



tujač'

The Flood

Page #	tx̣əlšucid	English
P. 1	ʔal kʷədi tudiʔ tuhaʔkʷ, tujač' tiif swatx̣ʷix̣ʷtx̣ʷəd.	A long, long time ago, the land had flooded.
P. 2	tut'ilibəx̣ʷ ti spic̣x̣ʷ, gʷələ qəlbəx̣ʷ gʷələ qəlbəx̣ʷ gʷələ qəlbəx̣ʷ.	Sparrow had sung, and this caused it to rain and rain and rain.
P. 3	ṣ̌ʷul'əx̣ʷ ṣ̌əqabac ʔə tiif st'ək'wt'ək'wəb.	Only the logs and trees were on top.
P. 4	ʔəstəxtəb tiif ṣ̌x̣ʷʔiq'w.	Everything that was swept up by the flood was spread out.
P. 5	ʔa tiif sqədiṣ̌. ʔuʔusil cay ʔ'əp.	There was a muskrat. He dove deep into the water.
P. 6	ʔuṣ̌iq'id ti x̣ʷʔ'əp, gʷəl ʔuwəliʔtx̣ʷ ti qa sč'iq'wil.	He scratched the bottom, and he brought a lot of dirt to the surface.
P. 7	t'əqəṣ̌əx̣ʷ həlgʷəʔ tiif sč'iq'wil ʔal ti stab ṣ̌x̣ʷʔiq'w ʔuhuyud tiif swatx̣ʷix̣ʷtx̣ʷəd.	They patted this dirt on the things that had been swept up by the flood.
P. 8	cəlacətil ti sʔusil tiif sqədiṣ̌, gʷəl ʔukʷəd(d)x̣ʷ tiif sč'iq'wil.	Muskrat dove five times, and took the dirt.
P. 9	huy gʷəl ʔuhuydx̣ʷəx̣ʷ həlgʷəʔ tiif swatx̣ʷix̣ʷtx̣ʷəd.	And then they were able to make the earth.
P. 10	tuyayus tiif ʔacitəlbix̣ʷ tx̣ʷəl ti suhuyuds ti swatx̣ʷix̣ʷtx̣ʷəd, gʷəl gʷəʔətəʔil tiif bək'w gʷat ʔə tə haʔt.	The people worked to make the earth, so that everyone could live well.
P. 11	bək'wiləx̣ʷ.	That is all.



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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. In the winter, the mountain snow melts causing the lowland rivers to flood.

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).

- Zalmai ʔəswəli Zahir

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