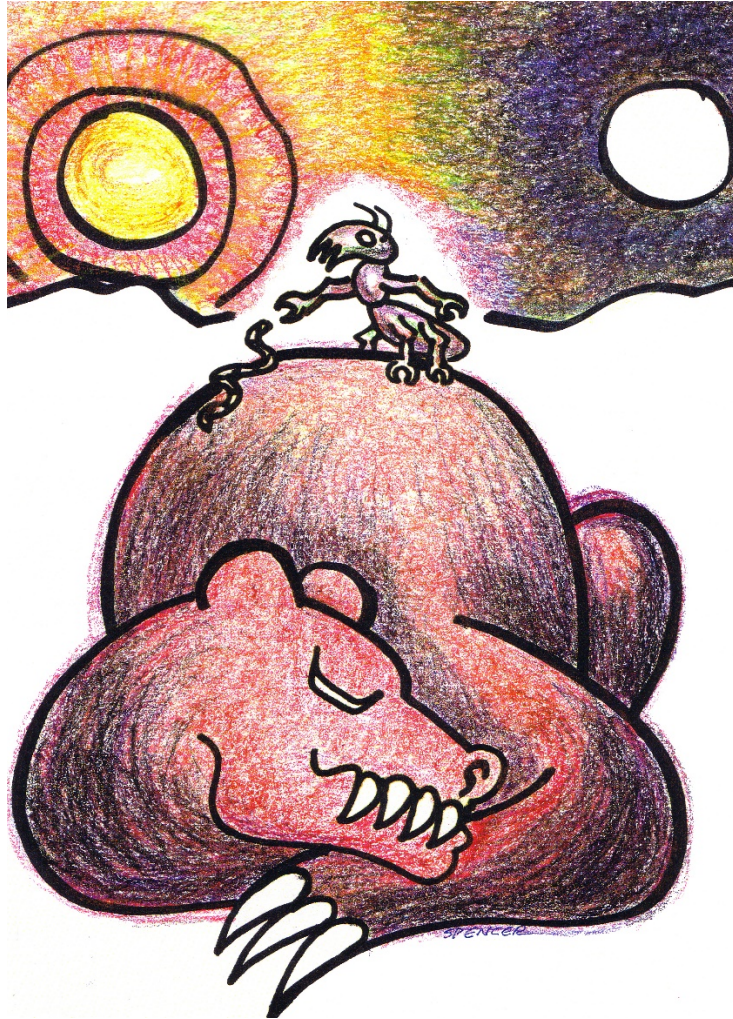


sčətxʷəd ?i tsiʔiɬ ʔaʔačapəd



A traditional story told by
Mr. Edward Hagen Sam of Tulalip Reservation

Translated and illustrated by David Spencer, Sr.

hay, ?ah ti?ə? syəyəhub ?ə ti?i? sčətxʷəd ?i
tsi?i? ʔaʔačapəd. ti?ə? sčətxʷəd gʷəl ʔʷul'
ʔu?ibibəš. ʔʷul' ʔu?ibibəš. gʷəl tsi?i? ʔaʔačapəd
gʷəl dʒəgʷa? dxʷʔulus.



Now, here is this legend about the Black bear and this Ant. This Black bear he always wanders about. He always walks around. But, this Ant is known as a hard working person.

hay, ʔaliləx̣ ʕəd tiʔəʔ sčətx̣əd. ʕiqag̣iləx̣
tiʔiʔ sčətx̣əd, tul'ʔal, tiʔiʔ ʔalʔals ʕudəx̣ʔuʕs
ʔal tiʔiʔ pədfəs. ʕiqag̣il tiʔiʔ, sčətx̣əd.



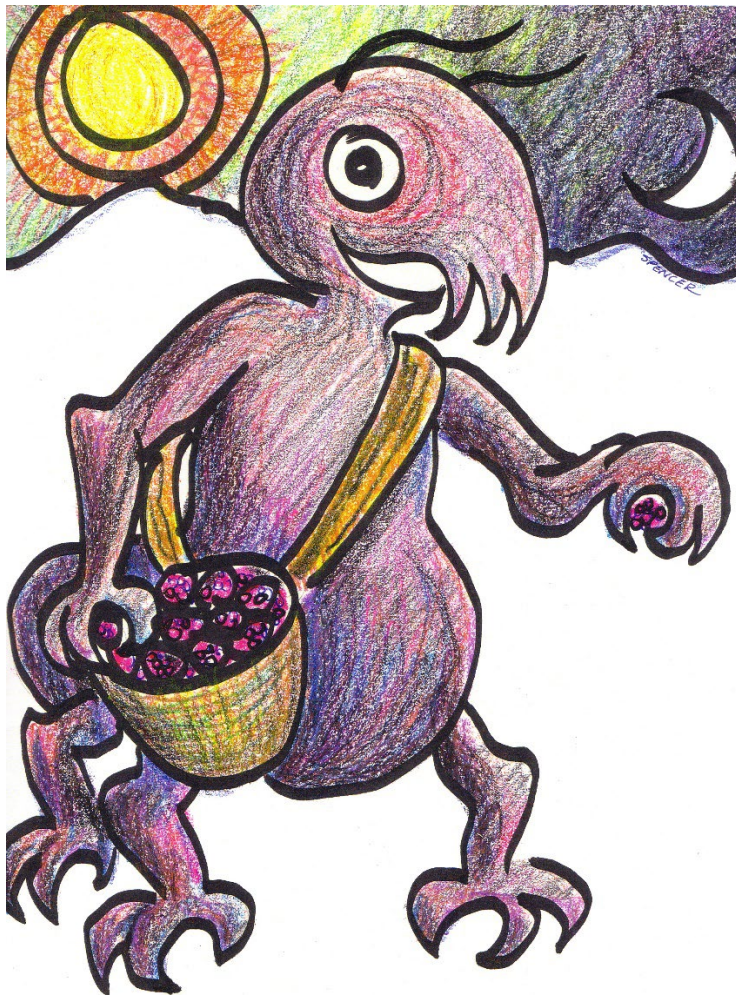
Now, I will begin the legend with the black bear. That black bear comes out from his house, the house he stays at, during the winter. That black bear emerges from it.

huy, ʔibibəšəxʷ. ʔibibəšəxʷ. gʷəčəbaxʷ stab kʷi
gʷəsʔuʔəʔəds.



Then, he starts to wander about aimlessly. He walks all around. He
hunts for something to eat.

ǵǵǵ, ʔah kʷaʔ tsiʔiʔ ʃaʃaʔapəd. ləcuyayus,
 ləcuyayus, ləcuyayus, cʰkʷaqid, ləcuyayus. ʔuqʷuʔəd
 tiʔiʔ stab ǵǵǵǵǵhəliʔiss əlgǵǵǵǵ, stab kʷi
 ǵǵǵǵǵʔuʔəʔəds əlgǵǵǵǵ, stab, kʷi, ǵǵǵʔuʔəydxʷs.
 ləcuqʷuʔəd tiʔiʔ sʔəʔəds əlgǵǵǵǵ. ǵǵǵ ʃuʔaʔild
 əlgǵǵǵǵ ʔudəxʷǵahs kʷi stab ʔusuʔəʔəds əlgǵǵǵǵ.



Then, there is that Ant. She is working, working, working, working. She
 gathers something for them to live on, whatever can be their food, whatever
 she can find. She continues to gather their food. Then, they put it away so
 there will be something for them to eat in the future.

A stylized, colorful illustration of a dragon's head and open mouth, rendered in a folk-art style. The dragon's head is orange and red, with large, white, pointed teeth and a pink tongue. The mouth is wide open, revealing a large, white, curved shape. The background is white, and there are small, dark, circular spots near the top right. The signature "SPENCE" is visible in the bottom right corner.

ʔah, gʷəl ʔubəʔaxʷ tiʔiʔ sčətxʷəd, putəxʷ
ʔasbəʔ. hay gʷəl ʔuʔuʔxʷəxʷ gʷəl
ʔudxʷpakʷahəbəxʷ. hay gʷəlʔuʔitutəxʷ.



Ah! and that Black bear eats constantly until he becomes full. Then, he goes and lies down with his hind up in the air. And then, he usually falls asleep.

huy, ʰaʰiləx˦ tsiʔəʔ ʰaʰaʔapəd ʔi tiʔiʔ
sčətʰəd. ʰaʰiləx˦ əlgʷəʔ. huy, ǵʷʊʔtəbəx˦ tiʔiʔ
bək˦aʔk˦bix˦. sʔəsǵʷʊʔs. əlgʷəʔ. ǵʷʊʔtəbəx˦
tiʔiʔiʔ. siʔiʔab.



Then this Ant and this Black bear began to argue. They argued. Then all the people began to gather. They gathered. All leaders they gathered for a meeting.

huy, gʷadadgʷadəxʷ əlgʷə? gʷəgʷatəs kʷi
ɬuɕəlalikʷ. wiliqʷitəbəxʷ tsiʔə? ʁaʁaɕapəd
gʷəsɕaləs kʷi ʁəɕs.

huy, cutəxʷ,

“ɬaʁil gʷəl bələʁil, ɬaʁil gʷəl bələʁil,
ɬaʁil gʷəl bələʁil, ɬaʁil gʷəl bələʁil,
ɬaʁil gʷəl bələʁil, ɬaʁil gʷəl bələʁil,
wii... xʷiii? iii?, ɬaʁil gʷəl bələʁil,
ɬaʁil gʷəl bələʁil, ɬaʁil gʷəl bələʁil,
wii... xʷiii? iii?”

Then, they discussed which one will be the winner. The Ant is asked what is on her mind. Then, she says, “

I want it, night and day, night and day, night and day, night and day, night and day, night and day.

Wee Wheee eee. Night and day, night and day, night and day.

Wee Wheee eee.”



gʷəl, ʔəsčal tiʔəʔ sčətʰəd. ʃʷulʹ ʔəxʷpakʷahəb
tiʔiʧ sčətʰəd. ʃʷulʹ ʃubəxʷpusəb. gʷəl ʃubəcut,
“dukʷəladxʷ gʷəl ʧubəliχil.”



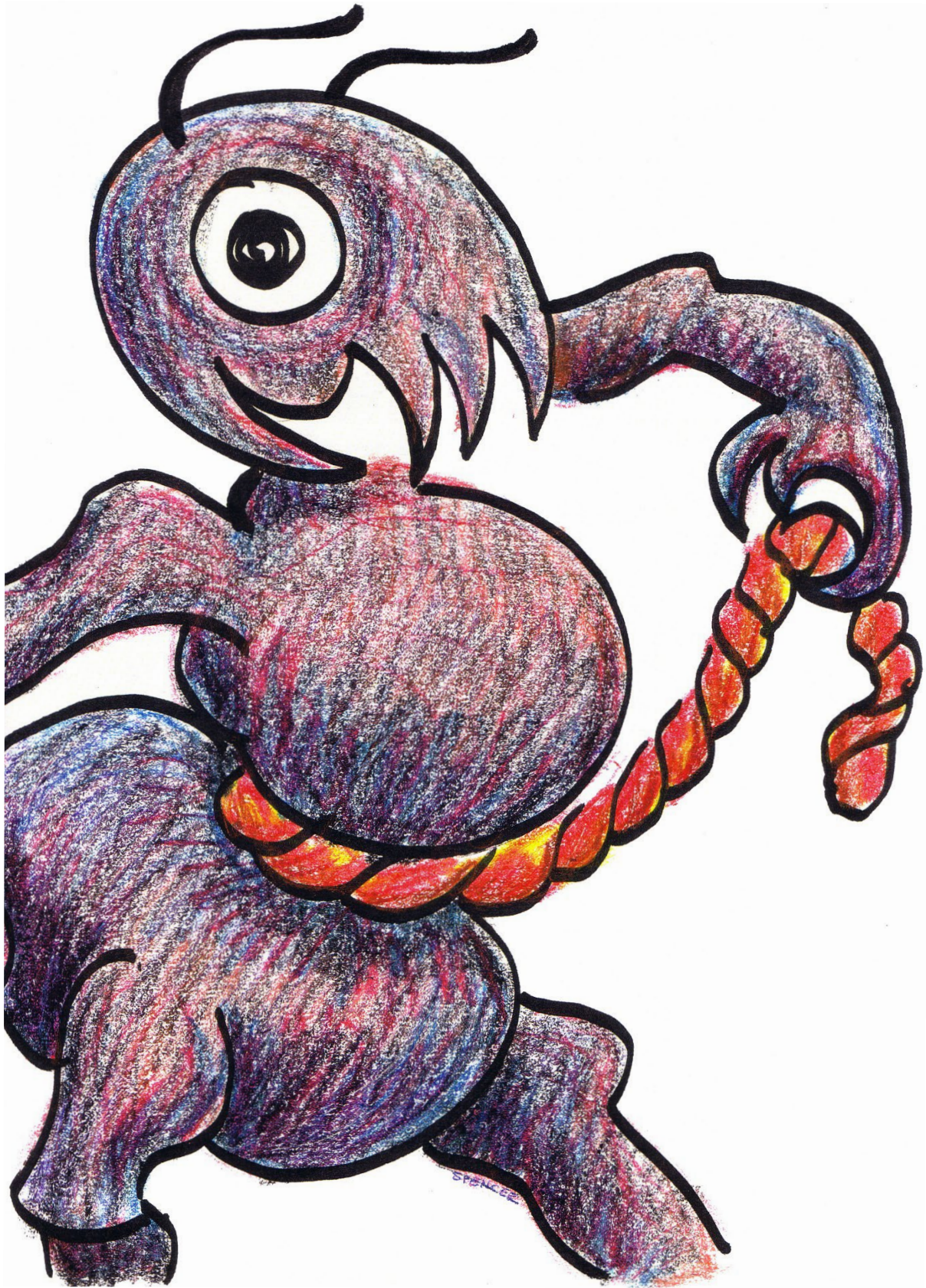
And what was this Black bear doing? He only wishes to lie there with his hind up in the air, this Black bear. He would just raise his head again. And again say “Year of darkness then it will become day again.”

diṭ daṡ Ṗuscut Ṗə tiṖiṭ sčətxʷəd. huy Ṗəsṓiṭ. hay
gʷəl, Ṗʷul'əxʷ Ṗubədʷubalikʷ tiṖiṭ ṖaṖačapəd.”
putəxʷ ṖubəṖačahəb tiṖiṭ ṖaṖačapəd.

Ṗʷul' Ṗubəxʷpusəb tiṖəṖ sčətxʷəd. gʷəl Ṗubəcut,
“dukʷəladxʷ gʷəl ṖubələṖil.” diṭ daṡ Ṗuscut Ṗə tiṖiṭ
sčətxʷəd.



This, is the only thing that Black bear would say. He is so lazy. And then, this
Ant just kept on dancing, this Ant tighten her belt even more. This Black
bear would just raise his head again and, say again, “Year of darkness and it
will be day again.” That is all that this Black bear would say.



hay, putəxʷ ʔubəʔilib tsiʔəʔ ʔaʔaʔapəd.
xʷul'əxʷ ʔubəʔilib. putəxʷ ʔubəʔaʔahəb. hay
gʷəl ʔubəʔilibəxʷ,

“ʔaʔil gʷəl bələʔil,
ʔaʔil gʷəl bələʔil, ʔaʔil gʷəl bələʔil,
ʔaʔil gʷəl bələʔil, ʔaʔil gʷəl bələʔil,
hi... xʷiʔəʔ xʷiʔ, xʷiʔuʔ xʷiiʔ. ʔuu...
hay, ʔayu... ʔaʔil gʷəl bələʔil,
ʔaʔil gʷəl bələʔil, ʔaʔil gʷəl bələʔil,
xʷiii ʔiii....”

Then this Ant starts to sing again. Ant just continues to sing again. Ant starts to tighten her belt still some more. And then Ant sings again, “night and day, night and day, night and day, night and day, night and day.

Wee Wheeaa eee. Weeooo Wheee Oooo Hay Ayeoo

night and day, night and day, night and day.

We Wheee.”

hay, tuʔabyitəbəxʷ ʔə tiʔiʔ ʔaʔʔaʔ ʔə kʷi diʔ
stabs kʷi ɡʷəsʔaʔs.

ɡʷəl ʔah kʷaʔ tiʔəʔ sčətʔxʷəd. putəxʷ ʔəsbəʔ.
put ʔubəʔitut tiʔiʔ ʔəxʷpakʷahəb.



Then, the Creator heard and granted her the thing that she wanted.

And there is this Black bear; he is still full of food. He just continued to sleep with his hind end up in the air.

čəlalikʷ tsiʔiʈ ʁaʁačapəd. putəxʷ ʔəxʷʁəcqgʷas tsiʔəʔ
 ʁaʁačapəd gʷəl čəlalikʷ. čəlalikʷ huy dxʷʔulus. cʰʷaqid
 ʁuyayus. hay, dʒubalikʷəxʷ tsiʔəʔ, ʁaʁačapəd. ʔəshiiʈ
 ʁubəʔilibəxʷ, “ʈaʁil gʷəl bələʁil, ʈaʁil gʷəl bələʁil, ʈaʁil gʷəl
 bələʁil, ʈaʁil gʷəl bələʁil, xii... xʷii...ʔuu.. xʷii ʔayaaa xʷii...
 aya... ʈaʁil gʷəl bələʁil, ʈaʁil gʷəl bələʁil, ʈaʁil gʷəl bələʁil,
 wii... xʷiii? iii?.”



Ant had won. She was just about
 to squeeze herself in two from
 cinching her belt too much, this Ant before she wins. She won because she's
 a hard worker. She's always constantly working. Then, this Ant begins to
 dance, she's happy. She continues to sing now, “night and day, night and
 day, night and day, night and day, Whee Wheeoo Wheeyaaa. Wee night and
 day, night and day, night and day. Wee Wheee eee.”

A Note on the Text and the Translation The Lushootseed text of the story is a transcription of the tape-recording of Hagan Sam made by Thorn Hess at Tulalip in 1963. Some spelling changes have been made to clarify the grammar, and false starts have been omitted. In both the Lushootseed and English

versions, groups of words that were written as short sentences in the original transcript have been combined to create a written style that reflects more accurately the way Hagan Sam sounded when he was talking.

The Bear and Ant story has been told all over Lushootseed country for many generations, sometimes with different animals in the main roles. Stories like it have been recorded as far away as the pueblos of New Mexico.



An annotated Lushootseed text of Hagan Sam's story, along with a grammar and glossary, appears in Lushootseed Reader with Introductory Grammar, Vol. 1: Four Stories from Edward Sam, edited by Thorn Hess and published jointly by the Tulalip Tribes and the University of Montana as volume 11, Occasional Papers in Linguistics, 1995.

