sup>13</sup> suʔcəčs tsə céʔcət ʔaʔ tə “stúnəʔ cxʷ ʔučʔ?”

<sup>14</sup> “xətíʔəŋ cxʷ ʔaʔ cə niŋənaʔ ʔaʔ tə smácəni.

<sup>15</sup> ʔiʔ smácəni, xətíʔəŋ cxʷ.”

<sup>16</sup> suʔnəničəŋl.

<sup>17</sup> That's all.

<sup>1</sup> I was there when my grandfather's sick wife was helped.

<sup>2</sup> She was very sick and my grandparent sat.

<sup>3</sup> So he sprayed her.

<sup>4</sup> He sprayed his wife with the scent of a... a skunk.

<sup>5</sup> So he sprayed her.

<sup>6</sup> He sprayed her and then the sickness became better.

<sup>7</sup> So I slept there for the night.

<sup>8</sup> And my grandfather had a grandchild that was half white.

<sup>9</sup> When he was a year old, I was sleeping at the youngster and her mother's place.

<sup>10</sup> So the youngster got up and sprayed his mother with the scent of a skunk.

<sup>11</sup> He was spraying and spraying and spraying.

<sup>12</sup> So I laughed.

<sup>13</sup> So the parent woke and said, “What are you doing?”

<sup>14</sup> “You're being sprayed by your child with skunk.

<sup>15</sup> And it's skunk, you were sprayed.”

<sup>16</sup> So we laughed.

<sup>17</sup> That's all.

## 96 Shaking for Grandmother

August 1, 1971

ShakingForGrandmother.mp3

In this story, three modes of spiritual healing are used to cure Martha's grandmother in Canada. She speaks with Martha in English, and her grandfather is surprised that she knows so much English (her grandmother spoke Halkomelem). After the white doctor could not figure out what was wrong with her, she is treated traditionally by being shot with skunk healing power. Then, since they were mostly Catholic, Martha tells them to pray in the Catholic way. Someone named Simon, possibly a *sx<sup>w</sup>náʔəm* or possibly Simon Pierre, came and said that her spirit/soul/life was trapped in a bell. Bells are an important feature of Shaker worship. They ask Martha how much the Shakers would charge for coming to help. Martha says that they do not charge anything—just feed them when they come. So they bring Shakers from Lummi. They come and anoint her grandmother and shake over her. She lived nine more years.

<sup>1</sup> níl səsíyaʔ yaʔ ʔaʔCanada.

<sup>2</sup> q<sup>w</sup>ánsəŋ cn.

<sup>3</sup> ʔuʔxəl cə... cə nəsíyaʔ.

<sup>4</sup> nsuʔhiyáʔ.

<sup>5</sup> ʔáwəŋə tálə.

<sup>6</sup> nčx<sup>w</sup>k<sup>w</sup>sáyətx<sup>w</sup> cə ntálə ʔiʔ hiyáʔ cn.

<sup>7</sup> níl nsuʔtəs ʔiʔ k<sup>w</sup>ónəx<sup>w</sup> k<sup>w</sup>i nəsíyaʔ yaʔ ʔiyá

ʔaʔ cə stúʔwi.

<sup>8</sup> suʔxənʔátəŋ, “ʔúx<sup>w</sup>.”

<sup>9</sup> ʔúx<sup>w</sup> ʔaʔ k<sup>w</sup>ləsə nəsíyaʔ.

<sup>10</sup> mán' ʔuʔ xəl.

<sup>11</sup> ʔáwə c sáʔsiʔsiʔ ʔaʔ či sx<sup>w</sup>áʔx<sup>w</sup>c'k<sup>w</sup>aʔ

ʔuʔk<sup>w</sup>ónəx<sup>w</sup>s cə ʔncəq<sup>w</sup> sx<sup>w</sup>áʔx<sup>w</sup>c' cə ʔiyá ʔaʔ cə súʔ.

<sup>12</sup> ʔuʔhiyáʔ.

<sup>13</sup> ʔuʔčəyəx<sup>w</sup> ʔiʔ k<sup>w</sup>ónt k<sup>w</sup>sə nəsíyaʔ mán' ʔuʔ xəl.”

<sup>14</sup> nsuʔhiyáʔ ʔúx<sup>w</sup> ʔaʔ tə súʔ ʔiʔ ʔiyá cə ʔncəq<sup>w</sup> sx<sup>w</sup>áʔx<sup>w</sup>c'.

<sup>15</sup> nsuʔúʔ t nsuʔk<sup>w</sup>ónt ʔiʔ hiyáʔ cn čəyəx<sup>w</sup> ʔaʔ cə...

<sup>16</sup> nsuʔxənáx<sup>w</sup> “ʔiyá, nəsíyaʔ?”.

<sup>17</sup> nsuʔq<sup>w</sup>ánsəŋ ʔiyá ʔaʔ cə ʔəsnáwəl ʔaʔ cə cə siláwtx<sup>w</sup> ʔiyá ʔaʔ tə sx<sup>w</sup>áʔməts.

<sup>18</sup> nsuʔnuʔiyŋ ʔaʔ tiəniʔ siláwtx<sup>w</sup> ʔiʔ ʔəmət.

<sup>19</sup> ʔaʔáʔmət cn k<sup>w</sup>aʔčaʔ.

<sup>20</sup> ʔəmət cə xəl.

<sup>21</sup> suʔtwawq<sup>w</sup>áq<sup>w</sup>is.

<sup>22</sup> pástəŋəŋ ʔəl q<sup>w</sup>áq<sup>w</sup>is.

<sup>23</sup> “nəníčəŋ tə nəŋəŋŋənaʔ.”

<sup>24</sup> pástəŋ k<sup>w</sup>ə tə nsq<sup>w</sup>iʔnəwítəŋ.

<sup>1</sup> It was my grandparents in Canada.

<sup>2</sup> I was called to come.

<sup>3</sup> My grandmother was sick.

<sup>4</sup> So I went.

<sup>5</sup> There was no money.

<sup>6</sup> I had twenty dollars and I went.

<sup>7</sup> So I went and saw my grandfather there at the river.

<sup>8</sup> I was told, “Go.

<sup>9</sup> Go to your grandmother.

<sup>10</sup> She is very sick.

<sup>11</sup> Don't be afraid of the snake if you see a red snake on the road.

<sup>12</sup> Go.

<sup>13</sup> Go in and look at your grandmother who is very ill.”

<sup>14</sup> So I went on the road and a red snake was there.

<sup>15</sup> When I saw it I went inside the...

<sup>16</sup> So I said, “Are you there, grandmother.”

<sup>17</sup> So I was called inside the tent to her bed.

<sup>18</sup> So I went inside the tent and sat.

<sup>19</sup> So I was sitting.

<sup>20</sup> The one that was sick sat up.

<sup>21</sup> She still was talking.

<sup>22</sup> She spoke English when she was talking.

<sup>23</sup> “My children are starting to laugh.”

<sup>24</sup> She was talking to me in English.

<sup>25</sup> She asked me how my parents were.

<sup>26</sup> So I told her.

<sup>27</sup> “I'm very sick.”

<sup>28</sup> Then I asked her why she is so sick.

25 ʔi? čtátəŋ cn kʷa? sɣʷəniŋs kʷi nəʔiyáyəŋ.  
 26 nsuʔyəcúst.  
 27 “ʔuʔmán' cn ʔu? ɣál.”  
 28 níl nsuʔčtát kʷa? ʔəstúŋəts sɣʷuʔmán' ʔu? ɣál.  
 29 “ʔáwəŋə kʷa? nəsxčtíŋ ʔiyá ya? cn ʔa? tə  
 hospital.  
 30 ʔi? ʔáwəŋə sɣčtíŋs ʔa? kʷə doctor kʷa?  
 ʔuʔəstúŋəts nsɣál.  
 31 ʔáwə kʷa? ɣčnás.  
 32 ʔaʔŋústəŋ cn ʔa? či stáyŋɣʷ ʔi? ʔáwə kʷi kʷa?  
 ɣčnás kʷa? ʔəstúŋəts cə nsɣál.”  
 33 níl suʔčəyəxʷs kʷi nəsíya? ʔi? ʔəmət.  
 34 ʔi? ʔəmət ʔi? ɣónəŋ, “ʔáwəŋə kʷi nəsxčít ʔa?  
 či sʔəyáŋs ʔəl pástəŋəŋs tsiʔə nəsláni.  
 35 nuʔəstəŋ kʷlə ʔəl pástəŋəŋəl.  
 36 níl suʔnəničəŋs cə ʔuʔɣəŋəŋəŋəŋəŋəŋ cə  
 ʔəscəyɣʷ.  
 37 “ʔəŋʔá č' kʷa? čáʔi.  
 38 níl suʔɣóts.”  
 39 ʔiyá cn ʔa? híxʷ sánti.  
 40 ʔi? nócu? ʔəsnát suʔmán's ʔu? ɣál ʔi? ʔəmət  
 cəwŋiɫ sɣʷnápəm.  
 41 suʔɣóts tə slánis ʔa? cə čúwɫ... čúwɫ smácəŋ'  
 ssúŋ' kʷlə.  
 42 suʔəyəcəts cəwŋiɫ.  
 43 suʔ... níl suʔɣtít's ʔa? cə táŋəŋ, ʔi? kʷaʔčiy' ʔi?  
 kʷaʔčiy'.  
 44 ʔi? nəxʷkʷəqəts cə súɫ, kitchen súɫ.  
 45 níl suʔkʷənít's.  
 46 suʔɣəŋəŋs, “ʔuʔɣəŋ' u cɣʷ hay ʔuʔətʔítt.  
 47 ʔuʔɣəŋ' ʔu? ʔətʔítt ya? tiə nəsxʷnəsɣʷáyaʔšəŋ.  
 48 hú? ixʷ cn čʔiyá ʔəy.”  
 49 suʔiyáʔnəŋs ʔa? kʷi nsíya? t sqʷinówiɫ.  
 50 “ʔuʔčəʔcán ʔuč či qʷáʔqʷi?  
 51 Said, “Simon ʔiyá ʔa? cə súɫ.”  
 52 níl suʔɣəŋáxʷs, “ʔaʔstúʔŋət ʔay' ʔənsxʷʔəŋʔá t  
 kʷaʔčiy'?”  
 53 ʔuʔčiyáwí ya? st ʔa? kʷi ʔəsnát ʔi? čəʔítt st.  
 54 suʔɣəŋəŋs ʔa? Simon, “ɣčnán kʷa? ʔa? kʷsə  
 nəsláni ʔa? či sʔəsnáwəɫ cə ntán ʔa? či s... ʔa?  
 kʷsi bell.”  
 55 ʔiyá ʔa? tsə ʔáwəŋə ʔáʔyəŋ.  
 56 ʔáwəŋə ʔəscəyɣʷ ʔa? cə ʔáʔiŋs.

29 “They don't know what's the matter with me  
 there at the hospital.  
 30 And the doctor doesn't know why I am sick.  
 31 They never figured it out.  
 32 I was being given medicine and they never  
 figured out why I am sick.”  
 33 Then my grandfather came in and sat down.  
 34 He sat and said, “I didn't know my wife here  
 knew how to speak English.”  
 35 He was kind of surprised we were talking  
 English.  
 36 So everyone inside started laughing.  
 37 “She came working.  
 38 Then she got sick.”  
 39 I was there three weeks.  
 40 And one night she was very sick and that  
 Indian doctor sat down.  
 41 So he shot his wife with the skunk stink.  
 42 So she got better.  
 43 So... Then he shot her in the evening, and  
 morning after morning.  
 44 He opened the door, kitchen door.  
 45 Then he looked at her.  
 46 So he said, “Were all of you sleeping?”  
 47 “All of my partners were sleeping.”  
 48 [unintelligible].  
 49 My grandfather heard us talking.  
 50 “Who is that talking?”  
 51 Said, “Simon is at the door.”  
 52 Then he said, “Why do you come here early  
 in the morning?”  
 53 We woke up at night and we had just fallen  
 asleep.  
 54 So Simon said, “My wife found out that my  
 mother (her spirit) was inside a bell.  
 55 It was there where there was no house.  
 56 There was nobody in the house.  
 57 He said that my mother was inside a... in a...  
 bell.  
 58 When she gets out, she will get better and it  
 will make the bell light where... where she is  
 inside the... the tent.  
 59 When my mother would come out of the tent,  
 she would get better.”  
 60 So the young man said, “I'm going to take my  
 wife... to cook some, some food.”

57 suʔxónəŋs ʔaʔ č̣i sʔəsnáwəʔs cə ntán ʔaʔ č̣i s... ʔaʔ č̣i bell.  
 58 húʔ č̣'kʷlséq ʔiʔ ʔiʔəyəct ʔiʔ xʷaʔxʷáʔtxʷ č̣' č̣i bell sxʷʔiyás... sxʷʔiyás ʔəsnáwəʔ ʔaʔ cə... cə siláwtxʷ.  
 59 txʷʔúy'qʌ sqíyŋ cə ntán ʔaʔ cə siláwtxʷ ʔiʔ ʔəyəct.  
 60 suʔxónəŋs cə swéʔwəs, “hiyáʔ caʔn ʔkʷət kʷlə nsláni nəxʷéʔ... kʷəncínəŋ ʔaʔ č̣i skʷú... ʔaʔ č̣i sʔíʔən.  
 61 suʔhiyáʔs kʷaʔ tč̣ísts cə slánis.  
 62 suʔkʷəncínəŋs ʔaʔ cə sʔíʔəns.  
 63 suʔəmətʌ ʔiʔ ʔíʔən.  
 64 qʷáʔqʷiʔ kʷaʔč̣əʔ kʷi nə... kʷi Simon.  
 65 yəcústəŋ st ʔaʔ č̣i s... ʔaʔ cə... cə slánis.  
 66 suʔxónəŋs cə nəcúʔ ʔaʔ cə qəyáʔŋis, “qəyús qʌ cn č̣i ʔənʔá kʷənánəʔ cə ntán.  
 67 qəyús qʌ cn č̣i č̣ənəŋ kʷaʔ ʔənʔás ʔiʔ č̣ənəŋistəŋ cə ntán.  
 68 ʔáwə c sléʔs č̣i sqʷúys.  
 69 nsuʔxənáxʷ, “č̣əq ʔuʔ... mán' ʔuʔ kʷʌ... č̣áytxʷ kʷaʔ ʔənʔátxʷ cə...  
 70 ʔáwə... ʔáwə c xʷaʔnínʔ ʔiʔ ʔkʷətəŋ ʔaʔ kʷsə nəsqʷánəs nəč̣əyənəŋ nəs... č̣šaʔ... č̣šaʔnəxʷqíyt.  
 71 ʔáwə kʷaʔ ʔkʷəts ti sqəy.. qəyústəŋs.  
 72 ʔuʔhúy ti nsuʔəʔənistxʷ ʔəʔ qʷánəsxʷ.  
 73 ʔáwə nəsçč̣it č̣i č̣šaʔLummi.  
 74 húy qʌ... húʔ qʌ kʷi ʔkʷət č̣i ns... č̣i nšqəʔəyúst kʷaʔ qəʔəyústxʷ.”  
 75 suʔxónəŋs kʷi nə... cawñiʌ qəyús ʔaʔ Simon č̣i sʔənʔátəŋs č̣i č̣ənəŋs ʔiʔ č̣ənəŋists cə táns ʔaʔ č̣i s...  
 76 níʌ suʔxənáxʷs, “Catholic.  
 77 Catholic ʔaʔ tə č̣i s... Catholic I didn't pay, tč̣əwiʔəʔítxʷ cə n... cə ntán.  
 78 Catholic cxʷ hay.  
 79 ʔuʔxón' cxʷ hay ʔuʔ tč̣əwiʔəʔítxʷ cə ntán.  
 80 ʔuʔhúy caʔ č̣i cícʌsiʔám' ʔuʔ kʷənánəʔəts.  
 81 ʔáwə c xʷaʔnínʔ ʔiʔ qəyúst cxʷ č̣i č̣ənəŋ č̣i sʔənʔás ʔiʔ kʷənánəʔəŋ cə ntán tč̣əwiʔəʔ.  
 82 ʔuʔhúy č̣i cícʌsiʔám' ʔuʔ kʷənánəʔəŋ qʌ.  
 83 ʔuʔxónə cxʷ hay ʔuʔ Catholic tč̣əwiʔəʔəʔ.

61 So he went to bring his wife.  
 62 So she cooked their food.  
 63 So we sat down and ate.  
 64 So Simon was talking.  
 65 We were told by his wife.  
 66 So one of the girls said, “I could pay someone to come help my mother.  
 67 I could pay Shakers to come and shake over my mother.”  
 68 They didn't want her to die.  
 69 So I said to him, “It's big... it's very... work on someone when they're brought. [This is very unclear]  
 70 That's not how they bring them when I call for my Shakers to come from Little Boston.  
 71 They never take pay.  
 72 You only have to feed them when you invite them.  
 73 I don't know the ones from Lummi.  
 74 If they'd... if they take your pay when you pay them.”  
 75 So one said Simon paid to have their Shakers brought to shake over his mother at the...  
 76 So he said, “Catholic.  
 77 Catholic to the... Catholic I didn't pay, that you pray for your mother.  
 78 You're all Catholic.  
 79 All of you pray for your mother.  
 80 Only the Lord will help.  
 81 It's not the way to pay the Shakers to come and help your mother pray.  
 82 It is only the Lord who could help.  
 83 You all pray Catholic.”  
 84 They were told to pray hard.  
 85 So what infected you will be out.  
 86 I wanted to go home after three weeks there.  
 87 So I wanted to go home.  
 88 My grandfather knew I wanted to go home.  
 89 Said, “If you want to go home, my dear, go home because you already have no more grandmother, but we'll write.”  
 90 He must have known that she was gone.  
 91 Therefore, when it was morning, I came home.  
 92 The Shakers say, “If you'd be dying, dying to the Lord, he helps.

84 sátəŋ tɪymæct tɛʔwiʔəl.  
 85 ʔiʔ suʔsəqs caʔ ʔaʔ cə sxʷxʔtətəŋ.  
 86 tkʷáyŋəŋ cn ʔaʔ kʷHixʷ cənu sánti ʔiyá.  
 87 nsuʔtkʷáyŋəŋ.  
 88 ʔiʔ xətís kʷi nəsíyaʔ ʔaʔ ɕi nʔaʔkʷáyŋəŋ.  
 89 Said “húʔ cxʷ tʔaʔkʷáyŋəŋ, nəkáwaʔ, hiyáʔ cxʷ túkʷ ʔawkʷluʔ... ʔawkʷluʔáwəŋə tiə nəsíyaʔ, ʔiʔ uʔ... ʔiʔ uʔxiʔəyʊ st.”  
 90 xətís yəxʷ ʔaʔ ɕi sʔáwəŋəs.  
 91 húʔ kʷaʔčəaʔ suʔkʷáçis ʔiʔ ʔəŋʔá cn túkʷ.  
 92 ʔuʔxəŋəŋ cawihl ɕəŋəŋ, “húʔ qʔ cxʷ hayə qʷáqʷiʔ, qʷáqʷiʔ ʔaʔ ɕi cícʔsiʔám, ʔiʔ kʷəŋáŋəts.  
 93 kʷəŋáŋəts kʷaʔ.  
 94 ʔúxʷtxʷ caʔn tiə ncáys ʔaʔ cə xál.  
 95 “ʔəŋʔáxʷ ɕi sməc, lard ʔəsxʷlʔaʔtʔiqəŋ.  
 96 ʔiʔ húnt tsiə nəcandle.”  
 97 suʔʔkʷəts cə candles ʔiʔ húnts.  
 98 suʔxəŋəŋs, “ʔúxʷtxʷ caʔn tə ncáys ʔaʔ tsiə xál.”  
 99 suʔʔkʷəts cə sməc.  
 100 məcəts tə hand, cáys.  
 101 ʔiʔ ʔúxʷts ʔaʔ cə xəl.  
 102 ʔúxʷts ʔaʔ cə ʔács ʔiʔ cə stáckʷts.  
 103 mánʔuʔ xál.  
 104 ʔiʔ ʔəyəct... nuʔəyəct ʔaʔ tə nəʔúxʷtxʷ cə ncáys.  
 105 níl suʔúxʷs kʷʔsəq ʔaʔ cə tɪntən.  
 106 Oh, tɪntən is what I couldn't think of.  
 107 ʔúxʷ kʷʔsəq ʔaʔ cə tɪntən.  
 108 ʔiʔ ʔəyəct cxʷ.  
 109 tɛʔwiʔəl.  
 110 tɛʔwiʔəlɪct hay.  
 111 suʔtɛʔwiʔəts cə Catholic.  
 112 tɛʔwiʔəl nʔáʔilən....  
 113 suʔkʷáçis ʔiʔ ʔəŋʔá cn túkʷ.  
 114 nsuʔčəŋ.  
 115 ʔiʔ nsuʔčtətəŋ ʔaʔ kʷi nswəyqəʔ kʷaʔ... kʷaʔ kʷəŋáŋətəŋ ixʷ txʷkʷhiʔxəl.  
 116 and I said kʷəŋáŋəŋt cn.  
 117 ʔiʔ uʔxəŋʔáxʷ ɕ kʷi kʷ uʔxəŋʔəŋŋəŋəʔs, ʔəŋʔiŋəcs kʷaʔ tɛʔwiʔəts.  
 118 ʔiʔ čtáts cə cícʔsiʔám kʷaʔ huŋístəŋs cə xál.  
 119 One week ʔiʔ táci cə pípə.

93 He helps.  
 94 I'll put my hands on this sick person.  
 95 “Bring the fat, lard that's warmed.  
 96 And light my candle.”  
 97 So she takes the candle and she lights it.  
 98 So she said, “I'm going to put my hands on this sick woman.”  
 99 So she takes the fat.  
 100 She greases up her hands.  
 101 And she puts them on the sick person.  
 102 She puts them on her belly and her back.  
 103 She was very sick.  
 104 “And she got better... kind of better when I put my hands on.”  
 105 Then she went out of the bell.  
 106 Oh, tɪntən (bell) is what I couldn't think of.  
 107 She got out of the bell.  
 108 And you get better.  
 109 Pray.  
 110 Pray for yourselves.  
 111 So the Catholics prayed.  
 112 Pray ...  
 113 So the next day I came home.  
 114 I got home.  
 115 And my husband asked me if... if I helped the one that had become sick.  
 116 And I said I helped her.  
 117 And I told all their children and grandchildren to pray.  
 118 They asked the Lord to bring the sick one back.  
 119 One week and a letter arrived.  
 120 It said that they got rid of the tent.  
 121 And threw out the white man's bed.  
 122 They took the Indian type bed and she slept on the Indian bed.  
 123 And... And they had my grandmother sleep only at the edge of the bed when she slept.  
 124 So it was a week again.  
 125 Again I got a letter that she was better.  
 126 They threw out the bed and put it in.  
 127 They took the white man style bed and she was sleeping there on the bed cured.  
 128 I think it was nine years my grandmother lived before she died.  
 129 That's all. I think I got all of it.

- <sup>120</sup> ʔiʔ xənəŋ ʔaʔ či sk<sup>w</sup>k<sup>w</sup>ənək<sup>w</sup>áns cə siláwtx<sup>w</sup>.
- <sup>121</sup> ʔiʔ k<sup>w</sup>áns cə pástən sx<sup>w</sup>ʔáʔmət.
- <sup>122</sup> ʔk<sup>w</sup>óts cə čúwł ʔəčtáyŋx<sup>w</sup> sx<sup>w</sup>ʔáʔmət ʔiʔ ʔítt  
ʔiyá ʔaʔ cə čúwł ʔəčtáyŋx<sup>w</sup> sx<sup>w</sup>ʔáʔmət.
- <sup>123</sup> ʔiʔ... ʔiʔ húy č' ti suʔk<sup>w</sup>łáčtəŋs k<sup>w</sup>i nəsíyaʔ ʔəl  
ʔítt.
- <sup>124</sup> suʔʔáys sánti.
- <sup>125</sup> ʔáy cn č čtx<sup>w</sup>pípə ʔaʔ či sʔəyəctə k<sup>w</sup>łəʔ.
- <sup>126</sup> k<sup>w</sup>áns č' cə sx<sup>w</sup>ʔáʔmət ʔiʔ čix<sup>w</sup>ás.
- <sup>127</sup> ʔiʔ ʔk<sup>w</sup>óts cə čúwł pástən sx<sup>w</sup>ʔáʔmət ʔiʔ  
sx<sup>w</sup>ʔéʔtts k<sup>w</sup>aʔčəʔ ʔiyá ʔaʔ či sx<sup>w</sup>ʔáʔmət lów.
- <sup>128</sup> nəxčŋín ʔaʔ či stək<sup>w</sup>x<sup>w</sup>s sčiʔánəŋs či shiyís  
k<sup>w</sup>i nəsíyaʔ ʔiʔ čaʔáwəŋə.
- <sup>129</sup> That's all. I think I got all of it.

## 97 Diving for Power

August 1, 1971

DivingForPower.mp3

Bathing in cold water is an important part of growing up and seeking one's power. This is the story of Martha's grandmother, whose own grandmother sent her and her aunt to go upstream and dive three times. The twelve-year old girls hide, dive into water but do not run upstream. Their grandmother puts some sticks against a rock upstream where the girls are supposed to go. They go again, dive, and bring the sticks back to prove they were there. But their grandmother knows that previously they did not do the run because then, they were still steaming when they came back inside.

<sup>1</sup> kʷi stwawʔúpən ʔiʔ ti čósəʔ sčičánəŋs kʷhi nəsíyaʔ ʔiʔ sátəŋ č'yaʔ ʔaʔ kʷi skʷáʔs siyáʔs kʷaʔ hiyáʔs tóyi kʷánəŋət tóyi ʔiʔ... ʔiʔ nóqəŋ ʔaʔ čiči lɣʷál ʔiʔ kʷánəŋət túkʷ.

<sup>2</sup> ʔiʔ nóčúʔ ʔəsnát.

<sup>3</sup> xátəŋ č'yaʔ ʔaʔ tə siyaʔs, “hiyáʔ tóyi ʔiʔ nóqəŋ ʔaʔ čiči lɣʷál ʔiʔ ʔənʔá túkʷ.

<sup>4</sup> ʔáwə c qʷaʔqʷáyəsc ʔaʔ čiči ʔuʔstáŋ.

<sup>5</sup> hiyáʔ tóyi.

<sup>6</sup> ʔáwə c qʷaʔqʷáyəsc ʔaʔ čiči nshiyáʔ yaʔ tóyi.

<sup>7</sup> ʔiʔ ʔáwə c... ʔáwə c hiyáʔ ʔiʔ txʷkʷáyí ʔiʔ ʔənʔá ččəyəxəŋ ʔiʔ xónəŋ ʔaʔ čiči nstóyi ʔaʔ čiči nsnəqəŋ.”

<sup>8</sup> suʔ... suʔtəŋəŋs ʔiʔ xónəŋ, “hiyáʔ tóyi ʔiʔkʷánəŋət tóyi nóqəŋ ʔiʔ ʔənʔá túkʷ.”

<sup>9</sup> suʔ... suʔsəqs ʔiʔ cə cáčcs.

<sup>10</sup> hiyáʔ č'yaʔ ʔúxʷ tóyi.

<sup>11</sup> suʔxónəŋs, “hiyáʔtuŋəʔ kʷáy ʔiyá ʔaʔ cə sawəʔ ʔaʔ cə sqiqəyáyŋəxʷ.

<sup>12</sup> ʔiʔ níʔ suʔənʔáʔ ʔiʔ nóqəŋ ʔiʔ ččəyəxʷ.”

<sup>13</sup> “ʔó, ʔəy.”

<sup>14</sup> suʔhiyáʔs ti skʷáy naʔníhiyə ʔaʔ tə ʔəsnát.

<sup>15</sup> ʔəskʷáʔkʷiʔ č'kʷaʔčəaʔ.

<sup>16</sup> níʔ suʔhiyáʔs nóqəŋ ʔiʔ hiyáʔ ččəyəxʷ.

<sup>17</sup> ʔiʔ təxʷ č'ʔuʔ pəkʷəŋ ʔaʔ cə... cə ʔaʔtíqəŋ ʔəʔ... ʔaʔtíqəŋ ččəyəxʷ.

<sup>18</sup> ʔiʔ suʔčtátəŋs ʔaʔ tə siyaʔs, “tóyi u yaʔ cxʷ hayʔ”

<sup>19</sup> “ʔáa, tóyi yaʔ st kʷi.

<sup>20</sup> nóqəŋ st lɣʷál.

<sup>21</sup> ʔiʔ ʔənʔá st kʷánəŋət túkʷ.”

<sup>22</sup> suʔxónəŋs cə cəʔs, “ʔó, txʷəkʷáči caʔ.

<sup>23</sup> hiyáʔtxʷ cn čiči ščiyəʔə tóyitxʷ.

<sup>1</sup> When my grandmother was twelve years old she was told by her grandmother to go upstream, run upstream and... and dive three times then go home.

<sup>2</sup> And one night.

<sup>3</sup> She was told by her grandmother, “Go up stream and dive three times and come home.

<sup>4</sup> Don't deceive me about anything.

<sup>5</sup> Go upstream.

<sup>6</sup> Don't lie that you went upstream.

<sup>7</sup> Don't... Don't go and hide and come inside and say that you went upstream and dived.”

<sup>8</sup> So it was evening and she said, “Go upstream and run upstream and dive and come home.”

<sup>9</sup> So she was outside with her aunt.

<sup>10</sup> They apparently went upstream.

<sup>11</sup> So she said, “Let's hide there in the woods among the trees.

<sup>12</sup> And then we'll come and dive and go inside.”

<sup>13</sup> “Oh, okay.”

<sup>14</sup> So they went and hid at night.

<sup>15</sup> So they were hidden.

<sup>16</sup> Then they went and dived and went inside.

<sup>17</sup> They were steaming from the heat when they warmed inside.

<sup>18</sup> And so they were asked by their grandmother, “Did you go upstream?”

<sup>19</sup> “Yes, we went upstream.

<sup>20</sup> We dived three times.

<sup>21</sup> And we came running home.”

<sup>22</sup> So their parent said, “Oh, it will come tomorrow.

<sup>23</sup> I'll take some sticks upstream.

<sup>24</sup> You will go for them and bring them home.”

<sup>25</sup> So, it was the next day.

<sup>26</sup> Their grandmother took the sticks.

24 ʔuʔhiyáʔ caʔ cx<sup>w</sup> ʔúx<sup>w</sup>əns ʔiʔ ʔənʔáx<sup>w</sup>  
tk<sup>w</sup>ístx<sup>w</sup>.”

25 k<sup>w</sup>áci č<sup>w</sup>k<sup>w</sup>aʔčaʔ.

26 ʔk<sup>w</sup>óts cə síyaʔs cə ščiyaʔyə q q.

27 hiyáʔ ʔiʔtəyi ʔiʔ cɦŋəsts ʔiyá ʔaʔ tə... ʔiyá  
ʔaʔ cə sŋánt.

28 suʔtəŋəns ʔiʔ təŋən.

29 suʔxəŋəns, “húy<sup>w</sup>č<sup>w</sup>i hiyáʔ, qǎyaʔŋiʔ, təyi.”

30 ʔiʔ ʔk<sup>w</sup>óts cə... k<sup>w</sup>əsə ščiyaʔyə.

31 “ʔiʔtiyiŋístx<sup>w</sup> cn.

32 ʔuʔk<sup>w</sup>əŋəx<sup>w</sup> caʔ cx<sup>w</sup>.

33 ʔiyá ʔəscánč ʔaʔ tə sŋánt.

34 ʔk<sup>w</sup>ət cx<sup>w</sup> cə ščəyàʔ ʔiʔ ʔənʔáx<sup>w</sup> k<sup>w</sup>ánəŋət túk<sup>w</sup>  
hay.

35 nəqəŋ ʔaʔ č<sup>w</sup>i ɦx<sup>w</sup>ál ʔiʔčáʔi č<sup>w</sup>i nšʔənʔá.”

36 k<sup>w</sup>ənts k<sup>w</sup>i č<sup>w</sup>k<sup>w</sup>aʔčaʔ tə qǎyaʔŋi tə ščəyàʔ.

37 suʔhiyáʔs ʔiʔ nəqəŋ.

38 ɦx<sup>w</sup> ti nát naʔnɦiyə ʔiʔčáʔi ʔaʔ ti snəqəŋs.

39 nɦ suʔhúys nəqəŋ.

40 ʔiʔ hiyáʔ ʔk<sup>w</sup>óts cə ščəyàʔ.

41 nɦ suʔk<sup>w</sup>ánəŋəts túk<sup>w</sup>.

42 čəyəx<sup>w</sup> č<sup>w</sup>k<sup>w</sup>aʔčaʔ.

43 ʔiʔ čəyəx<sup>w</sup> č<sup>w</sup>ʔiʔ ʔúŋəsts cə síyaʔs ʔaʔ č<sup>w</sup>i  
sčəyáʔyə.

44 “ʔuʔcəʔit cx<sup>w</sup> k<sup>w</sup>i hay ʔuʔ təyi.

45 ʔiʔ k<sup>w</sup>i ʔəsnát... k<sup>w</sup>əsə ʔəsnát, ʔáwə cx<sup>w</sup> hay c  
təyi ʔiʔ uʔk<sup>w</sup>áy ix<sup>w</sup> ʔəʔ ʔáʔax<sup>w</sup> k<sup>w</sup>i, ʔuʔáʔaʔ sáqʔ  
ʔiʔ hiyáʔ ʔiʔnəqəŋ ʔiʔnəcix<sup>w</sup>.

46 ʔuʔtwawpək<sup>w</sup>əŋ<sup>w</sup> cx<sup>w</sup> ʔaʔ c...

47 pək<sup>w</sup>əŋ<sup>w</sup> cx<sup>w</sup> ʔínəŋ čəyəx<sup>w</sup> hay.

48 ʔiʔ ʔáwə cn c yəcúsc.

49 ʔuʔxčít cn ʔaʔ č<sup>w</sup>i nšʔáwə yaʔ c təyi hayə ʔiʔ  
ʔənʔá cx<sup>w</sup> čəyəx<sup>w</sup>.

50 That’s all.

27 She went upstream and stood them up against  
a... against a rock.

28 So evening came.

29 So she said, “Please go upstream, girls.”

30 And she took the... the sticks.

31 “I took them upstream.

32 You will see them.

33 They are there leaning against a rock.

34 Take the stick and bring it running home.

35 Dive three times before you come.”

36 Therefore the girls saw the sticks.

37 So they went and dived.

38 It was three nights before they dived.

39 So they finished diving.

40 And they went and took the sticks.

41 Then they ran home.

42 They went inside.

43 They went in and gave their grandmother the  
sticks.

44 “You really did go upstream.

45 But a night... that night, you didn’t go  
upstream but must have hidden while you were  
here, here, outside and went diving one time.

46 You were still steaming when...

47 You were steaming when you appeared inside.

48 And I didn’t tell you.

49 I knew that you hadn’t gone upstream when  
you came in.”

50 That’s all.

## 98 Black Eyes

September 20, 1971

BlackEyes.mp3

Martha's grandmother put her hands into some ashes, then wiped her eyes with the soiled hands. She didn't realize that her eyes were blackened and nobody told her until she got to Martha's place.

<sup>1</sup> hiyá? ix<sup>w</sup> nəcəwtx<sup>w</sup>əŋ k<sup>w</sup>si nəsiya? ʔúx<sup>w</sup> ʔa?  
k<sup>w</sup>sə sčutáyłs, nəsx<sup>w</sup>sʔúk<sup>w</sup>ł.

<sup>2</sup> ʔi? nıl č' suʔčəyəx<sup>w</sup>s ʔi?... ʔi? sqás č' k<sup>w</sup>si  
nəsx<sup>w</sup>sʔúk<sup>w</sup>ł cə ʔəł' čičt č' ʔiyá ʔa? cə hunucáy.

<sup>3</sup> ʔi? stəŋ ix<sup>w</sup> či čičts ʔa? cə sx<sup>w</sup>ʔiyá ʔa? cə  
sʔxənúk<sup>w</sup>əŋs.

<sup>4</sup> nıl ix<sup>w</sup> suʔúx<sup>w</sup> ʔa? k<sup>w</sup>si nəsiya? ʔi? təx<sup>w</sup> ʔu?  
ʔúx<sup>w</sup>ts tə cicáyss ʔa? cə čičt.

<sup>5</sup> nıl suʔáčts cə qqiyəŋs.

<sup>6</sup> ʔənəqəyəx.

<sup>7</sup> ʔənəqıx tə qqiyəŋ.

<sup>8</sup> twəwʔaʔáʔmət cn k<sup>w</sup>aʔča? cəʔk<sup>w</sup>əyú ʔi? ʔənʔá  
k<sup>w</sup>si nəsiya?

<sup>9</sup> ʔi? xənəŋ, “nəx<sup>w</sup>cšəŋəŋ.

<sup>10</sup> ʔáwə caʔn c nəx<sup>w</sup>cšəŋəŋ ʔi? čəyəx<sup>w</sup>.”

<sup>11</sup> ʔi? uʔnəx<sup>w</sup>cšəŋəŋ k<sup>w</sup>sə.

<sup>12</sup> “ʔənʔá čəyəx<sup>w</sup>, nəséʔya?”

<sup>13</sup> ʔənʔá čəyəx<sup>w</sup> ʔi? nsuʔnəčəŋ.

<sup>14</sup> ʔənəqəyəx ʔa? cə qqiyəŋs.

<sup>15</sup> ʔáčts ix<sup>w</sup> cə qəyəŋs ʔa? cə čičt ʔiyá ʔa? cə...  
cə cáys.

<sup>16</sup> k<sup>w</sup>əntəŋ ʔa? k<sup>w</sup>si nəsiya? cə cicáyəss.

<sup>17</sup> ʔi? uʔxənə ʔu? nəqəʔyəx.

<sup>18</sup> x<sup>w</sup>uʔúŋ ix<sup>w</sup> k<sup>w</sup>aʔča? k<sup>w</sup>i sʔənəqıxs cə qqiyəŋs.

<sup>19</sup> nıl suʔnəčəŋs.

<sup>20</sup> “ʔəš, ʔáwə cn c yəcústəŋ ʔa? k<sup>w</sup>łəsə  
nsx<sup>w</sup>sʔúk<sup>w</sup>ł ʔa? či ʔənəqıx cə nəqqiyəŋ.”

<sup>21</sup> nsuʔhiyá? ʔk<sup>w</sup>ət cə q<sup>w</sup>ú? ʔi? cə towel ʔi? cə  
soap ʔi? ʔúŋəst, ʔi? cəʔk<sup>w</sup>úsəŋ k<sup>w</sup>aʔča?

<sup>22</sup> cəʔk<sup>w</sup>ts cə nəqıx qqiyəŋs.

<sup>23</sup> suʔnəčəŋs.

<sup>24</sup> ʔi? təs ʔa? cə n... cə nəqıx qqiyəŋs.

<sup>25</sup> “ʔi? ʔáwənə čtə k<sup>w</sup>i xčtıŋs k<sup>w</sup>a? ʔəstúŋəts  
ʔənsx<sup>w</sup>ʔənəqıx cə nəqqiyəŋ.

<sup>26</sup> naʔnəyəŋ.

<sup>1</sup> My grandmother must have gone visiting her  
in-laws, my stepparents.

<sup>2</sup> My stepparent took out the beargrass ashes  
from the fireplace.

<sup>3</sup> Some of the ashes must have fallen where they  
were gathered up.

<sup>4</sup> Then my grandmother must have gone and put  
her hands right in the ashes.

<sup>5</sup> Then she wiped her eyes.

<sup>6</sup> They were black.

<sup>7</sup> The eyes were black.

<sup>8</sup> I was still at home washing when my  
grandmother came.

<sup>9</sup> And she said, “Knock.

<sup>10</sup> I'm not going to knock and come in.”

<sup>11</sup> But she knocked.

<sup>12</sup> “Come in, Grandmother.”

<sup>13</sup> She came in and I laughed.

<sup>14</sup> Her eyes were black.

<sup>15</sup> She must have wiped her eyes with the ashes  
on her hand.

<sup>16</sup> My grandmother looked at her hands.

<sup>17</sup> And they were all black.

<sup>18</sup> She must have been crying when her eyes  
were black.

<sup>19</sup> Then she laughed.

<sup>20</sup> “Ugh, my stepmother didn't tell me that my  
eyes were black.”

<sup>21</sup> So I went and took water and a towel and  
soap and gave them to her, and she washed her  
face.

<sup>22</sup> She washed her black eyes.

<sup>23</sup> She laughed.

<sup>24</sup> And she got to her black eyes.

<sup>25</sup> “They didn't know why my eyes were black.

<sup>26</sup> They were laughing.”

<sup>27</sup> Then she also laughed and said that you  
mustn't have made a fire and was surprised that  
my eyes were black.”

<sup>28</sup> That's all.

---

<sup>27</sup> ní suʔláy ʔuʔ náčəŋ ʔiʔ xónəŋ ʔaʔ čí  
ʔənsʔáwə ix<sup>w</sup> c čəq<sup>w</sup>uc ʔiʔ čí sʔəstón ʔaʔ čí ns  
ʔənəqíx cə nqǫíyəŋ.”

<sup>28</sup> That’s all.

## 99 Singing for Brother

September 20, 1971

BrotherSinging.mp3

Martha would sing her younger siblings to sleep with a Lushootseed lullaby.

<sup>1</sup> tǎx<sup>w</sup> ʔuʔ cǔʔk<sup>ws</sup> tǎ nǎsiyaʔčúʔíí.

<sup>2</sup> ʔíʔ nǎcǔʔ cǎ sǎéʔs ti syaʔyǎŋícǎŋ ʔaʔ

ʔǎctǎyŋǎx<sup>w</sup> tíyǎmí ʔǎʔ tíyǎmtǎstx<sup>w</sup>ǎn.

<sup>3</sup> táci k<sup>wa</sup>ʔčǎʔ ʔíʔ ʔaʔtútǎŋ.

<sup>4</sup> nsuʔǎk<sup>w</sup>ǎt ʔíʔ ʔúx<sup>w</sup>tx<sup>w</sup> ʔaʔ tǎ n....

<sup>5</sup> ǎk<sup>w</sup>ít cǎ ʔíʔ xǎn.

<sup>6</sup> Song sung in Lushootseed

<sup>7</sup> And he'd go to sleep without nursing. He liked my [unintelligible].

<sup>8</sup> sǎíʔs ix<sup>w</sup> ti syaʔyǎŋícs tǎ nǎsʔaʔctíŋíx<sup>w</sup>ǎŋ.

<sup>9</sup> níʔ čúwǎ La Conners sq<sup>w</sup>áys tǎ ntíym.

<sup>10</sup> ʔǎwǎ c nǎx<sup>w</sup>sǎǎʔyǎmúccǎn.

<sup>11</sup> That's all.

<sup>1</sup> I had exactly seven younger siblings.

<sup>2</sup> And one of them liked to listen to me singing Indian songs to him.

<sup>3</sup> They got there and they were sleepy.

<sup>4</sup> I took them and put them on my....

<sup>5</sup> I held them all.

<sup>6</sup> Song sung in Lushootseed

<sup>7</sup> And he'd go to sleep without nursing. He liked my [unintelligible].

<sup>8</sup> He must have liked to listen to me singing in the Indian language.

<sup>9</sup> It's La Conner style of language that I sang.

<sup>10</sup> It's not Klallam language.

<sup>11</sup> That's all.

## 100 Grandmother's Power

September 20, 1971

GrandmotherPower.mp3

Before she died, Martha's grandmother wanted to give her spirit power to Martha. She had received it from her grandmother and she wanted to pass it on. Martha declined to accept it.

<sup>1</sup> ʔiʔʂótəŋ cn hiyáʔ ʔúxʷ ʔaʔ kʷhi nəsxʷsʔúkʷl  
ʔiyá ʔaʔ cə... cə sxʷʔiyás cə sxʷʔiyál yaʔ.  
<sup>2</sup> ʔiʔ xəl kʷsi nəsíyaʔ yaʔ ʔaʔ kʷi sʔiʔčáʔi ʔaʔ č  
sqʷúys ixʷ č.  
<sup>3</sup> kʷčájətəŋ cn, “wú, nəkʷ ʔuʔ nMata.  
<sup>4</sup> ʔənʔá č i čəyəxʷ.  
<sup>5</sup> ʔənʔá č i kʷənc.  
<sup>6</sup> ʔúy'cxʷ ʔaʔnəxʷqəcs ʔiʔ ʔúxʷ ʔaʔ tə súl ʔiʔ  
nəxʷcəšənəŋ.  
<sup>7</sup> ʔiʔ say “Hello, Granny.”  
<sup>8</sup> níl nsuʔxənəŋ, “Hello, Granny.”  
<sup>9</sup> suʔnəčəŋs.  
<sup>10</sup> nsuʔhiyáʔ čəyəxʷ.  
<sup>11</sup> ʔiʔ xənʔátəŋ cn kʷaʔ ʔəmətən.  
<sup>12</sup> nsuʔəmət ʔiyá ʔaʔ cə cəʔcəŋ ʔaʔ cə  
sxʷʔáʔməts.  
<sup>13</sup> suʔxənəŋs ʔaʔ č i sníls č i lqiyəns.  
<sup>14</sup> ʔənʔá, nəkʷ nəsʔaʔŋústəŋ.  
<sup>15</sup> čtátəŋ cn kʷaʔ ʔiyás ʔaʔ č i s... č i... kʷaʔ ʔiyás  
ʔaʔ č i sshade.  
<sup>16</sup> nsuʔxənəxʷ ʔaʔ č i s...  
<sup>17</sup> “ʔuʔhúy st ʔaʔ sxʷʔiyás ʔuʔ lác.”  
<sup>18</sup> ʔəy'c ttátʷwis ʔaʔ cə ʔaʔlúʔlúʔaʔ ʔáʔiŋs ʔuʔiyá  
ʔaʔ tə lác.  
<sup>19</sup> ʔiyá ʔaʔ tə ʔáčl.  
<sup>20</sup> suʔxənəŋs ʔaʔ č i sníls čʔiyá kʷə kʷi síyaʔs yaʔ  
syəwəns tsə ʔənʔənsəŋ.  
<sup>21</sup> ʔúŋəsts.  
<sup>22</sup> sléʔ č'... sléʔ č' cn č i nə... sʔəcs sxʷʔúxʷs.  
<sup>23</sup> qʷáqʷi kʷaʔčəʔ kʷhi nəséʔyaʔ.  
<sup>24</sup> yaʔcústəŋ cn ʔaʔ č i nəš... č i sléʔs č i  
nəsčʔúŋətəŋ ʔaʔ cə lqiyəns tiə nsxʷaʔtín.  
<sup>25</sup> suʔhúys qʷáqʷi.  
<sup>26</sup> nsuʔxənʔáxʷ, “Granny, kʷlčəq cn.  
<sup>27</sup> kʷhncxʷkʷəs cn scíʔánəŋ ʔiʔ uʔxən' ti cán ʔuʔ  
čl'éʔ ʔaʔ cə.

<sup>1</sup> I was walking to my stepmother's there where  
we were staying.  
<sup>2</sup> And my grandmother was sick before she died.  
<sup>3</sup> She hollered to me, “Hey, you, my Martha.  
<sup>4</sup> Come inside.  
<sup>5</sup> Come see me.  
<sup>6</sup> When you are at nəxʷqəcs go to the door and  
knock.  
<sup>7</sup> And say ‘Hello, Granny.’”  
<sup>8</sup> So I said, “Hello, Granny.”  
<sup>9</sup> She laughed.  
<sup>10</sup> So I went inside.  
<sup>11</sup> And I was told to sit down.  
<sup>12</sup> So I sat down near her bed.  
<sup>13</sup> She said that it was her spirit power.  
<sup>14</sup> “Come, it's you I'm giving it to.”  
<sup>15</sup> She asked me if she was in the... the... if she  
was in the shade.  
<sup>16</sup> So I told her that...  
<sup>17</sup> “We're where it's dark.”  
<sup>18</sup> There was light shining on her little house in  
the shade.  
<sup>19</sup> It was there below.  
<sup>20</sup> She said that it was from her grandmother's  
spirit song that it came to her.  
<sup>21</sup> She gave it to her.  
<sup>22</sup> She wanted... She wanted it to be me that it  
goes to.  
<sup>23</sup> My grandmother was talking.  
<sup>24</sup> She told me that I... she wanted to give me  
her power that I didn't want.  
<sup>25</sup> She finished talking.  
<sup>26</sup> So I told her, “Granny, I'm an adult.  
<sup>27</sup> I'm already twenty years old and everyone  
wants to have that.  
<sup>28</sup> I don't want to take your power.  
<sup>29</sup> I'm fine without a spirit power.  
<sup>30</sup> I want to have no spirit power.  
<sup>31</sup> It's yours.”

<sup>28</sup> ʔáwə c nsléʔ čí nəs... čí nəsʔkʷót čí nskʷáʔ nɪqĩyn.

<sup>29</sup> ʔuʔəsʔlúʔʔlám' cn ʔuʔáwənə nəlqĩyn.

<sup>30</sup> čl'éʔ txʷəʔəwənə nəlqĩyn.

<sup>31</sup> ʔuʔnškʷáʔs.”

<sup>32</sup> suʔxónəŋs kʷsə nsiyaʔ, “ʔúʔ qɫ yáʔ cə nχčŋín xʷənáŋ ʔaʔ nókʷ ʔiʔ ʔáy qɫ cn ʔuʔ xənʔáxʷ kʷi nəsíyaʔ kʷaʔ ʔáwə c čʔaʔŋúsc ʔaʔ cə ɫqĩyns.

<sup>33</sup> ʔiʔ ʔawimán' ʔuʔ nəsʔléʔ kʷə nəsíyaʔ ʔiʔ ʔkʷót cn cə ɫqĩyns ʔiʔ čúkʷs cn.”

<sup>34</sup> ʔuʔqĩʔnúnəʔt tiə nəséʔyaʔ.

<sup>35</sup> ʔiʔ qʷáy cn qinúnəʔt.

<sup>36</sup> “ʔáwə c čšaʔəc ʔəʔ qʷáyəŋ.

<sup>37</sup> čšaʔiyá cə nəlqĩyn.

<sup>38</sup> ʔiʔ hiyáʔ qʷáy qinúnəʔt.

<sup>39</sup> ʔáwə c níl tə nəséʔyaʔ qiʔnúnəʔt.

<sup>40</sup> níl tsə ɫqĩyn qiʔnúnəʔt.”

<sup>41</sup> That's all.

<sup>32</sup> So my grandmother said, “If I had thought like you, I would also tell my grandmother not to give me her power.

<sup>33</sup> But because I loved my grandmother very much, I took her power and I used it.”

<sup>34</sup> My grandmother was angry.

<sup>35</sup> And I said she was angry.

<sup>36</sup> “It doesn't come from me when I talk.

<sup>37</sup> It comes from my power.

<sup>38</sup> And it goes and talks angrily.

<sup>39</sup> It's not your grandmother that is angry.

<sup>40</sup> It's the power that is angry.”

<sup>41</sup> That's all.

## 101 Canoe Dancing Vision (first version)

September 20, 1971

CanoeDancing-1.mp3

Before this story on the recording are some songs and drumming that can be heard in SongsAndDrumming-1.mp3.

This story is about how one time she might have received special canoe power when she was fourteen years old. She was outside with her aunt and feeling happy. Her aunt went back inside, and Martha had a vision of a canoe dancing, coming toward her. She started dancing and feeling strange. She went back inside, and her father, seeing a change in her, asked her repeatedly what happened. She finally told him what she saw. He then chastised her for telling what she saw—when you have a spirit vision, you must keep it to yourself, otherwise it will leave you. She felt sick after that and could not go to work the next day.

<sup>1</sup> k<sup>w</sup>i nətawʔúpən ʔiʔ t ɲús sçiʔánəŋ ʔiʔ ʔiyá st ʔaʔSequim.

<sup>2</sup> ʔiʔsqíyŋ cn ʔaʔ ti ʔəsnát ʔiʔ k<sup>w</sup>ónəx<sup>w</sup> k<sup>w</sup>hi cáčcs k<sup>w</sup>i nəcát, ncáčc.

<sup>3</sup> ccíłəŋ nəx<sup>w</sup>naʔnəyənʔəs.

<sup>4</sup> nsuʔhiyáʔ ʔiʔ níł nsuʔčáʔis hiyáʔ.

<sup>5</sup> hiyáʔ caʔn čəyəx<sup>w</sup>.

<sup>6</sup> nsuʔk<sup>w</sup>ónəx<sup>w</sup> cə snəx<sup>w</sup>ł q<sup>w</sup>iʔéʔiś ʔiyá ʔaʔ cə ʔəsáqł.

<sup>7</sup> ʔəy... ʔəyʔəsnát.

<sup>8</sup> ʔəyəs ʔəsnát ʔiʔq<sup>w</sup>əyéʔyəs cə snəx<sup>w</sup>ł.

<sup>9</sup> níł k<sup>w</sup>aʔčəʔ nsuʔsáyisiʔ ʔiʔ xəl tə nəsq<sup>w</sup>úŋi.

<sup>10</sup> níł suʔčəyəx<sup>w</sup> ʔiʔ čtátəŋ ʔaʔ k<sup>w</sup>i ncát, “ʔəstúŋət cx<sup>w</sup> ʔučʔ?”

<sup>11</sup> nsuʔxónəŋ ʔaʔ či suʔáwənəs k<sup>w</sup>i, nəsuʔəwəno k<sup>w</sup>i.

<sup>12</sup> ʔiʔ uʔsələŋ ʔuʔ čtán k<sup>w</sup>i ncát.

<sup>13</sup> nsuʔyəcúst, “k<sup>w</sup>ónəx<sup>w</sup> cn k<sup>w</sup>sə ncáčc ʔəsáqł, Susie.

<sup>14</sup> níł nsuʔ... ʔuʔccíłəŋ nəx<sup>w</sup>naʔnəyənʔəs ʔiʔ níł suʔnəcəŋs.

<sup>15</sup> suʔq<sup>w</sup>əyíyəs cə snəx<sup>w</sup>ł.

<sup>16</sup> q<sup>w</sup>əyéʔyəs.

<sup>17</sup> ʔiʔ ʔənʔánəsəŋ cn ʔaʔ cə snəx<sup>w</sup>ł.

<sup>18</sup> nsuʔənʔá čəyəx<sup>w</sup>.”

<sup>19</sup> nsuʔčtátəŋ k<sup>w</sup>i ncát k<sup>w</sup>aʔ sáyisiʔən yaʔ čʔaʔ cə.

<sup>20</sup> suʔxónəŋ ʔaʔ či nəssáyisiʔ.

<sup>21</sup> q<sup>w</sup>əyéʔyəs k<sup>w</sup>sə snəx<sup>w</sup>ł outs... ʔəsáqłs.

<sup>22</sup> ʔuʔq<sup>w</sup>əyéʔyəs cn.

<sup>23</sup> nsuʔənʔánəsəŋ ʔiʔ nəsuʔənʔá čəyəx<sup>w</sup>.

<sup>1</sup> I was fourteen and we were at Sequim.

<sup>2</sup> I went outside at night and saw my father’s aunt, my aunt.

<sup>3</sup> She was standing and smiling.

<sup>4</sup> So I went then she went first.

<sup>5</sup> “I’m going to go inside.”

<sup>6</sup> I saw a canoe dancing outside.

<sup>7</sup> It was nice... it was a nice night.

<sup>8</sup> It was a happy night the canoe was dancing.

<sup>9</sup> Then I got scared and my head hurt.

<sup>10</sup> Then I went inside and was asked by my father, “What’s the matter with you?”

<sup>11</sup> So I said that it was nothing, nothing happened to me.

<sup>12</sup> My father continued to ask me.

<sup>13</sup> So I told him, “I saw my aunt outside, Susie.

<sup>14</sup> Then I... She was standing smiling and then she laughed.

<sup>15</sup> The canoe danced.

<sup>16</sup> It was dancing.

<sup>17</sup> And the canoe came at me.

<sup>18</sup> So I came inside.”

<sup>19</sup> My father asked me if I was afraid of it.

<sup>20</sup> So I said I was afraid.

<sup>21</sup> A canoe was dancing outside.

<sup>22</sup> I was dancing.

<sup>23</sup> It came after me and I came inside.

<sup>24</sup> So I was scolded by my father for telling what I saw.

<sup>25</sup> So I told him that he asked me to tell him about the canoe dancing.

<sup>26</sup> The next day he asked, “Are you going to work today?”

<sup>24</sup> nsu?qəqáynəŋ ?a? kʷi nəcót ?a? ti  
nəsyá?cicəŋ ?a? či kʷónəxʷən.

<sup>25</sup> nsu?xónəxʷ ?a? či sčtáŋs kʷə nskʷlənýəcúst  
?a? či sqʷəyé?yəs kʷsə snóxʷl.

<sup>26</sup> kʷáci kʷa?ča? su?čtátəŋ, “čáy u ca? cxʷ ?a? tiə  
?áynəkʷ?”

<sup>27</sup> Said “?əsqi?ám' či nəččáy.

<sup>28</sup> mán' ?u? xól tə nəsqʷúŋi.”

<sup>29</sup> ?áwə cn kʷa?ča? c čáy.

<sup>30</sup> ?u?iyá cn ?a? tə sxʷ?á?mət ?a? c... ?a? ti  
?u?xónə skʷáci.

<sup>31</sup> kʷkʷáci kʷa?ča?.

<sup>32</sup> ča?hiyá? cn čáy.

<sup>33</sup> That's all.

<sup>27</sup> I can't work.

<sup>28</sup> I have a bad headache.”

<sup>29</sup> I didn't go to work.

<sup>30</sup> I was in bed all day.

<sup>31</sup> Then it was the next day.

<sup>32</sup> I finally went to work.

<sup>33</sup> That's all.



### 103 Industrious Club

September 21, 1971

IndustriousClub.mp3

From when she was little, Martha was always busy making things—baskets, paddles, carvings. She and her friends made a club called čáyčĭ, and in English called it Industrious Club.

<sup>1</sup> ʔiyá.

<sup>2</sup> čáyčĭ kʷə nəstɰawʎúʎaʔ, ʔiʔ uʔxə́n ti stáŋ ʔuʔ  
nəsyáyaʔct ti nəscáʔəy.

<sup>3</sup> níʎ nsuʔnátəŋ ʔaʔ čĭ nəscáyčĭ.

<sup>4</sup> níʎ nsuʔšówi ʔiʔ č....

<sup>5</sup> níʎ suʔhave clubĭ and we called it čáyčĭ.

<sup>6</sup> That's how that čáyčĭ was born.

<sup>1</sup> It was there.

<sup>2</sup> I was busy when I was still small, and I was working at doing everything.

<sup>3</sup> So I was called industrious.

<sup>4</sup> So I grew and had...

<sup>5</sup> So we had a club and we called it industrious.

<sup>6</sup> That's how that čáyčĭ was born.

## 104 Power to Find Lost Objects

May 15, 1973

FindLostObjects.mp3

Martha's great-grandmother, who was from the Klallam village of ʔiʔinəs, at the mouth of Ennis Creek in Port Angeles, had a power to find lost objects. A young man from Clallam Bay was missing his canoe. She looked at her hand and told him that the canoe was in Seattle among a bunch of drifting wood. He went there and did find his canoe, just as she had said.

<sup>1</sup> kʷi... kʷhi nčáʔma... nčáʔmaʔqʷ čsaʔiʔinəs.

<sup>2</sup> húy'č'či sɣʷóyəqʷs ti snəxʷłs, ti ʔuʔúʔtɣs ʔiʔ tə sčəʔkʷáyüł ʔiʔ kʷánəŋət ti... ti swéʔwəs ʔúxʷ ʔə kʷi nčáʔmaʔqʷ.

<sup>3</sup> ʔiʔ čtáts xʷuʔ...

<sup>4</sup> sʔéʔs či sɣčnəxʷ kʷaʔ ʔəxínəs kʷə ʔuʔúʔtɣss xʷóyəqʷ.

<sup>5</sup> xʷóyəqʷct cə ʔuʔúʔtɣs ʔiʔ hiyáʔ ixʷ ʔúxʷ tiʔə ʔaʔsiʔál.

<sup>6</sup> suʔtáss cə swéʔwəs ʔiʔ čtəŋ kʷaʔ ʔəxínəs kʷł kʷi ʔuʔúʔtɣss.

<sup>7</sup> suʔxəŋəŋs kʷhi nčáʔmaʔqʷ, ʔiʔ... ʔəł ʔuʔkʷónts cə cáyss...

<sup>8</sup> kʷónts tsə cáyss ʔiʔ xəŋəŋ, “ʔiyá ʔaʔsiʔál kʷsə nʔuʔúʔtɣs.

<sup>9</sup> ʔiyá ʔaʔ tə ŋəŋ' xʷóyəqʷ sčúł.

<sup>10</sup> hiyáʔ ʔúxʷ ʔaʔsiʔál ʔiʔ ʔkʷət cə nʔuʔúʔtɣs.”

<sup>11</sup> níł č' suʔúyłs cə swéʔwəs ʔaʔ cə... ʔaʔ cə snəxʷł.

<sup>12</sup> ʔiʔ hiyáʔ ʔúxʷ ʔaʔsiʔál ʔiʔ kʷaʔ kʷónəts cə ʔuʔúʔtɣss ʔiyá ʔaʔ cə sməkʷəyéʔč sčúł.

<sup>13</sup> kʷónəts cə ʔuʔúʔtɣss suʔ... suʔčxəsəts ʔiʔ hiyáʔ tkʷists.

<sup>14</sup> ʔiʔ ʔəwəŋə ʔəsxəłs cə... cə ʔuʔúʔtɣss.

<sup>15</sup> hiyáʔ tkʷists.

<sup>16</sup> ʔúxʷts ʔaʔ... ʔúxʷts ʔaʔ Clallam Bay.

<sup>17</sup> I don't know what you call Clallam Bay.

<sup>18</sup> That's all, I guess, on that canoe.

<sup>1</sup> My great-grandmother who was from Ennis.

<sup>2</sup> When the canoes, cargo canoes and boats drifted off, a young man ran over to my great-grandmother.

<sup>3</sup> And he asked her....

<sup>4</sup> He wanted to know where his canoe drifted to.

<sup>5</sup> The canoe drifted and must have gone to Seattle.

<sup>6</sup> So the young man got there and asked where his canoe is.

<sup>7</sup> My great-grandmother said, and... while she looked at her hand...

<sup>8</sup> She looked at her hand and said, “Your canoe is in Seattle.

<sup>9</sup> It's there in a lot of drifting wood.

<sup>10</sup> Go over to Seattle and get your canoe.”

<sup>11</sup> So then the young man boarded a canoe.

<sup>12</sup> And he went over to Seattle and saw his canoe there in a pile of wood.

<sup>13</sup> He saw his canoe and pushed it off And he brought it home.

<sup>14</sup> And his canoe had no damage.

<sup>15</sup> He took it home.

<sup>16</sup> He brought it to Clallam Bay.

<sup>17</sup> I don't know what you call Clallam Bay.

<sup>18</sup> That's all, I guess, on that canoe.

## 105 Canoe Dancing Vision (second version)

May 15, 1973

CanoeDancing-2.mp3

Two years later Martha retells the story of her canoe vision. The first version is narrative 101.

<sup>1</sup> k<sup>w</sup>i nəstwəwəwəłłáłłqł ʔi? ʔiyá st ʔa?  
 sx<sup>w</sup>čk<sup>w</sup>íyən ɕáy ʔa? cə cannery.  
<sup>2</sup> ʔi? sqiyŋ cn ʔa? tə snát ʔa? tə sq<sup>w</sup>q<sup>w</sup>áʔyən.  
<sup>3</sup> ʔi? k<sup>w</sup>ənnəx<sup>w</sup> cn cə snəx<sup>w</sup>ł q<sup>w</sup>əyéʔiš.  
<sup>4</sup> nsuʔčəyəx<sup>w</sup> ʔi? čtátəŋ ʔa? k<sup>w</sup>i ncət k<sup>w</sup>a?... k<sup>w</sup>a?  
 ʔaʔstúŋətən ʔa? či nsnačcúʔət.  
<sup>5</sup> nsuʔxənʔáx<sup>w</sup>, “q<sup>w</sup>əyéyəs k<sup>w</sup>sə snəx<sup>w</sup>ł outside.  
<sup>6</sup> q<sup>w</sup>əyéyəs k<sup>w</sup>sə snəx<sup>w</sup>ł ʔəsáqł.”  
<sup>7</sup> suʔxənəŋs k<sup>w</sup>ə ncət, “ʔəstúŋət ʔay’  
 nəsx<sup>w</sup>uʔyaʔcúsc?”  
<sup>8</sup> ʔi? ʔuʔxənʔáx<sup>w</sup> cn k<sup>w</sup>i xənʔátəŋ..., “ʔáx<sup>w</sup>əŋ cx<sup>w</sup>  
 k<sup>w</sup>a?”  
<sup>9</sup> yəcúst cn ʔa? ti... k<sup>w</sup>a?... húy’ix<sup>w</sup> čtác ʔa? ti  
 ʔuʔstáŋ ʔi? k<sup>w</sup>a?...  
<sup>10</sup> yəcústəŋ k<sup>w</sup>a? ʔáwən sqəʔyəxct.  
<sup>11</sup> níl nsuʔhúyən ʔa? k<sup>w</sup>i ncət.  
<sup>12</sup> ʔó, xál cn.  
<sup>13</sup> nsuʔhiyá? ʔitt.  
<sup>14</sup> húy čtə líx<sup>w</sup> sk<sup>w</sup>áci tə nəš... tə nəsuʔsx<sup>w</sup>ʔáʔmət  
 ʔi? čaʔáʔmət cn cəʔətct lów.  
<sup>15</sup> That’s all.

<sup>1</sup> When I was still a child, we were at Sequim to  
 work at the cannery.  
<sup>2</sup> I went out at night in the early dawn.  
<sup>3</sup> And I saw a canoe dancing.  
<sup>4</sup> I went inside and was asked by my father why  
 do I seem strange.  
<sup>5</sup> I told him, “A canoe is dancing outside.  
<sup>6</sup> A canoe is dancing outside.”  
<sup>7</sup> So my father said, “Why are you telling me?”  
<sup>8</sup> I said, “You said.”  
<sup>9</sup> I told him that... that... if he asked me  
 something and...  
<sup>10</sup> Was told if I wasn’t lying.  
<sup>11</sup> Then my father left me.  
<sup>12</sup> Oh, I was sick.  
<sup>13</sup> I went to sleep.  
<sup>14</sup> I was in bed probably three days before I got  
 up cured.  
<sup>15</sup> That’s all.

## 106 Ghosts at a Burning (third version)

May 15, 1973

GhostsAtBurning-2.mp3

Martha retells the story of the ghosts she saw at a burning for her late grandfather. The first and second versions are narratives 86 and 91.

<sup>1</sup> k<sup>w</sup>i nəsʔúpən ʔiʔ ti híx<sup>w</sup> ʔiʔ ʔáwənə k<sup>w</sup>ə nəsíyaʔ.

<sup>2</sup> tk<sup>w</sup>ístəŋ ʔaʔ cə ʔáwənə ʔaʔLa Conner.

<sup>3</sup> ʔiʔ čpneumonia.

<sup>4</sup> ʔiʔ tk<sup>w</sup>ístx<sup>w</sup> k<sup>w</sup>i nəsíyaʔ.

<sup>5</sup> tk<sup>w</sup>ístəŋ k<sup>w</sup>aʔčəʔ ʔúx<sup>w</sup>təŋ ʔaʔGuemes Island.

<sup>6</sup> suʔtósł ʔiʔ híx<sup>w</sup> snáts.

<sup>7</sup> híx<sup>w</sup> snát t słk<sup>w</sup>íts k<sup>w</sup>i nsíyaʔ ʔiʔčáʔiʔ či sčəŋtəŋs.

<sup>8</sup> ʔiʔ sléʔs yaʔ či sʔiʔłk<sup>w</sup>íts cə k<sup>w</sup>łčəq cə qáqənʔ ʔaʔ ti ł....

<sup>9</sup> k<sup>w</sup>łhúʔi ʔiʔ k<sup>w</sup>łnıl k<sup>w</sup>łłʔi.

<sup>10</sup> qáqənʔ ʔaʔ ti sqáwəc ʔaʔ k<sup>w</sup>i s....

<sup>11</sup> ʔiʔ sléʔs k<sup>w</sup>i nəsíyaʔ či s... či słk<sup>w</sup>óts cə k<sup>w</sup>łčəq ʔawqáqənʔ ʔaʔ ti sʔíłən k<sup>w</sup>əsə suʔənʔás ʔaʔ k<sup>w</sup>i sčəntəŋs k<sup>w</sup>i nəsíyaʔ.

<sup>12</sup> ʔiʔ čhík<sup>w</sup>əŋ tə ʔáʔiŋł.

<sup>13</sup> čhík<sup>w</sup>əŋ ʔiyá ʔaʔ ti... ʔiyá ʔaʔ ti nəcúʔ.

<sup>14</sup> ʔiʔ láy č'čhík<sup>w</sup>əŋ ʔiʔ čhík<sup>w</sup>əŋ ʔiʔ čhík<sup>w</sup>əŋ ʔiʔ čhík<sup>w</sup>əŋ čhík<sup>w</sup>əŋ

<sup>15</sup> suʔxónəŋs cə sx<sup>w</sup>náʔəm sléʔs cə k<sup>w</sup>łčəqs či słk<sup>w</sup>óts k<sup>w</sup>aʔ či suʔčəntəŋs k<sup>w</sup>i nəsíyaʔ.

<sup>16</sup> ʔiʔ čtátəŋ cn ʔaʔ cə k<sup>w</sup>łčəq, “ʔənsłéʔ uʔ či nshiyáʔ k<sup>w</sup>ənít či snáʔyaʔnək<sup>w</sup> k<sup>w</sup>aʔ ʔíłənəs.”

<sup>17</sup> nəsʔnəq<sup>w</sup>ústəŋ.

<sup>18</sup> ʔáwə cn c sáyšiʔsiʔ či snáʔyaʔnək<sup>w</sup>.

<sup>19</sup> nsuʔłéʔsəŋ.

<sup>20</sup> hiyáʔ ʔiʔ ʔəc ʔiʔčáʔi... ʔiʔčáʔi ʔaʔ cə ʔaʔyəcłáyŋx<sup>w</sup> ʔiʔ ʔəłənístx<sup>w</sup> caʔ cə snúʔnək<sup>w</sup>.

<sup>21</sup> k<sup>w</sup>cátəŋ k<sup>w</sup>aʔčəʔ cə sx<sup>w</sup>ʔiyás caʔ ti sčəq<sup>w</sup> čq<sup>w</sup>ətəŋ ti sʔíłəns.

<sup>22</sup> k<sup>w</sup>cətəŋ ʔiyáʔ ʔaʔ tə láqł... láqł shúnuc.

<sup>23</sup> nıl suʔhúys ʔiʔ nıl suʔənʔá ʔúx<sup>w</sup>təŋ cə číct.

<sup>24</sup> ʔúx<sup>w</sup>təŋ ʔaʔ tənʔu shúnuc ʔiʔ nəx<sup>w</sup>čəq<sup>w</sup>.

<sup>25</sup> náčnəč' k<sup>w</sup>aʔčəʔ cə súnuc.

<sup>26</sup> čəq<sup>w</sup> cə sčəyíq<sup>w</sup>ł ʔiʔ tə sxáčəŋ sčánnəx<sup>w</sup>.

<sup>27</sup> xáčəŋ ʔuʔxónə stán ʔəłíłən.

<sup>28</sup> náčnəč' cə shúnuc.

<sup>1</sup> I was thirteen when my grandfather died.

<sup>2</sup> Nobody from La Conner brought him home.

<sup>3</sup> He had pneumonia.

<sup>4</sup> And brought my grandfather home.

<sup>5</sup> He was brought across over to Guemes Island.

<sup>6</sup> We arrived and it was three days.

<sup>7</sup> They kept my grandfather three days before he was buried.

<sup>8</sup> They wanted to hold the old person stealing....

<sup>9</sup> They were finished and soon were leaving.

<sup>10</sup> They were stealing potatoes at...

<sup>11</sup> My grandfather wanted to take the old person because they were stealing food that came for the burial of my grandfather.

<sup>12</sup> And our house creaked.

<sup>13</sup> It creaked there at... there at the one.

<sup>14</sup> And it creaked again and it creaked and it creaked and it creaked.

<sup>15</sup> The Indian doctor said that his elders wanted to take my grandfather's burial.

<sup>16</sup> The elder asked me, “Do you want to go watch the ghosts while they eat?”

<sup>17</sup> I nodded my head.

<sup>18</sup> I wasn't afraid of ghosts.

<sup>19</sup> So I wanted to.

<sup>20</sup> They went and it was me that was first... ahead of the people to feed the ghosts.

<sup>21</sup> It was put down where the fire was going to burn their food.

<sup>22</sup> It was put down on a long... long fire.

<sup>23</sup> Then they finished and the embers were brought over.

<sup>24</sup> It was brought over to that fire and burned.

<sup>25</sup> The fire was strange.

<sup>26</sup> Fruit and the dried salmon burned.

<sup>27</sup> It was everything that's eaten dried.

<sup>28</sup> The fire was strange.

<sup>29</sup> The light from the fire was strange.

<sup>30</sup> Then I saw the legs of the people who were eating, ghosts who were eating.

<sup>29</sup> náčňáč' tə ŋáʔəq cə súnuc.

<sup>30</sup> nsuʔkʷənəx<sup>w</sup> cə sxxínəss cə ʔéʔlən'

ʔaʔyəcʰtáyŋx<sup>w</sup>, ʔéʔlən' snáyaʔnək<sup>w</sup>.

<sup>31</sup> šətəŋ' ʔaʔ tə ʔúx<sup>w</sup> ʔaʔ cə sʔíʔlən čáq<sup>w</sup>l.

<sup>32</sup> ʔiʔ ʔáqt tə sqǽyənč tə slənlániʔ.

<sup>33</sup> ʔuʔ... ʔuʔkʷənít cn tə s... sxxínəs tə

swəwáyqaʔ ʔéʔlən'.

<sup>34</sup> ʔuʔčaʔnít čí nəkʷənəx<sup>w</sup> čí x<sup>w</sup>ənʔáŋ.

<sup>35</sup> ʔáwə cn c yəcúst čí ʔuʔcán ʔaʔ cə kʷənə...

kʷəntəŋ ʔéʔlən' tə snáʔyaʔnək<sup>w</sup>.

<sup>36</sup> húy k<sup>w</sup>iə nəstík<sup>w</sup>ən táčí ʔiʔ čtáŋ ʔiʔ tás

nsuʔyəcúst ʔaʔ cə snáʔyaʔnək<sup>w</sup> kʷənt ʔéʔlən'

ʔiyá ʔaʔ cə cácu.

<sup>37</sup> That's all.

<sup>31</sup> They were walking to where they went to the food that was burning.

<sup>32</sup> And the women's skirts were long.

<sup>33</sup> I watched the legs of the men eating.

<sup>34</sup> It was the first time I'd seen something like that.

<sup>35</sup> I didn't tell anyone about having seen the ghosts eating.

<sup>36</sup> When my nephew arrived and asked, he got there and I told him of seeing the ghosts eating on the beach.

<sup>37</sup> That's all.

## 107 Talking to Ghosts

May 15, 1973

TalkingToGhosts.mp3

Martha's grandfather gives his advice on what to do if one sees a ghost. He tells her to ask the ghost, or little person, what he wants.

- <sup>1</sup> k<sup>w</sup>ónnəŋ ya? ʔa? ti k<sup>w</sup>łčóq ʔəčtáyŋx<sup>w</sup> ʔiyá ʔaʔnəx<sup>w</sup>qíyt.  
<sup>2</sup> ʔuʔhúy'ʔu? ʔəsx<sup>w</sup>ʔiʔšótəŋ ʔi? nčəx<sup>w</sup> ix<sup>w</sup> níl čí čí snjánt talk... q<sup>w</sup>áy.  
<sup>3</sup> níl suʔiʔšótəŋ ʔi? k<sup>w</sup>ónnəx<sup>w</sup> ti ʔaʔaʔčtáyŋx<sup>w</sup> ʔiʔšótəŋ.  
<sup>4</sup> ʔi? k<sup>w</sup>ónnəŋ ti... čí s... ʔəsʔáyəx<sup>w</sup> ʔəčtáyŋəx<sup>w</sup> swóyqáʔ.  
<sup>5</sup> ʔi? tás cn ʔaʔFraser River ʔi? čtát cn k<sup>w</sup>i nəsíya? hí? q<sup>w</sup>inówits ʔa? ti snúʔnək<sup>w</sup>.  
<sup>6</sup> čtát cn k<sup>w</sup>i nəsíyaʔ.  
<sup>7</sup> Said, “húy'ix<sup>w</sup> cn k<sup>w</sup>ónəx<sup>w</sup> čí k<sup>w</sup>łčóq ʔiyá ʔa? tiə ʔəł šótəŋən ʔiyá? ʔa? tə čáʔyəq<sup>w</sup>.  
<sup>8</sup> húy'cn k<sup>w</sup>ónəx<sup>w</sup> ti ʔəčtáyŋx<sup>w</sup>, ʔi? n... ʔəstúʔŋət q cn?  
<sup>9</sup> ʔínt q cn?”  
<sup>10</sup> suʔxónəŋs k<sup>w</sup>i nəsíyaʔ, “čtát k<sup>w</sup>i ʔəstájəs čí słéʔs.  
<sup>11</sup> húy'ix<sup>w</sup> əqł múst čí ʔəsqaʔq<sup>w</sup>i ʔa? čí sx<sup>w</sup>ʔiyás ʔi? yəcústəŋ cx<sup>w</sup> k<sup>w</sup>a? ʔəxínəs čí múst.  
<sup>12</sup> nəsuʔšót... ʔi? ʔúx<sup>w</sup> cn k<sup>w</sup>ónəx<sup>w</sup> čí ʔəsʔáyəx<sup>w</sup> ʔəčtáyŋx<sup>w</sup>.  
<sup>13</sup> “ʔəstájət qł cn?”  
<sup>14</sup> “čtát k<sup>w</sup>a? ʔuʔstájəs čí słéʔs.  
<sup>15</sup> ʔuʔxónəŋ čí nisyəcústəŋ.  
<sup>16</sup> ʔuʔyəcústs... yəcústəŋ cx<sup>w</sup> k<sup>w</sup>a? stájəs čí słéʔs.  
<sup>17</sup> ʔi? ʔáy ʔu? x<sup>w</sup>ənʔáŋ ʔa? k<sup>w</sup>sə s... čí nščtát čí ʔaʔyəcłtáyŋx<sup>w</sup>.  
<sup>18</sup> ʔi? uʔxón' ti sx<sup>w</sup>ʔiyáʔs ti ʔaʔyəcłtáyŋx<sup>w</sup> ʔi? uʔiʔnócú? ʔaʔłúłá? ʔəčtáyŋx<sup>w</sup> yaʔ.  
<sup>19</sup> I guess that's all.

- <sup>1</sup> It was seen by an old person there at Port Gamble.  
<sup>2</sup> When he was walking, one time there was a rock that talk... talked.  
<sup>3</sup> He was walking, and he saw a little person walking.  
<sup>4</sup> And he saw an old Indian man.  
<sup>5</sup> I got to the Fraser River and I asked my grandfather if he talked with ghosts.  
<sup>6</sup> I asked my grandfather.  
<sup>7</sup> Said, “When I see an old person there on this... while I'm walking there in the bush.  
<sup>8</sup> If I see a person, what would I do?  
<sup>9</sup> What would I say?”  
<sup>10</sup> My grandfather said, “Ask him what he wants.  
<sup>11</sup> If you accept and treasure what he says where he is, you will be told where a treasure is.”  
<sup>12</sup> So I wa... And I went over to see an old person.  
<sup>13</sup> “What could I do?”  
<sup>14</sup> “Ask him what he wants.  
<sup>15</sup> Do what he asks you.  
<sup>16</sup> He will tell you what he wants.  
<sup>17</sup> Also that is the way when people ask you.  
<sup>18</sup> And all the places Indians are there was a little person.”  
<sup>19</sup> I guess that's all.

## 108 Grandfather's House

May 15, 1973

GrandfatherHouse.mp3

Martha's grandfather had two houses—a white man style house and a traditional native house. He kept his camas, onions, and potatoes in a hole covered with a board in the traditional house. During feasts he gave it away, just threw it.

<sup>1</sup> k<sup>w</sup>i sčəŋs k<sup>w</sup>i nəsiya? ʔa? k<sup>w</sup>i sʔiyál ya? ʔa? cə šip ʔi? ʔiyá cə táns ʔiyá ʔa? cə ʔəcltəŋx<sup>w</sup>əwtx<sup>w</sup>.

<sup>2</sup> suʔəwənas ʔiyá ʔa? tə... təx<sup>w</sup> ʔu? stəŋ ʔənʔá ʔa? tə ʔáʔiŋs.

<sup>3</sup> suʔ... čáystəŋ ʔa? cə ... k<sup>w</sup>i nəsiya ʔa? či sx<sup>w</sup>ʔúx<sup>w</sup>tx<sup>w</sup>s ʔa? či sq<sup>w</sup>húʔi ʔi? či sqáwəc ʔi? či ʔənyəns, and...

<sup>4</sup> sáqł k<sup>w</sup>ə ʔu?xəŋəstəŋ či sčənts.

<sup>5</sup> k<sup>w</sup>áyəəs k<sup>w</sup>ə nuʔəsqáqəŋ, sqóqəŋ ʔəl húʔəs ʔəshéʔwəs.

<sup>6</sup> suʔcáyəq<sup>w</sup>əŋs k<sup>w</sup>i nəsiya? ʔi?... nəsiya?...

<sup>7</sup> ʔi? ʔúx<sup>w</sup>ts cə ləpláš suʔsx<sup>w</sup>ik<sup>w</sup>áyəss ʔa? či q<sup>w</sup>húʔi ʔi? či sqáwəc ʔi? či sáʔk<sup>w</sup>q k<sup>w</sup>ə ʔu?xəŋəstəŋ, ʔənyəns.

<sup>8</sup> suʔhúynəx<sup>w</sup>s ʔi? ʔúx<sup>w</sup>ts cə sʔiləŋ k<sup>w</sup>áyəəs.

<sup>9</sup> ʔi? ʔúx<sup>w</sup>ts cə lə... ʔəy<sup>w</sup>ləpláš ʔa? cə ʔáʔiŋs.

<sup>10</sup> suʔhiyáʔs ʔa? cə čəns<sup>w</sup>úš.

<sup>11</sup> hiyáʔs ... hiyáʔ ... hiyáʔ ʔá? suʔ... suʔčəŋs ʔi? cə snéʔ ʔa? cə čšaʔLa Conner.

<sup>12</sup> čnéʔ ʔa či shiyáʔl ʔiləŋ ʔa? či... k<sup>w</sup>ə stəŋəs ya? čtə či sʔiləns.

<sup>13</sup> suʔk<sup>w</sup>əŋəts cə q<sup>w</sup>húʔi? ʔi? q<sup>w</sup>əyətəts cə q<sup>w</sup>húʔi?.

<sup>14</sup> ʔi? hiyáʔ sʔəŋəʔts cə ... cə.

<sup>15</sup> čəʔk<sup>w</sup>ánəss k<sup>w</sup>si sʔiləns.

<sup>16</sup> ʔuʔəy<sup>w</sup>č<sup>w</sup>əʔčəʔ čk<sup>w</sup>áns k<sup>w</sup>i nəsiya? ʔa? cə tán ... cə ʔáʔiŋs k<sup>w</sup>li táns.

<sup>17</sup> ʔi? ʔuʔəy<sup>w</sup>.

<sup>18</sup> ʔəy<sup>w</sup> cə ʔáʔiŋs čəyəq<sup>w</sup> ʔələnáwtx<sup>w</sup>.

<sup>19</sup> ččəsaʔ ʔáʔiŋs k<sup>w</sup>i nəsiya? ʔi? siyaʔ.

<sup>20</sup> ʔáwəŋə ʔi? níʔ suʔhúys.

<sup>21</sup> That's all.

<sup>1</sup> My grandfather got home when we were on a ship and his mother was there at the Indian house.

<sup>2</sup> There wasn't any there... It just dropped coming to their house.

<sup>3</sup> My grandfather made a place to put the camas and potatoes and onions, and...

<sup>4</sup> Everything he planted was outside.

<sup>5</sup> He hid it from being stolen, stolen if it is in front.

<sup>6</sup> My grandfather dug and... my grandfather...

<sup>7</sup> He brought a board to hide the camas and the potatoes and the carrots, everything, onions.

<sup>8</sup> So he finished and brought the food and hid it.

<sup>9</sup> He brought a good board from his house.

<sup>10</sup> So he went in the spring.

<sup>11</sup> He went ... went ... went to ... So he went home with some from La Conner.

<sup>12</sup> Some of us go to eat whatever they ate.

<sup>13</sup> So he looked at the camas and he cooked the camas.

<sup>14</sup> He went and gave it.

<sup>15</sup> He just threw his food away.

<sup>16</sup> It was good what my grandfather threw away at his mother's house.

<sup>17</sup> It was good.

<sup>18</sup> His house was nice, set back where they eat.

<sup>19</sup> My grandfather and grandmother had two houses.

<sup>20</sup> And there is nothing now and it is abandoned.

<sup>21</sup> That's all.

## Part 5: The Youngest Generation of L1 Speakers



The youngest to have learned the Klallam language as their first language (L1 speakers) were šáškʷu Adeline Smith née Sampson, ʔiʔiʔcáʔ Bea Charles née Sampson, and

heʔkʷaʔcút Walt Bennett. Adeline and Walt were born in 1918 and Bea in 1919. Adeline had a number of much older brothers and sisters—the oldest was 21 years her senior. Bea was Adeline's niece, the daughter of Adeline's oldest brother Ernest Sampson. All of the family spoke only Klallam.

Adeline and Bea were best friends from childhood, and, in their retirement, lived right across the road from each other on the Lower Elwha Klallam Reservation. They grew up on homesteads on the Elwha River. They both sat at the feet of ʔəmtiyácaʔ Tim Pysht, Adeline's grandfather and Bea's great-grandfather, while he rocked with his eyes closed and told of his adventures and gave advice in the Klallam language. Neither Adeline nor Bea spoke English until they started elementary school in Port Angeles. Over the years, after high school at Chemawa, they went different ways and married into other tribes. Much of the language and fluency left them.

I was introduced to Bea and Adeline in 1992 by Jamie Valadez, who at the time was the Lower Elwha Klallam tribal cultural program director. Both Bea and Adeline were retired and eager to share what they knew of the Klallam language. They helped me translate most of the preceding Klallam narratives in this book, and they provided a lot of the example sentences and vocabulary in the Klallam Dictionary [1].

I worked summers with them from 1992 to Walt's passing in 2007, Bea in 2009, and Adeline in 2013. They never gave up the struggle to preserve and revitalize the Klallam language. For the first few years, the three of them felt that they were not fluent enough to tell stories, but they helped me work with Adeline's half-brother ʔacmaʔcút Ed Sampson, who, born in 1900, had a quite different upbringing in logging and fishing camps with his mother and was a completely fluent storyteller.

Generally, I would record stories and elicited sentences from Ed in the morning, then go through the stories with Bea and Adeline in the afternoon. Then, in the evening, the three younger speakers would help me teach the basics of the language to a large group of English-speaking tribal members. You can see below, that in 1993, Adeline would give only a very hesitant fragment of a story. Two years later, in 1995, her Klallam language students and I convinced her to tell the important story of the Brave Woman of Pysht. Adeline was not confident and insisted on re-telling the story right away. It was not until five years later, in 2000, that she felt confident enough to try recording another story. Then the next story was eight years later. In 2008 and after, Adeline was much more confident and recorded most of the narratives presented here.

Bea never felt confident enough to tell stories in Klallam, but we do have one and some stories in English from her and a song that she wrote in the language. Bea learned to read and write in the language and kept several hand-written notebooks. Adeline learned to read with Bea early, but her increasing blindness due to macular degeneration prevented from her using that ability.

---

As can be heard in the audio recordings, Adeline's speech became much more fluent from 2008 on, but was still hesitant and had many false starts and unfinished sentences. I have tried to indicate these false starts in the texts with ellipses.

There are many linguistically interesting observations to be made that separate this younger generation of speakers from the older speakers, but two stand out to me. First, Bea and Adeline tended to drop unstressed schwa /ə/ and often did not glottalize sonorant consonants (/mnŋwy/). So the /nə-/ 'my' prefix and the /ʔən-/ 'your' prefix often sounded the same. Adeline and Bea expressed some puzzlement about how to use these. A few times in these narratives, Adeline uses the 'you' subordinate subject suffix /-x<sup>w</sup>/ instead of the 'your' prefix. Second, Adeline, Bea, and Walt all tend to drop an initial /s-/ prefix on intransitive verbs with a third person subject, so that the /-s/ possessive seems to function as a nominative subject. For example, instead of the expected /suʔhiyáʔs/ 'So he/she/it went' they have /uʔhiyáʔs/.

## 1 A Very Short Story

šáškwu Adeline Smith

September 29, 1993

VeryShortStory-AS.mp3

When it is raining and sun shining at the same time, the devil is talking with his wife. This is Adeline's very first stab at telling a story in Klallam.

<sup>1</sup> níł k<sup>wi</sup> nsé?ya? ya?cústəŋ ya? st, “q<sup>wé</sup>?wənti  
k<sup>wi</sup> k<sup>wi</sup> ličúm ?a? k<sup>wi</sup> slánis.”

<sup>2</sup> Shall I explain that it's raining, when it's  
raining and sun shining at the same time?

<sup>1</sup> It was my grandmother that told us, “The devil  
is talking with his wife.”

<sup>2</sup> Shall I explain that it's raining, when it's  
raining and sun shining at the same time?

## 2 The Brave Woman of Pysht (first version)

šáš<sup>2</sup>wu Adeline Smith

July 31, 1995

BraveWomanPysht-AS.mp3

The young men are all away hunting when the people of p<sup>ó</sup>šct, Pysht village, learn of the coming attack from a northern tribe. One brave young woman, ʔəʔúʔ, organizes the village sending elders and children to hide inland. Then she leads a group of young women warriors and meets the enemy on the water before they can make it to land. The women of Pysht kill the invaders and save their village.

<sup>1</sup> k<sup>w</sup>híc k<sup>w</sup>i nyaʔcústəŋ ʔaʔ k<sup>w</sup>i nséʔyaʔ yaʔ,  
 ʔəmtiyáčaʔ, (Tim Pysht k<sup>w</sup>i snás k<sup>w</sup>i snaʔátəŋs  
 ʔaʔ ti x<sup>w</sup>anítəm) ʔaʔ k<sup>w</sup>hí ʔiʔánk<sup>w</sup>s qǎʔŋi čpóšct.  
<sup>2</sup> níʔ č' ʔiyá k<sup>w</sup>i sq<sup>w</sup>aʔcútəŋs.  
<sup>3</sup> x<sup>w</sup>aʔcátəŋ ti čpəyóšct ʔaʔ ti naʔcǎʔuŋx<sup>w</sup> táʔci.  
<sup>4</sup> ʔi uʔ... tx<sup>w</sup>uʔ... tx<sup>w</sup>əwʔáw c ʔuʔŋə́n ti swéʔwəs  
 ʔiʔ swóyqəʔs.  
<sup>5</sup> x<sup>w</sup>aʔcátəŋ.  
<sup>6</sup> ʔiʔ níʔ č' yaʔ suʔxáʔs xčŋíns ti séʔyaʔs ʔiʔ ti  
 qǎyaʔŋi.  
<sup>7</sup> ʔáwəŋə swóyqəʔs.  
<sup>8</sup> ʔiʔ níʔ č' yaʔ suʔxónəŋs k<sup>w</sup>hí qǎʔŋi, náʔcúʔ  
 qǎʔŋi, ʔəʔúʔ, “sqiʔám<sup>w</sup> k<sup>w</sup>i čí suʔʔiʔcčəʔ ʔiʔ  
 tčínəsəŋ caʔ ʔáý ʔaʔ čí nəyaʔcǎʔuŋəx<sup>w</sup>!  
<sup>9</sup> x<sup>w</sup>aʔcátəŋ yaʔ st.  
<sup>10</sup> sqiʔám<sup>w</sup> k<sup>w</sup>i čí suʔʔiʔcčəʔ!  
<sup>11</sup> níʔ k<sup>w</sup>aʔčaʔʔ nsuʔxónəŋ, ‘yéʔk<sup>w</sup>səŋ caʔ st!’  
<sup>12</sup> ʔiʔ ʔáw c... ʔiʔ ʔáw c... ʔiʔ ʔáw c ʔuʔ...  
 ʔuʔʔiʔcčəʔ!  
<sup>13</sup> ʔəŋʔá... ʔəŋʔá... níʔ k<sup>w</sup>i suʔtáčis ʔáý.  
<sup>14</sup> ʔiʔ k<sup>w</sup>hí níʔ caʔ suʔk<sup>w</sup>íntiʔ!  
<sup>15</sup> níʔ č' suʔxónəŋs cə k<sup>w</sup>hí čəyóq, “ʔó, ʔó, ʔəʔúʔ.  
<sup>16</sup> ʔəy<sup>w</sup>k<sup>w</sup>ə ti nsq<sup>w</sup>áy.”  
<sup>17</sup> níʔ č' suʔxónəŋs tə qǎyaʔŋi, ‘yéʔk<sup>w</sup>səŋ caʔ st!’  
<sup>18</sup> níʔ č' suʔyéʔk<sup>w</sup>səŋs.  
<sup>19</sup> yéʔk<sup>w</sup>səŋ k<sup>w</sup>hí qǎyaʔŋi.  
<sup>20</sup> ʔi uʔtáči tə ʔáqəʔ, sčŋŋ, ʔiʔ k<sup>w</sup>hí ʔəy<sup>w</sup>tíə čənʔéy.  
<sup>21</sup> ʔiʔ níʔ ti sčayíq<sup>w</sup>ʔ q<sup>w</sup>óy.  
<sup>22</sup> níʔ č' suʔəməts cə qǎʔŋi.  
<sup>23</sup> yəcústs k<sup>w</sup>hí séʔyaʔs, “hiyáʔ caʔn ʔəmx<sup>w</sup>úcən  
 ʔaʔ čí líluʔ.”  
<sup>24</sup> níʔ č' suʔxónəŋs k<sup>w</sup>hí séʔyaʔs, “q<sup>w</sup>áyəx  
 k<sup>w</sup>aʔčaʔ!  
<sup>25</sup> q<sup>w</sup>áyəx.”  
<sup>26</sup> níʔ č' suʔštəŋs cə qǎʔŋi.

<sup>1</sup> Long ago I was told by my late grandfather,  
 ʔəmtiyáčaʔ (Tim Pysht was his name, what he  
 was called by the Whites), about the brave  
 young woman of Pysht.  
<sup>2</sup> That’s where they were being killed.  
<sup>3</sup> The people of Pysht were being slaughtered by  
 the strangers who were arriving.  
<sup>4</sup> There had become not many boys and  
 husbands.  
<sup>5</sup> They were being slaughtered.  
<sup>6</sup> And so the grandparents and the girls were  
 feeling bad.  
<sup>7</sup> They had no men.  
<sup>8</sup> And then a girl, one girl, ʔəʔúʔ, said, “We  
 can’t remain still and be come for by the  
 foreigners again!  
<sup>9</sup> They were massacring us.  
<sup>10</sup> We can’t remain still!  
<sup>11</sup> Therefore I say, ‘We will get ready!’  
<sup>12</sup> And we won’t keep still.  
<sup>13</sup> They will come... then they will come again.  
<sup>14</sup> Now we will fight!  
<sup>15</sup> Then the elders said, “Oh, oh, ʔəʔúʔ.  
<sup>16</sup> What you say is good.”  
<sup>17</sup> Then the young women said, “We will get  
 ready!”  
<sup>18</sup> So they got ready.  
<sup>19</sup> The young women got ready.  
<sup>20</sup> And the snow came, the wind, and then it was  
 summer.  
<sup>21</sup> And then the fruit ripened.  
<sup>22</sup> Then a girl got up.  
<sup>23</sup> Then she told her grandmother, “I’m going to  
 go pick salmonberries.”  
<sup>24</sup> Then her grandmother said, “Be careful!  
<sup>25</sup> Keep a lookout!”  
<sup>26</sup> Then the girl walked.

27 Դստն ընդհինիս զի կ'անոնս կ'ի  
կ'առնեմք.

28 նիլ ըստ ընդհինիս Դստն ըստ սիւնիս.

29 Դստն ըստ ընդհինիս, “նիլ կ'ի թոնն!”

30 նիլ ըստ կ'անոնս ընդհինիս Դստն ըստ սիւնիս  
սեպի կ'առնեմք տալիս.

31 նիլ ըստ կ'անոնս Դստն ըստ ընդհինիս.

32 նիլ ըստ ընդհինիս Դստն ըստ ընդհինիս, “Դստն!”

33 Դստն!

34 տալիս կ'առնեմք ընդհինիս!”

35 նիլ ըստ ընդհինիս ընդհինիս, “սեպի ընդհինիս...  
կ'անոնս Դստն ընդհինիս... սեպի ընդհինիս.”

36 նիլ ըստ կ'անոնս Դստն ընդհինիս ընդհինիս  
Դստն... Դստն ընդհինիս.

37 նիլ ըստ ընդհինիս ընդհինիս Դստն... Դստն ընդհինիս  
Դստն ընդհինիս, “Դստն ընդհինիս.

38 կ'անոնս ընդհինիս Դստն ընդհինիս ընդհինիս.”

39 նիլ ըստ ընդհինիս ընդհինիս, “Դստն, նիլ կ'ի... նիլ  
կ'ի... նիլ կ'ի սեպի.”

40 նիլ ըստ ընդհինիս ընդհինիս Դստն ընդհինիս Դստն  
Դստն ընդհինիս.

41 Դստն ընդհինիս.

42 Դստն ընդհինիս Դստն ընդհինիս ընդհինիս.

43 կ'անոնս.

44 նիլ ըստ ընդհինիս ընդհինիս.

45 նիլ ըստ ընդհինիս, “Դստն ընդհինիս ընդհինիս!”

46 Դստն ընդհինիս ընդհինիս ընդհինիս... ընդհինիս.”

47 նիլ ըստ կ'անոնս ընդհինիս.

48 Դստն նիլ ըստ ընդհինիս ընդհինիս.

49 Դստն նիլ ըստ ընդհինիս Դստն ընդհինիս Դստն ընդհինիս.

50 Դստն ընդհինիս ընդհինիս.

51 նիլ ըստ ընդհինիս կ'անոնս Դստն ընդհինիս, “Դստն!”

52 սեպի ընդհինիս կ'անոնս ընդհինիս.”

53 նիլ ըստ ընդհինիս.

54 ընդհինիս Դստն ընդհինիս.

55 նիլ ըստ կ'անոնս.

56 նիլ ըստ ընդհինիս կ'անոնս Դստն ընդհինիս, “Դստն ընդհինիս  
Դստն ընդհինիս կ'անոնս ընդհինիս... Դստն ընդհինիս ընդհինիս  
Դստն ընդհինիս ընդհինիս.”

57 նիլ ըստ ընդհինիս Դստն ընդհինիս Դստն ընդհինիս կ'անոնս  
Դստն ընդհինիս, “Դստն ընդհինիս Դստն ընդհինիս Դստն ընդհինիս.

58 ընդհինիս... կ'անոնս Դստն ընդհինիս ընդհինիս Դստն ընդհինիս.”

59 նիլ ըստ ընդհինիս.

60 նիլ ըստ կ'անոնս Դստն ընդհինիս կ'անոնս Դստն ընդհինիս.

27 She wasn't walking very long and she saw  
someone running.

28 Then she climbed up a tree.

29 And right away she said, “It's our enemy!”

30 She looked at the sea and she saw three  
canoes arriving.

31 Then she climbed down and ran.

32 She got there and said, “Dad!”

33 Dad!

34 The raiders have arrived!”

35 Then the young women said, “Take the elders  
and children into the woods.”

36 Then they ran and they took the children and  
the hid them in the woods.

37 So they gathered the young women and Dad said,  
“Don't show yourselves.

38 As soon as they land, we'll jump on them.

39 Then the young women said, “Oh, that's what  
we'll do.”

40 One came ashore and the young women  
jumped on him.

41 And clubbed them on the head.

42 Not all of them landed.

43 They killed them.

44 Then another one got there.

45 Then she told them, “We will slaughter you!

46 None will be left aboard.”

47 Then they slaughtered them.

48 Then the third one got there.

49 And then they turned around and went away.

50 They didn't land.

51 Then Dad said, “Let them go again!

52 They will tell when they get home.”

53 Then they got there.

54 The elders got there to them.

55 Then they saw it.

56 Then they said to the young women, “We will  
go drag them to the deep sea.”

57 Then they went and the elders said, “The  
canoes, lose them, too.

58 There are many sharks there.

59 So they went.

60 Then they were tipped over by the young  
women.

61 They were dead.

62 Then the girls went home.

<sup>61</sup> q<sup>w</sup>ú?q<sup>w</sup>i.

<sup>62</sup> níł č' su?túk<sup>w</sup>s hiyá? cə qǎya?ŋi.

<sup>63</sup> níł č' su?xənátəŋs, “níł k<sup>w</sup>i... níł k<sup>w</sup>i su?óys ti k<sup>w</sup>əya?cǎntč.”

<sup>64</sup> tu... níł č' su?xənátəŋs ti su?óys ti k<sup>w</sup>a?cǎntč  
?a? č'i čpəyǎšct.

<sup>65</sup> níł č' ?u? sčáyǎča?s.

<sup>66</sup> ?u?óytəŋ k<sup>w</sup>a?ča?.

<sup>67</sup> I guess that's it.

<sup>63</sup> That's why they say “sharks are good.”

<sup>64</sup> They say that the sharks are good to the  
people of Pysht.

<sup>65</sup> They are their friends.

<sup>66</sup> Therefore, they are good to them.

<sup>67</sup> I guess that's it.

### 3 The Brave Woman of Pysht (second version)

šášk<sup>w</sup>u Adeline Smith

July 31, 1995

BraveWomanPysht-AS-2.mp3

This is Adelines second attempt to tell the story of ʔəlʔúl. This version was told right after the first version.

- <sup>1</sup> ʔón' sčičanəŋ k<sup>w</sup>i nsyaʔcústəŋ ʔaʔ k<sup>w</sup>i nséʔyaʔ yaʔ, ləmtiyáčaʔ.
- <sup>2</sup> Tim Pysht yaʔ k<sup>w</sup>i snəʔátəŋs ʔaʔ ti x<sup>w</sup>əyaʔnítəm.
- <sup>3</sup> yaʔcústəŋ yaʔ cn ʔaʔ... ʔaʔ k<sup>w</sup>i ʔiʔánk<sup>w</sup>s sláni yaʔ čpóšct yaʔ.
- <sup>4</sup> níl č'yaʔ k<sup>w</sup>i... k<sup>w</sup>i... k<sup>w</sup>i s<sup>x</sup>wəʔčátəŋs k<sup>w</sup>i čpiʔóšct ʔaʔ ti niyaʔcǎʔuŋx<sup>w</sup>.
- <sup>5</sup> ʔuʔhúy ti suʔhics ʔiʔ tčínsəŋ láy ʔaʔ ti naʔčǎwŋx<sup>w</sup>.
- <sup>6</sup> ʔée, ʔiʔ níl... níl čak<sup>w</sup>i suʔxəl xčŋíns ti séʔyaʔs ʔiʔ ti slənlániʔs.
- <sup>7</sup> ʔuʔhúy ti sləʔyéllqł.
- <sup>8</sup> ʔáwəŋə swéʔwəs ʔuʔswəyqaʔs.
- <sup>9</sup> mán's ʔuʔ xál xčŋíns ti k<sup>w</sup>ičóyq.
- <sup>10</sup> níl č' suʔxónəŋs k<sup>w</sup>iə qǎʔŋiʔ yaʔ, “ʔsqiʔám k<sup>w</sup>i či suʔliʔčəył ʔiʔtčínsəŋ təs láy ʔaʔ či čəmánł ʔiʔ x<sup>w</sup>čátəŋ caʔ st.”
- <sup>11</sup> níl k<sup>w</sup>aʔčəʔ nsuʔxónəŋ, ‘ʔiʔyéʔk<sup>w</sup>səŋ caʔ st tə qǎʔyaŋiʔ, slənláni.
- <sup>12</sup> yéʔk<sup>w</sup>səŋ caʔ st ʔiʔ... ʔiʔ k<sup>w</sup>aʔ táčis cə láy ʔiʔ k<sup>w</sup>níl caʔ suʔk<sup>w</sup>íntil.”
- <sup>13</sup> níl č' suʔxónəŋs tsə qǎʔyaŋiʔ.
- <sup>14</sup> níl k<sup>w</sup>aʔčəʔł sq<sup>w</sup>áys tsə ʔəlʔúl, “ʔiʔ ʔúx<sup>w</sup>nsəŋ caʔ st ʔi uʔ... ʔi uʔ... [sound of recorder turned off and on] ʔaʔk<sup>w</sup>acúst's ʔi uʔ... ʔi uʔ...”
- <sup>15</sup> níl k<sup>w</sup>aʔčəʔł táčis k<sup>w</sup>i ʔáqaʔ, sčúŋ ʔi uʔ tx<sup>w</sup>... tx<sup>w</sup>úx<sup>w</sup> ʔaʔ či čənʔéy.
- <sup>16</sup> q<sup>w</sup>óy č' tə sčayíqł.
- <sup>17</sup> níl č' suʔxónəŋs k<sup>w</sup>i náʔcúʔ qǎʔŋi, “hiyáʔ caʔn ʔəmx<sup>w</sup>úcəŋ ʔaʔ či líluʔ.”
- <sup>18</sup> níl č' suʔxənʔátəŋs ʔaʔ k<sup>w</sup>i séʔyaʔs, “ʔó, k<sup>w</sup>əyəx k<sup>w</sup>aʔčəʔ.”
- <sup>19</sup> níl č' suʔhiyáʔs sə qǎʔŋi.
- <sup>20</sup> ʔuʔáwə č' c híc šətəŋs ʔiʔ k<sup>w</sup>ónəx<sup>w</sup>s k<sup>w</sup>i k<sup>w</sup>aʔnéʔŋət.
- <sup>21</sup> níl č' suʔcəʔiŋs ʔaʔ cə sqiyáyŋx<sup>w</sup>.

- <sup>1</sup> Many years ago I was told by my late grampa, ləmtiyáčaʔ.
- <sup>2</sup> He was called by the white people Tim Pysht.
- <sup>3</sup> He told me about the brave woman from Pysht.
- <sup>4</sup> It was the people of Pysht who were being killed by foreigners.
- <sup>5</sup> It was a long time since the foreigners had attacked again.
- <sup>6</sup> Yes, and the old people and women were worried.
- <sup>7</sup> There were only children.
- <sup>8</sup> There were no young men or husbands.
- <sup>9</sup> The elders were really worried.
- <sup>10</sup> Then a young woman said, “We cannot stop our enemy from attacking us again and we will be killed.
- <sup>11</sup> Then I'll say, ‘We will get ready, the girls, women.
- <sup>12</sup> We will get ready and when they come again we will fight them.’”
- <sup>13</sup> That is what the young women said.
- <sup>14</sup> So then ʔəlʔúl said “We will go after them and... we will wait for them and....
- <sup>15</sup> Then the snow and wind came and then it became summer.
- <sup>16</sup> The berries were ripe.
- <sup>17</sup> The one young woman said, “I am going to harvest some salmonberries.”
- <sup>18</sup> Then her grandmother said, “Oh, so do it.”
- <sup>19</sup> So the girl went.
- <sup>20</sup> She wasn't walking long and she saw something running.
- <sup>21</sup> So then she climbed a tree.
- <sup>22</sup> And she really did see something walking.
- <sup>23</sup> Then she said, “It's invaders.”
- <sup>24</sup> Then she turned and she saw three canoes come paddling.

22 ʔiʔ cəʔit č' ʔuʔ k'wónnəs k'wi šótəŋ.  
 23 níl č' suʔxónəŋs, “ʔatšónmn k'wi.”  
 24 níl č' suʔčáyss ʔiʔ k'wónnəs cə híxw sčəʔk'wəʔyúf  
 ʔəŋʔá ʔist.  
 25 níl č' suʔx'wéyŋs ʔiʔ níl č' suʔk'wánəŋəts hiyáʔ  
 ʔaʔ k'wi sx'č'ʔiyás yaʔ.  
 26 níl č' suʔk'wáčəŋs, “ʔəfʔúf! ʔəfʔúf!  
 27 táci k'wə ʔaʔtšónmən!  
 28 níl č' suʔxónəŋs k'wiʔə qǎʔŋi yaʔ, “húy č'i  
 suʔəct cə sláyélqf ʔiʔ tə séʔyaʔf.”  
 29 ʔiʔ níl č' suʔxónəŋs, “ní... níl caʔ suʔ... ʔuʔáw  
 c... ʔuʔáw caʔ c ʔéʔnəŋ.”  
 30 níl č' suʔtəss cə nócúʔ sčəʔk'wəʔyúf.  
 31 níl č' suʔxónəŋs, “húy č'i!”  
 32 níl č' suʔhiyáʔs.  
 33 níl č' suʔxónəŋs k'wi, “ʔáwəŋə, ʔáwəŋə caʔ  
 ʔuʔhiyí.  
 34 ʔuʔx'wčát caʔ st.”  
 35 níl č' suʔx'wčátəŋs.  
 36 ʔiʔ níl č' suʔtəss c... cə čəsaʔ sčəʔk'wəʔyúf.  
 37 níl č' suʔxənʔátəŋs, “ʔáy ʔuʔ x'wčátəŋ.”  
 38 níl č' suʔtəss cə hí... híxw.  
 39 ʔiʔ níl č' suʔk'wónnəs cə q'wúʔq'wíʔ x'wčátəŋ ʔaʔ  
 cə qəyaʔŋi.  
 40 níl č' suʔsiqǎyss ʔiʔ k'wí... suʔhiyáʔs.  
 41 níl č' suʔk'wáčəŋs k'wi ʔəfʔúf, “ʔáytxw!  
 42 yəcəm caʔ k'wəʔ čǎŋs.”  
 43 níl č' suʔtəss cə séʔyaʔs.  
 44 níl č' suʔxónəŋs, “ʔáw caʔ c ʔuʔ... suʔ...  
 ʔuʔiyátxw.  
 45 x'w'k'wót.  
 46 hiyáʔtxw ʔaʔ tiə ʔlálə.”  
 47 ŋəŋ' k'wə tə q'wəʔtəŋčt hiyáʔ.  
 48 níl č' suʔhiyáʔs tsə qəyaʔŋi x'w'k'wóts.  
 49 níl č' k'wəʔčəʔf suʔxənʔátəŋs ʔaʔ ti suʔəyəs  
 sčəʔčəʔs ʔiʔ q'wəʔtəŋčt ʔi ʔuʔ ti piyəšct.  
 50 ʔiʔ níl č' yaʔ suʔčǎŋ k'wi qəyaʔŋi.  
 51 níl č' suʔxónəŋs cə k'w'čəyq, “ʔó, ʔó, ʔəfʔúf.  
 52 mán' cxw ʔuʔ ʔiʔánk'ws.”  
 53 níl č' yaʔ k'wi... suʔxónəŋs k'w'čəyq ʔaʔ č'i  
 suʔk'w'íníts ʔuʔ ʔiʔánk'ws ti qəyaʔŋi čpəšct.  
 54 That's it.

25 So she climbed down and ran to where she  
 had come from.  
 26 Then she hollered, “ʔəfʔúf! ʔəfʔúf!  
 27 Invaders are arriving!  
 28 Then the young woman said, “Take the  
 children and our grandparents into the bush.”  
 29 And she said, “Then they won't be visible.”  
 30 Then one canoe arrived.  
 31 Then she said, “Let's do it!”  
 32 Then they went.  
 33 Then she said, “None, none of them will live.  
 34 We will wipe them out.”  
 35 So then they killed them.  
 36 And then the second canoe arrived.  
 37 Then she said, “They will be killed, too.”  
 38 Then the third one arrived.  
 39 They saw the dead who had been killed by the  
 young women.  
 40 So then they turned around and the left.  
 41 Then ʔəfʔúf hollered, “Do it again!  
 42 They will tell about it when they get home.”  
 43 Then the grandparents arrived.  
 44 They said, “Don't... let them be.  
 45 Drag them.  
 46 Bring them from the sea.”  
 47 Many went [unknown word].  
 48 Then the young women went and dragged  
 them.  
 49 So that is why it their good friends are told  
 [unknown word] the people of Pysht.  
 50 And then the young women got home.  
 51 Then the elders said, “Oh, oh, ʔəfʔúf.  
 52 You are very brave.”  
 53 Then the elders said they would be the brave  
 young women of Pysht.  
 54 That's it.

#### 4 Conversation: Adeline Smith and Ed Sampson

šášk<sup>w</sup>u Adeline Smith and čáčmaʔcút Ed Sampson

Conversation-ES,AS.mp3

We have very little in the way of natural conversation among Klallam speakers. This little piece of conversation was recorded in late 1991 by Olympic National Park anthropologist Jacilee Wray.

<sup>1</sup> ES: ʔaʔstúʔŋət cx<sup>w</sup> ʔuč?

<sup>2</sup> AS: ʔaʔáʔmət cn.

<sup>3</sup> ES: stáj ʔay'cə k<sup>w</sup>ón̄x<sup>w</sup>?

<sup>4</sup> AS: ʔúŋəstəŋ cn k<sup>w</sup>i ʔaʔ či pípə. ceʔ...

<sup>5</sup> ES: pípə

<sup>6</sup> AS: yeah. ʔóyčt cə sqáti x<sup>w</sup>anítəm.

<sup>7</sup> ES: ʔəxín k<sup>w</sup>i ʔay'k<sup>w</sup>i n̄swáyqaʔ?

<sup>8</sup> AS: ʔáʔtáwn k<sup>w</sup>i.

<sup>9</sup> ES: tk<sup>w</sup>lnáyəŋ uʔ

<sup>10</sup> AS: ʔáa.

<sup>11</sup> ES: tk<sup>w</sup>lnáyəŋ.

<sup>12</sup> ʔáʔtáwn k<sup>w</sup>aʔ.

<sup>1</sup> ES: What are you doing?

<sup>2</sup> AS: I'm sitting.

<sup>3</sup> ES: What are you looking at?

<sup>4</sup> AS: He gave me a letter. ...

<sup>5</sup> ES: Letter.

<sup>6</sup> AS: Yeah. That crazy white man is getting better.

<sup>7</sup> ES: Where is your husband?

<sup>8</sup> AS: He went to town.

<sup>9</sup> ES: Is he going to buy groceries?

<sup>10</sup> AS: Yes.

<sup>11</sup> ES: He's buying groceries.

<sup>12</sup> He went to town.

## 5 Conversation: Adeline Smith, Bea Charles, and Walt Bennett

šáškwu Adeline Smith, ʔiʔiʔca? Bea Charles, heʔkʷaʔcút Walt Bennett

May 19, 2000

Conversation-AS,BC,WB.mp3

There was a lot of casual conversation in Klallam among Adeline, Bea, and Walt, but I was never on the spot with the recorder turned on. By May 2000, when this was recorded, the Klallam Language Program was going strong. The language was being taught by Jamie Valadez in the high school, and she and other language students and apprentices were looking for material they could use in class. They requested a recording of a model conversation among the elders. This is that conversation.

<sup>1</sup> AS: ʔaʔstúʔŋət cxʷ ʔuč ʔaʔ kʷi ʔəsnát ʔaʔ kʷi ʔənsčáŋ?

<sup>2</sup> BC: ó· ləíkʷs yaʔ cn.

<sup>3</sup> čáʔi cn ʔaʔ čí ʔuʔxənáł.

<sup>4</sup> ʔáwə cn c húy čáʔi.

<sup>5</sup> BC: ʔaʔstúʔŋət yaʔ cxʷ?

<sup>6</sup> WB: ʔáy cn ʔuʔ čáʔi ʔaʔ tiə.

<sup>7</sup> sqiʔám čí ns... ʔiʔəyus.

<sup>8</sup> BC: sqiʔám čí sʔiʔəyú uʔ

<sup>9</sup> máy, mán s... mánʷ ʔuʔ čáyčí tiə.

<sup>10</sup> AS: ʔáy cn kʷə ʔuʔ ʔxʷənʔáŋ.

<sup>11</sup> ʔáwə cn c ʔiʔəyú.

<sup>12</sup> húy ti nsuʔyaʔyáʔnəŋ.

<sup>13</sup> BC: máy, níl č... kʷi ʔəc ʔuʔʔiʔəyú ʔaʔ ti ʔuʔxəŋʔáł.

<sup>14</sup> AS: hiyáʔ cn ʔáʔtáwn ʔaʔ kʷi... ʔaʔ kʷi nsčáŋ.

<sup>15</sup> ʔkʷáʔis ʔaʔ kʷi nəʔʔiʔən ʔaʔ kʷi sxʷimáy.

<sup>16</sup> WB: ʔáy cn ʔuʔ ʔáʔtáwn.

<sup>17</sup> tákʷs tə ʔəyʔatəmóbil.

<sup>18</sup> BC: ʔó máy! siʔám u cxʷ?

<sup>20</sup> AS: ʔáw kʷaʔ ʔəyacsəns.

<sup>21</sup> WB: nəʔləʔ čí táłə.

<sup>22</sup> BC: ʔáwəŋə nətáłə.

<sup>23</sup> yəščəŋúŋt cn.

<sup>24</sup> mán ʔuʔ syaʔyáʔiščəŋ.

<sup>25</sup> AS: ʔuʔčəwín čí nspaypésnts.

<sup>26</sup> WB: čaʔtákwʷs kʷi icecream, uʔ

<sup>1</sup> AS: what were you doing last night when you got home?

<sup>2</sup> BC: Oh, I was tired.

<sup>3</sup> I'm working all the time.

<sup>4</sup> I'm not finished working.

<sup>5</sup> BC: What are you doing?

<sup>6</sup> WB: I'm also working on this.

<sup>7</sup> I can't... write.

<sup>8</sup> BC: Can't write, eh?

<sup>9</sup> My, he's very... he's very busy, this one.

<sup>10</sup> AS: I'm also like that.

<sup>11</sup> I can't write.

<sup>12</sup> I only listen.

<sup>13</sup> BC: my, it's... it's me that writes all the time.

<sup>14</sup> AS: I'm going to town when... when I get home.

<sup>15</sup> I picked up my food from the store.

<sup>16</sup> WB: I'm going to town, too.

<sup>17</sup> Buy a nice car.

<sup>18</sup> Oh my! Are you rich?

<sup>20</sup> AS: he never stops

<sup>21</sup> WB: I need money

<sup>22</sup> BC: I have no money.

<sup>23</sup> I'm poor.

<sup>24</sup> Very poor.

<sup>25</sup> AS: You don't even have five cents.

<sup>26</sup> WB: Just buy ice cream, eh?

## 6 Ugly Shoes

šášk<sup>w</sup>u Adeline Smith

May 23, 2000

UglyShoes-AS.mp3

This is a very sweet story about a sad little girl whose mother made her wear ugly boys' shoes because they were sturdy. Her granduncle, Pysht Jack, her grandfather's brother, gives her advice and helps her. Siblings of grandparents are also referred to as grandparents.

This is a story that Adeline had been thinking about for a long time. She had, in her mind, prepared this well in advance.

<sup>1</sup> níl č' suʔšaʔšótəŋs cə qáʔŋi ʔuʔsŋyéʔwəŋ.  
<sup>2</sup> níl č' suʔhiyáʔs ʔaʔ k<sup>wi</sup> cáʔcu.  
<sup>3</sup> hiyáʔ ʔaʔ k<sup>wi</sup> sx<sup>w</sup>táss ʔiʔ k<sup>w</sup>lčáyq ti sk<sup>w</sup>əníts ti sčánnəx<sup>w</sup> ʔəl túʔis.  
<sup>4</sup> níl č' suʔəməts ʔaʔ k<sup>wi</sup> sx<sup>w</sup>cəʔwáčəŋ ʔiʔ ʔuʔsŋyéʔwəŋ.  
<sup>5</sup> ʔiʔ ʔáwə c xčíts ʔaʔ č'i sk<sup>w</sup>ənítəŋs ʔaʔ č'i síyaʔs yaʔ, Pysht Jack, yəwíntəŋ.  
<sup>6</sup> ʔuʔáwə č' c híc c sʔaʔáʔməts ʔiʔ təs.  
<sup>7</sup> tsótəŋ ʔaʔ k<sup>wi</sup> síyaʔs yaʔ.  
<sup>8</sup> níl č' suʔčtátəŋs, “ʔuʔk<sup>w</sup>əníc cn k<sup>wi</sup> ʔaʔ č'i smán' ʔuʔ sŋyéʔwəŋ.  
<sup>9</sup> ʔuʔxál č'i ʔənxčŋín.”  
<sup>10</sup> níl č' suʔəməts k<sup>wi</sup> síyaʔs yaʔ.  
<sup>11</sup> ʔiʔ ʔáw... ʔáwə c q<sup>w</sup>áy cə sʔl'áʔʔl'qł.  
<sup>12</sup> ʔuʔhúy č' ʔuʔ ʔaʔáʔməts.  
<sup>13</sup> k<sup>w</sup>lʔuʔhíc ʔiyá čaʔq<sup>w</sup>áy, “mán' cn ʔuʔxáltəŋ nəxčŋín ʔaʔ cə nsʔəqšəŋ.  
<sup>14</sup> xəʔxéʔsi ti nsʔəqšəŋ.  
<sup>15</sup> swéʔwəss ti nsʔəqšəŋ ti nstaʔáwəŋ ʔaʔ k<sup>w</sup>sə ntán ʔaʔ č'i sq<sup>w</sup>səŋs ʔəl sk<sup>w</sup>úll.”  
<sup>16</sup> níl č' suʔxəŋəŋs k<sup>wi</sup> síyaʔs yaʔ, “ʔó, nəsx<sup>w</sup>hiyí.  
<sup>17</sup> ʔáwəŋə nsxčít ʔaʔ č'i x<sup>w</sup>ənáŋs č'i xčŋínx<sup>w</sup> yaʔ.”  
<sup>18</sup> níl č' suʔaʔáʔməts.  
<sup>19</sup> ʔuʔáw c q<sup>w</sup>áq<sup>wi</sup>ʔ cə sʔl'áʔl'qł.  
<sup>20</sup> suʔxəŋəŋs, “húy caʔ cx<sup>w</sup> k<sup>w</sup>aʔ šəwíʔəx<sup>w</sup>... k<sup>w</sup>aʔ šáʔwiʔəx<sup>w</sup> ʔiʔ ʔənsʔéʔ č'i x<sup>w</sup>pət č'i sk<sup>w</sup>úll ʔáw... ʔaʔ k<sup>w</sup>aʔ šəwíʔəx<sup>w</sup> cə...  
<sup>21</sup> ʔiʔ níl caʔ č'i sx<sup>w</sup>anítəm sčáy sx<sup>w</sup>čáʔiʔəx<sup>w</sup> ʔawímán' ʔuʔŋəŋ' tə x<sup>w</sup>anítəm ʔaw'... ʔáwə caʔ st cəlót.”  
<sup>22</sup> níl k<sup>w</sup>aʔčəʔ... yəcústs “k<sup>w</sup>aʔ čáyx<sup>w</sup> k<sup>w</sup>aʔ...  
<sup>23</sup> čáy caʔ cx<sup>w</sup> k<sup>w</sup>aʔ šəwíʔəx<sup>w</sup>.”

<sup>1</sup> A sad little girl was walking.  
<sup>2</sup> She went down to the water.  
<sup>3</sup> She got to where the elders watch the salmon coming upstream.  
<sup>4</sup> Then she sat on a chair and was sad.  
<sup>5</sup> She didn't know that she was being watched by her grandfather, Pysht Jack.  
<sup>6</sup> She wasn't sitting long and he got there.  
<sup>7</sup> Her grandfather got to her.  
<sup>8</sup> Then he asked her, “I was watching you being very sad.  
<sup>9</sup> Your thoughts are not well.”  
<sup>10</sup> Then her grandfather sat down.  
<sup>11</sup> And the child did not talk.  
<sup>12</sup> She just sat there.  
<sup>13</sup> She was there a long time before she spoke, “I feel very bad about my shoes.  
<sup>14</sup> My shoes are ugly.  
<sup>15</sup> They're boys shoes that my mother buys me because they're sturdy when we go to school.”  
<sup>16</sup> Then her grandfather said, “Oh, my dear.  
<sup>17</sup> I didn't know you felt that way.”  
<sup>18</sup> So they sat there.  
<sup>19</sup> And the child didn't talk.  
<sup>20</sup> He said, “When you grow up... when you grow up and you want to finish school to when you grow up the...  
<sup>21</sup> And you will work at a white person's job because there are many white people because... we are not going to win.”  
<sup>22</sup> He told her, “If you work when...  
<sup>23</sup> You will work when you grow up.  
<sup>24</sup> There will be many shoes that you buy with your money.  
<sup>25</sup> Save it up.  
<sup>26</sup> Don't spread it around carelessly.”

24 ʔiʔ ɲón' caʔ č̣i ʎǒqʂon ta... taʔáwəsxʷ ʔaʔ tiə  
táləxʷ yaʔ.

25 q̣p̣ət.

26 ʔáwə cxʷ ʔuʔ ʎxʷiyuʔús ti suʔqʷóyʂt.

27 čúkʷs ʔiʔ čúkʷs ʔaʔ č̣i ʔuʔóy'.

28 ʔiʔ ʔuʔóy' caʔ cxʷ kʷaʔ ʂówiʔəxʷ."

29 ʔáwə č' c' híc ʔiʔ cúŋ.

30 təŋiʔɲínəŋ.

31 níl č' suʔhiyáʔs kʷlə ʔitt.

32 níl č' suʔkʷaʔč̣éyʂs ʔiʔ kʷlníl suʔxʷíyŋs.

33 ʔuʔhúy č' kʷi sxʷtúnəqs ʔuʔ ʔiyá ʔaʔ č̣i  
skʷukʷáwtxʷ.

34 níl č' suʔxənʔáxʷs kʷi sxʷtúnəqs, "txʷín kʷi kʷi  
nəséʔyaʔ?"

35 "ʔáwəŋə nəsx̣éit kʷaʔč̣ə kʷə kʷi sʔáʔməts ʔiʔ  
hiyáʔ kʷə ʎáʔtáwn.

36 hiyáʔ č' ʎáʔč̣xʷícən."

37 "ʔó," níl č' suʔxənəŋs kʷi sʎiʎáʔʎq̣l.

38 níl č' suʔhiyáʔs.

39 ʔiʔ č̣iʔáw ʔaʔ q̣éyət.

40 ʔiʔ níl č' suʔxənəŋs, "č̣əŋ' kʷi!"

41 níl č' suʔkʷánəŋəts.

42 č̣əməsts kʷi síyaʔs yaʔ.

43 níl č' suʔʎkʷəts cə cáyss.

44 ʔiʔ níl č' suʔúŋəstəŋs ʔaʔ cə.

45 "stəŋ kʷaʔč̣aʔ?"

46 "kʷq̣ət kʷi."

47 níl č' suʔkʷq̣əts cə sʎiʎáʔʎq̣l ʔiʔ kʷənts ʔiyá č̣i  
ʎǒqʂon.

48 ʔaʔáʔil ʎǒqʂon.

49 níl č' suʔnəč̣əŋs, "níl u nskʷáʔ?"

50 níl č' suʔxənəŋs kʷi síyaʔs yaʔ, "ʎǒqʂáʔnəŋ  
č̣i!"

51 níl č' suʔ... suʔṭəməts cə ʎǒqʂəns.

52 ʔiʔ ʔuʔóy'.

53 níl č' suʔkʷánəŋəts.

54 níl č' suʔúŋəstəŋ ʔaʔ kʷi nəcúʔ muhúy'.

55 ʔiʔ níl č' kʷi snaʔátəŋs ʔaʔ ti xʷanítəm  
"concord grapes".

56 níl č' suʔʎkʷəts ʔiʔ kʷánəŋət túkʷ.

57 suʔyəcústs kʷhi táns ʔiʔ kʷhi sxʷtúnəqs ʔaʔ č̣i  
sʔaʔáʔils cə ʎǒqʂon.

58 mán' č' yaʔ ʔuʔ ʔáʔiʔs kʷhi sʎiʎáʔʎq̣l.

27 Use it and use it right.

28 And you will grow up well."

29 It wasn't long and they went up.

30 It was suppertime.

31 Then she went to sleep.

32 Then it was morning and she went right away  
down stairs.

33 Only her older sister was there in the kitchen.

34 She said to her sister, "Where did my  
grandfather go?"

35 I don't know he got up and went to town.

36 He went to Port Angeles."

37 "Oh," the child said.

38 Then she went.

39 And it was afternoon.

40 Then she said, "He's home!"

41 Then she ran.

42 She met her grandfather.

43 She took his hand.

44 He gave her something.

45 "What is it?"

46 Go ahead and open it.

47 Then the child opened it up and saw there  
shoes.

48 They were cute shoes.

49 Then she laughed, "Are they mine?"

50 Then her grandfather said, "Put on the shoes!"

51 Then... So she put on her shoes.

52 And they were good.

53 Then she ran.

54 Then she was given one basket.

55 It was what the white man calls "concord  
grapes".

56 Then she took them and ran home.

57 Then she told her mother and her older sister  
about the cute shoes.

58 The little girl was very happy.

59 It was me that was that sad child.

60 Crying because I wanted cute shoes.

61 Many years have passed and I still think about  
what my grandfather told me.

62 It was me, Adeline Smith.

<sup>59</sup> ԴՅԵ ԿԱՂ ԿՊԵ ՏԼԻՆՆԱՂԼՈՒ ՏԻՅԵՂՎՈՆ.

<sup>60</sup> ԻՄՈՒՅՈՒՆ ԴԱՂ ԿԻ ՆՅՏԼԵՂ ԸԻ ԴԱՂԱՂԻՒ ԼՅՈՒՑՅՈՆ.

<sup>61</sup> ԿՊԻՊՅՈՆ՝ ՏՇԻՂԱՆՈՒՆ ԿՊԻ ԸԻՂԱՎ ԴԻՂ ԼՅԱՅ ԸՆ ԴՈՂ  
ԳՊԻՂԳՊԱՂԵՂՎՈՆ՝ ԴԱՂ ԿՊԻ ՆՅՏԿԱՂՇՈՒՄՈՒՆ ԴԱՂ ԿՊԻ  
ՆՅՏԻՅԱՂ ԿԱՂ.

<sup>62</sup> ԴՅԵ ՏՃՏԿՈՒՂ.

## 7 Speeches

šášk<sup>w</sup>u Adeline Smith and ʔiʔáx<sup>ca</sup>? Bea Charles

July 20, 2005

Speeches-AS,BC.mp3

These speeches were requested by the canoe pullers for the annual canoe journey. We first wrote these down from Tom Charles ten years before. Many young Klallam people have these memorized and use them in public.

There are three speeches here. Lines 1 to 5 are Adeline, then 6 to 10 are Bea doing the same speech to be used by pullers as they reach another land and ask to come ashore. Lines 11-14 and 15-18 are Adeline and Bea, respectively, doing a speech to be used by those on shore to welcome people from another land. The third speech, lines 19-23 and 24-29, is a basic speech to be made at the opening of the canoe journey ceremonies.

### Canoe Landing Speech

<sup>1</sup> siʔám' nsčáyaʔčaʔ.

<sup>2</sup> čʔéłx<sup>w</sup>aʔ st.

<sup>3</sup> nəx<sup>w</sup>słáyəm' st.

<sup>4</sup> mán' st ʔuʔ šaʔšúʔ ʔaʔ čí stáčil ʔaʔ tiə

sčətəŋx<sup>w</sup>ən.

<sup>5</sup> ʔiʔ słéʔ ʔ k<sup>w</sup>aʔčaʔ čí stánł ʔaʔ tiə cáwŋən k<sup>w</sup>aʔ

ʔanətúŋəłł.

<sup>6</sup> siʔám' nsčáyaʔčaʔ.

<sup>7</sup> čʔéłx<sup>w</sup>aʔ st.

<sup>8</sup> nəx<sup>w</sup>słáyəm' st.

<sup>9</sup> mán' st ʔuʔ šaʔšúʔ ʔaʔ čí stáčil ʔaʔ tiə

sčətəŋx<sup>w</sup>ən.

<sup>10</sup> ʔiʔ słéʔ ʔ k<sup>w</sup>aʔčaʔ čí stánł ʔaʔ tiə cáwŋən k<sup>w</sup>aʔ

ʔanətúŋəłł.

### Canoe Welcoming Speech

<sup>11</sup> mán' k<sup>w</sup>ə ʔuʔ ʔəy'ʔaʔ nístáči hay ʔaʔ tiə

čx<sup>w</sup>ícən.

<sup>12</sup> hák<sup>w</sup> st ʔaʔ k<sup>w</sup>i siʔám' sčíʔúʔisł ʔaʔ tiə sk<sup>w</sup>áči.

<sup>13</sup> ʔəyəs st... caʔ st siʔám' nsčáyaʔčaʔ.

<sup>14</sup> ʔənʔá čí tán.

<sup>15</sup> mán' k<sup>w</sup>ə ʔuʔ ʔəy'ʔaʔ nístáči hay ʔaʔ tiə

čx<sup>w</sup>ícən.

<sup>16</sup> hák<sup>w</sup> st ʔaʔ k<sup>w</sup>i siʔám' sčíʔúʔisł ʔaʔ tiə sk<sup>w</sup>áči.

<sup>17</sup> ʔəyəs caʔ st siʔám' nsčáyaʔčaʔ.

<sup>18</sup> ʔənʔá čí tán.

### Opening Ceremonies Speech

### Canoe Landing Speech

<sup>1</sup> My dear friends.

<sup>2</sup> We are from Elwha.

<sup>3</sup> We are Klallam.

<sup>4</sup> We are very glad that we have arrived at this land.

<sup>5</sup> And so we want to come ashore on this beach if you allow us.

<sup>6</sup> My dear friends.

<sup>7</sup> We are from Elwha.

<sup>8</sup> We are Klallam.

<sup>9</sup> We are very glad that we have arrived at this land.

<sup>10</sup> And so we want to come ashore on this beach if you allow us.

### Canoe Welcoming Speech

<sup>11</sup> It is very good that you all have arrived here at Port Angeles.

<sup>12</sup> We remember our honored ancestors on this day.

<sup>13</sup> We will be joyful, honored friends.

<sup>14</sup> Come ashore.

<sup>15</sup> It is very good that you all have arrived here at Port Angeles.

<sup>16</sup> We remember our honored ancestors on this day.

<sup>17</sup> We will be joyful, honored friends.

<sup>18</sup> Come ashore.

### Opening Ceremonies Speech

<sup>19</sup> šáškwu tə nsná.

<sup>20</sup> čʔéłxwaʔ nəxʷsłáyəm' cn.

<sup>21</sup> níl siʔál tiə sčičánəŋ ʔaʔ čiči nšʔíst.

<sup>22</sup> ʔáytxʷ čiči nštéym ʔiʔ qʷəyéʔyəs.

<sup>23</sup> háʔnəŋ cn, siʔám' nsčáyaʔčaʔ.

<sup>24</sup> λiλixcàʔ tə nsná.

<sup>25</sup> čʔéłxwaʔ nəxʷsłáyəm' cn.

<sup>26</sup> níl siʔál tiə sčičánəŋ ʔaʔ čiči nšʔíst.

<sup>27</sup> ʔáystxʷ čiči nštéym ʔiʔ čiči qʷəyéʔyəs.

<sup>28</sup> háʔnəŋ cn, siʔám' nsčáyaʔčaʔ.

<sup>29</sup> ʔiʔitáxʷ tiə sqápl.

<sup>19</sup> My name is šáškwuʔ.

<sup>20</sup> I am Elwha Klallam.

<sup>21</sup> It is Seattle this year for your paddle.

<sup>22</sup> Let your singing and dancing be good.

<sup>23</sup> Thank you, my honored friends.

<sup>24</sup> My name is λiλixcàʔ.

<sup>25</sup> I am Elwha Klallam.

<sup>26</sup> It is Seattle this year for your paddle.

<sup>27</sup> Let your singing and dancing be good.

<sup>28</sup> Thank you, my honored friends.

<sup>29</sup> Enjoy this gathering.



## 9 Chemawa

šášk<sup>w</sup>u Adeline Smith and ʔiʔíx̣caʔ Bea Charles

July 29, 2008

Chemawa-AS,BC.mp3

This conversation is in English only. You can listen to it on the mp3 file. Please do.

In the Port Angeles public schools, Adeline and Bea were punished by teachers for speaking their Klallam language and mocked by the white students for not speaking English. They and Walt Bennett were very happy to go to the residential school at Chemawa near Salem, Oregon; they spoke of their happy time there frequently. Only other Native American students were there, and they remembered the teachers fondly. At Chemawa they were never punished for speaking their own language, which the three of them regularly used with each other, but English was the language of instruction and it was the common language for the students who came from many different tribes.

I have heard many stories of mistreatment in the Indian residential schools, but Chemawa must have been very different. Bea and Walt finished high school there, but Adeline, just before the end of her final school term, had to go home to Elwha because of the death of her mother. She did not have the few dollars for bus fare to go back, finish, and graduate. She said many times that that was her biggest regret.

## 10 Boston Charlie and Bigfoot

šášk<sup>2w</sup>u Adeline Smith

July 29, 2008

BostonCharlieAndBigfoot.mp3

In this story, wəqínəxən Boston Charlie and his wife were far up the river getting salmon and drying them for the winter. He went to the shed one day and found that his salmon were gone. They did not know what happened to them, but they decided to start over. There was a big snow storm and the people in the village downstream started to worry about wəqínəxən and his wife. They went upstream and found them eating elk steak. wəqínəxən told them that čičəyíq<sup>w</sup>tən ‘Bigfoot’ or ‘Sasquatch’ gave it to them in exchange for dried fish.

wəqínəxən Boston Charlie was, according to his gravestone, born in 1813 and died at 115 years old in 1928. Different years are given for his birth in each of the 1880, 1888, 1906-1907, and 1925-1926 censuses. He was a great-uncle of Adeline and Bea.

In the 1925-1926 census, which was the important one for establishing original membership in the Klallam tribes, his father is given as ‘Sea home’, possibly Chief Sehome (syəhúm), and so brother or half-brother of Ruth Shelton (šičəstənəw).

He was the last Elwha Indian doctor. He was a good one, a healer. He used to go far into the mountains every summer to collect material for medicines. Olympic National Park has named “Boston Charlie’s Camp” for him. He was called “pástən” (white man) because he was the first Klallam person to use a knife and fork for eating. He was one of the first homesteaders on the Elwha River. When the dam broke in 1912, he was the only homesteader to manage to save all of his animals. He spoke only Klallam and told many stories of his adventures to his nieces and nephews. He had no children of his own.

<sup>1</sup> ʔaʔ k<sup>wi</sup> k<sup>w</sup>híc yaʔ, níʔ č<sup>ʔ</sup>yaʔ k<sup>wi</sup> sɣónis tiə ɳáqaʔ

ʔiyá ʔaʔéʔlɣ<sup>w</sup>aʔ.

<sup>2</sup> ʔiʔ wəqínəxən ʔiʔ k<sup>wi</sup> slánisʔs.

<sup>3</sup> hiyáʔ č<sup>ʔ</sup>yaʔ ʔk<sup>w</sup>əts čičəstənəw.

<sup>4</sup> He was gonna dry the fish. And so...

<sup>5</sup> suʔɣónis ti sčəstənəw.

<sup>6</sup> ʔiʔ ʔácu č<sup>ʔ</sup>ʔiʔ uʔníf... níʔ k<sup>wi</sup> slánis k<sup>w</sup>éʔwəc.

<sup>7</sup> yuʔyəc<sup>ʔ</sup> cə smokehouse yaʔ.

<sup>8</sup> níʔ č<sup>ʔ</sup>suʔxónəɣs... xənəts k<sup>wi</sup> slánis, “húy<sup>ʔ</sup> čičəstənəw  
caʔ st ʔi uʔ k<sup>w</sup>ənt ʔaʔ čičəstənəw.”

<sup>9</sup> níʔ suʔtúk<sup>w</sup>s ʔiʔ təs ʔaʔ tə early in the morning.

<sup>10</sup> suʔtəss yaʔ ʔiʔ ʔuʔáwəno s... sɣác.

<sup>11</sup> ʔi uʔxčits ččək<sup>wi</sup> k<sup>w</sup>ə scəns ti ʔk<sup>w</sup>əstəɣ.

<sup>12</sup> suʔxənəts k<sup>wi</sup> slánis yaʔ ʔaʔ čičəstənəw ʔaʔ...  
yəcət cə smokehouse.

<sup>13</sup> níʔ suʔk<sup>w</sup>éʔwəcəs k<sup>wi</sup> slánis yaʔ.

<sup>14</sup> ʔiʔ húʔ č<sup>ʔ</sup>ti suʔčəyəcəss ʔiʔ ʔiyá k<sup>w</sup>ənt cə ʔiyá č<sup>ʔ</sup>  
táčičəstənəw ʔiʔ sməyəc ti scəɳaʔts.

<sup>15</sup> níʔ č<sup>ʔ</sup>suʔq<sup>w</sup>áys k<sup>wi</sup> čičəstənəw.

<sup>16</sup> ʔi uʔ... ʔi uʔníʔ ččək<sup>wi</sup> suʔ...

<sup>17</sup> He threw the elk on the snow.

<sup>1</sup> Long ago there was a lot of snow at Elwha.

<sup>2</sup> And it was Boston Charlie and his wife.

<sup>3</sup> They went to get salmon.

<sup>4</sup> He was gonna dry the fish. And so...

<sup>5</sup> So there was lots of salmon.

<sup>6</sup> They fished and... It was his wife that was  
butchering.

<sup>7</sup> And the smokehouse was full.

<sup>8</sup> Then he said... he said to his wife, “Let’s go  
home and look at it tomorrow.”

<sup>9</sup> Then they went home and it arrived, early in  
the morning.

<sup>10</sup> So they got there and there was no dried  
fish.

<sup>11</sup> And he knew, as expected, that someone had  
taken it.

<sup>12</sup> So he told his wife that they’d again... fill  
the smokehouse.

<sup>13</sup> Then his wife butchered.

<sup>14</sup> When he turned around there he saw  
Bigfoot there and an elk on his back.

<sup>15</sup> Then Bigfoot spoke there.

<sup>18</sup> níł č'suʔk'wíctš ʔiʔ tk'wísts.

<sup>19</sup> ʔiʔ ɣón' č'yaʔ ti ɣáqaʔ.

<sup>20</sup> ʔiʔ... ʔiʔ... ti ʔaʔyæčtáyɣx<sup>w</sup>, héʔwi ʔaʔ ti  
sx<sup>w</sup>č'ɣiyás.

<sup>21</sup> ʔi uʔmán' ʔuʔ ɣón' tə ɣáqaʔ.

<sup>22</sup> ʔi uʔáwəɳə... ʔáwəɳə sʔíłəns.

<sup>23</sup> níł č'suʔáxəɳs k'wi ʔaʔyæčtáyɣx<sup>w</sup> ʔaʔ č'i  
sx<sup>w</sup>aʔnínš ʔaʔ k'wi wəqínəxən.

<sup>24</sup> níł č'suʔxónəɳs tə náʔcùʔ, "hiyáʔ caʔn k'wi  
k'wónt."

<sup>25</sup> níł č'suʔhiyáʔs ʔiʔ tsétəɣ ʔaʔ... ʔaʔ k'wi ʔáʔiɳs  
k'wi wəqínəxən.

<sup>26</sup> ʔiʔaʔáʔmət č'ʔiʔ ʔéʔłən'.

<sup>27</sup> níł č'suʔxənʔátəɳs ʔaʔ k'wi ʔæčtáyɣx<sup>w</sup> yaʔ,  
"čšaʔəxíntx<sup>w</sup> cx<sup>w</sup> ʔay'cə sʔéʔłən'x<sup>w</sup>?"

<sup>28</sup> níł č'suʔnuʔnóčəɳs k'wi wəqínəxən.

<sup>29</sup> "ʔó, níł č'k'wi k'wi čičəyíq<sup>w</sup>tən ʔuʔ sʔəɣaʔc."

<sup>30</sup> That's all I could think of.

<sup>16</sup> And then...

<sup>17</sup> He threw the elk on the snow.

<sup>18</sup> Then they butchered it and took it home.

<sup>19</sup> An there was lots of snow.

<sup>20</sup> And... and... The people, they came  
forward from where they were.

<sup>21</sup> And there was a lot of snow.

<sup>22</sup> And they had no... they had no food.

<sup>23</sup> Then the people said how is Boston Charlie  
doing.

<sup>24</sup> Then one said, "I'm going to go see them."

<sup>25</sup> So he went and got to... to Boston Charlie's  
house.

<sup>26</sup> They were sitting and eating.

<sup>27</sup> Then the person said to them, "Where did  
you get what you're eating?"

<sup>28</sup> Then Boston Charlie kind of laughed.

<sup>29</sup> "Oh, it was Bigfoot that gave it to me."

<sup>30</sup> That's all I could think of.

## 11 Crane Delivers a Baby (first version)

šášk<sup>w</sup>u Adeline Smith

July 29, 2008

CraneDeliversBaby.mp3

When Adeline was a little girl she was told that the crane brings newborn babies. In this story, she watches for the crane to come bringing the baby, but misses it when the baby arrives. The baby in this story was maʔmix<sup>w</sup>áy Richard Sampson, born in 1924. Richard was the first person I heard speak the Klallam language in 1978. He was a few years younger than Bea and Adeline, and he could speak the language well, but declined to be recorded after one session. He was a 54 year old, tough mill security guard when I met him. It is hard to imagine him as a baby. He passed away in 2011.

This is like the European folk story where the stork is said to bring babies. The American wood stork never makes it as far north as Klallam country. In fact, sandhill or whooping cranes never or very rarely appear in the area. The word sḡóq<sup>w</sup>uʔ really refers to the great blue heron, which are plentiful and which many people in the area call a ‘crane’.

<sup>1</sup> níł k<sup>w</sup>i k<sup>w</sup>híc yaʔ k<sup>w</sup>i nəsyəcictəŋ yaʔ ti s... ti  
ʔaʔyəcłtáyŋx<sup>w</sup> ʔaʔ ti sníłs či sḡóq<sup>w</sup>uʔ tk<sup>w</sup>ístx<sup>w</sup>  
tínu ŋaʔŋáʔnaʔs.

<sup>2</sup> ʔiʔ ní... níł č... níł č'yaʔ k<sup>w</sup>i suʔəsx<sup>w</sup>ənʔáŋs k<sup>w</sup>i  
ʔaʔyəcłtáyŋx<sup>w</sup> ʔaʔč<sup>w</sup>ícən.

<sup>3</sup> níł č' suʔhiyáʔs tēʔwiʔəłíył ti ʔaʔyəcłtáyŋx<sup>w</sup> ʔaʔ  
ti nəmá sk<sup>w</sup>áči.

<sup>4</sup> ʔiʔ níł č' suʔhiyáʔł... hiyáʔs ʔúx<sup>w</sup> ʔaʔ k<sup>w</sup>i čáčts  
ti sʔíłəns ʔuʔqíyt.

<sup>5</sup> níł č' suʔxənʔátəŋs cə słíłáʔłqł ʔaʔ k<sup>w</sup>i séʔyaʔs  
yaʔ, “táči caʔ k<sup>w</sup>i sḡóq<sup>w</sup>uʔ?”

<sup>6</sup> suʔxənəŋs tə słíłáʔłqł, “ʔaʔstúʔŋəʔ ʔay' ti  
sḡóq<sup>w</sup>uʔ?”

<sup>7</sup> k<sup>w</sup>iŋísts ti ŋaʔŋáʔnaʔs.”

<sup>8</sup> níł č' k<sup>w</sup>i suʔxənəŋs k<sup>w</sup>hí séʔyaʔs, “ʔuʔ húy ti  
ʔóy' ʔcłtáyŋx<sup>w</sup> ʔuʔ tsóts ti sḡóq<sup>w</sup>uʔ ti  
ŋaʔŋáʔnaʔs.”

<sup>9</sup> suʔxənəŋs tə słíłáʔłqł, “ʔuʔáw caʔn c čəyəx<sup>w</sup>.

<sup>10</sup> ʔuʔŋaʔk<sup>w</sup>aʔcút caʔn ʔaʔ čí sḡóq<sup>w</sup>uʔ.”

<sup>11</sup> níł č' suʔŋaʔk<sup>w</sup>aʔcúts.

<sup>12</sup> ʔuʔhiyá č' k<sup>w</sup>aʔ k<sup>w</sup>i... híc k<sup>w</sup>i ssáqłs.

<sup>13</sup> ʔiʔéʔłən' č' k<sup>w</sup>aʔ k<sup>w</sup>i sʔúq<sup>w</sup>aʔs ʔiʔ ʔáyəss.

<sup>14</sup> níł suʔxənʔátəŋs, “ʔənʔá čí ʔíłən.

<sup>15</sup> twəw'... twəwhíc čí sḡóq<sup>w</sup>uʔ čí stáčis.”

<sup>16</sup> níł č' suʔxənəŋs k<sup>w</sup>hí słíłáʔłqł, “ʔáw, ʔáw.

<sup>17</sup> ʔuʔŋaʔk<sup>w</sup>aʔcút caʔn ʔaʔ tə sḡóq<sup>w</sup>uʔ.”

<sup>18</sup> níł suʔhiyáʔs k<sup>w</sup>hí síyaʔs ʔaʔ k<sup>w</sup>i sk<sup>w</sup>łhúys ti  
sʔíłəns.

<sup>1</sup> A long time ago I was told... that it was the  
crane that brought the baby home.

<sup>2</sup> That's the way the people were at Port  
Angeles.

<sup>3</sup> Then the people went to church on Sunday.

<sup>4</sup> And then we went... they went over to fix the  
noon meal.

<sup>5</sup> Then the child was told by her grandmother,  
“A crane is coming.”

<sup>6</sup> The child said, “What is the Crane doing?”

<sup>7</sup> It flies the baby.

<sup>8</sup> Then her grandmother said, “Only to the good  
person does the crane take a baby.”

<sup>9</sup> Then the child said, “I'm not going to go  
inside.

<sup>10</sup> I'm going to wait for the crane.”

<sup>11</sup> Then she waited.

<sup>12</sup> So she was there... she was outside a long  
time.

<sup>13</sup> Her brothers and sisters were eating.

<sup>14</sup> Then she was told, “Come eat.

<sup>15</sup> It's still a long time before the crane gets here.

<sup>16</sup> Then the child said, “No. No.

<sup>17</sup> I'm going to wait for the crane.

<sup>18</sup> Then her grandmother went when she finished  
eating.

<sup>19</sup> And then she said, “We will go to Harry  
Sampson's.

<sup>20</sup> I don't know how long it is since I've seen  
him.

<sup>21</sup> Come, leave.

<sup>19</sup> ʔiʔ she said, “hiyáʔ caʔ st ʔúx<sup>w</sup> ʔaʔ  
sx<sup>w</sup>áyxəltx<sup>w</sup>.  
<sup>20</sup> ʔáwəñə nəsxəcít ʔuʔ k<sup>w</sup>híc k<sup>w</sup>i nəsk<sup>w</sup>əñəx<sup>w</sup>.  
<sup>21</sup> ʔəñʔá čí hiyáʔ.  
<sup>22</sup> hiyáʔ caʔ st.”  
<sup>23</sup> níʔ č’ suʔhiyáʔs.  
<sup>24</sup> níʔ č’ suʔcəʔiŋs ʔaʔ ti sx<sup>w</sup>ʔiyás ti ʔáʔiŋ ʔaʔ  
sx<sup>w</sup>áyxəltx<sup>w</sup> k<sup>w</sup>i.  
<sup>25</sup> k<sup>w</sup>híníʔ č’ suʔyaʔyaʔnəŋs ʔaʔ tə s... ʔaʔ k<sup>w</sup>ə  
sʔíʔáʔʔʔqʔ x<sup>w</sup>uʔúŋ.  
<sup>26</sup> níʔ č’ suʔxəñəŋs k<sup>w</sup>hí síyaʔs yaʔ, “ʔó, k<sup>w</sup>luʔtáči  
k<sup>w</sup>i k<sup>w</sup>ə sŋəq<sup>w</sup>uʔ.”  
<sup>27</sup> “ʔáwəñə.  
<sup>28</sup> ʔuʔáw cn c k<sup>w</sup>əñəx<sup>w</sup> k<sup>w</sup>i sŋəq<sup>w</sup>uʔ.”  
<sup>29</sup> níʔ č’ suʔcəʔyəx<sup>w</sup>s.  
<sup>30</sup> ʔiʔ ŋəñ č’ ti ʔaʔyəcítáyŋəx<sup>w</sup> ʔiyá.  
<sup>31</sup> níʔ č’ suʔhiyáʔtəŋs k<sup>w</sup>hí sʔíʔáʔʔʔqʔ.  
<sup>32</sup> She said, “hiyáʔ caʔ k<sup>w</sup>əntx<sup>w</sup> k<sup>w</sup>sə ŋaʔŋáʔnaʔ.”  
<sup>33</sup> níʔ č’ suʔhiyáʔs ʔəñʔá tə sʔíʔáʔʔʔqʔ.  
<sup>34</sup> ʔáxəŋ, “ʔi ʔuʔʔáwə cn c k<sup>w</sup>əñəx<sup>w</sup> k<sup>w</sup>i sŋəq<sup>w</sup>uʔ  
ʔuʔtəcístəŋ k<sup>w</sup>i k<sup>w</sup>ə sʔíʔáʔʔʔqʔ.”  
<sup>35</sup> níʔ č’ suʔʔk<sup>w</sup>əts ʔiʔ... k<sup>w</sup>hí nsəʔyaʔ.  
<sup>36</sup> ʔiʔ she said, “ʔəpəcí čí.”  
<sup>37</sup> níʔ č’ suʔʔk<sup>w</sup>əts cə sʔíʔáʔʔʔqʔ.  
<sup>38</sup> k<sup>w</sup>ənts.  
<sup>39</sup> that sʔíʔáʔʔʔqʔ was.  
<sup>40</sup> níʔ k<sup>w</sup>i maʔmíx<sup>w</sup>əy k<sup>w</sup>i k<sup>w</sup>iŋístəŋ ʔaʔ k<sup>w</sup>i  
sŋəq<sup>w</sup>uʔ.

<sup>22</sup> We’ll go.”  
<sup>23</sup> So she went.  
<sup>24</sup> Then they went up to where Harry’s house  
was.  
<sup>25</sup> Soon they heard... a child crying.  
<sup>26</sup> Then her grandmother said, “Oh, the crane  
already came.”  
<sup>27</sup> “There was nothing.  
<sup>28</sup> I didn’t see a crane.”  
<sup>29</sup> Then they went inside.  
<sup>30</sup> And many people were there.  
<sup>31</sup> Then they took the girl.  
<sup>32</sup> She said, “Go look at the baby.”  
<sup>33</sup> Then the child went.  
<sup>34</sup> She said, “I didn’t see a crane bring the  
child.”  
<sup>35</sup> Then she took it and... my grandmother.  
<sup>36</sup> And she said, “Put it on your lap.”  
<sup>37</sup> Then she took the child.  
<sup>38</sup> She looked at it.  
<sup>39</sup> That child was.  
<sup>40</sup> It was Richard Sampson that was brought by  
the crane.

## 12 Sunday School

šášḱ<sup>w</sup>u Adeline Smith

July 30, 2008

SundaySchool-AS.mp3

This is a cute little story about Adeline sending her son off to Sunday school with an apple. He soon returns without the apple. When asked about it he says that he ate it because God doesn't eat apples. Her son survived Vietnam only to come home and die tragically in a car accident.

<sup>1</sup> níḷ k<sup>w</sup>i nḡéna? ya?.

<sup>2</sup> xən?átəŋ cn čí shiyá?s ?a? čí stḡwi?əláwtx<sup>w</sup> ti  
sya?cústəŋs čí sḷá?yé?ḷqḷ ?a? k<sup>w</sup>i cícl si?ám.

<sup>3</sup> nəsú?ucúst ?a? čí s... k<sup>w</sup>a? hiyá?s ca?.

<sup>4</sup> ?i? ?úŋəstəŋ cn ?a? cə ?ápəls, čəq ?ápəls.

<sup>5</sup> su?ḷk<sup>w</sup>óts.

<sup>6</sup> suḷk<sup>w</sup>óts ?i? hiyá?.

<sup>7</sup> ?u??áwə c híc k<sup>w</sup>i sstəŋs ya? ?i? čǎŋ.

<sup>8</sup> su?xən?áx<sup>w</sup>, “?a?stú?ŋət cx<sup>w</sup> ?uč? ?əxín<sup>l</sup> k<sup>w</sup>i k<sup>w</sup>i  
n?ápəls.

<sup>9</sup> ?i? ?u?... “?éh, ns?ífən k<sup>w</sup>a?.

<sup>10</sup> cícl si?ám, ?áwə c ?é?lən<sup>l</sup> ?a? ti ?ápəls.”

<sup>1</sup> It was my late son.

<sup>2</sup> He was told to go to church where the children  
were told about God.

<sup>3</sup> I told him to go.

<sup>4</sup> I was given an apple, a big apple.

<sup>5</sup> So he took it.

<sup>6</sup> So he took it and went.

<sup>7</sup> It wasn't long and he walked and got home.

<sup>8</sup> So I said to him, “What are you doing? Where  
is you apple?”

<sup>9</sup> And... “I ate it.

<sup>10</sup> God, he doesn't eat apples.”

### 13 Ernie Gets Drifted

šášk<sup>w</sup>u Adeline Smith

July 30, 2008

Drifted-AS.mp3

The older children were often put in charge of the younger ones while the parents were working at home, in the woods, or on the water. Ernie was Bea's baby brother.

While the kids are playing in the river, they put little Ernie, still in diapers, on a board to let him float in a shallow still part of the river. Ernie reaches for an apple and falls into the water. All of the older kids go swimming after him, but he manages to swim ashore before they can get to him.

<sup>1</sup> ʔaʔ k<sup>wi</sup> sə... ʔuʔtwawšłáyéʔłqł yaʔ ʔaʔ k<sup>wi</sup>

s... xənʔál ti suʔiyál ʔaʔ ti stúʔwi qaxqínʔ.

<sup>2</sup> ʔiʔ níl yaʔ k<sup>wi</sup> suʔ... swim... ʔiʔ níl yaʔ k<sup>wi</sup>  
suʔqaxqínʔl tənúʔəŋ ʔiʔ k<sup>wi</sup> nstíwən yaʔ.

<sup>3</sup> ʔuʔtwawɨjaʔŋáʔnaʔs.

<sup>4</sup> ʔiʔ hiya... ʔiyás yaʔ ʔaʔ ti ʔáqt [BC: ləpláš]

ləpláš ti suʔaʔáʔməts.

<sup>5</sup> ʔiʔ níl... níl yaʔ k<sup>wi</sup> ti ʔápəls qa... sqaxqíns ʔiʔ  
suʔłk<sup>w</sup>óts ʔiʔ hihíyŋ.

<sup>6</sup> ʔiʔ hihíyŋ ʔiʔ k<sup>w</sup>luʔ... ʔaw... ʔáw c... ʔáw yaʔ  
st c ʔuʔhiyáʔ ʔiʔ k<sup>w</sup>ónt st.

<sup>7</sup> ʔuʔhúy k<sup>wi</sup> ʔiʔdiapers ʔuʔ ʔínəŋ.

<sup>8</sup> xón... ʔuʔxón st ʔuʔ hiyáʔ tənúʔəŋ.

<sup>9</sup> sáysi st ʔaʔ či sʔáws caʔ c čŋík<sup>w</sup>s tənúʔəŋs cə  
nəstíwən.

<sup>10</sup> hiyáʔ cúŋ.

<sup>11</sup> twaw!... twawhíl suʔhiyáʔs ták<sup>wi</sup> ʔiʔ  
čaʔtənúʔəŋs.

<sup>12</sup> clətəŋ st hiyáʔ... hiyáʔ ʔaʔ k<sup>wi</sup> what is shore  
now.

<sup>13</sup> He reached the shore before we did.

<sup>14</sup> ʔuʔáyəs.

<sup>15</sup> ʔuʔhúy ti s... húy ti suʔnaʔnáyəŋs.

<sup>16</sup> And everybody was oh so excited. Of course  
we thought we was gonna catch heck. Took off  
his clothes off and dried it in the sun before we  
went home.

<sup>1</sup> When we were still children, when we were  
always at the river playing.

<sup>2</sup> And it was ... it was when we were playing  
and swimming with my nephew.

<sup>3</sup> He was still a baby.

<sup>4</sup> And he went... he was on a long [BC: board]  
board where he was sitting.

<sup>5</sup> And then there was an apple he was playing  
with and he grabbed it and fell.

<sup>6</sup> And he fell and ... we didn't go and watch  
him.

<sup>7</sup> Only his diaper was showing.

<sup>8</sup> All... we all went swimming.

<sup>9</sup> We were afraid that my nephew won't know  
how to swim.

<sup>10</sup> He went toward land.

<sup>11</sup> He was still there and went across just  
swimming.

<sup>12</sup> He beat us going to what is shore now.

<sup>13</sup> He reached the shore before we did.

<sup>14</sup> It was funny.

<sup>15</sup> They were just... they were just laughing.

<sup>16</sup> And everybody was oh so excited. Of course  
we thought we was gonna catch heck. Took off  
his clothes off and dried it in the sun before we  
went home.

## 14 Stepping in a Bee's Nest

šášk<sup>w</sup>u Adeline Smith

July 30, 2008

Bees-AS.mp3

This is another story where the older children are taking care of the younger ones. In this one, it is Bea's other little brother Chuck that gets into trouble. Someone disturbs a bees' nest and Chuck gets covered in bees. It looks like he's wearing a hat and blanket made of bees. But he does not get stung. Only Bea gets stung and it turns out that she is allergic to bee stings.

<sup>1</sup> nił ya? k<sup>w</sup>i... k<sup>w</sup>i su?... sła?yé?łqł? ?i?... ?i?

k<sup>w</sup>ə nəstík<sup>w</sup>ən ?i? k<sup>w</sup>ə nəš?úq<sup>w</sup>ə? ?i? k<sup>w</sup>i

nsté?wən.

<sup>2</sup> twəwłá?łú?łá? ya? st.

<sup>3</sup> ?i?... k<sup>w</sup>łnił su?húys ti sčáył ?awłú?łá? ya? ti sčáył ?a? ti sk<sup>w</sup>áci.

<sup>4</sup> ?óy' tə sk<sup>w</sup>áci.

<sup>5</sup> s?xənəŋs k<sup>w</sup>i nəš?úq<sup>w</sup>ə ?a? či s..., " ?əmx<sup>w</sup>ú?cən ca? st ?a? či sq<sup>w</sup>əyóyŋx<sup>w</sup>."

<sup>6</sup> su?štəŋł.

<sup>7</sup> ?i u?twəwłú?łá? ya? k<sup>w</sup>i ?i?, k<sup>w</sup>łk<sup>w</sup>íts k<sup>w</sup>sə nstík<sup>w</sup>ən.

<sup>8</sup> su?hiyá?ł ?əmx<sup>w</sup>ú?cən ?i u?iyá ti sx<sup>w</sup>?úx<sup>w</sup>s ti train.

<sup>9</sup> su?... ?əmx<sup>w</sup>ú?cən st ?i? ?áwənə nsxčít, who stepped on the bee's nest [k<sup>w</sup>a? cásn k<sup>w</sup>i ?iŋəts ?a? cə ?a?iŋs k<sup>w</sup>i sx<sup>w</sup>tá?ťá?k<sup>w</sup>əŋ].

<sup>10</sup> ŋən' tə sx<sup>w</sup>tá?ťá?k<sup>w</sup>əŋ.

<sup>11</sup> k<sup>w</sup>əntəŋ k<sup>w</sup>i nstíwən ?i? ?u?łəŋ ?u? sčəsa?q<sup>w</sup>s k<sup>w</sup>i sx<sup>w</sup>tá?ťá?k<sup>w</sup>əŋ.

<sup>12</sup> xənəŋ k<sup>w</sup>i ns?úq<sup>w</sup>a? k<sup>w</sup>a? qšəts cə słəyé?łqł k<sup>w</sup>łhú? čipi?úysəŋł ?i u?təts ?a? tə s... sx<sup>w</sup>?iyas ?i? ti sŋəns ti q<sup>w</sup>ú?

<sup>13</sup> nił su?łčiyəŋtx<sup>w</sup>s k<sup>w</sup>i nəstíwən ya?

<sup>14</sup> ?i u?łəŋ ?u? x<sup>w</sup>ənáŋ ?a? či sómí k<sup>w</sup>i sx<sup>w</sup>tá?ťá?k<sup>w</sup>əŋ.

<sup>15</sup> ?u?łəŋ ?u? sómí ki sx<sup>w</sup>tá?ťá?k<sup>w</sup>əŋ?a? k<sup>w</sup>i sləŋs ?a? k<sup>w</sup>i s... sqúŋis ya?

<sup>16</sup> nił su?təŋú?ŋł ?úx<sup>w</sup> ?a? tə....

<sup>17</sup> tán ?a? k<sup>w</sup>i sx<sup>w</sup>?iyál ya?

<sup>18</sup> su?łəŋáŋs k<sup>w</sup>i ?ácəŋs ?i? čəq<sup>w</sup>íwc k<sup>w</sup>i nəš?úq<sup>w</sup>a?

<sup>19</sup> nił č'su?k<sup>w</sup>úk<sup>w</sup>s ?a? k<sup>w</sup>i sčánnəx<sup>w</sup>.

<sup>20</sup> ?i u?əy. ?u?áw c... ?áw c x<sup>w</sup>u?úŋ k<sup>w</sup>i nəstíwən ya?

<sup>1</sup> When we were children my nephew and my brother and my niece.

<sup>2</sup> We were still small.

<sup>3</sup> We used to work, not for very long, we worked in the morning.

<sup>4</sup> It was weather.

<sup>5</sup> So my brother said, "Let's go pick some blackberries."

<sup>6</sup> So we walked

<sup>7</sup> She was small yet, she was holding my nephew (Bea was holding Chuck).

<sup>8</sup> We went berry-picking by the train tracks.

<sup>9</sup> I don't know who stepped on the bee's nest.

<sup>10</sup> There were lots of bees.

<sup>11</sup> My nephew looked just like he had on a bee hat.

<sup>12</sup> My brother said that he'd dunk him when we rolled him down to where there's lots of water.

<sup>13</sup> Then my nephew was put under.

<sup>14</sup> The bees were just like a blanket.

<sup>15</sup> The bees were just like a blanket when they came off of his head.

<sup>16</sup> Then we swam over there.

<sup>17</sup> We went ashore where we had been.

<sup>18</sup> He took off their clothes to dry and my brother built a fire

<sup>19</sup> So then he cooked up some salmon.

<sup>20</sup> And he was fine. My nephew wasn't crying.

<sup>21</sup> My niece (Bea) is the only one that got stung by the bee. How do you say allergy, anyway.

Anyway she had an allergy for a bee sting and she swelled up.

<sup>22</sup> We never told anyone when we arrived home.

<sup>23</sup> I guess that's about the end of the story. But it was a secret for a long time.

<sup>21</sup> ʔuʔhúy kɫʷi nstíkʷən ʔuʔhúy ʔuʔ...  
[ʔuʔčkʷútəŋ ʔaʔ kʷi stətákʷəŋ] How do you say

allergy, anyway. Anyway she had an allergy for  
a bee sting and she swelled up.

<sup>22</sup> ʔáwə st c yəcəmʔəl sčǎŋɫ.

<sup>23</sup> I guess that's about the end of the story. But it  
was a secret for a long time.

## 15 Reminiscing

šáškw Adeline Smith and ʔiʔiʔcaʔ Bea Charles

July 30, 2008

Reminiscing-AS,BC(English).mp3

This is the first of three recordings made on the same day in English. In this one, Adeline and Bea are reminiscing about the old days, childhood, life in Seattle, mother's death, and Chemawa.

## 16 Rock Under Water Game

šáškw Adeline Smith and ʔiʔiʔcaʔ Bea Charles

July 30, 2008

RockUnderWaterGame.mp3

This was a summertime game usually played by boys. They hold a large rock, then see how far they can walk on the riverbed under water.

## 17 A Girl Knocks Out Her Dad

šáškw Adeline Smith and ʔiʔiʔcaʔ Bea Charles

July 30, 2008

GirlKnocksOutDad.mp3

A dad attempts to save his son-in-law while his daughter and her husband are fighting. The dad gets in the way and his daughter lands a punch and knocks him out. He said he wished that he had not taught her how to fight.

## 18 Stared at in Seattle (English version)

šášk<sup>w</sup>u Adeline Smith

July 31, 2008

InSeattle(English)-AS.mp3

Adeline explains the meaning of the Klallam word ɣixáçtəŋ with this story, first in English, then in Klallam. The meaning of ɣixáçtəŋ is to be stared at, checked out, and assessed by someone.

## 19 Stared at in Seattle

šášk<sup>w</sup>u Adeline Smith

July 31, 2008

InSeattle-AS.mp3

While window shopping in Seattle, Adeline and some of her young female relatives are stared at and checked out by some old white women. One of her group stared back, assessing the white women.

<sup>1</sup> k<sup>w</sup>hi nščá?ča? ya? ʔu?ɣən?ál ti su?... how...

ʔu?ɣən?ál ti su?... [unintelligible]

<sup>2</sup> cə ɬx<sup>w</sup>áytx<sup>w</sup>... ɬx<sup>w</sup>áyətx<sup>w</sup> x<sup>w</sup>anítəm ʔi?

ʔu?ɣixáçtəŋ? ʔu?iyás ʔa? k<sup>w</sup>i sɣ<sup>w</sup>imáy.

<sup>3</sup> ʔi? k<sup>w</sup>lníł su?ɣixáçtəŋ? ʔi? k<sup>w</sup>əntəŋ st ʔu?...  
nu?u?k<sup>w</sup>əníntəŋ ʔa? tə k<sup>w</sup>łčayě?q x<sup>w</sup>iyánítəm.

<sup>4</sup> níł su?hiyá? s ʔi? k<sup>w</sup>ənsə sə ʔa? sə x<sup>w</sup>anítəm tə

s... si?átəns ʔi? kapús. ʔi? u?čáwi?ł.

<sup>5</sup> ʔi? u?čáwi?ł [ča?áwəł] and ʔi? ʔu?k<sup>w</sup>əníts tsə

x<sup>w</sup>iya?nítəm.

<sup>6</sup> ʔi u?čə... k<sup>w</sup>lníł su?qinúŋəts k<sup>w</sup>łə x<sup>w</sup>anítəm and  
said, “Hunh!”

<sup>7</sup> k<sup>w</sup>lníł č<sup>l</sup> k<sup>w</sup>a?ča? sqéyŋs ʔa? k<sup>w</sup>i sɣ<sup>w</sup>imáy.

<sup>8</sup> ʔáw c slé? č i sɣáçtəŋs.

<sup>9</sup> Oh, that was really crazy.

<sup>1</sup> My friend was always... always...

<sup>2</sup> Three... three white people, and they were  
looking at us out there at the store.

<sup>3</sup> And they were checking us out and they  
looked at us and we kind of stared at by some  
old white people.

<sup>4</sup> Then she went white women went and looked  
at us their hair, their coat, and our dishes.

<sup>5</sup> And she went across and she stared at the  
white people.

<sup>6</sup> And the white women got angry and said,  
“Hunh!”

<sup>7</sup> So they were outside the store.

<sup>8</sup> They didn't like being checked out.

<sup>9</sup> Oh, that was really crazy.

## 20 Ethel Tricked into Testifying

šáškwu Adeline Smith

July 31, 2008

Testifying-AS.mp3

In 1974 and 1975 there was a major court decision in United States v. Washington that affirmed the treaty rights of Native Americans. Because the decision was handed down by Judge George Boldt, this has come to be known as the Boldt Decision by all of the people it affected. Judge Boldt was taking testimony from tribes and asked each to send elders to testify. Adeline wanted her oldest sister Ethel Hopie to testify, but she was too shy. So Adeline suggested that they go to the court in Seattle just to listen. But Adeline had secretly put Ethel's name down as a witness, so when her name was called, Ethel had to testify.

<sup>1</sup> ʔaʔ kʷi sqpáct̥s kʷi čʔéłxʷaʔ ʔiʔ ʔuʔsłéʔi ʔaʔ  
kʷi s... ʔiʔ ʔuʔsłéʔi yaʔ ʔaʔ č̣i słkʷnaxʷs ʔaʔ č̣i  
sčánnəxʷ ʔiʔ uʔáwətəŋ ʔaʔ ti xʷanítəm.

<sup>2</sup> ɲən' sč̣iʔánəŋ kʷi sč̣aʔyéʔtəŋl̥ yaʔ.

<sup>3</sup> ʔiʔ níl č̣'yaʔ kʷi tə Judge Boldt, kʷi snás kʷi  
judge.

<sup>4</sup> ʔáxəŋ ʔaʔ č̣i shiyáʔs ʔaʔ č̣i ʔaʔyəc̣htáyŋxʷ.

<sup>5</sup> qʷáy, yécəŋ ʔaʔ kʷi súʔis kʷi sčánnəxʷ ʔaʔ kʷi  
ɲən' sč̣iʔánəŋ č̣iʔáw.

<sup>6</sup> ʔiʔč̣áʔi cn yaʔ ʔaʔ Seattle.

<sup>7</sup> ʔiʔ nsłéʔ č̣i nstaʔyáʔnəŋ.

<sup>8</sup> nsuʔtúkʷ tás ʔaʔéłxʷaʔ ʔiʔ yəc̣úst kʷi nsíster  
yaʔ.

<sup>9</sup> ʔiʔ ʔuʔáxəŋ, “łáy cn ʔuʔ nsłéʔ č̣i nisyayáʔnəŋ.

<sup>10</sup> ʔuʔhúy ti hiyaʔ caʔ st.”

<sup>11</sup> suʔtəss... suʔtəsl̥ ʔaʔ kʷi sxʷʔiyás yaʔ ʔaʔ ti  
syaʔ...yaʔč̣icəŋ kʷi ʔəc̣htayŋxʷ ʔaʔ ti sčánnəxʷ  
yaʔ ʔaʔ kʷi č̣iʔáw sč̣iʔánəŋ.

<sup>12</sup> łkʷótəŋ kʷi ʔiʔ ʔúxʷtəŋ ʔaʔ tə sxʷʔiyás ti  
sqʷáys, yaʔč̣icəŋ.

<sup>13</sup> ʔáwənə yaʔ sxʷč̣íts kʷi nsxʷtúnəq ʔaʔ č̣i  
sníls cə nəc̣uʔ yécəŋ ʔaʔ č̣i sɣʷənʔáŋs kʷi  
sčánnəxʷ yaʔ ʔaʔéłxʷaʔ.

<sup>14</sup> húy suʔnəc̣əŋs.

<sup>15</sup> She said... she said, “You, you tricked me  
that time.”

<sup>16</sup> So that was how I got her up there.

<sup>1</sup> When the people from Elwha got together and  
they wanted to... they wanted to take salmon,  
but it was forbidden by the white man.

<sup>2</sup> It was taken away from us for many years.

<sup>3</sup> And it was Judge Boldt, the name of the judge.

<sup>4</sup> He said that it would go to the Indians.

<sup>5</sup> He spoke, he said the salmon continue as it  
was many years in the past.

<sup>6</sup> I was working in Seattle.

<sup>7</sup> And I wanted to listen (to the hearings).

<sup>8</sup> I went home and got to Elwha and told my  
sister.

<sup>9</sup> And said, “I also want to listen.

<sup>10</sup> Let's go.”

<sup>11</sup> So we got to where the people were talking  
about the salmon of years past.

<sup>12</sup> She was taken and went over to where they  
were speaking, discussing.

<sup>13</sup> My older sister [Ethel Hopie] didn't know  
that she would be the one to testify how the  
salmon were at Elwha.

<sup>14</sup> She just laughed.

<sup>15</sup> She said... she said, “You, you tricked me  
that time.”

<sup>16</sup> So that was how I got her up there.

## 21 Women Led the Fight for Fishing Rights

łiłiḡca? Bea Charles

July 31, 2008

WomenLeadFightForRights-BC.mp3

During the hearings that led to the Boldt Decision on native treaty rights, Bea, working for the Lower Elwha Klallam Tribe, was asked to recruit witnesses to testify. She describes in English here how she tried and failed to get men to testify. Only women went to court to testify from Elwha. When the case was won, the men took over as if they had won the case.

## 22 How the Dam Killed Fish

šáškwu Adeline Smith and łiłiḡca? Bea Charles

July 31, 2008

DamKillsFish-BC,AS(English).mp3

Bea and Adeline discuss here how the opening and closing of the Elwha dam during salmon migrations caused the death of many newly hatched salmon. The dam would be released weekly for a short time leaving small pools of water containing thousands of newly hatched fry. The puddles would dry, and all the young salmon would die. The two little girls used to get buckets and scoop the fry up and put them back into the main stream trying to save as many as they could. The dam was built in 1910. It was permanently removed in 2012,

## 23 Song

λῖλῖχὰ? Bea Charles

July 31, 2008

Song-BC.mp3

This is a composition that Bea had been working on for some time. She said it was inspired by the hymn ‘Where I’m Bound.’

The summer of 2008 would be our last season with λῖλῖχὰ? Bea Charles. She passed away the following April.

<sup>1</sup> n̄s̄l̄é? u č̄i n̄shiyá?.

<sup>2</sup> n̄s̄l̄é? u č̄i n̄shiyá?.

<sup>3</sup> n̄s̄l̄é? u č̄i n̄shiyá? ?a? t̄ə š̄č̄t̄əŋx<sup>w</sup>ən.

<sup>4</sup> n̄s̄l̄é? u č̄i n̄shiyá?.

<sup>5</sup> n̄s̄l̄é? u č̄i n̄shiyá?.

<sup>6</sup> n̄s̄l̄é? u č̄i n̄shiyá? ?a? t̄ə š̄č̄t̄əŋx<sup>w</sup>ən.

<sup>7</sup> Hallelujah, n̄s̄l̄é ? ?u? č̄i n̄shiyá?.

<sup>8</sup> n̄s̄l̄é? u č̄i n̄shiyá?.

<sup>9</sup> n̄s̄l̄é? u č̄i n̄shiyá? ?a? t̄ə š̄č̄t̄əŋx<sup>w</sup>ən. Yeah.

<sup>10</sup> k<sup>w</sup>ónnəx<sup>w</sup> ca? st cə cícl̄ si?ám̄.

<sup>11</sup> k<sup>w</sup>ónnəx<sup>w</sup> ca? st cə cícl̄ si?ám̄.

<sup>12</sup> k<sup>w</sup>ónnəx<sup>w</sup> ca? st cə cícl̄ si?ám̄ ?u? k<sup>w</sup>i shiyá?ł̄.

<sup>13</sup> Hallelujah, k<sup>w</sup>ónnəx<sup>w</sup> ca? st cə cícl̄ si?ám̄.

<sup>14</sup> k<sup>w</sup>ónnəx<sup>w</sup> ca? st cə cícl̄ si?ám̄.

<sup>15</sup> k<sup>w</sup>ónnəx<sup>w</sup> ca? st cə cícl̄ si?ám̄ k<sup>w</sup>i st̄əsl̄.

<sup>16</sup> That’s all. That’s as far as I got.

<sup>1</sup> Do you want to go?

<sup>2</sup> Do you want to go?

<sup>3</sup> Do you want to go to that land?

<sup>4</sup> Do you want to go?

<sup>5</sup> Do you want to go?

<sup>6</sup> Do you want to go to that land?

<sup>7</sup> Hallelujah, Do you want to go?

<sup>8</sup> Do you want to go?

<sup>9</sup> Do you want to go to that land? Yeah.

<sup>10</sup> We will see the Lord.

<sup>11</sup> We will see the Lord.

<sup>12</sup> We will see the Lord when we go.

<sup>13</sup> Hallelujah, We will see the Lord.

<sup>14</sup> We will see the Lord.

<sup>15</sup> We will see the Lord when we get there.

<sup>16</sup> That’s all. That’s as far as I got.



22 “kʷənánəc čí.”

23 ʔuʔáw č'c híc ʔiʔ tás ti qlúməčən.

24 ʔuʔηón' č'ʔuʔ nəqíx.

25 ʔuʔmán' ʔuʔ ηón' tə qlúməčən.

26 níł č'suʔhiyáʔs ʔuʔ sxʷáčłtəŋ.

27 sxʷáčłtəŋ ʔaʔ kʷi sʔənʔás ʔiʔ tás ʔaʔ kʷə  
č'łéłxʷaʔ stúʔwi.

28 níł č'kʷə suʔninəqəŋs ʔiʔ lúyəŋ.

29 níł č'suʔxənʔátəŋs ʔaʔ kʷi sčáŋs, “mán' cxʷ  
ʔuʔ ʔiyóm' tə xčŋín.”

30 níł kʷaʔčəʔ suʔáxəŋs ʔaʔ ti s... ʔáxəŋs ti  
nəxʷsłáyəmə ʔaʔ ti s... qlúməčən ti ʔóy'... ʔaʔ...  
ʔuʔmán' ʔuʔ ʔóy'... ʔóytxʷ tiə nəxʷsłáyəmə.

31 That's it.

27 They were surrounded and they came and  
arrived at the Elwha River.

28 Then they dived down and left.

29 Then they were told when they arrived home,  
“You are very brave.”

30 So therefore they say that... the Klallam  
people say that the blackfish is good... is very  
good to the Klallam people.

31 That's it.

## 25 New Glasses

šášk<sup>w</sup>u Adeline Smith

August 1, 2008

NewGlasses-AS.mp3

At the Chemawa residential school, they gave eyeglasses to the children that needed them. This is the story of Frieda “Brownie” Penn, a distant relative of Bea and Adeline from Quileute. She was wearing the new glasses, looked at the ground, and misjudged her step. She fell and sprained her ankle. A young man saw her crying and took her to the hospital. He ended up being her new boyfriend.

- <sup>1</sup> ʔaʔ k<sup>w</sup>i sʔiyáʔ yaʔ ʔaʔ sk<sup>w</sup>úl ʔaʔ k<sup>w</sup>i snás ti  
sk<sup>w</sup>úl čəmáwə.
- <sup>2</sup> ʔiʔ hiyáʔ... hiyáʔ yaʔ cn.
- <sup>3</sup> ʔuʔŋə́nʔ yaʔ st ʔuʔ ʔəʔ ʔiyaʔʔ high school ti s...  
sk<sup>w</sup>úk<sup>w</sup>ə́ʔs.
- <sup>4</sup> ʔiʔ sʔáyéʔʔq̄ʔ.
- <sup>5</sup> ʔiʔ níʔ k<sup>w</sup>i k<sup>w</sup>i táktəŋ... táktəŋ st tiə qáyəŋ.
- <sup>6</sup> níʔ č<sup>ʔ</sup> k<sup>w</sup>i suʔúŋəstəŋʔ ʔaʔ tiə glasses k<sup>w</sup>aʔ čúk<sup>w</sup>sʔ  
sk<sup>w</sup>úl sk<sup>w</sup>uléyʔ.
- <sup>7</sup> ʔiʔ k<sup>w</sup>i n... nsčáʔčəʔ yaʔ, ʔk<sup>w</sup>náx<sup>w</sup>s ʔaʔ k<sup>w</sup>i  
glasses ʔiʔ suʔšətəŋs ʔiʔ k<sup>w</sup>ə́nts ʔaʔ tə sqíyŋs ʔaʔ  
tə súʔ.
- <sup>8</sup> ʔiʔ mán č<sup>ʔ</sup> ʔuʔ how do you say close... ʔuʔ  
mán č<sup>ʔ</sup> ʔuʔ cəʔŋiʔ k<sup>w</sup>i... k<sup>w</sup>i sʔiyás ti sšətəŋs.
- <sup>9</sup> níʔ č<sup>ʔ</sup> suʔšətəŋs ʔiʔ ʔiʔhéyŋ.
- <sup>10</sup> ʔiʔ tx<sup>w</sup>... níʔ k<sup>w</sup>i ʔuʔmán ʔuʔ... ʔuʔmán ʔuʔ  
cícl.
- <sup>11</sup> ʔiʔ... ʔiʔ... ʔiʔ níʔ suʔ... I don't know how to  
say sprained ankle. She said she sprained her  
ankle.
- <sup>12</sup> ʔiʔ šətəŋ č<sup>ʔ</sup> cə s[unintelligible].
- <sup>13</sup> suʔk<sup>w</sup>ənts tsə qəʔŋi x<sup>w</sup>uʔúŋ.
- <sup>14</sup> níʔ č<sup>ʔ</sup> suʔʔk<sup>w</sup>əts ʔiʔ sáʔəts ʔiʔ stáx<sup>w</sup> ʔaʔ k<sup>w</sup>i  
hospital sʔláwtx<sup>w</sup>.
- <sup>15</sup> níʔ č<sup>ʔ</sup> k<sup>w</sup>aʔčəʔ new bo... čʔə́k<sup>w</sup>.
- <sup>16</sup> I guess that's the end of that.

- <sup>1</sup> When we were at school, we were at the  
school named Chemawa.
- <sup>2</sup> And I went.
- <sup>3</sup> There were many of us there at the high school  
going to school.
- <sup>4</sup> And they were children.
- <sup>5</sup> And then doctored... a doctor looked at our  
eyes.
- <sup>6</sup> Then they gave us glasses to use for going to  
school.
- <sup>7</sup> And my friend, she took the glasses and was  
walking and looking outside on the road.
- <sup>8</sup> And where she was walking was very close.
- <sup>9</sup> She was walking and she fell.
- <sup>10</sup> And it was very high.
- <sup>11</sup> And then I don't know how to say sprained  
ankle. She said she sprained her ankle.
- <sup>12</sup> And he was walking [unintelligible].
- <sup>13</sup> He saw the girl crying.
- <sup>14</sup> Then he took her and sent her to the hospital.
- <sup>15</sup> Then he was her new boyfriend.
- <sup>16</sup> I guess that's the end of that.

## 26 Getting a Name for Granddaughter

šášk<sup>w</sup>u Adeline Smith

August 4, 2008

Names-AS.mp3

In Appendix K of the Klallam Grammar [2], Adeline and Bea described in detail how to get, give, and use a traditional name. They are so important to Coast Salish culture that it is worth repeating here that personal names are not owned by individuals; they are owned by families and the lands they come from. An individual only uses a name that he or she has been given to use. The name cannot be given to someone else without the permission of the oldest members of the family.

This narrative describes briefly how Adeline got a name for her granddaughter.

<sup>1</sup> ʔaʔ k<sup>wi</sup> nəsl̥iyáŋ ʔa č̥i snás k<sup>w</sup>sə nəŋəc ʔiʔ x̥č̥ít  
yaʔ cn č̥i s̥čaʔk<sup>w</sup>ilyúts k<sup>w</sup>li ntán.

<sup>2</sup> níʔ ʔiyá k<sup>wi</sup>.

<sup>3</sup> nsuʔhiyáʔ ʔiʔáŋ ʔaʔ č̥i s̥caʔyaʔčaʔs k<sup>w</sup>li ntán.

<sup>4</sup> ʔiʔ k<sup>w</sup>ónəx<sup>w</sup> cn cə ʔuʔl̥x<sup>w</sup>áy.

<sup>5</sup> l̥x<sup>w</sup>áyx<sup>w</sup> k<sup>wi</sup> háʔhaʔk<sup>w</sup> ʔaʔ k<sup>wi</sup> ntán.

<sup>6</sup> ʔiʔ níʔ k<sup>w</sup>aʔčaʔl̥ nsuʔx̥ənʔáx<sup>w</sup> ʔaʔ č̥i s̥čúks k<sup>w</sup>li  
snás k<sup>w</sup>li s̥áʔč̥cs yaʔ k<sup>w</sup>li ntán, wimbástə.

<sup>7</sup> ʔi uʔóytəŋ.

<sup>8</sup> ʔóytəŋ k<sup>wi</sup> snás.

<sup>9</sup> ʔuʔóyəs ʔaʔ č̥i ns̥l̥k<sup>w</sup>ót yaʔ č̥i snás k<sup>w</sup>li  
wimbástə yaʔ.

<sup>10</sup> tx<sup>w</sup>nácúʔ s̥čiyánəŋ k<sup>wi</sup> s... ʔiʔ ʔəx̥ínal ʔiʔ hič̥á  
q̥p̥óct ʔaʔ č̥i snás.

<sup>11</sup> níʔ k<sup>w</sup>aʔčaʔ snás k<sup>w</sup>sə nəŋəc wimbástə.

<sup>12</sup> č̥ʔiyá ʔaʔ k<sup>w</sup>ilyút.

<sup>1</sup> When I was looking for a name for my  
grandchild, I knew my mother came from  
Quileute.

<sup>2</sup> They were there.

<sup>3</sup> So I went looking for the relatives of my  
mother.

<sup>4</sup> And I saw three of them.

<sup>5</sup> Three of them remembered my mother.

<sup>6</sup> And then I told them that she wants to use the  
name of the aunt of my mother, wimbástə.

<sup>7</sup> And they agreed.

<sup>8</sup> The name was a good idea.

<sup>9</sup> They were happy that I took wimbástə's name.

<sup>10</sup> It was one year before we got together for the  
name.

<sup>11</sup> So that is the name of my granddaughter  
wimbástə.

<sup>12</sup> It's from Quileute.

## 27 Shoes on the Wrong Feet

šášk<sup>w</sup>u Adeline Smith

June 15, 2009

ShoesWrongFeet-AS.mp3

This is just a funny little story of a time when Adeline went into town with Bea and did not notice until they were on their way home that her shoes were on the wrong feet.

<sup>1</sup> hiyá? ya? st lá?táwn ?i? k<sup>w</sup>lə nstík<sup>w</sup>ən.

<sup>2</sup> su?hiyá?l lí?áŋ ?a? či xi?ón.

<sup>3</sup> ?i u?áxəŋ cn ?a? či s?u?mánš ?u? xál k<sup>w</sup>i nsc...  
cú?isən.

<sup>4</sup> ?i u?áwə cn c lík<sup>w</sup>ót.

<sup>5</sup> ?i? čəwín' cn c ?u?k<sup>w</sup>ónnəx<sup>w</sup>.

<sup>6</sup> hiyá? st ya? túk<sup>w</sup> ?i? ?úyl ?a? k<sup>w</sup>i sča?k<sup>w</sup>a?yúł.

<sup>7</sup> su?... k<sup>w</sup>ónnt k<sup>w</sup>i nsxónə and here... ?i? ?iyá cn  
?u?sčiči?ásən.

<sup>8</sup> ?ó, na?nəyəŋ' st ?i u?čəyáy ?i? t'... túk<sup>w</sup>.

<sup>1</sup> My niece and I went to town.

<sup>2</sup> So we went looking for a pen.

<sup>3</sup> And I said that my toes really hurt.

<sup>4</sup> And I didn't take it.

<sup>5</sup> And I didn't even see it.

<sup>6</sup> We went home and got in the car.

<sup>7</sup> Looked at my feet and here... and here I had  
my shoes on the wrong feet.

<sup>8</sup> Oh, we were laughing and we were almost  
home.

## 28 Crane Delivers a Baby (second version)

šáš<sup>k</sup>wu Adeline Smith

June 29, 2009

CraneDeliversBaby-AS-2.mp3

This is the second version of the story (see number 11 in this section) of the little girl waiting and watching for the crane to deliver a baby. This version was told a year after the first version.

<sup>1</sup> níl k<sup>wi</sup> k<sup>wi</sup> nstaw<sup>l</sup>a?lú<sup>l</sup>a? ya?  
<sup>2</sup> nəxčŋín ʔa? čí nslqáčš číʔánəŋ ʔuʔŋús.  
<sup>3</sup> ʔi? ya?cústəŋ ya? cn ʔa? k<sup>wi</sup> nsíya? ʔa? čí  
 sŋəq<sup>w</sup>uʔs čí k<sup>wi</sup>ŋíst ti ŋaʔŋáʔnaʔs.  
<sup>4</sup> xənʔátəŋ ya? cn ʔa? čí suʔhúys ʔu?... húys ʔu?  
 ʔəyʔəčtáyŋx<sup>w</sup> tí wə... místs ti sŋəq<sup>w</sup>uʔ ti k<sup>wi</sup>ŋíst  
 ʔi? híyáʔs ʔi? ʔúŋəst ʔa? ti ŋaʔŋáʔnaʔs.  
<sup>5</sup> ʔi? xənʔátəŋ ya? cn ʔa? k<sup>wi</sup> nsíya? ʔi? ntán ʔa?  
 čí sxčŋíns ʔa? čí stáčis ʔa? čí sŋəq<sup>w</sup>uʔ.  
<sup>6</sup> ʔi? níl ya? k<sup>wi</sup> k<sup>wi</sup> shiyáʔl ʔúx<sup>w</sup> ʔa? k<sup>wi</sup>  
 stéʔwiʔəláwtx<sup>w</sup>.  
<sup>7</sup> nəmá sk<sup>w</sup>áčí. híyá? ya? tiə ʔaʔyəcłtáyŋx<sup>w</sup> ʔúx<sup>w</sup>  
 ʔa? tiə sx<sup>w</sup>ʔiyás ti stéʔwiʔəł.  
<sup>8</sup> ŋəŋ<sup>w</sup> ya? ti... ʔúx<sup>w</sup> ʔa? tiə čəŋəŋ ʔi?... ʔi? néʔ ti  
 híyá? ʔúx<sup>w</sup> ʔa? ti x<sup>w</sup>anítəm stéʔwiʔəláwtx<sup>w</sup>.  
<sup>9</sup> ʔi? níl ya? k<sup>wi</sup> s... suʔčəŋs.  
<sup>10</sup> ʔi? níl suʔhíyáʔs ʔúx<sup>w</sup> ʔa? ti scáʔyaʔčaʔs.  
<sup>11</sup> qǫpəts ʔi? ʔiʔfən.  
<sup>12</sup> ʔi? níl k<sup>wi</sup> k<sup>wi</sup> nčáčs ʔi? ʔáxəŋ k<sup>w</sup>a? híyáʔəł  
 ʔəy<sup>k</sup> k<sup>w</sup>a?... k<sup>w</sup>a? xəps k<sup>wi</sup> stéʔwiʔəł.  
<sup>13</sup> níl č<sup>w</sup>suʔhíyáʔl ʔi? k<sup>w</sup>si nčáčs ya? xəŋəŋ ʔa? čí  
 s... “ʔó, táči ʔu?... ca? k<sup>wi</sup> k<sup>w</sup>əsə sŋəq<sup>w</sup>uʔ.”  
<sup>14</sup> su?... nsuʔxəŋəŋ... yəcúst k<sup>wi</sup> ntán, “nłéʔ čí  
 nsuʔŋaʔk<sup>w</sup>a?cút ʔa? k<sup>wi</sup>... ʔa? čí sŋəq<sup>w</sup>uʔ.”  
<sup>15</sup> ʔi uʔáwə cn c ʔifən; ʔáwə cn c čəyəx<sup>w</sup>.  
<sup>16</sup> níl... níl... níl k<sup>wi</sup> nsuʔŋaʔk<sup>w</sup>a?cút ʔa? čí  
 sŋəq<sup>w</sup>uʔ.  
<sup>17</sup> ʔiyá cn ŋaʔk<sup>w</sup>a?cút ʔi uʔ číʔáw ʔa? qiyt n...  
 k<sup>w</sup>ə nčáčs, ʔi ʔáxəŋ, “ʔəŋʔá čí ʔifən.”  
<sup>18</sup> ʔi uʔháw... ʔi uʔháwə cn.  
<sup>19</sup> ʔiyá k<sup>w</sup>a? k<sup>wi</sup> ʔi? tx<sup>w</sup>čəyáy ʔi? tánəŋ.  
<sup>20</sup> suʔxəŋəŋs k<sup>wi</sup> nsíya? yaʔ, “híyá? čí  
 nəcəwtx<sup>w</sup>əŋ st.  
<sup>21</sup> híyá? caʔn ʔúx<sup>w</sup> ʔa? sx<sup>w</sup>áyxəłtx<sup>w</sup>.  
<sup>22</sup> ʔəŋʔá čí.”  
<sup>23</sup> “ʔáw. tx<sup>w</sup>... tx<sup>w</sup>əŋaʔk<sup>w</sup>a?cút cn ʔa? čí  
 sŋəq<sup>w</sup>uʔ.”

<sup>1</sup> It was when I was still a child.  
<sup>2</sup> I think I was five years old or four.  
<sup>3</sup> And I was told by my grandmother that it was  
 the crane that flew the babies.  
<sup>4</sup> And I was told that it was only... only good  
 people that the crane chooses to fly to and give  
 them a baby.  
<sup>5</sup> And I was told by my grandmother and my  
 mother that they thought that the crane would be  
 arriving.  
<sup>6</sup> And then we went over to the church.  
<sup>7</sup> It was Sunday. The people went there to pray.  
<sup>8</sup> There were many that went to the Shaker  
 church and there were some that went to the  
 white people's church.  
<sup>9</sup> And then they got home.  
<sup>10</sup> And then they went to their friends' places.  
<sup>11</sup> They got together and ate.  
<sup>12</sup> And then my aunt said that we should go  
 when church is finished.  
<sup>13</sup> Then we went and it was my aunt that said  
 that... “Oh, the crane is going to get here.”  
<sup>14</sup> So I said... told my mother, “I want to wait  
 for the crane.”  
<sup>15</sup> And I didn't eat; I didn't go inside.  
<sup>16</sup> It was so that I waited for the crane.  
<sup>17</sup> I was there waiting and it was past noon  
 and... my aunt, she said, “Come eat.”  
<sup>18</sup> But I didn't.  
<sup>19</sup> I was there until almost evening.  
<sup>20</sup> So my grandmother said, “Let's go visit.  
<sup>21</sup> I'm going over to Harry Sampson's.  
<sup>22</sup> Come.”  
<sup>23</sup> “No. I'm going to wait for the crane.”  
<sup>24</sup> She said, “Gosh, come.”  
<sup>25</sup> So I obeyed.  
<sup>26</sup> We weren't far and soon we heard a baby  
 crying.  
<sup>27</sup> So my mother said, “The crane has arrived.”



## 29 Climbing a Cherry Tree

šášk<sup>w</sup>u Adeline Smith

June 29, 2009

Cherries-AS.mp3

Adeline's family had a small farm with animals, garden, and fruit trees. Adeline and her siblings would watch the cherry trees, and when the fruit was ripe, they would sneak in and steal some cherries. Bea could climb up a tree, but she could not climb down. In this story, Adeline tells her to stay at the base of the tree while she climbs up and throws cherries down to her. But as Adeline is climbing up, she sees that Bea has followed her up the tree. Bea, realizing that she is stuck and cannot come down, starts crying so loudly that Adeline's older sister hears and comes to them with a switch to punish them. They get down from the tree and run into the bush to escape. Later, when they are grown up, Adeline's sister laughingly reminds her of this incident.

<sup>1</sup> níl ya? k<sup>w</sup>i k<sup>w</sup>i nēstwəwłúłá? ya? ʔi?

ʔu?xənʔá?l ti nsu?yəcústəŋ ʔa? k<sup>w</sup>i nsx<sup>w</sup>táwnq ʔi?  
k<sup>w</sup>hi ntán k<sup>w</sup>a? ʔáwəc c lómícəŋ ʔa? či cherries.

<sup>2</sup> ʔáw č c... ʔu?áw č c q<sup>w</sup>əy.

<sup>3</sup> níl k<sup>w</sup>a?čə? su?xənʔátəŋ? ʔa? či sŋənis či q<sup>w</sup>əy.

<sup>4</sup> ʔi? ʔu?níl ya? k<sup>w</sup>i su?ša?šá?ts k<sup>w</sup>i nsʔúq<sup>w</sup>a?  
ya?

<sup>5</sup> čəsa? sči?ánəŋ cə yúl's ʔi? k<sup>w</sup>hi nstík<sup>w</sup>ən ya?,  
łiłixčə?l, Bea and her sʔúq<sup>w</sup>a? was máni ʔu?  
łúłá?

<sup>6</sup> ʔi? níl su?hiyá?l ʔa? tsie ... ʔúx<sup>w</sup> ʔa? k<sup>w</sup>i  
sx<sup>w</sup>?iyá?ts ti sčəntəŋs ya? ti sčəyiq<sup>w</sup>l.

<sup>7</sup> su?k<sup>w</sup>əníts ti sʔi?ncəq<sup>w</sup>s ʔi? k<sup>w</sup>hnil su?... nsłé?  
s... słé?ts ti su?é?łənis ʔi? k<sup>w</sup>hi nstík<sup>w</sup>ən ya?

<sup>8</sup> sqi?ám ya? ʔa? či s... ʔa? či sx<sup>w</sup>é?iŋs cə?iŋ.

<sup>9</sup> ʔi? k<sup>w</sup>hnil su?x<sup>w</sup>u?úŋs ʔa? ti ... ʔa? ti sqi?ámis  
či sx<sup>w</sup>é?iŋs cə?iŋs ʔa? ti sqiyáŋx<sup>w</sup>.

<sup>10</sup> ʔi u?áwə c híc ʔi? k<sup>w</sup>hnil k<sup>w</sup>hi nsx<sup>w</sup>túnəq  
ya?yá?nəŋ ʔi? łk<sup>w</sup>íts ti sčəŋ.

<sup>11</sup> hiyá?... hiyá?təŋ.

<sup>12</sup> níl su?k<sup>w</sup>ənk<sup>w</sup>ánəŋəŋəŋtł səwəčt.

<sup>13</sup> ʔi? ʔəxənʔátəŋ ya? ... ʔəxənʔátəŋ ʔa? tə n...  
k<sup>w</sup>ə ... ʔa? či ns... ʔəc x<sup>w</sup>k<sup>w</sup>əyəx<sup>w</sup>k<sup>w</sup>ústs ʔa? či  
s... ʔa? či sqiyáŋəx<sup>w</sup> ʔi? sqi?ám či sx<sup>w</sup>iyəŋs.

<sup>14</sup> níl ya? k<sup>w</sup>i su?xənʔáx<sup>w</sup>l k<sup>w</sup>hi nstík<sup>w</sup>ən, “ʔáwə c  
... ʔáwə c ʔəŋʔá.

<sup>15</sup> ʔu?... ʔu?hiyá? cx<sup>w</sup> ʔu?iyá ʔa? tə bottom,  
bottom of the tree.

<sup>16</sup> xənʔáx<sup>w</sup> ya? cn k<sup>w</sup>i k<sup>w</sup>hi nstík<sup>w</sup>ən łčə?áwəł, “ʔi  
u?... ʔu?nsčšəyú ca? či cherries.”

<sup>1</sup> It was when I was still small and I was told by  
my older sister and my mother not to be picking  
the cherries.

<sup>2</sup> They were not ripe.

<sup>3</sup> So then we were told when there were many  
ripe.

<sup>4</sup> And then my brother got thirsty.

<sup>5</sup> He was two years older and my niece, Bea,  
Bea and her brother was very small.

<sup>6</sup> And then we went to... over to where the fruit  
was planted.

<sup>7</sup> She saw that they were red and right away my  
niece wanted to be eating them.

<sup>8</sup> She couldn't go down or go up.

<sup>9</sup> And right away she was crying that she could  
not go down or up in the tree.

<sup>10</sup> And it wasn't long that my older sister heard  
and she was holding a switch.

<sup>11</sup> She went... she brought it.

<sup>12</sup> Then we ran into the bush.

<sup>13</sup> And they were told... they were told that  
my... that I ... it was me (that was stealing the  
cherries) that was pulling on the tree and could  
not go down.

<sup>14</sup> We told my niece, “Don't... don't come.

<sup>15</sup> Go stay at the bottom, bottom of the tree.”

<sup>16</sup> I said to my niece to stay below, “And... and I  
will throw down cherries.”

<sup>17</sup> And not long and I'd look back and soon she  
went and was behind me again.

<sup>18</sup> So she would get to the top of the cherry tree.

<sup>19</sup> And then... then she'd be scared.

<sup>20</sup> She couldn't get down.

- 17 ʔi uʔáwə c híc ʔiʔ čǎyəs cn ʔuʔkʷhíníł  
suʔhiyáʔs ʔiʔ láy ʔəłkʷáwəs ʔaʔ ʔuʔəc.  
18 suʔtəss ʔaʔ kʷi čǎʔiŋs ʔaʔ kʷi cherry tree.  
19 ʔiʔ níł suʔ... níł suʔsáyšiʔs.  
20 sqiʔám čí sxʷíyəŋs.  
21 níł kʷaʔčaʔł suʔxʷuʔúŋs.  
22 kʷhíníł suʔyaʔyáʔnəŋs kʷhí nsxʷtáwnəq.  
23 níł č' suʔłkʷəts kʷi scǎł ʔiʔ hiyáʔ.  
24 ʔiʔ ʔuʔsáyšiʔ st.  
25 níł suʔkʷánəŋəłł.  
26 ʔiʔ səwǎct ʔaʔ cə s... sqiyáyŋəxʷ.  
27 níł kʷaʔčaʔł suʔ... suʔšáwíł.  
28 ʔiʔ kʷhíníł suʔnaʔnəyəŋs kʷhí nsyúł, nʔáyəs.  
29 xənʔátəŋ cn ʔaʔ čí nəs... nisłéʔ u čí scǎłʔiŋxʷ  
ʔaʔ čí sqiyáyŋəxʷ.  
30 ʔáwə cn c ... ʔáwə cn c ... ʔáwə cn c hiyáʔ.  
31 níł kʷaʔčaʔł suʔnaʔnəyəŋs.  
32 That's it.

- 21 So then she was crying.  
22 Soon my sister heard.  
23 Then she took some wood and went.  
24 We were afraid.  
25 Then we ran.  
26 And went into the woods.  
27 So then we grew up.  
28 And my older sibling, my sister was laughing.  
29 She said to me that I..., "Do you want to go  
up in the trees?"  
30 I didn't... I didn't... I didn't go.  
31 So then she was laughing.  
32 That's it.

### 30 Pulled by a Salmon

šáškwu Adeline Smith

September 20, 2012

Pulled-AS.mp3

The head of the salmon is, as any Coast Salish elder will tell you, the most prized part. Adeline always loved them saying “I’d rather have a salmon head than a T-bone steak.” In this story, Adeline is a young girl waiting to eat a fish head, when her niece arrives. The guest gets the best part, so Adeline is angry and decides to go get a fish spear and get her own salmon. There are lots of salmon in the river, so she manages to hook one, but hooks it by the tail. The salmon goes off pulling Adeline along with it. She holds onto it and stops herself against a rock in the river. Her older brother rescues her, and she finally does get her own salmon head to eat.

This story and the next 10 were all recorded in September of 2012—my last recordings before Adeline passed away in the following spring. It can be heard on these recordings that she was suffering from some seasonal allergy at the time.

- <sup>1</sup> níl ya? kʷi nəstwawλaʔλúλaʔ yaʔ.  
<sup>2</sup> ʔáw yaʔ cn c skʷúkʷəl yet.  
<sup>3</sup> ʔiʔ níl yaʔ ti scáʔiʔs kʷi nə... nyúlʔ nsʔúqʷaʔ yaʔ.  
<sup>4</sup> ʔiʔ hiʔ... čáʔiʔ yaʔ ʔaʔpóšct.  
<sup>5</sup> níl suʔhúys qʷáhiʔ.  
<sup>6</sup> ʔiʔ kʷlníl suʔtúkʷs.  
<sup>7</sup> ʔiʔ níl yaʔ kʷi suʔtúkʷs kʷi ns... sʔúqʷaʔ ʔiʔ  
 λkʷóts kʷi ɣónɣonaʔs ʔiʔ yəcústs ʔaʔ či s... ʔaʔ  
 či sʔáws c čáy ʔaʔ či hixʷ lqáycʔ.  
<sup>8</sup> mánʔ ʔuʔ ɣónʔ tə scáy.  
<sup>9</sup> suʔhiyáʔs ʔúxʷ ʔaʔ póšct ʔiʔ sʔiʔəwkʷł.  
<sup>10</sup> ʔiʔ níl suʔ... kʷlníl suʔ... sʔiʔəwkʷs ʔiʔ...  
 ʔiʔsəwáʔ kʷə nsiyaʔ yaʔ, læmtiyáčaʔ, Tim Pysht.  
<sup>11</sup> tós yaʔ kʷhi nstíkʷən ʔiʔ... ʔiʔ kʷlníl nsuʔ...  
<sup>12</sup> kʷúkʷ st kʷi sqʷúŋiʔs či kʷítšən.  
<sup>13</sup> suʔtəss kʷhi nstíkʷən ʔiʔ xónəŋ s... ʔiʔ xónáts,  
 “nsłéʔ kʷə čə sqʷúŋiʔ.”  
<sup>14</sup> ʔe... kʷléy... tí nsuʔqiʔnúʔɣət.  
<sup>15</sup> nsuʔxənátəŋ ʔaʔ kʷhi ntán, “čaʔčáj kʷi cə  
 nstíkʷən.  
<sup>16</sup> ʔáw c... ʔáw c xʷənʔaŋ.  
<sup>17</sup> ʔuʔəyəs cxʷ.”  
<sup>18</sup> suʔλkʷóts kʷi sqʷúŋiʔs.  
<sup>19</sup> níl suʔhiyáʔs.  
<sup>20</sup> nsuʔqinúŋət.  
<sup>21</sup> nsuʔcíləŋ ʔiʔ xónəŋ... xónəŋ cn, “hiyáʔ caʔn  
 kʷi híkʷ či kʷítšən.  
<sup>22</sup> níl kʷə... kʷi nskʷáʔ.”

- <sup>1</sup> It was when I was still a child.  
<sup>2</sup> I wasn’t going to school yet.  
<sup>3</sup> And my oldest brother was working.  
<sup>4</sup> And he was working at Pysht.  
<sup>5</sup> So he finished logging.  
<sup>6</sup> Then he soon came home.  
<sup>7</sup> And then my brother went home and took his  
 children and he told them that there would be no  
 work for three months.  
<sup>8</sup> There was lots of work.  
<sup>9</sup> So we went to Pysht and we finished.  
<sup>10</sup> And so then it was finished and my  
 grandfather, læmtiyáčaʔ, Tim Pysht came along.  
<sup>11</sup> My niece got there and right away I...  
<sup>12</sup> We cooked chinook salmon head.  
<sup>13</sup> So my niece got there and said... said to  
 them, “I want the head.”  
<sup>14</sup> ... I felt angry.  
<sup>15</sup> So I was told by my mother, “Your niece just  
 got home.  
<sup>16</sup> Don’t be that way.  
<sup>17</sup> Be happy.”  
<sup>18</sup> So she took her fish head.  
<sup>19</sup> Then she left.  
<sup>20</sup> So I was mad.  
<sup>21</sup> So stood up and said... I said, “I’m going to  
 go hook a chinook salmon.  
<sup>22</sup> It will be my own.”  
<sup>23</sup> And my older siblings weren’t listening.  
<sup>24</sup> So I went down to the water.  
<sup>25</sup> I knew where the fish spear was.

23 ʔi? ʔáw... ʔáwə yəx<sup>w</sup> ya? c yaʔyáʔnəŋ k<sup>w</sup>i  
nəsʔəyúq<sup>w</sup>aʔ.

24 nsuʔhiyáʔ cácu.

25 ʔçít cn či sʔiyás ti stéʔəx<sup>w</sup>.

26 nsuʔhiyáʔ ʔúx<sup>w</sup> ʔaʔ cə sqiyáŋx<sup>w</sup> ʔi? tčót cn cə  
stéʔəx<sup>w</sup>

27 nsuʔhiyáʔ k<sup>w</sup>ənti ti scánnəx<sup>w</sup> ʔi? uʔŋən<sup>w</sup> k<sup>w</sup>i k<sup>w</sup>i  
sčičánnəx<sup>w</sup>.

28 nsuʔhík<sup>w</sup>t.

29 ʔi?... ʔi? hík<sup>w</sup>t ix<sup>w</sup> cn ʔuʔiyáʔ ʔaʔ tə sʔəpšən.

30 ʔi uʔyaʔcústəŋ yaʔ cn ʔaʔ ti ʔu?... ʔaʔ ti  
ʔuʔxənáʔ k<sup>w</sup>aʔ ʔáwəs hík<sup>w</sup>t ti sʔəpšən ʔaʔ ti  
scánnəx<sup>w</sup>.

31 mán<sup>w</sup> ʔuʔ ʔiyóm<sup>w</sup> ʔi k<sup>w</sup>ánəŋəts.

32 níʔ suʔhík<sup>w</sup>ts ʔi? hík<sup>w</sup>t cn cə sʔəpšən.

33 k<sup>w</sup>lníʔ nsuʔš... ščótəŋ.

34 nsuʔhiyáʔ qəs.

35 ʔi uʔmán<sup>w</sup> yəx<sup>w</sup> yaʔ cn ʔuʔsáʔsiʔsiʔ či nəs...  
ʔə... k<sup>w</sup>ənnəx<sup>w</sup> k<sup>w</sup>i stéʔəx<sup>w</sup> ʔi? uʔʔk<sup>w</sup>ít cn cə  
stéʔəx<sup>w</sup>.

36 hiyáʔ ʔaʔ cə k<sup>w</sup>ítšən k<sup>w</sup>lníʔ suʔk<sup>w</sup>ánəŋəts.

37 ʔi? xəxłám<sup>w</sup> yəx<sup>w</sup> ʔiyá k<sup>w</sup>i n... k<sup>w</sup>i nséʔyaʔ ʔi?  
k<sup>w</sup>i yúl<sup>w</sup> nsʔúq<sup>w</sup>aʔ

38 suʔk<sup>w</sup>ánəŋəts ʔi? čəŋ ʔi? yəcústəŋ k<sup>w</sup>i ntán  
č... ʔaʔ či nsqəs ʔaʔ či nsščótəŋ ʔaʔ k<sup>w</sup>i k<sup>w</sup>ítšən.

39 ʔuʔáw c híc ʔi? nəščótəŋ ʔi?... ʔi? k<sup>w</sup>ənnəx<sup>w</sup>  
cn k<sup>w</sup>ə nəsʔəyúq<sup>w</sup>aʔ ŋəsáʔitx<sup>w</sup> k<sup>w</sup>aʔnəʔŋət.

40 ʔi? k<sup>w</sup>ənnəx<sup>w</sup> cn cə čəq ŋjánt.

41 nsuʔhiyáʔtx<sup>w</sup>.

42 ʔi uʔcəʔit ʔu?... suʔtəs... təss ʔi? hík<sup>w</sup>... ʔik<sup>w</sup>  
cə nəcù? ʔaʔ t čəq ŋjánt.

43 ʔi? níʔ su?... su?... cən... cən cn ʔi uʔčaʔʔk<sup>w</sup>ít  
cn cə stéʔəx<sup>w</sup>.

44 níʔ k<sup>w</sup>i n... húy yúl<sup>w</sup> nsʔúq<sup>w</sup>aʔ təs.

45 suʔʔk<sup>w</sup>əts.

46 He said, “k<sup>w</sup>áʔət! k<sup>w</sup>áʔət cə sʔk<sup>w</sup>íts ʔənístéʔəx<sup>w</sup>.  
ʔi uʔq<sup>w</sup>aʔq<sup>w</sup>aʔyéʔwən cə n... ʔə, qínúŋət cə  
n... k<sup>w</sup>sə ntán k<sup>w</sup>aʔ... k<sup>w</sup>aʔ k<sup>w</sup>áʔət cn cə stéʔəx<sup>w</sup>.  
suʔʔk<sup>w</sup>əts k<sup>w</sup>i nəs... yúl<sup>w</sup> níʔ suʔq<sup>w</sup>áys... he  
said, “ʔk<sup>w</sup>ət cn cə stéʔəx<sup>w</sup>.”

49 síx<sup>w</sup>əŋ.

50 ʔiyá cn ʔi? [unintelligible] ʔiʔnaʔnəyəŋ.

51 He said, “k<sup>w</sup>íšččəʔq<sup>w</sup> cn cə k<sup>w</sup>ítšən.

26 So I went over to the trees and stabbed with  
the spear.

27 So I went and looked at the salmon and there  
were lots of salmon.

28 So I hooked one.

29 And... and I must have hooked it on the tail.

30 But I was always told not to hook the tail of a  
salmon.

31 It runs very strongly.

32 So I hooked it and I hooked its tail.

33 Right away I was pulled.

34 So I went into the water.

35 And I must have been really scared when I  
saw the hook, but I held onto the hook.

36 The salmon went and right away it ran.

37 And my grandmother and my older brother  
must have been watching.

38 So he ran home and told my mother that I had  
gone into the water and I was pulled by a  
chinook salmon.

39 It wasn't long that I was being pulled and I  
saw my four older brothers running.

40 And I saw a big rock.

41 And so I brought it.

42 And it really... I got... got to it and hooked...  
hooked one of the big rocks.

43 And so... I bumped into it but I still held onto  
the spear.

44 Then my oldest brother got there.

45 So he took it.

46 He said, “Dop it! Drop the spear you're  
holding.”

47 And they were talking... Oh, my mother was  
angry if I drop the spear.

48 So my oldest brother took it and he said, “I'll  
hold the spear.”

49 He waded.

50 I was there and [unintelligible] laughing.

51 He said, “I'll hit the salmon on the head.

52 He removed its head and my brothers got  
there.

53 So one of my... said, “The cooking is still  
boiling.”

54 So my brother got there and brought me  
home.

55 And I was told that [unknown] my...

- 52 ʎəŋéʔqʷ cə ʔiʔ titás kʷi n... nsʔəyúqʷaʔ.  
 53 suʔxónəŋs kʷi náʔcùʔ kʷi n... ,  
 “twáwʎaʔtúqʷəŋʔ kʷi kʷə sqʷəyəs.”  
 54 suʔtás kʷi nʔáyəs ʔiʔ tkʷístəŋ cn.  
 55 ʔiʔ xənʔátəŋ cn kʷaʔ ʎ... ʎŋánséʔ kʷi n...  
 56 cǔʔməŋ kʷi nʎqít.  
 57 suʔtúkʷs ʔiʔ kʷʎníʎ suʔsqʷəyəs kʷi kʷítšən.  
 58 níʎ suʔ... ʔuʔáwə c híc ʔiʔ kʷi nəsʔaʔáʔmət  
 ʔiʔ tás kʷʎi nstíkʷən.  
 59 ʔáw yaʔ cn c ʎkʷət či ʔuʔxənʔ.  
 60 ʔuʔ ʔəʎčəx ʔiyá či nəsʔíʎən.  
 61 nsuʔxənʔáxʷ, “ʔuʔəy kʷi čəq ... sqʷúŋiʔ.”  
 62 nsuʔəmət ʔiʔ ʔíʎən ʔaʔ cə sqʷúŋiʔ.  
 63 ʔi uʔhíc cn cə ʔaʔáʔmət.  
 64 suʔxónəŋs kʷi ns... kʷi ntán, “ʔəyʔu... ʔəyʔu  
 yaʔ kʷə sqʷúŋiʔ.”  
 65 And I... xənəŋ cn, “mánʔuʔ ʔəy.”  
 66 I guess that’s... I guess that’s the end of it.

- 56 My clothes were wet.  
 57 So they got home and soon the salmon was  
 cooked.  
 58 So then... it wasn’t long that we were home  
 and my niece arrived.  
 59 I didn’t take all of it.  
 60 Half of my food was there.  
 61 So I said to her, “It’s a good big head.”  
 62 So I sat and ate the fish head.  
 63 And I sat for a long time.  
 64 So my mother said, “Was your fish head  
 good?”  
 65 And I said, “It was very good.”  
 66 I guess that’s... I guess that’s the end of it.



17 hiyá? ca? st ʔúx<sup>w</sup> ʔa? či s... sx<sup>w</sup>ʔiyás ti s...  
ʔittáwtx<sup>w</sup>.

18 suʔhiyá?... hiyá?təŋl.

19 ʔi? níl Pershing tə snás tə s... sʔittáwtx<sup>w</sup>.

20 suʔtósł.

21 ʔi? ɲón' ʔuʔmán' ʔu? ɲón' ti x<sup>w</sup>iyaniṭəm  
ʔaʔyœčtáyŋx<sup>w</sup>.

22 ʔáw... ʔáw c sléʔs či stúk<sup>ws</sup> ʔawimán' ʔu?  
xéʔsi ti sk<sup>w</sup>áci.

23 suʔhiyáʔl ʔa? k<sup>wi</sup> sxłáwtx<sup>w</sup> ʔi? tós st.

24 suʔxónəŋs k<sup>wi</sup> nsq<sup>wú</sup>ʔšəŋ ʔa? či shiyáʔl ca?  
ʔitt.

25 ʔi u?... suʔtósł ʔi?... sxłáwtx<sup>w</sup> ʔi? ti s...  
sx<sup>w</sup>ʔiyás ti x<sup>w</sup>iyaniṭəm ti sʔéʔlənís ʔi?... ʔi? ɲón'  
ti q<sup>wú</sup>ʔq<sup>wə</sup>ʔqəʔ.

26 suʔiyál ʔittéyl ʔi? ʔáw c... ʔáw c  
[unintelligible] sʔíłəŋl... sʔíłəŋl.

27 ʔi? suʔəc... suʔmánł ʔu? łóčqi.

28 suʔhiyál ʔitt.

29 k<sup>wə</sup>ək<sup>wə</sup>yəx ya? k<sup>wi</sup> slánis ʔi? ʔi? ʔáŋ ʔa? k<sup>wi</sup>  
swəyqəʔs.

30 ʔi? k<sup>wə</sup>ək<sup>wə</sup>əčəŋ, “Louie, louie.

31 ʔəxín cx<sup>w</sup> k<sup>wi</sup> ʔuč? Louie?”

32 ʔáa, [unintelligible] ʔáxəŋ ʔa? ti ʔuʔxənál.

33 ʔi uʔáw st c ʔuʔitt yaʔyáʔnəŋ ʔa? ʔi? ʔáŋ ʔa?  
k<sup>wi</sup> swəyqəʔs.

34 suʔhiyáʔl... hiyáʔl ʔúx<sup>w</sup> ʔa? k<sup>wi</sup> sxłáwtx<sup>w</sup>.

35 ʔi? suʔtácis k<sup>wi</sup> doctor ʔi? xənʔátəŋ k<sup>wi</sup>...  
xənʔátəŋ st ʔu? či sʔuʔłk<sup>wi</sup>ts ʔa? ti... k<sup>wi</sup>  
[unintelligible] pneumonia č<sup>wi</sup>... k<sup>wi</sup> sxłás.

36 And suʔtúk<sup>ws</sup> ʔi? suʔxənʔátəŋl ʔa? ti... ʔa? ti  
Coast Guard ʔa? či s... níl... níl ə q<sup>w</sup>ínistəŋ  
tk<sup>wi</sup>stəŋ ʔúx<sup>w</sup> ʔaʔnóy.

37 níl ya? k<sup>wi</sup> suʔhiyáʔl.

38 ʔi? k<sup>wə</sup>ənnəx<sup>w</sup> ya? či k<sup>wi</sup> [unintelligible].

39 Oh no. xéʔci? ʔáw k<sup>wə</sup>ʔ q<sup>w</sup>áys.

40 ʔáwəŋə nsxčít k<sup>wi</sup>... ʔó k<sup>wi</sup> snás.

41 Eunice ya? k<sup>wi</sup> snás.

42 It wa... xéʔsi ya? k<sup>wi</sup> scúŋ, slómix<sup>w</sup> ʔa? tiə...  
ʔa? k<sup>wi</sup> scíʔánəŋ.

43 That's all I could think of.

21 And there were many, very many white  
people there.

22 And they didn't want to go home because the  
weather was really fierce.

23 So we went to the hospital and we got there.

24 So my husband said we'll go sleep.

25 So we got there and... it was a hospital and...  
it was where some white people were eating and  
many were drinking.

26 So we were there and went to sleep and  
didn't... didn't [unintelligible] eat.

27 And so... we were very tired.

28 So we went to sleep.

29 A wife started to move and look for her  
husband.

30 And she was hollering, “Louie, Louie.

31 Where are you? Louie?”

32 Oh, [unintelligible] she said all the time.

33 And we didn't sleep listening to her looking  
for her husband.

34 So we left and went to the hospital.

35 And so the doctor arrived and told us that he  
had pneumonia that was his illness.

36 And so we went home and were told by the  
Coast Guard that they'd put us off and take us  
home to Neah Bay.

37 Then we went.

38 And saw [unintelligible].

39 Oh, no. She was ashamed. She didn't talk.

40 I don't remember her... oh, her name.

41 Her name was Eunice.

42 It wa... the wind was fierce, raining this...  
that year.

43 That's all I could think of.

## 32 A Pet Lamb

šášk<sup>w</sup>u Adeline Smith

September 22, 2012

LambPet-AS.mp3

When Adeline was a child, a lamb became badly hurt. Her mother wanted to kill the lamb to put it out of its misery, but Adeline and her siblings protested. So her mother sewed up the place where the lamb was cut open and the lamb survived. It became a pet that they would take swimming with them.

<sup>1</sup> ʔaʔ k<sup>wi</sup> stu... twawšláʔyéʔlqʔ yaʔ ʔiʔníʔ yaʔ  
k<sup>wi</sup> ntán.

<sup>2</sup> xənáʔ ti suʔhəns ti músməs, stiǵéw, what is  
lamb, I can't think of it... ləmətú.

<sup>3</sup> níʔ k<sup>wi</sup>... níʔ yaʔ k<sup>wi</sup> sx<sup>w</sup>ʔiyáʔ ti šáʔwiʔ.

<sup>4</sup> ʔiʔ níʔ yaʔ ti... I forgot what they call railroad  
track...

<sup>5</sup> ʔiyá yaʔ k<sup>wi</sup> ləmətú ʔúʔux<sup>w</sup> ʔaʔ ti súʔs ʔiʔ  
sx<sup>w</sup>ʔiyás ti lilówt ʔiʔšətəns.

<sup>6</sup> ʔi uʔhiyáʔ... hiyáʔ k<sup>wi</sup> nsʔəyúq<sup>w</sup>aʔ ʔiʔ k<sup>w</sup>ənts  
ʔaʔ ʔi ssóqs k<sup>wi</sup> ləmətú.

<sup>7</sup> ʔiʔ twawʔúʔáʔ cə ləmətú ʔiʔ ʔáw c... ʔáw c...  
ʔáw c ə... I'll have to retell that sometime. But  
anyway...

<sup>8</sup> máʔk<sup>w</sup>ʔ ʔaʔ k<sup>wi</sup> sx<sup>w</sup>ítəns.

<sup>9</sup> ʔi uʔčəx cə ʔács.

<sup>10</sup> ʔi uʔwa... ʔi uʔáxəŋ k<sup>w</sup>hi ntán ʔaʔ ʔi s... sʔéʔs  
ʔi suʔq<sup>w</sup>čúts ʔawiman ʔuʔ xál.

<sup>11</sup> ʔiʔ yaʔyáʔnəŋ yaʔ st ʔiʔ k<sup>w</sup>hi suʔxéʔsi... xéʔsi  
st.

<sup>12</sup> xənʔáx<sup>w</sup> yaʔ st k<sup>w</sup>hi ntán ʔaʔ ʔi sʔáws... “ʔáwə  
c q<sup>w</sup>čút.”

<sup>13</sup> suʔt<sup>w</sup>ístəs cə... cə ləmətú.

<sup>14</sup> níʔ suʔhcəts k<sup>wi</sup> siʔátəns.

<sup>15</sup> čǎʔčts cə sx<sup>w</sup>ʔiyás tə sčəx.

<sup>16</sup> ʔi uʔʔicéy<sup>w</sup>k<sup>w</sup>ə k<sup>w</sup>hi ləmətú.

<sup>17</sup> ʔi uʔhiyict ʔi uʔəyəct, yeah.

<sup>18</sup> suʔəyəct ʔiʔ k<sup>w</sup>hniʔ...

<sup>19</sup> suʔhúys štəŋ ʔiʔk<sup>w</sup>hniʔ suʔhiyáʔs ʔaʔ ləmətú.

<sup>20</sup> síx<sup>w</sup>əŋ st ʔaʔ tə stúʔwi ʔiʔ k<sup>w</sup>hniʔ suʔhiyáʔs  
síx<sup>w</sup>əŋ.

<sup>21</sup> She was real funny, too, because when she'd  
hit the water deep enough, you know, her... She

<sup>1</sup> When still a child, it was my mother.

<sup>2</sup> She always had lots of cows, horses, what is  
lamb, I can't think of it... sheep.

<sup>3</sup> It was where we grew up.

<sup>4</sup> And there was a I forgot what they call railroad  
track...

<sup>5</sup> And the lamb was there going to the road  
where the train goes.

<sup>6</sup> And my brothers and sisters went and they  
watched the lamb outside.

<sup>7</sup> The lamb was still small and it didn't... I'll  
have to retell that sometime. But anyway...

<sup>8</sup> It was injured from jumping.

<sup>9</sup> And its belly was torn.

<sup>10</sup> And my mother said she wanted to kill it  
because it was very hurt.

<sup>11</sup> We were listening and we felt fierce.

<sup>12</sup> We said to my mother to not... “Don't kill it.”

<sup>13</sup> So they brought the lamb home.

<sup>14</sup> Then they cut its hair.

<sup>15</sup> And they sewed up where it was torn.

<sup>16</sup> And the lamb stayed still.

<sup>17</sup> And it was saved and it got better, yeah.

<sup>18</sup> So it got better and soon...

<sup>19</sup> So it was only walking and soon the lamb  
went.

<sup>20</sup> We went wading in the river and soon it went  
wading.

<sup>21</sup> She was real funny, too, because when she'd  
hit the water deep enough, you know, her... She  
must of had really long fur, or whatever you call  
it, wool. It looked like it just keep her up.

<sup>22</sup> That lamb was very happy.

<sup>23</sup> I'd have to retell that over. But any way we  
get the idea. I should.

---

must of had really long fur, or whatever you call  
it, wool. It looked like it just keep her up.

<sup>22</sup> mán' ya? ʔu? ʔə... ʔóyəs kʷhɪ ləmətú.

<sup>23</sup> I'd have to retell that over. But any way we  
get the idea. I should.

### 33 Twins

šášk<sup>w</sup>u Adeline Smith

September 22, 2012

Twins-AS.mp3

This is the legend of a beautiful young Klallam woman that was desired by many men from neighboring tribes. She was kidnapped by one of them, rolled up in a mat and taken to their home. When they arrived and unrolled the mat, they found that they had grabbed the girl's twin brother.

- <sup>1</sup> ḡón' sčí?ánəḡ k<sup>w</sup>i nəsyə?cústəḡ ?ə? k<sup>w</sup>i  
nəssé?iyə? ?ə? k<sup>w</sup>i qǎ?ḡi, nəx<sup>w</sup>słáyəm' sláni.  
<sup>2</sup> ḡón' sčí?ánəḡ k<sup>w</sup>i nəsyə?cústəḡ yə? ?ə? k<sup>w</sup>i  
nəsé?yə? ?ə? k<sup>w</sup>i nəx<sup>w</sup>słáyəm' sláni.  
<sup>3</sup> mán' č' yə? ?u? ?əy'... ?əy'sk<sup>w</sup>ənts.  
<sup>4</sup> ?i? k<sup>w</sup>ənítəḡ ?ə? ti nác' ?čtáyḡx<sup>w</sup>.  
<sup>5</sup> níl č' yə? k<sup>w</sup>i su?šəwís.  
<sup>6</sup> słé?s čí s... słé?s ti s... ti nác' ?čtáyḡx<sup>w</sup> ti  
słk<sup>w</sup>əts k<sup>w</sup>lə qǎ?ḡi yə?  
<sup>7</sup> ?i? níl č' yə? čáčtəḡ ?ə? k<sup>w</sup>i miyəqǎ?ə? ?i? ti  
háytə, k<sup>w</sup>əniyóctḡ.  
<sup>8</sup> ?i u?áw... ?áwə c... ?áwə słé?s k<sup>w</sup>i qǎ?ḡi čí  
smaliyítis.  
<sup>9</sup> níl č' k<sup>w</sup>i shú?is ti... ti ?ə?yəčtáyḡx<sup>w</sup> ?ə? ti  
shúys ti scáys.  
<sup>10</sup> ?i? níl su?hiyá?s ?úx<sup>w</sup> ?ə?cəlmət ti s...  
<sup>11</sup> Let's see now. How would I say 'hunting and  
fishing'.  
<sup>12</sup> níl č' yə? k<sup>w</sup>i su?ísts ?ə? cə shiyá?s qǎpəct ti  
?əčtáyḡx<sup>w</sup>.  
<sup>13</sup> ?i? ḡón'... ḡón' ti shiyá?s.  
<sup>14</sup> ?i? nácú? sčí?ánəḡ k<sup>w</sup>i shiyá?s ?úx<sup>w</sup> ?ə? k<sup>w</sup>i  
cəlmət.  
<sup>15</sup> čiyúwi č' yə?  
<sup>16</sup> nácú?... nácú? k<sup>w</sup>i qǎ?ḡi ?i? swé?wəs.  
<sup>17</sup> So I said... níl č' yə? k<sup>w</sup>i su?šá?wi?s.  
<sup>18</sup> ?i? słé?s ti háytə čí sqántəḡs, miyəqǎ?ə? ?i?  
k<sup>w</sup>əniyóctḡ.  
<sup>19</sup> ?i? níl č' yə? su?hiyá?s k<sup>w</sup>i ?ə?yəčtáyḡx<sup>w</sup>  
k<sup>w</sup>i...  
<sup>20</sup> hiyá? ?ə? cəlmət ?i? níl č' yə? su?hiyá?s k<sup>w</sup>lə  
qǎ?ḡi.  
<sup>21</sup> ?i? ?áwəḡə sḡčítis ?ə? čí sk<sup>w</sup>ənítəḡs.  
<sup>22</sup> níl č' su?titəss k<sup>w</sup>i miyəqǎ?ə?  
<sup>23</sup> ?i? xčítis ?ə? čí sx<sup>w</sup>?iyás čí s?i?é?sts.

- <sup>1</sup> Many years I was told by my grandparents  
about a girl, Klallam woman.  
<sup>2</sup> Many years I was told by my grandmother  
about the Klallam woman.  
<sup>3</sup> She was very good... good looking.  
<sup>4</sup> And she was watched by different people.  
<sup>5</sup> Then she grew up.  
<sup>6</sup> They wanted... the different people wanted to  
take the young woman.  
<sup>7</sup> And then she was being asked for by the  
Makahs and the Haidas, Quileutes.  
<sup>8</sup> But she didn't... the young woman did not  
want to get married.  
<sup>9</sup> Then the people were finished with the end of  
their work.  
<sup>10</sup> So they went over to Crescent Lake to...  
<sup>11</sup> Let's see now. How would I say 'hunting and  
fishing'.  
<sup>12</sup> Then the people paddled and went and  
gathered.  
<sup>13</sup> And many... many went.  
<sup>14</sup> And one year they went over to Crescent  
Lake.  
<sup>15</sup> They were twins.  
<sup>16</sup> One... one was a girl and boy.  
<sup>17</sup> So I said... then they grew up.  
<sup>18</sup> And the Haidas wanted to steal her, Makahs  
and Quileutes.  
<sup>19</sup> And then the people went...  
<sup>20</sup> They went to Crescent Lake and the young  
woman went.  
<sup>21</sup> And she did not know that she was being  
watched.  
<sup>22</sup> Then the Makahs arrived.  
<sup>23</sup> And they knew where they were and paddled.  
<sup>24</sup> Then they gathered [unintelligible] gathered  
them and...  
<sup>25</sup> And she was stolen and they took her home.

<sup>24</sup> níł č'su?q̄páct̄s [unintelligible] q̄pát̄ ?i? si...

<sup>25</sup> ?i? q̄ánt̄əŋ ?i? k<sup>w</sup>łníł su?hiyá?... hiyá?s  
tk<sup>w</sup>íst̄əŋ.

<sup>26</sup> níł č'su?hiyá?s... hiyá?s túk<sup>w</sup>.

<sup>27</sup> níł č'su?hiyá?s ?i?... How would you say  
'unroll'. [The story continues on the recording  
in English.]

<sup>26</sup> Then they left and went home.

<sup>27</sup> Then they went and... How would you say  
'unroll'. [The story continues on the recording  
in English.]

### 34 The Cemetery at the Place and the Dam Break (English)

šášk<sup>w</sup>u Adeline Smith

September 22, 2012

CemeteryPlaceDamBreak-AS.mp3

Adeline talks about several things from personal history in English. The cemetery referred to here is the old one on Place Road at the west side of mouth of the Elwha River.

### 35 The Elwha Dam Break (first version)

šášk<sup>w</sup>u Adeline Smith

September 22, 2012

DamBreak-1-AS.mp3

The Elwha dam break of 1912 was a major event in the history of the Klallam people. Both Ed Sampson and Martha John witnessed the event and tell about it. Adeline learned about it from her parents and grandparents.

<sup>1</sup> ya?cústəŋ ya? cn... Is it on? ya?cústəŋ ya? cn  
?a? k<sup>w</sup>i s... ?a? k<sup>w</sup>i nssé?ya? ?a? k<sup>w</sup>i sšówis ?a?  
k<sup>w</sup>i sčíx<sup>w</sup>s k<sup>w</sup>i sx<sup>w</sup>ča?k<sup>w</sup>láwtx<sup>w</sup>.

<sup>2</sup> ?i? hiyá? č'ya? k<sup>w</sup>i... k<sup>w</sup>i nsé?ya? ?úx<sup>w</sup> k<sup>w</sup>áli.

<sup>3</sup> slé?š č'i s?óy<sup>s</sup>... ?óy<sup>s</sup> č'i scánnəx<sup>w</sup> č'i s?íłəns.

<sup>4</sup> ?i? nácu? č'ya? k<sup>w</sup>i x<sup>w</sup>anítəm ?i? tás.

<sup>5</sup> su?xən?átəŋs, "Joe, ?a?stú?ŋət cx<sup>w</sup> ?uč'?"

<sup>6</sup> su?xənəŋs k<sup>w</sup>i nəsíya?, "nslé? č'i ?óy'scánnəx<sup>w</sup>."

<sup>7</sup> níł nsu?k<sup>w</sup>áli.

<sup>8</sup> su?xən?átəŋs ?a? k<sup>w</sup>i x<sup>w</sup>anítəm, "Joe, túk<sup>w</sup>."

<sup>9</sup> ?i? λk<sup>w</sup>ót k<sup>w</sup>i sláni ?i? cə ŋəŋŋəna? ?i? hiyá?  
?a? ti sx<sup>w</sup>?iyás ti liləw... liləwt ?i?šótəŋs."

<sup>10</sup> ?i? ča?čəŋ<sup>w</sup> k<sup>w</sup>i n... [a visitor arrives and the  
recorder is turned off, then on again]

<sup>11</sup> su?čəŋ<sup>s</sup> č'k<sup>w</sup>i nčácc.

<sup>12</sup> hiyá? č'ya? ?a?čx<sup>w</sup>ícon.

<sup>13</sup> su?tás<sup>s</sup> ?i? tol... tol... tol..., slé?ək<sup>w</sup> tiə  
stiqéws ?a? tə buggy.

<sup>14</sup> su?hiyá?š k<sup>w</sup>ánəŋət ?i? λk<sup>w</sup>óts k<sup>w</sup>í ?áyəs ?i?  
k<sup>w</sup>í táns.

<sup>15</sup> ?i? tə... ?i? tás č' ?a? tə... fence... qīyáxən...  
tás ?a? tə qīyáxən.

<sup>16</sup> ?i? ?áxəŋ k<sup>w</sup>i nsíya?, he said, "mán' ?u? ?iyóm'  
k<sup>w</sup>ə ŋəŋəna?.

<sup>17</sup> ?u?sá?əts tə post ?i? hiyá?.

<sup>18</sup> ?u?hiyá? st ?i? ?u?ča?tás ?a? tə sx<sup>w</sup>?iyás  
liləwt ?i?šótəŋ<sup>s</sup> ?i? hík<sup>w</sup> k<sup>w</sup>i q<sup>w</sup>ú?.

<sup>19</sup> su?áxəŋs k<sup>w</sup>i swayá? ?i? ?áw c... ?áw st c  
ya?cústəŋ c ?čtáyŋx<sup>w</sup>.

<sup>1</sup> I was told... Is it on? I was told by my  
grandparents when I was growing up about the  
dam break.

<sup>2</sup> And my grandfather went to set fish traps.

<sup>3</sup> And he wanted a good... good salmon to eat.

<sup>4</sup> And one white man got there.

<sup>5</sup> He said to him, "Joe, what are you doing?"

<sup>6</sup> So my grandfather said, "I want a nice salmon.

<sup>7</sup> So I'm setting fish traps.

<sup>8</sup> So he was told by the white man, "Joe, go  
home.

<sup>9</sup> And take the wife and children and go to  
where the railroad tracks are."

<sup>10</sup> And he just got home, my... [a visitor arrives  
and the recorder is turned off, then on again]

<sup>11</sup> So my uncle got home.

<sup>12</sup> He had gone to Port Angeles.

<sup>13</sup> So he got there and... hooked his horse to the  
buggy.

<sup>14</sup> So he went running and took his sister and  
their mother.

<sup>15</sup> And... and he got to the fence.

<sup>16</sup> And my grandfather said, he said, "My child  
is very strong.

<sup>17</sup> He sent for the post and went.

<sup>18</sup> We went and just got to where the railroad  
tracks are and the water flowed.

<sup>19</sup> Sam Ulmer said that they didn't... we Indians  
were not told about it.

<sup>20</sup> It was only the white people.

<sup>21</sup> That is what I was told by my grandparents.

---

<sup>20</sup> ní k<sup>wi</sup> shúʔiʔs k<sup>wi</sup> x<sup>wi</sup>yanítəm yaʔ.

<sup>21</sup> ní k<sup>wi</sup> nsyaʔcústəŋ ʔaʔ k<sup>wi</sup> nsséʔyaʔ.

<sup>22</sup> I guess that's the end.

<sup>23</sup> [More comments in English.]

<sup>22</sup> I guess that's the end.

<sup>23</sup> [More comments in English.]

## 36 The Elwha Dam Break (second version)

šášĳ<sup>w</sup>u Adeline Smith

September 23, 2012

DamBreak-2-AS.mp3

This is Adeline's second telling of the dam break story.

<sup>1</sup> ʔaʔ k<sup>wi</sup> nstwawłúłáʔ yaʔ ʔiʔ yaʔcústəŋ yaʔ cn  
ʔaʔ k<sup>wi</sup> nssíyaʔ ʔaʔ k<sup>wi</sup> scíx<sup>w</sup>s k<sup>wi</sup>  
sčaʔk<sup>w</sup>əyáwtx<sup>w</sup>.

<sup>2</sup> níl č<sup>ʔ</sup> suʔcəčs ʔiʔ xənəŋ k<sup>wi</sup> nsíyaʔ, yəcústs k<sup>wi</sup>  
nséʔyaʔ ʔaʔ č<sup>ʔ</sup> sx<sup>w</sup>áʔəms ʔaʔ č<sup>ʔ</sup> ʔəy<sup>ʔ</sup>scánnəx<sup>w</sup> ʔaʔ  
č<sup>ʔ</sup> sk<sup>w</sup>áʔis caʔ.

<sup>3</sup> níl č<sup>ʔ</sup> suʔhiyáʔs.

<sup>4</sup> ʔk<sup>w</sup>əts k<sup>wi</sup> stəqéws ʔiʔ hiyáʔ ʔux<sup>w</sup> ʔaʔ k<sup>wi</sup>  
stúʔwi.

<sup>5</sup> níl č<sup>ʔ</sup> yaʔ ʔaʔ k<sup>wi</sup> sx<sup>w</sup>púq<sup>w</sup>s sx<sup>w</sup>ʔiyás ti s...  
sx<sup>w</sup>ʔiyás ti sʔəxtéʔts.

<sup>6</sup> ʔiʔ níl yaʔ k<sup>wi</sup> ti s... sx<sup>w</sup>páʔpúʔq<sup>w</sup>s sx<sup>w</sup>ʔiyás ti  
sʔəxtéʔts ti...

<sup>7</sup> níl yaʔ k<sup>wi</sup> k<sup>wə</sup> sx<sup>w</sup>páʔpúʔq<sup>w</sup>s k<sup>wi</sup>ə ti sʔəxtéʔts ti  
súyəqs.

<sup>8</sup> ʔuʔmán<sup>ʔ</sup> č<sup>ʔ</sup> ʔuʔ ʔúłáʔ ʔuʔnəcúʔ, čəsaʔ ti  
scánnəx<sup>w</sup> ʔiʔ tk<sup>w</sup>əts.

<sup>9</sup> ʔiʔ níl č<sup>ʔ</sup> yaʔ k<sup>wi</sup> suʔhiyáʔs ʔəxtéʔts ʔiʔ k<sup>w</sup>áčəŋ  
k<sup>wi</sup> siʔám<sup>ʔ</sup> x<sup>w</sup>anítəm.

<sup>10</sup> nəsxčít ʔaʔ ti s... snás ʔaʔ ti sWill Eacretts.

<sup>11</sup> suʔxənʔátəŋs, “Joe, ʔaʔstúʔŋət cx<sup>w</sup> ʔuč<sup>ʔ</sup> Joe,  
ʔaʔstúʔŋət cx<sup>w</sup> ʔuč<sup>ʔ</sup>?”

<sup>12</sup> níl suʔxənəŋs k<sup>wi</sup> nsíyaʔ, “x<sup>w</sup>áʔəmə cn ʔaʔ č<sup>ʔ</sup>  
scánnəx<sup>w</sup>.”

<sup>13</sup> suʔxənʔátəŋs he said, xənʔátəŋs ʔaʔ Will  
Eacrett, “túk<sup>w</sup> k<sup>wi</sup>.”

<sup>14</sup> ʔiʔ ʔúyl<sup>ʔ</sup> k<sup>wə</sup>sə nŋənəŋənaʔ ʔiʔ ʔúx<sup>w</sup> ʔaʔ k<sup>wə</sup>  
spúʔq<sup>w</sup>s sx<sup>w</sup>ʔiyás ti scáʔis ti liləwt.

<sup>15</sup> ʔiʔ ʔáw č<sup>ʔ</sup> c ʔánł.

<sup>16</sup> ʔiʔ níl č<sup>ʔ</sup> suʔxən<sup>ʔ</sup>... q<sup>w</sup>aʔq<sup>w</sup>əyéʔwəns ʔuʔmán<sup>ʔ</sup>  
ʔuʔ cəʔit k<sup>wi</sup> sq<sup>w</sup>áys.

<sup>17</sup> suʔ... níl č<sup>ʔ</sup> suʔhiyáʔs ʔiʔ ʔk<sup>w</sup>əts k<sup>wi</sup> súyəqs ʔiʔ  
ʔúyls k<sup>wi</sup> súyəqs ʔiʔ túk<sup>w</sup>.

<sup>18</sup> tás č<sup>ʔ</sup> yaʔ k<sup>wi</sup> sx<sup>w</sup>ʔiyás tə sə... sx<sup>w</sup>ʔiyás ti s... ti  
stəqéw.

<sup>19</sup> ʔiʔ čáŋ č<sup>ʔ</sup> k<sup>wi</sup>... k<sup>wi</sup> ŋənaʔs, Robert,  
čšaʔč<sup>ʔ</sup>wícən.

<sup>1</sup> When I was still small I was told by my  
grandparents about the dam break.

<sup>2</sup> So my grandfather woke up and said, he told  
my grandmother that he was hungry for a nice  
salmon that he was going to trap.

<sup>3</sup> Then he left.

<sup>4</sup> He took his horse and went over to the river.

<sup>5</sup> Then he went to the bluff where... where he  
set it up.

<sup>6</sup> And then he was at the small bluff where he set  
up the...

<sup>7</sup> Then he went to the small bluff where he set  
up his net.

<sup>8</sup> It was very few, one or two salmon and he  
took them home.

<sup>9</sup> And then he went working on it and a white  
gentleman hollered.

<sup>10</sup> I know that his name was Will Eacrett.

<sup>11</sup> So he said, “Joe, what are you doing? Joe,  
what are you doing?”

<sup>12</sup> Then my grandfather said, “I’m hungry for  
salmon.”

<sup>13</sup> So he was told, he said, he was told by Will  
Eacrett, “Go home.”

<sup>14</sup> And board your children and go over to the  
bluff where railroad works.

<sup>15</sup> And he didn’t obey.

<sup>16</sup> And then he was thinking that what he said  
was true.

<sup>17</sup> So... then he went and took his net and put  
his net aboard and went home.

<sup>18</sup> He got to where... where his horse was.

<sup>19</sup> And his son, Robert, got home from Port  
Angeles.

<sup>20</sup> Then he told his son, “I was told by Will  
Eacrett to run to the bluff that the dam broke.

<sup>21</sup> I don’t know if it’s true.”

<sup>22</sup> And he was still talking when they right then  
heard the trees breaking.

<sup>23</sup> Then his son said that it had collapsed.

20 níl ě su?xən?áxʷs kʷi ɲónaʔs, “xən?átəŋ cn ʔa? Will Eacrett kʷa? kʷánəŋəʔtʰ ʔiya? ʔa? tə s... spúqʷs ʔa? ti scíxʷs ʔa? ti sča?kʷáyáwtxʷ.

21 ʔi? ʔáwəŋə nsxčít kʷa?... kʷa? ʔu?cəʔíts.”

22 ʔi? twawqʷáʔqʷi ě ʔi? kʷɪnɪʔ su?ya?yáʔnəŋs ʔa? ěi stákʷɪs kʷi sqiyáŋxʷ.

23 níl su?xónəŋs kʷi ɲónaʔs ʔa? ěi ʔu?kʷɪčɪx kʷi.

24 ʔi? níl ě su?kʷánəŋəʔs ʔi? ʔkʷəʔs kʷi ʔáyəŋs ʔi? sxáʔ ya? ʔu? ʔa?áʔiŋ ʔi? təs ʔa?... təs.

25 ʔi? yəcústs kʷi táns kʷa? ʔúyɪs ʔa? kʷi cɪkčɪks.

26 ʔu?húy ě ʔu? təs ʔa? kʷi sxʷpəʔpúʔqʷs ʔi? kʷɪtəs kʷi qʷúʔ.

27 mán ě ʔu? míʔi.

28 ʔu?sqiʔám ěi suʔs... ʔi? s... ʔáxəŋ ěi su?sqiʔám ěi skʷánəŋəʔs ěi s... stiqéws ʔawimán ʔu? míʔi.

29 níl ě su?xónəŋs kʷi nsíyaʔ, “hiyáʔ caʔn ʔúxʷ ʔa? kʷə sxʷʔiyá ti stáʔkʷiʔ ʔi? kʷənt kʷi n... nʔiŋəc.”

30 níl ě suʔtəss ʔi?... təs ʔa? kʷi súʔ ʔi? kʷiʔiyá ě kʷi swayáʔ ʔi? kʷi ɲónəŋənaʔs.

31 níl su?xónəŋs... he said... “kʷáčəŋ ya? st,” he said.

32 ʔi?... ʔi?... ʔi uʔ... ʔi uʔəy ě ʔi uʔxón ʔu?... xón ʔu? ʔa? tə súʔs cə lɪləw... lɪləwt.

33 táŋəŋ yaʔ.

34 níl ě suʔhiyáʔs.

35 ʔi? níl yaʔ kʷi sxʷʔiyás ti sčayáwtxʷ.

36 níl ě yaʔ kʷi sxʷʔiyás ti sqəyəʔs... qəyəŋs.

37 ʔi? ʔáxəŋ yaʔ kʷi nsíyaʔ, he said, ʔa? ěi sxən?átəŋs ʔa? Will Eacrett ʔa? ti slíxʷs skʷáčɪs sis... kʷi scéʔəxʷs kʷə kʷi sča?kʷəyáwtxʷ ʔi? ʔáw c yaʔcústəŋ kʷi ʔaʔyčtáyŋxʷ.

38 I guess that’s about it.

24 And then he ran and took his sister, who was sick at home and got to... got there.

25 And he told his mother to board their buggy.

26 And they barely got to the small bluff and the water arrived.

27 It was very muddy.

28 They couldn’t... they said that their horse couldn’t run because it was too muddy.

29 Then my grandfather said, “I’ll go over to where we can cross and look in at my grandchild.”

30 Then he got there and... got to the road and Sam Ulmer was already there with his children.

31 Then he said... “We hollered,” he said.

32 But... but everyone at railroad tracks was okay.

33 It was evening.

34 Then they left.

35 And that was where the workshop was.

36 That was where we... stayed for the night.

37 And my grandfather said, he said, the he was told by Will Eacrett that the dam had been breaking up for three days and the Indians were not told about it.

38 I guess that’s about it.

### 37 About Tim Pysht

šášk<sup>w</sup>u Adeline Smith

September 23, 2012

AboutTimPysht-AS.mp3

l̥əmtiyáča? Tim Pysht was Adeline's maternal grandfather. He is the source of many of the stories told by Adeline and her brother Ed Sampson. Here Adeline tells of a couple odd ideas that Tim Pysht had. He warned them not to take photos because when photos were taken of some women, half of them died. He also warned about eating radishes because he never had tooth decay until he ate them.

<sup>1</sup> k<sup>wə</sup> nsiyá? ya?, l̥əmtiyáča?, oh, that's right, too. You have that name.

<sup>2</sup> Tim Pysht, ní? ya? si?ám' čpǎšct.

<sup>3</sup> ?i? ní? ya? n... sé?ya?l̥.

<sup>4</sup> ?i? ní? ya? sk<sup>w</sup>ǎstəŋl̥ k<sup>w</sup>a? ?áwə... ?áwə c xiyǔsəŋ.

<sup>5</sup> He said... ya?cústəŋ ya? st ?a? č?i sɣəyǔstəŋs ya? ?a? k<sup>w</sup>i sl̥ənl̥áni ?a? Merrill and Ring headquarters ?i u?ǎlčǎx č?i t q<sup>w</sup>úy ?a? k<sup>w</sup>i...

<sup>6</sup> ní? k<sup>w</sup>a?čǎ?l̥ su?ǎxəŋs k<sup>w</sup>a? ?áwə c... ?áwə c xəyǔsəŋ.

<sup>7</sup> nócú? ya? ti sq<sup>w</sup>áys ?a? ti s...

<sup>8</sup> xǎn?atəŋ ya? st k<sup>w</sup>a? ?áwə c ?il̥ən ?a? č?i radish.

<sup>9</sup> He said, ?áy'č'ya? k<sup>w</sup>i čǎnəss ?i?... ?i?... ?i? ní? k<sup>w</sup>i s?il̥əns k<sup>w</sup>i radish ?i? k<sup>w</sup>l̥ní? su?čick<sup>w</sup>inísəŋs.

<sup>10</sup> ?i? ní? ya? k<sup>w</sup>i sya?cústəŋl̥ k<sup>w</sup>i nsé?ya?... sé?ya?.

<sup>11</sup> We used to really laugh about that.

<sup>1</sup> My grandfather, l̥əmtiyáča?, oh, that's right, too. You have that name.

<sup>2</sup> Tim Pysht, he was a high class person from Pysht.

<sup>3</sup> And he was my... our grandpa.

<sup>4</sup> And we were advised to not take pictures.

<sup>5</sup> He said... he told us that photos were taken by women at Merrill and Ring headquarters and half of them died at...

<sup>6</sup> So then he said to not take pictures.

<sup>7</sup> Another thing he said was...

<sup>8</sup> He told us not to eat radish.

<sup>9</sup> He said, his teeth were good and then he ate a radish and soon had tooth decay.

<sup>10</sup> And that was what my grandpa told us.

<sup>11</sup> We used to really laugh about that.

### 38 House Burned

šáš<sup>2w</sup>u Adeline Smith

September 23, 2012

HouseBurned-AS.mp3

Adeline tells of when their house burned down when she was young.

<sup>1</sup> ʔaʔ k<sup>wi</sup> nsšáʔwi yaʔ, ʔúpən ʔiʔ čəsaʔ sčiʔánən  
ʔiʔ k<sup>wi</sup> s...  
<sup>2</sup> ʔúpən ʔiʔ čəsaʔ sčiʔanən cn ʔiʔ níl yaʔ k<sup>wi</sup>  
suʔiʔhiyáʔʔi ʔəmx<sup>wúcən</sup> ʔaʔ či sq<sup>wəyáyŋx<sup>w</sup></sup>.  
<sup>3</sup> ʔiʔ hiyáʔ yaʔ st ʔúx<sup>w</sup> ʔaʔLyre River.  
<sup>4</sup> tɰ<sup>wín</sup>... ʔáwənə nsxčít ti snəʔátəŋs ʔaʔ ti  
nəx<sup>w</sup>słáyəm.  
<sup>5</sup> ŋəŋ<sup>w</sup> yaʔ ti sq<sup>wəyáyŋx<sup>w</sup></sup>.  
<sup>6</sup> suʔhiyáʔʔi ʔəmx<sup>wúcən</sup> ʔiʔ níl suʔhúys k<sup>wi</sup> nyúl<sup>w</sup>  
nʔáyəs ʔuʔaʔáʔiŋ ʔiʔ k<sup>wi</sup> nsíyaʔ, łəmtiyáčaʔ.  
<sup>7</sup> níl č<sup>w</sup>suʔčəq<sup>wəwč</sup> ʔaʔ cə máns ʔuʔ... čaʔnéʔ k<sup>wi</sup>  
k<sup>wənəlcút</sup> ŋənaʔs k<sup>wi</sup> nʔáyəs.  
<sup>8</sup> suʔčəq<sup>wəwč</sup> ʔiʔ... ʔiʔ ʔáw c k<sup>wəns</sup> cə  
sčəq<sup>wəwč</sup>.  
<sup>9</sup> k<sup>w</sup>ʔuʔmán<sup>w</sup> č<sup>w</sup> ʔuʔ čəq tə sčəq<sup>wəwč</sup>.  
<sup>10</sup> ʔiʔčaʔyáʔnən k<sup>wi</sup> nyúl<sup>w</sup> nʔáyəs yaʔ.  
<sup>11</sup> ʔuʔhúy ʔaʔ k<sup>wi</sup> ʔaʔ... ʔaʔáʔmət.  
<sup>12</sup> ʔi uʔčəq yaʔ k<sup>wə</sup> k<sup>wi</sup> ʔáʔiŋł.  
<sup>13</sup> ʔiʔ níl č<sup>w</sup>suʔxənʔátəŋs ʔaʔ k<sup>wi</sup> síyaʔ k<sup>w</sup>aʔ  
łk<sup>wəts</sup> k<sup>wi</sup> ŋənaʔs ʔiʔ hiyáʔ ʔúx<sup>w</sup> ʔaʔ k<sup>wi</sup>  
sčəyáwtx<sup>w</sup> ʔaʔ ʔəcənəq<sup>wəŋs</sup> k<sup>wi</sup>...  
<sup>14</sup> təs k<sup>wi</sup>... təs k<sup>wi</sup>... sx<sup>w</sup>ʔiyás ti púyak, x<sup>wé</sup>ʔləm,  
sčáys k<sup>wi</sup> nsʔaʔyúq<sup>w</sup>aʔ yaʔ.  
<sup>15</sup> ʔiʔ níl č<sup>w</sup>suʔtənəq<sup>wəŋ</sup> k<sup>wi</sup> púyaks ʔaʔ... təs  
sx<sup>w</sup>ʔiyás ti sčəyáwtx<sup>w</sup>s k<sup>wi</sup> nsʔaʔyúq<sup>w</sup>aʔ yaʔ.  
<sup>16</sup> suʔxənʔátəŋs ʔaʔ k<sup>wi</sup> nsíyaʔ k<sup>w</sup>aʔ hiyáʔs ʔúx<sup>w</sup>  
k<sup>wi</sup>... k<sup>wə</sup>... k<sup>wi</sup> nácuʔ sčəyáwtx<sup>w</sup>.  
<sup>17</sup> ʔiʔłk<sup>wəts</sup> cə ŋənaʔ.  
<sup>18</sup> ʔáw... ʔáw c... ʔáw... ʔáw c ʔiyáʔ.  
<sup>19</sup> níl č<sup>w</sup>suʔhiyáʔs.  
<sup>20</sup> ʔiʔ k<sup>w</sup>ʔníl suʔtúk<sup>w</sup> ʔiʔ hiyáʔ.  
<sup>21</sup> ʔi uʔáw st c təs ʔaʔ... ʔaʔ k<sup>wi</sup> stúʔwi ʔiʔ xənən  
k<sup>wi</sup> nsʔúq<sup>w</sup>aʔ yaʔ, “k<sup>wənt</sup> tə ʔáʔiŋ.”  
<sup>22</sup> ʔiʔ k<sup>w</sup>ʔníl nsuʔk<sup>wənnəx<sup>w</sup></sup> ʔiʔ k<sup>w</sup>ʔníl suʔčəqs cə  
s... čəq sčəq<sup>wəwč</sup>.  
<sup>23</sup> hiyáʔs čəŋ.  
<sup>24</sup> ʔiʔ ʔiʔáŋ ʔaʔ... ʔiʔáŋ k<sup>wi</sup> ntán ʔaʔ k<sup>wi</sup> n...  
ŋənaʔs.

<sup>1</sup> When I was growing up, twelve years old  
and...  
<sup>2</sup> I was twelve years old and we were in the  
process of picking blackberries.  
<sup>3</sup> And we went over to Lyre River.  
<sup>4</sup> To where... I don't know what the Klallam  
call it.  
<sup>5</sup> There were lots of blackberries.  
<sup>6</sup> So we went berry-picking and then only my  
oldest sister was at home with my grandfather.  
<sup>7</sup> Then there was a fire at the just newborn child  
k<sup>wənəlcút</sup>, son of my sister.  
<sup>8</sup> There was a fire but they did not see the fire.  
<sup>9</sup> The fire was already very big.  
<sup>10</sup> And my oldest sister just heard about it.  
<sup>11</sup> She was home alone.  
<sup>12</sup> And our house was big.  
<sup>13</sup> And then the grandfather told them to take the  
child and go over to the workshop to [unknown  
word or words].  
<sup>14</sup> They got to where the guns, rope, tools of my  
siblings were.  
<sup>15</sup> And then the gun exploded when it got to my  
brothers' workshop.  
<sup>16</sup> Then my grandfather said to go over to  
another workshop.  
<sup>17</sup> And take your child.  
<sup>18</sup> And not... don't be here.  
<sup>19</sup> So they left.  
<sup>20</sup> And soon we went home and left.  
<sup>21</sup> We didn't get to the river and my brother said,  
“Look at the house.”  
<sup>22</sup> And right away we saw that it was soon be  
big... a big fire.  
<sup>23</sup> They got home.  
<sup>24</sup> And she looked for... my mother looked for  
her children.  
<sup>25</sup> So she... she hollered to those there at the  
workshop.

<sup>25</sup> suʔxən'... kʷáčəŋs ʔaʔ či sʔiyás ʔaʔ... ʔaʔ či sčəyáwɪxʷ.

<sup>26</sup> ʔiyáʔ... ʔáwəŋə... sqiʔám či shiyáʔs ʔawimán ʔuʔ čəq tə sčəqʷəwč.

<sup>27</sup> ʔáwəŋə sxʷ... sxʷʔiyál ti sʔiyás ʔiʔ níʔ yaʔ kʷi kʷ... čáy kʷi xʷiyaníʔəm yaʔ ʔaʔ ti sxʷʔiyás ti súʔs ʔiʔ liləwt.

<sup>28</sup> ʔiʔ híxʷ yaʔ kʷi... kʷi camp sxʷʔiyás ti s... xʷiyaníʔəm.

<sup>29</sup> níʔ yaʔ kʷi suʔúŋəstəŋ kʷi ntán kʷaʔ čúkʷsɫ.

<sup>30</sup> níʔ yaʔ kʷi sxʷʔiyál yaʔ ʔiʔ čaʔxtéʔtəŋ kʷi nácuʔ ʔaʔáʔiŋ.

<sup>31</sup> ʔuʔlúʔáʔ ʔaʔáʔiŋ.

<sup>32</sup> níʔ yaʔ kʷi skʷáʔɫ sxʷʔiyál.

<sup>33</sup> I think that's about all I could remember there.

<sup>26</sup> There... there were none... they couldn't go because the fire was too big.

<sup>27</sup> There was nothing where we were, where it was and then the white people worked where the road and railroad were.

<sup>28</sup> And there were three camps where the white people were.

<sup>29</sup> Then my mother was given something for us to use.

<sup>30</sup> Then we were there and another little house was just built.

<sup>31</sup> It was a small little house.

<sup>32</sup> That was ours where we were.

<sup>33</sup> I think that's about all I could remember there.

### 39 During the War

šáškwu Adeline Smith

September 23, 2012

DuringTheWar-AS.mp3

Here Adeline talks about when she was in Seattle and learned about the start of World War II. I recently found an excellent YouTube video made in 2001 of Adeline speaking in English to an interviewer for a project called ‘The Voices of WWII’. [12]

<sup>1</sup> tós ya? cn ?a?Seattle ?i? k<sup>wi</sup> nstík<sup>wən</sup>.  
<sup>2</sup> ?áwəno č' ?iyá s... sčáy.  
<sup>3</sup> ?i?áň ya? st ?a? čí sčáy? ?i? ?áwəno  
 ?a?čx<sup>wícən</sup>.  
<sup>4</sup> su?xónəň? ?a? čí shiyá? s ca?... hiyá? ca? ?úx<sup>w</sup>  
 ?a?Seattle.  
<sup>5</sup> ?i? nsu?tós ?a? Seattle ?i? k<sup>w</sup>ənnəx<sup>w</sup> cn tiə  
 ?a?yəchtáyŋx<sup>w</sup> ?iyá ?a? ti ns... sx<sup>w</sup>?iyá ?a? ti  
 nsčáy, nsk<sup>wúk</sup>wəł.  
<sup>6</sup> ?i? k<sup>w</sup>ənnəx<sup>w</sup> ya? cn k<sup>w</sup>li n... sčá?ča? s k<sup>w</sup>i  
 nswəyqa?, Maxine.  
<sup>7</sup> su?li?áň? ?a? k<sup>wi</sup> sčáy.  
<sup>8</sup> ?i?... ?i? níl yəx<sup>w</sup> k<sup>wi</sup>ə sčá?ča? s k<sup>w</sup>li Thelma.  
<sup>9</sup> su?čəčl ya? ?a? k<sup>wi</sup> sən... nəmá sk<sup>wá</sup>či,  
 Sunday.  
<sup>10</sup> su?xónəŋs... xən?atəŋ cn, “Adeline, we’re at  
 war.”  
<sup>11</sup> nsu?xónəŋ, “?ó, ?əsiyə sx<sup>wák</sup>wi.”  
<sup>12</sup> And she said, “Really.” She said, “We’re at  
 war.” We didn’t have no radio, so we didn’t  
 even know what was going on.  
<sup>13</sup> ?áwəno sčítl.  
<sup>14</sup> su?hiyá? ?úx<sup>w</sup> ?a? k<sup>wi</sup> nəcù? nəščá?ča?.  
<sup>15</sup> ?iyá ?i? su?xónəŋs... ?iyá k<sup>wi</sup> Oswald George.  
<sup>16</sup> hiyá? ya? st ?úx<sup>w</sup> ?a? k<sup>wi</sup> q<sup>wə</sup>ye?yəšáwtx<sup>w</sup>.  
<sup>17</sup> ?i? čáň níl su?xónəŋs, “hiyá? ca?n ?úx<sup>w</sup>  
 ?a?Fort Lewis.”  
<sup>18</sup> su?yə... xónəŋs, “hiyá? ca? ?a?táwn ?i? ?íłən  
 ca? st ?i?... ?i? ča?hiyá? ca?n ?úx<sup>w</sup> ?a? k<sup>wi</sup> Fort  
 Lewis.  
<sup>19</sup> su?štəňl.  
<sup>20</sup> ?u?áw c híc ?i? š... š... sšətəňl ?i?áň ?a? čí  
 s?hnáwtx<sup>w</sup>.  
<sup>21</sup> ?i? ?áyuci cə sčá?k<sup>w</sup>a?yúls ?i? ?a?tšónəmən  
 x<sup>w</sup>iyánítəm.

<sup>1</sup> I got to Seattle with my niece.  
<sup>2</sup> There was no work there.  
<sup>3</sup> We looked for work but there was none in Port  
 Angeles.  
<sup>4</sup> So we said we were where going over to  
 Seattle.  
<sup>5</sup> And I got to Seattle and I saw people there  
 where I worked, I went to school.  
<sup>6</sup> And I saw the relative of my husband, Maxine.  
<sup>7</sup> So we looked for a job.  
<sup>8</sup> And... and there was his relative Thelma.  
<sup>9</sup> So we woke up on Sunday.  
<sup>10</sup> So she said... she said to me, “Adeline, we’re  
 at war.”  
<sup>11</sup> So I said, “Oh, that’s crazy.” [not sure of  
 /?əsiyə/]  
<sup>12</sup> And she said, “Really.” She said, “We’re at  
 war.” We didn’t have no radio, so we didn’t  
 even know what was going on.  
<sup>13</sup> We didn’t know.  
<sup>14</sup> So we went over to another friend.  
<sup>15</sup> He was there and he said... Oswald George  
 was there.  
<sup>16</sup> We went over to a dancehall.  
<sup>17</sup> And when we got home, he said, “I’m going  
 to go over to Fort Lewis.”  
<sup>18</sup> So... he said, “Go to town and we’ll eat and  
 then I’ll go over to Fort Lewis.”  
<sup>19</sup> So we walked.  
<sup>20</sup> It wasn’t long that we were walking looking  
 for a restaurant.  
<sup>21</sup> A car stopped and it was white soldiers.  
<sup>22</sup> So one of them said, “Come here, soldier.  
 We’re at war.”  
<sup>23</sup> And we didn’t know.  
<sup>24</sup> Already... they put him in the car and I never  
 saw him.  
<sup>25</sup> That’s the last I seen him.

- <sup>22</sup> suʔxónəŋs kʷi n... náʔcùʔ, “Come here, soldier. We’re at war.”
- <sup>23</sup> ʔiʔ... ʔáwəŋə sʰçítł.
- <sup>24</sup> kʷł... suʔúyłtəŋs ʔiʔ ʔáwə yaʔ cn c kʷónnəxʷ.
- <sup>25</sup> That’s the last I seen him.
- <sup>26</sup> Then it really dawned on me that we were at war. TM: And where were you working at the time? AS: At the Goodwill. TM: And then pretty soon you got the call from Boeings? AS: Yeah, Boeings called me first. TM: You want to talk about working there?
- <sup>27</sup> čáʔitəŋ yaʔ cn ʔaʔ kʷi xʷanítəm yaʔ ʔaʔ ti skʷənáʔəŋs ti xʷiyaníťəm ʔiʔ t ʔčłáyŋxʷ ti sčáʔiʔs.
- <sup>28</sup> kʷátə yaʔ ti nsqà... qàʔyústəŋ ʔaʔ ti one hour.
- <sup>29</sup> níl suʔxéʔəxł ʔiʔ kʷánsəŋ cn ʔaʔ Boeing suʔhiyáʔ čáy.
- <sup>30</sup> So that was... TM: And then you got uh, you got a call from the... AS: Then the shipyard called me. TM: Wanna talk about that?
- <sup>31</sup> ʔuʔčáʔiʔ cn ʔaʔBoeing ʔiʔ nłáy... łáy ʔuʔ...
- <sup>32</sup> kʷánsəŋ cn ʔaʔ ti čáʔiʔ ʔaʔ ti... čáʔiʔ ʔaʔ ti xəyɣíkʷł.
- <sup>33</sup> níl yaʔ kʷi nsxʷʔiyátəŋ sčáʔiʔ.
- <sup>34</sup> níl yaʔ kʷi nəsxʷʔiyátəŋ sčáʔiʔ.

- <sup>26</sup> Then it really dawned on me that we were at war. TM: And where were you working at the time? AS: At the Goodwill. TM: And then pretty soon you got the call from Boeings? AS: Yeah, Boeings called me first. TM: You want to talk about working there? AS: Yeah.
- <sup>27</sup> I was put to work by the white man helping the white people and Indians working.
- <sup>28</sup> I was paid twenty-five cents an hour.
- <sup>29</sup> Then we were at war and I was called by Boeing so went to work.
- <sup>30</sup> So that was... TM: And then you got uh, you got a call from the... AS: Then the shipyard called me. TM: Wanna talk about that?
- <sup>31</sup> I was working at Boeing and I was also...
- <sup>32</sup> I was called to be working on the... be working on the battle ships.
- <sup>33</sup> That was where I was put to work.
- <sup>34</sup> That’s where I was put to work. [More in English.]

## 40 Seeing Whales in 1949

šášk<sup>w</sup>u Adeline Smith

September 23, 2012

Whales1949-AS.mp3

Adeline tells of seeing many whales in 1949.

This was the last story I was able to record from Adeline before she passed away the following March.

<sup>1</sup> ʔaʔ k<sup>w</sup>i 1949 ti snátəŋs ʔaʔ ti x<sup>w</sup>anítəŋ ʔiʔ níʔ  
yaʔ suʔ... hiyáʔ st ʔiʔ čáʔiʔ q<sup>w</sup>áli.

<sup>2</sup> ʔiʔ níʔ yaʔ suʔʔəŋəŋs k<sup>w</sup>i whale... ʔəŋəŋs k<sup>w</sup>i  
čx<sup>w</sup>óyuʔ.

<sup>3</sup> ʔuʔʔəŋəŋ... ʔəŋəŋ st ʔi uʔhiyáʔ st ʔaʔ ti  
sčəʔk<sup>w</sup>aʔyúʔ.

<sup>4</sup> níʔ suʔʔinəŋs ʔaʔ q<sup>w</sup>úʔ.

<sup>5</sup> ʔiʔ... ʔi uʔk<sup>w</sup>ónnəŋs ʔi uʔáwəŋə... ʔáwəŋə s...  
ʔáw c qiʔnúʔəʔ.

<sup>6</sup> mánʔ ʔuʔ ʔəŋəŋ k<sup>w</sup>i čx<sup>w</sup>óyuʔ.

<sup>7</sup> nócúʔ yaʔ k<sup>w</sup>i čʔiyá ʔaʔ néy.

<sup>8</sup> nsuʔxəŋʔátəŋ, “ʔk<sup>w</sup>ót či, Adeline.

<sup>9</sup> ʔáw c sáʔsiʔsiʔ.”

<sup>10</sup> ʔiʔ naʔnóyəŋ.

<sup>11</sup> ʔi uʔ ʔáw yaʔ cn c sáʔsiʔsiʔ.

<sup>12</sup> ʔəŋəŋ yaʔ k<sup>w</sup>i k<sup>w</sup>i čx<sup>w</sup>óyuʔ ʔaʔ k<sup>w</sup>iə sčiʔánəŋ.

<sup>1</sup> In 1949 as the white people call it, it was... we were working logging.

<sup>2</sup> And there were many... many whales.

<sup>3</sup> And there many of us and we went on our canoe.

<sup>4</sup> And the water came into sight.

<sup>5</sup> And... and they were seen and weren't... they weren't angry.

<sup>6</sup> There were very many whales.

<sup>7</sup> There was one there from Neah Bay.

<sup>8</sup> So he said to me, “Take it, Adeline.

<sup>9</sup> Don't be afraid.”

<sup>10</sup> And he laughed.

<sup>11</sup> But I wasn't afraid.

<sup>12</sup> There were a lot of whales that year. [More in English on the recording.]

## 41 The Elwha Dam Break (third version)

šáškwu Adeline Smith

November 4, 2012

DamBreak-3-AS.mp3

This version of the story of the dam break (third for Adeline, fifth in this volume) was recorded by šáškwu Wendy Sampson, who is now the Klallam language teacher at Port Angeles High School.

<sup>1</sup> níl ya? k<sup>wi</sup> scíq<sup>w</sup>s k<sup>wi</sup> sča?k<sup>w</sup>a?yáwtx<sup>w</sup>.  
<sup>2</sup> ʔu?níl ya? nsya?cústəŋ ʔa k<sup>wi</sup> nsé?ya?  
wəqínəxən ʔa? k<sup>wi</sup> súʔis ya? k<sup>wi</sup>  
sča?k<sup>w</sup>a?yáwtx<sup>w</sup>.  
<sup>3</sup> ʔi? ya?cústəŋ yá? cn ʔa? k<sup>wi</sup> nsé?ya? ʔa? čí  
su?čšəcš.  
<sup>4</sup> ʔi? xənʔáts k<sup>wi</sup> slánis ya?, nsé?ya?, “mán`cn  
ʔu? x<sup>w</sup>á?əm ʔa? čí ʔəy`sčánnəx<sup>w</sup>.  
<sup>5</sup> hiyá? caʔn k<sup>w</sup>áli.”  
<sup>6</sup> níl č`su?xənəŋs k<sup>wi</sup> nsé?ya?, “hiyá?  
<sup>7</sup> ʔəy`k<sup>wi</sup> k<sup>w</sup>áli.”  
<sup>8</sup> níl č`su?číʔás ʔa? qéyt.  
<sup>9</sup> níl su?hiyáʔs ʔúx<sup>w</sup> ʔa? k<sup>wi</sup> stúʔwi.  
<sup>10</sup> níl č`ya? sx<sup>w</sup>ʔiyás ti sk<sup>w</sup>ális.  
<sup>11</sup> ʔi uʔáw`č`híc k<sup>wi</sup> shíwš ya?  
<sup>12</sup> ʔu?xtéʔts k<sup>wi</sup> sx<sup>w</sup>ʔiyás ti sk<sup>w</sup>ális ʔi? k<sup>w</sup>áčəŋ  
ʔa?... k<sup>w</sup>čəŋəŋəŋ ʔa? k<sup>wi</sup> sčáʔčaʔs.  
<sup>13</sup> Will Eacrett, he was called.  
<sup>14</sup> “Joe, ʔaʔstúʔŋəŋ cx<sup>w</sup> ʔuč?  
<sup>15</sup> Joe, ʔaʔstúʔŋəŋ cx<sup>w</sup> ʔuč?”  
<sup>16</sup> su?xənəŋs, “x<sup>w</sup>á?əm cn ʔa? čí sčánnəx<sup>w</sup>.  
<sup>17</sup> k<sup>w</sup>áli caʔn.”  
<sup>18</sup> níl su?xənəŋəŋs, “túk<sup>w</sup>.  
<sup>19</sup> hiyáʔtx<sup>w</sup> k<sup>w</sup>lə sláni ʔi? k<sup>w</sup>ə nŋəŋəŋəŋə? ʔa? tə  
spúq<sup>w</sup>s.  
<sup>20</sup> čéʔəx<sup>w</sup> k<sup>w</sup>a? sča?k<sup>w</sup>a?yáwtx<sup>w</sup>.”  
<sup>21</sup> su?nəčəŋs k<sup>wi</sup> nsé?ya?  
<sup>22</sup> ʔi? su?k<sup>w</sup>ənts ʔa? Will Eacrett.  
<sup>23</sup> He said, “ʔáw k<sup>wi</sup> c qáyx.”  
<sup>24</sup> níl č`su?...  
<sup>25</sup> “ʔó, hiyá? caʔn k<sup>wi</sup> túk<sup>w</sup>.”  
<sup>26</sup> níl č`su?xənəŋəŋs, “x<sup>w</sup>əŋ!”  
<sup>27</sup> híx<sup>w</sup> sk<sup>w</sup>áči k<sup>wi</sup> scéʔəx<sup>w</sup>s.  
<sup>28</sup> čéʔəx<sup>w</sup> k<sup>wi</sup> sča?k<sup>w</sup>a?yáwtx<sup>w</sup>.  
<sup>29</sup> níl č`su?q<sup>wi</sup>?q<sup>w</sup>a?yéwəns, “ʔu?cəʔít ix<sup>w</sup> k<sup>wi</sup>, u?  
<sup>30</sup> čéʔəx<sup>w</sup> k<sup>wi</sup> cə sča?k<sup>w</sup>a?yáwtx<sup>w</sup>.”

<sup>1</sup> It was the dam broke.  
<sup>2</sup> It was told to me by my grandpa Boston  
Charlie how the dam was.  
<sup>3</sup> And I was told by my grandfather that he woke  
up.  
<sup>4</sup> And he told his wife, my grandmother, “I’m  
really hungry for some nice salmon.  
<sup>5</sup> I’m going to set a net.”  
<sup>6</sup> Then my grandmother said, “Go.  
<sup>7</sup> It’s good to set a net.”  
<sup>8</sup> Then it was past noon.  
<sup>9</sup> Then he went over to the river.  
<sup>10</sup> Then he was where he set his net.  
<sup>11</sup> But it wasn’t long that he was there.  
<sup>12</sup> He was fixing where he set his net and  
hollered... he was hollered to by his friend.  
<sup>13</sup> Will Eacrett, he was called.  
<sup>14</sup> “Joe, what are you doing?  
<sup>15</sup> Joe, what are you doing?”  
<sup>16</sup> So he said, “I’m hungry for salmon.  
<sup>17</sup> I’m going to net.”  
<sup>18</sup> Then he was told, “Go home.  
<sup>19</sup> Take your wife and children to the bluff.  
<sup>20</sup> The dam is falling apart.”  
<sup>21</sup> So my grandpa laughed.  
<sup>22</sup> And he looked at Will Eacrett.  
<sup>23</sup> He said, “Don’t lie.”  
<sup>24</sup> Then...  
<sup>25</sup> “Oh, I will go home.”  
<sup>26</sup> Then he was told, “Hurry!”  
<sup>27</sup> It was three days that it was cracking.  
<sup>28</sup> The dam was breaking up.  
<sup>29</sup> Then he was thinking, “It must be true, isn’t  
it?  
<sup>30</sup> The dam is breaking up.”  
<sup>31</sup> Then he said....  
<sup>32</sup> He told his friend, “I will go home.”  
<sup>33</sup> Then Will Eacrett said, “Fast, fast, Joe!”  
<sup>34</sup> Then he went home.

31 níl č' su?xónəŋs....  
 32 xənʔáts kʷi sčəʔčəʔs, “hiyáʔ caʔn túkʷ.”  
 33 níl č' su?xónəŋs kʷi Will Eacrett, “xʷəŋ, xʷəŋ, Joe!”  
 34 níl č' su?hiyáʔs túkʷ.  
 35 ʔiʔ txʷʔiyá... txʷʔiyá... txʷʔiyá č'ʔaʔ  
 ʔaʔaʔmət.  
 36 ʔiʔ čǎŋ kʷi ŋənaʔs, Robert.  
 37 hiyáʔ ixʷ yaʔ ʔaʔtáwn.  
 38 níl č'ə suʔxənʔáxʷs.  
 39 suʔxənáʔxʷs, “ʔáxəŋ kʷi kʷə Will Eacrett ʔaʔ  
 č'i sčéʔəxʷs ti sčəʔkʷaʔyáwtxʷ.”  
 40 níl č' suʔxónəŋs kʷi ŋənaʔs yaʔ, “yaʔyáʔnəŋ u  
 cxʷ?”  
 41 ʔiʔ “ʔuʔyaʔyáʔnəŋ cn.  
 42 níl č' kʷi kʷə sqiyáŋxʷ tákʷl.”  
 43 suʔxónəŋs kʷi ŋənaʔs, “níl kʷi kʷə stúʔwi.”  
 44 níl č' suʔkʷánəŋəts ʔiʔ ʔkʷəts kʷi saʔč'uʔils.  
 45 ʔiʔ yəcústs kʷi táns kʷaʔ ʔúyləs ʔaʔ cə č'k'č'k.  
 46 níl č' suʔhiyáʔs ʔúxʷ ʔa kʷi spúqʷs sxʷʔiyas ti  
 scč'is.  
 47 ʔiʔ húy'č'i suʔ... suʔtəss ʔiʔ táči kʷi stúʔwi.  
 48 ʔuʔáwə c híc ʔiʔ kʷi sʔiyás ʔiʔ xənʔáxʷs kʷi  
 nséʔyaʔ, “hiyáʔ caʔn kʷənt kʷə kʷə nʔəŋʔiŋəc  
 kʷaʔ ʔuʔəyʔs.  
 49 tánəŋ ixʷ yaʔ kʷi scixʷs kʷi sčəʔkʷaʔyáwtxʷ.  
 50 níl č' suʔtəŋəns.  
 51 níl č' suʔhiyáʔs ʔiʔ kʷáčəŋ.  
 52 ʔiʔ kʷlníl suʔkʷáčəŋs kʷi swəyáʔl, “ʔuʔəyʔst.  
 53 ʔiyá st ʔaʔ... ʔiyá st ʔaʔ tə sxʷʔiyá kʷi ŋənaʔ,  
 Charlie.”  
 54 ʔiʔ suʔxónəŋs kʷi kʷáčəŋ kʷi ncət yaʔ,  
 “ʔuʔxón' st ʔuʔ ʔəyʔ.”  
 55 suʔxónəŋs kʷi nsiyáʔ, “hiyáʔ caʔ st ʔúxʷ ʔaʔ  
 kʷi sxʷʔiyás kʷi ŋənaʔ Robert.”  
 56 níl č' suʔhiyáʔs qjəct.  
 57 ʔuʔáw č' c híc sʔiyás ʔiʔ kʷl... suʔtəss kʷi  
 ʔaʔyəctáyŋxʷ č'ʔiya... č'ʔiyá ʔaʔ kʷi sxʷʔiyás kʷi  
 cáwŋəŋ.  
 58 níl č' suʔxónəŋs, “ʔuʔəyʔ... ʔuʔəyʔst.”  
 59 suʔxónəŋs kʷi nsiyaʔ, “yəcúst ʔiʔ... yəcústs  
 kʷi xʷiyanitəm ʔiʔ ʔáwə c... ʔáwə c yaʔcústəŋ  
 kʷi ʔayyəctáyŋxʷ.”

35 And then he got there to home.  
 36 And his son, Robert, got home.  
 37 He must have gone to town.  
 38 Then he told him.  
 39 He told him, “Will Eacrett said that the dam is  
 breaking up.”  
 40 Then his son said, “Do you hear?”  
 41 And “I hear.  
 42 It’s the trees breaking.”  
 43 So his son said, “It’s the river.”  
 44 Then he ran and grabbed his sister.  
 45 He told his mother to board the buggy.  
 46 Then they went over to the bluff where they  
 climbed up.  
 47 And when they got there, the river arrived.  
 48 They weren’t there long and he said to my  
 grandma, “I’ll go check on my grandchildren if  
 they are all right.”  
 49 It must have been evening when the dam  
 broke.  
 50 Then it was evening.  
 51 And he went and hollered.  
 52 And soon Sam Ulmer hollered, “We’re all  
 right.  
 53 We were there... we were there where your  
 son Charlie was.”  
 54 And he said my father yelled, “We’re all  
 fine.”  
 55 Then my grandfather said, “We’ll go over to  
 where my son Robert is.”  
 56 Then they went and gathered together.  
 57 It wasn’t long that they were there and people  
 got there from their place on the beach.  
 58 Then they said, “We are okay.  
 59 My grandfather said, “They told the... told  
 the white people, but they didn’t tell the  
 Indians.”  
 60 But they were okay.  
 61 Then they woke up.  
 62 So my grandfather said, “I’ll go look at the  
 river.”  
 63 Then he went and saw that the cattle, the  
 horses, chickens, his ducks were okay.  
 64 We were okay.  
 65 It was very muddy.  
 66 It was muddy where the horses were eating.

60 ʔi uʔəy'č̣.  
 61 níl č̣' suʔcicəč̣s.  
 62 suʔxənəŋs kʷi nsíyaʔ, “hiyáʔ caʔn kʷənt kʷi stúʔwiʔ.”  
 63 níl č̣' suʔhiyáʔs kʷənts ʔiʔ ʔuʔəy'tə músməs, ʔiʔ tə stíqiw, č̣íkən, múʔqʷs.  
 64 ʔuʔəy'st.  
 65 mán' č̣' ʔuʔ míʔi.  
 66 míʔi kʷi sxʷʔiyás ti sʔéʔən̄s ti stíqiw.  
 67 níl č̣' suʔštəŋs kʷi ʔaʔyəc̣táyŋxʷ yaʔ.  
 68 kʷənts kʷə sxʷʔiyás kʷi músməs ʔiʔ stíqiw.  
 69 ʔiʔ níl č̣' suʔkʷənnəxʷs kʷi nséʔyaʔ kʷi nəc̣uʔ xʷanítəm.  
 70 ʔiʔ ʔáwnə... ʔáwnə sʔc̣íts kʷaʔ cáns or cáns kʷi.  
 71 suʔxənəŋs kʷi nsíyaʔ ʔaʔ č̣i shiyáʔs caʔ ʔaʔtáwn yəc̣úst ʔaʔ ti xʷanítəm ʔaʔ č̣i snaʔnáʔc̣uʔ ti sqʷúy.  
 72 ʔiʔ ʔáwnə č̣' s ʔc̣ítəŋ ʔaʔ... ʔáwnə sʔc̣ítəŋs yaʔ č̣kʷənnəŋ ʔaʔ ti xʷianítəm.  
 73 ʔi uʔəwəŋə... ʔáwnə č̣' yaʔ.  
 74 níl kʷaʔč̣aʔ suʔxənəŋs kʷi nsíyaʔ, “níl ixʷ kʷi kʷə... kʷi... kʷi salesman ti súʔis ti shiyáʔs sxʷúyəms ʔaʔ ti...”  
 75 níl kʷi suʔxənəŋs kʷi nsíyaʔ, “níl ixʷ yaʔ kʷi kʷə swéʔwəs yaʔ xʷúyəm ʔa č̣i sʔiʔús.”  
 76 ʔiʔ uʔáwəŋə č̣' sʔc̣íts.  
 77 suʔxənəŋs kʷi nsíyaʔ, “č̣ənt caʔ st.”  
 78 ʔaʔ... ʔáwnə... ʔáwnə sʔc̣íts kʷa ʔuʔcáns yaʔ.  
 79 níl č̣' yaʔ kʷi suʔnáʔc̣uʔs kʷi qʷúy ʔaʔ kʷi sc̣íxʷ kʷi sc̣aʔkʷaʔyáwtxʷ.

67 Then the people walked.  
 68 They looked at where the cows and horses were.  
 69 And then my grandfather saw one white man.  
 70 And nobody knew who he was or who he was.  
 71 Then my grandfather said that he was going to go to town tell the white man that just one person died.  
 72 And there were none that knew... none that knew him of the white people that got a look at him.  
 73 But there was nobody... nobody apparently.  
 74 So my grandfather said, “It must have been a salesman who was in that situation going selling...”  
 75 Then it was my grandfather that said, “It must have been that young man selling photographs.”  
 76 But he didn't know him.  
 77 So my grandfather said, “We will bury him.”  
 78 Nobody... Nobody knew who he was.  
 79 He was the one person that died when the dam broke.

## References

- [1] T. Montler, *Klallam Dictionary*, Seattle: University of Washington Press, 2012.
- [2] T. Montler, *Klallam Grammar*, Seattle: University of Washington Press, 2015.
- [3] D. Clément, *Bungling Host: The Nature of Indigenous Oral Literature*, Lincoln: University of Nebraska Press, 2018.
- [4] L. C. Thompson and M. T. Thompson, "Clallam: a preview," *Studies in American Indian languages*, vol. 65, p. 251-294, 1971.
- [5] J. Valadez, "Elwha Klallam," in *Native Peoples of the Olympic Peninsula: Who We Are*, J. Wray, Ed., Norman, University of Oklahoma Press, 2002, pp. 21-33.
- [6] J. Miller, "Leon Metcalf Collection of recordings of the First," Library of Congress, 2009. [Online]. Available: [https://www.loc.gov/static/programs/national-recording-preservation-board/documents/Leon-Metcalf-First-People-of-Western-Washington-State\\_Miller.pdf?\\_\\_cf\\_chl\\_tk=n1uDEJn8vwpsTe2hwJq3kHSttPVgdKFeeCzNkNGexQU-1774359827-1.0.1.1-mB48fpXXbNorPRGgtSc.t.8TIFv\\_2md](https://www.loc.gov/static/programs/national-recording-preservation-board/documents/Leon-Metcalf-First-People-of-Western-Washington-State_Miller.pdf?__cf_chl_tk=n1uDEJn8vwpsTe2hwJq3kHSttPVgdKFeeCzNkNGexQU-1774359827-1.0.1.1-mB48fpXXbNorPRGgtSc.t.8TIFv_2md). [Accessed 24 March 2026].
- [7] V. t. Hilbert, *Aunt Susie Sampson Peter: The Wisdom of a Skagit Elder*, Seattle: Lushootseed Press, 1995.
- [8] Virginia Beavert and Sharon Hargus, *Ichishkiin Sínwit Yakama/Yakima Sahaptin Dictionary*, Toppenish, Washington: Heritage University, 2009.
- [9] S. Thompson, *Tales of the North American Indians*, Bloomington: Indiana University Press, 1966.
- [10] P. Amoss, *Coast Salish Spirit Dancing: The Survival of an Ancestral Religion*, Seattle and London: University of Washington Press, 1978.
- [11] Dawn Bates, Thom Hess, Vi Hilbert, *Lushootseed Dictionary*, Seattle: University of Washington Press, 1994.
- [12] B. Productions, "WWII 079 Adeline Smith," Bristol Productions, 22 February 2001. [Online]. Available: <https://youtu.be/q3f7fKfeSIs?si=6R8eqsdPr3zqpwzp>. [Accessed 22 March 2026].