

SHAHAPTIN LANGUAGE I & II
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SP96

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'yawi* (now dead)—how the paintings were made, and how the markings were placed on the (*pshwa*) rocks.

Aw nash xwsaatwi-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 tiin-ma* (My people) *pa-k'inun-xana* (saw) *iksiks* (little), *k'puu l* (short) *antiin* (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-wakit-sha* hunting for smooth places. You see *tuush* (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 *kwyaaam* (true). *Watit'aas* used four *tunx-tunx* (different) colored paints—*luts'a* (red), *Lamt* (blue) *ku* (and) *m i k l l* (yellow). The paintings could not be *ilaam-ki* (destroyed). If any person rubbed out the marks, *maaysx* (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 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 *ixwi 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'yawi* (die). Only children hunting for their

tamanwis could see them and live. It was good for them to see Wati'aas.

I (Tutayakin) lived near the bridge, across the Naxchiish Wana (Naches River), above P'ukt'uknim. I had a place plowed there where Tom Nelson now lives. I never saw the Wati'aas myself. (I wonder why Tutayakin gave up his land?)