

Deer and Changer – sqig<sup>w</sup>əc ʔi duk<sup>w</sup>ibəʔ

Narrator 1: The Tulalip Tribes Lushootseed language program began in 1960. Lizzie Krise was the first one to agree to talk to a graduate student from the University of Washington, Thom Hess.

Lizzie Krise: \*Sitting in chair, curtain acts as a door\*

Narrator 2: Thom went to the chairman of the tribe, Sebastian Williams, and asked for names of people who could help him learn the language. And he gave Lizzie's name.

Sebastian: \*Sitting in chair showing Thom list of names, holds up Lizzie's picture\*

Thom: \*Talking to Sebastian\*

Narrator 3: Back then people were very skeptical on who they would let into their homes. The day he went to her house it was pouring down rain. Lizzie could not believe, at first, that this nontribal person she had never met wanted to come to her house and sit with her and learn Lushootseed.

Thom: \*Walks from Sebastian over to curtain by Lizzie, stands at the door\*

Narrator 4: Thom stood in the rain for quite a while before Lizzie made up her mind to let him in. Because Lizzie decided to take the chance, and because she continued to work with him recording stories and information, is how we now have tapes of which our language program was founded. It was Lizzie who introduced him to others who also helped.

Lizzie: \*Let's Thom in the door, talks to Thom\*

Thom: \*Records Lizzie talking\*

Lizzie: \*Brings friends in to talk to Thom\*

Narrator 5: This play is a thank you to Lizzie Krise. The work she started is continuing with her grandchildren and her community.

Lizzie: \*Play audio loud of Lizzie telling story to Thom\*

ʔəsgʷədil tiʔəʔ sqigʷəc

This man was sitting down. This deer was sitting down

gʷəl ʔukʷədadəxʷ gʷəl ʔučuqʷudəxʷ tiʔəʔ qʷəʔəyʔ

Shaving sticks. Getting sticks reading for the great that is coming.

gʷəl diʔəxʷ kʷi sʔčisəbs ʔə tiʔəʔ dukʷibəʔ gʷəl wiliqʷitəbəxʷ,

“stab t(i) adsʔuhuy”

This great asked him, “What are you doing?”

“ʔu, ʔučuqʷud čəd tiʔəʔ ʔudsšičšičyid kʷi dukʷibəʔ ʔuʔčiləxʷ

And he says, “I am shaving these sticks to use on the great man that’s coming. “

gʷəhəwə diʔəxʷ dukʷibəʔ tiʔəʔ ʔuʔčil. kʷədatəbəxʷ ʔə tiʔəʔ dukʷibəʔ tiʔəʔ qʷəʔəqʷəʔəyʔ

So the great man took these sticks and looked at him.

huy kʷədatəbəxʷ gʷəl šičšičyitəbəxʷ dxʷʔal cədiʔ

and then took them and put them on this deer’s legs

tiʔiʔ dəxʷʔaʔs tiʔiʔə ʔəsšičšičšəw ʔal tiʔiʔ ʔəsʔəsəd ʔal tsiʔəʔ sqigʷəc

So the deer has the extra little bones on his legs not his joints.

Praise the lord.

Narrator 6: ʔal tudiʔ tuhaʔkʷ, a long time ago, before the world was changed to the way it is today. The animals were made almost like people and people were made almost like animals. They could all talk to each other. And this is why you will see some animals in this play that look like people. Those of you that know the story of mink and the Whale. Will know that mink should be bald. He was embarrassed to be in the play with no hair, so you will see him wearing a wig of black wool. Don’t be fooled. If you look carefully you will see he still has no eyebrows.

Narrator 7: ʔal tudiʔ tuhaʔk<sup>w</sup>  
in those far away days.  
tuʔəsg<sup>w</sup>ədil tiʔəʔ sqig<sup>w</sup>əc g<sup>w</sup>əl ʔučuq<sup>w</sup>ud  
Deer was sitting and whittling

GROUP 1: DEER SONG

Bee: ʔi, sqig<sup>w</sup>əc, stab čəx<sup>w</sup> ʔučuq<sup>w</sup>ud  
Hey Deer, what are you whittling?

Deer: ʔi, x<sup>w</sup>səbəd, ʔučuq<sup>w</sup>ud čəd tiʔəʔ q<sup>w</sup>ətq<sup>w</sup>ətayʔ  
Hey Bee, I am whittling these sticks.  
ʔušičyid čəd tiʔiʔ duk<sup>w</sup>ibət ʔal k<sup>w</sup>i ʔustčils  
I am going to stab duk<sup>w</sup>ibət with them when he gets here.

Bee: g<sup>w</sup>at əwə ti duk<sup>w</sup>ibət  
who is duk<sup>w</sup>ibət?

Deer: ləʔibəš bək<sup>w</sup> čad ləduk<sup>w</sup>ud bək<sup>w</sup> g<sup>w</sup>at  
He is going around changing everyone to the way they will be  
forever.

Bee: tiχixdubut, ti dsyaʔyaʔ  
Take care of yourself my friend.  
x<sup>w</sup>uʔələʔ čəx<sup>w</sup> g<sup>w</sup>əd duk<sup>w</sup>utəb  
You might get changed.

Deer: huyʔ

GROUP 2: DEER SONG

Mink: ʔi sqig<sup>w</sup>əc  
Hi, Deer

Deer:        ʔi, bəščəb. ʔuludx<sup>w</sup> čəd k<sup>w</sup>(i) adsʔubəqtəbʔə k<sup>w</sup>i čəx<sup>w</sup>əlu?  
Hi mink. I heard you were swallowed by a whale.

Mink:        ʔi, bəqtəb čət ʔi ti dsuq<sup>w</sup>aʔ, tətɣika  
Yeah, my little brother tətɣika and I both got swallowed.  
huy, túk<sup>w</sup>tubuʔ tiʔiʔ cədiʔ čəx<sup>w</sup>əluʔ. ʔəca ʔət ti ʔəsduk<sup>w</sup>il  
But that same whale ended up bringing us home. You know I have  
my special powers

Deer:        ʔučuq<sup>w</sup>ud čəd tiʔəʔ q<sup>w</sup>ətəyʔ dx<sup>w</sup>ʔal k<sup>w</sup>i g<sup>w</sup>ədsšičiyid ti duk<sup>w</sup>ibət  
I am whittling these sticks to stab into duk<sup>w</sup>ibət  
ʔaʔ d<sup>z</sup>ət basduk<sup>w</sup>il tiʔiʔ  
he is supposed to have special powers too.

Mink:        tiʔiʔdubut, dsyaʔyaʔ  
Take care my friend.  
x<sup>w</sup>uʔələʔ čəx<sup>w</sup> g<sup>w</sup>əduk<sup>w</sup>utəb  
You might get changed.

Deer:        huyʔ

### GROUP 3: DEER SONG

Wolf:        ʔi, sqig<sup>w</sup>əc. ʔuʔəʔiʔədəx<sup>w</sup> čəx<sup>w</sup>  
Hi, Deer. What are you up to?

Deer:        ʔučuq<sup>w</sup>ud čəd tiʔəʔ q<sup>w</sup>ətəq<sup>w</sup>ətəyʔ  
I'm whittling these sticks  
daʔ čəd ʔusšičiyid ti duk<sup>w</sup>ibət ʔal k<sup>w</sup>i ʔusʔčils  
I'm really going to let that duk<sup>w</sup>ibət have it when he gets here.

Wolf: ləʔibəš bəkʷ čad. lədukʷud bəkʷ gʷat  
He is going everywhere changing everyone.  
gʷəl ʔəca, gʷəl ʔučadʔis čəd  
as for me, I am going to hide from him.  
tiχiχdubut, sqigʷəc.  
take care deer.  
xʷuʔələʔ čəxʷ gʷədukʷutəb  
Maybe you might get changed.

Deer: huyʔ

GROUP 4: DEER SONG

Grizzly: ʔi sqigʷəc  
Hi, Deer  
ʔuludxʷ čəd kʷi gʷadsʔučuqʷud kʷi qʷətayʔ  
I heard you're whittling some sticks

Deer: ʔi, stəbtəbəl  
Hi, Grizzly!  
ʔi, ʔušičyid čəd ti dukʷibət  
Yeah, I'm going to stab dukʷibət

Grizzly: ʔəčidaʔ. ʔəca gʷəl ʃʷul ʔupaʔ  
Oh my gosh! Me? I'm just going to run away.

GROUP 5: DEER SONG

dukʷibət : ʔi, dsyaʔyaʔ  
Hello my friend!  
stab kʷ(i) adsʔuhuy  
What are you doing?

Deer: ʔu, tuχ<sup>w</sup> čəd ʔučuq<sup>w</sup>ud  
Oh, I'm just whittling.

duk<sup>w</sup>ibət : g<sup>w</sup>əl ʔəχid k<sup>w</sup>(i) addəx<sup>w</sup>ʔučuq<sup>w</sup>ud  
and just why are you whittling?

Deer: ʔu...  
Oh...

duk<sup>w</sup>ibət : dæg<sup>w</sup>i k<sup>w</sup>i lusšičyitəb ti dsyaʔyaʔ  
you are the one that's going to get stabbed  
huy ʔəca tiʔiʔ duk<sup>w</sup>ibət  
for I am duk<sup>w</sup>ibət

Narrator 8: diʔ dəx<sup>w</sup>ʔəsʔistəʔ ʔə tiʔəʔ sqig<sup>w</sup>əc ʔal tiʔəʔ sləχil  
That is why deer is the way he is today.

Narrator 9: sʔəʔəd dx<sup>w</sup>ʔal ti ʔaciʔtalbix<sup>w</sup> he is food for human beings.

Narrator 10: g<sup>w</sup>əl ʔah tiʔiʔ saʔsəliʔ šawšaw ʔal tiʔiʔ jəsʔəsəds  
And there are two little bones stabbed into four legs

Narrator 11: ʔuʔəydx<sup>w</sup> čəx<sup>w</sup> ʔal tiʔəʔ diʔəʔ sləχil  
You will find them there even to this very day

Narrator 12: diʔ shuy ʔə tiʔəʔ syəhub ʔə ti sqig<sup>w</sup>əc ʔi duk<sup>w</sup>ibət  
That is the end of this old story about Deer and Changer

EVERYONE: ʔig<sup>w</sup>itubuʔəd – Thank you all!