

DO NOT ABUSE THE WORLD AROUND US:

JACK WARD'S SPEECH TO WHITES

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In 1928, linguist Manual Andrade was collecting texts at La Push, Washington, from Jack Ward, a respected Quileute speaker and storyteller. When Ward learned that Andrade intended to publish the texts in a book, he voluntarily offered a speech for Andrade to put into the book so that Whites could read it. In this paper we would like to present the speech in a form more appropriate to the Quileute principles of style that appear to have informed it, and to provide a context for it. The first part of the paper is by Powell (with a bit of editing in the course of typing by Hymes); the second part is by Hymes (with a great deal of advice as to orthography and points of meaning by Powell).

I

Jack Ward was what the Quileutes refer to as a tá-laykila poʔó-qw, an 'oldtime Indian'. When they speak of such people, today's Quileutes often glance toward aqá-lat, the top of James Island, in whose trees the burial trees of the old people were hung. Much has changed in Quileute life. In the last century and a half, while some aboriginal patterns have persisted unchanged, many aspects of daily life and belief have accommodated to the North American mainstream. Jack Ward is thought of as one of the last of the 'Old people', one of the last to view the world wholly as the Quileutes had come to see it before the arrival of the Whites, when everything started to change.

Even though the traditional Quileute habits, skills, knowledge and beliefs are mostly gone from daily life, a lot is known about them. It is known, for instance, that the old people believed that humans were simply one kind of living thing in a world where all things that were alive had spirits. Each living thing (including humans, the animals, birds, and fish, great trees, the winds, the rainbow, and some seldom-seen monsters such as Tástas, the wildman who fishes with long toenails) had a guardian spirit or taxí-lit. The old people believed that these personal spirit powers gave each living thing its own distinct character, traits, and capabilities. No human would attempt to accomplish his work, or even the most simple task, without the help of their spirit power. Not only would it be futile to attempt to do something that one's guardian spirit power had made it clear was not part of one's nature; but, it would be taking a terrible chance with one's luck. It made the spirits cranky when living things became wilful, since both one's talents and the outcomes of one's efforts were in the hands of the spirits.

A person's spirit power enabled and determined in every aspect of skill: e.g., how well a hunter, fisherman, or whaler did; how successful a potlatch turned out to be; or how imaginative

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and careful a young girl was at making cattail reed mats, the basis for evaluating a woman's domesticity. The greatest of all spirit powers was T'siq'á-ti, the nature spirit of the earth and of the universe. T'siq'á-ti did not create things as they are. The world always was. But T'siq'á-ti is in charge of the great plan of the world and living things, the t'áxaʔá. The Quileute old people courted the good favor of T'siq'á-ti thankfully paying respects in thought and ritual to this great spirit power's benign control of the natural world. The old Quileutes were very much aware of being part of the natural world, and that what was 'natural' in the world was a matter for the spirits to decide and manage.

This makes sense of many of the things that the tá-laykila poʔó-qw did. It makes sense that a canoe maker would turn his back while a great cedar fell so that the spirit of the tree, unable to recognize the one who had cut it down, would allow the tree to be made into a canoe that would stay afloat and go straight. And, since the spiritual world was in control of one's well-being as well as one's well-doing, it is appropriate that the old Quileutes treated illness as a problem of the relation between a person and his or her spirit power. Assuming that people became ill because their spirit had left the body, Quileute shamans healed the ill by going into an altered state of consciousness, travelling outside the body until they located the errant spirit and coaxed or coerced it to return to the body of the ill one being treated. Breath also was important. Not only was it basic to life and evidence that someone was alive but, since spirits had much in common with the wind, they travelled in and out of the body with the breath. Evil spirits could be sucked by a shaman from the body of someone who was diseased, so medicine men often wore masks that showed protruding lips for blowing and sucking. This worldview, which integrated the spiritual and the physical so pervasively, explains the logic behind many aspects of habit and ritual.

In this light it was common sense for an old Quileute, who believed that each species had been given a particular nature, to think that the mythic 'Trickster' figure, Bá-yaq (Raven), should fail when he tried to do things that other animals do but it is not natural for ravens to do. For instance, Bá-yaq tried to dive for fish as Fishduck does, but got soaked; tried to get oil from his feet just as fat old Bear did, but scorched his feet, leaving them cracked and black as they are to this day; tried to use his son as halibut bait the way Devilfish the octopus does, but drowned his son. Myths are often pointed to as a universal means of passing on the most basic values and perspectives of the community. We can see how Raven in the Quileute Trickster myths provided each new generation with a graphic depiction of how basic was the issue of respecting one's own nature. Flouting the nature of things as prescribed in the great t'áxaʔá, the natural plan of T'siq'á-ti, was understood to be a course that could only result in personal embarrassment and community tragedy. One person's actions could cause the spirits to withhold their favors from the entire group, with disastrous effects.

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So, when a tá-iykila po'ó-gw such as Jack Ward spoke about the world and the appropriate role of humans in it, White people can best understand what he was telling us by attempting to see the world as he did. It is an instructive thing to do. It helps us to look objectively at our own presumptions about the world, and occasionally it allows us to recognize that our own view of the nature of things is not the only one that is possible or logical in a satisfying way. And Ward himself begins his speech by reaching out to the White audience he intended to reach. Contrast, and criticism, will come, but first there is established a common ground for mutual understanding. (Identification with one's audience is indeed a fundamental principle of persuasion in both traditions).

Ward emphasizes (lines 6-14) that Whites and Indians are alike: both have blood, are formed to breathe, and worship the 'Chief Above'. With the arrival of the Christian missionaries around the middle of the nineteenth century, the Quileutes realized that their T'siq'á-ti was remarkably like the White people's God, who was also thought to have devised a master plan for the world and who was in charge of the affairs of humans. The Quileutes came to refer to the God - Nature Spirit with their translation of Saghalie Tyee, the Chinook jargon name for God, the great 'chief above', a term used by early preachers in their effort to evangelize the native peoples. In some respects it was an easy step for the Quileute old people to accept much of the White people's religion, since its God had so much in common with T'siq'á-ti. So, it is understandable that Jack Ward appeals to three things that Whites and Indians have in common: (a) both have blood and thus are by nature the same physically; (b) both breathe and thus both live and have spirits moving in and out of them through the breath; (c) both respect the great spirit who devised and supervises the world (a point to which Ward intends to return later).

Ward tells us why he is taking the effort to advise and encourage the Whites. Lines 15-29 explain why it is important to say these things. First of all, Indians have good will toward Whites, and for that reason will give them some advice 'in order to help in the way your work'. Remember that Quileutes felt that the success or failure of any work or project was contingent upon the human's relationship to their spirit power. Thus, if White people were to be successful in their work and the many tasks that involve everyday life, they had to know how to stay in a correct relationship with the spirit world. Helping Whites stay in the good graces of the spirits would help them in their work.

Also, most spirits were localized in a particular place. The newly arrived Whites might have been quite knowledgeable about the spirits of the places from which they came, yet have a lot to learn about the spirits of Quileute territory. So Jack Ward emphasized that he and other old people knew and understood 'this country, where we Indians live, where we have grown up'

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(21-23). It is worth pointing out that Andrade translated the last line as 'where we were born'. But Quileutes felt that one did not inherit knowledge about the land and spirits by birthright. Rather, it was by living on the land and learning about how to interact with the natural world and the spirits which inhabit it. Should the Whites, who had not grown up here, act improperly and alienate the spirits, everyone would suffer, natives and non-natives alike. For the entire community suffered when the animals did not allow themselves to be killed by the hunters, the fish refused to submit themselves to the fisherman, or the trees conspired against those who tried to fell them. And, Ward warns, the impact could be indefinite in length, jeopardizing the good of 'our children and ... our children's children' (28-29). If the spirits became sufficiently disaffected, they could cause the other living things in the country of the Quileute to withhold themselves for generations.

It may be worthwhile to contrast the usual Western scientific perspective from the viewpoint of the Quileute old people. Officially at least, contemporary North Americans usually presume that things happen to us as the consequence of natural processes. It rains because water evaporates and goes through a cycle of cloud building and eventual precipitation. We become ill because of the effects of microbes which enter our bodies and proliferate until drugs or the body's natural defenses bring them under control. Contemporary mainstream North American society has habits which rely on this view of human beings as affected by natural processes, what we can call an 'at effect' view. If there is an earthquake, the mainstream North American today may think of individuals as having of good or bad luck in being safe or injured, but the quake itself will usually be attributed to tectonic plates and some expert's calculation of odds. Quileute old people had a perspective which can be referred to as seeing human beings 'at cause'. If things happen, someone is at cause, because the words or actions of human beings are the immediate reason for things happening. Such a person would wonder what they, or someone else in the community, did to cause the earthquake. The old Quileute people thought that humans are 'at cause', since the spirits respond to human actions in determining what the outcomes of things will be.

Again, most mainstream North Americans today would prepare for running a track and field event in terms of diet, exercise, and practice (and perhaps covert drugs). Of course some might pray as well. Quileute old people commonly would assume one won races because one's spirit power caused it to happen. They would have done whatever was necessary to achieve and maintain a proper relationship with their spirit power: breaking no tabus, doing rituals that were known to be pleasing to particular spirits, avoiding talk of the future and other kinds of effrontery which appear to deny that spirits are in charge of outcomes. The ritual preparation might often involve fasting and other activities that an athletic coach would consider detrimental to physical conditioning.

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In keeping with this the old people did not think that there would be lots of fish in the rivers because of good conditions for salmon to spawn, for fry to develop in the protected upper reaches of streams, and for the fish to descend to the salt water and develop to good size so that they could return to the Quileute nets in the rivers. The old people thought that there would be many fish in their nets because the spirits motivated the fish to give themselves. The old people saw no necessary relationship between the number of fish one caught this season and the number of fish that there would be to catch in the future. They assumed that the number of fish that allowed themselves to be caught was the result of whether or not the spirit of the fish felt that the Quileutes were appreciative and worthy people by whom to be caught. Old Quileutes were not concerned with waste of resources so much as they were concerned with abuse of resources in the eyes of the spirits. Fish became scarce because the spirits became offended at some abuse.

The contemporary image of the traditional Indian as the first conservationist is not really consistent with the perspective of the tá-laykila po'ó-qw. Our view of a conservationist is of one who tries to balance what humans take from the environment with the processes we now use to protect and replenish the natural world (including nature preserves, salmon hatcheries, and limits on catches). Both Whites and Indians today may characterize the traditional Indian as operating with an 'at effect' view. Ward indeed himself says something analogous in lines 49-54, and there are other early statements elsewhere about a hunter being punished by taking more than he could be use. Two things have to be kept in mind. What could be used, what was necessary in the life of the community, might on the Northwest Coast include the extravagant disbursements of the potlatch. And to think in terms of taking only what one can use is not the same as thinking in terms of taking only what the environment can replenish. It appears that the old people did not see a relationship between how many fish they caught or elk they shot, or beavers they trapped, and the numbers that there would be in the future. The future was not in human hands, but in the hands of the spirits, and their actions would be based on a different calculation.

This is a different view of nature, ecology and conservation than that of today's environmentalists. When Ward spoke of the world becoming no longer beautiful (65-9), he almost surely did not think of 'Nature' as an object of aesthetic contemplation, but of an environment toward which the right relationship involved knowledge and duty as well, truth, ethics, and aesthetics, all three. The world was beautiful in terms of a fit relationship to it, an appropriateness. Jack Ward almost certainly meant more than Andrade seems to have assumed he meant. Andrade uses 'waste' for the interlinear translation of the verb that gives the speech its first line and title ('Do Not Spoil the Country' in the title as such), and 'wasteful' in the

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running translation of the verb in line 60 ('overdo' in the interlinear translation). Ward may have seen an element of wastefulness in Whites taking fish and destroying trees for which no reasonable need was evident, but he was also encouraging White people not to abuse the environment to the irritation of the spirit world. Thoughtless killing or burning, without sympathy or appreciation, was an affront both to the utilization patterns which the Quileutes considered natural and to the souls of the living beings killed.

This is the real message of the speech. And, as great public speakers are said to have done in aboriginal times, Ward returns to his point forcefully at the end (73-77). He warns that the consequences of the actions of the Whites will result in the living things (animals, fish in the sea, fish in the rivers, the great trees) being no more. And we can recognize that Ward was thinking and acting as one of the tá-laykila po'ó-qw when he gave that admonition. In his punchline climax he pointedly articulates (81-82) what he and the other old people saw as the most serious error humans could make, and accuses Whites of making this error. It is the cheeky and dangerous folly of **acting contrary to the plan of those in charge of the design of things.**

This great plan, or design, was the t'íaxa?á. This was the overall design of what is natural in the world, which had been established by T'siq'á-ti and was overseen by the spirit powers to which the old people were so attentive. Ward was mystified that Whites could be so unconcerned about the apparent offensiveness of their unnatural abuse of the world. After all, Whites seemed to believe in a God-spirit much like the Quileute's T'siq'á-ti. Didn't Whites know that to flout what had been laid down as natural behavior, as Raven had, would result in shame and loss? It was that basic, and from the perspective of the old people, completely logical point that Jack Ward was trying to make. And having made his point, Ward stopped.

II

Andrade published the Quileute text with interlinear translation (1931: 8-11), followed by a running English translation (11-12). The transcription of the Quileute here has been revised by Powell in the light of his research on the language (cf. Powell and Woodruff 1976). The translation presented here was revised by Hymes from those published by Andrade, and further revised in consultation with Powell. The analysis into lines and groups of lines was developed by Hymes. The English translation is put last, in the thought that it will there be easiest to find and consult. It is preceded by the Quileute, and that in turn is preceded by an account of the relations found in the text.

Parallelism with lexical repetition is a principal form of organization throughout the speech. It often constitutes pairs of lines as verses by this, and often shows stanzas to be paired and sections to be paired as well. The other salient feature is the use of certain forms in lines

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that mark the beginning of a verse, stanza or section. The related forms *ts'o*, *ts'o'6(-)*, ----
-*t'so'6t-*, -*ts'o'6*, *ts'o-* with meanings of 'such, so, the reason', occur at the beginning of a
line; *dá-kil* 'therefore, then', occurs as second element in a line.

When these relations are recognized, the text is found to be organized in a series of lines and
verses. These in turn appear to be part of larger units. Groups of verses form stanzas, groups of
stanzas what can be called sections. Continuity and change of content often point to these. A
great deal of parallelism, either of equivalence or contrast, points to relations among these
larger units. After a series of approximations had been tried, and the points of recurrence
within the text become more and more familiar, it has come to seem that the speech has four
main parts.

It begins and ends with greetings to the intended audience (shown as I and IV). Between
these come two major parts of exposition. The first explains what should and should not be
done in the country, and the second points out what has happened because of the coming of the
Whites, contrasting Indians and Whites. Each of these major parts of exposition has three
sections.

Let me here outline the speech in terms of the content of its major parts, sections, and
stanzas, then profile the details of the formal relationships of lines and verses within them.

Outline

- | | | |
|-----|------|--|
| I | i | Greeting |
| II | ii | How to live here |
| | | (A) We are alike |
| | | (B) We have one Father |
| | | (C) We Indians have good will |
| | iii | Take care of the world around us |
| | | (A) For our children and children's children |
| | | (B) Keep the forest |
| | iv | Do not destroy the animals and fish |
| | | (A) Animals in the woods |
| | | (B) Fish in the rivers |
| III | v | Care vs. carelessness |
| | | (A) Indian people |
| | | (B) White people |
| | vi | Heartbreak |
| | | (A) The beauty goes |
| | | (B) The living things go |
| | vii | Summation: Against the design |
| IV | viii | Closing |

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Profile

- I i abc 1-2, 3-4, 5

These greetings announce the theme in the first line (we follow Andrade in taking it as a
title). Four lines develop the idea of mutual friendship. -*k'wlti-* 'friend' recurs in four, *xaba* 'all'
in three, as part of variations on 'I-you', 'you-me', 'I-you'. Line 5 has the marker *dá-kil*.

- II ii A abc 6-7, 8-9, 10-11
B abc 12, 13-14, 15-16
C abc 17-18 (19-21, 22-23)

Each of the three stanzas has a verse with the pairing frame *ičáq-* 'just as... (just) so' (6-7,
13-14, 17-18). The verse is initial in A and C, but B, concerned with the common Father, opens
with the single statement of 12, which has the marker *dá-kil* (and which may 'outrank'
the pairing frame). The remaining verse of B is marked as well (*itsó-* 'thus')
This concentration of marking (all three verses) is unusual in the speech and suggests special
emphasis on the point that 'We have one Father'. Lines 19-21 and 22-23 are neither separate
sentences, unlike the preceding verses, but the parallelism in them suggests that they are
modelled on the verses that precede.

- iii A abc 24-25, 26-27, 28-29
B abc 30-31, 32-34, 35-37

Both stanzas begin with a form of *ts'6-* in reference to reason or cause. Each mentions
'the world around us' (*ta-s t'siq'á-ti*) and 'taking care' (*č'á-li*). Each of the three verses in A
consists of two lines paired in terms of a repeated or extended idea: the straight or true
way/the way we can act to help; the things that are here/the world around us; our children/our
children's children. In the third verse the pairing is lexically explicit ('children')

The same seems to be true of B. The syntactic frame of the first verse joins cause and
effect, while apparently pairing 'the world around us' and 'trees' (as salient image of that
world). The second verse is explicitly paired by repetition (*ičáq-* 'just as... just as' (green)).
(Andrade's interlinear translation is 'In such a manner cause to be green'... 'manner in which
they are green'). The third verse pairs references to fire.

- iv A ab 38-40, 41-43
B ab 44-45, 46-48

Both stanzas begin with *itsó- la dá-kil* 'That is how it is then'.
There is a pairing within each stanza: 'animals living in the woods': 'all the animals living in the
woods', and 'fish living in the rivers': 'all the kinds of fish'. In the second verse of each stanza
the naming of two kinds (elk, deer: trout, steelhead salmon), followed by 'all' at the end is of
course a formal pairing across stanzas.

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III v A abc 49-50, 51-52, 53-54
B abc 55-57, 58-61, 62-63

The two stanzas contrast Indians (A) to Whites (B). In A the first two verses in A each pair ideas without lexical repetition: 'proud'/'glad'; 'take care'/'never careless'; 'all living things'/'the fish living in the rivers'. Pairing is lexically explicit in the third verse with bets- 'quantity', 'so much' ('so much care'/'so much as needed').

In B each verse is marked in its opening line with dá-kil 'therefore, then'. The first verse has the full phrase found initially in both stanzas of the preceding section (iv): itsó-ja dá-kil 'That is how it is then'. The third verse precedes dá-kil with another form involving tsó-. The stanza thus is highly marked, as was ii B (we have one Father) and as will be vi B (The living things go). The concentration of marking here further suggests that the forest stands for the world, the outward sign, as it were, of the world's inward grace.

vi A ab 64, 65-69
B ab 70-72, 73-77

Each stanza contrasts Indians in its first verse (heartsick, addressing that concern) with the effect of Whites in its second. Each stanza indeed comes round to yix hókwat' 'the Whites' itself at the end of its second verse. (It was not possible to place 'the Whites' at the end of the translation of b in A).

All but the first verse begin with a line having a form of tsó-. Line 64 is structurally an orphan. It does not belong with the lines on 'trees' that precede, and stands apart from the formal parallels that follow. This isolation gives it salience, I think, and is why it's concern with heartbreak (translated by Andrade as 'sick-heartedness') is taken as theme of this section.

In B the fourfold repetition of wá'al-ji ('disappear, be no more-begin, become') is a source of both form and intensity.

vii 78-82

These lines stand apart from the organization of vi that precedes them, and also from the farewell greeting that follows. They appear to be in effect a summation: 'It is as I have said', summing up the behavior of Whites, partly in recapitulation ('they are extravagant, act wantonly'), partly by naming the heart of the matter: '(they) persist against the world-design/of those who design the world'. The lines are marked like many other stanzas by itsó-.

vii 83-85

These lines begin with the marker of quantity, bets-, found in the last verse of v(A). The recurrence suggests that it also may function as a rhetorical marker.

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DO NOT ABUSE THE WORLD AROUND US

[i] [Greeting]

wá áx' dók'let'a xé ta's t'siq'á-ti,
ta-d čák'itis.

k'w'o'lè-s-wó-li xabà ta-d čák'itis,

abék' xabà hák'itil àl-á-b.

xabát'sič'o-li dá-kil hak'itiláqálawo.

5

ičáqlíčtilka

[ii] [How to live here]
(A) (We are alike)

xé' ičáqlíčtilá-t'óq' lùb-á' p'ó-q'.

ót'alaska há'axál

xé' ótalás-it'óq' lùb-á' p'ó-q' há'axál.

héqalít-aka adá'adálwat x'a' t'sixi-l áč'it

10

x'a' héqalít-át'óq' lùb-á'a.

wáx' dá-kil likáqlásstó'o x'a' t'sixi-l áč'it tso'ót'óq' p'ó-q'.

(B) (We have one Father)

ičáqlásstóqax' la

x'a' tso'ót-tik hókwat'.

itsò sa'a xabássto Kópqalló

15

abé'k' welhé-da'.

ičáqlásqállo sá'a luwò háč'itá-lé-tili,

(C) (We Indians have good will)

ičáqlásqálawo.

kíya'á-tilawó-sil xé' ičáqpaqéttik

he'k' xó'ó.

20

(10)

yix t'siq'á-ti

yix ó'toq'

t'ó-t'sa lùb-á' po'ó-q'.

[iii] [Take care of the world around us]
(A) (For our children and children's children)

tso'ó't'e sá'a xabé t'á-ča xe' t'sixà,
x'w'a' ičáqayí-lakít'oq' kiyá-xat,

25

čì'á-li xe' xá-bat'so' è-xo'ó;

yix ta-s t'siq'á-ti,

yix hé-ča-wà tax' hè-ló-kil xe' čìk'wá'toq'

hé-xat x'w'a' čìk'wá'ax' x'w'a' čìk'wá'toq'.

hé-qt'so'ótli x'wáqli xe' tá-s t'siq'á-ti (B) (Keep the forest) 30

dé-xa' hàč'čawá-li xe' há'ba.

ičáq'łópá-si

xe' ičáq'łópá'ás hé-la

xe' xá-bat's.

čì'á-li xe' k'é'ya.

35

t'síxa'á-só'oli

tat e'là-xál xe' čá'yal.

(11)

itsó la dá-kil

[iv] (A) (Animals in the woods)

tax' wà-síč'ó-li

s yó-kil wà'alíší úxwá'tso' ó xe' qa'bà-lwát, 40

qalé' xe' k'é-kil,

hawá-yíška,

hé-xat s xá-bat'so' ó xe' qa'bà-lwát.

itsó la dá-kil

(B) (Fish in the rivers)

yix á-litá' ó xe' k'wá-k'wá-yá'.

45

wa x'w'a' hé-kilx' é-ša yál-a'atá xe' Xatáxw't'só',

kwá-wiyá,

hé-xat xe' xá-báqli á-litá'.

čè-kwás yix tà-lí'tilas,

[v] [Care vs. carelessness]
(A) (Indian people)

wisà',

50

tsó-tati'l t'á-ča xe' ta'd po'ó-q' s čí'al xe' xá-bat'so',

é tsa-da pawaláks č'iqalí xe' á-litá' ó xe' k'wá-yá',

bétsqá-qal la

tat xe' béts-po'ót suwá-č abé' hešé-yá.

(12)

(B) (White people)
55

itsó la dá-kil
içáqcé'al xe' xá-bat'oq' há'ba.
was'f'al hó-q'wá'li.

á-laka dá-kil

yix hó-k'wá't',

qáxayo'ó-taq'wá.

60

é çí'ali xe' ó-tik tik çá'ayá'.
tsó'teka dá-kil

hó-yafil hó-q'wá'a xe' é-s há'ba.

[vi] [Heartbreak]
(A) (The beauty goes)

hètkwotálé-tilot'oq' yix xá-bat'oq'.

was'itso'ó xe' içaqhà'ç'á:is

65

yix t'siq'á-ti ó't'oq',

tót'sa lùb'á' po'ó-q',

he'té-tik wá'ali la óqalekí

yix hó-k'wá't'.

(13)

(B) (The living things go)
70

qéqt'so'ótlo

hé'adá'adál xe' içáli xáx'e

buyúkwá-qétqal

t'só'o s wá'ališil yix xá-bát'so' ó xe' t'siq'á-ti.

wá'ališ x'wá' á-litá' ó xe' qalé é-ša.

wá'ališ x'wá' á-litá' é-ša ókil xe' k'wà-k'wá'ya'.

75

wá'ališ é-ša há'ç'a há'ba ó xe' xá-bat'oq' xe' t'siq'á-ti,

abé' hé' yix hó-k'wá't'.

itsó xe' há-lat'il:

[vii] [Summation: Against the design]

qá-xayo'ó-taq'wá,

pawalàkské-da,

80

lá-xwoli tó-q'wá-wá x'wá' Xaxátíláyá-x'

x'wá' Xaxà-tá-q'wá-yó'.

bé-tsas sá'a yix

[viii] [Closing]

hà-lá-qalawó-ç'ó-li ti'l xáx'e.

lé'átsqal axwól xabà xaxéqtiya.

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(14)

DO NOT ABUSE THE WORLD AROUND US

Do not abuse the world around us, (i)

my friends.

I call you all my friends,

because you all befriend me.

Therefore I wish always to befriend you. 5

Just as you have blood, (ii)(A)

so we Indians have blood.

You must breathe.

We Indians, too, need to breathe.

You worship in prayer the Chief Above, 10

the one we worship ourselves.

Therefore the Chief Above acts no differently to us Indians. (B)

Just as to us, indeed,

so to you Whites.

Thus we are both loved, all of us, 15

because we have one Father.

Just as we show good will to each other, (C)

just so to you,

in order to help you in the way you work

here, right here, 20

(15)

in this country,

where we Indians live,

(where) we have grown up.

Such is the reason both, all of us, should know the true way, (iii)(A)

the way we can act to help each other, 25

taking care of all the things that are here,

the world around us,

likewise whatever may belong to our children

and to our children's children.

That is the reason I mention the world around us, (B) 30

so that good care be taken of the trees.

Keep them as green,

just as they have been green continually

through all time.

Take care with fire. 35

Make sure to put it out

when abandoning camp.

(16)

That is how it is then

[iv] (A)

for whoever does not want

the animals living in the woods soon to be no more, 40

the elk,

deer,

and all the animals living in the woods.

That is how it is then

(B)

for the fish living in the rivers. 45

Do not let anyone whatsoever destroy the many trout,

steelhead salmon,

and all the kinds of fish.

My heart is proud,

[v] (A)

glad, 50

because I know my Indian people take care of all living things,

never in any careless way kill the fish living in the rivers,

take great care indeed,

take only so much as is needed to live.

(17)

That is how it is then,

(B) 55

the way we take care of all our trees,

do not try to burn.

Only you, then,

the White people,

wastefully overdo. 60

You do not take care of what you have when you are camping.

Such is the reason you then

often burn many of the trees.

Our hearts break at what is all around us.

[vi] (A)

It is that the world in which we live, 65

in which we Indians have grown up,

begins not to be beautiful in its own way,

not as it was when you, the Whites,

indeed had not yet come.

(18)

It is for that reason we (B) 70

 speak with such a purpose now,
 addressing this concern.

It is that all the things living in the world begin to be no more.

 Many of the fish living in the ocean begin to be no more.

 Many of the fish that might live in the rivers begin to be no more. 75

 Many of the good trees that live all around us in the world

 begin to be no more,

 because of the Whites.

It is as I have said: [vii]

 they are extravagant,

 act wantonly, 80

 persist against the world-design

 of those who design the world.

So much for this [viii]

 that I want to say to you now.

 I greet you all this day. 85

(19)

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