

**UW ETHNOMUSICOLOGY ARCHIVES  
 WORK DISC LOG**

HRAF # **NR15 Lushootseed**

Archive # **2005-1.21a/b WD**

**Tape Title: Vi taq<sup>w</sup>šəblu Hilbert Collection - Charley Boome, Vi Hilbert, Thom Hess, Pamela Amoss, Dewey Mitchell (1/30/71) – Recorded by Vi Hilbert**

**Transcribed from tape box:** Charlie Boome 78 yrs old – 1971 / 1-28-71 / c. 1-70 – testing – Bud R & Don chitchat – taped over / **Tape Side 1** - Charley Boome / 1-30-71 – Pam Amos[s] – Thom Hess / Dewey & I [VH] at Charley Boome's home in Sedro-Woolley – Thom getting more Skagit words / c. 2 – starts w/ color red side 2 / c. 5 – Raising sleeve / raising pant legs / c. 18 – take clothes off / [side 1 contents listing continues on sheet, c. 55] c. 354 – my relationship to Charley B. - my mother's father was Charley's mother's brother / Charley's father's & mother's Indian names

**Transcribed from 1<sup>st</sup> of 2 additional notes included in tape box:** [contents description continued from tape box] Side #2 [Side 1] – c. 2 – starts w/ color red / side #2 starts w/ George Gibbs – 1<sup>st</sup> white man in Skagit territory [wrong – this is toward end of tape side 2] / **[Tape Side 1, continued from tape box]** c. 55 – I read lot [?] of Thom's story recited by Hagen Sam / & Dewey [Mitchell] corrects some / c. 100 – Lord's Prayer / c. 130 – Charley Boome inserts in English about myth – Raven & Bear / c. 163 – Hagen's relationship to Charley Boome / 167 – Raven was devil in Skagit & was smart man - & he ordered the way the river should run / 186 – mink – Buschub [buščəb] - smart one from Sound / 192 – re change over - Mink could swim & Raven could fly / c. 260 – Charley's father's Indian name & his mother's Indian name \_\_\_\_\_ / 286 – Dad's father's 2 Indian names from sqwadilič [sg<sup>w</sup>ədilič] / 338 – Sedro Woolley's Indian name / 355 – Indians could talk to each other by mental telepathy / 356 – Big lake was where our people were from - & gives Indian name / **[Reverse side of first note]:** 383 – Pam asks about Indian name for the soul / 390 – name for ghost / 400 – dream – word is same as skalalitut [sqəlalitut] - / 407 - / 422 – vision - / 433 – Indians always knew there was God. / 437 – His grandfather's preaching & foretelling about future things / that would come – (cars & airplanes & trains / the revelations said the people coming would destroy all the timber in our land. There would someday be / 497 – great – ʔəʔə / Thom drove us up & back in his car – / Pam thanked Charley 5.00 & Dewey 3. / as that's all she had left. I bought / lunch. / Babs [?] home from hospital on 30<sup>th</sup> w/ new baby boy / Ray & Jennifer also have new son 5 lbs /

**[2nd note] [Tape Side 2]** c. 155 – claims case / June Collins as chief witness for their claim / side 1? [Side 2] / c. 209 – George Gibbs 1<sup>st</sup> white / man in Skagit county – Thom says he died in Connecticut / c. 266 – my mother's father was from duq<sup>w</sup>əčəbš / c. 275 - slox - where Dewey was born & raised / 354 – my grandfather (mom's Dad) / was Charley Boome's mother's brother / 370 – last band of Skagits sg<sup>w</sup>əʔəbš [?]

**Note:** The original notes, in Vi Hilbert's handwriting, are in the Hilbert documentation file.

Recording Data (work disc):

Recording Data (source): Archive # **2005-1.21 EC**

Physical medium <b>2 compact discs</b>	Physical medium <b>1 reel</b>
Speed	Speed <b>3 ¾ ips</b>
Track Format	Track Format <b>½ track (recorded 2 sides)</b>
Kind of sound <b>stereo (mono program)</b>	Kind of sound <b>mono</b>
Dimensions	Dimensions <b>5"</b>
Duration <b>1:35:49 (47:58; 47:50)</b>	Duration <b>1:35:49</b>
Other characteristics <b>digital copy</b>	Other characteristics

0:00	<b>CD 1 (Tape side 1) – Track 1</b> - Pamela Amoss and Thom Hess eliciting vocabulary from Charley Boome: words for different kinds of color red; raising sleeve, rolling up pants leg; taking clothes off; shrink or
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	shrivel; wrinkle; in view/appeared.
7:15	Vi “All of this is in Skagit – it’s written in Skagit...”; Vi reads part of story (told to Hess by Hagen Sam – they comment on Snohomish words)
12:45	<b>Track 2</b> - Vi – “And Thom has the Lord’s Prayer written down too in Skagit” (by Father Chirouse); reads prayer
16:32	Charley Boome – comments on Raven and Bear (in English)
20:34	Charley – more about Raven – “According to the old Indians,” he was “the devil” in Skagit; he was “a smart man”
23:20	“When the flood took place...the Mink could swim and the Raven could fly”
24:00	<b>Track 3</b> - Vi – “We brought some apple pie along...”; discussion of languages being taught around the state of Washington
27:06	“They’re going to start teaching that [Yakama language] in Washington University [University of Washington?]...”
30:24	Dewey Mitchell – asks about Charley’s father and mother’s Skagit names
31:02	Vi – “Dad named my daughter <i>yapəntuk</i> , and it didn’t sound Skagit to me – I wondered where that name might have come from – ever know any of the old people who were called yapentuk? [several answer no] – And my name was <i>taqʷšəblu</i> .” Pamela Amoss – “That’s pretty! Does that have a meaning?” Vi – “No, not that I know of, it’s just – a family name – <i>taqʷšəblu</i> .”
31:43	Dewey asks about Charley’s father’s name – from <i>sgʷədilič</i> (hazel tree type)
36:55	<b>Track 4</b> - Charley - Sedro Woolley’s Skagit name; ability of Indians at Big Lake to communicate by mental telepathy; gives Indian name of Big Lake
40:19	Pam asks Charley about Skagit words for soul and ghost
41:39	Charley - words for “dream” & “vision” – <i>sqəlalitut</i>
43:27	Charley - “Indians always knew that there was a god;” Charley’s grandfather used to tell him about a man who foretold the future (coming of the white man, trains, planes, cars, destruction of timer); told the Indian people they needed to get ready for this change.
47:27	Pam – “ <i>ḥəḥə</i> ”; Charley – “ <i>ḥəḥə</i> is ‘great’”
47:52	End of tape side 1
47:59	<b>CD 2 (Beginning of Tape side 2) – Track 1</b> - conversation in progress (brief intrusive tone)
49:31	Pam – “Now she’s got her machine working...” - asks Charley for Skagit words for various colors; white, yellow, green/blue; Pam also asks Mrs. Boome to identify colors (background conversation).
54:43	Charley talks about his childhood in the Skagit valley; more vocabulary; 2 conversations going on at once!
59:26	<b>Track 2</b> - Man enters room and is greeted enthusiastically by Vi – appears to be “Kirky” or “Corky” (son of Charley Boome? 40 years old); Vi - “I’ll be 53 my next birthday,” Pamela – “I just don’t believe that.” Vi – “Thank you, Pam!”; discussion of vocabulary continues (up river, down river, etc.)
1:02:33	Charley mentions June Collins and their trip up the river to identify village locations; names of villages along river; during claims case attorney had him name all these settlements; June hired to be chief witness; her testimony was challenged until Charley confirmed what she’d said.
1:12:36	<b>Track 3</b> - Charley talks about George Gibbs, the first white man in Skagit territory; Thom mentions Gibbs’ dictionary
1:17:20	Thom asks Charley to go over village names again; lowest band of Upper Skagit – <i>duqʷəčabš</i> ; Charley says Vi’s mother’s father was from there; names villages in order; Dewey came from <i>sloḥ</i>
1:23:34	Pam asks Charley if he knows Jimmy Price; Charley says he’s from <i>duqʷəčabš</i> , related to Vi’s mother
1:26:02	<b>Track 4</b> - Charley to Vi – Your grandfather [her mother’s dad] was my mother’s brother; conversation about possible museum in Swinomish
1:27:03	Last band of Skagits – <i>sgʷəḷabš</i> [?]
1:30:05	Thom asks about words – waterfall, uncover, dig up
1:35:49	End of Tape side 2