wa lhtiṁá kwis x̲el̓ ta sk̲wx̲wú7mesh sníchim na7 tkwi xwelíten sníchim tiná7 tl'a sx̲wex̲wiy̓áṁ cht

How to Gloss the Squamish Language into English from our Squamish Legends

by
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Declaration of Committee

Name: **Norman Guerrero**

Degree: **Master of Arts (Indigenous Languages and Linguistics)**

Title: **wa lhtiḿá kwis x̱eỈ ta sḵwx̱wú7mesh sníchim na7 tkwi xwelíten sníchim tiná7 tl'a sx̱wex̱wiỳáḿ cht**

                   How to Gloss the Squamish Language into English from our Squamish Legends

Committee: **Peter Jacobs**
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Abstract

This project contains the interlinear gloss for the X̱aays [The Transformers] legend, the entire legend contains nine sections in total. I focus my work on the first four sections of the legend. This sḵwx̱wú7mesh legend was recorded and hand transcribed by our late elder Sx̱aaltxw-t Siy̓ám̓, late Uncle Louis Miranda. Since the creation of our orthography, our writing system has gone through some slight changes. In this project, I have re-transcribed all sections into our current orthography and re-aligned with the sḵexwts – The Squamish Language Dictionary. My hope is that from this project, learners, and teachers of the sḵwx̱wú7mesh sníchim will gain a clearer understanding of how to do an interlinear gloss on narratives or on any other transcribed materials in our sḵwx̱wú7mesh sníchim.

Keywords: X̱aays legend; sḵwx̱wú7mesh legend; sḵwx̱wú7mesh sníchim; interlinear gloss; orthography; sḵexwts - Squamish Language Dictionary

Dedication

I would like to dedicate this work to all my family. I would especially like to thank my parents Norman Sr. and Arlene Guerrero (née Baker) for their support over the years with everything! To my siblings, Lyle, Brittany, Chad and Michelle, thanks for always being there and allowing me to share what I have learned with you all. To my nieces and nephews, Eleanor, Albert, Kylie, and Lucas - this project is in mind for you all to use in your language learning when you all get older! I would also like to dedicate this to my aunts and uncles who were also my support and my second sets of parents growing up. Lastly, I would like to thank my late grandparents Albert "Fred" and Beverly "Margo" Baker (née Rice-Wyse) for instilling the snew̓íyelh that I carry with me every day.

I would also like to dedicate this project to and raise my hands in gratitude to our late language elder's group. They were our language authority when I first began my work with the language department, the official name for the language elder's group was Ta na wa Xwníw̓en ta a Ímats "Teachings for your grandchildren." It was an honor and a privilege to work with these wonderful aunties and one uncle for twelve amazing years before they left us to be with the ancestors. I will never forget those times of having tea and snacks at one of the aunties' homes, having good laughs, talking family tree, and then getting down to business with our language work. I do not think I'll ever have that experience again. I will forever be grateful to Auntie Lena Jacobs, Auntie Margaret Lock, Auntie Audrey Rivers, Auntie Barbara Charlie, Auntie Lucille Nicholson, Auntie Addie Kermeen, and Uncle Alex Williams. An chen k̲wélulusnitumiyap – you all are forever missed! And lastly to our only surviving member of the elders' group, Auntie Lila Johnston, chen kw'enmántumi sáta7 - thank you dear auntie.

Special thanks and dedication to my colleagues (past and present) in Ta na wa Ns7eyx̲nitm ta Snew̓íyelh, The Language and Cultural Affairs Department. I would like to thank all of those that started this work and that cleared the path and set the foundation for all language teachers to be able to do the work that we do today. If it were not for you all, we wouldn't be where we are today.

<div align="right">

Chen kw'enmántumiyap!

</div>

Acknowledgements

We are forever in debt to Sx̱aaltxw-t Siy̓áṁ - the late Uncle Louis Miranda for his tireless efforts in preserving our sk̲w̲x̱wú7mesh sníchim as a teacher, historian, and leader for our Squamish People. I never had the opportunity to meet this man who is my relative through my paternal great grandmother's side. I was a child when he left us to be with the ancestors and I was not yet of age to understand that my path was to be in the field of language. I am certain that if I was of the age I am now, during the time he was with us, we would have conversed for many hours on all things sk̲w̲x̱wú7mesh. The materials that have been left behind by Uncle Louie, including the transcription of the legend used in this project, are held in trust by Iy̓ál - Vanessa Campbell, Skwetsátenat - Valerie Moody, and Xwáchtenat - Kathy LaRock. I have obtained permission from all three ladies to use this legend for this project. It was Uncle Louie's wishes, as well as theirs, that these preserved language materials be used as resources for our people to continue revitalizing our language.

T'nax̱wtn en nexws7usáyelh iy lha Carrie Gillon lhen siy̓áy̓ iy lhen kw'elh sts'its'áp' chen kw'enmántumiyap kwis na ch'áwats iy kwis na chéṅchensts na7 tin sts'itśáp', an chen wánaxwstumiyap.

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Glossary

Gloss	Definition	Examples
-	Separator for segmenting morphemes	s-na-s (NOM-name-3POSS)
.	Used to separate words in multi-word glosses	á7aẃt (be.coming.after)
?	Unknown morpheme, requires further analyzing	nexw-lek̲we-7áy (LOC-?-?) [pocket]
1PS	First person subject	chen (I), -an (I; connected to *kwins*)
1PL.S	First person plural subject	chet (we)
2PS	Second person subject	-axw (you; connected to *kwis*)
3PS	Third person subject	-as (he, she, it; connected to *kwis*)
1POSS	First person possessive	en- (my), -n- (in *kwins* and *wenlh*)
3POSS	Third person possessive	-s (his, hers, its)
1OBJ	First person object	-ts (me; in *úsuntsaxw*)

2OBJ	Second person object	-tumi (you; in ḵwéy̓ḵwaystumi)
3OBJ	Third object suffix marking	-t (in ḵw'úyutan)
CAUS	Causative: indicates that a subject causes a patient to do, be, or change in state of a non-volitional event.	-s (in tiṁás)
COMP	Complementizer: a conjunction which marks a complement clause	kwi- (in kwis)
CUE	Control unergative: an intransitive marker	-iṁ (in x̱ípiṁ)
DEM	Demonstrative: used to indicate which entities are being referred to and to distinguish it from others.	kwétsi, tay̓, tíwa
DET	Determiner: a word that modifies, describes, or introduces a noun.	ta, kwi
DIR	Directive Transitivizer: expresses motion towards a location	-n, -en
DIST	Distal: indicating objects further removed from the speaker	kwétsi
FOC	Focus: conveys which part of the sentence contributes new, non-derivable, or contrastive information.	nilh

FUT	Future tense	ekʼ
IMPF	Imperfective; referring to a continuing or repeated state.	wa
INCH	Inchoative: indicates the beginning of an action or a state	-i7, -i
INSTR	Instrumental case: indicates that a noun is the instrument of an action	ntelk̲tn, táx̲entn
IRR	Irrealis mood: indicates that a certain situation or action is not known to have happened at the moment the speaker is talking.	-k̲, k̲ʼ-, k̲wʼ-
LOC	Locative case: indicates a location;	nexw-, n-, na7, xw-
M	Masculine: indicates masculine gender	tíwa, kwétsi
MID	Middle voice: the voice or form used when the subject of a verb performs and receives an action on itself.	-m (in *lhak̲wʼachí7m*) -aṁ (in *sx̲wex̲wiẏáṁ*)
MED	Medial: a demonstrative that indicates objects within sight or near the addressee	taẏ
NEG	Negation: the action or logical operation of negating or making negative.	haw

NOM	Nominalizer: an affix that changes verbs into nouns	s-, lh-, -s, -lh
OBL	Oblique case: marks nouns and pronouns that are neither subjects nor objects.	t-, tl'a
OOC	Out of Control: expresses an "all-of-a-sudden" or unexpected action	txw-
PASS	Passive voice: when the subject of the sentence is acted on by the verb.	-m, -em (in *xwukwstm*)
PL	Plural	-wit
PRES	Present tense: a grammatical tense whose principal function is to locate a situation or event in the present tense.	In *i nekw*
PROX	Proximal demonstrative: indicates objects or subjects close to the speaker.	tíwa
RL	Realis; a grammatical mood used to indicate a statement of fact	na
REDAPPL	Redirective applicative: allow languages to express what otherwise would be expressed as an oblique participant as a core object participant.	-shi

REDUP	Reduplication: a morphological process in which a root, or stem, or part of a word is repeated.	tá-tak̲nexwas, chen-chánat
REFL	Reflexive: a pronoun that refers to the subject of the clause in which it is used.	-sut
STAT	Stative aspect: refers to a state which persists or expresses a state of affairs rather than an action	es-
TR	Transitivizer; an affix that creates a transitive verb out of an intransitive verb, or in some cases, a noun or adjective.	-s, -t, -u,

Preface

For this project, I decided to focus on interlinear glossing using a transcribed sḵwx̱wú7mesh sx̱wex̱wiy̓ám̓ (Squamish Legend) from our late elder Sx̱aaltxw-t Siy̓ám̓ - Uncle Louie Miranda. The original sḵwx̱wú7mesh sníchim story of X̱aays was told to and then transcribed into English by Charles Hill-Tout. Years later, it was re-transcribed back into sḵwx̱wú7mesh by Uncle Louie (Peter Jacobs p.c.). The story focuses on the X̱aays, known as "The Transformers," also sometimes referred to by our people as "The Sky Brothers," "The Changers," or even "Angels." These beings are well known throughout Coast Salish Territory. In the neighboring Halkomelem dialects, they are referred to as X̱a:ls (upriver halq̓emélem, firstvoices.com), X̱e:l̓s (downriver hən̓q̓əmín̓əm̓, musqueam.bc.ca/our-story/ and island hul̓qumín̓um̓; Hul̓qumín̓um̓ Words Dictionary pg. 22). These beings went around our world creating and altering people, animals, the landscape, and other things into what we see today. It's interesting to note that the story refers to the X̱aays as four brothers, however sometimes in the story, X̱aays refers to one person- the eldest brother. It is not understood why that is, but they had the ability to shapeshift, and this may be the possible reason. The legend contains many teachings on why things are the way they are, as well as how we are to carry or conduct ourselves because of the actions and events that took place. The teachings in our stories are perceived by the listener in their own way of knowing and understanding.

I chose to focus on interlinear glossing because at the time of my initial learning on how to do this, there was no formal way or guidelines on how to do it that were specific to sḵwx̱wú7mesh sníchim. I was unaware of the linguistic terminology for labeling glossed words or how to break down words into morphemes of the sḵwx̱wú7mesh sníchim. I follow the Leipzig Glossing Rules (Bickel, Comrie, & Haspelmath, 2008) in this project. Since I was introduced to interlinear glossing in my senior language classes in high school as well as in my undergraduate years in post secondary, my project focuses on that learning level. My hope is that students and learners of the sḵwx̱wú7mesh sníchim will use this project to assist them with their works in glossing and translating, making it clearer to understand for themselves and others.

Chapter 1.

í7im̓esh chen eskw̱'ú7 ta sníchim cht – Walking with our language

ta néwyap, en siiyay iy en s7ekw̱'í7tel, nilh ta ents Setálten. tiná7 chen tl'a xwemélch'stn úxwumixw, sk̲w̱x̱wú7mesh chen iy sk̲w̱x̱wú7mesh sníchim nexws7usáyelh chen. chen wa k̓'áyachtn i7x̱w ta néwyap. To you all my dear friends and relatives, it is I Setálten. I come from the village of Xwemélch'stn (the Capilano Reserve), I am Squamish, and I am a Squamish Language teacher. I raise my hands to each and every one of you.

I have officially been a Squamish Language teacher with the Squamish Nation since November 2007; however, I have been involved with and learning the language since the age of three years old. I was fortunate to have been taught the sk̲w̱x̱wú7mesh sníchim all throughout my public-school years from pre-school, throughout elementary and high school and even up to post-secondary. I was taught by our first generation of language teachers in the public school system. My language teachers are the late Yvonne Joseph, Kathy LaRock, late Gloria Nahanee, Alroy Baker, Valerie Moody, Vanessa Campbell, Rebecca Duncan, and Peter Jacobs. I am forever grateful to have been guided by your teachings to make me into the teacher I am today. I never learned the language at home as my family knows very little Squamish language because of the Canadian Indian residential school system. Three generations of my family (great grandparents, grandparents and both my parents) all attended Indian residential school. The last first language speakers of sk̲w̱x̱wú7mesh sníchim in my family were my great grandparents, all of whom were born between the late 1890's to the mid 1910's. I am the first generation in my family to not attend an Indian residential school. I am grateful that sk̲w̱x̱wú7mesh sníchim was offered in the public schools I attended as an alternative to the French language classes.

As a child, while learning my language, I would come home and share with my family what new words I had learned in our sk̲w̱x̱wú7mesh sníchim. So, in turn, I was teaching them as I was learning. I was fortunate to have my maternal grandmother Beverly 'Margo' Baker (née Rice-Wyse) to learn from as well. My late grandmother was originally from the Snuneymuxw (Nanaimo) First Nations, but she lived most of her life here in

Squamish territory after marrying my grandfather, Albert 'Fred' Baker. She held on to her strong Snuneymuxw roots and instilled this into her children and grandchildren. She was very culturally knowledgeable and was fluent in her hul̓qumín̓um̓ language. She taught me a lot and I spent a lot of time with her and my late grandfather while growing up. They would take care of us kids while our parents went to work. What she would share with me in hul̓qumín̓um̓ I would share the sḵwx̱wú7mesh cognates that I knew from my language classes in school. Grandpa was a silent speaker and didn't share much language. What he taught me was things that were culturally tied to the land. He was a sportsman, a fisherman, a hunter, and a carver. I remember every so often, he would share cultural knowledge with me, especially when we went to the Capilano river, where he worked as a fish guardian. It was always instilled in me from both grandparents to "know who you are and where you come from" and to truly know both sides of my family (Sḵwx̱wú7mesh and Snuneymuxw).

I also want to acknowledge my paternal great grandfather Frank Guerrero, who was also a first language speaker of the sḵwx̱wú7mesh sníchim. Although his father was a Spanish speaking Mapuche-Chilean and his mother was of Squamish descent, he was never taught or raised with the Spanish language. Rather, after his mother had passed, soon after he was born, he was adopted by his sḵwx̱wú7mesh speaking grandparents and raised with our language and culture. Not many children get to meet their great grandparents, but I was fortunate to have met mine on my father's side. I didn't know that Grandpa Frank spoke our language until I remembered seeing and hearing him talk sḵwx̱wú7mesh to another elder at a funeral. I remember turning to my dad and saying, "dad, your grandpa is speaking Indian!" to which he replied, "yes, he does speak it." I was only twelve years old when he passed away and I was just beginning to really take interest in my language. I wish I had the opportunity to sit and converse with Grandpa Frank as I'm sure I would have a lot to talk about regarding our sníchim. I was happy to find out when I entered high school that Grandpa Frank contributed to our sḵwx̱wú7mesh sníchim sḵexwts – Squamish Language Dictionary. I got to see his name acknowledged in the dictionary and it gave me a sense of pride to know that my great grandfather helped in that work. I still carry that sense of pride with me, and I know that he would be proud of the work that I am currently doing to help revitalize our language.

High school was when my interest in language learning really took off. I was taught by Peter Jacobs and his approach to the language was different from past teachers. He incorporated linguistics into his language lessons, and this piqued my interested as it opened the door for new questions I had with our language. Peter helped me look at our language in a different way, like how our language was constructed in a technical way, which I really enjoyed learning. We focused a lot on the orthography of our language, took notes, looked at sentence structure, Total Physical Response (TPR) immersion, and interlinear glossing in his classes. These lessons I had never done before, and it left me hungry for more. After graduating high school, my path strayed away from language learning and took a brief hiatus. My initial plan was to become an elementary school teacher and attend the NITEP program out at UBC. Instead, I ended up attending Capilano University for Business School and thought that was my path. It turned out that this wasn't my path and that I was to be redirected back into the path of language learning and more importantly, language teaching. Business school had burned me out, and I decided to take a yearlong break from it. After the break, I decided I would go back to finish my business administration diploma. I went back into the Squamish Nation Education Department to discuss my plan to finish my diploma with Rosalind Williams, who at the time was the post-secondary counsellor. She mentioned that it was great that I wanted to complete my diploma, but she had also mentioned that there was another opportunity involving language teaching that she wanted me to consider.

At that time (as well as today), there was a language teacher shortage and there was a need for teachers in the community and public schools. I was asked to consider taking on a language teaching role as I was highly recommended from Peter Jacobs and Vanessa Campbell, my former teachers and soon to be colleagues. I never had any prior teaching experience and it had been a few years since I had used any language. It was explained to me that I would shadow Vanessa and that there would also be teacher training courses offered, so I would be learning as I was teaching. So, I made the decision to leave behind the business school plan and re-enter my language learning as well as enter the teaching field. This was back in November 2007, and it is now February 2024. It has been an amazing 17 years (and counting) of learning and growing as an educator. Through my years of teaching, I managed to pull techniques from all my past teachers and mentors to create a teaching style that can call my own. I have gained a lot of experience as a second language speaker and have utilized what I have learned as a

public speaker in ceremony in our community. I have also obtained a certificate in Squamish Language and Culture from Capilano University, a Provincial Instructor's Diploma from Vancouver Community College and a Diploma in First Nations Language Proficiency from Simon Fraser University. I am fortunate to have taught sk̲w̲x̲wú7mesh sníchim at all age levels from elementary to high school, and currently at the post-secondary level in Simon Fraser University's Indigenous Language's Certificate and Diploma Programs.

I am a lifelong language learner, and I will continue to be one for as long as I am walking on this earth. I look forward in continual growth as an educator and as a learner. What is shared and given in this life is not ours to keep but rather to be continually passed on to our people, just as our elders and ancestors have done for us. I have learned a lot with this project; however, I still have unanswered questions to some things, and I know with time, the answers will come.

Chapter 2.   ta sx̱wex̱wiy̓ám̓ tl'a X̱aays – The Legend of the X̱aays

2.1 ta sx̱wex̱wiy̓ám̓ na7 tkwi skwx̱wú7mesh sníchim - The Legend in the Squamish Language

Ta X̱aays

kwi snas ek̓' tíwa sx̱wex̱wiy̓ám̓ X̱aays. na7 tkwi nách'axw na na7 kwétsi x̱ex̱a7útsen ekw'í7tel, X̱aays kwi na wa s-nántemswit. na wa nánam̓wit i7x̱w ta syátshen wa húyutaswit kwi men i7x̱w stam. na na7 tkwi an kwekwín̓ kwis na7xws wa stélmexw ta men i7x̱w stam s7ukw'ukw'ín̓exw, lhik̓'-wit na wa nexwta7 ta stakw iy̓áy̓ulh ta snexwílh. i tíwa snexwílh hawḵ men snexwílhmut as. nilh kwétsi huy saw̓t tiná7 ta ekw'í7tel, na wa nexw7áy̓entsut na xwey wa snexwílh kwis wes xwukwstm ta sk̓'ékw'u7s.

Ta Sx̱wí7shen

na na7 kwétsi nch'u7 skwáyel na tsíxwentaswit ta sx̱wí7shen. na wa tsíy̓el̓sentas kwétsi shaw̓. wa húyutas kwi sluxw. na wa kw'akw'chtm kwis nes wa ts'its'áp'. kwi men tut hin̓ welh hawḵ na wa níchim. na melh wilkw'tm, eshán̓ as welh-nes wa yák̓'antas ta shaw̓? na ntelḵtn ta Sx̱wí7shen, "chen wa ta7s ti íyu7ts sluxw kwins ḵw'úyutan kwi siy̓ám̓, na wa na7 t-kwi haw k̓'as an x̱éta ti7í tíwa." iy kwi tiná7 ta ntelḵtns, na tél̓nexwas ta ekw'í7tel kwis ḵeys stélmexw, estl'átl'em kwis p'í7nexwas kwis k̓'áwalhens. ses menílh p'i7tm, ses men tsékwtsekwentm ta kw'éla7ns, ikw na men m̓i tl'áḵti7 ests'éw̓ḵs, iy kwi ta táx̱entns ikw na men nam̓ estéy̓sh ta sx̱énx̱ens kwis nes tl'aḵt. ses men p'í7taswit ta íyu7tsḵs shaw̓ na wa men ts'its'áp'entas, ses núkw'untem na7 ta nch'u7 sch'iyípshens. nilh melh-nes wa na7 ta sch'iyípshens ta na men i7x̱w smén̓hems ta i7x̱w sx̱wí7shen txwti7 ti stsi7s. na huy tay̓. ses men lhaḵw'achí7mwit. ses men ḵéx̱enwit tim̓á tkwi Sx̱wí7shen. ses menílh

xwí7nexwas ta men t'ut skwens. ses men m̓i xwey sx̱wí7shen. na xwey huy ta ts'istns na7 ta st'úkw'chus. nilh welh-nes húyutm tl'a X̱aays ta Sx̱wí7shen txwnam̓ ta Sk̲wx̱wú7mesh. iy ta na xwey s7uk̲w'uk̲w'íñexw na an ip'áak̲w'ulh. ses men ts'kw'átsut tiná7 t7íytsiw̓it. na tim̓á ta spáhim̓ kwis ans na aw̓íts, iy kwis nes nam̓ tut x̱éta, ses men tl'íya7. ses men kw'áchtas ta welh-nes tiná7. ses men úutm tl'a X̱aays m̓i as k̲'ánatsut. Na tsut ta sintl', "an na aw̓íts kwis nes wa ts'kw'átsut, iy kwi hem̓í ek̲' stélmexw á7aw̓t tl'a nímalh, eskw'áy kwis wes p'í7nem, ha7lh kwis úyumen chet." iy kwis nes m̓i k̲'ánatsut ta Sx̱wí7shen, na p'i7tm na7 ta s7aw̓tk̲s. ses men k̲w'uk̲wnew̓ásentm ta kwexwkwúxwmins kwi kw'ínalh as. ses men lhak̲w'achí7mwit k̲iy̓át. ses men wálhañtm ta stsemántsuts. iy kwis nes k̲iy̓át huyá7, na xwii haw k̲'as an aw̓íts. "na7 tihúy," na tsútwit, "na7 ti-ha7lhí7 ti-iti."

Ta Smek̲w'á7

ikw na nam̓ ísunwit, ikw na men tsíxwentaswit ti syú7yuxwa swí7ka. na wa tim̓á i as wa tsahímelh tkwi sts'úk̲wi7, ti tl'ak̲t s7enám iy ta áñus st'ex̱s miyách, welh i na men wa chemchem̓á7stas kwétsi hiyí sitn. na tl'íya7 ta X̱aays, ses men kw'ákwchtas ta na wa skwekwiy̓íñtsut. na kw'áchnexwaswit kwis haws k̲'elh na tsík̲iñtas ta sts' úk̲wi7. na wa tim̓á as men wa tsatsk̲s. ses men wa lhá7a ta s7enáms, ses men m̓i shámañtas, ses men wa ík̲w'intas ta mák̲wam, ses men wa néw̓entas ta sitns. iy kwis nes kw'áchnexwaswit, ses men nam̓ lhá7ntaswit. ses men p'í7shitms ta s7enáms. na melh m̓i t'áxwañtas tiná7 ta nexwlek̲we7áys kwétsi miyách, ses men mésleñtas na7 ta s7enám. ses men tsúntas kwétsi menilh, "kw'akw'ch chexw sí7la, nilh estétx̱w ti welh-wa tichám̓ kwis wa tists'úk̲wi7." iy kwis nes wa níchimwit, na wa tsásañtas tl'a X̱aays kwa les ta stak̲w ta stem̓k̲wek̲s ta s7enám na xwekwstas. ses men tsásnexwas ta sts'úk̲wi7, ses men ts'áts'eyx̱ kwis nes tim̓ak̲sántas ta s7enám ses men tsík̲intas ta sts'úk̲wi7. na melh k̲'ánatsutshitm ta syú7yuxwa at s7enáms. ses men tsúntm was tí7chtas tay̓ na s7úsuñtms. na t'ayak̲' ta syú7yuxwa. ses men tsut, "haw k̲ en-stl'í7 as kwis wa úsuntsaxw kwi en-skwekwiy̓íñtsut.

nilh na wa ha7lhstan ta men en-swa7 wenlh-na wa tiṁás. welh nilh ta slish na ha7lhstan txwnaṁ ta men sts'úḵwi7." iy kwis nes náṁstas ti nach' sníchims, na téĺnexwaswit kwis yeẃáṅ men ḵey stélmexw, ha7lh ḵ'áwalhenstm as ta ḵey wa lhtiṁás. na melh p'í7shitm ta s7enáms ẋewtl'ántm áṅusmut. na áṅusmut na ẋewtl'ántm. na ts'úp'untm na7 ta sẋénẋens iy ta s7ayḵs ta s7enám, na yúp'untm naṁ ta méḵsens. na melh tsékwentm ta sme7ús ikw na men ṁi tl'áḵti7 ta ḵenáxws. ses men xwaẏílwit tiṁá tkwi Smeḵw'á7. ses men huẏ siḵ. nilh welh-nes místm tl'a Ẋaays ẋí7tas ta Smeḵw'á7.

Ta Snéḵwem

na men tsíxwentaswit kwétsi chilh steḵshn na7 ta miyíẃts ta kw'utl'kw. na melh p'ep'síwit na7 taẏ. ses men nexw7áẏentsut ta saẃt ta welh-men tiṁás kwi stélmexws. na melh húyutaswit kwétsi láṁswit. na wa nta7áẃn kwis ná7swit taẏ kwi tut-hiṅ iy kwis nes huy kwétsi laṁ, na tsut ta sintl' kwis húyutas kwi ẋésshen kwis p'í7nexwas ta snéḵwem. tsut ta menílh, "tá7shen eḵ' kwi ẋésshen kwins tl'íḵnexwan ta snéḵwem. en stl'i7 kwins ḵwéẏḵwaystan." na melh nexw7áẏentas ta saẃt sḵa7ḵs na xwey sts'úḵwi7. ses men ḵ'ísiṅtas tkwétsi ẋwí7lem txwta7 ta syátshen. na melh wa es7íxwíwatwit na7 ta staḵw teẋwláṁ tiṁá tkwi sts'úḵwi7. na melh kw'áchnem tl'a Snéḵwem ta mámi7 na s-húyshitm. na melh ṁi t'íxwi7 na tiṁá tkwi yeẋwéla7 na ẋíp'intas. ses men huyá7stas. na t'eḵw' ta ẋwí7lem, welh na wa esḵ'íḵ'stm ta sts'úḵwi7 txwta7 ta syátshen. hawḵ welh-nes wa tátaḵnexwas ta chenchánat eḵw'í7tel kwi welh-nes teta7áṁwit, kwis nes ts'its'áp'entemwit tl'a Snéḵwem. na sátshitemwit kwi iẏím s7ítutswit. iy kwis nes úmsemwit tiná7 ta iẏím s7ítutswit, na xwii hawḵ kwétsi sḵá7ḵswit. welh haw eḵ' kw'as tl'xwetm ta Ẋaays tl'a Snéḵwem tiṁá ttíwa. na melh nexw7áẏentas schenchánats s7eḵwí7tels na ḵwenísentas. ses men ḵ'ísiṅtas ta welh-nes men tiṁás kwétsi sts'úḵwi7. Men huy kwis nes xwii an máḵ'amats' ta ẋwí7lem. Haw melh ḵ'as hiṅ, ikw na kw' áchnem tl' a snéḵwem ta ḵwenís, na wa na7 ta staḵw. ses men ṁi t'íxwi. ses men ẋíp'intas tiṁá ta na skwiẏíntas kwétsi

7

sts'úḵwi7. i nekw ḵiẏát ítutstm ta txwhuy en7áńus eḵw'í7tel tkwi iẏím s7ítutswit. iy kwis nes

nań ch'iim ta snéḵwem txwta7 kwis nes tekw'em ta x̱wí7lem, na ṁi wí7xwem ḵ'ánatsut

txwti7 ta staḵw, kwekwcháṁ. na melh men wa ticháṁ taẏ, ikw na men em7úmsem ta

eḵw'í7tel. hawḵ skwiẏíntsuts ta yex̱wéla7 kwis t'aṁís nilh kwis nes an yá7a ta welh wes

x̱íp'im na7 ta kw'el̓aẇs. na melh xwúkw'entas ta eḵw'í7tel ta x̱wí7lem kwis nes ṁi

p'ésentaswit ta ḵwenís. na melh tsuntm tl'a X̱aays ta Snéḵwem, "haw ḵw'axw t'á7tsut kwis

tl'iẇ, en stl'i7 kwins ḵwéẏḵwaystumi, nilh wenlh-na húyshitumi taẏ swítn." iy kwis nes

tel̓nem tl'a Snéḵwem kwis nes tl'éxwetm tl'a X̱aays, na melh ánulh kwis nes kwi men ḵá7is

kwis ḵwéẏḵwaystemswit. na melh wilḵw'tm tl'a X̱aays ta menílh as wa ti7éncha ta sts'úḵwi7

as wa ṁi. na t'ákw'us ta snéḵwem txwnań ta neẏch ta staḵw. ses men tsut kwi lań tl'a

sts'úḵwi7 na na7 tkwa x̱éta txwnań taẏ. na hanstm tl'a X̱aays kwis nes wa stl'i7s kwis

nańs tkwi temíxw tl'a sts'úḵwi7. ses men welḵw'áls stamas kwi nań s-heẇiwsems, nań

as kwi welh-nes wa namáẏem na tsuntm ḵéxwentas kwi ḵex t'uẏt. nilh nań íp'istas. smen

i7x̱w stam ha7lh. na melh yex̱wntm tl'a X̱aays ta Snéḵwem. ses men nań siḵ nań ta sḵatl'.

ses men nilh ta X̱aays ḵéxwentas kwi t'uẏt, kwi na stsuntms tl'a snéḵwem ha7lh as kwis

nańs íp'istas. na melh huẏ kwétsi.

2.2 ta sx̱wex̱wiy̓ám̓ na7 tkwi xwelíten sníchim - The Legend in English

The Transformers

The name of this story is X̱aays. There were once four brothers. They were named X̱aays (Transformers). They went around all the land as they gave shape to everything. In the long ago when all animals were still like human beings, they were always going around the water in the canoe. This canoe, it was not just a canoe, it was the youngest of the brothers. He transformed himself into a canoe in order to be used by his companions.

The Deer

One day, they came upon Deer. He was sharpening a bone. He was making an arrowhead. As he was working, he was being watched. For quite some time, no one spoke. So, they asked, why was he sharpening the bone? Deer answered, "I am making this sharp arrowhead in order to kill a chief that lives not too far away from here." And from his answer, the brothers realized that he was a wicked person, and it was only right that he be caught and punished. So, then the X̱aays grabbed Deer and they pulled on his ears until they became long and pointed, and pulled on his arms until they were the same length as his legs. Then they took the sharpened bone that he was working on, and then they poked it into his foot. This is why this bone is in his lower leg and in all his descendants. All deer are like this today. After that was done, then they clapped their hands and then they snorted like a deer he then had lost his original form, and then he became deer. Lastly, antlers had appeared on his forehead. This is how deer was created by the X̱aays for the Squamish. The recently born animal was very scared, then he ran away from them. He was very swift like the wind, and when he had gone some distance away, he stopped.

Then he had looked at where he had come from, and then he was called back in by the X̱aays. The eldest of the brothers said, "he is too fast when he runs, and the future generations who will come after us won't be able to catch him. It is best that we slow him down." And when the Deer returned, they grabbed him by his hind legs. Then they knocked together his hooves a few times. And again, they clapped their hands, and then he was sent away on his second attempt. And when he had left again, it appeared that he wasn't as very fast. They said, "he is now complete, he will now be good from here on."

The Great Blue Heron

So, then they paddled away, then they came upon this old man. It seemed as if he was gaffing for some salmon with this long double pronged fish spear, and he was also carrying with him a big basket. The X̱aays stopped and then watched what he was doing. They see that he did not spear the salmon, it seems that he was only feeling around for fish with the spear. Then, when his spear is touched [by a fish], he brings it out of the water, and then he wipes it off with some moss, and then he puts it into his basket. And as they are watching him, they approach him, then his spear was taken away from him. Then X̱aays takes out of his pocket a barbed spear point. The he sticks it on to the spear, then he says to him [the old man], "grandfather, look here, this is the correct way to fish." And as they [X̱aays] spoke, X̱aays feels around the bottom of the water using the blunt end of the spear, and as he felt a salmon, he quickly turned around the spear, and then he speared the salmon. They then return to the old man his spear. They then tell him to do what they had taught him. The old man got angry and said, "I don't like what you taught me, it's not my way, I like my own way of doing it, but it's the fish slime that I prefer over the salmon." And as he made this odd statement, they realize that he must just be a bad person, and it would be good that he be punished for his evil ways. So, then his spear was taken and broken in half, the two halves were then inserted into his legs, and the point of the spear

was impaled into his nose. Then his head was pulled at until his neck became elongated. And then they utter out a cry like a Great Blue Heron and then he flies away. This is how the Great Blue Heron was brought into existence by the X̱aays.

The Sun

Then they reached a high bluff at the edge of the sea. So, they landed there. Then the youngest brother transforms himself back into his human form. they then build themselves a home. They decided to stay there for a while. and when the house was completed, the eldest brother said that he was going to build a trap to catch the Sun. He said, "I will build a big trap to bring the Sun here, I want to talk with him." He then transforms his youngest brother into a salmon. And then he secures him to the land with a rope. They then make him jump around in the water, he truly was like a salmon. Then the sun had seen the bait that they made for him. It then descended in the form of an eagle sinking its claws into it. And then he took it away. The rope broke that tied the salmon to the land. The three brothers didn't sense what was happening to them, when they were being worked on by the Sun. They were given a powerful sleep, and when they had awakened from their powerful sleep, their younger brother was no longer visible. But the Transformers would not be beaten by the Sun like this. So, he then changed his third brother into a whale. And then he tied him up just as he had done with the salmon. Only this time, he used a thicker rope. not so very long after, the Sun had seen the Whale in the water. and then he descended. And then he clawed it just like he had done to the salmon. Again, at this time, the two remaining brothers were put to sleep, into a strong, deep sleep. And when the sun rose, a taut as the rope could be, he fell back down to the water, hollering. The sun continued to do so until the brother had woken up. There was no way for the Eagle to get away, this was because his claws had gotten stuck in his [whale's] skin. So, the brothers pulled on the rope in order to bring the whale to the shore. Then X̱aays told the sun, "Don't

you try to run away, I want to talk to you, that is why I made those traps for you." And when the Sun realized that he had been defeated by the X̲aays, he then agreed to stay a little while to have a conversation with them. X̲aays then asked him, where it is that the salmon come from? The Sun points out to the water towards the high seas. And then he said that the home of the salmon is far off over there. X̲aays tells him that he wants to go to the land of the salmon, and then he asks what it is that should accompany him. If he goes to where he wants to go, he was told to gather a lot of medicine. If you carry this with you, everything will be good. Then the X̲aays set the Sun free, and then he flew to the clouds. Right away X̲aays then gathered the medicine as instructed by the Sun, as it would be good to carry along with him. And so, they left.

Chapter 3.   The Glossing Procedure

Explanation of Interlinear Glossing and morpheme break down:

Interlinear morpheme-by-morpheme glossing gives information about meanings and grammatical properties of individual words and parts of words (Department of Linguistics of the Max Planck Institute for Evolutionary Anthropology and the Department of Linguistics of the University of Leipzig, Leipzig Glossing Rules). In the sḵwx̱wú7mesh sníchim, there are many complex words that may come across as one word but are in fact multiple words put together to give a new specific meaning. In this project, I explore the morpheme breakdown and translation of the story from sḵwx̱wú7mesh sníchim into English. The Sḵwx̱wú7mesh Sníchim Sḵexwts (Squamish Language Dictionary) has been used extensively for all translating from sḵwx̱wú7mesh sníchim into English. Below is a word example from a commonly used word in sḵwx̱wú7mesh culture and examples from the first few glossed sentences from the X̱aays story.

Morpheme Breakdown of a word Example:

snew̓íyelh

s-   new̓   -iyelh

NOM-   inside   -child

"teachings"

The word for "teachings" in the sḵwx̱wú7mesh sníchim has a more in depth meaning than what is perceived in the English translation. If you look at the morpheme breakdown, you can see all the parts that make up this word. The root of this word is *inside*, the suffix is *child*, and the prefix *s* is the nominalizer. When putting all these parts together we get a clearer understanding of how the word is perceived in our sḵwx̱wú7mesh ways of knowing, "that what is inside a child." From birth until adolescence, teachings on how one is to conduct themselves in a good way, know right from wrong, are all instilled in a child. Instilling teachings does not stop once adulthood is reached, but the main foundation of traditional teachings is set when that individual is a child. It makes perfect sense on why our sḵwx̱wú7mesh people would use this word to define what is meant by "teachings."

Sentence Example 1.1:

1.1) kwi snas ek̲' tíwa sx̲wex̲wiy̓ám̓ X̲aays.

kwi	s-na-s	ek̲'	tiwa	s-x̲we-x̲wiy̓-am̓
DET	NOM-name-3POSS	FUT	DEM.PROX	NOM-redup-tell.a.story-MID

X̲aays

Transformers

"The name of this story is X̲aays [Transformers]."

Sentence Example 1.2:

1.2) na7 tkwi nách'axw na na7 kwétsi x̲ex̲a7útsen ek̲w'í7tel,

na7	t-kwi	nch'-axw	na	na7	kwetsi	x̲e-x̲a7utsen
be.there	OBL-DET	one-time	RL	be.there	DEM.DIST	REDUP.human-four

ek̲w'i7tel

sibling(s)

"There were once four brothers."

Glossing Procedure

In sentence examples 1.1) and 1.2), we are introduced to the opening sentences of the legend. We follow the same morpheme break down as we did with the word *snew̓íyelh*, but in sentence form. The format that I follow uses the Leipzig Glossing rules and has each morpheme breakdown using four to six lines; if sentences are longer, more lines may be used to complete the gloss. Below is the main concept of the procedure given to students from Peter Jacobs' SKWX 211 – Squamish Language III course on glossing. I have also added to Peter's original procedure explanation.

Step 1) Number your sentence that you are working on. Since these examples are the first two sentences from the first section, I have numbered it 1.1) and 1.2). The first number 1 represents the first section of the story and .1 represents the first sentence from that section. So, 1.1) is the first story section- first sentence, 1.2) is the first story section- second sentence. All remaining lines will follow this format for the different story sections and sentences throughout the legend; 1.3) then 1.4) and then 2.1), 2.2), etc. The first line in the gloss is the free flowing sk̲w̲xwú7mesh sentence. I have bolded this first part to indicate that it is the free flowing sk̲w̲xwú7mesh sentence.

Step 2) The second line is the breakdown on each morpheme in the sentence. If your morpheme break down of the sentence ends up being longer than anticipated, and you end up adding more lines to accommodate the gloss, the fourth line will also be a continuation from the second line. This second line is placed underneath the first line or the free-flowing sk̲w̲xwú7mesh sentence. Each word is spaced accordingly to allow the translation that will occur on the third line or possibly the fifth line as well, you may adjust spacing as needed. If you find that the sentence is too long, you can break up the sentence or use multiple lines.

Step 3) The third line is the English translation on each morpheme breakdown. Again, if your sentence is longer and requires using an extra line(s), the fifth line will be a continuation from the third line. You will use the proper linguistic abbreviations or terms along with the English translation underneath the sk̲w̲xwú7mesh word. I have included a glossary on what to look for when deciphering the morpheme breakdowns. Each morpheme breakdown is again, spaced accordingly under each word it is translated from. You may adjust spacing as needed. Once again, if you find that the sentence ends up being longer than expected, you can break up the sentence further and use multiple lines.

Step 4) Translate the whole sentence in a free English translation. A free translation is not necessarily word-for-word or literal, but it replicates the general meaning of the original text. I have bolded and italicized the free English translation to show its connection to the free flowing sk̲w̲xwú7mesh sentence in the first line.

Step 5) Align all lines in the gloss, making sure that they are left aligned.

Chapter 4.   Glossing of the sḵwx̱wú7mesh sníchim

4.1 Written history of the sḵwx̱wú7mesh sníchim

Na7 tkwi kwekwiṅ… in the long ago…

The sḵwx̱wú7mesh sníchim is a language that is a part of the Coast Salish language family. It is spoken in the Lower Mainland of British Columbia, specifically in the city areas known as ḵʼemḵʼemeḻáỷ (Vancouver), chʼḵwʼelhp iy schʼenḵ (Gibson's Landing), sḵwx̱wú7mesh (Squamish) and sḵwikw (Whistler). Our sníchim has first and foremost always been intergenerationally passed down orally. The first written documentation of the sḵwx̱wú7mesh sníchim occurred in the 1880's and 1890's by anthropologists, Franz Boas, and Charles Hill-Tout. They collected numerous words, sentences, and legends from various sḵwx̱wú7mesh people of that time. French Oblates throughout the 1800's also recorded many sḵwx̱wú7mesh ancestral names on baptismal, marriage and death records using the French writing system. Other anthropologists and linguists throughout the 1930's-1960's that worked with our sḵwx̱wú7mesh people and documented our language were Homer Barnett and Aert H. Kuipers. One of the earliest sḵwx̱wú7mesh people to write out our language was Tim Moody Sr. Tim served as the secretary to Council for many years and used a form of shorthand to write out the sḵwx̱wú7mesh sníchim (Squamish Dictionary Project, 2011, pg. xi and xii).

Development of our own orthography

As mentioned, the language was first and foremost only spoken orally, and there was no form of writing system that our people had used. It wasn't until 1968 that the BC Native Language Project began to undertake documentation of sḵwx̱wú7mesh language, culture, and history. This work was lead in collaboration by Randy Bouchard and Dorothy Kennedy. They worked for many years with numerous elders collecting wordlists, stories and cultural data but worked the closest with Uncle Louie Miranda. They were the ones who developed the writing system that we use today for the sḵwx̱wú7mesh sníchim. The writing system was officially adopted by Squamish Nation Chief and Council circa 1980. In 2011, the official Sḵwx̱wú7mesh Sníchim – Xwelíten Sníchim Sḵexwts Squamish – English Dictionary was printed and published with our most current orthography. Since the development of the writing system, there have been minor changes over the years to how

things are spelt and have now been updated and are reflected in the dictionary. All users of the sḵexwts are encouraged to use this tool for any official spelling(s) of the sḵwx̱wú7mesh sníchim (Squamish Dictionary Project, 2011, pg. xii).

4.2 Glossing Preparations, Issues and Future Plans

Gloss Preparations

I originally obtained a PDF copy of this transcription from our Language and Cultural Affairs department along with permission from the caretakers of Uncle Louie's materials- Vanessa, Valerie, and Kathy. There were no working Word Document copies of this transcription that I could work from, just the PDF version. All prior files that were working files were no longer compatible with the latest computer software. In the PDF version of the story, there was some cleaning up needed: there were typos and it also needed to be updated to the current orthography used in our dictionary. I had two options, either I could re-type out the legend or I could copy and paste the PDF version into a Word Document and work with it from there. As I didn't have the correct program to format a PDF into a Word Document, when I tried to copy and paste the story from the PDF copy into Word, it scrambled all the letters. What I ended up doing was email the PDF story to my phone and copy it from there. Then I pasted it into a new email from my phone and I re-emailed it to myself. This technology loophole allowed me to copy the PDF story into a Word document and I was able to perform the required edits. The edits took quite a bit of time to do, which caused my project to take a bit longer to complete. In the end, I was able to reformat the whole X̱aays story into our current orthography and as a result, we now have an editable version of the story on file.

Glossing Issues

From my initial work with this legend, I was able to look more in depth at the morpheme break down on all words throughout this legend. It has taken quite some time from start to finish on completing the numerous sections of the gloss that I cover in this project. Reformatting and aligning each sentence line by line was time consuming, but provides a much clearer breakdown, allowing you to see how a word is constructed in the sḵwx̱wú7mesh sníchim. There are still five remaining sections of the story that still need

to be glossed to complete the entire glossed story of X̱aays. My initial intent was to gloss the entire legend; however, I underestimated the time it would take to do this work. It has taken me over three terms to get this much done and if I continued to gloss, I may have needed to extend this project another term or two.

I was able to utilize existing papers from people who have worked with the sk̲w̲x̲wú7mesh sníchim to help guide me to understand the unknown terminology that I had not yet learned when glossing and filling in the blanks. I have included a glossary of all linguistic abbreviations that have been used in this project, the table is located on page vii. There were some root words that I had come across when breaking down the morphemes and they were unknown to myself as well as to the ones who had previously written papers on glossing. These morphemes have been marked with a question mark (?) to show that they are unknown at this time and require further analyzing.

Throughout this gloss, there were words that had come up multiple times and after the first morpheme break down, I decided to put in square brackets and mentioned that this word will be now henceforth [ex. henceforth, canoe]. I felt that since these words occurred multiple times throughout the story, it would be easier for the readers to see the morpheme breakdown once, then see it as it is used throughout the rest of the story. Understanding subject markers was an issue with one word in this story. The first-person subject marker *-an* has been used instead of *-en*. The word that had come into question was *k̲w'úyuten*, which is in *ta sx̲wí7shen - The Deer* section of the legend, it was originally typed with *-en* in the story. My initial understanding was that this suffix was the *-ten* suffix for an instrument. However, this wasn't the case, and it was the first-person subject marker *-en* followed by the third person object marker *-t*. I should have realized this as this word follows the word *kwins*, which also contains *-n* indicating first person possessive, all of these *-n* markers are connected and go together in their sentence structure. In my learning of the language, as well as being a teacher of the language, I understand that the e's or a's are indistinguishable at times. In my own teaching when these instances come up, I try to differentiate between the two ways of writing these suffixes and I prefer to use the suffix *-an* to demonstrate first person subject marker as opposed to *-en,* as the *-en* looks too similar to the *-ten* instrument suffix. In the gloss I write the word as *k̲w'úyutan*.

Another issue that came up during this project was the use of words that are more so looked at as phrases in the sk̲w̲x̲wú7mesh sníchim. For example, *welh nes, melh nes,*

kwis nes, kwis wes, ses men, all of these can be looked at as phrases in the language. When observing these words, the main concept that is understood is that all these words contain the third person subject marker *-es*. It is hard to know exactly how these words are functioning until later in the sentence when it's determined what the subject is doing. My hope is that this project will help ease students into understanding how to do an official gloss and to get them to think more in depth about the structure of our language.

Future plans

One of the main reasons I decided to do my project on interlinear glossing was that I really enjoyed the challenge of translation. This enthusiasm goes back to when I was in high school in Squamish Language class and had the opportunity to do translations. When entering post-secondary school, I had a rough idea of how a gloss was to be done and began researching how it is formally done. I have found that there are many ways one can gloss, but most follow the Leipzig Glossing Rules. In this project, I follow these glossing rules and the layout presented in those rules also. My hopes are that current and future learners of the sk̲wx̲wú7mesh sníchim can use this project as a guide when they are glossing any sk̲wx̲wú7mesh texts, narratives, or school assignments. There are many other Squamish legends that need editing, updating into the current orthography, and glossing. Many of these legends were handwritten by Uncle Louie on notepads over many years and had been entered into computer data bases that ran on older computer software. These files are now inaccessible or corrupt due to the age of the software and require manual re-entry into current software programs. I experienced this while working on this project and know there is a lot more work needed, and I know with time as more people enter this field of work, they can help with this situation.

While working on this project and teaching, I shared the process of how to gloss from this project with my INLP Diploma cohort as an option. The options were giving the students the rules I present in this project, or they could follow the rules that were presented in Peter Jacobs' past Capilano university course. Peter's original instructions have three steps and did not require the glosser to identify each morpheme or use the proper linguistic abbreviations. Rather, his rules were a combination of listing the English meaning underneath the sk̲wx̲wú7mesh with a few references to oblique determiners and determiners. Peter's glossing instructions are a great introduction to glossing and have the students use the dictionary to translate the sk̲wx̲wú7mesh text. I remember using

these rules when I was first introduced to glossing in high school and find that they are a great way to start out. I have included Peter's glossing procedure from his Capilano University course SKWX 211 - SLIII in Appendix B for reference. My hopes are that those who want to understand glossing more in depth by using the linguistic abbreviations and morpheme break downs, will use my project as a guide to help with their glossing work.

As I have mentioned throughout this project, I wasn't able to gloss the entire X̱aays legend. My initial hope was to complete it, however due to time constraints I couldn't complete this task, maybe in the future I will. Since I was able to re-type the entire original PDF version of the legend into a working Word document and updated into our current orthography; I wanted to include this work with my project, as it took many months to work on. My hope is that readers of this project or even potential students from a post-secondary course or a senior secondary class can use what I have presented as a guide to complete the remaining sections of the X̱aays legend. The last five sections of X̱aays are *Ta Sts'úk̲wi7 Stélmexw* -The Salmon People, *Ta Lam̓ tl'a Snék̲wem* - The Sun's House, *Ta T'élchepsem iy Ta El̓ás* – The Black Duck and The Sea Cucumber, *Ta Chenchánat Stl'álmexw Siw̓í7k̲a* – The Three Lillooet Men, and *Ta Skwá7wach iy Ta K̲wenís iy Ta Smant Snexwnexwílh* – The Sturgeon and The Whale and The Rock Canoes. These five remaining sections of the story are included in Appendix A.

Chapter 5.   Gloss of the X̱aays Legend

Ta X̱aays - <u>The Transformers</u>

1.1) kwi snas ek̲' tíwa sx̱wex̱wiy̓ám̓ X̱aays.

kwi	s-na-s	ek̲'	tiwa	s-x̱we-x̱wiy̓-am̓
DET	NOM-name-3POSS	FUT	DEM.PROX	NOM-REDUP-tell.a.story-MID

X̱aays
Transformers
"The name of this story is X̱aays [Transformers]."

1.2) na7 tkwi nách'axw na na7 kwétsi x̱ex̱a7útsen ek̲w'í7tel,

na7	t-kwi	nch'-axw	na	na7	kwetsi
be.there	OBL-DET	one-time	RL	be.there	DEM.M.DIST

x̱e-x̱a7utsen	ek̲w'i7tel
REDUP.human-four	sibling(s)

"There were once four brothers."

1.3) X̱aays kwi na wa s-nántemswit.

X̱aays	kwi	na	wa	s-na-n-t-em-s-wit
Transformers	DET	RL	IMPF	NOM-name-DIR-3OBJ-PASS-3POSS-PL

"They were named X̱aays [Transformers]."

1.4) na wa nánam̓wit i7x̱w ta syátshen wa húyutaswit

na	wa	na-nam̓-wit	i7x̱w	ta
RL	IMPF	REDUP-going.along-PL	all	DET

s-yat-shen	wa	huy-u-t-as-wit
NOM-?-foot [henceforth, land]	IMPF	give.shape.to-TR-3OBJ-3PS-PL

"They went around all of the land as they gave shape…"

1.5) kwi   men   i7x̱w   stam.

kwi	men	i7x̱w	stam
DET	just	every	thing

"to everything."

1.6) na na7 tkwi an kwekwiṅ

na	na7	t-kwi	an	kwe-kwiṅ
RL	be.there	OBL-DET	very	REDUP-long.time.ago

"In the long ago…"

1.7) kwis na7xws wa stélmexw ta men i7x̱w stam   s7uḵw'uḵw'íṅexw,

kwi-s	na7xw-s	wa	s-tel-mexw
COMP-NOM	still-3POSS	IMPF	NOM-?-land [henceforth, human or person]

ta	men	i7x̱w	stam	s-7uḵw'-uḵw'íṅexw [henceforth animal(s)]
DET	just	every	thing	NOM-REDUP-animal(s)

"when all animals were still like human beings."

1.8) lhik̠'-wit na wa nexwta7 ta staḵw iẏáẏulh ta snexwílh.

lhik̠'-wit	na	wa	nexw-ta7	ta	s-taḵw
always-PL	RL	IMPF	LOC-be.going.around	DET	NOM-drink [henceforth water]

iy-7áẏ-wilh	ta	s-nexw-wílh
REDUP-inside-canoe	DET	NOM-LOC?-canoe [henceforth canoe]

"They were always going around the water in the canoe."

1.9) i tíwa snexwílh hawḵ men snexwílhmut as.

i	tíwa	snexwilh
be.here	DEM.M.PROX	canoe

haw-ḵ	men	snexwilh-mut	as
NEG-IRR	just	canoe-individual.specimen	3PS

"This canoe, it was not just a canoe…"

1.10) nilh kwétsi huy saẃt tiná7 ta ek̲w'i7tel,

nilh	kwetsi	huy	saẃt		tina7	ta	ek̲w'i7tel
FOC	DEM.M.DIST	last	youngest.child		from	DET	sibling(s)

"It was the youngest of the brothers."

1.11) na wa nexw7áẏentsut na xwey wa snexwílh

na	wa	nexw-7aẏ-en-t-sut
RL	IMPF	LOC-change-DIR-3OBJ-REFL

na	xwey	wa	snexwilh
RL	become	IMPF	canoe

"He transformed himself into a canoe,"

1.12) kwis wes xwukwstm ta sk̲'ék̲w'u7s.

kwi-s	wa-s	xwukw-s-t-m
COMP-NOM	IMPF-3POSS	use-CAUS-3OBJ-PASS

ta	s-k̲'e-k̲w'u7-s
DET	NOM-REDUP-be.together-3POSS

"In order to be used by his companions."

Ta Sx̱wí7shen – <u>The Deer</u>

2.1) na na7 kwétsi nch'u7 skwáyel na tsíxwentaswit ta Sx̱wí7shen.

na	na7	kwetsi	nch'u7	skwayel
RL	on	DEM.M.DIST	one	day

na	tsixw-en-t-as-wit	ta	Sx̱wi7shen
RL	arrive-DIR-3OBJ-3PS-PL	DET	Deer

"One day, they came upon Deer"

2.2) na wa tsíẏeĺsentas kwétsi shaw̓.

na	wa	tsiẏeĺ-s-en-t-as	kwetsi	shaw̓
RL	IMPF	sharpen-CAUS-DIR-3OBJ-3PS	DEM.M.DIST	bone

"He was sharpening a bone."

2.3) wa húyutas kwi sluxw.

wa	huy-u-t-as	kwi	s-luxw
IMPF	make-TR-3OBJ-3PS	DET	NOM-arrow.head

"He was making an arrowhead."

2.4) na wa kw'akw'chtm kwis nes wa ts'its'áp'.

na	wa	kw'a-kw'ch-t-m	kwi-s
RL	IMPF	REDUP-watch-3OBJ-PASS	COMP-NOM

na-s	wa	ts'its'ap'
RL-3POSS	IMPF	work

"as he was working, he was being watched."

2.5) kwi men tut hiṅ welh hawḵ na wa níchim.

kwi	men	tut	hiṅ	wa-lh	haw-ḵ	na	wa	nichim
DET	just	quite	be.some.time	IMPF-NOM	NEG-IRR	RL	IMPF	speak

"For quite some time, no one spoke."

2.6) na melh wilk̲w'tm,

na	melh	wilk̲w'-t-m
RL	so	ask-TR-PASS

"So they asked…"

2.7) eshán̓ as welh-nes wa yák̲'antas ta shaw̓?

es-shan̓	as	wa-lh	na-s	wa
STAT-why	3PS	?-NOM	RL-3POSS	IMPF

yak̲'-an-t-as	ta	shaw̓
sharpen-DIR-3OBJ-3PS	DET	bone

"Why was he sharpening the bone?"

2.8) na ntelk̲tn ta Sx̲wí7shen,

na	n-telk̲-tn	ta	Sx̲wi7shen
RL	LOC-answer-INST	DET	Deer

"Deer answered,"

2.9) "chen wa ta7s ti íyu7ts sluxw kwins k̲w'úyutan kwi siy̓ám̓,

chen	wa	ta7-s	ti	iy-u7-ts	s-luxw
1PS	IMPF	make-CAUS	DET	good-?-edge	NOM-arrow

kwi-n-s	k̲w'uy-u-t-an	kwi	siy̓am̓
COMP-1POSS-NOM	kill-TR-3OBJ-1PS	DET	chief

"I am making this sharp arrowhead in order to kill a chief,"

2.10) na wa na7 t-kwi haw k̲'as an x̲éta ti7í tíwa."

na	wa	na7	t-kwi	haw	k̲'-as	an	x̲eta
RL	IMPF	at	OBL-DET	NEG	IRR-3PS	very	far.away

ti-7í	tíwa
from-here	DEM.M.PROX

"he lives not too far away from here."

2.11) iy kwi tiná7 ta ntelk̲tns,

iy	kwi	ti-na7	ta	n-telk̲-tn-s
and	DET	from-there	DET	LOC-answer-INSTR-3POSS

"and from his answer…"

2.12) na tél̓nexwas ta ek̲w'í7tel kwis k̲eys stélmexw,

na	tel̓-n-exw-as	ta	ek̲w'i7tel
RL	realize-DIR-3OBJ-3PSUB	DET	siblings(s)

kwi-s	k̲ey-s	stelmexw
COMP-NOM	bad-3POSS	person

"the brothers realized that he was a wicked person…"

2.13) estl'átl'em kwis p'í7nexwas kwis k̲'áwalhens.

es-tl'atl'em	kwi-s	p'i7-n-exw-as
STAT-be.fitting	COMP-NOM	catch-DIR-3OBJ-3PS

kwi-s	k̲'awalhen-s
COMP-NOM	punish-3POSS

"and it was only right that he be caught and punished."

2.14) ses menílh p'i7tm, ses men tsékwtsekwentm ta k̲w'éla7ns,

s-na-s	menílh	p'i7-t-m	s-na-s
NOM-RL-3POSS	himself	grab-3OBJ-PASS	NOM-RL-3POSS

men	tsekw-tsekw-en-t-m	ta	k̲w'ela7n-s
then	REDUP-pull-DIR-3OBJ-PASS	DET	ear-3POSS

"then they [X̲aays] grabbed him [Deer] and they pulled on his ears…"

2.15) ikw na men m̓i tl'ák̲ti7 ests'éw̓k̲s, iy kwi ta táx̲entns

ikw	na	men	m̓i	tl'ak̲-i7	es-ts'ew̓-k̲s,
until	RL	just	become	long-get	STAT-be.pointed-point

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iy	kwi	ta	taxen-tn-s
and	DET	DET	arm-INSTR-3POSS

"until they became long and pointed, and his arms…"

2.16) ikw na men naṁ estéỳsh ta sx̱énx̱ens kwis nes tl'ak̲t.

ikw	na	men	naṁ	es-teỳsh
until	RL	just	go	STAT-be.the.same.length

ta	s-x̱eṅ-x̱en-s	kwi-s	na-s	tl'ak̲t
DET	NOM-REDUP-leg-3POSS	COMP-NOM	RL-3POSS	long

"until they were the same length as his legs."

2.17) ses men p'í7taswit ta íyu7tsk̲s shaẁ

s-na-s	men	p'i7-t-as-wit	ta
NOM-RL-3POSS	then	take-3OBJ-3PS-PL	DET

iyu7-ts-k̲s	shaẁ
sharp-edge-point	bone

"and then they took the sharpened bone…"

2.18) na wa men ts'its'áp'entas,

na	wa	men	ts'its'ap'-en-t-as
RL	IMPF	then	work-DIR-3OBJ-3PS

"that he was working on,"

2.19) ses núk̲w'untem na7 ta nch'u7 sch'iyípshens.

s-na-s	nuk̲w'-u-n-t-m	na7	ta
NOM-RL-3POSS	poke-TR-DIR-3OBJ-PASS	in	DET

nch'u7	s-ch'iyip-shen-s
one	NOM-be.at.the.end-foot-3POSS [henceforth, lower leg]

"and then they poked it into his foot…"

2.20) nilh melh-nes wa na7 ta sch'iyípshens ta na men i7x̱w sméńhems

nilh	melh	na-s	wa	na7	ta	sch'iyipshen-s
FOC	so	RL-3POSS	IMPF	in	DET	lower.leg-3POSS

ta	na	men	i7x̱w	smeńhem-s
DET	RL	just	all	descendant(s)-3POSS

"this is why it [the bone] is in his lower leg and in all of his descendants…"

2.21) ta i7x̱w sx̱wí7shen txwti7 ti stsi7s. na huy taẏ,

ta	i7x̱w	sx̱wi7shen	txw-ti7	ti	stsi7s
DET	all	deer	OOC-from	DEM	today

na	huy	taẏ
RL	be.done	DEM

"all deer are like this today. After that was done,"

2.22) ses men lhaḵw'achí7mwit. ses men ḵéx̱enwit tiḿá tkwi Sx̱wí7shen.

s-na-s	men	lhaḵw'-ach-i7-m-wit
NOM-RL-3POSS	then	clap-hand-?-MID-PL

s-na-s	men	kex̱en-wit	tiḿa	t-kwi	Sx̱wi7shen
NOM-RL-3POSS	then	snort-PL	be.like	OBL-DET	Deer

"then they clapped their hands and then they snorted like a deer…"

2.23) ses menílh xwí7nexwas ta men t'ut skwens.

s-na-s	menilh	xwi7-n-exw-as	ta	men
NOM-RL-3POSS	himself	lost-DIR-3OBJ-3PS	DET	just

t'ut	s-kwen-s
previously	NOM-former.state-3POSS

"he then had lost his original form…"

2.24) ses men m̓i xwey Sx̱wí7shen.

s-na-s	men	m̓i	xwey	Sx̱wi7shen
NOM-RL-3POSS	then	become	appear	Deer

"and then he became Deer"

2.25) na xwey huy ta ts'istns na7 ta st'úkw'chus.

na	xwey	huy	ta	ts'is-tn-s
RL	appear	be.done	DET	antler-INSTR-3POSS

na7	ta	st'ukw'chus-(s)
on	DET	forehead-3POSS

"Lastly, antlers had appeared on his forehead."

2.26) nilh welh-nes húyutm tl'a X̱aays ta Sx̱wí7shen

nilh	wa-lh	na-s	huy-u-t-m	tl'a
FOC	IMPF-NOM	RL-3POSS	make-3OBJ-PASS	OBL.DET

X̱aays	ta	Sx̱wi7shen
Transformers	DET	Deer

"This is how deer was created by the Transformers…"

2.27) txwnam̓ ta Sḵwx̱wú7mesh.

txw-nam̓	ta	Sḵwx̱wu7mesh
OOC-for	DET	Squamish

"for the Squamish."

2.28) iy ta na xwey s7uḵw'uḵw'íṅexw na an ip'áaḵw'ulh,

iy	ta	na	xwey	s-7uḵw'u7ḵw'iṅexw
and	DET	RL	born	animal

na	an	ip'aaḵw'ulh
RL	very	scared

"and the recently born animal was very scared,"

2.29) ses men ts'kw'átsut tiná7 t7íytsiẇit.

s-na-s	men	ts'kw'a-t-sut	ti-na7	t-7íytsi-ẇit
NOM-RL-3POSS	then	run-3OBJ-REFL	from-there	OBL-those-PL

"then he ran from them…"

2.30) na tiṁá ta spáhiṁ kwis ans na aẇíts,

na	tiṁa	ta	s-pahiṁ	kwi-s	an-s
RL	be.like	DET	NOM-blow	COMP-NOM	very-3POSS

na	aẇits
RL	fast

"he was very swift like the wind."

2.31) iy kwis nes naṁ tut x̱éta, ses men tl'íya7.

iy	kwi-s	na-s	naṁ	tut	x̱eta
and	COMP-NOM	RL-3POSS	go	a.little.distance	far

s-na-s	men	tl'iya7
NOM-RL-3POSS	then	stop

"and when he had gone some distance away, he stopped…"

2.32) ses men kw'áchtas ta welh-nes tiná7.

s-na-s	men	kw'ach-t-as
NOM-RL-3POSS	then	look.at-3OBJ-3PS

ta	wa-lh	na-s	ti-na7
DET	IMPF-NOM	RL-3POSS	from-there

"then he had taken a look at where he had come from"

2.33) ses men úutm tl'a X̱aays ṁi as ḵ'ánatsut.

s-na-s	men	uu-t-m	tl'a	X̱aays
NOM-RL-3POSS	then	call.in-3OBJ-PASS	OBL.DET	Transformers

m̓i	as	ḵ'ana-t-sut
come	3PS	come.back-3OBJ-REFL

"and then he was called back in by the Transformers…"

2.34) na tsut ta sintl', "An na aw̓íts kwis nes wa ts'kw'átsut,

na	tsut	ta	sintl'	an	na	aw̓its
RL	say	DET	eldest	too	RL	fast

kwi-s	na-s	wa	ts'kw'a-t-sut
COMP-NOM	RL-3POSS	IMPF	run-3OBJ-REFL

"The eldest of the brothers said, 'he is too fast when he runs…"

2.35) iy kwi hem̓í eḵ' stélmexw á7aw̓t tl'a nímalh,

iy	kwi	hem̓i	eḵ'	stelmexw	a7aw̓t	tl'a	nimalh
and	DET	come	FUT	person(s)	be.coming.after	OBL.DET	us

"and the future generations who will come after us…"

2.36) eskw'áy kwis wes p'í7nem, ha7lh kwis úyumen chet."

eskw'ay	kwi-s	wa-s	p'i7-n-em
be.unable	COMP-NOM	IMPF-3POSS	grab-DIR-PASS

ha7lh	kwi-s	uyum-en	chet
good	COMP-NOM	slow-DIR	1PL.S

"won't be able to catch him, it is best that we slow him down.'"

2.37) iy kwis nes m̓i ḵ'ánatsut ta Sx̱wí7shen,

iy	kwi-s	na-s	m̓i	ḵ'ana-t-sut
and	COMP-NOM	RL-3POSS	come	return-3OBJ-REFL

ta	Sx̱wí7shen
DET	Deer

"and when the deer returned…"

2.38) na p'i7tm na7 ta s7aẃtk̲s.

na	p'i7-t-m		na7	ta	s7aẃtk̲-s
RL	grab-3OBJ-PASS		at	DET	hind leg-3POSS

"they grabbed him by his hind legs."

2.39) ses men k̲w'uk̲wneẃásentm ta kwexwkwúxwmins kwi kw'ínalh as.

s-na-s	men	k̲w'uk̲w-neẃas-en-t-m
NOM-RL-3POSS	then	hit-together-DIR-3OBJ-PASS

ta	kwexw-kwúxwmin-s	kwi	kw'in-alh	as
DET	REDUP-deer.hoof-3POSS	DET	a.few-times	3PS

"then they knocked together his hooves a few times"

2.40) ses men lhak̲w'achí7mwit k̲iẏát.

s-na-s	men	lhak̲w'-ach-í7-m-wit	k̲iẏat
NOM-RL-3POSS	then	clap-hand-?-MID-PL	again

"and again they clapped their hands…"

2.41) ses men wálhaṅtm ta stsemántsuts.

s-na-s	men	walh-aṅ-t-m
NOM-RL-3POSS	then	shoo.away-DIR-3OBJ-PASS

ta	s-tsema-n-t-sut-s
DET	NOM-second.attempt-DIR-3OBJ-REFL-3POSS

"and then he was sent away on his second attempt."

2.42) iy kwis nes k̲iẏát huyá7, na xwii haw k̲'as an aẃits.

iy	kwi-s	na-s	k̲iẏat	huya7
and	COMP-NOM	RL-3POSS	again	leave

na	xwii	haw	k̲'-as	an	aẃits
RL	appear	NEG	IRR-3PS	too	fast

"and when he had left again, it appeared that he wasn't as very fast."

2.43) "na7 tihúy," na tsútwit, "Na7 ti-ha7lhí7 ti-iti."

na7	ti-huy	na	tsut-wit
be there	make-finish	RL	say-PL

na7	ti-ha7lh-i7	ti-7i	t-ti
be.there	make-good-INCH	from-here	OBL-DEM

"They said, 'he is now complete, he will now be good from here on'"

Ta Smek̲w'á7 – <u>The Great Blue Heron</u>

3.1) ikw na nam̓ ísunwit,

ikw	na	nam̓	isun-wit
then	RL	go	paddle-PL

"So, then they paddled away…"

3.2) ikw na men tsíxwentaswit ti syú7yuxwa swí7k̲a.

ikw	na	men	tsixw-en-t-as-wit	ti	syu7yuxwa	swi7k̲a
then	RL	then	reach-DIR-3OBJ-3PS-PL	DEM	old.person	man

"then they came upon this old man."

3.3) na wa tim̓á i as wa tsahímelh tkwi sts'úk̲wi7,

na	wa	tim̓a	i	as	wa	tsahimelh
RL	IMPF	seem	be.here	3PS	IMPF	gaffing

t-kwi	sts'úk̲wi7
OBL-DET	salmon

"it seemed as if he was gaffing for some salmon…"

3.4) ti tl'ak̲t s7enám iy ta án̓us st'ex̲s miyách,

ti	tl'ak̲t	s-7enam	iy	ta	an̓us
DEM	long	NOM-spear [henceforth spear]	and	DET	two

st'ex̲-s	miyách
prong-3POSS	spearhead

"[with] this long doubled pronged fish spear."

3.5) welh i na men wa chemchem̓á7stas kwétsi hiyí sitn.

welh	i	na	men	wa	chem-chem̓a7-s-t-as
and	be.here	RL	then	IMPF	REDUP-to.carry-CAUS-3OBJ-3PS

kwetsi	hiyi	sitn
DEM.M.DIST	big	basket

"and he was also carrying with him a big basket."

3.6) na tl'íya7 ta X̱aays,

na	tl'iya7	ta	X̱aays
RL	stop	DET	Transformers

"The Transformers stopped,"

3.7) ses men kw'ákw'chtas ta na wa skwekwiy̓íṅtsut.

s-na-s	men	kw'a-kw'ch-t-as
NOM-RL-3POSS	then	REDUP-watch-3OBJ-3PS

ta	na	wa	s-kwe-kwiy̓í-ṅ-t-sut
DET	RL	IMPF	NOM-REDUP-do.something-DIR-3OBJ-REFL

"and then watched what he was doing."

3.8) na kw'áchnexwaswit kwis haws ḵ'elh na tsíḵiṅtas ta sts' úḵwi7.

na	kw'ach-nexw-as-wit	kwi-s	haw-s	ḵ'-elh
RL	see-DIR-3OBJ-PL	COMP-NOM	NEG-CAUS	IRR-COMP

na	tsiḵiṅ-t-as	ta	sts' uḵwi7
RL	spear-3OBJ-3PS	DET	salmon

"They see that he did not spear the salmon."

3.9) na wa tiṁá as men wa tsatsḵs.

na	wa	tiṁa	as	men	wa
RL	IMPF	seem	3PS	only	IMPF

tsa-tses-ḵs
REDUP-to.feel-point

"it seems that he was only feeling around for fish with the spear"

3.10) ses men wa lhá7a ta s7enáms,

s-na-s	men	wa	lha7a	ta	s7enam-s
NOM-RL-3POSS	then	IMPF	be.touched	DET	spear-3POSS

"then, when his spear is touched…"

3.11) ses men m̓i shámaṅtas,

s-na-s	men	m̓i	sham-aṅ-t-as
NOM-RL-3POSS	then	come	bring.out.of.the.water-DIR-3OBJ-3PS

"he then brings it out of the water…"

3.12) ses men wa íḵw'intas ta máḵwam,

s-na-s	men	wa	iḵw'-in-t-as	ta	maḵwam
NOM-RL-3POSS	then	IMPF	wipe-DIR-3OBJ-3PS	DET	moss

"and then he wipes it off with some moss…"

3.13) ses men wa néw̓entas ta sitns.

s-na-s	men	wa	new̓-en-t-as	ta	sitn-s
NOM-RL-3POSS	then	IMPF	put.in-DIR-3OBJ-3PS	DET	basket-3POSS

"and then he puts it into his basket."

3.14) iy kwis nes kw'áchnexwaswit, ses men naṁ lhá7ntaswit,

iy	kwi-s	na-s	kw'ach-n-exw-as-wit
and	COMP-NOM	RL- 3POSS	see-DIR-3OBJ-3PS-PL

s-na-s	men	naṁ	lha7-n-t-as-wit
NOM-RL-3POSS	then	go	approach-DIR-TR-3PS-PL

"and as they are watching him, they approach him…"

3.15) ses men p'í7shitms ta s7enáms.

s-na-s	men	p'i7-shi-t-m-s
NOM-RL-3POSS	then	take-REDAPPL-3OBJ-PASS-3POSS

ta	s7enam-s
DET	spear-3POSS

"then his spear was taken away from him."

3.16) na melh m̓i t'áxwaṅtas tiná7 ta nexwlek̲we7áys kwétsi miyách,

na	melh	m̓i	t'axw-aṅ-t-as	ti-na7
RL	then	come	take.out-DIR-3OBJ-3PS	from-there

ta	nexw-lek̲we-7ay-s	kwetsi	miyach
DET	LOC-?-?-3POSS (pocket)	DEM.M.DIST	barbed.spear.point

"then he [one of the Transf. bros.] takes out of his pocket a barbed spear point."

3.17) ses men mése ṅtas na7 ta s7enám,

s-na-s	men	mes-eṅ-t-as
NOM-RL-3POSS	then	stick-DIR-3OBJ-3PS

na7	ta	s7enam
on	DET	spear

"then he sticks it on the spear."

3.18) ses men tsúntas kwétsi menilh, "kw'akw'ch chexw sí7la,

s-na-s	men	tsu-n-t-as	kwetsi	menilh
NOM-RL-3POSS	then	tell-DIR-TR-3PS	DEM.M.DIST	he.himself

kw'a-kw'ch	chexw	si7la
REDUP-look	2PS	grandfather

"then he says to him [the old man], 'grandfather, look here…"

3.19) nilh estétx̲w ti welh-wa tichám̓ kwis wa tists'úk̲wi7."

nilh	es-tetx̲w	ti	wa-lh	wa	ti-cham̓
FOC	STAT-be.correct	DEM	IMPF-NOM	IMPF	make-do

kwi-s	wa	ti-sts'uk̲wi7
COMP-NOM	IMPF	get-salmon

"this is the correct way to fish [for salmon]."

3.20) iy kwis nes wa níchimwit, na wa tsásaṅtas tl'a X̲aays

iy	kwi-s	na-s	wa	nichim-wit
and	COMP-NOM	RL-3POSS	IMPF	speak-PL

na	wa	tsas-aṅ-t-as	tl'a	X̲aays
RL	IMPF	feel-DIR-3OBJ-3PS	OBL.DET	Transformers

"and as they [X̲aays] spoke, X̲aays feels around…"

3.21) kwa les ta stak̲w ta steṁk̲wek̲s ta s7enám na xwekwstas.

kwa	les	ta	s-tak̲w	ta
DET	bottom	DET	NOM-drink [henceforth water]	DET

steṁ-k̲we-k̲s	ta	s7enam	na	xwekw-s-t-as
blunt.pointed-head-point	DET	spear	RL	use-CAUS-3OBJ-3PS

"the bottom of the water using the blunt end of the spear."

3.22) ses men tsásnexwas ta sts'úk̲wi7,

s-na-s	men	tsas-n-exw-as	ta	sts'uk̲wi7
NOM-RL-3POSS	then	feel-DIR-3OBJ-3PS	DET	salmon

"and as he felt a salmon…"

3.23) ses men ts'áts'eyx̲ kwis nes tiṁak̲sántas ta s7enám

s-na-s	men	ts'a-ts'ayx̲	kwi-s	na-s
NOM-RL-3POSS	then	REDUP-hurry	COMP-NOM	RL-3POSS

tiṁa-k̲s-an-t-as	ta	s-7enam
be.like-point-DIR-3OBJ-3PS	DET	NOM-spear

"he quickly turned around the spear…"

3.24) ses men tsíḵintas ta sts'úḵwi7.

s-na-s	men	tsíḵ-in-t-as	ta	sts'úḵwi7
NOM-RL-3POSS	then	be.speared-DIR-3OBJ-3PS	DET	salmon

"and then he speared the salmon."

3.25) na melh ḵ'ánatsutshitm ta syú7yuxwa ta s7enáms.

na	melh	ḵ'ána-t-sut-shi-t-m
RL	then	return-3OBJ-REFL-REDAPPL-3OBJ-PASS

ta	syu7yuxwa	ta	s7enam-s
DET	old.person	DET	spear-3POSS

"they then return to the old man his spear."

3.26) ses men tsúntm was tí7chtas taẏ na s7úsuṅtms.

s-na-s	men	tsu-n-t-m	wa-s
NOM-RL-3POSS	then	tell-DIR-TR-PASS	IMPF-3POSS

tí7ch-t-as	taẏ	na	s-7us-uṅ-t-m-s
do-3OBJ-3PS	DEM	RL	NOM-teach.how.to.do-DIR-3OBJ-PASS-3POSS

"they then tell him to do what they had taught him."

3.27) na t'ayaḵ' ta syú7yuxwa. ses men tsut,

na	t'ayaḵ'	ta	syu7yuxwa
RL	get.angry	DET	old.person

s-na-s	men	tsut
NOM-RL-3POSS	then	say

"the old man got angry and said…"

3.28) "haw ḵ en-stl'í7 as kwis wa úsuntsaxw kwi en-skwekwiẏíṅtsut.

haw	ḵ	en-s-tl'í7	as	kwi-s	wa
NEG	IRR	1POSS-NOM-desire	3OBJ	COMP-NOM	IMPF

us-un-ts-axw   kwi
teach-DIR-1OBJ-2PS   DET

en-s-kwe-kwiy̓í-ṅ-t-sut
1POSS-NOM-REDUP-do.something-DIR-3OBJ-REFL

"I don't like what you taught me it's not my way…"

3.29) nilh na wa ha7lhstan ta men en-swa7 wenlh-na wa tiṁás

nilh	na	wa	ha7lh-s-t-an		ta	men
FOC	RL	IMPF	good-CAUS-3OBJ-1PS		DET	just

en-swa7	wa-en-lh
1POSS-object.possed.by.someone	IMPF-1POSS-NOM

na	wa	tiṁa-s
RL	IMPF	do.as.told-CAUS

"I like my own way of doing it…"

3.30) welh nilh ta slish na ha7lhstan txwnaṁ ta men sts'úḵwi7."

welh	nilh	ta	slish	na	ha7lh-s-t-an
but	FOC	DET	fish.slime	RL	good-CAUS-3OBJ-1PS

txw-naṁ		ta	men	sts'uḵwi7
OOC-against.something.disliked		DET	just	salmon

"but it's the fish slime that I prefer over the salmon.'"

3.31) iy kwis nes náṁstas ti nach' sníchims,

iy	kwi-s	na-s	naṁ-s-t-as	ti
and	COMP-NOM	RL-3POSS	go-CAUS-3OBJ-3PS	DEM

nach'	s-níchim-s
odd	NOM-speak-3POSS

"and as he made this odd statement…"

3.32) na tél̓nexwaswit kwis yeẃáń men k̲ey stélmexw,

na	tel̓-n-exw-as-wit	kwi-s	yeẃáń
RL	realize-DIR-3OBJ-3PS-PL	COMP-NOM	most

men	k̲ey	stelmexw
just	bad	person

"they realize that he must just be a bad person."

3.33) ha7lh k̲'áwalhenstm as ta k̲ey wa lhtiṁás.

ha7lh	k̲'áwalhen-s-t-m	as	ta	k̲ey
good	punish-CAUS-3OBJ-PASS	3PS	DET	bad

wa	lh-tiṁa-s.
IMPF	NOM-be.like-3POSS

"[and] it would be good that he be punished for his evil ways."

3.34) na melh p'í7shitm ta s7enáms x̲ewtl'ántm áńusmut.

na	melh	p'i7-shit-m	ta	s7enam-s
RL	then	take-REDAPPL-PASS	DET	spear-3POSS

x̲ewtl'-an-t-m	ańus-mut
break-DIR-3OBJ-PASS	two-piece

"so then his spear was taken and broken into two pieces."

3.35) na áńusmut na x̲ewtl'ántm. na ts'úp'untm na7 ta sx̲énx̲ens

na	ańus-mut	na	x̲ewtl'-an-t-m	na
RL	two-piece	RL	break-DIR-3OBJ-PASS	RL

ts'up'-u-n-t-m	na7	ta	s-x̲en-x̲en-s
insert-TR-DIR-3OBJ-PASS	in	DET	NOM-REDUP-leg-3POSS

"the two broken pieces were then inserted into his legs [one in each leg]."

3.36) iy ta s7ayḵs ta s7enám, na yúp'untm naṁ ta méḵsens.

iy	ta	s-7ay-ḵs	ta	s7enam
and	DET	NOM-?-point	DET	spear

na	yup'-u-n-t-m	naṁ	ta	meḵsen-s
RL	shove.with.a.pole-TR-DIR-3OBJ-PASS	went	DET	nose-3POSS

"and the point of the spear was impaled into his nose."

3.37) na melh tsékwentm ta sme7ús ikw na men ṁi tl'áḵti7 ta ḵenáxws.

na	melh	tsekw-en-t-m	ta	sme7us
RL	then	pull-DIR-3OBJ-PASS	DET	head

ikw	na	men	ṁi	tl'akṱ-i7	ta	ḵenaxw-s
until	RL	just	become	long-INCH	DET	neck-3POSS

"then his head was pulled at until his neck became elongated."

3.38) ses men xwaɏílwit tiṁá tkwi smeḵw'á7. ses men huɏ siḵ.

s-na-s	men	xwaɏil-wit	tiṁa	t-kwi
NOM-RL-3POSS	then	hoot-PL	be.like	OBL-DET

smeḵw'a7	s-na-s	men	huɏ	siḵ
great.blue.heron	NOM-RL-3POSS	then	go	fly

"and then they utter out a cry like a Great Blue Heron, and then he flies away."

3.39) nilh welh-nes místm tl'a X̱aays x̱í7tas ta smeḵw'á7.

nilh	wa-lh	na-s	mi-s-t-m
FOC	IMPF-NOM	RL-3POSS	bring-CAUS-3OBJ-PASS

tl'a	X̱aays	x̱í7-t-as	ta	smeḵw'a7
OBL.DET	Transformers	be.created-3OBJ-3PS	DET	great.blue.heron

"this is how the Great Blue Heron was brought into existence by the X̱aays."

Ta Snéḵwem - <u>The Sun</u>

4.1) na men tsíxwentaswit kwétsi chilh stek̲shn na7 ta miyíw̓ts ta kw'utl'kw.

na	men	tsixw-en-t-as-wit	kwetsi	chilh
RL	then	reach.destination-DIR-3OBJ-3PS-PL	DEM.M.DIST	high

s-tek̲-shn	na7	ta	miyiw̓-ts	ta	kw'utl'kw
NOM-be.pinned.down-foot (bluff)	at	DET	edge-edge	DET	sea

"Then they reached a high bluff at the edge of the sea."

4.2) na melh p'ep'síwit na7 tay̓.

na	melh	p'e-p'es-i-wit	na7	tay̓
RL	so	REDUP-land.a.canoe-INCH-PL	at	DEM.M.PROX

"so they landed there."

4.3) ses men nexw7áy̓entsut ta saw̓t ta welh-men tim̓ás kwi stélmexws.

s-na-s	men	nexw-7ay̓-en-t-sut	ta	saw̓t
NOM-RL-3POSS	then	LOC-change-DIR-3OBJ-REFL	DET	youngest.child

ta	wa-lh	men	tim̓a-s	kwi	stelmexw-s
DET	IMPF-NOM	just	be.like-CAUS	DET	human-3POSS

"then the youngest brother transforms himself back into his human form."

4.4) na melh húyutaswit kwétsi lám̓swit.

na	melh	huy-u-t-as-wit	kwetsi	lam̓-s-wit
RL	then	make-TR-3OBJ-3PS-PL	DEM.M.DIST	house-3POSS-PL

"they then build themselves a home."

4.5) na wa nta7áw̓n kwis ná7swit tay̓ kwi tut-hiṅ.

na	wa	n-ta7aw̓n	kwi-s	na7-s-wit
RL	IMPF	LOC-decide	COMP-NOM	leave.it.there-3POSS-PL

taẏ	kwi	tut	hiṅ
DEM.M.MED	DET	a.little	be.a.long.time

"they decided to stay there for a while."

4.6) iy kwis nes huy kwétsi laṁ,

iy	kwi-s	na-s	huy	kwetsi	laṁ
and	COMP-NOM	RL-3POSS	finish	DEM.M.DIST	house

"and when the house was completed,"

4.7) na tsut ta sintl' kwis húyutas kwi x̱ésshen kwis p'í7nexwas ta Snéḵwem.

na	tsut	ta	sintl'	kwi-s	huy-u-t-as	kwi
RL	say	DET	eldest.child	COMP-NOM	make-TR-3OBJ-3PS	DET

x̱esshen	kwi-s	p'i7-nexw-as	ta	Sneḵwem
big.trap	COMP-NOM	catch-DIR-3PS	DET	Sun

"the eldest brother said that he was going to make a trap to catch the Sun."

4.8) tsut ta menílh, "tá7shen ek̲' kwi x̱ésshen kwins tl'ík̲nexwan ta Snéḵwem.

tsut	ta	menilh	ta7-s-chen	ek̲'	kwi	x̱esshen
say	DET	he.himself	build-TR-1PS	FUT	DET	big.trap

kwi-n-s	tl'ik̲-nexw-an	ta	Sneḵwem
COMP-1POSS-NOM	arrive-DIR-1PS	DET	Sun

"he said, 'I will build a big trap to bring the Sun here…'"

4.9) en stl'i7 kwins k̲wéẏk̲waystan.'"

en	s-tl'i7	kwi-n-s	k̲weẏ-k̲way-s-t-an
1POSS	NOM-desire	COMP-1POSS-NOM	REDUP-talk-CAUS-3OBJ-1PS

"I want to talk with him.'"

4.10) na melh nexw7áẏentas ta saẁt sk̲a7k̲s na xwey sts'úḵwi7.

na	melh	nexw-7aẏ-en-t-as	ta	saẁt
RL	then	LOC-change-DIR-3OBJ-3PS	DET	youngest.child

ska7k̲-s		na	xwey	sts'uk̲wi7
youngest.sibling-3POSS		RL	become	salmon

"he then transforms his youngest brother into a salmon."

4.11) ses men k̲'ísin̓tas tkwétsi x̲wí7lem txwta7 ta syátshen.

s-na-s		men	k̲'is-in̓-t-as		t-kwetsi
NOM-RL-3POSS		then	be.tied-DIR-3OBJ-3PS		OBL-DEM.M.DIST

x̲wi7lem	txw-ta7		ta	syatshen
rope	OOC-be.on.it		DET	land

"and then he secures him to the land with a rope."

4.12) na melh wa es7íxwiwatwit na7 ta stak̲w tex̲wlám̓ tim̓á tkwi sts'úk̲wi7.

na	melh	wa	es-7íxwiwat-wit		na7	ta	stak̲w
RL	then	IMPF	STAT-jump (about fish)-PL		in	DET	water

tex̲wlám̓	tim̓á		t-kwi		sts'uk̲wi7
truly	be.like		OBL-DET		salmon

"they then make him jump around in the water, he truly was like a salmon."

4.13) na melh kw'áchnem tl'a Snék̲wem ta mámi7 na s-húyshitm.

na	melh	kw'ach-n-em		tl'a	Snek̲wem
RL	then	see-DIR-PASS		OBL.DET	Sun

ta	mami7	na	s-huy-shi-t-m	
DET	bait	RL	NOM-make-REDAPPL-3OBJ-PASS	

"then the sun had seen the bait they made for him."

4.14) na melh m̓i t'íxwi7 na tim̓á tkwi yex̲wéla7 na x̲íp'intas.

na	melh	m̓i	t'íxwi7	na	tim̓á	t-kwi	yex̲wela7
RL	then	come	descend	RL	be.like	OBL-DET	eagle

na   x̱ip'-in-t-as

RL   claw.something-DIR-3OBJ-3PS

"It then descended in the form of an eagle sinking its claws into it."

4.15) ses men huyá7stas.

s-na-s   men   huyá7-s-t-as.

NOM-RL-3POSS   then   go.away-CAUS-3OBJ-3PS

"And then he took it away"

4.16) na t'eḵw' ta x̱wí7lem,

na   t'eḵw'   ta   x̱wi7lem

RL   break (as of a rope)   DET   rope

"The rope broke,"

4.17) welh na wa esḵ'íḵ'stm ta sts'úḵwi7 txwta7 ta syátshen.

welh   na   wa   es-ḵ'iḵ'-s-t-m

that   RL   IMPF   STAT-be.tied.up-CAUS-3OBJ-PASS

ta   sts'uḵwi7   txw-ta7   ta   syatshen

DET   salmon   OOC-be.on.it   DET   land

"that tied the salmon to the land."

4.18) hawḵ welh-nes wa tátaḵnexwas ta chenchánat eḵw'í7tel

haw-ḵ   wa-lh   na-s   wa

NEG-IRR   IMPF-NOM   RL-3POSS   IMPF

ta-taḵ-n-exw-as   ta   chen-chanat   eḵw'i7tel

REDUP-sense-DIR-3OBJ-3PS   DET   REDUP.human-three   brother(s)

"The three brothers didn't sense,"

4.19) kwi welh-nes teta7áṁwit,

kwi   wa-lh   na-s   te-ta7-aṁ-wit

DET   IMPF-NOM   RL-3POSS   REDUP-do-MID-PL

"what was happening to them,"

4.20) kwis nes ts'its'áp'entemwit tl'a Snék̲wem.

kwi-s	na-s	ts'its'ap'-en-t-em-wit
COMP-NOM	RL-3POSS	work-DIR-3OBJ-PASS-PL

tl'a	Snek̲wem
OBL.DET	Sun

"when they were being worked on by the Sun."

4.21) na sátshitemwit kwi iy̓ím s7ítutswit.

na	sát-shi-t-em-wit	kwi	iy̓ím
RL	give-REDAPPL-TR-PASS-PL	DET	strong

s-7itut-s-wit
NOM-sleep-3POSS-PL

"they were given a powerful sleep."

4.22) iy kwis nes úmsemwit tiná7 ta iy̓ím s7ítutswit,

iy	kwi-s	na-s	umsem-wit	ti-na7
and	COMP-NOM	RL-3POSS	wake.up-PL	from-there

ta	iy̓im	s-7itut-s-wit
DET	strong	NOM-sleep-3POSS-PL

"and when they had awakened from their powerful sleep,"

4.23) na xwii hawk̲ kwétsi sk̲á7k̲swit.

na	xwii	haw-k̲	kwetsi
RL	be.visible	NEG-IRR	DEM.M.DIST

sk̲a7k̲-s-wit
younger.sibling-3POSS-PL

"Their younger brother was no longer visible."

4.24) welh haw ek̲' k̲w'as tl'exwetm ta X̲aays tl'a snék̲wem tim̓á ttíwa.

welh	haw	ek̲'	k̲-wa'-as	tl'exw-et-m	ta
but	NEG	FUT	IRR-IMPF-3PS	beaten-3OBJ-PASS	DET

X̲aays	tl'a	Snek̲wem	tim̓a	t-tiwa
Transformers	OBL.DET	Sun	be.like	OBL-DEM.M.PROX

"but the Transformers would not be beaten by the Sun like this"

4.25) na melh nexw7áy̓entas schenchánats s7ek̲wí7tels na k̲wenísentas.

na	melh	nexw-7ay̓-en-t-as	s-chen-chanat-s
RL	then	LOC-change-DIR-3OBJ-3PS	NOM-REDUP.human-three-3POSS

s-7ek̲wi7tel-s	na	k̲wenis-en-t-as
NOM-sibling-3POSS	RL	whale-DIR-3OBJ-3PS

"so, he then changed his third brother into a whale"

4.26) ses men k̲'ísin̓tas ta welh-nes men tim̓ás kwétsi sts'úk̲wi7.

s-na-s	men	k̲'is-in̓-t-as	ta
NOM-RL-3POSS	then	be.tied-DIR-3OBJ-3PS	DET

wa-lh	na-s	men	tim̓a-s	kwetsi	sts'uk̲wi7
IMPF-NOM	RL-3POSS	just	be.like-CAUS	DEM.M.DIST	salmon

"And then he tied him up just as he had done with the salmon"

4.27) men huy kwis nes xwii an mák̲'amats' ta xwí7lem.

men	huy	kwi-s	na-s	xwii
just	only	COMP-NOM	RL-3POSS	appear

an	mák̲'-amats'	ta	xwí7lem
very	thick-rope	DET	rope

"only this time, he used a thicker rope."

4.28) haw melh ḵʼas hiṅ,

haw	melh	ḵʼ-as	hiṅ
NEG	so	IRR-3PS	be.later.on

"not so very long after,"

4.29) ikw na kwʼ áchnem tlʼ a Snéḵwem ta ḵwenís, na wa na7 ta staḵw.

ikw	na	kwʼ	ach-n-em	tlʼ a	Sneḵwem	ta	ḵwenis
when	RL		see-DIR-PASS	OBL.DET	Sun	DET	whale

na	wa	na7	ta	staḵw
RL	IMPF	in	DET	water

"the Sun had seen the whale in the water."

4.30) ses men ṁi tʼíxwi.

s-na-s	men	ṁi	tʼixw-i
NOM-RL-3POSS.	then	come	descend-INCH

"and then he descended."

4.31) ses men x̱íp'intas tiṁá ta na skwiẏíntas kwétsi stsʼúḵwi7.

s-na-s	men	x̱ip'-in-t-as	tiṁa
NOM-RL-3POSS	then	claw.something-DIR-3OBJ-3PS	be.like

ta	na	s-kwiẏ-in-t-as	kwetsi	stsʼuḵwi7
DET	RL	NOM-do.to.it-DIR-3OBJ-3PS	DEM.M.DIST	salmon

"and then he clawed it just like he had done to the salmon."

4.32) i nekw ḵiẏát ítutstm ta txwhuy en7áṅus eḵw'í7tel

i	na-kw	ḵiẏat	itut-s-t-m
PRES	RL-already	again	sleep-CAUS-3OBJ-PASS

ta	txw-huy	en-7aṅus	eḵw'i7tel
DET	OOC-remaining	REDUP.human-two	sibling(s)

"again, at this time, the two remaining brothers were put to sleep,"

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4.33) tkwi iẏím s7ítutswit.

t-kwi	iẏim	s-7itut-s-wit
OBL-DET	strong	NOM-sleep-3POSS-PL

"Into a strong, deep sleep."

4.34) iy kwis nes naḿ ch'iim ta snéḵwem

iy	kwi-s	na-s	naḿ	ch'iim	ta	Snéḵwem
and	COMP-NOM	RL-3POSS	went	raise	DET	Sun

"and when the Sun rose,"

4.35) txwta7 kwis nes tekw'em ta x̱wí7lem,

txw-ta7	kwi-s	na-s	tekw'em	ta	x̱wí7lem
OOC-be.on.it	COMP-NOM	RL-3POSS	tight	DET	rope

"as taut as the rope could be…"

4.36) na ṁi wí7xwem ḵ'ánatsut txwti7 ta staḵw, kwekwcháḿ.

na	ṁi	wí7xwem	ḵ'ana-t-sut	txw-ti7
RL	come	fall	return-3OBJ-REFL	OOC-move.down.to

ta	staḵw	kwe-kwachem
DET	water	REDUP-holler

"he fell back down to the water, hollering."

4.37) na melh men wa ticháḿ taẏ, ikw na men em7úmsem ta eḵw'i7tel.

na	melh	men	wa	ti-cha-ṁ	taẏ
RL	so	just	IMPF	make-do-MID	DEM.M.MED

ikw	na	men	em-7umsem	ta	eḵw'i7tel
until	RL	just	REDUP.human-wake.up	DET	sibling(s)

"The sun continued to do so until the brothers had woken up."

4.38) hawḵ skwiy̓íntsuts ta yeҳwéla7 kwis t'am̓ís

haw-ḵ	s-kwiy̓in-t-sut-s		ta	yeҳwela7
NEG-IRR	NOM-do.something-3OBJ-REFL-3POSS		DET	Eagle

kwi-s	t'am̓i-s
COMP-NOM	get.away-3POSS

"There was no way for the Eagle to get away,"

4.39) nilh kwis nes an yá7a ta welh wes ҳíp'im na7 ta kw'el̓aw̓s.

nilh	kwi-s	na-s	an	ya7a
FOC	COMP-NOM	RL-3POSS	very	get.stuck

ta	wa-lh	wa-s	ҳip'-im	na7	ta	kw'el̓aw̓-s
DET	IMPF-nom	IMPF-3POSS	scratch-CUE	in	DET	skin-3POSS

"this was because his claws had gotten stuck in his [whale's] skin."

4.40) na melh xwúkw'entas ta eḵw'í7tel ta ҳwí7lem

na	melh	xwukw'-en-t-as	ta	eḵw'i7tel	ta	ҳwí7lem
RL	then	pull-DIR-3OBJ-3PS	DET	brother(s)	DET	rope

"so, the brothers pulled on the rope…"

4.41) kwis nes m̓i p'ésentaswit ta ḵwenís.

kwi-s	na-s	m̓i	p'es-en-t-as-wit
COMP-NOM	RL-3POSS	come	bring.to.shore-DIR-3OBJ-3PS-PL

ta	ḵwenis
DET	whale

"in order to bring the whale to the shore."

4.42) na melh tsuntm tl'a Ҳaays ta snéḵwem,

Na	melh	tsun-t-m	tl'a	Ҳaays	ta	Sneḵwem
RL	then	tell-TR-PASS	OBL.DET	Transformers	DET	Sun

"Then Ҳaays told the sun,"

4.43) "haw ḵw'axw t'á7tsut kwis tl'iẃ,

haw	ḵ-wa'-axw	t'a7-t-sut	kwi-s	tl'iẃ
NEG	IRR-IMPF-2PS	try-TR-REFL	COMP-NOM	run.away

"don't you try to run away,"

4.44) en stl'i7 kwins ḵwéýḵwaystumi,

en	s-tl'i7	kwi-n-s	ḵweý-ḵway-s-tumi
1POSS	NOM-desire	COMP-1POSS-NOM	REDUP-talk-CAUS-2PS

"I want to talk to you,"

4.45) Nilh wenlh-na húyshitumi taẏ swítn."

nilh	wa-n-lh	na	huy-shi-tumi
FOC	IMPF-1POSS-NOM	RL	make- REDAPPL-2PS

taẏ	switn
DEM	trap [net]

"That is why I made those traps for you."

4.46) iy kwis nes teІnem tl'a Snéḵwem

iy	kwi-s	na-s	teІ-n-em	tl'a	Sneḵwem
and	COMP-NOM	RL-3POSS	realize-DIR-PASS	OBL.DET	Sun

"and when the Sun realized,"

4.47) kwis nes tl'éxwetm tl'a X̱aays,

kwi-s	na-s	tl'exw-et-m	tl'a	X̱aays
COMP-NOM	RL-3POSS	defeat-3OBJ-PASS	OBL.DET	Transformers

"that he had been defeated by the X̱aays,"

4.48) na melh ánulh kwis nes kwi men ḵá7is kwis ḵwéýḵwaystemswit.

na	melh	anulh	kwi-s	na-s	men	ḵa7is
RL	then	agree	COMP-NOM	RL-3POSS	just	a.little.while

kwi-s kwey̓-kway-s-t-em-s-wit

COMP-NOM   REDUP-talk-CAUS-3OBJ-PASS-3POSS-PL

"he then agreed to stay a little while to have a conversation with them."

4.49) na melh wilk̲w'tm tl'a X̲aays ta menílh

na   melh   wilk̲w'-t-m   tl'a   X̲aays

RL   then   ask-3OBJ-PASS   OBL.DET   Transformers

ta   menilh

DET   he.himself

"X̲aays then asked him,"

4.50) as wa ti7éncha ta sts'úk̲wi7 as wa m̓i?

as   wa   ti-7encha   ta   sts'uk̲wi7   as   wa   m̓i

3PS   IMPF   from-where   DET   salmon   3PS   IMPF   come

"where it is that the salmon come from?"

4.51) na t'ákw'us ta Snék̲wem txwnam̓ ta ney̓ch ta stak̲w.

na   t'akw'us   ta   Snek̲wem   txw-nam̓

RL   point   DET   Sun   OOC-towards

ta   ney̓ch   ta   stak̲w

DET   high.seas DET   water

"The Sun points out to the water towards the high seas."

4.52) ses men tsut kwi lam̓ tl'a sts'úk̲wi7

s-na-s   men   tsut   kwi   lam̓   tl'a   sts'uk̲wi7

NOM-RL-3POSS   then   say   DET   home   OBL.DET   salmon

"and then he said that the home of the salmon,"

4.53) na na7 tkwa x̲éta txwnam̓ tay̓.

na   na7   t-kwa   x̲eta   txw-nam̓   tay̓

RL   in   OBL-DET   far   OOC-towards   DEM.M.MED

"is far off over there."

4.54) na hanstm tl'a X̱aays kwis nes wa stl'i7s

na	han-s-t-m	tl'a	X̱aays
RL	tell-TR-3OBJ-PASS	OBL.DET	Transformers

kwi-s	na-s	wa	s-tl'i7-s
COMP-NOM	RL-3POSS	IMPF	NOM-desire-3POSS

"X̱aays tells him that he wants,"

4.55) kwis nam̓s tkwi temíxw tl'a sts'úḵwi7.

kwi-s	nam̓-s	t-kwi	temixw	tl'a
COMP-NOM	go-3POSS	OBL-DET	land	OBL.DET

sts'úḵwi7
salmon

"to go to the land of the salmon."

4.56) ses men welḵw'áls stamas kwi nam̓ s-hew̓iwsem-s,

s-na-s	men	welḵw'-als	stam-as
NOM-RL-3POSS	then	ask.a.question-MID	what-3PS

kwi	nam̓	s-hew̓-iws-em-s
DET	go	NOM-accompany-body-MID-3POSS

"and then he asks what it is that should accompany him."

4.57) nam̓ as kwi welh-nes wa nam̓áy̓em na tsuntm ḵéx̱wentas kwi ḵex̱ t'uy̓t.

nam̓	as	kwi	wa-lh	na-s	wa	nam̓-ay̓em
go	3PS	DET	IMPF-NOM	RL-3POSS	IMPF	go-wish.to

na	tsun-t-m	ḵexw-en-t-as	kwi	ḵex̱	t'uy̓t.
RL	tell-TR-PASS	gather-DIR-3OBJ-3PS	DET	a.lot	medicine

"If he goes to where he wants to go, he was told to gather a lot of medicine."

4.58) nilh naṁ íp'istas, smen i7x̱w stam ha7lh.

nilh	naṁ	ip'is-t-as	s-men	i7x̱w	stam	ha7lh
FOC	go	carry-3OBJ-3PS	NOM-then	every	thing	good

"If you carry this with you, everything will be good."

4.59) na melh yex̱wntm tl'a X̱aays ta Snéḵwem,

na	melh	yex̱w-n-t-m	tl'a	X̱aays
RL	then	untied-DIR-3OBJ-PASS	OBL.DET	Transformers

ta	Sneḵwem
DET	Sun

"Then the X̱aays set the Sun free."

4.60) ses men naṁ siḵ naṁ ta sḵatl'.

s-na-s	men	naṁ	siḵ	naṁ	ta	sḵatl'
NOM-RL-3POSS	then	go	fly	go	DET	cloud(s)

"and then he flew to the clouds."

4.61) ses men nilh ta X̱aays ḵéxwentas kwi t'uy̓t,

s-na-s	men	nilh	ta	X̱aays
NOM-RL-3POSS	then	FOC	DET	Transformers

ḵexw-en-t-as	kwi	t'uy̓t
gather-DIR-3OBJ-3PS	DET	medicine

"right away X̱aays then gathered the medicine,"

4.62) kwi na stsuntms tl'a snéḵwem ha7lh as kwis naṁs íp'istas.

kwi	na	s-tsu-n-t-m-s	tl'a	Sneḵwem
DET	RL	NOM-tell-DIR-TR-PASS-3POSS	OBL.DET	Sun

ha7lh	as	kwi-s	naṁ-s	ip'i-s-t-as
good	3PS	COMP-NOM	take-3POSS	carry-CAUS-3OBJ-3PS

"as instructed by the Sun, as it would be good to carry with him."

4.63) na melh huẏ́ kwétsi.

na	melh	huẏ́	kwetsi
RL	so	go	DEM.M.DIST

"and so they left."

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Appendix A.

The five remaining un-glossed sections of X̱aays

Ta Sts'úḵwi7 Stélmexw

na ḵex̱ skwáyel kwis nes wa í7sunwit ta7ḵs kwi na t'ákw'usentm tl'a snéḵwem. ses menílh esḵ'éḵw'u7 tkwi ḵex̱ síiyay̓s na úyulh ta snexwílhswit. ses men huyá7wit tkwa temíxw tl'a sts'úḵwi7. Na ḵex̱ skwáyel kwis nes wa í7sunwit ta7ḵs kwi na t'ákw'usentm tl'a Snéḵwem, yalh ses men nam̓ tsíxwentaswit kwétsi skwtsa7ts welh na eskw'áy kwis lhá7aswit kwis ans na plhulh ta p'ich't na estḵwú7ts ta snexwnexwílh. na na7 kwétsi ench'ench'ú7 swíw̓lus na wa nta7áẃn as men estl'átl'em kwis t'ex̱ws kwis ch'íchistms kwétsi menílh. na xwítim kwum tiná7 ta snexwílh teḵ'ay welh na men nam̓ sésiw̓yay. ses men mut', méymey. Na melh x̱em sts'its'áp'swit, ikw na x̱wíl̓numutwit ta na wa esḵéḵtl'swit.

ses men nam̓wit ísun nam̓ tkwa x̱etá7ay̓chs ta skwtsa7ts. na na7 tay̓, ikw na kw'áchnexwaswit kwi na tim̓a tkwi úxwumixw. na kw'áchnexwaswit kwi i7x̱w nach' stl'íḵw'em tim̓a ta sx̱el̓s ta ts'exwts'áxwi7 na nam̓ txw-kákat txwnam̓ ta sḵatl'. nilh tiwa temíxw i wa yéyel̓x̱taswit tiwa lam̓áns ta sts'úḵwi7 stélmexw. na nánam̓wit p'es nam̓ ta áyalhḵw. welh hiyí lhḵ'áy̓nup. welh tsew̓ásinup. ses men túyntaswit ta snexwnexwílhwit. ses men nam̓wit txwnam̓ ta úxwumixw. na nam̓ íp'istm tl'a X̱aays ta t'uyts. iy kwis nes tsixw-wit ta úxwumixw, na éxwa7tm tl'a X̱aays ta siy̓ám̓ Kwu7s kwis nes kwi tiná7 ta t'uy̓t. welh na na7 ta táychiwilh ta úxwumixw kwétsi swá7elt. welh na es-huystm tl'a Kwu7s kwétsi ch'iyáḵ. welh na wa yew̓ániwilh kwis nes p'es ta X̱aays iy ta síiyay̓.

na cheshntm tl'a Kwu7s kwi x̲ex̲a7útsen tiná7 ta stélmexws, en7áńus kwi swáẃlus iy kwi en7áńus ḵ'émḵ'emay, nam̓ aswit ta staḵw. smen wes t'ít'ichimwit. smen neẃíswit ta ch'iyáḵ. na ḵ'al'wit. ses men nám̓wit ímesh múyuntsut ta kw'utl'kw. na es-hamḵw-wit ta hém̓tenswit. Na melh men m̓i lhá7a ta s7átsuswit ta staḵw, ikw na xwi sts'úḵwi7wit. na melh wa es7íxwiwat.

esḵ'eḵw'ú7neẃas tim̓á ta na men wa skwekwiẏíńtsuts ta sts'úḵwi7, as wa híẃiṅtsut, t'ít'ichim txwnánam̓ ta ch'iyáḵ na na7 ta swá7elt. nilh melh kwis nes p'es ta X̲aays iy iyáẃit sḵ'éḵw'u7s. iy kwis nes nchém̓usnwit ta wa lhsiẏám̓s ta sts'úḵwi7, na chéshntas kwi kiẏát tiná7 ta stélmexws nam̓ aswit ta ch'iyáḵ. smen t'áxwaṅtaswit kwi sts'úḵwi7. smen ḵw'éltaswit. smen ílhenstaswit ti txwnách'aẃtxwtnswit. nilh melh na skwekwiẏíńtsutswit na kw'ích'intm ses men kw'eltm. iy kwis neskw es-huy, na m̓i uutm tl'a Kwu7s ta txwnách'aẃtxwtns m̓i aswit elh7ílhen. ses men ts'ets'xwítsut txwnam̓ íytsiẃit na7 taẏ, ḵw'as yúustaswit esḵéḵx̲wstaswit ta sháẃminswit, haw ḵw'as tséxwstaswit. na ánulh iyáẃit txwnách'aẃtxwtns kwis nes úutmwit. haw melh ḵ'as hiṅ ikw na i7x̲wstm kwétsi na ḵw'eltm sts'úḵwi7. iy kwis nes huy kwis nes wa elh7ílhenwit, na mi kwi tiná7 ta síiyaẏ tl'a Kwu7s. ses men áyetaswit kwis nes ḵéxwentm ta shaẃs ta sts'úḵwi7 welh-nes na7 kwis nes wa ḵéḵx̲wentas ta nch'nch'u7 ta nch'nch'u7 ta sháẃmins. ses men nam̓ kaw. ses men peymántas nam̓ ta kw'utl'kw. ses menílh nexw7ay ta shaẃ na xwi stélmexw kiẏát. haw melh ḵ'as hiṅ ikw na m̓iwit kwum tiná7 ta staḵw. ses men m̓iwit ḵw'ú7tsut ta sḵ'éḵw'u7swit. ta sts'úḵwi7 siẏám̓ na x̲á7utsen skwáyel kwis nes wa esḵéḵx̲wstas ta stélmexw kwis nes wa ílhenstes ta sts'úḵwi7.

iy kwis nes ans wa ns7éyx̲nitm tl'a Kwu7s ta shaẃ ta sts'úḵwi7, na m̓i tá7ltas kwi nch'nch'u7 tiná7 ta síiyaẏ tl'a Xaays. na melh na7 ta stsámyes kwis nes wa esḵéḵx̲wwit. ses men kwáyantas. ses men sel̓í7stas kwis haw tiná7 ta smé7us ta sts'úḵwi7, na wa húystas. iy kwis neskw huys kwis nes wa elh7ílhenwit, na m̓i ḵéxwentm ta shaẃ ta na men

wa skwekwiẏíṅtms. ses men naṁ peymántm naṁ ta staḵw. iy kwis nes ṁi kwum ta x̱ex̱a7útsn, na na7 ta nch'nch'u7 na wa est'et'aṅíẇstas ta s7átsus tta nax̱chs. ti swíẇlus na naṁ lhá7x̱ntas ta Kwu7s. ses men hánstas kwis haws ḵ'as i7x̱w as kwi shaẇ na peymántm. nilh melh welh- hawḵs na shaẇ ti smiyíwa7n iy ta méḵsens. kwis nes teḻnem tl'a Kwu7s, ses men welkw'áls txwnaṁ ta txwnách'aẇtxwtns ḵ'as na7 kwi na tsexws kwi sháẇmins kwis nes wa ílhen. ses men t'ákwusentas ta s7átsus kwi tiná7 ta swa7s swáẇlus. iy kwétsi swíẇlus na kwáyan kwétsi shaẇ, na ṁi ip'áaḵwulh txwnaṁ ta na skwiẏíṅtsuts na ṁi xwiẏíṅtas. tsut yalh ses p'í7nexwas na eslí7lxw na7 ta temíxw.

na melh kwáyel ses men kw'áchnem kwi ḵex̱ ḵw'iyítḵ na wa esḵexwúsnitaswit kwi stámas na wa p'ap'kw na7 ta staḵw. haw ḵ'as an x̱etá7 tiná7 ta yátshen, na cheshntm tl'a Kwu7s kwi tiná7 ta swa7s swáẇlus stámas kwi i wa x̱áẏanem. na melh kw'áchnexwaswit kwis shá7yus swíẇlus. iy kwis nes hanstm ta Kwu7s stámas ta na wa p'ap'kw na wílkw'tas ta X̱aays haw ḵ'as na wa méymey tiná7 tkwi swa7s síiyaẏs. na tsut ta X̱aays kwis nes peym kwi tiná7 ta swa7s stélmexw na7 tkwa xetá7aẏch ta skwetsá7ts. ses men méymey. kwis nes tkwáya7n ta Kwu7s kwi tiṁá taẏ, ses men chéshenam ṁi es-ḵ'ísiṅtm ta shá7yu tkwi xwí7lem smen ṁis p'ésentm. na melh ṁi p'ésnem. ses men kw'áchnem tl'a X̱aays kwis nes lhekwáyusentm tl'a ḵw'iyítḵ. welh na men íp'istas tl'a X̱aays kwi wa lh7iẏíms kwis ṁis áynexwntas ta shá7yu. welh hawḵ wa lh7íẏims kwis ṁis ḵ'ánatsutas kwi na xwi7 ḵéḻḵeluṁ. iy kwis nes kw'áchnexwas kwi na hawḵ, ses men wílkw'tas ta Sts'úḵwi7 Siẏáṁ huy as na íp'is kwis sátiṁs tkwi x̱aẇs ḵéḻḵeluṁ. na tsut ta Kwu7s kwis nes íp'istas. ses men sátiṁ ta swa7 tl'a stséki̱7 ḵluṁ. na t'a7tm tl'a X̱aays. na kw'áchnexwas kwis nes etsím. na sátiṁ ta Kwu7s ta swa7 tl'a tsáẇin ḵluṁ. welh i na men etsím. na melh xwi sátiṁ ta siẏáṁ ta swa7 tl'a ḵwáx̱nis ḵluṁ. na melh kw'áchnexwaswit kwis nes texwḻáṁ na estl'átl'em. nilh melh ses men lhitúsntm tl'a X̱aays ta shá7yu kwi tiná7 ta t'uẏts. ses menílh ṁi áynexwi7 ta swíẇlus.

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na melh na7 tkwétsi sx̱aa7útsen skwáyels. na an ha7lh sk̲wálwenswit kwis nes p'í7nalhenwit ikw na na7 tkwi hiyí stl'a7áshn tl'a Kwu7s kwis nes kw' áchnexwaswit kwi wa lh7iẏíms kwis nes lhet'kw'úsntm na7 tkwétsi shá7yu. ses men sátshitas kwi men i7x̱w swat tiná7 ta síiyaẏs kwi etsím kwi tiná7 ta t'uẏt na s7éxwa7tms tl'a X̱aays. na an ha7lh sk̲wálwenswit kwis nes p'ínalhenwit kwis nes kw'áchnexwaswit kwi wa lh7iẏíms kwis nes lhet'kw'úsntm na7 tkwétsi shá7yu, kwétsi na7 méymey.iy kwis nes wé7u kwétsi wa ayás na k̲wéẏk̲waystm tl'a X̱aays ta Kwu7s. na tsúntas, "chen ṁi txwnách'aẇtxw tl'a new kwins ts'ets'xwítsut tl' a new ánuṅtaxw kwi tiná7 ta a-swa7 a-stélmexw kwis wes ṁiwit ten swa7 en-stélmexw. an-wit tesás wa X̱aays kwi na wa p'í7nexwaswit s7ilhen. "ha7lh," na tsut ta Kwu7s, "tiṁáshitumi chan ek̲' ti wa a-sts'ets'xwítsut. welh wa chexw ek̲' yúuswit, yuus kwis haws k̲w'axw ánuṅ k̲w'as naṁ ch'it ta shaẇswit tkwi stéwak̲in."

na tsut ta X̱aays kwis tiṁástas ek̲' ta na stsúntms. na melh kwáyel ikw na ṁi huyá7 ta X̱aays iy ta sk̲'ek̲w'ú7s kwis ṁiswit k̲'ánatsut txwnaṁ tl' a X̱aays. kwis nes wa esk̲'ek̲w'ú7 ta sts'úk̲wi7 stélmexw, na men tiṁa tkwi x̱aa7útsen skwáyel. welh na7 nilh texwl̲aṁ nch'u7 syel̲ánem.iy kwis neskw ṁi huyá7 ta X̱aays, nat sut ta Kwu7s, "Ta ents iy ten swa7 en-síiyaẏ, nímalh ek̲' yeẇán tsixw txwnách'aẇtxw tl'a néwyap."

ses men tsut ta Stsék̲i7, "huy as ek̲' ta kwu7s, i xwi nilh ek̲' ta ents naṁ tsixw." iyk̲ huy as ek̲' ta Stsék̲i7, i xwi ents ek̲' tsixw," tsut ta Tsáẇin. "Ents men naṁ chicháẏak̲em," tsut ta Kwáx̱nis. "chan ek̲' huy aẇt txwnaṁ tkwi i7x̱w swat," tsut ta Lháwichen. "welh haw ek̲' i7x̱w as syel̲ánem kwins wa tsixw tiṁá t7íytsi nach'. men huy ek̲' k̲'as men huy, i wa chen naṁ tsixw." na melh men wa tiṁá, na wa haw ta nch'u7 syel̲ánem. iy kwis nes hiẏáṁ ta Kwu7s, na k̲éxwentas ta i7x̱w stélmexw. ses men hánstas kwi heṁí ek̲' syel̲ánem wa ek̲' kex kwi wa s7ílhenswit kwis nes tsut ta sts'úk̲wi7 kwis wa7s ek̲' ṁi kwi i7x̱w syel̲ánem.

na melh huy taẏ.

Ta Laṁ tl'a Snék̲wem

ses men x̲échnexwas kwis nes huyá7stm ta saẃt sk̲a7k̲s tl'a Snék̲wem. ses men wílk̲w'tas i7x̲w iyáẃit i wa ays k̲'as na7 kwi naṁ kat naṁ k̲wek̲wtk̲áń ta sk̲atl' naṁ tkwi laṁ tl'a Snék̲wem. na i7x̲w-wit tsut kwis hawk̲s swat naṁ kat kwi tiṁá taẏ kwis x̲éta7s. welh na na7 kwi nch'nch'u7 na wa esk̲'ek̲w'ú7 t7íytsi menílh na yeẃán kwis nes eslhek̲'i7stas kwi i7x̲w stam txwnaṁ t7íytsi T'emt'em kwi snas. na íp'istas kwétsi yeẃán ha7lh téx̲wa7ch iy kwi k̲ex̲ ts'eṁáaİ. na melh híẃi7 ses men tsúntas ta X̲aays, "kwélash chenk̲ kwi naṁ tkwétsi. en-smen ṁi húyutan kwi tiṁá tkwi x̲wí7lem ten ts'emts'eṁáal."

na tsá7tsaxw ta X̲aays txwnaṁ taẏ na sk̲welk̲wálwen. ses men tsuntas nilh as menílhs. na melh kwélashtm tl'a T'émt'em kwi ts'eṁáals naṁ ta sk̲atl'. ses men yá7a na7 taẏ. ses men tkwáya7nwit kwis nes nuk̲w' txwta7 ta skwáyel. na melh kiẏát kwélash. ses men nek̲'álh ta na a7ú7 skwélashs. na melh wé7u wa kwélash tichám taẏ i7x̲w ta ts'eṁáals na wa nuk̲w' na7 ta yeẃániwilhs. na melh tichám taẏ ikw na men huy kwi tiṁa tkwi x̲wí7lem txwti7 ti temíxw. na melh p'i7tm tl'a X̲aays kwi tiná7 ta t'uẏts. ses men lhet'kw'úsentas ti i tiṁa tkwi x̲wí7lem ts'eṁáal. ses men i7x̲w mi sepí7 tl'exwí7.

na melh ṁi hiẃí7 ta Kw'át'an Swí7k̲a. ses men hilkw kwis nilhs ek̲' yeẃáń naṁ kat. na ha7lh sk̲wálwen tl'a X̲aays. ses menílh naṁ kat. ses men ch'ích'it ta T'út'Ihem. ses men ṁi ta Méchen iy ta Ts'k̲w'i7k̲s, iy kwis neskw i7x̲w swat. iy kwis neskw tsixw-wit ta s7elk̲ens ta nekw'í7tn, na kw'áchnexwaswit ti hiyí laṁ. nilh laṁ tl'a Snék̲wem. na yélx̲taswit kwi wa lh7tiṁás i naṁ uysnúmutwit, na kw'áchnexwaswit kwis ans men yá7yamut. welh an men tl'ex̲w kwi men tsut yúkw'tsań. iy kwis nes huy kwis nes wa tá7ltaswit, na tsuntm nilh es ta Kw'át'an, ta T'út'Ihem iy ta Méchen ts'its'áp'. ses menílh ta Kw'át'an ts'its'áp'. haw k̲'as hiń ikw na k̲wanexwas kwetsi welh-nexwta7s ek̲' kwis uys, iy kwétsiẃit en7áńus na naṁ chelhk̲wéy tkwétsi etsím na esésk̲' na7 ta s7aẏáń leplásh. iy kwis nes úyswit, men yalh

ses wa naṁ eẋíts naṁ ta slaẃíńs ta Snékwem. na melh naṁ ta T'út'lhem ta héṁtens. ses men téẏeẋwtm. iy ta Méchen na naṁ ta sme7ús iy na men téẏeẋwtm.

welh na wé7u ta Kw'át'an wa laplepẋwáńtsut. eskw'áy melh kwis itutnúmuts. na wé7u wa es7úmsemstm, wa tsáxwtsexwsténaṁut, wa ḵw'áyḵw'ayḵ' ikw na men ḵwetḵ sek̲' snat. iy kwis nes ḵw'úyayítut lhchiws ikw na men ítut. na melh men wé7u wa ch'eṁtm welh eskw'áy kwis úmsems ta menílh. na melh na ẋwiĺtsáńtm tl'a Kw'át'an ta ḵep'tán. ses men uys ta Ẋaays iy ta men i7ẋw sḵ'eḵw'ú7s. na kw'áchnem tl'a Ẋaays ta sme7ús iy ta men i7ẋw shaẃs kwétsi sḵa7ḵs. ses men ṁi ḵ'ánatsuts ṁi tkwa temíxw íp'istas ta shaẃs kwétsi sḵa7ḵs. na melh lheť'kw'úsntas kwi tiná7 kwi ť'uẏts ta shusháẃ. ses men ṁi áynexwi7 kwétsi sḵa7ḵs ḳiẏát. iy kwis nes huy kwis nes tichám taẏ, ses men ṁi tsékwentas kwétsi nekw'í7tn. welh ḵéẋḵeẋ kwi na7xw wa na7 tkwétsi nekw'í7tn. Na melh ṁiwit wi7wixwám. Ses men ḵw'eyḵw'uywit.

Ta T'élchepsem iy Ta Eĺás

iy kwis nes i7ẋw ḵw'ú7neẃas ta Ẋaays, ses menílh nexw7áẏentsut ta saẃt kwis nes wa snexwílh. ses men huyá7wit ísun naṁ tkwi nach' temíxw. Na wa í7sun iẏáẏulh tkwétsi snexwílh. iy kwis nes nánaṁwit, na tsíxwentaswit kwi en7áńus siẃí7ḵa. kwétsi swé7u T'élchepsem, na wa na7 ta ílhchi kwis nes wa eṁút. welh nilh ta Eĺás na wa na7 ta wa7tḵ. nilh na wa téḵw'ems ta snexwílh. na wílkw'tmwit tl'a Ẋaays, "txwchacha7ném cháyap?" ses men tsut ta T'élchepsem, "i chet wa ẋeshẋesheńáṁ." iy kwis nes an ip'áaḵw'ulh, ses menílh peymántsut naṁ ta kw'utl'kw. na melh p'í7tm tl'a Ẋaays ta mámi7 na wa xwúkwstaswit. iy kwis nes ṁi shat' ta T'élchepsem tut ẋéta, na tséxwentm, ses men tsixw txwta7 ta sme7ús. iy kwétsi welh-nes txwta7 kwis nes tsixw, nilh ses men ṁi xwey kwétsi p'eḵ' st'elkw'. na nexwyelẋáẏ ta T'élchepsem. ses men tséxwentm tl' a Ẋaays ta s7áńusmuts. ses men xwey txwta7 ta méḵsens. i nekw ḳiẏát xwey kwi p'eḵ' st'elkw'. iy ti i

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xwi x̲wíli̲k̲w na wa ip'áak̲w'ulh, ses men huyá7 sik̲. iy kwis nes an ip'áak̲w'ulh kwis nes sísik̲ na tichám ti, "aniṅ, niṅ, niṅ, niṅ." na kw'áchnem tl'a El̓ás ta na skwekwiy̓íṅtsut tl'a X̲aays. ses men ip'áak̲w'ulh. ses men peymántsut. ses men sham naṁ ta sles ta kw'utl'kw. ses men na7 tkwétsi. na melh kwáchnem tl'a X̲aays ta welh-nes wa tiṁá. ses men k̲'áytentm, "ha7lh melh, ta new en-siyáy̓, k̲'as a-stl'i7. men wa chexw melh na7," ikw na xwi x̲i7tm xwey el̓ás. nilh melh welh-nes tiná7 ta wa p'ek̲' ta sme7ús x̲wíli̲k̲w iy ta el̓ás.

Ta Chenchánat Stl'álmexw Siw̓í7k̲a

iy kwis nes huy kwis nes wa tichámwit tay̓, na naṁwit txwnaṁ tkwa s-hiws kwa Sk̲w̲x̲wú7mesh Stak̲w. iy kwis nes nánaṁwit, na kw'áchnexwaswit kwétsi láṁan iy kwi chenchánat Stl'al'mexw Siw̓í7k̲a iy kwi swá7swit temíxw na ṁi ch'it tkwa s-hiws kwa Sk̲w̲x̲wú7mesh. na melh chemcheṁá7staswit kwi stámes na7 ta stáy̓chswit. na xwii nexw7áy̓ntmwit tl'a X̲aays esk̲'ek̲w'ú7 tkwétsi scheṁá7swit na xwi chánatuys hiyúy̓s smenmánt. na7xw melh men wa esxwéyxwey̓ na7 tkwétsi láṁan i ti stsi7s.

Ta Skwá7wach iy Ta K̲wenís iy Ta Smant Snexwnexwílh

na melh náṁwit txw-hiw̓ tiná7 tay̓. Na tsíxwentaswit kwétsi smánit na heṁí t'ít'ixwi7 kwis nes kw'áchnem ta skwá7wach. ses men ímen nexw7áy̓entm na xwii smant. Na melh tut hiṅ kwis nes nánaṁwit. na tsíxwentaswit ta k̲wenís. i melh na men nexw7áy̓entm xwii smant. iy kwis nes naṁ tut hiṅ ikw na tsixw-wit ta temíxw welh-nes wa na7 ta Nk̲'ék̲'p'nach. na kw'áchnexwaswit kwi en7áṅus siw̓í7k̲a na wa iy̓áy̓ulh ta snexwílhswit. na melh ímen smántntm ta siw̓í7k̲a esk̲'ek̲w'ú7 ta snexwílhswit. nilh melh welh-nes nantm tkwi Nk̲'ék̲'p'nach kwis nilhs welh-nes na7 ta smant snexwnexwílh. na men naṁ tut hiṅ kwis nes k̲wetk̲ tay̓ ikw na nchéṁuswit kwi swí7k̲a wa chemcheṁá7s kwétsi s7enám. na úshitm ta wak̲áy̓stns. welh haw k̲'as sátiṁ. na melh ímen smantntm kwétsi menílh kwis wals ek̲' esxwéyxwey̓ txwti7 ti stsi7s kwis nes wa íp'istas kwétsi s7enáms na7 ta nax̲chs. na tsixw

taẏ ikw na tiṁá ḵʼas máynexwas ta na wa hansts kwi na ḵiẏát na skwekwiẏíntsut ta na wa X̱ex̱e7énaḵ, X̱aays.

Appendix B.

How to Gloss Text (SKWX 211 - SLIII)

Sample of how to gloss text

Na7 t-kwi   kwekwíṅ, na7 t-kwétsi   hiyí   úxwumixw

In   obl-det   long ago   in   obl-det   big   village

na7   tl'a   St'á7mes, na7   kwétsi   swíẃlus

at   obl   St'á7mes, there.was   det   young man

Xwech'táal kwi   sna-s.

Xwech'táal det   name-his

'In the long ago, in the big village at St'á7mes, there was a young man whose name was Xwech'táal.'

Procedure

1) Do one sentence at a time.

2) Align the English translation underneath the Sḵwx̱wú7mesh word.

3) Translate the whole sentence in a free translation. A free translation is not necessarily word for word and literal.