

**Lək<sup>w</sup>əŋín'əŋ Narratives:  
ʔənʔé q'ə həlísət tiʔe sq<sup>w</sup>él!**

**Compiled by Timothy Montler**

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## Preface

Ləkʷəŋínəŋ, originally spoken in the southeast of Vancouver Island in the vicinity of what is now the city of Victoria, is a dialect of Northern Straits Salish. It is the language of the Songhees and Esquimalt Nations. It has also been called Songish [6, 8, 9, 10, 12, 14], Lkuñgen [2], Lkuñgen [2], Lek'əñéneñ [7], and Lekwungen [5]. Ləkʷəŋínəŋ is the modern, phonetic spelling of the native name of the language.

Ləkʷəŋínəŋ is completely mutually intelligible with its closest dialect neighbor SENĆOTEN. The writing systems are different, and there are a few minor grammatical, phonological and lexical differences [10, 14]. The grammatical patterns described for SENĆOTEN [11] also effectively describe the grammar of Ləkʷəŋínəŋ.

The last fluent speaker of Ləkʷəŋínəŋ as a first language was thought by linguists to have passed away in the early 1980's. However, in 1992 there was a speaker living on the Elwha Klallam Reservation in Washington. And there is at least one elder living in 2024 who remembers some of the language.

Thanks are due to the late Marjorie Mitchell, late Barbara Efrat, Yolanda Raffo, late Michael Kew, and late Wilson Duff for their foresight and care in preserving Ləkʷəŋínəŋ in audio recordings. Thank you to the late Louis Claxton and to Belinda Claxton, SENĆOTEN speakers, who helped translate most of these narratives. This collection would not have been possible without the help of John Rice, a Lekwungen citizen who secured almost all of these recordings from the Royal British Columbia Museum archives with the help of Sasha Perron, the Audio/Visual Collection Manager of the museum's Indigenous Collections and Repatriation department. A big thank you to University of Victoria professor Suzanne Urbanczyk, who has encouraged this work from the beginning. She introduced me to John Rice and arranged for us to meet Marjorie Mitchell shortly before she passed away.

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## Introduction

These stories were all recorded at the Songhees Reserve. Most were recorded by Marjorie Mitchell from 1966 to 1968 while collecting words for her 1968 master's thesis, a dictionary of Songish (ləkʷəŋínəŋ). A few were recorded in 1969 and 1970 by Barbara Efrat while she was linguistics curator at what was then the British Columbia Provincial Museum.

The storyteller in all but one of these was Lekwungen elder Sophie Misheal, who passed away in 1970 at the age of around 80 [12]. Other than what she, herself, tells us in the narratives, Mitchell provides the only information we have about Mrs. Misheal:

Mrs. Misheal's native language is Songish. When she was seven years old, she was sent to a Roman Catholic residential school where she was taught to speak, read, and write English. Moreover, although conversations in any Indian language among the children were expressly forbidden by the teaching sisters and enforced with Christian religious sanctions, the informant learned to speak Cowichan, the mother tongue of most of her classmates. Both at school and during yearly three-week holidays at home with her family, Mrs. Misheal came in contact with Saanich speakers, as well.

After leaving school, Sophie married Andrew Misheal, a Cowichan, and lived for many years with him at the Koksilah Indian Reserve near Duncan. Here, too, most of her contacts were with Cowichan speakers and both of her daughters learned that dialect, as well as English [8].

Raffo, who also studied the language with Mrs. Misheal, adds "Mrs. Misheal's cheerful personality and qualifications as a story-teller will thus survive forever." [12]

The other storyteller is Songhees elder Jimmy Fraser who tells the story of the girl qəmásən (Camosun), who became the Gorge. This story was recorded in 1955, by Michael Kew.

These were all transcribed by Timothy Montler and translated by him, most with the help of SENĆOŦEN elders Lou Claxton and Belinda Claxton. They are presented here in the order in which they were recorded. Audio clips of each of the stories can be heard at [lekwungen.montler.net](http://lekwungen.montler.net).

## Camosun, the Gorge

Jimmy Fraser

May 26, 1955 — Camosun.mp3

This is the story of the girl ǫ́əmásən, or Camosun in English spelling. Her mother and father mistreat her and do not feed her. She cries and is helped by ǰéʔə́ls, the Transformer or Creator. He asks her what she wants to eat one item at a time. She either rejects or accepts each item of food.

Many other Coast Salish stories tell of ǰéʔə́ls travelling the earth turning people into animals or places. Each of these stories explains some special characteristics of an animal or place—why the deer hops and has no gall bladder, why the raven is greedy, why the eagle is a good hunter, why a rock is shaped a certain way, and so on. This story explains why ǫ́əmásən, the ləkʷəŋínəŋ name for the Gorge Waterway has certain things, but lacks others found in nearby areas. Everything the girl in the story rejects—sturgeon, cranberries—is not found in the Gorge, but everything she accepts is found there.

On the recording, Jimmy Fraser tells the story also in English. There are details in the English that clarify some things.

níʔ səwʔtécəls ʔənʔé šátəŋ ǰéy  
 ʔə tsə əwʔmákʷ stéŋ sʔíʔən.  
 níʔ suʔkʷəŋəŋs səwʔníʔ ǫ́əmásən.  
 kʷəyétəŋ ʔə tsə méns tsə téns ʔiʔ  
 ʔəwə. ǰəʔáŋ ʔəwʔyás.  
 kʷékʷiʔ.  
 ʔənʔé kʷəče téčəl tsunəníʔəyə [CLAP] ʔə  
 kʷ sʔənʔés téčəl səwʔqʷəlŋítəŋs.  
 “stáŋət sxʷ ʔačə sqéʔəʔ ʔə tsə qʷáʔ?”  
 “ʔáa, ʔəyəqʷ tsə nəmén. ʔəyəqʷ tsə nətén.  
 ʔəwə kʷ nəšʔəʔənístəŋ.  
 ʔáŋ sən ʔəwʔ kʷéy.  
 ǰəʔáŋ sən.” [CLAP]  
 “stéŋ kʷəče kʷ ʔənsʔíʔ?  
 ʔənsʔíʔ ə kʷs ǫ́táyəsən?”  
 “ʔáa, ʔəwə. ʔəwə kʷ nəšjət tsə ǫ́táyəsən.”

So they got there coming walking working  
 on all kinds of food.  
 Then they saw ǫ́əmásən.  
 She was denied by her father, her mother but  
 no. She was crying all the time.  
 She was hungry.  
 So the one that arrived got there and spoke  
 to her.  
 “What are you doing in the water?”  
 “Oh, my father is angry. My mother is  
 angry.  
 They never feed me.  
 I’m very hungry.  
 I’m crying.”  
 “So what do you want?  
 Do you want some sturgeon?”

## Lək<sup>w</sup>əŋínəŋ Narratives

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səw̃x̃<sup>w</sup>íltəŋs.

“ŋəns̃lí? ʔə k<sup>w</sup>s q<sup>w</sup>əmíčáls?

ʔəw̃k̃<sup>w</sup>ənt̃ čtə.”

“ŋáa, ʔəwə.” səw̃x̃<sup>w</sup>íltəŋs yé? [CLAP]

“ŋəns̃lí? ə k<sup>w</sup>s ʔəx̃<sup>w</sup>ʔəx̃<sup>w</sup>?”

“ŋáa, nəslí? ʔəỹ nəsfíłən.”

“ŋəns̃lí? ə k<sup>w</sup> ʔéʔčəx̃?”

“ʔəỹ nəslí? tsə ʔéʔčəx̃. ʔəỹ nəsfíłən.”

“ŋəns̃lí? ə k<sup>w</sup>s sfáŋət?”

“ŋán ʔu? nəslí? k<sup>w</sup>s sfáŋət. ʔán ʔu? nəslí? k<sup>w</sup> əns̃təfáŋət.”

“ŋəns̃lí? ə k<sup>w</sup>s q̃əčəqs?”

“ʔəwháy tsə sx̃əp̃səns tsə nəslí?

ʔəwə k<sup>w</sup> nəsnəčəw̃məx<sup>w</sup>. ʔəwháy ʔə tsə sx̃əp̃səns”

“ʔəỹ.”

“ŋəns̃lí? ə ... ʔəns̃lí? ə k<sup>w</sup>s máʔəq<sup>w</sup>?”

“ŋáa, ʔəỹ nəslí? tsə máʔəq<sup>w</sup>. ʔəỹ nəsfíłən. ʔəỹ.

ʔəwháy ʔəw̃ nəslí? ʔəwháy.

ʔəwháy ʔəw̃ nəsfíłən. ʔəwháy.”

That’s all.

“Oh, no. I never eat sturgeon.”

So he threw it away. [CLAP]

“Do you want cranberries?

Look at them.”

“Oh, no.” So he threw them away.

“Do you like oysters?”

“Oh I like them. It’s good food.”

“Do you like crab?”

“I like crab well. It’s good food.”

“Do you want some herring?”

“I really like herring. I really like your little herrings.”

“Do you like some coho?”

“It’s only its tail that I like.

I’m never for the other part of it. It’s only its tail.”

“Okay.”

“Do you like some duck?”

“Oh, I like duck well. It’s good food. It’s good.

It’s the only thing I like. It’s only that.

I only eat that. Only that.”

It’s a q̃əməsən’s [UNINTELLIGIBLE].

That’s all.

## Black Paint

Sophie Misheal

July 25, 1966 — BlackPaint.mp3

Black face paint is used in the ǰəŋǰəŋítəl, a secret society, dance, and ceremony. Only certain families have rights to participate and have knowledge of the ǰəŋǰəŋítəl, but the making of the black paint used is public. Charcoal made from the very white wood of the devil’s club (*Oplopanax horridus*) is mixed with grease to make the paint.

nít čéy sən k<sup>w</sup>əče ʔə tsə q<sup>w</sup>áʔpəłč.  
 ǰtít sən ʔə k<sup>w</sup> šlǰəsłtə seʔ.  
 nít seʔ səw<sup>w</sup>tx<sup>w</sup>əʔəsáʔis ʔə k<sup>w</sup> nəščq<sup>w</sup>ət.  
 səw<sup>w</sup>tx<sup>w</sup>əʔəsáʔis ʔiʔ ǰtít ʔiʔ háys.  
 səw<sup>w</sup>q<sup>w</sup>áʔətłtə ʔə tsə snás.  
 nəʔétəs tsə x<sup>w</sup>əŋítəm ʔə k<sup>w</sup> “face cream”  
 nít snás tsə q<sup>w</sup>áʔətłtə ʔə tsəw<sup>w</sup>nít nəqǰǰ tsə  
 ʔéłəʔ k<sup>w</sup>łčq<sup>w</sup>ətəŋ.  
 səw<sup>w</sup>tx<sup>w</sup>əʔəsáʔis ʔiʔ nít səw<sup>w</sup>łáyəmłts ʔə k<sup>w</sup>  
 sčák<sup>w</sup>əss k<sup>w</sup> syéʔs ʔáǰ<sup>w</sup> ʔə tsə čyəwən.  
 nít šǰ<sup>w</sup>əŋíŋs tséʔe k<sup>w</sup> ʔəŋsčák<sup>w</sup>əs tsə nəqǰǰ.  
 čəʔáwəs łtə ʔə k<sup>w</sup> syéʔłtə ʔáǰ<sup>w</sup> ʔə tsə smíłə.  
 čsələʔe ʔə tsə číʔsəŋ ʔəw<sup>w</sup> léʔe ʔə tsə sčéŋ  
 ʔəw<sup>w</sup> čáləq<sup>w</sup> k<sup>w</sup> s[UNINTELLIGIBLE]  
 ʔəłǰátəŋs  
 ʔəwə s əw<sup>w</sup>ʔəstəsəł.  
 ʔəw<sup>w</sup>háy tsə čáləq<sup>w</sup> šx<sup>w</sup>léʔes k<sup>w</sup>  
 əŋsk<sup>w</sup>ənnəx<sup>w</sup>.  
 ʔiʔ čéł ʔəŋsǰtít.  
 nít k<sup>w</sup>əče šǰ<sup>w</sup>əŋíŋs tséʔe k<sup>w</sup> sčəʔáwəsłtə  
 ʔəw<sup>w</sup>mák<sup>w</sup> sən ʔəw<sup>w</sup> ʔəw<sup>w</sup>łəwəč čyəwən ʔəw<sup>w</sup>ǰətít  
 ʔə tséʔe nəqǰǰ təməł k<sup>w</sup> sčə... čák<sup>w</sup>əsłtə ʔə  
 k<sup>w</sup> syéʔłtə ʔáǰ<sup>w</sup> ʔə tsə smíłə.

Then I work with the devil’s club plant.  
 I prepare what will be our face paint.  
 Then it will be prepared when I burn it.  
 So it ready and fixed and finished.  
 Then we add the grease.  
 The white man calls it “face cream” that is  
 the grease that we add to the black that was  
 already burned.  
 So it is ready and it put on for use by those  
 going to the spirit dance.  
 That’s how it is when you use the black.  
 We use it when we go to the longhouse  
 dance.  
 They go from where they are growing to  
 way in the bush to \_\_\_\_ be harvested.  
 It is not nearby.  
 It is only up in the bush is where you get it.  
 And you then make it.  
 That’s how that is when we are using it.  
 Everyone who is a full dancer makes that  
 black paint which we use when we go to  
 the longhouse dance.



## Dancers

Sophie Misheal.

July 25, 1966 — Dancers.mp3

This narrative gives a brief sketch of some of the procedures used to initiate new members of the winter spirit dances. The initiates, called ǰəw'sálək<sup>w</sup>əł or 'new dancers' undergo long and rigorous training and must follow many rules. They become highly spiritually sensitive and receive a special spirit dance and power song.

níł səw'k<sup>w</sup>ənətłtə tsə tx<sup>w</sup>əǰəw'sálək<sup>w</sup>əłtəŋ.  
 k<sup>w</sup>ənéłtəŋ.  
 ǰpəsət tsə ǰəłnəč čyəwəŋ.  
 k<sup>w</sup>ənéłts se? ǰə k<sup>w</sup>ə ǰəw'sálək<sup>w</sup>əłtəs.  
 níł səw'tx<sup>w</sup>ək<sup>w</sup>ənéłts.  
 k<sup>w</sup>łníf səw'čéys tsəw'nəníłtəyə?  
 px<sup>w</sup>átəŋ.  
 pəx<sup>w</sup> px<sup>w</sup>átəŋ lé?e ǰə tsə čəŋəłs.  
 lé?e ǰə tsə čəŋəłs k<sup>w</sup> spx<sup>w</sup>átəŋs.  
 ǰəŋəstəŋ ǰə tsə syəwəŋ.  
 níł šx<sup>w</sup>əníŋs tsé?e k<sup>w</sup> sk<sup>w</sup>łk<sup>w</sup>ənéłtəŋs tsə  
 ǰəw'sálək<sup>w</sup>əł ǰə k<sup>w</sup>sə łqéčəs sk<sup>w</sup>éčəl k<sup>w</sup>  
 scé?i?ts tsəw'nəníłtəyə? ǰə tsə ǰəw'sálək<sup>w</sup>əł.  
 ǰi? níł səw'tx<sup>w</sup>əłəsá?i?ts ǰə tsə ǰix<sup>w</sup> sk<sup>w</sup>éčəl  
 k<sup>w</sup> ssəséw'təŋs.  
 ǰi? k<sup>w</sup>ənnəs tsə ǰəw'sálək<sup>w</sup>əł se? tsə  
 syəwəŋs.  
 k<sup>w</sup>łníf ... k<sup>w</sup>łníf k<sup>w</sup>ənnəs səw'tx<sup>w</sup>əŋ?áx<sup>w</sup>s  
 tsə syəwəŋs.  
 čsələ?e k<sup>w</sup> spx<sup>w</sup>átəŋs ǰə tsə ǰəw'ǰəłnəč  
 čyəwəŋ.  
 níł k<sup>w</sup>əče səw'łəsá?əy's tsé?e k<sup>w</sup>łtx<sup>w</sup>...  
 tx<sup>w</sup>əŋ?é?etəs tsə syəwəŋs.  
 ǰás sk<sup>w</sup>éčəl čyéwəŋs səw'łé?etəŋs tsə

So then we take those who are being made  
 new dancers.  
 They are held.  
 The dancers gather.  
 They will take them to when they make  
 them new dancers.  
 Then they are taken and held.  
 They soon go to work.  
 He's blown on.  
 They blow, blow on his chest.  
 It's his chest that he is blown on.  
 He is given a song.  
 It's like that when the new dancer is held  
 for the five days they are working on the  
 new dancer.  
 And then on the third day he is prepared to  
 be laid down.  
 And the new dancer to be gets his song.  
 As soon as he gets it, he brings out his  
 song.  
 It is from there that he is blown on by the  
 full dancers.  
 Then he is ready to bring out his song.  
 He sings four days trying out his song.

syówəns.  
 ʔəmáttəŋ.  
 səw'sétəŋs k<sup>w</sup> sčyówəns k<sup>w</sup>əče.  
 čyówəns tx<sup>w</sup>ʔənʔétəs tsə syówəns.  
 ʔqécəs sk<sup>w</sup>écəl ʔiʔ níʔ səw'ʔəmáttəŋs yéʔ.  
 slíŋəstəŋ.  
 k<sup>w</sup>ʔníʔ yéʔ k<sup>w</sup> sslíŋəstəŋs.  
 tx<sup>w</sup>əsáʔəy' k<sup>w</sup>əče ʔiʔ k<sup>w</sup> stx<sup>w</sup>əsáʔəy's.  
 mák<sup>w</sup> stéŋ ʔəw'tx<sup>w</sup>əsáʔəy' k<sup>w</sup> sləy'míts tsə  
 sáčk<sup>w</sup>əss.  
 ʔəw'níʔ tsəw'níʔ xəw'sálək<sup>w</sup>əʔ ʔəw'q<sup>w</sup>ólq<sup>w</sup>əʔ ʔə  
 k<sup>w</sup>sə ʔəyəmítəs ʔə k<sup>w</sup>sə šx<sup>w</sup>əníŋs tsə  
 sk<sup>w</sup>inánəts.  
 səw'ʔəyəmítəŋs.  
 x'títəŋ k<sup>w</sup>sə sáčk<sup>w</sup>əss ʔə tsə níʔ ʔəw'ʔqécəs  
 sk<sup>w</sup>écəl.  
 tx<sup>w</sup>əsáʔəy' k<sup>w</sup>əčə ʔə k<sup>w</sup> ssáʔəy's.  
 k<sup>w</sup>ʔləy'mítəs tséʔe sáčk<sup>w</sup>əss.  
 tás ʔə tséʔe ʔqécəs sk<sup>w</sup>écəl ʔiʔ níʔ səw'yéʔs  
 sáŋ ʔáx<sup>w</sup> ʔə tsə čáləq<sup>w</sup> k<sup>w</sup> ssák<sup>w</sup>əŋs.  
 k<sup>w</sup>ʔníʔ ... k<sup>w</sup>ʔníʔ k<sup>w</sup> tx<sup>w</sup>əʔəsáʔiʔs.  
 níʔ léʔe ʔal ʔə tsə čáləq<sup>w</sup> ʔə k<sup>w</sup>séʔe  
 šx<sup>w</sup>əníʔəŋ ʔə k<sup>w</sup> syéʔs ʔáx<sup>w</sup> ʔə k<sup>w</sup> ʔəŋ...  
 tx<sup>w</sup>ʔáx<sup>w</sup>əx<sup>w</sup> yéʔ ttéŋəŋ ʔiʔ čéʔ sən ʔəsslá.  
 ʔiʔ k<sup>w</sup>ʔníʔ ʔal səw'ʔəsáʔiʔs.  
 slíŋəstəŋ.  
 ʔəw'k<sup>w</sup>ʔníʔ səw'čyówəns.  
 ʔiʔ ʔəw'léʔe k<sup>w</sup>əče ʔə tsə ččéʔiʔ.  
 ʔəw'léʔe tsə ččéʔiʔ.  
 nəʔétəŋ sísə.  
 níʔ čéy, ččəʔ k<sup>w</sup>sə əw'mák<sup>w</sup> stéŋ ʔə k<sup>w</sup>sə  
 sʔíʔəns.  
 sčéʔiʔs tséʔe čnéʔəŋ ʔə k<sup>w</sup> sísə.  
 níʔ k<sup>w</sup>əŋt tsə xəw'sálək<sup>w</sup>əʔ.

He is seated.  
 He is told to sing.  
 He brings out his song.  
 It is five days that they go sit him down.  
 He is stood up.  
 Soon they go stand him up.  
 He is prepared.  
 Everything becomes ready for putting on  
 his regalia.  
 Then the new dancer is told to put it on  
 how his power is.  
 So it is put on.  
 His regalia are prepared when it is the fifth  
 day.  
 So what was to be prepared was ready.  
 He puts on that regalia.  
 It gets to the fifth day and they go inland  
 into the bush to bathe.  
 Soon ... soon he becomes ready.  
 There are some in the bush when it is like  
 that when you go there in the evening and I  
 am on the beach.  
 And soon they're ready.  
 They are stood up.  
 So they sing.  
 And so it is there that they are working.  
 The ones who are working are there.  
 They are called sísə.  
 It is him that works, works on everything  
 he eats.  
 It is the workings of that one called sísə.  
 He is the one that watches after the new  
 dancer.  
 Paint is put on him.

## Lək<sup>w</sup>əŋínəŋ Narratives

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láyəmtəŋ tsə šííxəs.  
tšíŋq<sup>w</sup>təŋ ʔə tsəw<sup>n</sup>níŋ síŋsə.  
čéŋ seŋ sk<sup>w</sup>ənəts tsəw<sup>n</sup>níŋ xəw<sup>s</sup>álək<sup>w</sup>əŋ k<sup>w</sup>  
səw<sup>s</sup>sk<sup>w</sup>éŋs sʔíŋs ʔə tsə šííxəs.  
níŋ šx<sup>w</sup>əníŋs tséŋe, tsə xəw<sup>s</sup>álək<sup>w</sup>əŋ.  
níŋ k<sup>w</sup>əče tsə čnəŋétəŋ ʔə k<sup>w</sup> síŋsə.  
yəsáŋsts tsə xəw<sup>s</sup>álək<sup>w</sup>əŋ ʔə k<sup>w</sup>sə snəməs k<sup>w</sup>  
sŋəwəs s sŋíŋs.  
níŋ scéŋ ʔəw<sup>u</sup> k<sup>w</sup>ənt tséŋe xəw<sup>s</sup>álək<sup>w</sup>əŋ.  
sk<sup>w</sup>éy k<sup>w</sup> səw<sup>h</sup>áŋiŋs ʔal ʔə k<sup>w</sup> syéŋs ʔáx<sup>w</sup> ʔə  
k<sup>w</sup>sə šx<sup>w</sup>ʔáx<sup>w</sup>s k<sup>w</sup> sštəŋs.  
ʔəw<sup>y</sup>ás ʔəw<sup>u</sup> léŋe tsə n<sup>k</sup>w<sup>i</sup>ŋít k<sup>w</sup>ənt.  
níŋ k<sup>w</sup>əče šx<sup>w</sup>əníŋ tséŋe.  
səw<sup>t</sup>x<sup>w</sup>əŋəsáŋy<sup>s</sup> ʔə tséŋe k<sup>w</sup>háy k<sup>w</sup>ə  
scéŋiŋs tsə síŋsə.  
ʔəŋʔán ʔəw<sup>u</sup> ŋəŋ snəmétəŋs tsə xəw<sup>s</sup>álək<sup>w</sup>əŋ.

His hair is combed by the síŋsə.  
He will immediately look at the new dancer  
who needs his own face paint.  
That's how that is, the new dancer.  
It is therefore what has been called síŋsə.  
He tells the new dancer what is forbidden  
and what not to eat.  
That new dancer is watched very closely.  
He cannot go alone when he goes to walk  
somewhere.  
He is always there watching to prevent you  
(from walking alone).  
That how that is.  
So it has become ready when the work of  
the síŋsə is finished.  
There is much that is forbidden for the new  
dancer.

## Knitting a Sweater

Sophie Misheal

July 15, 1966 — KnittingSweater.mp3

The Coast Salish or Cowichan sweater is a tradition over 100 years old. The sweaters are made from hand processed, washed, carded, spun, and knitted wool. Many Coast Salish women make sweaters and other knit items for sale in the shops in Victoria.

níł səw <sup>t</sup> ék <sup>w</sup> əstə tsə ləmətúwəlqən čsələ?ə ʔə tsə šx <sup>w</sup> imélə. k <sup>w</sup> ənnəx <sup>w</sup> ɬə səw <sup>c</sup> ék <sup>w</sup> ətɬə. čék <sup>w</sup> ət háy ʔi? tx <sup>w</sup> i?si?šələqən ɬə. háy k <sup>w</sup> si?šələqənɬə ʔi? tx <sup>w</sup> i?tsələqən. tsələqən ɬə. háy k <sup>w</sup> stéšəlqənɬə ʔi? tx <sup>w</sup> i?qéləčət ɬə. tx <sup>w</sup> ə?əsá?i k <sup>w</sup> sqé?ələčs ʔi? ʔé? ɬə k <sup>w</sup> ɬqəlét čék <sup>w</sup> ət. ʔi? čéy ɬs... čéy ɬə ʔə tsə swétəs. səw <sup>t</sup> x <sup>w</sup> ə?əsá?is. čsələ?ə ʔal ʔə tsə ɬən sčéy k <sup>w</sup> sšətítɬə. níł səw <sup>c</sup> -... čx <sup>w</sup> əyəmɬə ʔi? k <sup>w</sup> stx <sup>w</sup> əsə?əy <sup>s</sup> sə swétə. ʔán ʔəw <sup>t</sup> ɬən sčéy ʔi? tx <sup>w</sup> ə?əsá?i.	So we buy the wool from the store. We take it and wash it. Wash it, finish and we tease it. We finish teasing it and next card it. We card it. We finish carding it and we then spin it. When the spinning is completed, we again wash it more. And make... we make the sweater. So it is completed. It takes a lot of work for us to make it. Then we sell it when the sweater is ready. It's a lot of work and it's complete.
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## Collecting Seaweed

Sophie Misheal

July 27, 1966 — CollectingSeaweed.mp3

Although some types of seaweed have been traditionally used as food by the lək<sup>w</sup>əŋən people, this story is about collecting a particular kind of edible seaweed called ɬáqəs for sale to Chinese people. It was common into the 1950's for whole families to go out in the spring to collect seaweed to sell.

k<sup>w</sup> šx<sup>w</sup>š<sup>w</sup>ənɬéŋs le? ʔi? yé?ɬtə ʔá?əš<sup>w</sup> ʔə k<sup>w</sup>ə  
 čnə?étəŋ ʔə k<sup>w</sup> sš<sup>w</sup>íx<sup>w</sup>əyəs.  
 níɬ yé? šx<sup>w</sup>lé?əɬtə k<sup>w</sup> sǰəlínɬtə.  
 yé? ɬtə ʔáɬəšət tsə čnə?étəŋ ʔə k<sup>w</sup> ɬáqəs.  
 níɬ yé? sčé?i?ɬtə ʔə k<sup>w</sup> syé?s tx<sup>w</sup>əčáq tsə  
 sléčəŋ.  
 k<sup>w</sup>ín nəcés<sup>w</sup> ʔi? u?ŋás lisék, ɬqécəs lilsék ʔə  
 k<sup>w</sup> sčqáčə?ɬtə ʔə tsə nácə? sk<sup>w</sup>écčəl.  
 ʔáa, ʔi? yás ɬtə u? mák<sup>w</sup> sk<sup>w</sup>écčəl k<sup>w</sup> syé?ɬtə  
 ʔá?əš<sup>w</sup> ʔlé?əŋ.  
 níɬ k<sup>w</sup>əče səwš<sup>w</sup>əníŋs ʔə tsé?e ʔi? šécət ɬtə.  
 šé?čət ɬtə səwŋəwésɬtə ʔə tsə lisék.  
 syé?s ʔəw<sup>ʔ</sup> tx<sup>w</sup>ənéčəwəč páwəŋ tsəwŋíɬ lisék.  
 sk<sup>w</sup>ín lisék tsə sx<sup>w</sup>áyəməɬtə.  
 ʔəłčəš mít tsə nácə? páwəŋ k<sup>w</sup> stə?éwəss tsə  
 čéymən.  
 ʔi? u?tésəɬ tsəwŋíɬ čéymən ʔə ʔ šx<sup>w</sup>íx<sup>w</sup>əyəs  
 šx<sup>w</sup>lé?es tsə ʔəx<sup>w</sup>íŋəx<sup>w</sup> k<sup>w</sup> sǰələŋs.  
 ʔu?ʔəŋ?éŋ lə? əw<sup>ʔ</sup> ʔiyəs sčé?i?ɬtə.  
 ʔəŋ?áŋ lə? u? ʔəy<sup>ʔ</sup> télə.  
 ʔéłə k<sup>w</sup>əče ʔəŋ?éŋ əw<sup>ʔ</sup> tx<sup>w</sup>ə?əy<sup>ʔ</sup> télə ʔi?  
 tx<sup>w</sup>i?ʔəwə k<sup>w</sup> syé?ɬtə k<sup>w</sup>sə u?ʔəwəŋə  
 snəx<sup>w</sup>əɬtə.  
 š<sup>w</sup>əníŋ ʔə tsé?e ʔi? u?mák<sup>w</sup> stéŋ k<sup>w</sup> s?íɬəŋɬtə,  
 tsə s?áš<sup>w</sup>əɬ, má?əq<sup>w</sup>, ʔésx<sup>w</sup>, tsə s?i?ɬəŋɬtə k<sup>w</sup>

It was that way and we went over to what's  
 called Boat Passage.  
 That's where we went camping.  
 That's where we went to gathering what's  
 called seaweed.  
 That's where we went to work when the tide  
 was low.  
 Sometimes we would get as much as four or  
 five sacks in one day.  
 Oh, we always went every day over there  
 searching.  
 It was like that and we dried it.  
 We dried it and we put it into the sack.  
 That sack went to one hundred pounds.  
 We sold a number of sacks.  
 It was a nickel a pound that the Chinese  
 were paying.  
 And the Chinese buyer arrived at Boat  
 Passage where the people were camping.  
 We had a lot of fun working.  
 It was very good money.  
 It's now getting to be good money, but we  
 never go anymore that we have no canoe.  
 It was like that and we had all kinds of  
 things to eat, clams, ducks, seal, that we

## Lək<sup>w</sup>əŋínəŋ Narratives

slé?əftə ʔi? tsə ʔéyət.  
nəcéx<sup>w</sup> ʔi? uʔk<sup>w</sup>ənnəx<sup>w</sup> ftə ʔə tsə slájəŋət.  
níf k<sup>w</sup>əče šx<sup>w</sup>əníŋs lə? tsé?e k<sup>w</sup> nəsyé?  
ʔi?səwé? ʔə k<sup>w</sup>sə n-... ʔə k<sup>w</sup>sə nətén k<sup>w</sup>  
syé?s ʔá?əx<sup>w</sup> ʔə ʔ s<sup>w</sup>x<sup>w</sup>íx<sup>w</sup>əyəs.  
ʔəŋ?áŋ lə? əw<sup>ʔ</sup> ʔíyəs tsé?e šx<sup>w</sup>lé?əftə ʔe? k<sup>w</sup>  
sqəlínjəftə.  
šx<sup>w</sup>əníŋ k<sup>w</sup>əče ʔe? tsé?e ʔi? níf səw<sup>ʔ</sup>háys.  
háys k<sup>w</sup> syé?ftə lé?ə k<sup>w</sup>ʔáw<sup>ʔ</sup>k<sup>w</sup>.  
čəsə? ʔqélč<sup>ʔ</sup> čtə k<sup>w</sup> slé?əftə.  
lé?ə ʔə tsə xən?étəŋ šx<sup>w</sup>lé?əftə k<sup>w</sup> sqəlínjəftə  
təŋwəx<sup>ʔ</sup>ləs ʔqélč<sup>ʔ</sup> ʔi? tsə čnə?étəŋ ʔə k<sup>w</sup>  
líyməs ʔqélč<sup>ʔ</sup>.  
níf šx<sup>w</sup>lé?əftə ʔə tsé?e čəsə? ʔqélč<sup>ʔ</sup> k<sup>w</sup>  
sčé?i?ftə ʔə tsəw<sup>ʔ</sup>níf ʔəqəs.  
mək<sup>w</sup> stéŋ ʔəw<sup>ʔ</sup> k<sup>w</sup>ənnəx<sup>w</sup>ftə.  
nəcéx<sup>w</sup> ʔi? uʔ?á? yé? tx<sup>w</sup>əčəq ʔəŋ?áŋ tsə  
sléčəŋ ʔi? k<sup>w</sup>ənnəx<sup>w</sup> ftə tsə čnə?étəŋ ʔə k<sup>w</sup>  
ssk<sup>w</sup>íci?  
ʔi? níf ʔlé? əw<sup>ʔ</sup> ʔəy<sup>ʔ</sup> sʔíftəftə.  
níf k<sup>w</sup>əče šx<sup>w</sup>əníŋs tsé?e k<sup>w</sup> syé?ftə lə?  
ʔá?əx<sup>w</sup>.  
ʔá?əx<sup>w</sup> ʔə tsé?e čəsə? ʔqélč<sup>ʔ</sup> k<sup>w</sup> syé?ftə lé?ə.  
háy k<sup>w</sup>əče tsé?e k<sup>w</sup> sháys ʔi? níf səw<sup>ʔ</sup>lák<sup>w</sup>ftə.  
yé? uʔ?əy<sup>ʔ</sup> háy.  
háy ftə ʔə k<sup>w</sup> sk<sup>w</sup>ənnəx<sup>w</sup> lə? tə télə.  
níf səw<sup>ʔ</sup>háys k<sup>w</sup> sčí?səŋs.  
ʔi? k<sup>w</sup>l<sup>w</sup>níf səw<sup>ʔ</sup>lák<sup>w</sup>ftə.  
ʔi? tx<sup>w</sup>i?níf tsə təŋəx<sup>w</sup> k<sup>w</sup> sčé?i?s le? k<sup>w</sup>  
nəsq<sup>w</sup>á?  
tx<sup>w</sup>i?níf čəníŋəftə.  
čəníŋəftə ʔə tsə sqéws k<sup>w</sup>sə əw<sup>ʔ</sup>mák<sup>w</sup> stéŋ k<sup>w</sup>  
sčəníŋəftə.  
níf le? šx<sup>w</sup>əníŋs tsé?e ʔə k<sup>w</sup> s-... tsə šx<sup>w</sup>əníŋs

were eating while there and lingcod.  
Sometimes we would get herring.  
That's how it was when we went with my  
mother when she went over to Boat Passage.  
It was very pleasant when we were there  
camped.  
It was like that and then it was finished.  
Our going there finished when it ran out.  
It was probably two months that we were  
there.  
We were there camped at what they called  
peeper month (March) and crane month  
(April).  
It was two months that we were there  
working on the seaweed.  
We got everything.  
Sometimes if there got to be a really low  
tide, we'd get green sea urchins.  
And that was also good food for us.  
That's how it was when we went over.  
Went over for those two months that we  
were there.  
So it was finished being complete and then  
we went home.  
It went finished well.  
We finished making money.  
Then it finished growing.  
And right away we went home.  
And then it was the land that my husband  
was working on.  
Next was planting.  
They planted potatoes and everything they  
planted.  
That's the way that was at... the way it was

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ʔə k<sup>w</sup> sʔéłəʔtə leʔ k<sup>w</sup>əntál ʔə k<sup>w</sup> nəsq<sup>w</sup>áʔ.

ʔənʔé čísəŋ tsə sqéws.

ʔiʔ nəcéx<sup>w</sup> ʔiʔ yéʔ tə yéʔnəs ʔuʔ nəʔəyéq

ʔál ʔáx<sup>w</sup> ʔə tsə šx<sup>w</sup>imélə.

ʔəyéq ʔál ʔə tsə uʔstén sʔíłəntə.

yás ləʔ əw<sup>ʔ</sup> ʔəy<sup>ʔ</sup>.

níʔ te k<sup>w</sup> stx<sup>w</sup>əʔəsšéłəts ləʔ k<sup>w</sup> nəsq<sup>w</sup>áʔ

səwháys.

k<sup>w</sup>əntəs tsə təŋəx<sup>w</sup>.

níʔ ʔál k<sup>w</sup>əče ʔəw<sup>ʔ</sup> šx<sup>w</sup>əníŋs tséʔe.

when I was here with my husband.

The potatoes came growing.

And once in a while, we'd go and go over to  
the store for a change.

Some of our food would change.

It was always good.

It was when my husband got sick that it  
ended.

He looked after the land.

That's how that was.

## The Maple Bay War

Sophie Misheal

August 3, 1966 — MapleBayWar.mp3

There are many stories of people from the north coming south to raid the Coast Salish tribes and take slaves. This is an account of the famous Battle of Maple Bay—the last great fight of the Coast Salish people against an invading northern tribe. The battle, which took place in the mid-1800’s, is well documented in many native accounts [1]. The Coast Salish people—Lekwungen, Sooke, Saanich, Cowichan, and others—formed a huge army in an alliance and defeated the invaders at Maple Bay, near Duncan, British Columbia.

nít k<sup>w</sup>ə səw<sup>ʔ</sup>ənʔés.  
 ʔənʔé ʔíst tsə čsələʔe ʔə tsə nəčəw<sup>ʔ</sup>məx<sup>w</sup>  
 ʔəx<sup>w</sup>ílŋəx<sup>w</sup>.  
 səw<sup>ʔ</sup>q<sup>w</sup>éls yəx<sup>w</sup> tsə siʔém<sup>ʔ</sup> tsə qəw<sup>ʔ</sup>əčəŋ.  
 q<sup>w</sup>énəsəŋ tsə lək<sup>w</sup>əŋən.  
 siʔyéʔs ʔəw<sup>ʔ</sup> ʔəp.  
 ʔiʔ ʔəw<sup>ʔ</sup>k<sup>w</sup>ík<sup>w</sup>əŋ tə snəx<sup>w</sup>əł k<sup>w</sup> sk<sup>w</sup>tyéʔs ʔíst.  
 ʔáx<sup>w</sup> ʔən... yéʔ ʔáx<sup>w</sup>nəsəs k<sup>w</sup>séʔe.  
 čsələʔe ʔə tsə líʔəł ʔəx<sup>w</sup>ílŋəx<sup>w</sup>.  
 k<sup>w</sup>tyéʔ ʔiʔiʔst.  
 ʔiʔ nít səw<sup>ʔ</sup>síŋəŋ tsə náʔčəʔ sʔéłəx<sup>w</sup>.  
 čné ʔə k<sup>w</sup> čəłpəłtx<sup>w</sup>.  
 síŋəŋ.  
 səw<sup>ʔ</sup>q<sup>w</sup>éls ʔə tsə ʔəłtéləŋəx<sup>w</sup>s, “tx<sup>w</sup>əsʔəŋəx<sup>w</sup>  
 sx<sup>w</sup> elə.  
 ʔéłəti k<sup>w</sup>ʔiʔiʔənʔéʔe tsə nšəmén.  
 ʔéłəti k<sup>w</sup>ʔiʔiʔənʔéʔe.  
 səw<sup>ʔ</sup>k<sup>w</sup>əy<sup>ʔ</sup>əx<sup>s</sup>əts tsəw<sup>ʔ</sup>nít čəłpəłtx<sup>w</sup>.  
 səw<sup>ʔ</sup>síŋəŋ léʔe ʔə tsə snəx<sup>w</sup>əł, ʔəw<sup>ʔ</sup>əłʔáłəł  
 ʔə tsə snəx<sup>w</sup>əł.  
 səw<sup>ʔ</sup>k<sup>w</sup>əŋəts tsə sʔəməłs.  
 səw<sup>ʔ</sup>čyəwəns.

Then they came.  
 The foreign people came paddling.  
 So the leaders of the Cowichans must have  
 spoken.  
 They called for the Lekwungen to come.  
 So they went and gathered.  
 And there were a number of canoes that  
 came paddling.  
 They went over to them.  
 They came from the far-away people.  
 They went paddling.  
 And then one elder stood.  
 He had the name čəłpəłtx<sup>w</sup>.  
 He stood.  
 So he spoke to his people, “Stop them.  
 Your enemies are coming right here.  
 They are coming here.  
 So čəłpəłtx<sup>w</sup> acted.  
 So he stood on the canoe, aboard the canoe.  
 So he took his paddle.  
 Then he sang.  
 He sang.



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čyáwəŋ.  
ŋəw̄x̄<sup>w</sup>əníŋ ləŋe k<sup>w</sup> šnéŋəm yəx<sup>w</sup> tsəw̄níf  
čəlpəltx<sup>w</sup>.  
tuŋsyəw̄ə k<sup>w</sup>ə ŋəw̄ŋəs̄x̄<sup>w</sup>əníŋəŋəs čtə.  
ŋənŋé x<sup>w</sup>k̄<sup>w</sup>ətəs.  
ŋi? ŋənŋé.  
ŋənŋé yəx<sup>w</sup> q<sup>w</sup>éŋəs tsə x̄ənŋétəŋ k<sup>w</sup>łsəlís tsə  
ŋənŋé šəméns.  
ŋéłə? k<sup>w</sup>łŋənŋé ŋi? ŋənŋéŋe.  
ŋənŋéŋe n̄s....  
łəyəmts ŋi? k<sup>w</sup>éŋtəs tsə səlís ŋəw̄  
yəŋłəyəmts ŋə tsə s̄q̄əməl.  
níf səw̄yəŋəq̄<sup>w</sup>əłs čə tsə səlís.  
səw̄k<sup>w</sup>łs tsə séscəns.  
səw̄š̄x̄<sup>w</sup>əníŋs mək̄<sup>w</sup> tsə n̄ŋéyəx<sup>w</sup>.  
k<sup>w</sup>łŋənŋé ŋíst čsələŋe ŋə tsə nəčéŋəw̄ŋəx<sup>w</sup>  
łlék<sup>w</sup>ət ŋəx<sup>w</sup>łŋəx<sup>w</sup>.  
sčén čə ŋəw̄ tx<sup>w</sup>ənáŋčə? tsə łéw̄ k<sup>w</sup>  
sk<sup>w</sup>łq̄<sup>w</sup>əq̄<sup>w</sup>əŋəłk<sup>w</sup>əłs tsəw̄nəŋiŋłəyə?  
yé? sčén ŋəw̄ k<sup>w</sup>łntəl ŋəw̄ŋəłŋəłə? ŋə tsə  
snəx<sup>w</sup>əłs.  
mək̄<sup>w</sup> x̄<sup>w</sup>éy tsə yəłk<sup>w</sup>łk<sup>w</sup>əŋ snəx<sup>w</sup>əł.  
sčén čə ŋəw̄ tx<sup>w</sup>ənáŋčə? tsə łéw̄ ŋə tsəw̄níf  
łlék<sup>w</sup>ət ŋəx<sup>w</sup>łŋəx<sup>w</sup>.  
čəmsiyén ŋəx<sup>w</sup>łŋəx<sup>w</sup> k<sup>w</sup>ə ŋəw̄sénəs ŋəčtə.  
k<sup>w</sup>łtx<sup>w</sup>ənáŋčə? tsə sčén ŋəw̄ łéw̄.  
š̄w̄éčəts tiŋəw̄nífłəyə? qəw̄əčəŋ ŋi? tsə  
lək<sup>w</sup>əŋəŋ.  
səw̄š̄x̄<sup>w</sup>əníŋs ŋə tséŋe ŋi? q̄səsət yəx<sup>w</sup> tséŋe  
tx<sup>w</sup>ənáŋčə?  
səw̄yéŋs nəqəŋ.  
ŋi? łéčəł k<sup>w</sup> sk<sup>w</sup>łyéŋs łéel yəx<sup>w</sup>.  
níf k<sup>w</sup>əče šx<sup>w</sup>háys ŋéłe ŋəw̄ həłí.  
níf k<sup>w</sup>əče ŋəw̄ š̄x̄<sup>w</sup>əníŋs ŋəł tséŋe k<sup>w</sup>séŋe

That čəlpəltx<sup>w</sup> was like an Indian doctor.  
He was kind of a seer or something like  
that.  
They came hauling it  
And they came.  
They must have come calling for what is  
said to be the souls of their enemies.  
They are coming here.  
They're coming, your ....  
They attached it and took their souls and  
attached them to the paddle.  
So then their souls burst.  
Their blood appears.  
So they all are like your \_\_\_\_\_.  
The Clayoquot people who came from a  
foreign land came paddling.  
There really became one person to escape  
when they met.  
They went and really battled aboard their  
canoes.  
All in a number of canoes were killed.  
There was, apparently, really only one of  
those Clayoquot people that escaped.  
It was the Tsimshian people or whoever  
they were.  
There became one that really got away.  
These Cowichans and Lekwungens killed  
them all.  
So it was like that and that one must have  
gone into the water.  
He went and dived.  
And he went under and must have got to  
shore.  
So that's why his life was finished.

skʷéčəl le? šxʷšʷéčəts təw'nəni?łəyə?  
qəw'əčən ?i? tsə ləkʷəŋən kʷsé?e čsələ?e ?ə  
tsə tšekʷət ?əxʷílŋəxʷ.

That's all.

That's how that day was that the  
Cowichans and Lekwungen wiped out  
those Clayoquot people.

That's all.

## A Young Woman Who Went from Sooke to Duncan (first version)

Sophie Misheal

August 15, 1966— Envy.mp3

This is the first of two versions of the story of the woman who walked from Sooke to Duncan to meet and marry a rich man. Even reading both versions, this story is still difficult to understand. The following is a summary.

A young woman from Sooke is urged by her parent to travel over the mountain to Duncan to try to marry a man who is single and famously well-to-do. She takes supplies and goes walking with her slave as a companion. When they arrive at the house, the man is absent, but there is a woman working there who is carved from cedar. The Sooke woman destroys the cedar woman and takes her place. She marries the man and has three children—a girl, another girl, then a boy. The oldest girl starts her first menstruation. Traditionally, at this time she is considered very spiritually sensitive. She must be isolated and watched over by older women ritualists who specialize in bathing and performing other tasks on girls in their menarche. The girl's caretakers apparently have bad feelings toward her because they are envious of her being the one to marry the rich man, so the ritual goes wrong. Afterwards, when the girl is home being cared for by her brother and sister, she becomes fierce and wild and stabs her younger sister and licks the blood. The younger sister and brother devise a plan to trap and calm her using the powdery slivers from cedar bark. When they do trap her, she dies and becomes the west wind—in the other version, she becomes the south wind.

təwəxʷəni? tsə ?əxʷílŋəxʷ lé?e ?ə sá?əkʷ.  
?i? kʷłčənán? tsə ná?čə? ?əłtelŋəxʷ lé?e ?ə  
ł s?ámənə.  
si?ém? ?əłtelŋəxʷ.  
səwšxʷéŋəs ?ə kʷə ?əw'mákʷ ?əxín

The people were still that way at Sooke.  
And they knew about a person who was  
there in Duncan.

He was a rich person.

People everywhere were talking about the

## Lək<sup>w</sup>əŋínəŋ Narratives

ŋəx<sup>w</sup>ílŋəx<sup>w</sup> ɣáns ɣəw<sup>ʔ</sup> siɣém<sup>ʔ</sup> k<sup>w</sup>ə swəy<sup>ʔ</sup>qe?  
léŋə ɣə t sɣáməŋə.  
səw<sup>ʔ</sup>q<sup>w</sup>éls tsə náɣcəŋ<sup>ʔ</sup> swəy<sup>ʔ</sup>qe? léŋə ɣə ɣ  
sáɣək<sup>w</sup>.  
q<sup>w</sup>əŋɣítəs sə ŋəŋəŋs, “tuɣnək<sup>w</sup>ə yəx<sup>w</sup> yé?  
tx<sup>w</sup>ələqéɣ<sup>ʔ</sup> ɣə k<sup>w</sup>sə siɣém<sup>ʔ</sup> yəx<sup>w</sup> swəy<sup>ʔ</sup>qe?”  
tiyəqáamət k<sup>w</sup> snés tsəw<sup>ʔ</sup>níɣ.  
čk<sup>w</sup>éŋ<sup>ʔ</sup> čŋəŋəŋ<sup>ʔ</sup> ɣə sə qéŋiŋi?  
yéŋ<sup>ʔ</sup> štəŋ.”  
səw<sup>ʔ</sup>k<sup>w</sup>əy<sup>ʔ</sup>əxsəts səw<sup>ʔ</sup>níɣ qéŋiŋi?  
ɣəwə ɣəl s q<sup>w</sup>él k<sup>w</sup> sq<sup>w</sup>əŋɣítəŋs ɣə tsə méns.  
səw<sup>ʔ</sup>k<sup>w</sup>əy<sup>ʔ</sup>əxsəts ɣiŋ k<sup>w</sup>ənétəs tsə sčéč sqíləŋ?  
k<sup>w</sup>ítšəŋ.  
səw<sup>ʔ</sup>k<sup>w</sup>ənétəs ɣéŋ<sup>ʔ</sup> tsə snəcəŋ.  
níɣ tsə q<sup>w</sup>íɣal tsə náčəŋ<sup>ʔ</sup> məháy.  
səw<sup>ʔ</sup>láləts tsə sk<sup>w</sup>əyəs sténiŋ<sup>ʔ</sup> yéŋ<sup>ʔ</sup> sq<sup>w</sup>áŋšəns  
k<sup>w</sup> sk<sup>w</sup>ɣyéŋs štəŋ.  
ŋəlél ɣə tsə ŋjénət.  
ŋəlél.  
k<sup>w</sup>ín sk<sup>w</sup>éčəl k<sup>w</sup> syéŋs ɣiŋšətəŋ.  
tx<sup>w</sup>əscéŋcəŋ<sup>ʔ</sup> ɣə tsə šx<sup>w</sup>léŋes tsə ŋjénət.  
səw<sup>ʔ</sup>k<sup>w</sup>ənnəx<sup>w</sup>s tsə ... k<sup>w</sup>ənnəx<sup>w</sup>s tsə  
spələɣəŋ.  
səw<sup>ʔ</sup>x<sup>w</sup>əŋəŋk<sup>w</sup>éns k<sup>w</sup>ɣníɣ yəx<sup>w</sup> seŋ yéŋ<sup>ʔ</sup> ɣiŋ  
ɣəléŋtəs.  
səw<sup>ʔ</sup>ɣəčqénəŋs.  
səw<sup>ʔ</sup>yéŋs tás.  
təsnəsəs tsə ɣéŋləŋs yəx<sup>w</sup> tsəw<sup>ʔ</sup>níɣ siɣém<sup>ʔ</sup>  
swəy<sup>ʔ</sup>qeŋ, sɣáməŋə swəy<sup>ʔ</sup>qeŋ.  
səw<sup>ʔ</sup>... ɣiŋ yéŋ<sup>ʔ</sup> yəx<sup>w</sup> k<sup>w</sup>ə čáləq<sup>w</sup> tsəw<sup>ʔ</sup>níɣ  
swəy<sup>ʔ</sup>qeŋ.  
yéŋ<sup>ʔ</sup> ɣáx<sup>w</sup>nəsəs səw<sup>ʔ</sup>níɣ qéŋiŋi?  
səw<sup>ʔ</sup>təsnəss.  
ɣiŋ ɣéłəŋ<sup>ʔ</sup> čə ɣəsáŋiŋtəs yəx<sup>w</sup> tsəw<sup>ʔ</sup>níɣ

man being very rich there at Duncan.  
Another man there at Sooke spoke.  
He spoke to his daughter, “It could be you  
that goes to become level with the rich  
man.  
His name is tiyəqáamət.  
He’ll have a child with a girl.  
Go walking.”  
So the girl acted.  
She didn’t speak when she was being  
spoken to by her father.  
So she acted and took dried provisions.  
It was spring salmon.  
She also had other things.  
Another basket was camas.  
She asked a woman slave to go as her  
companion when she went walking.  
They went over the mountain.  
They went over to the other side.  
For several days they went walking.  
They got to the top of the mountain.  
Then they saw the ... saw smoke.  
So they thought they would right away go  
look for it.  
So they went down.  
So they went and got there.  
They got to what must have been the house  
of that rich man, Duncan man.  
The man must have gone up into the bush.  
The girl went over there.  
So she got there to it.  
And apparently there she must have got  
ready for the Duncan man.  
There was something there like a human

sʔáməŋə swáʔqəʔ.  
 ʔéʔe ʃ<sup>w</sup>əníŋ ʔə k<sup>w</sup>ə ʔəʔtélŋəx<sup>w</sup> sténiʔ.  
 ʃtítəs yəx<sup>w</sup> tsə k<sup>w</sup>əlálaʔəʔp.  
 níʔ ʃtítəs ʃ<sup>w</sup>əníŋ ʔə k<sup>w</sup> sténiʔ.  
 səw<sup>ʔ</sup>čécəts tsə ... ʃəʔ... ʃəʔíʔəŋs tsə  
 stənténiʔ ʔə tsə sčéy.  
 k<sup>w</sup>əntís tsəw<sup>ʔ</sup>níʔ.  
 ʔéʔə ʃtə́k<sup>w</sup>tsəs ʃčléniʔsəts.  
 ʔiʔ k<sup>w</sup>əntís tséʔe ʔiʔ k<sup>w</sup>ʔyéʔ náj<sup>ʔ</sup> səw<sup>ʔ</sup>níʔ  
 sáʔə́k<sup>w</sup> sténiʔ.  
 k<sup>w</sup>ʔk<sup>w</sup>ənnəs.  
 səw<sup>ʔ</sup>ʔáʃ<sup>w</sup>nəsəs ʔə tséʔe.  
 səw<sup>ʔ</sup>č-... k<sup>w</sup>ənéts səw<sup>ʔ</sup>čq<sup>w</sup>áts.  
 čq<sup>w</sup>átsə.  
 ʔiʔ ʔəw<sup>ʔ</sup>čáləq<sup>w</sup> tsəw<sup>ʔ</sup>níʔ čk<sup>w</sup>éʔ ččéʔiʔ.  
 ʔéʔiʔ ʔə tə snəx<sup>w</sup>əʔ.  
 k<sup>w</sup>ʔʔəléŋəs.  
 čítəŋ čə k<sup>w</sup>s léʔe.  
 səw<sup>ʔ</sup>ččnáj<sup>w</sup>s láʔ yəx<sup>w</sup> k<sup>w</sup>əʔ tənásəŋ k<sup>w</sup>sə  
 nəsčéʔiʔ.  
 ʔənʔé téčəl ʔə tsə ʔéʔləŋs ʔiʔ tx<sup>w</sup>əníʔ ʔə sə  
 sténiʔ k<sup>w</sup>ʔʔáʔmət tx<sup>w</sup>əníʔ ʃəʔít tsə sčéy.  
 qéʔə́ləč.  
 səw<sup>ʔ</sup>ʃənʔétəŋ səw<sup>ʔ</sup>níʔ, “ʔáa, ʃ<sup>w</sup>əníŋ ʔəčə  
 ʔəŋš<sup>w</sup>ʔəwəs s əw<sup>ʔ</sup>k<sup>w</sup>sččəčt ʔəl tséʔe?  
 ʔəw<sup>ʔ</sup>níʔ k<sup>w</sup>ə ʔəw<sup>ʔ</sup> ʔəʔčélə leʔ ʃx<sup>w</sup>ʔəýs  
 ʔəw<sup>ʔ</sup>k<sup>w</sup>sččəčtəx<sup>w</sup> ʔəl.”  
 níʔ k<sup>w</sup> sčq<sup>w</sup>áts k<sup>w</sup> sʃənʔétəŋs.  
 ʃ<sup>w</sup>əníŋ ʔə tséʔe ʔiʔ níʔ səw<sup>ʔ</sup>k<sup>w</sup>uk<sup>w</sup>s səw<sup>ʔ</sup>níʔ.  
 ʔáa, níʔ tsəw<sup>ʔ</sup>níʔ swáʔqəʔ.  
 k<sup>w</sup>úk<sup>w</sup> k<sup>w</sup>ésəŋ ʔə tsə sməyəs sʃlástə sə  
 sténiʔ k<sup>w</sup>ʔyéʔtəs.  
 səw<sup>ʔ</sup>k<sup>w</sup>əýəʃsəts səw<sup>ʔ</sup>níʔ ʔiʔ sqíləŋ.  
 ʔáʃ<sup>w</sup>nəsəs séʔe sténiʔ.

woman.  
 She must have been made of alder.  
 He created it like a woman.  
 He made it ... the woman was man-made.  
 He held it.  
 He carved it here so it would become his  
 wife.  
 And she held that and the Sooke woman  
 went inside.  
 She saw her.  
 So she went toward it.  
 So she ... she took it and set it on fire.  
 She burned it.  
 And the one that owned the work was up in  
 the bush.  
 He continued in his canoe.  
 She heard it.  
 She was thanked for being there.  
 He must have figured out that someone had  
 come after his creation.  
 He arrived at his house and the woman was  
 sitting there working with wool.  
 She was spinning (wool).  
 So he said to her, “Oh, why didn’t you lean  
 that back?  
 It was the first because it was good that  
 you leaned it back.”  
 She told him she burned it.  
 It was like that and so she cooked.  
 Oh, it was the man.  
 He cooked to warm up some venison that  
 the woman had brought to serve.  
 So she acted and went outside.  
 He went over to that woman.

yé? sq<sup>w</sup>á? k<sup>w</sup> syé? štəŋ sk<sup>w</sup>áyəss.  
 səwk<sup>w</sup>ənəts tsə sk<sup>w</sup>é? ?i? k<sup>w</sup>əntís.  
 sqílə? sšéc k<sup>w</sup>ítšən.  
 slé? ?əw<sup>w</sup> k<sup>w</sup>ésətə? ?i? ?əŋəstə? tsé?e  
 k<sup>w</sup>lyé? tənəsə? swəy<sup>w</sup>qə? se?  
 səw<sup>w</sup>štəst tsəw<sup>w</sup>nəni?ləyə?  
 š<sup>w</sup>əniŋ ?ə tsé?e ?i? ?ən?é ?áš<sup>w</sup>nəsə? se?  
 k<sup>w</sup>əče sk<sup>w</sup>áyəss.  
 ?ən?é? ?əw<sup>w</sup> tás.  
 səw<sup>w</sup>čtətəŋ, “?əntéŋ k<sup>w</sup>əče sə qé?ŋi?”  
 səw<sup>w</sup>šəniŋ k<sup>w</sup> sčsə?éyčəns.  
 ?i? ?əwə te s sk<sup>w</sup>áyəss.  
 ?é?ə? k<sup>w</sup>əče ?əw<sup>w</sup> š<sup>w</sup>əniŋ ?al ?ə tsé?e  
 k<sup>w</sup>l?ən?é.  
 k<sup>w</sup>lčŋəŋə? tsəw<sup>w</sup>nəni?ləyə?  
 k<sup>w</sup>lčŋəŋ?  
 sténi? sə láš<sup>w</sup> ŋəŋə?  
 šé? qəlét čŋəŋə? ?i? šé? ?əw<sup>w</sup> sténi?  
 ?i? ?əw<sup>w</sup>?ən?é ?i? ?əw<sup>w</sup>?i?čísəŋ  
 tsəw<sup>w</sup>nəni?ləyə?  
 səw<sup>w</sup>... qəlét šé? k<sup>w</sup>l<sup>w</sup>nít tš<sup>w</sup>éləs ?i?  
 tš<sup>w</sup>i?swəy<sup>w</sup>qə?  
 tš<sup>w</sup>i?swəy<sup>w</sup>qə? ?ə tsə sčŋəŋə?  
 tsəw<sup>w</sup>nəni?ləyə?  
 ?ən?é ?əw<sup>w</sup> ?i?čísəŋ tsə qéləŋi?  
 ?i? k<sup>w</sup>lŋəŋ tsə sčéənəx<sup>w</sup> téyəl lé?ə ?ə tsə  
 stá?ləw<sup>w</sup>.  
 səw<sup>w</sup>k<sup>w</sup>íwəčts səw<sup>w</sup>nít sténi?  
 ?i? ?é?ə? čə tš<sup>w</sup>ək<sup>w</sup>lš<sup>w</sup>ələs səw<sup>w</sup>nít láš<sup>w</sup>  
 ŋəŋə?  
 k<sup>w</sup>lš<sup>w</sup>ələs.  
 səw<sup>w</sup>lé?es tsə čəčé?i?təŋ ?ə səw<sup>w</sup>nít.  
 yé? sək<sup>w</sup>átəŋ ?ə tsə ?əw<sup>w</sup>má k<sup>w</sup> sk<sup>w</sup>éčəl.  
 ?i? ?əwə yəx<sup>w</sup> s ?əy<sup>w</sup> ščŋíns tsəw<sup>w</sup>nəni?ləyə?

Her slave companion went walking.  
 Then she took her own that she was  
 carrying.  
 It was the provisions that was dried spring  
 salmon.  
 She also heated it and she gave it to her  
 husband to be that she had come there for.  
 So they served them.  
 It was like that and her slave came to them.  
 She was very \_\_\_\_.  
 She was asked, “What is the girl to you?”  
 So she said that she had a younger sister.  
 And she was not her slave.  
 So it was now like that and they came.  
 They had children.  
 She had a child.  
 Their oldest child was a girl.  
 They again had another child and it was  
 also a girl.  
 And they came growing up.  
 So ... they soon again had another to have  
 three and this one was a boy.  
 They had a child that was a boy.  
 The girls proceeded to be growing up.  
 And there were many salmon upstream in  
 the river.  
 So the woman was cleaning them (the fish).  
 And here her oldest daughter has the onset  
 of puberty.  
 She had already started puberty.  
 So she started being worked on by her.  
 They went and bathed her every day.  
 And those working on the girl who was  
 starting puberty must not have had good

ččéŋi? ʔə səw<sup>n</sup>íŋ ǰéŋi? k<sup>w</sup> sk<sup>w</sup>ɬx<sup>w</sup>ǰǰəss.  
 ʔá? yəx<sup>w</sup> yé? sk<sup>w</sup>átəŋ ʔi? tx<sup>w</sup>əníŋ ʔal k<sup>w</sup>  
 sččétəŋs tx<sup>w</sup>əséčəŋ ʔəttéləŋəx<sup>w</sup>.  
 yáyəʔtəltəŋ tsa sčéŋi?  
 x<sup>w</sup>ʔiʔtčəs yəx<sup>w</sup> le? ti ʔəttéle ʔəx<sup>w</sup>íŋəx<sup>w</sup>.  
 níŋ k<sup>w</sup> sʔəŋʔáns ʔəw<sup>ʔ</sup> tx<sup>w</sup>əsiʔém<sup>ʔ</sup> tsəw<sup>n</sup>íŋ.  
 ʔéle? čtálə ʔə sə čsələŋe sáʔək<sup>w</sup> sléni?  
 x<sup>w</sup>əníŋ ʔə tséŋe ʔi? k<sup>w</sup>əníŋʔəŋ səw<sup>n</sup>íŋ ʔə tsa  
 səʔéyčəns.  
 čǰ... [UNINTELLIGIBLE]  
 ... sǰíǰəǰəǰə, swáyqə? səʔéyčəns səw<sup>n</sup>íŋ.  
 səw<sup>ʔ</sup>xətíts tsa ...  
 sək<sup>w</sup>átəŋ səw<sup>n</sup>íŋ ǰéŋi? ʔə tsa čnəʔétəŋ síʔsə  
 k<sup>w</sup> sʔéleš k<sup>w</sup> sǰ<sup>w</sup>ǰǰəss səw<sup>n</sup>íŋ.  
 ʔi? ʔəŋʔé čéŋ ʔi? k<sup>w</sup>əníŋʔəŋ ʔə tsa  
 səʔéyčəns.  
 ʔi? k<sup>w</sup>ɬk<sup>w</sup>əntəs.  
 ʔi? ʔéle yəx<sup>w</sup> ččétəs yəx<sup>w</sup> səw<sup>n</sup>íŋ tsa ǰéčəttč.  
 x<sup>w</sup>títəs.  
 špítəs.  
 ʔi? níŋ yəx<sup>w</sup> səw<sup>ʔ</sup>təčts tsa səʔéyčəns.  
 səw<sup>ʔ</sup>x<sup>w</sup>əʔáŋs tsa sǰíǰəǰəǰə.  
 ʔá? yəx<sup>w</sup> tčətəs ʔi? k<sup>w</sup>íŋíŋ səw<sup>ʔ</sup>číməts tsa  
 séščəns tsa sqíqəl ʔə ....  
 ʔi? ʔəw<sup>ʔ</sup>ǰ<sup>w</sup>áy ʔal tsa qéqs k<sup>w</sup> sǰəŋáʔəx<sup>w</sup>s ʔə  
 tséŋe.  
 ʔi? yé? ʔəw<sup>ʔ</sup>sásəŋ səw<sup>n</sup>íŋ k<sup>w</sup>əntál ʔə sə  
 səʔéyčəns.  
 ʔá? yəx<sup>w</sup> yé? tx<sup>w</sup>əčáləq<sup>w</sup> ʔi? sǰíŋs k<sup>w</sup>  
 sq<sup>w</sup>áčəts sə səʔéyčəns.  
 ʔəŋʔáŋ ʔəw<sup>ʔ</sup> tx<sup>w</sup>əsǰéʔəs səw<sup>n</sup>íŋ.  
 čéŋ.  
 ʔá? k<sup>w</sup> sčéŋs səw<sup>ʔ</sup>yəsásts sə téns, “čéł  
 sʔəŋʔáns ʔəw<sup>ʔ</sup> xšíləsət te sə ŋŋəŋə? k<sup>w</sup> s...

minds.  
 When she was being bathed the ones  
 working on her became sore.  
 The ones working were cautioning each  
 other.  
 The early people must have been envious.  
 They had become very high class.  
 The woman from Sooke had money here.  
 It was like that and she was being watched  
 over by her younger siblings.  
 ... child, her male younger sibling.  
 So they fixed the ...  
 The girl was bathed by what is called the  
 siʔsə during her menarche.  
 And she would come home and be watched  
 over by her siblings.  
 And they looked after her.  
 And she must have worked on some  
 ironwood.  
 She prepared it.  
 She whittled it.  
 And then she must have stabbed her  
 sibling.  
 The child was crying.  
 When she stabbed her, she licked the blood  
 of the one that did not know how to ....  
 But the baby that she was doing that to  
 died.  
 And she went inland together with her  
 younger sister.  
 When she got into the bush, she wanted to  
 kill her sister.  
 She had become really evil.  
 They got home.

## Lək<sup>w</sup>əŋínəŋ Narratives

k<sup>w</sup> sʰíŋs k<sup>w</sup> nəsq<sup>w</sup>čátəŋ.  
nəsyé? ɬəw<sup>w</sup> číŋləŋ ɬə tsə sqəléləŋəx<sup>w</sup>.  
ɬi? ɬá? yé? číŋəsəən yé? číŋləŋ ɬi? k<sup>w</sup>ɬnít  
ɬál sʰənɬés ɬəw<sup>w</sup>x<sup>w</sup>k<sup>w</sup>ətəs tsə sqəléləŋəx<sup>w</sup>.  
k<sup>w</sup>əm<sup>w</sup>k<sup>w</sup>əm<sup>w</sup>.”  
ɬi? ... səw<sup>w</sup>čtés səw<sup>w</sup>nít síŋsət.  
čtés tsə héŋiç ŋəŋəŋs, “stéŋ k<sup>w</sup>ə ɬəwə k<sup>w</sup>  
sʰənɬés x<sup>w</sup>ək<sup>w</sup>nás ɬə k<sup>w</sup>s.”  
təx<sup>w</sup> səw<sup>w</sup>łéčəqs səw<sup>w</sup>néts tsə ɬəw<sup>w</sup>nít.  
nít k<sup>w</sup>sə x<sup>w</sup>əníŋ sqəléləŋəx<sup>w</sup> ɬəwə k<sup>w</sup> sʰənɬés  
x<sup>w</sup>ək<sup>w</sup>nás.  
“ɬáa, níftx<sup>w</sup> k<sup>w</sup>əče ɬəŋšx<sup>w</sup>číŋləŋ k<sup>w</sup>ə ɬéŋəx<sup>w</sup>  
qəlét yé? q<sup>w</sup>əšəŋət k<sup>w</sup> ssák<sup>w</sup>əŋs léŋə ɬə tsə  
čáləq<sup>w</sup>.  
ɬi? q<sup>w</sup>pət sx<sup>w</sup> tsə sk<sup>w</sup>éŋs píx<sup>w</sup>əŋs tsə čáli?  
ɬá? sx<sup>w</sup> k<sup>w</sup>əče k<sup>w</sup>ɬyé? čəčésəŋ ɬə səw<sup>w</sup>nít,  
ɬəŋsəw<sup>w</sup>číŋləŋ ɬə k<sup>w</sup>séŋe sqəléləŋəx<sup>w</sup>.  
ɬəwə k<sup>w</sup> sʰənɬés sx<sup>w</sup>ək<sup>w</sup>nás.”  
“ɬóo, ɬəy<sup>w</sup>.”  
ɬé? k<sup>w</sup>ɬyé? sáŋ tsəw<sup>w</sup>nəníŋtəyə? ɬi? ɬéŋə  
k<sup>w</sup>ɬyé? q<sup>w</sup>əptəs tsəw<sup>w</sup>nít tséŋe sk<sup>w</sup>éŋs píx<sup>w</sup>əŋs  
tsə čáli?  
yé, səw<sup>w</sup>... tx<sup>w</sup>əčáləq<sup>w</sup> ɬi? ɬé? k<sup>w</sup>ɬk<sup>w</sup>əŋsət  
tsəw<sup>w</sup>nít léčəq<sup>w</sup>.  
sʰíŋs k<sup>w</sup> sq<sup>w</sup>áčəts sə səŋéyčəns.  
səw<sup>w</sup>k<sup>w</sup>éyəxšəts səw<sup>w</sup>nít ɬi? yé? číŋləŋ ɬə  
tsəw<sup>w</sup>nít sqəléləŋəx<sup>w</sup>.  
ɬəŋé x<sup>w</sup>k<sup>w</sup>ətəs tsəw<sup>w</sup>nít ɬi? ɬəwə k<sup>w</sup> sʰənɬés  
x<sup>w</sup>k<sup>w</sup>nás.  
ɬəwə.  
q<sup>w</sup>élŋəts sə šéyəŋs, “sk<sup>w</sup>ésət sx<sup>w</sup> k<sup>w</sup>ə.  
sk<sup>w</sup>ésət.  
nít se? nəsyé? ɬəw<sup>w</sup> x<sup>w</sup>ítəŋ číŋləŋ ɬə ɬ  
nək<sup>w</sup>ə.

When they got home, she told her mother,  
“Your daughter has just become really  
fierce so that she wanted to kill me.  
I’m going to climb a tree.  
And when I have put you up on top, right  
away she will come drag the tree.  
She is strong.”  
So the parent was asked.  
She asked her youngest child, “What is  
never dragged from?”  
She immediately got angry and named what  
it was.  
It was the kind of tree she could not come  
drag him from.  
“Oh, let her be the reason you climb when  
you go accompanying her again to bathe up  
in the bush.  
And gather the dust from the bark.  
Then when she follows you, you climb that  
tree.  
She will not come to drag it.”  
“Oh, okay.”  
They went inland again and he was  
gathering the bark dust.  
Yeah, so ... they went up into the bush and  
again the angry one watched.  
She wanted to kill her sister.  
So she acted and went and climbed the tree.  
She came to drag him but she never  
managed to drag him.  
No.  
She told her younger sibling, “Lie down.  
Lie down.  
Then I will go jump up to you.

## Lək<sup>w</sup>əŋínəŋ Narratives

ŋi? sčéŋ sx<sup>w</sup> te ʔəw<sup>ʔ</sup> štaǰáǰəs.  
ŋé? sx<sup>w</sup> ʔəw<sup>ʔ</sup> špəpǰéyǰəq, ” ǰənítas tsə  
šəyǰəǰəs.  
ŋi? ʔəw<sup>ʔ</sup>səŋít ʔəw<sup>ʔ</sup> ʔánəǰ tsəw<sup>ʔ</sup>nít.  
k<sup>w</sup>ǰəssəséw<sup>t</sup>.  
səw<sup>ʔ</sup>k<sup>w</sup>éyǰəǰəs tsəw<sup>ʔ</sup>nít héǰič ŋi? čsátəs sə  
šəyǰəǰəs ʔə tséǰe pǰk<sup>w</sup>əŋǰ čsələǰe ʔə tsə čəli?  
lǰc<sup>ʔ</sup> tsə qǰəǰəŋǰs.  
lǰc<sup>ʔ</sup> tsə šx<sup>w</sup>ǰíyǰəǰəs tsəw<sup>ʔ</sup>nít.  
ʔóo, k<sup>w</sup>ǰk<sup>w</sup>əčəsət tsəw<sup>ʔ</sup>nít.  
k<sup>w</sup>əčəsət.  
čələǰ ŋi? q<sup>w</sup>áy, q<sup>w</sup>áyŋəŋ ʔə sə sə...  
səǰéyǰčəŋs.  
ǰé, ǰ<sup>w</sup>əŋíŋ ʔə tséǰe ŋi? ʔəw<sup>ʔ</sup>q<sup>w</sup>áy tsəw<sup>ʔ</sup>nít.  
nít šx<sup>w</sup>q<sup>w</sup>áys ʔəw<sup>ʔ</sup> stéčəǰs čə tsə háy ʔal si...  
čəq spx<sup>w</sup>əǰáǰ?  
nəǰétəŋ “təŋčəǰəq<sup>w</sup>” k<sup>w</sup> sk<sup>w</sup>ǰq<sup>w</sup>áys tsəw<sup>ʔ</sup>nít.  
səw<sup>ʔ</sup>sǰás.  
səw<sup>ʔ</sup>q<sup>w</sup>əǰq<sup>w</sup>əǰs, “q<sup>w</sup>áyŋəŋ<sup>w</sup> sən k<sup>w</sup>ǰə? k<sup>w</sup>sə  
nəšəyǰəǰ.  
tx<sup>w</sup>áy k<sup>w</sup>ǰə? səséw<sup>t</sup>.”  
səw<sup>ʔ</sup>yéǰ<sup>w</sup>s tsəw<sup>ʔ</sup>nít čk<sup>w</sup>éǰ čŋəŋə? ʔə k<sup>w</sup>ə yé?  
ǰáǰ<sup>w</sup>nəs ʔəŋǰé sǰátx<sup>w</sup>.  
səw<sup>ʔ</sup>yéǰs ʔəw<sup>ʔ</sup>čəŋəŋ tsəw<sup>ʔ</sup>nít.  
nít k<sup>w</sup>əčə šǰ<sup>w</sup>əŋíŋǰs le? k<sup>w</sup>sə ŋiǰčéǰə  
ʔəǰtélŋəŋ<sup>w</sup> ʔə k<sup>w</sup> sx<sup>w</sup>ǰiǰtčístəǰs ʔə k<sup>w</sup>sə  
šǰ<sup>w</sup>əŋíŋǰ k<sup>w</sup>sə náǰčə? k<sup>w</sup> ssiǰémis  
ʔəǰtélŋəŋ<sup>w</sup>.  
nít k<sup>w</sup>əčə šx<sup>w</sup>háys tséǰe.  
That’s the end.

And keep your eyes wide open.  
Also be aware,” his older sister told him.  
And he truly obeyed.  
So the youngest acted and threw that  
powder from the bark on his older sister.  
It filled her eyes.  
Her groin was filled.  
Oh, she got strong.  
She got strong.  
She almost died, attacked by her younger  
brother.  
Oh, it was like that and she died.  
It was when she died that the biggest wind  
arrived.  
It was called “West Wind” when she died.  
So he went down to the beach.  
So he said, “I killed my sister.  
She’s left lying.”  
So the one whose child it was hired  
someone to go get her to bring her down to  
the beach.  
So they went and buried her.  
That is how the former people were  
envious when another was a rich person.  
That is the end of that.  
That’s the end.



## The Hero of Green Point

Sophie Misheal

September 13, 1966— HeroofGreenPoint.mp3

This is the story of the end of the great Cowichan warrior čəw̓x̓íləm. He was a hero to his people and was one of the allied leaders of the Maple Bay war. But his power increased and he became evil and terrorized the area. According to this account, he was killed by a woman at Lamalchi Bay on Penelakut Island. Tzouhalem Creek and Mount Tzouhalem in Cowichan territory are named for him. The English introduction to this story on the recording names the story ‘The Hero of Green Point.’ This Green Point is not mentioned in the narrative, but it must refer to the Green Point that is at the north side of the Cowichan River estuary below Mount Tzouhalem.

nít səw̓yéŋs k<sup>w</sup>əyəxsət tsə čq̓<sup>w</sup>əmiŋiqən  
čq̓<sup>w</sup>əyəs yəx<sup>w</sup> le? ʔə tsə x<sup>w</sup>ləm̓éłčə sténi?  
ʔi? nít yəx<sup>w</sup> k<sup>w</sup> syéŋs ʔəw̓łíw̓ səw̓nít sténi?  
łíw̓.

səw̓k<sup>w</sup>éyəxsəts tsəw̓nít ʔəw̓siŋém̓s le? ʔi?  
q̓pətəs tsə sc̓éłəŋčəŋs.  
yé? ʔléŋtəs ʔəw̓ čtéŋ ʔal k<sup>w</sup>ə yéŋəs ə k<sup>w</sup>łə?  
čéŋ.

k<sup>w</sup>əyəxsət tsəw̓nəniŋłəyə? čq̓<sup>w</sup>əmiŋiqən  
səw̓ləc̓əsəts ʔə tsə snəx<sup>w</sup>əł.  
k<sup>w</sup>əq̓<sup>w</sup>əl.

k<sup>w</sup>łyé? ʔi? k<sup>w</sup>əq̓<sup>w</sup>əl ʔi? k<sup>w</sup>ənnəŋ ʔə ʔ  
čəw̓x̓íləm.

səw̓čtéŋs, “t̓x̓<sup>w</sup>in se? sx<sup>w</sup> ʔač helə?”  
səw̓yəsástəŋs, “yé? ʔtə ʔəw̓ ʔələŋəŋ ʔə k<sup>w</sup>sə  
yé? k<sup>w</sup>łə? ʔíw̓ k<sup>w</sup>sə ʔéłə? ʔə ʔéłə? ʔə tíŋe  
náŋčə? siŋém̓łtə q̓<sup>w</sup>əmiŋiqən.”

“ʔóo, yé? sən siŋsəw̓,” ʔiŋx̓əŋəŋ tsəw̓nít  
čəw̓x̓íləm.

səw̓mək<sup>w</sup>ətíŋs.

səw̓yéŋs ʔəw̓ ʔáləł.

So then those from q̓<sup>w</sup>əmiŋiqən who had  
their people killed by a Lamalchi Bay  
woman acted.

And it was that woman who escaped.

She escaped.

So the leaders acted to gather their  
relatives.

They went searching for someone to ask if  
she got home.

Those from q̓<sup>w</sup>əmiŋiqən acted and filled a  
canoe.

They went downstream.

They went downstream and were seen by  
čəw̓x̓íləm.

He ask them, “Where are you folks  
going?”

So they told him, “We are going to listen  
for the one that ran away from here from  
one of our rich q̓<sup>w</sup>əmiŋiqən.”

“Oh, I’m going the beach,” said čəw̓x̓íləm.

So they waited for him.

## Lək<sup>w</sup>əŋínəŋ Narratives

ʔəwʔáɫəʔ yəx<sup>w</sup> ʔaɫ.  
ʔiʔ ʔəwə yəx<sup>w</sup> s ʔiʔk<sup>w</sup>əntís k<sup>w</sup>s šéts.  
ʔəwʔəɫáɫtəs ʔaɫ tsə púyək<sup>w</sup>s.  
k<sup>w</sup>ʔléʔe k<sup>w</sup>əče k<sup>w</sup> sk<sup>w</sup>ʔyéʔs yəʔíst ʔiʔ ʔéʔ?  
ʔéel tsəwʔnəniʔʔəyəʔ.  
léʔə ʔə tsə čnəʔéʔəŋ ʔə k<sup>w</sup> šəšéʔqəŋ.  
səwʔk<sup>w</sup>éyəʔxsəts tsəwʔnəniʔʔəyə.  
mək<sup>w</sup> ʔəwʔ sák<sup>w</sup>əŋ.  
háy k<sup>w</sup>ə ʔiʔ níʔ səwʔáɫəʔs ʔéʔ?  
k<sup>w</sup>ʔyéʔ ʔiʔ ʔəɫʔáɫəʔ ʔiʔ ʔéʔ nəq<sup>w</sup>nəŋəʔ  
tsəwʔníʔ stáməš čəwʔxíləm.  
yéʔ səwʔtəss ʔə ʔ x<sup>w</sup>ləmíéʔčə.  
ʔiʔ táx<sup>w</sup> yəx<sup>w</sup> čə ʔəwʔ ʔəsqəpəʔ tsə  
ʔəʔtéləŋəx<sup>w</sup> léʔə ʔə ʔ x<sup>w</sup>ləmíéʔčə.  
syéʔs səwʔk<sup>w</sup>éyəʔxsəts tsəwʔníʔ stáməš  
čəwʔxíləm.  
níʔ yéʔ ʔiʔʔčéʔə ʔə k<sup>w</sup> syéʔs nəwʔíləŋ tsə  
čəqəwʔtx<sup>w</sup> ʔéʔləŋ.  
səwʔtəɫəšsəts.  
təɫəšsəʔ ʔiʔ k<sup>w</sup>ʔníʔ səwʔqəwəʔtítəŋs ʔə tsə  
ʔəx<sup>w</sup>íləŋəx<sup>w</sup>.  
səwʔléwʔs tsə ʔəʔtéləŋəx<sup>w</sup>.  
ʔéwʔ.  
k<sup>w</sup>éyəʔxsəts tsə náʔčəʔ sténiʔ ʔiʔ ʔáx<sup>w</sup>nəŋəŋ  
k<sup>w</sup>əwʔníʔ čəwʔxíləm.  
səwʔʔəyəqəʔəŋs ʔə tsə sqéɫəx k<sup>w</sup> sk<sup>w</sup>ʔiʔtálsəts.  
ʔəyəqəʔəŋ ʔə tsə qéqəns tsə ʔéʔləŋ.  
səwʔləŋáʔq<sup>w</sup>təŋs.  
ləŋéŋ tsə sq<sup>w</sup>áŋiʔs.  
səwʔq<sup>w</sup>áys k<sup>w</sup>ə tsə stáməš leʔ čəwʔxíləm.  
q<sup>w</sup>áy.  
q<sup>w</sup>áynəŋ ʔə sə x<sup>w</sup>ləmíéʔčə sténiʔ.  
ʔəwʔháy sqəčəš tsəwʔnəniʔʔəyəʔ.  
səwʔʔəŋʔés ʔəwʔx<sup>w</sup>yéʔləŋ.

So they boarded.  
They must have boarded.  
And they must not have been holding any  
ammunition.  
They put their guns aboard.  
They were there where they went paddling  
and they went ashore again.  
It was there at what's called šəšéʔqəŋ.  
So they moved.  
They all bathed.  
They finished and then boarded again.  
They went aboard and the warrior  
čəwʔxíləm fell asleep again.  
They went and arrived at Lamalchi Bay.  
And the people must have just gathered  
there at Lamalchi Bay.  
So the warrior čəwʔxíləm went into action.  
It was him that was the first to go enter the  
big house.  
So he danced freely.  
He danced and soon the people were  
drumming for him.  
So the people fled.  
They fled.  
One woman moved and approached  
čəwʔxíləm.  
He was pressed down by a digging stick  
when he realized.  
He was pressed down by the house post.  
So he was beheaded.  
His head was taken off.  
So the warrior čəwʔxíləm died.  
He died.  
He was killed by the Lamalchi Bay woman.

## Lək<sup>w</sup>əŋínəŋ Narratives

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ʔiʔ čtéŋ tsəwníʔ yéʔ leʔ ʔəw<sup>ʔ</sup> lálət tsə  
k<sup>w</sup>əʔʔəx<sup>w</sup>íləŋəx<sup>w</sup>s, “ʔówəno ʔiʔ ʔéʔ sən yéʔ  
x<sup>w</sup>íl... ʔówəno ʔəw<sup>ʔ</sup>háy k<sup>w</sup>ə stáməš?”  
ʔəw<sup>ʔ</sup>háy k<sup>w</sup>ə.  
ʔənʔés ʔəw<sup>ʔ</sup>lálək<sup>w</sup> tsəwnəníʔəyəʔ.  
níʔ k<sup>w</sup>əče tsə x<sup>w</sup>ləm<sup>ʔ</sup>éʔčə sténiʔ q<sup>w</sup>áynəx<sup>w</sup>  
leʔ k<sup>w</sup>əwníʔ čəw<sup>ʔ</sup>xləm stáməš.  
níʔ k<sup>w</sup>əče ʔəw<sup>ʔ</sup> šx<sup>w</sup>əníŋs ʔəl tséʔe.  
That’s the end.

So they finished their harvesting.  
So they returned.  
And they are asked by those that invited  
their fellow people to go along, “Is there  
nobody again ... no one who is the only  
warrior?”  
They were finished.  
They came home.  
So it was the Lamalchi Bay woman who  
killed the warrior čəw<sup>ʔ</sup>xləm.  
That’s how that was.  
That’s the end.

Sophie's Grandfather (first version)

Sophie Misheal.

September 16, 1966— SophiesGrandfather-dsc03.mp3

This is the story of how Sophie's grandfather, səŋʷáwíł, was kidnapped while fishing out on the Salish Sea and taken onto a Spanish ship. He was gone for three years. He escaped with the help of some Elwha Klallam people, who took him home to Discovery Island.

níł le? šxʷəníŋs kʷə nəsíłə? le?  
 čné le? ʔə kʷə səŋʷáwíł.  
 təwəswíwłəs ʔi? yé? yəxʷ lé?e ʔə tsə  
 ʔé?skʷəł ʔə ʷ ʷčés kʷ skʷəwáykʷs.  
 ʔi? ʔəŋ?é čə kʷíl šəp.  
 səwʷkʷəŋəŋs kʷə nəsíłə? le? kʷ sʔísts tsə  
 ʔé?skʷəł.  
 səwʷáxʷnəsəŋs.  
 səwʷqʷénəsəŋs.  
 səwʷáłəłtəŋs.  
 səwʷxəŋ?étəŋs kʷ syé?təŋs.  
 ʔi? ʔəwə čə kʷə nəsíłə? ʔi? ʔəwʰəwétəŋ.  
 kʷi?kʷéyáxšət tsəwŋəŋi?əyə? ʔi? kʷáłəłtəŋ  
 tsə snəxʷəłs.  
 yé? kʷə sqén kʷə nəsíłə? lé? ʔə tsə  
 nəčéxʷəł šəp.  
 spénəš ʔəxʷ... ʔəłtéləŋəxʷ tsə čələ?šət.  
 səwʷsəłsəxʷs ʔəl kʷə nəsíłə?  
 ʔəwəŋə sən xčít kʷə stəŋəłtəs kʷə.  
 kʷəŋəŋ tsə snəxʷəłs ʔi? kʷłyé?  
 kʷłxʷəŋəŋkʷén kʷ səwʷxʷíłs kʷə ʔi? ʔəwə  
 yé?łtəs qén ʔə tsə spénəš ʔəłtéləŋəxʷ  
 ʔəłəłtəŋ.  
 səwʷyé?təŋs kʷə.  
 ʔixʷ sčələŋəŋ kʷ syé?s sšwíwəł kʷə nəsíłə?.

It is how my late grandfather was.  
 He had the name səŋʷáwíł.  
 He was still a boy and he must have gone  
 out onto the open water to Discovery Island  
 to go fishing.  
 And a ship came into view.  
 They saw my grandfather paddling out on  
 the open water.  
 They went to him.  
 They invited him to come with them.  
 So he was put aboard.  
 So he was told he was taken.  
 And my grandfather was not to be taken  
 away.  
 So they acted and capsized his canoe.  
 They went and stole my grandfather on that  
 one ship.  
 They were Spanish people going by.  
 So my grandfather was just lost.  
 Nobody knew what happened to him.  
 His canoe was seen and they thought that  
 he was lost and not taken by the Spanish  
 people who took him aboard.  
 So they took him.  
 It was three years that my grandfather went

## Lək<sup>w</sup>əŋínəŋ Narratives

ŋəw<sup>k</sup>ʰŋəw<sup>x</sup>ənŋétəŋ k<sup>w</sup> səw<sup>x</sup>ʷíls ŋi? ŋəwə.  
yé? yəx<sup>w</sup> k<sup>w</sup>əyéŋtəŋ.  
səw<sup>...</sup> ʃ<sup>w</sup>əníŋ ŋə tséŋe k<sup>w</sup>ʰháy k<sup>w</sup>ə ʰix<sup>w</sup>  
sčəléŋəŋ.  
ŋi? ŋənŋé ʰlé? x<sup>w</sup>yélqəŋ tseŋəw<sup>n</sup>íŋ ʃəp  
spénəš.  
ŋənŋés əw<sup>ŋ</sup>íst tšəŋəŋ ŋə tíŋe ŋi? yé? ʰlé?  
ŋəw<sup>x</sup>ʷəŋ k<sup>w</sup> sx<sup>w</sup>yélqəŋs.  
k<sup>w</sup>ʰléŋe čə k<sup>w</sup>əče ŋə ʰ Dungeness ŋəŋ  
nəŋétəŋəs ŋi? ʰéel.  
səw<sup>q</sup>ʷíŋs k<sup>w</sup>ə nəsílə?  
q<sup>w</sup>íŋ.  
səw<sup>š</sup>ətəŋs léŋe ŋə tsə q<sup>t</sup>ásəŋ ŋə tséŋe.  
səw<sup>k</sup>ʷənnəŋs ŋə tsə léŋeʰlə? ŋəŋtéləŋəx<sup>w</sup>.  
səw<sup>x</sup>ənŋétəŋs, “ŋáa, ŋəw<sup>ŋ</sup>əx<sup>w</sup>íŋəx<sup>w</sup> ə sx<sup>w</sup>  
ŋəč?”  
səw<sup>q</sup>ʷəlq<sup>w</sup>əls, “ŋəw<sup>ŋ</sup>əx<sup>w</sup>íŋəx<sup>w</sup> sən.”  
“čsəŋəx<sup>ín</sup> sx<sup>w</sup> ŋəčə?”  
“čsələŋe sən ŋə ʰ lək<sup>w</sup>əŋəŋ.  
yé? le? sən sqéŋ ŋə tsə nčéx<sup>w</sup>əŋ ʃəp spénəš.  
k<sup>w</sup>ʰháy k<sup>w</sup>ə ʰix<sup>w</sup> sčəléŋəŋ ŋi? čéŋ nəŋəŋŋé  
ʰlé? k<sup>w</sup>ənnəx<sup>w</sup> tíŋe.  
nəsŋí? k<sup>w</sup>əče k<sup>w</sup> nəŋíw<sup>?</sup>,” ʰəŋəŋ k<sup>w</sup>ə  
nəsílə?  
səw<sup>k</sup>ʷéyəx<sup>s</sup>əts tsəw<sup>n</sup>íŋ nəsílə?  
səw<sup>y</sup>éŋs qšəŋət k<sup>w</sup> sk<sup>w</sup>ʰləléŋtəŋs.  
ləléŋtəŋ.  
səw<sup>q</sup>šəŋət.  
ŋəŋáŋəŋ.  
yé? ŋi? ʰéčəŋ k<sup>w</sup> stəŋáŋəŋs.  
təs ŋə tsə ʃx<sup>w</sup>léŋes k<sup>w</sup> sq<sup>w</sup>íŋs.  
ŋi? səw<sup>y</sup>éŋs ŋəw<sup>ŋ</sup> yək<sup>w</sup>əŋtíŋ ŋə tsə sčələŋčəŋs  
čsələŋe ŋə tsə ʃləléŋəŋ.  
səw<sup>k</sup>ʷéyəx<sup>s</sup>əts k<sup>w</sup>ə nəsílə? ŋi? yé? číŋəŋ ŋə

missing.  
They were told that he was lost, but he was  
not.  
He must have gone and been held captive.  
So ... he was like that to the end of three  
years.  
And that Spanish ship returned again.  
He came paddling this way and he quickly  
returned again.  
He was apparently at Dungeness as it's  
called when he went ashore.  
So my grandfather disembarked.  
He disembarked.  
So he was walking along the shore there.  
He was seen by a person also there.  
So he said to him, “Oh, are you Indian?”  
So he said, “I’m Indian.”  
“Where are you from?”  
“I’m from Lekwungen.  
I was kidnapped by one Spanish ship.  
Three years passed and I finally came to  
see this here again.  
I want to escape,” my grandfather said.  
So my grandfather acted.  
So he went into the water when they were  
looking for him.  
They looked for him.  
So he went into the water.  
He swam.  
He went swimming under water.  
He got to where he got out of the water.  
And so he went and was being watched by  
his friends from Klallam.  
My grandfather acted and went and

## Lək<sup>w</sup>əŋínəŋ Narratives

tsə sqələŋəx<sup>w</sup>.  
səw<sup>w</sup>ləléŋtəŋs ʔə tsəw<sup>w</sup>nəníŋtəyə? siŋéms  
spénəš.  
ʔi? ʔəwəŋə.  
xəŋəŋ ʔaɫ tsə ʔəx<sup>w</sup>íŋəx<sup>w</sup> léŋe k<sup>w</sup> sʔəwəs k<sup>w</sup>  
sk<sup>w</sup>ənnəŋs k<sup>w</sup> sk<sup>w</sup>łxčənáŋs k<sup>w</sup>əče ʔə k<sup>w</sup>  
sčsələléŋs ʔə tíŋe.  
hís k<sup>w</sup>ə ʔi? čəyé? tsəw<sup>w</sup>níŋ šəp yé?  
ʔi? čéŋ sʔəŋŋés x<sup>w</sup>íŋə k<sup>w</sup>əw<sup>w</sup>níŋ nəsílə? ʔə  
tsə sqələŋəx<sup>w</sup> léŋe ʔə k<sup>w</sup> sčéŋčəŋs k<sup>w</sup>  
sk<sup>w</sup>ək<sup>w</sup>éŋíŋs.  
k<sup>w</sup>łléŋe k<sup>w</sup>əče ʔi? sčépəŋ tsəw<sup>w</sup>nəníŋtəyə?  
čsələŋe ʔə tséŋe ʔiŋłx<sup>w</sup>ə? ʔəx<sup>w</sup>íŋəŋəx<sup>w</sup>.  
səw<sup>w</sup>čtətəŋs, “nək<sup>w</sup>ə ʔač k<sup>w</sup>əče  
ʔəsx<sup>w</sup>əníŋəŋ?”  
səw<sup>w</sup>q<sup>w</sup>əłq<sup>w</sup>əłs, “ʔáa, ʔəsə k<sup>w</sup>ə ʔəw<sup>w</sup>  
səŋłəw<sup>w</sup>íŋ.”  
níŋ ʔaɫ səw<sup>w</sup>wíŋəŋəŋs.  
“ʔáa, ʔəw<sup>w</sup>nək<sup>w</sup>ə ʔač ʔəw<sup>w</sup> sčéŋčəŋtə.  
yéŋ ʔə seŋ k<sup>w</sup>əče ʔéŋməqsə.  
yéŋ ʔə seŋ ʔéŋməqsə.”  
səw<sup>w</sup>xəŋəŋs, “ʔəy.”  
səw<sup>w</sup>k<sup>w</sup>éyəxšəts tsəw<sup>w</sup>nəníŋtəyə? ʔi? ʔáŋəŋ ʔə  
tsə snəx<sup>w</sup>əŋ.  
ʔáŋəŋəŋ k<sup>w</sup>ə nəsílə? ʔə tsə snəx<sup>w</sup>əŋ.  
ŋəŋ səmi? swəŋq<sup>w</sup>aŋ.  
słéwəŋ te wáč.  
səw<sup>w</sup>ŋíŋts ʔəŋŋé x<sup>w</sup>yélqəŋ.  
łéel ʔáx<sup>w</sup> ʔə ʔə ʔəčés.  
k<sup>w</sup>ł... ʔi? ʔəłéel.  
səw<sup>w</sup>k<sup>w</sup>éyəxšəts tsəw<sup>w</sup>nəníŋtəyə? słəłłéŋəŋ.  
səw<sup>w</sup>tíŋəŋs.  
łíŋəŋ ʔə tsə s... syəwəŋəŋs.  
ʔəwəŋə sččítə tsə x<sup>w</sup>íŋəŋəx<sup>w</sup> k<sup>w</sup>ə stəŋəŋəŋ tíŋe

climbed a tree.  
His Spanish bosses searched for him.  
But there was nothing.  
The people there said he was never seen or  
known about by those from there.  
It was a long time that ship was gone.  
And my grandfather came down from the  
tree that he was on top of hiding.  
The people from there at Elwha gathered  
together.  
They asked him, “In what way are you?”  
He said, “Oh, I am səŋłəw<sup>w</sup>íŋ.”  
Then they were \_\_\_\_.  
“Oh, you must be our relative.  
So we’ll go deliver you.  
We will go deliver you.”  
So he said, “Good.”  
So they acted and boarded a canoe.  
The put my grandfather aboard the canoe.  
There were many traditional blankets.  
They must have been wall mats.  
So they paddled and came back.  
They landed at Discovery Island.  
And they went ashore.  
So those Klallams acted.  
So they sang.  
They sang their power songs.  
The people did not know what was going  
on there.  
Now they came together with my  
grandfather delivering him home.  
They were all singing.  
They landed and put my grandfather  
ashore.

## Lək<sup>w</sup>əŋínəŋ Narratives

ŋələxəŋ ŋə tséŋe.  
k<sup>w</sup>łəŋyéŋ? ɹéŋməqtəŋ k<sup>w</sup>ə nəsiləŋ? łək<sup>w</sup>ístəŋ.  
ŋəw<sup>y</sup>éŋ? łíłələmís tsəw<sup>n</sup>nəníŋłəyə.  
łéel səw<sup>q</sup>ʷíŋətəŋs k<sup>w</sup>ə nəsiləŋ?  
ŋi? ɹəčíŋ? ŋə tsə səmi? k<sup>w</sup> sk<sup>w</sup>łyéŋs ɹáx<sup>w</sup>təŋ  
ŋə tsə ɹéŋləŋ.  
ŋi? čél k<sup>w</sup> s<sup>x</sup>čənáŋs k<sup>w</sup> sɹələŋs ɹač ɹəw<sup>h</sup>əlí.  
ŋi? k<sup>w</sup>łix<sup>w</sup> sčələnəŋ k<sup>w</sup>ə ɹələ s<sup>x</sup>ʷíwələs ŋi?  
čél sŋənłés čéŋ.  
səw<sup>t</sup>x<sup>w</sup>əłóy<sup>u</sup> ɹal xčəŋíns k<sup>w</sup> sŋənłés čéŋ.  
níł yəx<sup>w</sup> səw<sup>t</sup>x<sup>w</sup>əłəs<sup>x</sup>ʷíwələs k<sup>w</sup>ə? səw<sup>u</sup>...  
tx<sup>w</sup>əč<sup>q</sup>ʷá? k<sup>w</sup>s słéni?  
yéŋ? le? tás ŋə tsə šx<sup>w</sup>sénəč ɹłéŋ? k<sup>w</sup> sčtáləss  
k<sup>w</sup>s nəsiləŋ?  
ŋəw<sup>x</sup>ʷəŋəŋk<sup>w</sup>éŋ k<sup>w</sup>ə? k<sup>w</sup> sŋəw<sup>u</sup>... ɹəw<sup>q</sup>ʷáy<sup>s</sup>  
k<sup>w</sup>ə tsə sq<sup>u</sup>áŋs le? ŋi? ɹəwə.  
ɹəwəŋə sən xčít k<sup>w</sup> syéŋs k<sup>w</sup>ə? sqéŋ.  
šníłs le? k<sup>w</sup>əče ɹə tsə čsələŋe ɹə tsə ɹiŋłx<sup>w</sup>ə?  
ɹəx<sup>w</sup>łŋəx<sup>w</sup> ɹənłé ɹéŋməqt k<sup>w</sup>ənəŋət ɹə k<sup>w</sup>  
sŋənłés ɹłíw čsələŋe ɹə k<sup>w</sup>séŋe šəp, spénəš  
šəp.  
sŋənłés ɹəw<sup>u</sup> łək<sup>w</sup>ístəŋ.  
níł ɹal k<sup>w</sup>əče ɹəw<sup>u</sup> šx<sup>w</sup>əŋíŋs tséŋe.  
That's the end of that little story.

And he was dressed in a blanket as they  
took him to the house.  
And the immediately understood that he  
was here and alive.  
And it was three years that he was lost and  
he just arrived home.  
They became very happy that he had got  
home.  
He must have become lost, so she became a  
single woman.  
My grandfather had gone to Saanich  
territory to get his wife.  
She thought that her husband had died, but  
he didn't.  
Nobody knew that he had been abducted.  
It is what happened when the people from  
Elwha came and delivered him on his  
escape from that ship, Spanish ship.  
They brought him home.  
That's how that was.  
That's the end of that little story.

## Sophie's Marriage

Sophie Misheal

September 22, 1966 — SophiesMarriage.mp3

This describes how Sophie's marriage to Andrew Misheal came about through an arrangement between families.

nít le? k<sup>w</sup> səwtəwəʔás ʔənʔé téčəl.  
sétəŋ yəx<sup>w</sup> tsə ən... šcutéyləts méns  
k<sup>w</sup>əw<sup>n</sup>ít ʔéłə nəsq<sup>w</sup>áʔ.  
sétəŋ k<sup>w</sup>ə ʔənʔés yəsástəŋ k<sup>w</sup>ə nəmén k<sup>w</sup>  
sʔənʔés se? tsəw<sup>n</sup>əníʔəyə? ʔəsk<sup>w</sup>ésəŋ.  
səw<sup>n</sup>ʔéłəʔs ʔi? ʔəwə k<sup>w</sup>əče s x<sup>w</sup>təlqíʔtəŋ.  
nít šx<sup>w</sup>əníŋs le? tsə ʔiʔəčéłə k<sup>w</sup> sʔənʔés  
ʔiʔəčéłə ʔə k<sup>w</sup>sə sétəŋs tsə náʔčə? k<sup>w</sup>ə  
ʔənʔés yəsástəŋ k<sup>w</sup>sə čk<sup>w</sup>é? čŋəŋə? ʔi? k<sup>w</sup>sə  
q<sup>w</sup>éʔŋi?  
x<sup>w</sup>lástəŋ k<sup>w</sup>əče.  
nít šx<sup>w</sup>léʔes k<sup>w</sup> s<sup>w</sup>xənʔétəŋs x<sup>w</sup>təlqítəŋ.  
ʔáa, səw<sup>n</sup>q<sup>w</sup>áʔq<sup>w</sup>əls.  
nít se? k<sup>w</sup> səw<sup>n</sup>ʔənʔés k<sup>w</sup>sə sʔəlʔéləx<sup>w</sup>s.  
k<sup>w</sup>əw<sup>n</sup>ít se? ʔéłə? ʔənʔé ʔəsk<sup>w</sup>ésəŋ.  
k<sup>w</sup>l<sup>n</sup>ít ʔal k<sup>w</sup>əče səw<sup>n</sup>ʔənʔés ʔə tsə sčéŋ čta  
ʔəw<sup>n</sup> x<sup>w</sup>əníŋ ʔə k<sup>w</sup> nəčə? sšəš... n?... nəčə?  
sənti.  
ʔi? ʔənʔé təléčəl.  
k<sup>w</sup>l<sup>n</sup>ít sʔəsk<sup>w</sup>ésəŋs číytəŋ k<sup>w</sup>ə nəmén.  
ʔi? ʔəwə lew<sup>n</sup> s ʔəw<sup>n</sup>háy ʔal k<sup>w</sup>ə nəmén.  
ʔəw<sup>n</sup>léʔe k<sup>w</sup>sə nəšéčs le? ʔi? tsə čéʔse?  
nəšəšéyəł.  
nít ləŋstíŋ ʔə tsə k<sup>w</sup>l<sup>n</sup>ʔənʔé ʔəsk<sup>w</sup>ésəŋ.  
səw<sup>n</sup>xčətəŋs sk<sup>w</sup>éčəl k<sup>w</sup> šx<sup>w</sup>əníŋs.  
ʔi? k<sup>w</sup>l<sup>n</sup>ít ʔal səw<sup>n</sup>ʔənʔés tsə sʔəlʔéləx<sup>w</sup>s le?  
k<sup>w</sup>əw<sup>n</sup>ít Andrew Misheal.

It was when they first arrived here.  
His father's son-in-law must have been told  
to be my husband.  
He was told to come tell my father that he  
proposes marriage.  
So he was here but he was not being  
answered.  
He was the first like that that came before  
another to be told to have a child with the  
girl.  
They served him food.  
It was where they would tell him the  
answer.  
So he spoke.  
It will be the elders that come.  
It will be they who come here to propose.  
Soon he came to do just the same as the  
other week.  
And they came and got here.  
Soon they proposed and they thanked my  
father.  
And it was not only my father.  
My late uncle and my two older siblings  
were there.  
They agree with those who come  
proposing.  
They figured out how the day would be.



## Lək<sup>w</sup>əŋínəŋ Narratives

k<sup>w</sup>íníŋ ɣal səw<sup>ɔ</sup>ŋənɣés.  
k<sup>w</sup>íníŋ səw<sup>ɔ</sup>q<sup>ɔ</sup>p<sup>ɔ</sup>təŋs tsə ɣətéləŋəx<sup>w</sup> ɣə tséɣe.  
səw<sup>ɔ</sup>šx<sup>w</sup>tx<sup>w</sup>k<sup>w</sup>əntálɰtə.  
ɣəmáttəŋ k<sup>w</sup>əw<sup>ɔ</sup>níŋ léɣe ɣə tsə ɣéɣsk<sup>w</sup>əɰ.  
ɣəmáttəŋ.  
ɣiɣ k<sup>w</sup>ɣɣəsáɣəy<sup>ɔ</sup> tsə nəsɣəlɣéləx<sup>w</sup>.  
níŋ tíɣe xənχənítəl.  
čák<sup>w</sup>əs k<sup>w</sup>ə nə... nəmén leɣ k<sup>w</sup> nəsɣn... yéɣ  
slátəŋ ɣáχ<sup>w</sup>təŋ ɣə tsəw<sup>ɔ</sup>níŋ tx<sup>w</sup>ənəsq<sup>w</sup>áɣ seɣ  
tx<sup>w</sup>əɣáɣmət.  
níŋ šx<sup>w</sup>əníŋs léɣe ɣə tséɣe k<sup>w</sup> sɣéɰtə təw<sup>ɔ</sup>áɣ  
tx<sup>w</sup>k<sup>w</sup>əntál.  
čəq sčéy.  
ɣéɰ tə tuɣk<sup>w</sup>əntál tsəw<sup>ɔ</sup>níŋ xənχənítəl níŋ  
čák<sup>w</sup>əs k<sup>w</sup>ə nəmén leɣ k<sup>w</sup> nəs<sup>w</sup>ɣɣəŋɣé  
slátəŋ.  
ɣéy, səw<sup>ɔ</sup>... ɣéɣ k<sup>w</sup>ɣɣəw<sup>ɔ</sup>nčəɣ sánti.  
səw<sup>ɔ</sup>xčətəŋs k<sup>w</sup> sšx<sup>w</sup>əníŋs k<sup>w</sup>  
sk<sup>w</sup>ɰməliyítəlɰtə ɣáχ<sup>w</sup>təŋ ɣə tsə ləpəlít.  
səw<sup>ɔ</sup>məliyítəlɰtəŋɰtə.  
səw<sup>ɔ</sup>tx<sup>w</sup>əɣəsáɣəy<sup>ɔ</sup>s tsə sməliyi.  
səw<sup>ɔ</sup>ɣéšəntɰtə q<sup>w</sup>énəsəŋ ti ɣəw<sup>ɔ</sup>mák<sup>w</sup>  
čsəɣéɰ? ɣə tíɣe ɣiɣ tsə šx<sup>w</sup>sénəč.  
čəq sɣíɰ.  
k<sup>w</sup>ɰšx<sup>w</sup>əníŋs leɣ tséɣe k<sup>w</sup> stəwəɣáɰtə leɣ  
tx<sup>w</sup>k<sup>w</sup>əntál ɣə k<sup>w</sup> ənsq<sup>w</sup>áɣ?  
ɣéɰ? leɣ tə k<sup>w</sup>əče tx<sup>w</sup>k<sup>w</sup>əntál.  
ɰqəčsɰséɣ sčəlénəŋ ɣiɣ k<sup>w</sup> ɰqəčəs k<sup>w</sup> sɣéɰtə  
k<sup>w</sup>əntál.  
ɣiɣ x<sup>w</sup>íl k<sup>w</sup>əɣ k<sup>w</sup>əw<sup>ɔ</sup>níŋ nəsq<sup>w</sup>áɣ.  
níŋ k<sup>w</sup>əče šx<sup>w</sup>əníŋs tséɣe.  
ɣán leɣ ɣəw<sup>ɔ</sup> čəq sčéy k<sup>w</sup> sɣéɰtəɰtə leɣ  
tx<sup>w</sup>ək<sup>w</sup>əntál.  
That's the end.

And soon the elders of Andrew Misheal  
came.  
Soon they came.  
Soon the people were gathered there.  
So that's how we got together.  
They were seated in the open.  
They were sat down.  
And my elders were already prepared.  
It was this black paint dance.  
My father used it when I was taken down  
to the beach to my future husband, who  
was sitting.  
That's how it was there when we were first  
here together.  
It's a big job.  
We were here together with the black paint  
dance that my father used when I was  
brought down to the beach.  
Okay then, so ... it was again another  
week.  
So they figured that we would be taken  
over to the priest and be married.  
So we were married.  
So the wedding was prepared.  
So everyone from here and Saanich were  
called and invited to a feast.  
It was a big feast.  
That was how it was when you first get  
together with your spouse.  
So we got together here.  
It was fifty-five years we were here  
together.  
And my husband was lost.  
That's how that is.

## Lək<sup>w</sup>əŋínəŋ Narratives

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It was a very big job for us to get together here.

That's the end.

## Bone Game (first version)

Sophie Misheal

January 17, 1967 — BoneGame-dsc05.mp3

The bone game, also called ‘stick game’ or slahal is a popular team guessing and gambling game played by First Nations communities all over northwestern North America. A player on one team holds two bones in his or her hands—one is marked and the other is unmarked. A member of the other team uses gestures to guess which hand holds which bone. A correct guess wins one of seven score-keeping sticks. There is much accompanied singing, drumming, and clowning in attempts to distract the guesser. There is also a lot of betting on the outcome of the game and of each guess.

nít səwǫ́pəsəts tsə ʔəx<sup>w</sup>íŋəx<sup>w</sup>.  
 yəyásəŋ ʔə tsə nəʔétəs sləhél k<sup>w</sup>ə  
 uʔšx<sup>w</sup>əníŋs ʔaí.  
 čsáʔmət.  
 nčámət tsə suʔwəyǫ́qəʔ ʔiʔ nčéx<sup>w</sup> ʔiʔ  
 uʔstənténiʔ tsə šəméns.  
 čáʔk<sup>w</sup>əs scəyǫ́ʔ tsə ńnəčəʔ.  
 ʔiʔ ʔéʔ uʔ x<sup>w</sup>əníŋ tsə náʔčəʔ.  
 ʔéʔ uʔ čáʔk<sup>w</sup>əs.  
 səwʔáŋəwəts tsə čnəʔétəŋ ʔə k<sup>w</sup> səwʔsiʔémis  
 tsuʔnít scələčəyǫ́ʔ.  
 nít k<sup>w</sup>əče tuwaʔá ʔəmətáí.  
 ʔəməláʔ tsə náʔčəʔ ʔiʔ ʔéʔ ʔuʔ x<sup>w</sup>əníŋ tsə  
 náʔčəʔ šəménítáí.  
 nít k<sup>w</sup>əče tsə k<sup>w</sup>ənnəx<sup>w</sup> sə ʔəq̣.  
 ʔənténiʔ sə ʔəq̣ sləhél.  
 ʔiʔ nít səwʔəʔk<sup>w</sup>ənsáts sləhél tsuʔnəníʔəyəʔ  
 ʔíłəm.  
 ʔíłəm ʔə tsə sləhél.  
 ʔuʔʔələʔəxəŋ ʔaí ʔə tséʔe tsuʔnəníʔəyəʔ ʔə  
 k<sup>w</sup> səwʔčéʔsəʔs tsə k<sup>w</sup>əyǫ́x̣t tsuʔnít sləhél.  
 suʔ... ʔémətəŋ ʔə tsə šəméns.

So the people gathered.  
 They were playing what they call ‘sləhél’  
 whatever it is.  
 There were two parties.  
 One party is men and sometimes their  
 opponent is women.  
 There are seven sticks for one side.  
 And it’s also like that for the other side.  
 There’s also seven.  
 The one that they call the boss of those  
 little sticks is in the middle.  
 Then there’s a first one to guess.  
 One guesses and the other contestant does  
 the same.  
 Then you see the white one.  
 The white sləhél bone is your woman.  
 When they start the sləhél, they sing.  
 They sing the sləhél songs.  
 They’re doing that for the two who are  
 moving those bones back and forth.  
 So they are guessed by their opponents.  
 They all get them and soon it’s all of them.

## Lək<sup>w</sup>əŋínəŋ Narratives

ʔiʔ ʔəw<sup>m</sup>ə́k<sup>w</sup> ʔuʔ k<sup>w</sup>ə́nnəs ʔiʔ k<sup>w</sup>íniʔ ʔaɪ  
səw<sup>m</sup>ə́k<sup>w</sup>s.  
ʔiʔ ʔəw<sup>n</sup>ə́cəʔ ʔaɪ sə k<sup>w</sup>ə́nnəs ʔiʔ tuwəʔéʔiʔ.  
niʔ k<sup>w</sup>ə́cə šx<sup>w</sup>ə́niŋs tséʔe tsə sləhéɪ.  
ʔiʔ ʔáŋ ʔuʔ ʔiyəs.  
mə́k<sup>w</sup> stéŋ sʔiləm.  
sʔiləms tsə náʔcəʔ ʔiʔ ʔéʔ ʔuʔ x<sup>w</sup>ə́niŋ tsə  
ʔəŋsəmén.  
ʔéʔ uʔ cšʔəlʔiləm.  
niʔ k<sup>w</sup>ə́cə səw<sup>y</sup>áss ʔaɪ ʔuʔ ʔiʔx<sup>w</sup>ə́niŋ.  
[UNINTELLIGIBLE] səw<sup>y</sup>áss.  
ʔx<sup>w</sup>ə́nəqs.  
[UNINTELLIGIBLE] k<sup>w</sup>ə́nnəx<sup>w</sup> mə́k<sup>w</sup> tsə  
sčəyə.  
niʔ k<sup>w</sup>ə́cə šx<sup>w</sup>ə́niŋs k<sup>w</sup>séʔə.  
ʔuʔyás ʔaɪ ʔuʔ ʔəmátəɪ.  
ʔəmátəɪ ʔə tsə [UNINTELLIGIBLE].  
niʔ k<sup>w</sup>ə́cə səw<sup>k</sup>ə́nnəx<sup>w</sup>s tsə náʔcəʔ.  
[UNINTELLIGIBLE] sčəyə ʔə k<sup>w</sup>sə ʔuʔ  
mə́k<sup>w</sup> sləhéɪ.  
ʔiʔ niʔ səw<sup>ʔ</sup>ʔx<sup>w</sup>ə́nəqs.  
niʔ ʔaɪ k<sup>w</sup>ə́cə ʔuʔ šx<sup>w</sup>ə́niŋs tséʔe.  
Did you want me to sing one...  
yé, ʔiləm sən seʔ k<sup>w</sup>ə́cə ʔə tsə náʔcəʔ sʔiləms  
tsə sləhéɪ.  
[SONG].  
niʔ k<sup>w</sup>ə́cə šx<sup>w</sup>ə́niŋs tséʔe. niʔ səw<sup>ʔ</sup>ʔiləms  
ʔiʔ niʔ ʔəŋ... səw<sup>ʔ</sup>ʔəmátəɪləs tsə ʔsəmén.  
niʔ k<sup>w</sup>ə́cə šx<sup>w</sup>ə́niŋs tséʔe.  
háy.

And one gets it and it still continues.  
That's the way the bone game goes.  
It was a lot of fun.  
There were all kinds of songs.  
One sings and also your opponent does the  
same.  
They also have songs.  
So then it's always the same.  
They win.  
\_\_\_\_ get all the sticks.  
It was like that.  
They're always guessing each other.  
They're guessing the \_\_\_\_.  
Then they get one.  
And then they win.  
That's the way it is.  
Did you want me to sing one... one sləhéɪ  
game?  
Yeah, So I'm going to sing one sləhéɪ song.  
So they're like that singing and then your  
opponent guesses.  
That's the way it is.  
It's done.

## Hero Song (a sləhéł song)

Sophie Misheal

January 17, 1967 — HeroSong.mp3

These are the words to a short song used during the bone game.

łəłək<sup>w</sup> tsə nəsləhéł ʔiʔ ʔéʔiʔ.  
ʔu hu hu həweiyei.

My sləhéł is exciting and continuing.

## The First People

Sophie Misheal

January 17, 1967— FirstPeople.mp3

In this narrative, the first humans on earth were from Duncan.

léŋə ʔə ʔ sʔáməno k<sup>w</sup> stuwáʔs níʔ tso  
 ʔəhtéŋəx<sup>w</sup>.  
 níʔ čə səwʔsék<sup>w</sup>əŋs tsuʔníʔ swəyʔqeʔ ʔən ʔə  
 siyáləčəʔ.  
 siyáləčəʔ k<sup>w</sup> snés tsuʔníʔ swəyʔqeʔ.  
 ʔiʔ ʔəŋʔáŋ ʔuʔ mák<sup>w</sup> stéŋ k<sup>w</sup> sčéʔis.  
 ʔəmʔəmənoʔ ʔəʔ nəʔétəŋəs.  
 mák<sup>w</sup> stéŋ k<sup>w</sup> sʔíʔən ʔəlʔátəs.  
 héyʔ.  
 níʔ k<sup>w</sup>əče səwʔx<sup>w</sup>əníŋs ʔə tséʔe ʔiʔ uʔníʔ sə  
 sténiʔ.  
 háy k<sup>w</sup>əče ʔəwə nəšx<sup>w</sup>héʔək<sup>w</sup> ʔə k<sup>w</sup>sə  
 sk<sup>w</sup>éʔs snés sə sténiʔ.  
 ʔiʔ háy čéyčə ʔə tso məháyʔ.  
 níʔ tso məháyʔ sk<sup>w</sup>éʔs sčéʔiʔs.  
 tuwəx<sup>w</sup>əníŋ k<sup>w</sup>əče tsuʔnəniʔtəyə.  
 ʔiʔ ʔéʔ k<sup>w</sup>ʔələnéəs tíə ʔéʔəʔ ʔiʔ ʔx<sup>w</sup>əníŋ ʔə  
 k<sup>w</sup> šx<sup>w</sup>əx<sup>w</sup>áʔəs k<sup>w</sup>ə ʔələnéəs.  
 ʔiʔ k<sup>w</sup>ʔníʔ yəx<sup>w</sup> ʔəč k<sup>w</sup>əʔ tso héʔič.  
 səʔéyčəns tsəw<sup>w</sup>niʔs siyáləčəʔ ʔəʔ nəʔétəŋəs.  
 səw<sup>w</sup>tx<sup>w</sup>əsəséw<sup>w</sup>ts tsəw<sup>w</sup>niʔ.  
 səw<sup>w</sup>xəŋəŋs stəcən k<sup>w</sup> snés, stəcən.  
 níʔ k<sup>w</sup>əče čsələʔə tséʔe sʔáməno k<sup>w</sup>ʔéʔə  
 čéʔsəʔ ʔəhtéŋəx<sup>w</sup>.  
 níʔ k<sup>w</sup>əče tuʔ-... təwəʔá ʔəl.  
 níʔ k<sup>w</sup>əče səw<sup>w</sup>tx<sup>w</sup>əs-... tx<sup>w</sup>əč-...  
 tx<sup>w</sup>əčnéčəʔtx<sup>w</sup>s tə siyáləčəʔ ʔə tso stəcən.  
 níʔ k<sup>w</sup>əče šx<sup>w</sup>čsələʔəs tso ʔəx<sup>w</sup>íŋəx<sup>w</sup>.

It was at Duncan where the first human  
 was born.  
 The man that was laid down was called  
 siyáləčəʔ.  
 That man was named siyáləčəʔ.  
 And he really worked at everything.  
 He was called a great hunter.  
 There was all kinds of food that he hunted.  
 Okay now.  
 It was like that and the woman was born.  
 Only I don't remember the name of the  
 woman.  
 And she was only busy with the baskets.  
 It was the basket that was her own work.  
 They were still like that.  
 And again they heard right here and it  
 sounded like thunder.  
 And right away it must have been the  
 youngest.  
 It was the sibling of siyáləčəʔ as he was  
 called.  
 So he lay down.  
 He said stəcən was his name, stəcən.  
 So they were from Duncan, those two  
 people.  
 So they were the first.  
 So then siyáləčəʔ became... became  
 neighbors with stəcən.

## Lək<sup>w</sup>əŋínəŋ Narratives

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ní k<sup>w</sup>əče šx<sup>w</sup>əníŋs tséŋe léŋə ʔ sʔámənəŋ.

ŋi? uʔŋéŋə? se? ʔənŋé ʔu? ŋənsát

tsəw<sup>n</sup>nəníŋəyə?

sék<sup>w</sup>əŋ tsəw<sup>n</sup>nəníŋəyə? ʔi? náŋcə? tsə ččéŋi?

ŋə k<sup>w</sup>sə ʔuʔmák<sup>w</sup> ʔə šx<sup>w</sup>əníŋ.

ní k<sup>w</sup>əče šx<sup>w</sup>əníŋs tséŋe tsə sʔámənəŋ.

That would be all, yeah.

That's where the Indians come from.

That's the way it is there at Duncan.

And they came and there got to be many of them.

They were lying there and there was one person working on them all like that.

That's the way it is at Duncan.

That would be all, yeah.

## The Qwumyiqun People

Sophie Misheal

January 17, 1967 — QwumyiqunPeople.mp3

This is about the Qwumyiqun band of the Cowichan tribes. The people of that band have several inherited rites and powers.

nít k<sup>w</sup>əče tsə syəss tsə q<sup>w</sup>əmiŋiqən x<sup>w</sup>íŋəx<sup>w</sup>.  
 nít [UNINTELLIGIBLE] sék<sup>w</sup>əŋ tsə čné  
 [UNINTELLIGIBLE].  
 nít čk<sup>w</sup>é? č tsə čələŋən ʔə tíŋe šəlməx<sup>w</sup>tsəs.  
 nít sk<sup>w</sup>éŋs čələŋəns tsə q<sup>w</sup>əmiŋiqən.  
 nít səw<sup>w</sup>sék<sup>w</sup>əŋs tsə k<sup>w</sup>əlíməltx<sup>w</sup>.  
 nít səw<sup>w</sup>yələŋtəŋs tséŋe šyəlməx<sup>w</sup>tsəs.  
 ʔi? tsə ʔəw<sup>w</sup>čnəŋtəs tsəw<sup>w</sup>nəniŋtəyə? ʔəłtən.  
 ʔəłts k<sup>w</sup>sə u?ŋəstəŋtə ʔəł k<sup>w</sup>s u?ʔəw<sup>w</sup>sálək<sup>w</sup>əł  
 k<sup>w</sup>s u?mək<sup>w</sup> sčəniŋtəŋ.  
 sčéŋiŋtəŋs.  
 nít sk<sup>w</sup>éŋs čələŋəns tsə q<sup>w</sup>əmiŋiqən.  
 ʔəł k<sup>w</sup>əče ní? tsə tx<sup>w</sup>əŋsčéłəł ʔi? nít  
 səw<sup>w</sup>q<sup>w</sup>énəsəŋs.  
 sŋiŋyéŋs u? k<sup>w</sup>əntís tséŋe.  
 ʔənŋtəŋ sŋəŋstəŋs k<sup>w</sup> sččéŋiŋs ʔə k<sup>w</sup>sə  
 əw<sup>w</sup>čéłəł k<sup>w</sup>sə əw<sup>w</sup>smáł.  
 ʔi? nít səw<sup>w</sup>čəłəts.  
 ʔəłəts ʔə k<sup>w</sup>sə ʔəw<sup>w</sup>əniŋs ʔə k<sup>w</sup>sə sŋək<sup>w</sup>ástəŋs  
 lə?  
 nít ʔəw<sup>w</sup>əniŋs tséŋe tsə šyəlməx<sup>w</sup>tsəs ʔi? tsə  
 ččéŋi? ʔə tsə ʔəw<sup>w</sup>smáł k<sup>w</sup>ə ččéŋi? ʔə tsə  
 ʔəw<sup>w</sup>sálək<sup>w</sup>əł.  
 nít sk<sup>w</sup>éŋs čələŋəns tsə q<sup>w</sup>əmiŋiqən k<sup>w</sup>séŋe  
 k<sup>w</sup>əlíməltx<sup>w</sup>.  
 nít k<sup>w</sup>əče səw<sup>w</sup>həys ʔə k<sup>w</sup> sčəw<sup>w</sup>əniŋs ʔə tséŋe.  
 səw<sup>w</sup>ŋéłəts tséŋe šyəlməx<sup>w</sup>tsəs.

This then is the history of the Qwum'yiqun' people.  
 It is them that own that heritage of the rattle dance.  
 It's the heritage that belongs to the Qwum'yiqun'.  
 Then they put k<sup>w</sup>əlíməltx<sup>w</sup> down.  
 Then they brought that rattle dance.  
 And what they called ʔəłtən.  
 They wrote down all kinds of things that the newdancers did.  
 They were being worked on.  
 It's the heritage of the Qwum'yiqun'.  
 If someone gets sick, then they are called.  
 They go to watch over them.  
 They call it their gift to be working on the sick when they are stricken.  
 And then they write it down.  
 They write it down the way they have been taught.  
 That's the way it is, that rattle dance and working on those who would be afflicted and those working on the new dancers.  
 That k<sup>w</sup>əlíməltx<sup>w</sup> is the heritage of the Qwum'yiqun' people.  
 So then they come to the finish of that ceremony.



## Lək<sup>w</sup>əŋínəŋ Narratives

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ŋi? ʎé? u? yé? k<sup>w</sup>əntís tsé?e čnə?étəŋ? ʎə k<sup>w</sup>  
sʃ<sup>w</sup>əyʃ<sup>w</sup>i.

ʎé? u? ní? ʎal.

ʎé? u? ní? ʎal tsə k<sup>w</sup>əlíməltx<sup>w</sup>.

čk<sup>w</sup>é? ʎé? ʎə tsé?e sʃ<sup>w</sup>əyʃ<sup>w</sup>i.

So they put the rattle away.

And they also held what is called the  
masked dance.

It also is (their heritage).

So is the k<sup>w</sup>əlíməltx<sup>w</sup>.

They also belong to that masked dance.

## Sophie's Family

Sophie Misheal

January 17, 1967 — SophiesFamily.mp3

Here Sophie tells us a little about her parents and two older sisters. She also speaks of going to the residential school on what was then called Kuper Island—now Penelakut Island. Coast Salish people did not traditionally celebrate birthdays, and, until the middle of the 20<sup>th</sup> century, birth records were not kept. Therefore, many folks of Sophie's generation did not know their exact age. In this narrative, she tells us that she started school when she was about seven years old. She went to school for twelve years and finished in 1910. This would put her year of birth at around 1891.

kʷsə nəmén ʔiʔ kʷsə nətén.  
 léʔə ʔə ʔ ləkʷəŋən kʷ sʔəlʔéŋəxʷs.  
 níʔ ʔéʔlənʔtə tsə ləkʷəŋən.  
 léʔə tsə múlə.  
 nəcéxʷ ʔiʔ yéʔ ʔəwʷ... yéʔ əwʷ fíʔšínʷ.  
 ʔiʔ háy kʷsə nətén yéʔ ʔáʔəxʷ ʔə tsə  
 xʷənítəm kʷ sčéʔiʔs.  
 čəʔkʷəlkʷətəŋ ʔáʔəxʷ ʔə tsə xʷənítəm.  
 ʔxʷélə ʔtə ŋəŋəŋəʔs kʷ nəʔəʔəlʔéləxʷ.  
 níʔ láʔ sə čné ʔə kʷs Theresa.  
 səwʔtsəts ʔéʔə Cecelia.  
 nə səwʔtsət ʔə t ʔəsə, háy ʔaʔ h́éʔəč ʔə tsə  
 nəšxʷʔáləqʷəʔ.  
 níʔ č tə kʷəčə kʷ nəskʷʔáʔkʷəs sčəlénəŋ.  
 ʔiʔ yéʔ sən txʷəʔəsnáwəʔ ʔə kʷ skʷuléwʔtxʷ.  
 léʔə kʷsə čné ʔə kʷ yəxʷəláʔəs.  
 nə səwʔléʔə kʷ nəskʷúkʷəʔ.  
 ʔuʔʔiyəs tsə nəʔəʔəsqʷáʔqʷəʔ sʔəlíʔqəʔ ʔiʔ  
 kʷséʔə kʷ skʷʔniʔ... ʔəsəs leʔ yéʔ  
 tuwəskʷúkʷəʔ.  
 ʔuʔʔixʷ ʔaʔ wík kʷ syéʔtə ʔákʷ.  
 ʔiʔ ʔléʔ ʔtə yéʔ xʷyéʔlən tsə čnəʔétəs

My father and my mother.  
 They were at Songhees when they were  
 living.  
 It was Songhees that was our home.  
 The mill was there.  
 Once in a while they went fishing.  
 And just my mother would be going over  
 to the white people to work.  
 She was doing laundry for the white  
 people.  
 There were three of us children of my  
 elders.  
 The oldest had the name Theresa.  
 Cecelia was the next.  
 Then I get to me, the youngest of my  
 siblings.  
 It must have been when I was already  
 seven years old.  
 I entered school.  
 It was there at what was called Kuper  
 Island.  
 So I was there going to school.

## Lək<sup>w</sup>əŋínəŋ Narratives

təw<sup>n</sup>əníníŋəyə? x<sup>w</sup>ənítəm ‘holiday.’  
ŋu?ŋíx<sup>w</sup> ŋal sánti k<sup>w</sup> sʔəséqəŋtə ŋi? ʎé? ʎtə  
k<sup>w</sup>ŋyé? x<sup>w</sup>yélqən ŋə tsə sk<sup>w</sup>uléw<sup>t</sup>x<sup>w</sup>.  
níŋ le? nəšx<sup>w</sup>əníŋ tséŋe k<sup>w</sup> nəssʎíʎəŋqəŋ k<sup>w</sup>  
nəsyé? le? ŋəw<sup>h</sup>ís k<sup>w</sup> nəšŋəsnáw<sup>ə</sup>ŋə? ŋə tsə  
sk<sup>w</sup>uléw<sup>t</sup>x<sup>w</sup>.  
yé? čtə ŋəpən ŋi? k<sup>w</sup> čásə? sčəlénəŋ k<sup>w</sup>  
nəsyé? ŋəsnáw<sup>ə</sup>ŋə? ŋə k<sup>w</sup>sə sk<sup>w</sup>uléw<sup>t</sup>x<sup>w</sup> ŋi?  
ŋənŋé səq.  
1910 ŋi? ŋənŋé səq ŋə k<sup>w</sup>sə sk<sup>w</sup>uléw<sup>t</sup>x<sup>w</sup> k<sup>w</sup>  
sš<sup>w</sup>əníŋs k<sup>w</sup> nəsléŋə.  
ŋi? ŋu?níŋ ŋu? nəšx<sup>w</sup>əníŋ k<sup>w</sup> nəstuŋqəl le?  
ŋéŋə.  
ŋu?nəcéx<sup>w</sup> ŋi? ŋu?ŋléŋə sən ŋal ŋə k<sup>w</sup>sə  
ŋu?ŋəšx<sup>w</sup> léŋə tsə šx<sup>w</sup>léŋəŋəŋs tə tu?šx<sup>w</sup>éŋə k<sup>w</sup>  
nəšəw<sup>ə</sup>ŋəŋməŋ ŋal.  
sk<sup>w</sup>éy k<sup>w</sup> nəsyé? ŋu? yás ŋu? sk<sup>w</sup>úk<sup>w</sup>əŋ.  
šš<sup>w</sup>əníŋ ŋə tséŋe k<sup>w</sup>əče k<sup>w</sup> nəsk<sup>w</sup>ŋəŋŋé səq.  
ŋəwə ŋal šhís k<sup>w</sup> nəšŋéŋə ŋənŋé səq ŋi?  
k<sup>w</sup>ŋtək<sup>w</sup>əŋ k<sup>w</sup>íŋe sŋéləx<sup>w</sup> lək<sup>w</sup>əŋəŋ.  
səw<sup>ə</sup>ŋəŋŋéŋə ŋu? ŋəšx<sup>w</sup>təŋ ŋi? tŋŋéŋə? k<sup>w</sup>əče  
ŋéŋə? ŋə šx<sup>w</sup>ŋéŋəŋtə.  
léŋə k<sup>w</sup>ə? 1911 ŋi? ŋənŋé ʎtə téčəl ŋə? tŋŋe  
ššəw<sup>ə</sup>s təŋəx<sup>w</sup>təŋtə.  
Should I tell about when I got married.

The kids that were my companions were  
happy and I was when I was still going to  
school.  
It was just three weeks that we’d go home.  
And we go back again from what those  
white people called ‘holiday.’  
It’s just three weeks we’re out and we  
return again to the school.  
That’s how it was when I was a child when  
I went and was in school for a long time.  
I went for probably twelve years that I was  
in the school and came out.  
It was 1910 when I came out of school that  
was like that there.  
It was that way when it was kind of bad  
here.  
Once in a while I’m just there \_\_\_\_ where  
they leave the ones that are kind of sick  
where I just stay.  
I couldn’t always go to school.  
It was like that when I came out.  
It wasn’t long after I got out and the old  
Lekwungen was bought.  
So we were brought over here to this place  
where we are.  
It was in 1911 that we came here to this  
new land we were apportioned.  
Should I tell about when I got married.

## Hop Harvest

Sophie Misheal

February 7, 1967 — HopHarvest.mp3

In the first half of the 20<sup>th</sup> century, people from Vancouver Island would go to Washington to work in harvesting hops and other crops. Whole families would go over together, camp, sell some dried seafood, and earn a little money working in the harvests. Elders generally have happy memories of the time. Here, Sophie, tells of a time when the return ferry ran into some terrifyingly bad weather.

k<sup>w</sup>i u?k<sup>w</sup>hís le? ?i? yé? ?á?əǰ<sup>w</sup> ?ə tsə  
 štx<sup>w</sup>əné?k<sup>w</sup>əł.  
 čé?is ti?u?nəní?łəyə? ?ə tsə háps.  
 yé? əw<sup>?</sup> ?áłəł ?ə tsə snəx<sup>w</sup>əłs k<sup>w</sup> syé?s  
 łék<sup>w</sup>əł.  
 níł syé?s ?u? tǰəŋəŋ LaConner k<sup>w</sup>ə ?əǰínəs  
 čtə k<sup>w</sup> smək<sup>w</sup>ətíŋs ?ə tsə čk<sup>w</sup>é? ?ə tsə háps  
 k<sup>w</sup> sk<sup>w</sup>łyé?is ?ə tsə šx<sup>w</sup>lé?es ?ə k<sup>w</sup> sqáłəŋs  
 ?ə k<sup>w</sup>sə hís ?éǰəŋs ?ə tsé?e mək<sup>w</sup> sčəlénəŋ.  
 łix<sup>w</sup> čtə sčəlénəŋs.  
 ?u?čk<sup>w</sup>é?s tsəw<sup>?</sup>nəní?łəyə? ?ə tsə snəx<sup>w</sup>əł k<sup>w</sup>  
 syéyə?is ?á?əǰ<sup>w</sup> ?ə tsé?e háps.  
 tuwə?éǰəŋ ?i? k<sup>w</sup>łǰəŋəŋ yəx<sup>w</sup> tsəw<sup>?</sup>níł čk<sup>w</sup>é?  
 ?ə tsə háps k<sup>w</sup> s?áłəłtəŋs.  
 ?áłəłtəŋ ?ə tsə... ?ə... ?ə tsə boat... tsə  
 snəx<sup>w</sup>əł.  
 níł syé?is ?u? ?á?əǰ<sup>w</sup>.  
 k<sup>w</sup>łmək<sup>w</sup>ətíŋ ?ə tsə si?émís.  
 yé? ?u??áłəłtəŋ ?ə tsə líləwt čsələ?ə ?ə ł  
 LaConner k<sup>w</sup>ə ?əǰínəs čtə k<sup>w</sup>s šx<sup>w</sup>tésəłs lə?  
 tsəw<sup>?</sup>nəní?łəyə.  
 ?i? níł ?áł syé?is ?u?səŋtəŋ ?áǰ<sup>w</sup>təŋ ?ə ł...  
 ?ə k<sup>w</sup> snə?étəŋ puy?éləp.  
 níł šx<sup>w</sup>lé?es tsə háps.

It was long ago and they were going over  
 across.  
 These here were working on the hops.  
 They went and boarded their canoes to go  
 across.  
 So then they went toward La Conner or  
 wherever it was where they were being  
 waited for by the owner of the hops to be  
 taken to where they would camp long ago  
 which they did every year.  
 It was probably three years.  
 The canoe belonged to those who were  
 going over for the hops.  
 Abruptly the owner of the hops would say  
 for them to be put aboard.  
 They were put aboard the boat... the canoe.  
 Then they went over.  
 Their boss was already waiting for them.  
 They were put aboard the train from La  
 Conner or wherever it was they had arrived  
 at.  
 Then they were brought inland over to  
 what's called Puyallup.  
 That's where the hops were.

## Lək<sup>w</sup>əŋínəŋ Narratives

nít k<sup>w</sup>əče šx<sup>w</sup>əníŋs lə? tsé?e k<sup>w</sup> syé?s tésəł  
?ə k<sup>w</sup>sə ɬix<sup>w</sup> sčəlénəŋs ?éxəŋs ?ə tsé?e.  
tuwə?éxəŋ ?i? k<sup>w</sup>ɬyé? xónəŋ tsəwnít čk<sup>w</sup>é?  
?ə tsə háps k<sup>w</sup> syé?s ?áləłtəŋ ?ə tsə  
x<sup>w</sup>əyq<sup>w</sup>əłəł.  
nít le? čnét čə ?ə k<sup>w</sup> Princess Louise  
tsəwnít x<sup>w</sup>əyq<sup>w</sup>əłəł.  
k<sup>w</sup>i u?k<sup>w</sup>ɬhís le? ?i? yé? ?á?əx<sup>w</sup> ?ə tsə  
št<sup>w</sup>əné?k<sup>w</sup>əł.  
čé?is ti?u?nəní?łəyə? ?ə tsə háps.  
yé? əw<sup>w</sup> ?áləł ?ə tsə snəx<sup>w</sup>əłs k<sup>w</sup> syé?s  
łék<sup>w</sup>əł.  
nít syé?s ?u? tɬxónəŋ LaConner k<sup>w</sup>ə ?əxínəs  
čtə k<sup>w</sup> smək<sup>w</sup>ətíŋs ?ə tsə čk<sup>w</sup>é? ?ə tsə háps  
k<sup>w</sup> sk<sup>w</sup>ɬyé?s ?ə tsə šx<sup>w</sup>lé?es ?ə k<sup>w</sup> sqələŋs  
?ə k<sup>w</sup>sə hís ?éxəŋs ?ə tsé?e mək<sup>w</sup> sčəlénəŋ.  
ɬix<sup>w</sup> čtə sčəlénəŋs.  
?u?čk<sup>w</sup>é?s tsəwnəní?łəyə? ?ə tsə snəx<sup>w</sup>əł k<sup>w</sup>  
syéyə?s ?á?əx<sup>w</sup> ?ə tsé?e háps.  
tuwə?éxəŋ ?i? k<sup>w</sup>ɬxónəŋ yəx<sup>w</sup> tsəwnít čk<sup>w</sup>é?  
?ə tsə háps k<sup>w</sup> s?áləłtəŋs.  
?áləłtəŋ ?ə tsə... ?ə... ?ə tsə boat... tsə  
snəx<sup>w</sup>əł.  
nít syé?s ?u? ?á?əx<sup>w</sup>.  
k<sup>w</sup>ɬmək<sup>w</sup>ətíŋ ?ə tsə si?émís.  
yé? ?u??áləłtəŋ ?ə tsə líləwt čsələ?ə ?ə ʔ  
LaConner k<sup>w</sup>ə ?əxínəs čtə k<sup>w</sup>s šx<sup>w</sup>tésəłs lə?  
tsəwnəní?łəyə.  
?i? nít ?al<sup>w</sup> syé?s ?u?səŋtəŋ ?áx<sup>w</sup>təŋ ?ə ʔ...  
?ə k<sup>w</sup> snə?étəŋ puy?éləp.  
nít šx<sup>w</sup>lé?es tsə háps.  
nít k<sup>w</sup>əče šx<sup>w</sup>əníŋs lə? tsé?e k<sup>w</sup> syé?s tésəł  
?ə k<sup>w</sup>sə ɬix<sup>w</sup> sčəlénəŋs ?éxəŋs ?ə tsé?e.  
tuwə?éxəŋ ?i? k<sup>w</sup>ɬyé? xónəŋ tsəwnít čk<sup>w</sup>é?

That's how they were that went there three  
years doing that.  
Abruptly the owner of the hops acted to put  
them aboard the ferry.  
It was that ferry that was named Princess  
Louise.  
It was long ago and they went over across.  
They were working on the hops.  
They went and boarded their canoes to go  
across.  
So then they went toward La Conner or  
wherever it was where they were being  
waited for by the owner of the hops to be  
taken to where they would camp long ago  
which they did every year.  
It was three years.  
The canoe belonged to those who went  
over for the hops.  
Abruptly the owner of the hops would say  
for them to be put aboard.  
They were put aboard the boat... the canoe.  
Then they went over.  
Their boss was already waiting for them.  
They were put aboard the train from La  
Conner or wherever it was they had arrived  
at.  
Then they were brought inland over to  
what's called Puyallup.  
That's where the hops were.  
That's how they were that went there three  
years doing that.  
Abruptly the owner of the hops acted to put  
them aboard the ferry.  
It was that ferry that was named Princess

ʔə tsə háps k<sup>w</sup> syéʔs ʔáləʔtəŋ ʔə tsə  
 ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ.  
 níʔ leʔ čnéʔ čə ʔə k<sup>w</sup> Princess Louise  
 tsəw<sup>n</sup>íʔ ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ.  
 yéʔ ʃx<sup>w</sup>ʔáʔəʃ<sup>w</sup>s čq<sup>w</sup>áʔəʔs k<sup>w</sup> syéʔs ʔə tsə  
 k<sup>w</sup>íniʔ....  
 níʔ ʔás sčəléŋəŋ tséʔe k<sup>w</sup> syéʔs ʔáʔəʃ<sup>w</sup>.  
 héy.  
 səw<sup>h</sup>áys k<sup>w</sup>əče ʔə tsə háps k<sup>w</sup> sk<sup>w</sup>ʔháys léʔə  
 ʔə ʔ puyʔéləp.  
 ʔiʔ k<sup>w</sup>ʔəŋʔé ʔk<sup>w</sup>ístəŋ tsəw<sup>n</sup>əníʔəyəʔ.  
 ʔəŋʔés ʔuʔ ʔáləʔtəŋ ʔə tsəw<sup>n</sup>íʔ ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ.  
 ʔəŋʔé yəx<sup>w</sup> k<sup>w</sup>əče k<sup>w</sup>ʔiʔəŋʔéʔe tsəw<sup>n</sup>íʔ  
 ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ.  
 ʔiʔ čłsk<sup>w</sup>éčəl tsəw<sup>n</sup>əníʔəyəʔ.  
 yéʔ ʔéel ʔáʃ<sup>w</sup> ʔə k<sup>w</sup>ə čʔəŋʔé čsələʔə ʔə ʔ  
 Seattle k<sup>w</sup> sʔəŋʔés ʔiʔ səw<sup>ł</sup>éels léʔə ʔə ʔ  
 Port\_Townsend  
 ʔiʔ sčén ʔuʔ k<sup>w</sup>ʔəŋʔáŋ ʔuʔ ʃéʔ.  
 ʔiʔ uʔsʔíʔs tsə ʔəx<sup>w</sup>íʔəx<sup>w</sup> k<sup>w</sup> suʔəŋʔés  
 ʔuʔʔék<sup>w</sup>əl ʔə tséʔe sk<sup>w</sup>éčəl.  
 səw<sup>ł</sup>áŋəʔs tsə képtəns tsə ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ.  
 səw<sup>ł</sup>əpéʔəʔəŋs čə tsə ... tsəw<sup>n</sup>íʔ ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ  
 ʔə tsə ʃ<sup>w</sup>íʔləm.  
 níʔ seʔ k<sup>w</sup> suʔstəss ʔiʔ ʃčnəŋ k<sup>w</sup> syéʔs k<sup>w</sup>ə  
 q<sup>w</sup>íʔsáʔq<sup>w</sup>əŋ tsəw<sup>n</sup>íʔ ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ.  
 tuwəʔéʃəŋ yəx<sup>w</sup> k<sup>w</sup> sʔəŋʔés ʔiʔíʔst tsəw<sup>n</sup>íʔ  
 ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ ʔiʔ q<sup>w</sup>łəm čə tsə sčəməʔ s.  
 ʔuʔtx<sup>w</sup>íʔuʔpx<sup>w</sup>átəŋ ʔal səw<sup>n</sup>íʔ ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ.  
 ʔuʔəŋʔáŋ čə ləʔ uʔ ʃíʔsəl ʔə k<sup>w</sup>séʔə  
 sk<sup>w</sup>éčəl.  
 sčén čə yəx<sup>w</sup> ʔuʔ tx<sup>w</sup>əslécəʔ səw<sup>n</sup>íʔ  
 ʃ<sup>w</sup>əyq<sup>w</sup>ələʔ tsə q<sup>w</sup>áʔ k<sup>w</sup> syéʔs ʔiʔ nəw<sup>ł</sup>íʔəŋ  
 tsə q<sup>w</sup>áʔ.

Louise.  
 They went as a crew together to go for...  
 It was four years that they went over.  
 Okay now.  
 So they were done with the hops that were  
 finished at Puyallup.  
 And they were brought home.  
 They came aboard that ferry.  
 So they must have been coming on that  
 ferry.  
 And they were caught in the weather.  
 They went and landed from Seattle to come  
 land at Port Townsend.  
 And it really got very windy.  
 But the Indians wanted to come across on  
 that day.  
 So the ferry captain agreed.  
 The ferry was tied up with a rope.  
 Then they get there and figure that the ferry  
 tied up at the bow.  
 Suddenly the ferry must have come moving  
 and the propellor came off.  
 And that ferry just got blown around.  
 It must have been a very terrifying day.  
 That ferry must have been getting really  
 full of water that was going into it.  
 So just then a hubbub of prayers started  
 among all the Indians.  
 They started praying and those that had  
 spirit power started singing their songs.  
 All of the people where like that talking all  
 at once.  
 Those that had power were using it.  
 So one Cowichan spoke, “Hey stop your

## Lək<sup>w</sup>əŋínəŋ Narratives

čéł čə k<sup>w</sup>əče słəčč<sup>w</sup>éləs mək<sup>w</sup> tsə  
ŋəx<sup>w</sup>íŋəx<sup>w</sup> k<sup>w</sup>sə łíwíŋəł.  
ŋi? tx<sup>w</sup>əłíwíŋəł k<sup>w</sup>sə čk<sup>w</sup>é? ŋə tsə siwíŋ? ŋi?  
čiwíŋ.  
mək<sup>w</sup> ŋəsč<sup>w</sup>əŋŋiŋəŋ słəčč<sup>w</sup>éləs tsə  
ŋəx<sup>w</sup>íŋəx<sup>w</sup>.  
čyəwəŋ k<sup>w</sup>sə čyəwəŋ.  
səw<sup>w</sup>q<sup>w</sup>éləs čə tsə náŋčə? qəw<sup>w</sup>əčəŋ, “ŋéy<sup>w</sup> k<sup>w</sup>  
əŋsháy ŋəł čyəwəŋəx<sup>w</sup>.  
háy ŋəł čiwíŋəx<sup>w</sup>.”  
“níł k<sup>w</sup> əŋstíwíŋəł,” čxəŋəŋ tsə náŋčə?  
yé? yəx<sup>w</sup> k<sup>w</sup>əče px<sup>w</sup>átəŋ tsə sáts tsəw<sup>w</sup>níł  
č<sup>w</sup>əy<sup>w</sup>q<sup>w</sup>əłəł.  
ŋi? yé? yəx<sup>w</sup> ŋiŋáŋmət k<sup>w</sup>sə nəsilə?, tén  
k<sup>w</sup>ə nəmən.  
syéŋs ŋu? tx<sup>w</sup>əŋstéŋəłəx ŋə tsəw<sup>w</sup>níł sáts k<sup>w</sup>  
sŋəŋŋés qłám.  
ŋu?tx<sup>w</sup>əčələł čə yé? u? qəs k<sup>w</sup>sə nəsilə? ŋi?  
k<sup>w</sup>łk<sup>w</sup>əŋŋəŋ ŋə tsə swáŋəw<sup>w</sup>ləs.  
níł čx<sup>w</sup>əŋŋəs tséŋe k<sup>w</sup> sčéŋs ŋu? k<sup>w</sup>  
sčłsk<sup>w</sup>éčəl tsə ŋəx<sup>w</sup>íŋəx<sup>w</sup>.  
yé? təstán ŋə tsə čnəŋétəŋ ŋə k<sup>w</sup> Rocky  
Point k<sup>w</sup> syéŋs px<sup>w</sup>átəŋ tsəw<sup>w</sup>níł č<sup>w</sup>əy<sup>w</sup>q<sup>w</sup>əłəł.  
ŋi? čéł sŋəŋŋés px<sup>w</sup>əŋəŋ tčxəŋəŋ ŋə ł  
lək<sup>w</sup>əŋəŋ.  
k<sup>w</sup>łmək<sup>w</sup> sən ŋu? q<sup>w</sup>əłsát k<sup>w</sup> sŋəŋŋé sčéł  
tsəw<sup>w</sup>níł.  
ŋəwəne k<sup>w</sup>ə?...  
mək<sup>w</sup> ŋu? łéləqəŋ tsə łqíts tsə ŋəłtéləx<sup>w</sup> k<sup>w</sup>  
syéŋs ŋəsqsəł ŋə q<sup>w</sup>á?  
níł k<sup>w</sup>əče k<sup>w</sup> sk<sup>w</sup>łq<sup>w</sup>íŋs tsə ŋəx<sup>w</sup>íŋəx<sup>w</sup>.  
ŋéłə ŋə ł CPR q<sup>w</sup>íŋ.  
səw<sup>w</sup>čxəŋəŋs tsəw<sup>w</sup>níł ŋəłtéləx<sup>w</sup> čsələŋə ŋə ł  
k<sup>w</sup>áŋməčəŋ,

spirit singing.  
Stop your spirit singing.”  
“Pray instead,” said another.  
The doors of the ferry must have been  
blown.  
And my grandmother, my father’s mother,  
must have been in the process of lying  
down.  
They went pouring out from their doors  
that had come loose.  
My grandmother almost went overboard,  
but she was caught by some young men.  
That’s how it was that the Indians really  
got caught by the weather.  
They went and ended up at the place called  
Rocky Point where the ferry was blown to.  
And they just came sailing toward  
Songhees.  
Everyone was waiting for them to come  
ashore.  
There was no....  
All the people’s clothes were wet that went  
into the water.  
Then the people disembarked.  
It was here at CPR that they disembarked.  
So a person from Quamachin said,  
“It was the uncle/aunt of my companion  
who was the boss of the people who went  
for the hops.  
They’ve already disembarked.”  
And he said, “Stop asking relatives to come  
along.  
Stop.  
If they hadn’t invited them, then the

“níł séčs k<sup>w</sup> nəsq<sup>w</sup>á? tsé?e si?émis tsə  
 ?əł... ?əłtelhəx<sup>w</sup> k<sup>w</sup> syé?s ?əsháps.  
 k<sup>w</sup>?əsq<sup>w</sup>íq<sup>w</sup>əŋ k<sup>w</sup>əče.”  
 ?i? xánəŋ? čə k<sup>w</sup>əwńíł, “háys lálətəs tsə  
 sčélə?čə?s.  
 háy.  
 ?á? q lə? ?əwə s lálətəs ?i? sk<sup>w</sup>éy q lə? ?ə  
 k<sup>w</sup> sčłsk<sup>w</sup>éčəls tsə ?əx<sup>w</sup>ílhəx<sup>w</sup>.  
 níł k<sup>w</sup>əče šx<sup>w</sup>əníŋs lə? tsé?e.  
 níł ?u? séčs k<sup>w</sup>ə nəsq<sup>w</sup>á? tsé?e si?émis lə? ?ə  
 tsə ?əłtelhəx<sup>w</sup> k<sup>w</sup> syé?s ?əsháps ?i? ?ən?é  
 ?u? łək<sup>w</sup>ístəs.”  
 níł čə k<sup>w</sup>əče səw<sup>w</sup>k<sup>w</sup>íháy k<sup>w</sup> sq<sup>w</sup>əq<sup>w</sup>əłs  
 k<sup>w</sup>səwńíł.  
 sčén? čə ?u? lé?ə ?al ?ə tsə šləqéłs tsə  
 ?əłtelhəx<sup>w</sup> k<sup>w</sup> s?əsq<sup>w</sup>íq<sup>w</sup>əŋs ?ə k<sup>w</sup>  
 sk<sup>w</sup>éyəxsəts tsə sx<sup>w</sup>əx<sup>w</sup>á?əs.  
 [SIGH].  
 níł čə lə? k<sup>w</sup>əče šx<sup>w</sup>əníŋ... šxánəŋs  
 k<sup>w</sup>əwńíł k<sup>w</sup> sháys.  
 háy ?ə k<sup>w</sup>sé?ə sk<sup>w</sup>éčəl.  
 səw<sup>w</sup>xánəŋs tsə si?émis tsə táwən.  
 xánəŋ, “?əy<sup>w</sup> k<sup>w</sup> sšx<sup>w</sup>əníŋs ?ə k<sup>w</sup> ?ánəstəŋ tsə  
 ?əx<sup>w</sup>ílhəx<sup>w</sup> ?ə k<sup>w</sup>s q<sup>w</sup>á?q<sup>w</sup>ə?.”  
 səw<sup>w</sup>k<sup>w</sup>qət ... tx<sup>w</sup>ə?əsk<sup>w</sup>éqəłs tsə ləméw<sup>w</sup>tx<sup>w</sup>.  
 ?i? u?tx<sup>w</sup>nu?íłəŋ ?al tsə ?əx<sup>w</sup>ílhəx<sup>w</sup>.  
 čéł čə k<sup>w</sup>əče k<sup>w</sup> sq<sup>w</sup>á?q<sup>w</sup>ə?s k<sup>w</sup>sə ləčənəŋəł  
 lə? s?əl?éləx<sup>w</sup>łtə.  
 níł k<sup>w</sup>əče šx<sup>w</sup>háy tsé?e níł čné yəx<sup>w</sup> lé?ə  
 ?ə k<sup>w</sup> Princess Louise ?ə tsə x<sup>w</sup>əy<sup>w</sup>q<sup>w</sup>əłəł  
 ?ən?é čłsk<sup>w</sup>éčəls.  
 níł k<sup>w</sup>əče šx<sup>w</sup>əníŋs tsé?e.  
 Ok. You can go again.  
 ?ó, ?i? k<sup>w</sup>?ən?é?e k<sup>w</sup>əče tsə x<sup>w</sup>əy<sup>w</sup>q<sup>w</sup>əłəł

Indians would not have been caught in the  
 storm.  
 That’s how that was.  
 It was the aunt/uncle of my companion who  
 was boss of the people who went to pick  
 hops and brought them home.”  
 So then he finished his speech.  
 It was really just there in line with the  
 people who were off the boat when the  
 thunder sounded.  
 That’s why he said he would quit.  
 He quit that day.  
 So the mayor said.  
 He said, “It’s okay to give the Indians  
 something to drink.”  
 So they opened it... the liquor store was  
 opened.  
 And the Indians went in.  
 So it was then that our poor elders first  
 started drinking.  
 That must have been how the Princess  
 Louise which was the ship caught in the  
 storm ended up.  
 That’s how that was.  
 Ok. You can go again.  
 Oh, and the ship was coming out in the  
 water as it was coming home and they saw  
 something that was half human and half  
 salmon.  
 And they were looking the other way.  
 They were looking away from the ferry.  
 The people of long ago said.  
 The people who make their minds strong  
 are happy.



## Lək<sup>w</sup>əŋjínəŋ Narratives

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k<sup>w</sup> sɪ́ɛʔsk<sup>w</sup>əɪs ʔə tsə k<sup>w</sup>ɪʔənʔɛs ʔiʔɪ́tətək<sup>w</sup> ʔiʔ  
k<sup>w</sup>ənnəŋ tsə ʔətčəx̄ k<sup>w</sup>s ʔətɛ́lɛx<sup>w</sup> ʔiʔ  
ʔətčəx̄ k<sup>w</sup>s sčéenəx<sup>w</sup>.  
ʔiʔ yəqəlás čə səwɪ́t.  
yəqəlás ʔə tsə x̄<sup>w</sup>əyq<sup>w</sup>ələt.  
səw̄x̄ə́nəŋs tsə k<sup>w</sup>ɪ́hɪs ʔətɛ́lɛx<sup>w</sup>.  
ʔəyəs k<sup>w</sup> sk<sup>w</sup>əm̄k<sup>w</sup>ám̄ts tsə x̄čjíns tsə  
ʔətɛ́lɛx<sup>w</sup>.  
ʔuʔhəlí ɪtə.  
láʔə tíʔe qəlás tsə ʔətčəx̄ k<sup>w</sup> sʔətɛ́lɛx<sup>w</sup>s.  
ʔáʔ q leʔ ʔənʔé yəq<sup>w</sup>ə́lʔəs ʔiʔ x̄čənáx<sup>w</sup> ɪtə  
ləʔ k<sup>w</sup> sx<sup>w</sup>əyɪ́tə.  
ʔəy k<sup>w</sup>əče k<sup>w</sup> ə́nsk<sup>w</sup>əm̄k<sup>w</sup>ám̄t tsə ə́x̄čjín  
hələ ʔiʔ níʔ k<sup>w</sup> ə́nsɪ́wɪʔət.

We are alive.

It was these that were looking away that  
were half human.

If they had come facing, then we'd find out  
that we were awake.

You folks should make your mind strong  
and pray.

## A Potlatch at Penelakut Spit

Sophie Misheal

May 26, 1967 — PotlatchAtPenelakutSpit.mp3

This narrative tells of a huge celebratory gathering that was held on Pelelakut Island.

yé? ʔe... ʔé?i? tsə ʔə... ʔónəq.  
 That means... ʔónəq means a potlatch.  
 ʔónəq tsə nə... siʔémʔ ʔəʔtéləŋəx<sup>w</sup> léʔə ʔə ʔ  
 pənéléxəcʔ.  
 ʔəsqépəʔ tsə ʔəʔtéləŋəx<sup>w</sup> mák<sup>ʔw</sup> čsəʔəxín.  
 qəwʔəčən, sčəmínəs, snənéyməx<sup>w</sup>,  
 mósks<sup>w</sup>iʔəm, sqx<sup>w</sup>áməš.  
 ʔəsqépəʔ léʔə ʔə ʔ pənéléxəcʔ k<sup>w</sup> nəsk<sup>w</sup>əníʔ.  
 ŋəń sčéʔiʔs tsəwńəníʔəyeʔ.  
 nét ʔi? ʔéʔi? míʔə, míʔə tsə ʔəʔtéləŋəx<sup>w</sup>.  
 yé? ʔəŋáʔtəŋ ʔə tsə sʔíʔən tsə əwʔčsən?...  
 čsəlíʔəí.  
 níʔ k<sup>w</sup>əče šx<sup>w</sup>qépəʔs tsəwńəníʔəyeʔ.  
 səwʔmíʔəs.  
 ʔix<sup>w</sup> sánti.  
 ʔix<sup>w</sup> sánti k<sup>w</sup> sʔəsqépəʔs tsə ʔəx<sup>w</sup>íləŋəx<sup>w</sup>  
 léʔe ʔə ʔ pənéléxəcʔ.  
 ʔi? níʔ k<sup>w</sup>əʔ suʔháys.  
 suʔʔák<sup>w</sup>s tsə ʔəʔtéləŋəx<sup>w</sup>.  
 š<sup>w</sup>əŋʔéŋ k<sup>w</sup>əče ʔə tséʔe.  
 ʔi? ʔəŋʔé sən ʔák<sup>w</sup>.  
 ʔəŋʔé ʔə tíʔe k<sup>w</sup>əče nəʔéʔləŋ k<sup>w</sup>  
 stuwələʔəʔə ʔə k<sup>w</sup>s ʔéʔe.  
 ʔiʔčéʔə? leʔ təŋəx<sup>w</sup>ʔə lək<sup>w</sup>əŋən.  
 níʔ səwʔléʔeʔəʔə ʔi? ʔəŋʔéʔə əwʔx<sup>w</sup>əʔéʔə ʔə  
 tíʔe.  
 níʔ k<sup>w</sup>əče š<sup>w</sup>əŋʔéŋs tséʔe.  
 níʔ k<sup>w</sup>əče ti əwʔqéʔis ʔéʔe.

They went... A potlatch took place.  
 That means... ʔónəq means a potlatch.  
 The high class people held a potlatch there  
 at Penelakut.  
 People from everywhere were gathered.  
 Cowichan, Chemainus, Nanaimo,  
 Musqueam, Squamish.  
 They were gathered there at Penelakut  
 when I saw them.  
 Many of them were working.  
 At night they continued dancing, the people  
 were dancing.  
 Those from far away were given food.  
 That's why they were gathered.  
 So they danced.  
 It was three weeks.  
 It was three weeks that the people were  
 gathered there at Penelakut.  
 And then it was finished.  
 Then the people went home.  
 Therefore it was like that.  
 And I came home.  
 I came home to my house when we were  
 still here.  
 It was our former Lekwungen land.  
 So then we were there and we came and  
 got to here.  
 So that's how that was.

## Lək<sup>w</sup>əŋínəŋ Narratives

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səw'íéŋis tsə hiyásəŋj.  
li'zhél' ʔəł nə'íétəŋəs.  
ʔən'íéŋe tsə qəw'əčən ʔə tíŋe šx<sup>w</sup>'íéłəłtə.  
səw'hiyásəŋs tsə ʔəłtélŋəx<sup>w</sup> le'zhél'.  
ŋíyəs ʔə ti əw'ýás.  
íéłəti k<sup>w</sup>əče ʔəw' tx<sup>w</sup>əš<sup>w</sup>ən'íéŋ ʔə ti əw'ýás.  
ʔəwə k<sup>w</sup> sháys k<sup>w</sup> shiyásəŋs ʔə tsə qəm'ətəŋ  
ŋi? tsə sánti.  
yəyásəŋ sx<sup>w</sup> tx<sup>w</sup>'i'íléŋe ʔə ʔ' s'ámənə k<sup>w</sup>  
shiyásəŋs háy k<sup>w</sup> s'íéłəs ʔə tíŋe lək<sup>w</sup>'əŋən k<sup>w</sup>  
syəyásəŋs.  
níł k<sup>w</sup>əče šx<sup>w</sup>ən'íéŋs tíŋe.  
sčəlénəŋ k<sup>w</sup> səw'ýáss ʔəl ʔəw' ŋíyəs tsə  
ʔəłtélŋəx<sup>w</sup>.  
čən'čáləŋj ʔi? tx<sup>w</sup>'i'íłəs ʔə ti ʔəw'sq<sup>w</sup>əq<sup>w</sup>əłs  
ti'əw'ní'íłəyə? k<sup>w</sup> smíłəs čyéw'əŋ ʔə tsə  
ʔəw'ýás.  
níł ʔəl k<sup>w</sup>əče šx<sup>w</sup>ən'íéŋs tséŋe.  
íéŋi tsə mí'íłə.  
I think that's all.

So it is now-a-days again.  
So they continued playing.  
Playing sləhél' as it is called.  
The Cowichans came here where we are.  
So the people were playing bone game.  
It was always fun.  
It was always like that here.  
They never stopped playing on Saturday  
and Sunday.  
You played from there at Duncan playing  
to here playing at Lekwungen.  
That's the way this is.  
The people were happy all year.  
In the winter those here start talking about  
the spirit dance all the time.  
That's how that is.  
The dancing went on.  
I think that's all.

## Indian Ice Cream Recipe

Sophie Misheal

June 6, 1967 — IndianIcecreamRecipe.mp3

This describes how to prepare soapberries (*Shepherdia canadensis*) to make the foamy treat called ‘Indian ice cream.’

k<sup>w</sup>ónət tsə sǎ́ésəm.

ŋənsuŋíćət.

ŋənsuŋnəwés ʔə tsə sq<sup>w</sup>áŋtən, ʔəy' sq<sup>w</sup>áŋtən.

ŋənsəwq<sup>w</sup>áŋət tsə q<sup>w</sup>áŋ.

ŋənsuŋk<sup>w</sup>ónət tsə scáŋćíəʔs tsə... 'do you remember whatever I called the maple leaf?

k<sup>w</sup>ónət sx<sup>w</sup> tsə scáŋćíə.

níŋ k<sup>w</sup>əče ʔəń-...

k<sup>w</sup>íq<sup>w</sup>áŋət sx<sup>w</sup> tsə q<sup>w</sup>áŋ ʔə tsəwńíŋ sǎ́ésəm.

ŋənsəw<sup>w</sup>k<sup>w</sup>əy'əxt, k<sup>w</sup>əy'əxt.

yás ʔuŋ k<sup>w</sup>éy'əxt.

ŋiŋ k<sup>w</sup>íŋəŋʔé ʔiŋlécəŋ tsə sq<sup>w</sup>áŋtən.

ŋənsuŋq<sup>w</sup>áŋət tsə sugar.

q<sup>w</sup>áŋət tsə sugar šx<sup>w</sup>tx<sup>w</sup>əʔsáq<sup>w</sup>əŋs tsəwńíŋ sǎ́ésəm.

səw<sup>w</sup>tx<sup>w</sup>əʔəsáŋəy's k<sup>w</sup>íháy.

ŋiŋ k<sup>w</sup>íŋəsáŋəy'təŋ tsə spoon.

səw'-... níŋ k<sup>w</sup>əče k<sup>w</sup>ítx<sup>w</sup>əʔəsáŋiŋ ʔiŋ

š<sup>w</sup>əŋŋéŋ čtake twenty minutes

ćəx<sup>w</sup>k<sup>w</sup>əs mínət k<sup>w</sup> s-... k<sup>w</sup> əńsk<sup>w</sup>əy'əxt.

ŋiŋ tx<sup>w</sup>əʔəsáŋi tsəwńíŋ sǎ́ésəm.

níŋ ʔal ʔəw' š<sup>w</sup>əŋŋéŋ tséʔe.

That's the recipe; that's just it now.

Take the soapberries.

Then you mash them.

Then you put it in a bucket, a nice bucket.

Then you add the water.

Then you take the leaf of the... do you remember whatever I called the maple leaf?

You take the leaf.

So then you...

You add the water to those soapberries.

Then you stir it, stir it.

Beat it for a long time.

And the bucket comes filled.

Then you add the sugar.

Add the sugar so that the soapberries become sweet.

So it's become ready and finished.

And the spoon is made ready.

So... So then it becomes ready and it takes like twenty minutes.

It's twenty minutes that you're beating it.

And the soapberries become ready.

That's just how it is.

That's the recipe; that's just it now.

## Indian Cheese Recipe

Sophie Misheal

June 6, 1967 — IndianCheeseRecipe.mp3

The ‘cheese’ described in this narrative is non-dairy. It is fermented, smoked, and dried salmon eggs.

nít ʔənsuʔkʷícət tsə sčéenəxʷ.  
 nít kʷəče tsə sléniʔ sčéenəxʷ.  
 yéʔ ŋəń tsə qələx̌.  
 ʔiʔ kʷlyéʔ ʔpíxəŋ tsəwńíʔ qələx̌.  
 nít kʷəče ʔpətəxʷ.  
 ʔənsuʔnəwés ʔə tsə lisék tsəwńíʔ qələx̌.  
 ləcət tsə li... lisék ʔə tsəwńíʔ qələx̌.  
 ʔənsəwśékʷəs kʷín skʷécəl.  
 ʔuʔssəsəwts ʔaʔ tsəwńíʔ kʷ sʔəsnáwəts ʔə  
 tsə lisék.  
 nít kʷəče səwtxʷəʔəsáʔis kʷ əńx̌cət kʷ  
 syéʔs x̌wəŋéŋ ʔə kʷə tuʔcáqʷəl.  
 ʔiʔ čéʔ ʔəńsčéʔət.  
 ʔiʔ čéʔ ʔəńsčéʔət ʔə tsə šxʷléʔes ʔə kʷ  
 sʔəŋʔés pəkʷíŋəʔ.  
 səwtxʷəʔəsáʔəy̌s.  
 ʔiʔ ʔəw̌hís ʔiʔ čéʔ syéʔs x̌écəŋ tsəwńíʔ.  
 nít kʷəče suʔnəʔéttə ʔə kʷ spáʔ tsəwńíʔ  
 qələx̌.  
 ʔəńʔáń ʔəw̌ ʔəy̌.  
 ʔəńʔáń ʔəw̌ sʔíʔəntə.  
 čnəʔétəŋ ʔə kʷ spáʔ.

So then you butcher the salmon.  
 Then it's a female salmon.  
 There's lots of roe.  
 And that roe is scattered.  
 Then you gather it.  
 They you put the roe into a bag.  
 Fill the bag with the roe.  
 Then you put it down for several days.  
 What was put into the bag lies flat.  
 So then it becomes ready when you figure  
 that it has gone like that kind of moldy.  
 And then you put it on top.  
 And then you put it on top of where it  
 comes to be smoked.  
 So it becomes ready.  
 It's a long time then it goes dry.  
 So then the roe is what we call prepared  
 salmon eggs.  
 It is very good.  
 It is our very good food.  
 It is called spáʔ.

## Birth of a Child

Sophie Misheal

September 7, 1967 — BirthofaChild.mp3

Here Sophie describes some of the things that are done at the time a woman gives birth to a child.

nít səw<sup>k</sup>wənnəx<sup>w</sup>s tsə sténi? tsə s<sup>l</sup>íŋ<sup>l</sup>əqəŋ.  
 tx<sup>w</sup>əs<sup>x</sup>éŋəŋ.  
 səw<sup>l</sup>éŋtəŋs tə šx<sup>w</sup>léŋes ʔə k<sup>w</sup> stx<sup>w</sup>əs<sup>x</sup>éŋəŋ.  
 səw<sup>n</sup>íŋs tsə s<sup>l</sup>íŋ<sup>l</sup>əqəŋ.  
 ʔuʔní? tsə čəčéŋi? k<sup>w</sup>ənt.  
 k<sup>w</sup>ənt tsə sténi? ʔə k<sup>w</sup> sʔəŋ?és k<sup>w</sup>tk<sup>w</sup>ənnəs  
 tsə s<sup>l</sup>íŋ<sup>l</sup>əqəŋ.  
 háy k<sup>w</sup>əče tséŋe k<sup>w</sup> stx<sup>w</sup>əʔəs<sup>l</sup>á<sup>l</sup>əm tsəw<sup>n</sup>íŋ  
 sténi?  
 tx<sup>w</sup>əʔəs<sup>l</sup>á<sup>l</sup>əm.  
 səw<sup>u</sup>ŋsk<sup>w</sup>átəŋs səw<sup>n</sup>íŋ sɪŋsət k<sup>w</sup>əntál ʔə tsə  
 ŋəŋəŋs tsə čəčéŋi?  
 nít šx<sup>w</sup>əŋíŋ tséŋe.  
 səw<sup>l</sup>éŋəs tsə k<sup>w</sup>ənt ʔə tsəw<sup>n</sup>íŋ ʔəŋəstəŋ ʔə  
 tsə stéŋəx<sup>w</sup>.  
 ʔéŋ u? š<sup>w</sup>əŋíŋ tsə s<sup>l</sup>íŋ<sup>l</sup>əqəŋ.  
 ʔéŋ u? ʔəŋəstəŋ ʔə k<sup>w</sup>sə šx<sup>w</sup>əʔəs<sup>l</sup>á<sup>l</sup>əm<sup>s</sup>.  
 ʔi? ʔá? sténi? sə s<sup>l</sup>íŋ<sup>l</sup>əqəŋ ʔə k<sup>w</sup> sténi? ʔi?  
 k<sup>w</sup>íŋíŋ ʔá? səw<sup>s</sup>ŋ... stəq<sup>w</sup>təŋs tsə q<sup>w</sup>əŋəŋ k<sup>w</sup>  
 stx<sup>w</sup>əčs<sup>l</sup>əwəŋs séŋə ʔə k<sup>w</sup> sténi? tsə qéq.  
 nít k<sup>w</sup>əče šx<sup>w</sup>əŋíŋs tséŋe.  
 səw<sup>k</sup>wíŋs sk<sup>w</sup>éčəŋ?  
 ʔqéčəs sk<sup>w</sup>éčəŋ yé? tx<sup>w</sup>əʔəs<sup>l</sup>á<sup>l</sup>əm səw<sup>n</sup>íŋ  
 čk<sup>w</sup>é? čqéq.  
 səw<sup>q</sup>pətəŋs tsə stənténi?  
 hənəčəŋ tsə stənténi? ʔə tsə qéq.  
 nít k<sup>w</sup>əče šx<sup>w</sup>əŋíŋs tséŋe hənəčəŋ tsə

Then a woman gets a child.  
 She becomes sick.  
 They prepare the place where she got sick.  
 So the child is born.  
 There's someone working to look after her.  
 They look after her when the child arrives.  
 It's finished when the woman becomes  
 well.  
 She gets well.  
 So then the parent is bathed together with  
 her child by the midwife.  
 That's how it is.  
 The one that is taking care of her who  
 gives her medicine is there.  
 The same is done for the child.  
 It is also given something so it will be well.  
 And if the child is a girl, when it is female,  
 then right away her ears are pierced to have  
 earrings when the baby is a woman.  
 That's how that is.  
 It's how many days?  
 It goes five days and the one that had the  
 baby becomes well.  
 So the women are gathered.  
 The baby has the women discussing.  
 That is why the women are gathered to  
 discuss it when she had... when she had a

## Lək<sup>w</sup>əŋínəŋ Narratives

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słənténi? ʔə k<sup>w</sup> syéʔs q̄pátəŋ ʔə tsə čk<sup>w</sup>é?  
č... se... ʔə tsə čk<sup>w</sup>é? čŋónə? ʔə sə  
k<sup>w</sup>ɬk<sup>w</sup>ənnəx<sup>w</sup> tsə sʎíʎəłqəł.  
níł k<sup>w</sup>əče šx<sup>w</sup>əníŋs tséʔe.  
ʔi? uʔnəčéx<sup>w</sup> ʔi? u? k<sup>w</sup>ɬníł ʔal səw<sup>w</sup>nétəŋs.  
ʔəŋəstəŋ ʔə tsə sné.  
níł šx<sup>w</sup>əníŋs tséʔe.  
ʔənʔé ʔu? i?číʔsəŋ ʔi? k<sup>w</sup>ɬʔəw<sup>w</sup>ʔəsáʔəy<sup>w</sup>təŋ  
ʔəŋəstəŋ ʔə tsə sné słéni?  
ʔi? uʔʔəŋəstəŋ ʔə tsə sné swóyqe? ʔi? ʎé?  
u? šx<sup>w</sup>əníŋ.  
níł k<sup>w</sup>əče šx<sup>w</sup>əníŋs tséʔe.

baby when she's already got a child.  
That's how it is.  
Sometimes they name them right away.  
It's given a name.  
That's how it is.  
They come growing up and they're ready  
to be given the name of a woman.  
Or it's given the name of a man and it's  
that way.  
That's how that is.

## Medicines

Sophie Misheal

September 7, 1967 — Medicines.mp3

The bitter cherry tree (*Prunus emarginata*) is the source of a medicine that can be used for many ailments.

nít tsə stéłəx<sup>w</sup>.

tš<sup>w</sup>əníŋəŋ ɪə k<sup>w</sup> ənsčéłəł tsə stéłəx<sup>w</sup>

ɪəsq<sup>w</sup>áɪq<sup>w</sup>q<sup>w</sup>əɪ.

yéɪ čsələɪə tsə číŋsəŋ.

nít tsə ɪə...

Well, I say this in Cowichan. I can't remember, yeah.

nít tsə čné ɪə k<sup>w</sup> ɪləməłp.

nít q<sup>w</sup>əłəstəx<sup>w</sup>.

ɪənsəw<sup>w</sup>q<sup>w</sup>áq<sup>w</sup>əq<sup>w</sup>əɪ ɪə k<sup>w</sup> ənsč<sup>w</sup>əníŋ ɪə k<sup>w</sup> ənstáɪq<sup>w</sup>əŋ ɪiɪ uɪ k<sup>w</sup>sə uɪŋəčín

ɪənsméɪk<sup>w</sup>əł.

ɪi nít k<sup>w</sup>ə k<sup>w</sup>əníłəx<sup>w</sup> tséɪe.

q<sup>w</sup>əłəstx<sup>w</sup>.

ɪənsəw<sup>w</sup>q<sup>w</sup>əq<sup>w</sup>əníŋt.

nít šč<sup>w</sup>əníŋs tséɪe.

čsələɪə ɪə tsə sqələqələłəx<sup>w</sup>.

nít tsə k<sup>w</sup>əłəw<sup>w</sup> tsəw<sup>w</sup>nít ɪəŋɪé špítəx<sup>w</sup>.

nəčéx<sup>w</sup> ɪiɪ ɪəw<sup>w</sup>łələqít sx<sup>w</sup> ɪal.

nít tsə číŋsəŋ ɪéɪə ɪə tsə sɟénət.

nít ɪéɪ ɪuɪ q<sup>w</sup>áɪłəx<sup>w</sup> yéɪ

tuɪšx<sup>w</sup>tx<sup>w</sup>əɪəsáq<sup>w</sup>əŋs.

nít šč<sup>w</sup>əníŋs tséɪe, tséɪe stéłəŋəx<sup>w</sup>.

nít ɪləməłp.

mək<sup>w</sup> stéŋ ɪuɪ šx<sup>w</sup>ɪəy<sup>w</sup>s.

It's medicine.

The medicine is for when you are sick that it is drunk.

It goes from where it is growing.

It's...

Well, I say this in Cowichan. I can't remember, yeah.

It's called ɪləməłp.

It's what you boil.

It's what you drink when your something like coughing or anywhere you are injured.

And that is what you hold.

Boil it.

Then you drink a little of it.

That's how it is.

It's from small trees.

It's the outer bark that you whittle off.

Sometimes you soak it.

It's what's growing on the rocks.

That's what you mix with it to make it kind of sweet.

That's how that is, that medicine.

It's bitter cherry.

It's good for everything.



## Funerals

Sophie Misheal

September 7, 1967 — Funerals.mp3

There are traditionally several different special ceremonialists involved when a person dies. The trained Indian doctor—shaman—attempts to heal or relieve the suffering of the person who is dying. When the person dies, there are those who are hereditary specialists. Some prepare the body, others make the coffin, others are grave diggers, and others are mourners. Each of these specialists knows the proper actions to perform and words to say as they conduct their rites. Each is paid for their work by the family of the deceased with money collected for the family by their friends in the community.

níł səw̄x̄w̄íls lə? tsə ʔə́télŋəx<sup>w</sup> ʔə k<sup>w</sup>sə  
 ʔiʔčéłə? sʔəlʔéləx<sup>w</sup>ítə.  
 səw̄tx<sup>w</sup>ə-... ʔi? ʔəwə lə? k<sup>w</sup> syéʔs ʔáx̄<sup>w</sup>təŋ  
 ʔə k<sup>w</sup>sə doctor ʔə k<sup>w</sup>ə k<sup>w</sup>hís.  
 ʔuʔníł ʔal ʔu? k̄<sup>w</sup>ə́nt.  
 níł yé? ʔáʔx̄<sup>w</sup>nəsəŋ tsə šnéʔəm.  
 níł k<sup>w</sup>ə́če k̄<sup>w</sup>ə́nt.  
 ʔi? ʔán ʔu? x̄<sup>w</sup>íl ʔə k<sup>w</sup> səw̄x̄w̄íls.  
 ʔi? ʔuʔʔáʔmət léʔə ʔə tsə ʔéʔləŋs.  
 ʔi? uʔníł tsə uʔ-... ʔuʔʔə́télŋəx<sup>w</sup> ʔuʔsčúʔét  
 k<sup>w</sup> sčéʔis ʔə tsə məqə́yə.  
 ʔuʔx̄tíʔtəŋ tsə məqə́yə.  
 tx<sup>w</sup>əʔəsáʔis tsə məqə́yə.  
 səw̄k<sup>w</sup>ə́nétəŋs.  
 səw̄níʔs tsə ččéʔiʔ.  
 ʔəwə lə? k<sup>w</sup> suʔʔéʔis ʔal .  
 ʔəw̄níʔ tsə ččéʔiʔ tsə nəwés tséʔe ʔə tsə  
 məqə́yə.  
 níł šx̄<sup>w</sup>ə́níŋs lə? k<sup>w</sup>séʔə ʔə k<sup>w</sup>sə k<sup>w</sup>hís.  
 níł tsə ččéʔiʔ.  
 níł k<sup>w</sup>ə́če səw̄tx<sup>w</sup>əʔəsáʔis.  
 yé? se? uʔsáŋtəŋ.

It was when our ancestors lost a person.  
 They became... They never brought them  
 to a doctor in the old days.  
 They just looked after them.  
 They were being brought to the Indian  
 doctor.  
 It was he who looked after them.  
 And they are really lost when they are lost.  
 But they are sitting in their house.  
 And there is a person who knows how to  
 make coffins.  
 The coffin is being made.  
 The coffin becomes prepared.  
 It is kept.  
 There are some that are builders.  
 It wasn't just anybody.  
 There was a worker who put them in the  
 coffin.  
 That's how it was long ago.  
 There were special workers.  
 Then they're ready.  
 It will be taken up inland.

## Lək<sup>w</sup>əŋínəŋ Narratives

səw<sup>?</sup>-... ɣu? lɛ?ə ʎé? čk<sup>w</sup>é? ččé?i? ɣə tsə  
təŋəx<sup>w</sup>.  
ɣi? ɣəwə le? k<sup>w</sup> səw<sup>?</sup>é?is ɣal tsə ččé?i? ɣə  
tsə təŋəx<sup>w</sup>.  
ɣəw<sup>?</sup>ní? tsə čk<sup>w</sup>é?  
ččé?i?təŋ k<sup>w</sup> səw<sup>?</sup>-... sčú?ét k<sup>w</sup> sčák<sup>w</sup>əss tsə  
sq<sup>w</sup>él.  
ɣi? ɣi?ččé?lə? ɣi? ččé? k<sup>w</sup> ssé?əq<sup>w</sup>təŋs tsə  
təŋəx<sup>w</sup>.  
ní? le? k<sup>w</sup>əče šx<sup>w</sup>əníŋs tsé?e.  
háy k<sup>w</sup>əče tsé?e k<sup>w</sup> sháys.  
ɣi? k<sup>w</sup>íní? səw<sup>?</sup>qəlséləts tsə čk<sup>w</sup>é? čtəwəqəŋ.  
k<sup>w</sup>íní? səw<sup>?</sup>qəlástəŋs tsə... tsə sák<sup>w</sup>ət le? ɣi?  
tsə yé? nəwés ɣə tsə məqəyə.  
ɣi? tsə əw<sup>?</sup>k<sup>w</sup>íní? ɣal syé?s əwsántəŋ.  
səw<sup>?</sup>ní? k<sup>w</sup>ə ɣi?ččé?lə? nəsq<sup>w</sup>əlq<sup>w</sup>əl.  
səw<sup>?</sup>ní? tsə ččé?i? ɣə tsə təŋəx<sup>w</sup> səy<sup>?</sup>əq<sup>w</sup>t.  
ní? k<sup>w</sup>əče šx<sup>w</sup>əníŋs tsé?e .  
ɣi? tí?e k<sup>w</sup>əče šx<sup>w</sup>əníŋ ɣə tsé?ə ɣə tə ɣəyé?q.  
lá?ə tə ɣəyé?q tsə sk<sup>w</sup>é?s k<sup>w</sup>ənnəŋs tí?e  
ɣətləŋəx<sup>w</sup> k<sup>w</sup>ə əw<sup>?</sup>mák<sup>w</sup>.  
mák<sup>w</sup> tsə ɣəx<sup>w</sup>ílŋəx<sup>w</sup> čsəlélə? ɣə tsə  
x<sup>w</sup>ncá?əsəŋ qəpəŋ ɣə sə téelə.  
qəpəŋ.  
ní? se? k<sup>w</sup>əče səw<sup>?</sup>təss ɣə k<sup>w</sup>sə šx<sup>w</sup>sántəŋs.  
səw<sup>?</sup>qəps təw<sup>?</sup>nəní?ɣəyə?  
səw<sup>?</sup>ɣəŋəstəŋs tsə téwəqəŋ ɣə sə téelə qəps.  
ɣi? nəčéx<sup>w</sup> ɣi? u?níní? ɣəw<sup>?</sup> čák<sup>w</sup>əŋ šx<sup>w</sup>əní?əŋ  
ɣə tsə šx<sup>w</sup>i?ɣəsnáwəts.  
ɣəŋ?án? ɣé?ə ɣəw<sup>?</sup> tx<sup>w</sup>ə?əsqí?qəq<sup>w</sup>təŋ tsə  
ɣətləŋəx<sup>w</sup> k<sup>w</sup> səw<sup>?</sup>-...  
sántx<sup>w</sup> sx<sup>w</sup> ɣal.  
ɣəw<sup>?</sup>háy əw<sup>?</sup> ɣəšx<sup>w</sup>ɣəy<sup>?</sup>s k<sup>w</sup> səw<sup>?</sup>yé?s ɣəw<sup>?</sup>  
ɣəšx<sup>w</sup>təŋ ɣə tsə funeral home šx<sup>w</sup>lé?es tsə

There is someone there again who owns the  
job of the earth (grave diggers).  
They never continued working on the land.  
There are some that own it (the right to  
prepare graves).  
They are clever at using words to start  
working on it.  
And they do that first before it is being  
dug.  
So that's the way it was then.  
It's only they finish.  
And it is then that the ones that own the  
mourning are paid.  
Right away the one that bathed (the body)  
and put it into the coffin is paid.  
And those that are soon brought up from  
the beach.  
That's what I said before.  
There are some that are working on digging  
the ground.  
So that's the way it is.  
But these days, the way is changing.  
What they get for themselves is changing  
for all these people.  
It's all the people from another language  
who gather money.  
They collect.  
Then they arrive to bring it up from the  
beach.  
So they get together.  
The money that they gather is given to the  
mourners.  
And sometimes it is what is used to put  
(the dead person) in.

## Lək<sup>w</sup>əŋínəŋ Narratives

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mek<sup>w</sup>əŋéwtx<sup>w</sup> ʔə tíŋe qéʔis.

š<sup>w</sup>əníŋ ʔə tséʔe.

níł k<sup>w</sup>əče šš<sup>w</sup>əníŋs tséʔe ʔə tíŋe.

š<sup>w</sup>əníŋs k<sup>w</sup> sš<sup>w</sup>íłs tsə náʔcəʔ ʔəttéŋəx<sup>w</sup>.

They are very strict with the people.

You just bring them up from the beach.

They (feel they) should only go bring it to the funeral home where the funeral home is these days.

That's how it is.

That's why it's like that these days.

That's the way it is when you lose a person.

## Eleven Sons and One Daughter (The story of Snotboy)

Sophie Misheal

November 14, 1967 — ElevenSons.mp3

This is the story of the boy who is born of his mother’s nasal mucus, which is produced by her crying over the loss of her daughter and eleven sons. The Snotboy has special power and knowledge that allows him to defeat the monster that stole his siblings. He saves them, returns them home, and becomes merely snot again.

A version of this story in Lək<sup>w</sup>əŋínəŋ was written down by Hill-Tout in 1907 [7, 9]. There are also six Klallam versions of the story recorded in English by Erna Gunther in the 1920’s [6]. It is curious that this story has similarities to the Yaksha Prashna episode of the ancient Hindu epic Mahabharata. In both stories one brother after another goes to a lake and encounters a crane (sk<sup>w</sup>áʃən here) who warns him. Each ignores the warning and is killed. A final brother (smə́ʔəqsən here) comes carefully with special knowledge to save them all.

ʔiʔ yéʔ ʔápən ʔiʔ náʔcəʔ suʔwáyʔqeʔ  
ŋəŋŋəŋəʔs.

ʔiʔ níʔ k<sup>w</sup>əce háy ʔal láʔ sə ʔéʔŋiʔ ŋəŋəʔs.  
səw<sup>w</sup>mək<sup>w</sup>s sk<sup>w</sup>éčəl ʔiʔ yéʔ čiʔátəʔ tsə  
swáʔəw<sup>w</sup>ləs.

ʔiʔ háy sə šéyəʔs tuʔnəníʔəyəʔ háy ʔuʔ  
ʔáʔməʔ.

háy ʔuʔ ʔáʔməʔ.

səw<sup>w</sup>nəcəʔs sk<sup>w</sup>éčəl səw<sup>w</sup>təŋəjəʔəts səw<sup>w</sup>níʔ ʔə tsə  
čnəʔétəŋ ʔə k<sup>w</sup> čəməʔ.

səw<sup>w</sup>yéʔs štəŋ suʔníníʔ ʔáʔ<sup>w</sup> ʔə tsə čáləq<sup>w</sup>  
ʔələʔəŋ.

tuwəʔéxəŋ ʔiʔ k<sup>w</sup>ʔk<sup>w</sup>ənnəs tsə swíw<sup>w</sup>ləs  
səsiʔəŋ.

səw<sup>w</sup>čtətəŋs, “stəŋ k<sup>w</sup>ə ʔələʔtəx<sup>w</sup>?”

səw<sup>w</sup>xəŋəŋs, “níʔ k<sup>w</sup>əʔ tsə čəməʔ x<sup>w</sup>əníŋ ʔə  
tsə ʔéʔə ŋək<sup>w</sup>étəx<sup>w</sup>.”

səw<sup>w</sup>xəŋəŋs tsəw<sup>w</sup>níníʔ swíw<sup>w</sup>ləs, “ʔənʔé sx<sup>w</sup>  
ʔuʔ... ʔiʔ léʔəti léʔə ʔə tséʔe k<sup>w</sup>

Eleven sons went.

And it was the daughter that was the oldest.

Every day the boys went duck hunting.

And only their older sister was left home  
alone.

She was home alone.

So one day she was craving what is called  
pitch.

So she went walking inland searching.

Suddenly she saw a young man standing.

She was asked, “What are you looking for?”

She said, “It’s pitch like what you’re  
chewing here.”

So the young man said, “Come and there’s a  
place over there you can get some.”

So she followed.

She asked, “Where is it?”

And he said, “It’s there a little ways away.”

So she continued following.

## Lək<sup>w</sup>əŋínəŋ Narratives

ənsk<sup>w</sup>ənnəx<sup>w</sup>.”  
 səw<sup>w</sup>čsələqəŋs səw<sup>w</sup>níł.  
 səw<sup>w</sup>čtəŋs, “ŋəxín k<sup>w</sup>əŋ?”  
 ʔi? səw<sup>w</sup>-... ʔu?ŋéxəŋ, “lé?əti tu?líl.”  
 səw<sup>w</sup>i?čisələqəŋs.  
 tuwə?éxəŋ ʔi? k<sup>w</sup>łxčəsət.  
 səw<sup>w</sup>k<sup>w</sup>ənəts tsə łqíts.  
 səw<sup>w</sup>yə?łəŋ?é?əss.  
 səw<sup>w</sup>yə?qəp<sup>w</sup>ətəs ʔə tsə sqələqələłəŋəx<sup>w</sup>.  
 yé? šx<sup>w</sup>tx<sup>w</sup>i?ŋéxəŋs lə? tsə.  
 tuwə?éxəŋ ʔi? ʔu?k<sup>w</sup>łi?u?təstəŋ ʔə tsə  
 čáləq<sup>w</sup>.  
 təs ʔə tsə xáčə?.  
 səw<sup>w</sup>təss ʔi? k<sup>w</sup>éčəŋ tsəw<sup>w</sup>níł xən?étəŋ ʔə łé?ə  
 “təməhəw təməhəw.”  
 səw<sup>w</sup>?ən?és tsə snəx<sup>w</sup>əł.  
 səw<sup>w</sup>?ələłtəŋs tsəw<sup>w</sup>níł ʔi? yé? łék<sup>w</sup>əł.  
 təs ʔi? tx<sup>w</sup>ənéč tsə swíwłəs.  
 k<sup>w</sup>ənnəs lə? tx<sup>w</sup>ə-... tx<sup>w</sup>ənéč ʔəl.  
 tx<sup>w</sup>əsłələqəŋm.  
 lé?ə səw<sup>w</sup>níł ʔu? k<sup>w</sup>łin sk<sup>w</sup>éčəl.  
 ʔu? łlé?əŋs tsəw<sup>w</sup>nəni?łəyə?.  
 ʔi? níł k<sup>w</sup>əče tsə háy ʔəl lál.  
 yé? ʔi? ʔəłčələ ʔə k<sup>w</sup> syé?s łlé?əŋ.  
 ʔi? u?təs ʔə tsə yé? šx<sup>w</sup>łáx<sup>w</sup>s.  
 yé? šx<sup>w</sup>łi?łə?é... słə?étəŋs le? sə šéyəłs.  
 təs ʔə tsə xáčə? ʔi? k<sup>w</sup>łlé?ə tsə k<sup>w</sup>łu?xəčtís  
 tsəw<sup>w</sup>níł.  
 snəx<sup>w</sup>əłs tsə słələqəŋm čnə?étəŋ? ʔə k<sup>w</sup>  
 təməhəw təməhəw.  
 níł ʔəl səw<sup>w</sup>?ən?és ʔu? łə?ástəŋ tsəw<sup>w</sup>níł.  
 ʔi? səw<sup>w</sup>?ánəłs.  
 k<sup>w</sup>ənəts tsə šx<sup>w</sup>łé?es tsə šéyəłs.  
 ʔi? u?k<sup>w</sup>ənnəs sə šéyəłs ʔi? sk<sup>w</sup>éy k<sup>w</sup> s?ən?és

She suddenly realized.  
 She took her clothes.  
 Then she was taking them off.  
 Then she tied them to the little trees.  
 They went to where they were going to.  
 Suddenly she had been brought up into the  
 bush.  
 They got to a lake.  
 So they got there and he hollered saying this  
 “təməhəw təməhəw.”  
 So a canoe came.  
 So they were put aboard and went across.  
 They arrived and the man became different.  
 She saw him become different.  
 He became a monster.  
 She was there for days.  
 They went searching for her.  
 And it was the very oldest.  
 He went first to go search.  
 And he got to where they went.  
 He went to where they brought his older  
 sister.  
 He got to the lake and the one that knew  
 about him was already there.  
 It was the canoe of the monster called  
 təməhəw təməhəw.  
 It was to come and fetch him back.  
 And he agreed to it.  
 He looked at where his sister was.  
 And he saw his sister, but she couldn't come  
 outside.  
 He just went on in and the monster must  
 have already prepared the path with ice.  
 Just as he went in he went down.

sqíləŋ səw<sup>n</sup>íft.  
 tuwá ʔaɫ yéʔ nów ʔiʔ k<sup>w</sup>ɦiʔsáʔitəs yəx<sup>w</sup>  
 tsəw<sup>n</sup>íft sʔéləqəm léʔə ʔə tsə sáts tsə stələx<sup>w</sup>.  
 tuwənəw<sup>ʔ</sup> tsəw<sup>n</sup>íft ʔiʔ k<sup>w</sup>ɦtx<sup>w</sup>əsəséw<sup>t</sup>.  
 səw<sup>x</sup>ʔtíŋətəŋ ʔiʔ ʔənʔé ʔəŋéŋ tsə čéləs.  
 q<sup>w</sup>áy tsəw<sup>n</sup>íft.  
 k<sup>w</sup>ín sk<sup>w</sup>éčəl.  
 ʔuʔʔéxəŋ ʔaɫ ʔə tséʔe tsə ʔuʔmók<sup>w</sup> sk<sup>w</sup>éčəl  
 tséʔe ʔápən ʔiʔ tsə nácəʔ.  
 ʔuʔʔáw<sup>k</sup>ʔs tsəw<sup>n</sup>íft k<sup>w</sup> syéʔs ʔéxəŋ ʔléʔəŋ.  
 ʔiʔ uʔq<sup>w</sup>čátəŋ ʔaɫ ʔə tsə tx<sup>w</sup>əščutéyləts  
 sʔéləqəm.  
 ʔiʔ ʔəwə k<sup>w</sup> sʔáʔs səw<sup>n</sup>íft čk<sup>w</sup>éʔ čŋənéʔ.  
 ʔáw<sup>k</sup>ʔ tsə ŋəŋŋənéʔs.  
 ʔáw<sup>k</sup>ʔ.  
 ʔuʔmók<sup>w</sup> sk<sup>w</sup>éčəl.  
 mók<sup>w</sup> sk<sup>w</sup>éčəl səw<sup>x</sup>ʔəʔáŋs, x<sup>w</sup>əʔáŋ tsə ʔáw<sup>k</sup>ʔ  
 tsə ŋəŋŋənéʔs.  
 səw<sup>x</sup>ʔəʔáŋs səw<sup>n</sup>íft.  
 səw<sup>y</sup>əʔqəpts tsə smətáqsəns.  
 yéʔ tx<sup>w</sup>əsməq<sup>w</sup>éʔəč k<sup>w</sup> s<sup>x</sup>ʔəʔáŋs ʔə tsə  
 ʔuʔmók<sup>w</sup> sk<sup>w</sup>éčəl.  
 háy k<sup>w</sup>əče.  
 ʔəwənə nəsxčít k<sup>w</sup>ə šx<sup>w</sup>əníŋəs sk<sup>w</sup>éčəl ʔə k<sup>w</sup>  
 sʔéxəŋs ʔə tséʔe k<sup>w</sup> s<sup>x</sup>ʔəʔáŋs.  
 ʔiʔ ʔənʔé həlísət tsə smətáqsəns.  
 tx<sup>w</sup>əqéq.  
 səw<sup>k</sup>ʔənéts yéʔ səw<sup>s</sup>látəs.  
 səw<sup>s</sup>ák<sup>w</sup>əts.  
 səw<sup>x</sup>ʔəŋs k<sup>w</sup> sʔənʔés ʔiʔ čísəŋ tsə qéqs.  
 x<sup>w</sup>əŋ k<sup>w</sup> sʔənʔés ʔiʔ čísəŋ.  
 k<sup>w</sup>ɦʔənʔé ʔuʔ tuʔk<sup>w</sup>ɦtətx<sup>w</sup>əʔəsʔéləx<sup>w</sup>.  
 səw<sup>x</sup>ətíts tsə číméen.  
 səw<sup>x</sup>ənáʔəx<sup>w</sup>s səw<sup>n</sup>íft, “ʔəwə sx<sup>w</sup> s yéʔ uʔ

He jumped on him and took out his heart.  
 He died.  
 It was days.  
 Those eleven did that every day.  
 So there were no more of them to do that  
 searching.  
 They were killed by their monster brother-  
 in-law.  
 The mother of the children never stopped  
 crying.  
 Her children were all gone.  
 They were all gone.  
 It was every day.  
 Every day she was crying, crying that her  
 children were all gone.  
 So she was crying.  
 She was gathering her snot.  
 It went piling up from her crying every day.  
 So it finished.  
 I don't know how many days she was doing  
 that crying.  
 And her snot came alive.  
 It became a baby.  
 So she took it down to the water.  
 She bathed it.  
 The baby quickly grew.  
 It grew up quickly.  
 It had already become an adult.  
 So he made arrows.  
 So she said to him, “Don't go far up into the  
 bush.  
 All your older siblings are gone.  
 They're all gone.  
 There must be a monster there who was

ləlíləŋ ʔə ʔéʔə čáləq <sup>w</sup> .	getting them.
ʔáwǵ <sup>w</sup> k <sup>w</sup> əʔ k <sup>w</sup> ə əŋšəšəyət.	So do not go far.”
ʔáwǵ <sup>w</sup> k <sup>w</sup> əʔ.	But not that child.
ʔéʔə yəx <sup>w</sup> ʔéʔə ʔə k <sup>w</sup> s sʔéləqəm šx <sup>w</sup> číníʔəntš	He soon had his mind set on going to look
ləʔ.	for his older siblings.
ʔəwə sx <sup>w</sup> k <sup>w</sup> əče s ləlíləŋ.”	So he went and got lost.
ʔiʔ ʔəwə tsəwǵnít sʔiʔʔəʔəʔəʔ.	So, right away the elder cried again.
ʔuʔk <sup>w</sup> ʔnít ʔaʔ səwǵéʔəs tsə xčŋíns k <sup>w</sup> syéʔs	Snotboy took it to where his siblings and
ʔəléʔtəs tsə šəšəyətš.	that older female sibling who were taken.
səwǵéʔs ʔuʔ səx <sup>w</sup> tsəwǵnít.	So... he went into the home of his brother-
ʔuʔk <sup>w</sup> ʔnít səwǵ <sup>w</sup> əŋs ʔéʔə səwǵnít sʔéləx <sup>w</sup> .	in-law.
yéʔtəs tseʔəwǵnít sməʔəqəŋ ʔə tsə	He took some water and splashed it on the
šx <sup>w</sup> léʔəʔəŋs tsə šəšəyətš ʔiʔ səwǵnít ʔuʔ sténiʔ	path.
šx <sup>w</sup> ʔáq <sup>w</sup> əʔs k <sup>w</sup> ənnəs.	As soon as he went in he was ready.
səwǵ-... yéʔə nəwǵ tsəwǵnít ʔə tsə ʔéʔəŋs ʔə tsə	It is said that that monster was called
šcutéyləʔš.	sk <sup>w</sup> ášəŋ, whatever thing sk <sup>w</sup> ášəŋ is.
ʔiʔ səwǵ <sup>w</sup> əŋəʔs tsə q <sup>w</sup> áʔ ʔiʔ ʔəʔtəʔtəs tsə sáʔ.	So he said, “My my!
təwǵáʔ nəwǵ ʔiʔ k <sup>w</sup> ʔəʔsáʔi tsəwǵnít.	I’m finally defeated.”
xəŋʔéʔəŋ sk <sup>w</sup> ášəŋ k <sup>w</sup> snés tsəwǵnít sʔéləqəm	He threw him down on the path.
nítəʔs čtə k <sup>w</sup> əče stéŋ sk <sup>w</sup> ášəŋ tsəwǵnít.	Sk <sup>w</sup> ášəŋ lay down.
səwǵxəŋəŋs, “ʔíy ʔíy!	He was stabbed.
čéʔə ʔačə nəšʔəx <sup>w</sup> .”	He was killed.
x <sup>w</sup> íʔəŋs tsəwǵnəŋiʔəyəʔə ʔə tsə sáʔ.	So sk <sup>w</sup> ášəŋ died.
səwǵtx <sup>w</sup> əʔəʔəwǵts tsə sk <sup>w</sup> ášəŋ.	He died.
səwǵtčəʔəŋs.	The snot child killed him.
q <sup>w</sup> čəʔəŋ.	So he took everything.
səwǵq <sup>w</sup> áys tsə sk <sup>w</sup> ášəŋ.	That sk <sup>w</sup> ášəŋ must have kept the hearts of
q <sup>w</sup> áy.	the young men.
q <sup>w</sup> áynəs tséʔə šməʔəqəŋ sʔiʔʔəʔəʔəʔ.	So he brought them over.
səwǵk <sup>w</sup> əŋəʔs mək <sup>w</sup> .	He gave the hearts to the young men.
ʔéʔə yəx <sup>w</sup> k <sup>w</sup> əŋtís tsəwǵnít sk <sup>w</sup> ášəŋ tsə čéləʔ	They all came back to life.
tsə suʔáwǵləʔš.	They said, “Oh, I slept a long time.
səwǵʔiʔʔáx <sup>w</sup> ts tse... tsəwǵnít.	I slept a long time.”
ʔəŋəʔtəs tsə swáʔuʔləʔš ʔə tsə čéləʔš.	He said to them, “You eleven were really

sʔənʔés həlísət ʔuʔmákw<sup>s</sup>.  
 ʔuʔʔiʔʔéčəŋ, “ʔóo, hís k<sup>w</sup> nəšx<sup>w</sup>ʔítət.  
 hís k<sup>w</sup> nəšx<sup>w</sup>ʔítət.”  
 ʔənʔétəs, “ʔəsq<sup>w</sup>áq<sup>w</sup>iʔ ləʔ sx<sup>w</sup> qə tsə ʔápən  
 ʔiʔ tsə náʔcəʔ.”  
 ʔənʔé ʔuʔ həlínx<sup>w</sup>əs tseʔəw<sup>n</sup>íʔ héʔič.  
 ʔiʔ čŋənéʔ səw<sup>n</sup>íʔ qéʔŋiʔ.  
 səw<sup>x</sup>əŋəŋs səw<sup>n</sup>íʔ, “ʔəy<sup>w</sup> k<sup>w</sup> ənsuʔq<sup>w</sup>áčət helə  
 tsə nstík<sup>w</sup>ən.  
 ʔáʔ q ʔənʔé sʔéləx<sup>w</sup>sət ʔiʔ níʔ ʔáʔ ʔuʔ  
 šx<sup>w</sup>əníŋs k<sup>w</sup>sə əwsxéʔəs.”  
 sʔléʔs ʔəw<sup>w</sup> q<sup>w</sup>čátəs tsəw<sup>n</sup>əníʔəyəʔ tséʔe  
 stík<sup>w</sup>əns.  
 ʔənʔés ʔuʔ slátəs k<sup>w</sup> sk<sup>w</sup>tháys.  
 ʔiʔ séw<sup>t</sup>əs tsə šəšéyətš.  
 ʔóo, səw<sup>t</sup>x<sup>w</sup>əʔəy<sup>s</sup> ʔčŋín tsə sʔəlʔéləx<sup>w</sup>.  
 čéŋ tsə ŋəŋŋəŋəʔs.  
 səw<sup>q</sup>əq<sup>w</sup>əls səw<sup>n</sup>íʔ sʔéləx<sup>w</sup>, “ʔəy<sup>t</sup>x<sup>w</sup> k<sup>w</sup>  
 ənsk<sup>w</sup>ənat tsə ənšəyət.  
 ʔəy<sup>t</sup>x<sup>w</sup> k<sup>w</sup> ənsk<sup>w</sup>ənat.”  
 ʔéʔ k<sup>w</sup>tyéʔ čiʔátət tsəw<sup>n</sup>əníʔəyəʔ.  
 “ʔəwə sx<sup>w</sup> s uʔʔəníttx<sup>w</sup>.  
 níʔ ʔəŋšx<sup>w</sup>ʔéʔə tx<sup>w</sup>ək<sup>w</sup>ənnəx<sup>w</sup> ʔéʔ tsə  
 sk<sup>w</sup>éčəl.  
 k<sup>w</sup>ənt sx<sup>w</sup> k<sup>w</sup>əče.”  
 yéʔs uʔčiʔátət tsəw<sup>n</sup>əníʔəyəʔ.  
 níʔ k<sup>w</sup>əče tsə háy ʔáʔ héʔič ʔə tsəw<sup>n</sup>əníʔəyəʔ  
 ʔápən ʔiʔ k<sup>w</sup> náʔcəʔ swáʔuʔləs.  
 sšəʔxəléʔəs yəx<sup>w</sup>.  
 k<sup>w</sup>íwəntəltx<sup>w</sup>s tseʔəw<sup>n</sup>íʔ ʔuʔ šx<sup>w</sup>ʔáq<sup>w</sup>əʔs.  
 səw<sup>l</sup>ák<sup>w</sup>s ʔənʔé.  
 níʔ səw<sup>l</sup>ʔítət... ʔítət tsəw<sup>n</sup>íʔ šməʔəqsən.  
 səw<sup>l</sup>-... ʔiʔ k<sup>w</sup>lq<sup>w</sup>əl tsə skúks səw<sup>n</sup>íʔ  
 sʔéləx<sup>w</sup>s.

dead.”  
 They were brought back to life by that  
 youngest.  
 And that girl had a child.  
 So she said, “You should all kill your  
 nephew.  
 When he becomes an adult, he’ll just be like  
 that evil one.”  
 So they killed their nephew, too.  
 They came and brought them down to the  
 shore when they were finished.  
 And they put their older sibling down.  
 Oh, the elders became happy.  
 Their children got home.  
 So the elder spoke, “Look after your older  
 sibling well.  
 Look after them well.”  
 They went duck hunting again.  
 “Don’t say a word.  
 He is the reason you are here to see another  
 day.  
 So watch out for him.”  
 They went duck hunting again.  
 And it was the youngest of those eleven  
 young men.  
 He must have been mean.  
 He picked a fight with his brother.  
 So they came home.  
 So then he slept... Snotboy slept.  
 And the elder’s cooking was ready to eat.  
 She said, “Go wake your brother.”  
 He went to wake him.  
 He went and looked and there was nothing.  
 It had become only snot lying there.



## Lək<sup>w</sup>əŋínəŋ Narratives

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səw<sup>q</sup>əq<sup>w</sup>əls, “yé? x<sup>w</sup>əčət tsə nšáyət.”

yé? x<sup>w</sup>əčət.

yé? k<sup>w</sup>ənət ʔi? k<sup>w</sup>ɪʔəwənə.

tx<sup>w</sup>smətəqsən ʔal tsə səséwt.

nít ʔal k<sup>w</sup>əče ʔəw<sup>ʔ</sup> šx<sup>w</sup>əníŋs tsé?e.

That's the end.

That's how that was.

That's the end.

## The Stonehead People (first version)

Sophie Misheal

July 9, 1968 — Stonehead-dsc08.mp3

This is the story of the end of the mən mánta?q<sup>w</sup>—Stonehead—people. A woman marries into the Stonehead tribe and has a baby. The Stoneheads must kill the baby if it is a male, because they fear (justly as it turns out) that it will harm them. The baby is a boy, and, at first, she tries to fool them into thinking that it is a girl, but ends up having to flee to save her baby. She comes to several places on her journey that she gives names to. Her son grows and becomes strong. He learns of the bad treatment he and his mother received and decides to get revenge. He makes a warclub and teaches himself to fly using vulture feathers. When he is ready, he flies to the Stonehead village and kills them all.

ʔá? k<sup>w</sup>ə? k<sup>w</sup>hís lə? ʔi? ʔənʔé x<sup>w</sup>əwénəs ʔə  
 k<sup>w</sup>sə ʔéʔəls ʔənʔé téčəl.  
 ʔi? nčáwməx<sup>w</sup> tsə léʔə.  
 ʔi? nəʔétəŋ ʔə k<sup>w</sup> mən mánta?q<sup>w</sup>.  
 níʔ snəʔétəŋs tséʔe x<sup>w</sup>nəčéʔnək<sup>w</sup> ʔəx<sup>w</sup>íŋəx<sup>w</sup>,  
 mən mánta?q<sup>w</sup>.  
 səw<sup>k</sup>éy<sup>ə</sup>xsəts tíʔe nčə? nčáwməx<sup>w</sup>.  
 səw<sup>k</sup>ənnəx<sup>w</sup>s tsuʔnəníʔəyə? sə čsələʔə ʔə  
 tsə mən mánta?q<sup>w</sup> sə sténiʔ.  
 ʔənʔé k<sup>w</sup>ənnəs tsəw<sup>n</sup>əníʔəyə?  
 ʔi? uʔʔəníʔá? ʔu? šəméns tsəw<sup>n</sup>əníʔəyə? tsə  
 mən mánta?q<sup>w</sup> tsə ʔéʔə k<sup>w</sup>tuʔš<sup>w</sup>əlk<sup>w</sup>əlwəss.  
 yás ʔá ʔu? q<sup>w</sup>čátəs.  
 tuwəʔéxəŋ ʔi? k<sup>w</sup>hík<sup>w</sup>ənnəs tsə sčŋənéʔs  
 səw<sup>n</sup>íʔ k<sup>w</sup>íʔəw<sup>ə</sup> sténiʔ čsələʔə ʔə tsə  
 mən mánta?q<sup>w</sup>.  
 k<sup>w</sup>ənnəs tsə qéq.  
 səw<sup>n</sup>íʔs tsə qéqs.  
 səw<sup>k</sup>éy<sup>ə</sup>xsəts sə sténiʔ.  
 sléʔəls.  
 ʔuʔk<sup>w</sup>ənts sə šcutéyləls k<sup>w</sup> sk<sup>w</sup>hík<sup>w</sup>ənnəs tsə

When it was long ago ʔéʔəls had not come  
 here yet.  
 And there was a group of foreign people  
 there.  
 And they were called Stonehead.  
 That's what that tribe was called, Stonehead.  
 So this other tribe acted.  
 Those that were from the Stonehead people  
 took a woman.  
 They came and took her.  
 And the Stoneheads were really the enemy  
 of what had become their in-laws.  
 They were always killing them.  
 Right away the woman who was living with  
 her Stonehead in-laws she had a baby.  
 She took the baby.  
 So her baby was born.  
 So the woman took action.  
 It was her in-law.  
 She looked after her in-laws when she got  
 the baby.

qéq.  
 səw'ɔləínəx<sup>w</sup>s tsə swəy'qəʔs sə səléʔelɩ.  
 ʃánəŋs “ɣíy, ɣíy, stáŋəʔ  
 swəy'qəʔ e?”  
 ʃánəŋs sə sténiʔ, “ɣəwə. ɣəwə.”  
 “ɣáʔ swəy'qəʔ ɣiʔ sčén' sx<sup>w</sup> ɣuʔ q<sup>w</sup>áčət.  
 sčén' sx<sup>w</sup> ɣuʔ q<sup>w</sup>áčət k<sup>w</sup>ə swəy'qəʔəs.  
 ɣənʔé čísəŋ ɣiʔ ɣléʔ uʔ ɣəʔx<sup>w</sup>əníŋ ɣal ɣə tsə  
 sk<sup>w</sup>éləʔs k<sup>w</sup> s ʃéʔəss.”  
 səw'ʃánəŋs səw'níʔ sténiʔ, “ɣəwə. sténiʔ.”  
 syéʔs ɣuʔ k<sup>w</sup>əníətəs tsə k<sup>w</sup>ɩʔíŋəs.  
 səw'ɣáx<sup>w</sup>təs ɣə tsə sq<sup>w</sup>áʔs.  
 ɣléləč tsəw'níʔ swəy'qəʔ.  
 səw'ʃənʔétəŋs, “ɣéʔəʔ sx<sup>w</sup> k<sup>w</sup>əče.”  
 səw'k<sup>w</sup>éy'əxəts səw'níʔ sténiʔ ɣiʔ ɣənʔé  
 k<sup>w</sup>əníətəs tsə sq<sup>w</sup>áʔs səw'níʔ qéq.  
 səw'ʃənʔáx<sup>w</sup>s, “ɣéʔəʔ sx<sup>w</sup> k<sup>w</sup>əče.”  
 ɣiʔ uʔɣəwə tsuʔníʔ sʔéləx<sup>w</sup>.  
 ɣuʔɣéxəŋ, “sčén' ɣuʔ swəy'qəʔ.  
 sčén' ɣuʔ swəy'qəʔ ɣeʔ k<sup>w</sup> suʔsčéčəʔ k<sup>w</sup>  
 sč<sup>w</sup>əʔáŋs k<sup>w</sup> sswəy'qəʔs.”  
 səw'k<sup>w</sup>éʔəts.  
 səw'x<sup>w</sup>əníŋk<sup>w</sup>éns səw'níʔ sténiʔ k<sup>w</sup> sʔəy' k<sup>w</sup>  
 syéʔs ɣíw'.  
 yéʔ ɣíw' ɩáləs tsə sələléʔləʔs.  
 səw'yéʔs ɣuʔštəŋ ɣə tsə snét.  
 štəŋ.  
 ɣiʔ ɣəwə ɣal k<sup>w</sup>əče s hís ɣiʔ ɣənʔé k<sup>w</sup>éʔ...  
 k<sup>w</sup>éčəl.  
 ɣiʔ k<sup>w</sup>ɩtəs ɣə tsə tuʔ-... tuʔxáčəʔ.  
 səw'léʔəs k<sup>w</sup> ssák<sup>w</sup>əts tsə qéqs.  
 səw'x<sup>w</sup>əʔáŋs tsə qéq k<sup>w</sup> sək<sup>w</sup>átəs.  
 səw'néts səw'níʔ tséʔe ʃx<sup>w</sup>léʔes k<sup>w</sup> ssák<sup>w</sup>əts  
 tsə qéqs ɣə k<sup>w</sup> ʃxəxéy'élə.

Her husband listened to the in-laws  
 He said, “My, my, what happened?  
 Is it a male?”  
 The woman said, “No. No.”  
 “If it is a male, you really have to kill it.  
 You really have to kill it if it is male.  
 He'll grow up and also be like his own who  
 are evil.”  
 So the woman said, “No. It's female.”  
 She went holding the grandchild.  
 So she took it to her husband.  
 The man was blind.  
 He was told, “Feel it.”  
 So the woman moved and her husband came  
 and got the baby.  
 She said to him, “So touch it.”  
 But the elder did not.  
 He said, “It is very much a male.  
 It is very much a male as can be known  
 from how it cries like a male.”  
 So she dropped it.  
 So the woman thought she better escape.  
 Go escape and leave her in-laws.  
 So she went and walked in the night.  
 She walked.  
 And it wasn't long and it was the next day.  
 And she came to a kind of lake.  
 It was there she bathed her baby.  
 The baby was crying when she bathed it.  
 So she named the place where she bathed  
 her baby ʃxəxéy'élə.  
 It was because of the baby's crying while  
 she bathed it that she named it that.  
 It's the water of ʃxəxéy'élə.

níŋ k<sup>w</sup> sX<sup>w</sup>əŋáŋs tsə qéqs sək<sup>w</sup>átəs tsə  
 šx<sup>w</sup>čnétəs k<sup>w</sup>séŋə.  
 q<sup>w</sup>áŋ ʔə k<sup>w</sup> šXəxeyéŋə.  
 sʎéŋs ʔiŋ əw<sup>ə</sup> šéŋ....  
 ʔuŋyéŋ ʔuŋyəŋšátəŋ ʎléŋəŋ ʔə k<sup>w</sup> šx<sup>w</sup>ŋáX<sup>w</sup>s  
 k<sup>w</sup> sk<sup>w</sup>éls.  
 ʔəwə ʔal s hís ʔiŋ ʎéŋ k<sup>w</sup>ʎtəsnəs ʔə tsə ʎéŋ  
 əw<sup>ə</sup> k<sup>w</sup>ʎq<sup>w</sup>áŋ.  
 ʎéŋ k<sup>w</sup> léŋə.  
 ʔiŋ ʎéŋ k<sup>w</sup>ʎsk<sup>w</sup>átəs tsə ŋəŋəŋs.  
 ʔiŋ háy tuŋčəq tsəw<sup>ə</sup>níŋ q<sup>w</sup>áŋ.  
 k<sup>w</sup>əŋnəs tsə sčén ʔuŋ čəq k<sup>w</sup>éŋŋən stéŋəs ʔəŋ  
 k<sup>w</sup>éŋŋənəs tsəw<sup>ə</sup>níŋ.  
 níŋ k<sup>w</sup>ənéŋəs səw<sup>ə</sup>sák<sup>w</sup>əts tsə ŋəŋəŋs.  
 səw<sup>ə</sup>néŋ tséŋə háy ʔuŋ....  
 háy ʔuŋ sčén ʔuŋ níŋ ʔal k<sup>w</sup> sníŋ tséŋə  
 k<sup>w</sup>éŋŋən snéŋ tsə q<sup>w</sup>áŋ šx<sup>w</sup>léŋes k<sup>w</sup> sək<sup>w</sup>átəs  
 tsə ŋəŋəŋs.  
 səw<sup>ə</sup>yéŋs ʎéŋ əw<sup>ə</sup> ʎaləs tsə sʎéŋs ʔuŋ štəŋ.  
 štəŋ ʔə k<sup>w</sup>sə hís.  
 ʔiŋ uŋtəs ʔal ʔə k<sup>w</sup>sə šx<sup>w</sup>léŋes tsə q<sup>w</sup>áŋ ʎéŋ.  
 səw<sup>ə</sup>X<sup>w</sup>əŋəŋk<sup>w</sup>éŋs ʔəy<sup>ə</sup> k<sup>w</sup> sníŋ šx<sup>w</sup>léŋes k<sup>w</sup>  
 stx<sup>w</sup>əŋəŋŋəŋs.  
 səw<sup>ə</sup>léŋəs ʔə tséŋə.  
 ʔiŋ nŋé əw<sup>ə</sup> X<sup>w</sup>əŋ k<sup>w</sup> syəŋčíŋsəŋs tsə qéqs.  
 hís k<sup>w</sup> sléŋəs əw<sup>ə</sup> haháŋiŋ ʔal.  
 ʔəwəŋə sən sq<sup>w</sup>áŋs.  
 ʔiŋ néŋ əw<sup>ə</sup> čísəŋ tsə ŋəŋəŋs .  
 ʔəŋŋé ʔəw<sup>ə</sup> čísəŋ.  
 ʔuŋyəŋčíŋsəŋ.  
 X<sup>w</sup>əŋ k<sup>w</sup> syəŋčíŋsəŋs tsəw<sup>ə</sup>níŋ ŋəŋəŋs.  
 səw<sup>ə</sup>....  
 sk<sup>w</sup>ŋyéŋ.  
 šátəŋ.

Again she ....  
 She went walking looking for some place to  
 hide.  
 It wasn't long and she got to where there  
 was also water.  
 She was there again.  
 She again bathed her son.  
 And she was at a kind of bigger lake.  
 She saw a very big empty shell, whatever  
 kind of shell it was.  
 Then she held it and bathed her son.  
 So she named that only....  
 It was really just like that shell that she  
 named that water where she bathed her son.  
 So she went and left it too walking.  
 She walked a long time.  
 And she got to where there was water again.  
 So she thought that it was a good place to be  
 to become a village.  
 So she stayed there.  
 And her baby was growing very fast.  
 She lived there a long time all alone.  
 She had no companion at all.  
 And her son grew up.  
 He grew up.  
 He was growing.  
 Her son was growing quickly.  
 They were gone.  
 They were walking.  
 It was kind of far that they were walking.  
 So the one that had the child spoke.  
 "Do not go far, child. Do not.  
 If you are seen by your enemy, you will be  
 beaten.

## Lək<sup>w</sup>əŋínəŋ Narratives

tuŋíŋəŋ t̄sə šx<sup>w</sup>ŋáŋəš<sup>w</sup>s k<sup>w</sup> šátəŋs.  
səw̄q<sup>w</sup>əŋq<sup>w</sup>əŋs tsəw̄nít čk<sup>w</sup>éŋ čŋəŋəŋ?  
“ŋəwə sx<sup>w</sup> s ŋuŋləlíləŋ, ŋəŋəŋ. ŋəwə.  
ŋáŋ sx<sup>w</sup> k<sup>w</sup>əŋnəŋ ŋə k<sup>w</sup>sə n̄šəmén ŋiŋ q̄<sup>w</sup>čátəŋ  
sx<sup>w</sup>.  
ŋəŋsəw̄q<sup>w</sup>áy.”  
ŋiŋ ŋəwə k<sup>w</sup> sləŋsát̄s tsəw̄nít s̄ŋíŋŋəŋqəŋ.  
yéŋ ŋuŋmák<sup>w</sup> sk<sup>w</sup>éčəl k<sup>w</sup> suŋsásəŋs sáŋk<sup>w</sup>əŋ.  
mák<sup>w</sup> tsə s̄xəŋíŋəŋs léŋəsəts  
[UNINTELLIGIBLE].  
k<sup>w</sup>éčəl ŋiŋ ŋéŋ k<sup>w</sup>ŋyéŋ sáŋ ŋə k<sup>w</sup>sə k<sup>w</sup>hís ŋuŋ  
k<sup>w</sup>ŋəŋŋé əw̄ k<sup>w</sup>ŋsŋéləx<sup>w</sup>səŋ.  
tuwəŋéxəŋ ŋiŋ k<sup>w</sup>ŋtəs ŋə tsə tuŋŋəŋəŋ.  
k<sup>w</sup>əŋləqəŋ ŋəŋ nəŋétəŋəs.  
səw̄léŋəs k<sup>w</sup> ssəsəw̄ts k<sup>w</sup>ŋəŋŋé k<sup>w</sup>əŋnəŋ ŋə  
tsə čnəŋétəŋ ŋə k<sup>w</sup> pəlpéelč.  
nít ŋéŋ čéyq tsəw̄nít pəlpéelč.  
səw̄səsəw̄ts léŋə ŋə tsə k<sup>w</sup>əŋləqəŋ.  
ŋəŋŋés uŋtástəŋ ŋə tsəw̄nít pəlpéelč.  
səw̄k<sup>w</sup>əŋəts.  
k<sup>w</sup>əŋéŋəts.  
səw̄q<sup>w</sup>q<sup>w</sup>əčətəs.  
səw̄ŋəŋxátəs tsə s̄ŋəŋqéyŋs.  
k<sup>w</sup>əŋəŋ čtə tsə s̄q<sup>w</sup>číŋəŋ tsəw̄nít ŋə tséŋə  
pəlpéelč ŋəŋ nəŋétəŋəs.  
səw̄xətít̄s tsə ŋqít̄s.  
x̄tít̄s tsə əw̄šx<sup>w</sup>əŋíŋs tsəw̄nít pəlpéelč.  
ŋuŋ-... səw̄ŋéŋəŋs tsəw̄nít k<sup>w</sup> stuŋk<sup>w</sup>əŋləŋs.  
yás mák<sup>w</sup> sk<sup>w</sup>éčəl.  
yás mák<sup>w</sup> sk<sup>w</sup>éčəl stéŋəŋs tsəw̄nít k<sup>w</sup>  
sk<sup>w</sup>əŋləŋs ŋə k<sup>w</sup>sə ŋuŋyás.  
nít léŋə ŋə tsə x̄čŋíŋs k<sup>w</sup> syéŋs x̄w̄éčətəs tsə  
k<sup>w</sup>əŋŋəŋŋəŋŋəŋ k<sup>w</sup> sŋəŋŋáŋs ŋuŋ tsástəŋ  
k<sup>w</sup>əŋtál ŋə sə tén̄s.

And you will die.”  
But the child did not obey.  
He went every day up into the bush bathing.  
He was doing everything like that preparing  
himself.  
The next day he went up a long time until he  
became an adult.  
Presently he came to where there’s a bit of a  
rock.  
It what is called k<sup>w</sup>əŋləqəŋ (a small bare hill).  
He was there lying down when the vultures  
came to see him.  
It’s the vultures that are very big.  
So he was lying there on the hill.  
A vulture came and got near him.  
So he grabbed it.  
He held onto it.  
So he killed it.  
So he gathered its feathers.  
How many must have been killed of those  
pəlpéelč as they were called.  
So he prepared his clothes.  
He made it to be like the vultures.  
So he practiced kind of flying.  
It was all the time every day.  
All the time every day he practiced flying all  
the time.  
He had it in his mind that he would go wipe  
out his fellow people who treated him so  
poorly along with his mother.  
That’s why every day he bathed and  
practiced a little flying.  
Presently he got good at it.  
So he dressed up in the feathers like the

## Lək<sup>w</sup>əŋínəŋ Narratives

nít k<sup>w</sup>əče šx<sup>w</sup>mók<sup>w</sup> sk<sup>w</sup>écəl sák<sup>w</sup>əŋs  
səw<sup>w</sup>tətəsəts k<sup>w</sup> sk<sup>w</sup>ək<sup>w</sup>óləŋs.  
tuwəfəxəŋ ʔi? k<sup>w</sup>tuʔtx<sup>w</sup>əsčuʔét.  
tx<sup>w</sup>əʔiʔcəŋ tsəw<sup>w</sup>nít ʔə tsə sʔəlqéyn  
ʔuʔx<sup>w</sup>əníŋ ʔə tséʔe pəlpéelc ʔəf nəʔétəŋəs.  
səw<sup>w</sup>k<sup>w</sup>óləŋs.  
yéʔ k<sup>w</sup>əče x<sup>w</sup>əníŋ ʔə tséʔe.  
ʔi? nít səw<sup>w</sup>k<sup>w</sup>tuʔcécəts tsə šx<sup>w</sup>x<sup>w</sup>čétəs seʔ tsə  
mən<sup>w</sup>mántaq<sup>w</sup> ʔəf nəʔétəŋəs.  
nít ʔəw<sup>w</sup> šx<sup>w</sup>čsələʔəs tsəw<sup>w</sup>nít.  
nít šx<sup>w</sup>čsələʔəs sə téns.  
ʔám<sup>w</sup> tsəw<sup>w</sup>nít k<sup>w</sup>tyéʔ tqətəs tsə mən<sup>w</sup>mántaq<sup>w</sup>.  
səw<sup>w</sup>yéʔs ʔícəŋ ʔə tséʔe.  
səw<sup>w</sup>-... k<sup>w</sup>tyéʔ k<sup>w</sup>óləŋ.  
k<sup>w</sup>ʔəsáʔəytəs tsə šx<sup>w</sup>x<sup>w</sup>écət seʔ tsə  
ʔəx<sup>w</sup>ílŋəx<sup>w</sup>.  
səw<sup>w</sup>yéʔs ʔáx<sup>w</sup> ʔə tsə šx<sup>w</sup>léʔes tsə čnəʔétəŋ ʔə  
k<sup>w</sup> mən<sup>w</sup>mántaq<sup>w</sup>.  
səw<sup>w</sup>k<sup>w</sup>óləŋs léʔə ʔə tséʔe.  
ʔi? k<sup>w</sup>ʔk<sup>w</sup>ənnəŋ ʔə tsə náʔcəʔ.  
səw<sup>w</sup>q<sup>w</sup>ólq<sup>w</sup>əls , “ʔétəti? k<sup>w</sup>óləŋ tsə níʔ ʔə tíʔe  
nšx<sup>w</sup>ʔéłə.  
sčén ʔuʔ néč ʔal.  
sčén ʔuʔ néč.  
sq<sup>w</sup>ələš čəq.”  
səw<sup>w</sup>mók<sup>w</sup> sən ʔuʔ sqíləŋ x<sup>w</sup>ləmétəŋ tsəw<sup>w</sup>nít.  
ʔéy.  
səw<sup>w</sup>-... k<sup>w</sup>tuʔx<sup>w</sup>čətəs tsəw<sup>w</sup>nít k<sup>w</sup> smók<sup>w</sup>s ʔéłəʔ  
əw<sup>w</sup> səq tsəw<sup>w</sup>nəníʔəyəʔ ʔeʔ tséʔe  
šx<sup>w</sup>ʔəsnáwəłs.  
səw<sup>w</sup>q<sup>w</sup>íləŋs tsəw<sup>w</sup>nít.  
ʔi? k<sup>w</sup>tuʔnít səw<sup>w</sup>tx<sup>w</sup>x<sup>w</sup>čétəs.  
səw<sup>w</sup>mók<sup>w</sup>s ʔuʔ x<sup>w</sup>čétəs tséʔe mən<sup>w</sup>mántaq<sup>w</sup>.  
nít k<sup>w</sup> sʔəŋʔéŋs ʔəw<sup>w</sup> tsásətəŋ tsəw<sup>w</sup>nəníʔəyəʔ

vultures, as they were called.  
So he flew.  
He went like that.  
And then he made what he would use to kill  
the Stoneheads, as they were called.  
It was where he was from.  
It was where his mother was from.  
It was enough to go raid the Stoneheads.  
So he went dressed as that.  
So... he went flying.  
He prepared the killing of all the people.  
So he went over to where what are called  
Stoneheads were.  
So he flew there.  
And he was seen by one of them.  
They said, “Here comes some flying thing  
here where you are.  
It’s very strange.  
It’s very strange.  
It’s a bird that’s big.”  
So everyone went outside to watch it.  
Okay now.  
They all came outside to figure it out.  
So he landed.  
And right away he went to kill them all.  
So all the Stonehead people were killed.  
It was because he had been treated so poorly  
that he did that.  
So all the Stoneheads were dead.  
That was where his mother was from.  
They were strange people known as  
Stonehead.  
So all the Stoneheads died.  
That’s the way that is.

## Lək<sup>w</sup>əŋínəŋ Narratives

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šx<sup>w</sup>əŋəŋs ʔə tséʔe.

səw<sup>w</sup>x<sup>w</sup>əys mək<sup>w</sup> tsə mənmántaq<sup>w</sup>.

níʔ šx<sup>w</sup>čsələʔəs sə téns tsəwníʔ tséʔe.

x<sup>w</sup>ncéʔnək<sup>w</sup> ʔəx<sup>w</sup>íŋəx<sup>w</sup> čnəʔétəŋ ʔéʔə k<sup>w</sup>

mənmántaq<sup>w</sup>.

səw<sup>w</sup>x<sup>w</sup>əys mək<sup>w</sup> tsə mənmántaq<sup>w</sup>.

níʔ ʔaʔ k<sup>w</sup>əče ʔuʔ šx<sup>w</sup>əŋíŋs tséʔe.

## Sophie's Grandfather (second version)

Sophie Misheal

July 16, 1968 - SophiesGrandfather-dsc08.mp3

This is the second version of the story of how Sophie's grandfather was kidnapped aboard a Spanish ship and, after three years, escaped.

ʔə k<sup>w</sup>hís ləʔ ʔiʔ yéʔ ləʔ k<sup>w</sup>əníətəŋ k<sup>w</sup>ə  
nəsíləʔ.  
čłníʔ tsə spénəš.  
k<sup>w</sup>ənnəŋ k<sup>w</sup> syéʔs k<sup>w</sup>əwəy<sup>w</sup>k<sup>w</sup> léʔə ʔə tsə  
łéłəŋ q<sup>w</sup>áʔ.  
syéʔs ʔuʔ tsətəŋ ʔə tséʔe šəp ʔiʔ níʔ spénəš.  
mánəwa.  
səw<sup>w</sup>q<sup>w</sup>énəsəŋs k<sup>w</sup>ə ʔáləłəs ʔiʔ ʔəwə.  
sʔəŋʔés ʔuʔ k<sup>w</sup>əníətəŋ k<sup>w</sup>ə nəsíləʔ ʔiʔ  
ʔáləłəŋ.  
k<sup>w</sup>əníətəŋs tsə snəx<sup>w</sup>əłs ʔiʔ q<sup>w</sup>pástəŋ.  
yéʔ x<sup>w</sup>əłəq<sup>w</sup>təŋ.  
səw<sup>w</sup>yéʔs təw<sup>w</sup>níʔ šəp.  
yéʔ k<sup>w</sup>əʔ.  
yéʔtəŋ k<sup>w</sup>ə nəsíləʔ.  
sqén ʔə tsə spénəš mánəwa.  
səw<sup>w</sup>x<sup>w</sup>əŋəŋk<sup>w</sup>éŋs ʔə tsə sčéləʔčəʔs k<sup>w</sup> syéʔs  
k<sup>w</sup>əʔ qəs.  
k<sup>w</sup>ənnəŋs tsə snəx<sup>w</sup>əłs k<sup>w</sup> sq<sup>w</sup>páss ʔiʔ ʔəwə.  
yéʔtəŋ k<sup>w</sup>əʔ ʔeʔ tsə mánəwa, spénəš  
mánəwa.  
léʔə ʔe k<sup>w</sup>əče ʔə k<sup>w</sup>ə ʔix<sup>w</sup> sčəlénəŋ k<sup>w</sup>ə  
nəsíləʔ ʔəlʔáləł ʔə tséʔe.  
yéʔtəŋ ʔək<sup>w</sup>ístəŋ ʔáx<sup>w</sup>təŋ ʔə tsə spénəš  
təŋəx<sup>w</sup>.  
x<sup>w</sup>əníŋ k<sup>w</sup>əče ʔə tséʔe k<sup>w</sup> shíss k<sup>w</sup> sléʔəs ʔix<sup>w</sup>  
sčəlénəŋ ʔiʔ čél sʔəŋʔés ʔéʔ qəlét.

In the long ago and my grandfather was  
taken and held.  
The Spanish did it to him.  
He was taken when he went fishing on the  
sea.  
He was approached by a ship and it was  
Spanish.  
It was navy.  
The called to him to board, but he didn't.  
They came and took my grandfather and put  
him aboard.  
They took his canoe and capsized it.  
They set it adrift.  
So the ship went.  
They left.  
They took my grandfather away.  
He was stolen by the Spanish navy.  
His relations thought that he had gone into  
the water.  
They saw his canoe that had capsized but  
not him.  
He was taken by the navy, Spanish navy.  
So my grandfather was there for three years  
aboard that.  
They took him home over to the Spanish  
land.  
He was like that for the long time that he



## Lək<sup>w</sup>əŋínəŋ Narratives

lék<sup>w</sup>əl čsələŋə ʔə k<sup>w</sup>s ʔənʔé téčəl ʔiʔ ʔəwə s  
ʔənʔé tǎxónəŋ ʔə léŋə.  
ʔuʔléŋə ʔaʔ ʔə ʔ... léŋə ʔə ʔ ʔéləm.  
səw<sup>l</sup>éŋəʔes k<sup>w</sup> sk<sup>w</sup>ínəs čtə sk<sup>w</sup>éčəl k<sup>w</sup> sléŋəs.  
səw<sup>q</sup>íŋs tsə mənəwə.  
ʔiʔ uʔyélis q<sup>w</sup>áŋq<sup>w</sup>əʔ k<sup>w</sup>ə nəsiləŋ.  
níʔ leʔ čné ʔə k<sup>w</sup>s səŋ<sup>l</sup>wəwəy<sup>l</sup>  
ʔuʔʔəsq<sup>w</sup>áŋq<sup>w</sup>əʔ.  
k<sup>w</sup>əntál ʔə náʔčəʔ ʔéŋə.  
ʔéŋə ʔuʔ x<sup>w</sup>ílŋəx<sup>w</sup>.  
q<sup>w</sup>íŋ.  
səw<sup>k</sup>ónnəx<sup>w</sup>s tsə ʔəx<sup>w</sup>ílŋəx<sup>w</sup> k<sup>w</sup>ə nəsiləŋ.  
syélis ʔuʔ ʔáx<sup>w</sup>.  
səw<sup>t</sup>áss.  
səw<sup>č</sup>tétəŋs, “stéŋ sx<sup>w</sup> ʔačəʔ  
ʔəx<sup>w</sup>ílŋəx<sup>w</sup> ə sx<sup>w</sup>?”  
səw<sup>x</sup>ónəŋs, “ʔəx<sup>w</sup>ílŋəx<sup>w</sup> sən.”  
“čsəʔəxín sx<sup>w</sup>?”  
səw<sup>q</sup>wáŋq<sup>w</sup>əls k<sup>w</sup> sčsəʔéłəŋs ʔə ʔ lək<sup>w</sup>əŋən.  
“níʔ k<sup>w</sup>əče sén k<sup>w</sup>ə nísné?”  
səw<sup>n</sup>ésəts, “səŋ<sup>l</sup>wəwəy<sup>l</sup> k<sup>w</sup>əʔ k<sup>w</sup> nəsné.”  
səw<sup>x</sup>ónəŋs tsəw<sup>n</sup>əníʔəyəʔ, “ʔáa, ʔuʔnək<sup>w</sup>  
yəx<sup>w</sup> k<sup>w</sup>əʔ uʔ sk<sup>w</sup>éʔtə ʔuʔ sčéʔčəʔtə.  
čsələŋə ʔə tíŋe tsə sné.”  
səw<sup>q</sup>wáŋq<sup>w</sup>əls k<sup>w</sup>ə nəsiləŋ, “ʔuʔxčít sən k<sup>w</sup>əʔ.  
níʔ k<sup>w</sup>sə nətén čsəʔéłəŋ yəx<sup>w</sup> leʔ ʔeʔ tíŋe.  
ʔiʔ yéʔ tás ʔə ʔ lək<sup>w</sup>ən... lək<sup>w</sup>əŋən.  
níʔ k<sup>w</sup>əče k<sup>w</sup>əŋét tsə sné.  
ʔuʔxónəŋs tsəw<sup>n</sup>əníʔəyəʔ k<sup>w</sup> sk<sup>w</sup>ənʔéŋəŋs  
k<sup>w</sup>əw<sup>n</sup>íʔ nəsiləŋ k<sup>w</sup> sʔíw<sup>s</sup>.  
ʔíw<sup>l</sup> ʔə tsə šəp.  
syélis.  
sətəŋ x<sup>w</sup>əníŋ k<sup>w</sup> əŋsléʔsət.  
yéʔ k<sup>w</sup>əče ʔuʔ líʔəl tsə yéʔ yəx<sup>w</sup> stǎxónəŋs k<sup>w</sup>

was there three years before he came back  
again.  
They came across from there and got to  
here, but they didn't come toward here.  
They were there at... there at Klallam.  
He was there for a number of days.  
The sailors went ashore.  
And my grandfather went along with them.  
He had the name səŋ<sup>l</sup>wəwəy<sup>l</sup> among them.  
He was with another person again.  
He was also Indian.  
They disembarked.  
My grandfather saw the Indian.  
He went over to him.  
He got there.  
So he asked him, “What are you?  
Are you Indian?”  
He said, “I am Indian.”  
“Where are you from?”  
So he said he was from here at Lekwungen.  
“So then what is your name?”  
So he identified himself, “səŋ<sup>l</sup>wəwəy<sup>l</sup> is what  
I am called.”  
So they said, “Oh, you must be our relative.  
That name is from here.”  
So my grandfather said, “I know.  
It was my mother who must have been from  
here.  
And she left for Lekwungen.  
So they got the name.  
He said they would help my grandfather  
escape.  
They escaped from the ship.  
So they went.

## Lək<sup>w</sup>əŋínəŋ Narratives

syéʔs náqəŋ.  
syéʔs əwʔəŋáʔəŋ.  
ʔuʔyéʔ ʔéčəʔ ʔə tsə q<sup>w</sup>áʔ k<sup>w</sup> syéʔs ʔəŋáʔəŋ.  
ʔuʔk<sup>w</sup>əntál ʔə tséʔe náčəʔ ʔəx<sup>w</sup>íŋəx<sup>w</sup> sq<sup>w</sup>áʔs.  
[SIGH].  
níʔ k<sup>w</sup>əče šx<sup>w</sup>əníŋs tséʔe.  
səw<sup>k</sup>əŋəŋs ʔə tsə uʔsčéləʔčəʔs.  
syéʔs ʔuʔ k<sup>w</sup>əŋétəŋ.  
ʔiʔ sáŋtəŋs ʔiʔ uʔʔəyəqálk<sup>w</sup>əttəŋs.  
səw<sup>l</sup>éʔətsəts tsə k<sup>w</sup>ín sk<sup>w</sup>éčəl k<sup>w</sup> sʔléʔəŋs.  
ʔəwəŋə sən xčít ʔuʔxəŋəŋ tsə ʔəx<sup>w</sup>íŋəx<sup>w</sup> k<sup>w</sup>  
sʔəwəs k<sup>w</sup>ə k<sup>w</sup>əŋŋəŋs.  
ʔiʔ yéʔ te léʔə ʔə tsə šíʔšəč.  
ʔuʔk<sup>w</sup>əntís k<sup>w</sup> sʔléʔəŋs ləʔ.  
ʔuʔk<sup>w</sup>əntís k<sup>w</sup> sʔléʔəŋs ləʔ.  
síʔsəʔ léʔə ʔə tsə sqəléləŋəx<sup>w</sup> k<sup>w</sup> sʔəscéʔčəʔs  
k<sup>w</sup>ə nəsiləʔ.  
ʔuʔtx<sup>w</sup>əyéʔ ʔal k<sup>w</sup>əče tsə šəp k<sup>w</sup> sk<sup>w</sup>íqsəŋs  
tsəw<sup>n</sup>əŋíʔəyəʔ k<sup>w</sup> sk<sup>w</sup>əŋŋəŋs k<sup>w</sup>ə nəsiləʔ.  
ʔiʔ x<sup>w</sup>əŋíŋ ʔə tséʔe.  
ʔuʔyéʔ k<sup>w</sup>əʔ.  
yéʔ tsə šəp .  
səw<sup>k</sup>əyéʔəxəts tsəw<sup>n</sup>əŋíʔəyəʔ čsələʔə ʔə  
tséʔe.  
ʔəŋʔés uʔ ʔéʔməqtəŋ k<sup>w</sup>ə nəsiləʔ.  
ʔiʔ séŋəx<sup>w</sup>əʔ snəx<sup>w</sup>əʔ ʔəláʔtəs yəx<sup>w</sup>  
tsəw<sup>n</sup>əŋíʔəyəʔ ʔə tsə ŋəŋ sámiʔ čəw<sup>é</sup>čəŋtəŋs  
k<sup>w</sup>ə nəsiləʔ k<sup>w</sup> siʔʔəlʔáʔləts ʔə tsə snəx<sup>w</sup>əʔ.  
yéʔ ʔéʔməqtəŋ ʔáx<sup>w</sup>təŋ ʔə ʔ ʔčés.  
ʔiʔ ʔəʔéel k<sup>w</sup>əče tsəw<sup>n</sup>əŋíʔəyəʔ  
səw<sup>y</sup>əʔʔəʔíləm<sup>s</sup>.  
ʔəwəŋə šxčíts tsə ʔčés ʔəx<sup>w</sup>íŋəx<sup>w</sup> k<sup>w</sup>ə  
ʔəstəŋəʔtəs ʔəčə tsə yəʔʔéxəŋ ʔə tséʔe  
séŋəx<sup>w</sup>əʔ.

He told him how you get ready.  
They must have gone a long way to go to  
where they went to dive.  
They left swimming.  
The went deep into the water when the left  
swimming.  
He went with the other Indian as his partner.  
It was like that.  
He was rescued by his relatives.  
They went and got him.  
And they brought him ashore and gave him  
a change of clothes.  
They were there for many days searching.  
Nobody knew what the Indians did because  
they never saw them.  
But they went into the bush.  
They could see they were looking for them.  
They could see they were looking for them.  
It was high up in a tree that my grandfather  
was up on.  
The ship just left when they tired of waiting  
to get my grandfather.  
And it was like that.  
It left.  
The ship left.  
So those from there proceeded.  
They came and delivered my grandfather.  
There were two canoes that they must have  
loaded with many blankets that they gave  
my grandfather to sit on while he was on the  
canoe.  
The went and delivered him bringing him to  
Discovery Island.  
And they were singing as they went ashore.

## Lək<sup>w</sup>əŋínəŋ Narratives

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səw<sup>l</sup>éels.

q<sup>w</sup>íŋətəŋ k<sup>w</sup>ə nəsílə?

ŋəčəŋístəŋ ŋə tsə sámi?

səw<sup>y</sup>əŋq<sup>w</sup>əy<sup>l</sup>əstəŋs k<sup>w</sup> sk<sup>w</sup>tyé?s sáŋtəŋ

ŋáx<sup>w</sup>təŋ ŋə tsə ŋéŋləŋ.

ŋi? čéŋ s<sup>x</sup>čnax<sup>w</sup>s tsəw<sup>n</sup>nəníŋtəyə? ŋəx<sup>w</sup>íŋəx<sup>w</sup>

k<sup>w</sup> sníts k<sup>w</sup> nəsílə?

ŋéŋə? yəx<sup>w</sup> lə? ŋəčə ŋuŋhəlí.

ŋi? x<sup>w</sup>əŋəŋk<sup>w</sup>én<sup>l</sup> tsəw<sup>n</sup>nəníŋtəyə? ŋə k<sup>w</sup> ssčéŋs  
k<sup>w</sup>ə? ŋu? qsíkw<sup>ə</sup>s.

ŋi? ŋəwə.

yé? lə? sqéŋ.

səw<sup>č</sup>éŋs.

čéŋ<sup>l</sup> léŋə ŋə ŋ<sup>l</sup> čqəŋínəs.

səw<sup>k</sup>éy<sup>ə</sup>x<sup>s</sup>əts tsəw<sup>n</sup>nəníŋtəyə? ŋəŋ<sup>l</sup>éŋləm<sup>l</sup>.

səw<sup>x</sup>íŋtəs mək<sup>w</sup> tsə sámi? ŋəŋəstəŋ ŋə tsə

ŋəx<sup>w</sup>íŋəx<sup>w</sup> léŋə ŋə ŋ<sup>l</sup> ŋčés.

níŋ šx<sup>w</sup>əníŋs ŋə tséŋe.

ŋi? ŋəŋé čéŋ<sup>l</sup> k<sup>w</sup>ə nəmén... nəsílə?, méns

k<sup>w</sup>ə nəmén.

níŋ ŋu? šx<sup>w</sup>əníŋs ŋəŋ<sup>l</sup> tséŋe.

And the Discovery Island people didn't  
know what happened that there would be  
those two canoes.

So they landed.

They unloaded my grandfather.

They put a blanket on him.

They had him dance as he was taken inland  
to be taken to the house.

And the people just then figured out that it  
was my grandfather.

He must be alive now.

They had thought he had really drowned.

But he didn't.

He had gone stolen.

So he got home.

He got home to čqəŋínəs.

So the Klallams proceeded.

So they threw all the blankets given to them  
by the people of Discovery Island.

That's how that was.

And my father... my grandfather, my  
father's father, came home.

That's how that was.

**Bone Game (second version)**

Sophie Misheal

July 16, 1968 — BoneGame-disc08b.mp3

This is Sophie's second description of how sləhél is played.

nít tsə siyásəŋs tsə ʔəx<sup>w</sup>íŋəx<sup>w</sup>.  
 sləhél k<sup>w</sup> snəʔétəŋs.  
 sčénʔ ʔuʔ ʔíyəs.  
 sčénʔ ʔuʔ ʔíyəs sləhél.  
 nít tsə ʔəmélis.  
 nít k<sup>w</sup>ənéʔ.  
 ʔémətəs tsə ʔənʔétəŋ....  
 ʔémətəs tsə ʔənʔétəŋ ʔuʔsiʔémʔ tsəwnít  
 sčəyʔəʔ.  
 čáʔk<sup>w</sup>əs sčəyʔəʔ. čléʔə ʔə tsə náčəʔ ʔiʔ ʔléʔ uʔ  
 ʔ<sup>w</sup>əníŋ tsə ʂəméns.  
 nít k<sup>w</sup>əče tuwəʔá ʔəmʔémətəŋ tsə... tséʔe  
 čnəʔétəŋ ʔə k<sup>w</sup> siʔémʔ tsə sčəyʔəʔ.  
 nít k<sup>w</sup>əče səw<sup>w</sup>k<sup>w</sup>ənnəx<sup>w</sup>s tsə əwnáʔčəʔ.  
 nít ʔal səw<sup>w</sup>əʔ... k<sup>w</sup>ənsáts k<sup>w</sup>əy<sup>w</sup>əxtəs tsə  
 sləhél.  
 ʔiʔ uʔ yás ʔuʔ ʔəmélis tsə ʔáʔəməlaʔ.  
 ʔáʔ k<sup>w</sup>əče k<sup>w</sup>ənnəs ʔuʔmáʔk<sup>w</sup> nít tsə pəq̄ ʔə  
 tsə sləhél, nít sléniʔ nít ʔəmétəŋ.  
 ʔuʔléʔə k<sup>w</sup>əče tsə snétəŋs tsə ʂ<sup>w</sup>əníŋs tsə  
 ʔəmélis.  
 ʔiʔ yéʔ k<sup>w</sup>ənnəs tsəwnəníʔəyə.  
 nít k<sup>w</sup>əče səw<sup>w</sup>k<sup>w</sup>əy<sup>w</sup>əxts ʔiʔ nít səw<sup>w</sup>léʔəs tsə  
 stíləmtəŋs tsəwnít sləhél ʔə k<sup>w</sup>sə uʔyás  
 ʔəmélis.  
 yás ʔuʔ léʔ tsə stíləm.  
 nít stíləms ləʔ ʔə k<sup>w</sup>sə stáməš leʔ swəy<sup>w</sup>qəʔ.  
 čəw<sup>w</sup>číləm leʔ ʔəʔ nəʔétəŋəs.

It's the Indians' game.  
 It's called sləhél.  
 It's a lot of fun.  
 Slehel is lots of fun.  
 It's guessing.  
 It's held.  
 They guess what....  
 They guess what they say is the king stick.  
 There are seven sticks. They are on one side  
 and also on the opponents' side.  
 The first thing they guess is what's called  
 the king of the sticks.  
 Then one of them takes it.  
 Then they are on their way to commence the  
 Sləhél.  
 It's always the guesser who guesses.  
 If they get the one that is all white of the  
 sləhél, it's the female that's guessed.  
 It's there that they call it the guesser.  
 And they go and get it.  
 So then they move them and it's then that  
 the sləhél is sung to all the time they are  
 guessing.  
 Songs are always there.  
 They were the songs of the late warrior man.  
 He was called čəw<sup>w</sup>číləm.  
 It was his song that the people here first sing  
 when the people play.

## Lək<sup>w</sup>əŋínəŋ Narratives

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níf sk <sup>w</sup> éʔs sʔlɔms tsə ʔéʔə tuwá sʔəʔlɔmʔs tsə ʔəx <sup>w</sup> íŋəx <sup>w</sup> ʔə k <sup>w</sup> syəyásəŋs. níf ʔal k <sup>w</sup> əče ʔuʔ šx <sup>w</sup> əníŋs tséʔe. sčéŋ ʔuʔ yás ʔuʔ təméʔs. ʔəw <sup>w</sup> níʔ yéʔ ʔx <sup>w</sup> əŋəq tsə ʔiʔ uʔmák <sup>w</sup> tsə sčəyəʔ ʔuʔ k <sup>w</sup> ənnəs. níf k <sup>w</sup> əče ʔx <sup>w</sup> əŋəq tséʔe k <sup>w</sup> ə níʔəs tsə suʔwáyqəʔ k <sup>w</sup> ə níʔəs tsə sléniʔ yéʔ. səw <sup>w</sup> tx <sup>w</sup> əssčéŋs k <sup>w</sup> əče tsə sləhéʔ. ʔuʔʔəŋíéŋ ʔuʔ ʔíyəs syəyásəŋs tsə ʔəx <sup>w</sup> íŋəx <sup>w</sup> .	That's how it is. They're really guessing all the time. They go and win getting all the sticks. So then they win whether it is the men or the women that go. That's how the sləhéʔ goes. It was really fun for the people to play.
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## Rules for Widows

Sophie Misheal

July 18, 1968 — RulesforWidows.mp3

As for new dancers and menarche, recent widowhood is a time of extreme emotional and spiritual vulnerability. There are many similar rules and restrictions required of people in each of these conditions. The rules, as described here, are especially rigorous for widows.

níł ʔənsəw<sup>w</sup>tx<sup>w</sup>ətsás k<sup>w</sup> ʔənsx<sup>w</sup>íł k<sup>w</sup> ənsq<sup>w</sup>áʔ.  
 ʔənsəw<sup>w</sup>tx<sup>w</sup>əʔəsyéʔtən.  
 ŋəń tse nəsnəməs sə syéʔtən.  
 ŋəń snəməs tse syéʔtən tx<sup>w</sup>ʔáx<sup>w</sup> ʔə tse  
 sʔíʔəns.  
 ŋəń sʔíʔəns sk<sup>w</sup>éy k<sup>w</sup> suʔŋáts ʔal.  
 sk<sup>w</sup>éy k<sup>w</sup> suʔŋáts tse sʔáx<sup>w</sup>əʔ.  
 ʔuʔ níʔ tse čsčéy ʔiʔ čéʔ k<sup>w</sup> sŋáts k<sup>w</sup>ítšən ʔiʔ  
 tse k<sup>w</sup>ítšən.  
 ŋəń sʔíʔən.  
 ʔuʔháy k<sup>w</sup>ə k<sup>w</sup>íniʔəs k<sup>w</sup>sə čsčéy ʔiʔ čéʔ  
 ʔənsŋát.  
 sk<sup>w</sup>éy k<sup>w</sup> ənsčák<sup>w</sup>əs tse šípən.  
 ʔəwə s x<sup>w</sup>əníŋ ʔiʔ čak<sup>w</sup>əs sx<sup>w</sup> tse šípən.  
 níł xənʔétəŋ séčəŋ ʔəńʔéń tse šípən k<sup>w</sup>ə  
 k<sup>w</sup>ənatəx<sup>w</sup> ʔiʔ čak<sup>w</sup>əs sx<sup>w</sup> k<sup>w</sup> ənstəwəʔá  
 tx<sup>w</sup>əsyéʔtən.  
 sk<sup>w</sup>éy k<sup>w</sup> əńk<sup>w</sup>əntál ʔə tse ŋŋəŋəŋəʔ k<sup>w</sup>  
 uʔsén k<sup>w</sup> ənsʔíʔəń.  
 ʔuʔšəńšén sx<sup>w</sup> ʔal k<sup>w</sup> ənsʔíʔən.  
 sk<sup>w</sup>éy k<sup>w</sup> ənsʔəsq<sup>w</sup>áʔq<sup>w</sup>əʔ ʔə tə ŋŋəŋəŋəʔ.  
 ʔuʔx<sup>w</sup>əníŋs ʔə tséʔe k<sup>w</sup>ʔáʔəpən sk<sup>w</sup>éčəl k<sup>w</sup>  
 sk<sup>w</sup>ʔyéʔs k<sup>w</sup>əʔ tx<sup>w</sup>əčáləq<sup>w</sup>.  
 səw<sup>w</sup>niʔs tse čəčéʔiʔ.  
 yéʔ sx<sup>w</sup> ʔáx<sup>w</sup>təŋ ʔə tse čáləq<sup>w</sup>.  
 ʔənsəw<sup>w</sup>sk<sup>w</sup>átəŋ.

You become poor when you lose your spouse.  
 Then you become a widow.  
 I have many rules as a widow.  
 The widow has many rules about their eating.  
 There are many foods that they are not allowed to just eat.  
 They are not allowed to eat clams.  
 And there is some work done before they eat spring salmon and spring salmon.  
 There's lots of foods.  
 You can eat it only when there is some on it.  
 You are not allowed to use a knife.  
 There's no way you can use a knife.  
 They say a knife hurts a lot when you take it and use it when you first become a widow.  
 You cannot be with your children or anyone when you are eating.  
 You are just separated when you eat.  
 You cannot join in with your children.  
 It's like that ten days when you go up into the woods.  
 There's someone who works (on you).  
 They take you up into the woods.  
 Then they bathe you.

## Lək<sup>w</sup>əŋínəŋ Narratives

mákw stéŋ ʔu? ʔənsčéytəŋ k<sup>w</sup> ənsčǎt tsə  
sčáʔ.  
tx<sup>w</sup>əsǎǎlətəŋ tsə sčáʔ ʔi? ʔé? ʔu? ʔ<sup>w</sup>əníŋ tsə  
sk<sup>w</sup>q<sup>w</sup>ám<sup>w</sup> k<sup>w</sup> ənsk<sup>w</sup>ʔk<sup>w</sup>q<sup>w</sup>ám<sup>w</sup>t.  
ʔu? háy k<sup>w</sup>ə sǎǎlətəŋ ʔə tə tǎmǎʔ ʔi? čéʔ  
ʔənsčít k<sup>w</sup> sk<sup>w</sup>ʔháys k<sup>w</sup>sə ʔápən sk<sup>w</sup>éčəl k<sup>w</sup>  
stx<sup>w</sup>əčáləq<sup>w</sup>s k<sup>w</sup>sə ʔsq<sup>w</sup>áʔ.  
ʔi? ʔíʔ ʔənsəwštəŋístəŋ léʔə ʔə tsə čáləq<sup>w</sup> sə  
uʔmǎkw ʔu? yək<sup>w</sup>éŋət tsə məmímǎn  
sqələqələŋəx<sup>w</sup>.  
ʔənsəwýəx<sup>w</sup>ʔəčáʔsəŋ.  
ʔíʔ léʔə tsə sčéŋ ʔu? tuʔk<sup>w</sup>əčíʔ k<sup>w</sup> ənsýéʔtx<sup>w</sup>  
čáləq<sup>w</sup>təŋ.  
ʔənsəwýéʔ ʔənʔétəŋ ʔə tséʔe.  
ʔi? x<sup>w</sup>ʔəčáʔsəŋəts leʔ ʔéʔe.  
tx<sup>w</sup>əsyéʔtən sx<sup>w</sup>.  
ŋəŋ ʔənsnəméʔtəŋ.  
yás k<sup>w</sup>éčəl ʔi? ʔəsəqəʔ sx<sup>w</sup> k<sup>w</sup> ənsčəʔk<sup>w</sup>áʔsəŋ  
ʔə k<sup>w</sup>sə uʔyás k<sup>w</sup>ín sk<sup>w</sup>éčəl.  
ʔíʔ ʔ<sup>w</sup>əníŋ tséʔe k<sup>w</sup> ənsʔəŋʔáŋ ʔu? k<sup>w</sup>ənéʔ  
tsə ʔənsnəmé ʔəʔ ʔuʔsəʔítəs.  
ʔáʔ sx<sup>w</sup> k<sup>w</sup> čéʔi? ʔə k<sup>w</sup> ənsčéytəŋ ʔi? ʔəčéʔ  
ʔə k<sup>w</sup> sǎtítəŋs ǎǎlətəŋ ʔə tsə tǎmǎʔ k<sup>w</sup>sə  
uʔmǎkw stéŋ šípən.  
q<sup>w</sup>əčáʔk<sup>w</sup>ən.  
ʔəsǎǎlətəŋ tsə əŋčéčən.  
ʔəsǎǎlətəŋ k<sup>w</sup>sə síʔ čəčətəx<sup>w</sup>.  
ʔíʔ ʔ<sup>w</sup>əníŋ tséʔe ʔə k<sup>w</sup>sə uʔyás ʔə k<sup>w</sup>sə  
uʔyás.  
ʔíʔ ʔáʔ k<sup>w</sup>əče ʔu? ʔ<sup>w</sup>əníŋ k<sup>w</sup>séʔə.

They work on everything when you split the  
wood.  
The wood becomes marked and also the axe  
is like that when you're chopping it.  
It's marked only with ocher before you  
prepare it when ten days are done when our  
spouse goes into the woods.  
And then you are walked around the woods  
everyone reaching for little trees.  
You're wiping your face.  
It's then that you are taken really pretty  
early into the bush.  
Then you do like that.  
And they wiped their faces here.  
You've become a widow.  
You are being made to follow many rules.  
You are outside all day to wash your face all  
the time for so many days.  
That's the way it is when you're really held  
by your rules when it's true.  
When you're working on your chores, all the  
knives and everything are first prepared and  
marked with ocher.  
It's scissors.  
They mark your needles.  
They mark the cloth that you sew.  
That's how it was all the time, all the time.  
So that's how that was.

## Preparing Clams

Sophie Misheal

August 9, 1968 — PreparingClams.mp3

Sophie here describes how to preserve clams.

nít səw̓... I'll have to say in Indian?  
 nít səw̓čqáçəʔs ...tə ʔə tsə sʔáx̌w̓əʔ,  
 sʔláləʔəm.  
 ʔiʔ kʷʔə́sáʔəy̓ tsə šx̌w̓ʔáx̌w̓tx̌w̓tə ʔə kʷ  
 sq̓w̓ələťtə.  
 sáy̓əqʷtəŋ tsə šx̌w̓léʔes ləçátəŋ ʔə tsə sŋénət.  
 ʔtítəŋ tsə sčəq̓w̓əwsə.  
 səw̓ʔtítəŋs tsə sŋénət.  
 səw̓ʔáw̓ǩw̓s kʷ sčəq̓w̓s tsə sčáʔ.  
 səw̓yéʔs tás ʔə tsə sŋénət.  
 ʔiʔ kʷʔnít ʔaʔ ʔənsəw̓ǩw̓tət tséʔe sʔáx̌w̓əʔ,  
 sʔláləʔəm.  
 ʔənsəw̓q̓p̌íst ʔə kʷsə əw̓stəŋ.  
 yéʔs ʔəw̓q̓w̓əl x̌w̓əníŋ ʔə kʷ ʔəłçəx̌ títən kʷ  
 sʔw̓əníŋs ʔə tséʔe.  
 ʔiʔ nít ʔənsəw̓q̌iʔéʔt.  
 ʔiʔ kʷʔnít ʔənsəw̓təŋés tsə ... tsəw̓nít.  
 ʔiʔ kʷʔə́sáʔəy̓ tsə sčəy̓ə ʔənšx̌tít seʔ tsəw̓nít  
 sʔáx̌w̓əʔ.  
 kʷʔə́sáʔəy̓.  
 kʷʔmákw̌ ʔəw̓ ʔəsláy̓əm̌ ʔə tsə sčəy̓ə.  
 ʔənsəw̓tx̌w̓iʔq̓w̓ələt.  
 ʔənsəw̓čélçəw̓ət ʔə kʷ skʷʔə́səq̓w̓áʔəts.  
 kʷʔmákw̌ ʔəw̓ ʔəsx̌ətí kʷ sq̓w̓áʔs kʷəʔ.  
 ʔənsəw̓x̌tít ʔə tsə sčáʔçəʔs tsə q̓əm̌əníʔč.  
 ʔənsəw̓séǩw̓əs.  
 ʔiʔ ʔléʔ sx̌w̌ ʔəw̓ nít ʔəw̓ ʔənšq̓p̌ísts tsə  
 q̓əm̌əníʔč.

So then ... I'll have to say in Indian?  
 So they ... we harvest the butter clams,  
 cockles.  
 And where we take them to cook them is  
 prepared.  
 The place that will be filled with stones is  
 being dug.  
 The fire is prepared.  
 The stones are prepared.  
 So the wood is all burned.  
 So then they get to the stones.  
 And right away you pour out those butter  
 clams, cockles.  
 You cover it over with something.  
 It goes and cooks like a half hour when it's  
 like that.  
 And then you take it out.  
 And right away you remove it.  
 And the stick is ready for you to prepare  
 those clams.  
 It's ready.  
 All of them are put on the stick.  
 And so you proceed to cook them.  
 You turn them over as they are cooked.  
 They are all prepared as they are cooked.  
 Then you prepare the leaves of the maple  
 tree.  
 So you lay them down.



## Lək<sup>w</sup>əŋínəŋ Narratives

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səw<sup>w</sup>ǰ<sup>w</sup>əníŋs ʔə tséʔe ʔə tsə s... náčəʔ snét.  
ʔəŋístx<sup>w</sup> ʔə tsə ʔəw<sup>w</sup>sténj sŋénət.  
k<sup>w</sup>əčíl seʔ k<sup>w</sup>əče ʔiʔ k<sup>w</sup>ʔəśáʔəy<sup>w</sup> tsə əńšx<sup>w</sup>ǰtít  
seʔ.  
níʔ leʔ tsə sk<sup>w</sup>éʔs tsə ǰpéy<sup>w</sup> k<sup>w</sup>óləw<sup>s</sup>.  
slówiʔ ʔəʔ nəʔétəŋjəs.  
níʔ seʔ ʔəńšx<sup>w</sup>ʔáq<sup>w</sup>əʔt tsəw<sup>w</sup>níʔ sʔáǰ<sup>w</sup>əʔ.  
k<sup>w</sup>ʔəśáʔəy<sup>w</sup> k<sup>w</sup> smák<sup>w</sup>s ʔəw<sup>w</sup> ʔəśǰətí.  
ʔiʔ níʔ ʔəńsəw<sup>w</sup>qíləʔ.  
ǰ<sup>w</sup>əŋ k<sup>w</sup> sǰéčəŋs.  
níʔ ʔəw<sup>w</sup> ǰǰ<sup>w</sup>əníŋs ʔal tséʔe.  
ʔáʔ k<sup>w</sup>əče ǰs... ʔəśáʔəy<sup>w</sup> ʔə k<sup>w</sup> snéts k<sup>w</sup>  
əńʔéʔeʔ ʔəw<sup>w</sup> k<sup>w</sup>ʔtx<sup>w</sup>əśáʔəy<sup>w</sup>tx<sup>w</sup> ...  
ʔəńsəw<sup>w</sup>ʔəŋístx<sup>w</sup> ʔə tsə sŋénət k<sup>w</sup> syéʔs  
tx<sup>w</sup>əǰqət tsəw<sup>w</sup>níʔ.  
níʔ ʔal k<sup>w</sup>əče ʔəw<sup>w</sup> ǰǰ<sup>w</sup>əníŋs tséʔe k<sup>w</sup>  
sk<sup>w</sup>ʔtx<sup>w</sup>əʔəśáʔəy<sup>w</sup>s.  
k<sup>w</sup>ʔəyámət ʔtə ʔə tsə slówiʔ.  
k<sup>w</sup>ʔníʔ ʔəńsǰíləʔ.  
níʔ ʔal k<sup>w</sup>əče ʔəw<sup>w</sup> ǰǰ<sup>w</sup>əníŋs tséʔe.

And you also cover it over with the maple.  
So it's like that for another night.  
Press it under whatever rock.  
In the morning what you prepared will be  
ready.  
It was the bark of the cedar.  
It's called slówiʔ (the inner cedar bark).  
That is what you will put together with the  
clams.  
Everything that is prepared is ready.  
And then you hang them.  
They dry quickly.  
That's how that is.  
When it is ready at night you now get it  
ready ... you press down on it with a rock  
so it becomes wide and flat.  
So that's the way that is when it's become  
prepared.  
We put it on the cedar bark.  
Right away, it's your preserved food.  
So that is just the way that is.

## The Witch

Sophie Misheal

July 9, 1969 — Witch.mp3

The witch, or basket ogress, is a well-known character in Coast Salish stories, though she often has a different name in each of the languages. In Ləkʷəŋínəŋ, she is called čəwʰéłəč. The witch tricks children to come to her, then she grabs them and puts them in the basket she carries on her back. In this version of the story, her slave, kʷáʔkʷəʔməčəŋ, meaning ‘hunchback,’ manages to kill the witch and save the children. The slave’s name is the origin of the name of the Quamichan band.

kʷə kʷʰís ʔi? léʔə sə sʔéłəxʷ sténi?  
 nəʔétəŋ ʔə kʷ čəwʰéłəč.  
 čəwʰéłəč kʷ snés səwʰníʔ téní?  
 ʔáʔ yəxʷ ʔələ́nəxʷəs tsə sʔíʔəłqəʔ kʷ  
 sʰəʔʔáʔs ʔi? kʷʰyéʔ ʔáxʷnəsəs.  
 səŋéʔtəs tsə məháyʔ.  
 səwʰyéʔs təsnəsəs.  
 səwʰčtétəs, “stáŋəʔ sxʷ ʔačə, sʔíʔəłqəʔ,  
 stáŋəʔ?”  
 ʰəʔʔáʔ tsə sʔíʔəłqəʔ.  
 səwʰkʷənəts səwʰníʔ tsə čəliʔ.  
 níʔ ʔəsnáwəʔ ʔə tsə məháyʔ.  
 ʰənʔétəs, “ʔéłəti. níʔ kʷənəʔ. ʔəyʔ sʔíʔəŋ.”  
 ʔáŋəstəs tsə sʔíʔəłqəʔ.  
 təwəxənəŋ ʔə tɛʔe tsə sʔíʔəłqəʔ ʔi?  
 ʔəwʰkʷkʷənétəs.  
 səwʰnəwés ʔə tsə məháyʔ.  
 yéʔs ʔəwʰkʷístəs.  
 néʔ təsnəsəs ʔi? ʔəwʰʔáʔməʔ sə skʷəyəss  
 kʷənít tsə yəʔkʷənétəs sʔələ́lqəʔ.  
 tás ʔi? kʷʰníʔ səwʰxtítəs tsə kʷíʔxʷ ʔə tsə  
 qələŋs kʷ sʔəwəs s kʷənáʔ ʔə sʰxənʔáxʷs ʔə  
 tséʔə.

Long ago an old woman named čəwʰéłəč  
 was there.  
 The woman was named čəwʰéłəč.  
 When she would hear a child crying, she  
 would go after it.  
 She had a basket on her back.  
 So she’d go and get to it.  
 So she asked her, “What is the matter with  
 you, child, what is the matter?”  
 The child was crying.  
 So she takes some cedar bark.  
 It’s in her basket.  
 She said, “Here. Take some. It’s good to  
 eat.”  
 She gives it to the child.  
 As soon as the child is near, she grabs her.  
 Then she puts her in the basket.  
 She goes and takes her home.  
 She came and got there and her slave was  
 home looking after the children who she  
 had grabbed.  
 They get there and right away she puts  
 pitch in their eyes so they won’t see what

k<sup>w</sup>ŋəŋ k<sup>w</sup>əče tsə s<sup>w</sup>əliləqəł mək<sup>w</sup> tɛŋən,  
 mək<sup>w</sup> snét.  
 ʔi? ʔéxəŋ ʔə tséʔə səw<sup>n</sup>íł cəw<sup>x</sup>éłəč k<sup>w</sup> snés.  
 k<sup>w</sup>ŋəŋ k<sup>w</sup>əče tsə s<sup>w</sup>əliləqəł k<sup>w</sup> sk<sup>w</sup>ənnəx<sup>w</sup>s.  
 səw<sup>s</sup>éts sə sk<sup>w</sup>əyəs, “čəq<sup>w</sup>əw<sup>s</sup>ə ʔə k<sup>w</sup> čəq  
 scəq<sup>w</sup>əw<sup>s</sup>ə.”  
 səw<sup>x</sup>títs səw<sup>n</sup>íł sk<sup>w</sup>əyəs səw<sup>n</sup>íł cəw<sup>x</sup>éłəč.  
 háy ʔəw<sup>?</sup> ʔəttéləŋəx<sup>w</sup> ʔəw<sup>?</sup>... ʔəw<sup>?</sup>čsələʔe ʔə  
 tə ʔəx<sup>w</sup>iləŋəx<sup>w</sup> sə sk<sup>w</sup>əyəs.  
 ʔi? k<sup>w</sup>ŋəŋ əsáʔəy<sup>?</sup> tsə scəq<sup>w</sup>əw<sup>s</sup>ə ʔi?  
 k<sup>w</sup>ŋəŋ əyéləš səw<sup>n</sup>íł, səw<sup>n</sup>íł cəw<sup>x</sup>éłəč.  
 q<sup>w</sup>əyéləš ʔə tsə šələč ʔə tsə scəq<sup>w</sup>əw<sup>s</sup>ə.  
 ʔé? ʔəw<sup>?</sup> ʔəttéləŋəx<sup>w</sup> k<sup>w</sup> sq<sup>w</sup>əyéləš.  
 səw<sup>k</sup>əy<sup>?</sup>əxəts səw<sup>n</sup>íł sk<sup>w</sup>əyəs.  
 səw<sup>s</sup>xəts čqəŋətəŋ ʔə tsə scəq<sup>w</sup>əw<sup>s</sup>ə.  
 səw<sup>?</sup>čəq<sup>w</sup>s səw<sup>n</sup>íł cəw<sup>x</sup>éłəč.  
 səw<sup>?</sup>... xənʔétəs, “léləs. tələstəŋəs sx<sup>w</sup>.  
 tələs.”  
 ʔi? ʔəwə sə sk<sup>w</sup>əyəs.  
 ʔəw<sup>s</sup>xəts.  
 “ʔəw<sup>?</sup>lélə sən ʔəw<sup>?</sup> k<sup>w</sup>ənéšə ʔélə ʔi? ʔəwə s  
 səxəts ʔəx<sup>w</sup>təs ʔə tsə scəq<sup>w</sup>əw<sup>s</sup>ə.”  
 səw<sup>?</sup>q<sup>w</sup>əyəs səw<sup>n</sup>íł, səw<sup>n</sup>íł cəw<sup>x</sup>éłəč.  
 q<sup>w</sup>əy.  
 yé? səw<sup>?</sup>...  
 səw<sup>s</sup>qiləŋs səw<sup>n</sup>íł sk<sup>w</sup>əyəs.  
 Like if it was on this side.  
 x<sup>w</sup>əŋíŋ ʔə tɛʔe tsə šx<sup>w</sup>iləʔes.  
 ʔi? k<sup>w</sup>ŋəŋ stáʔləw<sup>?</sup> tɛʔe tx<sup>w</sup>əŋáʔəs.  
 k<sup>w</sup>éčəŋ seʔəw<sup>n</sup>íł sk<sup>w</sup>əyəs.  
 k<sup>w</sup>čəŋətəs tsə ʔəx<sup>w</sup>iləŋəx<sup>w</sup>, “ʔənʔé, ʔənʔé.  
 ʔənʔé k<sup>w</sup>əŋt tsə ʔəŋŋəŋəŋə?  
 q<sup>w</sup>əyənəx<sup>w</sup> sən k<sup>w</sup>ə cəw<sup>x</sup>éłəč.  
 q<sup>w</sup>əy k<sup>w</sup>əw<sup>?</sup>?”

she does to them.  
 So there are many children every evening,  
 every night.  
 And that what she does, cəw<sup>x</sup>éłəč as she is  
 called.  
 So there were many children that she had  
 taken.  
 So she told her slave, “Build a big fire.”  
 So the slave of cəw<sup>x</sup>éłəč made it.  
 Her slave was also human from the Indians.  
 And the fire had become ready and she  
 danced, that cəw<sup>x</sup>éłəč.  
 She danced around the fire.  
 She also danced fiercely.  
 So her slave acted.  
 She pushed her and made her fall into the  
 fire.  
 So cəw<sup>x</sup>éłəč burned.  
 She said, “Remove it. Take me out of the  
 fire. Remove it.”  
 But the slave did not.  
 She shoved her.  
 “I held you here and did not push it into  
 the fire.”  
 So she died, that cəw<sup>x</sup>éłəč.  
 She died.  
 They went and ....  
 So the slave went outside.  
 Like if it was on this side.  
 It’s like this where she was.  
 And right away was here on the other side  
 of the river.  
 The slave hollered.  
 She hollered to a person, “Come. Come.

## Lək<sup>w</sup>əŋínəŋ Narratives

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səw<sup>ʔ</sup>ən<sup>ʔ</sup>és tsə ʔəx<sup>w</sup>ílŋəx<sup>w</sup>.  
ʔəw<sup>ʔ</sup>é<sup>ʔ</sup> ʔəw<sup>ʔ</sup> k<sup>w</sup>əníétəs tsə sk<sup>w</sup>é<sup>ʔ</sup>s ŋónə<sup>ʔ</sup>s.  
čéŋ<sup>ʔ</sup>təs ʔə k<sup>w</sup> sčéŋ<sup>ʔ</sup>təs ʔi<sup>ʔ</sup> x<sup>ʔ</sup>tí<sup>ʔ</sup>təŋ<sup>ʔ</sup> tsə snás ʔə  
tsə qələŋ<sup>s</sup>.  
səw<sup>ʔ</sup>ní<sup>s</sup> ʔəw<sup>ʔ</sup> qəlét ʔəw<sup>ʔ</sup> tx<sup>w</sup>ək<sup>w</sup>əníál tsə  
s<sup>ʔ</sup>əlí<sup>ʔ</sup>qə<sup>ʔ</sup>.  
ní<sup>ʔ</sup> k<sup>w</sup>əče šx<sup>w</sup>ílé<sup>s</sup> nə<sup>ʔ</sup>étəŋ ʔə k<sup>w</sup>  
k<sup>w</sup>á<sup>ʔ</sup>ŋməčən k<sup>w</sup>sə nácə<sup>ʔ</sup> ščələ<sup>ʔ</sup>s tsə  
ʔəx<sup>w</sup>ílŋəx<sup>w</sup>.  
k<sup>w</sup>á<sup>ʔ</sup>k<sup>w</sup>ə<sup>ʔ</sup>məčən k<sup>w</sup> snə<sup>ʔ</sup>éts sə sk<sup>w</sup>əyəs k<sup>w</sup>  
sk<sup>w</sup>čələlé<sup>s</sup> ʔi<sup>ʔ</sup> háy tə sték<sup>w</sup>əŋs  
“ʔəy<sup>ʔ</sup> k<sup>w</sup> ənístələss ʔeləstəŋəs ʔél.  
k<sup>w</sup>á<sup>ʔ</sup>k<sup>w</sup>ə<sup>ʔ</sup>məčən, k<sup>w</sup>á<sup>ʔ</sup>k<sup>w</sup>ə<sup>ʔ</sup>məčən”, xən<sup>ʔ</sup>é<sup>ʔ</sup>təs  
sə sk<sup>w</sup>əyəs.  
ní<sup>ʔ</sup> k<sup>w</sup>əče šx<sup>w</sup>ílé<sup>s</sup> k<sup>w</sup>s tx<sup>w</sup>əčné k<sup>w</sup>ílé<sup>ʔ</sup>e  
nácə<sup>ʔ</sup> šx<sup>w</sup>ílé<sup>ʔ</sup>s tsə ʔəx<sup>w</sup>ílŋəx<sup>w</sup> k<sup>w</sup>á<sup>ʔ</sup>ŋməčən.  
ní<sup>ʔ</sup> k<sup>w</sup>sé<sup>ʔ</sup>e sk<sup>w</sup>əyəs le<sup>ʔ</sup> səw<sup>ʔ</sup>ní<sup>ʔ</sup> čəw<sup>ʔ</sup>xé<sup>ʔ</sup>ləč,  
k<sup>w</sup>á<sup>ʔ</sup>k<sup>w</sup>ə<sup>ʔ</sup>məčən  
She had a humpback.  
That’s why it was called Quamichan.  
That’s the end of the story.

Come get your children.  
I managed to kill čəw<sup>ʔ</sup>xé<sup>ʔ</sup>ləč.  
She is dead.”  
So the people came.  
They went and got their own children.  
They brought them home and when they  
brought them home the fat in their eyes  
was fixed.  
So the children could see again.  
That’s why it’s called Quamichan, which is  
another place of the people.  
k<sup>w</sup>á<sup>ʔ</sup>k<sup>w</sup>ə<sup>ʔ</sup>məčən they named the slave who  
almost ended her breath.  
“You should remove it from the fire,  
remove me, remove.  
k<sup>w</sup>á<sup>ʔ</sup>k<sup>w</sup>ə<sup>ʔ</sup>məčən, k<sup>w</sup>á<sup>ʔ</sup>k<sup>w</sup>ə<sup>ʔ</sup>məčən,” she said  
to her slave.  
That is why that other place where Indians  
are has that name, Quamichan.  
It was that late slave of čəw<sup>ʔ</sup>xé<sup>ʔ</sup>ləč,  
k<sup>w</sup>á<sup>ʔ</sup>k<sup>w</sup>ə<sup>ʔ</sup>məčən.  
She had a humpback.  
That’s why it was called Quamichan.  
That’s the end of the story.

The Stonehead People (second version)

Sophie Misheal

July 9, 1969 — Stonehead-dsc10b.mp3

This is the second version of the story of what happened to destroy the Stonehead people.

náŋcəŋ sténiŋ sə yéŋ k<sup>w</sup>íŋəw<sup>ŋ</sup> ʔáx<sup>w</sup> ʔə tsə  
x<sup>w</sup>əŋcáŋəsən.  
səw<sup>ŋ</sup>léŋəs səw<sup>ŋ</sup>níŋ.  
čsələŋə səw<sup>ŋ</sup>níŋ ʔə tsə čnəŋétəŋ ʔə k<sup>w</sup>  
mən<sup>w</sup>mántaŋq<sup>w</sup> ʔəŋtélŋəx<sup>w</sup>.  
ʔiŋ ʔəŋŋáŋ ʔəw<sup>ŋ</sup> s<sup>w</sup>ələŋəs ʔəx<sup>w</sup>íŋəx<sup>w</sup>.  
ʔuŋyás ʔiŋ əw<sup>ŋ</sup> ʔáx<sup>w</sup>nəsəs tsə əw<sup>ŋ</sup>sén ʔiŋ  
q<sup>w</sup>čátəs tsəw<sup>ŋ</sup>nəniŋŋəyəŋ.  
tuwəŋéxəŋ ʔiŋ k<sup>w</sup>čqéq səw<sup>ŋ</sup>níŋ sténiŋ.  
k<sup>w</sup>íŋəw<sup>ŋ</sup> leŋ ʔə tsə x<sup>w</sup>əŋcáŋəsən ʔéŋ  
ʔəx<sup>w</sup>íŋəx<sup>w</sup>.  
čqéq.  
ʔəw<sup>ŋ</sup>níŋ k<sup>w</sup>əce sə ... sə səléŋəŋŋ.  
k<sup>w</sup>əŋt səw<sup>ŋ</sup>níŋ k<sup>w</sup> sk<sup>w</sup>ŋk<sup>w</sup>ənnəx<sup>w</sup>s tsə qéq.  
ʔiŋ k<sup>w</sup>ŋ-....  
səw<sup>ŋ</sup>čtəŋs tsə swəy<sup>ŋ</sup>qəŋ tsə səléŋəŋŋ, “stéŋ?  
stéŋ k<sup>w</sup>ə qéq?”  
səw<sup>ŋ</sup>čəŋŋəs sə sténiŋ, “stéŋŋəŋŋ?  
stéŋŋəŋŋ?”  
ʔiŋ ʔəwə tsəw<sup>ŋ</sup>níŋ sŋéləx<sup>w</sup>.  
ŋéxəŋ, “ʔəwə.  
čswəy<sup>ŋ</sup>qəŋ tsə qéq.  
ʔiŋ ʔəwə s əw<sup>ŋ</sup>níŋ sténiŋ?”  
k<sup>w</sup>əŋétəs tsə s<sup>w</sup>áŋs tsə ʔiŋəs tsə k<sup>w</sup>ŋŋŋəss  
yéŋ səw<sup>ŋ</sup>čtítəs.  
k<sup>w</sup>əŋétəs səw<sup>ŋ</sup>níŋ.  
səw<sup>ŋ</sup>yéŋs ʔəw<sup>ŋ</sup> čt....

There was one woman who went to live  
with her husband’s family at x<sup>w</sup>əŋcáŋəsən.  
So she was there.  
They were from where the people were  
called Stonehead.  
They were really bad people  
They would always go after anyone and  
they kill them.  
Soon that woman had a child.  
She went to live with her relatives at  
x<sup>w</sup>əŋcáŋəsən who were also Indian.  
She had a baby.  
So there was a mother-in-law.  
She looked after her when she got the baby.  
And...  
So the man, the father-in-law ask, “What is  
it?  
What is the baby?”  
So the woman said, “It’s a girl.  
It’s a girl.  
But the elder said no.  
He said, “No.  
The baby has a male voice.  
And it’s not a female.”  
Her husband went to take the grandchild,  
his grandchild and she went and worked on  
it.

## Lək<sup>w</sup>əŋínəŋ Narratives

yəsástəŋ, “łépət sx<sup>w</sup> k<sup>w</sup>əče.  
ŋəwstéŋtəni? séŋe.”  
ŋáa, səwqéls tsəwnít.  
mák<sup>w</sup> sk<sup>w</sup>écəl ŋi? u?... ŋuŋyás ŋal ŋəw  
ŋéxəŋ k<sup>w</sup>sə scén ŋəw š... swáyqeŋqən tsə  
qéq.  
səwséysiŋs səwnít čk<sup>w</sup>éŋ čŋəŋə? k<sup>w</sup>ə  
q<sup>w</sup>čátəŋəs tsə ŋəŋəŋs.  
səwýéŋs łéw.  
yé? łéw štəŋ.  
yé?  
səwštəŋs səwnít.  
ŋi? əwtuwəhís ŋi? təsnəsəs səwnít tsə  
tuŋq<sup>w</sup>áŋ.  
sák<sup>w</sup>əts tsə ŋəŋəŋs.  
sák<sup>w</sup>ətəs ŋi?... ŋi? x<sup>w</sup>əŋáŋ tsəwnít qéqs.  
səwx<sup>w</sup>əŋáŋs sək<sup>w</sup>átəs.  
səwnéts səwnít k<sup>w</sup>séŋe tuŋstátələw ŋə k<sup>w</sup>  
šxəxeyéłə.  
níŋ k<sup>w</sup> s<sup>w</sup>əŋáŋs tsə ŋəŋəŋs ŋə k<sup>w</sup> ssák<sup>w</sup>əts  
šxəxeyéłə.  
níŋ snéts səwnít tsə státələw šx<sup>w</sup>léŋes k<sup>w</sup>  
ssák<sup>w</sup>əts tsə qéqs.  
yé? səwštəŋs səwnít.  
ŋi? yé? łé? k<sup>w</sup>təsnəsəs tsə łé? ŋəw qəlét  
q<sup>w</sup>áŋ?  
ŋi? əwk<sup>w</sup>əntís yəx<sup>w</sup> səwnít tsə qəyémən.  
You know what that is qəyémən? [laughs]  
ŋəwk<sup>w</sup>əntís tséŋe qəyémən shell,  
clamshell.  
níŋ ŋəŋé xətíŋts tsə q<sup>w</sup>áŋ k<sup>w</sup> ssák<sup>w</sup>əts tsə  
ŋəŋəŋs.  
níŋ k<sup>w</sup>əče səwsék<sup>w</sup>əss tséŋe qəyémən léŋə  
ŋə tséŋe nəcə? q<sup>w</sup>áŋ yé? štəs.

She held it.  
So she went....  
She said to him, “Then feel it.  
She is a girl.”  
Oh, he believed her.  
Every day he would always say that the  
baby really does have a male voice.  
So the owner of the baby was scared that  
her child would be killed.  
So she fled.  
She fled on foot.  
She went.  
So she walked.  
It was not long and she got to a place  
where there was kind of water.  
She bathed her child.  
She was bathing him and her baby was  
crying.  
It was crying while she bathed it.  
So she named that kind of creek šxəxeyéłə.  
It’s because her son was crying when she  
bathed him it is šxəxeyéłə.  
It’s what she named the creek where she  
bathed her baby.  
She went walking.  
And she went and got to another place  
where there was also water again.  
And she must have held a clam shell.  
You know what that is qəyémən? [laughs]  
She held a clam shell.  
It came and fixed the water to bathe her  
child.  
Then she put that shell down where there  
was another water that they got to.

šx<sup>w</sup>léŋes k<sup>w</sup>əče háy ʔi? nétəs ʔə k<sup>w</sup>  
 ǫ́əyéʔmən.  
 níʔ tséʔe ʔi? k<sup>w</sup>əntís k<sup>w</sup> ssák<sup>w</sup>əts tsə ɲəŋəʔs.  
 nétəs ʔə k<sup>w</sup> ǫ́əyéʔmən tséʔe q<sup>w</sup>áʔ.  
 ʔi? yéʔ ʔəw<sup>ʔ</sup> təsnəsəs ʔaʔ tsə šx<sup>w</sup>léŋes k<sup>w</sup> s-  
 ... k<sup>w</sup> syéʔs x<sup>w</sup>ésq... sqǫ́lɪŋ.  
 čécəw<sup>ʔ</sup>x<sup>w</sup>əŋ səw<sup>ʔ</sup>nɪʔ ʔə tsə ... ʔə ... mák<sup>w</sup>  
 stéŋ ʔaʔ.  
 ʔi? ʔəŋʔé ʔəw<sup>ʔ</sup> yəʔčɪʔsəŋ tsə ɲəŋəʔs.  
 ʔi? k<sup>w</sup>ʔəŋʔé swiʔləsáləʔs ʔə tí...  
 yéʔ šətəŋ tsəw<sup>ʔ</sup>nɪʔ ʔi? əw<sup>ʔ</sup>yəsáʔsts səw<sup>ʔ</sup>nɪʔ tsə  
 ɲəŋəʔs k<sup>w</sup>ə x<sup>w</sup>əŋɪŋ ʔə šx<sup>w</sup>léŋes ʔə tséʔe.  
 “šx<sup>w</sup>ətɪŋ s<sup>w</sup> ʔə k<sup>w</sup> əŋsɪləʔ.  
 níʔ nəšx<sup>w</sup>əŋʔé, ʔəŋʔé ʔéw<sup>ʔ</sup>.”  
 ʔi? ʔəw<sup>ʔ</sup>yəčɪʔsəŋ tsəw<sup>ʔ</sup>nɪʔ.  
 ʔi? ʔəw<sup>ʔ</sup>léʔə yəx<sup>w</sup> tsə xčŋɪns mák<sup>w</sup> sk<sup>w</sup>éčəl.  
 yéʔ ʔáʔəx<sup>w</sup> ʔə tsə čáʔəq<sup>w</sup>.  
 səw<sup>ʔ</sup>sáʔk<sup>w</sup>əŋs tsəw<sup>ʔ</sup>nɪʔ.  
 sák<sup>w</sup>əŋ ʔə k<sup>w</sup>sə yás.  
 mák<sup>w</sup> sk<sup>w</sup>éčəl.  
 ʔáa, ʔi? pəlpéelč k<sup>w</sup> snʔés ʔéʔə sq<sup>w</sup>ələʔsəŋ.  
 k<sup>w</sup>əntís ʔə k<sup>w</sup>sə ɲəŋs léʔə.  
 níʔ k<sup>w</sup>əče yéʔ šx<sup>w</sup>ʔáx<sup>w</sup>s k<sup>w</sup> ssk<sup>w</sup>ésəts.  
 ʔi? ʔəŋʔéʔe q<sup>w</sup>ɪləŋ tsə ... tsəw<sup>ʔ</sup>nɪʔ máʔəq<sup>w</sup>  
 pəlpéelč.  
 səw<sup>ʔ</sup>həq<sup>w</sup>étəŋs.  
 təwəʔéxəŋ ʔi? k<sup>w</sup>ʔk<sup>w</sup>əŋétəs.  
 səw<sup>ʔ</sup>q<sup>w</sup>čáts.  
 q<sup>w</sup>áynəs.  
 k<sup>w</sup>ínəs čtə tsə q<sup>w</sup>áynəs.  
 ʔám k<sup>w</sup>s wa.  
 x<sup>w</sup>əŋəŋk<sup>w</sup>éŋs k<sup>w</sup> stx<sup>w</sup>əʔqɪts tséʔe.  
 ʔəw<sup>ʔ</sup>čécəts tsəw<sup>ʔ</sup>nɪʔ.  
 ʔi? k<sup>w</sup>ʔéʔesət tsəw<sup>ʔ</sup>nɪʔ k<sup>w</sup> syéʔs tuʔk<sup>w</sup>əʔləŋ.

That's why they named it ǫ́əyéʔmən.  
 That's what she held to bathe her child.  
 She named that water ǫ́əyéʔmən.  
 And she went and she got to where they  
 were going to be camping.  
 She built a house ... everything.  
 And her child came growing up.  
 And he came to be a young man \_\_\_\_.  
 They went walking and she told her son  
 why they were there at that place.  
 “Your grandfather does not like you.  
 That is why I came, came fleeing.”  
 He was growing.  
 He must have thought about it every day.  
 He went up into the bush.  
 He bathed.  
 He was bathing all the time.  
 It was every day.  
 Oh, and there were pəlpéelč that came there  
 with him.  
 He watched them that there were many  
 there.  
 That's why they go to lie down.  
 And those birds pəlpéelč came landing.  
 So they smelled him.  
 Suddenly he grabbed one.  
 He killed it.  
 He managed to kill it.  
 It must have be several that he managed to  
 kill.  
 He was thinking that it would become his  
 clothing.  
 So he sewed it.  
 And he tried to go kind of flying.

## Lək<sup>w</sup>əŋínəŋ Narratives

tuwəŋéχəŋ ʔiʔ k<sup>w</sup>ɥyéʔ ʔəw<sup>ə</sup>tx<sup>w</sup>əʔəsʔááʔəm.  
 k<sup>w</sup>ɥəy<sup>ə</sup>mítás tséʔe shaymáts.  
 yéʔ.  
 səw<sup>ə</sup>-... k<sup>w</sup>ɥyéʔ k<sup>w</sup>óləŋ.  
 tuʔk<sup>w</sup>óləŋ léʔə ʔə tséʔe.  
 yéʔ k<sup>w</sup>əlín.  
 ʔuʔq<sup>w</sup>əhnáŋət tsə náʔcəʔ.  
 “ʔəw<sup>ə</sup>néc<sup>ə</sup> tíʔe ʔéʔə k<sup>w</sup>óləŋ.  
 ʔéʔə ʔə tsə síʔsəʔ.”  
 stéŋ yəx<sup>w</sup> ʔačʔ?”  
 k<sup>w</sup>əw<sup>ə</sup>mák<sup>w</sup> sən ʔəw<sup>ə</sup> sqíləŋ k<sup>w</sup>ónət tsə ʔéʔə  
 k<sup>w</sup>óləŋ.  
 ʔiʔ ʔəw<sup>ə</sup>-... ʔiʔ ʔəw<sup>ə</sup>k<sup>w</sup>əntís tsə nəʔétəŋ  
 “q<sup>w</sup>áq<sup>w</sup>əstən”.  
 yéʔ ʔiʔ k<sup>w</sup>ɥyéʔ q<sup>w</sup>íləŋ tsəw<sup>ə</sup>nít.  
 ʔiʔ ʔ<sup>w</sup>čétəs tsə ʔəl... ʔəl<sup>w</sup>íŋəx<sup>w</sup>.  
 ʔ<sup>w</sup>čétəs tsə ʔəx<sup>w</sup>íŋəx<sup>w</sup> ʔ<sup>w</sup>tx<sup>w</sup>əʔəwənəs  
 k<sup>w</sup>əče ʔə k<sup>w</sup>séʔə náčəʔ tribe.  
 náčəʔ.  
 níʔ tsəw<sup>ə</sup>nít swíw<sup>ə</sup>ləs.  
 ʔ<sup>w</sup>éčət tsə ʔəl<sup>w</sup>téləŋ<sup>w</sup>, tséʔe mən<sup>w</sup>máantaʔq<sup>w</sup>  
 k<sup>w</sup>ə k<sup>w</sup>həʔétəŋəs.  
 tx<sup>w</sup>əʔəwənə.  
 ʔuʔʔ<sup>w</sup>əníŋ k<sup>w</sup>əče ʔə tséʔe k<sup>w</sup> s<sup>w</sup>éčətəs  
 tsəw<sup>ə</sup>nít swíw<sup>ə</sup>ləs tséʔe.  
 níʔ ʔ<sup>w</sup>čsələʔəs sə téns.  
 ʔiʔ səw<sup>ə</sup>-... ʔəw<sup>ə</sup>léʔe k<sup>w</sup>ə ....  
 ʔiʔ ʔəw<sup>ə</sup>tx<sup>w</sup>áy... tx<sup>w</sup>áy ʔəl k<sup>w</sup>əče k<sup>w</sup>əw<sup>ə</sup>nít.  
 ʔənʔé ʔəw<sup>ə</sup> čísəŋ.  
 čsələʔə k<sup>w</sup>séʔe čnəʔétəŋ ʔə k<sup>w</sup>  
 mən<sup>w</sup>máantaʔq<sup>w</sup>.  
 ʔəw<sup>ə</sup>ʔ<sup>w</sup>čétəŋ tsə əw<sup>ə</sup>sk<sup>w</sup>éʔs ʔəw<sup>ə</sup>ščələʔčəʔs sə  
 téns.  
 That’s the end.

Soon he went and got it just right.  
 He already had his outfit on.  
 He went.  
 He went flying.  
 He kind of flew there.  
 He went flying.  
 One managed to watch.  
 “It’s strange here flying.  
 It’s here up high.  
 What could it be?”  
 Everyone came out to see what was here  
 flying.  
 He held what they call ‘war club.’  
 He went and landed.  
 And he killed all the people.  
 It’s that he killed all the people is why  
 there are no more of that other tribe.  
 It was one.  
 It was that young man.  
 He killed the people, those Stoneheads, as  
 they were called.  
 There became none of them.  
 That is how that young man killed them all.  
 That was where his mother was from.  
 And so ... they were there ....  
 He became the only one left.  
 He grew up.  
 He was from the ones called Stoneheads.  
 He killed his mother’s own relatives.  
 That’s the end.





## Andrew Misheal's Great-great-grandfather (part 1)

Sophie Misheal

July 9, 1969 — HusbandsGGGrandfather.mp3

This story is also about the Battle of Maple Bay. The great-great-grandfather of Sophie's husband, čálpəłtx<sup>w</sup>, was an old man when the battle occurred. He had a special power to see happenings in the future.

ŋáa, k<sup>w</sup>ə k<sup>w</sup>hís k<sup>w</sup>əy'əxsət tsə čsələŋə ŋə ʎ  
 qəw'əčəŋ' ŋəx<sup>w</sup>íŋəx<sup>w</sup>.  
 yéŋ ŋáx<sup>w</sup>nəsəs tsə x<sup>w</sup>téywəl.  
 ŋiŋ ŋáx<sup>w</sup>nəsəs k<sup>w</sup> s'x<sup>w</sup>éčəts.  
 səw'łáłətəŋs tsə člək<sup>w</sup>əŋəŋ ŋəx<sup>w</sup>íŋəx<sup>w</sup>  
 čsəŋ'ələŋ' ŋə tíŋe.  
 yéŋs čtə iŋ ....  
 ŋəw'k<sup>w</sup>ík<sup>w</sup>əŋ' tsə snəx<sup>w</sup>ət čsələŋə ŋə tíŋe  
 lək<sup>w</sup>əŋəŋ ŋəx<sup>w</sup>íŋəx<sup>w</sup> ŋiŋ tsə qəw'əčəŋ.  
 k<sup>w</sup>lyéŋ ŋiŋiŋst tsəw'nəniŋ'əyəŋ?  
 səw'q<sup>w</sup>əŋəŋəts tsəw'níŋ s'ələx<sup>w</sup>.  
 k<sup>w</sup>ŋ'əłk<sup>w</sup>əyəŋ'q<sup>w</sup>s k<sup>w</sup>ə nəsq<sup>w</sup>áŋ' ləŋ?  
 q<sup>w</sup>əŋəŋəŋət síŋəŋ ləŋ' ŋə tsə ŋəł'áłəŋ' ŋə tsə  
 snəx<sup>w</sup>ət.  
 ŋəŋəx<sup>w</sup>s tsəw'nəniŋ'əyəŋ' ŋiŋ ŋəw'mək<sup>w</sup> ŋəw'  
 ŋəŋəx<sup>w</sup> tsə snəníx<sup>w</sup>ət.  
 səw'yəsásats "k<sup>w</sup>híŋ'ŋəŋ'ələŋe k<sup>w</sup>ə yéŋ ... ŋiŋ  
 ŋáx<sup>w</sup>nəs ɦtə.  
 ŋələŋ' k<sup>w</sup>híŋ'ŋəŋ'ələŋe."  
 səw'čyáwəns tsəw'níŋ s'ələx<sup>w</sup> čyáwəŋ.  
 səw'k<sup>w</sup>əŋ'ətəs tsə sqáməłs  
 k<sup>w</sup>əŋ'ətəs.  
 səw'čyáwəns.  
 k<sup>w</sup>əŋ'ətəs.  
 ŋiŋ čéŋ' sx<sup>w</sup> ŋuŋ yək<sup>w</sup>əŋ'ít čə tsə sqáməłs k<sup>w</sup>  
 ssəčəŋs.

Yes, the people of Cowichan long ago  
 acted.  
 They went after the x<sup>w</sup>téywəl people.  
 They went to them to kill them.  
 So they invited the Lekwungen people from  
 here.  
 They went ....  
 There were a number of canoes from the  
 Lekwungen people and the Cowichans.  
 They went paddling.  
 So the elder was watching and waiting.  
 It was the great-great-grandfather of my  
 late husband.  
 He was eavesdropping standing there  
 aboard the canoe.  
 They stopped and all the canoes stopped.  
 So he told them, "They are already coming  
 and we'll go after them.  
 They are coming here."  
 So the old one started singing a spirit song.  
 So they grabbed their paddles.  
 They grabbed them.  
 They sang.  
 They grabbed them.  
 You could really see the blood on the  
 paddles.

## Lək<sup>w</sup>əŋínəŋ Narratives

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sésčən.

k<sup>w</sup>əńétəs tsə šk<sup>w</sup>ámk<sup>w</sup>əms ʔə k<sup>w</sup>sə yéʔ

ʔáǰ<sup>w</sup>nəsəs.

ʔáa, k<sup>w</sup>ə ʔəw<sup>k</sup>əńnəs ʔəw<sup>m</sup>ák<sup>w</sup>.

yéʔ səw<sup>ʔ</sup>-... ʔíst tsəw<sup>n</sup>əníʔəyəʔ k<sup>w</sup> sk<sup>w</sup>háyəs

k<sup>w</sup> sčyéw<sup>ə</sup>ńs tsəw<sup>n</sup>íʔ sʔéləx<sup>w</sup>.

háy k<sup>w</sup> sčyéw<sup>ə</sup>ńs.

héəʔ, səwtáss ʔiʔ k<sup>w</sup>híʔʔənʔé yéʔ nəw<sup>ə</sup>qən

tsəw<sup>n</sup>əníʔəyəʔ ʔiʔ k<sup>w</sup>sə čnəʔétəŋ ʔə k<sup>w</sup>

x<sup>w</sup>ʔəpnéc.

That's at Maple Bay x<sup>w</sup>ʔəpnéc.

yéʔ ʔáǰ<sup>w</sup>.

ʔiʔ k<sup>w</sup>híʔʔənʔéʔe tə x<sup>w</sup>téwəl ʔəx<sup>w</sup>ílŋəx<sup>w</sup>.

ʔáa, tšek<sup>w</sup>ət...

What you call it?

yeah, yəq<sup>w</sup>ətéǰ.

yéʔ yəq<sup>w</sup>ətéǰ ʔəx<sup>w</sup>ílŋəx<sup>w</sup>.

k<sup>w</sup>híʔʔənʔéʔe.

ʔəwəne k<sup>w</sup> náʔčəʔ həlí ʔə tséʔe yəq<sup>w</sup>ətéǰ.

ʔəw<sup>n</sup>áʔčəʔ tsə ʔéw<sup>ʔ</sup>.

ʔiʔ əw<sup>n</sup>íʔ ʔəw<sup>ʔ</sup> šǰ<sup>w</sup>əńíŋs k<sup>w</sup> sk<sup>w</sup>hčéʔiʔs

tsəw<sup>n</sup>íʔ sʔéləx<sup>w</sup>.

mák<sup>w</sup>sən ʔəw<sup>k</sup>əńnəx<sup>w</sup>.

ʔiʔ náʔčəʔ k<sup>w</sup>sə yéʔ k<sup>w</sup>ə ʔéw<sup>ʔ</sup>.

ʔiʔ mák<sup>w</sup> ʔəw<sup>ʔ</sup> š<sup>w</sup>čétəs tsəw<sup>n</sup>íʔ.

ʔəwə s ʔiʔyéʔtəs ʔə tsə yəq<sup>w</sup>ətéǰ.

ʔuʔʔéʔə ʔə ʔ x<sup>w</sup>ʔəpnéc k<sup>w</sup> sǰíləǰnək<sup>w</sup>əls.

ʔiʔ səw<sup>ǰ</sup>əyəs mák<sup>w</sup>.

š<sup>w</sup>čétəŋ ʔə tsə qəw<sup>ə</sup>čən ʔiʔ tsə čsəʔéʔəʔ ʔə

ʔéʔə lək<sup>w</sup>əŋən.

š<sup>w</sup>čétəŋ tsəw<sup>n</sup>əníʔəyəʔ.

ʔiʔ háy k<sup>w</sup>əče tséʔe ʔiʔ ʔéw<sup>ʔ</sup>.

yéʔ yəx<sup>w</sup> ʔiʔ yéʔ ʔéčəʔ k<sup>w</sup> snəqəŋs.

səw<sup>ʔ</sup>éels.

There was blood.

They took the strongest of the ones that went after them.

Oh, but they got all of them.

They left and went paddling when the old man finished singing.

He finished singing his power song.

Yes, so they got there and came into that place called Maple Bay.

That's at Maple Bay.

They left and went there.

The Northern people were coming.

Oh, Clayoquot.

No, not tšek<sup>w</sup>ət. What you call it?

Lekwiltok.

The Lekwiltok people went.

They were coming.

None but one of the Lekwiltok lived.

One escaped.

That's how those old people worked.

They got all of them.

But one of them got away.

They were all wiped out.

He was not taken to the Lekwiltok.

They were here at Maple Bay to wage war.

So they all died.

They were all killed by the Cowichans and by those from here at Lkwungen.

They were wiped out.

And only that one got away.

He must have dived under water.

And so got to shore.

Nobody knew what happened to the one that went, if he walked or whatever he did,

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ʔówəŋə k<sup>w</sup>əče sən ʔčít k<sup>w</sup>ə stáŋətəs k<sup>w</sup>ə  
k<sup>w</sup>əw<sup>n</sup>íŋ k<sup>w</sup>ə yéʔəs k<sup>w</sup> əw<sup>s</sup>təŋ k<sup>w</sup>ə stáŋətəs  
k<sup>w</sup> syéʔs čtə x<sup>w</sup>yélqəŋ.  
k<sup>w</sup>éy<sup>ə</sup>ʔsət tsəw<sup>n</sup>əníníʔəyə ʔə k<sup>w</sup> sk<sup>w</sup>ł<sup>w</sup>éy<sup>s</sup>  
tsəw<sup>n</sup>əníníʔəyə?  
səw<sup>ə</sup>q<sup>ə</sup>p<sup>ə</sup>təŋs tsə ʔəłtélŋəx<sup>w</sup>.  
ʔáx<sup>w</sup>təŋ ʔə k<sup>w</sup>sə šx<sup>w</sup>léʔes k<sup>w</sup> ssəséw<sup>s</sup> ʔal.  
š<sup>w</sup>éy.  
š<sup>w</sup>éy tsə yəq<sup>w</sup>əłtélx.  
čłníŋ k<sup>w</sup>əw<sup>n</sup>íŋ.  
k<sup>w</sup>ł<sup>w</sup>əʔk<sup>w</sup>əyəʔq<sup>w</sup>s k<sup>w</sup>ə nə-... nəsq<sup>w</sup>áʔ lə?  
níŋ....  
ʔáa, nəsmáləq k<sup>w</sup>ə? k<sup>w</sup> snés k<sup>w</sup>əw<sup>n</sup>íŋ  
sʔéləx<sup>w</sup>.  
ʔáa, čəlpəłtx<sup>w</sup>.  
čəlpəłtx<sup>w</sup> k<sup>w</sup> snés tsəw<sup>n</sup>íŋ sʔéləx<sup>w</sup>,  
čəlpəłtx<sup>w</sup>.  
níŋ ʔčít ʔuʔmálk<sup>w</sup> stəŋ.  
ʔuʔxəčtís.  
ʔówə s šnéʔəm k<sup>w</sup>ə stəŋəs.  
ʔəw<sup>t</sup>uʔx<sup>w</sup>əníŋ ʔə k<sup>w</sup> syəw<sup>ə</sup> tsəw<sup>n</sup>íŋ sʔéləx<sup>w</sup>.  
níŋ k<sup>w</sup>əče šx<sup>w</sup>éy<sup>s</sup> k<sup>w</sup>ə? tsə yəq<sup>w</sup>əłtélx.  
səw<sup>k</sup>əw<sup>ə</sup>nəts tsəw<sup>n</sup>əníníʔəyə? qəw<sup>ə</sup>čən ʔi? tsə  
lək<sup>w</sup>əŋəŋ ʔi? čx<sup>ə</sup>təŋ tə snəx<sup>w</sup>əłs ʔi? čq<sup>w</sup>ətəŋ.  
ʔówəŋə stəŋ ʔé? yé?  
snʔés ʔəw<sup>ə</sup> x<sup>w</sup>yélqəŋ tsəw<sup>n</sup>íŋ ʔi? ʔówə s  
ʔiʔyé?  
ʔówə.  
níŋ ʔal k<sup>w</sup>əče ʔəw<sup>ə</sup> šx<sup>w</sup>əníŋs tséʔe.  
ʔáʔ yəx<sup>w</sup> le? yéʔ, ʔáx<sup>w</sup>nəsəs, yéʔ tsə ...  
ʔəw<sup>ə</sup>ʔəx<sup>í</sup>nəs čtə ʔə k<sup>w</sup>sə nčəʔ təŋəx<sup>w</sup> ʔə k<sup>w</sup>  
syéʔs yəx<sup>w</sup> le?  
yéy<sup>ə</sup>? tsəw<sup>n</sup>əníníʔəyə?  
k<sup>w</sup>ín sk<sup>w</sup>éčəl k<sup>w</sup> sʔówəŋəs q<sup>w</sup>áʔ.

if he went back.  
The Cowichans acted when they all died.  
The people were gathered.  
They were taken to where they were lying.  
They were all dead.  
The Lekwiltok were wiped out.  
It was them that did it.  
It was the great-great-grandfather of my  
late husband.  
It was....  
Oh, I forget the name of that elder.  
Oh, it was čəlpəłtx<sup>w</sup>.  
čəlpəłtx<sup>w</sup> was the name of that elder,  
čəlpəłtx<sup>w</sup>.  
He knew everything.  
He knew it.  
He was not an Indian doctor or whatever.  
That old man was kind of a seer.  
That is why the Lekwiltok were all killed.  
So the Cowichans and the Lkwungen took  
them and split apart their canoes and they  
were burned.  
Nothing went again.  
They came back and didn't leave.  
No.  
That's the way that was.  
When they must have gone, they went to  
... where is the other land where they must  
have gone?  
They were going.  
It was several days they had no water.  
An elder acted and again he did his spirit  
song.  
He took his staff and prepared his power

## Lək<sup>w</sup>əŋínəŋ Narratives

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k<sup>w</sup>éyǎxsəts tsəw<sup>n</sup>íŋ sʔéləx<sup>w</sup> ʔiʔ qəlét ʔéʔ  
čyówəŋ.

k<sup>w</sup>ənəts tə q<sup>ʔ</sup>ək<sup>w</sup>əs ʔiʔ ʔtítəs čyówəŋ.

sʔənʔés ʔəw<sup>ʔ</sup> mətáq<sup>w</sup>əŋ tsə q<sup>w</sup>áʔ.

sčéys tsəw<sup>n</sup>íŋ.

ʔəŋʔáŋ yəx<sup>w</sup> leʔ ʔəw<sup>ʔ</sup> sʔéləqəm ʔəttéləx<sup>w</sup>.

That's the end.

song.

The water came bubbling up.

It was his work.

He must have been a very spiritually  
powerful person.

That's the end.

Andrew Misheal's Great-great-grandfather (part 2)

Sophie Misheal

July 9, 1969 — HusbandsGGGrandfather2.mp3

After a short break in the recording, Sophie continues tell about c'əlpəltx<sup>w</sup> and his power.

ʔiʔ nít k<sup>w</sup>əče tsə c'əlpəltx<sup>w</sup>.  
ʔáʔ yəx<sup>w</sup> leʔ qəníətəŋ k<sup>w</sup>sə náʔcəʔ ʔəʔtéləŋəx<sup>w</sup>  
ʔiʔ yéʔ yəsástəŋ tsəw<sup>n</sup>ít c'əlpəltx<sup>w</sup>,  
“qəníətəŋ sən k<sup>w</sup>əʔ ʔə k<sup>w</sup>sə ʔəw<sup>t</sup>uʔstéŋnə  
ʔéw<sup>k</sup>.”  
x'əŋəŋ tsəw<sup>n</sup>ít sʔéləx<sup>w</sup>, “ʔáa, ʔəy<sup>ʔ</sup>”.  
yéʔ k<sup>w</sup>əče tsəw<sup>n</sup>ít q<sup>w</sup>əʔlq<sup>w</sup>éʔəyə ʔə k<sup>w</sup>  
sqəníətəŋs k<sup>w</sup>əʔ.  
səw<sup>k</sup>éy'əxsəts tsəw<sup>n</sup>ít c'əlpəltx<sup>w</sup>.  
ʔiʔ ʔənʔé cyəwəŋ x<sup>w</sup>k<sup>w</sup>ətəs k<sup>w</sup>séʔə səlís  
k<sup>w</sup>sə qéqəŋ.  
tuʔʔəŋʔáŋ ʔéʔiʔ k<sup>w</sup>éčəl.  
ʔiʔ k<sup>w</sup>tyéʔ slá ʔáx<sup>w</sup> ʔə stáʔləw<sup>ʔ</sup> síx<sup>w</sup>əŋ.  
sísəx<sup>w</sup> tsəw<sup>n</sup>ít.  
nít tséʔe ʔəsʔəʔtéləŋəx<sup>w</sup>s tséʔe qéqəŋ.  
x<sup>w</sup>c'əŋəstəŋ k<sup>w</sup>əʔ.  
c'əŋəstəŋ.  
səw<sup>k</sup>éy'əxsəts tsəw<sup>n</sup>ít ʔéʔə qéqəŋ.  
k<sup>w</sup>əŋétəs tséʔe ʔiʔ yéʔ ʔáx<sup>w</sup>nəsəŋ tsə  
c'əlpəltx<sup>w</sup>.  
yəsástəŋ, “ʔéʔməqt sən tiʔéʔəʔ.”  
ʔənʔé k<sup>w</sup>əŋétəŋ čsələʔə ʔə k<sup>w</sup>sə k<sup>w</sup>əŋəts  
tsəw<sup>n</sup>ít sʔéləx<sup>w</sup> ʔə k<sup>w</sup> iʔk<sup>w</sup>əŋəts tə səlís ʔiʔ  
ʔéməq.  
ʔəməqsítəŋ ʔə tsə səlís.  
háy k<sup>w</sup>əče tséʔe ʔiʔ tx<sup>w</sup>iʔq<sup>w</sup>ələʔəʔlq<sup>w</sup>əʔ  
tsəw<sup>n</sup>ít c'əlpəltx<sup>w</sup>.  
“ʔənʔétx<sup>w</sup> k<sup>w</sup>əŋétəs ʔə k<sup>w</sup>séʔə tiʔéʔəʔ.”

And so it was c'əlpəltx<sup>w</sup>.  
When they robbed that other person, they  
went and told that c'əlpəltx<sup>w</sup>,  
“I was robbed of some of my belongings.”  
The elder said, “Oh, okay.”  
He went and told everybody that he had  
been robbed.  
So c'əlpəltx<sup>w</sup> acted.  
And he came and used his power to pull  
back his spirit that had been stolen.  
It was in the kind of very early morning.  
He went down to the river to wade.  
He was wading.  
It was his humanity that was being stolen.  
He was being made cold.  
He was being made cold.  
So the one that was being robbed here  
acted.  
So he was held and taken to c'əlpəltx<sup>w</sup>.  
He was told, “I delivered this.”  
He came bringing back what he took from  
that old person whose soul he took and was  
delivering.  
His soul was returned to him.  
So that was done and c'əlpəltx<sup>w</sup> started  
talking about it.  
“Come bring that here.”  
He came here bringing back to the man

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ʔéłəti? ʔənʔé ʔéʔməqtəs k<sup>w</sup>séʔə swáyʔe? tsə  
yéʔ yəx<sup>w</sup> leʔ sqənítəŋs.

ʔənʔés əw<sup>ʔ</sup> téčəl tséʔe.

k<sup>w</sup>ənéʔəs tséʔe ʔéwk<sup>w</sup>s.

ʔi? ʔəwə k<sup>w</sup> sq<sup>w</sup>əlq<sup>w</sup>əls tsəw<sup>ʔ</sup>nít čəlpəłtx<sup>w</sup>  
k<sup>w</sup>ə sənəs k<sup>w</sup>sə qéqəŋ.

ʔəwə. ʔəwə.

ʔəw<sup>ʔ</sup>ʔéʔməqtəŋ ʔal<sup>ʔ</sup> tséʔe sqéŋs.

ʔi? sk<sup>w</sup>éy k<sup>w</sup> sq<sup>w</sup>əlq<sup>w</sup>əls ʔə k<sup>w</sup> sən níʔ k<sup>w</sup>ə?  
k<sup>w</sup>séʔə qéqəŋ.

ʔáa, níʔ šx<sup>w</sup>əníŋs leʔ k<sup>w</sup>séʔe čəlpəłtx<sup>w</sup>  
sʔəŋʔáŋəs leʔ ʔəw<sup>ʔ</sup> xəʔxəʔ.

mək<sup>w</sup> stéŋ ʔəw<sup>ʔ</sup>xéʔxəʔ leʔ tsə sčéys.

níʔ ʔəw<sup>ʔ</sup> šx<sup>w</sup>əníŋs ʔal<sup>ʔ</sup>.

That's all.

whatever it must have been that was stolen  
from him.

He came and got there.

He held his belongings.

But čəlpəłtx<sup>w</sup> did not say who the thief  
was.

No. No.

They just brought back what was stolen.

But he could not say who it was that was  
the thief.

Oh, that's how he was, that čəlpəłtx<sup>w</sup>,  
when it was really sacred.

It was everything of his work that was  
sacred.

That's just how it was.

That's all.

The Stonehead People (third version)

Sophie Misheal

October 23, 1970 — Stonehead-dsc11a.mp3

This is Sophie’s third telling of the story of the Stonehead people. Other versions of this story were collected by Boas in the 1890’s [4] and by Jenness in the 1930’s [13].

q<sup>w</sup>áŋq<sup>w</sup>áŋ sən ʔə k<sup>w</sup>sə šx<sup>w</sup>əníŋs leʔ tsə  
 ʔiʔčéŋəʔ ʔəttélŋəx<sup>w</sup>.  
 náʔčəʔ sténiʔ sə tás ʔə tsə siʔiʔémʔ  
 ʔəttélŋəx<sup>w</sup>.  
 níʔ čnəʔétəŋʔ ʔə k<sup>w</sup> mən máantəʔq<sup>w</sup> tsə  
 čsələʔəs səw<sup>w</sup>níʔ sténiʔ.  
 səw<sup>w</sup>yéʔs k<sup>w</sup>íʔəw<sup>w</sup> ʔáx<sup>w</sup> ʔə tsə ʔéʔ əw<sup>w</sup>  
 nčéʔəw<sup>w</sup>məx<sup>w</sup>.  
 šx<sup>w</sup>əníŋ ʔə tséʔə.  
 ʔi ʔəw<sup>w</sup>k<sup>w</sup>íʔis k<sup>w</sup>əntáŋ ʔə tsə šx<sup>w</sup>k<sup>w</sup>íʔsq<sup>w</sup>áʔ.  
 ʔiʔ səw<sup>w</sup>čŋəŋəʔs səw<sup>w</sup>níʔ.  
 ʔiʔ ʔəŋʔáŋ yəx<sup>w</sup> leʔ əw<sup>w</sup> qələʔəs ʔəx<sup>w</sup>íŋŋəx<sup>w</sup>  
 tséʔə čnəʔétəŋʔ ʔə k<sup>w</sup> mən máantaʔq<sup>w</sup>  
 ʔəx<sup>w</sup>íŋŋəx<sup>w</sup>.  
 níʔ k<sup>w</sup>əče k<sup>w</sup> čsələʔəs səw<sup>w</sup>níʔ sténiʔ.  
 yéʔ k<sup>w</sup>íʔəw<sup>w</sup> ʔáx<sup>w</sup> ʔə tsə nčéw<sup>w</sup>məx<sup>w</sup>.  
 suʔčŋəŋəʔs səw<sup>w</sup>níʔ.  
 ʔéʔə k<sup>w</sup>əče k<sup>w</sup>íŋiʔ tsə ŋəŋəʔs.  
 səw<sup>w</sup>q<sup>w</sup>əq<sup>w</sup>əŋs tsə sʔéləx<sup>w</sup> sléʔləʔs səw<sup>w</sup>níʔ,  
 “ʔíy, ʔíy.  
 stéŋ tséʔə qéqʔ stéŋʔ?”  
 səw<sup>w</sup>q<sup>w</sup>éŋs sə sténiʔ, “sténiʔ. sténiʔ tsə qéq.”  
 səw<sup>w</sup>xəŋəŋs tsəw<sup>w</sup>níʔ swəy<sup>w</sup>qəʔ, “ʔəwə. sčén  
 ʔəw<sup>w</sup> swəy<sup>w</sup>qəʔqəŋ tsə qéq.  
 q<sup>w</sup>áčət. q<sup>w</sup>áčət.”  
 šxəŋəŋ tə sʔéləx<sup>w</sup>, “sčén ʔəw<sup>w</sup> swəy<sup>w</sup>qəʔ. ʔiʔ  
 ʔəwə s ʔəsténiʔ.”

I’ll tell how it was with the earlier people.  
 One woman got connected to some rich  
 people.  
 They were called the Stonehead people  
 where that woman was from.  
 So she went to live with her in-laws who  
 were also a different people.  
 It was like that.  
 She was with her husband a long time.  
 And so they had a child.  
 And those called Stonehead people must  
 have been very mean.  
 That’s where that woman was from.  
 She went to live with her in-laws at that  
 foreign tribe.  
 So she had a child.  
 Here was where the child was born.  
 So an old man who was her father-in-law  
 said,  
 “Whoa, whoa.  
 What is that baby? What is it?”  
 So the woman said, “It’s female. The baby  
 is female.”  
 So the man said, “No. The baby really has  
 a male voice.  
 Kill it. Kill it.”  
 The old man said, “It really is a male. And



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ʔuʔʔéxəŋ, “ʔuʔʔəwə. sténiʔ tsə nʔíŋəs.”  
 “ʔənʔáx<sup>w</sup> k<sup>w</sup>əče,” xónəŋ čə tsəw<sup>n</sup>níʔ sʔéləx<sup>w</sup>.  
 “ʔənʔáx<sup>w</sup>.”  
 səw<sup>y</sup>éʔs léʔtəs səw<sup>n</sup>níʔ sténiʔ tsə qéq  
 səw<sup>y</sup>éʔs ʔuʔʔáx<sup>w</sup>təs ʔə tsə stáləs.  
 səw<sup>...</sup>... ʔəpétəs.  
 k<sup>w</sup>ənéʔtəs tséʔə sq<sup>w</sup>áʔs tsə sʔíʔəʔqəʔ.  
 ʔiʔ ʔənʔé tuʔx<sup>w</sup>k<sup>w</sup>ətəs ʔəw<sup>...</sup>....  
 səw<sup>x</sup>əŋəŋk<sup>w</sup>éns tsəw<sup>n</sup>níʔ sʔéləx<sup>w</sup> k<sup>w</sup>  
 səw<sup>s</sup>əʔíʔs ʔačə k<sup>w</sup>əče sténiʔ tsə qéq.  
 səw<sup>k</sup>éy<sup>ə</sup>xəʔsəʔs səw<sup>n</sup>níʔ sténiʔ səw<sup>n</sup>níʔ ʔéʔə?  
 čŋəŋəʔ.  
 syéʔs ʔəw<sup>...</sup> štəŋ.  
 štəŋ.  
 ʔəw<sup>...</sup>istəs tsə ŋəŋəʔs.  
 səw<sup>y</sup>éʔs.  
 səw<sup>t</sup>áss ʔə tsə šx<sup>w</sup>léʔes tsə q<sup>w</sup>áʔ.  
 səw<sup>s</sup>ák<sup>w</sup>əʔs tsə ŋəŋəʔs léʔə ʔə tséʔə tuʔq<sup>w</sup>áʔ.  
 səw<sup>s</sup>k<sup>w</sup>átəs tsə k<sup>w</sup>ʔ-... qéqs.  
 səw<sup>x</sup>əʔáŋʔs tsəw<sup>n</sup>níʔ qéq.  
 səw<sup>n</sup>éʔs tséʔə šx<sup>w</sup>léʔes k<sup>w</sup> ssák<sup>w</sup>əʔs tsə qéq  
 ʔə k<sup>w</sup> šxəxeyéʔə.  
 šxəxeyéʔə k<sup>w</sup> snéʔs ʔə tséʔə q<sup>w</sup>áʔ.  
 šx<sup>w</sup>léʔes k<sup>w</sup> ssák<sup>w</sup>əʔs tsə ŋəŋəʔs.  
 yéʔ, səw<sup>y</sup>éʔs ʔéʔ ʔəw<sup>...</sup> qəʔéʔ.  
 qəʔéʔ štəŋ.  
 ʔiʔ yéʔ ʔəw<sup>...</sup> tás səw<sup>n</sup>níʔ ʔə tsə  
 šʔiʔəw<sup>t</sup>x<sup>w</sup>iʔéxəŋs k<sup>w</sup> syéʔs k<sup>w</sup>él.  
 k<sup>w</sup>él.  
 səw<sup>t</sup>áss ʔə tsə šx<sup>w</sup>léʔes.  
 səw<sup>l</sup>éʔts tə šx<sup>w</sup>ʔəs... šx<sup>w</sup>ʔəsnáwəʔs tsə ....  
 ʔiʔ ....  
 ʔiʔ léʔə tsə k<sup>w</sup>ínəs čə səʔlénəŋs k<sup>w</sup> sléʔəs.  
 ʔəw<sup>h</sup>aháʔiʔ ʔal səw<sup>n</sup>níʔ.

it is not a female.”  
 She said, “No. Your grandchild is a  
 female.”  
 “So then bring it,” that old man said.  
 “Bring it here.”  
 So the woman went and prepared the baby  
 to bring to her husband.  
 So he felt it.  
 Her husband held the child.  
 And he came and kind of pulled it.  
 So the elder thought that it was true that the  
 baby was a female.  
 The woman, the one that had the baby,  
 acted.  
 She left walking.  
 She walked.  
 She fled with her child.  
 So they went.  
 Then they got to a place where there was  
 water.  
 She bathed her child there where there was  
 kind of water.  
 So she bathed her baby.  
 The baby was crying.  
 So she named that place where she was,  
 where she bathed the baby ‘šxəxeyéʔə’.  
 šxəxeyéʔə is what she named that water.  
 It was where she bathed her child.  
 She went, she went again.  
 She walked some more.  
 And she went and got to where she  
 proceeded to go hide.  
 She hid.  
 So she got to where it was.

## Lək<sup>w</sup>əŋínəŋ Narratives

səw<sup>ʔ</sup>... ʔi? ʔəŋʔé ʔəw<sup>ʔ</sup> ʔəw<sup>ʔ</sup> ʔəw<sup>ʔ</sup> k<sup>w</sup> syəʔčíʔsəŋʔs  
tsə qéqs.  
təwəʔéxəŋ k<sup>w</sup> sk<sup>w</sup>ík<sup>w</sup>ámík<sup>w</sup>əmís tsəw<sup>ʔ</sup>nít k<sup>w</sup>  
sk<sup>w</sup>əníŋəts šátəŋ.  
səw<sup>ʔ</sup>q<sup>w</sup>éləŋəts səw<sup>ʔ</sup>nít tsə ŋəŋəʔs, “ʔəwə sx<sup>w</sup>  
s uʔʔəŋʔéŋ ʔəw<sup>ʔ</sup> ləlíləŋ.  
k<sup>w</sup>əŋŋəŋ sx<sup>w</sup> ʔi? q<sup>w</sup>čátəŋ sx<sup>w</sup>,” ʔəŋʔétəs tsə  
ŋəŋəʔs.  
ʔi? ʔəw<sup>ʔ</sup>x<sup>w</sup>əníŋ k<sup>w</sup>əče tsə sʔíʔəʔəʔ ʔá? yé?  
ʔi? k<sup>w</sup>əw<sup>ʔ</sup>léʔə tsə ʔəŋʔíns tsəw<sup>ʔ</sup>nít sʔíʔəʔəʔəʔ.  
sk<sup>w</sup>čésəts.  
k<sup>w</sup>čésəts.  
sáʔk<sup>w</sup>əŋ.  
sáʔk<sup>w</sup>əŋ ʔə tsə ʔəw<sup>ʔ</sup>mək<sup>w</sup> sk<sup>w</sup>éčəl.  
ʔi? əw<sup>ʔ</sup>yəʔčíʔsəŋ tsəw<sup>ʔ</sup>nít.  
təwəʔéxəŋ ʔi? k<sup>w</sup>íx<sup>w</sup>təsítəŋ ʔə sə téns ʔə tsə  
čímeen.  
k<sup>w</sup>íčqəčə? tsəw<sup>ʔ</sup>nít ʔə tsə məwəč.  
ík<sup>w</sup>ístəs.  
səw<sup>ʔ</sup>ʔəŋəsts tsə téns.  
ʔəy<sup>ʔ</sup> ʔəŋʔíns sə síʔsəts.  
ʔəw<sup>ʔ</sup>əŋíŋ ʔə tséʔə ʔi? əw<sup>ʔ</sup>... ʔi? ʔəw<sup>ʔ</sup>x<sup>w</sup>əŋ k<sup>w</sup>  
səw<sup>ʔ</sup>yəʔk<sup>w</sup>ámík<sup>w</sup>əmísəts tsəw<sup>ʔ</sup>nít.  
ʔi? k<sup>w</sup>əłəqəŋ k<sup>w</sup>əče tsə yé? ʔəw<sup>ʔ</sup>ʔáʔəw<sup>ʔ</sup>s  
tsəw<sup>ʔ</sup>nít.  
ŋəŋ tsə čŋəʔétəŋ ʔə k<sup>w</sup> pəłpéelč.  
nít ʔé? əw<sup>ʔ</sup> nəč məʔəq<sup>w</sup>.  
səw<sup>ʔ</sup>səw<sup>ʔ</sup>səw<sup>ʔ</sup>ts tsəw<sup>ʔ</sup>nít léʔə ʔə tsə k<sup>w</sup>əłəqəŋ.  
ʔəŋʔé ʔəp<sup>w</sup>ŋéłəŋ.  
sʔəŋʔés əw<sup>ʔ</sup> hámək<sup>w</sup>təŋ ʔə tséʔə pəłpéelč.  
nít ʔə k<sup>w</sup> sʔəŋʔés k<sup>w</sup>əŋ... ʔəŋʔés ʔəw<sup>ʔ</sup>nəsəŋ.  
səw<sup>ʔ</sup>k<sup>w</sup>əŋəts i? əw<sup>ʔ</sup> q<sup>w</sup>čátəts.  
k<sup>w</sup>ínəs čə tsə sqəčəʔs ʔə tséʔə.  
mək<sup>w</sup> sk<sup>w</sup>éčəl ʔéxəŋ ʔə tséʔə.

So she fixed up where she went into ...  
And ....  
And they were there for some years.  
They were all alone.  
So ... And the baby came growing up fast.  
Soon he was strong running and walking.  
So she spoke to her son, “Do not go very  
far.  
They’ll see you and they’ll kill you,” she  
said to her son.  
The child did what she said when he went.  
And there was what the child knew.  
He trained.  
He trained.  
He was bathing.  
He was bathing every day.  
And he was growing.  
Soon his mother made him arrows.  
He caught a deer.  
He brought it home.  
He gave it to his mother.  
The parent had good knowledge.  
It was like that and he was quickly  
becoming strong.  
There was a small hill where he was going  
to.  
There were many what are called pəłpéelč.  
They are also a different kind of bird.  
So he lay down on a small bare hill.  
He came holding his breath.  
The pəłpéelč came swarming around.  
Then he came ... he went for them.  
So he took them and killed them.  
He caught them for quite a while.

## Lək<sup>w</sup>əŋínəŋ Narratives

k<sup>w</sup>ínəs čtə k<sup>w</sup>əče ʔə tséʔə pəlpéelč sqáçəʔs  
 tsəw<sup>n</sup>íft k<sup>w</sup> sʔéçəŋs ʔə tséʔə.  
 səw<sup>?</sup>-... ʔəwə k<sup>w</sup> syéʔs ʔk<sup>w</sup>ístəs ʔə sə tén.  
 ʔəw<sup>?</sup>čáləq<sup>w</sup>təs.  
 səw<sup>?</sup>xtíts tx<sup>w</sup>əłqíts.  
 tx<sup>w</sup>əłqíts tséʔə sʔpélqəns tsə pəlpéelč.  
 səw<sup>?</sup>-... tx<sup>w</sup>əsk<sup>w</sup>úl tsəw<sup>n</sup>íft k<sup>w</sup> sk<sup>w</sup>óləŋs...  
 k<sup>w</sup>óləŋs k<sup>w</sup>lyéʔ tx<sup>w</sup>əscəwét.  
 ʃ<sup>w</sup>əníŋ k<sup>w</sup>əče ʔə tséʔə.  
 tx<sup>w</sup>əʔəsáʔiʔ tsə ʔqíts.  
 k<sup>w</sup>lyéʔ ʔəsʔáʔəm k<sup>w</sup> sk<sup>w</sup>óləŋs.  
 səw<sup>?</sup>xtíts tséʔə čnəʔétəŋ ʔə k<sup>w</sup> q<sup>w</sup>áq<sup>w</sup>əstən.  
 k<sup>w</sup>əntís.  
 ʔəy<sup>?</sup> čə k<sup>w</sup>əče sk<sup>w</sup>éčəl.  
 səw<sup>?</sup>-... k<sup>w</sup>lyéʔ k<sup>w</sup>óləŋ tsəw<sup>n</sup>íft k<sup>w</sup>lyéʔ  
 ʔáç<sup>w</sup>nəss k<sup>w</sup>sə ʃx<sup>w</sup>čsələʔəs sə téns.  
 ʔiʔ səw<sup>y</sup>éʔs k<sup>w</sup>óləŋ.  
 k<sup>w</sup>óləŋ léʔə.  
 k<sup>w</sup>łq<sup>w</sup>átnəŋ.  
 sčén ʔəw<sup>?</sup> néč máʔəq<sup>w</sup> tsə ʔéłəʔ k<sup>w</sup>óləŋ.  
 mək<sup>w</sup> sən ʔəw<sup>s</sup>qíləŋ k<sup>w</sup>ənatəŋ.  
 k<sup>w</sup>łiʔəw<sup>?</sup>-... k<sup>w</sup>łəw<sup>?</sup>çəčtís ʔéłə ʔiʔ k<sup>w</sup>łmək<sup>w</sup>  
 səq tsə ʔəłtéləŋəw<sup>?</sup>.  
 níft səw<sup>?</sup>ʔáç<sup>w</sup>nəss.  
 ʔəw<sup>?</sup>çčétəs ʔə tséʔə q<sup>w</sup>áq<sup>w</sup>əstəns.  
 ʃ<sup>w</sup>ččétəs tsə ʔəx<sup>w</sup>ílŋəŋəw<sup>?</sup> tsə mən<sup>m</sup>ántaʔq<sup>w</sup>.  
 ʃ<sup>w</sup>ččétəs.  
 səw<sup>?</sup>ç<sup>w</sup>éys.  
 səw<sup>?</sup>tx<sup>w</sup>əʔəwənəs k<sup>w</sup>əče ʔə tséʔə  
 nčéʔəw<sup>m</sup>əx<sup>w</sup> mən<sup>m</sup>ántaʔq<sup>w</sup>.  
 čłníft tsəw<sup>n</sup>íft sʔíłəłqəł k<sup>w</sup> sç<sup>w</sup>ččətəss tsə  
 sʔəʔéłəŋəw<sup>s</sup> sə téns.  
 ʔəw<sup>?</sup>ç<sup>w</sup>əníŋ k<sup>w</sup>əče ʔə tséʔə.  
 səw<sup>?</sup>łák<sup>w</sup>s.

He did that every day.  
 It must have been some time that the  
 pəlpéelč were caught and did that to.  
 He never brought them home to his mother.  
 He left them up in the bush.  
 So he made clothes out of them.  
 He made clothing out of the feathers of the  
 pəlpéelč.  
 He learned how to fly, which he was  
 getting good at.  
 It was like that.  
 His clothing became ready.  
 It had become enough for him to fly.  
 So he made what is called a war club.  
 He held it.  
 So it was apparently a good day.  
 He went flying to go to where his mother  
 was from.  
 He went flying.  
 He flew there.  
 They spotted him.  
 It was a really strange duck that was flying  
 there.  
 Everybody went out to look at it.  
 He knew that all the people would be there  
 outside.  
 Then he went at them.  
 He killed them with that club of his.  
 He wiped out the Stonehead people.  
 He killed them all.  
 So they perished.  
 So there became no more of that Stonehead  
 tribe.  
 They were got by that child who killed all

## Lək<sup>w</sup>əŋínəŋ Narratives

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səw<sup>ə</sup>sástəs sə téns.

ʔóo, səw<sup>ə</sup>ʔáys.

ʔəw<sup>ə</sup>təwəx<sup>w</sup>əníŋ k<sup>w</sup>əče ʔiʔ tséʔə ʔiʔ yéʔ

ʔəw<sup>ə</sup>słátəs səw<sup>ə</sup>níʔ.

ʔiʔ əw<sup>ə</sup>ʔáx<sup>w</sup> ʔə tsə šx<sup>w</sup>léʔes tsə səlsələʔləʔs.

ʔiʔ x<sup>w</sup>əneŋk<sup>w</sup>éntəŋ səw<sup>ə</sup>níʔ k<sup>w</sup> s<sup>w</sup>íls k<sup>w</sup>ʔəʔ

k<sup>w</sup> sʔəŋʔáns ʔəw<sup>ə</sup> k<sup>w</sup>ʔhís, hís čáləq<sup>w</sup>.

ʔəw<sup>ə</sup>həʔiʔnək<sup>w</sup>əl ʔə tséʔə ŋəneʔs.

səw<sup>ə</sup>x<sup>w</sup>éčəts tsəw<sup>ə</sup>níʔ tséʔə mən<sup>w</sup>mántaʔq<sup>w</sup>.

štx<sup>w</sup>əʔəwəneš k<sup>w</sup>əče ʔə tséʔə nčéʔəw<sup>w</sup>məx<sup>w</sup>

k<sup>w</sup> s<sup>w</sup>əneʔáx<sup>w</sup>s ʔə tséʔə tsəw<sup>ə</sup>níʔ.

níʔ ʔəl k<sup>w</sup>əče ʔəw<sup>ə</sup> šx<sup>w</sup>əníŋs tséʔə.

háy k<sup>w</sup>əʔ.

his mother's elders.

It was like that.

So he went home.

So he told his mother.

Oh, it was good.

It was still like that and they went and he took her down to the beach.

And they went to where her in-laws were.

She was led to think that he was lost

because he was a very long time up in the bush.

She was alone together with her son.

He wiped out those Stoneheads.

There became none of that tribe from what he did to them.

That's the way it was.

It's finished.

**A Young Woman Who Went from Sooke to Duncan (version 2)**

Sophie Misheal

October 23, 1970 — Envy-2.mp3

This is the second version of the story of the woman who walked from Sooke to Duncan to marry a rich man. See the first version above for a summary of the story.

yəsq<sup>w</sup>əlq<sup>w</sup>əl sən ʔə k<sup>w</sup>sə šx<sup>w</sup>əníŋs leʔ k<sup>w</sup>sə  
 siʔém<sup>ʔ</sup> yəx<sup>w</sup> leʔ leʔə ʔə tsə sʔámənəʔ.  
 háy ʔaʔ siʔém<sup>ʔ</sup> ʔəʔtélŋəx<sup>w</sup>.  
 səw<sup>ʔ</sup>mək<sup>ʔ</sup>s ʔəxín ʔəw<sup>ʔ</sup> xčənáʔəx<sup>w</sup> k<sup>w</sup>əw<sup>ʔ</sup>níʔ k<sup>w</sup>  
 sčéŋs ʔəw<sup>ʔ</sup> siʔém<sup>ʔ</sup>.  
 səw<sup>ʔ</sup>xənəŋs sə ʔéʔə tsə sʔéləx<sup>w</sup> léʔə ʔə ʔ  
 sáʔək<sup>w</sup>.  
 q<sup>w</sup>əlŋítəs sə ŋənəʔs.  
 “təwənək<sup>w</sup>ə yəx<sup>w</sup> ʔuʔé yéʔ tx<sup>w</sup>ləqéʔ ʔə k<sup>w</sup>sə  
 siʔém<sup>ʔ</sup> yəx<sup>w</sup> swəy<sup>ʔ</sup>qəʔ leʔə ʔə ʔ sʔámənə,”  
 xənʔétəs sə ŋənəʔs.  
 səw<sup>ʔ</sup>-... xət xčŋíns səw<sup>ʔ</sup>níʔ qéʔŋiʔ.  
 səw<sup>ʔ</sup>x<sup>w</sup>ənəŋk<sup>w</sup>éŋs, “ʔəy<sup>ʔ</sup>.”  
 səw<sup>ʔ</sup>k<sup>w</sup>əyəxšəts səw<sup>ʔ</sup>níʔ.  
 səw<sup>ʔ</sup>k<sup>w</sup>ən... k<sup>w</sup>ənéʔəs tsə spčáʔs.  
 səw<sup>ʔ</sup>nəwéss tsə sqíləʔ, sšéč sqíləʔ.  
 k<sup>w</sup>ítšən ʔiʔ tə q<sup>w</sup>ʔáʔəʔ.  
 səw<sup>ʔ</sup>láləts səw<sup>ʔ</sup>níʔ sə sk<sup>w</sup>əyəss.  
 səw<sup>ʔ</sup>yéʔs štəŋ tsəw<sup>ʔ</sup>nəníʔəyə.  
 ŋəlél ʔə tsə ŋjénət k<sup>w</sup> syéʔs čsələʔə sáʔək<sup>w</sup>  
 yéʔ.  
 ŋəlél ʔə tsə ŋjénət.  
 k<sup>w</sup>ʔyéʔ ʔə tsə síʔsət ʔiʔ k<sup>w</sup>ʔk<sup>w</sup>ənnəs tsə léʔə  
 ʔčíqən ʔələʔəŋ.  
 “ʔóo, níʔ yəx<sup>w</sup>.”  
 səw<sup>ʔ</sup>yéʔs ʔəw<sup>ʔ</sup> ʔəčqénəŋ tsəw<sup>ʔ</sup>nəníʔəyəʔ.  
 syéʔs əw<sup>ʔ</sup>təsnəsəs ʔéʔə ʔéʔləŋs tsəw<sup>ʔ</sup>níʔ siʔém<sup>ʔ</sup>

I'm telling the story of how the people who  
 must have been high-class there at Duncan.  
 They were the most well-to-do people.  
 People from everywhere were figuring out  
 that they were very well-to-do.  
 So there was an old person there at Sooke.  
 She lectured her daughter.  
 “It should be you that goes after the rich  
 young man to get with him there at  
 Duncan,” she said to her daughter.  
 The girl felt bad.  
 But she thought, “Okay.”  
 So she made her move.  
 So she had her basket.  
 She put her supplies into it, dried provisions.  
 Spring salmon and camas.  
 So she invited her slave along.  
 So they went walking.  
 They went to the other side of the mountain  
 from Sooke.  
 They went to the other side of the mountain.  
 She went way up high and could see down  
 below there was smoke.  
 “Oh, that must be it.”  
 So they went down the hill.  
 They went and arrived at the house of a rich  
 man.

## Lək<sup>w</sup>əŋínəŋ Narratives

<p>swáyqe?          ʔi? ʔəwəŋə ʔáʔmət.          səw<sup>w</sup>-... čəčítqəss səw<sup>w</sup>níʔ.          k<sup>w</sup>əntəs tsə ʔəsnáwəʔ.          səw<sup>w</sup>k<sup>w</sup>ənnəx<sup>w</sup>s tséʔə səʔáy<sup>w</sup>təŋ sténi?          səw<sup>w</sup>k<sup>w</sup>əy<sup>w</sup>əxsəts səw<sup>w</sup>níʔ ʔi? nəw<sup>w</sup>iləŋ.          səw<sup>w</sup>k<sup>w</sup>ənəts tséʔə.          səw<sup>w</sup>čq<sup>w</sup>əts.          čq<sup>w</sup>ətəs.          səw<sup>w</sup>xənʔáx<sup>w</sup>s tsə sk<sup>w</sup>əy<sup>w</sup>əss, “ʔəw<sup>w</sup>ʔəséqəʔ sx<sup>w</sup>          ʔal.          ʔi? ʔəw<sup>w</sup>x<sup>w</sup>əníŋ se?          ʔi? ʔəw<sup>w</sup>x<sup>w</sup>əníŋ ʔi? k<sup>w</sup>ʔəléŋəs tsəw<sup>w</sup>níʔ          swáyqe? ʔi? tséʔə ʔéʔə le?          xə́títəs k<sup>w</sup>ʔxənʔétəŋ k<sup>w</sup>ʔəŋʔé həlísət səw<sup>w</sup>-...          tsəw<sup>w</sup>níʔ ʔéʔə? sǰətk<sup>w</sup>.          k<sup>w</sup>ʔəléŋəs.          číytəŋ.          ʔúu.          səw<sup>w</sup>xčnax<sup>w</sup>s, “níʔ yəx<sup>w</sup> k<sup>w</sup>əʔ ʔəstájəʔ léʔə k<sup>w</sup>          nəʔéʔləŋ.”          sʔəŋʔés əw<sup>w</sup> k<sup>w</sup>ánəŋəʔ stá.          təs ʔə tsə ʔéʔləŋs.          ʔi? k<sup>w</sup>ʔəsnáwəʔ sə sténi?          k<sup>w</sup>ʔnít čéʔi? ʔə tsə sčéy          qéʔələč ʔə tsə ʔéʔə le? k<sup>w</sup>əntís tsə sǰətk<sup>w</sup>.          səw<sup>w</sup>k<sup>w</sup>ənətəŋs ʔə tsəw<sup>w</sup>níʔ swáyqe?          ʔi? səw<sup>w</sup>xənʔáx<sup>w</sup>, “x<sup>w</sup>əníŋ ʔəŋšx<sup>w</sup>ʔəwə s          ʔəw<sup>w</sup>ʔéləs ʔal?          ʔáʔ q le? sx<sup>w</sup> ʔəw<sup>w</sup>ʔéləs ʔal ʔi? ʔəy.          k<sup>w</sup>ʔəŋʔé yəx<sup>w</sup> le? ʔi? həlísət tsə ʔéʔə nəščéy.          nəšx<sup>w</sup>ʔəléŋəx<sup>w</sup> k<sup>w</sup> sčíʔitəŋs.”          səw<sup>w</sup>k<sup>w</sup>əy<sup>w</sup>əxsəts səw<sup>w</sup>níʔ ʔi? sétəs tsə sk<sup>w</sup>əy<sup>w</sup>əss,          “yéʔ k<sup>w</sup>ənəʔ k<sup>w</sup>sə ʔéʔə ʔi? k<sup>w</sup>əntítə.”</p>	<p>But nobody was home.          So she peeked.          She was looking inside.          She saw a woman that was man-made.          She acted and went inside.          She took it.          She burned it.          She burned it.          She told her slave, “Just wait outside.          And be like that.          And they were like that and the man heard          them that they were there.          He was preparing something that would          make a carving come to life.          She heard it.          She was greeted.          Oh.          He figured, “Something is happening at my          house.”          He came running down to the beach.          He got to his house.          And there was a woman inside.          She was just then working with wool.          The one that was here who had held the          carving was spinning.          So the man took it.          And he said, “Why don’t you take it out of          the heat?          It would be better if you would take it out.          My work must have been coming to life.          I heard it being greeted.”          So she acted and sent her slave, “Go get it          here and we’ll hold it.”          She went and prepared it.</p>
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yé? səw<sup>w</sup>xtítis.

k<sup>w</sup>ésəŋ ?ə tsə sqílə?

səw<sup>w</sup>xtástis íé?ə k<sup>w</sup>ts-....

yé? íáx<sup>w</sup>nəs tx<sup>w</sup>əstáləss se?

xtástəs ?ə tsé?ə íí? tsé?ə q<sup>w</sup>íá?əl.

hácsən k<sup>w</sup>əče tsəw<sup>w</sup>níf swáy<sup>w</sup>qe?

k<sup>w</sup> stx<sup>w</sup>inífs ?ən?é nəw<sup>w</sup>és tsə sk<sup>w</sup>é?s skúks

šx<sup>w</sup>xtítəs xtástəs sə ?é?ə tás sténi?

səw<sup>w</sup>tx<sup>w</sup>əsa?inók<sup>w</sup>əls tsəw<sup>w</sup>nəní?təyə.

tx<sup>w</sup>ə?əsá?i.

?i? ?əwə k<sup>w</sup> sq<sup>w</sup>ólq<sup>w</sup>əls tsəw<sup>w</sup>níf ?ə sə sq<sup>w</sup>á?s.

?á? čtétəŋ ?ə tsəw<sup>w</sup>níf səw<sup>w</sup>?éxəŋs k<sup>w</sup> sk<sup>w</sup>s

səčáífs ?ə sé?ə ?i? ?əwə s sk<sup>w</sup>éyəs.

š<sup>w</sup>əníŋ ?ə tsé?ə.

?é?ə ?əw<sup>w</sup> k<sup>w</sup>əntál ?al tsəw<sup>w</sup>nəní?təyə ?i? k<sup>w</sup>í...  
k<sup>w</sup>íčŋəŋə?

k<sup>w</sup>íčŋəŋə?

?i? sténi? sə ŋəŋə?s.

?i? k<sup>w</sup>í?əŋ?é ?i? tás ?ə tsə ná?čə?

?i? k<sup>w</sup>é? ?əw<sup>w</sup> sténi?

tx<sup>w</sup>əčé?sə? tsə stəŋtəni? ŋəŋəŋə?s.

níf k<sup>w</sup>əče íé?ə ná?čə? ?i? swáy<sup>w</sup>qe? tə qéqs.

k<sup>w</sup>íx<sup>w</sup>éle tsə ŋəŋəŋə?s səw<sup>w</sup>níf.

?i? tóx<sup>w</sup> ?əw<sup>w</sup> š<sup>w</sup>əníŋ ?ə tsə tənčéenəx<sup>w</sup>.

səw<sup>w</sup>k<sup>w</sup>íwəčs tsəw<sup>w</sup>níf.

k<sup>w</sup>íwəč ?i? ?əw<sup>w</sup>?á?mət səw<sup>w</sup>níf lál<sup>w</sup> ŋəŋə?s

k<sup>w</sup>əntəs tsə sə?éyčəns.

?i? k<sup>w</sup>íx<sup>w</sup>əłəs səw<sup>w</sup>níf lál<sup>w</sup> ŋəŋə?s.

k<sup>w</sup>íx<sup>w</sup>əłəs.

səw<sup>w</sup>-... yé? sásəŋ səw<sup>w</sup>níf.

sə?étəŋ ?ə sə téns, “yé? sx<sup>w</sup> sáŋ

?əŋsəw<sup>w</sup>sák<sup>w</sup>əŋ.”

syé?s ?əw<sup>w</sup> mək<sup>w</sup>ətíŋ ?ə sé?ə sə?éyčəns.

čéŋ ?əŋ?é ?i? tx<sup>w</sup>iníf tsə sə?éyčəns k<sup>w</sup>əntəs.

níf ?ə k<sup>w</sup> sš<sup>w</sup>áŋs tsə ŋəŋə? tsə sə?éyčəns.

She warmed up provisions.

Then she served them.

She went over to her husband to be.

She served him that and the camas.

The man finished eating.

Next, he brought in his own cooking to

prepare and serve to the woman that had arrived there.

So they began to get along with each other.

They began to get along.

And she never talked about her companion.

When she was asked about her, she said she was a younger sister and not a slave.

It was like that.

They were together there and they had a child.

And their child was a female.

And another one arrived.

And it was also a girl.

They now had two girl children.

Then there was another there, and their baby was a male.

She now had three children.

It was in the middle of salmon time.

So she was cleaning (the fish).

She was cleaning the fish and her oldest

child was sitting and watching her younger siblings.

And the oldest child was already going through her change of life.

It was already her first menstruation.

So she went up.

She was sent by her mother, “Go up and bathe.”

## Lək<sup>w</sup>əŋínəŋ Narratives

ʔiʔ ʔéłə yəx<sup>w</sup> ʔə səʔáyʔtəs tsə sčénʔ ʔəwʔ  
 ʔəyáʔs.  
 níʔ ʔə k<sup>w</sup> stčáts tsə səʔéyčəns.  
 ʔiʔ címətəs.  
 sésčən tsə tčtáčts sə səʔéyčəns.  
 ʔoo, ʔiʔ əwq<sup>w</sup>áyənəs ʔal tsə səʔéyčəns k<sup>w</sup>  
 sčənáʔəx<sup>w</sup>s ʔə tséʔə táčtəs.  
 ʔiʔ níʔ leʔ šx<sup>w</sup>ʔəsáʔis k<sup>w</sup>sə ʔiččéłə leʔ  
 ʔəʔtélŋəx<sup>w</sup> ʔə k<sup>w</sup> sč<sup>w</sup>əłəss tsə sčənəčálʔ.  
 ʔiʔ níʔ tsə k<sup>w</sup>əníʔ.  
 níʔ tsə sák<sup>w</sup>ət.  
 čəłástəŋ səwníʔ.  
 čəłástəŋ ʔə tsə ččéʔiʔ.  
 ʔiʔ ʔəwə s ʔəyʔ tsə ččŋíns tsə ʔéłə yəx<sup>w</sup>  
 k<sup>w</sup>əníʔtəs tsəwənəniʔəyə ʔə k<sup>w</sup> stx<sup>w</sup>ək<sup>w</sup>əníʔəŋ  
 sə ŋənəʔs k<sup>w</sup> sʔéłəs k<sup>w</sup>łəčłəs.  
 tx<sup>w</sup>əččéʔəŋ ʔal tx<sup>w</sup>əséčəŋs ʔəʔtélŋəx<sup>w</sup>.  
 ʔáʔ yéʔ sásəŋ səwníʔ k<sup>w</sup> syéʔs k<sup>w</sup>łsétəŋ k<sup>w</sup>ə  
 yéʔəs sák<sup>w</sup>əŋ, ʔiʔ yéʔ ʔəwəyéʔ səwéʔ sə héʔič.  
 təwəʔéčəŋ ʔiʔ k<sup>w</sup>łčsiləsət čə səwníʔ.  
 yéʔ ʔáč<sup>w</sup>nəsəs tsə ʔəwstéŋ ʔal  
 sqələqələłŋəx<sup>w</sup>.  
 ʔiʔ ʔənʔé q<sup>w</sup>əŋəʔtəs.  
 ʔəwq<sup>w</sup>əŋəʔtəs.  
 mm, č<sup>w</sup>əníŋ ʔə tséʔə.  
 ʔiʔ k<sup>w</sup> słíʔs k<sup>w</sup> sq<sup>w</sup>áčəts sə səʔéyčəns.  
 ʔiʔ sʔənʔés ʔəw sčá ʔéʔ.  
 k<sup>w</sup>éčəl ʔiʔ ʔéʔ k<sup>w</sup>łqələʔt yéʔ.  
 səwq<sup>w</sup>əłq<sup>w</sup>əl səwníʔ.  
 yəsástəs sə téns sə héʔič, “ʔəniʔáŋ ʔəw  
 k<sup>w</sup>łčsiləsət sə ŋŋənəʔ.”  
 k<sup>w</sup>łyéʔ q<sup>w</sup>əŋəʔtəs čə tsə ʔəwtuʔčəyq  
 sqələqələłŋəx<sup>w</sup>.  
 ʔáa, níʔ k<sup>w</sup>əče stéŋ k<sup>w</sup> sʔəwəs k<sup>w</sup>ə ʔənʔéəs

She went and her younger sister waited for  
 her.  
 She came home and then it was the younger  
 sister that watched after her.  
 The child ... her sister cried.  
 She was getting ready something that was  
 very sharp.  
 Then she stabbed her sister.  
 And she licked it.  
 It was blood from stabbing her sister.  
 Oh, she wanted to kill her younger sister by  
 means of stabbing her.  
 And that is how the former people in the  
 past prepared when a girl first entered  
 puberty.  
 There would be someone watching her.  
 There was someone to bathe her.  
 They made a picture of her.  
 They made a picture of what she was doing.  
 And the ones that must have been there  
 taking her to watch over her while she was  
 there for her change of life did not have  
 good intentions.  
 They worked on people to hurt them.  
 When she went up and was told to go bathe,  
 the younger sibling went along.  
 She apparently got fierce suddenly.  
 They went to those, any kind of, little trees.  
 And they plucked them.  
 They plucked them (out of the ground).  
 Oh, it was like that.  
 And she wanted to kill her younger sister.  
 And they came again down to the beach.  
 The next day they went again.



q<sup>w</sup>əŋnəs.  
 “k<sup>w</sup>ənt sx<sup>w</sup>.”  
 səw<sup>w</sup>q<sup>w</sup>əlq<sup>w</sup>əls səw<sup>w</sup>nít, “ŋəw<sup>w</sup>nít? k<sup>w</sup>sə ŋəwə  
 k<sup>w</sup>lq<sup>w</sup>əŋnəs.”  
 səw<sup>w</sup>χənŋáx<sup>w</sup>s sə héŋiç ŋəŋəŋs, “ŋá? sx<sup>w</sup>  
 k<sup>w</sup>əče yé? ŋi? yé? sx<sup>w</sup> ŋi? k<sup>w</sup>ənsíŋ? ŋə tsə  
 təŋəx<sup>w</sup>s tsə čələy<sup>w</sup>.  
 yé? sx<sup>w</sup> ŋi? k<sup>w</sup>əné<sup>w</sup>t tséŋə ŋənsyé?  
 ŋəw<sup>w</sup>ŋá? k<sup>w</sup>əče k<sup>w</sup>ltslíŋs k<sup>w</sup> ənsk<sup>w</sup>əné<sup>w</sup>təŋ ŋi?  
 ləw<sup>w</sup> sx<sup>w</sup>.  
 šələŋ ŋə tséŋə sqələŋəx<sup>w</sup>.  
 če...  
 səw<sup>w</sup>χ<sup>w</sup>əníŋs səw<sup>w</sup>nít.  
 səw<sup>w</sup>k<sup>w</sup>lŋələs ŋi? k<sup>w</sup>lčələqéməsət tsəw<sup>w</sup>nít.  
 səw<sup>w</sup>léw<sup>w</sup>s səw<sup>w</sup>nít héŋiç.  
 syéŋs ŋəw<sup>w</sup> šələŋ ŋáx<sup>w</sup> ŋə tséŋə sqələŋəx<sup>w</sup> ŋi?  
 k<sup>w</sup>əntís tséŋə.  
 səw<sup>w</sup>-... lə... ləŋtəŋsət tsəw<sup>w</sup>nít k<sup>w</sup>əntəs tsə yé?  
 šx<sup>w</sup>ŋəscéŋčəŋt tsə səŋyéčəns ŋi? sk<sup>w</sup>éy.  
 səw<sup>w</sup>χənŋáx<sup>w</sup>s səw<sup>w</sup>nít sə šéyəłs, “sk<sup>w</sup>ésət.  
 sk<sup>w</sup>ésət.”  
 səw<sup>w</sup>ŋánəłs səw<sup>w</sup>nít.  
 sk<sup>w</sup>ésət.  
 “ŋəŋŋán<sup>w</sup> sx<sup>w</sup> ŋəw<sup>w</sup> ŋəstíŋtəxtx<sup>w</sup> tsə nšxəŋə?  
 nəsyé? se? əw<sup>w</sup>ŋáx<sup>w</sup>nəsáŋə,” xənŋétəs tsə  
 šəyəłs.  
 səw<sup>w</sup>ŋəsk<sup>w</sup>ésəts.  
 səw<sup>w</sup>k<sup>w</sup>əntəs ŋi? stíŋtəx.  
 səw<sup>w</sup>k<sup>w</sup>éyəxšəts səw<sup>w</sup>nít héŋiç ŋi? yé? tsətəs sə  
 šéyəłs ŋə tséŋə təŋəx<sup>w</sup>s tsə čəliŋ.  
 ŋáa, ŋəw<sup>w</sup>ŋéxəŋ tséŋə ŋi? əw<sup>w</sup>q<sup>w</sup>áy səw<sup>w</sup>nít.  
 sŋənŋés ŋəw<sup>w</sup> x<sup>w</sup>lŋəŋ səw<sup>w</sup>nít. k<sup>w</sup>lq<sup>w</sup>áyənəs sə  
 šéyəłs.  
 səw<sup>w</sup>ŋənŋés x<sup>w</sup>lŋəŋ.

She spoke.  
 They youngest told his mother, “Your  
 daughter has become really mean.  
 She went and was plucking up the kind of  
 bigger trees.”  
 “Oh, then what is it that she didn’t manage  
 to pluck?”  
 “Look at it.”  
 So he said, “There are some that she did not  
 pluck up.”  
 She said to her youngest child, “When you  
 go, go and carry the soil of the bark.  
 Go and take it (with you), then you go.  
 If they want to grab you, then run away.  
 Climb that tree.”  
 So that’s how it was.  
 So she was there and got fierce.  
 So they youngest fled.  
 She went and climbed that tree and she held  
 onto it.  
 He was trying to see how his sister got up,  
 but he couldn’t.  
 He said to his older sister, “Lie down. Lie  
 down.”  
 So she obeyed.  
 She lay down.  
 “Really stick your feet out.  
 I’ll go toward you,” he said to his older  
 sister.  
 So she lay down.  
 He looked and she was sticking out.  
 So the youngest acted and he went and  
 broke the earth bark.  
 Oh, he did that and she died.

## Lək<sup>w</sup>əŋínəŋ Narratives

syéŋs ʔəw<sup>ʔ</sup> slá.  
 səw<sup>ʔ</sup>əsássts sə téns, “q<sup>w</sup>áy<sup>w</sup>nəx<sup>w</sup> sən k<sup>w</sup>łə?  
 k<sup>w</sup>sə nəšéyət.  
 tx<sup>w</sup>áy k<sup>w</sup>łəw<sup>ʔ</sup>čáləq<sup>w</sup>.”  
 syéŋs ʔəw<sup>ʔ</sup> yék<sup>w</sup> tsəw<sup>ʔ</sup>níł ʔə tsə ʔənʔé slátx<sup>w</sup>  
 sə ŋónəŋs.  
 səw<sup>ʔ</sup>háys k<sup>w</sup>əl.  
 tx<sup>w</sup>əʔəsáʔəy<sup>ʔ</sup>.  
 səw<sup>ʔ</sup>x<sup>w</sup>əníŋs ʔə tséʔə.  
 səw<sup>ʔ</sup>-... yéʔ sántəŋ səw<sup>ʔ</sup>níł.  
 ʔəw<sup>ʔ</sup>ʔáw<sup>ʔ</sup> ʔəw<sup>ʔ</sup> šx<sup>w</sup>ʔíʔtčəs tsəw<sup>ʔ</sup>níł k<sup>w</sup> sʔəw<sup>ʔ</sup>ʔáw<sup>ʔ</sup>  
 ʔəw<sup>ʔ</sup> tx<sup>w</sup>əsiʔém<sup>ʔ</sup> k<sup>w</sup> səw<sup>ʔ</sup>-... sáʔək<sup>w</sup>s sə sléniʔ.  
 níł k<sup>w</sup>əče šx<sup>w</sup>ʔíʔtčəs tsə ʔəlłtélŋəx<sup>w</sup>.  
 səw<sup>ʔ</sup>čéʔiʔs tséʔə čéʔiʔtəŋ.  
 tx<sup>w</sup>əsłéləqəm ʔəl səw<sup>ʔ</sup>níł qéʔiʔiʔ.  
 níł k<sup>w</sup>əče ....  
 ʔáʔ səw<sup>ʔ</sup>q<sup>w</sup>áy<sup>w</sup>nəŋs səw<sup>ʔ</sup>níł, ʔóo, k<sup>w</sup>łníł ʔənʔé  
 səw<sup>ʔ</sup>x<sup>w</sup>əłts tsə háy ʔəl k<sup>w</sup>ám<sup>ʔ</sup>k<sup>w</sup>əm<sup>ʔ</sup> sčán.  
 This is south wind that come.  
 k<sup>w</sup> sk<sup>w</sup>łq<sup>w</sup>áy<sup>w</sup>nəŋs səw<sup>ʔ</sup>níł.  
 číq<sup>ʔ</sup> k<sup>w</sup> sčíq<sup>ʔ</sup>s k<sup>w</sup> əw<sup>ʔ</sup>má<sup>ʔ</sup>k<sup>w</sup> stéŋ sqəlélŋəx<sup>w</sup>.  
 ʔáa, níł k<sup>w</sup> sq<sup>w</sup>áy<sup>w</sup>s səw<sup>ʔ</sup>níł.  
 níł ʔəl k<sup>w</sup>əče ʔəw<sup>ʔ</sup> šx<sup>w</sup>əníŋs tséʔə ʔə k<sup>w</sup>  
 sk<sup>w</sup>łq<sup>w</sup>áy<sup>w</sup>nəŋs.  
 syéŋs ʔəw<sup>ʔ</sup> ʔəlátəs tsə čk<sup>w</sup>éʔ čŋónəŋs syéŋs.  
 ʔəw<sup>ʔ</sup>ʔəwə leʔ k<sup>w</sup> sčónətəŋs.  
 ʔəw<sup>ʔ</sup>sék<sup>w</sup>əŋ ʔəl ʔə tsə šx<sup>w</sup>léʔes k<sup>w</sup> ssəséw<sup>ʔ</sup>ts.  
 ʔiʔ x<sup>ʔ</sup>títəŋ sə ʔéʔləŋ.  
 níł k<sup>w</sup>əče ʔəw<sup>ʔ</sup> šx<sup>w</sup>əníŋs ʔəl ʔə tséʔə.  
 Finished.

He came down (from the tree). He killed his  
 older sister.  
 So he came down.  
 Then he went down toward the water.  
 Then he told his mother, “I managed to kill  
 my older sister.  
 She is left up in the bush.”  
 So she hired someone to come bring her  
 daughter down.  
 So it was finished.  
 They got ready.  
 So it was like that.  
 She was brought up.  
 They were very envious that the woman  
 from Sooke had become high class.  
 That’s why the people were envious.  
 So the ones being worked on were working.  
 That young woman had become a monster.  
 That’s why ....  
 When she was killed, oh, as soon as she  
 started puberty, a strong wind came down.  
 This is south wind that come when she was  
 killed.  
 They fell, all kinds of trees fell.  
 Oh, she died.  
 That’s how she was killed.  
 She went and took care of her own daughter  
 that went.  
 They didn’t bury her.  
 They just laid her where she was lying.  
 And they prepared the house (for a funeral).  
 That’s how that is.  
 Finished.



## Glossary

- ʔ a c č e ə h i k k<sup>w</sup> k̂<sup>w</sup> l ɬ ʂ m m̂ n̂ ŋ ŋ̂ o p p̂ q q̂ q<sup>w</sup> q̂<sup>w</sup> s š t ʈ u w ŵ x<sup>w</sup> ʃ ʃ<sup>w</sup> y ʏ
- ʔáʔ ‘if/when’ [ʔhaʔ/ vif/when]
- ʔáʔəʃ<sup>w</sup> ‘going to’ [ʔá + ʔaʃ<sup>w</sup>/ actl + ʔgo to]
- ʔáʔmət ‘sitting’ [ʔʔəʔmat/ vsit<actl>]
- ʔáʔʃ<sup>w</sup>nəsəŋ̂ ‘being gone at’ [ʔʔaʔʃ<sup>w</sup>-nəs-əŋ̂<ʔ>/ ʔgo to<actl>-intent-psv<actl>]
- ʔáa ‘oh’ [ʔaa/ oh]
- ʔač ‘request’ [ʔačə/ request]
- sqéłəʈ ‘in water’ [s-ʔqelə-aʈ/ stat-ʔon water-dur]
- ʔačə ‘request’ [ʔačə/ request]
- ʔáləʈ ‘go aboard’ [ʔʔaləʈ/ ʔgo aboard]
- ʔáləʈtəŋ ‘be put aboard’ [ʔʔaləʈ-tx<sup>w</sup>-əŋ/ ʔgo aboard-caus-psv]
- ʔal ‘limit’ [ʔal/ limit]
- ʔáləʃət ‘harvesting’ [ʔʔəʃaʔ<ʔ>ʃa-t/ ʔharvest<actl>-trns]
- ʔánəʈ ‘agree’ [ʔʔan-aʈ/ ʔcomply-dur]
- ʔán̂ ‘very’ [ʔʔeñ̂/ ʔvery]
- ʔán̂əŵəʈ ‘being half way’ [ʔʔan<ʔ> = əŵəʈ/ ʔhalf way<actl> = side]
- ʔáŋəst ‘give someone’ [ʔʔaŋ-as-t/ ʔgive-rcpnt-trns]
- ʔáŋəstəŋ ‘be given’ [ʔʔaŋ-as-t-əŋ/ ʔgive-rcpnt-trns-psv]
- ʔápən ‘ten’ [ʔʔapən/ ʔten]
- ʔáŵk̂<sup>w</sup> ‘all gone’ [ʔʔəŵk̂<sup>w</sup>/ ʔdepleted]
- ʔáʃ<sup>w</sup> ‘go to’ [ʔʔaʃ<sup>w</sup>/ ʔgo to]
- ʔáʃ<sup>w</sup>nəs ‘go at’ [ʔʔaʃ<sup>w</sup>-nəs/ ʔgo to-intent]
- ʔaʃ<sup>w</sup>nəsáŋə ‘go to you’ [ʔʔaʃ<sup>w</sup>-nəs-aŋə/ ʔgo to-intent-2obj]
- ʔáʃ<sup>w</sup>nəsəŋ̂ ‘be gone at’ [ʔʔaʃ<sup>w</sup>-nəs-əŋ̂/ ʔgo to-intent-psv]
- ʔáʃ<sup>w</sup>t ‘take over to’ [ʔʔaʃ<sup>w</sup>-tx<sup>w</sup>/ ʔgo to-caus]
- ʔáʃ<sup>w</sup>təŋ ‘taken to’ [ʔʔaʃ<sup>w</sup>-tx<sup>w</sup>-əŋ/ ʔgo to-caus-psv]
- ʔáʃ<sup>w</sup>tx<sup>w</sup> ‘take over to’ [ʔʔaʃ<sup>w</sup>-tx<sup>w</sup>/ ʔgo to-caus]
- ʔe ‘quest’ [ʔə/ question]
- ʔeʔ ‘obl’ [ʔə/ obl]
- ʔéʔčəʃ ‘crab’ [ʔʔeʔčəʃ/ ʔcrab]
- ʔéʔi ‘continue’ [ʔʔeʔi/ ʔcontinue]
- ʔéʔiʔ ‘continue’ [ʔʔeʔiʔ/ ʔcontinue]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- ʔéʔləŋ ‘home’ [ʔéʔləŋ/ √house]  
 ʔéʔməqsə ‘deliver you’ [ʔéʔməq-t-sə/ √deliver-trns-2obj]  
 ʔéʔməqt ‘deliver it’ [ʔéʔməq-t/ √deliver-trns]  
 ʔéʔməqtəŋ ‘be delivered’ [ʔéʔməq-t-əŋ/ √deliver-trns-psv]  
 ʔéʔsk<sup>w</sup>ət ‘far out’ [ʔéʔsk<sup>w</sup>-ət/ √far out-dur]  
 ʔéé ‘ugh’ [ʔéé/ ugh]  
 ʔéłət ‘put it away’ [ʔéłət/ √store-trns]  
 ʔéłə ‘here’ [ʔéłə/ √here]  
 ʔéłəʔ ‘here’ [ʔéłəʔ/ √here]  
 ʔéłə ‘here’ [ʔéłə/ √here]  
 k<sup>w</sup>ələŋ ‘fly’ [k<sup>w</sup>əl-əŋ/ √fly-mdl]  
 ʔéłəʔ ‘here’ [ʔéłəʔ/ √here]  
 ʔéłəti ‘right here’ [ʔéłəʔʔtiʔe/ √here√this]  
 ʔéłətiʔ ‘right here’ [ʔéłəʔʔtiʔe/ √here√this]  
 ʔéməq ‘be delivering’ [ʔə<é>m<ʔ>eq/ √deliver<act>]  
 ʔén ‘very’ [ʔén/ √very]  
 ʔésx<sup>w</sup> ‘seal’ [ʔésx<sup>w</sup>/ √seal]  
 ʔéwk<sup>w</sup> ‘belongings’ [ʔéwk<sup>w</sup>/ √belongings]  
 ʔéxəŋ ‘say, do’ [ʔéx-əŋ/ √do/say-mdl]  
 ʔéy ‘go ahead’ [ʔéy/ √go ahead]  
 ʔéyət ‘lingcod’ [ʔéyət/ √lingcod]  
 k<sup>w</sup>sə ‘inv fem’ [k<sup>w</sup>sə/ fem inv]  
 ʔə ‘obl’ [ʔə/ obl]  
 tsə ‘article’ [tsə/ det]  
 ʔək<sup>w</sup>əyəʔq<sup>w</sup> ‘g-g-grandparent’ [ʔək<sup>w</sup>-əy = iʔq<sup>w</sup>/ √greatgreatgrandparent/child-ext = head]  
 ʔənəx<sup>w</sup> ‘stop’ [ʔənəx<sup>w</sup>/ √stop]  
 ʔəsə ‘I’ [ʔəsə/ √I focus]  
 ʔəwə ‘not’ [ʔəwə/ √no]  
 ʔəwəne ‘not exist’ [ʔəwəʔniʔ/ √not√exist]  
 ʔəwənə ‘not exist’ [ʔəwəʔniʔ/ √not√exist]  
 ʔəx ‘yuck’ [ʔəx/ √yuck]  
 ʔəy ‘good’ [ʔəy/ √good]  
 ʔəy<sup>w</sup>tx<sup>w</sup> ‘do good’ [ʔəy<sup>w</sup>-tx<sup>w</sup>/ √good-caus]  
 ʔəyəs ‘nice’ [ʔəyəs/ √nice]

- ʔə́cəŋístəŋ ‘be dressed’ [ʔ/ʔiç<sup>ʷ</sup>-ŋi-stx<sup>w</sup>-əŋ/ √dress-rel-caus-psv]  
 ʔə́cín̄ ‘dress’ [ʔ/ʔiç<sup>ʷ</sup>-əŋ/ √dress-mdl]  
 ʔə́ctə ‘probably’ [ʔctə/ probably]  
 ʔək<sup>w</sup>ástəŋ ‘be taught’ [ʔ/ʔək<sup>w</sup>-as-ət-əŋ/ √teach-rcpnt-trns-psv]  
 ʔəláft ‘put aboard’ [ʔ/ʔaləft-tx<sup>w</sup>/ √go aboard-caus]  
 ʔəláftəŋ ‘be put aboard’ [ʔ/ʔaləft-tx<sup>w</sup>-əŋ/ √go aboard-caus-psv]  
 ʔələ́ʔə́xəŋ ‘saying (pl)’ [ʔ/ʔələ́ʔeʔə́x<sup>w</sup>-əŋ/ √say⟨pl⟩⟨actl⟩-mdl]  
 ʔələ́n̄- ‘hear it’ [ʔ/ʔələ́n̄-nax<sup>w</sup>/ √hear-nctrns]  
 ʔələ́n̄əŋ ‘hear’ [ʔ/ʔələ́n̄-əŋ/ √hear-mdl]  
 ʔələ́n̄nəx<sup>w</sup> ‘hear it’ [ʔ/ʔələ́n̄-nax<sup>w</sup>/ √hear-nctrns]  
 ʔələ́xəŋ ‘say (pl)’ [ʔ/ʔələ́x<sup>w</sup>-əŋ/ √say⟨pl⟩-mdl]  
 ʔəlftéləŋəx<sup>w</sup> ‘people’ [ʔ/ʔələ́ft-el = ŋix<sup>w</sup>/ √person⟨pl⟩-ext = being]  
 ʔəlftéləŋəx<sup>w</sup> ‘people’ [ʔ/ʔələ́ft-el = ŋix<sup>w</sup>/ √person⟨pl⟩-ext = being]  
 ʔəlx<sup>w</sup>ílŋəx<sup>w</sup> ‘Indians’ [ʔ/ʔələ́lx<sup>w</sup>i-il = ŋix<sup>w</sup>/ √descend⟨pl⟩-dev = being]  
 ʔəlḫát ‘harvest’ [ʔ/ʔəlḫa-t/ √harvest-trns]  
 ʔəlḫátəŋ ‘be harvested’ [ʔ/ʔəlḫa-ət-əŋ/ √harvest-trns-psv]  
 ʔəlʔálfə́ ‘going aboard’ [ʔ/ʔəlʔ + ʔal <ʔ> əft/ actl + √go aboard⟨actl⟩]  
 ʔə́ft ‘kind, while’ [ʔəft/ while]  
 ʔə́fát ‘care for’ [ʔ/ʔəft-ət/ √care for-trns]  
 ʔə́fčél ‘ahead’ [ʔ/ʔiʔ-ft-√čeləʔ/ proc-part-√first]  
 ʔə́fčélə ‘ahead’ [ʔ/ʔiʔ-ft-√čeləʔ/ proc-part-√first]  
 ʔə́fčə́x ‘half’ [ʔ/ʔəft-√čx/ part-√rip]  
 ʔə́fə́nístəŋ ‘be fed’ [ʔ/ʔiʔə́n-istx<sup>w</sup>-əŋ/ √eat-caus-psv]  
 ʔə́k<sup>w</sup>ə́nsát ‘begin’ [ʔ/ʔəft-√k<sup>w</sup>ən-sat/ part-√take-rflxv]  
 ʔə́ftéləŋəx<sup>w</sup> ‘person’ [ʔ/ʔə́ftel = ŋix<sup>w</sup>/ √person = being]  
 ʔə́ftéləŋəx<sup>w</sup> ‘person’ [ʔ/ʔə́ftel = ŋix<sup>w</sup>/ √person = being]  
 ʔə́mʔə́mənəʔ ‘hunter’ [ʔ/ʔə́m + ʔamniʔ/ pl + √hunt]  
 ʔə́mátəŋ ‘be sat’ [ʔ/ʔə́mat-tx<sup>w</sup>-əŋ/ √sit-caus-psv]  
 ʔə́mə́qsítəŋ ‘be delivered for’ [ʔ/ʔə́meq-si-t-əŋ/ √deliver-ben-trns-psv]  
 ʔə́nʔáx<sup>w</sup> ‘bring’ [ʔ/ʔə́nʔe-ax<sup>w</sup>/ √come-caus]  
 ʔə́nʔé ‘come’ [ʔ/ʔə́nʔe/ √come]  
 ʔə́nʔéʔe ‘coming’ [ʔ/ʔə́nʔeʔe/ √come⟨actl⟩]  
 ʔə́nʔétx<sup>w</sup> ‘hold it’ [ʔ/ʔk<sup>w</sup>ənʔe-t/ √take⟨actl⟩-pers-trns]  
 ʔə́n̄- ‘your’ [ʔ/ʔə́n̄-/ 2pos-]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- ʔəŋʔáŋ ‘very’ [ʔəŋ + vʔəŋ/ pl + vvery]  
 ʔəŋʔéŋ ‘very’ [ʔəŋ + vʔəŋ/ pl + vvery]  
 ʔəŋíttx<sup>w</sup> ‘saying it’ [ʔəŋin<sup>ʔ</sup>et-tx<sup>w</sup>/ √say what<actl>-caus]  
 ʔəŋístx<sup>w</sup> ‘press down on’ [ʔəŋiŋ-istx<sup>w</sup>/ √step on-caus]  
 ʔəsʔéłəx<sup>w</sup> ‘elder’ [ʔəs-vʔéłəx<sup>w</sup>/ stat-velder]  
 ʔəsʔəłtélŋəx<sup>w</sup> ‘humanity’ [ʔəs-vʔəłt-él = ŋix<sup>w</sup>/ stat-vperson<pl>-ext = being]  
 ʔəsáʔəy̆ ‘ready’ [ʔəs-vha<sup>ʔəY<sup>ʔ</sup>/ stat-vfinish<actl>]  
 ʔəsáʔəy̆t ‘prepare it’ [ʔəs-vha<sup>ʔəY<sup>ʔ</sup>-t/ stat-vfinish<actl>-trns]  
 ʔəsáʔəy̆təŋ ‘be prepared’ [ʔəs-vha<sup>ʔəY<sup>ʔ</sup>-t-əŋ/ stat-vfinish<actl>-trns-psv]  
 ʔəsáʔi ‘ready’ [ʔəs-vha<sup>ʔəY<sup>ʔ</sup>/ stat-vfinish<actl>]  
 ʔəsáʔiʔ ‘ready’ [ʔəs-vha<sup>ʔəY<sup>ʔ</sup>/ stat-vfinish<actl>]  
 ʔəsáʔiʔt ‘get it ready’ [ʔəs-vha<sup>ʔəY<sup>ʔ</sup>-tx<sup>w</sup>/ stat-vfinish<actl>-caus]  
 ʔəsáq<sup>w</sup>əŋ ‘sweet’ [ʔəs-vsaq<sup>w</sup>-əŋ/ stat-vsweet-mdl]  
 ʔəsčéʔčəʔ ‘upon’ [ʔəs-čəʔ + včəʔ/ stat-char + vupon]  
 ʔəsčéʔčəʔŋ ‘be up top’ [ʔəs-čəʔ + včəʔ-əŋ/ stat-char + vupon-dur]  
 ʔəséqəł ‘outside’ [ʔəs-vse<sup>əq</sup>-ał/ stat-voutside<rslt>-dur]  
 ʔəsháps ‘pick hops’ [ʔəs-vhaps/ stat-vhops]  
 ʔəsk<sup>w</sup>éʔsəŋ ‘proposing’ [ʔəs-vk<sup>w</sup>es-əŋ/ stat-vask for marriage-mdl]  
 ʔəsk<sup>w</sup>éqəł ‘open’ [ʔəs-x<sup>w</sup>-vk<sup>w</sup><sup>éq</sup>-ał/ stat-loc-vopen<rslt>-dur]  
 ʔəsk<sup>w</sup>ésəŋ ‘ask for marriage’ [ʔəs-vk<sup>w</sup>es-əŋ/ stat-vask for marriage-mdl]  
 ʔəsk<sup>w</sup>ésəł ‘lying down’ [ʔəs-vseW-sat/ stat-vlie down-rflxv]  
 ʔəsléʔŋəč ‘poured’ [ʔəs-łéʔ + vłəč/ stat-rslt + vpour solid]  
 ʔəsléniʔ ‘female’ [ʔəs-vłenYʔ/ stat-vfemale]  
 ʔəsłáłəm ‘correct’ [ʔəs-łáʔ + vłám/ stat-actl + venough]  
 ʔəsłáłəm ‘correct’ [ʔəs-łáʔ + vłám/ stat-actl + venough]  
 ʔəsnáwəł ‘inside’ [ʔəs-vn<sup>a</sup>wəł/ stat-vin<rslt>-dur]  
 ʔəsqésəł ‘submerged’ [ʔəs-vq<sup>é</sup>s-ał/ stat-vimmerse<rslt>-dur]  
 ʔəsqíʔqəłtəŋ ‘be restrained’ [ʔəs-qíʔ + vqi<sup>q</sup>-ət-əŋ<sup>ʔ</sup>/ stat-rslt + vbind-trns-psv<actl>]  
 ʔəsqépał ‘gathering’ [ʔəs-vq<sup>e</sup><sup>ŋ</sup>-p-ał/ stat-vgather<rslt><actl>-dur]  
 ʔəsq<sup>w</sup>áʔq<sup>w</sup>əʔ ‘drunk’ [ʔəs-q<sup>w</sup>á + q<sup>w</sup>a + vq<sup>w</sup>aʔ/ stat-actl + char + vwater]  
 ʔəsq<sup>w</sup>áʔq<sup>w</sup>əʔ ‘accompaniment’ [ʔəs-q<sup>w</sup>áʔ + vq<sup>w</sup>aʔ/ stat-char + vaccompany]  
 ʔəsq<sup>w</sup>áłəł ‘cooked’ [ʔəs-vq<sup>w</sup><sup>a</sup>əł<sup>ʔ</sup>-ał/ stat-vcooked/ripe<rslt><actl>-dur]  
 ʔəsq<sup>w</sup>áq<sup>w</sup>iʔ ‘dead’ [ʔəs-q<sup>w</sup>á + vq<sup>w</sup>aY<sup>ʔ</sup>/ stat-actl + vdie<actl>]  
 ʔəsq<sup>w</sup>íq<sup>w</sup>əŋ ‘disembarked’ [ʔəs-q<sup>w</sup>í + vq<sup>w</sup>iŋ<sup>ʔ</sup>/ stat-actl + vdisembark<actl>]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- ʔəssəséwʔ ‘lying down’ [ʔəss-ə + √seW<sup>?</sup>-t/ stat-rslt + √lie down<actl>-stat]  
 ʔəsslá ‘on beach’ [ʔəss-√sʔa/ stat-√go down]  
 ʔəstáŋəʔ ‘what do’ [ʔəss-√taŋəʔ/ stat-√do what]  
 ʔəstáŋəʔ ‘doing’ [ʔəss-√taŋ<sup>?</sup>əʔ/ stat-√do what<actl>]  
 ʔəstésəʔ ‘close to’ [ʔəss-√tə>s-aʔ/ stat-√arrive there<rslt>-dur]  
 ʔəstíʔtəxʔx<sup>w</sup> ‘stick something out’ [ʔəss-tí<sup>?</sup> + √tiχ-tx<sup>w</sup>/ stat-rslt<actl> + √mess-caus]  
 ʔəstáyəmə ‘be on’ [ʔəss-√təy<sup>?</sup>əmə<sup>?</sup>/ stat-√put on<actl>]  
 ʔəsxéʔəʔəŋ ‘be marked’ [ʔəss-√xé>ʔ-aʔ-tx<sup>w</sup>-əŋ/ stat-√mark<rslt>-dur-caus-psv]  
 ʔəsxéʔəʔ ‘sick’ [ʔəss-√xə>ʔ-aʔ/ stat-√hurt<rslt>-dur]  
 ʔəsxəti ‘fixed’ [ʔəss-√xəti/ stat-√prepare]  
 ʔəsx<sup>w</sup>əŋʔiʔəŋ ‘how’ [s-√x<sup>w</sup>əŋ<sup>?</sup>-i<sup>?</sup>-əŋ<sup>?</sup>/ stat-√way<actl>-pers<actl>-mdl<actl>]  
 ʔəsx<sup>w</sup>əniʔəŋ ‘how’ [s-√x<sup>w</sup>əŋ<sup>?</sup>-i<sup>?</sup>-əŋ<sup>?</sup>/ stat-√way<actl>-pers<actl>-mdl<actl>]  
 ʔəsx<sup>w</sup>əniʔəŋ ‘how’ [s-√x<sup>w</sup>əŋ<sup>?</sup>-i<sup>?</sup>-əŋ<sup>?</sup>/ stat-√way<actl>-pers<actl>-mdl<actl>]  
 ʔəsx<sup>w</sup>íwəʔ ‘lost’ [ʔəss-√x<sup>w</sup>i<sup>?</sup>wəʔ/ stat-√lose<actl>]  
 ʔəsyéʔtən ‘widow’ [ʔəss-√yeʔ = tən/ stat-√go = instr]  
 šx<sup>w</sup>- ‘thing for, reason for’ [šx<sup>w</sup>-/ for-]  
 ʔəw<sup>2</sup>- ‘contrast’ [ʔəw<sup>2</sup>-/ contr-]  
 tuʔ- ‘sort of’ [tuʔ-/ sort of-]  
 ʔəw<sup>2</sup> ‘u-connector’ [ʔəw<sup>2</sup>/ u\_conn]  
 ʔəx<sup>w</sup>íŋəx<sup>w</sup> ‘indigenous’ [√ʔəx<sup>w</sup>i-il = ŋix<sup>w</sup>/ √descend-dev = being]  
 ʔəx<sup>w</sup>íŋəx<sup>w</sup> ‘indigenous’ [√ʔəx<sup>w</sup>i-il = ŋix<sup>w</sup>/ √descend-dev = being]  
 ʔəxín ‘where’ [√ʔəxín/ √where]  
 ʔəyáʔs ‘sharp-edged’ [√ʔəy<sup>2</sup> = aʔs/ √good = edge]  
 ʔəyéʔq ‘changing’ [√ʔəye<sup>?</sup>q/ √change<actl>]  
 ʔəyéq ‘change’ [√ʔəyeq/ √change]  
 ʔəyəqəʔlk<sup>w</sup>əttəŋ ‘be changed clothes’ [√ʔəyeq = əlk<sup>w</sup>ətt-əŋ/ √change = clothes-trns-psv]  
 ʔi ‘and’ [ʔiʔ/ and]  
 ʔi- ‘process-’ [ʔiʔ-/ proc-]  
 ʔiʔ ‘and’ [ʔiʔ/ and]  
 ʔiʔ ‘i-connector’ [ʔiʔ/ i\_conn]  
 ʔiʔcəŋ ‘getting dressed’ [√ʔi<sup>?</sup>cəŋ<sup>?</sup>/ √dress<actl>-mdl<actl>]  
 ʔiʔəʔcéʔə ‘ahead’ [ʔiʔ-ʔ-√céʔəʔ/ proc-part-√first]  
 ʔiʔəʔcéʔə ‘ahead’ [ʔiʔ-ʔ-√céʔəʔ/ proc-part-√first]  
 ʔiʔəʔcéʔəʔ ‘ahead’ [ʔiʔ-ʔ-√céʔəʔ/ proc-part-√first]



- ʔíŋtən̩ ‘eating’ [ʔíŋtən̩/ √eat<actl>]
- ʔíŋtʰəŋ ‘Elwha’ [ʔíŋtʰəŋ/ √Elwha]
- ʔíŋst ‘paddling’ [ʔíŋst/ √paddle canoe<actl>]
- ʔíŋcəŋ ‘dress’ [ʔíŋcəŋ/ √dress-mdl]
- ʔíŋčéŋəŋ ‘ahead’ [ʔíŋ-ŋ-√čéŋəŋ/ proc-part-√first]
- ʔíŋən̩ ‘eat’ [ʔíŋən̩/ √eat]
- ʔíŋəs ‘grandchild’ [ʔíŋəs/ √grandchild]
- ʔíst ‘paddle’ [ʔíst/ √paddle canoe]
- ʔítət ‘go to bed’ [ʔítət/ √sleep]
- ʔíy ‘whoa’ [ʔíy/ √whoa]
- ʔíyəs ‘nice’ [ʔíyəs/ √nice]
- ʔóo ‘oh’ [ʔaa/ oh]
- ʔuŋ- ‘contrast’ [ʔəŋ-/ contr-]
- ʔuŋ ‘u-conn’ [ʔəŋ/ u\_conn]
- ʔuŋé ‘should’ [ʔuŋe/ should]
- ʔúu ‘oh’ [ʔaa/ oh]
- čáŋkʷəs ‘seven’ [čáŋkʷəs/ √seven]
- čéŋčəŋ ‘on top’ [čéŋ + √čəŋ/ char + √upon]
- čéŋkʷət ‘clean it’ [čéŋkʷət/ √clean-trns]
- čéŋəŋ ‘heart’ [čéŋəŋ/ √heart]
- čəŋkʷáŋsəŋ ‘washing face’ [čəŋkʷ = aŋsəŋ/ √clean = face<actl>-mdl<actl>]
- čəŋkʷəŋkʷətəŋ ‘wash clothes’ [čəŋkʷ = aŋkʷətəŋ/ √clean = cloth-mdl]
- čəŋəŋ ‘chest’ [čəŋəŋ/ √chest]
- čəŋšiyén ‘Tsimshian’ [čəŋšiyén/ √Tsimshian]
- čəŋčəŋtəŋ ‘be seated’ [čəŋ = əweč-əŋ-txʷ-əŋ/ √upon = bottom-mdl-caus-psv]
- čəŋčéŋəŋ ‘witch’ [čəŋ-čéŋəŋ/ √disappear-]
- číŋəsə ‘put you atop’ [číŋeŋ-ət-sə/ √upon-trns-2obj]
- číŋitəŋ ‘being thanked’ [číŋitəŋ/ √thank<actl>-trns-psv]
- číŋləŋ ‘ascend’ [číŋləŋ/ √upon-dev-mdl]
- číməen ‘arrow’ [číməen/ √arrow]
- čímət ‘lick’ [čímət/ √lick-trns]
- čítəŋ ‘be thanked’ [čítəŋ/ √thank-trns-psv]
- čítəŋ ‘be thanked’ [čítəŋ/ √thank-trns-psv]
- číŋəŋstəŋ ‘be made cold’ [číŋəŋ = əstxʷ-əŋ/ loc-√cold-mdl-caus-psv]

- čsát ‘punch it’ [√čs-ət/ √pound-trns]  
 č- ‘have’ [č-/ have-]  
 čak<sup>w</sup>əŋ ‘be used’ [√YaW-es-əŋ/ √use-ptcaus-psv]  
 čak<sup>w</sup>əs ‘use it’ [√YaW-es/ √use-ptcaus]  
 čáləq<sup>w</sup> ‘the one’ [tsə əw<sup>2</sup>-vnił/ spec contr-√3focus]  
 čáləq<sup>w</sup> ‘backwoods’ [√čaləq<sup>w</sup>/ √backwoods]  
 čáləq<sup>w</sup>t ‘take inland’ [√čaləq<sup>w</sup>-ət/ √backwoods-trns]  
 čáləq<sup>w</sup>təŋ ‘be taken inland’ [√čaləq<sup>w</sup>-ət-əŋ/ √backwoods-trns-psv]  
 ččé?i? ‘working|little worker’ [√Ye<?>Y<?>|čə + √Ye<?>Y<?>/ √work<actl>|dim + √work<actl>]  
 ččé?i?təŋ ‘start being worked’ [čə + √Ye<?>Y<?>-t-əŋ<?>/ incep + √work<actl>-trns-psv<actl>]  
 ččét ‘work on it’ [√YeY-ət/ √work-trns]  
 ččétəŋ ‘be worked on’ [√YeY-ət-əŋ/ √work-trns-psv]  
 čé?i ‘working’ [√Ye<?>Y<?>/ √work<actl>]  
 čé?i? ‘working’ [√Ye<?>Y<?>/ √work<actl>]  
 čé?i?təŋ ‘being worked’ [√Ye<?>Y<?>-t-əŋ<?>/ √work<actl>-trns-psv<actl>]  
 čé?se? ‘two people’ [√čə<e?>sə?/ √two<person>]  
 čé?sə? ‘two people’ [√čə<e?>sə?/ √two<person>]  
 čécət ‘work on it’ [√YeY-ət/ √work-trns]  
 čécəw<sup>2</sup>tx<sup>w</sup>əŋ ‘build house’ [√YeY = ew<sup>2</sup>tx<sup>w</sup>-əŋ/ √work = house-mdl]  
 čélčəw<sup>2</sup>ət ‘turn it over’ [√č<é>k<sup>2</sup>>əw<sup>2</sup>-ət/ √turn over<actl>-trns]  
 čéł ‘immed|more’ [čéł|včéł/ immed|vmore]  
 čéy ‘work’ [√YeY/ √work]  
 čéyči ‘diligent’ [čéy + √YeY/ char + √work]  
 čéymən ‘Chinese’ [√čéymən/ √Chinese]  
 čéyq ‘big (pl)’ [√č<əy>q/ √big]  
 čéytəŋ ‘being given work’ [√Ye<é>Y-ət-əŋ/ √work<actl>-trns-psv]  
 čə- ‘before’ [čə-/ before-]  
 čə?áw<sup>2</sup>əs ‘using it’ [√Ye<ə?>aW<?>-es/ √use<actl>-ptcaus]  
 čəməš ‘pine pitch’ [√čəməš/ √pitch]  
 čənətəŋ ‘be buried’ [√čən-ət-əŋ/ √bury-trns-psv]  
 čəq ‘big’ [√čq/ √big]  
 čəqəw<sup>2</sup>tx<sup>w</sup> ‘bigbuilding’ [√čq = ew<sup>2</sup>tx<sup>w</sup>/ √big = house]  
 čəq<sup>w</sup> ‘burn’ [√Yeəq<sup>w</sup>/ √burn]  
 čəq<sup>w</sup>əw<sup>2</sup>sə ‘build a fire’ [√Yeəq<sup>w</sup> = iw<sup>2</sup>sə/ √burn = fire]

- čásə? ‘two’ [ /√čəsə?/ √two ]
- čáyq ‘big (pl)’ [ /√č < əy > q/ √big ]
- čəcé?i? ‘little worker’ [ /čə + √Ye<?>Y<?>/ dim + √work<actl> ]
- čəcé?i?təŋ ‘start being worked’ [ /čə + √Ye<?>Y<?>-t-əŋ<?>/ incep + √work<actl>-trns-psv<actl> ]
- čəčəsəŋ ‘be followed’ [ /√čeY-es-əŋ/ √chase-ptcaus-mdl ]
- čəčítqəs ‘peek’ [ /čə + √čítq = as/ dim + √peer = face ]
- čələ?ə ‘comes from’ [ /čsə-√le?ə/ from-√there ]
- čələ?sət ‘advance’ [ /√čəle-sat/ √advance-rflxv ]
- čələl ‘almost’ [ /√čəle-il/ √advance-dev ]
- čələl ‘already’ [ /√čəle-il/ √advance-dev ]
- čələŋən ‘tradition’ [ /√čəle = ŋin/ √advance = piece ]
- čəníŋəŋ ‘plant’ [ /√čən-iŋəŋ/ √bury-cstm ]
- či?átəŋ ‘hunt duck’ [ /√či?at-aŋ/ √hunt duck-dur ]
- čiq ‘fall over’ [ /√Yiq/ √fall over ]
- čisələqəŋ ‘following’ [ /√čeY-es = el <?> əq-əŋ<?>/ √chase-ptcaus<actl> = ]
- čiwín ‘using spirit power’ [ /č-√yəw<?>-i = ən<?>/ have-√power<actl>-pers = instr<actl> ]
- čk<sup>w</sup>é? ‘own’ [ /č-√k<sup>w</sup>e?/ have-√own ]
- člə?ə ‘comes from’ [ /čsə-√le?ə/ from-√there ]
- čł- ‘impact’ [ /čł-/ impact- ]
- čłəni?sət ‘get wife’ [ /č-√łenY?-sat/ have-√female-rflxv ]
- čłsk<sup>w</sup>écəl ‘get caught by the weather’ [ /čł-s-√k<sup>w</sup>eYil/ impact-stat-√day ]
- čné ‘get name’ [ /č-√ne/ have-√name ]
- čnét ‘name it’ [ /č-√ne-ət/ have-√name-trns ]
- čnétəŋ ‘been named’ [ /č-√ne-ət-əŋ/ have-√name-trns-psv ]
- čnə?ét ‘naming it’ [ /č-√n<ə?>e-t/ have-√name<actl>-trns ]
- čnə?étəŋ ‘been named’ [ /č-√n<ə?>e-ət-əŋ <?> / have-√name<actl>-trns-psv<actl> ]
- čŋəŋə? ‘have child’ [ /č-√ŋəŋə?/ have-√offspring ]
- čŋəŋəŋə? ‘have children’ [ /č-ŋəŋ + √ŋəŋə?/ have-pl + √offspring ]
- čqéq ‘have baby’ [ /č-√qeq/ have-√baby ]
- čqəčə? ‘catch’ [ /č-√qəYə?/ have-√catch ]
- čqəŋínəs ‘place name’ [ /√čq = ŋin = əs/ √big = piece = face ]
- čqəŋjətəŋ ‘be made to fall’ [ /√Yiq-əŋ-ət-əŋ/ √fall over-mdl-trns-psv ]
- čq<sup>w</sup>ət ‘burn it’ [ /√Yq<sup>w</sup>-ət/ √burn-trns ]
- čq<sup>w</sup>ətəŋ ‘be burned’ [ /√Yəq<sup>w</sup>-ət-əŋ/ √burn-trns-psv ]

- čq<sup>w</sup>á? ‘single’ [/č-√q<sup>w</sup>a?/ immed-√accompany]
- čsáŋmət ‘two blankets’ [/√čəsə? = amət/ √two = blanket]
- čséləqəŋ ‘follow’ [/√čeY-es = eleq-əŋ/ √chase-ptcaus = wave-mdl]
- čsəŋéłə? ‘from here’ [/čsə-√ŋéłə?/ from-√here]
- čsəŋəxín ‘where from’ [/čsə-√ŋəxín/ from-√where]
- čsələŋe ‘from there’ [/čsə-√leŋe/ from-√there]
- čsələŋə ‘from there’ [/čsə-√leŋe/ from-√there]
- čtáləs ‘marry’ [/č-√taləs/ have-√spouse]
- čtéŋ ‘ask’ [/√čte-əŋ/ √ask-mdl]
- čtét ‘ask someone’ [/√čte-t/ √ask-trns]
- čtétəŋ ‘be asked’ [/√čte-t-əŋ/ √ask-trns-psv]
- čtə ‘probably’ [/čtə/ probably]
- čxát ‘rip’ [/√čx-ət/ √rip-trns]
- čxátəŋ ‘be ripped’ [/√čx-ət-əŋ/ √rip-trns-psv]
- čyéwəŋ ‘using power song’ [/č-√yə <é> w <’> = əŋ/ have-√power<actl> = instr]
- čyéwəŋ ‘using power song’ [/č-√yə <é> w <’> = əŋ/ have-√power<actl> = instr]
- čyəwəŋ ‘use power song’ [/č-√yəw = əŋ/ have-√power = instr]
- č ‘apparently’ [/čə/ apparent]
- čécəŋ ‘needle’ [/√čec = əŋ/ √sew = instr]
- čécət ‘sew it’ [/√čec-ət/ √sew-trns]
- čén ‘very’ [/√čen/ √straight]
- čéŋ ‘get home’ [/√čeŋ/ √arrive home]
- čéŋt ‘bring home’ [/√čeŋ-tx<sup>w</sup>/ √get home-caus]
- čə ‘apparently’ [/čə/ apparent]
- čəli? ‘any bark’ [/√čəl = eý/ √bark = wood]
- čəcət ‘sew it’ [/√čec-ət/ √sew-trns]
- čələý ‘any bark’ [/√čəl = eý/ √bark = wood]
- číŋsəŋ ‘growing’ [/√či(ŋ)s-əŋ<’>/ √grow<actl>-mdl<actl>]
- čísəŋ ‘grow’ [/√čis-əŋ/ √grow-mdl]
- číytəŋ ‘be thanked’ [/√čiY-t-əŋ/ √thank-trns-psv]
- e ‘quest’ [/ə/ question]
- elə ‘you (pl)’ [/helə/ 2pl]
- ə ‘quest’ [/ə/ question]
- ən ‘1s sbd subj’ [/-ən/ -1sg subord subj]

- əń- ‘your’ [/?əń-/ 2pos-]  
 -əs ‘3sbd sbj, 3 sbj’ [/-əs/ -3subsubj, -3subj]  
 əw̄- ‘contr’ [/?əw̄-/ contr-]  
 əw̄ ‘u-conn’ [/?əw̄/ u conn]  
 -əx<sup>w</sup> ‘2sbrd sbj’ [/-əx<sup>w</sup>/ -2subord subj]  
 fíŋšín ‘fishing’ [/?fiŋšən̄’/ √fish<actl>]  
 há?i? ‘finished’ [/?haŋ?əY’/ √finish<actl>]  
 ha?i?nək<sup>w</sup>əl ‘being alone together’ [/?haŋ?əy’-nəWəl/ √alone<actl>-ncrcprcl]  
 háčsən ‘finish eating’ [/?haY = asin/ √finish = mouth]  
 hahá?i? ‘being alone’ [/?ha + √haŋ?y/ rslt + √only<actl>]  
 háps ‘hops’ [/?haps/ √hops]  
 háy ‘done|thank|only’ [/?haY|vhəy|vhay/ √finish|√thank|√alone]  
 hé?əč ‘younger sibling’ [/?he?əč/ √younger]  
 hé?ič ‘younger sibling’ [/?he?əč/ √younger]  
 héə? ‘yes’ [/?hee?ə/ √yes]  
 helə ‘you (pl)’ [/?helə/ 2pl]  
 héy ‘go ahead’ [/?hey/ √go ahead]  
 hómək<sup>w</sup>təŋ ‘be piled on’ [/?hómək<sup>w</sup>-t-əŋ/ √pile on-trns-psv]  
 həlí ‘alive’ [/?həli/ √live]  
 həlínx<sup>w</sup> ‘save life’ [/?həli-nax<sup>w</sup>/ √live-nctrns]  
 həlísət ‘revive’ [/?həli-sat/ √live-rflxv]  
 hənəčəłtəŋ ‘child discussed’ [/?henič = ał-t-əŋ/ √discuss = child-trns-psv]  
 həq<sup>w</sup>étəŋ ‘be smelled’ [/?haq<sup>w</sup>-í-ət-əŋ/ √smell-pers-trns-psv]  
 həw̄étəŋ ‘be taken away’ [/?hew̄ə-tx<sup>w</sup>-əŋ/ √away-caus-psv]  
 hís ‘long time’ [/?his/ √long time]  
 i? ‘and’ [/?i?/ and]  
 i?- ‘proc-’ [/?y?-/ proc-]  
 képtən ‘captain’ [/?keptən/ √captain]  
 kúk ‘cook’ [/?k<sup>w</sup>uk<sup>w</sup>/ √cook]  
 k<sup>w</sup> ‘subordinate clause introducer’ [/?k<sup>w</sup>/ sub]  
 k<sup>w</sup> ‘inform’ [/?k<sup>w</sup>ə/ inform]  
 k<sup>w</sup>á?k<sup>w</sup>ə?məčəń ‘name of a woman’ [/?k<sup>w</sup>a? + √k<sup>w</sup>a?məčən/ char + √place name]  
 k<sup>w</sup>á?məčən ‘Quamichan’ [/?k<sup>w</sup>a?məčən/ √place name]  
 k<sup>w</sup>ánəŋət ‘run’ [/?k<sup>w</sup>aniŋat/ √run]

- k<sup>w</sup>čéŋəŋət ‘holler to someone’ [/<sup>w</sup>k<sup>w</sup>eč-ŋi-ət/ √yell-rel-trns]  
 k<sup>w</sup>éŋəŋət ‘release it’ [/<sup>w</sup>k<sup>w</sup>eŋ-ət/ √release-trns]  
 k<sup>w</sup>éŋəŋən ‘clam shell’ [/<sup>w</sup>k<sup>w</sup>eŋ = ŋin/ √release = piece]  
 k<sup>w</sup>éčəl ‘next day’ [/<sup>w</sup>k<sup>w</sup>eYil/ √day]  
 k<sup>w</sup>éčəl ‘early morning’ [/<sup>w</sup>k<sup>w</sup>eYil<sup>ʔ</sup>/ √day<actl>]  
 k<sup>w</sup>éčəŋ ‘yell’ [/<sup>w</sup>k<sup>w</sup>eč-əŋ/ √yell-mdl]  
 k<sup>w</sup>él ‘hide’ [/<sup>w</sup>k<sup>w</sup>el/ √hide]  
 k<sup>w</sup>éŋət ‘reaching for it, touching it’ [/<sup>w</sup>k<sup>w</sup><e>n<ʔ>-ət|/<sup>w</sup>k<sup>w</sup><é>n<ʔ>-ət/ √take<rslt><actl>-trns]  
 k<sup>w</sup>éŋnəx<sup>w</sup> ‘getting it’ [/<sup>w</sup>k<sup>w</sup><é>n<ʔ>-nax<sup>w</sup>/ √take<actl>-nctrns]  
 k<sup>w</sup>éŋt ‘touching it’ [/<sup>w</sup>k<sup>w</sup><é>n<ʔ>-ət/ √take<rslt><actl>-trns]  
 k<sup>w</sup>éy<sup>ʔ</sup>əxsət ‘move’ [/<sup>w</sup>k<sup>w</sup>eý<sup>ʔ</sup>əx-sat/ √move-rflxv]  
 k<sup>w</sup>éy<sup>ʔ</sup>əxt ‘stir it’ [/<sup>w</sup>k<sup>w</sup>eý<sup>ʔ</sup>əx-t/ √move-trns]  
 k<sup>w</sup>éy<sup>ʔ</sup>əxt ‘stirring it’ [/<sup>w</sup>k<sup>w</sup><é>y<sup>ʔ</sup>əx-t/ √move<actl>-trns]  
 k<sup>w</sup>éy<sup>ʔ</sup>əxsət ‘move’ [/<sup>w</sup>k<sup>w</sup>eý<sup>ʔ</sup>əx-sat/ √move-rflxv]  
 k<sup>w</sup>ə ‘if/when, inform’ [/<sup>w</sup>k<sup>w</sup>ə/ if/when, inform]  
 k<sup>w</sup>əŋ ‘inform’ [/<sup>w</sup>k<sup>w</sup>ə/ inform]  
 k<sup>w</sup>ələŋ ‘fly’ [/<sup>w</sup>k<sup>w</sup>əl-əŋ/ √fly-mdl]  
 k<sup>w</sup>ələŋ ‘flying’ [/<sup>w</sup>k<sup>w</sup>əl-əŋ<ʔ>/ √fly-mdl<actl>]  
 k<sup>w</sup>ələtəŋ ‘be capsized’ [/<sup>w</sup>k<sup>w</sup>l-ət-əŋ/ √spill-trns-psv]  
 k<sup>w</sup>ənəŋ ‘be caught’ [/<sup>w</sup>k<sup>w</sup>ən-nax<sup>w</sup>-əŋ/ √take-nctrns-psv]  
 k<sup>w</sup>ənət ‘take it’ [/<sup>w</sup>k<sup>w</sup>ən-ət/ √take-trns]  
 k<sup>w</sup>ənətəŋ ‘be taken’ [/<sup>w</sup>k<sup>w</sup>ən-ət-əŋ/ √take-trns-psv]  
 k<sup>w</sup>ənn ‘manage to get it (stem)’ [/<sup>w</sup>k<sup>w</sup>ən-nax<sup>w</sup>/ √take-nctrns]  
 k<sup>w</sup>ənnəŋ ‘be caught’ [/<sup>w</sup>k<sup>w</sup>ən-nax<sup>w</sup>-əŋ/ √take-nctrns-psv]  
 k<sup>w</sup>ənnəx<sup>w</sup> ‘manage to get it’ [/<sup>w</sup>k<sup>w</sup>ən-nax<sup>w</sup>/ √take-nctrns]  
 k<sup>w</sup>ənt ‘taking it’ [/<sup>w</sup>k<sup>w</sup>ən<ʔ>-ət/ √take<actl>-trns]  
 k<sup>w</sup>əq<sup>w</sup>əl ‘go seaward’ [/<sup>w</sup>k<sup>w</sup>əq<sup>w</sup>-il/ √downstream-dev]  
 k<sup>w</sup>əy<sup>ʔ</sup>əxsət ‘move’ [/<sup>w</sup>k<sup>w</sup>eý<sup>ʔ</sup>əx-sat/ √move-rflxv]  
 k<sup>w</sup>əy<sup>ʔ</sup>əxt ‘move it’ [/<sup>w</sup>k<sup>w</sup>eý<sup>ʔ</sup>əx-tx<sup>w</sup>/ √move-caus]  
 k<sup>w</sup>əy<sup>ʔ</sup>əxsət ‘move’ [/<sup>w</sup>k<sup>w</sup>eý<sup>ʔ</sup>əx-sat/ √move-rflxv]  
 k<sup>w</sup>əče ‘therefore’ [/<sup>w</sup>k<sup>w</sup>əče/ therefore]  
 k<sup>w</sup>əčə ‘therefore’ [/<sup>w</sup>k<sup>w</sup>əče/ therefore]  
 k<sup>w</sup>əčil ‘morning’ [/<sup>w</sup>k<sup>w</sup>eYil<ʔ>/ √day<actl>]  
 k<sup>w</sup>ək<sup>w</sup>éŋil ‘hiding’ [/<sup>w</sup>k<sup>w</sup>ə + <sup>w</sup>k<sup>w</sup>e<ŋi><ʔ>/ actl + √hide<actl>]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- k<sup>w</sup>ək<sup>w</sup>ələŋ ‘flying (dim)’ [k<sup>w</sup>ə + √k<sup>w</sup>əl-əŋ<sup>?</sup>/ dim + √fly-mdl<actl>]
- k<sup>w</sup>əlálə?əŋp ‘alder tree’ [√k<sup>w</sup>əlalə? = əŋp/ √alder = plant]
- k<sup>w</sup>əlín ‘fly’ [√k<sup>w</sup>əl-i-əŋ/ √fly-persis-mdl]
- k<sup>w</sup>əlíməltx<sup>w</sup> ‘healing power’ [√k<sup>w</sup>əl = iməltx<sup>w</sup>/ √spill = power]
- k<sup>w</sup>ən?éŋətəŋ ‘be helped’ [√k<sup>w</sup>əneŋi-ət-əŋ/ √help-trns-psv]
- k<sup>w</sup>ənəŋət ‘help someone’ [√k<sup>w</sup>əneŋi-ət/ √help-trns]
- k<sup>w</sup>ənét ‘hold’ [√k<sup>w</sup>ən-e-t/ √take-pers-trns]
- k<sup>w</sup>ənétəŋ ‘be held’ [√k<sup>w</sup>ən-i-ət-əŋ/ √take-pers-trns-psv]
- k<sup>w</sup>ənsát ‘get going’ [√k<sup>w</sup>ən-sat/ √take-rflxv]
- k<sup>w</sup>əntál ‘together’ [√k<sup>w</sup>ən-tal/ √take-rcprcl]
- k<sup>w</sup>əntí ‘hold’ [√k<sup>w</sup>ən-e-t/ √take-pers-trns]
- k<sup>w</sup>ənéśə ‘here’ [√k<sup>w</sup>ən<sup>?</sup>-e-t-sə/ √take<actl>-pers-trns-2obj]
- k<sup>w</sup>ənéŋət ‘hold it’ [√k<sup>w</sup>ən<sup>?</sup>-e-t/ √take<actl>-pers-trns]
- k<sup>w</sup>ənéŋətəŋ ‘being held’ [√k<sup>w</sup>ən<sup>?</sup>-i-t-əŋ/ √take<actl>-pers-trns-psv]
- k<sup>w</sup>əníŋət ‘running’ [√k<sup>w</sup>əniŋ<sup>?</sup>-ət/ √run<actl>]
- k<sup>w</sup>əníŋət ‘hold it’ [√k<sup>w</sup>ən<sup>?</sup>-e-t/ √take<actl>-pers-trns]
- k<sup>w</sup>ənsín ‘holding’ [√k<sup>w</sup>ən<sup>?</sup>-si-əŋ<sup>?</sup>/ √take<actl>-ben-mdl<actl>]
- k<sup>w</sup>əntál ‘together’ [√k<sup>w</sup>ən-tal/ √take-rcprcl]
- k<sup>w</sup>əntál ‘together’ [√k<sup>w</sup>ən-tal/ √take-rcprcl]
- k<sup>w</sup>əntí ‘hold it’ [√k<sup>w</sup>ən<sup>?</sup>-e-t/ √take<actl>-pers-trns]
- k<sup>w</sup>əw<sup>w</sup>niŋ ‘inv def’ [k<sup>w</sup>sə əw<sup>w</sup>-vniŋ/ invspec contr-√3focus]
- k<sup>w</sup>i ‘article’ [k<sup>w</sup>i/ the inv nsp]
- k<sup>w</sup>íŋe ‘article, invisible, near’ [k<sup>w</sup>siŋe/ this inv]
- k<sup>w</sup>iŋk<sup>w</sup>éy<sup>w</sup>əŋsət ‘move (pl)’ [k<sup>w</sup>y<sup>w</sup> + √k<sup>w</sup>éy<sup>w</sup>əŋ-sat/ pl + √move-rflxv]
- k<sup>w</sup>íl ‘come into view’ [√Wiŋ/ √come into view]
- k<sup>w</sup>íntəl ‘fight’ [√Wiŋ-tal/ √fight-rcprcl]
- k<sup>w</sup>ítšən ‘spring salmon’ [√k<sup>w</sup>itšən/ √spring salmon]
- k<sup>w</sup>íw<sup>w</sup>əntəltx<sup>w</sup> ‘picking fight’ [k<sup>w</sup>i + √W<sup>?</sup>in<sup>?</sup>-tal<sup>?</sup>-tx<sup>w</sup>/ actl + √fight<actl>-rcprcl<actl>-caus]
- k<sup>w</sup>í- ‘already’ [k<sup>w</sup>í-/ alrdy-]
- k<sup>w</sup>íéŋə ‘here’ [k<sup>w</sup>-víéŋə/ rm-√here]
- k<sup>w</sup>íəŋ ‘inform feminine’ [k<sup>w</sup>íəŋ/ inform fem]
- k<sup>w</sup>íəŋ- ‘now’ [k<sup>w</sup>íəŋ-/ now-]
- k<sup>w</sup>íhis ‘long ago’ [k<sup>w</sup>í-√his/ alrdy-√long time]
- k<sup>w</sup>íniŋ ‘now’ [k<sup>w</sup>í-√niŋ/ alrdy-√3focus]

- k<sup>w</sup>ǫ́t ‘open it’ [/x<sup>w</sup>-√k<sup>w</sup>ǫ́-ət/ loc-√open-trns]  
 k<sup>w</sup>s ‘article, nonspecific’ [/k<sup>w</sup>s/ nonsp]  
 k<sup>w</sup>s ‘article, invisible, feminine’ [/k<sup>w</sup>sə/ inv fem]  
 k<sup>w</sup>sé?e ‘inv near’ [/k<sup>w</sup>se?ə/ inv]  
 k<sup>w</sup>sé?ə ‘inv near’ [/k<sup>w</sup>se?ə/ inv]  
 k<sup>w</sup>sécəčt ‘lean back’ [/√k<sup>w</sup>seč = əč-t/ √back against = back-trns]  
 k<sup>w</sup>sə ‘inv fem’ [/k<sup>w</sup>sə/ fem inv]  
 k<sup>w</sup>səw<sup>ni</sup> ‘inv def|def fem’ [/k<sup>w</sup>sə əw<sup>ni</sup>-√ni/ invspec contr-√3focus|invspec fem contr-√3focus]  
 k<sup>w</sup>úk<sup>w</sup> ‘coo’ [/√k<sup>w</sup>uk<sup>w</sup>/ √coo]  
 k<sup>w</sup>uk<sup>w</sup> ‘cook’ [/√k<sup>w</sup>uk<sup>w</sup>/ √cook]  
 k<sup>w</sup>ám<sup>w</sup>k<sup>w</sup>əm ‘being strong’ [/k<sup>w</sup>am<sup>w</sup> + √k<sup>w</sup>am<sup>w</sup>]/ char<actl> + √strong<actl>  
 k<sup>w</sup>ám<sup>w</sup>k<sup>w</sup>əm<sup>sət</sup> ‘getting strong’ [/k<sup>w</sup>am<sup>w</sup> + √k<sup>w</sup>əm<sup>w</sup>]-sat/ char<actl> + √strong<actl>-rflxv]  
 k<sup>w</sup>čésət ‘get power’ [/√k<sup>w</sup>če-sat/ √spiritually strong-rflxv]  
 k<sup>w</sup>ék<sup>w</sup>i? ‘being hungry’ [/k<sup>w</sup>é + √k<sup>w</sup>ey?/ actl + √hungry]  
 k<sup>w</sup>ésəŋ ‘warm up’ [/√k<sup>w</sup>es-əŋ/ √scorch-mdl]  
 k<sup>w</sup>ésət ‘singeing it’ [/√k<sup>w</sup>és-s-ət/ √scorch<actl>-trns]  
 k<sup>w</sup>éy ‘hungry’ [/√k<sup>w</sup>ey?/ √hungry]  
 k<sup>w</sup>ələqən ‘small bare hill’ [/√k<sup>w</sup>əl = iqən/ √bare = belly]  
 k<sup>w</sup>ələw ‘skin’ [/√k<sup>w</sup>ələw/ √skin]  
 k<sup>w</sup>əm<sup>w</sup>k<sup>w</sup>əm ‘being strong’ [/k<sup>w</sup>am<sup>w</sup> + √k<sup>w</sup>am<sup>w</sup>]/ char<actl> + √strong<actl>  
 k<sup>w</sup>ənəŋ ‘be seen’ [/√k<sup>w</sup>ən-nax<sup>w</sup>-əŋ/ √see-nctrns-psv]  
 k<sup>w</sup>ənət ‘look at it’ [/√k<sup>w</sup>ən-ət/ √see-trns]  
 k<sup>w</sup>ənətəŋ ‘looked at’ [/√k<sup>w</sup>ən-ət-əŋ/ √see-trns-psv]  
 k<sup>w</sup>ənn ‘see it (stem)’ [/√k<sup>w</sup>ən-nax<sup>w</sup>/ √see-nctrns]  
 k<sup>w</sup>ənnəŋ ‘be seen’ [/√k<sup>w</sup>ən-nax<sup>w</sup>-əŋ/ √see-nctrns-psv]  
 k<sup>w</sup>ənnəx<sup>w</sup> ‘see it’ [/√k<sup>w</sup>ən-nax<sup>w</sup>/ √see-nctrns]  
 k<sup>w</sup>ənsət ‘the one’ [/tsə əw<sup>ni</sup>-√ni/ spec contr-√3focus]  
 k<sup>w</sup>ənt ‘looking at it’ [/√k<sup>w</sup>ən<?>-ət/ √see<actl>-trns]  
 k<sup>w</sup>əntəŋ ‘being seen’ [/√k<sup>w</sup>ən<?>-ət-əŋ<?>/ √see<actl>-trns-psv<actl>]  
 k<sup>w</sup>əčésət ‘get power’ [/√k<sup>w</sup>če-sat/ √spiritually strong-rflxv]  
 k<sup>w</sup>ə?əx<sup>w</sup>iləŋəx<sup>w</sup> ‘co-native’ [/k<sup>w</sup>ə? -√?əx<sup>w</sup>i-il = ŋix<sup>w</sup>/ with-√descend-dev = being]  
 k<sup>w</sup>ə?əx<sup>w</sup>iləŋəx<sup>w</sup> ‘fellow people’ [/k<sup>w</sup>ə? -√?əx<sup>w</sup>i-il = ŋix<sup>w</sup>/ with-√descend-dev = being]  
 k<sup>w</sup>əm<sup>w</sup>k<sup>w</sup>ám<sup>w</sup> ‘strengthen’ [/k<sup>w</sup>am<sup>w</sup> + √k<sup>w</sup>am<sup>w</sup>]-t/ char<actl> + √strong<actl>-trns]



## Lək<sup>w</sup>əŋínəŋ Narratives

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- k<sup>w</sup>ənáł ‘looking’ [/<sup>w</sup>k<sup>w</sup>ən<sup>?</sup>-ał/ √see<actl>-dur]
- k<sup>w</sup>əníŋłəŋ ‘watch over’ [/<sup>w</sup>k<sup>w</sup>ən<sup>?</sup>-i = eŋł-əŋ/ √see<actl>-pers = mass-mdl]
- k<sup>w</sup>əníŋłəŋ ‘watch over’ [/<sup>w</sup>k<sup>w</sup>ən<sup>?</sup>-i = eŋł-əŋ/ √see<actl>-pers = mass-mdl]
- k<sup>w</sup>əníł ‘watch it’ [/<sup>w</sup>k<sup>w</sup>ən<sup>?</sup>-i-ət/ √see<actl>-pers-trns]
- k<sup>w</sup>əníł ‘seeing (stem)’ [/<sup>w</sup>k<sup>w</sup>ən<sup>?</sup>-t<sup>í</sup>x<sup>w</sup>/ √see<actl>-caus<pers>]
- k<sup>w</sup>əníł ‘being watched’ [/<sup>w</sup>k<sup>w</sup>ən<sup>?</sup>-i-ət-əŋ<sup>?</sup>/ √see<actl>-pers-trns-psv<actl>]
- k<sup>w</sup>əw<sup>ə</sup>y<sup>ə</sup>k<sup>w</sup> ‘fishing’ [/<sup>w</sup>k<sup>w</sup>əw<sup>?</sup>y<sup>?</sup>k<sup>w</sup>/ √fishhook<actl>]
- k<sup>w</sup>əyéŋłəŋ ‘being prevented’ [/<sup>w</sup>k<sup>w</sup>ey-ə<sup>?</sup>t-əŋ/ √unable-trns<actl>-psv]
- k<sup>w</sup>əyéłəŋ ‘be refused’ [/<sup>w</sup>k<sup>w</sup>ey-ət-əŋ/ √unable-trns-psv]
- k<sup>w</sup>íŋít ‘refuse someone’ [/<sup>w</sup>k<sup>w</sup>ey<sup>?</sup>-i-t/ √unable<actl>-pers-trns]
- k<sup>w</sup>íŋłəw<sup>ə</sup> ‘living with in-laws’ [/<sup>w</sup>k<sup>w</sup>i<sup>?</sup>łəw<sup>ə</sup>/ √stay with inlaw<actl>]
- k<sup>w</sup>íŋx<sup>w</sup> ‘pine pitch’ [/<sup>w</sup>k<sup>w</sup>iŋx<sup>w</sup>/ √pitch]
- k<sup>w</sup>ík<sup>w</sup>əń ‘several’ [/<sup>w</sup>k<sup>w</sup>í + <sup>w</sup>k<sup>w</sup>íń/ actl + √how many]
- k<sup>w</sup>íłəw<sup>ə</sup> ‘live with in-laws’ [/<sup>w</sup>k<sup>w</sup>íłəw<sup>ə</sup>/ √stay with inlaw]
- k<sup>w</sup>ín ‘how many’ [/<sup>w</sup>k<sup>w</sup>in/ √how many]
- k<sup>w</sup>ínəs ‘how many days’ [/<sup>w</sup>k<sup>w</sup>in = əs/ √how many = day]
- k<sup>w</sup>íw<sup>ə</sup>č ‘butchering’ [/<sup>w</sup>k<sup>w</sup>i + <sup>w</sup>W<sup>ə</sup>č/ actl + √butcher]
- k<sup>w</sup>íw<sup>ə</sup>čł ‘butchering it’ [/<sup>w</sup>k<sup>w</sup>i + <sup>w</sup>W<sup>ə</sup>čł-t/ actl + √butcher-trns]
- k<sup>w</sup>ł- ‘with’ [/<sup>w</sup>k<sup>w</sup>ł-/ with-]
- k<sup>w</sup>łət ‘dump it’ [/<sup>w</sup>k<sup>w</sup>ł-ət/ √dump-trns]
- k<sup>w</sup>q<sup>w</sup>əńł ‘chopping it’ [/<sup>w</sup>k<sup>w</sup>q<sup>w</sup>əm<sup>?</sup>-ət/ √chop<actl>-trns]
- láł ‘indeed’ [/<sup>w</sup>lałə/ √indeed]
- láłə ‘indeed’ [/<sup>w</sup>lałə/ √indeed]
- láłət ‘invite to go’ [/<sup>w</sup>lal-ət/ √ask along-trns]
- láłətəŋ ‘be invited to go’ [/<sup>w</sup>lal-ət-əŋ/ √ask along-trns-psv]
- láł ‘eldest’ [/<sup>w</sup>lał/ √eldest]
- léł ‘at a place’ [/<sup>w</sup>lełə/ √there]
- leł ‘past’ [/<sup>w</sup>leł/ past]
- léłe ‘at a place’ [/<sup>w</sup>lełə/ √there]
- léłełe ‘at a place’ [/<sup>w</sup>le<sup>?</sup>łəłə/ √there<actl>]
- léłełəłə ‘also there’ [/<sup>w</sup>lełełəłəłə/ √there∕also]
- léłə ‘at a place’ [/<sup>w</sup>lełə/ √there]
- léłəsət ‘be there’ [/<sup>w</sup>lełə-sat/ √be there-rflxv]
- léłətəŋ ‘be put there|be fixed’ [/<sup>w</sup>lełə-ət-əŋ|<sup>w</sup>leł-t-əŋ/ √be there-trns-psv|√prepare-trns-psv]

- léʔəti ‘right there’ [ʌleʔə tiʔə/ √there this]  
léʔəsət ‘get ready’ [ʌleʔ-sat/ √prepare-rflxv]  
léʔt ‘prepare it’ [ʌleʔ-t/ √prepare-trns]  
léʔtəŋ ‘be fixed’ [ʌleʔ-t-əŋ/ √prepare-trns-psv]  
ləʔ ‘past’ [ʌəʔ/ past]  
ləc̣ ‘full’ [ʌlc̣/ √fill]  
ləc̣əsət ‘get filled’ [ʌlc̣-ət-sat/ √fill-trns-rflxv]  
ləc̣ətəŋ ‘be filled’ [ʌlc̣-ət-əŋ/ √fill-trns-psv]  
lək<sup>w</sup>əŋən ‘Songhees’ [ʌlək<sup>w</sup>əŋən/ √Songhees]  
ləlínəŋ ‘go far|going far’ [ʌə + ʌlił-əŋ|lə + ʌlʔ>ił-əŋʔ>/ dim + √far-mdl|dim + √far<actl>-mdl<actl>]  
ləlínəŋj ‘offspring’ [ʌŋənəʔ/ √offspring]  
ləméwtx<sup>w</sup> ‘liquor store’ [ʌləm = ewtx<sup>w</sup>/ √liquor = house]  
ləmətúwəlqən ‘sheep wool’ [ʌləmətu = elqən/ √sheep = hair]  
ləŋsát ‘obey’ [ʌləŋ-sat/ √obey-rflxv]  
ləŋstínj ‘be agreed with’ [ʌləŋ-stx<sup>w</sup>-i-əŋ/ √obey-caus-pers-psv]  
ləpəlít ‘priest’ [ʌləpəlit/ √priest]  
ləq̣éł ‘aligned’ [ʌlq̣ = eʔł/ √even = mass]  
ləsčənánəŋət ‘pitiful’ [ʌləsčən-nəŋət/ √poor-ncmdl]  
líʔəl ‘far’ [ʌliʔəl/ √far]  
líləwt ‘train’ [ʌliləwt/ √train]  
lilsék ‘sacks’ [ʌlił>sék/ √sack<pl>]  
líł ‘far’ [ʌliʔəl/ √far]  
lisék ‘sack’ [ʌlisék/ √sack]  
líyməs ‘crane’ [ʌliyməs/ √crane]  
łáləs ‘anchovy, leave it’ [ʌłaləʔləs, ʌłal-es/ √anchovy, √abandon-ptcaus]  
łéʔe ‘here’ [ʌłeʔə/ √here]  
łéʔə ‘here’ [ʌłeʔə/ √here]  
łéel ‘go ashore’ [ʌłe-il/ √go ashore-dev]  
łél ‘remove heat’ [ʌłel/ √remove heat]  
łéləs ‘remove heat’ [ʌłel-es/ √remove heat-ptcaus]  
łeləstájəs ‘remove me from heat’ [ʌłel-es-tx<sup>w</sup>-aŋəs/ √remove heat-ptcaus-caus-1sgobj]  
łéniʔ ‘girl baby’ [ʌłenYʔ/ √female]  
łéẉ ‘flee, heal’ [ʌłeẉ, ʌłeẈʔ/ √flee, √heal]

- ʎəŋétəŋ ‘be put here’ [ʎ/ʎeŋə-tx<sup>w</sup>-əŋ/ ʎhere-caus-psv]  
 ʎəʎək<sup>w</sup> ‘exciting’ [ʎə + ʎəʎək<sup>w</sup>/ actl + ʎbother]  
 ʎəqəŋs ‘seaweed’ [ʎ/ʎəqəŋs/ ʎseaweed]  
 ʎəltást ‘sprinkle’ [ʎ/ʎəltəŋ-as-t/ ʎsplash-rcpnt-trns]  
 ʎəléel ‘going ashore’ [ʎə + ʎe-il/ actl + ʎgo ashore-dev]  
 ʎəŋáŋq<sup>w</sup>təŋ ‘be decapitated’ [ʎ/ʎəŋ = aŋq<sup>w</sup>-t-əŋ/ ʎdetach = head-trns-psv]  
 ʎəŋéŋ ‘be taken off’ [ʎ/ʎəŋ-es-əŋ/ ʎdetach-ptcaus-psv]  
 ʎəŋés ‘detach it’ [ʎ/ʎəŋ-es/ ʎdetach-ptcaus]  
 ʎəŋéŋəs ‘detaching’ [ʎ/ʎəŋ < ? > -e < ? > s/ ʎdetach < actl > -ptcaus < actl >]  
 ʎəwíst ‘run off with someone’ [ʎ/ʎewístx<sup>w</sup>/ ʎflee-caus]  
 ʎix<sup>w</sup> ‘three’ [ʎ/ʎix<sup>w</sup>/ ʎthree]  
 ʎqélč ‘moon’ [ʎ/ʎqelč/ ʎmoon]  
 ʎqít ‘clothing’ [ʎ/ʎqit/ ʎclothing]  
 ʎqéčəs ‘five’ [ʎ/ʎqəčəs/ ʎfive]  
 ʎqát ‘the one’ [ʎtsə əw-ʎnił/ spec contr-ʎ3focus]  
 ʎqəčsłšéŋ ‘fifty’ [ʎ/ʎqəčəs = ššéŋ/ ʎfive = tens]  
 ʎtə ‘1plsubj’ [ʎtə/ 1plsubj]  
 -ʎtə ‘1p sbd subj, our’ [ʎ-əʎtə, -ʎtə/ -1pl subord subj, -1plpos]  
 ʎx<sup>w</sup>élə ‘three people’ [ʎ/ʎix<sup>w</sup> = elə/ ʎthree = person]  
 ʎ ‘article, specific’ [ʎ/ʎ/ spec]  
 ʎáŋ ‘stop crying’ [ʎ/ʎáŋ/ ʎcomfort]  
 ʎám ‘enough’ [ʎ/ʎám/ ʎenough]  
 ʎám ‘enough’ [ʎ/ʎám/ ʎenough]  
 ʎčés ‘island’ [ʎ/ʎčes/ ʎisland]  
 ʎčíqəŋ ‘below’ [ʎ/ʎč = iqəŋ/ ʎunder = belly]  
 ʎéŋ ‘also, again’ [ʎ/ʎéŋ/ ʎalso, ʎagain]  
 ʎéčəł ‘bottom’ [ʎ/ʎe < e > č-ał/ ʎunder < rslt > -dur]  
 ʎéləm ‘Klallam’ [ʎš-ʎeləm/ for-ʎKlallam]  
 ʎéləč ‘blind’ [ʎ/ʎéləč/ ʎblind]  
 ʎéłəŋ ‘salt’ [ʎ/ʎeləŋ/ ʎsalt-mdl]  
 ʎépəŋ ‘feel it’ [ʎ/ʎepəŋ-əŋ/ ʎfeel-trns]  
 ʎéšəŋt ‘invite’ [ʎ/ʎešəŋ = šəŋ-t/ ʎfeast = foot-trns]  
 ʎəŋástəŋ ‘be fetched’ [ʎ/ʎəŋəs-t-əŋ/ ʎfetch-trns-psv]  
 ʎəłnəč ‘initiated’ [ʎ/ʎəłnəč/ ʎinitiated]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- ʔáx<sup>w</sup> ‘cover, beat in a contest’ [ʔ/ʔx<sup>w</sup>, ʔáx<sup>w</sup>/ ʔcover, ʔbeat]  
 ʔáx<sup>w</sup>ʔáx<sup>w</sup> ‘oyster’ [ʔ/ʔáx<sup>w</sup> + ʔáx<sup>w</sup>/ char + ʔhard]  
 ʔáyáq̄təŋ ‘be pressed on’ [ʔ/ʔáYáq̄-t-əŋ/ ʔpress-trns-psv]  
 ʔáq̄cénəŋ ‘go down’ [ʔ/ʔáq̄ = qen-əŋ/ ʔunder = hill-mdl]  
 ʔələŋəŋ ‘look for’ [ʔ/ʔələŋ-əŋ/ ʔseek-mdl]  
 ʔələŋət ‘seek it’ [ʔ/ʔələŋ-ət/ ʔseek-trns]  
 ʔələŋətəŋ ‘be looked for’ [ʔ/ʔələŋ-t-əŋ/ ʔseek-trns-psv]  
 ʔəlʔələm̄ ‘Klallam (pl)’ [ʔ/s-ʔələ + ʔələm̄/ s-pl + ʔKlallam]  
 ʔələŋət ‘seeking it’ [ʔ/ʔələŋət-əŋ/ ʔseek<actl>-trns]  
 ʔələq̄éməsət ‘fierce’ [ʔ/ʔələq̄em-sat/ ʔmonster-rflxv]  
 ʔəp̄hneləŋ ‘hold breath’ [ʔ/ʔəp̄ = hnel-əŋ/ ʔunder = throat-mdl]  
 ʔəp̄ət ‘feel it (stem)’ [ʔ/ʔəp̄-ət/ ʔfeel-trns]  
 ʔəw̄ ‘escape’ [ʔ/ʔəw̄/ ʔescape]  
 ʔələŋəŋ ‘look for’ [ʔ/ʔələŋ-əŋ/ ʔseek-mdl]  
 ʔələŋətəŋ ‘be looked for’ [ʔ/ʔələŋ-t-əŋ/ ʔseek-trns-psv]  
 ʔələŋət ‘seek it’ [ʔ/ʔələŋ-ət/ ʔseek-trns]  
 ʔələŋətəŋ ‘be looked for’ [ʔ/ʔələŋ-t-əŋ/ ʔseek-trns-psv]  
 ʔx<sup>w</sup>əŋəq̄ ‘win’ [ʔ/ʔx<sup>w</sup>-əŋəq̄/ ʔbeat-hab]  
 məŋəq̄<sup>w</sup> ‘duck’ [ʔ/ʔməŋəq̄<sup>w</sup>/ ʔduck]  
 mek<sup>w</sup>əŋəw̄tx<sup>w</sup> ‘funeral home’ [ʔ/ʔmek<sup>w</sup>ə = ew̄tx<sup>w</sup>/ ʔgrave = house]  
 mén ‘father’ [ʔ/ʔmen/ ʔfather]  
 mək<sup>w</sup> ‘all’ [ʔ/ʔmək<sup>w</sup>/ ʔall]  
 mək<sup>w</sup>sən ‘everyone’ [ʔ/ʔmək<sup>w</sup>ʔsen/ ʔallʔwho]  
 məŋəw̄ə ‘navy’ [ʔ/ʔməŋəw̄ə/ ʔnavy]  
 məw̄əč ‘deer’ [ʔ/ʔməw̄əč/ ʔdeer]  
 məháŋ ‘basket’ [ʔ/ʔməháŋ/ ʔbasket]  
 mək<sup>w</sup>ətíŋ ‘be taken|be expected’ [ʔ/ʔmək<sup>w</sup>-ət-i-əŋ|ʔmək<sup>w</sup>əŋ-ət-i-əŋ/ ʔclaim-trns-pers-psv|ʔexpect-trns-pers-psv]  
 mək<sup>w</sup>ətíŋ ‘being expected’ [ʔ/ʔmək<sup>w</sup>əŋ-ət-i-əŋ < ? > / ʔexpect-trns-pers-psv<actl>]  
 məliŋítəl ‘marry’ [ʔ/ʔməliŋi-tal/ ʔmarry-rcprcl]  
 məliŋítəltəŋ ‘be married’ [ʔ/ʔməliŋi-tal-tx<sup>w</sup>-əŋ/ ʔmarry-rcprcl-caus-psv]  
 məmíməŋ ‘small’ [ʔ/mə + mi + ʔmíməŋ/ dim + aff + ʔsmall]  
 mənmáantaŋq̄<sup>w</sup> ‘Stonehead’ [ʔ/mən + ʔmant = aŋq̄<sup>w</sup>/ pl + ʔstone = head]  
 mənmáantaŋq̄<sup>w</sup> ‘Stonehead’ [ʔ/mən + ʔmant = aŋq̄<sup>w</sup>/ pl + ʔstone = head]

## Lək<sup>w</sup>əŋínəŋ Narratives

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mənmántaŋq<sup>w</sup> ‘Stonehead’ [mən + √mant = aŋq<sup>w</sup>/ pl + √stone = head]

mənmántaq<sup>w</sup> ‘Stonehead’ [mən + √mant = aŋq<sup>w</sup>/ pl + √stone = head]

məqəyə ‘coffin’ [√məqəyə/ √burial]

mətáq<sup>w</sup>əŋ ‘bubble up’ [√mətaq<sup>w</sup>-əŋ/ √spring-mdl]

mít ‘dime’ [√mít/ √dime]

mm ‘oh’ [ŋaa/ oh]

múlə ‘mill’ [√mulə/ √mill]

nŋé ‘come’ [√ŋənŋe/ √come]

náŋcəŋ ‘one person’ [√nə<aŋ>cəŋ/ √one<person>]

náw ‘spouse’ [√naw/ √spouse]

náw ‘in’ [√nəw/ √in]

nčámət ‘one blanket’ [√nəcəŋ = amət/ √one = blanket]

nčáwməx<sup>w</sup> ‘different people’ [√nəcəŋ-əw = ŋix<sup>w</sup>/ √one-ext = being]

nčéŋəw<sup>w</sup>məx<sup>w</sup> ‘different people’ [√nəcəŋ-əw = ŋix<sup>w</sup>/ √one-ext = being]

nčéx<sup>w</sup> ‘once’ [√nəcəŋ = ex<sup>w</sup>/ √one = times]

nčéx<sup>w</sup>əł ‘one conveyance’ [√nəcəŋ = ex<sup>w</sup>əł/ √one = conveyance]

təŋəx<sup>w</sup> ‘land’ [√təŋəx<sup>w</sup>/ √land]

nčəŋ ‘one’ [√nəcəŋ/ √one]

néŋ ‘come’ [√ŋənŋe/ √come]

tiŋe ‘this’ [tiŋe/ this]

néc ‘different’ [√nec/ √different]

nécəłtx<sup>w</sup> ‘neighbor’ [s-√nec-ał-tx<sup>w</sup>/ s-√different-dur-caus]

nécəwəč ‘hundred’ [√nec = əweč/ √different = bottom]

nəsət ‘name self’ [√ne-sat/ √name-rflxv]

nét ‘night’ [√net/ √night]

nét ‘name it’ [√ne-t/ √name-trns]

nétəŋ ‘named’ [√ne-t-əŋ/ √name-trns-psv]

sq<sup>w</sup>áŋ ‘companion’ [s-√q<sup>w</sup>aŋ/ s-√accompany]

nə- ‘my’ [nə-/ 1pos-]

mén ‘father’ [√men/ √father]

nəŋét ‘naming someone’ [√nəŋe-t/ √name<actl>-trns]

nəŋétəŋ ‘being named’ [√nəŋe-ət-əŋ/ √name<actl>-trns-psv]

snét ‘night’ [stat-√net/ s-√night]

nčəŋ ‘one’ [√nəcəŋ/ √one]

- yəx<sup>w</sup> ‘presume’ [yəx<sup>w</sup>/ presume]  
 nákwə ‘you’ [v<sup>w</sup>nək<sup>w</sup>ə/ v<sup>2</sup>focus]  
 náqəŋ ‘dive’ [v<sup>w</sup>nəq-əŋ/ v<sup>w</sup>dive-mdl]  
 nəw̃ ‘in’ [v<sup>w</sup>nəw̃/ v<sup>w</sup>in]  
 nəcáwməx<sup>w</sup> ‘different people’ [v<sup>w</sup>nəcəŋ-əw̃ = ŋix<sup>w</sup>/ v<sup>w</sup>one-ext = being]  
 nəcəŋəw̃ŋəx<sup>w</sup> ‘different people’ [v<sup>w</sup>nəcəŋ-əw̃ = ŋix<sup>w</sup>/ v<sup>w</sup>one-ext = being]  
 nəcəx<sup>w</sup> ‘once’ [v<sup>w</sup>nəcəŋ = ex<sup>w</sup>/ v<sup>w</sup>one = times]  
 nəcəx<sup>w</sup>əŋ ‘one conveyance’ [v<sup>w</sup>nəcəŋ = ex<sup>w</sup>əŋ/ v<sup>w</sup>one = conveyance]  
 nəcəw̃məx<sup>w</sup> ‘different people’ [v<sup>w</sup>nəcəŋ-əw̃ = ŋix<sup>w</sup>/ v<sup>w</sup>one-ext = being]  
 nəmécəŋ ‘being obeyed’ [v<sup>w</sup>nəmeŋ-ət-əŋ<sup>ʔ</sup>/ v<sup>w</sup>taboo<actl>-trns-psv<actl>]  
 nəmécəŋ ‘be obeyed’ [v<sup>w</sup>nəmeŋ-ət-əŋ/ v<sup>w</sup>taboo-trns-psv]  
 nəqíx̃ ‘black’ [nə-v<sup>w</sup>qíx̃/ color-v<sup>w</sup>black]  
 nəq<sup>w</sup>nəŋət ‘finally go to sleep’ [v<sup>w</sup>nəq<sup>w</sup>-nəŋət/ v<sup>w</sup>sleep-ncmdl]  
 nəwés ‘put in’ [v<sup>w</sup>nəw̃-es/ v<sup>w</sup>in-ptcaus]  
 nəw̃iləŋ ‘go in’ [v<sup>w</sup>nəw̃-il-əŋ/ v<sup>w</sup>in-dev-mdl]  
 nəw̃iləŋ ‘going in’ [v<sup>w</sup>nəw̃-il<sup>ʔ</sup>-əŋ<sup>ʔ</sup>/ v<sup>w</sup>in-dev<actl>-mdl<actl>]  
 níŋ ‘exist’ [v<sup>w</sup>niŋ/ v<sup>w</sup>exist]  
 níŋəŋəŋ ‘3focus pl’ [níŋ + v<sup>w</sup>niŋ/ pl + v<sup>3</sup>focus]  
 níŋ ‘3focus’ [v<sup>w</sup>niŋ/ v<sup>3</sup>focus]  
 yəx<sup>w</sup> ‘presume’ [yəx<sup>w</sup>/ presume]  
 nítx<sup>w</sup> ‘therefore’ [k<sup>w</sup>əcə/ therefore]  
 nuŋiləŋ ‘go in’ [v<sup>w</sup>nəw̃-il-əŋ/ v<sup>w</sup>in-dev-mdl]  
 sné ‘name’ [s-v<sup>w</sup>ne/ s-v<sup>w</sup>name]  
 tsə ‘det’ [tsə/ det]  
 n̄- ‘your’ [ŋəŋ- / 2pos-]  
 nəcəwməx<sup>w</sup> ‘different people’ [v<sup>w</sup>nəcəŋ-əw̃ = ŋix<sup>w</sup>/ v<sup>w</sup>one-ext = being]  
 ŋás ‘four’ [v<sup>w</sup>ŋas/ v<sup>w</sup>four]  
 ŋát ‘eat it’ [v<sup>w</sup>ŋa-ət/ v<sup>w</sup>eat-trns]  
 ŋənəŋ ‘offspring’ [v<sup>w</sup>ŋənəŋ/ v<sup>w</sup>offspring]  
 ŋənəŋəŋ ‘offspring (pl)’ [ŋən + v<sup>w</sup>ŋənəŋ/ pl + v<sup>w</sup>offspring]  
 ŋəŋ ‘many’ [v<sup>w</sup>ŋəŋ/ v<sup>w</sup>many]  
 ŋəq̃əŋ ‘bursting’ [v<sup>w</sup>ŋəq̃əŋ-aŋ/ v<sup>w</sup>squish<actl>-dur]  
 ŋək<sup>w</sup>ét ‘chew’ [v<sup>w</sup>ŋek<sup>w</sup>-ət/ v<sup>w</sup>chew-trns]  
 ŋələlé ‘go over to other side’ [v<sup>w</sup>ŋələle-il/ v<sup>w</sup>other side-dev]

ŋənsát ‘become many’ [/\ŋəŋ<sup>ŋ</sup>-sat/ √much-rflxv]  
 páwəŋ ‘pound (weight)’ [/\pawəŋ/ √pound]  
 pək<sup>w</sup>əŋ ‘smoking’ [/\pək<sup>w</sup>-əŋ<sup>ŋ</sup>/ √disperse-mdl<actl>]  
 pəq ‘white’ [/\pəq/ √white]  
 pəx<sup>w</sup> ‘blow’ [/\pəx<sup>w</sup>/ √blow]  
 pəlpéelc ‘vulture’ [/\pəl + √péelc/ pl + √bird (sp)]  
 pəlpéelc ‘vulture’ [/\pəl + √péelc/ pl + √bird (sp)]  
 píx<sup>w</sup>əŋ ‘fall’ [/\píx<sup>w</sup>-əŋ/ √fall out-mdl]  
 píx<sup>w</sup>ŋəŋ ‘sawdust’ [/\píx<sup>w</sup> = ŋin/ √fall out = piece]  
 puyʔéləp ‘Puyallup’ [/\puyʔéləp/ √Puyallup]  
 púyək<sup>w</sup> ‘gun’ [/\puyək<sup>w</sup>/ √gun]  
 px<sup>w</sup>átəŋ ‘be blown on’ [/\pəx<sup>w</sup>-ət-əŋ/ √blow-trns-psv]  
 px<sup>w</sup>əŋəŋ ‘sail’ [/\pəx<sup>w</sup> = əŋ-əŋ/ √blow = instr-mdl]  
 pəq ‘white’ [/\pəq/ √white]  
 pələ́ləŋ ‘smoke’ [/\pələ́ləŋ/ √smoke<pl>-mdl]  
 q ‘hyp’ [/\q/ hyp]  
 qéʔələ́c ‘spinning wool’ [/\qəʔələ́c/ √spin<actl>]  
 qéʔis ‘recent’ [/\qəʔis/ √recent]  
 qələ́cət ‘spin it’ [/\qələ́c-ət/ √spin-trns]  
 qəŋ ‘steal’ [/\qəŋ/ √rob]  
 qəq ‘baby’ [/\qəq/ √baby]  
 qəqəŋ ‘house post’ [/\qəq = əŋ/ √pole = instr]  
 qəqəŋ ‘stealing’ [/\qə + √qəŋ/ fem inv]  
 qəl ‘spoil’ [/\qəl/ √bad]  
 qələŋ ‘eye’ [/\qələŋ/ √eye]  
 qəs ‘immerse’ [/\qəs/ √immerse]  
 qəwə́cəŋ ‘Cowichan’ [/\qəwə́cəŋ/ √Cowichan]  
 qələ́ʔəs ‘mean’ [/\qələ́-eʔ = əs/ √bad-ext = face]  
 qələ́ás ‘looking away’ [/\qələ́<sup>ŋ</sup> = əs/ √turn<actl> = face]  
 qələ́ét ‘more’ [/\qələ́<sup>ŋ</sup>et/ √more<actl>]  
 qəŋítəŋ ‘robbed’ [/\qəŋít-ət-əŋ/ √rob-trns-psv]  
 qəwə́cəŋ ‘Cowichan’ [/\qəwə́cəŋ/ √Cowichan]  
 qiʔéʔt ‘take out’ [/\qiʔéʔt/ √take out-trns]  
 qə́lə́m ‘loose’ [/\qə́lə́m/ √come loose]

- qʷáəm̓ ‘loose’ [ʷqəʷáəm̓/ ʷcome loose]
- qʷás ‘face down’ [ʷqʷ = as/ ʷinvert = face]
- qʷástəŋ ‘be faced down’ [ʷqʷ = as-t-əŋ/ ʷinvert = face-trns-psv]
- qʷíləŋ ‘alight’ [ʷqəp̓-il-əŋ/ ʷalight-dev-mdl]
- qsásət ‘enter water’ [ʷqs-sat/ ʷimmerse-rflxv]
- qsíkʷəs ‘drown’ [ʷqs = iWəs/ ʷimmerse = body]
- qéʷŋi? ‘girl’ [ʷqéʷŋy̓/ ʷgirl]
- qéčəłč ‘oceanspray’ [ʷqéč = iłč/ ʷoceanspray = plant]
- qéləŋi? ‘maidens’ [ʷqéłəŋy̓/ ʷgirl<pl>]
- qél ‘believe’ [ʷqél/ ʷbelieve]
- qə ‘emphatic’ [ʷqə/ emphatic]
- qəčəqs ‘coho salmon’ [ʷqəčəqs/ ʷcoho]
- qəkʷə ‘cane, crutch’ [ʷqəWəʷ/ ʷcrutch]
- qələŋ ‘camp’ [ʷqəl-əŋ/ ʷcamp-mdl]
- qələŋ ‘camping’ [ʷqəl<ʷ>-əŋ<ʷ>/ ʷcamp<actl>-mdl<actl>]
- qəp ‘gather’ [ʷqəp/ ʷgather]
- qəpt ‘gather it’ [ʷqəp-ət/ ʷgather<actl>-trns]
- qəčáʷkʷən ‘scissors’ [ʷqəčəčəkʷ = ən/ ʷsnip = instr]
- qəlástəŋ ‘pay helpers’ [ʷqəl-as-t-əŋ/ ʷpay- recip-trns-psv]
- qəlsələt ‘paid’ [ʷqəlsəl-ət/ ʷpay-dur]
- qəlín ‘camping’ [ʷqəl<ʷ>-i-əŋ<ʷ>/ ʷcamp<actl>-pers-mdl<actl>]
- qəmásən ‘The Gorge’ [ʷqəm̓ = as-əŋ/ ʷbreak off = face-mdl]
- qəmən̓iłč ‘vine maple’ [ʷqəm̓ən̓ = iłč/ ʷvine maple = plant]
- qəpéʷtəŋ ‘being tied up’ [ʷqəp̓-ət-əŋ<ʷ>/ ʷbind<actl>-trns-psv<actl>]
- qəpét ‘bind’ [ʷqəp̓-ət/ ʷbind-trns]
- qəwətítəŋ ‘drum with stick’ [ʷqəwət-i-txʷ-t-əŋ/ ʷdrum-pers-caus-trns-psv]
- qəyéʷmən ‘shell’ [ʷqəyéʷm = ən/ ʷshell = instr]
- qílət ‘string up’ [ʷqíl-ət/ ʷdrape-trns]
- qəpəŋ ‘gather’ [ʷqəp-əŋ/ ʷgather-mdl]
- qəpəsət ‘gather together’ [ʷqəp-sat/ ʷgather-rflxv]
- qəpət ‘gather it’ [ʷqəp-ət/ ʷgather-trns]
- qəpətəŋ ‘be gathered’ [ʷqəp-ət-əŋ/ ʷgather-trns-psv]
- qəpíst ‘cover it over’ [ʷqəp̓is-t/ ʷcover over-trns]
- qəsəŋ ‘tired of waiting’ [ʷqəs-əŋ/ ʷtired waiting-mdl]



- q̣́tásən ‘go along beach’ [/<sup>√</sup>q̣́t = asin/ <sup>√</sup>around = mouth]
- q̣́táyəsən ‘sturgeon’ [/<sup>√</sup>q̣́t-ay = asin/ nonpart]
- q<sup>w</sup>áŋ ‘water’ [/<sup>√</sup>q<sup>w</sup>aŋ/ <sup>√</sup>water]
- q<sup>w</sup>áŋpəłč ‘devil’s club’ [/<sup>√</sup>q<sup>w</sup>aŋp = ičč/ <sup>√</sup>devil’s club]
- q<sup>w</sup>áŋq<sup>w</sup>əŋ ‘drink’ [/<sup>√</sup>q<sup>w</sup>áŋ + <sup>√</sup>q<sup>w</sup>aŋ/ char + <sup>√</sup>water]
- q<sup>w</sup>áq<sup>w</sup>əq<sup>w</sup>əŋ ‘drinking’ [/<sup>√</sup>q<sup>w</sup>á + q<sup>w</sup>a + <sup>√</sup>q<sup>w</sup>aŋ/ actl + char + <sup>√</sup>water]
- q<sup>w</sup>él ‘talk’ [/<sup>√</sup>q<sup>w</sup>el/ <sup>√</sup>talk]
- q<sup>w</sup>éləŋət ‘give talking to’ [/<sup>√</sup>q<sup>w</sup>é|l <’ > -ŋ <’ > i-t/ <sup>√</sup>talk<actl>-rel<actl>-trns]
- q<sup>w</sup>élŋət ‘give talking to’ [/<sup>√</sup>q<sup>w</sup>é|l <’ > -ŋ <’ > i-t/ <sup>√</sup>talk<actl>-rel<actl>-trns]
- q<sup>w</sup>énəsəŋ ‘be called’ [/<sup>√</sup>q<sup>w</sup>en-es-əŋ/ <sup>√</sup>call-ptcaus-psv]
- q<sup>w</sup>énəs ‘calling to’ [/<sup>√</sup>q<sup>w</sup>en <’ > -es/ <sup>√</sup>call<actl>-ptcaus]
- q<sup>w</sup>əŋq<sup>w</sup>əl ‘talking’ [/<sup>√</sup>q<sup>w</sup>ə + <sup>√</sup>q<sup>w</sup>əl <’ >/ actl + <sup>√</sup>talk<actl>]
- q<sup>w</sup>ələst ‘cook it’ [/<sup>√</sup>q<sup>w</sup>ələs-t/ <sup>√</sup>boil cook-trns]
- q<sup>w</sup>ələstx<sup>w</sup> ‘cook it’ [/<sup>√</sup>q<sup>w</sup>ələs-tx<sup>w</sup>/ <sup>√</sup>boil cook-caus]
- q<sup>w</sup>əlq<sup>w</sup>əl ‘tell’ [/<sup>√</sup>q<sup>w</sup>əl + <sup>√</sup>q<sup>w</sup>əl/ char + <sup>√</sup>talk]
- q<sup>w</sup>əq<sup>w</sup>əl ‘talking’ [/<sup>√</sup>q<sup>w</sup>ə + <sup>√</sup>q<sup>w</sup>əl <’ >/ actl + <sup>√</sup>talk<actl>]
- q<sup>w</sup>ələŋəŋq<sup>w</sup>əl ‘talking (pl)’ [/<sup>√</sup>q<sup>w</sup>əl <’ > əŋ <’ > + <sup>√</sup>q<sup>w</sup>əl <’ >/ actl<pl><actl> + <sup>√</sup>talk<actl>]
- q<sup>w</sup>əlŋit ‘speak to’ [/<sup>√</sup>q<sup>w</sup>el-ŋi-t/ <sup>√</sup>talk-rel-trns]
- q<sup>w</sup>əlŋitəŋ ‘be scolded’ [/<sup>√</sup>q<sup>w</sup>el-ŋi-tx<sup>w</sup>-əŋ/ <sup>√</sup>talk-rel-caus-psv]
- q<sup>w</sup>əlq<sup>w</sup>ələyə ‘talking (pl)’ [/<sup>√</sup>q<sup>w</sup>əl + <sup>√</sup>q<sup>w</sup>əl-əyə/ char + <sup>√</sup>talk-pl]
- q<sup>w</sup>əłáŋəs ‘facing’ [/<sup>√</sup>q<sup>w</sup>əł = a<ŋ>s/ <sup>√</sup>stare = face<actl>]
- q<sup>w</sup>əmčáls ‘bog cranberry’ [/<sup>√</sup>q<sup>w</sup>əmč = al <’ > əs/ <sup>√</sup>cranberry = round]
- q<sup>w</sup>əq<sup>w</sup>əŋiŋt ‘drink (dim)’ [/<sup>√</sup>q<sup>w</sup>ə + <sup>√</sup>q<sup>w</sup>ən <’ > iŋ-t/ dim + <sup>√</sup>drink<dim>-trns]
- q<sup>w</sup>áŋal ‘camas’ [/<sup>√</sup>q<sup>w</sup>áŋəl/ <sup>√</sup>camas]
- q<sup>w</sup>áŋəl ‘camas’ [/<sup>√</sup>q<sup>w</sup>áŋəl/ <sup>√</sup>camas]
- q<sup>w</sup>áŋəl ‘camas’ [/<sup>√</sup>q<sup>w</sup>áŋəl/ <sup>√</sup>camas]
- q̣́wáŋət ‘join it’ [/<sup>√</sup>q̣́wáŋ-ət/ <sup>√</sup>accompany-trns]
- q̣́wáŋq̣́wəŋ ‘joined’ [/<sup>√</sup>q̣́wáŋ + <sup>√</sup>q̣́wəŋ/ char + <sup>√</sup>accompany]
- q̣́wáčət ‘kill it’ [/<sup>√</sup>q̣́wáY-ət/ <sup>√</sup>die-trns]
- q̣́wáŋəŋ ‘join (pl)’ [/<sup>√</sup>q̣́wá <’ > ŋəŋ/ <sup>√</sup>accompany<pl>]
- q̣́wáŋəŋ ‘be noticed’ [/<sup>√</sup>q̣́wáŋ-nax<sup>w</sup>-əŋ/ <sup>√</sup>wait-nctrns-psv]
- q̣́wáq̣́wəstən ‘club’ [/<sup>√</sup>q̣́wáq̣́w-as = tən/ <sup>√</sup>club-rcpnt = instr]
- q̣́wáy ‘die’ [/<sup>√</sup>q̣́wáY/ <sup>√</sup>die]
- q̣́wáyn ‘manage to kill (stem)’ [/<sup>√</sup>q̣́wáY-nax<sup>w</sup>/ <sup>√</sup>die-nctrns]

- q<sup>w</sup>áynəŋ ‘be killed’ [√q<sup>w</sup>aY-nax<sup>w</sup>-əŋ/ √die-nctrns-psv]  
q<sup>w</sup>áynəx<sup>w</sup> ‘manage to kill’ [√q<sup>w</sup>aY-nax<sup>w</sup>/ √die-nctrns]  
q<sup>w</sup>čát ‘kill it’ [√q<sup>w</sup>aY-ət/ √die-trns]  
q<sup>w</sup>čátəŋ ‘be killed’ [√q<sup>w</sup>aY-ət-əŋ/ √die-trns-psv]  
q<sup>w</sup>əl ‘cooked/ripe’ [√q<sup>w</sup>əl/ √cooked/ripe]  
q<sup>w</sup>ələn ‘ear’ [√q<sup>w</sup>ələn/ √ear]  
q<sup>w</sup>ələt ‘cook it’ [√q<sup>w</sup>əl-ət/ √cooked/ripe-trns]  
q<sup>w</sup>əl ‘being cooked/ripe’ [√q<sup>w</sup>əl<’>/ √cooked/ripe<actl>]  
q<sup>w</sup>əŋn ‘manage to pluck’ [√q<sup>w</sup>əŋ-nax<sup>w</sup>/ √pluck-nctrns]  
q<sup>w</sup>əŋət ‘pulling out’ [√q<sup>w</sup>əŋ<’>-ət/ √pluck<actl>-trns<actl>]  
q<sup>w</sup>əŋt ‘pulling it’ [√q<sup>w</sup>əŋ<’>-ət/ √pluck<actl>-trns]  
q<sup>w</sup>əfnəŋət ‘wait and watch’ [√q<sup>w</sup>aŋ-nəŋət/ √wait-ncmdl]  
q<sup>w</sup>əfsát ‘waiting’ [√q<sup>w</sup>aŋ-sat/ √wait-rflxv]  
q<sup>w</sup>əmiŋiqən ‘Qwum’yiqun’ [√q<sup>w</sup>əmiŋiqən/ √Qwum’yiqun’]  
q<sup>w</sup>əmiŋiqən ‘Qwum’yiqun’ [√q<sup>w</sup>əmiŋiqən/ √Qwum’yiqun’]  
q<sup>w</sup>əq<sup>w</sup>əŋəknəwəl ‘meet’ [q<sup>w</sup>ə + q<sup>w</sup>aŋ-nəwəl/ dim + √accompany-nrcprcl]  
q<sup>w</sup>əšəŋət ‘accompany’ [√q<sup>w</sup>aŋ = šəŋ-ət/ √accompany = foot-trns]  
q<sup>w</sup>əyələšəŋ ‘be made to dance’ [√q<sup>w</sup>əyələš-tx<sup>w</sup>-əŋ/ √dance-caus-psv]  
q<sup>w</sup>əyələš ‘dance’ [√q<sup>w</sup>əyələš/ √dance]  
q<sup>w</sup>əŋ ‘get off’ [√q<sup>w</sup>əŋ/ √disembark]  
q<sup>w</sup>əŋətəŋ ‘be unloaded’ [√q<sup>w</sup>əŋ-ət-əŋ/ √disembark-trns-psv]  
q<sup>w</sup>q<sup>w</sup>áčət ‘kill (dim)’ [√q<sup>w</sup>aY-ət/ √die-trns]  
-s ‘3pos’ [/-s/ -3pos]  
-s ‘3 subordintate subject’ [/-əs/ -3subsubj]  
-s ‘3 main clause subject’ [/-əs/ -3subj]  
s ‘negative s, irrealis’ [s/ negs]  
s- ‘s-nominalizer’ [s-/ s-]  
sŋámənə ‘place name’ [√sŋámənə/ √place name]  
šəŋŋáx<sup>w</sup> ‘say to someone’ [√šəŋ-ŋáx<sup>w</sup>/ √say-caus]  
sŋámənəŋ ‘place name’ [√sŋámənəŋ/ √place name]  
sŋələŋəm ‘cockle’ [s-√sŋələŋəm/ s-√cockle]  
sŋáx<sup>w</sup>əŋ ‘butter clam’ [s-√sŋáx<sup>w</sup>əŋ/ s-√clam]  
sŋələx<sup>w</sup> ‘elder’ [ŋəs-√sŋələx<sup>w</sup>/ stat-√elder]  
sŋələx<sup>w</sup>sət ‘get old’ [s-√sŋələx<sup>w</sup>-sat/ s-√elder-rflxv]

- sʔəlʔéləxʷ ‘elders’ [/s-ʔəl + √ʔeləxʷ/ s-pl + √elder]
- sʔíʔən ‘food’ [/s-√ʔíʔən/ s-√eat]
- sáʔəkʷ ‘Sooke’ [/√saʔəkʷ/ √Sooke]
- sáʔəy̆ ‘ready’ [/ʔəs-√ha<ʔə>Y<ʔ>/ stat-√finish<actl>]
- sáʔəy̆txʷ ‘get it ready’ [/s-√ha<ʔə>Y<ʔ>-txʷ/ stat-√finish<actl>-caus]
- saʔínəkʷəl ‘getting along’ [/ʔəs-√ha<ʔə>Y<ʔ>/ stat-√finish<actl>]
- sáʔit ‘get it ready’ [/s-√ha<ʔə>Y<ʔ>-txʷ/ stat-√finish<actl>-caus]
- sáʔkʷəŋ ‘bathing’ [/√sa<ʔ>kʷ-əŋ<ʔ>/ √bathe<actl>-mdl<actl>]
- sáčkʷəs ‘dancer’s regalia’ [/s-√hač = iWəs/ s-√regalia = body]
- sákʷəŋ ‘bathe’ [/√sakʷ-əŋ/ √bathe-mdl]
- sákʷət ‘bathe it’ [/√sakʷ-ət/ √bathe-trns]
- sáʔ ‘door’ [/√saʔ/ √door/road]
- sáŋ ‘go inland’ [/√saŋ/ √go inland]
- sáŋtəŋ ‘be taken inland’ [/√saŋ-t-əŋ/ √go inland-trns-psv]
- sáŋtxʷ ‘take it up’ [/√saŋ-txʷ/ √go inland-caus]
- sásəŋ ‘going inland’ [/sá + √saŋ<ʔ>/ actl + √go inland<actl>]
- sčáʔčəʔ ‘leaves’ [/s-čəʔ + √čəʔəʔ/ s-pl + √leaf]
- sčéʔčəʔ ‘upon’ [/ʔəs-čəʔ + √čəʔəʔ/ stat-char + √upon]
- sčáʔ ‘wood’ [/s-√Yaʔ/ s-√wood]
- sčáŋ ‘wind’ [/s-√čəŋ/ s-√wind]
- sčéʔčəʔ ‘friend’ [/s-√čəʔčəʔəʔ/ s-√friend]
- sčéʔiʔ ‘working’ [/s-√Ye<ʔ>Y<ʔ>/ s-√work<actl>]
- sčéenəxʷ ‘salmon’ [/s-√čéenəxʷ/ s-√salmon]
- sčéləʔčəʔ ‘friends’ [/s-√čə<ʔ>ləʔčəʔəʔ/ s-√friend<pl>]
- sčéy ‘work’ [/s-√YeY/ s-√work]
- čəqʷəw̆sə ‘build a fire’ [/√Yəqʷ = iw̆sə/ √burn = fire]
- sčəqʷəw̆sə ‘fire’ [/s-√Yəqʷ = iw̆sə/ s-√burn = fire]
- sčəlénəŋ ‘year’ [/s-√čəl = eyn-əŋ/ s-√turn = ear-mdl]
- sčəw̆ét ‘clever’ [/s-√čw̆et/ stat-√clever]
- sčuʔét ‘clever’ [/s-√čw̆et/ stat-√clever]
- sxʷ ‘2 subject’ [/sxʷ/ 2subj]
- sčén ‘very’ [/s-√čén/ stat-√straight]
- sčəy̆ə ‘stick’ [/s-√čəy̆ə/ s-√stick]
- sčəy̆əʔ ‘stick’ [/s-√čəy̆əʔ/ s-√stick]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- sčələčəy'ə? 'small sticks' [/s-čələ + včəy'ə/ s-dim⟨pl⟩ + vstick]
- se? 'future' [/se?/ future]
- sé?e 'feminine specific far' [/se?ə/ fem sp far]
- sé?ə 'feminine specific far' [/se?ə/ fem sp far]
- se?əw'nił 'that one (fem)' [/se?ə əw'-vnił/ fem sp far contr-v3focus]
- séčəŋ 'painful' [/vseč-əŋ/ vpain-mdl]
- séčs 'aunt/uncle' [/vsečs/ vaunt/uncle]
- sék<sup>w</sup>əŋ 'put down' [/vseW-es-əŋ/ vlay-ptcaus-psv]
- sék<sup>w</sup>əs 'put it' [/vseW-es/ vlay-ptcaus]
- sén 'someone, who' [/vsen/ vwho]
- séŋəx<sup>w</sup>əł 'two canoes' [/vseŋ = əx<sup>w</sup>əł/ vtwo = conveyance]
- sésčəŋ 'blood' [/vsesčəŋ/ vblood]
- sét 'order someone' [/vse-ət/ vorder-trns]
- sétəŋ 'be told to' [/vse-t-əŋ/ vorder-trns-psv]
- séw't 'lay it down' [/vseW' -t/ vlay⟨actl⟩-trns]
- séy'əq<sup>w</sup>təŋ 'being dug' [/vsə < é? > yəq<sup>w</sup>-t-əŋ/ vdig⟨actl⟩-trns-psv]
- séysi? 'scared' [/séy' + vsey'/ char + vscare]
- sə 'article, specific, fem' [/sə/ det fem spec]
- sə?áy't 'get it ready' [/s-vha<?ə>Y' -tx<sup>w</sup>/ stat-vfinish⟨actl⟩-caus]
- sə?áy'təŋ 'be prepared' [/s-vh<?ə>aY' -tx<sup>w</sup>-əŋ/ stat-vfinish⟨actl⟩-caus-psv]
- sə?étəŋ 'be lifted' [/vse? -ət-əŋ/ vlift-trns-psv]
- sə?éy'čəŋ 'younger sibling' [/vsə?éy'čəŋ/ vyounger sibling]
- sə?éy'čəŋ 'younger sibling' [/vsə?éy'čəŋ/ vyounger sibling]
- sə?éy'čəŋ 'younger sibling' [/vsə?éy'čəŋ/ vyounger sibling]
- sə?əy' 'ready' [/?əs-vha<?ə>Y' -t/ stat-vfinish⟨actl⟩]
- sə?it 'true' [/vsə?it/ vtrue]
- sáčəŋ 'bleed' [/vsəY-əŋ/ vbleed-mdl]
- səmi? 'blanket' [/vsəməy'/ vblanket]
- sənti 'Sunday' [/vsənti/ vSunday]
- səq 'outside' [/vsq/ voutside]
- səx<sup>w</sup> 'disappear' [/vsəx<sup>w</sup>/ vout of sight]
- səxt 'shoving it' [/vs<ə>x-ət/ vpush⟨actl⟩-trns]
- səy'əq<sup>w</sup>t 'digging it' [/vsəy'əq<sup>w</sup>-t/ vdig⟨actl⟩-trns]
- səy'əq<sup>w</sup>təŋ 'being dug' [/vsəy'əq<sup>w</sup>-t/ vdig⟨actl⟩-trns]

- səčáɫ ‘younger sibling’ [/\səʔčáɫ/ nonpart|fem inv]  
 sək<sup>w</sup>át ‘bathe it’ [/\sək<sup>w</sup>-ət/ √bathe-trns]  
 sək<sup>w</sup>átəŋ ‘be bathed’ [/\sək<sup>w</sup>-ət-əŋ/ √bathe-trns-psv]  
 səlí ‘soul’ [/\s-∇həli/ s-∇live]  
 səlsəx<sup>w</sup> ‘be lost’ [/\səl + √səx<sup>w</sup>/ pl + √out of sight]  
 səlsələʔləʔ ‘in-laws’ [/\səl + √sələʔləʔ/ pl + √in law]  
 səlsələʔləʔ ‘in-laws’ [/\səl + √sələʔləʔ/ pl + √in law]  
 səléʔeɫ ‘in-law (actl)’ [/\sɫʔeʔɫʔəʔ/ √in law<actl>]  
 səléʔəɫ ‘in law’ [/\sɫeʔləʔ/ √in law]  
 sən ‘1 main clause subj’ [/\sən/ 1subj]  
 səséw ‘on the beach’ [/\se + √sew/ rslt + √beach]  
 ʔəsstá ‘on beach’ [/\ʔəs-∇stá/ 1subj]  
 sən<sup>l</sup>əw<sup>l</sup> ‘man’s name’ [/\sən<sup>l</sup>əw<sup>l</sup>/ √man’s name]  
 sən<sup>l</sup>əw<sup>l</sup>əy<sup>l</sup> ‘man’s name’ [/\sən<sup>l</sup>əw<sup>l</sup>əy<sup>l</sup>/ √man’s name]  
 səŋeʔt ‘pack it’ [/\səŋeʔ-ət/ √pack-trns]  
 səséwt ‘lying down’ [/\ʔəs-sə + √seWʔ-t/ stat-rslt + √lie down<actl>-stat]  
 səséwtəŋ ‘be laid down’ [/\sə + √seWʔ-t-tx<sup>w</sup>-əŋ/ rslt + √lie down<actl>-stat-caus-psv]  
 səsiʔəŋ ‘standing’ [/\sə + √siʔ-əŋʔ/ actl + √high-mdl<actl>]  
 səw ‘so’ [/\s-w-/ s-contrast-]  
 səwéʔ ‘go with’ [/\səwéʔ/ √accompany]  
 səwníʔ ‘definite fem’ [/\sə əw-∇niʔ/ fem def contr-√3focus]  
 shaymát ‘outfit’ [/\s-∇hay = mat/ s-∇finish = blanket]  
 siʔém ‘high class’ [/\s-∇yém/ s-∇high class]  
 siʔiʔém ‘high class’ [/\s-y + ∇yém/ s-pl + √high class]  
 síʔsə ‘caretaker’ [/\siʔsə/ √caretaker]  
 siʔsəw ‘proc-’ [/\se + √sew/ rslt + √beach]  
 síʔsəʔ ‘high’ [/\siʔ + √siʔ/ actl + √high]  
 síʔsət ‘parent’ [/\siʔsət/ √parent]  
 siʔxələqən ‘teased wool’ [/\səyʔx = əlqən/ √stir = hair]  
 síl ‘cloth’ [/\sil/ √cloth]  
 síləʔ ‘grandparent’ [/\siləʔ/ √grandparent]  
 síləʔ ‘grandparent’ [/\siləʔ/ √grandparent]  
 síʔəŋ ‘stand’ [/\siʔ-əŋ/ √high-mdl]  
 sísəx<sup>w</sup> ‘in water’ [/\si + √siʔ<sup>w</sup>/ actl + √wade]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- siw<sup>ín</sup> ‘spell power’ [s-√yəw<sup>í</sup>ə = ən<sup>í</sup>] / s-√power<actl><pers> = instr<actl>]
- síx<sup>w</sup>əŋ ‘wade’ [s-√siχ<sup>w</sup>-əŋ/ √wade-mdl]
- siyáləčə? ‘man’s name’ [s-√siyáləčə?/ √man’s name]
- siyásəŋ ‘toy’ [s-yə + √yas-əŋ<sup>í</sup>] / s-actl + √play-mdl<actl>]
- sk<sup>w</sup>ášən ‘monster name’ [s-√k<sup>w</sup>ašən/ s-√k<sup>w</sup>ašən]
- sk<sup>w</sup>é? ‘own’ [s-√k<sup>w</sup>e?/ s-√own]
- sk<sup>w</sup>éčəl ‘day’ [s-√k<sup>w</sup>eYil/ stat-√day]
- sk<sup>w</sup>élə? ‘own (pl)’ [s-√k<sup>w</sup>e<sup>lə</sup>?/ s-√own<pl>]
- sk<sup>w</sup>ésət ‘lie down’ [s-√seW-sat/ √lie down-rflxv]
- sk<sup>w</sup>ináŋət ‘spiritual power’ [s-√k<sup>w</sup>y<sup>2</sup>-naŋət/ s-√power-ncmdl]
- sk<sup>w</sup>úk<sup>w</sup> ‘cooking’ [s-√kuk/ s-√cook]
- sk<sup>w</sup>úk<sup>w</sup>əl ‘going to school’ [s-k<sup>w</sup>ú + √k<sup>w</sup>ul/ stat-actl + √school]
- sk<sup>w</sup>úl ‘school’ [s-√k<sup>w</sup>ul/ s-√school]
- sk<sup>w</sup>uléw<sup>tx</sup> ‘schoolhouse’ [s-√skul = ew<sup>tx</sup>/ √school = house]
- sk<sup>w</sup>át ‘bathe it’ [s-√sak<sup>w</sup>-ət/ √bathe-trns]
- sk<sup>w</sup>átəŋ ‘be bathed’ [s-√sak<sup>w</sup>-ət-əŋ/ √bathe-trns-psv]
- sk<sup>w</sup>éy ‘unable’ [s-√k<sup>w</sup>ey/ stat-√unable]
- sk<sup>w</sup>éyəs ‘slave’ [s-√k<sup>w</sup>əyəs/ s-√slave]
- sk<sup>w</sup>əyəs ‘slave’ [s-√k<sup>w</sup>əyəs/ s-√slave]
- sk<sup>w</sup>íci? ‘green urchin’ [s-√k<sup>w</sup>ic<sup>2</sup>?/ s-√green urchin]
- sk<sup>w</sup>ín ‘several’ [s-√k<sup>w</sup>in/ s-√how many]
- sk<sup>w</sup>q<sup>w</sup>əm ‘axe’ [s-√k<sup>w</sup>q<sup>w</sup>əm/ s-√chop]
- slé?əl? ‘in law’ [s-√slé?əl?/ √in law]
- slé?lə? ‘in law’ [s-√slé?lə?/ √in law]
- sléčə? ‘full’ [s-√l(e)čə-a?/ stat-√fill<rslt>-dur]
- slówi? ‘cedar bark’ [s-√ləw = e?/ s-√cedar bark = wood]
- sləhé? ‘bone game’ [s-√ləhe?/ s-√bone game]
- sləhé? ‘bone game’ [s-√ləhe?/ s-√bone game]
- słá ‘go to beach’ [s-√słá/ √go down]
- słáŋət ‘herring’ [s-√słáŋət/ s-√herring]
- słáŋət ‘herring’ [s-√słáŋət/ s-√herring]
- słát ‘take to beach’ [s-√słá-tx<sup>w</sup>/ √go down-caus]
- słátəŋ ‘taken to’ [s-√słá-tx<sup>w</sup>-əŋ/ √go to-caus-psv]
- słátx<sup>w</sup> ‘take to beach’ [s-√słá-tx<sup>w</sup>/ √go down-caus]

- słéŋłəni? ‘being female’ [/s-łeŋ + √łen<sup>?>Y?/ s-actl + √female<actl>]
- słéč<sup>w</sup>əŋ ‘contrary|det’ [/s-√łeč<sup>w</sup>-əŋ/ s-√breath-mdl]
- słéni? ‘woman’ [/s-√łenY?/ s-√female]
- słéwəŋ ‘wall-mat’ [/s-√łew = əŋ/ s-√mat = instr]
- słóləč<sup>w</sup> ‘hail’ [/s-√łóləč<sup>w</sup>/ s-√hail]
- słəq<sup>w</sup>təŋ ‘be passed through’ [/√słəq<sup>w</sup>-t-əŋ/ √pass through-trns-psv]
- słəčč<sup>w</sup>éləs ‘hubbub’ [/s-√łečč<sup>w</sup> = eləs/ stat-√dark-ext = eye]
- słəłəŋət ‘small herring’ [/s-łə + √łəŋət/ 2pos-]
- słəŋəčálł ‘little girl’ [/s-√łenY? = aləł/ s-√female = child]
- słəŋłéni? ‘women’ [/s-łn + √łenY?/ s-pl + √female]
- słŋəstəŋ ‘stood’ [/√słŋ-ŋi-stx<sup>w</sup>-əŋ/ √high-rel-caus-psv]
- słáłəŋm ‘correct’ [/s-łaŋ + √łəŋm/ stat-actl + √enough]
- słéləqəm ‘monster’ [/s-√łéləqəm/ s-√monster]
- słəwəŋ ‘earring’ [/s-√ław = əŋ/ s-√earring = instr]
- słəlłəqəł ‘children’ [/s-łələli + √łəłq = ał/ s-aff<pl> + √child = child]
- słəlłéləŋm ‘Klallam (pl)’ [/s-łəlł + √łéləŋm/ s-pl + √Klallam]
- słəlłéqəyn ‘long feathers’ [/s-√łələ<pl>qəy = əŋ/ s-√feather<pl> = instr]
- słi? ‘want, like’ [/s√łi?/ s-√want]
- słi?łəłqəł ‘child’ [/s-łi? + √łəłq = ał/ s-aff + √child = child]
- słiłəłqəł ‘child’ [/s-łi? + √łəłq = ał/ s-aff + √child = child]
- słiłəłqəł ‘child’ [/s-łi? + √łəłq = ał/ s-aff + √child = child]
- słláləŋm ‘cockle’ [/s-√łláləŋm/ s-√cockle]
- słpélqəŋ ‘feather’ [/s-√łp = elqəŋ/ s-√extending layer = hair]
- smáł ‘stricken’ [/s-√mał/ stat-√revenge]
- sméłk<sup>w</sup>əł ‘injury’ [/s-√mełk<sup>w</sup>-ał/ s-√injure-dur]
- smóləq ‘forgotten’ [/s-√móləq/ stat-√forget]
- smóyəs ‘deer’ [/s-√móyəs/ s-√deer]
- sməlyi ‘married’ [/s-√məlyi/ stat-√marry]
- sməq<sup>w</sup>éłəč ‘piled up’ [/s-√məq<sup>w</sup>ey = iłč/ stat-√pile = hump]
- sməłəqsəŋ ‘snot’ [/s-√məł = əqsəŋ/ s-√mucus = nose]
- sməłəqsəŋ ‘snot’ [/s-√məł = əqsəŋ/ s-√mucus = nose]
- smiłə ‘spirit dance’ [/s-√miłə/ s-√dance]
- snás ‘fat’ [/s-√nas/ s-√fat]
- sné ‘name’ [/s-√ne/ s-√name]

- snét ‘night’ [/stat-√net/ s-√night]  
 snóćə? ‘one of them’ [/s-√nəćə?/ s-√one]  
 snəx<sup>w</sup>ət ‘canoe’ [/s-√nəx<sup>w</sup>ət/ s-√canoe]  
 snəmé ‘rules’ [/s-√nəme/ s-√taboo]  
 snənix<sup>w</sup>ət ‘canoes’ [/s-nə + √n(i)x<sup>w</sup>ət/ s-pl + √canoe⟨pl⟩]  
 ŋjénət ‘stone’ [/s-√ŋjənət/ s-√stone]  
 spčá? ‘water-tight basket’ [/s-√pčá?/ s-√basket]  
 spénəš ‘Spanish’ [/√spenəš/ √Spanish]  
 spx<sup>w</sup>əlá? ‘wind’ [/s-√pəx<sup>w</sup>-əla?/ s-√blow-actv]  
 spələ́əŋ ‘smoke’ [/s-√pələ́əŋ/ s-√smoke⟨pl⟩-mdl]  
 sqéləš ‘digger’ [/s-√qeləš/ s-√digger]  
 sqələt ‘in water’ [/s-√qelə-t/ stat-√on\_water-dur]  
 sqén ‘stolen’ [/s-√qen/ s-√rob]  
 sqéws ‘potato’ [/s-√qewis/ s-√potato]  
 sqəćə ‘catch’ [/s-√qəYə?/ s-√catch]  
 sqəćə? ‘catch’ [/s-√qəYə?/ s-√catch]  
 sqələləŋəx<sup>w</sup> ‘tree’ [/s-√qələl = ŋix<sup>w</sup>/ s-√tree = being]  
 sqələləŋəx<sup>w</sup> ‘tree’ [/s-√qələl = ŋix<sup>w</sup>/ s-√tree = being]  
 sqələqələləŋəx<sup>w</sup> ‘little trees’ [/s-qələlə + √qələlə? = ŋix<sup>w</sup>/ s-dim⟨pl⟩ + √tree⟨dim⟩ = being]  
 sqələqələləŋəx<sup>w</sup> ‘little trees’ [/s-qələlə + √qələlə? = ŋix<sup>w</sup>/ s-dim⟨pl⟩ + √tree⟨dim⟩ = being]  
 sqíləŋ ‘go outside’ [/√sq-il-əŋ/ √outside-dev-mdl]  
 sqíqəl ‘not know how’ [/s-qi + √qil/ stat-rslt + √not know]  
 sqépət ‘gathering’ [/ŋəs-√q(ə)⟨ŋ⟩p-ət/ stat-√gather⟨rslt⟩⟨actl⟩-dur]  
 sqəməl ‘paddle’ [/s-√qəməl/ s-√paddle]  
 sqəməl ‘paddle’ [/s-√qəməl/ s-√paddle]  
 sqələŋ ‘camping’ [/s-√qələ-ŋ-i-əŋ?/ stat-√camp⟨actl⟩-pers-mdl⟨actl⟩]  
 sqílə? ‘provisions’ [/s-√qíla?/ s-√preserve]  
 sq<sup>w</sup>él ‘word’ [/s-√q<sup>w</sup>el/ s-√talk]  
 sq<sup>w</sup>əlq<sup>w</sup>əl ‘story’ [/s-q<sup>w</sup>əl + √q<sup>w</sup>əl/ s-char + √talk]  
 sq<sup>w</sup>á? ‘companion’ [/s-√q<sup>w</sup>a?/ s-√accompany]  
 sq<sup>w</sup>á?šən ‘companion’ [/s-√q<sup>w</sup>a? = šən/ s-√accompany = foot]  
 sq<sup>w</sup>áŋi? ‘head’ [/s-√q<sup>w</sup>áŋi?/ s-√head]  
 sq<sup>w</sup>číŋət ‘be killed’ [/s-√q<sup>w</sup>aY-iŋət/ stat-√die-cstm]  
 sq<sup>w</sup>ələ?šən ‘companions’ [/s-√q<sup>w</sup>ələ? = šən/ s-√accompany⟨pl⟩ = foot]



## Lək<sup>w</sup>əŋínəŋ Narratives

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- sq<sup>w</sup>ələš ‘bird’ [/s-√q<sup>w</sup>ələš/ s-√bird]
- stáŋləw ‘river’ [/s-√taləw/ s-√river]
- stáləs ‘spouse’ [/s-√talas/ s-√spouse]
- stáməš ‘warrior’ [/s-√taməš/ s-√warrior]
- stáŋət ‘what do’ [/ŋəs-√taŋət/ stat-√do what]
- státələw ‘creek’ [/s-ta + √taləw/ sort of-]
- stéŋ ‘what’ [/s-√teŋ/ s-√what]
- stéŋnə ‘thing’ [/s-√teŋvni/ s-√thing/exist]
- stácən ‘man’s name’ [/√stácən/ √man’s name]
- stíŋtəx ‘protrude’ [/s-tíŋ + √tič/ stat-rslt<actl> + √mess]
- stík<sup>w</sup>ən ‘nephew/niece’ [/s-√tik<sup>w</sup>ən/ s-√niece/nephew]
- stéčəŋ ‘tide’ [/s-√tečəŋ/ s-√tide-mdl]
- stéləŋəx<sup>w</sup> ‘medicine’ [/s-√tel = ŋix<sup>w</sup>/ s-√medicine = being]
- stéŋəx<sup>w</sup> ‘medicine’ [/s-√tel = ŋix<sup>w</sup>/ s-√medicine = being]
- stəlŋiləm ‘songs’ [/s-ŋəl + √ŋiləm/ s-pl + √sing]
- stŋiləm ‘song’ [/s-√ŋiləm/ s-√sing]
- suŋ- ‘so’ [/s-w̄-/ s-contrast-]
- suŋáwłəs ‘young men’ [/s-√w<aŋə>włəs/ s-√boy<pl>]
- suŋníŋ ‘definite fem’ [/sə əw̄-√niŋ/ fem def contr-√3focus]
- suŋwáyqəŋ ‘men’ [/s-w + √wáyqəŋ/ s-pl + √male]
- suŋwáyqəŋ ‘men’ [/s-w + √wáyqəŋ/ s-pl + √male]
- swáŋəwłəs ‘young men’ [/s-√w<aŋə>włəs/ s-√boy<pl>]
- swáŋuŋłəs ‘young men’ [/s-√w<aŋə>włəs/ s-√boy<pl>]
- swétə ‘sweater’ [/s-√wetə/ s-√sweater]
- swəŋq<sup>w</sup>aŋ ‘wool blanket’ [/s-√wəŋq<sup>w</sup> = eŋ/ s-√wool = mass]
- swáyqəŋ ‘male’ [/s-√wáyqəŋ/ s-√male]
- swáyqəŋqən ‘male’s voice’ [/s-√wáyqəŋ = qin/ s-√male = voice]
- swáyqəŋqən ‘male’s voice’ [/s-√wáyqəŋ = qin/ s-√male = voice]
- swíwłəs ‘young man’ [/s-√wiwłəs/ s-√boy]
- swíwłəsáləŋ ‘young man’ [/s-√wiwłəs = aləŋ/ s-√boy = child]
- sx<sup>w</sup> ‘2 main clause subject’ [/sx<sup>w</sup>/ 2subj]
- ŋáčə ‘request’ [/ŋáčə/ request]
- sx<sup>w</sup>áyəm ‘sold’ [/s-√x<sup>w</sup>ayem/ s-√sell]
- sx<sup>w</sup>əx<sup>w</sup>áŋəs ‘thunder’ [/s-√x<sup>w</sup>əx<sup>w</sup>aŋəs/ s-√thunder]

- sǰéŋəs ‘bad’ [s-√ǰeŋəs/ stat-√bad]
- sǰéč ‘dried’ [s-√ǰeč/ stat-√dry]
- sǰéčəł ‘be known’ [s-√ǰéč-ał/ stat-√know<rslt>-dur]
- sǰéčəł ‘dry’ [s-√ǰeč-ał/ stat-√dry-dur]
- sǰéłəł ‘sick’ [ŋəs-√ǰeł-ał/ stat-√hurt<rslt>-dur]
- sǰəŋǰǰéŋəs ‘bad (pl) (dim)’ [s-ǰəŋ + √ǰəł<’>eŋəs/ stat-dim + √bad<pl><dim>]
- sǰəŋəŋ ‘foot’ [s-√ǰəŋəŋ/ s-√leg]
- sǰəpǰšəŋ ‘fish tail’ [s-√ǰəp = šəŋ/ s-√fish = foot]
- sǰət ‘push’ [√sǰ-ət/ √push-trns]
- sǰəłk<sup>w</sup> ‘carving’ [s-√ǰəłk<sup>w</sup>/ s-√carve<actl>]
- sǰəléŋəs ‘bad (pl)’ [s-√ǰəłeŋəs/ stat-√bad<pl>]
- sǰəŋíŋəŋ ‘situation’ [š-√ǰəŋ<’>-i-əŋ<’>/ for-√way<actl>-pers-mdl<actl>]
- sǰ<sup>w</sup>əyǰ<sup>w</sup>i ‘masked dance’ [s-ǰ<sup>w</sup>əy + √ǰ<sup>w</sup>əy/ s-char + √masked]
- sǰ<sup>w</sup>əŋíŋəŋ ‘being how’ [s-√ǰ<sup>w</sup>əŋ<’>-i-ŋ<’>/ stat-√way<actl>-pers<actl>-mdl<actl>]
- sǰ<sup>w</sup>iwəł ‘lost’ [ŋəs-√ǰ<sup>w</sup>i-wəł/ stat-√lose<actl>]
- sǰ<sup>w</sup>iǰ<sup>w</sup>əyəs ‘Boat Passage’ [ǰ<sup>w</sup>i + √ǰ<sup>w</sup>iy = as/ actl + √narrow = face]
- syéŋtən ‘widow’ [ŋəs-√yeŋ = tən/ stat-√go = instr]
- syəss ‘history’ [s-√yəs-as/ s-√tell-rcpnt]
- syəwən ‘power song’ [s-√yəwə = əŋ/ s-√power = instr]
- syəwənəŋ ‘sing power song’ [s-√yəwə = əŋ-əŋ/ s-√power = instr-mdl]
- syəwə ‘seer’ [s-√yəw<’>ə/ s-√power<actl>]
- š- ‘thing for, reason for’ [šx<sup>w</sup>-/ for-]
- šcutéyləł ‘son-/daughter-in-law’ [s-√čwteyləł/ s-√child inlaw]
- šet ‘shot’ [√šet/ nonpart|fem inv]
- šəyəł ‘older sibling’ [√šəyəł/ √older sibling]
- šəłəč ‘circle’ [√šəłəč/ √circle]
- šəłəŋ ‘climb’ [√šəł-əŋ/ √climb-mdl]
- šəłməx<sup>w</sup>tsəs ‘horn rattle’ [š-√yəłməx<sup>w</sup> = čəs/ for-√rattle = hand]
- šəp ‘ship’ [√šəp/ √ship]
- šətəŋ ‘walking’ [√šəł<’>t-əŋ<’>/ √walk<actl>-mdl<actl>]
- šəyəł ‘older sibling’ [√šəyəł/ √older sibling]
- šəmén ‘enemy’ [√šəmen/ √enemy]
- šəməŋtəł ‘opponent’ [√šəmə<’>en<’>-tal<’>/ √enemy<actl>-rcprcl<actl>]
- šəŋšəŋ ‘separated’ [šəŋ + √šəŋ/ pl + √separate]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- šəšéŋqəŋ ‘place name’ [šə + √še⟨ŋ⟩qəŋ <’ >/ dim + √open clam⟨actl⟩-mdl⟨actl⟩]
- šəšéyət ‘older sibling (dim)’ [šə + √šəyət/ dim + √older sibling]
- šəšəyət ‘older sibling (dim)’ [šə + √šəyət/ dim + √older sibling]
- šŋšəč ‘bushes’ [šŋ + √šič/ rslt + √go into bush]
- šipən ‘knife’ [šip = ən/ √whittle = instr]
- šk<sup>w</sup>əlkwəlwəs ‘child’ [s-k<sup>w</sup>əl + √k<sup>w</sup>əlwəs/ s-pl + √child]
- šləqéŋ ‘in line’ [š-√lq = eŋ/ for-√even = mass]
- šŋxəs ‘paint on face’ [š-√ŋx = as/ for-√paint = face]
- šŋélm ‘Klallam’ [š-√ŋélm/ for-√Klallam]
- šməťəqsən ‘snot’ [s-√mět = əqsən/ s-√mucus = nose]
- šnéŋəm ‘Indian doctor’ [š-√néŋəm/ for-√shaman]
- šnŋ ‘occurrence’ [š-√nŋ/ for-√3focus]
- špəpšéyəq ‘aware’ [š-pə + √pš-eý = əq/ for-dim + √open wide-ext = nose]
- špít ‘whittle it’ [šip-ət/ √whittle-trns]
- štəŋ ‘walk’ [štəŋ/ √walk-mdl]
- štəs ‘destination’ [šx<sup>w</sup>-√təs/ for-√arrive there]
- štəŋístəŋ ‘be walked’ [štəŋ-ŋi-stx<sup>w</sup>-əŋ/ √walk-rel-caus-psv]
- štəxáŋəs ‘wide eyed’ [š-√təx = əŋ/ for-√spread = eye⟨actl⟩]
- štəx<sup>w</sup>ənéŋk<sup>w</sup>ət ‘opposite side’ [š-√tx<sup>w</sup>ən-eŋ = k<sup>w</sup>ət/ for-√opposite-ext = conveyance]
- šx<sup>w</sup>- ‘thing for, reason for’ [šx<sup>w</sup>-/ for-]
- šx<sup>w</sup>ŋáləq<sup>w</sup>əŋ ‘siblings’ [šx<sup>w</sup>-√ŋəŋəq<sup>w</sup>əŋ/ for-√sibling⟨pl⟩]
- šx<sup>w</sup>ŋáq<sup>w</sup>əŋ ‘sibling’ [šx<sup>w</sup>-√ŋáq<sup>w</sup>əŋ/ for-√related]
- šx<sup>w</sup>ŋáq<sup>w</sup>əŋt ‘put together with’ [šx<sup>w</sup>-√ŋáq<sup>w</sup>əŋ-t/ for-√related-trns]
- šx<sup>w</sup>ŋéŋəŋ ‘where it is’ [šx<sup>w</sup>-√ŋéŋəŋ/ for-√here]
- šx<sup>w</sup>ŋéŋəŋ? ‘where it is’ [šx<sup>w</sup>-√ŋéŋəŋ/ for-√here]
- šx<sup>w</sup>ŋiyŋəŋ ‘groin’ [s-x<sup>w</sup>-√ŋiyŋəŋ/ s-loc-√thigh]
- šx<sup>w</sup>ətín ‘be disliked’ [š-√x<sup>w</sup>ətín/ for-√dislike]
- šx<sup>w</sup>əx<sup>w</sup>áŋəs ‘thunder’ [s-√x<sup>w</sup>əx<sup>w</sup>áŋəs/ s-√thunder]
- šx<sup>w</sup>héŋəŋk<sup>w</sup> ‘remembering’ [šx<sup>w</sup>-√héŋəŋk<sup>w</sup>/ for-√remember⟨actl⟩]
- šx<sup>w</sup>imélə ‘store’ [s-√x<sup>w</sup>ayem = elə/ s-√sell = container]
- šx<sup>w</sup>léŋəŋ ‘where it is’ [šx<sup>w</sup>-√léŋəŋ/ for-√there]
- šx<sup>w</sup>léŋəŋətəŋ ‘be where put’ [šx<sup>w</sup>-√léŋəŋ-tx<sup>w</sup>-əŋ/ for-√there-caus-psv]
- šx<sup>w</sup>sénəč ‘Saanich’ [x<sup>w</sup>-√seŋ = neč/ loc-√lift = tail]
- šx<sup>w</sup>təsəŋ ‘arrival’ [šx<sup>w</sup>-√təsəŋ/ nonpart|fem inv]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- šxəxeyélə ‘place name’ [š-ǰə + vǰey = elə/ for-dim + v? = container]
- šx<sup>w</sup>énə ‘talk about’ [všx<sup>w</sup> = enə?/ vdiscuss = ear]
- šx<sup>w</sup>əníŋ ‘situation’ [š-všx<sup>w</sup>ən<sup>?</sup>-i-əŋ<sup>?</sup> / for-vway<actl>-pers-mdl<actl>]
- šx<sup>w</sup>əníŋ ‘situation’ [š-všx<sup>w</sup>ən<sup>?</sup>-i-əŋ<sup>?</sup> / for-vway<actl>-pers-mdl<actl>]
- šyǎlməx<sup>w</sup>tsəs ‘horn rattle’ [š-vyǎlməx<sup>w</sup> = čəs/ for-vrattle = hand]
- t ‘article, specific’ [t/ spec]
- táŋq<sup>w</sup>əŋ ‘coughing’ [vta<sup>?</sup>q<sup>w</sup>-əŋ<sup>?</sup> / vcough<actl>-mdl<actl>]
- tálə ‘money’ [vtelə/ vmoney]
- tálsət ‘realize’ [vtał-sat/ vdiscover-rflxv]
- táwən ‘town’ [vtawən/ vtown]
- tčət ‘poke’ [vtč-ət/ vpoke-trns]
- tčətəŋ ‘poked’ [vtč-ət-əŋ/ vpoke-trns-psv]
- tčətčt ‘stabbing repeatedly’ [tč + vt<sup>?</sup>č-ət/ rep + vpoke<actl>-trns]
- te ‘contrary’ [te/ contrary]
- téčəl ‘arrive here’ [vteč-il/ varrive here-dev]
- ték<sup>w</sup>əŋ ‘be bought’ [vtek<sup>w</sup>-es-əŋ/ vbuy-ptcaus-psv]
- ték<sup>w</sup>əs ‘buy it’ [vteW-es/ vbuy-ptcaus]
- télə ‘money’ [vtelə/ vmoney]
- tén ‘mother’ [vtən/ vmother]
- téŋən ‘evening’ [vteŋən/ vevening]
- tésəł ‘arrived’ [vt<sup>?</sup>és-ał/ varrive there<rslt>-dur]
- tésəłqən ‘card wool’ [vt<sup>?</sup>és = əł <sup>?</sup> qən <sup>?</sup> / vupright<actl> = hair<actl>]
- téwəqən ‘mourner’ [vt<sup>?</sup>éW<sup>?</sup> = qin/ vbreak long<rslt><actl> = voice]
- téyəl ‘go upstream’ [vtəy-il/ vupstream-dev]
- tə ‘contrary speech situation particle’ [te/ contrary]
- tə ‘article, particular’ [tsə/ det]
- təwəwəs ‘buying it’ [vtəw<sup>?</sup>əw<sup>?</sup>-es/ vbuy<actl>-ptcaus]
- təčt ‘poking’ [vt<sup>?</sup>č-ət/ vpoke<actl>-trns]
- təłəšsət ‘dance’ [vtəł-sat/ vdance-rflxv]
- təməł ‘red ocher’ [vtəməł/ vocher]
- təməł ‘being ocher’ [vtəm<sup>?</sup>əł/ vocher<actl>]
- təŋəx<sup>w</sup> ‘land’ [vtəŋəx<sup>w</sup>/ vland]
- təŋəx<sup>w</sup>təŋ ‘apportioned land’ [vtəŋəx<sup>w</sup>-tx<sup>w</sup>-əŋ/ vland-caus-psv]
- təs ‘arrive there’ [vts/ varrive there]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- tásnəs ‘arrive for it’ [ʌts-nəs/ ʌarrive there-intent]
- tástəŋ ‘being put near’ [ʌt<á>s-ət-əŋ <’> / ʌarrive there<actl>-trns-psv]
- táwəqən ‘mourner’ [ʌt<é>w<’> = qin/ ʌbreak long<rslt><actl> = voice]
- táx<sup>w</sup> ‘exactly’ [ʌtəx<sup>w</sup>/ ʌexactly]
- táx<sup>w</sup> ‘later’ [ʌtəx<sup>w</sup>/ ʌlater]
- tələčəl ‘arrive here (pl)’ [ʌt<ə>l>eč-il/ ʌarrive here<pl>-dev]
- təməhəw ‘a monster’ [ʌtəməhəw/ ʌmonster]
- təŋčáləq<sup>w</sup> ‘west wind’ [ʌtəŋčələq<sup>w</sup>/ ʌsouthwest wind]
- təŋčéenəx<sup>w</sup> ‘salmon time’ [təŋ-ʌčéenəx<sup>w</sup>/ time-ʌsalmon]
- təŋwəłxəs ‘camping’ [təŋ-ʌwəłxəs/ time-ʌpeeper]
- təŋáŋət ‘craving for food’ [ʌteŋ-nəŋ<’>ət/ ʌcrave-ncmdl<actl>]
- təsnəs ‘arrive for it’ [ʌts-nəs/ ʌarrive there-intent]
- təsnəsəŋ ‘be arrived at’ [ʌts-nəs-əŋ/ ʌarrive there-intent-psv]
- təstán ‘be taken there’ [ʌts-tax<sup>w</sup>-əŋ/ ʌarrive there-caus-psv]
- təwə- ‘still’ [təwə-/ still-]
- təwəŋá ‘go first’ [ʌtəwəŋ/ ʌgo first]
- təwəŋéxəŋ ‘suddenly’ [təwə-ʌŋéx-əŋ/ still-ʌdo/say-mdl]
- təwáŋ ‘go first’ [ʌtəwáŋ/ ʌgo first]
- təwəłxənəŋ ‘as soon as’ [təwə-ʌłxən-əŋ/ still-ʌsay/do-mdl]
- təwŋəníníŋəyəŋ ‘them’ [tsə əw-nə + ʌni<ŋ>ł-yəŋ/ spec contr-pl + ʌ3focus<pl>-pl]
- təwŋíł ‘the one’ [tsə əw-ʌnił/ spec contr-ʌ3focus]
- ti ‘this’ [tiŋe/ this]
- tíŋe ‘this’ [tiŋe/ this]
- tiŋéłəŋ ‘this here’ [tiŋe ʌŋéłəŋ/ this ʌhere]
- tiŋəwŋíníŋəyəŋ ‘these here’ [tiŋe ʌəw-ʌni<ŋ>ł-yəŋ/ this cntr-ʌ3focus<pl>-pl]
- tiŋuŋnəníníŋəyəŋ ‘these here’ [tiŋe ʌəw-ʌni<ŋ>ł-yəŋ/ this cntr-ʌ3focus<pl>-pl]
- tíə ‘this’ [tiŋe/ this]
- tíntən ‘bell’ [ʌtintən/ ʌbell]
- tiyəqáamət ‘man’ [ʌtiyəqáamət/ ʌman]
- tíék<sup>w</sup>ət ‘Clayoquot’ [ʌtíék<sup>w</sup>ət/ ʌClayoquot]
- tqət ‘shut it’ [ʌtq-ət/ ʌshut-trns]
- tqət ‘raid them’ [ʌtq-ət/ ʌraid-trns]
- tsás ‘poor’ [ʌtsas/ ʌpoor]
- tsástəŋ ‘be treated mean’ [ʌtsas-t-əŋ/ ʌpoor-trns-psv]

- tséʔe ‘sp near’ [tseʔə/ det]  
 tséʔə ‘sp near’ [tseʔə/ det]  
 tseʔəw<sup>ni</sup> ‘that one’ [tseʔə əw<sup>ni</sup>-vni/ spec contr-√3focus]  
 tsə ‘article, particular’ [tsə/ det]  
 tsát ‘get close to’ [√ts-ət/ √arrive there-trns]  
 tsátəŋ ‘be put near’ [√ts-ət-əŋ/ √arrive there-trns-psv]  
 tsəw<sup>ni</sup>nəníʔəyə ‘them’ [tsə əw<sup>ni</sup>-nə + vni<ʔ>ʔ-yəʔ/ spec contr-pl + √3focus<pl>-pl]  
 tsəw<sup>ni</sup>nəníʔəyəʔ ‘them’ [tsə əw<sup>ni</sup>-nə + vni<ʔ>ʔ-yəʔʔ/ spec contr-pl + √3focus<pl>-pl]  
 tsəw<sup>ni</sup> ‘the, the one’ [tsə əw<sup>ni</sup>-vni/ spec contr-√3focus]  
 tsuʔnəníʔəyə ‘them’ [tsə əw<sup>ni</sup>-nə + vni<ʔ>ʔ-yəʔ/ spec contr-pl + √3focus<pl>-pl]  
 tsuʔnəníʔəyəʔ ‘them’ [tsə əw<sup>ni</sup>-nə + vni<ʔ>ʔ-yəʔʔ/ spec contr-pl + √3focus<pl>-pl]  
 tsuʔníʔ ‘the, the one’ [tsə əw<sup>ni</sup>-vni/ spec contr-√3focus]  
 tsunəníʔəyə ‘them’ [tsə əw<sup>ni</sup>-nə + vni<ʔ>ʔ-yəʔ/ spec contr-pl + √3focus<pl>-pl]  
 tšálqən ‘card wool’ [√təš = əlqən/ √upright = hair = instr]  
 tšíʔq<sup>w</sup>təŋ ‘be combed’ [√təš = iʔq<sup>w</sup>-tx<sup>w</sup>-əŋ/ √upright = head-caus-psv]  
 ttéŋən ‘getting evening’ [t + √teŋ<ʔ>ən/ incep + √evening<act>]  
 tuʔ- ‘sort of’ [tuʔ-/ sort of-]  
 tuʔnəníʔəyəʔ ‘them’ [tsə əw<sup>ni</sup>-nə + vni<ʔ>ʔ-yəʔʔ/ spec contr-pl + √3focus<pl>-pl]  
 tuwá ‘go first’ [√təwáʔ/ √go first]  
 tuwáʔ ‘go first’ [√təwáʔʔ/ √go first]  
 tuwáʔá ‘go first’ [√təwáʔáʔ/ √go first]  
 tuwə- ‘still’ [təwə-/ still-]  
 tuwəʔá ‘go first’ [√təwáʔʔ/ √go first]  
 tuwəʔéxəŋ ‘suddenly’ [tuwə-√ʔéxəŋ-əŋ/ still-√do/say-mdl]  
 tuwáʔ ‘go first’ [√təwáʔʔ/ √go first]  
 tx<sup>w</sup>- ‘become, first. buy, belong to’ [tx<sup>w</sup>ə-/ becm-, first-, buy-, belong to-]  
 tx<sup>w</sup>ʔáx<sup>w</sup> ‘go toward’ [tx<sup>w</sup>-√ʔáx<sup>w</sup>/ becm-√go to]  
 tx<sup>w</sup>ʔənʔáx<sup>w</sup> ‘bring out, recite’ [tx<sup>w</sup>-√ʔənʔe-ax<sup>w</sup>/ becm-√come-caus]  
 tx<sup>w</sup>ʔənʔéʔet ‘bringing out, reciting (stem)’ [tx<sup>w</sup>-√ʔənʔe<ʔ>-ax<sup>w</sup>/ becm-√come<act>-caus]  
 tx<sup>w</sup>ʔənʔét ‘bring out (stem)’ [tx<sup>w</sup>-√ʔənʔe-ax<sup>w</sup>/ becm-√come-caus]  
 tx<sup>w</sup>áy ‘become alone’ [tx<sup>w</sup>-√hay/ becm-√alone]  
 tx<sup>w</sup>ə- ‘become, first, buy’ [tx<sup>w</sup>ə-/ becm-, first-, buy-]  
 tx<sup>w</sup>əńáʔəs ‘opposite side’ [√tx<sup>w</sup>əń = aʔs/ √opposite = edge]  
 tx<sup>w</sup>iʔéxəŋ ‘going toward’ [tx<sup>w</sup>-ʔiʔ-√ʔéxəŋ-əŋ/ becm-proc-√do/say-mdl]

- tx<sup>w</sup>iŋníf ‘next’ [tx<sup>w</sup>-ŋiŋ-ŋniŋ/ becm-proc-√3focus]  
 tx<sup>w</sup>iniŋf ‘next’ [tx<sup>w</sup>-ŋiŋ-ŋniŋ/ becm-proc-√3focus]  
 tḥónəŋ ‘go along’ [t-√ḥón-əŋ/ dir-√say/do-mdl]  
 tḥónəŋ ‘go along’ [t-√ḥón-əŋ/ dir-√say/do-mdl]  
 tḥ<sup>w</sup>əníŋəŋ ‘toward’ [√tḥ<sup>w</sup>əní<i><ŋ>-əŋ/ √go that way<pers><actl>-mdl]  
 tḥ<sup>w</sup>in ‘go where’ [t-√ḥ<sup>w</sup>in/ dir-√go where]  
 ɬáŋəmálaŋ ‘guesser’ [√ɬm-əlaŋ/ √guess<actl>-actv]  
 ɬák<sup>w</sup> ‘go home’ [√ɬák<sup>w</sup>/ √go home]  
 ɬálək<sup>w</sup> ‘go home (pl)’ [√ɬa<ŋ>lə>k<sup>w</sup>/ √go home<pl>]  
 ɬátək<sup>w</sup> ‘going home’ [ɬa + √ɬák<sup>w</sup>/ actl + √go home]  
 ɬéŋəsət ‘try’ [√ɬeŋ-sat/ √try-rflxv]  
 ɬéŋətəŋ ‘be tried’ [√ɬeŋ-ət-əŋ/ √try-trns-psv]  
 ɬéŋíŋəsət ‘trying’ [ɬeŋ + √ɬeŋ-sat/ actl + √try-rflxv]  
 ɬéčəq ‘get mad’ [√ɬeYaq/ √angry]  
 ɬék<sup>w</sup>əl ‘cross over’ [√ɬek<sup>w</sup>-il/ √go across-dev]  
 ɬéləqəŋ ‘soaked’ [√ɬé<ə>ləq-əŋ/ √splash<rslt>-mdl]  
 ɬémətəŋ ‘being guessed’ [√ɬé<ə>m-ət-əŋ/ √guess<actl>-trns-psv]  
 ɬémət ‘guess’ [√ɬém-ət/ √guess-trns]  
 ɬéŋəsət ‘train self’ [ɬé + √ɬeŋ-sat/ actl + √try-rflxv]  
 ɬələməŋp ‘cherry tree’ [√ɬələm = əŋp/ √cherry = plant]  
 ɬáyəmt ‘putting it on’ [√ɬáy<’>əmt-t/ √put on<actl>-trns]  
 ɬáyəmt ‘put it on’ [√ɬáyəmt-t/ √put on-trns]  
 ɬáyəmt ‘put it on’ [√ɬáyəmt-t/ √put on-trns]  
 ɬáyəmtəŋ ‘be put on’ [√ɬáyəmt-t-əŋ/ √put on-trns-psv]  
 ɬáyəq ‘being angry’ [ɬ + √ɬeYaq/ actl + √angry]  
 ɬək<sup>w</sup>íst ‘bring it home’ [√ɬák<sup>w</sup>-istx<sup>w</sup>/ √go home-caus]  
 ɬək<sup>w</sup>ístəŋ ‘be taken home’ [√ɬák<sup>w</sup>-istx<sup>w</sup>-əŋ/ √go home-caus-psv]  
 ɬələqít ‘soak it’ [√ɬələq-i-t/ √splash-pers-trns]  
 ɬəmələŋ ‘guess’ [√ɬém-əlaŋ/ √guess-actv]  
 ɬəmətál ‘guess each other’ [√ɬém-tal/ √guess-rreprcl]  
 ɬəmáŋlə ‘make a guess’ [√ɬém-əlaŋ/ √guess-actv]  
 ɬəmátəl ‘guessing each other’ [√ɬém<’>-tal/ √guess<actl>-reprcl]  
 ɬəmélis ‘guessing|throwing’ [√ɬém-els|√ɬm-els/ √guess-actv<actl>|√hit-actv<actl>]  
 ɬémətəŋ ‘be guessed’ [√ɬém-ət-əŋ/ √guess-trns-psv]

- ləm<sup>l</sup>émətəŋ ‘be guessed (pl)’ [lém + v<sup>l</sup>em<sup>l</sup>-ət-əŋ/ pl + v<sup>l</sup>guess-trns-psv]
- ləŋáŋəŋ ‘swim’ [v<sup>l</sup>əŋaŋ-əŋ/ v<sup>l</sup>swim-mdl]
- ləŋáŋəŋ ‘swimming’ [v<sup>l</sup>əŋáŋəŋ/ v<sup>l</sup>swim<actl>-mdl<actl>]
- lətíləm ‘singing’ [lét + v<sup>l</sup>íləm/ actl + v<sup>l</sup>sing<actl>]
- lətíwíŋət ‘praying’ [lét + v<sup>l</sup>tíwíŋət/ incept + v<sup>l</sup>pray]
- ləyámít ‘wearing it’ [v<sup>l</sup>ləy <’ > əm<sup>l</sup>-i-t/ v<sup>l</sup>put on<actl>-pers-trns]
- ləyámít ‘wearing it’ [v<sup>l</sup>ləy <’ > əm<sup>l</sup>-i-t/ v<sup>l</sup>put on<actl>-pers-trns]
- líləm ‘sing’ [v<sup>l</sup>líləm/ v<sup>l</sup>sing]
- líləmtəŋ ‘be sung to’ [v<sup>l</sup>líləm-t-əŋ/ v<sup>l</sup>sing-trns-psv]
- lílələm ‘singing (pl)’ [líl + v<sup>l</sup>íləm/ actlpl + v<sup>l</sup>sing<actl>]
- lítíwíŋət ‘pray’ [v<sup>l</sup>tíwíŋət/ v<sup>l</sup>pray]
- lít<sup>w</sup>íst ‘bring it home’ [v<sup>l</sup>ítak<sup>w</sup>-ístx<sup>w</sup>/ v<sup>l</sup>go home-caus]
- lít<sup>w</sup>ístəŋ ‘be taken home’ [v<sup>l</sup>ítak<sup>w</sup>-ístx<sup>w</sup>-əŋ/ v<sup>l</sup>go home-caus-psv]
- lítáyəq ‘being \*angry’ [lít + v<sup>l</sup>ítáyəq/ actl + v<sup>l</sup>angry]
- uŋ- ‘contr’ [v<sup>l</sup>əw<sup>l</sup>-/ contr-]
- uŋ ‘u-connector’ [v<sup>l</sup>əw<sup>l</sup>/ uconn]
- wač ‘guess’ [v<sup>l</sup>wəŋačə/ v<sup>l</sup>conjecture]
- wík ‘week’ [v<sup>l</sup>wík/ v<sup>l</sup>week]
- x<sup>w</sup>əčáŋsəŋ ‘wipe face’ [x<sup>w</sup>-v<sup>l</sup>əč = a<ŋ>s-əŋ/ loc-v<sup>l</sup>wipe = face<actl>-mdl<actl>]
- x<sup>w</sup>əčáŋsəŋət ‘wipe face’ [x<sup>w</sup>-v<sup>l</sup>əč = a<ŋ>s-əŋ/ -ət/ loc-v<sup>l</sup>wipe = face<actl>-mdl<actl>-trns]
- x<sup>w</sup>íŋítčəs ‘envious/jealous’ [x<sup>w</sup>-v<sup>l</sup>íŋítčəs/ loc-v<sup>l</sup>jealous]
- x<sup>w</sup>íŋítčístəl ‘jealous of each other’ [x<sup>w</sup>-v<sup>l</sup>íŋítčəs-tal/ loc-v<sup>l</sup>jealous-rcprecl]
- x<sup>w</sup>čáŋəstəŋ ‘be made cold’ [x<sup>w</sup>-v<sup>l</sup>čáŋ-əŋ-əstx<sup>w</sup>-əŋ/ loc-v<sup>l</sup>cold-mdl-caus-psv]
- x<sup>w</sup>əčət ‘wake’ [v<sup>l</sup>x<sup>w</sup>əY-ət/ v<sup>l</sup>wake-trns]
- x<sup>w</sup>əł ‘fall’ [v<sup>l</sup>x<sup>w</sup>əł/ v<sup>l</sup>fall]
- x<sup>w</sup>əy ‘waking up’ [v<sup>l</sup>x<sup>w</sup>əY/ v<sup>l</sup>wake<actl>]
- x<sup>w</sup>əyəm ‘sell’ [v<sup>l</sup>x<sup>w</sup>əyem/ v<sup>l</sup>sell]
- x<sup>w</sup>ək<sup>w</sup>ná ‘manage to pull it’ [v<sup>l</sup>x<sup>w</sup>ək<sup>w</sup>-nax<sup>w</sup>/ v<sup>l</sup>drag-nctrns]
- x<sup>w</sup>ənítəm ‘white person’ [v<sup>l</sup>x<sup>w</sup>ənítəm/ v<sup>l</sup>white person]
- x<sup>w</sup>əŋčáŋsən ‘place name’ [v<sup>l</sup>x<sup>w</sup>əŋčáŋsən/ v<sup>l</sup>place name]
- x<sup>w</sup>əwénə ‘not exist yet’ [v<sup>l</sup>x<sup>w</sup>əwéniŋ/ v<sup>l</sup>not yet/exist]
- x<sup>w</sup>íləŋ ‘go down’ [v<sup>l</sup>x<sup>w</sup>e-il-əŋ/ v<sup>l</sup>descend-dev-mdl]
- x<sup>w</sup>ílŋəx<sup>w</sup> ‘indigenous’ [v<sup>l</sup>íŋəx<sup>w</sup>-il = ŋix<sup>w</sup>/ v<sup>l</sup>descend-dev = being]
- x<sup>w</sup>ítəŋ ‘jump’ [v<sup>l</sup>x<sup>w</sup>ít-əŋ/ v<sup>l</sup>jump-mdl]



- x<sup>w</sup>k<sup>w</sup>ət ‘pull it’ [/x<sup>w</sup>k<sup>w</sup>-ət/ √drag-trns]  
 x<sup>w</sup>k<sup>w</sup>ná ‘manage to pull it’ [/x<sup>w</sup>k<sup>w</sup>-nax<sup>w</sup>/ √drag-nctrns]  
 x<sup>w</sup>ləméłčə ‘place name’ [/x<sup>w</sup>-√ləmełčə/ loc-√place name]  
 x<sup>w</sup>łəpnéc ‘Maple Bay’ [/x<sup>w</sup>-√łəpnéc/ loc-√Maple Bay]  
 x<sup>w</sup>nčáŋəsən ‘another story’ [/x<sup>w</sup>-√nəčəŋ = asən/ loc-√one = mouth]  
 x<sup>w</sup>nčéŋnək<sup>w</sup> ‘different people’ [/√nəčəŋ-əw<sup>w</sup> = ŋix<sup>w</sup>/ √one-ext = being]  
 x<sup>w</sup>nəčéŋnək<sup>w</sup> ‘tribe’ [/x<sup>w</sup>-√nəčəŋ-e = ənək<sup>w</sup>/ loc-√one-ext = land]  
 x<sup>w</sup>téwəl ‘northern tribe’ [/√x<sup>w</sup>téywəl/ √northern tribe]  
 x<sup>w</sup>téywəl ‘northern tribe’ [/√x<sup>w</sup>téywəl/ √northern tribe]  
 x<sup>w</sup>təlqítəŋ ‘be answered’ [/x<sup>w</sup>-√tel = qin-t-əŋ/ loc-√respond = voice-trns-psv]  
 x<sup>w</sup>təlqítəŋ ‘being answered’ [/x<sup>w</sup>-√tel<?> = qi<?>n-t-əŋ<?>/ loc-√respond<actl> = voice<actl>-trns-psv<actl>]  
 x<sup>w</sup>tíŋətəŋ ‘be jumped’ [/√x<sup>w</sup>it-əŋ-ət-əŋ/ √jump-mdl-trns-psv]  
 x<sup>w</sup>yélqən ‘return’ [/√x<sup>w</sup>yélqən/ √return]  
 x<sup>w</sup>yélqən ‘return’ [/√x<sup>w</sup>yélqən/ √return]  
 x<sup>w</sup>yélqən ‘return’ [/√x<sup>w</sup>yélqən/ √return]  
 x̣ácəŋ ‘lake’ [/√x̣ácəŋ/ √lake]  
 x̣čəsət ‘realize’ [/√x̣č-sat/ √know-rflxv]  
 x̣čát ‘figure it out’ [/√x̣č-ət/ √know-trns]  
 x̣čətəŋ ‘be figured it out’ [/√x̣č-ət-əŋ/ √know-trns-psv]  
 x̣čənáŋəx<sup>w</sup> ‘figuring out’ [/√x̣č-na<?>x<sup>w</sup>/ √know-nctrns<actl>]  
 x̣čənánəŋ ‘be figured out’ [/√x̣č-nax<sup>w</sup>-əŋ/ √know-nctrns-psv]  
 x̣čənánax<sup>w</sup> ‘figure it out’ [/√x̣č-nax<sup>w</sup>/ √know-nctrns]  
 x̣čəŋín ‘thought’ [/√x̣č = ŋin/ √know = piece]  
 x̣čít ‘know it’ [/√x̣č-i-ət/ √know-pers-trns]  
 x̣čnánəŋ ‘be figured out’ [/√x̣č-nax<sup>w</sup>-əŋ/ √know-nctrns-psv]  
 x̣čnánax<sup>w</sup> ‘figure it out’ [/√x̣č-nax<sup>w</sup>/ √know-nctrns]  
 x̣čəŋín ‘knowledge’ [/√x̣č = ŋin/ √know = piece]  
 x̣éŋčət ‘drying it’ [/√x̣e<?>č-ət/ √dry<actl>-trns]  
 x̣éŋəls ‘Creator’ [/√x̣eŋ-əls/ √sacred-actv<actl>]  
 x̣éŋəs ‘bad’ [/s-√x̣eŋəs/ stat-√bad]  
 x̣éŋx̣əŋ ‘sacred, taboo’ [/x̣eŋ + √x̣eŋ/ char + √sacred]  
 x̣éčəŋ ‘dry’ [/√x̣eč-əŋ/ √dry-mdl]  
 x̣éčət ‘dry it’ [/√x̣eč-ət/ √dry-trns]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- ǰéləŋtəŋ ‘be written’ [/<sup>w</sup>ǰé<ǰ>ǰ-ǰ-tx<sup>w</sup>-əŋ/ √mark<rslt>-dur-caus-psv]  
 ǰéləŋ ‘ache’ [/<sup>w</sup>ǰé<ǰ>ǰ-ǰ-tx<sup>w</sup>/ √hurt<rslt>-dur]  
 ǰéǰ ‘storm’ [/<sup>w</sup>ǰéǰ/ √storm]  
 ǰəǰəŋ ‘write it’ [/<sup>w</sup>ǰǰ-ǰ-tx<sup>w</sup>/ √mark-trns]  
 ǰəǰəŋ ‘be marked’ [/<sup>w</sup>ǰǰ-ǰ-tx<sup>w</sup>/ √mark-trns]  
 ǰəǰ ‘writing it’ [/<sup>w</sup>ǰé<ǰ>ǰ-ǰ-tx<sup>w</sup>/ √mark<actl>-trns]  
 ǰəǰtən ‘marker’ [/<sup>w</sup>ǰǰ = tən/ √mark = instr]  
 ǰəǰ ‘hurt’ [/<sup>w</sup>ǰǰ/ √hurt]  
 ǰəŋəŋ ‘say’ [/<sup>w</sup>ǰəŋ-əŋ/ √say/do-mdl]  
 ǰəŋəŋ ‘saying’ [/<sup>w</sup>ǰəŋ<ǰ>-əŋ<ǰ>/ √say<actl>-mdl<actl>]  
 ǰəŋəŋ ‘saying’ [/<sup>w</sup>ǰəŋ<ǰ>-əŋ<ǰ>/ √say<actl>-mdl<actl>]  
 ǰəwəs ‘new’ [/<sup>w</sup>ǰəwəs/ √new]  
 ǰəǰtí ‘know it (stem)’ [/<sup>w</sup>ǰǰ-i-ǰ-tx<sup>w</sup>/ √know-pers-trns]  
 ǰəǰáŋtəŋ ‘paint face’ [/<sup>w</sup>ǰǰ = as-t-əŋ/ √mark = face-trns-psv]  
 ǰəŋǰáx<sup>w</sup> ‘say to someone’ [/<sup>w</sup>ǰəŋ-ǰáx<sup>w</sup>/ √say-caus]  
 ǰəŋǰét ‘say to someone (stem)’ [/<sup>w</sup>ǰəŋ-ǰáx<sup>w</sup>/ √say-caus]  
 ǰəŋǰétəŋ ‘be told’ [/<sup>w</sup>ǰəŋǰe-t-əŋ/ √say-trns-psv]  
 ǰəŋǰétəŋ ‘be told’ [/<sup>w</sup>ǰəŋǰe-t-əŋ/ √say-trns-psv]  
 ǰəŋǰəŋítəl ‘private dance’ [/<sup>w</sup>ǰəŋ + ǰǰin-tal/ char + √growl-rcprcl]  
 ǰəŋǰáǰəx<sup>w</sup> ‘saying to someone’ [/<sup>w</sup>ǰəŋǰəǰ-ǰáx<sup>w</sup>/ √say<actl>-caus]  
 ǰəŋǰít ‘say to someone (stem)’ [/<sup>w</sup>ǰəŋ-ǰáx<sup>w</sup>/ √say-caus]  
 ǰəǰtíǰəŋ ‘3sbd sbj|3 sbj’ [/-əs/ -3subsubj|-3subj]  
 ǰəǰtíŋ ‘making it’ [/<sup>w</sup>ǰǰti<ǰ>-t/ √prepare<actl>-trns]  
 ǰəǰtíŋ ‘prepare it’ [/<sup>w</sup>ǰǰti-t/ √prepare-trns]  
 ǰəwəsǰálək<sup>w</sup>əǰ ‘new-dancer’ [/<sup>w</sup>ǰəwəs = əǰək<sup>w</sup>əǰ/ √new = bodyside]  
 ǰəwəsǰálək<sup>w</sup>əǰt ‘make new dancer’ [/<sup>w</sup>ǰəwəs = əǰək<sup>w</sup>əǰ-tx<sup>w</sup>/ √new = bodyside-caus]  
 ǰəwəsǰálək<sup>w</sup>əǰtəŋ ‘be made new dancer’ [/<sup>w</sup>ǰəwəs = əǰək<sup>w</sup>əǰ-tx<sup>w</sup>-əŋ/ √new = bodyside-caus-psv]  
 ǰíǰsəǰ ‘fierce’ [/<sup>w</sup>ǰǰi<ǰ>ǰ-s-il<ǰ>/ √terrible<actl>-dev<actl>]  
 ǰíǰǰəŋəǰ ‘wage war’ [/<sup>w</sup>ǰíǰǰəŋ-ǰəŋ/ √war-ncrcprcl]  
 ǰǰáŋt ‘serve food’ [/<sup>w</sup>ǰǰǰas-tx<sup>w</sup>/ √eat-caus]  
 ǰǰáŋtəŋ ‘be served food’ [/<sup>w</sup>ǰǰǰas-tx<sup>w</sup>-əŋ/ √eat-caus-psv]  
 ǰǰəǰmétəŋ ‘be watched’ [/<sup>w</sup>ǰǰǰem<ǰ>-ǰ-t-əŋ/ √watch-trns-psv]  
 ǰǰpéŋ ‘cedar’ [/<sup>w</sup>ǰǰp = éŋ/ √cedar = wood]

## Lək<sup>w</sup>əŋínəŋ Narratives

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- ʃsíləsət ‘get fierce’ [ʃvʃis-il-sat/ √terrible-dev-rflxv]  
 ʃtəsítəŋ ‘be prepared for’ [ʃvʃti-si-t-əŋ/ √prepare-ben-trns-psv]  
 ʃtítʔəŋ ‘being prepared’ [ʃvʃti<ʔ>-t-əŋ<ʔ>/ √prepare<actl>-trns-psv<actl>]  
 ʃtít ‘prepare it’ [ʃvʃti-t/ √prepare-trns]  
 ʃtítəŋ ‘prepared’ [ʃvʃti-t-əŋ/ √prepare-trns-psv]  
 ʃtək<sup>w</sup>t ‘carve it’ [ʃvʃtək<sup>w</sup>-t/ √carve-trns]  
 ʃ<sup>w</sup>áŋ ‘cry’ [ʃvʃ<sup>w</sup>a-əŋ/ √cry-mdl]  
 ʃ<sup>w</sup>écət ‘kill in war’ [ʃvʃ<sup>w</sup>eY-ət/ √perish-trns]  
 ʃ<sup>w</sup>écətəŋ ‘be killed’ [ʃvʃ<sup>w</sup>eY-ət-əŋ/ √perish-trns-psv]  
 ʃ<sup>w</sup>écət ‘kill in war’ [ʃvʃ<sup>w</sup>eY-ət/ √perish-trns]  
 ʃ<sup>w</sup>éy ‘perish’ [ʃvʃ<sup>w</sup>eY/ √perish]  
 ʃ<sup>w</sup>əʔáŋ ‘crying’ [ʃvʃ<sup>w</sup>a<ʔ>-əŋ<ʔ>/ √cry<actl>-mdl<actl>]  
 ʃ<sup>w</sup>ələq<sup>w</sup>təŋ ‘drifted’ [ʃvʃ<sup>w</sup>ələq<sup>w</sup>-tx<sup>w</sup>-əŋ/ √drift-caus-psv]  
 ʃ<sup>w</sup>əʔəs ‘first menstruation’ [ʃvʃ<sup>w</sup>əʔəs/ √menstruation]  
 ʃ<sup>w</sup>əŋ ‘fast’ [ʃvʃ<sup>w</sup>əŋ/ √fast]  
 ʃ<sup>w</sup>əŋ ‘can, might’ [ʃvʃ<sup>w</sup>əŋ/ √might/can]  
 ʃ<sup>w</sup>əŋ ‘caught’ [ʃvʃ<sup>w</sup>ə-əŋ/ √catch-mdl]  
 ʃ<sup>w</sup>əy<sup>w</sup>əʔət ‘ship’ [ʃvʃ<sup>w</sup>əy<sup>w</sup>-iʔ = aʔ/ √ship-dev = conveyance]  
 ʃ<sup>w</sup>əy ‘perish’ [ʃvʃ<sup>w</sup>eY/ √perish]  
 ʃ<sup>w</sup>ənəŋk<sup>w</sup>én ‘think’ [ʃvʃ<sup>w</sup>ən-əŋ = iWəŋ/ √way-mdl = inside]  
 ʃ<sup>w</sup>ənəŋk<sup>w</sup>én ‘think’ [ʃvʃ<sup>w</sup>ən-əŋ = iWəŋ/ √way-mdl = inside]  
 ʃ<sup>w</sup>ənəŋk<sup>w</sup>én<sup>w</sup>təŋ ‘be led to think’ [ʃvʃ<sup>w</sup>ən-əŋ = iWəŋ-tx<sup>w</sup>-əŋ/ √way-mdl = inside-caus-psv]  
 ʃ<sup>w</sup>ənín ‘way’ [ʃvʃ<sup>w</sup>ən-i-əŋ/ √way-pers-mdl]  
 ʃ<sup>w</sup>ənəŋk<sup>w</sup>én ‘think’ [ʃvʃ<sup>w</sup>ən-əŋ = iWəŋ/ √way-mdl = inside]  
 ʃ<sup>w</sup>ənəŋk<sup>w</sup>én ‘think’ [ʃvʃ<sup>w</sup>ən-əŋ = iWəŋ/ √way-mdl = inside]  
 ʃ<sup>w</sup>ənín ‘how’ [ʃvʃ<sup>w</sup>ən<ʔ>-i-əŋ<ʔ>/ √way<actl>-pers-mdl<actl>]  
 ʃ<sup>w</sup>íʔləm ‘rope’ [ʃvʃ<sup>w</sup>iʔləm/ √rope]  
 ʃ<sup>w</sup>í ‘get lost’ [ʃvʃ<sup>w</sup>iʔ/ √lose]  
 ʃ<sup>w</sup>íʔt ‘throw it’ [ʃvʃ<sup>w</sup>iʔ-t/ √lose-trns]  
 ʃ<sup>w</sup>íʔtəŋ ‘be thrown’ [ʃvʃ<sup>w</sup>iʔ-t-əŋ/ √lose-trns-psv]  
 yás ‘always’ [ʃvʃyas/ √always]  
 yáyəʔtəʔtəŋ ‘caution each other’ [ʃya + ʃyaʔ-tal <ʔ> -t-əŋ <ʔ> / √caution-reprcl<actl>-trns-psv<actl>]  
 yé ‘yes’ [ʃvʃye/ √yes]

yéʔ ‘go’ [ʔ/yeʔ/ √go]  
 yéʔnəs ‘go at it’ [ʔ/yeʔ-nəs/ √go-intent]  
 yéʔt ‘take it (stem)’ [ʔ/yeʔ-tx<sup>w</sup>/ √go-caus]  
 yéʔtəŋ ‘be taken’ [ʔ/yeʔ-tx<sup>w</sup>-əŋ/ √go-caus-psv]  
 yéʔtx<sup>w</sup> ‘take it’ [ʔ/yeʔ-tx<sup>w</sup>/ √go-caus]  
 yék<sup>w</sup> ‘hired’ [ʔ/yek<sup>w</sup>/ √hire]  
 yéʔəʔ ‘going’ [ʔ/yé + ʔyʔʔeʔ/ actl + √go<actl>]  
 yéyəʔ ‘going’ [ʔ/yé + ʔyʔʔeʔ/ actl + √go<actl>]  
 yə- ‘proc-’ [ʔ/yʔ-/ proc-]  
 yəʔ- ‘proc-’ [ʔ/yʔ-/ proc-]  
 yələʔtəŋ ‘be taken (pl)’ [ʔ/ʔyʔəʔeʔ-tx<sup>w</sup>-əŋ/ √go<pl>-caus-psv]  
 yəq<sup>w</sup>əʔtəʔ ‘Lekwiltok’ [ʔ/ʔyəq<sup>w</sup>əʔtəʔ/ √Northerners]  
 yəsáʔst ‘tell him’ [ʔ/ʔyəs-aʔʔs-t/ √tell-rcpnt<actl>-trns]  
 yəsást ‘tell’ [ʔ/ʔyəs-as-t/ √tell-rcpnt-trns]  
 yəsástəŋ ‘be told’ [ʔ/ʔyəs-as-t-əŋ/ √tell-rcpnt-trns-psv]  
 yəx<sup>w</sup> ‘presume’ [ʔ/yəx<sup>w</sup>/ presume]  
 yəʔ<sup>w</sup>ələʔəs ‘Kuper Island school’ [ʔ/ʔyəʔ<sup>w</sup>ələʔəs/ √Kuper Island school]  
 yəyásəŋ ‘playing’ [ʔ/yə + ʔyas-əŋʔʔ/ actl + √play-mdl<actl>]

## Abbreviations

1plobj .....	1st person plural object	dur .....	Durative
1sgobj.....	1st person singular person object, 'me'	emot .....	Object of emotion transitivizer
1plsubordsubj	1st person plural subordinate subject	ext.....	Stem extender
1sgsubordsubj .....	1st person singular subordinate subject	fem .....	Feminine
1sgpos .....	1st person singular possessive	for.....	Reason, thing, place for, causal
2obj .....	2nd person object, 'you'	hab.....	Habitual
2pos .....	2nd person possessive	immed .....	Immediate
2subordsubj...	2nd person subordinate subject	impact.....	Affected by, under the impact
3pos.....	3rd person possessive	incep.....	Inceptive
3subj.....	3rd person transitive main clause subject	inlaw.....	In-law
3subsubj .....	3rd person subordinate subject	instr .....	Instrument lexical suffix
actl.....	Actual (continuative) aspect	loc.....	Locative
actv.....	Structured activity suffix	mdl .....	Middle voice
actv(actl) .....	Structured activity suffix (actual aspect)	ncmdl .....	Non-control middle
aff .....	Affective	ncrcprcl .....	Non-control reciprocal
alrdy .....	Already, realized	nctrns.....	Non-control transitivizer
becm.....	Become, mutative	part .....	Part, apart
ben.....	Beneficiary applicative	persist.....	Persistent aspect
caus .....	Causative	pl .....	Collective plural
char.....	Characteristic	proc .....	Process
conj.....	Conjunction	psv.....	Passive
contr .....	Contrast	ptcaus .....	Put, locative causative
cstm.....	Customary	rcpnt .....	Recipient applicative
dev.....	Developmental	rcpnt(e).....	Recipient applicative (/e/ form)
dim .....	Diminutive	rcprcl .....	Reciprocal
dir .....	Directional	rel .....	Relational applicative
		rflxv.....	Reflexive
		rslt .....	Resultative
		s.....	S-nominalizer
		stat.....	Stative
		trns .....	Basic transitivizer

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