

Secwépemc Law of Stsmémelt and Kw'séltkten Stories

Contents

Owl Story	2
Story of Coyote and the Grouse Children.....	6
Re Pípsell re stspTekwlls	9
The Story of Pípsell – Jacko Lake (a.k.a. The Trout-Children and their Grandparents)	9
THE WHITE ARROW OF PEACE	32
Tsxlítentem re Skélep/Coyote and his Hosts	36
Re Stseptékwlls re Skú7pecen Story of Porcupine	47

Owl Story

Told by Ida Williams

Translated and transcribed by Mona Jules and Marianne Boelscher Ignace

Le q'7éses re qelmúcw w7ec-ekwe, peskúye te kw'oyí7se,
I long time ago, there were people around here, and they had a small baby.

M-yístes t'lu7 te tmicw, Kw'oyí7se-ekwe re pépis.
They camped over there on that land, their baby was tiny.

M-kénmes-enke, ts'ec.cít.s te qéwtens.
I don't know why, but [the woman] was fixing his [the husband's] hair.

Tcwíqnem, tcwíqnem. Tsec.cít.s re sxélwes te qéwtens.
Brushing his hair, brushing his hair. She fixed her husband's hair.

Re sk'wimémelt m-ts'7úmes, Yéwsens,
The baby was crying. They found it a nuisance.

Kwens-ekwe re xqwillíntens, m-tsk'empéllcwens ne sk'empéllcws re letént.
She took its birch-bark cradle and set it outside the tent.

Tsyem-ekwe ne tsitcws, ne leténts.
They were staying in their home, their tent.

Ta7 ks necwentsúts es ts'exentés re skw'imémelt
She didn't make an effort to check the baby.

M-estúkw, Estúkw re skw'imémelt.
It was quiet. The baby was quiet.

M-q'7éses m-pénlléxwes, ts'exentéses. M-skik'éys.
After a long time, she went out, she looked. There was nothing.

Tsukw re xqwillínten nerí7 stseq
Only the cradle was sitting there.

Re snine tsnésmens, m-kwénses re skwimémelt
The owl had come, and had taken the baby.

Qwetséses ne k mútes-enke.
It had taken him to wherever it must have lived.

Píxct.ses t'ri7 tek stem. Seqwyíts, t'ri7 stem, kwectses te s7illens re baby.
It hunted different things for him. Rabbits, whatever, and took them for the baby to eat.

M-twites re twiwt, sqéqlemcw.

The child grew, became a boy.

Ptínesmens kénem me7e wel westém te snine.

He thought about it, and wondered why he was kept by the owl.

Séwens re snine telhe7e k tskwéntmes.

He asked the owl where he was taken from.

Lexeyectem te snine, "Yewsens re7 stet'ex7em, Tsk'empellwens te tsk'empellcw.

He was told by the owl, "Your parents found you a nuisance, and set you outside.

Qeqnímentsen te ts'7úmucw, wel tskwéntsen."

I heard you cry, that's why I took you.

K'ulcts te tskwínek ell re stskwiís.

He made a bow and arrows for him.

W7ec re píxmes le twiwt, w7ecwes te kekew.

He used to hunt, the young boy, going far.

Re Snine tsúntem,

He was told by the owl,

"Ta7ews penhé7n es kucénucw."

Don't go too far.

Nexéll es pelqéntém te stefex7éms.

It was afraid that he would be returned to his parents.

Mus.

Four times [he wondered],

Kénem wel ta7ks necwentém te sníne es kucéns.

He wondered why he wasn't allowed by the owl to go too far

Qw'mi ẇs. Negwilcwes.

He was wild. He was hiding away.

Negwilcwes es ta7es es wíktmes neri7 te tsyem te qelmúcw.

He was hiding away, so he wouldn't be seen by the people camped there.

Kell yiri7 re stet'ex7ems.

But they were his parents.

Pelq'ile cwúytsem ne snine e r7áleses.

He returned again to the owl that night.

Lexéyct.s re snine, “M-wíwkem-ken te qelmúcw.”

He told the owl, "I saw people."

Tsúntmes te snine, “Ta7ews cwúytsem tú7 ke7s nes.”

He was told by the owl, "Don't go over there again."

Ta7ks k'élnems.

He didn't listen.

Tsnes cwúytsem nerí7, sesúxwenst ne tsyémes re stéx7éms.

He went over there again, he came down to where his parents were camped.

Wíktem-enke te qé7tses, wel re m-kwéntem.

He must have been seen by his father, and he was taken.

Tsúntmes te stéx7éms es pulst.s re snine.

He was told by his parents to kill the owl.

K'ulcts ts'ilem te q'ílye7ten.

He made something like a sweathouse for it.

Nerí7 tntésés te xixéyt te scenc.

And there he put hot rocks for it.

Ts'ilem-enke t'7éne ks tncit.s te xiyésceñ.

And it must have been like that, that he put hot rocks in there.

Re sqéqlemcw m-nésés tlu7 ts'ilem ne “fly”.

The boy, went in there through the flap, like a fly.

W7ec re sícwmes te séwllkwe ne scenc.

He was spilling water on the rocks.

Llegwllgwílc ne xwiyúlcw tri7 the7n.

[the owl] was jumping all over the hot ground, everywhere.

Ta7 k sxenwéllens es p'enlléxws Te xixeyeulecwtens te xixeyt te scenc.

It could not get out from that hot place, the hot rocks.

Qwtséqes.

He died.

Re tuwíwt m-sqetsets telri7, pelqíl̥c ne stetex7éms.

The young boy set out from there, he returned to his parents.

Twíwt-enke put re sxyemwilcs.

He must have been grown up some, he had become bigger.

Púlst.ses re sníne, qwnékstmens.

He killed the owl, he ruined it (he took away its power)

Yiri7 m-kwentmes te stetex7ems, yiri7 m-sw7ecs ne stet'ex7ems tikwemtus.

Then he was taken back by his parents, then he stayed, with his parents all the time.

Ell m-pulst.s re sníne.

And he had killed the owl.

Yiri7.

That's all.ⁱ

ⁱ Additional versions of the owl story are in Teit 1909, p. 698 as told by Sixwilexken of Dog Creek, and in Bouchard and Kennedy 1979, abridged and edited from a version told by Charlie Draney of Skeetchestn.

Story of Coyote and the Grouse Children

-written in Secwepemctsin by Skeetchestn elders (Christine Simon, Amy Slater, Daniel Calhoun, Leona Calhoun, James Peters, Julie Antoine and Garlene (Bernadette) Dodson, Ron Ignace and Marianne Ignace, 2013. For English version see Sicwil'ecken 's version in Teit 1909; Aimee August's version in Bouchard and Kennedy 1979.

Le q̓7ésés-ekwe le t̓7ekwes re skelép, kitsc ne c7istkten. Cw7it te stsmémelt neri7 tsyem.
Long time ago Coyote went along, and he came to a pithouse. There were lots of children living.

Tsut-ekwe re skelép, "me7 gweyentéten re stsmemelt."
Coyote said, "I will play a trick on the children."

M-ullcwes, m-kllentésés re sillts'u7ú w̓is, m-cwits'ens re xwetxwít'ple7cens.
He went inside, he took off his moccasins, and he showed them his cracked heels.

"Xwexwéyt ren sisllts'u tspetpítkwes, tri7 yem m-kekepcéceñ-wen."
My shoes are full of holes, that's why I have sore feet.

Xwexwéyt re stsmémelt m-cuytes, m-tskwnémes te tsit'.
The children all rushed outside, and they got some pitch.

M-kectésés re skelép.
They gave it to Coyote.

M-r7ales le c7eticwes re stsmémelt, re skelép m-kwens re tsit', m-yiǰúsenses te tsit'.
When the children went to sleep, Coyote took the pitch, and he glued their eyes shut with it.

M-yews re sqwetséts.s.
And then he left.

Well re kecki7ces re stsmémelt, ri7 re s̓qumqe, re sunéc, re sxu7xe ell re sesúǰw.
The children's mothers were fool's hen, willow grouse, sharp-tailed grouse and blue grouse.

Le cwéñwenes m-qellqílltes re stsmémelt, m-tscuytes te c7istktens, ta7 ks xelenwéllens es wikems.
When the children woke up in the morning they couldn't see.

M-yews re spelpstwécws ne skempellcws re c7istktens.
And they got lost outside the house.

M-ta7wes es xenwéllens es penmíns re c7istktens.
They couldn't go back to the pithouse.

M-tspepelǰilcws re kecki7ces, m-lexeyentsut re stsmémelt re skéstem te skelép.
The children told their mother what Coyote had done to them.

M-yewş xwexwéyt re kecki7ces re stsmémelt k'wéncens re skélép wel re m-wikt.s t'he7en k tekts'iltimes (which way he went).

And then all of the children's mothers tracked Coyote until they saw which way he had gone.

Néwelcus-ekwe re skélép ne tsectégwégw.

Coyote was walking along the edge (of a big cliff).

Ptéksentem te kecki7ces re stsmémelt kémell ta7 ks wiktem te skélép.

And the children's mothers passed.

M-negwnegwilc re kecki7ces ne sekéwt es qeypentést.s es kulens es kwellciyucwt.s.

The mothers hid in a gully to frighten him so he would fall off the cliff.

M-t7ek re skélép, m-setsinmes, "ta7 penhe7n re spenmins re stsmémelt, m- guyentéten"

Xetéqs m-tucwtes re sxu7xe, m-estqeypstéses re skélép.

The first one to take off flying was fool hen, and she startled Coyote.

Tsuntem te skélép, "Ooo, tsukw re newi7 re sxux7xe, yenke re7 spelqilc, le7 re7 stsmémelt ne7 tsitcw."

Coyote said to them, Ooh, it's only you, fool hen, you must be going home. Your children are fine at home.

M-t7ek re skélép, m-setsinmes cuýtsem, "ta7 penhe7n re spenmins re stsmémelt, m-guyentéten!" m-llepens es estqeypstéms te sxu7xe.

Coyote went along, he sang again, "they'll never find their children, I tricked them.

M-yewş re stucwts re s'qumqe. M-esqeyptéses re skélép, kekémell re estclle7ikens.

And then sharp-tailed grouse flew up, she startled Coyote and he almost fell backwards.

M-tsuntem te skélép, "me7-penminc re7 stsmelt es cwelcwélt.s

Coyote told her, "you will find your children well."

M-setsinem cuýtsem re skélép, m-esttucwtes re sunéc, m-estqeypstéses, kekémell re skwellciyucwts re skélép.

Coyote sang again, suddenly willow grouse flew up, she startled him and he almost fell off the cliff.

M-sucwens re sunéc, m-tsunes, "yenke re7 spelqilc, "me7-penminc re7 stsmelt es cwelcwélt.s.

He recognized willow grouse and he said to her, "you must be going home, you'll find your children well."

M-setsinem-ekwe cuýtsem re skélép, "ta7 penhe7n re stsmémelt, m-guyentéten"

Coyote sang again, "she will never find her children I tricked her."

M-esttucwtes re sesuq̓w, estqeyepe7uystem re skelép, m-kwellciyucwtes ne setétkwe.
Suddenly blue grouse flew up, Coyote got really startled by her, and he fell off and fell into the river.

Here follows the story of Coyote destroying the women's fishing weir and bringing the salmon up the Thompson River.

Re Pípsell re stsptekwlls

The Story of Pipsell – Jacko Lake (a.k.a. The Trout-Children and their Grandparents)

Recorded with Skeetchestn elder Charlie Draney by Aert Kuipers, late 1960s (see The Shuswap Language 1974 pp. xx).

Aside from the transcription produced by Kuipers (1974), a poor quality copy-of-a-copy-of-a-copy audio recording exists, which appears to be the one from which the Kuipers 1974 text was verbatim transcribed. A second, better quality recording was provided to SSN in April 2016. It maintains the plot, but adds a few details in some places – identified in italics below.

Bouchard and Kennedy (1979) is a reduced and simplified version based, probably on the second audio recording.

In addition, Teit (1909:691) wrote down a version he titled “Grisly Bear’s Grandchildren,” told by the Fraser River and North Thompson Divisions. That is, it appears that both Sexwel’ecken and Sisyul’ecw, his two consultants from the respective divisions, knew it (see Ignace 2014)

The text presented below was re-elicited and written in practical orthography with Skeetchestn elders Christine Simon, Daniel Calhoun, Leona Calhoun, Amy Slater, Garlene Dodson, Doris Gage and Julie A. Antoine and Mona Jules April 2016.

W7ec-ekwe re kiyéy7e le q7ésés, tqwempmintem-ekwe te kwséltktens.

There was an old woman long time ago whose relatives had all passed away.

M-nekwestsútes te m-w7ec. (Tri7 wel re m-nekwestsut te w7ec = that is the reason why she lived all alone)

She lived all alone.

Xetspstés re kiyéy7e re s7elkst.s te westés, tri7 m-tqépem, tri7 m-e7llq, tri7 m-stem re tsúwet.s.

The old woman did all kinds of work, she packed firewood, she dug roots and everything else.

Re kiyéy7e m-cwemcwém ri7, m-ptinesmens le kwséltktens te m-llwélentem te xwayt, w7ec,

Or: re kiye(q’estmins xwexwéyt re kwséltktens = she longed for her relatives)

The old woman felt lonely, she thought of her relatives that had left her by herself as she lived on.

Yeri7 re sptínesems, “Texwtúxyt, ta7 k sle7s ren snekwestsút (snekwestsútst), kúklem-sken en skuye.” (yéwske ri7 ken skuklem en skukye)

And finally she thought, “indeed, it is no good that I am alone, I should make myself a child.

Yeri7 re sptinesems stémi me7 tskúkwelnes, w7ec wel re m-kúlem te scenc, kúlem te kwlalst te scenc. (skwllalst re skúlens),

Then she thought about what she should make her of, and finally she made one of stone, of green-stone. (could be copper or jade)

Wi7st.s, yeri7 re stwéxmens, yeri7 re stscé7mút.s le skúlems te stémkélts,

She finished her, then jumped over her and she sat up (came to life), after she made her to be her daughter,

Yeri7 m-pe-stémkéltes re kiyéy7e.

And the old woman had a daughter.

Yeri7 re stsuns, “w7écwes e sécw mucw, tá7wes penhén wes k íq wéseñ mucw tek tkéweltk te qwemtsin,

She told her, “when you bathe, don’t ever swim far from the shore

Ta7wes penhén ke7 snes te xgétkwe!”

Don’t ever go into deep water. “

Ye-ekwe re sw7ecs re kiyéy7e, wenécwem re sle7s re púsmens te pe-stémkélts

And so the old woman lived, happy that she had a daughter.

W7ec, qwetséts te sécwem re nuxwenxw, yeri7 re m-estcwéyes.

One day the girl left to go bathing, and she disappeared.

Pelpstém te kí7ces, yeri7 re stcúsmentem, ta7 k spenmíntem trí7 the7en,

Her mother missed her and went looking for her, but she couldn’t find her anywhere.

Wíktem nu7 ne séwllkwe, m-cke7úlecw-enke, m-xqwetsqpétkus.

She (at last) saw her down in the water, she had sunk to the bottom and drowned.

Uuuu, k7ep re kiyéy7e re púsmens, yé-ekwe re sptinesems: “Stémi cuýtsem me7 tskúkwelnes?”

The old woman was sad, and she thought, “Of what shall I make another one?”

Yeri7 re sllekwménwéns, “me7 kukwlen te semlóle7cw ren stémkékelt.”

She thought, “I will make my daughter out of clay.”

wi7 re skúlens, twexmens, yeri7 re stscé7mut.s, yeri7 re stsuns re stémkélts,

when she was finished making her, she jumped over her, she sat up, and she told her daughter,

“ta7 penhén wes k yulkwentsút-ucw, e secw mucw túcw sécwem-ce, ta7wes ke7 syúlkwentsut tek relrált

Don’t ever rub yourself, when you bathe, just bathe, don’t rub yourself hard!”

M-yews-ekwe ri7 k slleqmentés.

This is the lecture she gave her.

W7ec, m-sécwem ri7 ʔri7 m-yews re sw7ecs, ta7 cu7tsem k sllépens es ta7es es yulkwentsút.s

They lived on, she bathed, and then she lived on, and she never forgot not to rub herself.

w7ec, w7ec, yeri7 cuʔtsem re sécwems neku7ses,
they lived on, and one time she bathed again,

m-llepentsút te slléqmentém te kí7ces.
she forgot what her mother had lectured her about.

Yeri7 re syulkwentsut.s wel wikt.s re cw7it te sʔepqúlecw,
She rubbed herself until she saw lots of mud.

W7ec ʔucw neri7 yulkwentsútes,
She carried on rubbing herself

ʔ7ek ʔucw neri7 wel re m-sʔepqúlecw te sten, (wel re m-n7ek te sʔepqúlecw)
She carried on until she was nothing but mud.

m-pelqúlcwes cu7tsem ne llúqwlécw.
And she returned to the earth.

Estcwéʔ ucw re kyéy7e le sʔemkél.t.s. (ucw = again)
Again, the old woman's daughter had disappeared.

Yeri7 re stcúsmens, wikts-ekwe tsslak-ekwe neri7 re sʔemkél.t.s ne qʔwemtsins re pésellkwe.
She looked for her, and she saw her daughter dissolved to earth by the shore of the lake.

K7ep-ekwe ucw re kyéy7e re ʔúsmens, ye-ekwe re sptinesems: “Stém-enke cuʔtsem me7 kwékwen en skúklem ten sʔemkékelt?”
The old woman again was sad, and she thought, “what am I going to use again (this time) to make me a daughter?”

Yeri7 cuʔtsem re sllékwmenwéns, “me7 kukwlen te tsit ren sʔemkékelt.” (kúlem te tsit re sʔemkél.t.s)
She thought about it again, and made a daughter out of pitch.

Wi7 re skúlens, tswéxmens-ekwe, tsce7mút-ekwe re sʔemkelt.s. (wemecwílc=come alive)
When she was finished making her, she jumped over her, and her daughter sat up.

Yeri7 re stsuns re sʔemkél.t.s, “ta7 ews ke7 s7emút ne segwsés!
And she told her daughter, “don't sit in the sunshine.

M-wi7es te7 sécwem nek menmenúlecw me7 w7écucw.”

Every time when you are finished bathing, you should stay in the shade.

M-yews-ekwe yeri7 re kyéy7e ucw re slé7s re púsmens.

And the old woman was happy once again.

W7ec-ekwe re núxwenxw secwmúyēs, tskwekúme, yeri7 re s7emut.s ne menmenúlecw.

The woman was bathing, she went up to the shore, and sat in the shade.

Úcw tkinucw-ekwe, ye-ekwe re sptínesems,

She was feeling cold, so she thought,

“kénem mé7e ren smumt ne menmenúlecw?”

Why am I sitting in the shade?

Me7 mumt-ken ne sxixeyt.s re segwsúlecw.

I will sit in the hot sun.

Ye-ekwe re núxwenxw re s7emút.s ne segwsúlecw.

So the woman sat down where the sun was hot.

Mut-ekwe neri7 re núxwenxw, le7-ekwe re sxyeps, t7ek-ekwe wel m-m7ixw te skwékw7es re sxixéyt.s.

The woman sat there, she was nice and hot until she got melted by the heat of the sun.

W7ec re kyéy7e pelpstés ucw re stémkélts, tcúsmens wel re m-penmíns: q7es-enke k m-tsímtes.

The old woman missed her daughter, she went looking for her, and she found her: She had melted away long ago.

Oooo, K7ep-ekwe ucw re kyéy7e re púsmens, ye-ekwe re sptínesems: Stém-enke cúytsem me7 kwékwen en skúkwlem ten stémkékelt?

The old woman again was sad, and she thought, “what am I going to use again to make me a daughter?”

Llekwménwéns, “oooo, me7 mestén k sxts̄ey, te sxts̄ey me7 kukwlnes ken skúkye.

She thought about it, “oooo, I will try a stick, I will make my child out of a stick.”

Yeri7 re kyéy7e re skúlens re skúyēs te sxts̄ey, wi7 re skúlens, twéxmens-ekwe, tsce7mut-ekwe re stémkélts, cuc! Lecéqlwem te núxwenxw!

The old woman made herself a child out of a stick, when she was finished making her, she jumped over her and her daughter sat up. Oh! She was a beautiful woman.

Ta7 k sqwlentés neri7 tek stēm es tskuls tek stēpqulecw, es xílems te scenc es ck7úlecws, es m7ixws te sxixéyt.s re skwékw7es.

She did not tell her anything about being made of clay, about sinking to the bottom as a stone, or about melting in the sun.

M-yews re kyéy7e re sle7s re púsmens: “ta7 k stem me7 xenstémes ren stémkékelt.”
And then the old woman was happy: “nothing will hurt my daughter.”

M-sécwem, ri7 m-stem tri7 re tsúwet.s, m-ell7é7llq-ekwe ri7 met re kyéy7e.
She went bathing, she did all kinds of things, she dug roots with the old woman.

Oooh, le7 re púsmens re kyéy7e e pelltekséles cuýtsem.
And the old woman was happy to have companion.

W7ec re núxwenxw qwetséts te sécwem, w7ec re sécwmes,
The woman left to go bathing, she was bathing,

m-wikt.ses re písell te qwéqwyem
she saw a fish moving in the water.

Yeri7 re stsut.s, “Ooooc, pe w7écwes-enke k sqélemcw, w7écwes-ske ke m-tsqíqtectsemses.
She said, Ohhh, if there was only a man, who could fish for me (with hook and line)!”

Re nuxwenxw tsilem te cwmup.
The woman was kind of lonely.

W7ec, ckwekúme re nuxwenxw, stšlewt neri7, re ckmiimkens tken pésellkwe, stšlewt neri7 re núxwenxw w7ec te ptínesmes wel estkeñstém.
The woman went back to shore, she stood with her back to the lake, she stood there thinking, and suddenly something touched her.

Tšxentés, cuc! Lecéqlwem te sqélemcw!
She looked, ooohhh! There was a handsome man.

“Re ntsétswe7 lu7 tsptínesmenc. Re ntsétswe7 te sqélemcw le stsunstc, “pe w7écweske k sqélemcw, w7écwes-ske ke m-tsqíqtectsemses. Pyin me7 kwéntsén!”
I am the one about whom you were thinking, I am the one about whom you said, “if only there was a man who would fish with hook and line for me. Now I will take you.”

Tsut re núxwenxw, “Thé7en k mutucw?”
The woman said, “where do you live?”

m-tsut-ekwe, “Me7 kitscstsen nehé7en wes re múmtwen, kémell cum me7 xilem-k thé7en k tsúntsnes te7 sxílem éytsell me7 tkítscwet.
I will take you to where I live, but you must do as I tell you, in order for us to get there.

Ye-ekwe re stsúntem re núxwenxw: me7 pé7entsén, me7 tqwéqwscnem-ken, Ne ctsetíkens re pésellkwe me7 tkéwelk-kt, eytsell me7 ú7st-wen.
He told the woman, “I will carry you on my back, I will swim, we will go far and then I will dive.

Me7 cqellqéllsem-k, ctseptsíp̄smucw, ta7ews ke7 stcúsem wel me7 tsúntsen, éytsell me7 tcúsmucw.”

You will close your eyes, close them tightly, don't look until I tell you to, and then you look.”

Yeri7 lu7 le swewll te m-nékelc te sqélemcw

This was the fish who had turned into a man.

Yeri7 re st̄qwescnem̄s, w7ec, tkitsc ne xget̄kwe, m-ústes re sqélemcw, nékelcwes te swewll.
They swam, they went on, and arrived in deep water, and the man dove down.

Tsctseptsíp̄ses re núxwenxw.

The woman had her eyes closed tight.

“Then-enke k t̄7e7k-wen?” yeri7 re stcúsems, t̄7ek wel re m-t̄7ekw-ekwe.

“where am I going?” she looked, and she went along until she came to the surface.

Tsúntem-ekwe te sqélemcw, “ m-tsuntsen es ta7 es te7 stcúsem!”

The man said, “I told you not to look!”

Cwekwcwékw-ekwe ri7 te sxt̄sey re stskuls, m-stames es t̄7ekws.

She was a light stick, it was easy for her to come up.

Tsúntem te sqélemcw, “m-tsuntsen es ta7 es cu7tsem te7 stcúsem wel me7 qwlentsín eytsell me7 cpupigwsem-k, me7 tcusmucw! Ta7 ews penhén cu7tsem ke7 stcúsem wel me7 qwlentsin. Cu7tsem me7 u7st-ken

The man said, I told you not to look until I tell you to open your eyes, and then you look. Do not ever look until I tell you to. I am going to dive again now.

M-ust-ekwe ye7ene re sqélemcw, t̄7ek-ekwe,

The man dove down, went along,

“ayuuu, kewkew7úy nukw” ri7éne re núxwenxw re sptinesems.

Ohhh, it is getting too far!” the woman thought.

“Héqen yerir7-enke es kitsc-kt, me7 tcúsem-ken” (yerir7-enke – getting close)

Maybe we will arrive soon, I will look.

Tcúsem-ekwe, m-t̄7ekw-ekwe ucw.

She looked, and she surfaced again.

Telri7 m-xéymentem-ekwe te sqélemcw, tsúntem, “m-qwlentsín es tá7es te7 stcúsem cú7tsem wel tcúsem-k, cú7tsem me7 mestentsút-kt

Because of that the man scolded her, he told her, “I told you not to look, and again you looked. We will try again.”

W7ec-ekwe ucw, ust-ekwe re sqélemcw.
Once again, the man dived.

Pyin yegwílc ye7éne re núxwenxw, t7ek-ekwe, uuuuu q7es-uy-ekwe re st7eks te stsuns ucw, tcúsem-ekwe ucw, m-st7ekw-ekwe.
And this time, this woman tried really hard, they went on, they went on for a long time again, she thought, and she looked, and floated up to the surface.

Uuu, telri7 m-xéymentem-ekwe, tsúntem-ekwe: “m-qwlentsín, cú7tsem t7ri7 me7 m7estentém, ta7ews cú7tsem ke7 stcúsem. Pyin me7 mestentsút-kt es tkítsc-kt ne néset. (The7e te néset)
And he scolded her again, he told her, “I told you, we have to give it another try, don’t look. Now we will try to reach our destination.

Ye-ekwe ucw re s7ust.s re sqélemcw, t7ek-ekwe, ye-ekwe re stsúntem re núxwenxw, “cu7, tcúsemce mé7e.
And once again the man dived, they went along, and then he told the woman, “ok, now look!”

Tcúsem-ekwe. Cuc! Ye7éne tek tmicw, le7-ekwe tek tmicw! (tek – invisible place, the rumour is that it’s a good place)
She looked, this place, it was a beautiful place!

Ye-ekwe k stsúntem re núxwenxw, ”ne7élye-wes (pron. ne7élyus) k emútucw, me7 tskítSENTst ri7, me7 u7llcw-ken tek xetéqs. (or: ne7élye me7 emútucw wel me7 tskítSENT.s
And then he told the woman, “you sit down here, someone will come for you, and I will go in first.”

Ye-ekwe re m-s7emút.s neri7 re núxwenxw.
So they say the woman sat there.

TskítSENTem, ye-ekwe re sxlítentem es ullcws ne tsitcw. (use of ye-ekwe - this is all by hearsay, since no one was there who saw them)
Someone came for her, and they say she was invited to enter the house.

Ullcw-ekwe, wikts-ekwe ne7ene-ekwe re mútes re sxélwes ne ckemtsenélcw.
She entered, and she saw that sitting there was her husband by the door.

Ye-ekwe neri7 re s7emút.s ne seqút.s re sqélemcw, ye-ekwe k stsúntem:
And then, they say, she sat beside the man, and she was told

“Ta7 t7ri7 k syecs ren tsétswe7 ke7 sxélwe.”
“I am not the one who is your husband.”

Telri7 m-qwetsétses-ekwe, m-emut-ekwe ne tnekwe7, t7ri7 m-tsúntem-ekwe “ta7 ks yecs ren tsétswe7 ke7 sxélwe.

From there she moved on, she sat down by another one, and once again was told, “I’m not the one who is your husband.”

Úcw ye7éne m-tšxentés, xwexwéyt m-tselltsíllus ye7éne re lecélqwem te sqélqlemcw.
She had a good look, all these handsome men looked identical.

Xwexwéyt yem ri7 úcw píselles mé7e.
Well, they were all trout.

Telri7 m-qwetséts-ekwe m-emut –ekwe ucw ne tnekwé7 re sequt.s, m-tsúntem-ekwe ucw, “ta7 ks yecs ren tsétswe7 ke7 sxélwe.”
And from there she moved on, and she sat down beside another one, and she was told again, I’m not the one who is your husband.

W7ec, w7ec, w7ec, tkitsens re sxélwes ye-ekwe re stsúntem: “ren tsétswe7 re7 sxélwe!”
She went on and on and on, she reached her husband, and she was told, “I’m the one who is your husband!”

Yeri7 re sw7ecs, wenécwem re sle7s re smut.s, w7ec, w7ec, w7ec, peskúye, tuwíwt re skúyes mé7e, pesqwsé7.
And there she stayed, living happily, she was there for a long time, she had a child, see, her child was a son, she had a son.

W7ec, cú7tsem peskúye te núnxwenxw.
And she lived on, and she had a baby girl.

W7écwes ri7 siséysus ye7éne re stsmelt.s le txemwíwelcwes.
As they grew up a bit, the children were playing.

Put tkllu7 m-tutwítes-enke, ye-ekwe re slexeyéctwécws ye7ene re s7i7llcw te stsmémelt, tslexéyests.s tek pellkyé7es ell tek pellxpé7es.
As they grew a little older, some of the children told one another stories, talking about having grandmothers and grandfathers.

W7écwes re lexéyemes, tskelénem ri7ene re stsmémelt, ye-ekwe re skítsens re ki7ces, ye-ekwe re stsuns, “pellkyé7-en kucw ri7?”
As stories were told, and those children listened, they went to their mother and said to her, “do we have a grandmother?”

Ye-ekwe re stsúntem (te ki7ces), “Mé7e, pell-kyé7e-kp.”
And they were told by their mother, “yes, you have a grandmother.”

“Téke tikwemtús re s7i7llcw te stsmémelt re sulltimcs (stséwens) e pell-kyé7wes-kucw ell e pell-xpé7wes-kucw. K7ep kucw re púsmens te sta7s k pellkyé7es, tsuns kucw ye7éne re s7i7llcw te stsmémelt, ta7 k pell kyé7-emp!”

(They told their mother), some of the kids keep asking if we have a grandmother and a grandfather. We are sad that we don't have a grandmother, Those kids say to us, "you don't have a grandmother!"

Westém-ekwe neri7 re stsmémelt wel m-qweqt wes re stsúnstmes, "Ta7 k pell kyé7-emp!"
They kept after them, "you don't have a grandmother!" until they broke down in tears.

Yerí7 me7 kekepstés wel séwens re kí7ces.
They felt bad about it, so they asked their mother.

Ye-ekwe re stsúntem te kí7ces, "Mé7e,, pell-kyé7e-kp, tá7 ks miméys tel7élye k mútes, kekéw re kyé7emp re mútes, tecwellúlecw te tmicw ne mútes, ta7 k stsílems t7elye te tmicw-kt ne7élye. Me7 t7ekw-kp éytsell me7 wiktpes yerí7 tek tmicw. W7écwes tekten tskwtékes re skwékw7es nu7 ne qwemtsin well-kyé7emp re tsitews."

And then the mother told them, "Yes, you have grandmother, but she doesn't live close by, your grandmother lives far away, she lives in a different country, it is not like our country. You have to go up to the surface (of the lake) before you see that country. Where the sun rises by the shore is where your grandmother's house is.

Yé-ekwe re sw7ecs siséysus re stsmémelt, w7ec, uuuuu.... , tikwemtús re sptínsmens es wikt.s k kyé7es.

When the children were playing, they were always thinking about seeing their grandmother.

W7ec, w7ec, w7ec, tri7 m-siséysus tri7 m-kucén ucw tri7, w7ec, w7ec, w7ec wel m-t7ékw te séwllkwe nekuses.

And they lived on, they were playing, they went quite a ways, and on they went until they rose to the surface one time.

Yerí7, re stecwtcúsems t7éne, cu....., le7 te tmicw ye7élye, tsetśéxes tekten skwetékes re skwekw7es, wikt.s neri7 re tsitcw te sten.

They looked around, this is a beautiful country, they looked in the direction where the sun rises, and they saw a house there.

Stśexstéses ye7éne re ckmenk, cuc! Le7 te cpelménk ye7éne re tmicw!

They looked at the side-hill, this country was beautiful grassy open hillside.

Wikt.s nu7 re kyé7e w7ec te e7llqweś yé-ekwe re stsentwécws: "Yénke ri7 k kyé7e-kt núne w7ec."

They saw the old woman digging roots (in the hillside), and they said to each other, "that must be our grandmother over there."

Yé-ekwe re stsut.s re tuwíwt: "cuý e nésmentem teke7 tsxentém!"

And supposedly the boy said, "let's go see her."

Tsut-ekwe re núnxwenxw, "Ta7 penhén, héqen kukw e geyepmíntels re kí7ce-kt."

The girl said, "no way, our mother might get mad at us."

Uu, xwts̑ilc-ekwe re tuwiwt es ts̑xentés re kyé7e, ta7-ekwe tiwel k steñcwentém te smé7stems.

The boy wanted to go see the old lady, but his sister wouldn't let him.

Ye-ekwe re st̑xentés, cu... Re skwék7es yerir7e es k̑lucws, yerí7 re stsut.s-ekwe, “cwecuy me7 pel̑ilc-kt!”

And they looked at the sun, it was just about setting, and they said, “hurry up, let's go back.”

Ye-ekwe re s7es7ust.s, pel̑ilc-ekwe, kitsc-ekwe, yeri7 re slexé7ect.s re kí7ces te tsúwet.s, “uu, wiktem –kucw re kyé7es w7ec nu7 ne q̑wmp, w7ec re tsíqmes.”

And they dived down, they returned and when they arrived home they told their mother what they had done, “oh we saw our grandmother at the foot of the hill, she was digging around.

Ye-ekwe re stsúntem te kí7ces, “UU, wiktp re kyé7e-mp, w7ec-enke ri7 k é7llqwes es illens.”

And their mother said to them, “oh, you saw your granny, she must have been digging roots.”

Ye-ekwe re stsut.s ye7éne re stsmémelt, “Cu7tsem me7 ts̑xentém –kucw ri7.”

And the children said, “We will check her out again.”

Telrí7 w7ec cú7tsem qwetséts-ekwe, kitsc-ekwe, w7ec-ekwe re kyey7e w7ec te é7llqwes nu7 ne cpelménk.

They left again, and they arrived, and the old woman was digging roots on the grassy hillside.

Ye-ekwe re stsut.s ri7éne re stsmémelt, “cu7, me7 ts̑xecítem tek tsitcws e ts̑kénmes k stskuls.”

And the children said, “let's go, let's check out her house and see how it is made.

Ye-ekwe re st̑qwéscnems re stsmémelt, kitsc-ekwe nu7 ne q̑wemtsín, m-k̑ultes ri7 re tuwiwt ell te cecécu7tem, m-qelmucwes. (nekelc te qelmucw, tri7 qelmecw-wilcws.

The children swam, and they reached the shore, and they transformed into a young boy and a young girl, they became humans.

Ye-ekwe re sqwetséts.s, kitsc ne tsitcws re kyé7es, cuc! Píqwenses ye7élye tek tsitcw ticwell te st̑sxténs, ta7 k st̑silems te wellenwi7s re tsitcws.

They set out from there, they arrived at their grandmother's house. They looked at this house, it looked different from their house.

Xwexwéyt píqwenses tri7 re stem, qe7qit tri7 stem es wikt.s tek ticwell.

They looked at all the things, everything looked strange and different.

Qeqi7stés es píqwens, ell7úllcws ri7, w7ec neri7, sten ne t7ikw re s7illen, cuc!

They were curious to find out, they entered, they were there for a while, oh, there was food by the fire.

C7illenses ri7, le7ekwe tek s7illen! W7ec-ekwe, t̓sxentés –ekwe, cuc, re skwékw7es yerír7e re s7estkelúcws.

They ate it, it tasted good, they stayed for a while, and they looked, oh, the sun was just about setting.

“cuc!...le kyé7e-kt yerir7-enke es tspelq̓íłcs, me7 llíxwpeṃt-kt!”

oh, our grandmother will be returning soon, let's get going!

Ye-ekwe re sqwetsqwetséts.s íqwéscneṃ-ekwe, w7ec-ekwe, tskitsc-ekwe ne xgétkwe, m-es7ústes, m-kúltes te písell cú7tsem, m-pepelq̓íłcwes.

And so they set out, they swam on and on, and when they arrived in the deep water, they dived, and they turned into trout again, and went home.

Ye-ekwe re slexéy̓ect.s re kí7ces, “M-ullcwemctem-kucw re kyé7es te tsitcws. Uc! Le7 te tsitcw! Ell cu7tsem penstsíllen-kucw te s7illens re kye7es-kucw ne7éne te sten ne t7ikw. Cu7! Le7 te s7illen!” (le7 re scelténs)

And they told their mother, “we went into our grandmother's house. Oh, it is a nice house. And we found some of our grandmother's food by the fire. Oh, it tasted good!”

Tsuntem-ekwe te kí7ces, “e kitscwep ne kyé7emp, ta7ews ks q̓ese7uyemp!”

Their mother told them, “when you arrive at your grandmothers, don't stay too long.”

M-yews-ekwe ri7 (cu7tsem) wel cwénwen.

That was all until the next morning.

Oc, ri7 kyé7e. Ta ks kelúcws ey re skwékw7es m-yews re stspelq̓íłcs, wekcentéses ye7éne re stsmémelt te tékcén.

Oh, that grandmother! The sun wasn't even down yet when she returned, and she noticed the children's tracks.

Tsut-ekwe re kyéy7e, “Swet.s-enke well ye7élye tek stsmémelt?”

And the old woman said, “Who are these children?”

W7ec re ptinesmes re kyéy7e, í7ek í7éne kelép re stekcen wel re m-ellcwén ne tsitcw, t̓sxentés í7éne, ne sqwelqwlúłecw re tékcénés, w7ec-enke k c7íllenes.

The old woman was thinking, she followed the tracks until they entered the house, she looked from there, where there were footprints in the ashes, they must have eaten.

Yeri7 re sckwéncens wel kitsc ne pésellkwe, m-tékcén túcw re stsmémelt wel m-wi7 re swekcentés.

She followed the tracks until she got to the lake, she tracked the children until she no longer saw any tracks.

Ye-ekwe re sptínesems re kyey7e, “uuuu, tshéqen ri7 kukw e yec ri7 ken em7i7emts. Ren stemkél̄t m-secwmú̄ye lu7, yeri7 re m-sta7s cú7tsem k m-swíwkten, ne séwllkwe-enke ke m-kénmes. “

The old woman thought, “oh, these might have been my grandchildren.

My daughter was bathing, and I never saw her again, I don't know what happened to her in the water.

Ye-ekwe re sptínesems re kyey7e, “tshéqen cú7tsem me7 tskitsc e pexyéwtes.”

And the old woman thought, “maybe they will come back tomorrow.”

Tri7 cwén̄wen cu7tsem re kyéy7e qwetsets te e7llq.

The next morning the old woman again left to dig for roots.

W7ec-ekwe re é7llqwes wel yerir̄7e es klucws re skwékw7es, ye-ekwe re kyéy7e re stspelq̄ilcs.

She was digging roots until the sun was just about to go down, and then the old woman returned home.

Tsílem tri7 wekcentés-ekwe re stsmémelt te wec.cén t̄7éne te sqwlú̄lecw t̄7éne te q̄wemtsíns re t̄7ikw, tsílem ne tsitcw̄s m-ullcw re stekcéns wel m-tscuyt, ell ye7éne re s7illens te m-stencit.s re stsmémelt m-kulct.ses neri7 es illens te le7, ri7 re stsmémelt m-c7illens-enke.

Again she saw the children's tracks in the ashes by the edge of the fire, again the tracks went into the house and went back out, and the food that she had put out for the children, that she had fixed really nicely, the children had eaten it.

Tsílem ucw wekcentés ucw ckwéncens wel m-kitsc ne pésellkwe t̄ucw cwem t̄ekcén wel m-t̄7ek ne séwllkwe.

And again she saw their tracks going to the lake, and going into the lake.

Ye-ekwe re sptínesems re kyey7e, “ta7 yem thé7en es xixllten ye7éne re stsmémelt es kwenwé̄wen, e kwenwé̄wen yú̄mell ri7 me7 llixwpemt t̄ucw.(me7 llixwpemt cu7tsem)

The old woman thought, “There is no point in catching the children, even if I catch them, they'll take off anyway.

Me7 kúlcten tek xexé7 tek melámen, m-yews ri7 k st.sícwneñ.”

I will make some strong medicine, and then I will spill it on them.

Ye-ekwe re skúlems re kyey7e te sxtseps te sté̄mi tek melámen, lúqwers re s7i7llcw te melámen, é7llqens re s7i7llcw put e stem k tsúwet.s.

The old woman made whatever different kind of medicines, she pulled all kinds of medicines out of the ground, she dug for some others, and did all kinds of things.

Xetspstés ri7 re skúlems te melámen ell m-wellqwentéses the7en te tsí̄lmes re swellqwentés.

When she was finished making the medicine, she boiled and boiled it.

Cw7it re skúlems, wi7st.s, yeri7 re stseqtsqentés.

She made lots, and when she was finished she set them aside.

Ṭucw cwéñwen m-répelcwes re kyey7e, kitsens nu7 re xǫuwéwse, pelltkelcméke, yeri7 re skectés te pétses, ne7éne tencit.s ne tkelcméke7s.

When it was early in the morning, she hiked up (the hillside) to a broken stump with a branch, she gave it her digging stick, and she placed it on the branch.

Yeri7 re sqwelentés, “E wiktcwes ren em7i7emts, tken stef7ék me7 yews ke7 s7e7llq! Me7 xilmucw te xixlem-wen ren tsétswe7, me7 e7llqucw!”

And she said (to the branch), “when you see my grandchildren coming this way, you start digging. Dig just like I dig (for roots)!”

Ye-ekwe re m-sllwélens re xǫuwéwse, kitsc ne tsitcws re kyey7e, yeri7 re m-snegwilcs.
She left the stump behind, the old woman arrived at her house and hid herself.

W7ec ye7éne re stsmémelt w7ec re siséysus, “cuý e tsǫentém re kye7e-kt, me7 c7illen-kt ucw te s7illens te le7, me7 ullcw-kt ucw ne tsitcws, me7 siýse-kt wel me7 yerir7e es r7als éytsell me7 tspelǫilcwet.”

The children were playing, “Let’s go see our grandmother, we’ll eat her good food, we will go inside her house, and we will play until it is almost evening and then we will go home.”

Ye-ekwe ye7éne re sqwetsqwetséts.s re stsmémelt, teqwtǫwéscneñ ne7éne le m-t7ékwes wel kitsc ne ǫwemtsin.

And the children left, they swam and then they rose to the surface until they reached the shore.

Yeri7 re stegwégws ṭlu7 te kyey7e re tsitcws.

They ran to the grandmother’s house.

Ta7ekwe k sm7eys ri7éne re cecécu7tem m-estcéyes, ye-ekwe re stsut.s, “Tǫilem te ta7 ri7 ks yecs len kye7e núne w7ec, ta7 tri7 ks kitsc-kt ne tsitcw pyin.”

The young girl wasn’t close when she stopped and said, “

That doesn’t look like my grandmother over there, let’s not go to the house now.”

Tsut-ekwe re tuwíwt, “tsǫentéke núne w7ec te é7llqwes, uuu, yeri7 ri7 le kyé7-kt, neri7 ṭucw w7écwes wes ne é7llqwes.” (w7ec re e7llqwes)

The boy said, “look over there, she is digging roots, that’s our grandmother, she is digging roots over there where she always digs.”

Tsut-ekwe re cecécu7tem, “Ta7 penhén ri7 ks yecs le kyé7e-kt.”

The girl said, “no way, that is not our grandmother.”

“oo”, tsúntem-ekwe, “tsúkwes ke7s qweltemstsut, cwecúy e qwetséts-kt tken c7illen-kt.

Nah, said, “don’t make up stuff, hurry up let’s go to where the food is.”

M-yews-ekwe re sqwetsqwetséts.s tucw ye7éne m-s7ewewíwtes re cecécu7tem, ta7 k stsut.s es kitscs (ta7 put ks qwenens es nes.t.s tlu7) tíwel tucw ke m-stselxemstsútes-enke es kénems, es ta7s ri7 es yeecs le kyé7es núne w7ec re e7llqwes te w7ec.

So they set out, the young girl was hanging back, she didn't feel like going there, she had a feeling that something was going to happen, and that it was not her grandmother that was digging roots over there.

Ta7 tri7 xquwe7se yem ri7 nu7 w7ec. W7ec ne7éne, w7ec re c7illenes, w7ec re siséysus, ell7ullcwes ne tsitcw.

That was not her, it was a stump that was over there. There they were, eating and playing, and they entered the house.

Put tucw m-ell7ullcw ne tsitcw cwem m-t.sicwne7tem te xexé7 te skúlems te melámen re kyé7es.

Just as they entered into the house, they got splashed with the strong medicine their grandmother had made.

Le7-ekwe re tuwiwt re st.sicwne7s, kémell ye7éne re núnxwenxw tšilem te s7ewíwt nexélles yem ri7, es ullcws m-ta7wes k stsicwne7s put tek le7. Ye7éne re tuwiwt m-qelmucwes re skult.s kémell ye7éne re cecécu7tem m-sqexe7éye re skult.s

The boy got drenched well, but the girl, because she was afraid to go in and hung back, did not get splashed much. The boy became a human, but the young girl became a puppy.

Yeri7 re slémentem re tqwéwses, lémentem re tuwiwt te kye7es, yeri7 re stsúntem, “ren tsétswe7 re7 kyé7e. Q7es ri7 tel7elye re7 ki7ce le m-kéwelcwes.

Then the grandmother comforted both of them, she comforted the boy and said, “I am your grandmother. Long time ago your mother went away.

Kwenwe7tsen te le7, kémell ta7 re7 sme7stem k skwenwéwen. Tucw m-sqexus.

I got you well, but I didn't get your sister well, she is just a dog.

Tselxemstéke tel7élye e ptékes we7 stémes-ke k tsuwet.s re7 smé7estem, e wetkwcítses tek stem, we7 thenes e tšilmes k sgeypmínc, ta7ews penhén k spentéc, ks melcentéc.

Know this, from now on, whatever happens, if she grabs something with her mouth from you, no matter what happens, don't get mad, and don't hit her, don't kick her.

Yeri7 mete teksélus te kwemtus thé7en k tšilmes ke7 sw7ec ne7élye e w7écwes e pixmucw we7 stémes ke7 tsuwet e wetkwcítses tken tsqelnem e illenctses, ta7ews penhén k spentéc, ta7ews k skestc re7 smé7estem.

As long as you two stay here, whenever you go hunting, or whatever you do, if you shot something and she grabs it with her mouth to eat it, don't ever hit her, don't do that to your sister.

W7ec ye7éne re tuwiwt, m-yews tri7 tucw wes e tskelépestmes te smé7estems m píxmes, m-tsúnme7ctmes te kiyeye thé7en e xílmes wes e píxmes, kúlctmes te stskwele7uwi.

Wherever the boy was, his little sister followed him. The old lady showed him how to hunt, and made him arrows.

W7ec re tuwíwt wetkwcítem te sticwtśes, le7uy te spyu7 re sticwtśes, re tuwíwt yeri7 re sgeyéps yeri7 re spéntés re sqéqxe.

The boy had his kill taken on him, his kill was a nice bird, the boy got angry and he hit the little dog.

Re sqéqxe leq̄wepem ell m-nuxwes, t̄7ek̄ wel m-tucwt, t̄7ek̄ wel m-tsut re sqéqxe, “re7 tsétse, re7 tsétse!” yeri7 re m-kultes (nekile) re sqéqxe te t̄skikse7.

The dog yelped and ran away, she carried on until she flew, and the little dog carried on, “your sister, your sister,” and she transformed herself from a dog into a chickadee.

Ye7éne re tuwíwt te m-kelépens re t̄skikse7 te m-xlitens t̄ucw w7ec re stsúnstmes, “re7 tsétse, re7 tsétse.”

The boy followed the chickadee, calling out to it, but all he heard was “your sister, your sister.”

W7ec re tuwíwt yeri7 re spelq̄íles, w7ec re t̄s7úmes, kítsenses re kyé7e, mell ri7 m-xepqenwéntmes te kyé7es stémi ri7 k tsúwet.s q̄7es le m-léntmes.

The boy returned home, he was crying, he arrived at his grandmothers but his grandmother already knew what had happened, she had sensed it.

Yeri7 re séwentem te kyé7es, “kénem wel w7ec re t̄s7umucw?”

His grandmother asked him, “why are you crying?”

Yeri7 re slexéyect.s re kyé7es. Yeri7 re stsúntem, “teke me7e, m-tsuntsen es ta7s es p̄ntéc re7 tsétse we7 stémes e tsúwet.s.

He told his grandmother, and she said, “I told you not to hit your little sister no matter what she does.

Teke mé7e m-llwélent.s ta7 pyin ke7 pelltekséle.

See, she left you and now you no longer have a companion.

W7ec re tuwíwt t̄exemwiwélc, yeri7 re stsúntem te kye7es, lleq̄mentém, tsúntem, “wes e pixmucw (m-pixmucw), e tqémelqw ne tsrep ke7 stskwil, ta7ews penhén k stsq̄wemtminc, ke7 smestentsút es tskwenc, we7 yews ri7 k wete7úwí ke7 stskwil (qweq̄wte e tsukwes ri7 te7 tskwil) ta7ews penhén k stsq̄wemtminc.

The boy grew bigger, and his grandmother told him, she lectured him, saying, “when you are hunting, if your arrow gets stuck in a tree, don’t climb after it to try to get it back, don’t ever climb after it.

W7ec re tuwíwt pixmes te w7ec, yeri7 ri7éne re tuwíwt mell tsectyelp-enke yem ri7.

Once while the boy was hunting, his destiny caught up to him.

W7ec, ta7 t̄ri7 k sticwtśes, tsq̄élens re spyu7 te wete7úwí te stskwils, cikens, m-tqémelqwes ne tsrep.

He was there for a while, he didn't make a kill, he shot at a bird with his last arrow, but he missed and shot into the tree.

Tq̣wemtmínses ri7 m-llépenses le slleq̣mentém te kyé7es, yerír7e-kwe es kitsens, ta7ekwe ke m-skwenwẹ́ns.

He climbed up after it, forgetting what his grandmother had lectured him about, he almost reached it but could quite get it.

Telri7 ucw m-tq̣wmut-ekwe, yerír7e-ekwe es tkítsens, ta7ekwe ke m-kwenwẹ́ns.

He climbed up from there, he just about reached it but couldn't get to it.

W7ec tucw ṭri7 ye7éne m-xílmés re tuwíwt, w7ec wel ne pútem te nekú7 te tmicw, neri7 kwenwẹ́nses éytsell re stskwils.

The boy carried on until he came out into a different world, and that is where he was finally able to get hold of his arrow.

Tcusem, ṭsxentés ye7élye tek tmicw, cuuuu, le7 te tmicw!

He looked around this land, oh, it was a beautiful land!

Tcusem tek qelmucw, ta7 ṭri7 k swet k sw7ecs.

He looked around for people but there was no one around.

Ye-ekwe re stsut.s, “Then-enke k w7ecwes k qelmúcw e w7ecwes ne7élye k qelmucw?”

He said, “I wonder where all the people are that live around here?”

Yeri7 re sptínesems, llekwmenwẹ́nses le stskwele7úwis kémell nekúkw7e re westés, yeri7 re sqwelentés re stskwils, tsuns,

He was thinking and remembered the very last arrow that he had, and he talked to his arrow, saying,

Tektenhe7en k yiktucw, tektenri7 me7 w7ecwes k qelmucw.

“Whichever way you fall, that is where the people will be. “

Ye-ekwe re stsrépens re stskwils, tektenhé7en re yiktes, tektenri7 re kuwétmes.

He stood up his arrow, and wherever it fell, that is where he walked.

Q̣7es re skuwéteṃs éytsell wíkṭses, tektnu7qíns re tsqúqwem estsól-ekwe re sq̣w7ex.

He walked for a long time before he saw wisps of smoke coming from behind a knoll.

Oc, neri7enke k w7ecwes k qelmucw.”

Oh, there must be people there.

Ye-ekwe ṭlu7 re snest.s re tuwíwt.

So this is where the boy went.

Kitsens ne7éne pelltsitcw, xexpép7e neri7 re w7ec, sexpép7e neri7 re w7ec tucw tsukw.

He arrived at a someone's house, there was an old man there, there was just an old man there.

Ye-ekwe re stsúntem, te sexpep7e, "Ts7ullcwe, ren i7mts, ts7ullcwe!"

The old man told him, come in, grandchild, come in!"

Ye-ekwe re stsecwíntem re tuwiwt, ye-ekwe re stsuntem te sexpep7e, "le7-en tucw le7 kyé7e",

He greeted the boy, and the old man said, "How is your grandmother?"

Ye-ekwe re stsuns re sexpep7e, "Me7e, le7 tucw len kye7e.

He said to the old man, "yes, my grandmother is well."

Ye-ekwe re slexéyectem te xpé7es, "ren tsetswe7", tsuntem-ekwe, "re7 xpe7e. xixlem-ken ri7 te xilmucw, tqémelqw ren stskwíkwel ne tsrep, yeri7 re stqwemtmímen, w7ec, tqwmúmt-wen, ta7 ke m-stketsenwéwen ren stskwíkwel wel tskitsc-ken ne7élye.

Then his grandfather told him, "I", he said, "am your grandfather. I did the same as you did, my arrow got stuck in a tree, and I climbed after it and kept climbing without being able to reach my arrow until I arrived here.

Yeri7 pyin éytsell re stseckíktsentsemc.

And now, finally, you have come to me.

Me7 cilecwímímentsemc tel7élye e ptékes me7 tá7ews estselxemstsis ne7élye re qelmúcw ke7 sw7ec."

You will dress yourself in my skin from now on, so that the people here won't know that you are here."

Tsuñmectmes-ekwe re tuwiwt e t7he7nes e xílmes wes e sécwmes es kúlentsút.s es xilems te tkwílc.

He showed the boy what to do while bathing, and so he could train himself to become a medicine man (Indian doctor).

Lexéyectmes te xpé7es re senkúkwpí7s ye7élye re cw7it te qelmúcw pestemkél'te lecélqwem te núxwenxw.

His grandfather told him that the chief of the people there had a beautiful daughter.

Tsúntem-ekwe, "E kwéncwes stémi re slleqmentsín, yeri7 me te7 sem7é7em. Me7 letwílcwucw, me7 le7 ke7 smut."

He (the grandfather) told him, "If you take whatever advice I give you, she will be your wife. You will become well (be a well-off person), and you will have a good life."

W7ec ye7éne re tuwíwt tēkci7.

The boy lived there, bathing morning and night.

Sécwem re m-cwéñwenes, sécwem re m-r7áles.

He bathed in the morning, he bathed at night.

W7ec ǵ7éne pexpíxmes wew7ec te qelmúcw wel ǵ7ri7 re s77ekwes te sexpép7e re tsitcws.
There were people hunting around there, and they came to the old man's house.

M-wikt.s ǵ7éne re sts7áłtsens re tsptukw ne scúyent wes ne sécwmes re tuwíwt.
There they saw the frozen edges formed by splashing water at the hole in the ice where the boy bathed.

Ye-ekwe re stsuntwécws: “Ta7 penhén yeréy re sexpép7e w7ecwes k sécwmes, swétes-enke? Ta7 k sxelenwéllens ne7élye es kítscs es sécwems.”

They said to each other, “It can't be the old man that is bathing, it must be someone else, he is unable to come here to bathe.”

M-yews-ekwe ri7.

That's where the matter rested.

W7ec re spyu7 estkéts ne7éne ne c7es7ístkteńs re kukwpi7, ne swist.s put ǵucw ye7éne te sextsýy, ne créple7stens re c7es7ístkteń.

It happened that a bird sat perched on the winter-home of the chief, on the top of the pole of the winter-home. (note: in the Teit version, this bird is described as llnits'e, a “small owl” – according to elders from Skeetchestn, this is a western burrowing owl)

Yé-ekwe re sqwéxsems ye7éne re qelmúcw, yé-ekwe re stsut.s re kúkwpi7, “Mé7e, yeri7 ren stémkélť re stex7emwilcs, yeri7 re s7extéks pyin e pesxélwes. Sweti7 te wellenwi7emp te tuwíwt e xelenwéłłmes es qémens ye7éne re spyu, yeri7 me7 sxélłwt.”

When the people had alerted the chief about this, he said, “yes, my daughter is coming of age, it is fitting that she should have a husband. Whoever among you young men can manage to shoot this bird will become my daughter's husband.

Oc, mestentsútes-ekwe ri7 re qelmucw xwexwéytes, tseqtseqélenmes, ta7 ǵ7ri7 ǵ7iwel k peskénems.

Oh, all the people tried their best to shoot, but without success.

M-yec-ekwe re skélép re mestentsút, ǵucw tá7a, “Yeri7 ren tsétswe7 yeri7 cwem me7, yeri7 cwem me7 qémentmes, yeri7 yeréy re kúkwpi7 re stémkélť.s me7 ren sem7é7em!”

Then it was Coyote's turn, he tried but didn't make it. “It's going to be me, I'll hit it, the chief's daughter will be my wife.”

Uuuu, tsqéłnem-ekwe ri7, oc! M-cekenwéllén.

Oh, he shot, oh, he missed!

“Wes (w7ecwes-ke), re ntsétswe7 cwem ri7 me7 pesem7é7em, me7 tsqéłlen re spyu7, wes stemi-enke tke7 cicken yirey re spyu7?”

“Hey, I shall have a wife, I'll shoot the bird. Why, there is no reason why I should miss that bird!”

Oc, m-tsǫ́elnem-ekwe ucw re m-cekenwéllen-ekwe.
Oh, once again he shot and missed.

Uc, kénem-enke ren sxixlem? Texwtúxwt pyin me7 qéqmen.”
“Why, I wonder what is wrong with me. This time I will surely hit it.”

Ǫ́ekci7 m-tsǫ́elnem-ekwe re skelép m-estqúy-ekwe re spyu7 re témens, m-tek7íl-ekwe es tpeltékst.s re skelép, telri7 m-kelkélentem-ekwe te nuxwnúxwenxw.
Then Coyote shot, some feathers of the bird flew off, and Coyote ran to sleep with the girl and was chased away by the women.

W7ec, yeri7 re sǫ́wempéps, ta7 cú7tsem k swéti7 k sxelenwéllens es qémens re spyu7.
Finally, there was no one left, nobody had been able to hit the bird.

Yé-ekwe re stsentwécws: “Yeri7 re sǫ́wempép-kt, swét-enke cú7sem?”
They said to one another, “there is no one left of us, who else is there yet?”

Oc, ptínesem, tsut re tnekwe7, “ Le xpé7e-kt, tslegmenqíntem-ske le xpé7e-kt, tsukw yem ri7 w7ec ta7 k smestentsút.s ey.”
Oh, they thought about it, and somebody said, “Our grandfather, let’s drag our grandfather over here. He is the only one who has not tried yet.”

Uc, ta7 cwem ken sqemenwéllen ren tsétswe7, kémell e yé-ekwe re stetegwillús e qemenwéllen!” Re skelép w7ecwes-ekwe.
“Why, I wasn’t able to hit it, and that blind one should be able to?” (Coyote said)

Yé-ekwe tek7élye re m-sqwetsqwetséts re sqéqllemcw, legmenqíns re xpé7es, tskitscst.s, yé-ekwe re skectém re sexpép7e te stskwil ell te tskwinek.
Then the people went and carried their grandfather, brought him down, and they gave grandfather an arrow and a bow.

Ǫ́ekci7 re sexpép7e tucw m-ta7-ekwe tsilem ke m-setséxs m-kllekstmenses re stskwil, t7ek-ekwe m-qémens re spyu7, t7ek-ekwe wel m-tskwellciyucwt.
Then the old man, without seeming to look at all, shot the arrow. It flew and hit the bird, which fell and dropped to the ground.

“Cuc! Kwéte, kwéte re7 stsect, úkwentiye!”
“Oh, take up your brother-in-law, carry him over!”

Yé-ekwe m-s7ukwentem ne tsitcws me7 re sem7é7ems-ekwe.
Then they carried him over to his house, together with his wife.

Kitsc ne tsitcws, yeri7 re m-skillens re xpé7es, m-tuwíwtes-ekwe.
He came to his house and took off his grandfather’s skin, he became a young man again.

Cuc! Le7-ekwe ri7éne re núxwenxw re púsmens, lecélqwem re sxélwes.

Oh, the girl was glad her husband was handsome.

W7ec, ye7éne re tuwíwt re stsectśect.s wes e píxmes ta7 trí7 k peskénems.

As time passed, the young men, his brothers-in-law, hunted but they couldn't get anything.

“Oc, me7 télecw-kt! Stémi me7 tsúwet-kt?”

“Oh, we will have a famine, what are we to do?”

Yé-ekwe re stsúntem, “kénem me7e, kénem me7e re stśéctemp k sta7s k slegmenqíntp?”

Someone said, “why, why don't we drag over our brother-in-law?”

“Uuuu,” tsúntem-ekwe ri7, “tutuwíwt-kucw ne7élye te7óye-kucw kémell yé-ekwe re newí7s e ticwtśe!”

“Oh,” was the reply, “we young fellows come home empty-handed, and how should he, then, kill game?”

Yé-ekwe re stsúntem te kúkwpí7, “Nésmentiye me7 úkwentpes tlu7!”

Then the chief said to them, “go to him and bring him over here.”

Mell yem ri7 m-tsectsnem7íknes mé7e, kítsens re sexpép7e, cuc!, tékci7 le7 re sqwétsentem m-úkwentmes.

That was his instruction, they went to the old man, oh, they dressed him warm and carried him down.

Tcwentwécwmentem, tékstém, kitsc tékci7 te sqeltús, yé-ekwe re stśut.s re sexpép7e,

“Ne7élyus mé7e k setsmímmentselpes, ne7élyus k setsmímmentselpes, tékci7 me7 t7ekwep!”

They lifted him up together, carried him and came to the mountains, where the old man said, “Put me down here, put me down here, and you guys go on.”

Yé-ekwe re m-sllwélentem.

Then they left him.

ṽucw tékci7 estlegwlegwúp re stsectśect.s yé-ekwe le tuwíwt nerí7 re m-sllwélens re xpé7es, ṽucw nerí7 m-sllákes-ekwe, telri7 m-tek7ílcwes.

As soon as his brothers-in-law had disappeared, the boy dropped his grandfather's skin, it fell into a heap there, and he hurried off.

ṽiqwenses re tśi7 thénes re tsqúmes, telri7 m-cwíselc tékci7, telri7 m-cllcwílc-ekwe cú7tsem ne xpé7es, mut-ekwe nerí7.

He killed a lot of deer, there was a big pile of them, then he came running back, dressed himself in his grandfather's skin again, and sat there.

Re sexpép7e k ckítsentmes, te7óye ri7 re stsectśect.s.

When they came to the old man, his brothers-in-law were empty-handed.

Yé-ekwe re stsuns re stsect'séct.s, “Neréy, neréy re tsqúmes re t'si7 ten stícw'tsé. me7 tskwentp wellenwí7emp!”

Then he told his brothers-in-law, “Over there, over there the deer I have shot are piled up. You go get them.”

Yé-ekwe re stsetsentwécws: “Oc, re sexpép7e w7ec re qwílenstes!”

Then they said to each other, “Oh, the old man is lying.”

“Mé7e neréy me7 nes-kp wellenwí7-emp!”

“yes, go over there.”

Yé-ekwe re sqwetsqwetséts.s ye7éne.

Then they went over there.

Estxil'ekwe thénes re tsqúmes re t'si7, coc! Le7-ekwe re pespúsmens.

They saw a great pile of deer, oh, they were happy.

Yé-ekwe re s7úkwens re xpé7es te m-spelqéntés, telri7 m-tectéckenmenses le t'si7, coc!

Then they carried the old man back, and then they packed the meat on their backs,

Xlitenses-ekwe re qelmúcw, texwtúxwt, q'7es le m-télecwes, textúxwt le7 re pespúsmens.

Oh, they invited the people, they had been hungry for a long time, they were really glad.

W7ec, tsentwécwes ye7éne re qelmucw, tqwelmíntmes ri7éne re sexpép7e, teqpmíntmes thé7en ri7éne k xilmes re stícw't'ses.

Later on those people talked to one another and discussed the old man, they wondered how he could have killed the game.

Tá7wes k xelenwéleñ wes e kúwétmes. W7ec, ptínesmens ri7éne re wew7éc stém-enke ri7 xexé7 tek westés.

He was unable to walk. The people there thought about what could be the power that he possessed.

Cú7tsem xilltem ucw úkwentem ucw t'sílem te stsewetstém.

Once more they did the same, once more they carried him as they had done before.

Yé-ekwe re stsentwécws re wew7éc, “Yeréy re sexpép7e qeyqit, cú7tsem te tselkentés re t'si7.”

The people there said to one another, “the old man is uncanny, again he killed lots of deer.”

Yé-ekwe re sqw7els, “Cú7tsem e píxemstem me7 stéksemstmes e stémes k tsúwet.s.”

Then they said, “Let's let him hunt again and spy on him to see what he does.”

W7ec, w7ec, w7ec, cwypéñtem-ekwe le sexpép7e, “Cuý, me7 pixctc-kucw, me7 úkwentst!”

After some time, they asked the old man along, “Come hunt for us, we will carry you.”

Yé-ekwe re s7úkwentem ucw re sexpép7e, tsut-ekwe, “Oc, ne7élyus k setsmintselpes, me7 yews k st7ek-emp wellenwi7emp!”

And once again they carried the old man. He said, “Oh put me down here, and you go on yourselves.”

Yé-ekwe ye7éne re stsectséct.s re sqwetsqwetséts.s tucw telréy estlegúp m-estcicéyes.

And then his brothers-in-law left, as soon as they got out of sight, they stopped.

Yé-ekwe tēkci7 re m-snegwílcs te m-stektésmes ri7éne re sexpép7es e stémes k tsúwet.s.

Then they hid and sneaked up to the old man to see what he was doing.

Tucw telri7 estlegúp well ye7éne, stsexstémes te sexpép7e, tselilc-ekwe re sexpép7e, m-sllak-ekwe ne7éne re sespey, telri7 m-tuwiwtes te sqélemcw re m-qwetséts.

As soon as they had gotten out of sight, watched by the old man, the latter stood up, dropped his skin in a heap and a handsome young man walked away.

Tucw tel7éne estlegúp ri7éne re tuwiwt, m-nésemctmes te xpé7es te stsectséct.s.

As soon as that young man was gone, his brothers-in-law went for his grandfather's skin.

M-nekninkctmes wel tsetsítme7t re xpé7es re sespéys, ell m-púcwctmes-ekwe tkentskwekwéwt, xwexwéyt re sxwyulecwems re tmicw re púcwctmes.

They cut it into shreds until his grandfather's skin was cut into tiny pieces, and these were blown in the direction of the snow-capped mountains, they were blown all over the country.

W7ec re tuwiwt wel wikts wel qeqi7stés ye7éne re tuwiwt, wikts le xpé7es ta7 tri7 nerí7 k stsut.s

Presently the boy saw it and became curious about it, he ran back and saw that his grandfather wasn't there.

Ell wel yéske ne7éne wel m-pucwctem-enke tēkllú7 m-tséwkstem-ekwe te m-sxeltskwéns-ekwe le xpé7es, w7ec-ekwe re m-ts7óles tēkllu7 te skekéws re tektsekwtswéwt tkllu7 re skitscs re stséwkstems re xpé7es es pelqéntés.

And as the latter would be blown away there he reached out and grabbed at his grandfather, who was stretched out far to the mountain ridges, there he came reaching out for his grandfather, to bring him back.

Ta7 tri7 tucw k sxelenwéns, tucw w7ec re m-ts7óles.

But he couldn't do anything, it (the fog) kept stretching.

Neri7-ekwe éytsell re tuwiwt re he7éyes.

And then the boy gave up.

Yeri7 re stsecwmíntem te stsectséct.s.

His brothers-in-law were glad to see him.

Yeri7 re spelqílcs m-qelmúcwes.

Then he went back and became a human being.

Re xpé7es m-kult te spú7ent.

His grandfather had changed into fog.

Pyin e kitscucw nehé7en re sténes re cw7it te spú7ent ell ri7 me7 csenwénc yeri7 ri7 le xpé7es ye7éne le tuwiwt.

Now, if you come to a place where there is a thick fog, you can smell it: That is the grandfather of that boy.

Ta7-ske 7ri7 k sxillctem te xpé7es, ta7-ske ke m-stens pyin k spú7ent.

If that had not happened to his grandfather, there would be no fog now.

Yeri7 re stukws es lexé7ectlmen.

That is all I am telling you.

THE WHITE ARROW OF PEACE

There was a couple living at Adams Lake who had two little boys -Atahm and Wulpáxen. There was some kind of sickness who took over the old man first, and then the old lady died. Just the two little boys was living, and so Atahm was the oldest little boy, he took his little brother and went to his aunt, oh, for a few months and exchange over to his uncle and round about. Pretty soon none of them liked the two boys, they wanted them to live the ways, the ways of the Indian ways of living to go out and do their own, like on their own, so they pushed them around and pushed around Adams Lake; people would move down by around Chase above there.

Atahm was old enough to know something was (going on) but he kept his little brother, he wanted to delay him while he planned he told his little brother he says, “we live up here there is a cave in there somewhere and we will live in there and at night we will go out and they are making salmon now, meat and dried meat, the elders.” Atahm went to work and stole food at nights and stored it up for the winter in the cave; they lived there for several years; they were grown up and grown up; they thought it was a cruel way that they was treated by his people.

One day there was enemies come in, invaders , invaded Adams Lake , eh Chase, invaded there, the people ...kikwillie hole there, people, about one hundred people or more, enemies, he set fire to the kikwillie hole, he does, enemies did. Atahm and Wulpaxen were sitting way up on that side hill watching all this. He told his little brother, he says, “hey,” he says, “I think we better give up to them enemies. If they don’t kill us it will soon be winter anyways. If they don’t kill they might take us along and we will go with them, and later on when we grow up as men we will come back and kill our people on account of the way they been treating us, pushing us around.” His little brother says, ok. He was young.

Atahm told his little brother, “you stay here and if you see a fire swinging above around and around that will be me calling you to come. So Atahm went down, he was just about to be killed when he got down there by the warriors. So he told his intentions to an interpreter. Yeah, they take him to where the chief is and find out what he intend to do, they took Atahm towards Princeton way somewhere and when he got there and told the Chief what these two boys intend to do the chief said, “that will be fine, that is what we want, we want to get their trails where they living.”

They kept the boys and raised them up, look after them good and when they grow up into men, Atahm and Wulpaxen were men, they came up to Kamloops , Chua Chua , right up to a Adams Lake. Shuswap were beaten up bad and they got what they want, so they went back and when they got there, the Chief gave his daughter to Atham. Atahm got two wives. They were there around for two or three years, something like that. He was a hard man to get, he always get away. Some time he tells his little brother, “lets let our people kill these people here, you know their revenge and get out of it. They sneak away from the warriors and back up there on Neskonlith Lake up on the sidehill stayed sitting down there, watching the people fighting. When the Shuswap people kill all the Princeton people, they come down. They holler from there, “we just give you a chance to kill all those people for revenge. I am Atahm and Wulpaxen,” and a fella told him to prove it. There is a rock back in there, a big white rock and grey. Wulpaxen drew a picture of his brother, draw a picture the way he is standing and the next will be Adams Lake and he drew an arrow above his head, still standing today. He left from there and went to Princeton way. (oh Pellala?)

Two, three years, a few years after, Wulpaxen said, "it is not right to kill our own people. I will go down and try to make peace, we've been killing our own people for many years, very few times we give them a good chance to fight, to have a good fight with them, to kill enemies, their enemies." Wulpaxen said, "I don't think it is right, I don't think you'll live if you go down there." "I live all right, I will talk to them." So finally, for a week he told his brother or so, "all right, if you want to go you can go, but don't stay too long for I will be missing you, and I will want to know what has become of you." So a few days after, Wulpaxen come down, that is the youngest brother, come down to Kamloops. There was nobody around, but he was already seen himself, seen him coming, the brother took off from there and told that there is a man coming, one, and it looks like Wulpaxen, Adams youngest brother. The story he was coming already, was already up to Chu Chua. Wulpaxen was sitting around there [Kamloops] and wondering, maybe said he, "I will go to Chu Chua first." He left Kamloops and went across the Thompson River and went on to Red Willow and he found there was a bunch of people there, they were ready for him, and he come right into their homes. "You're Wulpaxen?" "Yes, it is me." Oh, they treat him good. The old womens come in there and welcome him, fed him and treat him good. An old fella come up and said that the peoples are out hunting, they will be back maybe tonight or tomorrow. Wulpaxen wasn't scared since he was treated real good but he already fall. One Old fella come in and said, "you must be tired, you had a long ways coming." "Yes, I am getting that way," and says we will go into the sweat house. He took Wulpaxen into a sweat house and he had two little boys at the entrance and the old people told them, "boys, when he wants to come out just open the entrance, just little nook to cover his head." The old man said, "the real warriors are out fighting somewhere." Nobody seen but two spears. [Wulpaxen said], "I wanna go out and have a swim," and the boys were told to open the sweathouse. "Your uncle wants to come out." Wulpaxen slowly went to the river for a swim and he was looking around, forever watching everything. The old fella said, "come in, there is nobody around, come in, there is nobody around!" The second time he come out he was getting slower and slower, slow come out. He went down the river for a swim, and when he went in for the third time, and the old fella was putting more water on the rocks making more steam. He said, "I want to go out for a swim, open the door!" The warriors were already by the entrance, and grown up people, as he was coming out slowly they open it up just enough to cover his head coming out slowly half ways out. They put the two spears into his ribs on each side, and he made a jump, but it was too late. The tomahawk was right on him by the head, laid him down dead.

Then they come out there we got Wulpaxen dead now. "What we going to do?" Everybody come out and see Wulpaxen laying there (they said), "We are going to have to move out of here. If Atahm heard about his brother we will all be dead. Let us get out of here and gather up some place where we might have chance to get him. One of them says, "I am pretty sure there is a lot of us gonna die off!" So they moved, took a short cut trail down from Red Willow (Chu Chua) to Chase. I assume towards Chase, "that is where we are going to die if we are to die," so everybody moved over and told everybody to get ready. Wulpaxen is dead and Atahm didn't come come after two or three weeks after they sent out scouts all over these little points around, where they can see miles away they described what Atahm looked like: with two women and two little boys. So the scouts see them two women and two little boys. "That's him, Atahm comes!" So everybody send out a word right up to Kamloops (?)(19'14" on Amadeus) Atahm is coming, so everybody moved and dug themselves in, buried them up and waited for him. They know exactly what day of the year, and I am pretty sure the next day Atahm hollered across, hollered out. The first time he come down to Kamloops he did not see any people there so he left

his wife there and took off to Tseqwtseqwé-qw (Chu Chua). “There might be some people there,” [he said], so he left his kids and his wife.

So when he got there (Tseqwtsqwéqwelqw), there was nobody around. He seen a little island where the people making a sweathouse and he see a black object over there. He walked into the water halfway up, but the water was too swift and was dragging Atahm down. And so he said, “I think it is too strong a current!” And so he come back to shore and he had to let it go. It was his brother laying there so he took off from there and he did not know what that black thing was across there, he left from there towards and joined up with his wife in Kamloops and went towards [place?] Chase, he got into [place] He was already spotted then he went over to [place] they mention certain places people coming in there and then they come to Qw7ewt. Around Qw7ewt he was coming up the river. He exactly.... where he will come out and sure enough, he come out by himself right out in the open and he hollered across and one old fella answered, “who is that?” and Atham answered. “That is good, we will get you across, Atahm!” And two boats to be sent out, one for him and one for the women. They were going to fight him right on the water. They send out good swimmers, but they find out Atahm (name of a fish-24’26”) could swim better than anybody. Oh, they didn’t take a chance, they got across. Adam got on with his two little boys on one boat, he came across, and he had his spear ready any minute to use his spear. But it was all old people there. they said, “there is nobody around, all the younger people left, so it is just old people, you know, the rest are out in the hills.” And he said, “I want to know where my brother is!” “Oh your brother has got two wives, and they took him up to the mountain, up to the plateau and they have been up there for two or three days, they liable to be back today or tomorrow, for sure.” Oh, they say that the girls was just after Wulpaxen! So he was kinda satisfied that his brother is still alive out hunting, and he had two wives, so then one kid come in and said that the sweathouse is ready for uncle, if he wants to come in. “Yeah,” old fella says, “yeah, we will take Atahm, he has come a long ways, he might need to go in the sweathouse to loosen himself up.” Adam say, “yes, I need a sweathouse!” So he went he went over to the sweathouse and there was the sweathouse, the rocks was red hot. He went in, and in a few minutes he wants to come out, and as soon as he lifted the entrance, he made a leap and two jumps from there, and he was in the water. He made a good dive and he was looking around, looking around about him, but there was nobody. He come to the shore and went back to the sweathouse and went back in. The old people told him, “there is nothing around, you’re with your own people here.” So he kind of relaxed a little bit, so Atahm come out a second time. The third time he come out, the people was kinda scared of him, and they want him to go back in the sweathouse. The fourth time he went in, they put more water, more steam in the sweathouse, tire him out. That is the time, the fourth time he comes out, the old fella push the arrow that was beside him out to warn the warriors that it was time to come, and the two little boys leave the entrance, so the boys told what they seen the arrows coming out. The warriors run over with spears, with spears and tomahawks, three of them come out and waited for him to come out on each side. Atahm says, “I want to go out, getting that way to have a little swim to go out,” so Atahm slowly coming out, just halfway out, the two spears enter his side. Adam made one leap and busted one spear, broke one, but it was too late, the third man jump on him and roll him to the ground and told him, “too late Atahm, you know what you done to your people don’t you, all these years? You’ve been fighting your people now it is no use that you live, you are going to die. Your brother is already dead, don’t say nothing about him!” And the tomahawk come down on his head and he laid there and pulled him out to the little flat, and the people come down and look at the body of Atahm and seen him laying there.

They had a meeting of their own. One old fella says, “you know, they got two little boys who is old enough to know something about it. If we are going to let them boys live when they grow up, they come back after us to revenge for their father.” The rest of them say, “what we going to do with them, we are going to have to kill them!” So they club the boys with tomahawks, laid them beside his father. Man, that was a real good meeting. They told the women, “don’t be scared, we are not going to touch you women, we are going to send you back, don’t be frightened!” The interpreter was there to interpret to the women. The women’s two sons was taken, I guess the womens felt bad; so they kept the womens there for a few days. They told everybody to get everything ready, some cooked, some raw. All them roots and salmon to pack, that takes eight men to pack all those things, and to take those womens back. “Take the older men, not too old, the middle aged old fellas to take them back to Princeton way.” They went on for four days before they reach from where the womens left his father who was the chief. The first kikwillie hole was the biggest kikwillie hole they had ever seen, and the women kept right on going to the corner of that building where his father was laying. He told his father what happened. He told everything, the father just lay there and never said a word. The people from Adams lake there were just like enemies; the people just sitting there with their arrows and spears; anytime they want to go out there would be three or four going out with them with spears and arrows, ready to kill them any minute.

The Chief never said a word for four days. He got up and told them peoples, “put them weapons away, put everything away!” So everybody had to lay their arms down. He says, “you know, this is the best word I’ve ever heard about making a peace terms among our selves.” He says that “we are going to join up with the Shuswaps Indians Tk’emlups, not this year, next year, but there will be no more killing after this.” So he sent the packers with food, and he told the chief, “you’re going to meet all the chiefs from Princeton, to meet to tell Tk’emlups!” And they waited the next year until all the berries were ripe, and they move to this side of the river, all the Shuswaps. And the next day, they seen all the Princeton Indians coming in on the other side, and they put up their teepees and stayed there for a couple more days more, before they met one boat coming across from one side, and one boat from the other side. And they meet in the middle of the river. They tie up there and they made the peace there with one white arrow; no more killing of a man with a different language, you can try to make signs with them, you can make peace with them, but no more killing after this.

That was their promise together. So they pull out and their chief went across to the other side and said, “all our women’s, all the girls can marry your men, you can take him wherever he wanted, and the father can come and visit their daughter whenever he wanted, and the girls can visit their fathers back home and go about into one.” So the Shuswaps accept all that.

Now mostly Okanagan people settle to Shuswap ways into Adams Lake, into Kamloops same way with others, Merritt bunch. The peace was declared among them. Just a matter of a few years after, when they seen the first white man in Kamloops

That is all.

Tsxlítentem re Skélép/Coyote and his Hosts

Secwepemc Lands Laws and Resources

*Told by Ronald E Ignace and transcribed and translated by Marianne Ignace
and Ronald E Ignace*

W7ec-ekwere cwesétes re skélép, ne7élye ne tmicw-kt.

Coyote was travelling here in our land, it is said.

Í7ek-ekwe, m-yews-ekwe re st7éyens re Skeǵcís.

As he was walking along, they say, he met Grizzly Bear.

Skllíkenstemt,³³ yerí7 re skwest.s.

Back-Fat-Man was his [Grizzly Bear's] name.

M- ts7écwes re Skeǵcís, es wikt.s ye7éne xéxe7 te sqé1emcw, xexé7 yem re Skélép.

Grizzly Bear was happy to see this smart man, this powerful Coyote.

M-yews re tsxlítens es ullcws ne tsitcws es metés.

So he invited Coyote to his house to feed him.

M-tsuns re Skélép, "Ye7éne me7 wikt ri7, ne7éne ren tsútswet."

And he told Coyote, "This, what you will see, is my way."

"Ta7 ews ri7 k stétipentsemc, me7 xéne-k e xwts'ilocw te7 stétipentsemc!"

"Don't copy me, you will get hurt by copying me, when you try it out!"

M-yews re spúsens ne7éne re ckmíkeǵs re sem7é7ems yem re Skeǵcís.

And then Grizzly rubbed his wife's back.

M-níkmes nerí7 te spellélléltcw, oh! Le7 te tsiqw te ts'i7, le7 te skllíken yem.

And he cut off a thick slice of it, oh! It was nice red meat, nice back fat.

M-yews re sqwelsentés ne7éne ne syéqwilltems, m-metcít.s ri7 re Skélép.

Then he roasted this in his fire, and he fed this to Coyote.

M-pespúsenses re ckmíkeñs cú7tsem, yerí7 re Skeñcís re sem7é7ms re ckmíkeñs.
Then he rubbed her back again, his wife's back.

M-yews yerí7 re sta7es ts'ílems ks kénems nerí7.
And it was as good as ever.

Oh! M-yews re sptínesems yem re skelép,
Oh! And then Coyote thought,

"Ah! Xexéx7e-ken yerí7! Xwent ri7 ken sxíxlem!"
"Ah! I am smarter! I can do that too!"

M-yews ri7 re tsxlítens re Skllikenstemt es tsnest.s ne newí7s re tsitcws es metés.
And then he invited Skllikenstemt to come to his house so he could feed him.

Írí7 m-yéqwillmes. Xyum re syéqwilltems.
He made fire. He made a big fire.

M-tsut es qwelsentés yem re ckmíkeñs es metés re Skeñcís.
He wanted to roast his back to feed Grizzly.

K'é mell tsukw tucw m-c7etscíkeñem!
But instead, he scorched his back!

Oh! K'ist re stcweñs yem. M-welépes ye7éne re témens.
Oh! What a bad smell. He scorched his fur.

Téke, wel ta7ks le7s re sts'exténs pyin re témen ne ckmíkeñs re skelép.
That's why the fur on Coyote's back does not look nice.

oh, m-tsúntmes te Skeñcís, "Téke, xentéke mé7e."
And he was told by Grizzly, "See, I told you."

M-tsíntmes,"Ta7ews ks tétipentsemc, me7 xéne-k, téke, xenstsút-k,"
I told you, "Don't copy me, or you will get hurt, you will hurt yourself."

M-yews ri7 re scwesét.s cú7tsem re Skelép.

And then Coyote travelled again.

M-tskítsenses re sqélemcw, ne7éne te sqlélten te sqélemcw.

And he met a man a salmon person.

Styú7qenstiimt ri7 re skwest.s

His name was Fish-Oil-Man.

Oh, m-téytes, m-tsútes, "Tsxwénte, tsxwénte, yerí7 re stsécmíntsen."

And being hungry, he was told, "Come here, come here, I welcome you.

"Tsxwénte, me7 metsín!"

"Come here, I'll feed you!"

M-kwens re Styú7qenstiimt ye7éne re tseckpúpcws.

Fish-Oil-Man took his bowl.

Nerí7 ne tqeltks ne7éne re syeqwlltems m-tentés yem.

And he put it on top of his fire.

M-tntésés re kelcs nerí7 yem, re stextétxmens, oh!

And he put his hands, his fins, on top of it, oh!

M-tsíntes ye7éne re styu7qíns yem re sqlélten, m-ct7ékes re tseckpúpcw.

The salmon's oil was melting, and it filled the bowl.

M-yews re tsut.s es kectés re skelép. "Tsxwénte, illente ye7éne!"

And he wanted to give this to Coyote. "Come here, eat this!"

Oh, xetéqs re stskémsens re skelép, kémell m-tsíntem, "Illente! Le7 yerí7!"

Oh, at first Coyote didn't want it, but he was told again, "Eat it! It's good!"

M-xwts'ilmens es íllens, m-yews re s7íllens. Oh! Le7 yerí7!

He started to eat it, and he ate it. Oh! It was good!

Oh m-tsúntem re Skelép, "Me7 wiktc ne7éne ri7 ren tsútswet."

Coyote was told [by Fish-Oil-Man], "You see, this here is my power."

"Ta7 ews ks tétipentsemc. Me7 xenstsút trí7 e xílmucw!"

"Don't copy me. You will hurt yourself if you do this!"

K'émell re skelép m-ptínesem, "Me7 tsútsenmecten ri7 xexéx7e-ken yerí7"

But Coyote thought, "I will show him that I am more powerful!"

M-yews re stxlítens yem re Styú7qenstímt es tsnes ne tsitcws yem es metés.

He then invited Fish-Oil-Man to come to his house to feed him.

Oh! M-yéqwilltem, xyum re syéqwilltems re skelép.

He made fire. Coyote made a big fire.

M-tntés re xyum te tseckpúpcw ne tqeltks re t7íkw.

He put a big bowl on top of the fire.

M-yews re stntés neri7 re keles, es tsímens re styu7qín.

And then he put his hands on there, to melt some fat.

Oh, íucw re m-welpékstes.

And all he did was burn his hands.

Telrí7 yem wel re Skelép pyin m-tsquesqúscñes ell re-m-qwiqwíceñes pyin e m-wíktcws.

That's why Coyote now has burnt and black paws, as you can see nowadays.

M-yews re sleqwépems re Skelép, "Képképt yem re xenstsútst!"

And Coyote hollered, "I'm sore, I hurt myself"

M-yews re stsúnem, "Téke mé7e, kénem mé7e re stétipentsemc?"

And he was told, "See, I told you, why did you copy me?"

"Téke, wel re7 m-xenstsút, m-xéne-k!"

"See, you hurt yourself, you're hurt!"

Huu yem, qwetséts re Skelép ne7éne m-t7éyentmes te Sqlewstímt,

And Coyote left, and then he met Beaver-Mah,

ye7éne te sqlew te xexé7 te sqélemcw.

this wise man who is a beaver.

Oh, m-ts7écwes re Sqlewstímt es wikt.s.

And Beaver was happy to see him.

M-tsúnses, "Tsxwénte, ts7úllcwce nen tsitstcw, me7 metsín, yerí7 re sxyemstsín."

He told him, "Come here, come into my house, I'll feed you, I will honour you."

M-yews re s7ullcws ne7éne re Skelép.

And Skelép entered there.

M-kwénses re st7iǰwelǰwtens yem re Sqlewstímt,

And Beaver took the scraper,

m-yews re snest.s ne7éne ne tsrep, ne s7eytsqwllp te tsrep,

and he went to that tree, the ponderosa pine,

m-yews re skúlems te st7iǰwelǰw.

and he made some cambium.

Cw7it re m-tselems ne tseckúpcw, wel re m-tskwénses.

There was lots that he got in his bowl.

M-yews re skectés re Skelép es illens.

And he gave it to Coyote to eat.

Oh! Tskéms ne sxe7éqs re Skélep, "Ta7 ri7 k sxwexwistéten es í7llen re sextsétsi!"

At first Coyote, refusing it, said, "I don't like to eat sticks!"

c

Ta7 ri7 k sexts'éys, 1e7 ri7 te ststillen, íllente!" tsúntem te sqlew.

It's not sticks, it's good food, eat it!" is what Beaver said to him.

Oh, m-íllenses, wenécwem ye-enke k sle7s! Oh, qwempstéses re Skélep.

Oh, and he ate it, and it was really good! Coyote ate it all up.

M-tsuns "Le7 ri7 re m-smetsétsemc! Me7 metsín ell es xyemstsín.

He told him, "It's good that you fed me. I'll feed you, too, to honour you!"

M-yews ri7 re skítsentmes ye7éne te tskéwelc te sqélemcw, Sqlewstímt

And this is how that old fellow, Beaver, arrived at his place.

M-kwéctses te ct7íqwelqwtens, m-néses ne7éne. M-t7íqwelqwtmes.

He [Coyote] took his sap scraper, and he went on. He went sap-scraping for him.

Ta7 ks kúlems cwem st7íqwelqww.

But he didn't make any cambium.

K'é mell tskwens, t7íqwelqwens re peléns re mulc.

All he got was the [outer bark] of cotton wood.

M-tsútes es metés ye7éne re sqlew!

That's what he wanted to feed Beaver!

M-tspíqwenses ye7éne re sqlew, "Stémi k stsútsentsemc es metsétsemc?."

Beaver looked at this stuff and asked, "What are you trying to feed me?"

"Ta7 ri7 wes k sts7íllenstnes!"

"I can't eat that stuff!"

Ah! Tsúntsen, "Ta7ews k stétipentsemc, ta7 ri7 stselxemstéc stémi ke7 sw7ec!"

Ah! I told you, "Don't copy me, you don't know what you are doing!"

M-qwetsétses re Sqlewstímt. M-llwélenses re Skelép.

Beaver-Man took off. He left Coyote behind.

M-í7ek-ekwe cuýtsem re Skelép.

Then Coyote went along his way once again.

M-yews yerí7 re s7istks.

And then it became wintertime.

M-t7éyentmes te Ts'lostímt.

He was met by Kingfisher-Man.

Ts'los-ekwe ye7éne te tskéwelc te sqélemcw.

This old man was Kingfisher, they say.

Oh, ts7ecw re Ts'lostímt es t7éyens ye7éne te xexé7 te sqélemcw.

Oh, Kingfisher-Man was glad to meet this powerful man.

M-tsuns, "Tsxwénte, me7 metsín, me7 xyemstsín! Ts7úllcwe nen c7i7stkten!"

He told him, "Come here, I'll feed you, I'll honour you! Come into my underground house!"

Re Ts'lostímt, m-mútes ne c7ístkteñs ne qwemtsíns re tswec.

Kingfisher-Man lived in his underground house on the shore of the creek

M-yews nerí7 re s7ullcws re Skelép.

And Coyote went inside there.

M-tsúntmes te Ts'lostímt, "Neléye, me7 wiktc ri7, ye7éne ren tsútswet."

He was told by Kingfisher-Man, "This, what you will see, is my way,"

"Ta7ews tétipentsemc, me7 xéne-k, me7xenstsút-k!"

"Don't copy me, you'll get hurt, you'll hurt yourself"

T qmútes ne7éne ne txelcenténs, ne tqeltks re c7ístkteñs, núne re tqmútes.

He climbed to the top of his ladder, on top of his underground home, that's where he climbed.

M-ústes ne séwllkwe, oh, m-kwnémes te ts'olleníwt. Mmm, le7 re sts'exténs.

He dove into the water, oh, and he brought back a rainbow trout. Mmm, it looked nice.

W7ec re welíktes ne segwsés yem ye7éne swewll te m-kwenwénses.

It glistened in the sun, this fish that he took.

M-qwelsenteses, m-meteses re Skelép.

He roasted it and fed it to Coyote.

M-yews re stsuns cú7tsem, "Téke, ye7éne ri7 ren tsútswet, ta7ews k stéti7pentsemc."

And he told him again, "Look, this is my way, don't copy me."

"Me7 xéne-k yem e xwts'ilocuw tucw te7s xilem."

"You'll get hurt if you do that."

K'é mell re Skelép, m-ptínesem, "Ah! Xexéx7e-ken, me7 wikt.s ri7!"

But Coyote, he thought, "Ah! I'm smarter, he'll see!"

M-yews re sxlítens re Ts'lostímt es tsnes ne tsitcws es metés yem.

And he invited Kingfisher-Man to come to his house, so he could feed him.

Oh m-kítscwes re Ts'lostímt ne tsitcws re Skelép, ne ckelpéllcws.

And Kingfisher-Man arrived at Coyote's house, at his coyote den.

Cpupéwtsnmes. "Ts7úllcwe!" m-tsúntmes.

He knocked on the door. "Come in!" he was told.

M-yews re sts7ullcws nerí7. Ts7ullcw-ekwe nerí7 es metéms te Skelép.

And he entered. They say that Kingfisher-Man entered to be fed by Coyote.

M-tsuntem to Skelép, "Me7 metsín!"

He was told by Coyote, "I'll feed you!"

Téke, re Skelép m tqemtiqínem, m-teqmútes ne stxelqíns re tsitcw.

And Coyote climbed up to the roof of his house,

M-ústes ne tswec. M-ústes ne tspetúkws re scúyent.

And he dove into the creek. He dove through a hole in the ice.

Re Ts'lostímt, m-tskelém, m-tskelmíns yem es metéms te skelép.

Kingfisher-Man, he waited, he waited for Coyote to feed him.

Oh, m-estkey we1 re m-tsut, "Héqen me7 tcúcsmen."

He waited, until he said, "Maybe I'll go look for him."

M-néses íkllu7 es tcúsmens re Skelép, m-kénmes-enke yem re skelép.

And he went to look for Coyote, to see what had happened to Coyote.

M-tcúsmens. Oh, stpénllexwes ne7éne te Skelép re tsitcws, re sklepéllews yem.

He went looking for him. oh, he stepped out of Coyote's house, out of his coyote den.

M-tcúsmens re úqwis.

He went looking for his brother.

Oh! Wikt.s ne7éne tsxleq. Tsxleq-enke ne7éne ne tspetúkw te scuyent.

Oh! He saw that he was stuck. He was apparently stuck in the ice-hole.

M-xqwetsqpétkus!

He had drowned!

Re Ts'lostímt m-néses neri7, m-tsúnses,

Kingfisher-Man went there, he told him,

"Tsútsen ye7éne, 'Ta7ews ks t'eti7pentsemc me7 xenstsút-k!' Téke, pyin me7 xqwetsqpe'tkwe-k!"

"I told you, 'Don't copy me, you'll get hurt!' See, now you are going to drown!"

Xetéqs yerí7 re spetínesmens re Ts'lostímt es melcúpsens ne tspetúkw te scúyent.

At first Kingfisher-Man thought he'd kick him into the ice-hole.

K'émell ta7 k sxillt.s yem. M-tskúmsst.ses Skelép.

But he didn't. He pulled Coyote out.

Yerí7 re skectés cú7tsem te swuméc.

And he gave him back his life.

"Téke yem, me7 kectsin cú7tsem te7 swuméc. M-tsúntsen 'Ta7ews k st'eti7pentsemc."

"See, I'll give you back your life. I told you, 'Don't copy me.'"

"Téke, wel xqwetsqpétk-ucw, kémell me7 kectsin cú7tsem te7 swuméc."

"See, you drowned in the ice-hole, but I'm giving you your life back."

"Ta7ews ks téypenc k swet re tsúwet.s."

"Don't copy other people's ways."

"Tsukw re newí7 re7 tsúwet yewske ri7 re swestéc."

"It's your own ways that you must hang on to."

"E ta7wes t'ri7 ke7 sxílem, me7 xéne-k, me7 xenstsút-k."

"If you don't do it that way, you'll get hurt, you will hurt yourself"

Téke, pyin re qelmúcw w7ec re téypenst.ses re semsémé7.

See, nowadays our [Aboriginal] people are copying the white people.

T'ri7 re m-xéne-kt, m-xenstsút-kt, m-xenstwécw-kt yem.

That way, we have got hurt, we have hurt ourselves, and we have hurt one another even.

Llépentem re xqweltén-kt, llépentem re stsptekwll-kt, .

We have forgotten our language, we have forgotten our stories,

T'ri7 xwexwéyt te stem tkwenm7íple-kt.

all the ways of governing ourselves.

Téke, wel qwenqwént-kt pyin.

We have become pitiful.

M-kwéctels te tmicws re semsémé7

The white people have taken our land from us.

Ye-ekwe ri7 k spelqilcmentem ye7éne le q7es te qelmúcw re tsúwet.s,

That's why we must return to our ancestors' ways,

es cúytsem es letwílc-kt.es cwetwílc-kt

so that we can heal ourselves and once again become numerous.

Ne7élye xenwentemes kulentem re semsémé7es sucwentels ne tmicw-kt.

And so that we can get the white people to recognize our existence on our land.

Re Stseptékwlls re Skú7pecen | Story of Porcupine

from James Teit (1909, 658–9), retranscribed by Marianne Ignace and members of the Skeetchestn elders' Secwépemc language group, 2015.

Cw7it te qelmúcw tsyem-ekwe ne nekúlecw te tmicw.

A large number of people lived together in one place, so they say.

Re Speqmíc ri7 re kúkwpi7s-ekwe.

Swan was their chief, they say.

Ne kekéw te t'ecwllúlecw, te nekwésq̄t-ekwe me7 re scwesét-kt, te tkenú7s re skwelkwélt, tsyémes-ekwe te t' cwell te qelmúcw te sts7emét.stem Tsí7emc.

In another faraway place, one day's journey away and beyond the snowy mountains, lived another group of people. They were called the Deer People.

Ye7éne te tmescécen lu7 re tsí7, re teníye, re selcwéyecen, re sxwetéy, re yegelécken ell re s7i7llcw.

These people included deer, moose, caribou, mountain goat, mountain sheep, and some others.

Re Tcets'-ekwe lu7 re kúkwpi7s.

They say that their chief was Elk.

Ye-ekwe yerí7 k scmentwécws te tsqwétsten te m-sq7es.

For a long time they had been enemies.

Kwemtús re skélcmentwécws, tri7 yem wel re kwekwiyúsem re s7elkwstsíllens.

They were interfering in each other's business all the time, which is why they had a hard time putting away food.

Tect'cwell re stk'w enm7íple7s ell re tsutsúwet.s.

They each had a different kind of government and different ways of doing things.

Nekúsem relrált re sw7ecs, kémell nekúsem ta7 tri7 k sle7s, tri7 yem wel kwemtús re skwekwiyúsems.

What one group did well the other group did poorly, which is why all of them always suffered.

Re spipyúy7e ti'éypens re tmescécen ell re tmescécen ti'éypens re spipyúy7e 7ri7 wel qwenqwént xwexwéytes.

The birds were trying to act like four-legged animals, and the four-legged animals were trying to act like birds, which is why they were all pitiful.

Re Speqmíc qwenmíns es texwentés tkenhé7e re lele7stw7écwes, es ta7es cuytsem re skelcmentwécws.

Swan wanted to fix how they could be good to each other so that they would not interfere in one another's affairs anymore.

Re Speqmíc necwentés es pálpelt.s re tsqwétsten, 7ri7 yem wel w7ec re yewsentwécwes. Swan believed that the people were stubborn, which is why they were troublesome and were being a nuisance to one another.

Neku7 te sitq7 te m-ístkmes, le gáttés re swucwt ne skwelkwélt, m-melkwilcmens re kwséltktens re Speqmíc.

One day in winter when the snow was deep in the mountains, Swan gathered his people together.

Nerí7 m-lexéy'ect.s stem7 re sptínesems, m-yews re sulltímt.s swéti7 me7 nes es tsxlítens re Tcets, swéti7 7ri7 re sxílems me7 éyentem cw7it te sxílem.

And he told them what he had thought, and then asked who would go to invite Elk to come, and whoever would do that would be paid lots of dentalium.

Tsúntem te Skelép, "Re ntsétswe7 me7 néns-ken." M-yews re sllecwentés re s7ícenst.s te stemstítem7.s, tskerniy' te silltsu7úwí, ell xwexwéyt re sxílems ell re mémles.

Coyote said to him, "I will go." Then he put on his fancy clothes, his embroidered moccasins, all his dentalia, and his necklaces.

Le estklúcwes m-qwetséts re Skelép, kémell ta7 k sqwenéns es ku' wétems ne xgatt' te swucwt. 7ri7 yem m-tentyénmens re c7ístkten' wel tskwtek' re skwékw7es le xqílltes re kwséltktens.

Coyote left at sundown, but he did not want to walk in the deep snow. That is why he kept circling the underground house until sunrise when his relatives woke up.

M-séwentem te Speqmíc, "Kénem me7e ta7 ke7 sqwetséts ey?"

Swan asked him, "How come you have not left yet?"

M-éytsentem te Skelép, "M-etsxmímen 7ucw ens cwíwselc, 7ri7 wel ta7 ey ken sqwetséts te sqeltús. E r7áles me7 qwetséts-wen."

Coyote answered, "I was practising running, that's why I haven't left for the mountains yet. I will leave tonight."

E m-r7áles tspíqwestem le qwetsétses te kwséltktens wel re m-legúp.
In the evening, the relatives watched him until he was out of sight.

Ta7 k sq7es m-xpqnwénises k sgett7úys re swucwt, cwelpílc m-tspelqílcwes, m-stsílcwes ne kwellkém.t.s re xnicw ne ckémqíns re c7ístkten.
It was not long until he found the snow too deep, so he turned around and went back, and he lay down under the ladder on the roof of the underground house.

Le xqílltes re qelmúcw m-wíktem te xexé7 re s7itcs re Skélep, m-xúqleqses. M-séwentmes te Speqmíc, "Kénem mé7e ta7 ke7 sqwetséts ey?"
When the people woke up, they saw that Coyote was fast asleep and snoring. Swan asked him, "Why didn't you leave yet?"

M-tsúntem te Skélep, "M-etsxmímen ens cwíwselc, t7ri7 yem wel cetsétsus-ken. E r7áleses me7 qwetséts-wen."
Coyote told him, "I was practicing running, and that's why I got tired. I will leave tonight."

Re Speqmíc m-séwens re kwséltkens swéti7 me7 exték es qwetséts.s. Xwexwéyt re stsetsút, "Yerí7 re Skú7pecen tikwemtús re skuúwétems ne skwelkwélt, ne gett' te swucwt, t7ri7 yem me7 exték es qwetséts.s."
Swan asked his relatives who would be the fittest one to go. They all said, "The Porcupine always walked in the snowy mountains in the deep snow, that is why he would be the fittest one."

Tri7 yem m-twinélesmentem re Skú7pecen es qwetséts.
Thus they depended on Porcupine to go.

Tqwentés re silltsú7úwís ne sítest wel re m-cwénwen, m-yews re syexs te qwets.
He sewed his moccasins through the night until morning, and then he dressed warm.

Le-tsekúlecwes re tmicw m-qwetsétses.
He left at the break of dawn.

M-wíktmes te Skélep m-tulímentem, tsúntmes, "Yúmell ren tsétswe7 ta7 k sxenwéwen ens qwetséts, tkenhé7e me7 xillt.s ye7éne te qwenqwént, te kenkínt, te ctsetsscécen te kwséltkten-kt es t7eks ne gett' te swucwt?"

When Coyote saw him, he laughed at him and said, "If even I could not make it, how can this pitiful, slow, and shortlegged relative of ours make it through the deep snow?"

E r7áleses m-kitsc re Skú7pecen re Tcets' re tsitcws, xexé7 re stlels', stsmuxwmúxw-ekwe te scúyent ell te swucwt.

In the evening, Porcupine arrived at Elk's house. He was very exhausted and all covered in ice and snow.

Le qw7étses re Skú7pecen, m-kectés re Tcets' te stélt' snems re Speqmíc es tsxlítens re Tcets' mete kwséltkens. M-yews re sulltímcwes te stíten'c ell te t'ég'cen' es tqwentés re silltsú7úwís.

After Porcupine had warmed himself, he gave Elk the message from Swan and asked for sinew and an awl to sew his moccasins.

Le-wí7es re stélt' snem's, m-tsuntem te Tcets', "Pexyéwt me7 tégwentp-kucw re ntsétswe7 mete n-kwséseltkten ne tmicw-emp."

When he was finished, Elk told him, "Tomorrow I and my people will visit you in your country."

M-pelqíl'c re Skú7pecen ne tmicws, m-lexéy'ect.ses re Speqmíc stém' lu7 re stélt'snem's re Tcets'.

Porcupine returned to his country, and then he told Swan what Elk's message was.

Le yigápes re Tcets' méte kwséltktens m-tsecwmíntem, m-yews re smetéms.

When Elk and his relatives arrived, they were greeted and then they were feasted.

Le wí7es re s7íllens m-xítelc well re Speqmíc méte kwséltktens ne sxetéqst.s re Tcets'.

After they finished eating, Swan and his relatives knelt before Elk.

Re Speqmíc m-tslexemcít.s xwexwéyt re stem re stslexméms, ell m-lexéy'ect.s tkenhé7e me7 tscentés re stsets'ecwlementwécwes.

Swan shared his wisdom with them and told them how they could fix one another.

Tri7 yem m-kectéses re Tcets' xwexwéyt re texp'qenwéllens ell re m-tkwenm7íplemen'ses.

This is how he gave Elk all his knowledge and his advice.

M-yews re Tcets' méte kwséltktens m-xítelc ne sxetéqst.s re Speqmíc ell re Tcets' m-kectés xwexwéyt re sptínesems ell re tkwenm7íple7s.

Then Elk and his relatives knelt before Swan, and Elk shared all his thoughts and his advice.

Yerí7 re sxepqenwellentwécws ell t'qwe7s p7ecws re sle7s re sxenwéllens es tsetséts.s es yecwentwécws.

And this is how they learned from one another, and they were able to look after one another.

M-yews re sp7e7cws re sle7s re sw7ecs, m- le7stwécw wel me7 yews, m-ta7es cúytsem re stšniqwentwécws.

Then they lived much better, they were good to one another from then on, and they stopped fighting.

Yerí7 re tkwenm7íplemētwe7wes wel me7 tekweníte7.

These are the laws [advice] they gave to one another.

Re Skú7pecen m-cwe7sqléw te sxíxnem. M-yews re skúcwsemtem te Skélep.

And Porcupine became rich with dentalia and was much envied by Coyote.

Yerí7 re stsecwtéps!

This is the end!