

nxaʔamxčín kwalmáyaʔtn

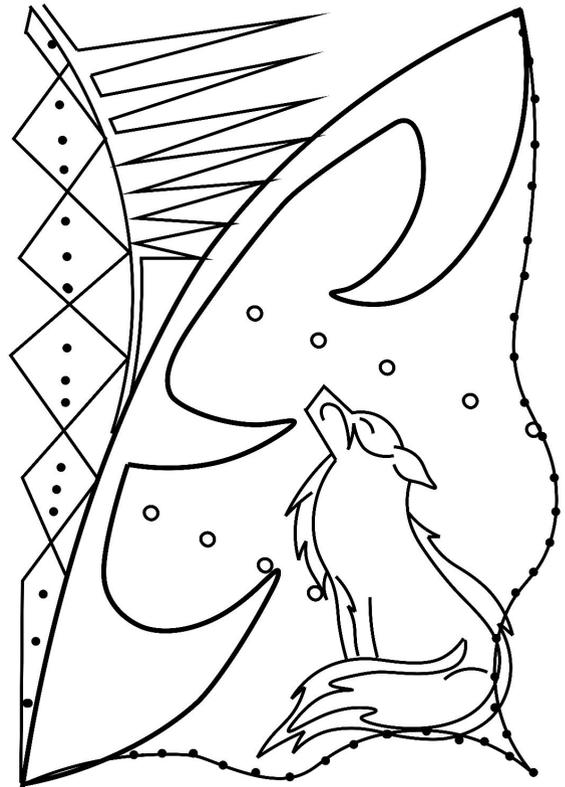
Stories

The purpose of this curriculum is to introduce students and teachers to the significance of storytelling to the Colville Confederated Tribes. Each story has its own resources to enhance the learning experience. This portion of the curriculum, should only be used when the first snow falls to preserve the teachings passed on for generations.

This curriculum is a collection of nxaʔamxčín stories (kwalmáyaʔtn) that have been transcribed and translated by

the Colville Tribal Language Program and elders Pauline Stensgar and Ernie Brooks. The stories (kwalmáyaʔtn) are essential to the tribe's language, culture, and traditions. Stories are used to in a variety of ways to carry on the knowledge of the land, gender roles, history of the tribes and revelations.

As you will see, many of the stories are told from the Animal People's perspective. Long ago before humans walked on the earth, the Animal People walked, talked, and lived as we do today. The stories are the Creator's teachings to the Animal People so they may prep the earth for the humans and help them live on the land.



Coyote Proposes

Vocabulary

šmiyáw	Coyote
ncaqówa?	Steamboat Rock
šyañmúšəm	Lightning
štápəm	Thunder
maʔáštəm	Female's Dad
(i)štámka?	(My) Daughter
šxálwi?	Husband
núx ^w nux ^w	Wife
pəlpúlt	Dream
šʔíʔən(šəlx)	(All) Food
šumáx	Indian Power
kiʔána?	Young Lady
ʔáqəlx	Sit Down
šwiñúmtəx ^w	Handsome

Coyote Proposes

k^walmáyaʔtn

Everyone knows *šmiyáw*. *šmiyáw* was always looking for a way to get a new *núx^wnux^w*. He would do anything and try anything for the same reason. One day he heard about a *kiʕánaʔ* that was looking to be married. Her name was *šyañmúšəm*. Her *maʔóstəm* was *štápəm*. Now we know them today as Moses Mountain and Little Moses Mountain. *šmiyáw* wanted to impress *štápəm*, and was thinking of different ways to win his *štámkaʔš* hand in marriage.

šmiyáw went out and dug all the roots he could and picked all the different berries. He washed the roots and cleaned the berries. *šmiyáw* put them in new baskets and tied them so they wouldn't fall out when he carried them. *šmiyáw* wanted to see if he could trade this *šʔítən* for *šyañmúšəm*, the *štámkaʔ* of *štápəm*. *šmiyáw* started up from the south from where he gathered all the *šʔítən*. *štápəm* had a *pəlpúlt* and saw *šmiyáw* coming up to try and marry his *štámkaʔš*. It made *štápəm* angry and so he waited for *šmiyáw* to get close enough to tell him that he could not marry his *štámkaʔ*. In the meantime *šyañmúšəm* had the same *pəlpúlt*. *šyañmúšəm* wasn't interested in marrying *šmiyáw*. The way *šyañmúšəm* showed *šmiyáw* she was not interested was to turn her back when *šmiyáw* started to propose.

By the time *šmiyáw* reached *ncaqáwaʔ* he was getting tired from carrying all those baskets full of the roots and berries. He stopped to rest on the top of *ncaqáwaʔ* and when he did *štápəm* spoke to him. "*šmiyáw*, I cannot let you marry *ištámkaʔ*. You will not be satisfied after awhile and will start looking for another *núx^wnux^w*." This will hurt *ištámkaʔ*."

Just then *šyañmúšəm* spoke; "I am not interested in marrying *šmiyáw* anyway. He is too old and not *šwiñúmtəx^w* he will not take good care of me when I become his *núx^wnux^w*." *šmiyáw* tried to convince the both of them that he was a worthy man and could be a good *šxálwiʔ*, but in the end *šyañmúšəm* turned her back on him.

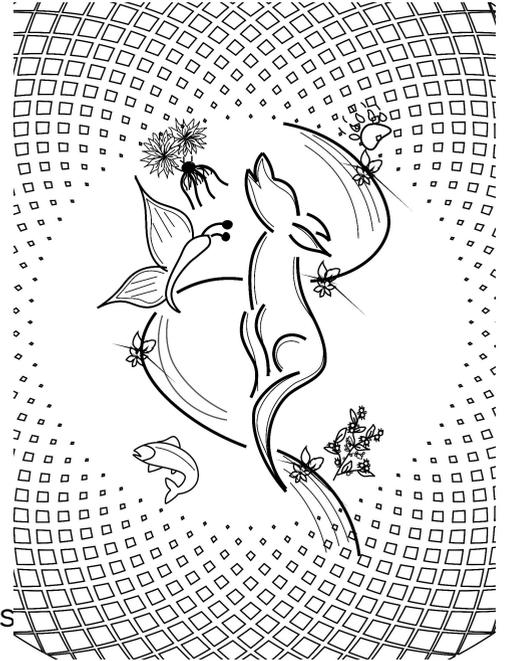
šmiyáw was so hurt and angry that he used his *šumáx* to turn the both of them into mountains. Because he had gathered all of the *šʔítənšəlx* for them, he would not be able to use them. *šmiyáw* took out all the *šʔítənšəlx* from his baskets and threw them all over on the top of *ncaqáwaʔ*.

šmiyáw said; "From now on, these *šʔítənšəlx* will grow here to show the people not yet made that this is a true story. I will always be able to see these mountains from here because they defied my wishes." *šmiyáw* turned around and headed south and stopped behind another rock and to this day you can see his ears from where he *táqəlx* and was pouting. And then I came back

Food Sovereignty

When's the last time you thought about where your food came from? How long it took for the fruits, vegetables, and meat to grow, be process, and sent out out to the grocery stores. Also, what about of all the ingredients needed to prepare your meals? Throughout the years, colonialism has severely impacted Native foods in a variety of ways. Barbed fences, wheat fields, logging, cows, dams, and introduction of contemporary tools are a few examples that have resulted in the depletion of Indigenous foods across Indian country.

Food sovereignty is important for tribal nations and defined as “the ability of tribal nations to implement self determination definitions, cultivate/access nutritious, and culturally essential food produced through ecologically sustainable practices” by the National Congress of American Indians. Indigenous foods have historically been better because they do not contain preservatives or cow meat. Medicinal uses of these foods are used as immune boosters, remedy for common illnesses/ injuries, and in some context help with cancer.



Indigenous foods exercises tribal sovereignty and self-determination because it give tribes the ability to respond to their own needs for health and culturally adapted foods. Policies/Resolutions can be made to reconcile foods and cultural values with colonial laws/policies. Reinforces sacred responsibility to nurture healthy, interdependent relationships with the land, plants, and animals. And it is solely

achieved by practicing/maintaining culturally harmonious relationships through cultivation by Indigenous people

Bitterroot Lesson

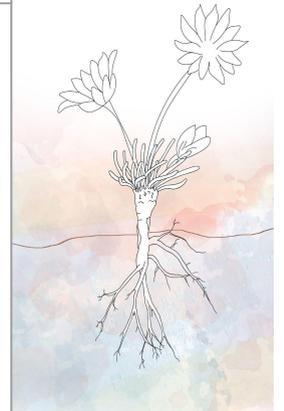
Directions: Everything has a heart and a spirit, including our foods. Think of yourself as a bitterroot. You are a seed that must holistically become balanced.

As you grow, there are new things you learn to help you throughout your life.

- Starting from the roots, what are cultural, artistic, and linguistic values you learn to help with your mental well-being.
- Moving on, using your roots, how have you become mindful of your actions to promote a healthy emotional and intellectual mindset.
- Lastly, bonding the previous lessons, how have the lessons you've learned thus far going to help you take care of your body, spirit, mind, to be able to create a successful, professional, lifestyle

Flowers (Professional lifestyle)

- How to treat people in a respectful manner
- Balance is important
- How to help mental stability using prayer/songs
- Problem solving
- Diversity in language helps to articulate words
- Improvement in pedagogy methods
- Taking pride in self identification



Middle of Bitterroot (Healthy Emotion/intellect)

- Analyze situations based on creation stories
- Having pride in work
- Mental toughness due to language and positive self talk
- Determination to help people based on tribal history
- How to be selfless and give till it hurts. (Personal values)
- Utilizing art to benefit school and work relationships.

Roots

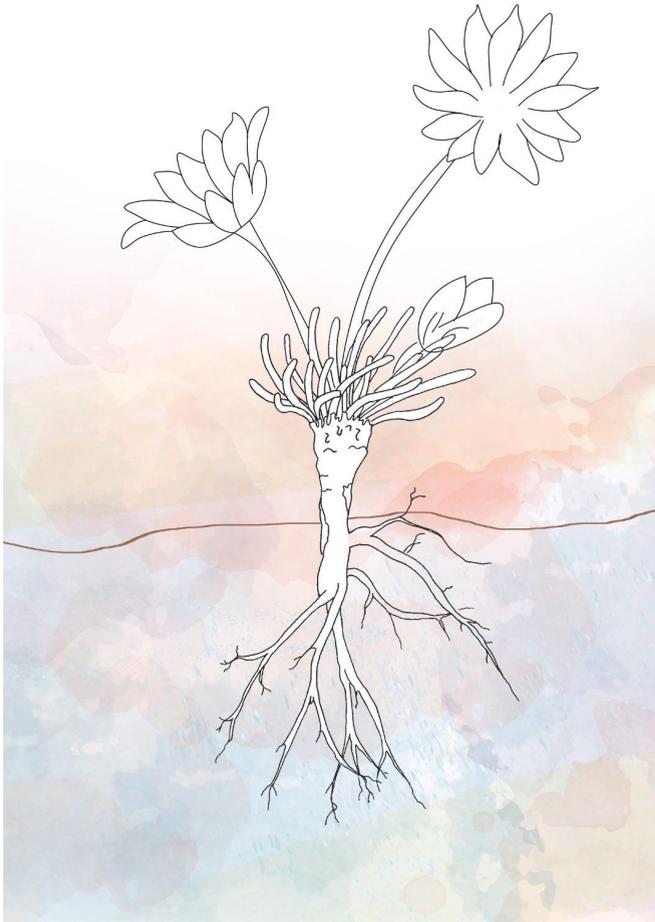
cultural	artistic	linguistic
<ul style="list-style-type: none"> • Ability to practice own culture/religion • Knowledge about land and creation stories • Personal values 	<ul style="list-style-type: none"> • Basket weaving • Beading • Storytelling • Regional Art • Drum making • Wood burning 	<ul style="list-style-type: none"> • Learning tribal languages • Positive self talk • Prayer • Songs • Leadership talks

iščq'w ənčút:

y'ay'áwt:

Bitterroot Lesson

Flowers (Professional lifestyle):



Middle (healthy emotion/intellect):

Roots (cultural, artistic, linguistic values):



The Rock Story

Vocabulary

ḥaw'iyənčútn	Creator
pqəłqín	Eagle
ntitiyáx	Salmon
štəm'tám'l'	Grizzly Bear
ʔəmʔúmt	Earth
k'wac'k'wac't	Strong
páǰpaǰt	Wise
tx ^w uxtəntəm	Take care of
xł'út/xłxłút	Rock/ Rocks
lámlamt	Thank you



The Rock Story

xłut kwalmáyaʔtn

After *haw'iyənčútn* had made the heavens and the *ʔəmʔúmt* and everything below the *əmʔúmt* and in the water. *haw'iyənčútn* looked around to decide to whom he would give the secrets of the *ʔəmʔúmt*. *haw'iyənčútn* needed someone *kʷackʷac't*, *páxpaǎt*, and *txʷuxtəntəm* to entrust the secrets of the *ʔəmʔúmt* for safe keeping.

Three came forward who thought they were *kʷackʷac't* enough, *páxpaǎt*, enough, and *txʷuxtəntəm* enough to guard and protect the secrets of the *ʔəmʔúmt*. *pqəlqín* said, "I am *kʷac'kʷac't*. I can fly high. I can see for long distances. I can care about the people. I can guard the secrets of the *ʔəmʔúmt*." *ntitiyáx* said, "I am *kʷac'kʷac't*. I can swim for long distances. I care about the people. I can guard the secrets of the *ʔəmʔúmt*." *štəm'tám'l* said, "I am also *kʷac'kʷac't*. I have knowledge and I care about the people. I can guard the secrets of the *ʔəmʔúmt*."

haw'iyənčútn said, "I have heard you three. Thank you for your interest. I must think for awhile before I decide to whom I will give the secrets of the *ʔəmʔúmt*." *haw'iyənčútn* knew that he would need someone who was there at the very beginning of time and someone who would still be there at the very end of time.

haw'iyənčútn in wisdom, strength, and caring for the people decided to give the secrets of the *ʔəmʔúmt* to the *xł'xłút*. The *xł'xłút* were there at the beginning, are with us now and will be there at the end of time. Have you ever noticed how little children pick up *xł'út*, hold them, and put them in their pockets? The next time you pick up a *xł'út*, feel its strength. The *xł'xłút* was there at the beginning of time and was given the secrets of the *ʔəmʔúmt*. When we walk on Mother Earth, we are walking on the guardians of the secrets of the *ʔəmʔúmt*. All *xł'xłút* have strength, wisdom, and care for the people. And then I came back.

***This story was given to the Language Program by an elder from Nespelem, WA. Her name was Mary Gua (Entiat). She encouraged us to retell the story. You may change the animal names, you may add or delete as you retell the story to make it your own. All that we ask is that you remember the original storyteller, Mary Gua. As per Colleen Cawston, ***
lámłamt

Translations done by Sharon Covington Feb 2020, approved by Pauline Stensgar and Ernest Brooks, CCT nxaʔamxčín nwwáwəlxtn.
Be sure to tell this story came from late elder Mary Gua

iščq'w ənčút:

y'ay'áwt:

My Rock (inxłut)

Directions: Customize the rock the below to fit your personality. After you finish, write a secret your rock will hold to help the people. Your secret must include: A lesson to be learned, how will this help the people, and why is this important.



Secret for the People:

iščq'w ənčút:

y'ay'áwt:

Rock Vocab Match

Directions: Match the following nxaʔamxčín terms with the english translation

- | | | |
|-------|---------------|-----------------|
| 1. | ppəlqín | A. Rock/Rocks |
| _____ | | |
| 2. | ʔəmʔúmt | B. Salmon |
| _____ | | |
| 3. | txʷuxtəntəm | C. Strong |
| _____ | | |
| 4. | štəm'tám'l' | D. Wise |
| _____ | | |
| 5. | róǰpaǰt | E. Earth |
| _____ | | |
| 6. | ḥaw'iyənčútn | F. Take care of |
| _____ | | |
| 7. I | k'wac'k'wac't | G. Grizzly Bear |
| _____ | | |
| 8. | lómlamt | H. Thank you |
| _____ | | |
| 9. | ntitiyáx | I. Creator |
| _____ | | |
| 10. | xʰút/xʰxʰút | J. Eagle |
| _____ | | |

Elk and Mouse Story

t'xác' kwa? k'wk'wát'na? kwalmáya?tn

t'xác'	Elk
k'wk'wát'na?	Mouse
šk ^w uy	(M) Mother
lə?áw	(M) Father
núx ^w nux ^w	Wife
šxálwi?	Husband
xəšt	Good
šnałúštušmn	Eyes
lémm	Steal
ma?úšm	Pitiful
pičxwt	Disgusted
šwiñúmtəx ^w	Handsome

Elk and Mouse Story

t'xác' kwa? k'wk'wát'na? kwalmáya?tn

Once *t'xác'* was living there with his *škwuy* and his *lə?áw*. He went and he traveled around and in the mountains he was sitting. Well, there were Indian people living there so he sat and watched them. There he watched those people and thought "What's going on? That *k'wk'wát'na?* goes out and runs get water and she runs to her house and cuts firewood. Yes, okay she must be a real energetic woman. She's smart. I'll propose to her."

That one went and he got to the woman and he said, "You're a *ǰəšt* woman and you work hard. You are industrious." He is going to propose "Would you be my *núǰwnuǰw?*" They lived there. *k'wk'wát'na?* and the *t'xác'* lived there. He lived there and when the men hunted and she went back to her house. Then she went and *lám* everything to eat. That one, she went, she *lám* dried Indian food and she came and she cooked it all. Then he came back, the man is tired. He's glad. He caresses that *núǰwnuǰw*, "You're really *ǰəšt*, you are clever." From there he went again and the next day he went hunting again and he's gone. Then he comes back. Again, there is a lot of her cooking of Indian food. He's glad again and he caresses his *núǰwnuǰw*, "You're hard-working."

Then on the next day she goes again and that *k'wk'wát'na?* went. Just as she was stealing, the people saw her, "EH! No good! *k'wk'wát'na?* is stealing from us." Grab her and rub her face in the fire and burn her *šnaúšlušmn!*" Well that one said to herself, "Now my *šǰólwi?* will find out and leave me." Grab that and bandage your *šnaúšlušmn* and she got back and she cooks and the man gets back and he's glad and he's glad about his *núǰwnuǰw*. He caresses her, "You're *ǰəšt*, what's the matter with your *šnaúšlušmn*, they're bandage?" She said "because, because I, because I... something, something, and I... I got burnt in the fire... It burnt my *šnaúšlušmn*." he caressed her. Then he said "You are real *ma?úšm*." He found out from someone that his *núǰwnuǰw* was stealing. Then they grabbed her and they put her into the fire and to this day she does that, she steals, she steals. That *t'xác'* was *pičxwt*. He was so *šwińúmtəxw* and tall. He looked at his *núǰwnuǰw*, he was *pičxwt* with her. He got up and he left her. She is sad that *k'wk'wát'na?* and she feels bad. Due to her deeds, he left her. And then I came back.

*** This story was told by Matilda Bearcub at the Language Program in 1997. It was transcribed and translated on June 3, 1998.