



sq'wəcṭ yəx'ẉ tsiiṭ sx'ẉiyuk'ẉ

Chipmunk and Basket Ogress

Page #	tx̣ẉəlšucid	English
P. 1	ʔəsṭaṭlil ti sq'wəcṭ yəx'ẉ tsi kayəʔs.	There lived Chipmunk and his grandmother.
P. 2	ʔuk'wililuṭ ti sq'wəcṭ.	Chipmunk went to pick berries.
P. 3	ʔal k'wi suk'wil, lət'ilib.	As he picked berries, he sang.
P. 4	“diʔ ʔəsq'wəl ʔulək'wəd čəd, g'wələ diʔ x̣ic' ʔučalis x̣ədiχəd ʔə 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	tuləʔibəšəx'ẉ tsiiṭ sx'ẉiyuk'ẉ g'wəl ʔuluudəx'ẉ tiiʔ ʔut'ilib.	Basket Ogress had been walking when she heard him singing.
P. 6	ʔaydubəx'ẉ ʔə tsi sx'ẉiyuk'ẉ tiiʔ sq'wəcṭ.	Basket Ogress found Chipmunk.
P. 7	təlawiləx'ẉ ti sq'wəcṭ, g'wələ k'watač ʔal tə st'ək'wəb.	Chipmunk ran, and he climbed a tree.
P. 8	cut tsi sx'ẉiyuk'ẉ, “x'wit'ag'wiləx'ẉ. ʔubak'ẉṭ čəx'ẉ.”	Basket Ogress said, “Get down from there. You will get hurt.”
P. 9	k'wədtəbəx'ẉ ʔə ti sq'wəcṭ ti sč'asəd g'wəl x'wəbəd tx̣ẉəl lil.	Chipmunk took a branch and threw it down, far away.
P. 10	čalatəbəx'ẉ ʔə tsi sx'ẉiyuk'ẉ ti sč'asəd, g'wəl ʔusax'wəb ti sq'wəcṭ dx'ẉł'əp.	When Basket Ogress chased after the branch, Chipmunk jumped down.
P. 11	ʔutəlawil ti sq'wəcṭ. čalatəbəx'ẉ ʔə tsi sx'ẉiyuk'ẉ.	Chipmunk ran. Basket Ogress chased after him.
P. 12	ʔux'wəx'ẉ ti sq'wəcṭ λ'əpabac ʔə tə st'ək'wəb.	Chipmunk went under a log.
P. 13	ʔal ti sušulag'wils, ʔuc'əbiq'ičtəb ʔə sx'ẉiyuk'ẉ.	As he was crawling underneath, Basket Ogress scratched his back.
P. 14	g'wəl diʔ dəx'wəsχaličs ʔal ti sləxil. ʔəsχalič.	And that is why his back is marked today. His back is marked.
P. 15	bək'wiləx'ẉ.	That is all.



sq'wəcṭ yəx'w tsiiṭ sx'wiyuk'w 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 ʔupay Ramirez, Squaxin Island).

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