



duk^wibət yəx^w tiit sbəq^wə?

Changer and Blue Heron

Page #	tx̣əlšucid	English
P. 1	ʔal k ^w ədi tudi? tuhaʔk ^w , tuʔa tiit duk ^w ibət.	A long, long time ago, there was a being who was The Changer.
P. 2	tuləduk ^w alik ^w tiit duk ^w ibət ʔə tiit bək ^w stab, dəx ^w uʔatʔil ʔə k ^w ədi bək ^w g ^w at, bək ^w stab.	The Changer transformed everything so that everyone and everything could live.
P. 3	hiwiləx ^w tiit duk ^w ibət, g ^w əl ʔuʔaydx ^w əx ^w tiit sbəq ^w ə?	The Changer was going along, and found Blue Heron.
P. 4	čəʔə ʔ'əlay? ʔə tiit ṣəyuss yəx ^w tiit čaləšs.	He was making a canoe with his head and his hand.
P. 5	ʔučəx̣əd ti x̣pay ʔə tiit ṣəyuss, g ^w əl ʔutəsəd ti ṣəyuss ʔə tə čaləšs.	He split the cedar wood with his head, and he hit his head with his hand.
P. 6	ʔut'ilib ti sbəq ^w ə?, "čaləš, čaləš, šx ^w əlalədi?. čaləš, šx ^w əlalədi?. čaləš, čaləš, šx ^w əlalədi?. čaləš, šx ^w əlalədi?."	Blue Heron sang, "Hand, hand, side of the head. Hand, side of the head. Hand, hand, side of the head. Hand, side of the head."
P. 7	cut tiit duk ^w ibət, "ʔux̣iχəd čəx ^w ."	The Changer said, "What are you doing?"
P. 8	cut tiit sbəq ^w ə?, "ʔəbil'əx ^w čəd g ^w ək ^w ədəd ti st'ək ^w əb, x̣'ul' ʔ'uc'ax ^w ac.	Blue Heron said, "If I take a stick, it just clubs me.
P. 9	ʔəbil'əx ^w čəd g ^w ək ^w ədəd ti č'əʔ'ə?, x̣'ul' ʔ'utupuc. ʔəsq ^w iχ ^w il ti dbayac."	If I take a rock, it just pounds me. My body is blue with bruises."
P. 10	k ^w ədubəx ^w ʔə tiit duk ^w ibət tiit st'ək ^w əb g ^w əl č'ax ^w g ^w əsədəx ^w g ^w əl ʔatəbəd.	The Changer took the sticks and he hit them together and they died.
P. 11	bək ^w ədubəx ^w ʔə tiit duk ^w ibət tiit č'əʔ'ə? g ^w əl tupg ^w əsədəx ^w g ^w əl ʔatəbəd.	The Changer also took the rocks and he pounded them together and they died.



P. 12	cutəx̣ ^w tiit duk ^w ibəł, “tuk ^w ədub ʔə k ^w i liłlaq tuʔaciłtalbix̣ ^w tiit st'ək ^w əb. x̣ ^w iʔ k ^w i tusc'ax ^w alik ^w s ʔə tiit ʔaciłtalbix̣ ^w .	The Changer said, “Future generations will be able to take the sticks. They will not club the people.”
P. 13	tubək ^w ədub ʔə k ^w i liłlaq tuʔaciłtalbix̣ ^w tiit č'əł'əʔ. x̣ ^w iʔ k ^w i tustupalik ^w s ʔə tiit ʔaciłtalbix̣ ^w .”	“Future generations will also be able to take the rocks. They will not pound the people.”
P. 14	hiwil tiit duk ^w ibəł.	The Changer went along.



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The information described in this book involves The Changer. The Changer is a being that transformed the world ((Hilbert, 2002, pp. 296–299; Hilbert & Miller, 2005, pp. 91–142; Snyder, 1968, pp. 4–37; Watson, 1999, pp. 69–85, 120–121)). A long time ago, everyone and everything were the same type of being. Humans, animals, rocks, trees, mountains, etc., were all the same. Then the time of change occurred. During this time, The Changer came upon the world, changing all things into what they are today.

This book describes one instance where The Changer transforms sticks and stones so that they will not hit the people when they pick them up use them as tools. This information was told by Jerry Kanim, Snoqualmie (Snyder, 1968, pp. 24–25). Like other Lushootseed stories, The Changer information was shared with everyone (Hilbert, 1985, p. xvi). Although somewhat shortened and simplified for a children’s book, the characters and general plot line are still true to the original telling.

habu/həbu is a rhetorical word said by someone listening to a traditional story. When said, it lets the storyteller know that the audience is listening. Although it is recorded that *habu/həbu* can be said when listening to information about The Changer (Hilbert & Miller, 2005, p. 91), I was sternly informed through personal communication that The Changer information is not fictional story. It is true information handed down by generation to generation through oral traditions (Don Matheson, Puyallup. Nellie ʔupay Rameriz, Squaxin Island).

- Zalmai ʔəswəli Zahir

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