



sqʷəcł yəxʷ tsiił sxʷiyukʷ Chipmunk and Basket Ogress

Page #	txʷəlšucid	English
P. 1	?əsłałlil ti sqʷəcł yəxʷ tsi kayəʔs.	There lived Chipmunk and his grandmother.
P. 2	?ukʷililił ti sqʷəcł.	Chipmunk went to pick berries.
P. 3	?al kʷi sukwil, lət'ilib.	As he picked berries, he sang.
P. 4	"dił ?əsqʷəł tūləkʷəd čəd, gʷələ dił čic' tūčalis xədičəd ?ə kayəʔ."	"This ripe one is what I will eat, and this unripe one is what I will chase after to save for grandmother."
P. 5	tuləʔibəšəxʷ tsiił sxʷiyukʷ gʷəł ?uluudəxʷ tiił ?ut'ilib.	Basket Ogress had been walking when she heard him singing.
P. 6	?aydubəxʷ ?ə tsi sxʷiyukʷ tiił sqʷəcł.	Basket Ogress found Chipmunk.
P. 7	təlawiləxʷ ti sqʷəcł, gʷələ kʷatač ?al tə st'əkʷəb.	Chipmunk ran, and he climbed a tree.
P. 8	cut tsi sxʷiyukʷ, "xʷit'agʷiləxʷ. tūbakʷt čəxʷ."	Basket Ogress said, "Get down from there. You will get hurt."
P. 9	kʷədtəbəxʷ ?ə ti sqʷəcł ti sč'asəd gʷəł xʷəbəd txʷəł lil.	Chipmunk took a branch and threw it down, far away.
P. 10	čalatəbəxʷ ?ə tsi sxʷiyukʷ ti sč'asəd, gʷəł ?usaxʷəb ti sqʷəcł dxʷλ'əp.	When Basket Ogress chased after the branch, Chipmunk jumped down.
P. 11	?utəlawil ti sqʷəcł. čalatəbəxʷ ?ə tsi sxʷiyukʷ.	Chipmunk ran. Basket Ogress chased after him.
P. 12	?učʷəxʷ ti sqʷəcł λ'əpabac ?ə tə st'əkʷəb.	Chipmunk went under a log.
P. 13	?al ti sušulagʷils, ?uc'əbiq'ičtəb ?ə sxʷiyukʷ.	As he was crawling underneath, Basket Ogress scratched his back.
P. 14	gʷəł dił dəxʷəsħaličs ?al ti sləxil. ?əsħalič.	And that is why his back is marked today. His back is marked.
P. 15	bəkʷiləxʷ.	That is all.



sqʷəct̪ yəxʷ tsiit̪ sxʷiyukʷ

Chipmunk and Basket Ogress

This traditional story is about how Chipmunk got the marks on his back. His back was scratched by Basket Ogress, who is a common story character, especially in stories told for children. Basket Ogress was known for eating children who did not behave or listen to their parents. Hence, the Basket Ogress stories were used to ‘scare’ children into good behavior.

There are a few sources that show that this story was told throughout the Lushootseed area ((Hilbert, 2002, pp. 284–287; Snyder, 1968, pp. 42–47; Zahir, 2000, pp. 17–22)). 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, 1968, pp. 42–47)). It closely resembles the version told by my Puyallup step-father, Don Matheson. 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 ?upay Ramirez, Squaxin Island).

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