



## spic̣x̣ẉ

### Sparrow

Page #	tx̣ẉəlšucid	English
P. 1	ɔuɫ'ɑɕup ti spic̣x̣ẉ.	Sparrow was gathering firewood.
P. 2	cɕɑqɪd ɔuɫ'ɑɕup ɔə tiiṭ ʧpɑy ɔəshudəbəc. ɫ'uɔəsc̣'ɑšus.	He always gathered burned cedar firewood. It was smeared all over his face.
P. 3	cutəbəx̣ẉ ɔə tiiṭ ʧəttəds, "ɔu... ɫ'ub ɕəx̣ẉ ɔuc'ɑg̣ẉusəb, siɔab."	His brother-in-laws told him, "Oh! It is fine for you to wash your face, honorable one."
P. 4	k'wit'əx̣ẉ ti spic̣x̣ẉ tx̣ẉəl ti stuləḳẉ, g̣ẉələ c'ɑg̣ẉusəbəx̣ẉ.	Sparrow went down to the river, and he washed his face.
P. 5	ɔut'ilib, "tucu...təb ɕəd ɫudx̣ẉyədɕyədɕusəbə...d. ɔə...ɫ'əx̣ẉ ɕəx̣ẉ stəg̣ẉɑ...q̣ẉ."	He sang, "I was told to wash my face." Come, South Wind."
P. 6	ludubəx̣ẉ ɔə tiiṭ stəg̣ẉɑq̣ẉ, g̣ẉəl ɔəɫ'əx̣ẉ.	South Wind heard him, and he came.
P. 7	ɔuq̣ẉəlil tiiṭ šəx̣ẉəb, g̣ẉələ d'zɑx̣ẉəx̣ẉ tiiṭ sbaq̣ẉu? ɔal tə sḳẉatḳẉɑtɑɕ.	The wind became warm, and the snow in the mountains melted.
P. 8	qəlbəx̣ẉ g̣ẉələ qəlbəx̣ẉ g̣ẉələ qəlbəx̣ẉ. d'zɑd'əx̣ẉ tiiṭ stuləḳẉ g̣ẉələ ɔɑɕ'əx̣ẉ tiiṭ swatx̣ẉix̣ẉtx̣ẉəd.	It rained and rained and rained. The rivers ran swiftly and it flooded all over the land.
P. 9	ɔəbil'əx̣ẉ ɕəx̣ẉ g̣ẉəludx̣ẉ tiiṭ spic̣x̣ẉ, ɕəx̣ẉə ɔəshaydx̣ẉ ɫuɔəɫ' tiiṭ stəg̣ẉɑq̣ẉ.	If you hear Sparrow, you know that South Wind will come.
P. 10	bəḳẉiləx̣ẉ.	That is all.



## spic̣x̣w Sparrow

This traditional story explains a relationship between the sparrow and the rain. When the sparrow sings, the warm south Chinook wind blows. These warm winds bring the rain and in the winter, the mountain snows melt, flooding the rivers.

Versions of this story were told throughout Western Washington. The Lushootseed region sights several sources (Hilbert, 2002, pp. 190–192; Snyder, 1968, pp. 48–51; Watson, 1999, pp. 49–50; Zahir, 2018, pp. 412–421). 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 Annie Daniels, Duwamish (Zahir, 2018, pp. 412–421). 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).

- Zalmi ʔəswəli Zahir

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