



ʔuləhal tiiṭ sčətx̣ẉəd yəx̣ẉ tiiṭ k'ẉəčədiʔ

Bear and Rabbit Played Bonegames

Page #	tx̣ẉəlšucid	English
P. 1	ʔab(s)suq'waʔ tiiṭ sčətx̣ẉəd ʔə tiiṭ k'ẉəčədiʔ.	Bear had a little brother who was a rabbit.
P. 2	ħał'tub ʔə k'ẉəčədiʔ k'wi tət'əs.	Rabbit wanted the weather to be cold.
P. 3	ħał'tub ʔə sčətx̣ẉəd tiiṭ sləħil čəħg'ẉəs ʔə tə sd'aladub, g'ẉəl ħał'tub ʔə sčətx̣ẉəd tiiṭ sləħil čəħg'ẉəs ʔə tə sd'aladub.	Bear wanted night half of the year, and bear wanted day half of the year.
P. 4	hay, ʔuləhaləx̣ẉ həlg'ẉəʔ.	So, they played the bonegame.
P. 5	ʔut'ilibəx̣ẉ k'ẉəčədiʔ, "saħ, saħ ti layəʔ. ħ'wiq'ẉ, ħ'wiq'ẉ ti layəʔ."	Rabbit sang (in his rabbit language), "Clear, clear the sky. Dry, dry the sky."
P. 6	g'ẉəl huy, ʔut'ilibəx̣ẉ sčətx̣ẉəd, "čəməmčəm. čəməmčəm."	And then Bear sang (in his bear language), "Get warm. Get warm."
P. 7	ʔuc'əlalik'ẉ k'ẉəčədiʔ.	Rabbit won.
P. 8	g'ẉəl huy, ʔuʔiq'wadəx̣ẉ ʔal tudiʔ šəq tx̣ẉəl ti suq'ax̣ẉ, ʔut'əsəb.	And then, it cleared above until it froze and became cold.
P. 9	g'ẉələ ʔəsʔistəʔ ʔ'uq'ax̣ẉ, ʔ'ut'əsəb ʔal ti sləħil. bək'wiləx̣ẉ.	And this is the reason why it freezes and gets cold today. That is all.



ʔuləhal tiiṭ ṣčəṭx̣ẉəḍ yəx̣ẉ tiiṭ k'ẉəč̣ədiʔ

Bear and Rabbit Played Bonegames

This traditional story explains how cold weather was created. It involves a competition between Bear and his little brother, Rabbit, with the bone game. The bone game is a treasured, traditional game that still played throughout the Northwest to this day. It is a guessing game that has two teams and involves drumming and the singing of traditional bone game songs.

There are sources that show that this story was told by several different people (Hilbert, 2002, pp. 246–247; Snyder, 1968b, pp. 78–79; Watson, 1999, pp. 135–136). Like other Lushootseed stories, this story could be told by anyone (Hilbert, 1985, p. xvi). The version I use for this book is fashioned after the one told by Jerry Kanim, Snoqualmie (Snyder, 1968a, pp. 78–79). Although shortened and somewhat simplified for a children's book, the characters and general plot line are still true to the original story.

habu/həbu is a rhetorical word said by someone listening to a traditional narrative. 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 and other creation narratives are not fictional stories. They contain information of historical accounts handed down by generation to generation through oral traditions (Don Matheson, Puyallup. Nellie ʔupay Ramirez, Squaxin Island).

- Zalmai ʔəswəli Zahir

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