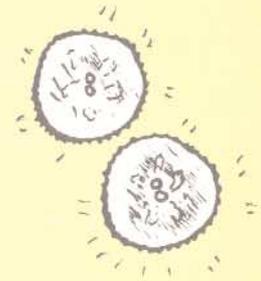




**The  
Man  
Who  
Loved  
Shell  
Money**



The Indian Reading Series

Level III Book 17

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THE INDIAN READING SERIES:  
Stories and Legends of the Northwest

## The Man Who Loved Shell Money

Level III Book 17

Edith Cusack  
Jeanne Evernden  
Bruce Miller  
Georgia Oliver, *Consultant*  
Wilma Petty  
Seathluk (Gary Hillaire)  
Bernice Lozier Tanewasha  
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A Skokomish Legend

As told by Bruce Miller

Illustrated by Bruce Miller

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Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program  
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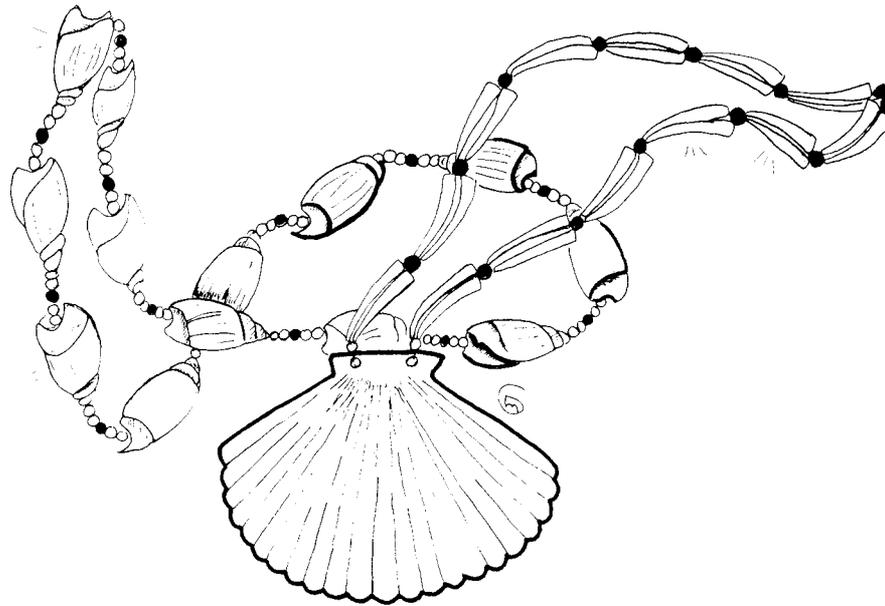
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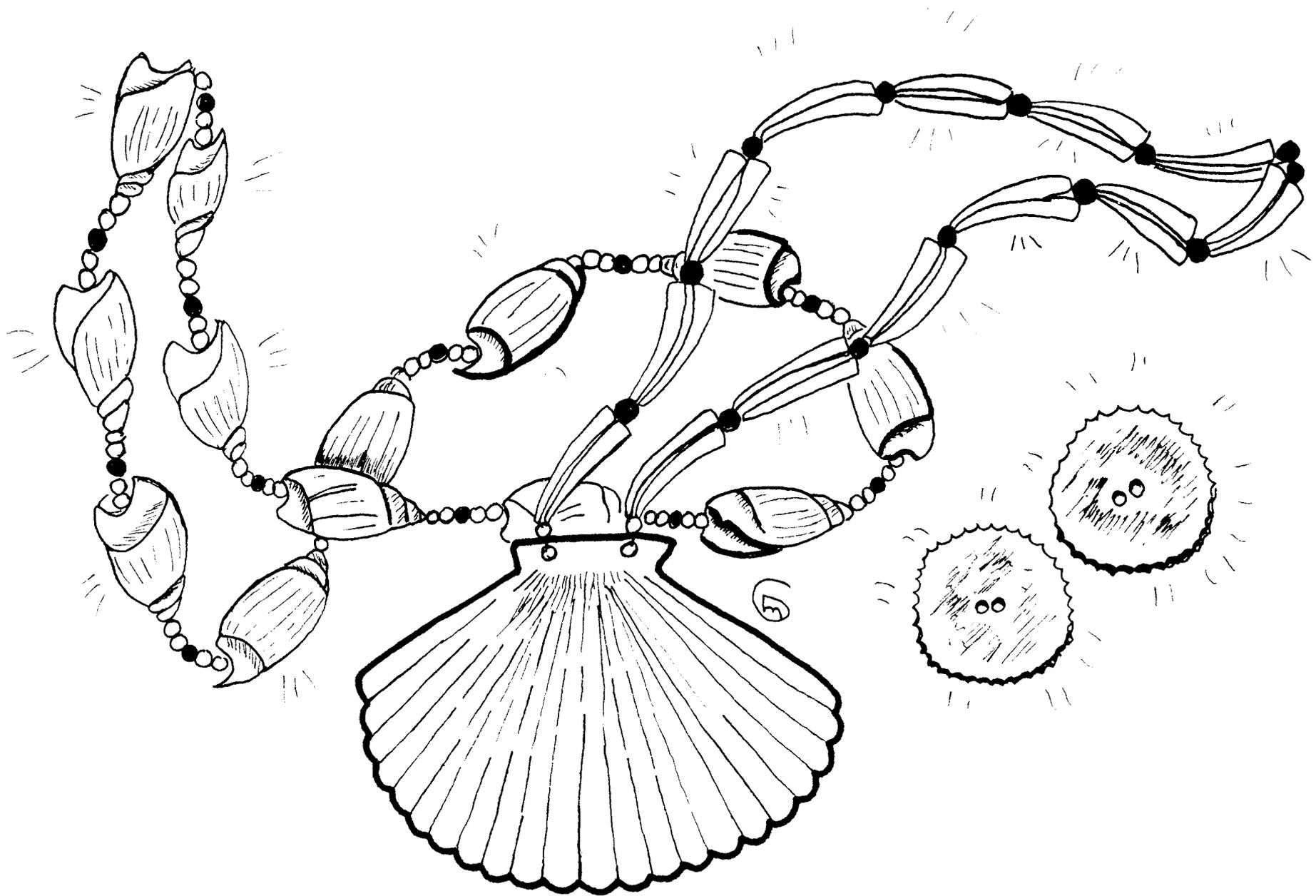
# The Man Who Loved Shell Money



Long ago, there lived a hunter in the fragrant pine woods  
at the base of the Great White Tacobad Mountain.  
Although he followed the game  
and fished in the rivers and lakes,  
more than anything else he loved hai qui — shell money.



There came a time when he thought of nothing but hai qui.  
He would steal the lip jewels of women.  
He would steal shell money and would snatch  
strings of shells from children's necks.  
The Evil One dwelt in his heart, whispering always,  
"Hai qui, more hai qui."



One day Duquakub, the great elk,  
appeared before the hunter.

“I know where you can find more hai qui than any man  
in your village,” he said.

The hunter listened eagerly.



“Go to the top of the mountain,” said Duquakub.

“You will find a valley cleft out of the rock  
and a lake of black, black water.

On the shores of this lake lie three giant rocks.

One is shaped like a salmon, one like the camas root  
and one like me, an elk.

Beneath the elk’s head, dig.

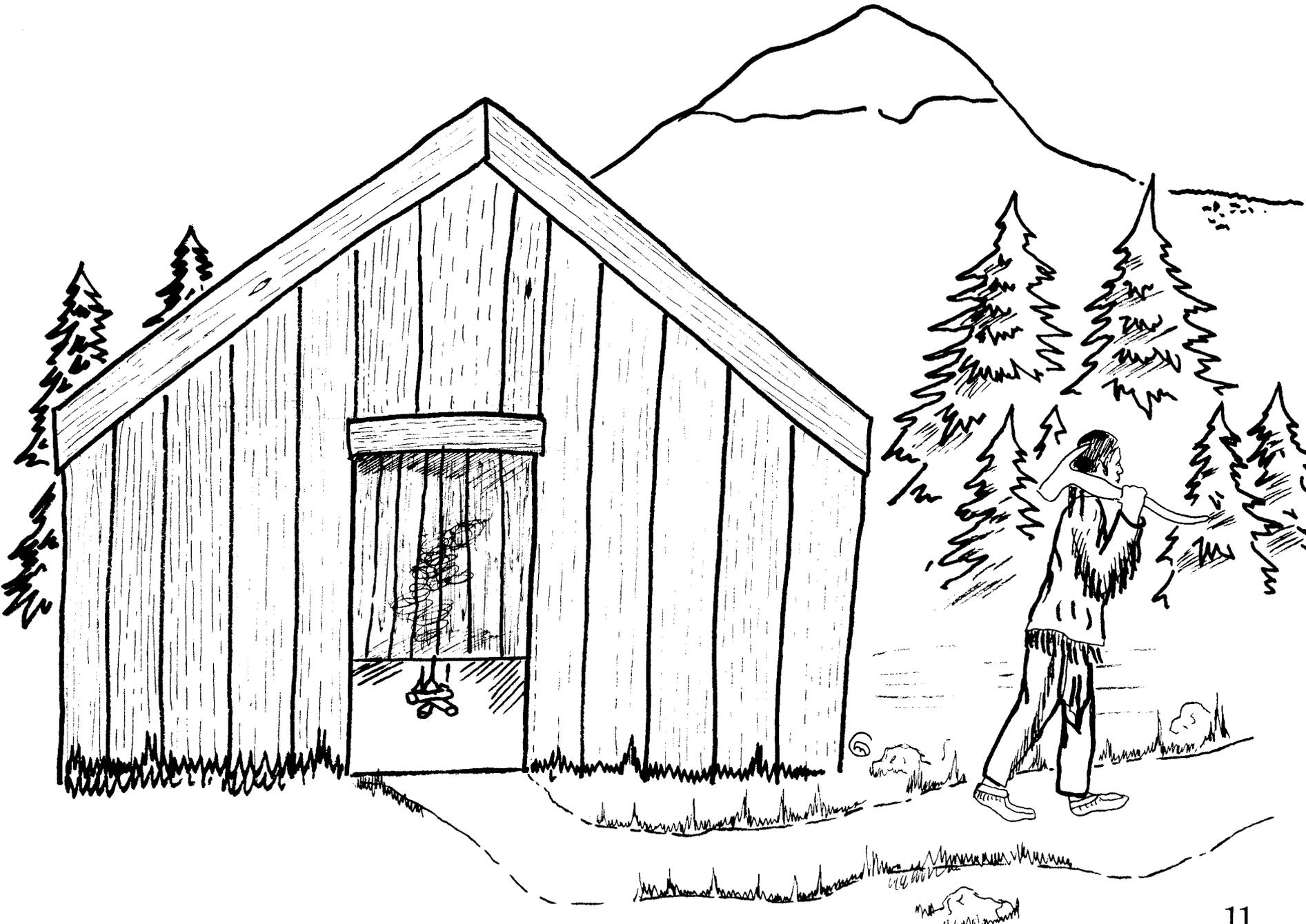
You will find great, shining strings of hai qui.

When you have it,

show your thanks to the Changer  
by placing one string on each of the rocks.”



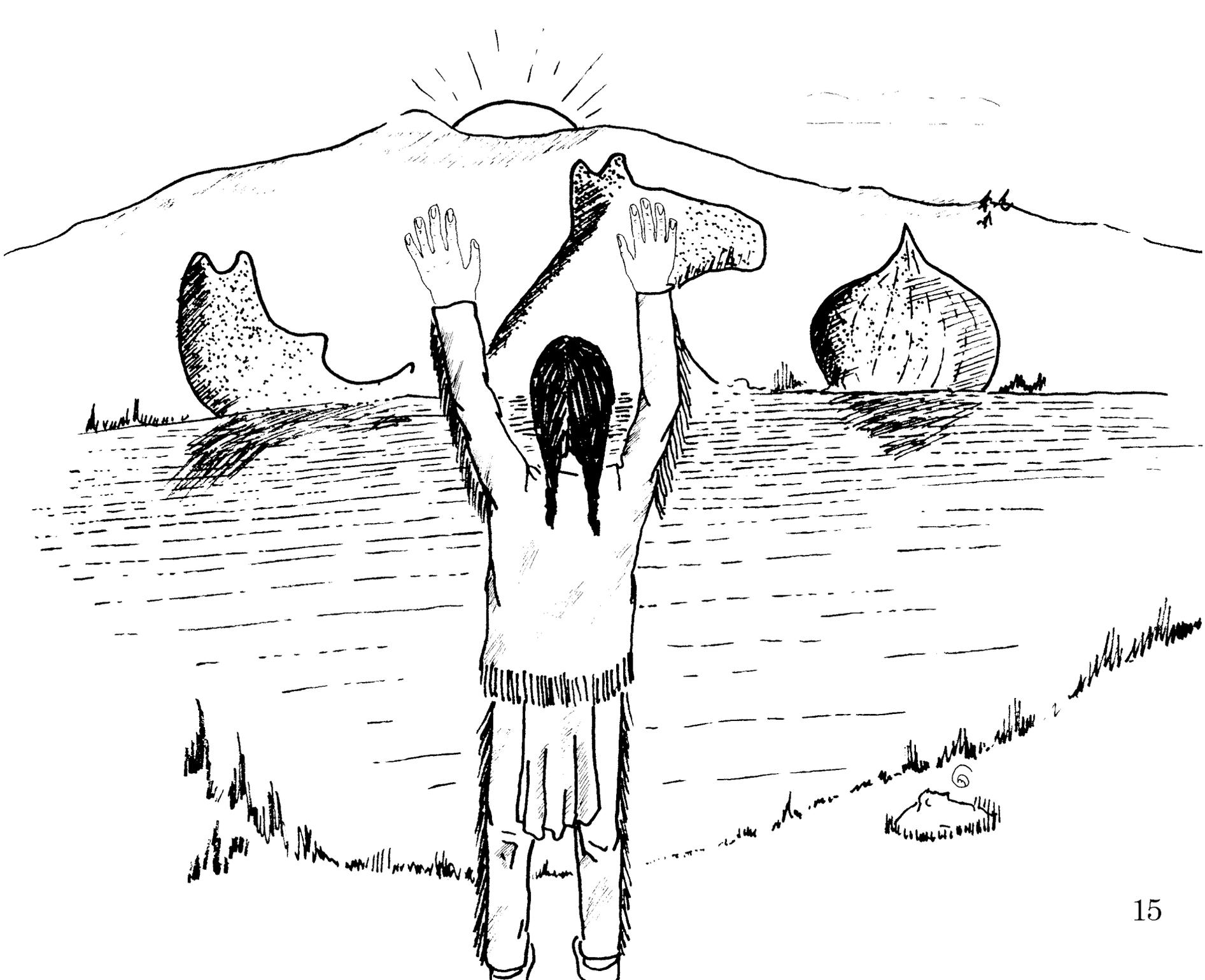
“I will be rich!” cried the hunter.  
“Men shall call me Tyee — Chief — Great One!”  
He bade farewell to the elk.  
He went back to his lodge, seized his elk-horn pick  
and set forth toward Mount Tacobad.



The hunter climbed through the dense forest  
toward the mighty rocks where the snow begins.  
It was bitter cold.  
That night he dreamed that strings of hai qui  
were choking him about his neck.  
But still he wanted more hai qui.



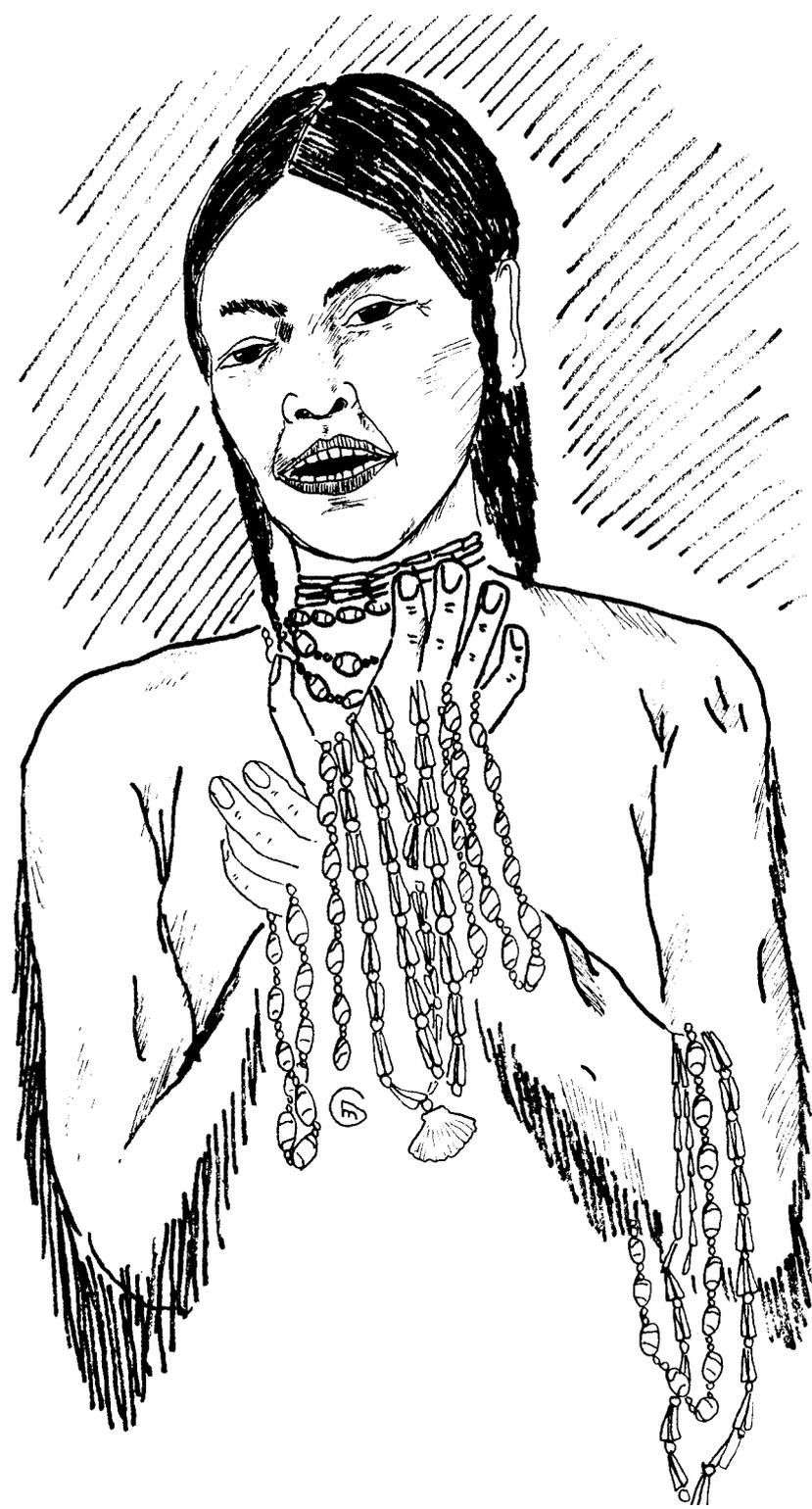
The hunter was up before the sun.  
Just as dawn glowed rosy over the snow,  
    he reached the mountain top.  
There before him, as Duquakub had said,  
    was the lake of black water.  
And rising from it were the giant rocks of the salmon,  
    the elk and the camas root.



Seizing his pick, the hunter began at once  
to dig at the foot of the elk-shaped rock.  
All day long he worked, digging eagerly.  
Just as the sun was sinking, he came upon the treasure —  
great heaps of glittering hai qui.



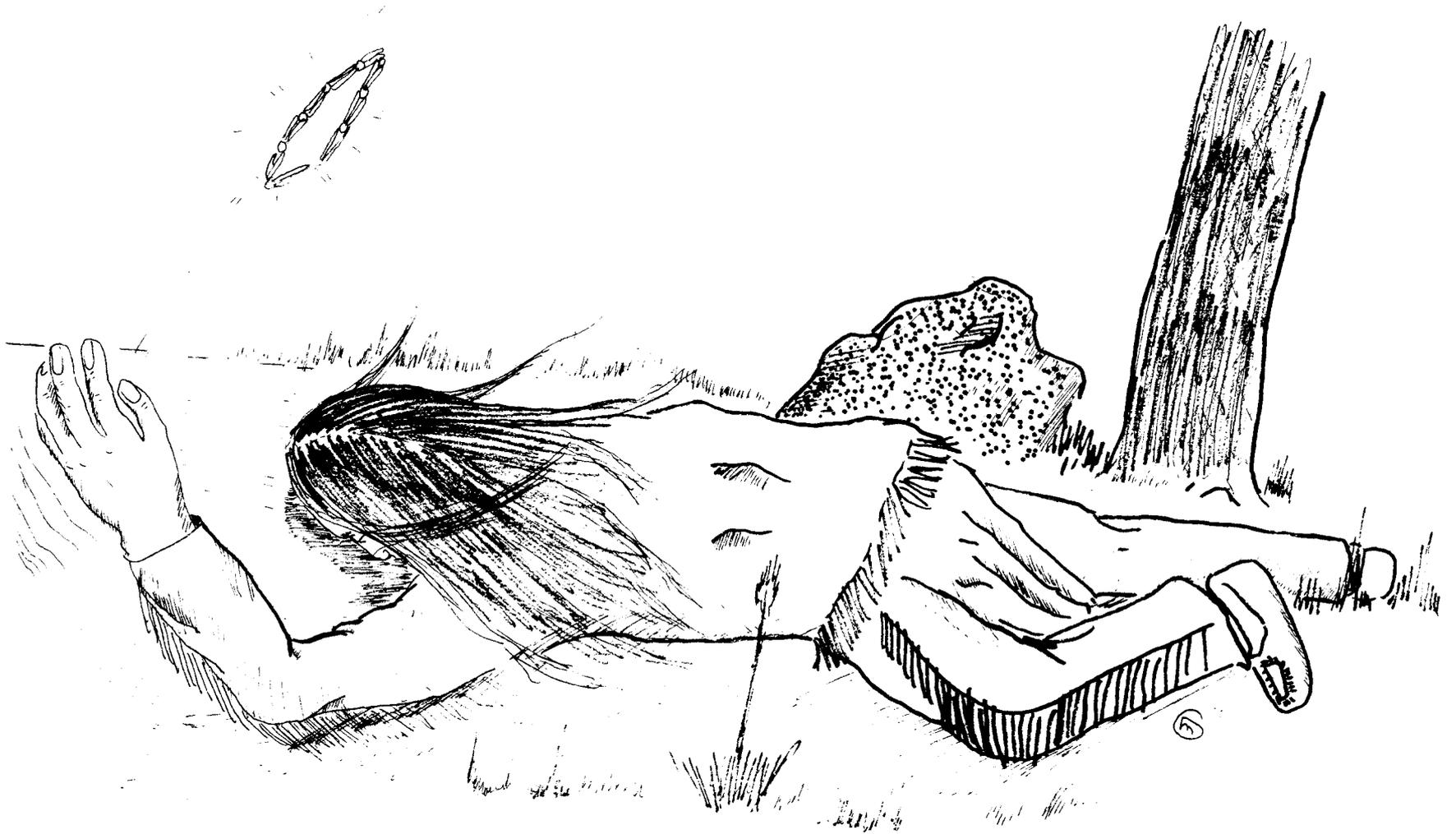
His eyes glowed like fire.  
From his lips came word songs like the laughter  
of the loon.  
He dug his hands deep into the shining shells  
and slipped the strings over his neck and arms.  
He did not think of the Changer  
and offered no thanks.  
Instead, clutching the hai qui tightly to his bosom,  
he started down the mountain.



Then the otters uttered a strange, sad cry  
and dove beneath the waters of the lake.  
The thunder monster went CRAAASH and WHOOOOOO  
across the sky.  
The wind began to howl and shriek,  
and snow swirled fiercely down on the hunter.  
The storm increased.  
The might of the mountain formed voices which shrieked,  
“Hai qui, hai qui, hai qui...”



The hunter tried to please the evil forces.  
He groaned as he cast his precious strings away,  
    one by one.  
It was as though he gave up a part of his very self.  
When he had flung the last one from him,  
    he fell to the ground exhausted,  
    his eyelids closed in sleep.



When the hunter awoke, the sun was shining.  
All was the same as it had been before.  
Yet, somehow it was different.  
His hair hung as white as the snow of Mount Tacobad.  
He was hungry and stiff, but he thought no more  
of hai qui.  
In his heart was a calm peace, like the calmness  
of the mountain, majestic and serene.



He started slowly down the mountain.  
After a long while, he came to a lodge.  
An old, white-haired woman sat in front of it.  
He did not know her and passed by.  
But she called him back.  
Lo, it was his own wife and his own lodge.  
Not two short nights, but many, many years had passed  
since he had left her.



From then on the old man sat at his lodge door  
and gave friendly greeting to all.  
To those in need he gave hai qui,  
and to those in trouble he gave good counsel.  
And there he lived, pleased in his heart,  
in the wisdom and peace he had learned  
from the Great White Tacobad.





## JEANNE EVERNDEN

Jeanne Evernden is a Skokomish Indian and was born and raised on the Skokomish reservation near the Hood Canal in Washington. She graduated from Irene S. Reed High School in Shelton and attended Haskell Indian School for two years, where she took commercial courses. She has managed the Tribal Smoke Shop and is now actively involved in the Skokomish Language Project, which is developing an unabridged Skokomish dictionary. She also is the mother of eight children and hopes The Indian Reading Series will become a permanent part of the schooling system because "Indian history and involvement are very important to our young people."



## BRUCE MILLER

Bruce Miller, a Skokomish Indian, has held art exhibitions in Europe, South America and throughout the United States. He was nominated for the Indian Arts Commission Board for the Washington State Arts Commission, won the Washington Bicentennial Playwrite Award for his play *Changer*, and recently completed a screenplay, *The Lord of the House of the Maimed*, to be aired as an EXXON special on the CBS network. He presently is Director of the Skokomish Tribal Learning Center, has served as Coordinator for the Skokomish Title IV Program and was Human Relations Specialist and Counselor for the Seattle Public Schools. He also has acted with theater groups such as Native American Theater Ensemble (New York) and Red Earth Performing Arts Company (Seattle). He attended the Institute of American Indian Arts, California College of Arts and Crafts, and University of California at Berkeley. In addition, he has received special training in stage direction and acting technique from, among others, Geraldine Page, Peter Brook (three time winner at Cannes Film Festival for best direction) and Tom O'Horgan (director of *Godspell*, *Hair* and *Jesus Christ Superstar*).



## WILMA PETTY

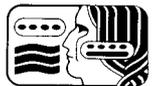
Wilma Petty, a Skokomish Indian, was born and raised on the Skokomish reservation. She graduated from Chemawa Indian School in 1938 and has taken advanced coursework in child psychology. She has served as Home School Coordinator for Project Head Start and Supervisor of the Skokomish Summer Recreation Program. For the past five years she has been a Teacher's Aide at Hood Canal School and is currently involved in the Skokomish Language Project, which is developing a dictionary of the Skokomish language. As the mother of five children, she "would like to see The Indian Reading Series in public schools for non-Indian as well as Indian children."

Booklets available in the Level III sequence are listed below. Numbers refer to the planned sequence of use in the *Teacher's Manual*. Materials developed by these tribes and others in the Northwest are included in the Levels I and II sequences.

- 1 *Story of the Seasons*  
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- 2 *The Beginning of the Earth*  
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- 3 *The Blacktail Dance*  
Blackfeet Tribe
- 4 *How Marten Got His Spots*  
Kootenai Cultural Committee of  
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- 5 *Lost in the Fog*  
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- 7 *How the Morning and Evening Stars  
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Assiniboine and Sioux Tribes of the  
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- 8 *Raccoon's Black Eyes and Ringed Tail*  
Shoshone-Bannock Tribes of the  
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- 9 *Coyote and Old Lady*  
Shoshone-Bannock Tribes of the  
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- 10 *Coyote and Trout*  
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- 11 *How the Milky Way Got into the Sky*  
The Confederated Tribes of the  
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- 12 *Inkdomi and the Buffalo*  
Assiniboine and Sioux Tribes of the  
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- 13 *Medicine Horse*  
Shoshone-Bannock Tribes of the  
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- 14 *The Good Hunter and Fisherman*  
Jamestown-Clallam Tribe
- 15 *The Wild Buffalo Ride*  
Blackfeet Tribe
- 16 *I Am a Rock*  
Crow Tribal Historical and Cultural  
Commission
- 17 *The Man Who Loved Shell Money*  
Skokomish Tribe
- 18 *Old Man Napi*  
Blackfeet Tribe
- 19 *The Turtle Who Went to War*  
Assiniboine and Sioux Tribes of the  
Fort Peck Reservation
- 20 *Coyote and the Mean Mountain Sheep*  
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For order information and prices of the above booklets and the *Teacher's Manual*, contact the publisher:

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