

The Klallam Narratives of wəténəxən, Tom Charles, Sr.

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Foreword

All but two of these texts were recorded by Timothy Montler at Becher Bay, Elwha, and Songhees from 1979 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. They were transcribed by Montler and translated by him with the help of the late Klallam elders Beatrice Charles and Adeline Smith. Some of the translations were rechecked with Tom, himself.

wətánəxən, also called Slim by many of his friends and relatives, was born at the Klallam village at Deep Creek on the Olympic Peninsula before 1920. 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.

When wətánəxən 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 and Klallam Grammar would be much poorer without his contributions. máń st ʔuʔ háʔnəŋ, siʔámń, wətánəxən.

We divide the narratives here into three groups: traditional tales of the time when animals were people, anecdotes or conversations with his cousin ʔacmacút, Ed Sampson, Sr., who also told us many stories of his life in the Klallam language, and personal stories of wətánəxən's life. The audio recordings for all of these narratives are available at klallamlanguage.org.

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

Now we let wətánəxən and his stories speak for themselves.

łəmtíyáčaʔ, Tim Montler, June 2023

Preface

Apology and Advice

wətənəxən, Tom Charles, Sr.

June 6, 1999 — Apology&Advice.mp3

há?nəŋ cn k^wa?čə? si?ám[?] nəš^wəyé?łq[?] ?a? t
 n̄su?ya?yá?nəŋ ?a? tiə nəsq^wáy.
 ?áwəno nəšxčít k^wa? ?u?əšłáx^włəŋ ?a? cə...
 ?a? tiə nəsq^wáy nəsq^wáq^wi?
 nəx^wsłáyəmúčən ?aw^wk^włmáŋ ?u? híc ?əł
 ?áwənəs nək^włq^wi?nəwi.
 xəŋə k^wi ?u? xčtín[?] ya? s?i?áyəx^wł
 ?u?nəx^wsłáyəmúčən ya? ?əł q^wá?łq^wi?əs.
 níł k^wa?čə? nəšxčít ti ?u?łúł^wa? ?a? tiə
 sq^wáy.
 sq^wáys ya? k^wə ?əŋčičiyáŋəŋ ya?
 ?u?húy ya? ?u? sq^wáys ya? ti nəx^wsłáyəm.
 ?áwə t ?əc ?u? húy.
 ?u?ŋəŋ[?] ?əčłáyŋx^w tiə níł ti ?u?sk^wá?s
 ?u?sq^wáys čə?ú?wəs.
 ?i? ?áw k^wa? k^wé?wəŋti?s.
 ?u?húy ti su?k^wənaŋítis ?a? ti ?u?xəŋáł k^wi
 n-... či n-... s?i?áyəx^w ya?, k^wi nəš?i?áyəx^w
 ya?
 ?u?húy ya? ?u? nsq^wiŋítəŋ.
 ?áwə c níł n̄šəmáŋ cə ná?čú? ?əłáyŋx^w.
 níł ?u? n̄ščá?čə?
 níł k^wa?čə? sx^w?áys či n̄sq^wiŋéwítx^w.
 ?áy či n̄sq^wáy ?əł q^wáq^wi?əx^w.
 ?áwə c ša?šəmáŋti.
 ?áwə c k^wé?wəŋti?
 níł n̄su?xə?nátí.

Thank you my dear children for listening to
 my words.
 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.
 All our elders I knew spoke Klallam when
 they talked.
 Therefore I know a little of this language.
 It is the language of your ancestors.
 It was the only language of the Klallams.
 It wasn't me alone.
 There were many Indians who used their
 own language.
 And they never were fighting.
 They only helped each other all the time,
 my...
 late elders, my late elders.
 They were the only ones that talked to me.
 Those other people are not your enemy.
 They are your friends.
 That's why it's good that you talk with
 them.
 Have good words when you speak.
 Don't be quarrelling with each other.
 Don't be fighting.
 Tell each other.

xənʔátəŋ suʔkʷənaŋjiti ʔaʔ ti ʔuʔxəŋəstaŋ
 ʔənsčáy.
 húʔ caʔ cxʷ šówi... kʷaʔ šówiəxʷ ʔiʔ níʔ caʔ
 cxʷ ʔuʔ qʷáy ʔáy.
 níʔ ʔaʔ či ʔnskʷáʔ ʔnsʔəyéʔʔqʔ.
 ʔaʔkʷústxʷ ʔaʔ tiə sqʷáys ʔaʔ kʷi
 ʔnsčiyáŋəŋ ʔaʔ.
 ʔuʔhúy ʔaʔ ʔuʔ qʷáy sʔiʔáyəxʷʔ ʔaʔ tiə
 nəxʷsʔáyəməúcəŋ ʔəʔ kʷənnəkʷis.
 ʔáwəŋə ʔaʔ či náč.
 ʔuʔhúy st...
 ʔuʔxəŋə st ʔuʔ ʔəčtáyŋxʷ.
 ʔxʷiyús kʷaʔ čəʔiyáxʷ ʔaʔ či nəčuʔ təŋxʷ
 ʔiʔ ʔáy cxʷ ʔuʔ ʔəčtáyŋxʷ.
 ʔuʔhúy ʔuʔ náč ti ʔənsqʷáy.
 sxʷiyá tə ʔns-...
 ʔáwəŋə nsxčít kʷaʔ ʔeʔéʔnts cə nəčuʔ ʔ
 qʷáqʷiʔs ʔawnáč cə sqʷáys.
 ʔiʔ ʔáy ta ʔuʔ xʷəŋəʔáŋ ʔaʔ ʔníŋʔ
 ʔuʔəyčtáyŋxʷ.
 níʔ kʷaʔčəʔ nsxʷsʔéʔ ʔaʔ t nqʷinəkʷi
 ʔnsʔaʔyéʔʔqʔ.
 nsʔkʷsəwəs či ʔsmán ʔuʔ ʔəy ʔəčtáyŋxʷ
 kʷaʔ šówiʔəxʷ.
 kʷənti cxʷ.
 ʔuʔáwə cxʷ c šaʔšəmánʔi.
 kʷənaŋjiti cxʷ ʔaʔ ti ʔuʔxəŋəstaŋ ʔnsčáy.
 ʔxʷiyús kʷaʔ ʔuʔstáŋəŋ ʔənsqʷáy, ʔənsčáy.
 ʔiʔ ʔuʔkʷənaŋjiti cxʷ ʔaʔ ti ʔuʔxəŋəʔ.
 húʔ ʔaʔ st tiə ʔuʔʔákʷi ʔúxʷ ʔaʔ
 cə ʔháʔəč ʔiʔ níʔ suʔkʷənnəkʷiʔ ʔaʔ cə
 sčəyaʔčəʔʔ ʔiyá ʔaʔéʔʔxʷaʔ
 ʔiyá ʔaʔčixʷicəŋ.

Tell them to help each other in everything
 they do.
 When you grow...
 When you grow, you will talk, too.
 It will be to your own children.
 Teach them that this language is your
 heritage.
 Our elders spoke only Klallam when they
 saw each other.
 There was nothing different.
 We only...
 We were all Indians.
 It doesn't matter if you are from another
 land; you are Indian, too.
 Only your language is different.
 It's where you...
 I don't know what one is saying when they
 are talking because it is a different
 language.
 They are Indians like we are.
 That's why I want to talk with your
 children.
 My descendant, you'll be a good person
 when you grow up.
 Look out for each other.
 Don't be quarrelling with each other.
 Help each other in everything you do.
 It doesn't matter what your language or job
 is.
 Always help one another.
 When we went across to the other side, we
 met with our relatives there at Elwha and at
 Port Angeles.

ʔiʔ ʔuʔxə́nəxɪn sɪ^whiyáʔt ʔəʔ tásʔ ʔaʔ cə
 nócuʔ təŋx^w ʔiʔ ʔuʔ-...
 níʔ suʔčústiʔ.
 ʔuʔxə́nə ʔəy^ʔ ti sɪçəŋɪns ti sk^wənnəŋt.
 twəw^wx^wənʔáŋ k^waʔcaʔ ʔaʔ tiə ʔáynek^w.
 níʔ k^waʔcaʔ nəsléʔ ʔaʔ nákw^w či nsmán^ʔ ʔuʔ
 ʔəy^ʔ ʔaʔyəcətáyŋx^w k^waʔ šəwix^w caʔ,
 nəsləyéʔlqʔ.
 níʔ cə ʔuʔxə́nəs nəsq^wáy.
 máń cn ʔuʔ čəŋík^ws ʔəʔ q^wáq^wiʔən.
 níʔ k^waʔcaʔ nsx^wháʔnəc ʔuʔxə́nə.
 húʔ ʔəstáxʔ či nsq^wáy ʔiʔ xáʔ caʔ nɪçəŋɪn.
 ʔáwənə nsx^wčít k^waʔ yəcústən ʔaʔ či sʔstáxʔ
 tiə nəsq^wáy.
 níʔ k^waʔcaʔ ʔuʔ sɪçə́nəs nəsq^wáy.
 húy k^waʔcaʔ.

and everywhere we went when we arrived
 at another land.
 Then we'd hug each other.
 Everyone was happy to see us.
 It's still like that today.
 And so I want you to be very good people
 when you grow up, my children.
 That's all I'm going to say.
 I'm very incapable when I talk.
 So I thank you all.
 If my words are wrong, I'll feel bad.
 I don't know if I tell you wrong when I
 talk.
 So that is all I have to say.
 It's finished.

Getting the Language Back

wətənəxən, Tom Charles, Sr.

June 6, 1999 — GettingTheLanguageBack.mp3

I'm sure glad to be here to try and help as
 much as I can ʔaʔ tiə sq^wáyʔ.
 k^wlmán^ʔ st k^waʔ ʔuʔ tx^wʔaʔpáy^s.
 ʔi uʔʔiʔáŋ st ʔaʔ či sɪç^wənúʔəsəŋt ʔiʔ ʔáy st
 huŋístx^w tiə sq^wáyʔ yaʔ k^wʔk^wán.
 ʔuʔtx^wʔáwənə sɪç^wčít k^waʔ ʔuʔeʔéʔntʔ ʔəʔ
 q^wáq^wiʔəʔ.
 nəsléʔ či nəsləy^ʔ ʔiyáʔnəx^w tiə
 nəx^wsʔáyəməʔ ʔəʔ q^wáys nəx^wsʔáyəməú^cən.
 k^wʔhí^c ʔəʔ... ʔəʔ ʔuʔhúy tə nsuʔx^waní^təm
 ʔəʔ q^wáq^wiʔən.

I'm sure glad to be here to try and help as
 much as I can on our language.
 We are very much feeling around.
 And we look for where to turn for a way to
 bring back again our language that was
 lost.
 It's getting so we don't know what we're
 saying when we talk.
 I want to hear the Klallam people speak the
 Klallam language again.
 It's been a long time that I've used only
 English when I speak.

níł k^wałča? nəsx^wčmáýəq k^wa? tə ɣón
sq^wáył.
ɣuɣtx^włiɣáɣt cn.
nəsłé? či nsłáy ɣu? ɣənɣá ɣiyáɣnəx^w.
ɣi? níł caɣn nsuɣčnax^w k^wa? ɣuɣsɣ^waɣnıɣs
čtə ɣəł q^wáq^wiɣəł.

That's why I forget a lot of our language.
I'm looking for it.
I want to come hear it, too.
And then I'll find out how we talk.

sxʷiʔám, Traditional Tales

Bear and Raven

wətənəxən, Tom Charles, Sr.

July 11, 1995 — Bear&Raven.mp3

ʔuʔšótəŋ cə ščqʷáʔiç.
suʔʔkʷnákʷs cə sčánənəxʷ.
suʔʔkʷístxʷs.
suʔqʷáyəŋs.
níʔ suʔtəs ʔaʔ skʷtúʔ.
suʔxənátəŋs ʔaʔ sčqʷáʔiç cawʔniʔ skʷtúʔ,
“ʔáy ʔi n̄suʔəʔáʔ.
txʷʔíʔən caʔ cxʷ ʔaʔ cə nəsqʷáyəŋ ʔiʔ
čəʔhiyáʔ cxʷ túkʷ.”
“ó ʔáy kʷi.
ʔuʔáʔaʔ caʔn ʔaʔkʷaʔcút ʔaʔ tə n̄sʔíʔən kʷaʔ
qʷáyəs caʔ.”
níʔ ʔ suʔkʷəntíʔs ʔaʔ cə skʷtúʔ cawʔniʔ
ščqʷáʔiç.
níʔ ʔ suʔiyá cə ščqʷáʔiç.
suʔkʷúkʷucts xʷənáŋ ʔaʔ t ʔáʔ.
kʷaʔkʷíwctt kʷaʔčaʔ.
níʔ ʔ suʔəʔíqəŋ cə cáyss cə sčqʷáʔiç.
suʔcəqəŋs cə sməcs nāwəʔ ʔaʔ cə ʔáwíʔs
kʷaʔ
ʔuʔstánəŋs yaʔ čtə.
níʔ ʔ suʔhúys.
suʔəčcísəŋs.
ʔiʔ ʔkʷəts cə sqʷáyəŋs.
níʔ ʔ suʔíʔəns.
ʔəʔənístəŋ cə skʷtúʔ.
húy ʔ kʷaʔčaʔ cə sʔéʔəns.

Bear was walking.
He got a salmon.
He brought it home.
He cooked it.
Then Raven got there.
Bear told Raven,
“It's good that you are here.
You'll get to eat my barbecue before you
go home.
I'll stay here and wait until your food is
done.
Then Bear was being watched by Raven.
So Bear was there.
So he warmed himself like this.
He was warming himself.
Then Bear's hands got warm.
His fat dripped into his dish, whatever it
was.
Then he was finished.
So he wiped his hands.
And he took his barbecue.
Then he ate.
He fed Raven.
They finished what they were eating.
Then Raven said, “Oh, I feel good.
Thank you for the good food.
So now it will be my turn.
You be the one to come to my house.”

nít suʔxónəŋ ʔaʔ skʷtúʔ, “óʷ mánʔ ʔuʔ ʔóyʔ
 nəxčŋín.
 háʔnəŋ cn ʔaʔ cə ʔóyʔ n̄sʔíʔən.
 kʷtəŋʔóç caʔ kʷaʔčaʔ.
 š... nəkʷtxʷ ʔənʔá ʔaʔ cə nʔáʔiŋ.
 ʔáy caʔn ʔuʔ kʷúkʷ.
 ʔiʔ ʔuʔiyá cxʷ cə n̄čʔíʔən.”
 nít suʔánʔ ʔaʔ sčqʷáʔiç.
 “ʔuʔhiyáʔ caʔn ʔuʔtás ʔaʔ kʷsə nʔáʔiŋ.
 ʔiyá caʔ čí nsʔíʔən.”
 nít č suʔqʷóyəŋ ʔaʔ skʷtúʔ ʔaʔ cə sčánnəxʷ
 ʔáy.
 nít č suʔqʷóys cə skʷúkʷ ʔaʔ skʷtúʔ.
 nít č suʔxʷaʔxʷáʔts cə sčqʷáʔiç.
 ʔiyá č kʷaʔčaʔ.
 kʷúkʷuct ʔáy ʔaʔ cə čóq sčóqʷəwc.
 ʔuʔáxəŋ ʔi ʔuʔčičóqʷ č kʷaʔ kʷi sʔqʷáʔis
 yaʔ.
 ʔówʔkʷ kʷaʔ.
 ʔuʔáwəŋə sməcs čqʷəŋ.
 nít č kʷaʔ suʔ-... kʷaʔ ʔuʔstánəŋs yaʔ čtə
 kʷaʔ qʷúys u kʷə skʷtúʔ yaʔ.
 xʷaʔxʷáʔts cə sčqʷáʔiç.

I will cook, too.
 And you'll eat there.”
 So Bear agreed.
 “I will go
 and get to your house.
 I'll eat there.”
 Then Raven barbecued a salmon, too.
 Then Raven's cooking was done.
 Then he was imitating Bear.
 He was there.
 He warmed himself again on the big fire.
 He was doing that and his feathers caught
 on fire.
 It was all gone.
 He had no fat to drip.
 So then... whatever it was, if Raven died.
 He was imitating Bear.

Flea

wətənəxən, Tom Charles, Sr.

September 24, 1993 — Flea.mp3

nócu? ya? k^wəčəč.
ʔi? mán ʔu? sxaʔsík^wən.
ʔáwə č ya? k^wa? qqíŋs stáŋk^w ʔa? ti né?
níʔ č suʔʔiyəmtástəŋs ʔa? cə né?
sq^waʔháʔuŋəx^w k^wa? stáŋəs ya? čtə.
níʔ č suʔxənʔátəŋs, “hiyá? či qqíŋ,
mók^wənʔa?”
níʔ č suʔxənəŋ ʔa? k^wəčəčəč, “náʔ, ʔáwə cn.
ʔáwə cn.
níʔ k^wa? ŋəyəč^w, ŋəyəč^wən.”

There was one flea.
He was very mean.
He wouldn't play and mix in with the
others.
So those that he was among sang to him,
whatever they were.
So they told him, “Go play, hunched-up.”
Then Flea said, “I won't.
I won't.
I might burst, burst.”

Flea Song (first version)

wətənəxən, Tom Charles, Sr.

September 24, 1993 — FleaSong-1.mp3

hiyá? či qəqíŋ, mók^wənʔa?
hiyá? či qəqíŋ, mók^wənʔa?
na? ʔáwə cn.
ʔáwə cn.
níʔ k^wa? ŋəyəč^wən,
ŋəyəč^w

Go play, flea.
Go play, Flea.
I won't.
I won't.
I might burst.
Burst.

Flea Song (second version)

wətənəxən, Tom Charles, Sr.

August 9, 1995 — FleaSong-2.mp3

ʔənʔá či qəqíŋ, mók^wənʔa?
nʔá, ʔáwə cn. ʔáwə cn.
níʔ k^wa? ŋəyəč^wən, ŋəyəč^w.

Come play, Flea.
Come, I won't. I won't.
I'll get burst, burst.

Mink and Kelp (first version)

wətənəxən, Tom Charles, Sr.

September 22, 1993 — Mink&Kelp-1.mp3

ʔáwəne nəsxčít k^waʔ ʔaʔstúʔηəts yaʔ k^wi
mášču k^wéʔwənti č ʔiʔ cə q^wq^wúʔəŋ k^waʔ
stáŋəs yaʔ čtə čí sk^waʔwəntiʔíctś cawnáʔiʔ.
níʔ č suʔtəŋúʔəŋs ʔúx^wnəs cə q^wq^wúʔəŋ.
ʔiʔ nəx^wxáʔəŋ č cə sx^wʔiyás.
xáʔəŋ. suʔtəŋúʔəŋs ʔúx^wnəs cə q^wq^wúʔəŋ.
sʔéʔs čí s^wúčts.
ʔiʔ níʔ suʔx^wəyəq^wtəŋs.
hiyáʔ č k^waʔčəʔ ʔiʔx^wəyq^wtəŋ.
níʔ suʔáxəŋs yaʔ, “k^wʔəŋʔiʔtáʔuʔ c^w
k^waʔčəʔ.
k^waʔnéʔηəʔ c^w ʔiʔtáʔuʔ.”
ʔiʔ ʔáwə č tə c níʔ cə q^wq^wúʔəŋ
ʔiʔk^waʔnéʔηəʔ.
ʔuʔníʔ č ʔuʔ ʔiʔx^wəyq^w tx^wiʔhəwíyŋstəŋ.
tx^waʔyíy č k^waʔčəʔ ʔiʔ čəʔxčnás ʔaʔ čí sníʔs
ʔuʔ x^wəyəq^wtəŋ.
níʔ č suʔtáns.
ʔuʔxəŋ.
níʔ suʔxəŋəs xčtín.

I don't know what Mink was doing, but he
was fighting Kelp or whatever it was.
He swam after Kelp.
And there was a swift tide where they
were.
It was swift. So he swam after Kelp.
He wanted to beat him up.
And so they were drifted.
They went drifting away.
Then he said, “You're running away.
You're running away.”
But it wasn't Kelp that was running.
He was the one drifting backwards.
He was drifted far before he figured it out.
Then he went ashore.
That's all.
That's all I know.

Mink and Kelp (second version)

wətənəxən, Tom Charles, Sr.

August 16, 1995 — Mink&Kelp-2.mp3

k^wéʔwəntiʔ č cə mášču ʔaʔ cə q^wq^wúʔəŋ.
níʔ č suʔtáčq ʔaʔ mášču.
níʔ suʔxəŋʔáx^w, “ʔəŋʔá cəʔn túi ʔux^wnúŋəs.
q^wúčc cəʔn.”

Mink was fighting with Kelp.
Then Mink got mad.
Then he said, “I'm going to come across to
get you.
I'm going to beat you up.”

nít č̣ suʔtəŋúʔəŋ ʔaʔ məšč̣u ʔúx̣^wnəs cə
q̣^wq̣^wúʔəŋ.
ʔiʔ... ʔiʔ ṣ̌təŋ cə... cə... q̣^wúʔ.
ʔiʔ ʔáʔŋəʔ č̣tə wuʔ.
nít č̣ suʔtəŋúʔəŋ ʔaʔ məšč̣u ʔúx̣^wnəs cə
q̣^wq̣^wúʔəŋ.
ʔiʔ nít suʔx̣^wəyq̣^wtəŋ.
ʔiʔx̣^wəyq̣^wtəŋ cə məšč̣u.
ʔiʔ x̣čŋín ʔaʔ č̣i sníʔs cə q̣^wq̣^wúʔəŋ
ʔiʔk^waʔnəʔŋəʔ
ʔiʔʔáʔuʔ sáʔsiʔsiʔ.
x̣čŋíns ʔaʔ č̣i sáʔsiʔsiʔ cə q̣^wq̣^wúʔəŋ ʔiʔ
ʔuʔnít č̣ tə ʔuʔ ʔiʔx̣^wəyq̣^wtəŋ
caẉnít məšč̣u.

Then Mink swam after Kelp.
And... And it walked, the... water
And the tide probably came in.
Then Mink swam after Kelp.
And then he was drifted.
Mink was being drifted.
He thought it was Kelp that was running
away afraid.
He thought he was afraid but it was Mink
that was being drifted.

Mink and Octopus (first version)

wətənəxən, Tom Charles, Sr.

September 29, 1993 — Mink&Octopus-1.mp3

šátəŋj ʔ cə sʔíx^waʔc̣.
ʔiʔáʔəŋj ʔaʔ ʔi swəỵqəʔs.
ʔiʔ mán̄ ʔ ʔuʔxəʔx̣éʔsiʔ.
ʔáwəno ʔ cən sʔléʔ ʔawsmáns ʔuʔ
xəʔx̣éʔsiʔ.
ʔuʔx̣əŋj ʔ tə suʔwəỵqəʔ ʔuʔ ʔx^waʔtín̄.
níʔ suʔšátəŋj ʔuʔʔiʔáʔəŋj.
ʔiʔ k^wtás cə məṣ̌cu sʔiʔšátəŋj.
tás cə məṣ̌cu.
suʔc̣ústs.
x̣íŋts ʔiʔ c̣ústs ʔiʔ ʔix^wáss ʔaʔ cə ʔáʔyəŋs.
níʔ ʔ suʔtx^waʔəsc̣əỵx^w ʔaʔ cə ʔáʔyəŋs.
suʔk^wácəŋ ʔaʔ məṣ̌cu, “šatata” k^waʔ táməx̣s
wuʔ.”
níʔ ʔ suʔhiyáʔ ʔaʔ sʔíx^waʔc̣ ʔiʔáŋ ʔaʔ ʔi
táməx̣.
níʔ suʔʔáys həwíyŋ.
suʔʔaʔnítəŋj cə ṣx̣ənaʔ ʔaʔ məṣ̌cu.
ʔaʔnítəŋj ʔaʔ cə táməx̣.
suʔtx^waʔəsṭéʔtəns.
tx^waʔəsqéʔəq̣.
níʔ ʔ suʔhiyáʔs sqíyŋ ʔaʔ... sqéʔməq̣,
sʔíx^waʔc̣.
ʔiʔáŋ ʔaʔ ʔi sʔíʔəns sʔəʔnístx^ws cə
swəỵqəʔs.
níʔ ʔ suʔtx^waʔəsqəʔs ʔaʔ sʔíx^waʔc̣.
níʔ ʔ suʔq̣əmq̣əmətəŋj ʔaʔ məṣ̌cu cə
táməx̣s.
ʔəsqéʔəq̣s yaʔ. ʔiʔ níʔ suʔʔiwnúnjəts.
níʔ suʔ-...

Octopus was walking.
She was searching for a husband.
She was very ugly.
Nobody wanted her because she was too
ugly.
All the men disliked her.
So she was walking and searching.
And Mink go there walking.
Mink got there.
So she hugged him.
She grabbed him, she hugged him, and she
put him into her house.
So he ended up in her house.
So Mink hollered, “Oh my goodness, I
wonder if it's eelgrass.”
Then Octopus went to look for eelgrass.
Then she came back again.
So she tied up Mink's feet.
He was tied up with eelgrass.
So he became tied up.
He became a prisoner.
Then she went out...
Octopus
She looked for food to feed her husband.
Then Octopus was outside.
Then Mink cut off the eelgrass
that bound him. And then he escaped.
That's
what I know of the story.

ʔuʔxčtín ʔaʔ cə sɣ^wiʔám.

Mink and Octopus (second version)

wətənəxən, Tom Charles, Sr.

August 17, 1995 — Mink&Octopus-2.mp3

ʔiʔáj č cə stíx^waʔč ʔaʔ či swáyʔqaʔ.
 šótəŋ ʔiʔáʔəŋ.
 máŋ ʔuʔ xaxéʔsi tsawníł.
 ʔiʔ sɣ^waʔtín č ʔaʔ či suʔwáyʔqaʔ ʔəł
 k^wəŋəŋəŋəs.
 níł č suʔxáłs ti xčŋíns ʔiʔáʔts či swáyʔqaʔ či
 ʔuʔsʔéʔ caʔ.
 níł č suʔtəss ʔaʔ məšču.
 suʔččústs cə məšču.
 ʔiʔ ʔk^wəts.
 ʔiʔ čix^wás ʔaʔ cə ʔáʔyəŋs.
 tx^waʔəsčəy^w č k^waʔčaʔ cə ʔáʔiŋs cawníł
 stíx^waʔč.
 níł č suʔk^wáčəŋ ʔaʔ məšču.
 šatatá^w k^waʔ táməxs q wuʔ.
 níł č suʔsqíyŋ ʔaʔ stíx^waʔč.
 suʔʔk^wnáx^ws cə táməxs.
 suʔqəy^wqítəŋs cə sɣónaʔ ʔaʔ məšču.
 níł č suʔtx^waʔəsčəʔyəq^s.
 ʔiʔ hiyáʔ ʔáy sqíyŋ cawníł stíx^waʔč.
 ʔiʔáj ʔaʔ či sŋíłəŋs ʔəłənistx^w cə xáwəs
 swáyʔqaʔs.
 twaw^wəsaqł k^waʔčaʔ cawníł stíx^waʔč.
 ʔiʔ níł suʔqəmíštəŋs ʔaʔ məšču cə táməxs
 sɣ^wiʔsqéʔəq^s yaʔ.
 suʔʔiwnúŋəts k^wə hiyáʔ k^waʔ ʔíw.
 ʔáw.
 məšču.

Octopus was looking for a man.
 She was walking, searching.
 She (Octopus) was very ugly.
 And she was disliked by the men that
 looked at her.
 So she felt bad looking for a man that
 would like her.
 Then Mink got there.
 She hugged Mink.
 And she took him.
 She took him into her house.
 They got inside Octopus's house.
 Then Mink hollered.
 Oh, no, I wonder if it would be eelgrass!
 Then Octopus went out.
 So she got the eelgrass.
 So she tied up Mink's legs.
 So he became her prisoner.
 And Octopus went out again.
 She looked for food to feed her new
 husband.
 Octopus was still outside.
 And then Mink broke the eelgrass that was
 binding him.
 He managed escape and run away.
 He escaped.
 Mink
 He escaped.

łáw.

Mink and Octopus (third version)

wətənəxən, Tom Charles, Sr.

June 6, 1999 — Mink&Octopus-3.mp3

hiyá? šətəŋ cə stíx^wa?č.
 ʔi?á?əŋ ʔa? či swəy^qa?s.
 ʔi? ʔu?xəŋ ti su?áwəs ʔu? sx^wa?tín
 ʔaw^sx^wmáns ʔu? xaxə?si?
 ʔsú?səŋ č k^wa?ča? cə su?áwəs su?wəy^qa?
 ní? č su?təss ʔa? məšču.
 su?čəyəx^ws ʔa? cə ʔá?iŋs cə stíx^wa?č.
 ʔi? ní? su?łk^wnəŋs.
 su?... ʔi? sʔé? k^wa?ča? či shiyá?s ʔi?áŋ
 ʔa? či s?əłnístx^ws cə swəy^qa?s məšču.
 ní? č su?k^wáčəŋ ʔa? məšču, “šatatá” k^wa?
 táməxs q wu?”
 sá?si?si? č k^wa? táməxs či sx^wqđsəntəŋs.
 ní? č su?łi?áŋ ʔa? stíx^wa?č či táməx.
 su?łanítəŋs.
 qđítəŋ... qđítəŋ cə sʔəna?s cə cáys.
 ní? k^wə su?hiyá?s ʔi?áŋ ʔa? či s?əłnístx^w cə
 xəwəs swəy^qa?s.
 ní? č su?sqíyŋ ʔa? stíx^wa?č.
 su?qəmítəŋs cə məšču ʔa? cə táməxs.
 su?łíw^s ya?
 ʔa?łi?wⁿúŋət.
 ní? k^wa?ča? ʔu?xəŋəs.

Octopus went walking.
 She was searching for a husband.
 All the men disliked her because she was
 very ugly.
 The men and young men were repelled.
 Then Mink got there.
 He went into Octopus's house.
 And so she grabbed him.
 So... And she wanted to go look for
 something to feed her husband Mink.
 So Mink hollered, “Oh my goodness, I
 wonder if it's eelgrass.”
 He was afraid that his legs would be tied
 up with eel grass.
 Then Octopus looked for eel grass.
 So he was tied up.
 He was tied up...
 She tied up his feet and hands.
 Then she went to look for something to
 feed her new husband.
 Then Octopus went out.
 Mink broke the eelgrass.
 So he got away.
 He managed to get away.
 That's all.

Mink and Wolf (first version)

wətánəxən, Tom Charles, Sr.

September 22, 1993 — Mink&Wolf-1.mp3

hiyá? ǎ ya? ǎ́acu cə mǎšǎu.
suʔtsnǎss cə ɲǎn kʷítšən.
ʔuʔxǎn ǎ ʔuʔ xʷéʔtǎŋ cə kʷaʔyítšən.
ʔǎstǎst ʔa? cə sɣcǎʔi.
níʔ suʔtǎéʔimǎs kʷǎ níʔ ya? cawǎniʔ mǎšǎu.
xǎnǎts ǎ cə scǎnnəxʷ kʷaʔ xʷítəŋs hiyá?
qʷíŋi.
ʔiʔ tsǎct ʔa? cə sɣcǎʔi.
níʔ ǎ suʔxʷéʔtǎŋs cawǎniʔ scǎnənəxʷ.
xʷéʔtǎŋ ǎ.
ʔi ʔuʔxʷéʔtǎŋ ʔi ʔuʔqʷíŋi.
hiyá? ǎ qʷíŋi.
txʷaʔ... txʷaʔiyá ʔa? cə sɣcǎʔi.
níʔ ǎ suʔkʷənəŋútnǎss ʔiʔ šǎšǎéʔqʷts.
níʔ ǎ suʔqʷúynəxʷs cə scǎnnəxʷ, kʷaʔ
kʷítšəns ya? ǎtə stǎŋəs.
níʔ ǎ suʔǎícs.
kʷíctš.
suʔqʷǎyəŋs.
qʷǎyəŋ ǎ kʷaʔǎ?
xʷənʔǎŋ ǎ.
níʔ ǎ suʔqʷǎys cə skʷúkʷs.
níʔ suʔqʷǎqʷiʔs, “stǎŋ ixʷ ca? ʔuǎ čǎ sʔíʔəns
čǎ siʔǎmʔ.
stǎŋ ca? ʔuǎ čǎ ɲút tǎ siʔǎmʔ čǎ nǎsʔíʔən.”
ʔuʔǎxəŋ, “čǎ sʔʷúŋi? q u?
ʔí” máʔmənʔ q kʷi wu? ʔuʔ nǎsʔíʔən.
máʔmən q wu? ʔuʔ nǎsʔíʔən.”
níʔ suʔxǎnəŋs, “ʔuʔníʔ ixʷ ca? cə sɣǎpǎšəns
ɲútn.

Mink went fishing.
He got to where there's lots of salmon.
The salmon were all jumping.
They were close to the grass.
He told the salmon to jump out of the
water.
And go near the weeds.
So the salmon were jumping.
They were jumping.
They were jumping out of the water.
They went out of the water.
They got into the weeds.
So he runs after them, and he clubs them
on the head.
So he managed to kill the salmon, chinooks
or whatever they were.
Then they were cut.
He butchered them.
He barbecued them.
It cooked.
It was like that.
Then what he was cooking was done.
Then he said, “What should this rich
person eat?
What will this rich person eat for my
food?”
He said, “Should it be the head?
Oh, that's a little too much for me to eat.”
“It's a little too much for me to eat.”

ʔí, máʔmən q k^wi wuʔ nəʂʔíʔən.”
 ʔi ʔuʔáxəŋ č ʔi ʔuʔtsnəsəŋ ʔaʔ cə stáʔčəŋ.
 ʔiʔ níʔ č suʔətúttəŋs ʔaʔ cə stáʔčəŋ č k^wə.
 suʔ-...
 níʔ č suʔíʔts.
 suʔŋaŋúʔəŋs k^waʔ cə sk^wúk^ws yaʔ ʔaʔ cə
 stáʔčəŋ.
 húynəŋ č cə sk^wúk^ws yaʔ.
 ʔiʔ níʔ č suʔʔk^wətəŋs ʔaʔ stáʔčəŋ cə néʔ
 sʔíq^ws.
 suʔʔəməx^wtəŋs cə čənəss.
 ʔq^wətəŋ cə scúm ʔaʔ cə čənəss.
 čəč č k^waʔčəʔ cawniʔ məščú.
 níʔ suʔáxəŋs, “ó, ŋút ix^w cn k^waʔ k^wi
 nsk^wúk^w yaʔ.
 ʔáwəŋə k^waʔ.
 ʔuʔŋút ix^w cn k^waʔ.”
 níʔ č suʔʔk^wnáx^ws cə scúm ʔiʔ cə néʔ
 sʔíq^ws ʔəsʔáq^wʔ ʔaʔ cə čənəss.
 “ʔuʔŋút ix^w cn k^wə k^wi nəsk^wúk^w yaʔ.”
 ʔiʔ ʔáwə č ta c níʔ ŋút.
 níʔ č cə stáʔčəŋ ŋaŋúʔ k^waʔ k^wi sʔíʔəŋs yaʔ.
 xčŋíns ʔaʔ či suʔníʔs ʔuʔ ŋút.
 níʔ suʔ-...
 k^waʔčəʔ ʔuʔsəxəŋəs.

So he said, “I guess it will be the tail that
 I'll eat.
 Oh, that's a little too much for me to eat.”
 He was going on until Wolf came toward
 him.
 Then he was put to sleep by Wolf.
 So he went to sleep.
 What he cooked was eaten up by Wolf.
 He finished what he had cooked.
 Then Wolf took what was left of the meat.
 And he smeared his teeth.
 He stuck a bone in his teeth.
 Then Mink woke up.
 So he said, “Oh, I must have eaten what I
 cooked.
 There's no more.
 I must have eaten it.”
 Then he took the bone and meat stuck on
 his teeth.
 “I must have eaten what I cooked.”
 But he wasn't the one that ate it.
 It was Wolf that ate up his food.
 He thought it was himself who ate it.
 That's...
 all, then.

Mink and Wolf (second version)

wətənəxən, Tom Charles, Sr.

August 1, 1995 — Mink&Wolf-2.mp3

šətəŋ č cə məščú q^túćən ʔaʔ cə cácu.
 ŋəʔⁿ č scánnəx^w x^wéʔtəŋ.
 níʔ č suʔáxəŋs cəwⁿniʔ məščú, “ʔiʔq^wíŋi iq
 či náćuʔ.

Mink was walking along the edge of the
 water on the beach.
 There were lots of salmon jumping.

x^wítəŋ iq q^wíŋi čí nóču?.”
 ʔi? cəʔéʔt č ʔu? x^wítəŋ cə nóču?
 ʔi? tx^waʔiyá ʔa? cə cácu.
 suʔníʔs č suʔhiyáʔs ʔi? ʔk^wáts ʔi? q^wčúts.
 ʔi? níʔ suʔčəq^wucs.
 ʔíčts cə k^wítšən k^wa? ʔuʔstáŋəs čtə.
 níʔ č suʔčəq^wucs ʔi? q^wəyəŋ.
 tx^waʔsyáyəct cə sq^wəyəŋs.
 níʔ suʔaʔáʔməts.
 ʔi? q^wáq^wi cəw^wniʔ mǎšču, “stáŋ q cs ʔuč čí
 sʔíʔəns čí siʔám?
 sq^wúŋi iq u?
 ʔi? mán^w q^w k^wi ʔu? ma?... mǎʔmən^w k^wa?
 ʔuʔíʔəns čí siʔám?
 stáŋ ix^w cx^w ʔuč čí sʔíʔəns čí siʔám?
 níʔ yəx^w cə ʔuč cə sʔəp^wšəns.
 ʔi? mǎʔmən^w q^w wu? sʔíʔəns čí siʔám?”
 ʔuʔáxəŋ č ʔi ʔuʔtsnósəŋ ʔa? cə stáʔčəŋ.
 níʔ č suʔətúttəŋs ʔa? cə stáʔčəŋ k^wa? sítəŋs
 ya? čtə.
 níʔ č suʔəttnúŋəŋ ʔa? mǎšču.
 níʔ č k^wə suʔŋəŋúttəŋs k^wi sq^wəyəŋs ya? s-...
 sk^wúk^ws ya?
 níʔ č suʔíyŋs ʔa? cə stáʔčəŋ.
 suʔ-... suʔíyŋs cə stáʔčəŋ sʔéʔəns.
 níʔ č suʔ-...
 ʔáq^wtəŋ cə scúm^w ʔi? cə néʔ sʔíq^ws cə
 scánnəx^ws ya? sk^wúk^ws ya? ʔa? cə čənəss.
 ʔi? níʔ č suʔíyŋs ʔa? cəw^wniʔ stáʔčəŋ.
 suʔčəč ʔa? mǎšču.
 suʔq^wáys, “ʔuʔŋút ix^w cn k^wa? k^wi
 nəsk^wúk^w ya? k^wi nəsq^wəyəŋ ya?”
 nəstaʔč k^wi nəs-... scánnəx^w ya? nəsq^wəyəŋ.

Then Mink said, “I wish one would leave
 the water.
 I wish one would jump out of the water.”
 And one really did jump.
 And it ended up there on the beach.
 Then he went and he took it and he killed
 it.
 Then he built a fire.
 He sliced the king salmon or whatever it
 was.
 Then he built a fire and cooked.
 His cooking became ready.
 Then he sat down.
 Mink said, “What will be the food for the
 important person.
 Might it be the head?
 Oh, that would be too...
 much to eat for a gentleman.
 What will you eat for a gentleman.
 Maybe it should be its tail.
 Oh, it's a little too much for a gentleman.”
 He was saying that when he was
 approached by Wolf.
 He was put to sleep by Wolf, however he
 did it.
 Then Mink was finally put to sleep.
 Then he gobbled up his barbecue,
 what he had cooked.
 Then Wolf left.
 So Wolf finished eating.
 Then...
 A bone of the leftover meat of the salmon
 he had cooked was stuck to his teeth.
 Then Wolf left him.

nít č suʔłáys k^waʔ ʔəstúʔnəts yaʔ cə
ʔəsnáwłs ʔaʔ čí snéʔs čí scúmʔ ʔiyá
ʔəsłáq^wʔ ʔaʔ cə čónəss.
ʔiʔ suʔáxəŋs, “ʔuʔnút yəx^w cn k^waʔ k^wi
nəsq^wəyəŋ yaʔ nəsčánnəx^w.
ʔáwəne k^waʔ.”
nít nəsulxəns xčtínʔ ʔaʔ cə sɣ^wiʔámis yaʔ ʔaʔ
k^w stáʔčəŋ.

Then Mink woke up.
Then he said, “I must have eaten the
barbecue that I cooked.
the salmon that I cooked.”
Then again what was the left-over bone
doing stuck in his teeth.
Then he said, “I must have eaten my
barbecued salmon.
It's gone.”
That's all I know of the story about Wolf.

Mink and Wolf (third version)

wətənəxən, Tom Charles, Sr.

June 5, 1996 — Mink&Wolf-3.mp3

šətəŋ ʔiʔq^wtícən cə məščə ʔaʔ cə cácu.
ʔiʔ k^włk^wəns cə nən scánnəx^w x^wéʔtəŋ ʔiyá
ʔaʔ cə q^wúʔ.
nít č suʔq^wáys, “ʔiʔ ʔənʔá q^wi nəsq^wíŋ yəx^w
čí nəcúʔ.
ʔiʔ nəsʔíʔən ʔaʔ k^wi nəsʔíʔən.”
ʔuʔáxəŋ čaʔčáy ʔi ʔuʔx^wítəŋ cə nəcúʔ
k^wítšən.
ʔiʔ q^wíŋ... q^wíŋi ʔuʔk^wənəŋútnəsəŋ cə
məščə ʔiʔ ʔk^wəts.
ʔiʔ q^wčúts.
ʔiʔ nít č suʔk^wíčts.
ʔiʔ sk^wúk^ws.
k^wúk^w q^wəyəŋ č k^waʔčəʔ.
k^wəntis cə sq^wəyəŋs.
nít suʔq^wáq^wiʔs, “stəŋ caʔ čí sʔíʔəns čí
siʔámʔ?
nít yəx^w cə sq^wúŋiʔs, uʔ
ʔiʔ máʔmən q^w wuʔ sʔíʔəns.

Mink was walking along the beach.
And he saw lots of salmon jumping there in
the water.
He said, “One will come and I'll take it out
of the water.
It will be the food that I eat.
He was saying that when one spring salmon
jumped.
and it came out...
It came out of the water.
Mink ran after it and he grabbed it.
He killed it.
And then he butchered it.
And he cooked it.
He barbecued it.
He watched his barbecue.
Then he said, “What is this rich man going
to eat?
I guess it'll be the head, eh?”

stán yəx^w ca? ʔuč či sʔifəns či siʔám?
níʔ yəx^w ca? ʔuč cə sʔəpʔəns?
ʔí^w máʔmən k^wi wu? sʔifəns ca?.”
ʔuʔáxəŋ č k^waʔča? ʔi ʔuʔtsnəsəŋ ʔa? cə
stáʔčəŋ.
stqáy... stáʔčəŋ.
níʔ suʔətúttəns ʔa? cə stáʔčəŋ.
níʔ č ʔítt cəwⁿniʔ məščú.
níʔ suʔŋəŋútəns k^wə k^wi sq^wáyəns ya?
húynəŋ č k^waʔča? cə sʔifəns sq^wáyəns ya?
ʔa? cə stáʔčəŋ.
ʔk^wətəŋ cə scúm^ʔ ʔi? ʔq^wətəŋ ʔa? cə čənəss
ʔa? məščú.
suʔtúyŋs.
čəčct k^waʔča? cəwⁿniʔ məščú.
níʔ suʔʔiʔáʔts k^wi sʔifəns sk^wúk^ws ya? ʔi?
ʔáwəno č k^wa?
níʔ č suʔq^wáys, “ʔuʔŋút yəx^w cn k^wa? k^wi
nəsk^wúk^w ya?, nəsq^wáyəŋ ya?.”
níʔ č suʔŋəss cə scúm^ʔs ʔəscáč^ʔ ʔa? cə
čənəss.
níʔ suʔʔáys sq^wáys, “ó^wŋút yəx^w cn k^wa?
k^wi nəsq^wáyəŋ ya?
ʔəy^ʔ ya? nəsiʔəŋ.”
ʔuʔáxəŋ č k^waʔča?
ʔi ʔuʔníʔ ʔu? sʔəŋəs xčtín ʔa? cə sq^wáys
ya? k^wi nəsiʔəyəx^w nəcát ya?.

Oh, that's a little too much food.
What might the rich man eat?
Maybe it should be the tail.
Oh, that's a little too much food.”
He was saying that and he was approached
by Wolf.
Then he was put to sleep by Wolf.
So Mink went to sleep.
Then he gobbled up his barbecue.
The food he had cooked was finished by
Wolf.
He took a bone and stuck it in Mink's teeth.
And he left.
Then Mink woke up.
He looked for the food he had cooked, but
there wasn't any.
Then he said, “I must have eaten what I
cooked, my barbecue.”
Then he removed the bone from between
his teeth.
Then he said again, “ Oh, I must have
eaten my barbecue.
It was good food.”
That's what he said.
That's all I know of my elder's, my father's
story.

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

wətənəxən, Tom Charles, Sr.

July 8, 1992 — Mink,Nephew,Sister-1.mp3

xčɥín ʔaʔ čí náʔčəwʔtx^wəŋəəs yaʔ k^wi k^wiwníʔ
 məščú ʔaʔ cə sʔúq^waʔs.
 suʔsátəŋs k^waʔ hiyáʔs čəyəx ʔaʔ čí pəwiʔ.
 níʔ suʔhiyáʔs ʔíst ʔiyáʔəŋ ʔaʔ čí pəwiʔ ʔiʔ
 ʔáwəŋə.
 níʔ čə suʔqsáts cə šípəns.
 suʔsáts cə stík^wəns k^waʔ nəqəŋs. “hiyáʔ.
 hiyáʔ cx^w təs ʔaʔ cə təcna^w.
 tás cx^w ʔaʔ cə bottom ʔiʔ nuʔk^wəyəxct.”
 suʔnəqəŋs cə sʔiʔáʔəŋqʔ.
 suʔtəs ʔaʔ cə šípən.
 suʔk^wəts ʔiʔ nuʔk^wəyəxct.
 ʔiʔ suʔtx^waʔpəwiʔs.
 níʔ čə suʔtəčəŋs ʔiʔ ʔk^wístəŋ.
 suʔəhístx^w cə sʔúq^waʔs.
 níʔ čə suʔk^wúk^ws ʔiʔ ʔíəŋ.
 níʔ čə k^waʔčəʔ s^wíyims yaʔ, “ʔiʔiʔtáx^w.
 ʔiʔiʔtáx^w k^wi stəʔtəqəʔs yaʔ k^wi ʔŋáʔnaʔ.”
 níʔ čə yaʔ sʔíyims.
 huʔsk^wáʔs ʔuʔ stík^wəns cə. ʔk^wísts ʔiʔ
 ʔəhístx^w cə sʔúq^waʔs.

Mink thought he'd go visit his older sister.
 So she told him to go catch a flounder.
 So he went paddling, looking for a
 flounder, but there was none.
 So he dropped his knife into the water.
 So he told his nephew to dive in.
 “Go and get there where it is.
 when you get to the bottom kind of shake
 yourself.”
 So the child dove in.
 So he got to the knife.
 So he took it and sort of fluttered himself.
 And he became a flounder.
 Then he was speared and taken home.
 Then he fed his sister.
 So she cooked and ate.
 So that's why he sang, “Enjoy it!
 Enjoy the little liver of your son!”
 That's what he sang.
 It was his own nephew. He brought him
 home and fed it to his sister.

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

wətənəxən, Tom Charles, Sr.

September 14, 1993 — Mink,Newpew,Sister-2.mp3

hiyáʔ čə náʔčəwʔtx^wəŋ cə məščú ʔaʔ tse
 saʔəyčəŋs, s^wtúnəqs k^waʔ stəŋəs yaʔ čə.
 níʔ čə suʔxənátəŋs cəŋt məščú k^waʔ hiyáʔs
 ʔiʔiʔəŋ ʔaʔ čí pəwi sʔíəŋs.

Mink went visiting his younger sister, older
 sister whatever it was.
 Then Mink told her that he would go look
 for a flounder for their food.

nít suʔhiyáʔ mǎšçu ʔiʔáŋ.
 ʔiʔ ʔáw' č kʷaʔ čqǎcaʔs.
 nít č suʔqsáts cə... ʔáwə nəsxčít kʷaʔ stáŋəs
 yaʔ čtə qsáts.
 nít suʔxənʔáxʷs cə stíkʷəns kʷaʔ nǎqəŋs
 ʔiyáʔ.
 ʔkʷǎts ʔáčł.
 “nít n̄suʔtəs ʔaʔ cə ʔáčł ʔiʔ nít n̄suʔtǎpíct.”
 ʔiʔ nít suʔhúys.
 nít č suʔnǎqəŋs cə sʔíʔlǎtqł.
 ʔiʔ txʷaʔ-...
 tás ʔaʔ cə hiʔúʔuʔxʷs.
 nít suʔtǎpíct.
 nít suʔtxʷaʔpǎwís.
 nít č suʔtčǎts cəw̄niʔ mǎšçu cə stíkʷəns ʔiʔ
 ʔkʷísts.
 ʔiʔ ʔəʔnísts cə sxʷtúnəqs. kʷaʔ ʔuʔ stáŋəs
 čtə kʷə sxʷtúnəq saʔǎyčǎns
 kʷaʔ stáŋəs.
 nít č suʔtǎtəns cə... caw̄niʔ ʔaʔ
 txʷaʔskʷúkʷs.
 nít suʔtǎyms: ʔiʔiʔtáxʷ cxʷ.
 ʔiʔiʔtáxʷ kʷi stǎʔtǎʔqaʔs yaʔ kʷi n̄ŋáʔnaʔ.

Then Mink went looking.
 But they didn't catch anything.
 Then he threw into the water... I don't know
 what it was he threw.
 Then he told his nephew to dive there. Get
 it on the bottom.
 “Then you get to the bottom, then flop
 around.”
 Then he finished.
 Then the child dove.
 And became...
 He got to where he was going.
 So he flipped around.
 Then he became a flounder.
 Then Mink stabbed his nephew and he
 brought him home.
 And fed his sister.
 whatever it was, his older sister or younger
 sister, whatever.
 So she ate what she cooked.
 Then he sang: enjoy it.
 Enjoy what was the little liver of your son.

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

wətənəxən, Tom Charles, Sr.

September 22, 1993 — Mink,Newpew,Sister-3.mp3

hiyáʔ č kʷǎnət tšə saʔǎyčǎns ʔiʔ ʔáy č ʔuʔ
 čŋáʔnaʔ caw̄niʔ saʔǎyčǎn ʔaʔ mǎšçuʔ.
 suʔxənʔátəŋs ʔaʔ cə saʔǎyčǎns kʷaʔ hiyáʔs
 čǎyəx ʔiʔáŋ ʔaʔ č i pǎwi sʔtǎns.
 nít č suʔhiyáʔs.

He went to see his sister and Mink's sister
 had a child, too.
 So he was told by his sister to go spearing
 looking for a flounder for their food.
 So he went.

suŋqʷáns cə stíkʷəns kʷaʔ ʔənʔás hiʔsəwáʔ
yaʔ cə scəyəx ʔiʔáŋ ʔaʔ či pə́wi.
níʔ suʔhiyáʔs ʔíst.
təs ʔaʔ tə sxʷʔiyás.
ʔiʔáŋs ʔiʔ ʔáwəne č pə́wi.
níʔ č suʔqsəts cə šaʔšéʔpəns kʷaʔ stáŋs yaʔ
čtə.
níʔ č suʔxənʔáxʷs cə stíkʷəns, “hiyáʔ cxʷ
nəqəŋ.
ʔiʔ ʔkʷət cə nə-...
ʔkʷnaxʷ cə nəšaʔšéʔpən.
ʔənʔáxʷ cxʷ huŋístxʷ.
ʔiʔ húʔ či təs ʔaʔ cə ʔáčʔ ʔiʔ níʔ
nəsuʔnuʔkʷəyəxct.”
ʔiʔ níʔ č suʔnəqəns cə sʔiʔʔaʔʔqʔ.
hiyáʔ č təs ʔaʔ cə ʔáčʔ.
níʔ č suʔnuʔkʷəyəxct.
níʔ suʔtxʷaʔpə́wiʔs.
níʔ č suʔtčəts cawniʔ məšču cə stíkʷəns yaʔ.
tčəts ʔiʔ ʔkʷísts yaʔ sʔəʔənistxʷs cə
saʔəyčəns.
níʔ č suʔiʔəns cawniʔ.
níʔ č suʔiʔiyms cawniʔ məšču.
sxʷʔiʔiʔtáxʷs.
ʔiʔiʔtáxʷ kʷi stáʔtáʔqaʔs yaʔ kʷi nŋáʔnaʔ.
ʔi ʔuʔáxəŋ č. ʔiʔ ʔuʔhúy c sʔéʔtəns cəwniʔ
saʔəyčəns suʔʔáys ʔiyms.
ʔiʔiʔtáxʷ.
ʔiʔiʔtáxʷ kʷi stáʔtáʔqaʔs yaʔ kʷi nŋáʔnaʔ.

So he called to his nephew to come along
spearing to look for a flounder.
So they went paddling.
They got to where they
hunted but there were no flounders.
Then he threw his pocket knife, or
whatever it was, into the water.
Then he told his nephew, “Go dive.
And get my...
Try to get my knife.
Bring it back.
And when you get to the bottom, kind of
move around.”
Then the child dived.
He went and got to the bottom.
Then he kind of moved around.
Then he became a flounder.
Then Mink speared his nephew.
He stabbed him and took him home to feed
his sister.
Then she ate it.
Then Mink sang.
Enjoy it!
Enjoy the little liver of your son.
he said. His sister was eating
So he sang again.
Enjoy it!
Enjoy the little liver of your son.

Raven and Seal

wətənəxən, Tom Charles, Sr.

September 22, 1993 — Raven&Seal.mp3

hiyá? ǎ tə skʷtú?.
kʷənnəs cə sxʷtúnəqs kʷa? níʔs ǎ suʔtəss.
suʔ-...
ʔi? ǎʔáʔna? tsawníʔ sxʷtúnəqs.
ʔásxʷ cə sxʷtúnəqs.
níʔ ǎ suʔxənáʔəqs kʷa? ʔaʔkʷaʔéʔts cə
sʔíʔaʔʔqʔs ʔáʔnaʔs.
níʔ ǎ suʔʔaʔkʷaʔéʔts.
ʔi? níʔ suʔxʷáʔəms.
suʔʔaʔúʔts cə stíkʷəns yaʔ.
ʔukʷnás ǎ kʷaʔǎʔ cə stíkʷəns yaʔ.
níʔ ǎ suʔxʷuʔúʔs ʔəscáʔǎʔ ʔaʔ c cícʔ qʷʔáyʔ.
níʔ ǎ suʔáxəqs, “səʔsəʔəyoo kʷi nəstíkʷən
yaʔ.”
níʔ ǎ suʔxəʔáxʷs cə sxʷtúnəqs,
“nuʔtxʷnéʔiʔ.
nuʔtxʷnéʔiʔ.”
ʔi? cícʔ ǎ cə sxʷʔiyás cə sʔaʔáʔməts.
níʔ ǎ suʔʔáʔs, “səʔsəʔəyoo kʷi nəstíkʷən
yaʔ.”
xʷuʔúʔ cawníʔ skʷtú?.
níʔ ǎ suʔʔáʔs xəʔəxʷ cə sxʷtúnəqs kʷaʔ
“nuʔtxʷnéʔiʔ.
nuʔtxʷnéʔiʔ,” xəʔáʔs ǎ.
níʔ ǎ suʔʔáʔs txʷnéʔiʔ txʷiʔúʔuxʷ txʷaʔcícʔ
ǎ kʷaʔǎʔ.
ʔuʔiʔáʔi? ǎ ʔi ʔuʔtəs ʔaʔ cə sʔiyəns cə cícʔ
qʷʔáyʔ.
ʔi? níʔ ǎ kʷʔaʔ suʔhíyəqs ʔi? suʔqʷúʔs cə
sxʷtúnəqs.

Raven went.
He saw his sister when he got there.
And his older sister had a had a baby. Seal
was his sister.
So she told him to babysit her little child.
Then he babysat.
Then he got hungry.
Then he gobbled up his nephew.
He finished up his nephew.
Then he cried from on top of a high log.
Then he said, “Boohoo, my late nephew.”
Then he told his sister, “Kind of move
over.
Move over.”
It was high where he was sitting.
“Boohoo, my late nephew.”
Raven was crying.
Then he again told his sister to “Kind of
move over.
Move over,” he told her.
She moved again toward the high end.
That continued until she reached the end of
the high log.
Then she fell and his sister died.
Then he ate her, too.
And he finished her.

ní suʔłáys suʔηηúts.
suʔuk^wnáx^ws.

Raven Fakes a Broken Arm

wətənəxən, Tom Charles, Sr. and čacmacút, Ed Sampson, Sr.

July 1, 1992 — RavenBrokenArm.mp3

łáy čə k^wi ɽuɽ x^wənɽáŋ k^wi sk^wtúɽ yaɽ.
 łáy čə yaɽ ɽuɽ qáyx ɽəɽ q^wáq^wiəs.
 xáɽ č ti łáwiɽs.
 x^wənɽáŋ ix^w yaɽ ɽaɽ nək^w. stk^wácss
 suɽəsx^wáyk^wtx^ws tə łáwis.
 ɽiɽ ɽáw č tə c ɽəsták^wɽ tə łáwis.
 ŋəń č xáčəŋ qáyəx cə ɽəsx^wáyk^w ɽaɽ cə
 łáwis ɽiɽ ɽuɽ ŋuɽúts k^waɽčaɽ.
 sx^waɽtíns č sk^wənnəx^wtx^w.
 k^wɽníɽ k^waɽ k^wənəŋəs ɽaɽ cə ŋənəŋənaɽs ɽiɽ
 qəməsítəŋ.
 níɽ č sx^wɽəsx^wáyk^wtx^ws ɽaɽ cə cloth.
 púx^wən k^waɽ ɽuɽstáŋəs čtə.
 níɽ k^waɽčaɽ ɽuɽ k^wəńtúɽ č ɽaɽ cə náɽčúɽ
 ŋənaɽs ɽuɽ čŋɽóts every now and then.
 suɽŋuɽúts cə xáčəŋ qáyəx sx^wɽəsx^wáyk^w
 ɽaɽ cə ɽiɽ k^waɽ stáŋəs yaɽ čtə.
 sx^wčtátəŋs ɽaɽ cə náɽčúɽ ŋənaɽs, “ɽstúɽŋəɽ
 ɽuč k^waɽčaɽ ɽəńsx^wčəŋtəŋ ńcáys.”
 níɽ č suɽ-... suɽáxəŋs, “ɽáwə cn čəŋ.
 púɽx^wt cn t.
 xáɽ tiə nəłáwiɽ.”
 (qəyáxct.)
 qəyáxct.
 níɽ č suɽłáys čtátəŋ k^waɽ k^wənstəŋs k^wə ɽaɽ
 či ɽəsták^wɽ łáwiɽs.
 níɽ č suɽq^wáq^wis.
 qəwəčən yəx^w yaɽ k^wiwníɽ.
 ɽáxəŋs, “læməɽ ɽuɽ čələš.
 læməɽ ɽuɽ čələš.”

Raven was apparently like that too.
 He way he lied when he talked, too.
 His arms apparently hurt.
 I guess he was like you, a broken arm.
 So he wrapped up his arm.
 But his arm wasn't broken.
 He apparently had lots of dried salmon
 eggs wrapped up in his arm, and he was
 eating them.
 He hated to let them see it.
 If his children saw it, they'd beg for some.
 That's why he wrapped it in the cloth.
 rag or whatever it was.
 One of his children was watching him take
 a bite every now and then.
 So he was eating the dried salmon eggs
 wrapped up in whatever it was.
 That's why the one son asked him, “Why
 are you biting your hand?”
 So he said, “I didn't bite.”
 I'm blowing on it.
 My arm is sore.
 He's lying. (ES)
 He's lying.
 Then again he was asked to show his
 broken arm.
 That's how he talked.
 He must have been Cowichan.
 So he said, “Look at my hand.
 Look at my hand.”

ʔáxəŋ yəx^w k^wiwníł sk^wtúʔ.

He said, 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.

Raven was a real cagey guy. He talked in Cowichan so his kids wouldn't understand.

The Boy Who Lived with Wolves (The Weak Little Man)

wətənəxən, Tom Charles, Sr.

July 10, 1995 — WeakLittleMan-1.mp3

ηəń ǎ ʔiyá sʔaʔyɛʔʔqʔ qaʔxqíj ʔaʔ ti
ʔuʔxəńáʔ k^waʔ ʔuʔstáŋəs yaʔ čtə sqaʔxqíjŋs.
ʔiʔ náč ʔiʔ ʔuʔnáʔčuʔ ǎ yaʔ tə sx^waʔtíń ʔaʔ
c smáńs ʔuʔ qaʔqiʔám.
máń ʔuʔ qáʔqáńəʔ ʔəʔ k^wánəŋəts.
sqiʔám či sx^wítəŋs.
ʔiʔ níʔ ǎ suʔxáʔts tə xčŋíns cəwńiʔ sʔiʔáʔʔqʔ
swéʔwəs.
níʔ ǎ suʔstáŋs hiyáʔ cúŋ ʔúx^w ʔaʔ cə
ŋiyánt.
hiyáʔ ǎ tx^waʔyíy ʔx^waʔčáyəq^w.
suʔčík^wss.
suʔstáctŋs ʔiʔ ʔítt.
twawʔéʔtt ǎ sx^wʔiyá ʔiʔ k^wʔtsnə́səŋ ʔaʔ cə
stóyaʔčəŋ.
suʔʔk^wətəŋs ʔiʔcəŋáʔaʔtəŋ hiyáʔ ʔk^wístəŋ
ʔúx^wtəŋ ʔaʔ cə sx^wʔiyás cə stáʔčəŋ, cə
ʔáʔiŋs cə stáʔčəŋ.
tə́sts k^waʔčəʔ.
níʔ ǎ suʔxčətəŋs čtátəŋs, “stúʔŋəʔ cx^w
k^waʔčəʔ ʔəńsx^wʔiyá ʔaʔ k^wə ńsʔiyá tə
ńsscáwt ʔéʔtt?
máń cx^w k^wə ʔuʔ yíy ʔaʔ k^wəsə ńʔáʔyəŋ.”
níʔ ǎ suʔxəńəŋs ʔaʔ cəwńiʔ swéʔwəs, “máń
cn k^wi... máń k^wi ʔuʔ xəʔ tə xčŋín ʔaʔ tə
nəsx^waʔtíń ʔaʔ cə néʔ sʔəyɛʔʔqʔ.
ʔáwə cn k^waʔ ʔəŋk^wátəŋ ʔəʔ ʔəŋk^wátəŋən,
ʔəʔ q^waʔ... qaʔxqíjŋs.
ʔawmáń cn ʔuʔ siʔáməʔ.
sqiʔám či nəsk^wánəŋəʔ.

There were many children playing there all
the time, whatever they were playing.
And one different one was despised
because he was too weak.
He ran too slow.
He couldn't jump.
So that little boy felt bad.
So he walked inland to the mountains.
He went far into the woods.
He got tired.
So he lay down and slept.
He was still sleeping there when he was
approached by the wolves.
So he was taken being packed over home
to where the wolves were, the wolves'
home.
So they got him there.
Then they figured and asked him, “What
were you doing there on the ground
sleeping?
You are very far from your home.”
Then they were told by the boy, “I'm
very... I feel very bad because I'm despised
by the other children.
I'm not accepted when I join in when...
they're playing.
It's because I take it too easy. I can't run.
I can't jump.
My legs are weak.
My arms are weak.”

sqiʔám̓ č̓i nəsxʷítəŋ.
 qaʔqiʔám̓ tə nəsxónaʔ.
 qaʔqiʔám̓ tə n̓tuʔtáʔwiʔ.”
 “óʷ ʔuʔčááct caʔ st kʷaʔčaʔ.”
 suʔŋútəŋs suʔŋhán̓s cə ǵʷčəŋ cə kʷaʔ
 ʔuʔstánəŋs yaʔ č̓tə, ʔəʔ sqəyáyŋxʷs.
 ŋhŋán̓ č̓ kʷaʔ ʔaʔ cə sxónaʔs cə ǵʷčəŋ.
 ʔáy č̓ ʔuʔ xənátəŋ cə cáyss.
 suʔhúys xənʔátəŋ ʔəʔ ŋhán̓s cə ǵʷčəŋ ʔaʔ cə
 sxónaʔs
 ʔaʔ cə cáyss.
 suʔsaʔátəŋs kʷaʔ sqíyŋs ʔiʔ xʷítəŋ.
 suʔsqíyŋs ʔiʔ xʷítəŋ ʔiʔ ʔáw c txʷaʔcíct.
 suʔʔáys qʷánsəŋ č̓ixʷán̓.
 suʔʔáʷys ŋhán̓ cə néʔ ʔaʔ cə sxónaʔs ʔaʔ cə
 cáyss.
 suʔʔáys xənʔátəŋ yaʔ č̓tə kʷaʔčaʔ ʔáy
 sqíyŋ ʔiʔ xʷítəŋ.
 suʔʔáys sqíyŋs ʔiʔ ʔuʔxʷítəŋs.
 hiyáʷʔ txʷaʔcíct.
 suʔxənʔáxʷs kʷaʔčaʔ, “húy cxʷ kʷaʔčaʔ.
 hiyáʔ cxʷ kʷaʔčaʔ t̓úkt̓w ʔiʔ t̓əŋkt̓wáʔct ʔaʔ
 kʷsə n̓kt̓wʔsʔəyéʔʔqʔ ʔəŋkt̓wʔsuʔáwəs.”
 níʔ č̓ suʔhiyáʔs ʔáy t̓cú hiyáʔ t̓úkt̓w.
 níʔ č̓ suʔčáŋ̓s.
 suʔiʔáʔi č̓ kʷaʔčaʔ.
 qaʔxqíŋ̓ cə kʷʔsuʔáwəs sʔaʔyéʔʔqʔ.
 č̓ suʔúxʷs ʔaʔ cə sxʷʔiyás yaʔ ʔəʔ
 ʔaʔáʔməts ʔəʔ xáʔts t x̄čŋíns.
 suʔaʔáʔməts.
 suʔʔáys x̄aʔx̄tám̓.
 kʷənt̓is ʔiʔ ʔáwə č̓ kʷaʔ nuʔkʷəntəŋs ʔaʔ
 caʔn̓áʔiʔ cqʷahán̓əxʷs.

“Oh, we'll fix that.”
 So they ate it and took off the roots or
 whatever it was while it was a tree.
 They removed the roots from his legs.
 They also did it to his arms.
 They finished telling him while they
 removed the roots from his legs and arms.
 They told him to go out and jump.
 So he went outside and jumped but he
 didn't go high.
 He was called in again.
 Again they removed what was on his legs
 and hands.
 He was told again to go out again and
 jump.
 So he again went outside and jumped.
 He went high.
 So they told him, “You're finished.
 Go home and join in with your fellow
 children, fellow boys.”
 Then he went again down to the beach and
 went home.
 Then he got home.
 The boys continued playing.
 He went to where he usually sat when he
 felt bad.
 He was sitting.
 He watched again.
 He watched but was not looked at by (?)
 The ball, whatever it was, came to him. He
 wanted to jump, jump for what the boys
 were playing with.
 He was watched by them.
 Then they asked him to join in.

hiyá? ǎ tx^wíúx^wnəsəŋ ʔa? cə sqaqtəmúś ǎtə
 wu? ʔuʔstánəs ya? ǎtə. ʔi? ní? ǎ suʔlʔéʔs ǎi
 sx^wítəŋs x^wtíŋts cə sqaʔxqíŋs cə suʔáwəs.
 ʔi? k^wəntíŋ ǎ k^waʔča? ʔa? cə néʔ.
 ní? ǎ suʔq^wánsəŋs k^wa? ʔnʔás ʔəŋk^wáʔct.
 ní? ǎ suʔʔəŋk^wáʔct.
 ʔi? ʔənʔá? ǎ ʔu? x^wəŋ ʔəʔ k^waʔnéʔŋəts.
 tx^waʔcíct ʔəʔ x^wítəŋs.
 ʔk^wnás cə sqqíŋs k^wa? ʔuʔstánəs ya? ǎtə
 sqaʔxqíŋs caw^wnáʔiʔ suʔáwəs.
 húy ǎ k^waʔča? sqaʔxqíŋs.
 ʔuʔxənʔátəŋ, “húy k^waʔča? ʔi? yáʔct.
 hiyá? ca? st k^wánəŋət.
 k^wánəŋət ca? st.
 sʔéʔ ǎi sǎčənáx^wʔ k^wa? x^wəŋəx^w ǎtə k^wa?
 k^wánəŋətəx^w.”
 ní? ǎ suʔiʔyáʔcts.
 suʔk^wánəŋəts caw^wniʔ.
 ʔp^wáʔk^wʔ caw^wnáʔiʔ suʔáwəs.
 ní? ǎ cə x^wəŋ ti sk^wánəŋəts ʔəŋk^wáʔct.
 ʔi? ní? ǎ k^waʔča? suʔk^wánəŋəts.
 suʔʔúyŋs k^waʔča?
 ʔúyəs k^waʔča? cə k^wʔsuʔáwəs.
 ní? suʔčáŋs ʔáy ʔúx^w ʔa? cə sx^wʔiyás ya?
 ʔəʔ ʔaʔáʔməts ʔa? k^wi ʔuʔxənʔáʔ.
 ní? ǎ k^waʔča? suʔtx^waʔsʔéʔs ʔa? tə
 k^wʔsʔəyéʔʔqʔ.
 tx^waʔ... tx^waʔcíctəŋ ǎtə wuʔ.
 tx^waʔsiʔáməŋ swəy^wqa? c... xčnás ʔa? ǎi
 suʔcəʔéʔts ʔu? x^wáʔx^waʔ.
 cəʔéʔt ʔu? x^wəŋ ti sk^wánəŋəts.

Then he joined in.
 He came running fast.
 He jumped high.
 He took whatever it was those boys were
 playing with.
 They finished playing.
 They said to him, “Let's get ready.
 We'll run.
 We'll run.
 We want to find out if you are fast when
 you run.”
 Then they got ready.
 They ran. The boys raced.
 Then the fast running one joined in.
 Then they ran.
 Then they left.
 He left his fellows behind.
 Then he went home again to where he
 usually sat all the time.
 Then his fellow boys got to like him.
 He was raised up, I guess.
 He became a respected man.
 They found out that he was really fast.
 He truly ran fast.

The Weak Little Man

wətənəxən, Tom Charles, Sr.

1997, from video recorded by Francine Swift — WeakLittleMan-2.mp3

qaʔqɪʔámʔ yaʔ cə swéʔwəs.
húʔ č ʔaʔáʔmət skʷəníts ti néʔ suʔáʔwəs
qaʔxqínʔ ʔiʔ mánʔ ʔuʔxáʔ t xčɲíns.
sʔléʔs čɪ sqqíns ʔiʔ ʔáw kʷaʔ ʔántəŋs.
níʔ č suʔmánʔ č ʔuʔqaʔqɪʔámʔ.
níʔ č suʔstəŋs cúŋ hiyáʔ ʔúxʷ ʔaʔ tə
čáʔyəqʷ.
txʷaʔyeyʔ č kʷaʔčaʔ ʔiʔ kʷHčíkʷs.
níʔ č suʔstəŋs ʔiʔ ʔítt.
ʔéʔtt č kʷaʔčaʔ ʔiʔ tsnəŋ ʔaʔ cə stəyáʔčəŋ.
suʔtúʔkʷtəŋs ʔaʔ cə stáʔčəŋ ʔiʔ hiyáʔ
íkʷístəŋ ʔúxʷ ʔənʔá ʔaʔ cə ʔáʔiŋs.
təs č ʔaʔ cə ʔáʔiŋs.
níʔ č suʔččətəŋs ʔiʔ čtátəŋ, “ʔaʔstúʔiŋət cxʷ
kʷaʔčaʔ ʔənsxʷmánʔ ʔuʔyeyʔ č čáʔyəqʷ cə
ʔənsʔéʔtt?”
“níʔ nəsmánʔ ʔuʔyəščənúŋət xáʔ nəxčɲín.
nəsʔéʔ čɪ nəsqqínʔ təŋkʷáct ʔiʔ cə suʔáʔwəs
ʔiʔ ʔáwə cn c qʷaʔánətəŋən.
níʔ kʷaʔčaʔ sxʷxəʔ tɪə nəxčɲín.
níʔ nəsuʔstəŋ ʔənʔá cúŋ.”
“ó, ʔáý. ʔuʔxtéʔt caʔ st.
ʔuʔčáct caʔ st.”
níʔ č suʔtəŋs cə xʷnánʔ ʔaʔ qʷčəŋ ʔaʔ cə
sxənaʔs ʔiʔ cə cáyss.
təŋáŋ č.
húy č cə sʔəŋs.
húy č ʔiʔ xənʔátəŋ, “ʔúxʷ čɪ sqéyŋ ʔiʔ
xʷítəŋ.”

The boy was weak.
When he sat watching the boys playing, he
felt very bad.
He wanted to play but was not allowed to.
It was because he was very weak.
Then he went inland to the back woods.
He got far and became tired.
Then he lay down and slept.
He was sleeping and was approached by
the wolves.
He was being taken home by the wolf and
he was taken home to their house.
They arrived at their house.
Then they woke him and asked him, “What
are you doing so very far in the woods
sleeping?”
“It's because I'm very pitiful and depressed.
I want to join in playing with the boys, but
I'm not invited.
That's why I feel bad.
Then I walked inland.”
“Oh, good. We'll fix you.
We'll do it.”
Then they removed the roots from his legs
and arms.
They removed them.
They finished removing them.
They finished and he was told, “Go outside
and jump.”

níł ǎ sułsqíyəŋs łi? xʷítəŋ łi? łáwə c
txʷałcícł.
níf ǎ sułłáys qʷánsəŋ ǎixʷáŋ.
sułǎáyəxʷ łi? łáy łŋáŋ cə né? qʷǎéŋ.
ǎáy ła? cə sʰənáŋs łi? cə cáyss.
níf ǎ sułhúys łi? łułłáy sát, “łúxʷ ǎi
xʷítəŋ.
sqíyŋ łi? xʷítəŋ.”
níf ǎ sułsqíyŋs łi? xʷítəŋ łi? máŋł
łułtxʷałcícł.
“ó, txʷałshúy st.
łúmł cxʷ kʷał.
hiyá? cxʷ kʷałǎa? łúkʷ.”
níf ǎ sułhiyáłs łkʷístəŋ.
níf ǎ sułǎáŋs cəwŋníf swéłwəs.
łi? łúxʷ ła? cə sxʷłiyás ya? ła? ti łułǎəŋáł
ti słáłáłməts.
ǎałǎłámł ła? cə né? sqʷáyałšəns.
łiyá ǎ kʷał ǎi słáłáłməts.
łi? húł ǎ txʷ... txʷłúxʷnəsəŋ ła? cə
sqałqtəməłús qałǎqıŋł cə sułáłwəs łi? słéłs
ǎi sxʷtıŋts.
łi? łáw ǎ kʷał xʷítəŋs.
łáwə c słéłs ǎi sʰǎnáxʷ, sʰǎnáŋs cə
sułáłwəs ła? ǎi stxʷałxʷáłxʷałs.
kʷəŋłıŋł ǎ kʷałǎa? ła? cə né? sułáłwəs.
níf ǎ sułǎəŋáłtəŋ, “łəŋłá ǎi.
łəŋkʷáct qđ qqıŋ.
qqıŋ łəsláŋłkʷ ła? łnıŋł.”
níf ǎ sułłəŋkʷáct.
húł ǎ kʷałǎa? ǎšúłtəŋ ła? cə sqałqtəməłús łi?
níf sułxʷítəŋs hiyáł txʷałcícł łkʷnás.
łi? łáw ǎ kʷał qʷáýəš cəłnáłıł sqʷúłšəns.
sułǎəŋáłtəŋs, “kʷánəŋəł cə? st.

Then he went outside and jumped, but he
didn't go high.
Then he was called inside again.
He went in and again they removed the
roots that were still there.
The worked on his legs and arms.
Then they finished and told him again, “Go
jump.
Go outside and jump.”
Then he went outside and jumped and went
very high.
“Oh, we're finished.
You are all right.
Now go home.”
Then he was taken home.
Then the boy got home.
And he went to where he always sat.
He was watching his companions.
He was sitting there.
And when...
The ball the boys were playing with came
toward him and he wanted to jump for it.
But he didn't jump.
He didn't want them to find out, the boys to
find out that he was quick.
He was being watched by the boys that
were there.
Then they told him, “Come.
Join in playing.
Play with us.”
Then he joined them.
When the ball was thrown to him, he
jumped high and he got it.
His companions couldn't believe it.

hiyá? ca? st k^wánəŋət ?a? či sɣčnánŋs k^wa?
?u?x^wəŋs u ?ə? k^wánəŋəts.”
ní? č su?yá?čts cə x^wəyŋx^w ?ə? k^wánəŋəts t
su?á?wəs.
su?k^wánəŋəts ?i? ní? su?łi?łúyəs hiyá?
tx^wa?yáy č ?i?čá?is.
sčáŋs ?a? cə sq^wəya?šəns.
ní? č su?xčnánŋs ?a? či smánŋs
?u?tx^wa?x^wá?x^wa?
tx^wa?x^wəŋ ?ə? k^wánəŋəts.
tx^wa?yáy č swé?wəs cəw^wní?.
?aw^wmán č k^wa?čca? s?é?.
ní? su?xəŋəəs xčtíŋ.
su?húys.

Then they said to him, “We will run.
We will go run to find out if he's fast when
he runs.”
The boys of the village prepared to run.
So he ran and he left them behind going far
ahead.
He got home to his companions.
They knew that he had become very quick.
He had become a fast runner.
The boy had become well.
It was because he was liked.
Everyone knew him.
It's finished.

Whisky Jack

wətənəxən, Tom Charles, Sr.

August 1, 1998 — WhiskyJack.mp3

q^wáq^wi? cn cə na?átəŋ whisky jack
ćíca?ćəm? ʔa? ći sʔé? ći shiyá? ʔi?śəwá?
ʔa? tiə né? ćíca?ćəm? k^wa? sx^whiyá?əs
k^wóyəŋ ʔi?ʔya?yi... ʔi?ʔya?yiyəŋ ʔúx^w ʔa? ti
sx^wʔiyás ti sk^wówəŋs ʔa? t... ʔə? čənsútč.
ní? č? su?ʔá?əct? ʔi? sqi?ám? ći sk^wóyəŋs
ʔawmáŋ? ʔu? čəy?i? cə tu?áwi?s.
ní? su?xən?átəŋs ʔa? cə s?úq^wa?s k^wa?
hiyá? ʔúx^w ʔa? cə čəy?q čé?ćəm?, mú?uq^w
ʔu?xəŋəstəŋ ʔi? qəməŋ ʔa? ći sʔqá?i.
ní? č? su?hiyá?s.
qəməŋ ʔa? cə sʔqá?i.
ʔúx^w ʔa? cə čəy?q mú?uq^w.
qəməŋ ʔa? ći sʔqá?is ʔu?ʔq^wóts ʔa? cə
sk^wá?s íawí?s.
ʔi? máŋ? č? ʔu? čəy?q.
k^wá?əts k^wa?čə?
ʔá?əct ti sk^wóyəŋs ʔi? ʔáy? č? ʔu? sqi?ám?
ʔu?áw c tx^wa?yiy? ʔi? s?əŋ ʔə? k^wóyəŋs.
ní? č? su?xəŋəŋs ʔa? ći shúys.
ʔu?á?á?.. ʔu?á?á? ca?n ʔa? tiə čənsútč.
ʔáw ca?n t hiyá? ʔi?śəwá? tiə né? čé?ćəm?
k^wa? hiyá? ʔúx^w ʔa? ći sx^wʔiyás ći
sk^wówəŋs.
ʔi? ní? cə nsu?təŋ?k^wá?ct ʔa? tiə ʔəx^wiyŋx^w.

I'm talking about what they call whiskey
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.
He tried but he couldn't fly because his
wings were too short.
He was told by his brother to go over to the
big birds, ducks and everything and ask for
feathers.
So he went.
He asked for feathers.
He went to the big duck.
He asked for feathers to stick onto his own
wing.
But they were too big.
He ignored it.
He tried to fly but he still couldn't.
He didn't get far and he'd drop when he
flew.
Then he said that he was finished.
I'll stay here this winter.
I won't go along with those birds when they
go to where it's warm.
And so he mixed in with the locals.

From the Rich People (Gathering Feathers)

wətənəxən, Tom Charles, Sr.

July 18, 1979 – FromTheRichPeople.mp3

čáʔsaʔ č̣ k^waʔčaʔ sʔənʔániʔ.
ʔiʔáŋ ʔaʔ č̣i feathers ti q^wəní.
sx^wʔáʔmət cə sčáʔiʔs.
ʔiʔ níʔ suʔk^wəxən^ws cə siʔám^ʔ swəy^ʔqaʔ.
ʔiʔ sʔéʔs č̣i tsnúŋəts.
ʔiʔ ʔáw.
sx^waʔtín.
ʔawyaʔyəsčənúŋəʔ č̣ ʔiʔ cəwnáytx^w cə
sʔənʔáni.
níʔ č̣ k^waʔčaʔ suʔtíyims.
tíym tə ʔaʔ cə swəy^ʔqaʔ, siʔám^ʔ swəy^ʔqaʔ.
níʔ k^waʔčaʔ suʔáxəŋs cə sʔiym:
ʔičina k^wáʔnəŋ.
ʔičina k^wáʔnəŋ.
č̣iyás yaʔ štəŋ tə nəʔitín ʔaʔ heʔ.
ʔičina k^wáʔnəŋ.
ʔičina k^wáʔnəŋ.
č̣iyás yaʔ štəŋ.
tə nəʔitín ʔaʔ heʔ.

There were two women.
They were looking for seagull feathers.
They were making a bed.
Then they saw a rich man.
They wanted to get near him.
But no.
He didn't like them.
It was because they were poor people.
He refused to marry them.
So, then they sang.
They sang to the man, rich man.
Then they did the song:
My goodness, rejected.
My goodness, rejected.
I don't know the meaning of the words in
the song--just learned it from my dad. It
means something like “hey, you”.

Two Deaf Fishermen

1996, recorded by Michael Charles — DeafFishermen.mp3

yéłk^wsəŋ č̣ cə náłcuł sq̣^wiłáłən.
hiyáł č̣ łáłcuł.
łáłcuł łił sq̣^wúłšən.
níł č̣ sułhaqícṭs.
hiyáł łíst.
łułá č̣ c tx^wałyałyíyŋ č̣əməsnałk^wi łał č̣i
náłcułł łáy łuł sq̣^wiłáłən.
sq̣^wiłáłən swáyqał píšmən.
níł č̣ sułk^wáčəŋs cə náłcułł, “tx^wín cx^w
łuč?
hiyáł u cx^w łácuł?”
sułq^wáys cə náłcułł łéłst, “łáwə.
hiyáł cn łácuł.”
sułq^wáys c náłcułł, “ó” nəxčŋín ta łał č̣i
ńshiyáł łácuł.”

One deaf man got ready.
He went fishing.
Fishing with a partner.
Then he shoved off.
He paddled.
He hadn't yet gone far when he met another
man who was also deaf.
He was a deaf fisherman.
Then one of them hollered, “Where are you
going?
Are you going fishing?”
So he the other one paddling said, “No.
I'm going fishing.”
Then the other one said, “Oh, I thought you
were going fishing.”

Mount Baker and Olympus Fight

wətənəxən, Tom Charles, Sr.

September 29, 1993 — MtBaker&Olympus.mp3

łułhúy yał łuł nəsyalałcústəŋ łał k^wi
nəsłáyəx^w yał ti sułxəńáł č̣ yał ti
sułk^wéłwəńtiłs.
č̣əysútił č̣ yał łał ti łułxəńáł.
I guess erupting or something.
łił níł č̣ yał sułčəysútiłs yał łəł
k^wéłwəńtiłs.
This mountain, the Mt. Baker.

My elders told me that they (Mt. Baker and
Mt. Olympus) were fighting all the time.
They were throwing (things) at each other
all the time.
I guess erupting or something.
They were throwing at each other when
they were fighting.
This mountain, the Mt. Baker.

Anecdotes and Conversations

Making a Deer Hoof Rattle

wətənəxən, Tom Charles, Sr.

August 1, 1979 — MakeDeerHoofRattle.mp3

hú? st ʔk^wnáx^w ti sʔənaʔs ti smóyəc ʔi? ní
suʔq^wəyʔəsnít.
hú? k^waʔča? ʔ^wəy ti sʔənaʔs ʔi? suʔtəʔs t
k^wčmín.
ní suʔíxʔt.
suʔxáçt.
suʔxáçəʔs ʔi? ní suʔtx^wʔəyʔs c k^wčmín.
ʔi? tx^waʔxáçəʔ sçəq^wt
ti čísən k^waʔ stəʔəs čtə ti
sx^wçəq^wəns.

When we get the deer hooves, we boil them.
When the hooves are done, it comes off.
Then we scrape it.
So we dry it.
So it's dry and then our deer hoof rattle becomes good.
And it becomes dry and we make a hole in it with a nail or whatever will make a hole.

Pitlamping

wətənəxən, Tom Charles, Sr.

August 16, 1995 — Pitlamping.mp3

We used to go pitlamping, me and my uncle Henry.
naʔáts ti x^wanítm “pitlamping”.
ʔi ʔuʔhúy yaʔ ʔuʔ sčáys.
ʔuʔmáń ix^w yaʔ ʔuʔ cáʔx^wəʔ či sštəʔs cúŋ
ʔiyáŋ ʔaʔ či shúʔpt.
ní suʔístʔ yaʔ tʔəʔəŋ ʔaʔ-... tx^wʔúx^w
ʔaʔSooke, súʔuk^w.
ní sx^wʔiyáʔ ti sŋaʔk^waʔcúʔt ʔi ʔuʔtáçct.
ní tə suʔtáçct. suʔčq^wəts cə ŋáʔəqs.
suʔístʔ həwíyŋ.
ʔi? táʔk^wats k^waʔča? cə sŋiyánt.
ʔuʔaʔísts ʔi? ʔuʔk^wəns ti qəyəʔs ti húʔpt.

The white men call it “pitlamping”.
It's the only work he had.
I guess he was too lazy to walk into the woods looking for deer.
So we paddled over to Sooke.
That's where we waited until it got dark.
Then it got dark. He lit his lamp.
So we paddled back.
He was shining a light on the rocks.
He was doing that with it and he sees the eyes of the deer.
Then he'd shoot it.

níł sułčúkwts.
 ʔiʔ húʔ ʔkʷnás ʔiʔ tɬʷáss či snóxʷts ʔaʔ cə
 sniyánt.
 ʔiʔ cúŋ kʷaʔ hiyáʔ ʔúxʷnəs cə sqəčaʔs.
 ʔiʔ ʔuʔiʔáʔiʔ cn.
 ʔiʔ sáʔsiʔsiʔ yaʔ cn ʔawmánʔ ʔuʔ čáyq ti
 scúytc ʔiyá ʔaʔsiyŋúykw.
 níł kʷaʔčaʔ nəsxʷʔiyá yaʔ ti
 nsuʔŋaʔkʷaʔcút ʔiʔáʔiʔ ʔaʔ cə snóxʷts.
 ʔiʔ ʔuʔtčísts ti húʔpt ʔiʔ ʔúyəłtxʷ ʔaʔ cə
 snóxʷł.
 suʔtúkwł yaʔ.
 húʔ kʷənəs ti nəcúʔ ʔáy ʔiʔ ʔáy čkʷúts ʔiʔ
 ʔáy ʔuʔ ʔúyłts.
 nəcúʔ, čəsaʔ ti sqəčaʔs ʔiʔ tkʷísts.
 ʔiʔ níł kʷaʔčaʔ ʔuʔ sʔəŋaʔts ti ʔəxʷíyŋxʷ
 ʔəł čáŋəł.
 ʔuʔxəŋáł yaʔ ti suʔłiyáŋs ʔaʔ ti smóyəc ʔəł
 ʔəsnáts.
 ʔáw kʷaʔ štəŋs cúŋ ti ʔiyáŋs.
 húy ti suʔéʔstł.

If he got it, he'd beach his canoe on the
 rocks.
 He'd go up into the bush to get his catch.
 And I'd be aboard.
 I was scared because the waves were very
 big there at Beechey Head.
 That's where I was waiting aboard his
 canoe.
 And he brought the deer here and loaded it
 onto the canoe.
 So we went home.
 If he saw another one again, again he'd
 shoot it and load it, too.
 He'd get one or two and he'd take them
 home.
 And then he'd give it to the village when
 we got home.
 He always looked for deer at night.
 He didn't walk into the bush to search.
 We only paddled.

Blackfish Jump at Fishermen (first version)

wətənəxən, Tom Charles, Sr.

August 16, 1995 — BlackfishJump-1.mp3

k^wi nəsłácu ya? ʔu?-...
łácu st ʔiyá ʔaʔšiyjúy^wkʷł.
ʔi? k^włáči cə ɲə́n čx^wəyu?
ʔáw c čx^wəyu?, q̄łúməčən.
ɲə́n q̄łúməčən.
ʔu?k^wənít st łčaʔáwəł ʔa? cə snəx^włł.
xə́nxaʔnítí.
ʔáwə́nə čí sx^wtxə́nə́ŋł čí sx^wéʔictł ʔa?
caw^wnił q̄əy^włúməčən.
ʔi? né? cə x^wiyani^{təm} ʔiyá cə sɲiyánt c
sféʔšə́ns.
ʔáwə́nə nəsxčít čí snátəŋs čí čuʔúwəs ya?
twaw^wféʔšə́n k^waʔča? caw^wnáʔił x^wiyani^{təm}
ʔi? k^włhiyá? x^włɲtəŋ ʔa? cə q̄łúməčən,
čə́sa? q̄łúməčən.
xčɲín čtə wu? cə q̄əy^włúməčən ʔa? čí
sʔásx^ws cə ʔiyá ʔa? cə sɲiyánt.
ʔi? níł tə ʔu? ʔəyčłáyɲx^w x^wiyani^{təm} cə
łáy ʔu? féʔšə́n.
ʔi? ʔu?x^wəŋ k^wə ya? cə sx^wítəŋs k^wəw^wnáʔił
x^wiyani^{təm}.
sx^wʔáwə́nəs łk^wnáj ʔa? cə q̄łúməčən.
máń ya? ʔu? xéʔsi.
ʔəc ya? sáy^wsi? ʔa? k^wi nəsł^wənít ya?
sx^wx^wítəŋ ya? ʔa? [unintel.].
tx^waʔcícł ʔa? cə sɲiyánt.
q̄^wɲi caw^wnił q̄əy^włúməčən čə́sa?
k^wənk^wánəŋət k^waʔča? caw^wnáʔił x^wiyani^{təm}
cúŋ.
x^wéʔict ʔa? cə q^wú?

I was fishing...
We were fishing at Beechey Head.
And many whales got there.
They weren't whales, they were blackfish.
There were many blackfish.
We could see them underneath our canoe.
We had nowhere to go to move away from
those blackfish.
There were white men there on the rocks
fishing.
I don't know what they were using is
called.
Those white men were still fishing and they
were jumped by the blackfish, two
blackfish.
The blackfish must have thought they were
seals on the rocks.
But they were people, white people also
fishing.
Those white men were quick to jump.
So they weren't caught by the blackfish.
They were very fierce.
I was frightened at what I was watching.
They went high up on the rocks.
Those two blackfish left the water.
Those white men ran up away from the
water.
They moved away from the water.
It was in case they got jumped again by the
blackfish.

ní k^wa? ʔáyəs x^wtíntəŋ ʔa? cə q̄úməčən.
ʔuʔóy̆ tə sʔáwənəs ʔk^wnán ʔa? cə cawnáʔiʔ
q̄úməčən.
[unintel.]
ní k^waʔčə? sx^wʔəc ya? sáyʔsi? ʔa? k^wə
nəsk^wəníʔ cə syáyəctə cə q̄úməčən ʔə
ʔáčq̄s q̄úməčən.

It's good that nobody was caught by the
blackfish.
It was me that was frightened to watch
what those blackfish did when they were
angry blackfish.

Blackfish Jump at Fishermen (second version)

wətənəxən, Tom Charles, Sr.

July 17, 1996 — BlackfishJump-2.mp3

nčáx^w ya? k^wi nəšʔácu ʔiyá ʔaʔsx^wk^wtúʔəŋ
ʔi? k^wʔáči cə ŋəń q̄úməčən.
ʔáwənə nəšʔúx^w či nəsx^wéʔict ʔa? cəniʔ
ʔuʔŋəń q̄úməčən.
ʔi? čáʔsa? x^wiyaníʔəm cə ʔaʔʔiʔəwʔis ya?
ʔa? cə sŋiyánt.
twawʔáxəŋ k^waʔčə?
ʔuʔk^wəníʔ cə ʔi? k^wʔx^wtíntəŋ ʔa? cə
q̄úməčən.
čəsa? q̄úməčən cə x^wítəŋ.
ʔúx^wnəsəŋ cə ʔaʔʔiʔəwʔis x^waníʔəm.
ʔəc ya? sáyʔsi?
ʔáwənə nəšxčít k^wa? sáyʔsiʔs u ya? čtə cə
x^wiyaníʔəm.
k^wánəŋət k^wa? cúŋ cawnáʔiʔ x^wiyaníʔəm.
cəʔiʔ ix^w ʔuʔ sáyʔsi?
ní suʔhúys tiə.

One time I was fishing at Raven Place and
many blackfish got there.
I had nowhere to go to get away from those
many blackfish.
There were two white men fishing on a
rock.
They were still doing that.
I was watching them and they got jumped
on by the blackfish.
It was two blackfish that jumped.
They went at the fishing white men.
I was scared.
I don't know if the white men were scared.
Those white men ran inland.
They must have been truly scared.
This is finished.

A Sea Lion Attack (first version)

wətənəxən, Tom Charles, Sr.

August 16, 1995 — SeaLionAttack-1.mp3

nčáx^w k^wi nəsłácu ʔiyá ʔaʔłčás.
 ʔiʔ ʔuʔəstásł cn ʔaʔ cə sɲiyánt.
 ʔiʔáɲ cn ʔaʔ či ʔáct.
 nəsx^wúyəm k^wə [unintel.].
 ʔiʔ k^włtáči cə ʔəšás.
 níʔ nəsulččásəɲ.
 x^wəɲ k^waʔčəaʔ ti nəsʔíst ʔán.
 ʔiʔ čəyáy ʔúyʔ ʔaʔ cə sk^wáʔəts cə nəsnox^wʔ
 ʔiʔ čəʔtəx^w cn ʔaʔ cə cácu ʔaʔ cə sɲiyánt.
 níʔ nəsulq^wɲi tɁ^wás cə nəsnox^wʔ.
 səy^siʔ cn ʔaʔ cəwⁿniʔ ʔəšás.
 xčɲín ʔaʔ či nəsɲaɲútəɲ cəʔ.
 [unintel.].
 ʔi ʔuʔławⁿúɲət cn tə.

It was one time I was fishing there at
 Discovery Island.
 And I was close to the rocks.
 I was looking for lingcod.
 I sold them...
 A sea lion got there.
 Then it chased me.
 So I paddled ashore fast.
 And it almost got into the stern of my
 canoe as I just got to the beach on the
 rocks.
 Then I got out and beached my canoe.
 I was afraid of that sea lion.
 I thought it was going to eat me up.
 [TC says /xčít/ on the recoding, but
 corrects it to /xčɲín/ on listening.]
 But I managed to get away.

A Sea Lion Attack (second version)

wətənəxən, Tom Charles, Sr.

July 19, 1996 — SeaLionAttack-2.mp3

nəčáx^w k^wə nəsʔiʔéʔst ʔiyá ʔaʔłčás.
 ʔáʔcuʔ cn.
 nsuʔ-...
 ʔəstásł cn ʔaʔ cə sɲəɲánt.
 nəsulhiyáʔ mán ʔuʔ tsəct.
 ʔiʔ k^włłíq cə ʔəšás ʔuʔiyá ʔaʔ cə nəs^wáʔət
 cə nsnəx^wʔ.
 ʔiʔ mán ʔuʔ xéʔsi cəwⁿniʔ.
 níʔ nəsulččásəɲ ʔaʔ cəwⁿniʔ ʔəšás.

One time I was paddling at Discovery
 Island.
 I was fishing.
 I was close to the rocks.
 Then I got very close.
 The sea lion came up out of the water at
 the stern of my canoe.
 He was very fierce.
 Then I was chased by that sea lion.

níł łəŋ ɥu? ɥiyá ɥa? cə skʷáɥəts cə
 nəsnoʔxʷł.
 ɥi? ɥuɥtəxʷ cn ɥa? cə cácu? sɥiyánt.
 nsuɥxʷítəŋ qʷíŋi ɥi? tɥʷás cə nəsnoʔxʷł.
 níł kʷa? suɥhiyáɥs cawnił ɥəšás.
 sáyssi? cn ɥawnoʔxəŋín tə ɥa? či nskʷiɥótəŋ
 ca? ɥi? ɥaŋútoŋ kʷa? ɥuɥstəŋəs.
 ɥi? máń č ɥu? xéɥsi ti ɥəšás łəłáčqəs.
 níł kʷa?ča? nəsxʷaɥtín ɥa? cawnił ɥəšás.
 níł suɥxónəs xčtín.

It was right there at the stern of my canoe.
 I hit shore on the rocky beach.
 I jumped ashore and beached my canoe.
 Then that sea lion went.
 Sea lions are very fierce in mating season.
 That's why that sea lion hated me.
 That's everything I know.

Dog Barks at Sea Lions

wətənəxən, Tom Charles, Sr.

August 16, 1995 — DogBarksAtSealions.mp3

čəq ya? kʷi nəsqaʔa? ya?
 pəq sqáʔa?
 nəčáxʷ nəshiyá? ɥácu ɥúxʷ ɥa? xʷáyəŋ.
 ɥi? ɥəń ɥəšás ɥiyá.
 ɥi? suɥtəst ɥa? xʷáyəŋ.
 ɥi? ɥiyáńəs cə nəsqaʔa? cə ɥəšás ɥəsyu?
 níł suɥɥáys ɥu? ɥəsyu? cə nəsqaʔa?
 kʷa?kʷxčéɥnəŋ kʷa? ɥuɥeɥéɥnt čtə.
 xčŋín ɥa? či sqáɥáʔa? cə ɥiyá ɥa? cə
 sɥiyánt.
 ɥi? ɥəń tə ɥəšás.
 xənɥáxʷ cn cə nəsqaʔa? kʷa? ɥuɥsəməxʷs.
 “ɥáw c ɥəsyu?
 ɥáw c sqáʔa? cə ɥiyá? ɥa? cə ɥčás.
 ɥəšás.”
 ɥi? ɥáw kʷa? ɥəyaɥnəŋíct cə nəsqaʔa?
 ɥuɥáwəno sɥčítis či nsqʷáqʷi? ɥəł
 qʷiɥnoʔwítʷən.
 xənɥáxʷ cn kʷa? ɥuɥsəmíxʷs.

My late dog was big.
 It was a white dog.
 One time I went fishing over at Race
 Rocks.
 There were lots of sea lions there.
 And we got to Race Rocks.
 My dog heard the sea lions barking.
 Then my dog barked, too.
 He was hollering, whatever he was saying.
 He thought there were dogs on the rocks.
 But there were many sea lions.
 I told my dog to be quiet.
 “Don't bark.
 That isn't a dog there on the island.
 It's a sea lion.”
 But my dog never listens.
 He doesn't know what I'm saying when I
 talk to him.
 I told him to keep quiet.

ʔi ʔuʔsətəŋ ʔuʔ ŋəsɥuʔ.
 xənʔət tə suʔŋəsɥuʔs.
 nít nəsʊʔqíqáynəxʷ.
 nít suʔsəməxʷs cə nəsqáxaʔ.

My dog kept on barking.
 He was always barking.
 Then I got angry at him.
 So then my dog shut up.

A Lost Halibut

wətənəxən, Tom Charles, Sr.

August 15, 1995 — LostHalibut.mp3

nəcáxʷ kʷi nəshiyáʔ ʔiʔáŋ ʔaʔ čí ʔáčť.
 nəsʊʔtəs ʔaʔ cə naʔátəŋ ʔípícən.
 ʔčás.
 nəsʊʔʔčijítxʷ cə nəsɥáyťən ʔiyá txʷaʔʔáčť.
 ʔuʔfəʔsəŋ cən kʷaʔčaʔ.
 ʔiʔ kʷʔčqáčaʔ cən.
 nəxčŋín ʔaʔ čí sʔíkʷs čí sŋiyánt ʔawmán ʔuʔ
 síqí.
 nəsʊʔxʷkʷát txʷaʔcícťtxʷ.
 ʔiʔ xʷəkʷť ʔaʔ cə nə-... cə čəʔúʔwən
 sxʷanítəmť kʷi ʔácus ti xʷanítəm naʔátəŋ
 “rod and reel”.
 txʷaʔ-...
 ʔuʔxənʔáxʷ cən kʷaʔčaʔ ʔiʔ kʷʔŋəŋá táčí.
 ʔiʔ mán ʔuʔ čəq scúʔťx.
 nəxčŋín tə ʔaʔ čí sʔáčťs ʔiʔ scúʔťx ixʷ.
 nəsʊʔqʷúynəxʷ cawniť scúʔťx.
 nsuʔúyətťtxʷ ʔaʔ cə nəsnəxʷť.
 txʷaʔiyátťxʷ cən kʷaʔčaʔ ʔiʔ xəʔxáʔʔəŋ ʔaʔ
 cə skʷáʔəťs cə nəsnəxʷť ʔiyá ʔaʔ cə
 nəməšín.
 sqiʔám čí nəstťxʷəťť ʔaʔ cə nəməšín.
 I was...
 yəqáť cawniť scúʔťx.

It was one time when I was looking for
 lingcod.
 I got to what they call ʔípícən.
 It's an island.
 I sank my net deep there.
 So I was fishing.
 And I caught something.
 I thought I hooked the rocks because it was
 so heavy.
 So I dragged it high up.
 I pulled on the thing white people use for
 fishing that the white people call “rod and
 reel”.
 I was doing that and then it came.
 And it was a very big halibut.
 I thought it was a lingcod, but it must have
 been a halibut.
 So I managed to kill that halibut.
 So I loaded it on to my canoe.
 I put it crosswise at the stern of my canoe
 where my motor was.
 I couldn't steer the motor.
 That halibut was in the way.
 So I took the head of the halibut and I
 turned it around.

nəsuʔkʷət cə sɔ́wúŋiʔs cə scúʔtɬ ʔiʔ siqúst
 cn.
 x̣čŋín tə ʔaʔ či sʔənʔás caʔ ʔuʔúyətɬxʷ ʔaʔ
 cə nəsnəxʷɬ.
 ʔiʔ níʔ suʔtɬxʷaʔəsláxʷɬs.
 níʔ suʔtɬxʷamítəŋs čʔiyá.
 ʔiʔ ʔuʔqəs kʷaʔ.
 ʔiʔ kʷán kʷaʔ kʷi nsqə́čaʔ yaʔ.
 ʔiʔ ʔuʔmáŋ yaʔ ʔuʔ čəqɬ scúʔtɬ.
 síqɪ.
 kʷáy cn kʷaʔčaʔ kʷiʔáŋ.
 ʔiʔ ʔáwəŋə kʷáy nsqə́čaʔ.

I thought it would come and be brought
 aboard my canoe.
 And then it became straight.
 Then it slipped from there.
 And it fell into the water.
 My catch was lost.
 It was a very big halibut.
 It was heavy.
 I searched again.
 But I got no more catch.

Splicing Rope

wətənəxən, Tom Charles, Sr.

August 17, 1995 — SplicingRope.mp3

čáʔi yaʔ st ʔiyá ʔaʔ cə qʷłáyʔ.
 ʔiʔ sátəŋ cn ʔaʔ cə siʔámʔ kʷaʔ čáčtn cə
 x̣wéʔləm.
 nsuʔčáʔi kʷaʔčaʔ.
 I don't know how to say 'splicing' in
 Klallam.
 nəsuʔxənʔátəŋ ʔaʔ cə siʔámʔ, “hiyáʔ
 cxʷ ʔúxʷ ʔaʔ cə məšín.
 ʔiʔ ʔiyá cxʷ či n̄sčáy.
 ʔiʔ níʔ cə Art čáčtn cə x̣wéʔləm.”
 suʔsátəŋ ʔaʔ Art kʷaʔ níʔs čáčtn cə x̣wéʔləm.
 suʔtəs ʔaʔ Art suʔčáʔis.
 níʔ kʷaʔčaʔ sxʷʔiyás.
 ʔiʔ kʷáy cn təs ʔaʔ cə sxʷʔiyás čaʔčáʔtəŋs cə
 x̣wéʔləm.
 ʔiʔ kʷłtəs cə siʔámʔ.

We were working at logging.
 I was told by the boss to work on the rope.
 So I was working.
 I don't know how to say 'splicing' in
 Klallam.
 I was told by the boss, “Go over to the
 machine.
 [the machine was a swifter, which was used
 to tighten up a log boom so that the logs
 wouldn't “jump out of the pocket”]
 And that's where you'll work.
 And it will be Art who will work the rope.”
 He told Art to fix the rope.
 So Art got there and was working.
 That's where he was.

suʔxənʔátəŋs, “ó Art, ʔəstúʔŋət kʷaʔčaʔ
 sxʷmuhúyʷs tə n̄sčáy.
 xənʔáxʷ cn kʷaʔ skʷáʔ...
 čáčt čí qəyəŋs cə xʷéʔləm.
 ʔiʔ ʔáwə cn c xənʔáxʷ ʔaʔ nəkʷ kʷaʔ
 čáyəxʷ ʔaʔ čí muhúyʷ.”

I got there again to where the rope was
 being made.
 And the boss got there.
 He said, “Oh, Art, why are you making a
 basket?
 I said to...
 Make a loop in the rope.
 I didn't tell you to make a basket.”

Fighting Tsimshians Long Ago (conversation)

wətánəxən, Tom Charles, Sr. and čacmacút, Ed Sampson, Sr.

July 9, 1992 — FightingTsimshiansLongAgo.mp3

húy q yaʔ cn ʔuʔ xčít ti... ti sxʷənʔáŋs yaʔ
 ʔaʔ cə... ʔiyá ʔaʔ cə t̄nátəč.
 ʔáy č ʔaʔ ʔuʔ ŋə́n̄ šəmán̄ čšaʔiyá yaʔ ʔaʔ
 cə čəm̄šiyán
 I wished I knew all of the story of that, too.
 ʔáy yaʔ kʷ ʔuʔ táci ti čəm̄šiyán ʔaʔ skʷáʔʔ
 ščtəŋxʷən̄t̄.
 čəm̄šiyán.
 mhm.
 ʔiʔ ʔuʔhúy ti suʔxʷaʔčátəŋs ʔaʔ ti...
 yeah.
 ʔáy č ʔuʔ xʷənʔáŋ cə čaʔiyá cə nəskʷáʔ
 nəʔáʔiŋ.
 ʔiʔiyám̄ ʔəčtáyŋxʷ xʷənʔáŋ ʔaʔ ʔəc.
 ʔuʔxčít u cxʷ ʔaʔ tə nəšʔiyám̄ ʔəčtáyŋxʷ?
 mhm.
 xʷənʔáŋ ʔaʔ nəkʷ, əw?
 xʷčátəŋ č ʔaʔ ti... ti... ti ʔn̄á xiyəx čšaʔiyá
 cə čəm̄šiyán.

I only know how it was there in Canada.
 They also had many enemies from the
 Tsimshian.
 The Tsimshians also came here to our land.
 They were only killed by the...
 It was also like that there at my home.
 They were strong people like me.
 Do you know I'm a strong person?
 They're like you, eh?
 They were killed, those...
 those that came to war from Tsimshian.
 But there was one of them that...
 that they didn't kill.
 They only cut his tongue out.
 And he was told, “Go home!”
 He had no tongue.

ʔiʔ níʔ č̣ yaʔ suʔnáʔč̣uʔs ti... ti ʔáw c
q̣ʷč̣útəŋ.
mhm.
húy č̣ yaʔ ti suʔṭč̣ítəŋs ti tíxʷṭcs ṭŋáŋ.
ʔiʔ č̣aʔsátəŋ, “hiyáʔ c̣xʷ ṭúkʷ!”
yeah.
ʔáwəŋə tíxʷṭcs.
They always save one man when they're
slaughtering the other.

Klallam at Smyth Point

wətənəxən, Tom Charles, Sr., šáškʷuʔ, Adeline Smith, and č̣acmaʔč̣út, Ed Sampson, Sr.
July 1, 1992 — KlallamAtSmythPoint.mp3

ʔuʔtxʷʔáwəŋə caʔn x̣č̣ít tiə skʷáʔʔ ʔuʔ
sqʷáyʔ.
(Some conversation in English then pause)
ʔuʔtxʷʔáwəŋə kʷaʔč̣aʔ ʔáʔaʔ ʔaʔ tiə ṭəŋəxʷ
ʔiʔánəŋ ti nəxʷsʔáʔəŋm̄úcəns, əw?
ʔáwəŋə.
ʔáwəŋə, əw?
(Some conversation about who speaks
Klallam)
ʔuʔqʷáqʷi nəxʷsʔáʔəŋm̄úcəŋ ʔəʔ qʷáqʷiʔs
ʔiʔ ʔiʔánəŋ ʔəʔ qʷáqʷiʔs.
(Conversation between TC and AS about
Ernie Charles talking Klallam)
ʔaʔ kʷi sʔiyás yaʔ ʔaʔ məqʷúʔəs, níʔ yaʔ
sxʷʔiyás ti ʔuʔ-...
kʷi dads yaʔ.
t sšəwis yaʔ məqʷúʔəs.
ʔuʔx̣əŋáʔ yaʔ ti suʔnəxʷsʔáʔəŋm̄úcəŋṭ ʔəʔ
qʷáqʷiʔəʔ.

I'll get so I don't know our own language.
(Some conversation in English then pause)
It's getting so that nobody here in this land
knows the Klallam language, eh?
Nothing (AS).
Nothing, eh? (TC)

He (Ernie Charles) talks Klallam when he
talks and knows how to talk.

When we were at Smyth Point, that's
where... his dad was who grew up at Smyth
Point.
We always used Klallam when we talked.
There were no white people.
We didn't go to school.

ʔáwəno čí xʷanítem.
 ʔuʔáwə yaʔ st skʷúkʷəl.
 ʔuʔxəhə st ʔuʔ ʔiyá məqʷúʔəs ʔiʔ ʔáwəno
 skʷúl.
 níʔ yaʔ kʷaʔčaʔ sxʷuʔxəhəʔ yaʔ
 ʔuʔnəxʷsʔáyəmúçən ti qʷáqʷiʔ yaʔ.
 Bobby Charles and Sam Johnson, all them
 people that used to live there.
 ʔéʔtt u cxʷ?
 xʷəyúqʷəŋ cxʷ.
 húy ti nsuʔyaʔiŋəcút. (ES)

We were all there at Smyth Point and there
 was no school.
 That's why all of us spoke the Klallam
 language.

Are you sleeping?
 You're snoring.
 I'm just listening.

Tom and Ed Talk about Forgetting the Old Stories

wətánəxən, Tom Charles, Sr. and čáčmaʔcút, Ed Sampson, Sr.

July 1, 1992 — TCForgetsDadsStories.mp3

ʔuʔxəhəʔ yaʔ ti nəsuʔyaʔcústəŋ ʔaʔ kʷi
 nəʔáyəxʷ, kʷi nədad yaʔ.
 xʷiyámʔ ʔaʔ ti ʔuʔxəhəʔáʔ.
 ʔiʔ... ʔiʔ ʔáwə cn c ʔkʷnákʷ.
 ʔuʔxəhəʔ kʷə ʔuʔnəsməyʔəq.
 sxʷaʔxʷkʷéʔqʷ yəxʷ cn kʷaʔ ʔuʔsxʷəniŋəs
 čtə.
 xʷənáŋ ʔaʔ tiə nəcousin.
 qʷáʔ yəxʷ cn ʔaʔ tiə nəcousin.
 ʔuʔəyánəxʷ u cxʷ kʷaʔ?
 It's a good thing I can't hear you. (ES)
 qʷčútəŋ cn kʷaʔ yaʔyáʔnəŋəŋ ʔaʔ tiwniʔ.
 nəʔúqʷaʔ.
 tiə nəʔúqʷaʔ.
 My cousin (ES)
 m̄. nəʔəqʷuʔ.
 sŋəqʷuʔ.

All the time I was told by my elder, late
 Dad.
 He told stories all the time.
 And... And I didn't get them.
 I forgot everything.
 I must have been crazy or something.
 Like my cousin here.
 I must have caught it from my cousin here.
 Did you hear it?
 It's a good thing I can't hear you. (ES)
 I'd get beat up if this guy was listening to
 me. (TC)
 My cousin (ES)
 My cousin here (TC)
 My cousin (ES)
 Yes (TC). My crane.
 Crane (ES)

[TC was called a crane because he's long-legged. They're punning on the similarity of /sŋəq̓^wu?/ and /sŋúq̓^wa?/.]

Some Things Tom Was Told by His Elders

wətənəxən, Tom Charles, Sr. and čac̓ma?cút, Ed Sampson, Sr.

September 29, 1993 — WhatTCWasTold.mp3

ŋu?húy ya? ŋu? nsyac... ya?cústəŋ ŋa? k^wi
nəs?áyəx^w ya?
ŋi? či snás čtə ʔáwəne nəsxčít.
ʔáy ŋu? x^wənán ŋa? cə sx^wŋiyás ŋa? cə
nəcú? təŋəx^w.
ʔáwə ya? c ŋu?xənáł ti nəsu?ya?cústəŋ ŋa?
ti ŋu?xənéstán ʔáła? ŋa? tiə ʔé?łx^wa?
ŋu?húy cə... ŋu? čŋiyá ŋa?x^wáyəŋ təs
ʔa?məq̓^wú?əs ŋi? cə sú?uk^w.
húy ya? nsu?... ŋu?nəsyə?cústəŋ ŋa? ti ŋu?
xənáł
ŋa? ti sx^wənʔáŋs ya? k^wi ʔəx^wíyŋx^w ya? k^wi
čičiyáŋəns ya? čtə.
níł č ya? čŋiyá ŋa? cə sú?uk^w ŋu?təs ʔáy
ʔa?Nitinaht.
ʔáy ŋu? níł ŋu?sx^wčŋiyás k^wi čičiyáŋəns
ya?. ŋu? čŋəłá? č ya? ŋa? tiə təŋəx^w tiə
ʔé?łx^wa? stəss ŋa?Nitinaht.
níł nəsyə?cústəŋ ŋa? tiə nəsq̓^wú?šən ŋa? č
sčŋəłá?təŋs ya? k^wi tənłáni?
hiyá? ʔúx^wtəŋ ŋa? cə sx^wŋiyás k^wa?čca?
sk^wífu?s.
ŋi? níł su?...
níł k^wa?čca? sx^wŋəns sčəya?čca?ł ŋiyá? ŋa? cə
Vancouver Island.

I was only... told by my late elders.
And its name, I don't know.
It's also like that at that other land.
They didn't always tell me everything about
here at Elwha.
Only the... from Bentinck Island to Smyth
Head and Sooke.
I was only... I was told all the time what it
must have been like in the villages of their
ancestors.
It was from Sooke to Nitinaht again.
That's also where their ancestors were
from. They apparently came from this land
here, Elwha to get to Nitinaht.
That's what I was told by my wife that they
brought the women here.
They were brought there to live with their
in-laws.
That's why we have many relatives on
Vancouver Island.
They come from here at Smyth Head to
Nitinaht.
We have many relatives and they know
they come from Elwha.
I don't know where they were because...

ʔuʔčʔáʔaʔ ʔaʔməqʷúʔəs ʔiʔ ʔuʔtás
 ʔaʔNitinaht.
 ŋə́n̄ sčə́yaʔčəʔʔ ʔi ʔuʔxč́tís suʔčʔə́ʔáʔs ʔaʔ tiə
 ʔéʔʔxʷaʔ.
 ʔáwə́nə...
 ʔáwə́ cn t ʔuʔxč́tít kʷaʔ ʔuʔə́xínəs č́tə ʔawʷ...
 ʔuʔʔə́ŋ st ʔuʔ kʷán.
 xʷənʔáŋ ʔaʔ tiə sqʷáyʔ
 ŋə́n̄... kʷʔŋə́n̄ nəsmə́yəq.
 ʔuʔtxʷč́ŋíkw's cn ʔəʔ qʷáqʷiʔən.
 ʔuʔtxʷʔáwə́nə stáŋ nəsxč́tít kʷaʔ ʔuʔeʔéʔnt
 ʔəʔ qʷáqʷiʔən kʷaʔ ʔuʔsʔúʔʔəm̄ən.
 suʔ... xə́nəŋ ʔaʔ Ed here xʷaʔxʷənítí ʔəʔ
 qʷáqʷiʔəs.
 xč́ŋíns ʔaʔ č́i s-... č́i sʔiʔánəŋs ʔəʔ qʷáqʷiʔs
 ʔiʔ xʷanítəm.
 ʔiʔ xʷaʔxʷənítí ʔəʔ qʷáqʷiʔs.
 ʔuʔyáʔnəxʷ u cxʷ kʷaʔ? ʔáa ʔeʔéʔnət ʔuč
 tiə naʔč́áʔəŋəxʷ?
 ʔuʔnə́kw kʷi kʷ uʔnaʔč́áʔəŋəxʷ.
 ʔuʔnít ʔə́nsuʔaʔáʔmət ʔáwə́nə xč́tít tiə
 sqʷáqʷiʔʔ.
 sqʷiʔáʔən cn.
 sqʷiʔáʔən u cxʷ?
 n̄sʔéʔ u č́i nə́čuʔ ʔaʔ tiə nəqʷə́yən̄.
 Yeah.
 nít kʷaʔčəʔ suʔhúys xč́tín cə́ nəsyəʔcústəŋ
 ʔaʔ kʷi old man Charlie Jones yaʔ.
 [unclear] ʔaʔ ti suʔčʔáʔaʔs yaʔ ʔaʔ tiə...
 Your ear ain't big enough to fit my head
 (ES).
 txʷnaʔč́éʔyəŋ yaʔ tiə xʷanítəm.
 That Chinese lady in Victoria said my ears
 are big. That's why I'm going to live a long

We are completely lost.
 It's like our language.
 Lots...
 I've already forgotten much.
 I'm getting to not know how to talk.
 It's getting so that I don't know if anything
 I'm saying is correct when I talk.
 so... Like Ed here, he's swearing when he
 talks.
 He thinks that... he knows how to talk, but
 he's a white man.
 And he swears when he talks.
 Did you hear it? Yes (ES).
 What is this stranger saying? (ES)
 It's you that's the stranger.
 You're sitting there
 not understanding our talking.
 I'm deaf. (ES)
 Are you deaf?
 Do you want one of my hearing aids?
 Yeah.
 That's all I know that I was told by the late
 old man Charlie Jones.
 about from here at this...
 This white man is changing the subject.
 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. (ES)
 Proceed with your discussion.
 I have no more to tell.

time. Yours is too small. Now you guys go
ahead; I'm interfere. (ES)
słəŋəct ʔaʔ či n̄shaʔnícəŋ.
ʔáw̄k̄^w k^wə k^wi nəsyəcəm yaʔ.

Why the Tales Are Lost

wətənəxən, Tom Charles, Sr.

June 27, 1996 — WhyTalesAreLost.mp3

ŋəŋ yaʔ yəx^w tə sɣ^wiʔám̄s ʔiʔ...
ʔiʔ ʔuʔxəŋə k^wə ʔuʔnəsməȳəq ʔaw̄ʔuʔxəŋáʔ
ti nsuʔx^wanítəm ʔəʔ q^wáq^win.
níʔ k^waʔčəʔ nəsx^w-... sx^wk^wáns q^wáq^wi k^wi
ʔuʔxəŋə yaʔ nəsyəʔcústəŋ ʔaʔ k^wi
nəsʔiʔáyəx^w yaʔ.

I guess there were many stories and...
I forget everything because I always am a
white man when I talk.
That's why... why the language is lost
everything I was told by my late elders.

Why His Children Do Not Speak Klallam

wətənəxən, Tom Charles, Sr.

June 25, 1996 — WhyKidsDontSpeak.mp3

ʔáa. níʔ k^wə nəsx^wʔáay ʔuʔ čəŋík^ws cə
nəx^wsʔáyəməúćən.
because ʔuʔhúy ti suʔx^wiyánítəms cə
nəŋəŋəŋənaʔ.
ʔáwəŋə či cán ʔiʔánəŋ ʔəʔ
nəx^wsʔáyəməúćənəs ʔaw̄čʔiyá cə north k^wi
táns yaʔ cə nəśʔáyéʔʔq̄.
níʔ k^waʔčəʔ.
húʔ cn nəx^wsʔáyəməúćən ʔəʔ q^wáq^wiʔən ʔiʔ
xəŋʔátəŋ cn ʔaʔ či nsčaynéʔəŋ č̄.
čáynəməŋ č̄ cn ʔəʔ q^wáq^wiʔən.
níʔ k^waʔčəʔ suʔx^whúys ti nsuʔx^wanítəm ʔəʔ
q^wáq^wiʔən.

Yes. That's why I also don't know the
Klallam language.
My children are only white people.
None of them understand the Klallam
language because the late mother of my
children was from the north.
So then. When I'm talking Klallam they tell
me I'm apparently talking Chinese.
I'm Chinese when I talk.
So then I've become only a white man
when I speak.
So there's much of our language that I've
forgotten.
If I hear it, I'll remember it again.

ʔuʔŋə́n k^waʔčəʔ ʔaʔ tɪə sk^wáʔʔ ʔuʔsq^wáyʔ
nəsmáyəq.
húʔ ʔəʔ ʔiyánəx^wən ʔiʔ čəʔnəshák^w ʔáy.
čəʔxčnák^w cn ti sq^wáy.

I'll figure out the language.

Talking to the Homeland (first version)

wətənəxən, Tom Charles, Sr.

June 17, 1996 — TalkingToHomeland-1.mp3

nók^w ʔuʔ nəçiyáŋən.

ʔáw cx^w c ʔuʔnaçnəçáʔis.

ʔuʔ-...

ʔuʔ-...

ʔuʔçʔáʔaʔ cn ʔaʔ tiə tóŋəx^w.

You are my ancestors, like. don't think that I'm different or something. I come from this place.

naçnəçáʔis. [unintel.] xənʔáx^ws k^wə k^waʔ

ʔáwəs c ʔuʔnaçnəçáʔis.

nók^w ʔuʔ nəçiyáŋən.

ʔáw cn c náç.

ʔənʔá cn čáŋ ʔaʔ ti ntóŋx^w.

You are my heritage.

Don't be a stranger.

I am from this land.

Don't think that I'm a stranger. to tell it that

I'm not a stranger.

You are my ancestor.

I'm not different.

I came home to my land.

Talking to the Homeland (second version)

wətənəxən, Tom Charles, Sr.

July 29, 1996 — TalkingToHomeland-2.mp3

yəcúst “ʔóc...

ʔóc ʔuʔ n̄sʔk^wsəwəs.

nók^w ʔuʔ nəçiyáŋən.

ʔáw cx^w c ʔuʔnaçənəçáʔis.

ʔóc ʔaʔ ʔuʔ...

ʔóc ʔuʔ čʔáʔaʔ ʔaʔ tiə ʔéʔx^waʔ.

ʔuʔçʔáʔaʔ yaʔ nəçiyáŋən yaʔ.

Tell it, “It's me...

I am your descendant.

You are my ancestor.

You are not a stranger.

It's me that is from Elwha.

My ancestors were from here.”

Talking to a Strange Land

wətənəxən, Tom Charles, Sr.

June 14, 1996 — TalkToAStrangeLand.mp3

ʔáw cn c náč.

ʔuʔnə́cuʔ st ʔəx^wíyŋx^w.

ʔuʔhúy tə sq^wáył ʔuʔ náč.

I'm not different.

We are one tribe/people.

Only our languages are different.

wətənəxən's Life

Childhood and Work

wətənəxən, Tom Charles, Sr.

June 12, 1996 — LifeChildhoodJobs.mp3

yəcúsc ca?n ?a? či sɣ^wən?áŋs ya? yu? ?a?
k^wi nəsmáŋ?á?kqł ?a? k^wi nəsmáŋ ya? ?u?
twaw'łú'ła?
?iyá č ?a? st ?a?Deep Creek ti s-... sɣ^w?iyás
k^wi ?á?ŋqł ya? sɣ^w?iyás ya? k^wi nəcát ya?
?əł čá?i?is ?əsq^wá?i? ?i? cə sčəya?ča?is, John
Mike...
ya?cústəŋ ya? cn ?a? ti nsmáŋ ya? ?u?
ɣa?ɣiyá?is ?a? k^wi nstwaw'łú'ła? s'łi'łá?łqł.
hú? č ya? cn ?áčq ?i? mičiyú?isəŋ č cn ?iyá
?a? ti təŋx^w.
tx^wa?titəŋx^wi ti nłqít.
ní? nsu?łk^wətəŋ ?a? k^wi nəcát ya? ?i? čšəyu?
qsətəŋ ?a? cə stú?wi?.
?i? hú? cn ?íq ?əł ?ən?án iq ?i? nəsu?tán.
?i? ní? nəsu?áxəŋ, “húy u cn?”
ní? su?q^wáys k^wi nəcát ya?, “?áwə.
?áw cx^w c húy.
twəw'máŋ ?u?... máŋ cx^w ?u? ?əsɣá?əs.”
ní? nsu?łáy čšəyu? qsətəŋ.
?i? hú? cn k^wa?ča? ?áy ?ən?á ?annúŋət ?əł
pák^wəŋəŋ ?i? ?áy č cn čtáŋ k^wa?, “húy u?
húy u cn?”
?u?áxəŋ č k^wa?ča? ya?, “?i ?u?húy st
n'sqəstəŋ.”
ní? su?łáys tx^wa?əyəstəŋ nə-... nəsi?áya?x^w.
?i? hú? č cn ?áy ?áčq... ?áčq.

I'm going to tell you how it was when I
was a child when I was still very small.
It was there at Deep Creek the... It was
where our home was.
That was where my father was when he
was logging with his relatives, John Mike...
They tell me I was very ornery when I was
still a small child.
When I got mad, I'd roll around on the
ground.
My clothes got dirty.
Then I'd be taken by my father and thrown
into the river.
When I'd come up to the surface, I'd go
ashore.
Then I said, “Am I finished?”
Then my father said, “No.
You're not finished.
You're still very bad.
Then he threw me in the water again.
When I managed to float ashore again, I
again asked, “Is it finished?
Am I finished?”
We're finished with your dunking.
So they were made happy again,
my parents.
And if I was angry again...

mán¹ yəx^w ya? cn ʔəsxaʔxiyáʔs ix^w k^{wə}
nəsʔúʔaʔ.
ʔáčq̣ k^waʔčaʔ.
ʔáy ʔáčq̣ ʔi? ʔáy cn mičiyúʔisəŋ ʔiyá cə
təŋəx^w ʔi? ʔáy č̣ cn k^waʔčaʔ qsətəŋ ʔa? cə
stúʔwi.
sʔéʔs č̣i sč̣aʔk^wátəŋs cə sʔáʔəs.
ʔáʔa tiə nəbody k^waʔ stəŋəs tə.
ʔuʔiyá st k^waʔčaʔ ʔa? cə Deep Creek.
ʔáwəŋə nəsxč̣it ti snaʔátəŋs nəx^wsʔáyəms̄
snás.
ʔi ʔuʔhúy č̣ sč̣áʔiʔs k^{wə} nəcət ya? ʔəsq^wáʔiʔ.
níʔ suʔč̣ánis ʔák^wi ʔúx^w ʔaʔməq̣^wúʔəs ʔiyá
ʔa? cə č̣iyánəx^w.
ʔiyá č̣ k^waʔčaʔ.
ʔiyá č̣ st ʔa? cə naʔátəŋ ʔa? məq̣^wúʔəs.
níʔ nsx^wʔiyá tə nəšówi.
ʔuʔxč̣it cn ʔa? k^wi nəstwəwʔúʔaʔ.
ʔáwəŋə nəsxč̣it k^wi k^wíns ya? č̣tə sč̣iyánəŋ
k^{wə} nəʔiyá yaʔ.
šówi cn k^waʔčaʔ ʔi? tx^waʔswéʔwəs.
níʔ suʔč̣ánis cə nəʔiʔáyəx^w ya? ʔúx^w ʔa? cə
sx^wimáʔ sx^wʔiyás č̣áy ʔa? ti sč̣ánnəx^w.
naʔátəŋ ʔa? ti x^waníʔəm ti scannerys.
níʔ sx^wʔiyás cə sč̣áʔiʔs.
ʔiyá^w st k^waʔčaʔ sč̣áʔiʔʔ.
ʔuʔtx^waʔswéʔwəs cn.
ʔáy cn ʔuʔ č̣aynúŋət.
ʔuʔč̣áy ʔa? cə sx^wʔiyás cə ŋəń ʔəx^wíyŋx^w.
č̣áy ʔuʔxəńəstaŋ.
ʔəx^wíyŋx^w č̣šaʔxəńəxin.
č̣áy ʔa? cə West Coast of Vancouver Island.
sx^wč̣áʔiʔ ya? st ʔi? ŋəń ix^w.

I must have been very naughty as a child.
Angry then
Again I got mad, and again I rolled around
on the ground, and again I'd get thrown in
the river.
They wanted to wash off the bad.
here on my body, whatever it was.
We were there at Deep Creek.
I don't know what they call the Klallam
name.
And my father was finished working on the
logging.
Then we moved across to Rocky Point
there at Becher Bay.
It was there.
We were there at what's called Smyth
Head.
That's where I grew up.
I knew it when I was still small.
I don't know how old I was when I was
there.
I grew and became a young man.
Then my parents move over to Esquimalt
where they worked on the salmon.
It was called by the white man "cannery".
That's where they were working.
We were there working.
I became a young man.
I finally went to work, too.
It's where a lot of Indians worked.
They worked on everything.
There were Indians from everywhere.
The worked from the West Coast of
Vancouver Island. We worked with many.

ʔənʔá táci čáʔiʔ ʔiʔ ti čičáyni ʔi ʔuʔxə́nə́stan
x^wiyanítəm.
ʔuʔnə́n ʔəx^wíyŋəx^w čaʔiyá.
ʔiyá^w st k^waʔčəʔ ti ʔuʔxə́nə́át.
níʔ suʔhúys ti sčáʔiʔs ʔiyá ʔaʔ cə
sq^wəyəsáwtx^w ti snaʔátəŋs.
sq^wəyəsáwtx^w.
níʔ suʔʔáyʔ čániʔ.
hiyáʔ st ʔúx^w ʔaʔ k^wsə ʔčás sx^wʔiyáʔ yaʔ. ʔi
ʔuʔiyá yaʔ st ʔəʔ ʔáʔcuʔəʔ.
čqáʔčəʔ ʔaʔ ti k^wítšən ʔiʔ ti ʔuʔxə́nə́stan.
ʔáčt ʔiʔ ti ʔuʔxə́nə́stan xə́nə́át ti
sx^wx^wúʔyəmʔ ʔaʔ...
ʔúʔuʔtx^w cə fish market ʔaʔtáwn.
cút k^waʔ ʔk^wnáx^wʔ čí ʔúʔáʔ tálə.
níʔ suʔiyáʔ k^waʔčəʔ ʔuʔxə́nə́át.
ti suʔiyáʔ ti suʔfəʔšənʔ, ʔáʔcuʔ.
xə́nə́stan sqóčəʔʔ.
níʔ suʔhúys ti sʔiyáʔ ti ʔáʔcuʔ.
níʔ suʔʔáyʔ čáni ʔənʔá ʔúx^w ʔaʔməq^wúʔəs.
ʔáy st k^waʔčəʔ čáŋʔ.
ʔi ʔuʔiyá^w st ʔaʔ məq^wúʔəs ʔaʔ ti ʔuʔxə́nə́át.
čáy st.
ʔáy st čáyətəŋ ʔaʔ ti Indian Agent yaʔ ʔaʔ cə
qəyáxəns cə təŋx^w sx^wʔiyáʔ c sx^wʔiyás cə
ʔáʔiŋʔ.
ʔuʔnə́n yaʔ ʔəx^wíyŋəx^w ʔiyá k^wi nəcáčc yaʔ
x^wiʔpáʔiʔtəŋ.
ʔiʔ náʔcuʔ yaʔ nəcáčc, Bobby Charles.
ʔuʔxə́nə́nə yaʔ.
nə́n yaʔ ʔiyá č čí ns-...
k^wi naʔátəŋ yaʔ Sam Johnson ʔiʔ James
Fisher, Johnny James.
ʔuʔxə́nə́ ʔuʔ nəx^wsʔáyə́mú́cən ʔəʔ q^wáq^wiʔs.

We came there to work with Chinese and
all kinds of white people.
There were lots of Indians working there.
We were there all the time.
Then the work was finished there at the
cannery, as it was called.
So we moved again.
We went to Discovery Island where we
were. And we were there while we were
fishing.
They were catching spring salmon and
everything.
Lingcod and anything all the time that we
could sell.
[unintel] the fish market in town.
It was so that we could get a little money.
So we were there all the time.
So we were there fishing, trolling.
We caught everything.
Then the fishing finished there where we
were.
Then we moved again over to Smyth Head.
We came home again.
We were there at Smyth Head all the time.
We worked.
We were put to work again by the Indian
Agent on fencing the land where we were,
where our house was.
There were many people there, my uncle,
Henry Charles.
And another uncle, Bobby Charles.
They all were.
Many were there...

ʔáwəno č̣i náč̣.
 ʔuʔhúy ti slánis ʔuʔ náč̣.
 č̣aʔiyá ʔaʔ cə Saanich.
 ʔəx^wíyŋx^w ti slánis.
 ʔiyá k^waʔč̣aʔ ti nəšəwi ʔaʔ cə...
 č̣áʔiʔ č̣ k^waʔč̣aʔ ʔaʔ cə ɖəyáxəns cə təŋəx^wʔ
 yaʔ ʔaʔ cə məq^wúʔəs.
 níʔ suʔhúyts.
 níʔ suʔxíyəxs ʔiʔ č̣ánəŋ k^waʔ k^wi farm yaʔ
 naʔátəŋ ʔaʔ x^wáyŋ.
 ʔiyá k^waʔ č̣ánəŋ. suʔtákwəŋs
 cə təŋx^ws ʔaʔ cə mənúwa.
 tx^waʔmənúwa k^waʔč̣aʔ cə təŋəx^w.
 sx^wʔiyás k^wi č̣ənéʔəŋʔ yaʔ ti sqáwc
 ʔuʔxəŋəstaŋ yaʔ,
 onions, cabbage.
 ŋəŋ^ʔ maʔyúsməs.
 ŋəŋ^ʔ ʔiyá tə músməs.
 sx^wʔiyáʔ yaʔ ti staʔwáyut^ʔ yaʔ sqəmuʔs ti
 músməs ʔiʔ ti saplín ʔiʔ ti šúk^waʔ, tíy,
 ʔuʔxəŋəstaŋ.
 titáʔəwəʔ č̣ yaʔ ʔaʔ cə naʔátəŋ farmers.
 níʔ k^waʔč̣aʔ č̣ suʔhiyáʔs k^waʔ.
 ʔəw^ʔk^wi farmers yaʔ ʔaʔ k^wi stákwəŋs cə
 təŋəx^w ʔaʔ cə mənúwa.
 ʔiʔ níʔ suʔč̣ániʔ yaʔ tx^waʔ-...
 ʔáwəno nəsxč̣ít k^wə stáŋ č̣i snaʔátəŋs.
 ʔuʔnəcúʔ cə ʔúʔaʔ... sx^wʔiyás yaʔ k^wi
 nəč̣áʔməq^w yaʔ naʔátəŋ qaʔqéʔaʔyəs.
 níʔ č̣ sx^wʔiyáʔ ʔuʔxəŋəx̣in.
 sx^wʔiyás ti ʔáyaʔyəŋʔ.
 č̣íŋi st ʔaʔ cə súʔ sx^wtx^wʔáxəŋs ti x^wúyəm
 yaʔ ʔaʔ ti ʔuʔxəŋəstaŋ.
 saplín, šúk^waʔ, ʔiʔ tíy.

they were called Sam Johnson and James
 Fisher, Johnny James.
 They all spoke Klallam when they talked.
 There wasn't anything else.
 Only their wives were different.
 They were from Saanich.
 It was the wives' village.
 I grew up there at the... working on the
 fence of our land at Smyth Head.
 Then they finished it.
 Then there was war and the farm was
 moved from what's called Race Rocks.
 They were moved from there. Their land
 was bought by the navy.
 The land became a navy base.
 That's where they planted potatoes,
 everything, onions, cabbages.
 There was lots of cattle.
 There were lots of cows there.
 We were there to buy milk, bread, sugar,
 tea, everything.
 We were in back of what they called
 "farmers".
 Then they left.
 There were no more farmers on the land
 that was bought by the navy.
 And then we moved to...
 I don't know what they called it.
 It's where my great grandfather called
 qaʔqéʔaʔyəs.
 Then we were everywhere.
 It's where our houses were.
 We were close to the road where they sold
 everything.

ʔuʔxəñəstaŋ sx^wx^wúʔyəm̓ cəw̓niʔ sx^wimáy.
 ʔiyá st k^waʔčaʔ ti ʔuʔxəñáʔ.
 húʔ st ʔáy čáni ʔiʔ ʔáy st hiyáʔ ʔúx^w ʔaʔ
 sx^wimáʔ.
 ʔi ʔuʔiyá st ʔiʔ níʔ yaʔ sx^wʔiyás ti
 nəsk^wúk^wəʔ.
 ʔaʔ-...
 ʔúx^w cn ʔaʔ cə schoolhouse.
 ʔiʔ ʔáwə cn c máñ ʔuʔ xčnák^w ti sq^wáys ti
 x^wanítəm.
 ʔáw...
 ʔúʔaʔ yaʔ cə sx^wʔiyáʔ ʔaʔ cə sk^wúk^wəʔ.
 ʔaʔʔúʔaʔ ʔáʔyən.
 húʔ k^waʔčaʔ c nsʔiyá ʔiʔ ʔáy st čáy ʔúx^w
 ʔaʔ cə sq^wəʔsáw^wtx^w.
 ʔiyá st k^waʔčaʔ ʔiʔ níʔ nəsuʔiyá čqcút.
 tx^waʔčaʔčəsq swéʔwəs.
 ʔáwəwə nəsxčít k^waʔ stáŋəs či snaʔátəŋs cə
 sixteen-year-old.
 ʔiyá cn k^waʔčaʔ ʔiʔ húy cn... ʔuʔčáʔiʔ yaʔ
 cn ʔiyá.
 ʔiʔ níʔ nəsuʔhúy.
 ʔiʔ nəsuʔhiyáʔ ʔák^wi ʔúx^w ʔaʔVancouver.
 čaʔiyá cn k^waʔčaʔ ʔaʔVancouver ʔiʔ hiyáʔ
 cn cúŋtəŋ ʔúx^wtəŋ ʔaʔYakima sx^wʔiyá st
 ʔiʔʔómčəŋ ʔaʔ ti naʔátəŋ háps.
 níʔ yaʔ ʔiyá ʔuʔ nácuʔ ʔəsčáʔiʔs k^wi
 ʔəx^wíyŋəx^w yəx^w yaʔ xčtín.
 háps ti sčáʔiʔs.
 néʔ ti ʔúx^w ʔaʔ cə ʔápəls ti slámčəŋs ʔaʔ ti
 ʔápəls.
 níʔ k^waʔčaʔ ʔuʔ húy yaʔ sx^wʔiyá ti
 ʔk^wnák^ws ti sčáys ʔiyá ʔaʔYakima ʔəʔ
 ʔáwəs c ʔáʔaʔ ʔaʔWinslow, Seattle.

Bread, sugar and tea.
 The store was selling everything.
 We were there always.
 When we moved again, we again went to
 Esquimalt.
 We were there and that is where I went to
 school.
 I went to the school house.
 I didn't study the words of the white man
 very much.
 Where we went to school was small.
 It was a small building.
 When we were there, we again worked at
 the cannery.
 We were there and then I got big.
 I became a big young man.
 I don't know what they call a sixteen-year-
 old.
 I was there and only... I was working there.
 And then I finished.
 And I went over to Vancouver.
 I was just in Vancouver and I was taken
 inland to Yakima. It's where we harvested
 what they call hops.
 That there was the only job for Indians that
 I knew.
 Their job was hops.
 Some went to the apples, picking apples.
 That's the only place to get work there at
 Yakima when it's not here at Winslow,
 Seattle.
 Once they were at Puyallup harvesting
 everything, hops...

nčáx^w ?i? ?iyá ?a?Puyallup ti slámčəŋs ?a?
ti ?u?xəŋəstaŋ, háps ti....

?áwəŋə nəsxčít ti sna?átəŋs cə berries
łámčəŋj...

?u?húy ya? ?u?scá?i?is k^wi nəsi?áyəx^w ya?
?aw?áwəŋə ya? stəŋ scáys k^wi s?úx^ws.

nít k^wa?čə? t su?x^wən?áŋs.

su?húys ya?.

?u?iyá cn ?a?Yakima ?i? čəməsnək^wi cn ?a?
k^wi nəsláni? ya?.

nít su?q^wáys ?a? či slé?is ?a? či s?ən?ás
?i?səwá? ?a? ?əc k^wa? łúk^wən ?awmán ?u?
sx^wa?túns cə sx^w?iyás.

Auntie's k^wa? ?u?stəŋəs ya? čtə.

?u?mán ?u? q^wúq^wa? ?a? ti ?u?xəŋáł.

húy st k^wa?čə? łámčəŋj ?a? ti háps ?iyá
?a?Yakima.

?i? k^włnít su?ən?ás łúk^w k^wi nəcáčc ya?
Johnny James.

nít su?...

?i? nít ya? nəsq^wú?šən.

su?q^wáys, “hiyá? cə? st łúk^w.”

“?áy.”

su?yé?k^wsəŋł.

?i?...

ł...

?i? ?úyłtx^w cə s?ícəŋł ?a? cə carł ?i? nít
su?ən?ás ?i?səwá? k^włəwŋnił qá?ŋi ya?.

táns cə nəsləyé?łqł.

čáj st k^wa?čə? x^wən?á?ŋ.

?i? k^włk^wnás cə pípəs č?iyá ?a? cə sk^wá?is
təŋəx^ws cəwŋnił qá?ŋi.

I don't know what they called the berries
harvested...

It was the only work my parents had
because they had no other job to go to.

So it was like that.

They finished.

I was there at Yakima when I met my late
wife.

Then she said that she wanted to come
along with me when I go home because she
really hated where she was.

It was her auntie's or whatever it was.

She was always drinking.

We finished picking hops there at Yakima.

Now they came home to my uncle Johnny
James.

And he was my partner.

So he said, “We're going to go home.”

“Good”

So we got ready.

Load up our clothes in our car and then that
girl came along.

She was the mother of my kids.

We got home like that.

The girl got a letter from the land she came
from.

It told her, “If you don't get properly
married you will be brought home because
you are still very much a child.

You're not a grown woman.”

Then the woman said, “We better get
married.”

Therefore, we got married.

We went to the priest and he married us.

xənátəŋ, “hú? ca? cx^w ?u?áwə c ?u?cə?é?t
 ?u? maliyítí ?i? ní? ca? ?ənsu?tk^wístəŋ
 ?awmáŋ cx^w ?u? twəws^wá?á?á?á?
 ?áwə cx^w c čəq słáni.”
 ní? su?q^wáys k^wi słáni? ya?, “?əy[?] čí
 smaliyítí.”
 su?maliyítí k^wa?čə?
 tx^wa?-...
 ?i? ?úx^w st ?a? cə ləplít ?i? maliyístəŋ st.
 húy k^wa?čə? s^wx^wəŋ?áŋs su?łúms k^wa? su?-
 ...
 ?áy st túk^w ?úx^w ?a?čiyánəx^w.
 su?čáy? ?a? cə ?á?iŋ?
 ?u?čá?sa? st sčá?i? ?a? cə ?á?iŋ?
 ?iyá ya? cn ?a? cə...
 čáynəŋut cn ya?
 ?a? cə x^wú?yəm[?] ?a? ti ?áwəŋə nəsxčít ti
 sna?átəŋ tə coal.
 tx^wa?štəŋístx^w ti coal sx^wx^wú?yəms cəwnít
 x^wiyánítəm.
 ?úyəłtəŋ ?a? ti čəq truck.
 ?i? ?əc driverstəŋ?
 ?iyá...
 ?úx^wtx^w ?a? ti ?əya?yəŋs sx^wx^wú?yəms tə
 coal.
 ?áwəŋə nəsxčít ti sna?átəŋs ?a? ti
 nəx^ws^wá?á?á?
 ?iyá cn k^wa?čə? ti nəsxčá?i?
 ?i? hú? cn čá? ?a?čiyánəx^w, ?i? ní?
 nəsu?łá? təs ?a? cə nə?á?iŋ ?i? čáču?tx^wəŋ
 st.
 ?u?čə?čá?sa? st.
 húy k^wí nəsláni ya? ?i? ?əc.
 ?áwəŋə čí cán k^wəŋəŋtúŋ?

It was finished and it was legal.
 We went home again to Becher Bay.
 We built our house.
 We two built our house.
 It was there at...
 I finally got work
 at selling I don't know what they call
 “coal”.
 I started carrying coal to sell to the white
 people.
 It was loaded onto a big truck.
 I was our driver.
 It was there...
 We took it to their houses to sell the coal.
 I don't know what it's called by the
 Klallam.
 I was working there.
 And when I got home to Becher Bay,
 I'd get to my house
 and we'd work on the house. It was just the
 two of us.
 It was only my late wife and I.
 Nobody helped us.
 Only we worked.
 We finally finished our house.
 Our house became nice.
 Then we went into our house.
 We stayed there all the time with our
 children.
 Then I was finished at the coal yard, as it's
 called by the white man.
 I finished that job and then I went logging.
 It was to Jordan River I went logging.
 I was working there.

ʔuʔhúy st ʔuʔ čáʔiʔ.
 ʔuʔhúynəx^w cə ʔáʔiŋʔ.
 tx^waʔəy^ʔ ʔáʔiŋʔ.
 níʔ suʔčəyəx^wʔ ʔaʔ cə ʔáʔyənʔ.
 ʔuʔiyá st k^waʔčəʔ ʔaʔ ti ʔuʔxənáʔ cə
 ŋəŋənaʔʔ.
 níʔ nəsuʔhúy ʔaʔ cə coalyard, xənátəŋ ʔaʔ ti
 x^wənítəm.
 húy cn tə nəščáʔiʔ ʔiʔ níʔ nəsuʔhiyáʔ
 ʔəsq^wáʔiʔ.
 ʔúx^w ʔaʔJordan River tə nʔəsq^wáʔiʔ.
 ʔiyá^w cn k^waʔčəʔ tə nəščáʔiʔ.
 ʔiʔ húy cn ʔiyá ʔaʔJordan River.
 ʔiʔ nsuʔq^wánsəŋ ʔaʔ cə ʔáy ʔuʔ ʔəsq^wáʔiʔ
 ʔiyá ʔaʔ k^wiə čiyánəx^w.
 níʔ nəsuʔtúk^w.
 ʔiʔ k^whíʔ níʔ nəsuʔčəyətəŋ.
 húy cn k^waʔčəʔ ti nəšʔiyá čáʔiʔ.
 níʔ nəsuʔq^wánsəŋ ʔúx^wtəŋ ʔaʔs^wimáʔ.
 ʔáy ʔuʔ...
 ʔuʔx^wənʔáŋ ti sčáy ʔəsq^wáʔiʔ.
 ʔiyá yaʔ cn k^waʔčəʔ tə híç tə nəšʔiyá tə
 nəščáʔiʔ ʔiʔ húy cn.
 ʔiʔ čaʔiyá k^wə nəšʔiyá ʔiʔ təs.
 ʔiyá yaʔ cn ʔaʔ cə čáy ʔaʔ tə sxiyəxək^wʔ.
 ʔiyá cn ʔaʔ tə híç ʔáy.
 sxiyəxək^wʔ ti sčáʔis ʔaʔ k^wi sxiʔiʔs ʔaʔ ti
 x^wiyánítəm.
 níʔ k^waʔčəʔ nəsx^wʔiyá^w tə nəščáy.
 húy ʔáy tə nəščáy yaʔ.
 ʔáwə cn c húy ʔiʔ q^wánsəŋ cn yaʔ ʔúx^wtəŋ
 ʔaʔPoint-no-point.
 ʔiyá čéʔčəŋ ʔaʔJordan River.
 ʔáy ʔuʔ ʔəsq^wáʔiʔ.

I finished there at Jordan River.
 I was called by another logging company
 there at Becher Bay.
 So I went home.
 And I was soon put to work.
 I finished working there.
 Then I was called over to Esquimalt.
 It was the same job, logging.
 I was there a long time working there and I
 finished.
 I was just there and it arrived.
 I was there to work on a battleship.
 I was there for a long time again.
 They were building a battleship for the
 white man's war.
 That's where my job was.
 My job was finished again.
 I wasn't finished
 and I was called to be taken over to Point-
 no-point.
 It was there near Jordan River.
 It was logging, too.
 My late uncle said, "You'll make lots of
 money if you come logging.
 Leave your job where you are building the
 battleship."
 So I agreed.
 I was crazy to...
 If I hadn't agreed,
 I would have been much better off there at
 what the white man calls "shipyard".
 That's where I had been working.
 So I quit.
 I thought I'd get lots of money.

xənʔátəŋ ʔaʔ k^wi nəcáčc yaʔ, “ŋón¹ tálə tə
 n̄sʔk^wnáx^w k^waʔ ʔənʔáx^w ʔəsq^wáfiʔ.
 ʔúyəs tə n̄sx^wʔiyá tə n̄scáy ʔiyá cə čáct tə
 sxiyəxək^wʔ.”
 nəsuʔánəʔ.
 sqáti yaʔ cn ʔaʔ k^wi n-...
 húʔ yaʔ cn ʔáwə c ʔánəʔ, ʔiʔ mán¹ q yaʔ cn
 ʔuʔ ʔóy¹ ʔiyá ʔaʔ cə naʔátəŋ ʔaʔ ti x^wanítam
 “shipyard”.
 níʔ yaʔ t nsx^wʔiyá t nscáʔiʔ.
 húy cn k^waʔčaʔ.
 nəxčŋín ʔaʔ či nsŋón¹ cə tálə či ʔk^wnán.
 nsuʔčáni ʔənʔá ʔúx^w ʔaʔ cə sx^wʔiyás
 ʔəsq^wáfiʔs k^wəwniʔ nəcáčc yaʔ.
 tós ti...
 čáy cn.
 ʔuʔk^waʔk^wín čtə ʔqáyč² či nsʔiyá ʔiʔ tqótəŋ.
 húy k^waʔ.
 nəsuʔʔáy tx^waʔáwəwə nəscáy.
 nəsuʔʔáy ʔiʔáʔəŋ ʔaʔ či nəsq^wáfiʔ cə nscáy.
 nəsuʔtós ʔaʔJordan River.
 níʔ k^waʔčaʔ t nsx^wʔiyá t nscáy.
 ʔiyá cn ʔuʔ...
 ʔiʔ...
 ʔuʔŋón¹ sčiʔánəŋ t nsʔiyá ʔiʔ q^wánsəŋ cn yaʔ
 ʔúx^wtəŋ ʔaʔ k^wsə naʔátəŋ “Port Alice”.
 ʔiyá^w k^wi sʔiyəns cə ʔčás ʔiyá ʔaʔ cə
 sx^wʔiyáʔ yaʔ.
 ʔiyá cn k^waʔčaʔ ʔáy ʔuʔ ʔəsq^wáfi.
 húy cn nəscáʔiʔ yaʔ ʔaʔ cə naʔátəŋ “Port
 Alice” ʔiʔ ʔənʔá cn həwíyŋ ʔúx^w
 ʔaʔsx^wimáʔ.
 ʔiʔ ʔáy cn čáyətəŋ ʔiyá ʔuʔxənáʔ yaʔ.

So I moved to the logging camp where my
 late uncle was.
 Got there...
 I worked.
 I was there only a few months
 and it was shut down.
 It was finished.
 Again I ended up having no job.
 So again I was looking for someplace to go
 to work.
 Then I got to Jordan River.
 Then that is where I worked.
 I was there...
 I was there many years and I was called to
 be taken over to what they call “Port
 Alice”.
 It was there at the other end of the island
 where we were.
 There I was logging, too.
 I finished working at what they call Port
 Alice and I came back over to Esquimalt.
 And I was put to work there again all the
 time.
 I was only working at logging all the time.
 We were there for my work.
 But it finished... Our job was spoiled by the
 arrival of what they call “land sort”.
 Then we ended up having no more work,
 because that's how they did the logs,
 sorting the logs.
 And I was there at Esquimalt working.
 I was again called to what they call Becher
 Bay.
 That's where I was working and...

ʔuʔhúy yaʔ ʔuʔ nəščáyətəŋ nsuʔəsɥáʔi ʔaʔ ti
 ʔuʔxəníáʔ.
 ʔiyáʔ st kʷaʔčəʔ t nəščáy ʔi ʔuʔ-... ʔi
 ʔuʔhúy kʷaʔ ʔaʔ cə...
 ʔiʔqiyínəŋ cə sčáyʔ ʔaʔ c stəss ʔaʔ cə
 naʔátəŋ “land sort”.
 níʔ suʔtxʷaʔáwənəʔ sčáʔiʔiʔ.
 ʔawníʔ yaʔ xənʔáxʷs yaʔ ti qʷʔáyʔ, sorting ti
 qʷʔáyʔ.
 ʔiʔ ʔiyá cn kʷaʔčəʔ sɥʷimáʔ t nsčáy.
 nəsuʔʔáy qʷánsəŋ ʔaʔ naʔátəŋ
 ʔaʔsɥʷčiyánəxʷ.
 níʔ kʷaʔčəʔ nəsxʷʔiyá t nəščáy ʔi ʔuʔ-... ʔi
 ʔuʔhúy kʷə tqətəŋ ʔáy cə nəsxʷʔiyá yaʔ t
 nəščáy.
 níʔ kʷaʔ suʔtxʷ-... kʷaʔ ʔáwənəs nəščáy.
 níʔ kʷaʔčəʔ ʔuʔsɥʷənʔáŋs.
 nsuʔhúys sɥčtínʔ ʔaʔ kʷi nəsyáyact.
 ʔuʔhúy yaʔ ta nsuʔʔácu ʔiʔáŋ ʔaʔ č
 sʔíʔəntʔ.
 ʔuʔxəníəstəŋ sʔíʔəntʔ čəʔiyá ʔaʔ ti qʷúʔ.
 ʔáwə yaʔ st c čʔqənxʷ.
 ʔuʔhúy yaʔ ʔuʔ staʔwáyutʔ ti saplín ʔiʔ ti
 šúkʷaʔ ʔiʔ ti tíy.
 ʔuʔhúy yaʔ taʔáwəʔ ʔiʔ ti milks tə
 sʔəyéʔʔqʔ.
 níʔ kʷaʔčəʔ suʔhúys xčtínʔ ʔaʔ cə nəsyáyact
 yaʔ ʔaʔ kʷi nəsiʔšáʔwiʔ.
 máń yaʔ cn ʔuʔ ʔáy... ʔaʔ kʷə nstxʷaʔčəq
 ʔəčtáyŋxʷ ʔiʔ máń cn ʔuʔ txʷaʔəsɥáʔəs.
 ʔuʔxəníáʔ yaʔ ti nəsuʔqʷúʔqʷaʔ. ʔáwə cn
 kʷaʔ pəʔənt.
 ʔúʔaʔ cə tálə ʔkʷnán ʔiʔ kʷʔhiyáʔ cn
 kʷánəŋəʔ ʔaʔtáwn ʔiʔáŋ ʔaʔ č sqʷúʔqʷaʔ.

But it finished and the work where I was
 was shut down again.
 Then I had no work.
 That's the way it was.
 That's all I know of what I was doing.
 I only went fishing looking for our food.
 We had all kinds of food from the water.
 We didn't starve.
 We bought only bread and sugar and tea.
 That's all we bought, and milk for the
 children.
 That finishes what I know of what I was
 doing when I was growing up.
 I was very again...
 when I became a big person I became very
 bad.
 I was always drinking. I never sobered up.
 I'd get a little money and go run to town
 looking for a drink.
 And my children starved.
 They had nothing to eat once in a while.
 It was because I was a very bad person
 drinking all the time.
 So you look, my children of today,
 Leave this bad drink alone.
 This drink is not good.
 You're just...
 troubled
 all the time.
 I was always in jail in Victoria.
 I got there while I was drunk and then I'd
 be arrested.
 So I went to jail

ʔiʔ čłqónix^w cə nəsłəyəʔłqł.
ʔáwəne sʔéʔłəns ʔəł nčák^{ws}.
ʔawmáń cn ʔuʔ ʔəsxáʔəs ʔčłtáyŋx^w
q^wúʔq^waʔ ʔaʔ ti ʔuʔxəńáł.
níł k^waʔčəʔ k^wəńtix^w, nəsłəyəʔłqł ʔaʔ tiə
ʔáynək^w, k^wáʔət tiə sxáʔəs q^wúʔq^waʔ.
ʔáwə c ʔəy^ʔ tiə sq^wúʔq^waʔ.
húy či suʔ-... či ńsuʔtáwqən
ʔaʔ ti ʔuʔxəńáł.
ʔuʔxəńáł ʔaʔ ti nəsʔəsqéʔyəq^ʔ ʔiyá ʔaʔ cə
mətúliyə.
təs cn ʔəł ʔəsx^wáx^wk^wən ʔiʔ níł
nəsʔuʔqđítəŋ.
ʔsqéʔiđ cn k^waʔčəʔ.
ʔiʔ húʔ ix^w cn ʔəł ʔiʔ ʔáwəne nətálə či
nsqəʔyúst
tə qəʔqđyú nəsʔuʔ-... nəsʔuʔk^wáʔətəŋ.
x^wənʔáŋ k^waʔčəʔ.
níł k^waʔčəʔ nsʔáxəŋ ʔaʔ či smáńs ʔuʔ
sxáʔəs tiə lám čəʔúʔwəŋ.
čəʔúʔwəs ʔaʔ cn.
ʔuʔxəńáł ʔaʔ ti nəsčəʔúʔwəs.
nəsxčít k^waʔčəʔ.
níł k^waʔčəʔ nəsx^wʔáxəŋ k^waʔ k^wáʔətəŋəs
ʔaʔ tiə xəwəs słəyəʔłqł.
ʔáwə c ʔəy^ʔ či sčəʔúʔwəss.
tx^whúy tiə smánəš ʔuʔ ʔáw k^waʔ k^wáʔətən.
nəsłéʔ či nəsk^wáʔət tiə.
ʔáwəne nəsxčít k^waʔ ʔaʔstúʔŋətn k^waʔ
k^wáʔətən.
łáy k^wi ʔuʔ sxáʔəs.
níł ʔəy^ʔ či k^wáʔəts tiə xəwəs słəyəʔłqł
čəʔúʔwəs tiə sčəyəčəʔs x^wiyánítəm tiə
sq^wúʔq^waʔ lám.

And when I sobered up I had no money to
pay the police to...
release me.
It was like that.
That's why I say it's very bad to be using
this liquor.
I used it.
I used it all the time.
Therefore, I know.
That's why I tell this new generation to let
go of it.
It's not good to use.
It's only these cigarettes I never gave up.
I want to quit this.
I don't know what to do to quit it.
It's bad, too.
It's good for this new generation to quit
drinking liquor using their white friends.
And it's no good.
It's good to be showing these children.
That finishes what I know of my story.

ʔiʔ ʔáwə c ʔáy.
ʔáy k^waʔčəʔ či sk^wónstx^ws tiə sʔəyéʔʔqʔ.
níʔ suʔhúys xčtín ʔaʔ tiə nsq^wáy.

A Ghost on Discovery Island

wətənəxən, Tom Charles, Sr. and Ed Sampson, Sr.

July 1, 1992 — GhostOnDiscoveryIsland.mp3

húʔ yaʔ cn ʔəʔ ʔiyán yaʔ ʔaʔʔčás ʔiʔ čʔáʔiŋ
yaʔ st ʔiyá.
ʔiʔ ʔuʔnə́cuʔ čəq room k^wsə ʔəsčəy^wx^wʔ.
ʔiʔ nčáx^wʔ yaʔ ʔəʔ ʔíttn ʔiyá ʔaʔ cə nə́cuʔ
sʔiyə́n cə ʔáʔiŋʔ.
ŋə́náy st ʔəsčəy^wx^w ʔaʔ cə ʔáʔiŋ.
ʔiʔ ʔuʔhúy yaʔ cn ʔuʔ ʔúʔx^wnəsəŋ ʔaʔ
caw^wniʔ snúʔnək^w k^waʔ ʔuʔstáŋəs yaʔ čtə ʔəʔ
ʔíttʔ xón^wčan.
ʔuʔʔítt ʔuʔŋə́n ti sčəy^wx^w ʔaʔ tə ʔáʔiŋ.
ʔuʔxə́nə cə nə́sʔəy^wúq^waʔ, nə́cət, nə́mán,
nətán.
suʔxə́ns ʔuʔ ʔítt ti nə́sq^waʔháhʔuŋə́x^w.
ʔiʔ níʔ nə́suʔtsnəsəŋ ʔaʔ caw^wniʔ k^waʔ
ʔuʔstáŋəs yaʔ čtə snúʔnək^w.
ʔuʔxčít cn ʔəʔ nʔáəs čəyə́x^w čaʔiyá ʔaʔ cə
súʔ ti s-...
ʔiʔ k^wʔníʔ nə́suʔʔə́nʔánəsəŋ.
ʔiʔ húʔ tés ʔaʔ cə nə́sx^wʔáʔmət ʔiʔ níʔ
suʔʔk^wə́ts tə nə́cáys.
ʔiʔ sqiʔám^w či nə́sk^wáčəŋ.
sqiʔám^w či nə́sq^wáy.
sqiʔám^w či nə́sk^wə́yə́xct.
ʔuʔʔə́ŋ cn ʔuʔ tx^waʔʔəsč^wúʔq^wiʔ.
híc ti nə́sx^wə́nʔáŋ ʔk^wtíŋ ʔiʔ čaʔk^wáʔətəŋ
cn.

When I was there at Discovery Island we
had a house there.
And it was one big room inside.
And it was once when I was asleep there at
one end of our house.
There were many of us in the house.
I was the only one that the ghost or
whatever it was went after while everyone
slept.
Many were asleep in the house.
It was all of my siblings, my father, my
father, my mother.
All of those that I was among were
sleeping.
Then I was approached by that whatever it
was ghost.
I knew it when it came in from the door,
the...
And right away it came for me.
When it got to my bed it took my hand.
I couldn't holler.
I couldn't speak.
I couldn't move.
It was just like I had become dead.
It held me like that a long time then it
released me.

níł k^wa? su?hiyá?s ʔáy həwíyŋ sqíyŋ k^wa?
čša?əxíns ya? čtə.

ʔi? níł tə su?tx^wa?ʔəsqa?áwəłs ʔa? cə ʔá?iŋł.

ʔu?xčít cn ʔəł sáqłs k^wa?.

ʔi? níł nsu?tx^wʔá?i?.

ʔi? hú? cn k^wa?ča? ʔúyŋ ʔa? cawníł ʔi?

k^włníł nəsu?ʔítt.

tx^wa?ʔá? ti nəs?é?tt.

tx^wa?ʔá? cə nəxčŋín.

mán ʔu? ša?šú?ł ʔəł ʔúyŋən.

Then it went back again to wherever it came from.

And then it was outside our house.

I knew it was outside.

And then I felt nice.

And when that left me I fell right to sleep.

I slept well.

I felt good.

I was very happy when it left me.

Jobs

wətənəxən, Tom Charles, Sr.

June 12, 1996 — LifeJobs.mp3

ʔəł cn ʔa? k^wi nəstá?cs sči?ánəŋ ʔi? ʔiyá st
k^wa?ča? ʔa? tsə yik^wəŋən.

čəq ʔá?yəŋ.

níł sx^wʔiyáł c ssqí?iŋł k^wa? ʔəstú?ŋəłł ya?
čtə.

ʔi? níł nəsu?úx^w ʔa? k^wsə sk^wuláwtx^ws
cawná?ił yik^wəŋən.

níł nsx^wʔiyá t nsu?sk^wúk^wəl.

ʔiyá cə ʔəsk^wúk^wəl ʔi ʔu?húy ti nsu?təs ʔa?

cə ŋús na?átəŋ “grades” ti x^waníłəm ʔi?
húy cn.

ʔu?čqcút cn či nəshiyá? čáyiył ʔi?áŋ ʔa? či
sčáy.

nəsu?tx^wa?k^wəntúy ʔa? k^wi nəščəyá?ča?

ya?, Ben Thomas ya? ʔi? k^wi Elmer Joe.

ʔáwəŋə nəsxčít či sx^wíyŋəx^ws snás.

su?hiyá?ł čá?ił ʔúx^w ʔa?šcá?əwtx^w.

We were there at Songhees.

It was a big house.

That's where we were camping or whatever we were doing.

I went to the school house of those Songhees.

That's where I went to school.

I was in school but only up to four of what the white man calls grades and I quit.

I got big enough to go to work looking for a job.

I got together with my relatives, the late Ben Thomas and Elmer Joe.

I don't know their Indian names.

We went to work at East Saanich.

We were there working on the strawberries removing the weeds growing in the strawberries.

Then we'd get a little money.

ʔiyá st k^waʔčaʔ c sčáʔiʔ ʔaʔ cə ʔéʔyəq^w
 ʔəŋáʔas ti sɣcáʔi šáʔwiʔ ʔiyá ʔaʔ cə
 ʔéʔyəq^w.
 níʔ yaʔ suʔʔk^wnáx^wʔ cə ʔúʔaʔ táʔə.
 ʔuʔiyá^w cn k^waʔčaʔ čáʔi ʔaʔ cə sɣ^wʔiyás ti
 sšáʔwiʔs ti ʔéʔyəq^w.
 ʔi ʔuʔhúy ʔiʔ níʔ nəsuʔʔáy čáni ʔúx^w
 ʔaʔyək^wəŋən sɣ^wimáʔ.
 ʔiyá cn k^waʔčaʔ.
 ʔi ʔuʔtx^waʔnuʔswəʔwəscút cn.
 tx^waʔswéʔwəs cn.
 níʔ nəsuʔčáʔi ʔaʔ tə sq^wəyəsáwtx^w snátʔ
 yaʔ.
 sɣ^wʔiyás ti s-... q^wəyəsniʔəŋs ti sčánnəx^w ʔiʔ
 xəŋəstaŋ.
 čšaʔiyá ʔaʔ cə súʔuk^w ti sʔk^wnáʔəŋs ti
 scáqʔiʔ ʔiʔ ti qəčqʔs ʔiʔ ti k^wítšən ʔiʔ ti
 ʔx^wáy.
 ʔuʔxəŋ hənəŋ.
 níʔ yaʔ xəŋə.
 nuʔáŋ ʔaʔ ti k^wəčtən ʔiʔ q^wəyəsniʔəŋ
 k^waʔčaʔ.
 náts tiə x^waníʔəm t “canned salmon.”
 níʔ yaʔ nsx^wʔiyá ʔaʔ t nəscáʔi ʔi
 ʔuʔtx^waʔsixteen years old.
 ʔiʔ níʔ nəsuʔʔíw^w hiyáʔ ʔaʔVancouver.
 təs cn ʔaʔVancouver ʔiʔ ʔk^wnán ʔaʔ k^wi
 nəcáčc.
 nəsuʔhiyáʔtəŋ ʔaʔyakəmatəŋ ʔəsháps.
 sčáʔiʔ ʔaʔ cə háps.
 təs cn ʔaʔYakima.
 níʔ nəsuʔtx^waʔsɣáʔ.
 ʔáwəŋə k^waʔčaʔ stáŋ nəscáy.
 ʔáwəŋə táʔə.

I was working there where they were
 growing strawberries.
 But that ended and again we moved to
 Songhees Esquimalt.
 I was there.
 I became kind of a young man.
 I became a young man.
 Then I was working at the cannery, as we
 called it.
 It's where they...
 canned salmon and everything.
 They went from there at Sooke
 getting sockeye, coho, spring salmon, dog
 salmon.
 All humpbacks.
 It was all of them.
 It was put into cans and boiled.
 The white man calls it “canned salmon.”
 That's where I was working when I turned
 sixteen.
 And then I ran away to go to Vancouver.
 I got to Vancouver and was taken by my
 uncle.
 Then I was taken to Yakima hop picking.
 We were working on the hops.
 I got to Yakima.
 Then I got sick.
 I didn't do any work.
 There was no money.
 That's all I know of...
 of when I was growing up.
 I got home to Victoria.
 Then I worked where they call it “coal”.

nít ʔuʔsɣónəs ɣctín ʔaʔ cə... ʔaʔ k^wə
 nəsiʔśáʔwiʔ yaʔ.
 čáj cn k^waʔčaʔ ʔiyá ʔaʔmətúliyə.
 nít nəsuʔčáʔiʔ yaʔ ʔaʔ cə sɣ^wʔiyás tiə
 naʔátəŋ “čícť”.
 taʔáwəs ti x^wanítəm sɣ^wʔiyá čəʔúʔwəs t
 scəq^wəwc.
 čícť.
 ʔəc k^waʔčaʔ hiyáʔ ʔúx^wtx^w ʔaʔ ti ʔəyaʔyəŋs
 ti x^wiyánítəm staʔwəyus.
 ŋəń lisák ti nəčuʔ ʔáʔyəŋ ʔəť ták^wss
 čəʔúʔwəs ti čəq^wəwć.
 ʔiʔ ʔúx^w cn ʔaʔ cə sɣ^wʔiyás ti scəʔčáʔtəŋs tə
 sɣiyəxək^wť ʔawxəʔyəx yaʔ tiə x^wiyánítəm
 yaʔ ʔaʔ cə nəčuʔ təŋx^w.
 hiyáʔ cn k^waʔčaʔ ʔaʔ cə...
 čáʔiʔ ʔaʔ tə sɣiyəxək^wťs tiə x^wiyánítəm.
 ʔiʔ húy tə nsʔiyá.
 nsuʔq^wánsəŋ ʔaʔ k^wi nəčuʔ yaʔ ncáčc k^waʔ
 hiyáʔn ʔúx^w ʔaʔ cə sɣ^wʔiyás ʔəsq^wáʔiʔs.
 nəsuʔčáni yaʔ ʔúx^w ʔaʔ cə sɣ^wʔiyá cə
 sq^wáʔiʔs.
 ʔiʔ ʔáwə c híc t nsʔiyá t nəscáʔi ʔiʔ húy.
 ʔəw^k k^wə k^wi scáys cəniť ʔúʔaʔ ʔəsq^wáʔiʔ.
 nsuʔčáni ʔúx^w ʔaʔ cə naʔátəŋ “Jordan
 River”.
 ʔáy ʔuʔ ʔsq^wáʔiʔ.
 nít k^waʔčaʔ nəsx^wʔiyá.
 suʔhúys nsuʔčáni ʔáy ʔúx^w ʔúx^w
 ʔaʔməq^wúʔəs.
 ʔáy ʔúx^w ʔaʔčiyánəx^w ʔiʔ ʔáy ʔuʔ ʔəsq^wáʔi
 cə ʔiyá.
 ʔáy cn k^waʔčaʔ čáy naʔátəŋ “boom man”.
 ʔiyá cn k^waʔčaʔ t nəscáʔi t nəsuʔhúy.

The white people were buying it to use for
 the fire.
 It was me that went and took it to the
 houses of the white people who bought it.
 One house bought many sacks to use in the
 fire.
 I went to where they were building a
 battleship because the white people were
 fighting a war in another land.
 I went to...
 working on the white man's battleship.
 And I quit there.
 I was called by one of my uncles to go
 where they were logging.
 So I moved to where they were logging.
 I wasn't working long there and it finished.
 There was no more work in that small
 logging operation.
 Then I moved to what they call “Jordan
 River”.
 It was also logging.
 Then I was there.
 That ended and I moved again home to
 Smyth Head.
 Again I went to Becher Bay and again
 logged there.
 I again worked as what they call “boom
 man”.
 I was working there and I quit.
 I was called to be taken to Esquimalt
 Harbour again.
 Also as... Also as a boom man.
 I worked on logging there.
 I was there and it finished.

ʔiʔ q^wánsəŋ cn ʔúx^wtəŋ yaʔ ʔáy
 ʔaʔEsquimalt Harbour.
 ʔáy ʔuʔ... ʔáy ʔuʔ boom man.
 nsʔiyá t nsčáy ʔəsq^wáŋi.
 ʔiyá cn k^waʔčəʔ ʔiʔ húy.
 nsuʔʔáy čáni.
 čánəs cə sčáyʔ yaʔ tx^wʔúx^wtəŋ ʔaʔ Port
 Alice.
 ʔiyá^w k^wi sʔíynəs tiə ʔčás, Vancouver.
 níʔ k^waʔčəʔ suʔiyá^ws t nsčáy ʔaʔ t híč ʔáy.
 ʔáy cn həwíyŋ ʔúx^w ʔaʔčiyánəx^w.
 ʔáy níʔ ʔuʔ nəščáʔi.
 ʔuʔhúy yəx^w yaʔ ʔuʔ nəščáy ʔaʔ ti ʔuʔxəńáʔ
 t nsuʔəsq^wáŋiʔ.
 ʔáwəŋə ʔəstán ʔaʔ k^wi sk^whúys t nsʔáʔcuʔ.
 ʔiʔ ʔiʔáŋ ʔaʔ či ʔuʔʔúʔaʔ tálə ʔk^wnán.
 ʔáwəŋə k^waʔčəʔ nsxčít k^waʔ tx^wínn yaʔ čtə
 čaʔiyá ʔaʔ cə s^wimáʔ.
 níʔ suʔhúys xčtíŋ.
 ʔuʔčəńtán caʔ ʔiʔ hák^w cn ʔáy ʔaʔ či
 ʔuʔxəńə yaʔ stán nəščáy ʔaʔ k^wi
 nəstwaʔswéʔwəs.
 ʔuʔmán yaʔ cn ʔuʔ sx^waʔk^wéʔq^w ʔaʔ k^wi
 nəswéʔwəs yaʔ.
 ʔuʔxəńáʔ yaʔ ti nəsuʔq^wúʔq^waʔ.
 nəčáx^w ʔiʔ ʔəsqéʔyəq^w cn ʔaʔ ʔáw yaʔ c sʔéʔs
 tiə x^wiyaniətəm ti sq^wúʔq^waʔs ti ʔəx^wíyŋx^w.
 ʔáy caʔn yacis... yəcúsc ʔaʔ či ʔuʔstán k^waʔ
 ʔáyn hák^w ʔaʔ či ʔuʔxəńə yaʔ stán nəščáʔiʔ.
 ʔuʔyáʔnəx^w caʔ cx^w tiə nsq^wáy.
 ʔuʔníʔ caʔ k^waʔčəʔ suʔhúys nəsq^wáy.

So I moved again.
 Our job moved over to Port Alice.
 It was there at the other end of this Island,
 Vancouver.
 Then my work was there for a long time
 again.
 Again I returned to Becher Bay.
 I was working again.
 I guess I was only working at logging all
 the time.
 There was nothing else when my fishing
 was finished.
 looking to get a little money.
 I didn't know where to go from Esquimalt.
 That finishes what I know.
 Sometime I'll remember again all the jobs I
 had when I was still a young man.
 I was very crazy when I was a young man.
 I was always drinking.
 Once I was put in jail for...
 The white man didn't like the Indians
 drinking.
 I'll again... tell you something when I again
 remember all the kinds of jobs I had.
 You'll hear my story.
 So my story is finished.

Accidents

wətənəxən, Tom Charles, Sr.

August 15, 1995 — LifeAccidents.mp3

ʔuʔxənʔáʔ yaʔ ti suʔčáʔiʔʔ.
 ncáx^w k^wi scáyətəŋʔ ʔaʔ cə snaʔátəŋʔ ʔaʔ ti
 ʔcʔáyŋx^w “Indian Agent”.
 čáyətəŋ st čáʔčt cə qəyáxəns cə number one
 Indian Reserve sx^wʔiyás yaʔ ti ʔiyá
 ʔaʔməq^wúʔəs.
 ʔuʔəsqaʔáwəʔ ʔaʔ k^wsə sx^wʔiyáʔ k^waʔčaʔ.
 suʔčáʔiʔʔ ʔiyá ʔiʔ ʔáwə st k^waʔ qáʔyústəŋʔ
 ʔaʔ ti táʔə.
 ʔuʔhúy ti sʔičəŋʔ ʔiʔ ti sʔiʔənt.
 ʔuʔsqaʔyústəŋʔ, sʔiŋəstəŋʔ k^waʔ k^wínəs čtə
 s-... sk^wáči scáyʔ.
 ʔiyá ʔiʔ... ʔiʔ... máʔk^wʔ cn.
 qəmə cn cə q^wʔáy čəʔúʔwəŋʔ.
 čúk^wəŋ caʔ sx^wqəyáxən ʔiʔ... k^waʔ
 ʔuʔəstúŋəts čtə.
 ʔəpəŋ cə nəsx^wk^wq^wəmə ʔiʔ...
 qəməsən cn xəŋ tə nəsxənaʔ.
 suʔcəŋaʔtəŋ ʔaʔ k^wi nəcousin yaʔ ʔcútəŋ
 ʔúyəʔtəŋ ʔaʔ cə snəx^wʔ.
 ʔiʔ hiyáʔ...
 ʔk^wístəŋ cn.
 čáŋʔəŋ cn.
 ʔiʔ níʔ suʔk^wənts k^wʔi ntán yaʔ.
 ʔiʔ máŋ ʔuʔ čəq sléʔəčts cə nəsxənaʔ.
 suʔq^wáys cə náʔcúʔ sláni, “k^wiʔúst ʔaʔ či
 naʔátəŋ “iodine”.
 ʔiʔ “ʔáwə”, xənʔátəŋ k^wʔi ntán.
 “ʔáwə c čəʔúʔwəs či iodine.
 x^wəŋ ʔiʔ xəʔ tə sxənaʔs.”

We were always working.
 Once we were put to work by what the
 Indians called “Indian Agent”.
 We were put to work building a fence for
 the number one Indian Reserve where
 Smyth Head is.
 It was outside of where we were, therefore.
 So we were working, but we weren't
 getting paid any money.
 It was only clothes and food that we were
 paid, that we were given for how many
 days... days we worked.
 there and... and... I got hurt
 I was cut by the log that was being used. [
 This is very unclear AS,BC think the first
 word is /cəŋʔ/ and it sounded to me then like
 /xəŋʔ/. I don't know.]
 It was going to be used for the fence and...
 whatever happened. [unclear. lots of
 hesitations.]
 My axe slipped and... I cut all my foot.
 I was packed by my cousin down to the
 beach and put on a canoe and went...
 I was taken home.
 I was brought home.
 And my mother looked at it.
 And my foot really had a big cut.
 One woman said, “Pour on it what they
 call 'iodine'.”
 And my mother said, “No.”

níł sułcúŋs yał štəŋ k^whi nətán ɽúx^w ɽał cə
 čáyəq^w.
 sułhíctš cə... cə k^wəwiŋs ti qáɽčłč.
 sułŋák^wts.
 ŋałk^wałáts k^wałčał.
 ɽił čájŋs ɽił ɽłq^wəts ɽał cə nəsxənał.
 níł ɽiłčáɽi č k^wiłústs ɽał cə šúk^wał.
 scúk^wss. k^wiłústs. níł sułənx^ws sšəyəŋs.
 níł sułłq^wəts cə scúłł ɽčłtáyŋx^w stáyŋx^w.
 ɽi ɽułčəɽúłłwəs st k^wałčał.
 ɽił ɽu-... ɽi ɽułəyəct.
 x^wəŋ nəstáwł.
 húy k^wałčał ɽił k^wł-...
 húy k^wał k^wi scáɽiłs cawnáɽił.
 néł ɽəx^wíyŋx^w.
 sułqáɽyústəŋł ɽił ɽáwə c tálə.
 ɽułhúy tə nsɽičəŋ ɽił kapú, nsčəsałq^w,
 ɽułxəŋə stəŋ ɽił ti sɽłəŋ.
 húy ɽuł sɽúŋəstəŋł.
 ɽi ɽułəslúłłəmł tə ɽawtx^wałŋəŋł ti sɽičəŋł
 tx^wəył ti sɽičəŋł.
 níł k^wałčał sɽ^wənłáŋs.
 ɽił hiyáł ɽəmənéłəŋł k^wi yúłł yał
 nəsx^wtúnəq.
 hiyáł čałk^wúts cə múłuq^w.
 suł-... ɽił... k^wał ɽułstəŋəs čtə.
 sx^wq^wałyíyŋs ɽał cə qəyáxən ɽił níł č suł-
 cák^wss cə púyəks.
 sułk^wałłəŋəq^ws cə púyəks.
 sułčúk^wts k^wał k^wi cáyss yał.
 łəyəq^wi tə cáyss.
 čájł ɽił... ɽił máŋł ɽuł ɽəsləyq^w tə cáyss.
 sułk^wəŋəŋúttəŋs štəŋištəŋ yał.
 cúŋtəŋ.

“Don't use iodine.
 It might hurt his foot.”
 Then my mother walked up into the bush.
 So she cut the... the skin of the ironwood.
 She chewed it.
 She was chewing it up.
 And she got home and stuck it on my foot.
 First she poured sugar on it.
 She used it. She poured it on. Then it
 stopped the bleeding.
 Then she stuck on the wood Indian
 medicine.
 We were using that.
 And...
 And it got better.
 I healed quickly.
 It was finished then and...
 Those people finished working.
 There was some village.
 We were paid, but not in money.
 It was only my clothing, and coat, my hat,
 everything and food.
 That's all we were given.
 But it was all right because we got lots of
 clothes, good clothes.
 That's the way it was.
 My oldest brother went hunting.
 He went shooting ducks.
 whatever it was.
 He put his gun down to climb over a fence.
 His gun went off.
 It shot his hand.
 His hand was shattered.
 He got home and...

ʔuʔyíy sx^wštóns.
 hiyáʔ cúŋtəŋ ʔúx^w ʔaʔ cə x^wiyanítəm.
 suʔúyətəŋs ʔaʔ cə snəx^wʔs cə x^wanítəm.
 ʔiʔ k^wənəŋúttəŋ ʔaʔtáwntəŋ
 ʔaʔsʔáw^wtx^wtəŋ.
 suʔʔáy čəyáy ʔiʔ čaʔčaʔčáʔtəŋ cə cáyss ʔiʔ
 sqiʔám či shúynəŋs.
 ʔuʔmán ʔuʔ ʔəsʔáy^w cə cáyss.
 suʔq^wáys cə doctors cə x^wiyanítəm, “ʔáy či
 suʔtəŋásʔ.”
 suʔəsʔícítəŋs k^wə ʔuʔxónə ʔús cáyss təŋáʔəŋ.
 ʔiʔ níʔ yaʔ k^waʔčaʔ sʔ^wənáŋs k^wi yúʔ yaʔ
 nəsx^wtúnəq ʔáwənə cicáyss.
 ʔuʔhúy k^wʔaʔ ʔuʔ ʔiyá tx^whúy ʔuʔ ʔsʔáq^wʔ
 ʔaʔ cə nəčúʔ
 cáyss.
 x^wənʔáŋ k^waʔčaʔ.
 ʔiʔ čáni cə x^wíyŋx^w tóyi ʔúx^w ʔaʔ cə
 naʔátəŋ sʔ^wčiyánəx^w.
 čiyánəx^w.
 níʔ sx^wʔiyás sčáys ʔaʔ cə ʔáyaʔyəŋs.
 tóysts cə məq^wúʔəs sx^wʔiyáʔ yaʔ.
 níʔ yaʔ sx^wʔiyás ti ʔuʔxón ʔuʔ nəx^wsʔáyəm.
 ʔuʔxón ʔuʔ nəx^wsʔáyəm ti ʔiyá yaʔ
 ʔaʔməq^wúʔəs.
 ʔiʔ níʔ suʔčániʔ.

His hand was very shattered.
 They ran him and walked him.
 They carried him up.
 They walked far.
 They took him up over to the white people.
 So they put him aboard the white man's
 boat.
 They ran him into town to the hospital.
 They again almost fixed his hand but they
 couldn't finish it.
 His hand was too shattered.
 So the doctors, the white men said, “We
 better take it off.”
 So all four of his detached fingers were cut
 off.
 And that's how my oldest brother had no
 fingers.
 All that was left there was only one finger
 stuck on.
 It was like that, then.
 The village moved into the bay to what's
 called Cheanuh.
 That's where they built their houses.
 They left Rocky Point where we were.
 That's where all the Klallams were.
 It was all Klallam there at Rocky Point.
 And then we moved.

Help Across the Bridge

wətənəxən, Tom Charles, Sr.

August 16, 1995 — HelpAcrossBridge.mp3

húis st ʔaʔ ʔuʔmáń ʔuʔ yíy ʔəʔ štəńt.
ʔáwəne yaʔ ʔatəməbíl s tə ʔəx^wíyŋx^w ʔiyá
suʔtáyis ʔúx^w ʔaʔcə tx^wnaʔáwəʔ ʔaʔ
x^wčiyánəx^w.
níʔ k^waʔčəʔ sx^wʔiyás ʔaʔ tiə ʔáynək^w ti
ʔuʔxəńə ʔəx^wíyŋx^w.
ʔuʔxəńə.
číŋəct ʔaʔ cə súʔ.
níʔ k^waʔčəʔ nəsx^wʔiyá yaʔ ʔəʔ čáʔin ʔaʔ
táwn.
ʔiʔ máń yaʔ cn ʔuʔ sqáti sx^wáx^wk^w.
ʔuʔxəńáʔ tə nəsuʔq^wúʔq^wq^waʔ.
ʔiʔ níʔ yaʔ nəsx^wʔiyá ʔəʔ k^waʔk^wáʔčəŋən
k^waʔ ʔənʔán ʔiʔʔk^wíst... ʔk^wístəŋ ʔaʔ cə... cə
súʔ ʔiyá tx^wʔáxəŋt ʔaʔ hiyáʔt ʔúʔk^w ʔawəcíct
yaʔ.
ččáts k^wi nəcət yaʔ sx^wʔáʔk^wiʔs.
iʔ ɳəń q^wúʔ ʔčáwəʔ.
níʔ yaʔ k^waʔčəʔ nəsx^wsáʔsiʔsiʔ ti nəsták^wi.
níʔ nəsuʔk^waʔk^wáʔčəŋ k^waʔ ʔənʔán ʔiʔ
hiyítíŋ ʔaʔ k^whi nəsisiter yaʔ ʔaʔ k^wʔəs
nəsisiter Lily.
níʔ suʔənʔás ʔák^wi.
ʔk^wcístəŋ cn hiyáʔ ʔk^wístəŋ.
ʔawəmán cn ʔuʔ ʔəsx^wáx^wk^w.
níʔ k^waʔ x^wčəŋən ʔiʔ qəs cn.
níʔ suʔxəńəs xčtín.

We left for a very long walk.
They had no automobiles in the village that
goes deep into the bay at Cheanuh.
That's where all the village is today.
All of them.
They got close to the road.
That's where I used to be when I was
working in town.
I was very crazy drunk.
I was always drinking.
That's where I'd holler when I came... to be
taken across the road where we went
through to go home because it was high.
My father built it for going across.
There was lots of water underneath.
So I was afraid to cross.
So I hollered for my sister, my sister Lily,
to come save me.
So she'd come across.
She'd hold me by the hand and take me
home.
It was because I was too drunk.
It was in case I'd stagger and fall in the
water.
That's all I know.

Meeting Flora

wətənəxən, Tom Charles, Sr.

August 17, 1995 — MeetingFlora.mp3

k^wi nəsʔuʔúʔ yaʔ ʔuʔ k^wənnəx^w ʔaʔ Flora
ʔiʔ sʔaʔyéʔʔqʔ yaʔ st.
níʔ k^waʔčaʔ sk^wíʔc ʔəʔ x̣cítʔ.
ʔiyá yaʔ st ʔaʔ k^wsə naʔátəŋ ʔčás ʔiyá
ʔaʔmətúliyə.
ʔiʔ níʔ yaʔ sx^wʔiyás k^wi sʔiʔáyəx^wʔ yaʔ ʔəʔ
sqʔyʔəŋəs ʔəʔ ʔáʔcuʔs ʔaʔ ti sčánnəx^w ʔiʔ ti
ʔáçt sx^wx^wúʔyəms.
ʔiʔ níʔ yaʔ k^waʔčaʔ sx^wʔiyás.
ʔiʔuʔúʔ cn ʔuʔ k^wənnəx^w k^wsə nəslániʔ, tsie
nəslániʔ.
híʔc k^waʔčaʔ ʔəsx^wənʔáŋs ʔiʔ ʔuʔmaliyíti
cn.
čsʔəyéʔʔqʔ cn.
ʔiʔ ʔuʔk^wənnəx^w cn ʔaʔ k^wsəwʔniʔ Flora ʔəʔ
ʔuʔncáx^ws.
q^wiʔnəwí st.
húy suʔ-...
ʔáwəne nəsx̣cít k^wə [unintel.].
ʔuʔx^wənʔáŋ k^waʔčaʔ ʔiʔ k^wán k^wʔə k^wí
nəslániʔ táns yaʔ nəsləyéʔʔqʔ.
híʔc k^waʔčaʔ ʔiʔ ʔáý cn maliyíti.
ʔiʔ ʔáwə c híç [unintel.].
nəsq^wúʔšən ʔaʔ k^wsə snəçúʔ nəslániʔ yaʔ
ʔiʔ... ʔiʔ ʔúyən cn.
xənʔátəŋ cn ʔaʔ či smán^ʔ suʔ-...
či nəsmán^ʔ ʔuʔ q^wúʔq^waʔ.
híç k^waʔčaʔ ti nəsuʔhúʔiʔ ʔiʔ čaʔk^wənnəx^wis
ʔáý ʔiʔ Flora.
ʔiʔ níʔ suʔštəŋnəwíʔ k^waʔčaʔ.

When I first saw Flora we were children.
So it has been a long time that I've known
her.
We were at a place called Discovery Island
there at Victoria.
We were there because our elders were
camping and fishing for salmon and
lingcod to sell.
And that is where I first saw my wife, this
wife.
It was a long time that way and I married.
I had children.
I saw Flora once in a while.
We talked.
Only...
I don't know the...
It was like that and I lost my wife who was
the mother of my children.
It was a long time and I married again.
It wasn't long that I was with my other wife
and... and she left me.
She told me I was too... that I drank too
much.
It was a long time that I was alone and I
saw Flora again.
Then we went together.
It was a long time We were together.
It was a long time that we went together.
We were in town when I saw her.
It was because she was from there.

híc ?i? ča?ł̥a?~...
ča?~... kʷəntúy st.
híc kʷa?ča? skʷəntúył̥.
?iyá ya? st ?a?táwn nəskʷənnəxʷ.
níł kʷa?ča? ?u? č?iyá.
su?~...
nəsu?čq̣ʷú?šən ?əł šətəŋł̥.
híc kʷa?ča? skʷəntúył̥.
?i? ča?maliyíti st.
níł kʷa?ča? ?əł níłəł sq̣ʷú?šənł̥ ?a? tiə
?áyənəkʷ.
?i? ?əy̆ tə nəskʷəntəŋł̥.
mán ?u? ?əy̆ nəskʷəntəŋł̥.

So I had a partner while we were walking.
It was a long time that we went together.
We got married.
That's why we're partners today.
She looks after me well.
She looks after me very well.

Milkman

wətənəxən, Tom Charles, Sr.

August 17, 1995 — Milkman.mp3

?áwəne nəsxčít kʷa? stəŋəs ti na?átəŋs ti
“milkman”.
nəsu?ən?á šətəŋs nəxʷ ?i? čkʷsa? ti táci.
?u?xəŋə kʷa?ča? ?əstəŋ ti ?u?ł̥kʷnaxʷł̥
sqəmu? ?a? músmus, oranges juice.
?áwəne nəsxčít kʷa? stəŋəs č̣ ti snátəŋs ?a?
ti nəxʷsł̥áyəmə ti orange juice.

I don't know what they call “milkman”.
I came walking once... arrived here.
Everything we took, cow milk, orange
juice.
I don't know what the Klallams call orange
juice.

A Stroke at Age 37

wətənəxən, Tom Charles, Sr.

June 6, 1999 — StrokeAt37.mp3

čá?i? ya? cn ?iyá ?a?čiyánəx^w ?a? cə
na?átəŋ LIP ?a? ti sx^wanítəm k^wa? stáŋəs
čtə.

?i? ŋəń ya? su?áwəs ti čá?i? nsq^wú?šən.
ní? su?ów^wk^ws č k^wi tálə? nəsqa?yúst tə
su?áwəs.

ní? nəsul?áa?táwn.

nəs?é? či nq^wíŋəyu ?a? či ?ú?áa? tálə
nəsqa?yúst tə čá?i? su?áwəs.

?iyá cn k^wa?ča? ?a?táwn ?i? ní? su?...
nəsul?x^wa?əsxá?.

nsu?k^wənəŋúttəŋ ya? ?úx^wtəŋ ?a? cə
sx?áw^wtx^w ?iyá ?a? cə táwn, mətúliyə.

təs cn k^wa?ča? ?a? cə sx?áw^wtx^w.

ní? su?...

łqáčš sk^wáci t ns?iyá ?a? cə sx?áw^wtx^w ?i?
q^wáyŋət cə k^wənt ti sxá? ?əx^wíyŋx^w.

nəs?é? či nsqíyŋ hiyá? ?úk^w.

hú? cn tx^wa?a?á?iŋ ?i? ní? nəsul?šətəŋ.

?i? ?iyóməct q cn ?áy ?aw?áwənə stáŋ
sx^w?óys cə nəsxəna?

łəŋ ?u? q^wúy.

ní? k^wa?ča? nəsul?ántəŋ.

sátəŋ cn k^wa? hiyá?ən ?úk^w.

ní? nəsul?ú?k^w.

tx^wa?a?á?iŋ cn k^wa?ča?.

ní? nəsul?xəńá? ti nsu?šətəŋ.

?i? ?u?né? tiə nəsčá?i?.

?i ?u?mán cn ta ?u? qa?qi?ám.

su?...

I was working there at Becher Bay for what
was called LIP by the white man, whatever
it was.

And there were many young men working
there for me.

Then our money ran out to pay the young
men.

Then I went to town.

I wanted to borrow a little money to pay
the young men who were working.

I was there in town and then... I got sick.

I was run into the hospital in town,
Victoria.

I arrived, then, at the hospital.

I was in the hospital for five days and
talked to the nurse (the one that looks after
sick people).

I wanted to go out and go home.

If I was at home, I'd be walking.

I'd get better again because there was
nothing good about my leg.

It's completely dead.

So they agreed with me.

I was told to go home.

Then I went home.

I was at home.

Then I was walking all the time.

And I had some work.

But I was very weak.

I was walking.

ʔuʔšətəŋ cn k^waʔčaʔ.
níʔ nəsʉʔʔáʔ ʔiʔ ʔuʔiyómæct.
ʔuʔnéʔ ti ʔuʔ ʔúʔʔaʔ nsčáʔiʔ.
čəyáʔ ʔiʔ ʔónəx^ws yaʔ nəyónəwəs.
níʔ k^waʔčaʔ nsx^wtəs ʔaʔ cə sʔáwʔtx^w.
čix^wáŋ ʔaʔ cə sʔáwʔtx^w.
níʔ k^waʔčaʔ nəsx^wmán ʔuʔ qaʔqiʔám ʔaʔ tiə
ʔáynək^w.
húʔ q yaʔ ʔáwə c ʔónəŋ ʔaʔ tə syác c
nyónəwəs ʔiʔ twəwʔiyóm q yaʔ cn swáyqaʔ
ʔaʔ tiə ʔáynək^w.
níʔ ʔuʔ sʔəhəs ʔčtín.

Then I got strong again.
I did a little work.
My heart almost stopped.
Then I got to the hospital.
I was taken into the hospital.
That is why I'm so weak today.
If that had not happened to my heart, I'd
still be a strong man today.
That's all I know.

A Wish for Someone to Talk With

wətənəxən, Tom Charles, Sr.

June 6, 1999 — WishSomeoneToTalkWith.mp3

húʔ q yaʔ ʔuʔ néʔ či nək^wʔq^winówi ʔiʔ
ʔuʔxčít q yaʔ cn či ʔəh ʔaʔ tiə sq^wáyʔ yaʔ.
sq^wáys yaʔ k^wi sʔiʔáyəx^wʔ yaʔ, čiyáŋənt.
ʔi ʔuʔk^wʔmán ta ʔuʔ ʔəh nəsóməyəq.
ʔuʔtx^wʔáʔət cn ʔəʔ q^wáq^wiʔən
ʔuʔtx^wʔáʔəyʔ.
ʔáwənə nəsxčít k^waʔ ʔuʔəsʔúʔʔəmn u či
nsuʔxčít ʔaʔ či nsʔáwə c ʔiyáʔnəŋ
ʔəʔ x^wʔáyəmʔúcənn.
čŋík^ws cn.

If there was someone for me to talk with, I
would know a lot about our language.
It's the language of our elders, our
ancestors.
But I have already forgotten a lot.
I try while I'm talking, feeling around (for
the words).
I don't know if I'm right when I know I'm
not hearing the Klallam language.
I don't know how.