CULTURE IN LANGUAGE: LEGENDS AND LANDMARKS

Story by Tutayakin Twaywash THE P'UK-T'UK-N I M (markings of sharp instrument)

The story of the "picture-marked" is not long. I cannot tell you the meaning of the paintings, nor what they represent. Inmi Pat (My sister), who died some years ago, knew what every marking, every picture told. But the meaning iwa chaawk'a,(is now lost). I can only tell you all that ink ashukwaa-sha (I know), and what I have heard from others t'iyawi (now dead)—how the paintings were made, and how the markings were placed on the (pshwa) rocks.

Awnashxwsaatwi-sha (I am now an old man). It was before I saw the sun that inmima nch'inch'ima (my ancestors) discovered the Watit'aas, the little ancient people who wore robes wap'ani (woven) wilalik nmi tutaniki (from rabbit hair). Pa-nishaatuna (They lived) k'm i l pa (in the cliff). Inmi-ma tin-ma (My people) pa-k'inun-xana(saw) iksiks (little), k'puu i (short) antenn (resembling a person), anakush tun tiin (like a person), i-twa-timasha pshwa-pshwa-nan (marking the rocks) as you see them now. I-tkw'anat-ya He walked pshwa-ya-pshwa-yaw rock to rock, i-wakist-sha hunting for smooth places. You see ttuush (some) of the paintings xwiimi (way up high) on the wall. Chaw natash ashukwaa-sha (We do not know) how the Watit'aas got up there to do the work. We see it there; we know that it is kwyaam (true).

Watit'aas used four tunx-tunx (different) colored paints—luts'a (red), Lamt (blue) ku (and) m i k i l yellow). The paintings could not be ilaam-ki (destroyed). If any person rubbed out the marks, maayst (the next morning) they would be fresh as ever. It was always that way. Chaw shix iwacha (It was bad) to bother those markings.

Sometimes people would see the Watit'aas i sxaam (once) uu (or) napaam (twice) a year, see them in the anasht (evening) dime, or in the maytski (morning) before the sun, while it was ixtwi mayk-st'aat (a little dark). Watit'aas pa-wacha (were) hawlaak (spirit), but not bad.

For a grown person to see one of them was to t'iyawi (die). Only children hunting for their
tamanwis could see them and live. It was good for them to see Watit'aas.

I (Tutayakin) lived near the bridge, across the Naxchish Wana (Naches River), above P'uk't'uknim. I had a placed plowed there where Tom Nelson now lives. I never saw the Watit'aas myself. (I wonder why Tutayakin gave up his land?)