

Xiipúktan (First of All):

Three Views of the Origins of the Quechan People

BY GEORGE BRYANT

LINGUISTIC WORK
BY AMY MILLER

XIPÚKTAN



George Bryant, Fort Yuma Reservation in Winterhaven (California), 2007. Photo by Amy Miller.

World Oral Literature Series: Volume 5

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Bryant, George and Miller, Amy. *Xiipúktan (First of All): Three Views of the Origins of the Quechan People*. Cambridge, UK: Open Book Publishers, 2013. DOI: 10.11647/OBP.0037

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This is the fifth volume in the World Oral Literature Series, published in association with the World Oral Literature Project.

ISSN: 2050-7933 (Print)

ISSN: 2050-362X (Online)

ISBN Paperback: 978-1-909254-40-4

ISBN Hardback: 978-1-909254-64-0

ISBN Digital (PDF): 978-1-909254-41-1

ISBN Digital ebook (epub): 978-1-909254-42-8

ISBN Digital ebook (mobi): 978-1-909254-43-5

DOI: 10.11647/OBP.0037

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Printed in the United Kingdom and United States by Lightning Source for
Open Book Publishers (Cambridge, UK)

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Authors' biographies

George Bryant was born in 1921 and grew up in a Quechan-speaking family. He attended school on Fort Yuma Reservation and later at the Phoenix Indian School, Yuma High School, and the Sherman Institute. As a young man he enlisted in the United States Marine Corps, serving in combat in the Pacific in World War II and in Korea. Later he was elected to the Quechan Tribal Council, where he was involved in getting the federal government to restore tribal lands and in planning many of the projects that have made the tribe successful today. He is now retired and lives in Yuma, Arizona.

Bryant follows a family tradition of working to preserve the Quechan language. His grandfather, Chappo Bryant, and his father, Michael Bryant, were both involved in linguistics projects with linguist A. M. Halpern in the 1930s. George Bryant has been working with linguist Amy Miller since 1998. He is the primary contributor to the forthcoming *Quechan Dictionary*, and (along with Barbara Levy, Millie Romero, and Amy Miller) he devoted many years to translating stories for the forthcoming volume *Stories from Quechan Oral Literature from the Collection of A. M. Halpern*.

Amy Miller earned a PhD in linguistics from the University of California, San Diego, where she studied with Margaret Langdon. She is the author of *A Grammar of Jamul Tiipay* (2001), co-author of the *Barona Inter-Tribal Dictionary* (2008), and co-editor of *Kar'úk: Native Accounts of the Quechan Mourning Ceremony by A.M. Halpern* (1997). She has been studying and documenting Yuman languages since 1984.

Pa'iipáa Kwatsáan nyi'awéeyk 'awésh

PART I:
ACKNOWLEDGEMENTS AND
INTRODUCTION

by Amy Miller

Acknowledgements

Much of our recording and reviewing was done at the Quechan Elderly Nutrition Site in Winterhaven, California between 2003 and 2006, and we thank the staff of the Site, especially the late Betty Robles, for their hospitality.

Many people have helped to get this book published, and we are grateful to them all, including Quechan Language Preservation Program director Barbara Levy and language teachers Ila Dunzweiler, Arlie Emerson, Della Escalanti, and Judith Osborne; Marilyn Swafford, formerly of Quechan Social Services; Quechan grants writer Cliff O'Neill; the family of George Bryant; and our good friend Susan Decker. Amy Miller would also like to thank the staff of the Santa Barbara Museum of Natural History, and John R. Johnson in particular, for their assistance during the tenure of her NSF grant, and Matthew Hanser for proofreading English portions of the manuscript.

This material is based upon work supported by the National Science Foundation under Grant No. 0317783. Any opinions, findings, and conclusions or recommendations expressed in this material are those of the authors and do not necessarily reflect the views of the National Science Foundation.

Publication of this book is made possible by the Institute of Museum and Library Services Native American/Native Hawaiian Museum Services Program grant number MN-00-13-0025-13. We thank the Quechan Tribal Council for prompt approval of the grant budget. We are also grateful to Open Book Publishers and their director, Dr. Alessandra Tosi, as well as the World Oral Literature Project and its director, Dr. Mark Turin, for making the publication of this book possible.

Introduction

The Quechan people live along the lower part of the Colorado River in an area which has been their home for a very long time.¹ Traditionally, Quechan territory extended from around Needles, California, to the Gulf of California (Forde 1931:88). Today, the Quechan Indian Nation occupies Fort Yuma Indian Reservation, a portion of their original territory extending along the east side of the river from Winterhaven, California into Yuma, Arizona. Information about traditional Quechan culture may be found in Forde (1931), Bee (1983), and Halpern (1997). Aspects of Quechan history, society, and politics have been discussed by Forbes (1965) and Bee (1981).

The Quechan language, also known as Yuma or Kwatsáan, belongs to the Yuman language family. The Yuman family has three major branches, as diagrammed in Figure 1: River (the branch to which Quechan belongs), Pai, and Delta-California. Kiliwa is regarded as a language isolate within the family.

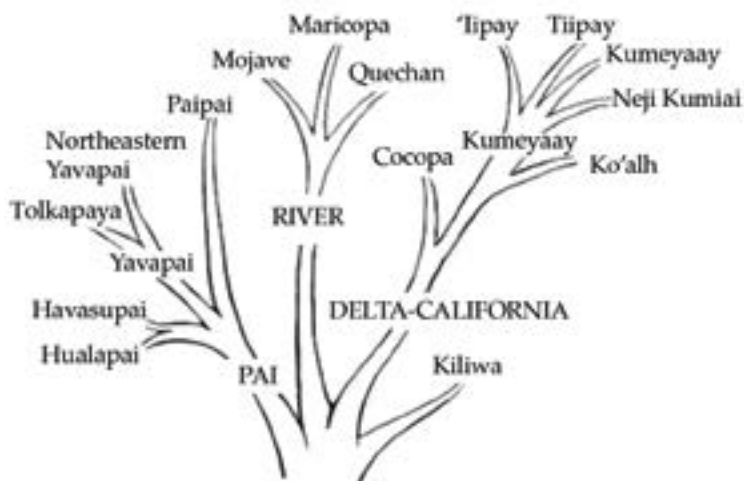


Figure 1. The Yuman language family

1 While Bee (1981:viii) points out that Spanish records of the late 17th century are the first to mention the Quechan by name, Stewart (1983:1) cites evidence that their ancestors have lived in the area for at least a millennium.

According to Quechan tradition, the Quechan, Maricopa, Cocopa, and Kumeyaay (whom the Quechan call Kamia) people were created together at the beginning of time.² Eventually they were taken to the sacred mountain 'Avii Kwa'amée (more widely known as Newberry Mountain, located north of Needles, California), where they were taught the proper way to live in the world, and when they came down from this mountain the tribes went their separate ways. The name Quechan makes explicit reference to this traditional history: Quechan is an anglicized spelling of *Kwaatsáan*, which means 'those who descended'.³ As Mr. Bryant explains in Part III, it is shortened from *Xáam Kwaatsáan* 'those who descended by means of water',⁴ a name which refers either to the descent of the Quechan people from 'Avii Kwa'amée (Bee 1983:97) or to their subsequent route down the Colorado River to their traditional territory (George Bryant, personal communication).

The creation story is central to Quechan literature and culture. It tells how the people came into existence and explains the origin of their environment and their oldest traditions. It also forms the backdrop against which much of the tribe's extensive oral literature may be understood.

There are almost as many different versions of the Quechan creation story as there are Quechan families. (Different families even have different ways of saying the name of the Creator.)⁵ Different versions reflect different family backgrounds and traditions, and no single version is more legitimate or more "correct" than any other. On the contrary, the variation in its stories adds much to the richness and vibrancy of Quechan literature. For two published views of the Creation which differ from those in this volume, see Wilson (1984) and the film *Journey from Spirit Mountain*.

This volume presents three views of the origins of the Quechan people. Two are traditional: one is based on a story recorded by anthropologist J.P. Harrington at the beginning of the twentieth century, while the other was researched and recalled by Quechan tribal member George

2 The Mojave and Hualapai, along with the Mexicans and whites, were created shortly thereafter; see Part III of this volume.

3 *Kwaatsáan* is based on the archaic plural form *aatsáan-k* 'they descended'; modern plural forms are *natsén-k* and *atsáan-k* (the latter with initial *a* rather than *aa*).

4 This interpretation assumes that *xáam* is composed of 'axá 'water' plus instrumental case marker *-m*; while the loss of the initial syllable is expected, vowel lengthening is not. Under another interpretation, *xáam* is composed of *xáa* 'different way, different manner, different direction, etc.' plus instrumental case marker *-m*, and *Xáam Kwaatsáan* means 'those who descended a different way'.

5 Mr. Bryant uses two versions of the name of the Creator, *Kukwiimáatt* and *Kukumáatt*, interchangeably.

Bryant nearly a hundred years later. These two versions of the creation story complement one another and together provide a richer and more comprehensive account of the origins of the Quechan people than could either version on its own.⁶ The third narrative provides a bridge between traditional creation stories and today's world. It is based loosely on the modern scientific view of a migration across the Bering Strait, yet it also describes how various Yuman tribes came to settle in their traditional locations and how they got their names, and in this way it serves as a sequel to the traditional stories in Parts II and III.

This volume does not reveal any tribal secrets; rather, it restores to its original language a story which has been in print in English for over a hundred years. It is presented here in a bilingual format which we hope will be useful to fluent speakers, language learners, and English speakers alike. The sections below explain exactly how the restoration was done.

A Quechan Account of Origins

An early account of the Quechan creation, entitled "A Yuma Account of Origins," was published in English by anthropologist John Peabody Harrington in 1908. Harrington learned the story from a Quechan man named Joe Homer. Homer was born sometime in the early 1860s and acquired his knowledge of the creation in the traditional Quechan way: through dreaming.⁷

Dreaming holds a central place in traditional Quechan culture and religion. "Every individual 'can dream vivid dreams'," writes Harrington (1908:326), "and whatever is dreamed is believed either to have once happened or to be about to happen. Only a few men, however, dream proficiently and professionally." These powerful few have the ability to visit the mythic past of the Quechan—and in particular the scene of the creation—in dreams.

Joe Homer told Harrington:

I was present from the very beginning, and saw and heard all. I dreamed a little of it at a time. I would then tell it to my friends. The old men would

6 The reader is encouraged to consult the Mojave creation story (one version of which was documented in English by Kroeber 1948, 1972) and that of the Maricopa (one version of which was documented by Spier 1933:345ff). Both of these are clearly related to, yet quite different from, Quechan versions of the creation story.

7 We infer this Homer's approximate date of birth from Harrington's (1908:326) statement that Homer was "about forty-five years old" at the time of publication.

say, "That is right! I was there and heard it myself." Or they would say, "You have dreamed poorly. That is not right." And they would tell me right. So at last I learned the whole of it right. [Joe Homer, quoted by Harrington 1908:327]

His version of the creation story has thus been corroborated and in some places amended by his contemporaries.

While the full version of the creation myth is traditionally told over the course of four nights, the English version published by Harrington is packed into twenty pages of scholarly prose, and we may conclude that it has been very tightly condensed. It was, however, "carefully revised by the narrator himself," according to Harrington (1908:326).

In June, 2003, George Bryant and I studied "A Yuma Account of Origins" and agreed that the story should be restored to its original language. Mr. Bryant began then and there the lengthy process of retelling it in Quechan. During the first two sessions, I transcribed his narration by hand. Thereafter Mr. Bryant consented to have the story recorded, and we recorded two sessions in September and two more in November, 2003. After retelling the story to its end, Mr. Bryant returned to the beginning of the story and retold it for a second time, for the purpose of recording. As a result the entire story is now recorded on tape. It is approximately six hours in duration. Mr. Bryant's retelling is entitled "A Quechan Account of Origins."

The Quechan Legend of the Creation

Mr. Bryant grew up "in between" cultures and considers himself fortunate to have experienced both traditional Quechan and modern American ways of life. As a child, he listened to tribal elders telling the creation story. No two narrations were quite the same, and he found each version to be useful for filling in gaps left by the others. As an adult, he researched English-language written versions of the story and found greater differences. "They didn't know too much English back then," he explains, and with regard to some details, "the interpreters didn't know how to put it right."

Mr. Bryant eventually synthesized his childhood memories and the results of his research in an article entitled "The Kwatsan Legend of the Creation", which appeared as a three-part series in the *Quechan Newsletter* in 1995. His work provides a different perspective and a bit more information about the early events of the Creation than does Harrington's.

Mr. Bryant retold his version of the creation story in the Quechan language on January 27, 2004, using a draft of “The Quechan Legend of the Creation” as a guide. His narration is approximately 62 minutes in duration.

The Migration of the Yuman Tribes

The modern age has a different view of how Native Americans came to populate the New World. “The Migration of the Yuman Tribes” presents Mr. Bryant’s personal view of the origins of the Quechan people. Incorporating modern scientific information, it begins with the migration of people across the Bering Strait from Asia to North America. It then describes how the ancestors of the Yuman people traveled through the continent, dividing themselves into groups and eventually settling in what became their homelands. This portion of the narrative, which also explains how the tribes got their names, makes a fitting conclusion to traditional Creation stories as well as to the modern account.

“The Migration of the Tribes” is a spontaneous original narrative, notable for the ease and fluency with which it was told. George Bryant narrated “The Migration of the Yuman Tribes” in the Quechan language on April 1, 2004. This narration is approximately 15 minutes long.

From English to Quechan

We began with the intention of translating the narratives of Harrington (1908) and Bryant (1995) back into Quechan. We soon found that converting an English-language narrative into idiomatic Quechan is no simple task. It requires not just the translation of words and sentences but extensive restructuring at the levels of syntax, rhetorical structure, and local organization. It also typically involves the elaboration and expansion of material in order to express detail at the level considered appropriate in idiomatic Quechan and the re-creation of conversations that are merely summarized in the English version. In short, it amounts to retelling the story in Quechan using the English version as a guide.

Mr. Bryant has the remarkable ability to do all this simultaneously, if slowly and thoughtfully, in his head, producing idiomatic Quechan as the result. After a brief study of Harrington’s “A Yuma Account of Origins”, he used Harrington’s English text as a guide, restructured and reorganized its ideas, and restated them in Quechan at the appropriate level of detail.

He did the same for “The Quechan Legend of the Creation”. His Quechan renditions of these stories retain all the content of the English originals but differ from them in syntax, rhetorical structure, local organization, and level of detail. The reader who compares the line-by-line English versions presented here to the English versions published by Harrington (1908) and Bryant (1995) will immediately appreciate these differences. For example, where Harrington writes, “In vain the wicked besought Kwikumat to let them in. Most of them were drowned,” Mr. Bryant elaborates:

Piipáa 'atsláytsəts mata'ár oov'ótsk,
 nyáanyi,
 Kukwiimáatt kwakyáavək:
 “ 'Aakxáwapátəlyá!”
 a'íik 'et.
 “Kaváarək,” a'íim,
 avoonóok 'eta.
 'Atáytanək,
 'axály oopóoyk 'et.

We translate this as:

*The bad people stood outside,
 and at that point,
 they asked Kukwiimáatt a favor:
 “We want to come in too!”
 they said, they say.
 “No,” he said,
 and they were moving about there, they say.
 There were a whole lot of them,
 and they drowned, they say.*

In re-telling this episode, Mr. Bryant expands and restructures the narrative to reflect the chronological order of events. He re-creates a conversation to which Harrington only alludes. And—by invention or memory—he supplies subtle details which Harrington omits but which are necessary in Quechan storytelling: what the people are doing and how they are oriented before Kukwiimáatt’s decision (*mata'ár oov'ótsk*) and after the decision (*avoonóok*), and the number of people who are affected (*'atáyk*).

Where Harrington writes, “Lizard (Kwaatuly) lighted a wisp of arrowweed. He lighted the southeast corner of the pyre first, and last of all the southwest corner,” Mr. Bryant’s re-telling is rich in traditional Quechan rhetorical devices including repetition, syntactic parallelism, and the iconic use of narrative time to mirror the duration of an event:

Kwaatúuly,
 nyáanyi 'eethóo atháwk,
 awíim,
 taráat,
 'a'áw aatapályək.
 'A'áw aatapályəm aráak.
 Ayáak,
 nyaayáak,
 kavéely,
 kavéely athúum,
 nyáavik athúum,
 kwaaxwírnyi,
 nyáany xiipúk aatapályk.
 Viiwáamk,
 viiwáamk,
 aakwíink,
 kwaaxwírnyi aakwíink,
 viiwáanyək,
 kavéely,
 kavéely 'anyaaxáap kamémt.
 Awíntik,
 tarántik.

We translate this as:

*As for Kwatúuly (Chuckwalla),
 at that point he got some willow,
 and so,
 he set it on fire,
 he lit a fire.
 He lit a fire and it blazed up.
 He went along,
 and as he went along,*

*in the south,
it was in the south,
it was over here,
in the corner,
that was the first place he lit.
He went along,
he went along,
and he turned,
he turned the corner there,
and he went along,
and in the south,
he brought it into the southwest.
He did it again as he had done before,
he set it on fire again as he had done before.*

Finally, consider the following passage from Bryant (1995): “While traveling toward the top he opened his eyes in spite of what some strange sense perception had warned him as it did previously to Kukwimat but since Asakwimat did not heed the warning he was blinded by the waters that filled his eyes.” Mr. Bryant retells this passage in Quechan as:

Viiyáak,
viiyáaxaym,
'atsaayúu nyiuukanáavək 'etá.
Xiipúk Kukwiimáatt uu'ítsənya,
nyáany uukanáavəntík 'etá.
Avathúum:
nyáanya uukuunáavnya makyík a'áv aly'émk,
makyík athúu lya'émk,
athóxaym,
'atsaayúu,
'aayúu,
'axám áamk viiyáaxayk,
viiyáany,
uutstáaqtəəm athúum,
'axányts alyaxávək,
eethónyily.

Eethó kwa'ura'úur alyaxávæk athúum,
 nyáanyəm,
 nyaanyiimánk,
 'atsaayúulya'émk 'etá.
 Eethóts tár 'ím.

In the retelling, Mr. Bryant once again restructures the narrative by reporting events in the order in which they occurred. He expands on the information presented in the original English version by making liberal use of repetition, paraphrase, and syntactic parallelism. As a result, the Quechan-language retelling brings to the foreground—and causes the listener or reader to spend some time considering—each of the events which make up this portion of the narrative. We translate the Quechan version as:

*He went along,
 he went along, and suddenly,
 he was told things, they say.
 Whatever had been said first to Kukwiimáatt,
 that's what was said to him too, they say.
 This (is what) happened:
 he did not listen at all to what was said to him,
 not at all,
 and suddenly,
 well,
 well,
 he was swimming along, and suddenly,
 he was going along,
 and he opened (his eyes),
 and the water went in,
 into his eyes.
 It went into his eyeballs, and so,
 at that point,
 from then on,
 he couldn't see anything, they say.
 He was blind.*

From recording to manuscript

I listened carefully and repeatedly to the recordings of Mr. Bryant retelling the two stories, and transcribed them verbatim. I divided the text into lines motivated by prosodic criteria, including melody, rhythm, and pauses, outlined in Miller (1997). Then, using Harrington (1908) and Bryant (1995) for reference, I gave each line of Quechan text a coherent English translation.

My primary goal in translating was to convey in English the intended meaning of each prosodic line of Quechan. In some cases it was necessary to add lexical information to an English line so that information conveyed either implicitly or grammatically in the Quechan line would not be lost. For instance, since English lacks a switch-reference system, it was sometimes necessary to add a noun phrase to the translation to help the reader keep track of reference. Since English lacks overt case markers for lexical noun phrases, it was sometimes necessary to add a verb to the translation of a line consisting solely of a postposed noun phrase in order to clarify that noun phrase's function. Added information appears in parentheses.

There are several reasons for translating at the level of the prosodic line: First, I hope to capture in the English translation as much as possible of the rhetorical structure and local organization of the Quechan version. Second, I hope to influence the reader's pace, encouraging him or her to give due attention to each idea that is expressed as the story unfolds. Finally, I hope that an English key to small units of Quechan language will be useful to the language learner.

Mr. Bryant and I spent many weeks reviewing the transcripts and translations of the tapes. Mr. Bryant considered each line carefully and pointed out ways in which it might be improved. His corrections to the English translations have been incorporated into the finished product. Of the numerous corrections to the Quechan transcript which he suggested, those which clarify the structure or meaning of the narrative, as well as those which seemed particularly important to Mr. Bryant, have been incorporated into the text. As a result, there are now minor discrepancies between the Quechan version as it appears here and that which is heard on the tape. Each such discrepancy is explained in notes at the end of the volume. Corrections involving matters of style—many of them intended to make the Quechan narrative sound appropriately formal—are

documented in the endnotes, but in order to minimize discrepancies between the tape and the transcript they have not been incorporated into the text.

A few general observations are noted here, once and for all: First, like most speakers, Mr. Bryant frequently uses the short variants *'ím*, *'ét* or *'et*, and *'ityá* of suffixed forms of the auxiliary verb *a'íim* 'to say' to convey quotative mood. In formal speech these short forms would be replaced with the corresponding long forms *a'ím*, *a'ét*, and *a'ityá*. Second, the word *'atsaayúu* (along with its variants *'aayúu* and *nyaayúu*) literally means 'thing'. In discourse, *'atsaayúu* and its variants are often used as hesitation words, holding the floor for the speaker while he decides how best to express his next idea, and under such circumstances they are translated with the English hesitation word *well*. Mr. Bryant would like the literal meaning 'thing' always to be kept in mind. Finally, certain auxiliary verbs are often used as clause-linking devices, and in this use they are best translated into English as conjunctions; for further discussion see Miller (1993).

Alphabet

The Quechan language is written phonemically, using a practical orthography:

Vowels:

á, à	like the <i>a</i> in <i>about</i> .
aa	a longer sound, like the <i>a</i> in <i>father</i> .
e	like the <i>e</i> in <i>pet</i> .
ee	the same sound, only held for a longer time. In certain contexts (for example, following <i>th</i> , <i>sh</i> , or <i>ny</i>), <i>ee</i> is lowered and sounds almost like the <i>a</i> in <i>mad</i> , only held for a longer time.
i	like the <i>i</i> in <i>pit</i> .
ii	like the <i>i</i> in <i>machine</i> , only held for a longer time.
o	like the <i>o</i> in <i>pot</i> .
oo	the same sound, only held for a longer time.
u	like the <i>u</i> in <i>put</i> .
uu	like the <i>u</i> in <i>rule</i> , only held for a longer time.

- a this *a*, written without an accent, represents “schwa,” a special vowel whose pronunciation depends upon the sounds which surround it, as discussed below, and which may disappear or be relocated when prefixes are added to the word.
- ə this vowel represents schwa in post-stress position, where it sounds like the *e* in *government*.

Consonants:

- k like the *k* in *sky*.
- kw the same sound, but made with rounded lips. It sounds like the *kw* in *backward*.
- ky like the *ky* in *backyard*.
- l like the *l* in *freely*.
- lly to make this sound, put your tongue in position to say *ly*, then blow air out so that it goes around the sides of your tongue.
- ly like the *lli* in *million*. This sound is made with the tip of the tongue touching the lower teeth.
- m like the *m* in *mom*.
- n like Spanish *n*, as in *bonito*.
- ng like the *ng* in *sing*. This sound is found in few spoken words but many song words.
- ny like the *ny* in *canyon*.
- p like the *p* in *spin*.
- q a sound similar to *k* but pronounced farther back in the mouth.
- qw the same sound, but made with rounded lips.
- r a tapped or slightly trilled *r*, similar to the *r* in the Spanish pronunciation of *María*.
- s like Spanish *s*, as in *peso*.
- sh this is not like English *sh*; instead, it is a whistling sound made with the tip of the tongue at the roots of the teeth and slightly curled back.
- t like Spanish *t*, as in *bonito*. Made with the tongue touching the upper front teeth, or even between the front teeth.
- th like the *th* in *this*.
- ts like the *ts* in *lots*.

tt	like English <i>t</i> , as in <i>stun</i> . Made with the tongue touching the roots of the upper front teeth.
ty	like the <i>ty</i> in the expression <i>got ya!</i>
v	like the <i>v</i> in <i>very</i> .
w	like the <i>w</i> in <i>wet</i> .
x	like the <i>ch</i> in German <i>ach</i> , or like Spanish <i>j</i> as in <i>jota</i> .
xw	the same sound, but made with rounded lips.
y	like the <i>y</i> in <i>yes</i> .
'	this sound, known as “glottal stop”, is actually a brief period of silence made by closing the vocal cords. It is found in the English expressions <i>uh-uh</i> and <i>uh-oh</i> .

Pronunciation tips: For many speakers, particularly those of the older generation, a vowel which begins a word is preceded by aspiration (a puff of air which some people think of as “a little *h*”). Aspiration disappears when the word is prefixed; for instance, while aspiration may be heard at the beginning of *av’áak* ‘he walked’, it is not heard in *nyaav’áak* ‘when he walked’.

The vowels *á* and *à* are pronounced like the *a* in *about*. Unaccented *a*, on the other hand, represents an inorganic vowel known in the Yuman literature as “schwa,” and its pronunciation depends upon the sounds that surround it. For instance, when followed by *y* or between palatal consonants, unaccented *a* may be pronounced like the *i* in *pit*; when followed by *w* it may be pronounced like the *u* in *put*. Unaccented *a* may disappear or be relocated when a prefix is added to the word. A sequence of *kw* followed by unaccented *a* may be pronounced either *kwa* or, in casual speech, *ku*.

When a stressed vowel is followed by *y* or *w*, the sounds are pronounced sequentially; they are not combined using English conventions. When pronouncing the sequence *áay*, for instance, one first pronounces the *aa* sound (like the *a* in *father*) then pronounces the *y* sound (as in *yes*). When pronouncing the sequence *éw*, one first pronounces the *e* (like the *e* in *pet*) and then the *w* (as in *wet*).

Grammar

The grammar of Quechan is highly complex. A detailed description may be found in Halpern (1946, 1947) and a brief update in Miller (1997:25-32). The reader is encouraged to consult these sources. To provide some idea of the

extent to which Quechan differs from English, we mention here just a few of the most basic facts about the language.

The basic word order is SUBJECT-OBJECT-VERB. Noun phrases are frequently omitted if their referents are understood. Sometimes a noun phrase is placed at the end of a sentence as an afterthought. A case marker indicates the function of the noun phrase in the sentence.

Pronouns typically take the form of prefixes on the verb. There are also independent words for 'I', 'me', 'you', 'we', and 'us', but these are used primarily for emphasis.

Plurals and nominalizations may be formed from basic verb stems in various complicated ways which include prefixation, suffixation, and changes in the length and/or quality of the stressed vowel. Many verbs have two plural forms: a collective/dual form and a distributive/multiple form. The use of plural forms is optional, except in the case of motion verbs and auxiliaries, where it is obligatory.

While verb tenses are important in English, aspect and mood are important in Quechan. Progressive aspect is indicated by auxiliary verb constructions, and notions such as repetition, limited or interrupted duration, and sequentiality may be marked by suffixes on the verb. Irrealis mood (which indicates that an event has never or not yet taken place) is marked by means of a suffix on the verb, as are most other moods including optative, interrogative, and dubitative. Quotative mood is indicated by an auxiliary verb construction and imperative mood by a verbal prefix which fits into the same paradigm as the personal pronominal prefixes.

Clauses are often linked together in long chains. A switch reference marker which follows the verb tells whether its subject is the same as or different from the subject of the following verb.

Conventions

The following conventions are used in this volume:

- The text is divided into lines based on the prosodic characteristics (such as melody, rhythm, and pause) of the Quechan version. Where narration was halting or interrupted, syntactic criteria and Mr. Bryant's judgment were used to determine line breaks.
- If a prosodic line is too long to fit within a single graphic line, it is continued on a second graphic line. The second graphic line is

indented slightly. The translation of a prosodic line may also be spread over two graphic lines.

- Each prosodic line of Quechan is given a coherent translation in the facing column. To use the English translation as a key to the meaning of its Quechan counterpart, compare a complete English line (which begins flush with the center margin and may wrap onto a second, indented graphic line) with a complete Quechan prosodic line (which begins flush with the left margin and may wrap onto a second, indented graphic line).
- The text is divided into paragraphs on the basis of prosodic characteristics (such as melody and pause) of the Quechan version. Where narration was halting or interrupted, thematic criteria and Mr. Bryant's judgment were used to determine paragraph breaks. Prosodic paragraphs (and some thematic paragraphs) are separated by blank lines.
- A series of three asterisks indicates that an interruption has taken place or material has been omitted.
- When t or tt (each of which represents a distinct sound, as described above) is followed by *t*, *th*, *ts*, *tt*, or *ty*, a hyphen is used to separate the relevant symbols.

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PART II:
THE QUECHAN LEGEND OF
THE CREATION

*Retold in the Quechan Language
by George Bryant*

'Amattáam nyakór,¹
 Pa'iipáa Nyiikwanáam 'amáy
 kuuváatsənyts
 'amáttva vikavátsnya atséwk.
 'Atsaayúu ashtúum —
 vathí atháwətk vathí atháwətk
 athúm,
 ashtúum,
 nyáanyəm atséwk.

'Amáttnya atséwəm athum,
 'axányənyts 'amáttnya aamáarək,
 maxáknyí,
 'aayúu,
 'amátt akúp vatáyts siivám,
 pa'iipáats xavík nyatsuuváayk.
 'Ashéntits Kukwiimáatt a'ét.

Nyáanyts avuuváatk athúm,
 'ashéntəntínyənyts 'Asákwiimáatt
 'et.
 Nyáanyəny,
 iimáatt-ts thómayúuv aly'ém,²
 'atsaayúu,
 xaly'aatsxánəm lyavíik,
 athúuk 'ét.

Athúm,
 viitháwk,
 'akór alynyaayém,
 Kukwiimáattányts,
 “ 'Ashútsáa!”³
 “ 'Antsénáa!”⁴
 kaa'íts nyáany a'ím.⁵
 “ 'Anyáats vi'ayáak,
 'axám 'áamk vi'ayáanyək,
 kaawíts makyí atháwəm 'ayúuxa.
 Nya'ayáam,

*Many years ago,
 the Great Person who was in the sky
 made this earth that is here.
 He gathered things —
 they were here and there, and so,
 he gathered them,
 and with those (things) he made it.*

*He made the earth, and so,
 water covered the earth,
 and under it,
 well,
 there was a big cave,
 and two people lived there.
 One was Kukwiimáatt (Body of
 Flesh), they say.
 There he was, and so,
 the other one was 'Asákwiimáatt
 (Body of Fog), they say.
 That one,
 his body was not visible,
 well,
 he was like a ghost,
 he was, they say.*

*So,
 here they were,
 and after a long time,
 Kukwiimáatt (said),
 “Little brother!”
 or “Older brother!”
 he said something like that.
 “I will go,
 I will go swimming along,
 and I will see whatever is there.
 When I have gone,*

máanyts aáim nyáavi mavák
'anyshuutháwk.

Av'uuváanyək,
xaméer 'atKANÉKxá.⁶

Nya'váak,
nya'váak 'athúm,
nyáany nyakanáavxa,
kaawíts 'uuyúunya.”

you just sit here and wait for me.

*I will stay there,
and later on I will come back.
When I arrive,
when I arrive, then
I will tell you about that,
(about) what I have seen.”*

Vanyaa'íim,
Kukwiimáatt-ts
'amátt uukúpənya atspámək.
'Axáts mattapéek viitháwm athúm,

'axám áamk viiyáanyək,
'amáyəny nyaaváamk,
athót.

*Having said this,
Kukwiimáatt
came out of the cave.
There was a tremendous amount of
water, and so,
he went swimming along,
and he got to the surface,
he did.*

Viiyáaxayk,
eethóny shatpíittk,
viithínyk,
viithínyk,
llyóq a'ím atspák.

Avuuváaxaym,
kaawíts a'ávək;
kaawíts makyík thomayúuv
aly'émtəsáa,
'atsuukanáavək uuváak 'etá,

viiyáaxáym.

*He went along,
he had his eyes closed,
and he came,
and he came,
he popped up (out of the water) and
appeared.*

*There he was, and suddenly,
he heard something;
he couldn't see anything, but⁷*

*things had been explained to him,
they say,⁸
as he had gone along.*

Viiyáanyək —
viiyáanyək,
nyaaváamk.
'Amáy nyaaváamk,
eethónyəm uutstáaq ayúuk,
a'etá.

*He went along,
he went along,
and he got there.
When he got to the surface,
he opened his eyes and looked,
they say.*

Nyáany,
nyáany a'íim kanáav 'etá.
A'étəm athúm,
'atsayúuk uuváak;
tsáaməly ayúuk.
Athótəsáa,
kaawíts makyí avá aly'émk,
'atsaayúu,
'anyáanyənyts 'anyáaytank uuvám,
ayúuk;
'axáts aaíim makyí atháw aaly'íim,

aamáarək viitháwəm,

ayúuk.

Alynyiithúutsk viiv'óowxayk
athúm,
"Kaawíts nyatséwəm athúm
'amatt vathí
'atsaayúu 'uuxúutk viitháwm,¹⁰
nyáanya 'atséw 'ím,
'awíi 'ím,
va'oonóom,
pa'iipáa kwanyatsamíts nyáavi
voonóontixá¹¹
'atséwk nya'aavírəm."¹²

Nyáanyənyts,
'atsaayúu ootséwənya alyuuváak.¹³

"Pa'iipáyxá,"
a'étk,
kanáavək viiwáat.
Alynyiithúutsk viitháwk,
iisháaly nyamshoo'órnya 'axály
shathúunk,

*As for that,
he had been told about that, they say.⁹
And so,
he sat looking at things;
he looked at everything.
However,
there was nothing there,
well,
the sun was really bright,
and he saw it;
water was just everywhere, it was all
over the place,
it had flooded (the land) and there it
was,
and he saw it.*

*He stood here thinking, and so,
"Something made me, so that
here on earth
there would be good things;
I am going to make them,
I am going to do it,
here I am,
and there will be different kinds of
people here
when I have finished making them."*

*That (person),
there he was, among the things he
had made.
"They will be alive,"
he said,
and he went on talking.
He sat here thinking about it,
and he put his index finger into the
water,*

shaakwíink vaawée vaawée
awétk.¹⁴

Voonóonyək,
aashváarək nyamaatsítsk awíntik:

“ 'Axá vathány¹⁵
'ashawáamk av'oonóok
'ashawáamk av'oonóok.
Kuur a'ím
'amátt-ts atspákxa.
Kúur a'ím
'amátt-ts atspákxa.”

A'ím voonóot.

'Atsaayúu,
mas'éets athúum,
nyaathúum;
maxák atháwətk athúum,
awíim avoonóoxaym,
'amányi kayáamk vaayáa,
nyáany,
kúur a'ím,
'amátt-ts nyiitháwt.¹⁶

Athúum,
viitháwnyək,
arúvək 'et.
'Atsaayúu,
'anyáanyánts
'amáy nyiivák athúum,
arúvəm aviivák 'eta.

Kukwiimáatt-ts 'atsaayúu 'a'íi
'antaqór ashtúum,
mas'éenyily shtav'ótsk,

*and he stirred it, he went like this and
like this.*

*He went on doing it,
he sang and accompanied (his song)
with movement:*

*“This water,
I am moving it around,
I am moving it around.
In a little while,
land will appear.
In a little while,
land will appear.”*

He went on saying it.

*Well,
there was mud,
there was;
it had been at the bottom, and so,
he went on doing this, and suddenly,
it went straight up to the surface,
that (mud),
and in a little while,
land was there.*

*So,
there it was,
and it dried out, they say.
Well,
that sun
was in the sky, and so,
(the mud) dried and there it was,
they say.*

*Kukwiimáatt got little sticks and
things,
and he stood them upright in the mud,*

awíim,
 voonóoxaym,
 'atsaayúu 'a'íits aatspáatsk athúm.¹⁷

'Eethóots athótk,
 'ax'áats athótk awíim,¹⁸
 'atsaayúu nyikamáanəntínyts,

nyáany nyiitséwəntík 'et.
 'Atsaayúu,
 'aanáaly,
 'aanáaly atséwəntik awim.
 Avuuváaxaym,
 'ashéntəntíts uuváak:¹⁹
 'Asákwiimáatt a'íim,²⁰
 nyáanyts,²¹
 thomayúuv alya'ém,
 iimáattənyts thomayúuv
 alya'émk,²²
 'asá lyavíik.

Nyáanyts
 shuutháwk uuváanyk;
 'akórtan lyavíim nyaa'ávək,²³
 iiwáanyts kaa'émətan avathúum.
 Viiyáak,
 'akóortan viiyáak,
 'amáy kayáamk viiyáam,
 nyáanyi,
 shuutháwk uuváanyk,

nyiiirish a'ím,
 nyaayúum,
 iiwáanyts apúyəm,
 avuuváak 'etá.

Ayáanypátxa lyavíik a'ét,²⁶
 'amáyəly.

and so,
 there they were, and suddenly,
 trees and things emerged from them.

There were willows,
 there were cottonwoods, and so,
 (there were other) things that came
 from there as well,

he made those too, they say.

Well,
 mesquite,
 he made mesquite too.

There he was, and suddenly,
 someone else was there too:

he was called 'Asákwiimáatt,
 that one,

he was not visible,
 his body was not visible,

it was like fog.

That (person)
 had been waiting;
 it seemed like a long time to him,²⁴
 and he felt uneasy about it.
 (Kukwiimáatt) had gone,
 he had gone a very long time ago,
 he had gone straight up,
 and at that point,
 ('Asákwiimáatt) had been waiting for
 him,

but there was nothing,
 and when he saw this,
 he was alarmed,²⁵
 there he was, they say.

He was eager to go too,
 up above.

'Amáy axávək ayúunypat a'ím,
 avuuváak a'etəma.
 Kukwiimáatt-ts makyí ooyémənya.

*He wanted to go up above and look
 around too,
 there he was, they say.
 (He wanted to go) the way
 Kukwiimáatt had gone.*

Nyaa'íim,
 aaíimk muuvílyk viiyáak 'etəma.

*So,
 he hurried off without a thought,
 they say.
 He swam,
 he did not know where he was going,*

'Axám áamk,²⁷
 makyí ooyémxanya shamathíis
 athótk,
 aaíimk viiyáak 'etəma.

*he went along without a thought,
 they say.*

Viiyáak,
 viiyáaxaym,
 'atsaayúu nyiuukanáavək 'etá.
 Xiipúk Kukwiimáatt uu'ítsənya,

*He went along,
 he went along, and suddenly,
 he was told things, they say.²⁸
 Whatever had been said first to*

nyáany uukanáavəntík 'etá.

*Kukwiimáatt,
 that (same thing) was told to him
 too, they say.²⁹*

Avathúum:
 nyáanya uukuunáavnya makyík
 a'áv aly'émk,
 makyík athúu lya'émk,
 athóxaym,
 'atsaayúu,
 'aayúu,
 'axám áamk viiyáaxayk,
 viiyáany,
 uutstáaqtsəm athúum,
 'axányts alyaxávək,
 eethónyily.³⁰
 Eethó kwa'ura'úur alyaxávək
 athúum,
 nyáanyəm,
 nyaanyimánk,

*This (is what) happened:
 he did not listen at all to what was
 said to him,
 not at all,
 and suddenly,
 well,
 well,
 he was swimming along, and suddenly,
 he was going along,
 and he opened (his eyes),
 and the water went in,
 into his eyes.
 It went into his eyeballs, and so,

 at that point,
 from then on,*

'atsaayúulya'émk 'etá.
Eethóts tár 'ím.³¹

*he couldn't see anything, they say.
He was blind.*

Nyáanyi,
athúum,
avuuváak 'éta.
Athúm,
uuváatəsáa,
'Asákwiimáatt 'atsaayúu tsáaməly
alykwaskyíitanəny athúuk a'ét.³²
Viitháwxáyk,³⁴
makyík tsáaməly 'aláay lya'émk 'et.
Eethónyts athótk athót.

*At that point,
it happened,
and there he was, they say.
It happened,
and there he was, but
all of 'Asákwiimáatt's other senses
still remained, they say.³³
There they were,
they had not all gone bad, they say.
It was just his eyes.*

Viiyáak,
'amáttəny ayúunypat a'ím,
viiyáak.
Kukwiimáatt ootsəwəts,
nyáanya.
'Amáttəny apáask viiyáak viiyáak,

kaathómk siiyáak athúm,
“ 'Amáttənyts tsapéev eekwéevək!”
a'ím siiyáat.³⁵
“Pa'iipáa —
xalyavímtəm
pa'iipáa 'atáy nyáavi nyatsuuváay
nyaa'ím,
makyí,
makyí atíivxa'ənká?”
aaly'ím viiyáak.

*He went along,
intending to look at the land in his turn,
he went along.
It was what Kukwiimáatt had made,
that (land).
He went and went, feeling his way
along the ground,
he went along somehow, and so,
“The land is too small!”
he said, going along.
“People —
it might be the case
that many people are going to live
here,
and where,
where will they settle?”
he thought, going along.*

'Atsaayúu 'ashéntits —
xaly'aatsxánəm kwalyavíintinyts
avuuváak awím,
nyáanyts kanáavəm a'íik 'etəma.
Kukwiimáatt-ts a'ím,³⁶
“Wəkatsavák!

*One being —
the one who resembled also a ghost
was there, and so,
that one talked to him, they say.
Kukwiimáatt said,
“Be patient!*

Máam,
 'atsaamánxayk va'oonóom,
 mayúumək," 'eta.
 Pa'iipáa Eethó Kwatáarənyts
 a'ím,³⁷
 nyáany a'ím ashétəmá.
 Eethó Táar a'ím.
 'Atsayúu lya'émk a'ím.
 Nyáanyi,
 'amátt nyiinák,
 nyiinák,
 kaawíts ashtúum,
 mas'ée kaawíts ashtúum,
 nyáanyəm,
 'atsaayúu kaawíts atséw aaly'ím
 voonóok 'etá,
 pa'iipáa kwalyavíinya.
 Nyaayúu kwapa'iipáynya.

Nyáanyts
 'amáttnyi nyatsuuváay a'ím.
 Kukumáatt,³⁸
 Kukumáattənyts 'amátt atséwəntik
 avoonóo lyaskyíik 'eta.
 Láv 'ím ayúuk;
 Piipáa Eethó Kwatáarny kaawíts
 kaawémem ayúu 'ím,
 athúuk 'et.
 Pa'iipáa Eethó Kwatáarənts a'ím,
 "Mayúu alyma'émtək ma'íiva?
 Pa'iipáa 'atséwk av'uuváak 'awitya.
 Nyáavəts 'amátt vathí
 nyatsuuváayəxá,"
 a'ík 'et.

Kukwiimáatt-ts
 iiwáam xiipúk atséw 'ím,

Now,
 we are just beginning,
 as you can see," he said.
 ('Asákwiimáatt) was called the Blind
 Person,
 that's what he was called, they say.
 He was called the Blind One.
 He couldn't see things, they say.
 At that point,
 he sat down there on the ground,
 he sat there,
 and he picked something up,
 he picked up some kind of mud,
 and with that,
 he went about making various kinds
 of things, they say,
 (things) that resembled people.
 Living things.

Those (things)
 intended to live on the land.
 As for Kukwiimáatt,
 Kukwiimáatt was still
 making more land, they say.
 He turned his head quickly and looked;
 he wanted to see what the Blind
 Person was doing,
 he did, they say.
 The Blind Person said,
 "Can't you see?
 I am making people.
 They will live here on the land,"
 he said, they say.

Kukwiimáatt
 had intended to make them himself first,

pa'iipáanyənyts nyáanyi atíiv 'ím,³⁹

'amáttnya,

'amátt 'ootséwnyá.

Nyáanyəm,

makyík aváts awíilya'ém a'éxaym,

'akór awíim avuuváat.

Uuváantixaym,

Pa'iipáa Eethó Kwatáarənyts⁴⁰

'atsaayúu atséwk,

awím,

kaawíts atséwk,

pa'iipáats nyiitséwk,

a'étk,

uuváatəsá,

Kukwiimáatt-ts uuváam

nyáany aatsooyóoyk 'eta.

Iisháalyányts,

eeményənyts,

'atsaayúu lyavéek 'etəmá:

xanamóo.

Iimáattənyts kaawíts pa'iipáa lyavíi

lya'émk;

pa'iipáa mashoopóownya,

nyáany lyavée lya'émk.

Kúur 'ím,

kuutsanyúuv mattapéek

voonóoxáym,

Kukwiimáatt-ts athúum:

ka'ak ka'ák awíim,

'axály aatspáxk.

Athúunyək,

xáak uuthúutsk 'étəma.⁴¹

*and he had intended the people to
settle there,*

(on) the land,

(on) the land he had made.

At that point,

he had not made any yet,

*but (Asákwiimáatt) was already
doing it.*

As he was there,

the Blind Person

made things,

and so,

he made something,

he made people,

they say,

there he was, but

Kukwiimáatt was there,

*and (the Blind One) showed him
those (people), they say.*

The hands,

and the feet,

*they resembled something, they say:
a duck.*

*Their bodies were not like people's
(bodies);*

the people you know about,

they weren't like them.

Soon,

*they were having a terrible argument,
and suddenly*

Kukwiimáatt did it:

he went kick! kick!,

and he cast them into the water.

This happened,

*and they became something different,
they say.*

'Axály kwanytsuuváayányts
uuthúutsk 'im.

*They became water dwellers, they
say.*

Pa'iipáa Eethó Kwatáarənyts
masharáyk mattapéek 'im,
mashuuráyəny nyamathótk ayáak
'axály atáqshk,
nyáany nyaatoowérək siiyáak 'etá.

*The Blind Person
was terribly angry, and so,
in his anger he went
and he jumped in the water,
he went following them, they say.*

'Atsaayúu,
'axám shuukwíin athúuk a'ét.⁴²
Athúm,
nyáany,
nyaanyiivák athúuk 'etəmá.
'Axám shuukwíints.⁴³
Nyáany athúum,
nyiivák athúum.

*Well,
he became a whirlpool, they say.
So,
as for that,
there he was, they say.
A whirlpool.
That's what he became,
and there he was.*

Matxáts viithíik 'etá.
Nyáanyənyts,
'atsaayúu 'atsiiráav apáyk
vuuthíik 'et.

*A wind came, they say.
That (wind),
it came carrying sicknesses and
things, they say.*

Nyaathúum,
nyaayúuk,
Kukwiimáatt-ts athúum,
eemənya,
'atsaayúu,
'axám shuukwíin nyáanya sharéq
a'íinyək,⁴⁴
nyeekwévək,
tsáməly awíi lya'émətam athúm,
kaa'íts aatspáatsk,
'atsaayúu,
'atsiiráav,
awíim,
nyáany,
nyáanyənyts athúum,

*So,
when he saw this,
Kukwiimáatt did it,
(with) his foot,
or something,
he tried to stop up that whirlpool,
but he didn't succeed,
he didn't do all of it, and so,
some escaped,
(some) things,
sicknesses,
and so,
as for that,
that's what happened,*

nyimánk,
pa'ipáa 'atsuuráav av'áarək athópκ 'eta.

*and because of that,
people have gotten sick, they say.*

Viiyáantik 'ím,
'atsaayúu kaanáaványts.
Kukwiimáatt-ts tsaamánk,
'atsaayúu,
xaly'ánya atséwk 'etəmə.
'Atsaayúu,
iisháaly nyamooshoo'óora
nyáanyəm awíim:
'amáyκ tsayóq awím,
nyáany awíim;
'amáynyi,
'anyaaxáap avány,
'amáy nyiivák,
nyáany,⁴⁵
tsasvéκ avoonóoxáym,
nyáanyiivák,
'anyáayκ uuvák 'et.
Nyáanya
xaly'áts athúuk 'eta.

*It goes on, they say,
the story.
Kukwiimáatt got started,
well,
he made the moon, they say.
Well,
he did it with his index finger:
he spat on it,
and that's what he used;
in the sky,
that place where the sun sets,
it was there in the sky,
in that (place),
he went about wiping it, and suddenly,
there it was,
and it was bright, they say.
That
was the moon, they say.*

'Atsaayúu 'anóqəm,
'amáy kwatháwənya 'anóqəm,
shalóκκ oonóok,
nyáany awíim,
'atsaayúuts athúuk 'étəma.
Xamshéts.

*There were small pieces of things,⁴⁶
there were small pieces of the sky,⁴⁷
he went about gouging them out,
that's what he did,
and they became things, they say.
(They became) stars.*

Nyaanyəm,
tiinyáaməm,
'anyáayκ athúuk 'et.
Viitháwət.
'Aayúu 'antaqór avkwatháwənya,
asílyκ athúm,
'atsaayúu,
athúm,

*With that,
at night,
they shine, they say.
There they are.
As for the small things that are there,
they fall in showers,
well,
they do,*

ayáak,
 'amátt asílyək,⁴⁸
 'amáttnyi asílyək.
 Mattapéek athúm,
 shíiq shíiq a'ím viiyáanyək,
 nyáany,
 'amátt aváamək 'eta.

*they go along,
 they fall in showers to earth,
 they fall in showers to the earth.
 There are a whole lot of them, and so,
 they leave streaks as they go,
 and as for that,
 they reach the earth, they say.*

Nyaa'ím,
 Kukwiimáatt-ts,
 "Vatháts,
 xaly'á vatháts
 makyík 'ashénti nyiivá alya'emxá.
 Viiyáak,
 vuu'áats lyavíik viiyáanyək,
 kwanyamék atspámk aváamxá."

*Then,
 Kukwiimáatt (said),
 "This,
 this moon
 will not stay in one place.
 It will travel,
 it will travel as if (taking) steps,
 and it will come out at the other side."*

Pa'iipáa Eethó Kwatáarəny a'ím,⁴⁹
 "Xaly'ányts viiyáanyək,
 amákəly nyaaváamk,
 takavék viithíik;
 'atsaayúu,
 'amátt nyamathíik,
 viithíinyək,
 takavék nyiiumáni aváaməntixá.
 Nyáavəts athóxá.
 'Atsaayúu tsáməly 'atsakwíintəm
 kwathútsəny,⁵⁰
 'amáy kwatháwənya 'atsakwíinəm
 athúm kwathútsəny,⁵¹
 nyáavəts athóxá."

*He said to the Blind Person,
 "The moon goes along,
 it goes behind,
 and it comes back;
 well,
 it comes to that place,
 it comes this way,
 and it will return to its starting point.
 This will happen.
 Because I make everything turn,
 because I make the things in the sky
 turn,
 this will happen."*

Pa'iipáa Eethó Kwatáarənyts a'étk a'ím,
 "Nyáany 'ashoopóow
 aly'a'émtəká.⁵²
 Nyáany makyík athúulya'émxá,
 'aaly'étk'a'e,"
 a'íik 'et.

*The Blind Person said,
 "I don't believe that.
 That will never happen,
 I think,"
 he said, they say.*

Nya'íim oonóok.

He went on saying it.

Nyáaviimánk 'et:⁵³
 'atsaayúu,
 Kukwiimáattányts,
 xiipúk,
 pa'iipáa ootséwənya kats'ák,

 'axály aatspáxəm,
 nyaanyiimánk,
 masharáyk uuváak athúuk 'etá.

*It started here, they say:
 well,
 Kukwiimáatt,
 first,
 he kicked the people that (the Blind
 Person) had made,
 he cast them into the water,
 and from then on,
 (the Blind Person) was angry with
 him, they say.*

Amák uuthúik athúm,
 Kukwiimáatt-ts,
 'aayúu,
 'amátt ootséwənya shaaxwérək,
 shaaxwérəm athúum,
 xwérər 'ím viivák.

*After that,
 Kukwiimáatt,
 well,
 he caused the earth he had made to spin,
 he caused it to spin, and so,
 here it is spinning.*

Awíim uuváanyək,
 'atsaayúu,
 viitháwəntim,
 oowéxats viitháwəntim,

 nyáany alynyiithúutsk viivát.

*When he had done this,
 well,
 there were (other things) too,
 there were (other things) for him to
 do too,⁵⁴
 and those (things) are what he was
 thinking about.*

Kukwiimáattányts,
 'atsaayúu,
 pa'iipáa nyiitséw 'ím,
 avuuváaxáym,
 aváts awíi awétəsáa,
 nyáanya aatspáxk,
 alyaatspáxəmk awítya.
 A'íim,
 uuváak athúm,

*Kukwiimáatt,
 well,
 he intended to make people,
 there he was, and right away,
 that (Blind One) did it (too), but
 (Kukwiimáatt) threw those out,
 he threw them away.
 So,
 there he was, and so,*

'amáttnyi anák,
 mas'éé ashtúum,
 awíim:
 pa'iipáa nyiitséwk 'etəma.
 'Aayúu,
 mattaxavík aatsuumpáp,⁵⁵
 nyáanyts 'amáttnyi nyatsuuváay a'ím.
 'Atsaayúu xiipúk atséwk 'etá.

Kwatsáants athúuk 'ím.
 Nyáany 'iipáats athúuk 'etá.
 Sanya'ák atséwəntik 'etá.
 Kukwiimáatt-ts nyaawíntik athúm,
 Kwa'aapá 'iipáa atséwk,
 'iipáa atséwk,
 sanya'ák atséwəntik awíik 'etəmə.
 Nyaawíim,
 Kamayáa nyáany nyiiuutsáawəntik
 'etá.

'Iipáa atséwk,
 sanya'ák atséwk.
 Nyaawíntik awíim,
 'atsaayúu,
 Xattpáa 'Anyáa 'iipáa atséwk,
 a'ím,
 sanya'ák atséwəntik 'etá.
 Nyáavəts avoonóom,

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iiyáam oo'éevənya,
 nyáany nyiioo'éeyk 'et.

Athúum,
 viitháwtəsáa,
 Kwatsáan,
 sanya'ákənyts,
 “Makyík 'axóttk athúulya'émk,”
 a'ím avuuváak 'etá.

*he sat on the ground,
 and he picked up some mud,
 and he did it:
 he made people, they say.
 Well,
 there were couples in four places;
 he intended them to live on the land.
 They were the first things he made,
 they say.*

*They were Quechans.
 That one was a man, they say.
 He also made a woman, they say.
 When Kukwiimáatt had done this,
 he made a Cocopa man,
 he made a man,
 and he also made a woman, they say.
 Then,
 he made those Kamias in the same
 way, they say.⁵⁶*

*He made a man,
 and he made a woman.
 When he had done this,
 well,
 he made a Maricopa man,
 and so,
 he made a woman too, they say.
 These (people) were around here,*

*and as for the languages that they spoke,
 he taught these to them, they say.*

*So,
 there they were, but
 as for the Quechan,
 the woman,
 “It’s not good at all,”
 she said as she was there, they say.*

Nyaa'ím,
 xavíkəm ootséwənya,⁵⁸
 nyáanya
 mattxavík nyaathúum,
 xáak atháwk athúts a'éxayk—
 nyáany makyík áar aly'émk,⁵⁹
 sanya'ákənyts.

Nyáany,
 sany'ákənyts avuuváanyək,
 makyík nyáava áar aly'émtək
 athúm,
 viiyáak,
 makyí avák,
 kaathómk siivák.

Pa'iipáa Eethó Kwatáarənyts
 makyík 'akór alyavá aly'a'émtəsa,⁶⁰
 nyáanyi,
 viithíik,
 viithíik a'ím,
 'axám athíik atspák a'ím;
 sanya'áknya,
 ayúuk,
 siithíik,
 aváamk a'ím.⁶¹

Nyáany a'ím,
 kanáavək,⁶²
 “Kukwiimáatt-ts 'atsaayúu 'atáyəm
 atséwk,⁶³
 kanáavtəsáa,
 makyík ma'av alyma'émtəxá.
 Makyík kaawíts mawéeyəntiyúm,”
 a'ím,
 a'íik 'etəma.

Then,
 (each) pair that he had made,
 that (pair)
 became a couple,
 and (the couples) were supposed to
 be in different places—
 and she did not want that at all,
 the woman.

As for that,
 the woman was there,
 and she did not want this at all, and
 so,
 she went off,
 and she stayed somewhere,
 she stayed over there doing something.

The Blind Person
 was never very far away,
 and at that point,
 he came,
 he came, they say,
 he came up out of the water, they say;
 and as for the woman,
 he saw her,
 and he came,
 and he got there, they say.

That's what he said,
 he told her,
 “Kukwiimáatt makes many things,
 and he tells about them, but
 you must never listen to him.
 He can never do anything for you,”
 he said,
 he said it, they say.

“ 'Anyép 'anyka'ávək,
 'anyaá 'uu'ítsəny kathúum,
 nyaanyiimánək,⁶⁴
 'atsaayúu 'atáyəm manyuuwítsxá.
 'Atsaayúu 'atáyəm mamáam
 avmuuváaxá
 'anyaá kwashíintənyám.”⁶⁵

Nyaamák,
 Kukwiimáatt-ts shoopóowk 'etá.⁶⁶
 Shoopóow;
 “Makyík 'anyaá nya'áv aly'émk⁶⁷
 nya'uuváam,” a'ím,
 uukanáavək 'etá.
 “Máanyts makyík 'anyép 'uu'ítsəny
 ma'áv alyma'émk,

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nyáany,
 nyaanyiimánk,
 máanyts mathúum!
 'Anyakamáanənyts mathúm,
 nyiinyatatpóoyxá!”
 'íik 'eta.

Nyaa'ím,
 matxávik shathómpk,
 uuráwk,
 tsaqwérək viiv'óowk a'ím.

'Atsaayúu,
 kwas'eethéets,⁶⁹
 'atsaayúu kwas'iitsthíts
 viikwatháwnya,⁷⁰
 nyáany nyiikwakyáavək a'ím,
 'atsaayúu,
 avuuváaxaym,
 avkoov'óowənyts mattapéek 'etá.⁷¹
 Oov'óowk mattapéem,

“Listen to me,
 and do what I say,
 and from now on,
 you will have many things.
 You will eat many things
 each day.”

After that,
 Kukwiimáatt knew about it, they say.
 He knew about it;
 “She never listens to me
 when I am there,” he said,
 and he explained it to her, they say.
 “You never listen to what I say,

and as for that,
 for that reason,
 it is you!
 Even though you are my offspring,
 I will kill you!”
 he said, they say.

Then,
 he faced the north,
 and he did it fast,
 he stood there talking.

Well,
 a doctor,
 the doctors that were there,
 he asked them for something,
 and, well,
 there he was, and suddenly,
 the rain was terrible, they say.
 It rained terribly,

viitháwnyək,
viitháwnyək,
'anyáa tsumpápə̀m kayáamk 'eta.

*it continued,
and it continued,
it went on for four days, they say.*

Nyáanyəm,⁷²
'amáttəny aamáarə̀m'áshk,
'étəma.
Aamárə̀ntík a'íim 'itya.⁷³

*At that point,
once again (water) flooded the land,
they say.
It flooded it again, they say.*

Uuváxáyk,⁷⁴
Kwatsáan 'iipáany nyáanyi
aatsoonóoy aly'émk 'etá.⁷⁵
Nyáanyi xáak uuváam athúm,⁷⁶
nyaathúum,⁷⁷
nyáanyi,
amúlyk a'ím,⁷⁸
Marxókavék a'ím.
'Íis,
nyiikamáanə̀nyá —
pa'iipáats athúulya'émətəsáa,
kaawíts 'iipáyk viithíkə̀ntím —
nyáany awíim uuthúutsk 'etəma.⁸⁰

*There he was, and suddenly,
he decided not to abandon the
Quechan man there.
He was there on one side, and so,
then,
at that point,
he decided to name him,
and he called him Marxókavék.
But,
as for the others —
they weren't people (any more), but
they were other kinds of living things⁷⁹ —
he did that and they became
(animals), they say.*

Xáak athúum,
awíim,
vanyoonóom;
aváts xáak avám,⁸¹
nyáanya,
makyík awíi lya'émətəm;
Marxókavék a'ím amúly.
Nyáany Kwatsáan xiipúkts
athúum 'ityá.⁸²

*They were different,
and so,
there they were;
and this one was different from them,
and as for him,
(Kukwüimáatt) didn't do anything to him;
Marxókavék was his name.
He was the first Quechan, they say.*

Nyáanyiimánk,
kaawíts atsə̀wə̀ntík avoonóok 'etá.

*Starting there,
(Marxókavék) went about making
other things, they say.*

'Atsaayúu,
'Ashpáa atsə̀wk,

*Well,
he made Eagle,*

Xatalawé atséwk,
 Xatakúly awiim,
 'Aqáaq awíim,
 Namás,
 Maxwét,
 'Amó,
 'Apén,
 Maxwáa,
 'Atsa'ór,
 'Aqáaq,
 awíim siiwáak 'etá.⁸³
 Xiipúk,
 'atsaayúu ootséwənyts tsáməly
 takyéevək,
 'axótkk avoonóok 'etəma.
 'Axótkk avatíivk athúm,
 nyatsuuváayk avatíivəm.
 Avoonóoxaym,

 iiwáanyts səqasáq a'íi kaa'émk
 viitháwəm athúm,
 matta'íim,
 nyiixúu 'etk;
 mattanyúuv 'etk,
 voonóok 'étəmá.
 Nyáava ayúuk athúm,
 Kukwiimáatt-ts masharáyk.
 Kaawíts aqásəm'áshəm;
 tsáməly íim,
 shaaíiməntixá.
 Nyaa'étk awíim athúm,

 'axány kwiixáalyts viithíik,⁸⁴
 'amáttnya aamáarək 'et.
 Viiyáak viiyáaxaym —
 'atsaayúuts viiyáanyək,
 'Aqáaqts siivám,⁸⁵
 nyáanya,

*he made Coyote,
 he did Mountain Lion,
 he did Raven,
 Raccoon,
 Bear,
 Sheep,
 Beaver,
 Badger,
 Hawk,
 and Raven,
 he went about doing them, they say.
 At first,
 the things he had made were all
 together,
 and they were fine, they say.
 They were fine, and so,
 they were living (together).
 They were there for some time, and
 suddenly,
 they must have gotten restless, and
 so,
 they were talking about each other,
 and they were making a ruckus;
 they were going to fight with each other,
 there they were, they say.
 Seeing this,
 Kukwiimáatt got angry.
 Once again he summoned something;
 they would all come to an end,
 he would destroy them again.
 When he decided to do it he did it,
 and so,
 a flood of water came,
 and it flooded the land, they say.
 It went on and on —
 there was something there,
 Raven was sitting there,
 and at that point,*

makyík nyáany tapúy lya'émxá,
 a'íim awíim,
 kaa'émk avoonóom,

 nyáanyi asáttk 'etəma.
 'Axányts asáttk.

Nyaa'íim,⁸⁶
 “Nyaanyamáam,
 nyáanyi amánəm,
 pa'iipáa xáam uuthúutsxá.
 Makyík matsakyéevək
 manytsuuváay lya'émxá.
 Makyím xáak moonóok mathúm,
 nyáanyi,
 malyavíik avmoonóotiya.”

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Athúum,
 viitháwxáyim,
 Kukwiimáattənyts,
 nyaa'íntik
 kaawíts atséw 'ím avuuváak,
 a'étəntiva.
 Pa'iipáats,
 pa'iipáa uu'ítsənya,⁸⁸
 nyiitséwəntík.⁸⁹
 Nyáanyts aaíimk avoonóok,
 'atsaayúu xiipúk oowéxanyá,

 makyík awíts aly'émtúm,
 nyáanyiimánk awítsxá.⁹⁰
 A'íim a'íik 'etá.
 Athúum,
 pa'iipáats,⁹¹
 pa'iipáa nyáanyányts —
 'iitspátsəts,
 mashtxáats —

*(the flood) would not kill any of them,
 he decided, and so,
 he went about saying something (to
 end the flood),
 and the water receded, they say.
 The water receded.*

*Then,
 “Finally,
 from now on,
 people will be different.
 You won't live together any more.*

*You will be in different places, and so,
 there,
 you will do things in your own way.”*

*So,
 they were there, and suddenly,
 Kukwiimáatt,
 when he said it again,
 he was intending to make something,
 he must have been intending (to do so).
 People,
 the ones he called people,
 he made more of them.
 They went about doing as they pleased,
 and the things they should have done
 the first time,
 but never did,
 starting now they would do them.
 He said so, they say.
 So,
 people,
 those people —
 men,
 girls —*

sanyts'áakts athúum,
 xuumáarts nyaathúum.
 Nyáavəm kwaatspáatsənyts,
 avoonóom athúm,
 'atsaayúu nyiioo'éeyk 'etəma.
 Nyáanyəm,
 nyaanyiimánk,
 nyiioo'éeyəm,
 kaawíts shoopóowk athúm;
 iiwáam uuthúuts a'ím.

Pa'iipáanyənyts,
 katsuukyáavək a'ét,⁹²
 viikwatháwənyts.
 Nyáany,
 'atsaayúu shoopóowk athúm.
 'Atsaayúu,
 uushiit tsáməly shoopóowəntik
 athúum,
 Kukwiimáatt-ts
 iiwáam athúum:
 pa'iipáa 'ashénti,
 sanya'ák 'ashént xo
 áa,
 pa'iipáats —
 sanya'ák 'ashénti,
 uutháavək 'etá.

Uutháavəxáym,
 maxáyts nyiivák 'etá.

Sanya'ákənyts as'áwəm,
 'ashéntits avuuváantik 'etá.

Nyáanya
 vatsiits athúuk 'et.
 Kumastamxó,
 Kumastamxó a'ím,

*there were women,
 and there were children.
 The (people) who appeared at this point,
 there they were, and so,
 he taught them things, they say.
 At that point,
 starting there,
 he taught them
 (so that) they would know something;
 he intended them to do things for
 themselves.*

*Those people,
 they asked for things, they say,
 the ones who were there.
 In that way,
 they came to know things.
 Well,
 they came to know all of their names,
 and so,
 Kukwiimáatt
 did it himself:
 one person,
 one woman, or
 yes,
 it was a person —
 one woman,
 (Kukwiimáatt) got together with her,
 they say.*

*He got together with her, and right away,
 there was a boy, they say.*

*The woman had given birth,
 and soon another child was there too,
 they say.*

*That one
 was a daughter, they say.
 Kumastamxó,
 (the boy) was called Kumastamxó,*

shiiimúlyts a'ityá.
 'Atsaayúu,
 Xaanyé uu'íts,

 nyáanya shiiimúlyts.

*that was his clan name, they say.
 Well,
 what they called (the girl) was
 Xaanyé (Frog),
 that was her clan name.*

Nyáanyənyts,
 avuuváak 'et.
 Nyáanyts xiipúk alytanák athúuk 'et.
 Avoonóontik 'etá.
 Shiimúlyts avoonóok athúm,⁹⁴
 Xiipáa 'etk,
 'atsaayúu xatalwénaya a'ím 'etá.
 Mat'á a'ím,⁹⁵
 talypó uu'íts,
 Maavé,
 'aavé taaxán nyáany a'ím 'íikəta.
 Alya'óots uu'ítsnyá,
 'ashée a'ím 'íik 'et.

*That one,
 there he was, they say.
 He was the first leader, they say.⁹³
 (Others) were there too, they say.
 The clans were there, and so,
 Xiipáa, they say,
 that means coyote or something, they say.
 Mat'á, they say,
 what it means is roadrunner,
 and Maavé,
 that means rattlesnake, they say.
 The one they call Alya'óots,
 (that) means buzzard, they say.*

Nyáava,
 shiiimúly vatháts,
 'atsaayúu,
 'iipáak ayémk athúum,
 siiwáak athúuk 'etəma.
 ***⁹⁶

*As for these,
 these clan names,
 well,
 they follow the male line of descent,
 and they continue, they say.

Mashaxáyts na'áyvək avuuváak,
 nyáanyəm shiiimúly atháwk awityá.
 Na'áyənya.
 Nyaathúum,
 makyík sata'ótsəny nyiiáay lya'émk
 avuuváak;
 mashtxáats nyaathúum makyík
 shiiimúly nyiiáaylya'émk.
 Maxáyənyts,
 uuxamíixaym,
 maxáyənyts shiiimúlyk 'ityá.

*A girl has a father,
 and from him she gets her name.
 (From) her father.
 Then,
 she never does pass the name on to
 her children;
 if they are girls they do not pass on
 their clan names.
 The boy,
 when he fathers children,
 the boy carries the clan name, they say.*

Nyáanyts xuutsamáar shiimúly
nyiiáayk.⁹⁷

Sanyts'áakənyts
a'ím voonóonyək,

nyaapúyəm,
nyaanyamáam.

Namák 'et.

'Íis

aváts,

siiwáa lyaskyíik.

'Aavé kwatáyənyts,
nyáanyi,
aatspáatsəntik 'etəmə.

Atsəwəm aatspáatsk;

'aavé taaxán a'ím,⁹⁸

'aavé síi a'ət,

kwaatsnyii'áalyk 'et,

xam'aavíir a'ím,

'aksár,

xan'aapúuk 'íikəm;⁹⁹

nyáany tsáməly atsəwk 'eta.

'Aavéts,

'aavéts avuuthúutsk athúm 'ítya.

Marxókavékts

avuuváak 'eta.

Piipáa nyiiwík —

Kukwiimáatt-ts uuváam,

nyáanyts nyiiwík.¹⁰¹

Avuuváaxaym,

'aavényts tsakyíwk 'etəma.

Nyáany avuuváaxaym,

tsakyíwətəm athúm,

apúyk 'eta.

*He is the one who gives his children
their clan name.*

The women

*go on being called (by their clan
name all their lives),*

and when they die,

that is the end of it.

They leave it behind, they say.

But

that (man),

(his clan name) still continues.

The big snakes,

at that point,

they appeared, they say.

He made them and they appeared;

they were called rattlesnakes,

they were called gopher snakes,

they were called red racers,

they were called water snakes,

and sidewinders,

and they were called king snakes;

he made all of those, they say.

Snakes,

that's what kind of snakes they were,

they say.¹⁰⁰

Marxókavék

was there, they say.

He helped people —

Kukwiimáatt was there,

and he was the one who helped people.

(Marxókavék) was there, and suddenly,

a snake bit him, they say.

There he was, and suddenly,

and it bit him, and so,

he died, they say.

Apúyəm ayúuxayk,
 Kukwiimáatt-ts ookavék,
 ookavékəm 'iipáyk athúntik 'et.

Aványa,
 'atsaayúu,
 'aavé,
 'aavé kwatsakyíwəny,¹⁰²
 nyáanyi,
 nyáany atháwk,
 aaxwésxwéshk,
 'aayúu matxávily xwérər awétk
 atáp,¹⁰³
 aváts.¹⁰⁴
 Nyáanyi,
 nyáanyiiáapk 'etá.
 Nyaanyiimánk,
 mattooxaméeyk voonóoxaym,
 'atsaayúu,
 'axály oonóots,
 'amáy oonóok athum,
 athúuk 'etá.
 'Aavéts uuthúutstəsáa,
 xáam uuthútsk athúm.¹⁰⁵

'Amáy 'Aavé a'ét.
 Nyáanyts 'amáyəny uuváak;
 ayérək lyavíik uuváak 'ityá.
 Nyáanyiimánk,¹⁰⁶
 pa'iipáats,
 pa'iipányənyts —
 xuumáar nyiivasháwk uuváxaym,¹⁰⁷
 'aláayk avuuváxaym,
 'aayúu kanáavək 'etá.

*When he saw that (Marxókavék)
 had died,
 Kukwiimáatt brought him back,
 he brought him back (so that) he was
 alive again, they say.
 That one,
 well,
 the snake,
 the snake that had bitten him,
 at that point,
 he took that (snake),
 and he spun him,
 he threw him and sent him spinning
 to the north,
 this one (did).
 There,
 he threw him there, they say.
 Starting then,
 (the snake) went about reproducing,
 and, well,
 they are in the water,
 they are in the sky,
 they are, they say.
 They are snakes, but
 they are different kinds.*

*He is called 'Amáy 'Aavé (Sky Snake).
 He is the one who is up in the sky;
 he seems to be flying, they say.
 Starting then,
 people,
 the people —
 when they were taking care of
 children, then suddenly,
 if (one of the kids) was bad, then
 suddenly,
 they would tell him things, they say.*

“Athúum,
nyamuuvám,
'atsaayúu 'aave kwa'atsláytsəny
nyii'aqásəm,¹⁰⁸
apák
veemawémxá!”
a'íik 'eta.

“So,
as you are here,
I will summon the bad snakes and
things,
and they will come here
and take you away!”
they said, they say.

Athúum,
viitháwnyək,
pa'iipáany iiwáatsənyts sàqasáq 'etəm;
makyík mattshoopóow 'ím
athúulya'émk,
mattvaashqwék 'ím.

So,
there they were,
and people were restless;
they never had gotten to know each
other,
and they disliked each other, they say.

Kukwiimáattənyts
nyáany ayúuk awétsáa,
***109

Kukwiimáatt
must have seen that, but

“Viitháwnyək,
nyaa'aláaytanəm,¹¹⁰
'atsaayúu,
'atsaayúu,
aví 'a'áw aráa 'ím;
nyáanya,
'aayúu aráak mattapéem
mayúutxá.”
Nyáany a'ét.

“Here they are,
and if they are bad,
well,
well,
a fire will blaze up there;
as for that,
you will see things blaze up in a
terrible way.”
That's what he said.

'Amátt éənən,
éənən 'í av'áarəm,
nyáany ashék 'ityá.
Nyáanyi aqásəm,
nyiiqásəm,
pa'iipáa nyiitatpóoy 'ím.
A'étəsáa,
Kumastamxó
xuumáyənyts,
nyáany xuumáyənyts a'ím.¹¹¹

As for earthquakes,
(the earth) has always quaked,
and that's what he named them, they say.
He summoned them there,
he summoned them,
and they killed people, they say.
However,
Kumastamxó
was his son,
he was his son, they say.

Pa'iipáa 'atáyəm ashtúum —
 'atsaayúu,
 'amátt akúp mattapéets viivák 'etəma.
 Vatáyk,
 nyáanya,
 nyáanyily tsakxávək awim,
 'atsaayúu 'avíits mattapéek
 viitháwm athum,
 awíim,
 'asá kwanályts athúuk awím,
 'atsaayúu,
 xatsúurək nyiináamk viitháwm,¹¹²
 nyáanyi.
 Nyáany awíim
 ashtúum,
 nyáany,
 'atsaayúu,
 'amátt akúp 'avuuyáany aatspiitt.¹¹³

'Atskwaráanyts athúum,
 'amátt éñənyts athúum,
 'atsaayúu 'axá sa'ilynya awíim,
 'aayúu,
 kaawémtəm athúm,
 'amáytan axávək athúm,
 viiyáanyk viiyáanyk viiyáanyək,
 viiyáaxaym,
 asáttəm.
 'Atsaayúu,
 nyaanyiimánək,
 'atsaayúuts nyiitháwəm ooyóov
 av'áarək 'ityá.
 'Avíits,
 'avii kwa'uutta'úuttányts athótk,
 'avii kwa'alméenyənyts athótk
 athúum 'ityá,
 nyáanyəm.

*He got many people together —
 well,
 there was a great cave there, they say.
 It was big,
 that (cave),
 and he took them in there, and so,
 there were big rocks and things, and
 so,
 he did it,
 and there was snow that had fallen,
 and so,
 well,
 it was terribly cold,
 there.
 That's what he did,
 he gathered it,
 that (snow),
 and, well,
 he blocked the entrances to the cave.
 There was a fire,
 and there was an earthquake,
 and he did something to the ocean,
 well,
 I don't know what he did, but
 it went right up into the sky, and so,
 it went on and on and on,
 it went on, and suddenly
 it receded.
 Well,
 from then on,
 things have been there that are still
 seen today, they say.¹¹⁴
 Rocks,
 there are round rocks,
 and there are tall mountains, they
 say,
 because of that.*

'Axányənyts awíim 'ityá.
'Axá mattkwatsapéets.

Athúum,
viiyáaxaym,
viitháwnyək,
taarawíik viitháwk 'etá.
'Atsaayúu tsáaməly viiyáak,
'axóttk kayáamk viiyáat,
athót kwayuulyavíim ayúuk 'etəma.
Athúum,
oonóoxaym,
'anyáa 'ashéntək alyaváamk athúum,¹¹⁵
Kukumáatt vatsíinyənyts
masharáyk 'etəma.
Makyík uutar'úy lya'émk a'ím,
kaathómk a'ím.
Kaawíts awéey lya'émk 'et.
A'étk 'etəma.
Sanyts'áakts nyáany lyavée
av'áarəm mayúuk.¹¹⁷
Ayúutk av'áartəm athúum,¹¹⁸
nyáanyimánk,
'atsaayúu,
kaawém,
kaathóm,
'aláayapat aaly'íim uuváak
uuváaxáyim,¹¹⁹
kwas'iithíik awíi 'ím,
mattatháwk 'eta.
Nyáanyts mattatháwk awíim,

nyáanya,
apúyk a'ávtank waatsavátank,
apúyk viiyáak 'etəma.

Athúum,
viithíknəyək,¹²¹

*The water did it, they say.
A huge amount of water.*

*So,
(life) went on, and soon,
there they were,
they recovered, they say.
Everything went on,
it was going straight in a good (direction),
that's how it appeared to be, they say.
So,
there they were, and suddenly,
one day came, and so,¹¹⁶
Kukwiimáatt's daughter got angry,
they say.
He didn't take care of her at all, she said,
that's how he was, she said.
He didn't do anything for her, she said.
She was just saying that, they say.
Women have always been like that,
as you see.
He ignored her, and so,
starting then,
well,
she did something,
she behaved somehow,
she was thinking about being bad in
turn, and suddenly,
she decided to use her powers,
and she bewitched him, they say.
That (daughter of his) bewitched him,
and so,
as for him,
he felt himself slowly dying,¹²⁰
he was going along dying, they say.*

*So,
he lay there,*

Kumastamxó kanáavək a'ím.
 “Máanyts,
 'atsaayúu nyikamáanənya
 matséwxá,”
 a'ím,
 kanáavək 'eta.
 Nyaa'ím,
 apúyk 'etəma.

*and he talked to Kumastamxó.
 “You,
 you will make the rest of the things,”
 he said,
 and he told him (what to do), they say.
 Then,
 he died, they say.*

Nyaapúyəm,
 'atsaayúu,
 iimáattənya,
 awíim,
 'atsaayúu mapís uuwítsnya lyavíik
 uutsáaw,
 nyáany uutsáawk awím,
 ootanyéy a'ím avoonóonyək,
 awíik 'etəma.

*When he died,
 well,
 as for his body,
 they did it,
 they did what they do nowadays,
 that's what they did, and so,
 they went about getting ready to
 cremate him,
 they did it, they say.*

Nyaanyimánk,
 tsuunyúuts av'áarək athútya.¹²²

*From then on,
 (people) have always followed that
 example.*

Nyáavəm,
 athúu av'áarək.

*At this point,
 they always do it.*

Xatalwéts
 'atsaayúu nyáava avkwathútsəny
 ayúutank uuváanyək,
 mattáam nyakórtanəm ayúuk
 uuváak.
 Nyáany lyavíi xalyavíik 'eta.

*Coyote
 had been watching all these things
 that had happened,
 he had been watching for a very long
 time, for years.
 Perhaps he wanted to be like that,
 they say.*

Pa'iipáa nyiikwanáamts athúu a'ím,
 Kukwiimáatt 'atsuuthútsnya lyavíi
 a'ím,¹²³
 athótəsáa,
 makyík shoopóow aly'émk,

*He wanted to be a great person,
 he wanted to resemble Kukwiimáatt
 in character,
 he did, but
 he didn't realize,*

təsáa,
 'atsaayúu nyáany uuthúutsənyts
 aaíimk athúuly'émk athópka 'et.
 Uuthútsənyts 'atsaayúu
 nyiikwanáamtan,
 nyiikatsámtank viitháwm,
 nyaanyiimánk,
 athúum,
 athúu av'áark athúuk 'etəma.

A'ávaly'émk,
 avuuváak athúm.
 'Atsaayúu,
 Kukwiimáatt nyáany iimáatt
 atháwnyək kaathómxcas awíi
 kaawémxcayk,
 nyaanyiimánk,¹²⁴
 nyiináam a'ím,
 nyiikwanáamts athúu 'ím.
 Athúum,
 atséwk,
 'atsaayúu atséwk avoonóot.
 Ootanyék,
 awíim,
 nyáavi athíkcáyim,
 viithíkcəm,
 pa'iipáanyənyts a'ítsk voonóok
 'etá.¹²⁵
 Mattuutsuupáayk,
 mattuutsuupáayk athúum a'ím,
 viiwáak,
 “Kaspérək!¹²⁶
 Kakwanamíik!
 Mattkuutar'úytsək!”¹²⁷
 a'ík a'ím.
 Voonóoxáyim,

however,
 that those things that (Kukwiimáatt)
 had done
 were not done lightly, they say.
 (The things) he did were great things,
 they outdid (all other deeds),
 and from then on,
 (people) have done them,
 they have always done them, they say.

He didn't listen,
 and there he was.
 Well,
 he was planning to take a piece of
 Kukwiimáatt's body somehow,
 and from that point,
 he intended to be great,
 he intended to be a great (person).
 So,
 he made it,
 he went about making it.
 They cremated (Kukwiimáatt),
 and so,
 he lay here, and suddenly,
 as he lay here,
 the people went about saying things,
 they say.
 They comforted each other,
 they said things in order to comfort
 each other,
 they went along (saying),
 “Be strong!
 Be brave!
 Take care of each other!”
 they said, they say.
 There they were, and suddenly,

Xatalwényənyts avéshk axávək,
i iwáanya atháwk 'et.

Nyaatháwk athúm,
'anyáavik shathómpk veeyémk 'etá.¹²⁸
Avéshk viiyáanyək viiyáanyəm,
'atsaayúu,
'avíits 'améek 'ashéntək nyáanyi
av'óowk,
av'óowm,
ayúuk athúm,
nyáanyi nyaaváamk,
'atsaayúunya —
i iwáanya —
asóok 'et.¹²⁹

Nyáany 'atsaayúu 'axáyts,¹³⁰
iimáatk aatspáats,¹³¹
i iwáa,
i iwáanyək.
Avík aatspáatsk,
'amáttnyi atúsk 'et.
Nyaanyiimánk,
'atsaayúu a'ím ashét:
'Avíi 'Axás a'ím.
Nyaanyiimánk a'ím 'itya.

Nyáany athúntim athúm,
Xatalwényənyts,¹³²
nyaamám,
pa'iipáa nyaakwévəts athótəsáa,
'atsaayúu,
nyaakwév athúum,
athóoyvək uuváanyək.
Nyáanyiimánk,
'atsaayúu kamánk athúuk 'etá,¹³³
'atsuuwítsnyá.¹³⁴

that Coyote ran in,
and he took (Kukwiimáatt's) heart,
they say.

He took it, and so,
he went off heading east, they say.
He ran on and on,
and, well,
there was one tall mountain standing
there,
it was standing there,
and he saw it, and so,
when he got there,
that thing —
the heart —
he ate it, they say.

It was a wet thing,
it came out of (Kukwiimáatt's) body,
his chest,
from his chest.
It came from there,
and it dripped on the ground, they say.
Starting then,
they named it something:
they called it Greasy Mountain.
Since then it has been called (that),
they say.

That's what he did, and so,
that Coyote,
that's all,
he's a good-for-nothing person, but
well,
he's good for nothing,
that's his character.
That's where it comes from,
things result from that, they say,
the things he does.

'Atsaayúu iiwáa aathóm,
nyáanya aaxnók.
Athúum,
nyáany lyavíik athúuk 'eta.¹³⁵
Pa'iipáa nyaakwévats.
Pa'iipáa —
pa'iipáa tsakwshá nyaakwévats
athúum,
athúum,
athúuk 'etəma.¹³⁶

Kumastamxóts nyáanyi
tsaamánək,¹³⁷
nyakóny uuwítsnya awíinypátk
uuváak athúm,
uuváaxayk,
'atsaayúu a'ávək 'et.
Kaanáav viithíkəm:
'atsaayúuts —
'aavé taaxan vatáytants
avuuváak,
'atsaayúu 'axótt lya'émk,
'atsaayúu 'aláay athúm,
awím,
pa'iipáanyts uuwár aly'ém.

Nyáanyi ayúu lyavíik
piipáa,
'iipáats,
nyíikwanáamts avuuváanypatk awim
'atsaayúu,
'atsaráav matkwatspée athúuk
'etəma.¹³⁸
Athúm,
nyaayúuk athúm,
piipáa,
piipáanyənyts avuuváam
avathíkəm,

*He turns his heart towards it,
and he gets sick from it.
So,
that's what he was like, they say.
He was a good-for-nothing person.
A person —
he was a person whose head was
good for nothing,
and so,
it happened, they say.*

*Kumastamxó started there,
he went about doing the things his
father had done, and so,
there he was, and suddenly,
he heard something, they say.
There was a story:
something —
a big rattlesnake
was around there,
he was not a good thing,
he was a bad thing,
and so,
the people did not want him.*

*At that point, it seemed that
a person,
a man,
a great one was there too, and so,
well,
he got a terrible sickness, they
say.¹³⁹
So,
when he saw this,
the person,
the (sick) person was around there,
he was lying there,*

nyaayúuk athúm,
Kumastamxóts.
'Aavé taaxán,
'aavé nyáasily alykuuváatsnya,
aaxweshxweshk makyí áap athúum

uuváany,
nyáanyi,
nyáany aqásk 'etá,
vathány.
Piipáa vathánya mattawík awim
uumán a'ím.
'Aavé taaxán nyaaváam,¹⁴⁰
athúm,
tapúyk 'etəma.

Kumastamxóts atháwk tapúyk
'et.¹⁴¹
'Atsaayúu,
nyeexwéttənyts
'óorts athúuk 'et.
Tsooyóqənyts
'óor kwalyavíits kaxmáalyənyts
athúuk 'et.
'Atsaayúu,
tsakwshányənyts —
'avíi xóorəts viitháwm,
nyáany athúntik 'eta.¹⁴²

Iimáattənyts¹⁴³
'amátt kwa'ora'órnya shakwíinək,
'atsaayúu,
nyáanyənyts 'apínyk athúuk 'éta.
Nyaanyiivák,
aamél lyavíik,
'apínyk 'eta.
Kumastamxó uu'íts nyáanyts,¹⁴⁴
'atsaayúu,

and he saw him,
Kumastamxó (did).
The rattlesnake,
the snake that was off in the distance,
(Kukwiimáatt) had thrown him
spinning away somewhere
and there he was,
and at that point,
(Kumastamxó) summoned him, they say,
this (snake).
He intended (the snake) to help this
person and cure him.
The rattlesnake got there,
and so,
he killed him, they say.

Kumastamxó took (the snake) and
killed him, they say.
Well,
his blood
became gold, they say.
His spittle
became something white that's similar
to gold, they say.
Well,
his head —
there is gravel here,
his head turned into that (gravel),
they say.
His body
encircled the earth,
and, well,
that (area) became warm, they say.
There it is,
it's like a belt,
and it's warm there, they say.
The one they call Kumastamxó,
well,

'a'íi qweraqwér atháwk,
 'amáttnyily uushák,¹⁴⁵
 a'ét.
 Nyaanyiimánk,
 'axányənyts avéshk viiyáak 'et.¹⁴⁶
 'Atsaayúu,
 'uutáp nyáany atháwk,
 nyaalyavíintits viithíkəm atháwk
 awím,¹⁴⁷
 'amáttnyi awíim,
 aaqíirək,
 aaqíishk viiwáanyək viiwáanyək,
 nyáasily,
 'axá sa'ily kamémək 'et.

Nyaanyiimánk,
 nyáanyi amáarək,¹⁴⁸
 vatháts nyiithík 'ityá.
 'Axá Kwaráw Kwaxwéttnya.¹⁴⁹
 Nyáanyts aviithík 'itya.
 Kwatsáan nyamátt atóm
 viikwáama.¹⁵⁰
 Nyáany nyaawíim,
 'atsíi atséwk 'eta.
 'Atsíi 'atáyəm atséw,
 xáam uuthútsnyəm,¹⁵¹
 'atsayérəts,
 'axányi xiipáan avkwathíkəny,¹⁵²
 nyáany awíntik,
 'axály avkwathíkənya nyiitséwk
 voonóok 'ityá.¹⁵⁴

Nyamáam,
 nyikapílym viithíixaym,
 'atsíinyənyts vaathíik 'et.
 Vaathíinyək vaathíinyək vaathíinyək,

*he picked up a pointed stick,
 and he stuck it in the ground,
 they say.
 From then on,
 water has run there, they say.
 Well,
 he picked up that spear,
 (something) like that was there and
 he picked it up, and so,
 he did (something) to the earth,
 he made a line in it,
 he made a line and extended it and
 extended it,
 and way over there,
 he took it (all the way) to the salt
 water, they say.*

*From then on,
 it has flowed there,
 this (river) has been there, they say.
 The Colorado River.
 That (river) has been there, they say,
 the one that goes through the middle
 of Quechan territory.
 Having done that,
 he made fish, they say.
 He made many fish,
 different kinds (of fish),
 and birds,
 the ones that live near the water,¹⁵³
 he did those too,
 he went about making the water
 birds, they say.¹⁵⁵*

*Finally,
 as soon as it got to be summer,
 the fish would come, they say.
 They would come and come and come,*

makyéely apám.
 'Aayúu,
 xatsúurək siitháwm,
 nyáanyily aváam,
 apámk.
 Nyaanyiimánk,
 'atsíinyənyts 'atáyk athúuk 'etəma.
 'Atsíi kwarts'áakənyts,¹⁵⁶
 nyáanya,
 nyáanyts oopóoyk 'etá.
 Nyakaváayk.
 Nyiikamáanənyts aakavék,
 'axá sa'ily kayáamk vaayáanyk,
 apámk.
 Nyáasily athík athíknyək,¹⁵⁷
 xaméera,
 aakavék,
 avathútsəntik athúu 'ím athúm,
 nyaanyiimánk athúu av'áarək
 athópəka.

Viithíik,
 viithíinyək,
 kaawíts kanyaathúum kanyaathúm,
 aakavék athót.
 Nyaanyiimánk athúum 'ityá.

Kumastamxóts pa'ipáa nyiishtúum.
 'Avíits,
 'avíits viivám,¹⁵⁸
 nyáany nyiiuukayáamk 'etá.
 Nyáany a'íim:
 'Avíi Kwa'amée 'et.

Nyáanyi,
 'atsaayúu atséwk athúum,¹⁵⁹
 nyaanyiivák athúuk 'etəma.

*and they would reach some distant place.
 Well,
 it was cold there,
 and they got there,
 they all got there.
 From that point,
 there were a lot of fish, they say.
 The old fish,
 as for them,
 they died, they say.
 They were worn out.
 Their offspring went back,
 they went straight to the salt water,
 and they got there.
 There they were, over there, until
 eventually,
 they went back,
 they were going to do the same thing,
 and so,
 since that time they have always
 done it.*

*They came,
 they came, until
 somehow they managed to do it,
 and they went back.
 Since then they have done it, they say.*

*Kumastamxó got people together.
 A mountain,
 a mountain was here,
 and he brought them towards it, they say.
 That's what it was called:
 it was called 'Avíi Kwa'amée (High
 Mountain).
 At that point,
 he built something, and so,
 there it was, they say.*

'Avá mattkyáaly uu'íts,
nyáany atséwk 'etəma.¹⁶⁰

'Atsaayúu,

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uuthúutsxanyá,
a'ím.

'Atsaayúu,

alyoovar'é lyavíik awíim,¹⁶²
nyáanyi athúu 'ítsk,¹⁶⁴

a'ím,

nyáany atséwk,

nyiiioo'éeyk voonóok,

aavíirək 'eta.

Nyáanyi,

nyáanyts viitháwnyək,

viitháwnyək,

xaméera,

siiyáanyək,

nyáava,

uuwíts vatháts nyaanyamáam;

“Pa'iipáa avkoonóonyá,

aatsuuxáymək,

shatamatháavəxá,”

a'ím a'íkəta.¹⁶⁵

Nyaawíim,

kaawíts nyiiioo'éeyəntik avoonóok

athúm,

'atsaayúu,

'atsaamáats nyáanya tsavóow a'ím,

nyiiioo'éeyk athúm;

'atsaayúu xáam kuuthúutsnya

uumáxats athúm,

viitháwm,

nyáany nyiiioo'éeyəntik,

atháak kaawémk avoonóo 'ím.

*It was called a ramada,
that's what he built, they say.*

Well,

*it was for them to use,
he said.*

Well,

*he made something like a church,¹⁶³
he intended them to use it,*

and so,

that's what he made,

and he went about teaching them,

and he finished, they say.

At that point,

these (people) were here,

here they were,

and later,

they went along,

and as for this,

it is what he did, and that's all;

“The people who are around there,

they have no expertise,

they won't know,”

he said, they say.

Then,

he went about teaching them

something, and so,

well,

he intended them to plant crops,

and he taught them;

there were other things that they

could eat,

there they were,

and he taught them about those too,

he intended them to gather them and

do whatever it was.

'Atsaayúu tsáaməly alynyiithúutsk
 viitháwk:
 kaawíts tsavóowxaym,
 xáak athótk athúm,
 nyáanya,
 vanyaa'íim:
 merasíints athúuk 'etəma.
 'Iipá uutsáawəntík 'eta.
 Oo'éeyəm,
 'iipá uutsáawk,
 'uutáp awíim,
 kaawíts xáam kuuthútsnya
 nyáanyəm awíim.¹⁶⁶
 'Axwáayk nyaathúum,
 nyáanya uuwíits a'ím.
 Nyáany nyiiaatsooyóoyk:
 'atsaayúu oowéxanya,
 'a'áw awíim ootséwxanya,¹⁶⁷
 nyioo'éeyəntík 'et.
 Awim,
 mattáam vikwayáanya,
 uushíitənya nyiioo'éeyəntik 'et.
 Nyáanyi,
 xáam uuthútsəm 'ityá.
 Nyaa'íim,
 “'Apínyək,”
 “'Apílyk,”
 “Ayúushk,”
 “Xatsúurək,” awím,¹⁶⁸
 nyáany a'ím,
 nyiioo'éey 'ím 'et.
 'Atsaayúu,
 shiimúlynya nyiíáayk athúm,
 nyáavəm a'ím,
 “Miiwáam mootséwnya,¹⁶⁹
 pa'iipáa nyiimashíitk awím a'étxá,”¹⁷⁰
 a'ím,

*They were thinking about all these things:
 as soon as they planted something,
 it became different, and so,
 as for that,
 this is what happened:
 it became medicine, they say.
 They made arrows, they say.
 He taught them how,
 and they made arrows,
 and they did spears,
 and they did the (other) different things.
 When there was war,
 he intended them to use these things.
 That's what he showed them:
 how to make things,
 how to make fire,
 he taught them that too, they say.
 So,
 (in) the years that passed,
 he taught them names too, they say.
 At that point,
 there were different (seasons), they say.
 Then,
 “It's warm,”
 “It's hot,”
 “It's cooling off,”
 and “It's cold,” and so,
 that's what (the seasons) are called,
 he tried to teach them that, they say.
 Well,
 he gave them clan names, and so,
 at this point he said,
 “Whatever you make of yourself,
 that's what people will call you,”
 he said,*

shiiimúly nyiiáayəntik 'et.¹⁷¹

*and he gave them their clan names,
they say.*

Nyáanyimánk,
pa'iipáa xáak tsawémk 'eta.¹⁷²

*Starting there,
he took the people in different
(directions), they say.*

Nyiikanáavək a'et:¹⁷³
nyáany makyí nyatsuuváay 'ím:

*He told them (things), they say;
he said where they would live:
they (would) do it in the east,
they (would) do it in the south,
they (would) do it in the west,
or they (would) do it in the north.*

'anyaavi awétk,
kavéevik awétk,
'anyaaxáapk awíim,
matxávik awíim.

*As for Marxókavék,
well,*

Marxókavék,
'atsaayúu,
Kwatsáan pa'iipáa nyiikwanáamts.¹⁷⁴

*he was a great Quechan person.
He was there, and all of a sudden
he got sick, they say.*

Uuváaxáyk,
'atsaráavək 'eta.
'Atsaráavək awim,
nyamáam,
kwara'ák athúm,¹⁷⁵
'atsaráavək,
apúyk athúm.

*He got sick, and so,
finally,
he got old, and so,
he got sick,
and he died.*

Kwatsáanənyts,
uu'ítsənyts,
nyáanyts iimáatt atháwk,
viiwáak,
ootanyék aavíirk a'ím.

*The Quechans,
the ones called (by that name),
they took his body,
they took it here,
and they cremated it and finished,
they say.*

'Atsaayúu tsáməly,
ookavék kanáavək athum.

*All (these) things
get told over and over again.*

Nyáanyi viiwáak,
'Avíi Kwa'mée kwa'ítsəny
alyawémk,
nyáanyi,
nyáanyi athík athutyá.

*They took him there,
they took him to what is called 'Avíi
Kwa'amée,
and there,
that's where he lies.*

Nyaanyiimánk,
 'avíi nyáanyi alynyaayém.
 Nyuuwítsk uuthúutsk a'ím,
 nyáanya.
 Pa'iipáa mattkamaawínyts athúuk 'ím,
 Kwatsáants athótk,
 Xamakxáavəts athúum,
 'Axá Xavashúupáayts athúum,
 Xawáalyapáayts athúum,
 Yáavapáay.
 Amák athíintisáa,
 'atsaayúu,
 Xattpáa 'Anyáa a'étəma.
 Iiwáa mattashék Pa'iipáa a'ét.

Vathány awíim voonóok nyaavíirək.
 'Atsaayúu,
 pa'iipáats 'uuxúutt nyaa'ím,
 pa'iipáats 'uuxúuttk 'iipáyk
 voonóow 'ím,
 Kumastamxó uu'ítsənyts.
 'Amáttəny alyaxávək 'et.¹⁷⁶
 Nyaanyiimánk;
 nyakónyənyts nyáanyi kamánk
 atspák awityá.¹⁷⁷
 Nyáanyəm,
 mattwaaxáavək athúum,
 makyík 'atsamáa lya'émk,
 oovar'ék,
 nyáasik awémk,
 Pa'iipáa Nyiikwanáam nyáanyi,
 awémk,
 'atsaayúu tsáaməly kwatséwənya.¹⁷⁸
 Athúum,
 viitháwnyək,
 'anyáa tsuumpápəm,
 nyaavíirək,
 awim,

Since that time,
 (people) have gone to that mountain.
 They own it, they say,
 that (place).
 The people are his relatives, and so,
 they are Quechans,
 they are Mojaves,
 they are Havasupais,
 they are Hualapais,
 and Yavapais.
 (Some) might have come afterwards,
 well,
 they are called Maricopas.
 They called themselves the People.

He went on doing this and finished.
 Well,
 he intended the people to be good,
 he intended the people to be good and
 live (their lives),
 the one called Kumastamxó (did).
 He went into the earth, they say.
 He came from there;
 his father had come up from there.

At that point,
 he fasted, and so,
 he didn't eat anything,
 and he prayed,
 he sent (his prayer) over there,
 to that Great Person,
 he sent it,
 to the one who had created everything.
 So,
 there he was,
 for four days,¹⁷⁹
 and he finished,
 and so,

viithíik,
'atsaayúu 'ashpáa tsuumpápk xáam
kuuthúutsəny mattatséwk 'et.
Nyaanyimánk,
pa'iipáany nyiiyúuk nyiiuutar'úyk
avoonóow 'ím,¹⁸⁰
a'íik 'et.

*he came,
and he turned himself into the four
different kinds of eagles, they say.
Starting there,
he intended to watch over the people
and take care of them,
they say.*

Nyáava 'uu'its vathány,
kaanáav vathány,
Kwatsáananyts kanáavk 'ityá.
'Atsaayúu,
avoonóok,
'axótt a'ím,
Pa'iipáats Nyiikwanáam nyiiáaytan
kwathútsəny.
Athúum athót.

*This that I have said,
this story,
the Quechan people have told it, they say.
Well,
they are around,
and they intend to be good,
because the Great Person gave them
(this intention).
That's how it is.*

PART III:
A QUECHAN ACCOUNT OF
ORIGINS

*Retold in the Quechan Language
by George Bryant*

Xiipúktánək,¹⁸¹
 'atsaayúu,
 'axáts aafimk,
 tsáaməly aamáttk viivát.
 'Amáttəny nyiirfish a'ím.¹⁸²

Kukumáatt-ts athúum,
 piipáa nyiiv'óowəntik,
 nyáanya,
 makyík amúly —
 amúly shoopóow aly'ém;
 áayts aly'émxáym.

Nyáanyts,
 'axá maxák amánk athót.¹⁸³
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Avoonóoxaym,
 kaawíts kířən a'ím uu'áavək 'ét.
 Nyáanyəm,
 Kukwiimáattányts atspák 'et.
 'Axá 'amáy nyiiv'óowət.
 'Ashéntits athúunypat 'étsáa,¹⁸⁵

siiváxáyk,
 Kukwiimáatt kwa'ítsnya nyáany,
 nyáany tsakakwék 'eta.
 “Kamathómk 'axám mathíik
 matspák mathúum?”
 a'íim,
 Kukumáatt-ts a'ím,
 “ 'Eethóny 'uutstáaqəsh,”¹⁸⁶
 a'íik 'et.
 Taaxánk,
 eethóny aaspáqs a'étk a'íik 'eta.

*First of all,
 well,
 water was all there was,
 and it covered everything.
 There was no land.*

*Kukwiimáatt was (there),
 and someone else was there too,
 and as for that person
 whatever his name was —
 he didn't know his name;
 he hadn't been given one yet.*

*They were the ones,
 they came from under the water.

*There they were, and suddenly,
 they felt something shake, they say.
 With that,
 Kukwiimáatt came out, they say.
 He stood on top of the water.
 The other one wanted to do (the
 same thing) too, but
 he was still there,
 and that one who was called
 Kukwiimáatt,
 he asked him, they say.
 “How did you come out of the
 water?”
 he said,
 and Kukwiimáatt said,
 “I opened my eyes,”
 he said, they say.
 (But what) really happened (was),
 he must have had his eyes closed,
 they say.*

Piipáa kwashénténtínyənyts
athúum:

eethónya uutstáaq 'et.¹⁸⁷
'Axáats alyaxávək,
eethó ta'aaláaym,
eethó táarək 'et.

That other person did it:

*he opened his eyes, they say.
Water went in,
and it ruined his eyes,
and he was blind, they say.*

Atspák vanyaathíim,
Kukwiimáatt-ts a'ím,
“Kwara'ák Eethó Kwatáarée!”
a'ím 'ityá.¹⁸⁸

*As he was coming out,
Kukwiimáatt said,
“Blind Old Man!” he said, they
say.*

'Atsaayúu tsáaməly tiinyáamk
viitháwət.

'Anyáats nyiivá lya'émk,
xaly'áts nyiivá lya'émk,
xamashéts nyiitháw aly'émk,
athúum,
viitháwk 'et.

Everything was dark.

*There was no sun,
there was no moon,
there were no stars,
and so,
here they were, they say.*

Nyaany ayúukəm,
Kukwiimáattənyts,¹⁸⁹
'axóttəm ayúu lya'émk 'et.

*He saw that,
Kukwiimáatt (did),
and it didn't look good to him,
they say.*

Áar aly'ém.

He didn't like it.

Av'áak láak láak a'ím,
aatsuumpápk,
takavék,
nyáalyaviintík,
nyáalyavíi uutsáawəntík 'etá.

*He walked, taking big steps,
he did it four times,
and he came back,
and it was like that again,
he did it like that again in the
same way, they say.*

Nyaaxáapk shathómpk,
xiipúk,
takavék;
kavéely shathómpk,
takavék;
'anyáavi shathómpk,

*He headed to the west,
first,
and he came back;
he headed to the south,
and he came back;
he headed to the east,*

takavék;
athúuk 'et.
Nyaathúum,
'axányanyts asáttk 'et.

*and he came back;
he did, they say.
Then,
the water receded, they say.*

Iisháalynya 'axály shathúunk,
aakwíin aakwíin awíik 'etá.

*He put his finger in the water,
and he made it go around and
around, they say.*

“ 'Anyaats 'ashaakwíink
va'oonóok,
'anyaats 'ashaakwíink
va'oonóok,
kúur a'ím,
'amáttənyts arúvəxa.
Kúur a'ím,
'amáttənyts arúvəxa,”

*“I am stirring it around,
I am stirring it around,
and soon,
the ground will be dry.
Soon,
the ground will be dry,”*

a'ím,
aashvárək.

*he said,
he sang it.*

Nyiv'óowk,¹⁹⁰
nyivoo'óowənyá,¹⁹¹
'atsaayúuts atspák;¹⁹²
'axányi atóly avák 'et.¹⁹³

*He stood there,
and there where he stood,
something came out;
it was in the middle of the water,
they say.*

'Amáttəts.

It was land.

“ 'Aaqáa,”¹⁹⁴
'et,
'atsaayúu Piipáa Eetho
Kwatáarənyts.
“Tsapéevt.
Tsapéevtəm,
kaawémk,
piipáats 'atáyk vanyoonóowúm?”
a'íik 'et.
“Náq ka'ím,”

*“ 'Aaqáa,”
he said,
the Blind Person or whoever he
was.
“It is small.
It is small,
so how is it
that a lot of people might be there?”
he said, they say.
“Be silent,”*

a'ét.

Kukumáatt-ts a'ím.

*he said.**Kukwiimáatt said it.*

Piipáa Eethó Kwatáarənyts

'amátt nyiinák,

'aayúu mas'ée ashtúum,

xantap'óop atséwk 'et.

*The Blind Old Man sat down on**the ground,**and he gathered some mud or
something,**and he made a doll, they say.*

Nyáanya,

mapísá,

xuumáarts uutsáawk awityá,

xantapa'óop nyáany.

Nyáany lyavíim atséwk 'et.

Aaímtank,

iiwáam,

iiwáam,¹⁹⁵

alynyiiuuthúutsənya awíim

atséwk.¹⁹⁶*As for that,**nowadays,**children make them,**those dolls.**He made something like that, they say.**He just did it,**on his own,**on his own,**he used his ideas to make them.*

Nyáanya,

Kukwiimáatt nyáany makyík

“ 'Anykawík! ” a'íi lya'ém.

Vaawíim:

mas'éenya ashtúum,

iiwáamtan alynyiiuuthúutsəny

awíim

atséwk avoonóok 'et.

*About those dolls,**he never said to Kukwiimáatt,**“Help me!”**He did it like this:**he gathered the mud,**he used his very own ideas**and he went about making (the
dolls), they say.*

Nyáany makyík avány tsakakwíivək

a'ávək awíi lya'ém.¹⁹⁷

Nyáanya tatsháattk nyiixítsək

awíik 'et.

*He never did ask him**and listen (to what he had to say).**He stood them up and lined them
up in a row, they say.*

Kukwiimáattənyts,

nyáany,

piipáanya,

Eethó Kwatáar nyáany

shalyamák nyiiv'óowk av'óowk.

*Kukwiimáatt,**as for that,**that person,**he stood there behind that Blind**One.*

“Kaawíts matséwk ma'ím
avmuuváak mawíim?”

“Pa'iipáa,”

a'íik 'eta.

Eethó Kwatáarányts.

“ 'Anyáats xiipúk 'awíim,

mayúuk,

mawéxa,”

a'íikəta.

Kukwiimáatt a'íim.

Piipáa Eethó Kwatáarány,

kaa'ém alya'émk 'etá.

Masharáyk viivák.

Kukwiimáatt-ts a'íim,

“ 'Atsaayúu xaly'á xiipúk

'atséwxa,”

nyaa'íim,

'anyáavik shathómpk,

iisháaly kapáar nyáanyi tsayóq,

'amáynyi tsasvék,

vaawée vaawée awíik 'eta.

Nyáanyəm,

tàkaták 'anyáayk uuvák 'et.

Eethó Kwatáarányts a'íim,

“Kaawíts viithíik!

Kaawíts viithíisá.”

“ 'Atsaayúu xaly'á 'a'íim 'ashéxá,”

a'íik 'et,

Kukwiimáattányts.

Nyáany 'ashéntəm atséwk 'eta.

Kukwiimáatt-ts a'íim,

“Vatháts,

xaly'á vatháts,

mattkwashéntəny nyiivá lya'émxá.

“What are you trying to make?”

(he said).

“People,”

he said, they say.

The Blind One (did).

“I will do it first,

and you may watch,

and you may do it,”

he said, they say.

He said it to Kukwiimáatt.

(To) the Blind Person,

(Kukwiimáatt) said nothing, they say.

He was angry, sitting here.

Kukwiimáatt said,

“First I will make the moon or

something,”

and then,

he turned toward the east,

and he spat on the tip of his finger

there,

and he rubbed it on the sky,

he went like this and like this, they say.

With that,

it was round and shiny, they say.

The Blind One said,

“Something is coming!

Something might be coming.”

“I will name it the moon,”

he said, they say,

Kukwiimáatt (did).

He made that one (thing), they say.

Kukwiimáatt said,

“As for this,

this moon,

it will not stay in the same place.

Nyáavi amánk
 viiyáanyk viiyáanyk,
 'anyaaxáapk shathómpk
 viiyáanyk aváamxá.”
 Eethó Kwatáarənyts a'íim,
 “Viyyáaxayk,
 'axaly axávətchá.
 Kaathómk atspámxa'ənká?”
 a'íikəta.

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“ 'Amáynya 'atawáamk,¹⁹⁹
 vaawée 'awíim,
 nyáany,
 xaly'ányts matxávik aváak
 nyaaváamk,²⁰⁰
 viiyáanyək,
 'anyáavik aváam;
 takavék
 nyáanyi aváamxá,”
 a'íik 'et.
 “Tsaváamk athúuwúm,”
 nyáany a'íik 'etá.
 Eethó Kwatáarənyts.

Nyáanyəm,
 piipáa atséwk,
 suuvák awíik 'etk,
 uuvám,
 ayúuk,
 Kukwiimáattənyts anák,
 awíinypat:
 'atsaayúu mas'ée ashtúum.

'Atsaayúu,²⁰¹
 Piipáa Eethó Kwatáarənyts
 xiipúk awíim,
 pa'iipáa nyiitséwxá,
 aaly'íim.

*It will come from here
 and go on and go on,
 it will go on heading toward the
 west and get there.”*
*The Blind One said,
 “It will go along, and all of sudden,
 it will go into the water.
 How will it get out?”*
he said, they say.

*“I will turn the sky,
 I will make it go like this,
 and as for that,
 the moon will reach the north,*

*and go along until
 it gets to the east;
 it will go back
 and get there,”*
he said, they say.
“That would be impossible,”
that's what he said, they say.
The Blind One.

*With that,
 he made people,
 he sat over there intending to do it,
 there he was,
 and seeing him,
 Kukwiimáatt sat down,
 and he did it too:
 he gathered mud or something.*

*Well,
 the Blind Person would do it first,
 he would make people,
 he thought.*

Nyáany áar aly'ém.
 Awéxáym,²⁰²
 piipáanyts xáak athúum,
 'aláayii kaa'émxa,
 makyík uutar'úyk atséw aly'ém.

*(Kukwiimáatt) didn't want that.
 If (the Blind One) did it,
 the people would be different,
 they might be bad,
 for he was not making them
 carefully at all.*

Xiipúk,
 Kwatsáan 'iipáa atséwk 'et.
 Nyaamák,
 Kamayáa atséwk,
 nyaawíim,
 mashaxáy Kwatsáan awíim,
 Kamayáa mashaxay awíim 'et.
 Nyaamák,
 Kwa'aapá 'iipáa atséwk,
 Xattpáa 'Anyáa 'iipáa atséwk,²⁰⁴
 Kwa'aapá sanya'ák atséwk,
 Xattpaa 'Anyáa sanya'ák
 atséwəntík 'et.
 Nyaawíim,
 'amátt nyiitháwk,
 viitháwk 'eta.
 Nyiitsáam athum,
 nyáanyi atháwk avatháwk.

*First,
 he made a Quechan man, they say.
 After that,
 he made a Kamia,²⁰³
 and then,
 he did a Quechan woman,
 and he did a Kamia woman, they say.
 After that,
 he made a Cocopa man,
 he made a Maricopa man,
 he made a Cocopa woman,
 and he made a Maricopa woman
 too, they say.
 Then,
 they lay there on the ground,
 they lay there, they say.
 He placed them there, and so,
 that's where they lay.*

Piipáa Eethó Kwatáarənyts
 Kukumáatt aatsooyóoyk 'etá,
 piipáa ootséwənyá.
 Eeméts athótəsáa,
 eemé kapáarəny nyiirish a'ím.
 Iisháaly kapáarəny nyiirish a'ím.
 A'étəm athúm,
 'axótt aly'aém.
 Iisháalyəny takyéwək
 shanəpanápk 'et.²⁰⁵
 "Kaawémk

*The Blind Person showed them to
 Kukwiimáatt, they say,
 the people that he had made.
 There were legs, but
 there weren't any toes.
 There weren't any fingers.
 Therefore,
 they were no good.
 The fingers were joined together
 and webbed, they say.
 "How is it*

pa'iipáanyts uuxáyk
 uuváaxanká?
 Makyík 'axóttəm atséw aly'ém.
 'Anyáats nya'awíim,
 'aayúu iisháaly kapáarnya 'atséwk.
 Iisháaly kapáara kwaqóolnya
 'atséwəntík" a'ím,
 "Iisháaly kwaly'ooxóo
 'atséwəntík,
 eemé 'atséwk,
 eemé kapáarnya.
 Eemé kwaly'ooxóony
 'atséwəntík," a'ét.²⁰⁶

*that a person will know how (to
 use them)?
 He didn't make them well at all.
 When I do it,
 I make fingers and things.
 I make long fingers too," he said,
 "I make fingernails too,
 I make feet,
 and the toes.
 I make the toenails too," he said.*

Piipáa Eethó Kwatáarəny
 iiwáanyts 'axótt aly'ém viiv'óowt.
 "Vathány,
 vatháats 'axóttk athútyá,
 'anyép 'ootséwənyts.
 'Atsaayúu 'amáttnyi atháwəm,
 ashtúu a'éxayk awíim,
 'axóttxá."

*The Blind Person
 felt bad, standing there.²⁰⁷
 "As for this one,
 this one is good,
 the one that I made.
 If there are things on the ground,
 if he wants to pick them up he can
 do it,²⁰⁸
 and that will be good."*

"Kaváarək," 'étk,
 awíim,
 Kukwiimáatt-ts.
 "Máany piipáa mootséwənyts
 'axótt aly'ém.
 Iisháaly kapáarnya,
 iisháaly kapáarənyts
 shaaxúukəm 'atséwətk awityá.
 Piipáats —
 xalyavímtəm
 kaa'íts nyáanya
 kaathómk aráavxáyəm,
 'axótt alyaskyíitxa,
 oov'óttstəntík kwathútsəny.

*"No," he said,
 he did,
 Kukwiimáatt (did).
 "The person you made is not good
 at all.
 As for the fingers,
 I made mine with ten fingers.
 A person —
 it is possible
 that some of those (fingers)
 might get hurt somehow,
 but it would still be all right,
 because other (fingers) would be
 there.*

Awíi lyaskyíik,
iisháalyəm kaawéməm,

'axóttəxá.
Nyaathúum,
máany mootsəwənyts 'aláayexa.

Iisháalynya taaráavxáym,²⁰⁹
'atsaayúu tsáaməly aráavək 'et.
Aráavəxa.”
Nyaa'íim,
táqsh a'ím,
'atsaayúu,
Piipáa Eethó Kwatáarənyts
siiv'óowm,²¹⁰
'atsaayúu ootsəwənya,

ka'ák ka'ák awíim,
'axály aatspáxk 'et.

Pa'iipáa Eethó Kwatáarəny,
mashuuráyəny mattapéem;²¹¹
'axály axánək,
siiyáak 'et.
Awéxáym,²¹²
'axá shaakwíints mattapéek,
nyaanyi;
nyáanyi avák 'eta.
Nyáanyts athúum;²¹³
'atsaayúu 'atsiiráavts mattapéem,

mattapéek siitháwənyk,
aatspáatsk 'ét.
Avathúum,
'atsuuráavək athúuk 'et.

Nyáany ayúuk oov'óowxayk,
Kukumáattənyts,

*He could still use them,
he could do something with his
hands,
and it would be all right.
Then,
the ones that you made would be
in bad shape.*

*If (one of them) hurt his hand,
the whole thing would be hurt.
It would be hurt.”*

*Having said that,
he jumped up,
and, well,
the Blind Person stood there,*

*and as for the things that he had
made,
(Kukwiimáatt) went kick! kick!,
and he cast them into the water,
they say.*

*As for the Blind Person,
his anger was terrible;
he went into the water,
and he went along, they say.
When he did so,
there was a terrible whirlpool,
there;
there it was, they say.
That's what happened:
there were a lot of sicknesses and
things,
there were a lot of them over there,
and they came out, they say.
That happened,
and (people now) get sick, they say.*

*As soon as he saw that,
Kukwiimáatt*

eeménya awíim shapéttk 'et.

'Atsaayúu kwa'anyóyməts,
kaa'íts aatspáatsk 'et.

Athúu lya'émk 'ís,
piipáats 'atsuuráav aly'émtəxá,
nyáava kwathíikəny.

*used his foot and covered (the
whirlpool), they say.*

*The ugly things,
some of them had come out, they say.*

*If it hadn't happened,
people would not get sick,
as is now the situation.²¹⁴*

Piipáa Eethó Kwatáarənyts
'axá maxák alyavák,
siivák 'eta.

'Atsaayúunyts aatspáatsk avoonóo:
'atsiiráavəts.

Kukwiimáatt,
nyáanyi 'amátt nyiiv'óowk
ayúuk,²¹⁵
siiv'óowk 'eta.
Vasháwək.

*The Blind Person
stayed underwater,
there he was, over there, they say.*

*Things kept coming out:
sicknesses.*

*As for Kukwiimáatt,
he stood there on the ground there
and watched,
he stood over there, they say.
He guarded it.*

Kukumáatt-ts takavék,
piipáanya kayáam,
ootsəwənya.

Piipáa Kwatsáanənya atháwk 'et.

Atháwk awim,
tskalypónyi,
nyáany nyiiwíim,
matxávik aashathómp,
ookavék ookavék awím,

takavék,
awím,
nyiiv'óowəntík 'eta.

*Kukwiimáatt returned,
and he went straight toward the people,
the ones he had made.*

*He picked up the Quechan person,
they say.*

*He picked him up
by his armpits,
that's what he used,
he sent him (swinging) to the north,
he made him go (swinging) back
and forth,
and he came back,
and so,
he stood there again, they say.*

Nyaamák,
'anyaaxáapk awémk,
wiishaawíish nyaawíntík,

*After that,
he sent him to the west,
he made him swing back and forth
again,*

nyáavik awíntík,
awíik 'et.

*he did it again towards here,
he did it, they say.*

Xiipúkətánk,
piipáa vatháts,
piipáa nyáavi kwathíkənya,²¹⁶
iisháaly lyavíik 'aqóolk 'et.
Aawinyawínyk

*At first,
this person,
the person that was here,
he was as long as one's hand, they say.
(Kukwiimáatt) swung him back
and forth,*

nyimánxaym,
'aqóolk alók a'ím,
athúuk 'et.

*and from then on,
he was very long,
he was, they say.*

'Atsaayúu tsáaməly shoopóowk
viiv'óowətəs a'ét —
'íis a'étk²¹⁷ —
makyík tsaqwér aly'émk 'et.
Kukwiimáatt-ts a'ím,
“Eethóny kashatpiíttk
kav'óowk!” 'eta.

*He stood there, aware of
everything, but —
but —
he couldn't talk at all, they say.
Kukwiimáatt said,
“Close your eyes and stand there!”
he said.*

Nyaathúum,
Kukwiimáatt-ts piipáanya
nyikamáanənya awíntík 'eta.
Nyiiwíntik:
Kwa'aapána awíim,
Xattpáa 'Anyáa awíim,²¹⁸
a'étsáa
makyík Xattpáa 'Anyáany
kavéely ooshathómp aly'émk
'eta.²¹⁹
Athúum,
nyáanyts viiyáak,
nyáasi nyaváy a'ím.

*Then,
Kukwiimáatt did the rest of the
people in turn, they say.
He did them in turn:
he did the Cocopa,
and he did the Maricopa,
but
he never did turn the Maricopa to
the south,
they say.
So,
that (Maricopa) went along,
intending to live over there in the east.*

Kukwiimáatt-ts,
nyaamák,
tsooqwérəny piipáa nyiiáayk 'et.

*As for Kukwiimáatt,
after that,
he gave the people language, they say.*

Kwatsáan,
piipáa Kwatsáannya
nyaatháwək,
xáak tsavóowk,
a'ím,
“Katsaqwérək!”
a'ík 'eta.

*The Quechan,
as the Quechan people were
standing there,
he put them on one side,
and he said,
“Speak!”
he said it, they say.*

A'ávək viiv'óowsáa,

makyík tsaqwér aly'émk 'eta.
Uu'íts nyaatsuumpápəm,
nyáanyəm,
'anóqəm tsaqwérək 'et.

*(The Quechan man) understood
him, but
he could not speak at all, they say.
The fourth time he said it,²²⁰
at that point,
(the Quechan man) spoke a little,
they say.*

Piipáa nyáanya amúly áayk
'et.²²¹
Kwatsáan a'ím.

*(Kukwiimáatt) gave that person a
name, they say.
He called him Kwatsáan
(Quechan).*

Nyáanyi uutsáawəntík,
Kukwiimáatt kwa'ashíinəntínya
a'ím,
tsatsuuqwáarək 'eta.
Makyíny uu'ítsəny:²²²
Kamayáa,
***²²³

*Doing it in the same way,
Kukwiimáatt said (something) to
each of them,
and they spoke, they say.
What he said was who they were:
Kamia,

Kwa'aapá,
Maricopa,
Xattpáa 'Anyáa a'íikəta.²²⁴

*Cocopa,
Maricopa,
he said Xattpáa 'Anyáa
(Maricopa), they say.*

Kukwiimáattənyts sanyts'áak
nyiiáay lya'émk 'et,²²⁵
tsooqwér nyiiáay lya'éəm.

*Kukwiimáatt did not give it to the
women, they say,
he did not give them the power of
speech.*

Nyáanyts ookavék,

He sent it back

'iipátsənya,
a'íim nyiioo'éeyk 'et.

*(with) the men,
and so he intended (the men) to
teach (the women).*

'Iipáa Kwatsáanənyts,
'aayúu,
Kamayáany eethónya asháamk
'et.
Ayúuk ava'óow.
Mattkiiyíik 'et.
Kwa'aapá,
Kwa'aapányənyts Xattpáa
'Anyáany taxkwéevk viiv'óow,
nyáanyts mattkiiyíintík 'et.

*The Quechan man,
well,
he looked into the face of the
Kamia, they say.
He stood there looking.
They became friends, they say.
As for the Cocopa,
the Cocopa stood next to the
Maricopa,
and they likewise became friends,
they say.*

Kwatsáan 'aakóoyənyts
alynyiithúutsk viiv'óowk 'et.
Alynyiithúutsk a'ím:
“Kaathúntək a'ím,
Kukwiimáatt-ts
'anyétsa awíim,²²⁶
xáak awíim atséwk awíim?”²²⁷
a'éta.
“Kaathómk
xuumáarts aatspáatsxanká?” 'et.

*The Quechan woman stood there
thinking, they say.
She thought about it and said:
“Why is it
(that) Kukwiimáatt,
in doing us,
did things differently?”²²⁸
she said.
“How is it
that children shall be born?” she said.*

Piipáats siiv'óownyək,
a'ávək siiv'óowəny,
a'íikəta.
“'Ayáak
Kukwiimáatt 'atskakwékm
'a'ávəka.”²²⁹
Kukwiimáatt-ts ava'óownyək a'ím,
'aakóoyəny a'íikəta.

*A person stood there in the distance,
he stood there in the distance listening,
they say.
“I shall go
and ask Kukwiimáatt and hear
(what he has to say),” he said.
Kukwiimáatt stood there, and so,
he said something to the woman,
they say.*

'Anyáats 'anykóor 'ashoopóowk
'athutyá

“I already know

alynyiimuuthúutsnya.

Nyáanya,

miiwáaly matsathúly

viimav'óowəs athót,

'ashoopóowk.

Kaathúntək a'ím

aaíimk ma'íilyma'ém?

Mashtxáats iiwáam makyík

xuumáar ayúu aly'émk.²³⁰

Mayáak,²³¹

Kwatsáan 'iipáanya

makayáamxá,"

a'ét.

Nyaa'avk awim,

'aakóoy —

sanya'ákíi —

mashaxáyts,

'a'étxa,

nyáanyts,

iiwáanyts 'axóttk 'et.

Avathótəs a'ét,

“ 'Anyáats,

'iipáa 'iixán 'áartəka'e.

Makyík avány Kwatsáanənya

'áar aly'émətəka'e.

Kwa'aapányənyts 'iixántəməsh.

Kwatsáannya 'áar aly'émətəka'e,"

a'ím,

viiv'óowk 'ityá.

Kwa'aapánya atsúyxa lyavíik.

Ayúuk,

a'íitstank viiv'óow.

Kukwiimáatt-ts a'ím,

“Kwa'aapánya makyík matsúy

alyma'émxa.²³²

Máanyts mathúum,²³³

nyáanyts athúum,

about your thoughts.

Those (thoughts),

you are hiding them in your heart,

but

I know about them.

Why is it

that you don't just say them?

Girls cannot have children on their own.

You (must) go,

you must go to that Quechan man,"

he said.

When she heard him, then

the old woman —

the woman, perhaps —

the girl,

I will say,

that (girl),

she felt better, they say.

Even so, she said,

“As for me,

I want a good-looking man.

I don't want that Quechan at all.

The Cocopa is good-looking.

I don't want the Quechan,"

she said,

and she stood there, they say.

She felt like marrying the Cocopa.

She looked at him,

and she stood there flirting with him.

Kukwiimáatt said,

“You will not marry the Cocopa.

You are you,

and he is he,

makyík mattkwa'ashéntəly
nyamoonóo lya'émxa,"
a'íiket.

*and (the two of) you will never be
in the same place,"
he said, they say.*

Mashaxáyənyts
makyík a'áv aly'émk 'et.
Viiyáak,
avata'ár avuuváak,
avuuváak 'et.

*The girl
didn't listen to him, they say.
She went along,
she was sulking,
there she was, over there, they say.*

Piipáa Eethó Kwatáarənyts xáak
athíik atspák.²³⁴
Siivám ayúuk 'et.
Nyaayúuk a'íim,
"Kukumáatt-ts uu'ítsnya,
makyík ka'áv alyaka'émk.
Kaawémk 'at-smawéeyúm?

*The Blind Person came out from
one side.
He saw her there, they say.
Seeing her, he said,
"Whatever Kukwiimáatt says,
don't listen to him.
What could he do for you?*

'Ís
'anyép nyaama'ávəm,
'atsaayúu 'atáytanəm
manyuuvítsxa.
'Atsmuumátsənyts 'atáy athóxa,
xuumxúukəm
'anyáa kwashíintənyám."
Kukumáatt shoopóowk 'eta.
Aváts,
Eethó Kwatáarənyts,
nyiiuuváam,
nyáanyts,
a'ávtsáa,²³⁶
makyík ayúulya'émk 'et.

*If only
you were to listen to me,
you would own many things.
You would have many meals,²³⁵
six of them
each day."
Kukwiimáatt knew about it, they say.
This one,
the Blind One,
he was there,
and that (Kukwiimáatt),
he sensed it, but
he couldn't see him.*

Viiyáak,
viiyáak,
sany'ákənyts — mashxáyənyts
siiv'óowxáyam,
viiyáamk awítya.

*He went,
and he went,
and as the woman — (or rather)
the girl stood there,
he went past her.*

Piipáa Eethó Kwatáarányts
maxák alyaxávæk 'et.
Maxák alyaxávæk 'anyéw,

awim,

Kukwiimáatt-ts mashxáyəny a'íim,²³⁷
“Makyík 'atsaayúu 'uu'ítsəny
ma'áv alyma'émk.²³⁸

Nyuukanáavxaym,
makyík ma'áv alyma'émk.
Nyáavi amánk,
nyiinytatpóoyxá!
Máanyts athúum,
piipáa nyiikamáanənyts!”

Kukwiimáatt-ts matxávi
shathómp,²³⁹

tsaqwérk uuráwtan aatsuumpáp.
Nyaanyi amán,
oov'óowk viitháwnyək,
nyaatsuumpáp.
'Axányənyts 'amáttnya aamáarək 'et.
Piipáanyənyts 'axám áamk
avoonóoxayk 'et.
Oonóoxaym,
oov'óowənyts akwévək a'ét.

Kukumáatt-ts 'a'íi ashtúum,
a'íim,
“ 'Atsaayúu mashtaráts
nyiinyatséwxá,”
a'íik 'et.

Piipáa Kwa'aapánya atháwk
'atsaayúu shakw'iiláa atséwk
'et.²⁴⁰
Kamayáany awíim,²⁴¹
'aqwáaq nyiitséwəntík,

*The Blind Person
went under the water, they say.
He went under the water and
disappeared,
and so,
Kukwiimáatt said to the girl,
“You did not listen to what I said.*

*I told you,
and you never listened.
Starting here,
I will kill you!
It is you (whom I will kill),
and the rest of the people!”*

*Kukwiimáatt faced north,
and he spoke very rapidly four times.
From that point,
it went on raining,
four times.
The water covered the land, they say.
The people were swimming around,
they say.
There they were, and suddenly,
the rain stopped, they say.*

*Kukwiimáatt gathered wood,
and he said,
“I will make you into wild things,”
he said, they say.*

*He took the Cocopa person
and made him into a mockingbird
or something, they say.
He did the Kamia,
he made them into deer,*

Xattpáa 'Anyáanya 'ashée
 nyiitséwk,
 'ís
 Kwatsáan,
 nyáanyts 'ashéntək,
 pa'iipáa lyavíik oov'óowk 'et.
 Nyáanyi,
 ashék 'ím,
 Marxókavék a'íim ashék 'ét.

*and he made the Maricopa into
 buzzards,
 but
 as for the Quechan,
 he was the only one,
 he remained in human form, they say.
 At that point,
 he named him,
 he named him Marxókavék, they say.*

“ 'Atsaváamk 'atsáam
 'oowéxanya 'awíiyúm,²⁴²
 'Aayúuts 'atáyəm 'oowéxats
 viitháwk 'itya,”
 a'íik 'eta.
 Marxókavéks a'íim.

*“I can't do everything that I should
 do.
 There are so many things for me
 to do,”
 he said, they say.
 Marxókavék said it.*

Kukwiimáatt-ts a'íim,
 “ 'Anyáats nyoo'éeyəxá.²⁴³
 'Anyáats nyoo'éeyəm,
 piipáa matséwxá.
 Nyáany mawíim 'anymawíikəm,²⁴⁴
 'amátt vatháts 'axóttxá.
 'Anyáats 'amáttəny 'atséwk 'awim,
 'amáyəny 'atséwk 'awim,
 xaly'á 'atséwk,
 xamshé 'atséwk,
 tiinyáaməny 'atséwk,
 'awétk 'awím,
 aaíim,
 'aayúu kwanyméts viitháwm
 'atséwəntixá,”
 a'íikət.
 Kukumáattányts
 'axá 'amáynyi av'óowk av'óowk
 'eta.
 Nyiiv'óowxáyk aashváraək 'et:

*Kukwiimáatt said,
 “I will teach you.
 I will teach you,
 and you will make people.
 You will do that to help me,
 and this world will be better off.
 I made the earth,
 I made the sky,
 I made the moon,
 I made the stars,
 I made the darkness,
 I did, and so,
 anyway,
 I will make other things (that will)
 be here,”
 he said, they say.
 Kukwiimáatt
 was standing on top of the water,
 they say.
 He stood there and suddenly he
 sang, they say:*

“ 'Axá vatháts 'àra'ár alya'ém;²⁴⁵
 'anyáats avány 'asíim tsáaməly
 'atsáavxa.
 'Axányanyts 'axóttk;
 'ooséxats athúum.”

*“This water is not deep;
 I will drink all of this up.*

*The water is good;
 it is fit for me to drink.”*

Nyaa'íiva.
 Marxókavék a'íim,
 “Meethó kashatpíttk,” a'íim,²⁴⁶
 awéxaym,
 'axányənyts takavék atsénk,²⁴⁷
 a'íim,
 atsénək siiyáaxáyim,
 'amáttəny 'amáyənyi ava'óowk
 a'íim,
 soov'óowk 'et.²⁴⁸

*That's what he said.
 He said to Marxókavék,
 “Close your eyes,” he said,
 and as soon as he did so,
 the water went back down,
 and so,
 as soon as it went down,
 they were standing on the surface
 of the land, and so,
 they were standing over there, they say.*

“Piipáa siipxúuk 'atséwk,
 makyík nyuu'áav aly'émk.²⁴⁹
 Nyáava 'awíntik,
 shaaxúuk aaxavík 'amáyk
 tsuumpápm 'atséwxa.
 'Atséwm,
 nyáanyts 'axóttxá.”

*“I made eight people,
 and they never listen to me.
 When I do this again,
 I will make twenty-four.*

*I will make them,
 and they will be good.”*

Nyaa'íim,
 av'áak viithíik viiyáak 'eta.

*Having said that,
 he walked back and forth, they
 say.²⁵⁰*

Xiipúk 'anyaaxáap kayáamk,
 takavék 'anyáavi kayáamk.

*First he headed west,
 and then he turned back and
 headed east.*

“Nyáavi 'amátt-ts atóvi athúum
 athutyá.

“This is the center of the earth.

'Amátt atónyi nyáavi avák.
 Nyáavi avák.

*The center of the earth is here.
 Here it is.*

'Avá kwatiinyáamənya 'atséwxa.”²⁵¹

I will build my dark house.”

Nyaawíim,
 nyii'ily tsuumpáp ashtúuk 'eta.
 Iimáattk uuthíik.²⁵²
 Nyaawíim —
 nyaawíim,
 mas'éenyi,
 nyáanyi,
 nyáanyi aapáxk 'eta.
 Awéxáym,
 nyaayúuts athúuk 'eta.
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Xanapúuk.²⁵⁴
 Nyáany a'íim 'ityá.
 'Ís
 vatátsk 'axwéttxay,
 tsamathúly a'íim.
 Nyíilyk vatáyk uuvá,
 avkoonóonya,
 tsamathúly 'avíi a'íikəta.
 Nyáanyts 'amátt uutskúpik
 avoonóok
 'ityá.
 Nyáany nyaawíim,
 'amátt mas'éenya awíim
 oonóom,
 arúvək.
 “Kamawémk,
 manyavá matséwxə'ənká?”
 a'ét.
 Marxókavéks a'íim.
 'Atsaayúu,
 'a'íi kaayúm,
 'ax'áa kaayúmtan,
 'éxáyk,²⁵⁵
 alynyiithúutsxáyk atséwk 'eta,
 nyáanya,
 'uu'íts avány.

Then,
 he gathered up four lice, they say.
 He got them from his body.
 Then —
 then,
 into the mud,
 there,
 that's where he threw them, they say.
 He did, and right away,
 they turned into something, they say.

Piss ants.
 That's what they are called.
 But
 if they are big and red,
 they are called ants.
 (Some) are big and black,
 the ones that are around here,
 and they are called rock ants, they say.
 Those (ants) went about making
 holes in the earth,
 they say.
 That's what they did,
 they went about doing something
 to that muddy place,
 and it dried up.
 “How will you do it,
 how will you build your house?”
 he said.
 Marxókavék said it.
 Well,
 he had no wood,
 he had no cottonwood,
 and immediately,
 by thinking about them, he created
 them, they say,
 those (things),
 these (things) that I mentioned.

'A'íi tuutsháattəny tsuumpápəm
atséwk 'et,
kwatiinyáaməly.
Kaawíts avatháwəntim ashtúum,

'atsaayúu,
'avá kwanyíilyá atséwk 'et.

“Nyáava,
viikaváts vathány,
'Axá 'Avoolypó 'a'íim 'ashéxa,”

a'íikət.

Marxókavék pa'iipáa atséwk
mas'éem.
Pa'iipáa atséw.
Makyík kwakyáav aly'émk 'etá,
kaawémk ootséwxanyá.

Nyáany piipáanyənyts²⁵⁷ —
aaíim — alymata'órxats athót.

Ayúuxáyk,
atáqshk,
shalyamáəkəny alytaxrámpk
'et.²⁵⁸

Kukumáatt-ts a'íim,
“Nyáanyamáam,
alymata'órtəm athúm,
makyík av'áak,
makyík eemé shalyamáək
kwatháwnya av'áa lya'émxa.²⁵⁹
'Alaavúur 'a'ím 'ashéxa,”
a'íik 'et.

*He created four wooden posts, they
say,
in the darkness.
He gathered whatever else was
there,
and, well,
he made the black house, they say.*

*“As for this,
this (thing) that is sitting here,
I will name it 'Axá 'Avoolypó
(Water Housepost),”
he said, they say.*

*Marxókavék made a person
out of mud.
He made a person.
He didn't ask for any help, they say,²⁵⁶
with what he was somehow going
to make.*

*It was a person —
anyway — it was something you
could ride on.*

*As soon as he saw it,
he jumped,
and he clung to its back, they say.*

*Kukwiimáatt said,
“Now,
you have ridden on him,
and he will never walk,
he will never walk on his hind legs.*

*I will name him Burro,”
he said, they say.*

Kukwiimáatt-ts,
Kukwiimáatt-ts
mashaxáy atséwk,
'iipáa atséwk awet.

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Maxáyənyts mashaxáyəny a'íim,
“Kukumáatt-ts kaawíts
kwa'anyáawənya
muukanáavám?”²⁶²

a'íik 'et.

“Kaváarək,”

mashxáyənyts a'íim.

“Kaváartəsáa,

'ayáak 'atskakwék 'a'ávəxá,”

a'íikəta.

Mashxáyənyts viiyáak,

'avá kwatiinyáməny ayémk 'eta.

Marxókavéks Kukwiimáatt

aqásəm,

viithíik.

“Máanyts piipáa Kwatsáanənya

matsúyly 'aaly'éta,²⁶³

'ootséwxáyənya,”²⁶⁴

Kukwiimáatt-ts a'íim.

“ 'Atsaayúu,

xuumáar 'ayúuxa lyavíita'a,”

a'ét.

Mashxáyənyts a'íim.

“ 'Ayúuxa lyavíitəsáa,

uuxáyəmk athúuk 'eta.”

Kukumáatt-ts a'íim,

“ 'Anyáats nyaatsooyóoyxá.

Athótəs

makyík pa'iipáa kuukanáav

alyka'émk,”²⁶⁵

Kukwiimáatt,

Kukwiimáatt

made a girl,

and he made a man.

The childless man said to the girl,

*“Has Kukwiimáatt told you any
secrets?”*

he said, they say.

“No,”

said the girl.

“No, but

I will go and ask him and hear

(what he has to say),”

she said, they say.

The girl went along,

she went to the dark house, they say.

Marxókavék summoned

Kukwiimáatt,

and he came.

“I think you should marry the

Quechan man,

the one I have just made,”

Kukwiimáatt said (to the girl).

“Well,

I would like to have children,”

she said.

The girl said it.

“I would like to have them, but

*he says he does not know (what to
do).”*

Kukwiimáatt said,

“I will show you.

But

don't tell anyone,”

a'íik 'et.
Mashxáyəny iiwáanyts apúyəm
oov'óowk 'eta.

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Kukwiimáatt-ts mashxáyəny
a'ím.
Amúly ashék a'ím,²⁶⁷
Xavashúum Kulyíi a'íik 'et.

Maxáyənya,
Xavashúum Kuwáa 'íik 'et.

'Anyáa tsuumpápəm
mashxáyənyts 'atsarávək 'eta.
Kwas'eethée ayúuxa lyavíik
a'ím kanáav,
athótəsáa,
makyí uuváak athúu lya'emk,
athúuk 'et.

Athótəsáa,
xuumáar eetóly kavátsənyts
'anykóor shoopóowk 'et.
Kwas'eethée athóoyəny
shoopóowk 'et.
Uukanáavək 'ím:
“Kapáam!”
a'íik 'eta.
Nyaanyi amánək awím,
'anóqtan mattatséwk 'et.
'Anóqtan mattatséwk athúm,
mashxáyənyts aráavəxa lyavíim.

'Akór aly'émxáym,
av'áak

*he said, they say.
The girl was surprised, standing
there, they say.*

*Kukwiimáatt said (something) to
the girl.
He called her by name,
he called her Xavashúum Kulyíi,
they say.
As for the young man,
he called him Xavashúum
Kuwáa, they say.
It was four days
that the girl was in pain, they say.
She told him she would like to see
a doctor,
but
there were none,
that was the situation, they say.*

*But
the child in her belly already knew
things, they say.
He knew what doctors did, they
say.
He explained it to her:
“Lie down!”
he said, they say.
Starting from there, he did it,
he made himself very small, they say.
He made himself very small,
(because) the girl was likely to feel
pain.*

*It wasn't long, and right away
he walked*

tsaqwérək,
athót.

and he talked,
he did.

Kukumáatt-ts a'íim:
amúly ashék,
Kumastamxó a'íikət.
Nyáanya a'íim,
xuumáyts athúuk 'et.²⁶⁸

Kukwiimáatt said something:
he called him by name,
he called him Kumastamxó, they say.
That's what he said,
and (Kumastamxó) was his son,
they say.

Awík,
'atsaayúu atséw a'íim
'amátnyá.

He would help him,
he would fix things
(in) the world.

“Tiinyáamk aav'áarək
viitháwxanká?”
a'ét.
Kumastamxóts a'íim.
“Xaly'ányanyts
xamshényənyts
makyík 'anyáaytan alya'émt.”

“Will it always be dark?”
he said,
Kumastamxó said it.
“The moon
and the stars
are not very bright at all.”

Kumastamxóts²⁶⁹
iisháalynyi tsayóq.
'Amáynyi tsáməly 'amáyk tsayóq,
nyáanyəm,
xamshéts athúuk 'et.
Nyaawíim,
iisháalynyəm tsasvéq avoonóok,
aaíim 'anyáaytanək,
nyaawíim,
'amáynya uushtúuk iiwáam
kayáamk 'et.
Nyaawíim,
eethó atséwk 'et.
Tsasvék avoonóoxaym,
'anyáaytank 'et.

Kumastamxó
spat into his hand.
He spat all over the sky,
and with that,
there were stars, they say.
Having done that,
he went about wiping them with
his hand,
and they became bright in varying
degrees,
and then,
he pulled the sky toward himself,
they say.
Then,
he made a face, they say.
He went on rubbing, and right away,
it was very bright, they say.

“Kama'émk mashéxanká,
avány?”

a'íik 'eta.

Kukwiimáatt-ts a'íim.

“Vathány 'anyáats.

Xaly'ávats viiyáak,

nyaaxáapk kayáamk,

takavék athum.

Apúyk,

'anyáa xavíkəm atspákəntík.

Athúuk,” a'ét.

“Xáak 'awíim,

xáak athúum;

'anyáany 'atséwətk 'awityá.

Athúm,

nyamooyémənyts xáak athóxá,”

a'ím.

Kumastamxó aáimk a'íim,

Marxókavéks 'aayúu 'anyáanya

'anyáay atséwk,²⁷⁰

tiinyáam atséwt.

Ís

“Xuuvíkəly,

tiinyáamtank viitháwk,

'anyáaytank viitháwk,

makyík eethóny ta'aaxótt

aly'émxá.²⁷²

Avathótəm athum,

aalyoovéevk,

tiinyáaməxá.

Aalyoovéev 'anyáam'əntixá.

Pa'ipáanyənyts kwatiinyáam

aashmátsk,

'anyáamkəm 'iipáy

avuuthúutsxá.”

“What do you call it,
that one?”

he said, they say.

Kukwiimáatt said it.

“This is the sun.

The moon goes along,

it heads to the west,

and it returns.

It dies,

and in two days it is born again.

(That's what) happens,” he said.

“I did it differently,

and it is different;

I made the sun in a different way.

So,

its path will be different,”

he said.

Kumastamxó said something,

and Marxókavék made the sun

give off light,²⁷¹

and he made darkness.

But

“Both of them,

if it were really dark,

or if it were really light,

that would not be good at all for

the eyes.

That's how it is, and so,

half (of the time),

it will be dark.

And half (of the time) it will be

daytime.

People will sleep in the darkness,

and creatures will do so (when) it
is daytime.”

Kukumáatt-ts Kwatsáan 'iipáa
atséwəntík,
Kamayáa 'iipáa atséwəntík,
nyáanya,
'avá atóly,
'avá tiinyáam atóly tsakxávək,
kaawíts nyiiioo'éeyk.
Kwa'aapá atséwəntík,
Xattpáa 'Anyáa atséwəntík.

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Xawáalyapáay atséwk,
'Axá Xavashuupáay awíim,
Tsamoowéev awíim,
Kawíiya uu'ítsnya awíim.²⁷⁴
Nyaatsavéts awéeyk atséwk,
nyiiwéeyk.
Marxókavéks a'íim,
"Vatháts nyaanyamáam 'axótt-
tək athutyá.

'Ís,
awíntík avoonóok,²⁷⁵
piipáats 'atáyəm,
'amáttənyts 'anóqtəm athum,²⁷⁷
'aláayxá."

Kukwiimáatt-ts uukanáavək
a'íim,
" 'Atsaayúu
'amátt kwa'ora'ór vatháts
vatáyk thúutt a'íim viitháwk,
athópəke,"
a'íikət.

Kumastamxóts
'amátt ka'ák ka'ák awíim,
'atsaayúu tsáməly —
athót,

*Kukwiimáatt made another
Quechan man,
and he made another Kamia man,
and as for that,
in the house,
he put them in the dark house,
and he taught them things.
He made another Cocopa,
and he made another Maricopa.*

*He made a Hualapai,
he did a Havasupai,
he did a Chemehuevi,
and he did the one called Cahuilla.
He made wives for them,
he did it for them.
Marxókavék said,
"This is fine now.*

*But,
if he keeps on doing it,²⁷⁶
there will be many people,
and there will be too little land,
and that will be bad."*

*Kukwiimáatt explained it to him,
saying
"Well,
this round earth
is getting bigger,
it is,"
he said, they say.*

*Kumastamxó
went stamp! stamp! on the ground,
and everything —
he did it,*

'aayúu tsáaməly masheethéevət.²⁷⁸
Kukumáatt-ts 'avá kwatiinyámənya
alyavák siivát.²⁷⁹

Shoopóowk 'et,
Kumastamxó 'aayúu 'amáttəny
uuqáq,
uuqáqəm,
'aayúu kaawíts aatspáatsk
oov'óts 'ím.²⁸⁰

'Atsaayúu xavashúunyányts.
'Atsaayúu 'iisáv 'et.

'iisáv xiipúk atspák athutyá
'atsaayúu 'amátt kwaqáaqənyá.

Kumastamxóts tsaqwérək
aatsuumpápk:

“'Amáy tathíts asílyxá,”
a'íik 'et.
A'étəsáa,
'atsaayúu,
'aayúu kwasílyəny,
nyáanyts,
'amáy tathíts athúu lya'émk 'et.
Taaxán tathíts athúuk 'et.²⁸¹
Piipáanyts uumáavək avoonóok
'et.

“Tsáaməly kuumáav alyka'émk!”
a'íik 'et.

Kumastamxóts a'íim.
“Kaa'its katsavóowk.”
“Ee'é.

Ka'wémk 'atstsoovóowxanká?
'iisháalyəm?”
a'íikəta.

Pa'iipáany matxávik tsawém,
'a'íi aayáak 'et.

*and everything was frightening.
Kukwiimáatt was sitting in the
dark house.*

*He knew, they say,
that Kumastamxó was making
cracks in the earth,
he was making cracks,
so that things would sprout and
stand there.*

*Green things.
Arrowweed or something, they say.*

*Arrowweed was the first to sprout
(through) the cracked earth or
something.*

Kumastamxó spoke four times:

*“Hail will fall,”
he said, they say.
He said it, but
well,
whatever fell,
as for that,
it wasn't hail, they say.
Really it was corn, they say.
The people went about eating it,
they say.*

*“Don't eat it all!”
he said, they say.
Kumastamxó said it.
“Plant some of it.”
“Okay.*

*How shall we plant it?
With our hands?”
he said, they say.
He sent the people north,
and they got sticks, they say.*

Piipáa kwashíntənyts 'a'íi
 'ashéntəm shtuutúutk 'etəma,²⁸²
 'atsaayúu 'a'íi qweraqwéra.
 “Vathány tathíts,”
 a'íikət.
 Kumastamxóts a'ím.²⁸³
 “Kashtúum!
 Katsavóowk!”

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'Axmá athíts athúum,
 tsam'eetó,
 awíim,
 atséwk a'ét.
 'Atsaayúu tsooyóqəny nyáanyk
 uuthíik,
 Kwa'aapá nyiiáayk 'et.

'Atsaayúu athíts,
 'a'á athíts,²⁸⁵
 nyáanya Xattpáa 'Anyáa
 nyiiáayk 'et.²⁸⁶
 Piipáanyənyts athítsnya
 tsatsoovóowk,
 awíik 'et,
 'atsaayúu 'amátt kwa'axáyənya.

Piipáats makyí uuváak,
 oov'óowəny atséwk shoopóowk
 athúu ly'émk 'et.
 “Xattpáa 'Anyáa 'ashéntiny
 nyáany 'áayk,” 'eta.²⁸⁸
 “Nyáaym
 oov'óowk akwévk athóxá,”
 a'ét.
 Kumastamxóts a'ím.
 “Piipáats matxá nyoopóoyk,

*Each person got one stick, they
 say,
 a sharp-pointed stick or something.
 “This is corn,”
 he said, they say.
 Kumastamxó said it.
 “Gather it!
 Plant it!”*

*There were tepary seeds,
 and melons;
 he did it,
 he made them, they say.
 He brought them out of his spittle
 or something,
 and he gave them to the Cocopa,
 they say.*

*Seeds of something,
 seeds of the prickly pear,
 he gave those to the Maricopa,
 they say.
 Those people planted the seeds,
 they did, they say,
 in the wet earth or something.*

*People were everywhere,
 (but) they did not know how to
 make rain, they say.
 “To the Maricopa alone²⁸⁷
 I give that (power),” he said.
 “And I give you (another power)
 so that it will stop raining,”
 he said.
 Kumastamxó said it.
 “When people are thirsty,*

nyáanyəm,
 'anyép alynyiithúutsiyú.
 'Anyáats 'awíim,²⁸⁹
 'atsaayúu 'atáy 'ashoopóowk,
 'aayúu 'anyáa avány 'ashapéttxa,
 kwa'anyáaya.
 Nyaayúu 'atséwk,²⁹⁰
 nyaayúu 'awíim.

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Oov'óow matxá 'awíntik.
 Pa'iipáats athíts 'amátt arúv
 nyaawíim,²⁹²
 nyáanyts 'anyép alynyiithúutsəxá.
 'Anyép 'amúly nyaashém,
 nyaanyayúum,
 nyáanyəm oov'óowk,
 'anyáa tsuumpápk,
 'anyáa saarápíi kaa'ém,
 athúum,
 nyáanyəm,
 athíts tsavóowəxa.”

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Kukwiimáatt-ts a'íim,
 “ 'Anyáa matt'atsaxóxtank,
 'apúyantəka'é.
 'Anák kúur a'éxa,”
 a'íim.

“Nyáanyamáam,
 'atsaayúu kwatiinyáam uuwárək
 athutyá,”
 Kumastamxóts a'íim.
 Nyaa'íim,²⁹⁴
 “ 'Atsaayúu tsáaməly —
 'atsaayúu tsáaməly 'anyáay
 lya'émxá.

*at that point,
 let them think of me.
 I can do it,
 I know many things,
 I can cover the sun,
 the bright thing.
 I make things,
 I do things.*

*I too make rain and wind.
 When someone is going to use
 seeds in the dry earth,
 he should think of me.
 If he calls my name,
 if he sees me,
 at that point, it will rain,
 for four days,
 or maybe for five days,
 and so,
 at that point,
 he may plant his seeds.”*

*Kukwiimáatt said,
 “I am really exhausted,
 I am dead tired.
 I will sit for a while,”
 he said.*

*“That’s all,
 they want darkness or something,”
 said Kumastamxó.
 Having said that,
 “Everything —
 everything will not be light.*

'Anyáay makyí avá lya'émxa."²⁹⁵
 Nyaawíim,
 'amáynya kaawémk,
 uuváaxaym,
 'atsaayúu,
 'anyáanyts atspák aly'ém a'ím;
 awíim atséwk 'et.

There will be no daylight anywhere.”
Then,
he did something to the sky,
there he was, and suddenly,
well,
the sun did not come up any more,
they say;
he did something and made (that
happen), they say.²⁹⁶

Kukwiimáatt-ts 'amátt ka'ák
 aatsuumpápk 'et.²⁹⁷
 Awéxáym,
 'amáy avats
 'axóttk,
 takavék 'axótt alyaskyíik,
 a'ím,
 'anyáanyts takavék atspák
 uuváak 'et.
 Kumastamxóts 'avá
 kwatiinyámənya alyuuváak.²⁹⁸
 “ 'Anyáayk viithíim 'ayúush.
 Makyíts awíim athúm?”
 “ 'Anyáats 'awésh,”
 'étk 'et.
 Kukwiimáatt-ts a'ím.

Kukwiimáatt stamped on the
ground four times, they say.
He did, and suddenly,
the sky
was all right,
it went back to the way it was, and
it was still all right,
and so,
the sun came back up and there it
was, they say.
Kumastamxó was in the dark
house.
“I see that it is getting light.
Who did that?”
“I did it,”
he said, they say.
Kukwiimáatt said it.

Marxókavéks²⁹⁹
 piipáa atséw a'ím uuváak 'et.
 Xiipúk,
 xatalwé awíik 'et.
 Xatalwényənyts atspámk ayúuk;
 kaawíts xalykwáak uuváak 'et,
 'atsamáxa lyavíim.
 Matsáam apúyk 'et.
 Makyík av'óow aly'émk.

Marxókavék
was trying to make people, they say.
First,
he did Coyote, they say.
That Coyote went out and looked;
he was hunting for something, they say,
because he felt like eating.
He was starving, they say.
He couldn't stand still.

Marxókavéchts 'atsaayúu
 kwanyamé 'atséwəntík 'eta.³⁰⁰
 Namé atséwk 'et,
 póosh kwalyavíinya.
 Nyáanya,
 lyavíintik uuvám,
 Xatakúly uu'íts;
 nyáany atséwk.
 Kukwiimáatt-ts Xatalwény
 oosha'órək 'et.
 Nyáanyts alytanák athúuk 'et.
 Pa'iipáa alytanák a'ím,
 vathány nyiivasháw 'ím.

Marxókavéchts,
 nyaamák,
 mashxáy awíim,
 maxáy awíim,
 atséwk.
 Amúly nyiiáay 'étənyk
 uuváaxaym,
 Xatalwényənyts a'ím³⁰¹
 “'Anyáats 'awéxa lyavíita'a,”
 a'íikət.
 Xatalwényənyts mashaxáyəny a'ím,
 “Shakílykíly Nyamáa,” a'ím'
 maxáynya,
 “'Axály Mattnyakótt,” a'íik 'et.

'Axály Mattnyakót.³⁰²

Kukwiimáatt-ts ayúuk
 uuváaxaym,
 piipáa vatháts makyík 'uuxúutt
 'ím athúu lya'émk avathík 'eta.
 Naményanyts,
 avány ooshéxayənya,
 Shakílykíly Nyamáa vaa'ét,³⁰³
 nyáany tavérək uuváak 'et.

*Marxókavék also made something
 else, they say.
 He made Bobcat, they say,
 the one that is like a housecat.
 As for that one,
 there was another one like it,
 the one called Mountain Lion;
 he made that one.
 Kukwiimáatt pointed to Coyote,
 they say.
 He said he was the leader.
 He said he was the leader of the people,
 and he was supposed to take care
 of them.
 As for Marxókavék,
 after that,
 he did a girl,
 and he did a boy,
 he made them.
 He was about to give them names,
 when suddenly,
 Coyote said,
 “I want to do that,”
 he said, they say.
 Coyote said to the girl,
 “Shakílykíly Nyamáa,” he said;
 and to the boy,
 he said “'Axály Mattnyakótt,”
 they say.
 Or 'Axály Mattnyakót.*

*Kukwiimáatt looked at them, and
 suddenly,
 these people were not behaving
 well at all, they say.
 As for that Bobcat,
 the (girl) who had just been named,
 the one called Shakílykíly Nyamáa,
 he was chasing her around, they say.*

Kukwiimáatt-ts a'íim,
 “Nyáany kanamák!” a'íim,
 a'éxaym,
 apúy lya'émk 'eta.
 Nyaamák,
 viiyáak:
 'atsvéé Marxókavék,
 Kumastamxó,
 nyáany Kukwiimáatt,
 nyáanya nyiishtúu 'íim awíik
 'étəntima.
 “ 'Anyáats piipáa vathány
 nyii'áar aly'émk!
 'Ashaaiimxá!”
 a'ét,
 Kukumáatt-ts a'íim.
 Nyaa'íim,
 mattatsáaməly nyiiqáask,
 piipáany 'avá kwatiinyáam
 alyaakxávək 'et.

Nyáanyi tsaqwértank,³⁰⁴
 oov'óowk awim;
 uuráwk a'íikət.
 Nyáany 'amáyəny a'íim 'ityá,³⁰⁵
 'avá kwaaxwíir nyáanyi.
 Uukayáamk a'íikəta.

Oov'óow kwiixáaly kwakyávəvək.
 Xiipúktank,
 'atsaayúu ampóttk 'aláay tánk
 'et.
 Nyaamák,
 oov'óowk shaaxúuk aaxamók
 kayáamk 'et.
 'Axányənyts makyík 'avá
 kwatiinyáam alyaxáv aly'émk.

*Kukwiimáatt said,
 “Leave her alone!” he said,
 (but) when he said it,
 (Bobcat) wasn't tired, they say.
 After that,
 he went after them:
 what's-his-name, Marxókavék,
 and Kumastamxó,
 and that one, Kukwiimáatt,
 they were the ones he was trying to
 catch, they say.
 “I don't want these people!
 I will destroy them!”
 he said,
 Kukwiimáatt said it.
 Then,
 he summoned all of them,
 he brought the people into the dark
 house, they say.*

*At that point he spoke,
 and he made it rain;
 he did it fast, they say.
 He said it to the sky, they say,
 from there in the corner of the house.
 He brought (disasters) that way,
 they say.*

*He asked for rain and floods.
 First of all,
 there was a dust storm, and it was
 very bad, they say.
 After that,
 it went on raining for thirty days,
 they say.
 The water did not get into the dark
 house.*

Piipáa 'atsláytsəts mata'ár oov'ótsk,
nyáanyi,
Kukwiimáatt kwakyáavək:
“ 'Aakxáavapátəlyá!”
a'íik 'et.
“Kaváarək,” a'ím,
avoonóok 'eta.

'Atáytanək,
'axály oopóoyk 'et.

'Alaavúurənyts,
nyáanyi amánk,
'atsaayúu,
xamáalyk toxatóx a'ím,
nyáanyi eetó nyiitháwm athúuk
'et.

'Aqáaqts 'amáyk kayáamk
viiyáak 'et.
Viiyáanyək,
nyáanyi,
'amáynyi sawénk 'etəma,
'atsaayúu,
iiyáanyi.
Uutaxalúk,
nyáanyi athúum,
nyáanyi,
nyáanyi athúuk 'et.
'Axányts aváamk,
'axányənyts akúulyk viiyáanyək
aa'árəny ta'aaxáyk 'et.
Mayúuxaym,
nyáanyts athúu kwa'átstəməsh.
'Axányənyts nyaa'axáyk,
nyáanya naqám,
nyáanyts —

*The bad people stood outside,
and at that point,
they asked Kukwiimáatt a favor:
“We want to come in too!”
they said, they say.
“No,” he said,
and they were moving about there,
they say.
There were a whole lot of them,
and they drowned, they say.*

*As for Burro,
from then on,
well,
he has been white, with spots,
he has had them there on his belly,
they say.*

*Crow went straight into the sky,
they say.
He went along,
and there,
he hung from the sky, they say,
(by means of) something,
by means of his mouth.
He hooked it,
and that's where he was,
there,
that's where he was, they say.
The water reached him,
the water went rising up until
it got his tail wet, they say.
When you see it,
it really is that way, just as they said.
The water was wet,
and it touched that (tail of his),
and as for that (Crow) —*

nyáanyi amánk athúuk athúuk
'etəma,
'atsaayúunya.
'Aqáaqənyts.

*he has been like that ever since,
they say,
that thing.
Crow.*

Nyaathúum,
Kumastamxóts awíim,
'axányənyts asátk viiyáak.
Piipáa makyíats —
'atsayérts 'axály apúyxa lyavíim,
nyáany áar aly'émk;
'iixánk uuváam,
ayúuk 'et.
'Aqáaqts anyíilyk,
xiipúk nyíilyk athúm,
nyáanyi amánk,
ooshétsənyts 'Aqáaq a'ét.³⁰⁶

*Then,
Kumastamxó did something,
and the water went down.
Whichever creature it was —
the bird was likely to drown,
and he didn't want that to happen;
(the bird) was handsome,
and he saw that, they say.
Crow was black,
at first he was black,
and starting at that point,
his name has been 'Aqáaq (Crow),
they say.*

Kumastamxóts
'atsaayúu malyxó ashtúum,
xáam uuthúutstant.³⁰⁷
Tashoonyótsənyts xáam uuthúutsək.
Nyáanyi,
nyáanyi amánk uumúulyk 'ím:
Qwaqxó a'íik 'et.

*Kumastamxó
gathered his feathers or something,
and they became very different.
Their colors became different.
At that point,
starting at that point he named him:
he called him Qwaqxó
(Woodpecker), they say.*

Kumastamxóts 'avá atséwk awíim,³⁰⁸
aví nyaváy a'íim awíik 'eta.

*Kumastamxó built him a house,
he did it intending him to live here,
they say.*

Nyáany,
nyaawíim,
'axáts viiyáaxaym,³⁰⁹

*As for that,
when he did it,
the water was going along here,
and suddenly,*

'amáynyəm áamk athúuk 'etəma.³¹⁰
Waapóor lyavíik.
Kumastamxóts,

*(the house) floated on top, they say.
It was like a boat.
Kumastamxó,*

'atsaayúu,
'atsayér nyavány atséwk 'eta.
Aaíimtank awíikəta.

Makyík kaawíts xalykwáak awíi
lyáémk.

Nyáany Qwaqxó uu'ítsnya,
wanyamayáatank athúum,
nyáanyi,
nyáanyi amánk awíik 'et.
'Atsaayúu,
nyaványanyts,
'atsayér nyaványənyts,
viyáanyək,
'amátt nyiivák 'eta.
Nyiivátəm athúum,³¹¹
Qwaqxó atóly avák athúum,

nyáanyts veeyémək,
atspámxa lyaviik 'et.
Nyaathúum,
atspám nyaa'ím,
takavék 'ím athúuk a'éta'a.³¹²
'Axótt-tank,
nyiiwík uuváaxa.
'Atsvée Kumastamxó
aatoowérək.

Aatoowérək viiyáa;
aaíimk makyí nyaayéməm,
ayáanypatk athúuk 'et.
Ayérək viiyáak,
'amáytan axávək 'ím,
atsénək viithíik,
'aayúu uuyúutsnya kanáavək 'et,

aaíim kaawíts nyaayúuk.
'Atsaayúu,
piipáa 'axwáats viithíixaym,

well,
he had made the bird's house, they say.
He made it without any special
design, they say.

He didn't look for things to use.

The one called Woodpecker,
(Kumastamxó) loved him,
and for that (reason),
for that (reason) he did it, they say.

Well,
that house of his,
the bird's house,
it went along, until
it rested on land, they say.
It rested there, and so,
Woodpecker sat in the middle of it,
and so,

he (wanted to) leave,
he felt like getting out, they say.
Then,
wanting to get out,
he said that he intended to come back.
He would be very good,
he would be there to help them out.
He would be with what's-his-name,
Kumastamxó.

He would go along with him;
wherever (Kumastamxó) went,
he would go too, they say.
He would fly away,
he would go into the sky,
and come down,
and tell (Kumastamxó) what he
had seen, they say,

if he happened to see something.
Well,
if an enemy came,

nyáasily athótəsáa,
a'ávək a'ét.
Vuuthíi nyaa'ávək.³¹³

*he might be way over there, but
he would hear him, he said.
He would hear him coming.*

'Axáts nyaasáttk vanyaathíim,
'amáttənyts atspák,
'amáttənyts athúuk 'etəma.³¹⁴
Kukumáatt-ts piipáa nyii'íim
aafímk vaayáak,
aatspáats a'ím.
'Amátt kwatiinyám alyoonóok
avoonóonyək.

*As the water was receding,
the land appeared.
It was land, they say.
Kukwiimáatt said to the people
that they should just go,
he said they should go out.
They had been there inside the
dark place.*

Nyaaxáapk kayáamk,
'atsaayúu,
matxá kwaspérənyts viiyáak;
nyáasi kayáamk athúuk 'et.

*Heading to the west,
well,
the strong wind went along;
it was heading over there, they say.*

'Axányts asáttk avoonóonyək,
'aayúu 'axá sa'ilyənyts³¹⁵
'anóqtank alyatháwk áampk 'et.

*The water went on receding, until
the ocean or whatever it was
was very small and had little
(water) left in it, they say.*

Piipáa Eethó Kwatáarənyts
mashathék 'eta.
'Atsaayúu tsáaməly arúvək 'et,³¹⁶
'aláayxa lyavíim.
Tsaxtáattk atspák 'eta,³¹⁷
matxávik.
Nyáanyəm atspák 'et.³¹⁸
Xavashúum Kulyíits siivám ayúuk;
Xavashúum Kuuwáats
alyatháwk 'etəs 'et,
'avá kwatiinyámənya.
Nyaa'íim,
'atsaayúuts 'atáyəm nyiiáyəxa
a'íikət.

*The Blind Person was afraid, they
say.
Everything was drying up, they say,
and was likely to be bad.
He crawled out, they say.
in the north.
That's where he came out, they say.
He saw Xavashúum Kulyíi over there;
(she and) Xavashúum Kuuwáa
must have been there, they say,
in the dark house.
Then,
he said he would give them many
things, they say.*

Aványa aatooqwéræts lya'ém
'ím,³¹⁹

Kukwiimáatt uu'ítsnyá.

Nyiiuukanáavək 'ím,

“Kukwiimáatt-ts mattapúy 'ím
uuváak athópəká,³²⁰

kúur a'ím.”

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Athótəsáa,

Xavashúum Kulyíits

thomtaayúuk a'éta.³²²

“Kaváarək,

athúu lya'émxá,”

a'ím.

Nyáany nya'a'ím mashthék
uuváak.

Piipáa Eethó Kwatáarənyts
shatríiq 'ím uuváa,

avéshk veeyém.

Atháwk.

Shav'óowk 'ím,

“ 'Atsaayúu,

'atmmuúatsá xuumxúuk 'anyáa
kwashíintím 'anyáayxá,”

a'íik 'et.

“Kuuthíik,

nyaathúum!”

a'íikəta.

Mashaxáyənyts a'ím.

“ 'Awéxa lyaníitəsáa,

Kukumáatt 'amashthétka'é.”

Kukumáatt-ts viithíik 'et.

Viithíixaym,

Piipáa Eethó Kwatáarənyts

'amátt alyaxáv 'ím veeyémk

'et.

“Aa'árvək,

*He did not want them to associate
with that (person),*

(with) the one called Kukwiimáatt.

He told them,

“Kukwiimáatt is going to kill you,

pretty soon.”

However,

*Xavashúum Kulyíi made it clear,
they say.*

“No,

it won't happen,”

she said.

*(But) when she said that, she was
afraid.*

*The Blind Person tried with both
hands to restrain her,*

(but) she went running away.

He caught her.

*Intending to keep her standing
there, (he said,)*

“Well,

*I will give you six meals each
day,”*

he said, they say.

“Bring them,

then!”

she said, they say.

The girl said it.

“I would like to do it, but

I am afraid of Kukwiimáatt,” he said.

Kukwiimáatt came along, they say.

He came, and suddenly

the Blind Person

was about to sink into the earth,

they say.

“He had a tail,

iisháaly kwaly'ooxóonyts 'aqóolk
lóg 'et," a'ím,
a'íik 'eta.

Xavashúum Kulyíi uu'ítsənyts.³²³
Iiwáam a'íikəta.³²⁴

"Máany matháwk,³²⁵
'amátt maxákəly matakxáv a'ím,"
a'íikət.

Kukumáatt-ts a'ím.

"Kamawémk
nyaany maxáktan nyaamayémk?
'Atsmamáxanká
nyáasily?"
a'íikət.

Xavashúum Kulyíits av'áak
viyáanyək,
piipáats oov'ótsk soov'ótsəm,

aváamk.

Nyaaváamk a'ím,
a'íik 'etəma.

Nyíiuukanáavək a'ím:

"Vaamawíim,
vaamawíim,
moonóok,
xuumáar matséwtəxa,"³²⁶
a'íikəta.

A'éxaym,
makyík uu'áv aly'émk.

"Kaváarək,
athúu lya'émxa."
a'íikəta.³²⁷

Kukumáatt-ts athótəm athúum,
awíim vanyuuváak:

*and his fingernails were very long,
they say," she said,
she said it, they say.*

*That's what Xavashúum Kulyíi said.
She said it herself, they say.*

*"He intends to grab you
and take you down under the earth,"
he said, they say.*

Kukwiimáatt said it.

*"What would you do
if you were to go down below?
(How) would you eat
over there?"*

he said, they say.

*Xavashúum Kulyíi went walking
along,*

*and there were people standing
over there,*

and she got there.

*She got there, and so,
she said it, they say.*

She explained it to them:

*"This is what you do,
this is what you do,
you go on doing it,
and you will make children,"
she said, they say.*

*When she said it,
they didn't believe her at all.*

*"No,
it won't happen,"
they said, they say.*

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*Kukwiimáatt did things, and so,
he went on doing things:*

kaawíts atséwk,
 kaawíts awíim,
 uuváany,
 mattatsaxóxk 'et.
 Nyaawíim,
 'amátt ka'ák,
 awéxaym,
 'anyáanyənyts veeyémk 'eta.
 Veeyéməntík 'et.

*he made something,
 he did something,
 he went on, until
 he became exhausted, they say.
 When this happened,
 he stamped on the ground,
 and as soon as he did,
 the sun went away, they say.
 It went away again, they say.*

Kumastamxóts masharáyk 'eta.
 Nyáany a'íim,
 masharáyk,
 a'íim,
 “ 'Anyáats thúutt a'íim av'uuváak
 'athutyá!
 'Anyáap nyiikwanáamts!”
 Kukumáatt-ts a'íim,
 “Máany 'anyép maxuumáyts.³²⁹
 Nyaxuumáyk 'ityá.³³⁰
 Mashoopóow alyma'émk.
 Ka'awémk 'awínypátúm!”
 a'íikəta.

*Kumastamxó got angry, they say.
 When that happened,
 he got angry,
 and he said,
 “I am the one who does more!
 I am the important one!”
 Kukwiimáatt said,
 “You are my son.
 I call you son.
 You don't know anything.
 I will do it somehow!”
 he said, they say.*

Kumastamxóts
 'avá kwatiinyáam alyaxávək 'et.
 Nyaaxávək,
 “Kukwiimáatt!” a'íim,
 “Marxókavék!” a'íim,
 nyiishék,
 'atsuurávxa a'íim.
 Soonóok 'et.

*Kumastamxó
 went into the dark house, they say.
 When he went in,
 he said, “Kukwiimáatt!”
 he said, “Marxókavék!”
 he called them by name,
 so that they would get sick.
 There they were, they say.*

Kukwiimáattənyts tsakwshály
 yaakapéttk 'eta.

*Kukwiimáatt became crazy in the
 head, they say.*

Nyaayúu,
 'amáynya,

*Well,
 the sky,*

'amáynya awíim tsakwíin,
 tsakwíink,
 matxánya 'anyaaxáapk awém
 'ím,³³¹
 athúuk 'et.
 Nyáanyiimánk,
 av'áak,
 'avá kwatiinyáaməny atspámk,
 shaly'áyly kayáamk siiyáak.

Siiyáak athúm,
 'anyáavik shathómpk aváamk.
 Takavék,
 'anyaaxáap kayáamk.
 'Atsaayúu,
 'amáyəny xáak awíim
 ashéeməntim athúum,
 nyiivák 'et.
 Makyík tsayém aly'émk.³³²
 Xwérər a'íi lya'em.
 “Nyawíkúum?”
 a'íikət,
 Kumastamxóts.

Kukumáatt-ts anák,
 'avíi 'amáy anák 'ím,
 alynyiithúutsk,
 a'ét.
 “Nyáanya,
 piipáa 'atséwənti 'a'ím,”
 'atsaayúu 'a'íi tsapéev atháwk,
 nyaayúu mas'ée ashtúum,
 iisháalyəm shoo'órnya nyáany
 'amáyk awíik 'eta,

*he did something to the sky and
 made it rotate,
 he made it rotate,
 he tried to take it from the north to
 the west,
 (that) was (the situation), they say.
 Starting there,
 he walked,
 he went out of the dark house,
 he headed for the desert and went
 along over there.
 He went along over there, and so,
 he went towards the east and got there.
 He turned,
 and he headed west.
 Well,
 he had moved the sky in a
 different direction, and so,
 there it was, they say.
 He couldn't loosen it at all.
 It wouldn't rotate.
 “Can I help you?”
 he said, they say,
 Kumastamxó (did).*

*Kukwiimáatt sat down,
 he sat down on top of a mountain,
 and so,
 he thought about it,
 they say.
 “As for that,
 I intend to make more people,” (he
 said),
 and he picked up a small stick or
 something,
 and he gathered mud or something,
 and he used the tip of his index
 finger, they say,*

kwakapáarnyi atsáam.³³³

Nyaawíim,
'a'íinya,
aaxweshxwéshk áapk awet.
Awexáym,
masharáyk 'et.
Nyáanyəm,
nyaanyiimánk,
'aavéts athúuk 'et.
'Aavé taaxán a'íim 'ityá.

Mas'éenyənyts athúum,
nyáany alyuusíirmənyts athúuk
'et.
'Aavé,
'aavé taaxánənyts,
piipáa nyiimashthék 'et.
Ookavék mashthétsapátk,
a'ím,
piipáanyts ooyóovək
aakakyáavək 'et.
Athoxáym,
sanya'ák — 'aakóoy tavérək,

awéxáym,
piipáa 'axwáa,
nyáanyts athúum,
uuváanyək atháwk 'eta.

Sharéq.
Awíi nyaawíim,
kaawémk aamélk 'et.

Aamél lyavíim.
Kukumáatt-ts nyáany nyiiáaym
'ityá.
Athúum,

*and he put mud on the end of (the
stick).*

*Then,
that stick,
he threw it spinning away.
Immediately,
(the stick) became angry, they say.
With that,
starting at that point,
it became a snake, they say.
It's called 'aavé taaxán
(rattlesnake), they say.*

*It was that mud,
that's what became the rattles,
they say.
As for the snake,
the rattlesnake,
it was afraid of people, they say.
They in turn were afraid of (the snake),
and so,
the people looked for it and
surrounded it, they say.*

*Immediately,
it chased after a woman — an old
woman,
it did, and suddenly,
an enemy,
that's what he was,
he was there and he grabbed (the
snake), they say.*

*He took hold of it.
He did, and then,
somehow he put it around his
waist, they say.*

*It was like a belt.
Kukwiimáatt had given him that
(power), they say.*

So,

'atsaayúu,
kaawíts awíi nyaa'ím,

nyáany nyiiáayəntík 'etá.
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'Aavé taaxánənyts piipáa
nyiiitsakyíwk 'et.
'Ashéntits Marxókavéks athúuk
'et.
Piipáa tsáaməly a'ím,
“'Aavé avány katarúyk!”
uu'íitsk 'et.
A'étsáa,
Marxókavéks nyáany áar alya'émk,
a'ím,
nyaawéxaym,
vathány,
piipáa 'axwáanya,
nyáanyts masharáyxa lyavíim.

Marxókavéts a'ím,
“'Anyáats 'apúyá 'aaly'étk.³³⁵
Athúu 'ím avuuváak.”
“Kaváarək,
tsaváamk mapúyúm,”
a'íik 'et.
Kukumáatt-ts a'ím.

Nyaamák,
uuváany,
piipáanya nyii'ím:
“'Aavé taaxánnya katháwk!
Alyuusíirmənya koomóq!
Nyáanyi amánk,
piipáa nyiiitsakyíwəntixa.
Makyík ta'aaláay lya'émxá.
Apúy lya'émxá.”

well,
when he wanted them to do
something,
he gave them that (power), they say.

The rattlesnake bit people, they
say.
One (of the people he bit) was
Marxókavék, they say.
All the people said,
“Kill that snake!”
they said it, they say.
However,
Marxókavék did not want that,
he said,
(because) if he were to do it,
this one,
the enemy,
he would be likely to get angry.

Marxókavék said,
“I think that I will die.
It is going to happen.”
“No,
it is impossible that you should die,”
he said, they say.
Kukwiimáatt said it.

After that,
there he was,
and he said something to the people:
“Get that rattlesnake!
Pull out his rattles!
From that point on,
he will not bite people.
He will not destroy anything.
No-one will die.”³³⁶

Kukwiimáatt-ts 'aavé taaxánəny
 atháwk,
 aaxweshxwéshk,
 matxávik awémk.
 'Atsaayúu alyuusíirm aanáwtank
 a'íik 'et,
 takavék atspák.
 Atspák a'ím.

Piipáats siiv'óowk,
 a'ím,
 "Iiyáanyily,
 atháw alyaskyítəsh," 'et.
 Kukumáatt-ts nyaá'ávək awim,
 atháwəntík 'etá.
 Atháwəntík athum,
 iiyáany uutáq ayúu 'ím.

Awexáym,
 makyík alyuusíirmənyənyts
 nyiiríish a'íik 'eta.
 Eethóots nyiiríish a'ím,
 'atsaayúu kwa'aláayənyts
 nyiiríish a'íntík 'et.

Nyaatháwk awím,
 'aavé,
 'aavé taaxán,
 nyaawíntik 'eta.
 Aaíimk aaxweshxwéshk,

kúurtan,³³⁹
 matxávik awémk.
 Aaxweshxwéshnyək,

'axá sa'ilyəny alyaxávək 'etá.

*Kukwiimáatt got the rattlesnake,
 and he flung it,
 he sent it to the north.
 The snake made noise with its
 rattles or something, they say,³³⁷
 and they grew back.³³⁸
 He wanted them to grow back.*

*Someone was standing over there,
 and he said,
 "In his mouth
 they are still there," he said.
 Kukwiimáatt heard him, and so,
 he caught the snake again, they say.
 He caught it again, and so,
 he opened its mouth in order to
 take a look.*

*When he did,
 there were no rattles there at all,
 they say.
 There were no teeth,
 there was nothing bad either, they say.*

*He picked it up,
 the snake,
 the rattlesnake,
 and he did it again, they say.
 He just flung it so that it spun
 uncontrollably,
 really far,
 he sent it to the north.
 He flung it so that it spun
 uncontrollably,
 and it went into the salt water,
 they say.*

Muuvílytank,
'axám áamk veeyém,
veeyémxayk nyaakwévək 'et.

'Ís
maxák kayáamk viiyáanyək,³⁴⁰
nyáasi uuváak,
nyaváyk,
asháyk;
vaanóok 'et.

Pa'iipáanyts 'aványi
Kumastamxónya tsakakwék a'im,
"Xalyavímtəm,
'ats'uurávəxa?
'Ats'uurávəxaym,
makyíts nyiitséevxa'ənká?"

"Pa'iipáats avoonóo,
nyáany uuwíts a'íts avoonóok,"
a'ét.
Kumastamxóts a'ím.

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"Tsaváamk athúwúm,"
uu'ítsk 'eta,
pa'iipáanyənyts.
"Máanyts miiwáam
'atsnyaamarávəm,³⁴²
miiwáam mattmatséev
alya'emk," a'ityá.

Kumastamxóts Kwatsáan
'iipátsənya nyiishtúum,
'avá kwatiinyáməly
alyaatsakxávək 'eta.³⁴³

*It went really fast,
it swam away,
it went away and that was the end
of it, they say.*

*But
it went straight to the bottom,
and it stayed there,
it lived there,
and it got fat;
it was huge, they say.*

*The people in the house asked
Kumastamxó,
"Is it possible
that we will get sick?
And if we get sick,
who will cure us?"*

*"People are around,
they can do that,"
he said.
Kumastamxó said it.*

*"It is not likely that that would
happen,"
they said, they say,
the people (did).
"When you yourself get sick,
you can't even cure yourself," he
said.*

*Kumastamxó gathered the
Quechan men,
and he brought them into the dark
house, they say.*

“Mátsa,
mátsa wanyuukanáarək,³⁴⁴
'atsaayúu tsáaməly
nyiiŋyuukanáavəxá,
thomkwayúuv alykwa'éma.”³⁴⁵

Nyaawíim,
'amátt ampótt matkwatsapée
awíim.
'Anyáavik amánk,
viithíit.
Nyáanyənyts 'anyáa aamáttk
'eta.
Tiinyáam lyaviik.
“Nyamáam,
kaashmátsk!”
a'íik 'et.
Kumastamxóts a'íim.

Avatíivək,
shatuumáatsk a'éť.
Pa'ipáa 'ashéntəts ayúuxaym,
Kumastamxó eethónyənyts
aráavək 'et.
Eethó kwa'uur'úurənyts aráavək,
aráavəm ayúuk 'et.

Nyáanyəm,
tsooyóqəny awíim,³⁴⁶
awéxaym amánk 'et.

Pa'ipáa kwanyaméts
Kumastamxó ayúuxaym,
'atsiiráav — ***
nyatsasháak tuutkyáavanyts
arávək 'et.
Apásk;
kwarávənyts nyiivák,³⁴⁷

“As for you,
I am fond of you,
and I will tell you everything,
even (things) that don't make sense.”

Then,
he did a big dust storm.
It started in the east,
and it came this way.
That (dust) covered up the sun,
they say.
It was like night.
“Now,
sleep!”
he said, they say.
Kumastamxó said it.

They lay there,
and they had dreams, they say.
One person looked, and suddenly,
Kumastamxó's eyes hurt, they say.

His eyeballs hurt,
and (the person) saw that they
hurt, they say.

At that point,
he used his spit,
and as soon as he used it, it cured
them, they say.

Another person looked at
Kumastamxó, and suddenly,
a disease — ***
his joints hurt, they say.

He pressed on them;
the pain was there,

kwarávəny a'ávək.
Atséevək,
atséevəm atspák 'éta.

*and he felt the pain.
He doctored it,
he doctored it and (the pain) came
out, they say.*

Pa'iipáa kwanymé uuyúunyá,
Kumastamxóts —
eetóts 'aláayk a'éta.
Arávək 'aláayk 'éta.

*What another person saw
was that Kumastamxó —
his stomach had gone bad, they say.
He was sick and in bad shape,
they say.*

Kumastamxóts aashváarəm —
Kumastamxóts aashváarək a'éta.
Aashváarəxáym,
pa'iipáanyənyts aapúk
aashváarənypátk 'etá.
Aashváarapátk 'etá.
Awéxaym,
amánk 'ét.

*Kumastamxó sang —
Kumastamxó sang, they say.
And when he sang,
that person sang too,
accompanying him, they say.
He sang too, they say.
He did, and suddenly,
(Kumastamxó) recovered, they say.*

Pa'iipáats 'atsaayúu xáak
nyaa'íim,
Kumastamxóts tsanáak 'et.
Tsanákəm,
pa'iipáa kwanyaméts
tsaqwérəntí 'et.
“Maapa'iipáaváts,
'atsaayúu 'axóttm ma'étk,”
nyaa'íim,
“Kwas'eethée nyamkwanáamts
muuthúutsəxa.
Pa'iipáats 'atsarávəxáym,
Kwatsáan kwas'eethée aqásəxá.”
Marxókavék,
Marxókavék,
'aavé tsakyíwm apúyk.³⁴⁸

*When someone said something in a
different way,
Kumastamxó stopped him, they say.
He stopped him,
so that another person could
speak, they say.
“You people,
you say good things,”
he said;
“You will be respected doctors.*

*If someone gets sick,
he will call a Quechan doctor.”
As for Marxókavék,
as for Marxókavék,
the snake bit him and he died.*

Kukwiimáatt-ts a'íim,
“Kathíik,

*Kukwiimáatt said,
“Come,*

maakwas'eethéeva,³⁴⁹
 vathány kuumánk!"
 Pa'iipáa vathány kuumánk!
 Nyáavəts matháavək," a'éta.
 "Nyakór apúyk viithík.
 'Anyáats nyaatsooyóoym mayúuxá."
 Nyaa'íim,
 Marxókavék iisháalynya
 sharéqək 'et.
 Aalynyiithúutsk 'ím.
 Marxókavékts ooyéey lyaskyíik
 a'ét.
 "Pa'iipáa vatháts apúy lya'émk
 nyaathúuva.
 Ashmáam athótkitya.
 'Ashamánəxá."

Nyaa'íim,
 nyaa'íim,
 shoothómp kwatsuumpápəny,
 láak a'étk,
 av'áa lyavíit.³⁵⁰
 Takavék,
 láak a'ím,
 av'áa lyavíit.³⁵¹
 Uuthútsənyts tsuumpápk:
 matxávi kayáamk,
 'anyaaxáap kayáamk,
 kavée kayáamk,
 'anyáa kayáam.
 'Axá sa'ilyəva nyaaváamk;
 nyáanyts 'amátt nyaakwíink
 athútya.

Xamsheekwérəts viithíik aváak;
 Marxókavékts avathíkm,
 'amáyk ooyéeyk.

*you doctors,
 and cure this one!
 Cure this person!
 This one is difficult," he said.
 "He is already lying here dead.
 I will show and you will see."
 Then,
 he grasped Marxókavék's hands,
 they say.
 He thought about it.
 Marxókavék was still breathing,
 they say.
 "This person is not dead.
 He is sleeping.
 I will wake him up."*

*Then,
 then,
 in (each of) the four directions,
 he took a step,
 as if he were walking.
 He went back,
 and he took a step,
 as if he were walking.
 He did it four times:
 he went due north,
 he went due west,
 he went due south,
 and he went due east.
 He reached the salt water;
 that (salt water) is what surrounds
 the land.*

*A whirlwind came and got there;
 Marxókavék was lying there,
 and (the whirlwind) breathed on him.*

Eethó shatpíittk lyaskyíik
av'óowk a'ét.

*While his eyes were still closed he
stood up, they say.*

Kukwiimáatt-ts uuqásəny aqásk
a'éta.

*Kukwiimáatt summoned the
thunder, they say.*

Nyaaxáapk amánk;
aqásk avuuthíik.

*It came from the west;
he summoned it and brought it there.*

'Amátt tsáaməly 'anyáyk 'eta.

*The whole world became bright,
they say.*

Marxókavék eethónyənys
atáaqək a'ét.

*Marxókavék's eyes opened, they
say.*

Kukwiimáatt-ts 'ím,
"Máanyts mashmáam 'akór
mayémk.

*Kukwiimáatt said,
"You went on sleeping for a long
time.*

'Akór mayéməm,
athúm,

*You went on for a long time,
and so,*

nyashamánk 'athútya."

I woke you up."

" 'Aavényts nyatsakyíwm,
nyaanyiimánk,
'ashmáxa lyavíim av'uuváat,"
a'ét.

*"A snake bit me,
and from then on,
I felt sleepy,"
he said.*

Marxókavékts a'íim.

Marxókavék said it.

"Kaváarək,
mapúypəva,"
a'eta.

*"No,
you died,"
he said.*

Kukwiimáatt-ts a'íim,

Kukwiimáatt said,

"Mapúyəsh,"

"You died,"

a'ét.

he said.

"Nyáanyəm,
xamsheekwérənyts aváak,
matséevk muumánk athútyá."³⁵³

*"At that point,
a whirlwind came,³⁵²
and it cured you."*

Pa'iipáanyts vathány uu'áavək
avoonóoxay,

When the people heard this,

"Kwas'eethéenyanys ookavék
nyiinytapóoyəntíxá,"
a'ítsk a'éta.

*"Doctors might turn around and
kill us,"
they said, they say.*

“ 'Amshtatháavək av'oonóok
 'athúuva, ”³⁵⁴
 uu'íitsk 'ét.
 Uu'íitsk 'ét,
 mashtatháavək vanyoonóok.

***³⁵⁵

Mashtxáanyanyts matta'íim,
 “Kaawíts 'eetóly aváta'á!”
 Xavashúum Kulyíi tsakuukwíitsk
 'éta. ³⁵⁷
 “Kaathóntim athúm?”
 a'ítisk.
 A'ítstəsáa,
 makyík kanáav alya'émk 'ét.
 Xuumáar tsáaməly,
 xuumáar tsáaməly aatspáatsk 'éta,
 'anyáa kwashéntənyá.
 Sanyts'áakənyts, ³⁵⁹
 sanyts'áakənyts wanymooyéts
 alya'émk, ³⁶⁰
 a'éta.
 “Kaathúntik 'anaqóorək athúum?”
 uu'íitsk.
 “Pa'lipáa vatáts 'uuwárək
 va'oonóoxaym 'athúum.
 Vatháts ee'é kaayúumk athutyá
 tsakwshányi!
 Av'óow a'ím,
 nyeekwéevəntík!”
 Shtamatháavək 'ityá,
 nyáanya.
 Xuumáarts nyaatspáatsk, ³⁶¹
 makyík 'uukúuts alya'émk,
 'alméts alya'émk.
 Kukwiimáatt-ts a'íim,

“We are afraid,”
they said, they say.
They said it, they say,
(because) they were afraid.

The girls said to each other, ³⁵⁶
 “There is something in my belly!”
They asked Xavashúum Kulyíi,
they say.
 “What is happening?”
they said.
They said it, but
she didn't tell them anything, they say.
All the children,
all the children were born, they say,
on the same day. ³⁵⁸
The women,
the women didn't like them,
they say.
 “Why are they so small?”
they said.
 “We wanted big people.
These have no hair
on their heads!
And when they try to walk,
they can't do that either!”
They didn't know, they say,
about that.
When children are born,
they're not grown up yet,
they're not tall yet.
Kukwiimáatt said,

“Xuumáar mooyóow
 alyma'éməntixá,³⁶²
 makyík 'iipátsa mashtoopóow
 alynyaama'émək.”³⁶³

“You won't have any more
 children,
 if you do not know men.”

Kukwiimáatt-ts pa'iipáa
 tsuumpápəm atséwtəntik,³⁶⁴
 a'éta.
 Xawáalyapáay awíim,
 Xəmakxáv awíim,
 Pa'iipáa Kwaxamáalyəny awíim,
 Xeykó Taaxán awíim;
 nyiitséwəntík 'étəma.
 Kaa'its makyík pa'iipáa
 alyaaxwélyts aly'émk athúuk 'eta.
 Mattnyiiuunámək.
 Kukwiimáatt-ts 'amátt ka'ák,
 aatsuumpápk 'et.
 Masharáyk.
 Nyaawíim,
 'atskwaráats aaíim makyí atháw
 aaly'ét.
 Makyí atspák aaly'ét.

Kukwiimáatt made four more
 people,
 they say.
 He did Hualapai,
 he did Mojave,
 he did a White,
 and he did a Mexican;
 he made them in turn, they say.
 Some of them did not mix with the
 (other) people, they say.
 They were proud, they say.
 Kukwiimáatt stamped on the ground,
 he did it four times, they say.
 He was angry.
 When he did that,
 there were fires everywhere.
 They appeared everywhere.

Kumastamxóts pa'iipáa kaa'its
 ashtúum,³⁶⁵
 oopóoy lya'émk,
 a'ét.
 'Atsaayúu xanapáats 'amáyk
 nyiitsáam.
 Xeykó Taaxánányts
 Pa'iipáa Kwaxmáalyənyts
 satuukyáanyk 'eta.

Kumastamxó gathered some of the
 people
 and they didn't die,
 they say.
 He put snow or something on top
 of them.
 The Mexicans
 and the Whites ran away, they
 say.

“Vatháts 'axótt aly'a'éməsh,”
 a'ét.
 Kumstamxóts a'íim.

“This is no good,”
 he said.
 Kumstamxó said it.

“Pa’iipáa nyaamatséwk,
 nyaamák,
 nyiimashaaiimk,
 mawét.
 Mootséwənyts ‘axótt alya’ém,³⁶⁶
 nyaama’íim.”
 Kukwiimáatt iiwáanyts ‘aláayk,
 ‘aláayk ‘eta.
 Nyaawíim,
 kwaráanya tamaspátsk a’ét.
 Oov’óowk,
 ‘amáyk nyioov’óowəm.

Kukwiimáatt-ts ‘a’íi xamáaly
 xavíkəm ashtúum ‘et.
 ‘Ashénti,
 ‘anyáavi aaxweshaxwéshk
 awémk a’ét.³⁶⁹
 Nyáanyənyts takavék ‘axatt-ts
 athót.
 ‘Axátt masínyəkts athót.
 ‘Ashénəntíny ‘axály áapk ‘et.
 ‘Axály áapxáym,
 waapóorəts athúuk a’ét.
 Waapóorəny awíim,
 ‘axátt masínyk awíim,
 ashtúum,
 Pa’iipáa Kwxamáaly nyiiáayk
 a’ét.
 Kumastamxóts
 Pa’iipáa Kwxamáalyəny
 ‘avá kwatiinyáaməly
 nyaakxávəm,
 kaawíts nyiiioo’éeyəxa.
 A’éxáym,

“You made people,
 and after that,
 you destroyed them,
 you did.
 The ones you made did not turn
 out right,
 that’s what you said.”
 Kukwiimáatt felt bad,
 (he felt) bad, they say.³⁶⁷
 So,
 he put out the fires, they say.
 It rained,
 it rained on (the fires).³⁶⁸

Kukwiimáatt got two white sticks,
 they say.
 One of them,
 he sent it spinning toward the east,
 they say.
 That one came back and became a
 domestic animal.
 It became a horse.
 The other one he threw into the
 water, they say.
 As soon as he threw it in the
 water,
 it became a boat, they say.
 He did a boat,
 and he did a horse,
 and he gathered them up,
 and he gave them to the White
 people, they say.
 Kumastamxó
 (told) the White people
 that if they went into the dark
 house,
 he would teach them something.
 But when he said this,

makyík nyiiuu'áav aly'émk 'eta,
 uutsaváarək.
 'Ompées,
 'atsnyiiuuwíitsənya 'atáym awíim,
 awítstəsáa
 xalytuu'íishk 'et.
 Kumastamxóts shiitamúulyná
 nyii'íim;
 “Nyiiakatspáatsk!”
 a'íikət.
 A'éxaym,
 “Kaváarək.”
 Iiwáanyts kaa'éməm,
 awíts aly'émk 'et.

Kumastamxóts,
 matxá aspér —³⁷¹
 matxá aspér 'apíly aqásk.³⁷²
 Nyaawíim,
 Pa'iipáa Kwxamáalyənyts
 satuukyáanyk,
 'anyaaxáapk kayáamk 'eta.
 Waapóor alyatíivək.
 Pa'iipáanyənyts 'atsaayúu
 anáwatan uu'ávək 'etá,
 'axányik amánəm.³⁷³
 Nyáanyəm,
 'atsaayúu Eethó Kwatáarany
 ootséwəny,³⁷⁴
 Kukwumáatt-ts kats'ák;
 'axály aatsuupáxányts,³⁷⁵
 takavék 'iipáayk a'ét.
 Nyáanya,
 Xanamóots athúum,
 'Apénts athúum,
 Kapétt-ts athúum,

*(the Whites) didn't listen to him,
 they say,
 and he didn't get it done.
 (They had) money,
 they had many possessions,³⁷⁰
 they had them, but
 they were stingy, they say.
 Kumastamxó said the names of the
 clans;
 “Drive them out!”
 he said, they say.
 When he said this,
 “No,” they said.
 They were uncertain,
 and they didn't do it, they say.*

*As for Kumastamxó,
 a strong wind —
 he summoned a strong hot wind.
 Then,
 the White people fled,
 they went west, they say.
 They were sitting in a boat.
 The people heard something loud,
 they say,
 it was coming from the water.
 At that point,
 the things that the Blind One had
 made,
 Kukwiimáatt had kicked them;
 they were the (things) he had
 thrown into the water,
 and they came back to life, they say.
 These (things),
 they were Duck,
 and Beaver,
 and Tortoise,*

Yaaláqts athúum,
uuthúutsk a'éta.
Iisháalytsənyts eemétsənyts
shuunàpanáapk a'ét.³⁷⁶

and Goose,
that's who they were, they say.
Their fingers and toes were
webbed, they say.

“ 'Anyáats 'amshathéevətka'e.
Ookavék nyiinytatpóoyəxa lyavíim,”
a'ét.
Kukwiimáatt-ts a'íim.

“I'm afraid.
They might turn around and kill us,”
he said.
Kukwiimáatt said it.

Kumastamxó
Kumastamxóts 'uutíish atséwk,
'iipá atséwk,
awíik 'eta.
Nyaawíim,
pa'iipáa nyiisháatck 'ét.
Nyaawíim,
mas'ée ashtúum,
atápm.
Atápxaym,
matxávi uukayáamt.³⁷⁷
Matxávi uukayáam,
'éxaym,
'atsayérəts athúuk 'éta.
“Kakyáam!”
a'íik 'etá.
Pa'iipáa Kwa'aarənyənyts akyáam.
Akyáam awétəsáa,
'iipənyənyts alyéshk 'et,
'atsayérənyts 'avíi lyavíitəm
kwathútsəny.
Pa'iipáa nyiiváanyts 'aláayk 'éta.
'Iipáts,
'iipáts aavíirəm.
'Iipá aavíir awim,

nyaamám nyiirísh a'ím.
Kumastamxóts 'iisáv uuxwíip
awim,³⁷⁸

As for Kumastamxó,
Kumastamxó made a bow,
and he made arrows,
he did, they say.
Then,
he distributed them among the people.
Then,
he picked up some mud,
and he threw it, they say.
When he threw it,
he sent it to the north.
He sent it to the north,
and when he did,
it became a bird, they say.
“Shoot it!”
he said, they say.
The Cocopa person shot at it.
He shot at it, but
the arrow broke, they say,
because the bird was like a rock.

The person felt bad, they say.
As for arrows,
the arrows were finished.
They had finished off the arrows,
and so,
that was all, there weren't any more.
Kumastamxó pulled up an
arrowweed, and so

'iisávəny tsatspátsk 'éta.³⁷⁹
 Awím awím,
 pa'iipáa nyiiaatsooyóoyk 'eta,³⁸⁰
 'iipáa ootséwənya.
 Nyaawíim,
 nyaaxáap kayáamk,
 nyaayáak,
 'aqwáaq mattatséwk 'et.
 Kwatsáan 'iipáanya a'ím,
 'aqwáaqnya akyáaw 'ím,
 a'íik 'et.
 A'éxaym,
 “Kaváarək,” a'ét.
 Shoopóowk 'éta,
 Kumastamxóts athúum.
 Yaavapáay 'Axwáanyənyts
 shamathíitk athúum,
 shamathíitk athúum,
 shalyamákn̄yi akyáam 'eta.
 Awéxáyəm
 'amátn̄yi apámk 'et.
 Nyatsaqwély,
 awíim,
 aashkwáalyk atháw 'íinyək,
 Kumastamxóts a'ím,
 “Pa'iipáa nyaamakwévəts!
 'Aqwáaq avány 'avíits athópəke!”
 a'íik 'et.
 Vathány,
 kuunáav avány,
 a'íim,
 Yaavapáay 'Axwáanyənyts 'aqwáaq
 uukyáats av'áarək athúuk 'eta.
 Kumastamxóts masharáyk 'et,
 Yaavapáay 'Axwáanyənyts
 uukayáamk akyémtan
 kwathútsəny.
 Nyaanyiimánk,

*he took out an arrowweed, they say.
 He did, and so,
 he showed the person, they say,
 (how) to make an arrow.
 Then,
 he headed west,
 and as he went along,
 he turned himself into a deer, they say.
 He said to the Quechan man
 that he should shoot the deer,
 he said it, they say.
 As soon as he said it,
 “No,” he said.
 He knew, they say,
 that (the deer) was Kumastamxó.
 The Apache didn't know about it,
 and so,
 he didn't know about it, and so,
 he shot it in the hindquarters, they say.
 He did, and right away
 it fell to the ground, they say.
 As for its hide,
 he did it,
 he tried to peel it off and take it,
 and Kumastamxó said,
 “You are a good-for-nothing person!
 That deer is made of stone!”
 he said it, they say.
 As for this,
 what it explains,
 they say,
 is why the Apaches always shoot
 deer, they say.*

*Kumastamxó was angry, they say,
 because the Apache had aimed at
 him and shot at him.*

From then on,

'iipány awíim,
'uutíish awíim,
Kwatsáan nyiiáayk awíik 'et.

*he did arrows,
and he did bows,
and he gave them to the Quechan,
they say.*

Nyaanyamáam;
awíik 'et.
Nyiikamáan,
nyiis'iilyk.

*That was the end of it;
he did it, they say.
As for the others,
he forbade it to them.*

'Avii vatáyts 'amáttk athíik
viithíik 'et.³⁸¹
Nyáava 'uutíishts athúuk a'ím.

*A big rock was coming out of the
ground, they say.
This was the bow, they say.*

Kukwiimáatt-ts kwiiixáaly
atséwəntík 'etá.
Kwanymé atséwəntík 'et.

*Kukwiimáatt made another flood,
they say.
He made another one, they say.*

Nyáany,
'axányənyts awíim,
'axányənyts 'amáttnya
atsúuttxaym,³⁸²
'avíi 'almétsnya atséwtk awitya.³⁸³
Avathúum,
nyaanyiimánk,
nyáany lyavíik;
'avíinyənyts 'almétsk,³⁸⁴
'amáy kayáamk atháwk,³⁸⁵

*As for that,
that water did it,
that water pushed the ground up,
and right away,
it made tall mountains.
That's what happened,
and from then on,
that's what it was like;
those mountains were tall,
they went straight up into the sky
and there they were,
there they were.*

vanyaatháwk.
Nyáany,
athúu aly'émxaym,
'amáttənyts ləpalápk viithíik.
Nyaanyamáamk 'et.

*As for that,
before he had done it,³⁸⁶
the land had been flat.
That's all, they say.*

Kumastamxóts —
'iipáa 'ashéntim,
sanya'ák 'ashéntim,
nyiishtúum 'eta,

*As for Kumastamxó —
there was one man,
and there was one woman,
and he picked them up, they say,*

pa'iipáa avkoonóonya,
 xáam kuuthúutsnya.
 Nyáanya,
 miivíi nyiitsáam 'et.³⁸⁷
 Nyikamáanənyts vaayáak,
 'Avíi 'Xa'atásh 'amáyk oov'ótsk.³⁸⁸
 Nyáavəts Kumastamxó a'íim,
 "Nyiiynykawík!"
 a'éxaym,
 ookavék
 'avíi nyiitséwət.

Oov'óowk,
 'anya shaaxúuk aatsuumpáp
 kayáam,³⁸⁹
 akwévət.³⁹⁰
 Kumastamxóts iisháalyəny
 uutstáaq aatsuumpápk a'et.³⁹¹
 Nyaawíim,
 'axányts asáttk 'et.
 Atsénk asáttk a'ét.
 'Amáttənyts nyaarúvəntím,
 Kukwiimáatt-ts pa'iipáa
 'ashéntənti atséwət.³⁹²
 'Aakóoy Kwatsáan.
 Xavatsáats uu'ítsnya kamánk
 athúuk 'et.³⁹³

Kukwiimáatt-ts nyaavée
 kaayúumk,³⁹⁴
 təsáa,
 vatsíits uuváak 'eta.³⁹⁵
 Vatsíik uuváak 'et.
 Eemé Kwalàpaláp
 Kwaxavshúu.³⁹⁶
 Nyáavəm,
 nyaanyiimánk,
 Xaanyénnya

*the people that were there,
 the different ones.
 These (people),
 he put them on his shoulder, they say.
 The others went along,
 and they stood on top of 'Avíi Xa'atásh.
 These (people) said to Kumastamxó,
 "Help us!"
 they said, and suddenly,
 he turned around
 and he turned them into stone.*

*It rained,
 it went on for forty days,
 and it stopped.
 Kumastamxó opened up his arms
 four times, they say.
 Then,
 the water receded, they say.
 It went down and receded, they say.
 When the ground was dry again,
 Kukwiimáatt made one more
 person:
 Old Lady Quechan.
 She came from (the clan) called
 Xavatsáats, they say.*

*Kukwiimáatt didn't have a wife,
 but
 his daughter was there, they say.
 He called her his daughter, they say.
 Eemé Kwalàpaláp Kwaxavshúu
 (Green Sole-of-the-Foot).³⁹⁷
 These (days),
 ever since then,
 Frog*

Xavatsáats a'íim 'ityá.
'Axály atspáam,
'axály atspáam 'ét,

Kukwiimáatt lyavíik.
'Avá Kwatiinyáaməly
nyatsuuváayk 'et.

Kukwiimáatt-ts atóly matxávik
nyiihík a'ét.³⁹⁹
Xavatsáats tsala'íshk,
'avuuyáanyi athík 'et.
Kukwiimáatt,
Kukwiimáatt 'atsarávək a'ét.
'Aka'ák 'íim atspámk,
atsérəq ayáaw 'ím.
Viiyáaxayk,
Xavatsáats avathíkəm,
apáask 'éta.

Isháalyəm apáask.

Kavéely ayémk,
atsérəq.

Xavatsáats nyaanyiimánk,
aakavéek,
'amatt alyaxwélyk,
'amátt axánək.⁴⁰⁰
Viiyáak,
Kukumáatt nyuuthík
alynyuuvátsnyi aváamk.
Iiyáa uutáqək,
awéxáym,
atsérəq tsumpápk alyanáalyk
'eta.⁴⁰¹
Nyaawíim,
takavék,

*has been called Xavatsáats, they say.
She was born in the water,
she was born in the water, they
say,
like Kukwiimáatt.³⁹⁸
They lived in the dark house, they say.*

*Kukwiimáatt lay inside on the
north (side), they say.
Frog was naked,
and she lay by the door, they say.
As for Kukwiimáatt,
Kukwiimáatt felt sick, they say.
He staggered out,
intending to go and defecate.
As he went,
Frog lay there,
and he touched her, they say.*

He touched her with his hand.

*He went south,
and he defecated.*

*Frog started from there,
she turned over,
and she dug in the earth,
she went into the earth.
She went along,
and she got to (the place) where
Kukwiimáatt was.
She opened her mouth,
she did, and suddenly,
four pieces of shit fell into it, they
say.
Then,
she went back,*

'aványi kayáamk,
axávək,
apáam avathík 'et.

Uuthútsnya lyavíik,
xiipúk uuthútsnya lyavíik.⁴⁰²

Kukwiimáatt-ts atspák:
viithíik,
'aványi alyaxávək.⁴⁰³
Tsakwshányənyts xwéshəsh 'ím.
“ 'Áax! 'Aax!” a'étk viithiik
'etá.⁴⁰⁴
Iiwáam soopérənyts namák a'ét.
Xavatsáatsənyts a'ím,
“ 'Ana'áyá!
Kaawíts 'aláayám?”⁴⁰⁶

“ 'Ats'aráavək,
'ats'aráavək,
kaathúuntik a'ím 'ats'aráavk?⁴⁰⁷
Kaawíts awíim 'atsarávək?
'Akwé oov'óowənyts awíim
'ats'arávám?
Matxá kwa'aláayənyts awíim
'arávám?
'Atsakwsháts aráavək,
'eetóts aráavək,
'iimáatt atóly aráavək,⁴⁰⁸
'iiváanyts aráavək,”

Kukumáatt-ts apáam,
tsakwshány tsawáamk,
'amátt nyamuushíitənya,
kwatsuumpápənya,
athót.
Pa'iipáanyənyts nyaanyiitívək
aakakyáavək,

*she headed for the house,
she went inside,
she lay down and there she was,
they say.
She was just as she had been,
she was just as she had been before.*

*Kukwiimáatt reappeared:
he came along,
and he entered the house.
His head was spinning.
He came along saying “Aah!
Aah!” they say.⁴⁰⁵
His own strength had left him, they say.
Frog said,
“Father!
What is wrong?”*

*“I am sick,
I am sick,
why am I sick?
What made me sick?
Did a raincloud do something so
that I am sick?
Did a bad wind do something so
that I hurt?
My head hurts,
my belly hurts,
my body is sick on the inside,
my heart is sick,” (he sang).*

*Kukwiimáatt lay down,
and he turned his head
to each place that he had named,
the four of them,
he did.
The people were all around him,*

kwas'eethée tsáaməly makyík
 uumán alya'émxats athót.
 Maxwáanyənyts shaly'áy ayúush
 kamémk,
 iiwáanyi atsáam.
 Maxwáa kwas'eethéets 'atsathúu
 lya'émtəsáa,
 uuxáymtəsáa,
 iiwáam uuwítsənya awét.⁴⁰⁹

Kukwiimáatt-ts a'íim,
 “ 'A'axóttk vi'athíit
 kwayúulyavíita'a,”
 'éxáyk,
 'atsarávək thúutt 'íikəta.⁴¹⁰
 A'íim,
 “ 'Atsaváamək 'a'iipáyk
 'uuváantiyúm.
 'Anyáats 'apúyxa.
 Athótəsáa,
 xaméera 'a'axóttk,
 takavék 'a'axóttxa.”
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Pa'iipáanyts shtamatháavək 'eta.
 “ 'Apúyəxa,”
 uu'ítsənya.

Nyaanyiimánk.
 Oopóoyəny xiipúk tsaamánk
 athútyá.
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“ 'Apúyk,” uu'ítsənya,
 shtamatháavək 'et.
 Pa'iipáanyts⁴¹³ shtamatháavək 'et.

*but, of all the doctors, none could
 cure him.
 Badger brought cool sand,
 and he placed it on his heart.
 Badger was not a doctor,
 he didn't know (what he was
 doing), but
 it was something he did on his own.*

*Kukwiimáatt said,
 “It seems that I am getting better,”
 he said, and suddenly,
 he was sick and it got worse, they say.
 He said,
 “It is impossible that I should keep
 living.
 I shall die.
 It is happening, but
 later on I will be all right,
 I will be all right again.”

*The people did not understand,
 they say.
 “I am going to die,”
 that's what he said.*

*It started there.
 His death was the first one and
 started it.

*“I die” is what he said,
 and they did not understand it,
 they say.
 People did not understand it, they say.*

Kaawíts 'ím,
 “ 'Apúyk,” 'ím 'itya.
 Die,
 then;
 nyáanyi,
 xiipúkts athúuk 'eta.
 Oopóoyənya.

*He said something,
 he said “I die,” they say.
 Die,
 then;
 at that point,
 it was the first one, they say.
 His death (was).*

Kukwiimáatt-ts xalyashútsk.
 Xalyashútsənyts tashoonyóts
 xamáalyk.⁴¹⁴

*Kukwiimáatt sweated.
 His sweat was white paint.*

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'Apénts nyuu'áaly ashtúum,⁴¹⁶
 'amáyk atsáatsk a'et,
 xatsúurtəm kwathútsəny.
 Avathúum,
 pa'iipáanyənyts nya'áalytst
 athutyá.

*Beaver got some clothes,
 and he put them over him, they say,
 because it was cold.
 He did this,
 and people have worn clothes
 (ever since).*

Kukwiimáatt-ts Kumastamxó
 aqásk a'ét.⁴¹⁷
 “Xuumáréey!⁴¹⁸
 Kathíik!”
 Uu'íts nyaatsuumpápəm,
 a'ávək.
 Kukwiimáatt-ts kanáavək,
 “ 'Anyáats vi'ayémúm.⁴¹⁹
 'Akórəly 'ayémúm.⁴²⁰
 'Atsaayúu tsáməly máany
 nyáayxa.
 Mavasháwxə.
 'Uuwítsxanya kaavíirək!
 Nyoo'éeypa mayúumək.”
 “Nyaayúu tsáməly 'uutar'úyk
 'awíim.”
 Xaanyéts a'ím,

*Kukwiimáatt called to
 Kumastamxó, they say.
 “Child!
 Come here!”
 When he said it the fourth time,
 he heard him.
 Kukwiimáatt told him,
 “I am going to go away.
 I am going to go far away.
 I will give everything to you.
 You will take care of it.
 Finish what we were doing!
 I have taught you and you've seen it.”
 “I will take care of everything
 properly.”
 Frog said,*

“Nyamáam apúy atsémk,
 nyaaviimánk 'asakyínyək
 vi'ayémúm,”
 nyaa'íim,
 'amátt axwélyk,
 maxák axávək,
 a'et.

'Anyáats atspák vanyaathíim,
 Kukwiimáatt-ts apúyk.

'Avá Kwatiinyáamənya,
 'Avá Kwatiinyáam alyathík.
 Tsakwshányənyts 'anyaaxáap
 shathómp.
 Pa'ipáa tsáaməly nyiishnyítšk
 uu'íitsk.

Athótk,
 ashmáam viithík aaly'ítšk.
 Xanavtsíipts a'íik 'et:⁴²¹
 “Apúyk viithík,
 nyaanyamáam;
 matkwiisháyts,
 matxáts,
 nyaaviimánk tsaváamk
 mashoopóowəntiyum.”

Kukwiimáatt-ts apúy 'ím
 vanyaathík,
 Xatalwény a'íim,⁴²²
 “Nyaanyamáam.
 Máany alynyuutanák.
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Muutara'úyk avmuuváaxa.
 Muutara'úyk muuváam,
 pa'ipáanyts mooyóovəxa.
 'Atsaayúu 'axótt mathúuk,” a'ím.

“Now he is almost dead,
 and at this point I will run away,”
 and saying that,
 she dug in the ground,
 and she went underneath,
 they say.

As the sun was coming up,
 Kukwiimáatt died.

The dark house,
 he lay in the dark house.
 His head was turned to the west.

All the people were silent.

So,
 they thought he was sleeping.
 Wren said it:
 “He is lying here dead,
 and that's the end of it;
 he is a shadow,
 he is a wind,
 and from now on it is impossible
 for you to know him.”

As Kukwiimáatt was lying there
 about to die,
 he said to Coyote,
 “That's all.

I make you leader.

You will do it properly.
 You (will) do it properly,
 and the people will be watching you.
 You must do good things
 somehow,” he said.

<p>Kukwiimáatt shoopóowk 'etá, Xatalwényənyts iiwáany kwatsíts a'ím shoopóowk.⁴²⁴ Nyiikamáants nyáany lyavéek 'eta. Shatoopóowk avoonóok.</p>	<p><i>Kukwiimáatt knew it, they say, he knew that Coyote was going to steal his heart. The others were like that too, they say. They knew it.</i></p>
<p>Xanavtsípts a'ím,⁴²⁵ Xanavtsíp Xatalwény a'ím, “ Iiwáany matháwətxa, mashaqámk. 'Anyép 'iiwáa matháwk matsanyóxa.”</p>	<p><i>Wren said,⁴²⁶ Wren said to Coyote, “You will take my heart, and you (will) be changed. You will take (after) my heart and follow (its example).”</i></p>
<p>Pa'iipáanyts shatoopóowk 'étəma. Xatalwényənyts Xanavtsíp iiwáanya atháwk, taaxánk atháwk, makyík Kukwiimáattəny iiwáany a'íilya'émk.</p>	<p><i>The people knew it, they say. They knew that Coyote took Wren's heart, that's what he really took, he never did take Kukwiimáatt's heart.</i></p>
<p>Xanavtsípts alynyiithúutsk 'et.⁴²⁷ Náq a'ím av'óowk alynyiithúutsk. “Kaawématank, Xatalwénya, Xatalwény, Xatalwé oowéxanya awíilya'éməxá,” nyaa'ím, iiwáam mattatskakwék a'ím,⁴²⁸ “Iimáattəny 'atathúulytsiyúum? 'Atháwk 'axály 'atápuum?⁴²⁹</p>	<p><i>Wren thought about it, they say. He stood there in silence, and he thought about it. “Whatever he does, Coyote, Coyote, Coyote won't be able to do what he is planning to do,” and then, he asked himself, “Shall we hide the body? Shall we take it and throw it in the water?</i></p>
<p>'Atapómk 'aavíirúm?⁴³⁰ “ 'Ataráak 'atapómtəxa.”⁴³¹ Xanavtsípts nyaamák 'Apénəny a'ím,</p>	<p><i>Shall we burn it up?” “We shall make a fire and burn it.” Wren then said to Beaver,</i></p>

“ 'Ax'áa,
 'ax'áa,
 'a'íi 'ax'áa matxá kamán
 makaméxa.
 Nyáasi oov'ótsəm mayúuxa.⁴³²
 Oov'ótsk,
 arúuvək oov'ótsk,
 ootanyéxats athúum.”

'Apénts tatkyíttk,⁴³³
 'Apénts eethóonyəm tatkyíttk
 'et.⁴³⁴
 Iiyáanyəm awíim,
 eethóom awíim⁴³⁵
 atsík a'ét.⁴³⁶

Xanavtsíipts Maníish Aa'ár a'ím,
 “Nyáavi kaxwélyk,
 kamuuvíly kaxwélyk,
 'aǵóolək,
 avlyéwk,
 'àra'árək,
 pa'iipáa lyavíik.
 'Iipáa lyavíik.”

'Aayúu,
 'amatt uukúpik,⁴³⁷
 'amatt uukúpik nyaatséwəm,
 nyaavíirəm,
 Xanavtsíipts a'ím
 'Apén,
 'Apén a'ím
 tamáark aavíir 'ím,
 'iisávəm awíim,
 nyaamák,
 'a'íits xamóəkəm,
 akúpəny aapétt a'ím;

“Cottonwood,
 cottonwood,
 you must bring cottonwood logs
 that come from the north.
 You will see them standing over there.
 They are standing upright,
 they are dry and standing upright,
 and ready to burn.”

*Beaver chopped them down,
 Beaver chopped them down with
 his teeth, they say.
 He used his mouth,
 he used his teeth
 to gather them up, they say.*

*Wren said to Ant-lion,
 “Dig here,
 and dig quickly,
 (so that) it's long,
 and wide,
 and deep,
 (so that) it's like a person.
 (So that) it's like a man.”*

*Well,
 he made a hole in the ground,
 he made a hole in the ground and
 when he had made it,
 when he was finished,
 Wren said
 to Beaver,
 he said to Beaver
 that he should fill it up,
 using arrowweed,
 and then,
 with three logs,
 he should cover the hole;*

'a'íi xavíkəm awíim,⁴³⁸
 aapár a'ím,
 aapárəntixa.

*he should use two (more) logs,
 they would be at the end,
 and (two more) would be at the
 other end.*

'Apénts tsuumpáptan kamémk,⁴³⁹
 'étá.
 Awíi nya'ím,
 xamók áampk.

*Beaver brought only four logs,
 they say.
 He did, and then,
 there were three remaining (to be
 brought).*

'A'íi vathány,
 'Apénts nyikamáanənya awíim.⁴⁴⁰
 'amáyk atsáatsk.
 'Iisáv awíntik.
 'Avá tiinyáam 'avuuyáats
 nyiiríish a'íim.⁴⁴¹
 "Makyík 'uutaqək⁴⁴²
 iimáattəny 'atháwú?"
 a'ét,
 Kumastamxóts.
 Kumastamxóts Marxókavék
 tsakakwék.⁴⁴³

*As for these logs,
 Beaver used the rest of them:
 he piled them on top.
 He also used arrowweed.
 The dark house had no door.
 "Where shall we open it up
 in order to take out the body?"
 he said,
 Kumastamxó (did).
 Kumastamxó asked Marxókavék.*

A'íim,
 kavéevily awém 'ím.

*So,
 they decided to take (the body)
 out on the south side.*

Xanavtsíipts nya'a'íim,
 " 'Anykaa'íts matxávik
 'amáantəm 'athúm,
 nyáanyik mawémtəxá."⁴⁴⁴

*Wren said,
 "Some of us come from the north,
 and so,
 you should take it that way."*

Xanavtsíipts a'íim,
 "Kuukamnáawk katháwk!"⁴⁴⁵
 a'ét.
 Nyaa'uutháawk,⁴⁴⁶
 iisháalyəm uutháawk,
 iimáattənya iisháalyəm
 uutháawk.

*Wren said,
 "Lift him up!"
 he said.
 When they picked him up,
 they picked him up with their hands,
 they picked up his body with their
 hands.*

Vuu'áats aa'ashéntim,
 vuu'áats aa'ashéntim láak a'ím,
 matxávik ayém,
 ookavék tсамíim.
 'Avá atóly oonóo lyaskyík.

Kumastamxó,
 Kumastamxóts matxávi
 kwatháwənya uutáqək awét,
 makyík naqám aly'émək.
 Nyaanyii mánk,
 láak 'ím,
 matxávik shathómp,
 ookavék tatsénk,
 awím.
 Nyáanyəm,
 uukayáamk láak uu'ítsək,

aatsuumpápk,
 nyaathúum,
 nyaawíim,
 tsakwshánya kavéely
 ooshathomk,⁴⁴⁹
 aa'ámpk,
 'a'íi ootséwənya,
 nyaawíim,
 'a'íi ashtúum,
 awím,
 'a'íi ashtúum,
 'iisáv ashtúum,
 nyaawíim,
 'amáyk atsáatsk.⁴⁵⁰

'Atsaayúu tsáaməly uulyavíim
 viitháwət.⁴⁵¹
 Təsáa,
 'a'áaw kaayúumək.

*One step,
 they took one step,
 they took him towards the north,
 and they put him back down.
 They were still in the middle of the
 house.*

*As for Kumastamxó,
 Kumastamxó opened the (side)
 that was on the north,⁴⁴⁷
 without touching it at all.⁴⁴⁸
 Starting there,
 they took a step,
 they headed north,
 and they put him back down,
 they did.
 At that point,
 they took him one step in that
 direction,
 they did it four times,
 and then,
 when they had done that,
 they turned the head to the south,*

*and they laid him face down,
 on the pyre,
 and then,
 they gathered wood,
 and so,
 they gathered wood,
 they gathered arrowweed,
 and then,
 they put it on top.*

*They got everything ready and
 there it was.
 However,
 they had no fire.*

Xanavtsípts Xatalwénya
 'anyáavik ooshathómp,
 ooshathómpəm,
 'a'áw aráa ayáaw a'ím.
 Kanáavək 'ím,
 "Kamuuvíly kavéshk!"
 nyáasik ayémk.
 'Amátt nyáanyənyts nyiivák
 athútya,⁴⁵²
 Kumastamxó iisháalyi tsayóq
 nyamtsasvém,
 'atsaayúunya,
 'amáy,
 'amáynyi tsasvém.

Xatalwény,
 Xatalwényts nyiiuuváam áar
 aly'émk avuuváak.⁴⁵³
 Xatalwéts viiyáanyək —
 'anyáa atspák siivám,
 nyaanyimánk⁴⁵⁴ —
 'anyáa tsuupáknyi aváam.

Táqshatáqsh a'ím,
 aatsuumpápk,
 aatsuumpápənyəm atáqshək
 aváamk.⁴⁵⁵

Aa'árəny,
 'aayúu xamáalyts apómk viivám,
 nyáanyily aanákt.

Voonóoxaym,
 Xanavtsípts sanyts'áak xavíkəm
 a'íim
 'a'áw aráa atséwk.
 Nya'ashénti Xalyasmóts,

*Wren sent Coyote to the east,
 he sent him,
 so that he could get fire.
 He told him,
 "Run fast!"
 and he went over there.
 That place was there,
 where Kumastamxó had spat in his
 hand and rubbed it,
 that thing,
 the sky,
 he had rubbed it against the sky.*

*As for Coyote,
 he didn't want Coyote to be there.*

*Coyote went along —
 the sun was coming up over there,
 it was rising from there —
 and he reached the place where
 the sun was rising.*

*He jumped,
 he did it four times,
 and on the fourth time he jumped
 and got there.*

*As for his tail,
 something white was burning there,
 and he rubbed his tail in it.*

*There they were, and suddenly,
 Wren said to two women
 that they should make a fire.
 One of them was Fly,*

'ashént Xalyasmó Kav'ashóo
a'íim amúlyk,⁴⁵⁶
nyikuuváantinyənyts.

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'Atsaayúu,
'iisáv 'a'íinya atháwk,⁴⁵⁸
'eethóo awíntik,
nyáany awíim,
shaaxwérək avoonóot.

'Ashéntəts awéxaym,
nyaanamákəm,
kwanyaméts,
nyiiikuuváantinyənyts awínypatk
'et.
Máam,
aráaw 'ím viiváxaym,⁴⁵⁹

'atsaayúu,
'eethóo⁴⁶⁰ —
'a'áwənya,
'eethóony atháwk nyiitsáatsk
a'ét.⁴⁶¹
Ashtúum nyiitsáatsk a'íim.

Kumastamxóts a'íim,
nyáany uutsáawk,
'a'áw aráa atséwəxa.
A'íim,
nyiiuukanáavək.⁴⁶²

Kwaatúuly,
nyáanyi 'eethóony atháwk,⁴⁶³
awíim,
taráat,⁴⁶⁴
'a'áw aatapályək.⁴⁶⁵
'A'áw aatapályəm aráak.

*and (the other) one was named
Blue Fly,
the one who was around there too.*

*Well,
they took arrowweed and wood,
they used willow again,
that's what they used,
and they went on drilling them
together (to make sparks).*

*One of them did it, and right away,
when she quit,
the other one,
the other one who was there did it
in turn, they say.*

*Finally,
when it was about to burst into
flame,*

*well,
willow —
as for the fire,
they took the willow and put it on
(the sparks), they say.
They gathered it and put it on (the
sparks), they say.*

*Kumastamxó said it,
(he said) they would do that,
they would make a fire that way.
So,
he explained it to them.*

*As for Chuckwalla,
at that point he got the willow,
and so,
he set it on fire,
he lit a fire.
He lit a fire and it blazed up.*

Ayáak,
 nyaayáak,
 kavéely,
 kavéely athúum,
 nyáavik athúum,
 kwaaxwíirnyi,
 nyáanyi xiipúk aatapályk.
 Viiwáamk,
 viiwáamk,
 aakwíink,
 kwaaxwíirnyi aakwíink,
 viiwáanyək,
 kavéely,
 kavéely 'anyaaxáap kamémt.
 Awíntik,
 taráantik,

Xatalwéts atáqshatáqsh a'ím
 takavék,
 athóxaym,
 aa'árnyts apómk,
 apóməm,
 atáqshək sanyaayáak,⁴⁶⁶
 'a'áw atséwənya aváamk.
 Nyaaváamk,
 masharáyk,
 aa'ár kapómənyts maspát.
 Avathúum,
 aa'ár kapáarənyts nyíily av'áarək
 athópəka.

“Koon'ótsk kaakakyáavək!”
 uu'íitsk 'etá.
 Pa'iipáanyts uu'íitsk.
 “Atáqsh a'ím avuuváak athútya!”
 nyaa'ítsəm,
 aakakyáavək,

*He went along,
 and as he went along,
 in the south,
 it was in the south,
 it was over here,
 in the corner,
 he lit it there first.
 He went along,
 he went along,
 and he turned,
 he turned the corner there,
 and he went along,
 and in the south,
 he brought it into the southwest.
 He did it again as he had done before,
 he set it on fire again as he had
 done before,
 and Coyote came bounding back,
 he did, and right away,
 his tail was burning,
 it was burning,
 and he went bounding along,
 and he reached the fire they had made.
 When he reached it,
 he was angry,
 and his burning tail went out.
 For that reason,
 the tip of his tail is always black.*

*“Stand surrounding the fire!”
 they said, they say.
 The people said it.
 “He is about to jump!”
 they said,
 and they surrounded it,*

'a'áw aráanya aakakyáavək
oov'ótsk 'eta.

*they stood surrounding the burning
fire, they say.*

Axáv xalyavíim,
Maxwáats
Xuumírts
'ona'óntanək avoonóot.
Xatalwényənyts 'amáy
atáqshək,⁴⁶⁷
'amáym áamk amákəly av'óow.

*It was possible for him to get in,
(because) Badger
and Squirrel
were very short.
Coyote jumped over them,
he went right over them and
landed behind them.*

Kukwiimáatt iiwáany atháwk,
iiyáanya,
iiyáanya,
iiyáanyəm atháwk.
Nyaathúum,
nyaatáqshəntik takavék athúuk 'ét.
Avéshtank,
kavéely 'anyaaxáapk alyayémt.⁴⁶⁸

*He picked up Kukwiimáatt's heart,
in his mouth,
in his mouth,
he picked it up in his mouth.
Then,
he jumped back over them, they say.
He really ran,
he went away to the southwest.*

'Ats'óorts,
'Ats'óor uu'ítsnyənyts pa'iipáa
avəsh nyiikwanáamts.⁴⁶⁹
Nyáanyi,
a'ím,
Xatalwény tavéerək,
a'ét.
Nyaawéxaym,
Xatalwényənyts
'Ats'óornya nyiikáamk awim,
namák 'et.
Namák,
alynamák 'eta.

*Hawk,
the one called Hawk was the best
runner.
At that point,
they say,
he chased after Coyote,
they say.
When he did,
that Coyote
outran Hawk, and so,
he left him behind, they say.
He left him behind,
he left him behind there, they say.*

Athúum,
siiyáak,
makyík av'óow aly'émk,
'ét.

*So,
he went along,
and he didn't stop anywhere,
they say.*

Xattpáa 'Anyáa nyamatt aváamtank,
 nyaaváamk,
 nyaaváamk,
 iiwáanya,
 'amátnyi tsavóowk.⁴⁷⁰
 Sáa
 nyamáam,
 asóok avoonóok 'et.

*He reached Maricopa territory,
 and when he got there,
 when he got there,
 as for the heart,
 he put it on the ground.
 But
 that's all,
 he went about eating it, they say.*

Iiwáa,
 iiwáanyənyts,
 kwiiwáanyənyts 'avíi 'améets
 athót.⁴⁷¹
 Nyaanyiimámk,
 'Avíi Kwa'axás 'ím ooshéeyk
 a'et.⁴⁷²
 Nyáanya,
 kwa'axásənyts iiwáanyik athíik
 athúuk 'et.

*As for the heart,
 that heart,
 that heart of his became a high
 mountain.
 Starting then,
 they named it Greasy Mountain,
 they say.
 That (mountain),
 its greasiness comes from his heart,
 they say.*

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Xatalwényənyts kwiiwáanya
 asóok,⁴⁷⁴
 nyaasóom,
 iiyáanyənyts anyíilyk,
 a'et.
 Iipályənyts 'axwéttk,
 nyaaxwétt lyavíik 'ét.

*Coyote ate his heart,
 and when he ate it,
 his mouth turned black,
 they say.
 His tongue turned red,
 it was as red as his blood, they
 say.*

Nyáavəts aráak apómk,
 a'et.

*These (parts of him) blazed up
 and burned,
 they say.*

Kumastamxóts a'ím,
 "Xatalwé,
 Xatalwény pa'ipáa nyaakwévəts
 athúum.⁴⁷⁵

*Kumastamxó said,
 "Coyote,
 Coyote is a good-for-nothing
 person.*

Makyík 'iipáa lyavíi lya'émk,"
a'ét.

"Nyaanyiimán,
yaakapéttk avuuváaxa.
Makyík 'atskiiyíi lya'émk,
nyavá kaayúuməntík,"
a'ét.

Nyaanyi uuváak,
aashuuthúlyk,
'avíinyi uuváak.
'Aayúu 'Ak'úly uu'íts avoonóom,
nyáanyəm takyéevək aashmátsk 'et.
Uuksaráaviyú amúly 'et.

Xatalwényts tsakwshály yaakapéttk.
Vatsíits avuuváam,
nyáany atháw 'etk avuuváak,
mattshakyév a'ím.

'Anyáats viithíkəm,
mashaxáyts uuváam,
ayúuk 'et.
Kapétt alyuuváam.

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Makyík namák a'éxaym,
nyeekwévək a'ét.
Mashaxáyənyts atháwk viiwáak,
'amáy alytakxávək 'et.
Xatalwény mayúu lyaskyiitəxa.
Nyáanyi Xaly'ányəm uuvám
mayúutəxa.⁴⁷⁷

*He is not at all like a man," he
said.*

*"From now on,
he will be wild.
He will call no-one his friend,
and he will have no house,"
he said.*

*There he was,
sneaking about,
there he was in the mountains.
Something called Jackrabbit was there,
and that's who he slept with, they say.
He named him Uuksaráaviyú, they
say.*

*Coyote was crazy in the head.
His daughter was there,
and he was going to take her,
he was going to marry her.*

*One day,
a young woman was there,
and he saw her, they say.
She was in the dense brush.*

*He couldn't leave her,
and that was the end of him, they say.
The young woman took him and
went along,
she took him up into the sky, they say.
You can still see Coyote.
You can see him there with the
Moon.*

Pa'lipáa tsáaməly aviitíivək 'eta,

'atsaayúu apómk uuváxáym.

Kwa'uukúutstanənyts iiwáanyts
'atsláytstank a'ét.⁴⁷⁸

Nyáava aalyuuthúutsk;⁴⁷⁹

ooyóovxayk 'ím,

“Nyáany 'alyavéexá,

'anyáavi kwiiyáanya.”⁴⁸⁰

Athótəsáa,

makyípəts uumítsnya shoopóow
alya'émk 'etá.

Kwatsáan 'iipáanyənyts xiipúk
amíim 'etá.⁴⁸¹

Xan'aaváa a'íim amúlyk 'et.⁴⁸³

Amíim,

tshíi tshíi a'íik 'et.

'Aanáalyts viiv'óowm,

nyáany alyavák uuvák 'etá.

'Amattnya ayúuk.

Nyaayúuk,

malyqé taanáwk a'ét.⁴⁸⁴

Taanáwk thúutt a'ét,⁴⁸⁵

anáw alya'émk 'et.

Nyaa'íntik,

xwórər xwórər a'ím,

avuuvák 'et.⁴⁸⁶

'Atsaayúu,

'eethóots oov'óowm,

nyáanyily avák a'íik 'et.

Nyáanyənyts,

mapísa,

*All the people were sitting around
it, they say,*

while the thing was burning.

*The oldest ones felt very bad, they
say.*

They thought about (the funeral);

as soon as they saw it, they said,

“We will be like that,

one of these days.”

However,

none of them knew about crying.

*That Quechan man was the first to
cry, they say.⁴⁸²*

He was named Xan'áaváa (Cicada).

He cried,

he went “Tshíi tshíi,” they say.

A mesquite tree was standing there,

and that's what he was sitting on,

they say.

He was looking at the ground.

As he looked,

he raised his voice, they say.

He raised it a little more,

but it wasn't loud, they say.

He did it again,

he went “Xwórər xwórər,”

there he was, they say.

Well,

a willow tree was standing there,

and that's what he was sitting on,

they say.

As for that one,

nowadays,

nyáavatánəm,
xavashúuk athúuk 'et.⁴⁸⁷

*at this (time),
he is green, they say.*

Pa'iipáa tsáaməly tsaamánk
matsats'íim.

All the people began to cry.

'Atsaayúu tsáaməly matsats'íim:
matxányənyts amíim,⁴⁸⁸
'amáyənyts amíim.

*Everything cried:
the wind cried,
and the sky cried.*

Kumastamxóts taanáwk
tsaqwérək 'ím:⁴⁸⁹

Kumastamxó spoke louder:

“Nyáavi nyaamánk,⁴⁹⁰
'anyakó 'ana'áy 'atstsuunáalyk
'athúm.

*“Because of this,
we (must) lose our fathers.*

Pa'iipáa tsáaməly xaméra
nyáany lyavíinyapatxa.⁴⁹¹

*All people in the future will be like
that too.*

'Amaawíi,
'amaawíi kuumánəny,
nyáany a'ítsapátxá.”⁴⁹²

*Our relatives,
and the descendants of our relatives,
they will do that too.”*

Nyáany alynyuuthúutsk
avoonóok athúuk 'étəma.

*That is what they were thinking
about, they say.*

“Nya'uumáanənyts oopóoyk,⁴⁹³
oopóoyəm,⁴⁹⁴

*“Our descendents will die,
they will die,*

pa'iipáa tsáaməly oopóoyxa.

all people will die.

Pa'iipáats aatspáatstəm,

People will be born,

voonóonyək,

they will be here for a while,

oopóoy,

and they (will) die,

oopóoyəxa.

they will die.

Athúulynyaa'ém,

If it didn't happen,

pa'iipáats 'atáyk mattapéexa.

there would be too many people.

Athóxaym,

And then,

pa'iipáanyts ashmáaw nyaa'ím,

if people wanted to sleep,

pa'iipáa kwanyamé 'amáyk athík
ashmáxa.

*they would have to sleep on top of
other people.*

Xalyavímtəm,

And perhaps

pa'iipáa makyípəts 'amáyk
matsérəqtəxá.”⁴⁹⁵

some person would shit on you.”

Nyuu'áavək oov'ótsk,
 pa'iipáa tsáaməly ee'ény aatskyítt.⁴⁹⁶
 'Atsaayúu,
 malyxónya —
 malyxúyk nyaathúum,
 nyáany aakyíttk,
 nyaawítsək,
 ashtúum,
 'a'áwəly aapáxk 'et.

*They stood there listening,
 and all the people cut their hair.
 Well,
 their feathers —
 if they were feathered,
 they cut those (feathers),
 and when they had done so,
 they gathered them up
 and threw them into the fire, they say.*

'Aqwáaqts
 'Ak'úlyts,
 Xaly'áwts,
 Maxwét,⁴⁹⁷
 aa'ártsənya aatskyíttk
 ashtúum
 'a'áwəly aatspáxk 'et.
 Nyaanyiimánk,
 aa'árəny —
 aa'árənyts aatspáats 'éxáym,
 nyaakwéevək 'et.
 Talypó,
 Talypó,
 nyáanyts 'ashént-tank,⁴⁹⁸
 aa'árəny 'aqóoləm namák athutyá,
 aa'ár áartsəm kwathútsəny.

*Deer
 and Jackrabbit,
 and Cottontail,
 and Bear,
 they cut their tails off
 and gathered them up
 and threw them into the fire, they say.
 After that,
 their tails —
 when they wanted their tails to
 grow out again,
 they couldn't, they say.
 As for Roadrunner,
 Roadrunner,
 he was the only one,
 he left his tail long,
 because he needed his tail.*

Xamsheekwérts viithíik,
 nyáanyi uuváak athúuk 'eta.
 Pa'iipáatsənyts alyapáam
 alyuuthúutsk,
 Kukumáattənyts atspák 'ím,
 uuváak athúuk kwayúu lyavíik.
 “Kaváarək,”
 a'íik 'ét.

*A whirlwind came up,
 and it stayed around there, they say.
 All the different kinds of people
 mistakenly thought
 that Kukwiimáatt was about to
 appear,
 for it seemed to them that he had
 stayed around.
 “No,”
 he said, they say.*

Kumastamxóts.
 Vathány,
 'atsaayúuts,
 xamsheekwér kwas'eethéets,”
 nyaa'íim.
 “Makayáamk,
 xiipán uuváaxa.
 Athótəsáa,
 pa'iipáa mayúu alyma'émxá.
 Ampóttk viitháwm mayúutxa.”

Nyaa'íim,
 aashvárək 'et:

“Matxányənyts av'áak uuváak,
 av'áak uuváak,
 matxányts av'áak uuváak,
 av'áak uuváak.”⁴⁹⁹

Nyaa'éxáym,
 pa'iipáanyts tsáməly,
 pa'iipáanyts tsaamánk
 matsats'íim,⁵⁰⁰
 a'ét.⁵⁰¹

Kumastamxóts a'íim,⁵⁰²
 “Xanavtsiípts makyík vasháw
 'axótt aly'éməsh.
 Nyáaviimánk,
 'iiwáam 'atsaavəshxa.
 Tsáməly 'atsaavəshxa.⁵⁰³
 'Anyáats iiwáam 'a'áshéntk
 'atsaavəshxa.”⁵⁰⁴

Xaanyéts 'amátt maxák axwélyk
 uuváaxayk,
 a'ét.

Kumastamxó (did).
“As for this,
this thing,
it is a spirit wind,”
he said.
“It will head straight for you,
and stay very close.
However,
you won't see anyone.
You will only see that there is a
cloud of dust.”
Then,
he sang, they say:

“The wind is traveling around,
it is traveling around,
the wind is traveling around,
it is traveling around.”

When he said it, right away,
all the people,
the people started to cry,

they say.

Kumastamxó said,
“Wren did not take care of
(things) well at all.
From now on,
I will run things myself.
I will run everything.
I will run things by myself.”

Frog was digging underground,

they say.

liwáanyts apúym
mashathéevək.⁵⁰⁵

Nyaa'ávəm,
nyaa'ávəm,
nyaa'ávək a'íim,
atspák.
Atspák,
iiyáa uutáq,
tsalyéq;
taayúush a'íim,⁵⁰⁶
apómk uuvátəm kwathútsəny.
'Aayúu atséerqənyts 'apílyk
uuváxáyk,⁵⁰⁷
nyáanya amáam.⁵⁰⁸
Nyáany amáam athútya.
Amáam athútya.⁵⁰⁹

Athótəsáa,
'atsaayúu,
matsats'íim,
nyixúu kwa'ítsənya nyaa'ávək.

Takavék,
'amátt axwélyk atséntəntík
'etəma,
pa'iipáanyənyts ooyóovək
tatoopóoy xalyavím.
Tsuupákənyts aatsuumpápk 'et.⁵¹⁰

Siiyáanyək,⁵¹¹
'amáttəm athíik atspákəta,

atspák aatsuumpápk.
Xiipúkənyts 'Amátt Kaxwíts
a'íim,
'ashéntəts Shamkót Kavée a'íntik,
'ashéntits 'Avíi 'Ax'áa a'íim,

She was surprised and afraid.

*When she felt it,
when she felt it,
when she felt it, they say,
she came out.
She came out,
and opened her mouth,
she let it gape open;
she wanted to let it cool,
because it was burning.
The shit had been hot,

and that's what she had eaten.
That's what she had eaten.
She had eaten it.*

*However,
well,
they were crying,
and she heard the ruckus that they
made.
She went back,
she dug her way down into the
ground again, they say,
(because) those people (might) see her
and they might kill her.
There were four places where she
came up, they say.
She went along,
and she came up out of the
ground, they say,
she came up four times.
The first (place) was called 'Amátt
Kwaxwíts,
one was called Shamkót Kavée,
one was called 'Avíi 'Ax'áa
(Cottonwood Mountain),*

'ashéntits 'Avíi Xaanyé a'íntik.

*and one was called 'Avíi Xaanyé
(Frog Mountain).*

Nyáanyəm athíik atspák
aatsuumpápk.

Thus she came up four times.

'Avíi Xaanyé,
nyáanya,⁵¹²
Xaanyényənyts,
nyaánya Xaanyénya 'avíi atséwk
athutyá.
'Avíi mattatséwk.⁵¹⁴

*Frog Mountain,
as for that,
that Frog,
that Frog got turned into a
mountain.⁵¹³
She turned into a mountain.*

'Aavé Taaxánts
'axá sa'íly alyuuváa alyaskyíik,
a'ét.
Mashathéevək,
pa'iipáanyts avaathíik atháwk
kaawémnts xalyavíim,

*Rattlesnake
was still staying in the ocean,
they say.
He was afraid,
(because) people were likely to
come and take him and do
something to him,*

oowéeyts xalyavíim,
Marxókavék tsakyíwəm.

*they were likely to do something to him,
(because) he had bitten
Marxókavék.*

Vuutáyənyts thúutt a'étank,
avanyaathúum,
'amátt —
'amátt kwa'ora'óra nyáany —
aakwíin aa'ashéntək athóxats
athót.⁵¹⁵

*His size was really increasing,
and because of that,
the earth —
that whole round earth —
he could wrap (his body) around
it once.*

Pa'iipáanyənyts mashtatháavək 'et
xalyavímtəm
'Amáy 'Aavétanyts aaíimk
atspáam,⁵¹⁶
thúutt 'ím viithíxáy,
'amáttnyi athíik⁵¹⁷
nyiitatpóoy xalyavíim.⁵¹⁸
Mashtatháavək a'éta.

*The people were afraid, they say,
(because) it was possible
that Sky Snake (might) somehow
appear,
and get bigger and bigger,
and come onto the land
and kill them.
They were afraid of him, they say.*

<p>Kumastamxóts a'íim,⁵¹⁹ “Xalyavímtəm atsénk 'atsiiráav kamétəxá.⁵²⁰ Athúu, pa'iipáa kwanyamé atsérəq amáam, Xaanyé uuwítsəny uutsáawk.”⁵²¹ Vanyaathúum, Kumastamxóts 'Amáy 'Aavéta tapúy a'íim.⁵²² “ 'Uuqáasəm, nyáavi 'Axaavoolypó aváatxa,” a'ét. Kumastamxóts a'íim. Nyaanyiimánk, 'anyáats nyiikamánəny 'awéxa,” a'ét.</p>	<p><i>Kumastamxó said, “Perhaps he will come down and bring diseases. Or, he (might) eat another person’s shit, he (might) do what Frog did.”</i>⁵²¹ <i>For that reason, Kumastamxó decided to kill Sky Snake. “We will summon him, and he will come here to Water Housepost,”</i>⁵²³ <i>he said. Kumastamxó said it. “From now on, I will do the rest,”</i> <i>he said.</i></p>
<p>Kumastamxóts Xalytótł a'íim ayáak 'Amáy 'Aavéta a'íim 'Axaavoolypó aváaxa.⁵²⁴</p>	<p><i>Kumastamxó said to Spider that he should go and say to Sky Snake that he should come to Water Housepost.</i></p>
<p>Pa'iipáa, pa'iipáats 'atsaráavək avathíkm,⁵²⁵ nyáany uumán a'íim. Nyáanyi, Xalytótł-ts maxák axávət, takavék.⁵²⁶ “ 'Amáy 'Aavétats a'íim, avathíixa lya'émk a'íim,”⁵²⁷ a'ét.</p>	<p><i>Someone, someone was lying there sick, and (Sky Snake) could cure him. At that point, Spider went into the area below, and he came back. “Sky Snake says, that he won’t come,”</i> <i>he said.</i></p>
<p>Ayáak, 'Amáy 'Aavétanya uukanáavəm⁵²⁸</p>	<p><i>He went, and he told Sky Snake</i></p>

pa'iipáanyənyts apúytəxa
muuvílyk viithíi alynyaa'ém.

Kumastamxóts a'íim,
Xalytótəny a'íim.

Xalytótənyts viiyáak,
nyáanya kanáavəm,
'Amáy 'Aavétats a'íim,
"Kwas'eethéets 'athótəm;

'oowéxats athútyá,"
a'íik 'et.

" 'Aaiimk 'ayáatxá,
'ashoopóowəs 'athótk.
Muuwíitsxany 'ashoopóowk,"
a'ítya.⁵³⁰

"Athótəsáa,
'atsaayúu 'ashéntəm 'akwakyáavəxa:
'Atathíts katawáak!
Nyaakawíim,
'anóqəm kashtúum,
nyiiuuváts aatsuumpápəm katsáam
nyam'ooyémxanya.
Xalyavímtəm
matsáam 'apúy xalyavíim,"
a'etá,
" 'akór alyavátəm kwathútsəny."

'Amáy 'Aavétats xiipúk
alyuuváamənya aváamxayk,⁵³¹
'atathíts 'atáyk thúutt 'etá,

tsáaməly uumáxats athúu lya'émt.
"Alynyi'athúutsxay,
'ashoopóowəsh.

Nyaanyamáam.
Nyatatoopóoy a'íim awétk awítya.
'Aayúu 'uumáxa nyáavi
atsáatstəm kwathútsəny.⁵³²

Athótəsáa,

*that the person would die
if he did not come in a hurry.⁵²⁹*

*Kumastamxo said it,
he said it to Spider.*

*Spider went along,
and told him,
and Sky Snake said,*

*"I am a doctor;
it is my duty,"
he said, they say.*

*"I will go anyway,
even though I know about it.
I know what you will do," he said.*

*"However,
I will ask for one thing:
Grind corn!
Do that,
and take a little,
and put it down in four places
along my path.*

*Perhaps
I might get hungry,"
he said,*

"because it is far away."

*When Sky Snake reached the first
stopping place,
there was a lot of corn, and more
and more,*

*and he could not eat all of it.
"I thought about it, and immediately
I knew.*

*That's all.
They did it intending to kill me.
They put things here for me to
eat.⁵³³*

However,

'aaiim 'ayaatxa,
 'oowéxats athótəm kwathútsəny.”
 Xalytótt-ts a'íim,
 “Mamuuvílyəxa.
 Pa'iipáanyənyts apúytəxa
 mathúulynyaama'éməm.”
 A'éxaym,
 'Amáy 'Aavétats masharáyk 'et.
 Aa'árəny séləl awíik 'et.
 Kwanáwənyts uuqás lyavíik 'ét.
 'Amátt ampótk athúum,
 uuráv mattapéek athótəsáa,
 'Axaavoolypó aváamk a'ét.

Pa'iipáa,
 pa'iipáa tsáaməly,
 'avá kwatiinyáaməly kwatúiványts —
 'Amáy 'Aavétanyts tsakwshá
 tsuumpápk athúuk 'ét.
 Kumastamxóts 'ashéntək nyiivák
 uuvák,
 aatooqwérək,
 'aványi alyavák uuvák 'et.
 'Amáy 'Aavéts 'avány axwíitsək
 'ét.⁵³⁴
 “Pa'iipáats nyiirísh 'ím viitháwk.
 Pa'iipáats nyiirísh a'íim
 nyaathúuva,”
 uu'íits,
 pa'iipáanyənyts.
 “Pa'iipáa 'atsarávəts alyathík,”
 a'ét,
 'Amáy 'Aavétats.
 “Ma'émpak,”
 uu'íitst,
 pa'iipáanyənyts.
 “Athúum,
 athótəsáa

*I will go ahead anyway,
 because it is my duty.”
 Spider said,
 “You must hurry.
 The person will die
 if you don't.”
 When he said this,
 Sky Snake got angry, they say.
 He made his tail rattle, they say.
 The noise was like thunder, they say.
 The land was dusty,
 and there was a lot of lightning, but
 he reached Water Housepost, they say.*

*As for the people,
 all the people,
 the ones that were in the dark house —
 Sky Snake had four heads, they
 say.
 Kumastamxó was the only one
 who stayed there,
 he was with (Sky Snake),
 he stayed in the house, they say.
 Sky Snake smelled that house, they
 say.
 “There is no-one there.
 There is no-one,”
 they said,
 the people did.
 “There is a sick person in there,”
 he said,
 Sky Snake (did).
 “You are right,”
 they said,
 the people (did).
 “It is so,
 but*

aly'uuthútsk
máanyts ma'ashéntik avmuuváaxa,⁵³⁵
'ayétsəts aly'oonóoxa⁵³⁶

nyamathíik matséev nyaam'íim.
Nyaany athúum,
'aatspáatstək 'athútya.”

Kumastamxóts 'avá atóly
av'óowk,
'anyaaxáapk —
'anyaaxáap axkyéek
'avá shoopéttəny nyikavátsnya.⁵³⁷
Awétk,
'amáttəny ashtúum,
'avá atónyi atsáatsk 'et.

Nyáava awíim
pa'lipáats nyiithík lyavíim.⁵³⁸

'Amáy 'Aavétsats
tsakwshánya —
tsakwshánya 'avuuyáaly takxáav
a'íim,
nyaakwévək.
Tapéttk.

Kumastamxó awíim
'avuuyáanyənyts avalyéwk
thúutt 'ét.

'Amáy 'Aavétanyts kaawíts
axwíivəm a'ávək 'et.

Nyáanya,
Kumastamxó axwíivəm a'ávək 'ét.

Tsakwshá kwatsuumpápnya
'avály alytakxávək 'et.

Uuwíts aa'ashénti awíim,

Kumastamxóts tsakwshá
kwatsuumpápənya aakyíttk,⁵⁴⁰
malyaqé kamán,

*we thought
that you would want to be alone,
and (we wondered) whether we
should be here
when you came to doctor him.
That is (the reason why)
we came outside.”*

*Kumastamxó stood in the middle
of the house,
and to the west —
he crossed to the west side
of the winter house that was there.
He did it,
he picked up some dirt,
and he put it in the middle of the
house, they say.*

*He did this
to make it seem like a person was
lying there.*

*As for Sky Snake,
his heads —
he tried to put his heads through
the door,
but he couldn't.
It was blocked.*

*Kumastamxó did something
and the doorway got wider.*

*Sky Snake could smell something,
they say.*

*As for that,
he could smell Kumastamxó, they say.*

*He pushed his four heads into the
house, they say.*

With one act,⁵³⁹

*Kumastamxó cut off the four
heads,*

he started at the throat,

nyaatskyíttk 'et.⁵⁴¹
 Nyaawíim,
 atáqshək
 mat'ár aváam.
 Tsakwshány,
 tsakwshá kwatsuumpápnya,
 atóly atháw alyaskyíim,
 'aványily.
 'Asháak nyuuwítsəny atháwk,
 pa'iipáany nyiiaatsooyóoyk 'et.

“Pa'iipáa 'atarúy,” nyaa'íim.
 “Vathány kawíim!
 Kawím!”
 Avathúm.
 Nyaanyiimánk,
 pa'iipáanyənyts 'asháak
 tsatsuu'úly av'áark athópka.

Atápk,
 'amáyəly awémk,
 atsénk viithíxaym,
 qatt awíim atháwk 'et.

Kumastamxóts a'íim,
 “Nyamáam.
 'Amáy 'Aavétats apúyəm,⁵⁴²
 kwanyaméts oopóoyəntixa.”
 Nyeexwétt-ts viitháwk,
 tsooyóqts,⁵⁴³
 'avíi nyiitháwk 'etá,⁵⁴⁴

'Amáy 'Aavéta iimáattənyts
 nyiuuthíka.⁵⁴⁵
 Pa'iipáa kaxamáalyənyts,
 'óor uu'ítənyts 'axwéttk
 alyatháwk.⁵⁴⁶
 'Atsaayúu kwaxmáalynya,⁵⁴⁷

*and he cut them off, they say.
 Then,
 he jumped up
 and went outside.
 As for the heads,
 as for the four heads,
 they were still inside,
 in the house.
 He took his knife,
 and he showed it to the people,
 they say.
 “I have killed someone,” he said,
 “Use this!
 Use it!”
 That’s how it was.
 From then on,
 people have always carried knives,
 they say.*

*He threw it,
 he sent it up high,
 and when it came back down,
 he caught it neatly in his hand,
 they say.*

*Kumastamxó said,
 “That’s all.
 Sky Snake is dead,
 and others will die too.”
 His blood is there,
 and his saliva,
 they are there in the mountains,
 they say,
 in the place where Sky Snake’s
 body is lying.
 The white people,
 what they call gold is (the) red
 (part) in there.
 The white substance (i.e., silver),*

'atsaayúu xamáaly
nyiiikwanáamts athúuk 'et.⁵⁴⁸

*the white substance is something
valuable (too), they say.*

Kumastamxóts tsakwshá
kwatsuumpápəny ashtúum,⁵⁴⁹
aatskyíttəm —
aatskyíttk ashtúum,
kwa'ashíintənya.
'Axaavoolypə uu'ítsənya
nyaaxáapk awétsa.
Nyáany 'avíi 'axály
kwatháwənyts athúum.

*Kumastamxó gathered up the four
heads,
and he cut them up —
he cut them up and gathered the pieces,
each one.
They might be west of what is
called Water Housepost.
They are the rocks that are in the
water there.*

Kumastamxóts a'íim,⁵⁵⁰
“ 'Ashoopóowəsh
mátsəts mamashtatháavək
ammoonóotk,” 'ét.
“Kwiixáalyts viithíi xalyavíim.⁵⁵¹
Nyáany kwiixáalyts
aatsuumpápk athótk athútyá.
Nyaaviimánk,
athúunti lya'émxa.
'Anyáats pa'iipáa iimáatt
kavatáy vathány atháwk
xá kwa'úurnyi,
'amátt tsáaməly nyiikaváatsnya.
Nyi'atsáam,
'axányənyts makyík akúuly
alya'émxa.
Athótəsáa,
'atsayér 'anyuuwíts,
Qwaqxó,
mawéxaym,
'axány 'a'íim,⁵⁵²
akúulyk,
'axály nyammatatpóoyxá.”

*Kumastamxó said,
“I know
that you are afraid,” he said.
“A flood might come.
There have been four floods.
From now on,
there will never be another one.
I (will) take this big body of a
person
to the edge of the water,
where all the land is.
I will place it there,
and the water will never rise above
it.
However,
as for my bird,
Woodpecker,
if you do (anything) to him,
I will say (something) to the water,
and it will rise,
and you will drown.”*

'Amáy 'Aavétats nyaapúyk,
 avasútsk,
 aaíimk avasúts aaly'éet.

Nyáanya
 'axá kwasa'ílynya.
 Nyáanyts.
 'Axá kwasa'ílony avsúts athúuk 'et.
 Avathúum,
 'asa'ílyk,
 xamóolk,
 athúm,
 mooséxats athúulya'éem;
 'aláayt.⁵⁵³

Kumastamxóts a'íim,
 "Nyáavi 'axótt aly'éemək athutyá.
 'Aványa 'atarómxa.
 'Ootanyéxá."
 Marxókavéks a'íim,
 "Kaváartək.
 Kayúutəm oov'óowú.
 'Atsaayúu,
 'atsayérnya nyi'aqáasəm,
 'atsaayúu mashtarásnya
 nyii'aqáasəntim,
 nyáavi oonóok oonóoxa,
 matxávik 'ashathómpk
 vi'anayéməm."

" 'Aványənyts apóməxa.
 Apóməxa.
 'Aványənyts anáwəxa.
 Anáwəxa.
 Aráaxa.
 'Anyétsəts 'atsiimátsxa.
 Ta'aanyáayəxa.

*When Sky Snake died,
 he urinated,
 he urinated as he pleased, all over
 the place.*

*That
 is the ocean.
 That's it.
 The ocean is his urine, they say.
 For that reason,
 it is salty,
 it is foamy,
 and so,
 you can't drink it;
 it's bad.*

*Kumastamxó said,
 "It is not good here.
 I will burn the house.
 I will cremate it."
 Marxókavék said,
 "No.
 Let it stand.
 Well,
 I will summon the birds,
 I will summon the wild things too,
 and they will be here, on and on,
 (when) we go north."*

*"The house will burn.
 It will burn.
 The house will make noise.
 It will make noise.
 It will blaze up.
 We will dance.
 They will set fire to it.*

Ta'aanyáayəxa.
 Aráaxa.
 'Anyétsəts aatsiimátsxa.
 Kaawíts,
 kaawíts 'atsayér lyaviik,
 viithíik,
 'atsayér eemétsənyts 'amátt
 nyiitháwxaxa.
 'Avá kwa'aláay vathány
 'ata'aanyáaytsəxa.⁵⁵⁴
 Nyáanyəm aráaxa.
 Aráaxa.”

*They will set fire to it.
 It will blaze up.
 We will dance.
 Something,
 there is something like a bird,
 and it is coming,
 and there will be birds' tracks on
 the ground.
 We will light up this bad house.
 With that, it will blaze up.
 It will blaze up,” (he sang).*

Kumastamxóts av'áa,
 láak a'íim,⁵⁵⁵
 aatsuumpápk athúuk a'ét.
 'Aványa,
 kwaaxwíirənya ta'aanyáayk,
 kwaaxwíir kwatsuumpárpənya.
 Nyaa'íim,⁵⁵⁶
 mattatsáməly aatsiimátsk 'éta.

*Kumastamxó walked,
 he took a step,
 he did it four times, they say.
 The house,
 he lit it at the corners,
 the four corners.
 Then,
 they all danced, they say.*

Nyaatsavérək athúm,
 Kumastamxóts
 'Uurúu aqásk a'éta.⁵⁵⁷
 Nyáanyi,
 'Uurúuny oo'éeyəm aashváar
 uuxáyk,
 a'éta.
 'Atsaayúu,
 nyamáam,
 nyaaqwalayéwk,
 'anyáayk vanyaathíim,
 pa'íipáa nyiishatamáan a'íim.

*When they were finished,
 Kumastamxó
 summoned Nighthawk, they say.
 At that point,
 he taught Nighthawk to sing,
 they say.
 Well,
 now,
 at dawn,
 when it's getting light,
 he tries to wake people up.*

Kumastamxóts a'íim,
 “ 'Atsaayúu 'atáyəm
 mashoopóowxa.

*Kumastamxó said,
 “You will know many things*

'uu'íts vathány mawíim
avmoonóok maav'áarxáym."⁵⁵⁸

" 'Anykayúutəm
'ashmáam,
'anóqəm 'ashmáam
vi'athíkəntiyúxa,"
a'ét.

'Uurúuts a'ím.
Kúur nyaa'ím,
'Uurúuts nyaa'ím,
xərər xərər xərər 'et.
Vathánya,
uu'ítsnya,
pa'iipáanyts shatoopóowk a'éta.
Uumáan 'ím a'ím.

Kumastamxóts a'ím,
"Nyáavi 'antuumaák 'apúuttu."
Av'áak,
láak 'étk,
aatsuumpápk,
viyáak,
matxávi kayáamk.
Pa'iipáats aayáak aatuuqwiirk 'et."⁵⁵⁹

'Uutátt 'a'íi nyuuwítsk 'ét.
Kaawíts nyiirish uu'íts viitháwm,
nyáanyik uuthíik,⁵⁶⁰

atséwk 'ét.
Nyaawíim,
'amáttəny uushák 'et.
Ooqweraqwérnya,
'amáttəny axávək,
qír awím,
siiwáak siiwáak 'ét.

Nyiiioov'óow nyáanya,

if you always do what I say."

*"Leave me alone
(so that) I can sleep,
(so that) I can sleep a little
(longer),"*
he said.
Nighthawk said it.
After a while,
Nighthawk said,
"Xərər xərər xərər," he said.
As for this,
what he said,
people know (what it means), they say.
It means that they are going to get up.

Kumastamxó said,
"Let's leave him here and scatter."
He walked,
he took a step,
he did it four times,
and he went along,
heading north.
People followed him, they say.

He had a wooden spear, they say.
There had been nothing there,
and that (nothing) is what he
brought it out of,
he made it, they say.
Then,
he stabbed the ground, they say.
As for the sharp point,
it went into the ground,
and he dragged it, making a line,
he took it along and took it along,
they say.

(In) the place where he was standing,

qíir awíim,
aatsuumpápk 'ét.
Nyaawíim,
oomóqək,
matxávik awémk.⁵⁶¹
'Axáts atspák mattapéek,
matxávi kayáamk 'et.

Nyaathúum,
sharéq 'ét,
naqám aly'émxáyk.
Awíntik 'ét:
'uutáttəny oomóqək,
'anyaaxáap ooshathómpək 'et.

Nyaawíim,
'axánya sharéq,
nyaawíntik awíim,
'anyáavi ooshathómpək,
'axánya shapéttəntik,
nyaatháwəntik,⁵⁶³
'anyáavik awémk 'et.
'Axánya sharéq 'et.
Nyaawíim,
oomóq,
qíir nyaawíntik,

kavéek,
kavéely uukayáamk,
ayúutəm,
'axányts avéshk siiyáak 'et.

Av'áa aatsuumpápk,
kavéely shathómpək,
láak uu'ítsnyaa ashéntim,
awíim:

*he dragged it, making a line,
he did it four times, they say.
Then,
he pulled it out,
and he took it toward the north.
Water came out, and there was a
lot of it,
and it flowed north, they say.*

*Then,
he stopped it,
without touching it.⁵⁶²
He did it again, they say:
he pulled the spear out,
and he turned it towards the west,
they say.*

*Then,
he stopped the water,
he did it again, and so,
he turned it towards the south,
and he shut off the water again,
and when he took it again,
he sent it to the east, they say.
He stopped the water, they say.
Then,
he pulled out (the spear),
and when he dragged it again,
making a line,
to the south,
he brought it to the south,
and he let it be,
and the water went running along
over there, they say.*

*He walked four times,
heading south,
and with one step,
he did it:*

uuqárək a'étəm,
 'uutátt nyamawíim.
 Nyáany awíim,
 'axányənyts viiyáak,⁵⁶⁴
 'axá 'asa'ilyəny alyaxávək 'et.
 'Atsaayúu 'uutátt,
 kwalàpalápənya,⁵⁶⁵
 nyáanya awíim,
 avlyéwk athúuk a'ét.
 Xáak awíim,

qíir awéxaym,

'era'érək a'ét.

Nyaawíim,
 'axáts athúutt 'ím,
 xáak ayémk aráwk 'et.⁵⁶⁶

Yuma uu'ítsnya,
 'avíits oov'ótsəm,
 nyáany,
 uuqárk,
 uuqárəm,
 'axányənyts nyamaxáv a'ím.
 Vuu'áats aatsuumpáp nyaathúntik,
 nyaathúum,
 takavék,
 nyiiumáni aváamk 'et.

"Vathány 'anyaxáts,
 'anyaxáts,
 vathány 'anyaxáts,
 'anyaxáts.
 'Axánya wanym'ooyétsk,
 'a'íi aaooxnéenya
 wanym'ooyétsk.⁵⁶⁸

*he broke through the rock,
 he did it with his spear.
 That's what he did,
 and the water went along,
 and went into the ocean, they say.
 The spear or whatever,
 the flat (part),
 (at the place where) he used that,
 (the river) is wide, they say.
 Where he used the other side (of
 the spear),
 he dragged it, making a line, and
 as a result,
 (the river) is narrow, they say.*

*Then,
 there was more and more water,
 and it flowed swiftly on one side,
 they say.*

*What they call Yuma,
 there were mountains standing there,
 and as for those (mountains),
 he broke them open,
 he broke them open,
 so that the water could go through.⁵⁶⁷
 When he had taken four steps,
 then,
 he went back,
 and he reached the source, they say.*

*"This is my water,
 it is my water,
 this is my water,
 it is my water.
 We love the water,
 we love the driftwood.*

Avéshk voonóonyək voonóoxa.
'Axányənyts avéshk avoonóok
avoonóoxa.

Nyik'apilyk vanyaatháwm,
atspák,
'amátt aamáarək,
nyaathúum
avéshk oonóok aav'áarxa."

*It will go on running, on and on.
The water will go on running, on
and on.*

*When it is summer,
it will come out,
and flood the land,
and then
it will go on running always," (he
sang).*

Kumastamxóts waapóor atséwk.⁵⁶⁹
Kaawíts makýí atháw alya'ém,
nyaanyimánk atséwk 'et.⁵⁷⁰

Nyaawíim,
pa'iipáats tsuumpápəm
nyiitsáam 'et:

Xattpáa 'Anyáats,
Kwatsáants,
Kamayáats,
Kwa'aapáts,
uuthúutsk.

Waapóorənti atséwk,⁵⁷¹
pa'iipáa kwas'eethéets
tsuumpápəm alyatsáam.⁵⁷²

'ashénti Xamaxánvəts athúuk 'et.
Pa'iipáa nyiikamáanənyts,⁵⁷³
vuu'átsk aatsénk,
a'et.

Vaayáak;
'axámshuukwíints siivám,⁵⁷⁴
apámk a'ét.

'Aavé xiikwíirts kavéely
shathómpək siiyáak 'eta,
'axá maxákəm.⁵⁷⁵

Pa'iipáa tsakyíw 'ím áarək
uuváak athúm.⁵⁷⁶

*Kumastamxó made a boat.
There had been nothing there,
and that's what he made it out of,
they say.*

*Then,
he put four people there, they say:*

*Maricopa,
Quechan,
Kamyaa,
and Cocopa,
those were (the people).*

*He made another boat,
and he put four medicine men in
it:*

*one was a Mojave, they say.
The rest of the people,
they walked down,
they say.*

*They went on;
there was a whirlpool over there,
and they reached it, they say.*

*A Mojave rattler was going along
heading south, they say,
under the water.*

It wanted to bite someone.

Kumastamxóts atháwək a'ét.
 Kumastamxóts atháwk.
 Pa'iipáa lyavíi lya'ém 'ím,
 Kumastamxóts 'aavénya eethóo
 ootsmóq a'ét.
 Ootsmóqək a'ét.

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'Avíi Kwalyaatátt a'ím siivám,⁵⁷⁸
 nyáasi,
 nyáasi apám nyiitíivəntik a'ét.

Kumastamxóts Yaavapáay
 nyiikanáavək,⁵⁷⁹
 Yaavapáay nyatsuuváy a'ím.⁵⁸⁰
 'Axánya aatsxuukyíts a'íinyək,⁵⁸¹
 nyiis'ílyk 'et.
 'Axám áam 'ím aatsuuxáyəmək.⁵⁸²
 Avoonóonyək,
 aatsxuukyítsk 'et.
 'Atsaayúu,
 kwalyiináaw kwalxó alyatíivək,⁵⁸³
 'axá aatsxuukyítsk a'et.⁵⁸⁴

Kumastamxóts awíim.
 Kumastamxóts ta'aanyáayəm;
 'avíi 'amáy amánk athúuk 'et.

'Avíi Kwalyaatátt.⁵⁸⁵
 Aaxkyéenyənyts tiinyáamk 'et.⁵⁸⁶

Kumastamxóts pa'iipáa nyii'ím,
 "Pa'iipáa máanyts ma'uuxúuttəm,
 ma'uuxúuttəm athúm,
 'amátt 'axótt makýi avám,
 nyáanyi moonóoxá.⁵⁸⁷

*Kumastamxó caught it, they say.
 Kumastamxó caught it.
 Not wanting it to resemble a person,
 Kumastamxó pulled out the
 snake's teeth, they say.
 He pulled them out, they say.*

*(The place) called 'Avíi
 Kwalyaatátt was over there,
 over there,
 and they got there and there they
 were, they say.
 Kumastamxó said to the Yavapais
 that the Yavapais would live there.
 They were going to cross the river,
 but he forbade them, they say.
 They did not know how to swim.
 There they were,
 and they went across, they say.
 Well,
 they were in a boat made of tules,
 and they went across the water,
 they say.*

*Kumastamxó did it.
 Kumastamxó made a light;
 it came from a high mountain,
 they say.
 'Avíi Kwalyaatátt.
 The other side was dark, they say.*

*Kumastamxó said to the people,
 "You are good people,
 you are good, and so,
 there is a good place somewhere,
 and that is where you will be.*

Vi'aayáak,
 av'u'u'átsk vi'aayáak,
 'avíi 'alméets suuvám,
 nyáany 'aatsuukúlyxa.
 Nyáasəm,
 'atsaayúu tsáaməly
 nyiinyuukanáavək,
 nyiinyoo'éeyk,
 'awéxá.
 Nyáanyi,
 'amáysi,
 'atsmayúuxa.
 Mattatsáaməly thomayúuvəxá,⁵⁸⁸
 a'ét.

*We will go,
 we will go walking,
 there is a high mountain over there,
 and we will climb it.
 Over there,
 I will tell you everything,
 I will teach you,
 I will do it.
 At that time,
 over there in the high place,
 you will see things.
 Everything will be clear,"*
he said.

Vuu'átsəny aatsuumpápk,
 athúntik,
 pa'iipáanyts aatuqwiirək a'ét.
 "Vathány 'anyaváts.
 Vathány 'anyamátt-ts.⁵⁸⁹
 Nyáava 'Avíi Kwa'amée a'íim
 ashéts.
 Nyáavi,
 'avá kwatiinyáam nyiivák
 'axóttəxa,⁵⁹⁰
 a'ét.

*He took four steps,
 he did it again,
 and the people followed him, they say.
 "This is my house.
 This is my land.
 This is what they named 'Avíi
 Kwa'amée (High Mountain).
 Right here,
 it will be good for the dark house
 to be here,"*
he said.

'Apénəny a'íim,
 "Kayáak
 'ax'áa 'avoolypó kakamíim!"
 Maníish Aa'ár uu'ítsənyts,⁵⁹¹
 mattaxwélyk aatsuumpápk,
 akúpk nyiitháaw.
 Kwaatúuly,
 Kwaatúulyts 'eethóonya kamíim
 'et.⁵⁹²
 Tsamathúly 'Axwétt shaly'áy
 kamíim,

*He said to Beaver,
 "Go
 and bring cottonwood houseposts!"
 The one called Ant-lion,
 he dug in the ground in four places,
 and there were four holes.
 As for Chuckwalla,
 Chuckwalla brought willow, they
 say.
 Red Ant brought sand,*

'amáy nyiitsáatsk 'et.

'Amáy nyiitsáatsk.

Kumastamxó nyiioo'éeyətsnya
matxá 'anyáa kwaaxwír
nyiitsáam,⁵⁹³

kwas'eethée kwa'uuxúuttənya
kavéely 'anyáaxáap
kwaaxwírəny nyiitsáantik,⁵⁹⁴

pa'iipáa koopóoyəny⁵⁹⁵ kavéely
'anyáavi kwaaxwírnyí awíntik,
nyáasi aayémk athutyá
nyaaopóoyk.

'Avuuyáanyənyts matxávik avát,
Kumastamxóts pa'iipáa tsooqwér
'atsláytənya nyiitsanáak,⁵⁹⁶
makyík mattatháw aly'ém 'ím,⁵⁹⁷
matt-ta'aaláay aly'ém 'ím.⁵⁹⁸

Kumastamxóts iiwáamtan awíim
'ítya.

'Atsaayúu,
'atsiiráav pa'iipáa ootséevənya,
'axótt 'ím,
nyaayúu,
nyaanyiiáayk 'et.
Kumastamxóts a'íim,⁵⁹⁹
“ 'Anyáats nyiinyavasháwk.
Nyiinyavasháwk.
Nyáavi nyiinyaatsonóoy xalyavíita.
Athótsáa,
pa'iipáats 'atáyk athúm,
tsaváamk
'atmuuxáyúm.
Muuxáyəm matháavəxa.
Vaathótəm athúm,

and he put it on top, they say.

He put it on top.

Kumastamxó positioned the
learners at the northeast corner,

he positioned the good doctors at
the southwest corner,

and he did it again with the dead
people in the southeast corner,
(because) they go that way
when they die.

There was a door on the north (side),
and Kumastamxó made the people
whose speeches were bad sit there,
so that they would not witch anyone,
and so that they would not ruin
each other.

Kumastamxó himself did that, they
say.

The things,
the sicknesses that people could cure,
so that they were all right,
well,
he gave them these, they say.
Kumastamxó said,
“I (would like to) take care of you.
I (would like to) take care of you.
I might abandon you here.
However,
there are many people, and so,
it is unlikely
that you would learn things.
It would be difficult for you to learn.
This is how it is, and so,

nyiinya'íim
matta'áar maatspáatsxá."
Nyaa'íim,
mattáar nyiitsatspáatsk 'éta.⁶⁰⁰

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Kumastamxóts
xamashé vatáy atséwk,
nyiaatsooyóoyk a'ét,⁶⁰²
kwatiinyáamənyəm.⁶⁰³
"Vathám 'oonyénya kayúuk,
vathám manyavá kayúuk
kwatiinyáamtánəm.
Xamshé vatáyts.
Vathány xamashé vatáyts.
Katháwk,
katháwk vikawáak
'atsaayúu muuyúuxanyts
nyaanyaakwéevəm."

Piipáa —
Kumstamxóts
pa'iipáa kwas'itthítsnya
'ashíintəm nyiiqáast.⁶⁰⁴

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Nyioo'éeyəm
piipáa tapúyxa
shamáts tsumpápəm.

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Kumastamxóts piipáa tsáaməly
nyiiqáask,
'avá kwatiinyáam
alyaakxávəm 'áshk 'et.⁶⁰⁷
Nyaawíim,
'atsaayúu tsáaməly aamáttk 'et.

*I say to you
that you should go outside."
Then,
he sent them outside, they say.*

*Kumastamxó
made a big star,
and he showed it to them, they say,
in the dark.
"With this, see the road,
with this, see your house
in the dark.
It's a big star.
This is a big star.
Take it,
take it along with you
when you are unable to see things."*

*People —
Kumastamxó
summoned each of the doctor
people.*

*He taught them
how to kill a person
in four nights.*

*Kumastamxó summoned all the
people,
and he took them into the dark
house once again, they say.
Then,
he covered everything, they say.*

Tiinyáam.
 Tsáaməly aashmátsk 'et.
 Nyaawíim,
 'amáyəly axávək ayérk veeyémk,
 piipáanyts makyí uuváam
 ooyóov aly'émək 'et.⁶⁰⁸
 'Avá kwatiinyáaməly
 alyaxávəntík 'et.

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Nyáanyily uuvám ooyóovək 'et.⁶¹⁰
 Nyaamák,
 'anyáanyányts,
 xaly'ányányts,
 xamashényányts,
 nyuupáyts.
 Kwashtuumátsənyts kathóly
 aaly'étk avoonóot.
 Marxókavék⁶¹¹
 shoopóow aly'émək 'ét,⁶¹²
 kaawíts 'anyáay ootséwxanya,
 ta'aanyáayxanya.
 Nyáany shamathíik.
 Awéxaym,
 kúur nyaa'étəm,
 piipáa 'ashéntits xamshé
 kavatáyənya kamémt.
 Nyaathúum,
 'anyáayk viitháwət,
 mattatsáaməly 'anyáayk
 'amáttnyi.

Nyaathúum,⁶¹³
 Kumastamxó,
 'atsaayúu 'amáy
 kwatháwənya,⁶¹⁴
 atháwk,

*It was dark.
 Everyone went to sleep, they say.
 Then,
 he went flying up into the sky,
 and the people could not see where
 he was, they say.
 He went back into the dark house,
 they say.*

*They saw him in there, they say.
 After that,
 the sun,
 the moon,
 and the stars
 were gone.
 The (people) who were sleeping
 did not know what to do.
 Marxókavék
 did not know, they say,
 how to make light or whatever,
 how to light things up.
 He didn't know these (things).
 So, right away,
 after a short time,
 one person brought out the
 morning star.
 Then,
 it was light,
 everything was light
 on the earth.*

*Then,
 as for Kumastamxó,
 as for the things that were up in
 the sky,
 he took them,*

veewém.
 Aayáak,
 ooyóovxaym,
 'avá kwatiinyáam alyavák
 uuvát⁶¹⁵
 'anyaanya ta'úlyk.

*he took them away with him.
 They went along,
 and they saw him,
 he was sitting in the dark house
 holding the sun in his hand.*

Nyáava awíim:
 piipáanya iiwáanyts
 oopóoyək,⁶¹⁶
 nyaamák,
 nyiiwík a'ím,
 kanáavək awét.

*This is what he did:
 he frightened the people,
 and after that,
 he wanted to help them,
 and he explained (things) to them.*

Kumastamxó
 'atsaayúu 'ax'áa awéxaym,⁶¹⁷
 nyaanyi av'óowk,
 'avá kwatiinyáam atóly av'óowk.

*Kumastamxó
 did something to a cottonwood,
 (so that) it grew there,
 (so that) it grew in the middle of
 the dark house.*

Shamáany aatskyíttk 'et.
 Alyathúutsk aatskyíttk.

*He cut the roots, they say.
 He cut them using his power of
 thought.⁶¹⁸*

Nyáava nyaawíim,
 'anyaaxáapk apámk.

*When he did this,
 (the cottonwood) fell towards the
 west.*

“Makyéts vathány máarək?”
 'ét.

*“Who wants this?”
 he said.*

“ 'Anyétsəts,”
 a'ét.

*“We (do),”
 they said.*

Kwatsáanənyts uu'íitsk.

The Quechans said it.

“ 'Atsaayúu malyxó nyáanyi
 nyam'aakwíintsəxá.⁶¹⁹

*“We will wrap it in those feathers
 and things.*

Nyáanyənyts aauukwíly uu'its
 athúum.”⁶²⁰

*That is what is called the feathered
 staff.”*

'Atsaayúu kaawíts aauukwíly
 nyaa'íim.⁶²¹

*Whatever thing (it was) is called
 the feathered staff.*

Nyáanyts atspáatsk.

Those (people) went out.

Kumastamxóts piipáa nyii'ím,
 "Mat'árvək!
 Mat'árəly kaayémk!"

*Kumastamxó said to the people,
 "Outside!
 Go outside!"*

Piipáa Kwatsáan 'ashéntəts,
 'atsaayúu *Diegueño* a'ət,
 nyáanyənyts,
 'atsaayúu 'ím —
 Kamayáats.
 Nyáanyts xuuvíkəly uupúuvək,
 'avály uupúuvək,
 nyaawíim,
 nyiioo'éeyk 'etá,
 'atsaayúu,
 'avá,
 'avá àree'óoy,
 'avá Kara'úk.

*There was one Quechan person,
 and someone called a Diegueño,
 that one,
 he is called something else now —
 Kamia.
 Those two went in,
 they went into the house,
 and then,
 he taught them, they say,
 well,
 about the house,
 about the fiesta house,
 about the Kar'úk house.⁶²²*

'Atsaayúu,
 piipáa Kwatsáannya,
 Paamavíts a'ím amúly,
 nyáanya nyiishíit av'áarkityá,⁶²³

*Well,
 the Quechan person,
 he was named Paamavíts,
 and that is what they always name
 (his descendants),
 the man's.
 The old women,
 they are named Maavé.*

'iipáa.
 'Aatskóoytsəts,
 nyáanyts Maavé a'ím uumúulyək.

'Aayúu,
 'ax'áats nyiiríish a'ím,
 'eethóots nyiiríish a'ím,
 'atsaayúuts mak'yí avám⁶²⁴
 'oowéxats athúulya'émt;
 aafimk,
 iiwáam atséwkm.⁶²⁶
 'Avá matkyáaly atséwk,
 avoonóoxaym,
 piipáanyts mat'ár oov'ótsk,
 xítsək a'ím,

*Well,
 there were no cottonwoods,
 there were no willows,
 there was nothing anywhere
 for them to use;⁶²⁵
 (but) they did it anyway;
 they made it themselves.
 They made a ramada,
 and while they were doing it,
 the people were standing outside,
 they were lined up,*

'anyáavi shathómpək,
ooyóovək.

*they were facing east,
and they were looking.*

Kumastamxóts a'íim,
“Nyamáam,
aavíirək,”
a'ét.

*Kumastamxó said,
“That’s all,
it’s finished,”
he said.*

Piipáanyts lów a'ím ooyóovək,

ooyóovxaym,
'aványənyts 'ashéntik nyiivá
lyá'émk,
'aványts xavík nyiitháwk 'ét.
'Ashénti Kwatsáan nyiiwéeyk,
'ashénti Kamayáa nyiiwéeyk.⁶²⁷

*The people turned their heads
quickly and looked,
they looked, and suddenly,
there wasn’t (just) one house
there,
there were two houses, they say.
He had done one for the Quechans,
and he had done one for the
Kamias.*

Kumastamxóts nyiiuutsáam.
Kwa'aapáts avoonóom,
nyáany nyiishtúum,
Kamayáa nyavály aakxávək.⁶²⁸

*Kumastamxó led them.
The Cocopas were around,
and he gathered them,
and he took them into the Kamias’
house.*

Nyioo'éeyk 'et.
Nyaayúu,
nyáany kwalyvínaya iiwáam
uutsáaw a'ím.
Kwa'aapányənyts aayáak,⁶²⁹
pa'iipáany —
iiwáam pa'iipáanya
nyiiuukanáavək 'et.
Nyioo'éeyk.

*He taught them, they say.
Well,
he wanted them to make one like
that for themselves.
The Cocopas went,
and as for the people —
they themselves explained it to
people, they say.
They taught them.*

Kumastamxóts a'íim,
“Pa'iipáa nyiikwanáam
matsanályxa.
Nyaamatsanályəm,
vathány,
'avá vathíly moonóok,

*Kumastamxó said,
“You will lose an important
person.
When you lose him,
this (person),
you will go in this house,*

maatsuupílyxa.⁶³⁰
 Muuthúutsxá⁶³¹
 vanyaayéməm.”

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Nyamáam,
 tiinyáam.
 Kumastamxóts,
 avány,
 Ampótt Aasáarək Kwatiinyáam
 a'íim:
 nyáany,
 tsooqwéra viikwatháwənya,
 nyáanyts vasháwəxa,

 a'íim.
 Kumastamxóts 'atsaayúu shaavár
 'atáytanəm áayk.
 Nyaawíim,
 Kumastamxóts
 kwatiinyáamnyəm awíim
 'anyáayk viitháwət.

Shoopóowk 'étəma.
 'Atsaayúu,
 piipáa kwashíintənyts,
 Kwatsáan kwashíintənyts
 kaawém 'atsawíi nyaa'íim,⁶³³
 nyaa'íim,
 piipáa kwashíintəny nyuukanáam,
 “Máanyts mashoopóowk mathútya
 makyípa nyiimaaxwélyk mathúum
 makyík mamánk mathúum.
 Nyáanya mashoopóowk.
 Nyáava
 miiwáanyts nyee pétt aly'émú,”
 a'ét.
 “Miiwáanyts nyee péttxaym,

*and you will honor him.
 That's what you'll do
 when he is gone.”*

*Finally,
 it was dark.
 Kumastamxó,
 (he said it) to that one,
 he said it to He Spills Dust at
 Night:
 those (speeches),
 the speeches that were there,
 he was the one who would take
 care of them,
 he said.
 Kumastamxó gave him many songs
 and things.
 Then,
 Kumastamxó did something with
 the darkness
 and it became light.*

*He knew, they say.
 Well,
 each person,
 each Quechan
 intended to do things somehow,
 and so,
 he told each person,
 “You know
 which (tribe) you belong to
 and where you come from.
 You know that.
 This
 (is something) you must not forget,”
 he said.
 “If you were to forget it,*

muutar'úyk makyíly
mawémxanya athúulya'emxa."

*you wouldn't go to the right
place.*"⁶³⁴

Piipáa alykwatanáknya a'íim —
nyaaqásəm,
'avá kwatiinyáam alyaxávək,
Kumastamxóts a'íim,
"Avathúum:
Xavatsáats 'akútsk,⁶³⁵
xiipúk atspáam,
nyáanya Xavatsáats 'íim 'ashék.⁶³⁶
Athóxaym,
Xavatsáatsənyts veeyémtəm
athúm,⁶³⁷
nyáany a'íim
Xaanyé a'éxa.
Mavatstsáanya tsáməly
nyáanya mashéxa."

*He said to the leader —
when he summoned him
and he entered the dark house,
Kumastamxó said,
"It happened like this:
Xavatsáats is eldest,
she was born first,
and I named her Xavatsáats.
However,
Xavatsáats left, and so,
that's what she is called,
she will be called Xaanyé (Frog).
That is what you will name all
your daughters."*

Nyaa'íim,
Pàxiipáats a'íim aqásk,
nyáanya,
nyiiootséts atséwəntík.

*Then,
he summoned Paxiipáats,
that (person),
and he made the (people) that he led.*

"Mavatstsáats vooóom,
nyáany Xiipáa ma'éxa,
nyiiimashíit."
Mapísa,
Xatalwénya,
nyáany nyaalyavíim,⁶³⁸
xatalwíik a'ét.

*"When you have daughters,
you will call them Xiipáa,
you will name them (that)."
Nowadays,
he is Coyote,
and when he acts like that,
he is being like a coyote, they say.*

Piipáa Kwalya'óots nyáany
ashék,⁶³⁹
Lya'óots a'íim.
Nyáanyts 'aayúu a'íim a'et.
Oov'óowəny.
'Akwé kamán,⁶⁴⁰

*He named that person Piipáa
Kwalya'óots,
she is called Lya'óots.
That means something, they say.
Rain.
That which comes from the clouds,*

nyáany a'íim.
Mapísa ashék 'ítya,
'Akwíik a'íim.⁶⁴¹

*that's what it means.
If they were to name her nowadays,
she would be called 'Akwíik (It Is
Cloudy).*

Paamaavíts a'íim;
'atsaayúu 'aavé taaxán a'íim,
nyáanya.
Paa Maavéts a'íim.

*(Another person) is called Paamavíts;
that means rattlesnake or something,
that (name).
He is called Paa Maavéts 'Snake
Person'.*

Nyáanya,
'aavé taaxánəny nyaanyiimánk
a'íim.⁶⁴²
'Aavé amúlyk.

*That name,
it comes from that (word for)
rattlesnake.
He is named Snake.*

Piipáa alykwaaéevəntiny,
nyáany Shakwapáas a'íim ashék,⁶⁴³
ooshéeyk 'et.

*The next person,
he named that one Shakwapáas,
he named him after (the red ant),
they say.*

Nyáanya,
Tsamathúly Kwa'axwétta,
nyáany a'íim.

*That (name),
Red Ant,
that's what it means.*

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Piipáantinya,
nyáanya,
Matt'á a'íim ashék.⁶⁴⁵
Mapísa,
nyaa'íim,
talypó uuítsəny.⁶⁴⁶
'Atsaayúu,
Nyáanyi kamánk a'ét.⁶⁴⁷
Mat'á uu'ítsnya,
Kumastamxóts amúly áayk 'éta,

nyáany,
nyaavéshəm ayúuk.

*Another person,
that one,
he named him Mat'á.
Nowadays,
when they say it,
what they say is talypó (roadrunner).
Well,
that's where it comes from, they say.
The one they call Mat'á,
Kumastamxó gave him his name,
they say,
that one,
when he saw him run.*

Alyaaéevəntik siiv'óowm;⁶⁴⁸

nyáany,
Alymúush a'íik 'eta.

Nyiiv'óowəntim,
nyáanya,
'atsaayúu,
'Aqwáaq Nyatsaqwély uu'ítsnya,
nyáanyi kamánk;
Shànykwa'áaly a'ím amúlyk.

*(Another person) was next,
standing over there;
and as for that one,
he was called Alymúush
(Screwbean), they say.*

*(Another one) was standing there too,
and that one,
well,
he is the one they call Deerhide,
that's what (the name) comes from;
he named him Shanykwa'áaly.*

Nyiiv'óowəntim,
'atsaayúu 'ats'iipáyts siiv'óowm,

nyáany,
'Astamuuxán a'ím ashék 'et.⁶⁴⁹

*Another one was standing there too,
something like an insect was
standing over there,
and as for that one,
he named him 'Astamuuxán, they say.*

Nyiiv'óowəntim a'ím,
nyiiiv'óowəntinyək aakxávət.

*(Another person) was standing
there too, and so,
he was standing there too and he
came in.*

Kumastamxóts anák,⁶⁵⁰
alynyiithúutsk,
'atsaayúu a'ím 'itya.
Kwashkyúu,
Kwashkuu,
nyáany a'éta.
Eethóony aashkwáaly 'axály
katsáam,⁶⁵¹
'anyáa shaaxúukəm,⁶⁵²
nyáany shamaxályək.⁶⁵³

*Kumastamxó sat down,
and he thought about it,
and he said something, they say.
Kwashkyúu,
(or) Kwashkuu,
that's what he was called.
(It means) put willow bark in
water,
(for) ten days;
that (is how) they soak it.*

Piipáa viikwathíintýna,⁶⁵⁴
Kumastamxóts a'ím,
“Xalypótt.
Mavatsiiny maqásk,

*To the next person who came along,
Kumastamxó said,
“Xalypótt.
(When) you summon your
daughter,*

nyáany ma'éxa."⁶⁵⁵

Xalypótt a'ím.

'Atsaayúu,

'aayúu 'anykór awíim,

aavíiræk a'ím.

that's what you will say."

He said Xalypótt.

Well,

(it means) something is already done,

it means it is finished.

Piipáa 'ashéntántíts avéshk

viithíik nyiiv'óowk 'etá.⁶⁵⁶

"Nyam'ataxakyéevám?"

a'íik 'et.

"Kaváaræk.

'Anyáats piipáa mootsétswana

Xakshíi 'a'étxa."⁶⁵⁷

'Atsaayúu 'ím 'íikəta,

'amáttənyts 'avéræk a'ím.

*Another person came running and
stood there, they say.*

"Am I too late?"

he said, they say.

"No.

*I shall call the people you lead
Xakshíi."*

That means something, they say,

it means hard ground.

Kumastamxó nyaa'íntik a'ím,

'atsaayúu 'avíi nyaa'étk,

'atsxavashúu nyaa'étk,⁶⁵⁸

a'ím oonóok,

nyáany nyiishíitk,

amúly nyiiáayk 'et.

Shiimúly.

Kumastamxó did it again,

*he said (the names of) rocks and
things,*

he said (the names of) green plants,

he went on saying it,

and when he named them,

he gave them first names, they say.

And their clan names.

Kumastamxóts piipáa

kwashíintəny 'atsaayúu

'axnáaly nyiiáayk 'et.

Nyaany awíim,

uutápənya oó'éeyk.

*Kumastamxó gave each person a
gourd rattle or something, they
say.*

That's what he did,

*and he taught them the art of
throwing the gourd.⁶⁵⁹*

Then,

they sang, and right away,

(the others) were dancing, they say.

Awíim,

aashtuuváarxaym,

'atsiimátsk avoonóok 'et.

'Anyáavik,

'Avá 'anyáavik oov'ótsk 'et,⁶⁶⁰

On the east,

*they stood on the east (side) of the
house, they say,*

xáam kuuthútsənyts,
 piipáa uushíitənyts.
 'Aváatóly,
 Kwaatsáanənyts matxávik
 oov'ótsk 'eta.
 Kamayáanyənyts 'anyaaxáapk
 oov'ótsk,
 Kwa'aapányənyts kavéely oov'ótsk,
 Xattpáa 'Anyáats 'anyáavik oov'ótsk.
 Kumastamxóts Xawáalyapáayəny
 a'ím,
 'Axaxavashuupáayəny a'ím,
 "Kaayémk,
 matxávi 'anyáavi kaayémk!"
 nyaa'íntik 'ím,
 "Tsamawéevanyts nyáavi
 matxávik 'anyaaxáapk
 kaayémk kaayáak!" 'et.⁶⁶¹
 Kawíiya uu'ítsnya,
 ***⁶⁶²
 "Nyáanyi 'anyaaxáapk
 kashathómpk kaayáak!"
 Nyaa'ím,
 nyiikamáanəny a'íik 'eta.
 "Mátsa,
 pa'iipáa nyáanyəm kavéely
 maayémxa.⁶⁶³
 'Awétəm athúm,
 nyáanyiimánk,⁶⁶⁴
 'anyép alynyiimuuthútsəxa,⁶⁶⁵
 makyí nyamanyaváyk
 alymoonóom.⁶⁶⁶
 Nyáava 'a'ím.
 Piipáa kwanymé 'athúu 'a'ím
 vi'av'óowk."

Xamakxáaváts 'ashéntik,

*the different ones,
 the people of various clans.
 In the middle of the house,
 the Quechans stood on the north,
 they say.
 The Kamias stood on the west,
 the Cocopas stood in the south,
 and the Maricopas stood in the east.
 Kumastamxó said to the
 Hualapais,
 and to the Havasupais,
 "Go,
 go to the northeast!"
 and he also said,
 "Chemehuevis go here to the
 northeast!" he said.*

*To the ones called Cahuillas he said,

"Head to the west there and go!"

*Then,
 he spoke to the others, they say.
 "As for you,
 you will go south with these
 people.
 I do this, and so,
 from now on,
 you must think about me,
 wherever you live.*

*This is what I say.
 I am going to turn into a different
 person."*

The Mojaves were the only ones

nyáanyi Kumastamxó
nyiiwoo'óowənya nyáany
oov'ótsapatk.⁶⁶⁷

Xuumáar eekwévəts athúum,
vuu'átsk vaayáa athúulya'émtək
kwalyavíit.⁶⁶⁸

Marxókavéks Kwatsáan awíim,
Kamayáa awíim:
nyáanya veetsawém,
xiipúk veetsawém.
Nyaamák,
Kwa'aapáts athúum.
Xattpáa 'Anyáats vaayáatənti:
'anyáavi shathómpk vaayáak,⁶⁶⁹
shaly'áy aatsxuukyítks,
'aayúu,
'avíi 'atáyts avatháwm,
nyáany aatsxuukyítks.
Kwatsáants athúum
Diegueño 'et —
'atsaayúu a'ím 'ityá —
Kamayáa —
nyáanyts avaayáak,
'Avíi 'Avérá apámk 'et.⁶⁷⁰

Nyaapám,⁶⁷²
'atsaayúu,
'anyáavi kwaatsénənyts,⁶⁷³

'avíim kwaatsénənyts.

'Atsaayúu,
'a'íits nyoov'ótsk athúum athútya.
Nyáanyi anáak athúm.
Arii'óoy tsavóowk avoonóok.
Avoonóoxaym,
Kwa'aapányənyts apámk 'et.

*that stayed in the same place as
Kumastamxó.*

*They were very young, and so,
they couldn't walk (yet), so it
seemed.*

*Marxókavék did the Quechans
and he did the Kamias:
he took them away,
he took them away first.
After that,
it was the Cocopas.
The Maricopas went along too:
they went along heading east,
and they crossed the desert,
well,
there were many mountains,
and they crossed these.
It was the Quechans
and the Diegueños —
they call them something (else) —
Kamias —
they went along,
and they got to 'Avíi 'Avérá (Hard
Mountain), they say.⁶⁷¹*

*They got there,
well,
the ones who descended on the
east (did),
the ones who descended the
mountain (did).
Well,
trees were growing there.
They stopped there.
They were holding a fiesta.
There they were, and all of a sudden,
the Cocopas got there, they say.*

Kumastamxóts nyáany áar
aly'émk 'eta.⁶⁷⁴

Matanyúuv nyaá'ím,
áar aly'éŋ.

'Etəsáa,
'atsaayúu nyiikyáam oonóok
'eta.

Kwatsáan nyiiwíim,
Kamayáa nyiiwíim.

Xattpáa 'Anyáats

Kwa'aapánya aakyéevək;
oov'ótsk,
awínypatk oov'ótsk.

*Kumastamxó didn't want that,
they say.*

*They were going to fight,
and he didn't want that.*

*However,
they went about shooting things,
they say.*

*They did it to the Quechans,
and they did it to the Kamias.*

The Maricopas

*were side by side with the Cocopas;
they stood there,
and they did it too, standing there.*

Kumastamxóts 'aayúu matxá
aspér atséwk 'ét.⁶⁷⁵

Awéxaym,
nyaakwévək 'eta.

'Anóqəm,
'atsaayúu 'anóqts— oov'óowts 'anóq.
Aasáarək 'et.

Awéxayk,
nyaá'ím,
“ 'Anyáats 'atkavék,
'Avíi Kwa'amée aly'ayémxa.”

Nyaa'ím,
Marxókavék nyáany a'ím,⁶⁷⁶
aatoqwerət.

*Kumastamxó made a strong wind
or something, they say.*

*He did, and right away,
it was no good, they say.*

*It was just a little,
a little thing— the rain was little.*

He sprinkled it, they say.

*He did, and right away,
he said,*

“I am going back.

I will go to 'Avíi Kwa'amée.”

Then,

*he said that to Marxókavék,
and (Marxókavék) followed him.*

'Avíi Kwa'améeny aváam
nyaatsémk,
Marxókavékts 'atsarávək 'et.

Piipáanyənyts atháwk,
viiwáanyək,

'axányi kamémk 'eta,⁶⁷⁷

wanymooyétstəm kwathútsəny.

*When he had almost reached 'Avíi
Kwa'amée,*

Marxókavék got sick, they say.

*The people took him,
and they went along,*

*and they brought him to the water,
they say,*

because they liked him.

Yuma,
mapísa Yuma uu'ítsənya.
'Axányənyts aráwtánk 'et.⁶⁷⁸

Athótəm athúm,
xookyéev 'íny nyeekwéevək
a'ét.⁶⁷⁹
Kumastamxóts nyiiv'óowk ayúuk
av'óowk 'etá.

Matháavəm ooyóovək,
vanyaawíim:
'axány tatsénk 'eta.
Nyaawíim,
pa'iipáa Marxókavék apáyk
viiwáak 'eta.⁶⁸⁰
Aatsxuukyítsk,⁶⁸¹
'Avíi 'Avoolyπό nyaaváamk.⁶⁸²

Marxókavékts a'íim,⁶⁸³
"Vathány 'iiváam 'anyamátt-ts
athútya.⁶⁸⁴

Nyáavi 'anytsuuváayəxa.
'íimáattəny katapómk
'avíi vikavátsnya,"
nyaa'íim,
apúyk 'eta.

Tsakwshányənyts avík
shathómpk,
kavéely shathómpk.
Nyáanyəm ootanyék 'et,

nyáanyi⁶⁸⁵
'avíiny.
'Amó Kwata'órv uu'íts athúuk
'et.⁶⁸⁶

'A'áw Aráak Aakyáam.

Yuma,
the place they call Yuma nowadays.
The water was very swift there,
they say.

It was, and so,
their attempt to cross was no good,
they say.

Kumastamxó stood there watching,
they say.

He saw that it was difficult,
and he did this:
he made the water go down, they say.

Then,
the people went along carrying
Marxókavék, they say.

They went across,
and they got to 'Avíi 'Avoolyπό
(Housepost Mountain).

Marxókavék said,
"This is our own land.

We shall live here.
Burn my body
at the mountain that is here,"
he said,
and he died, they say.

His head was facing in that
(direction),
it was facing the south.
That's where they cremated him,
they say,

there,
(at) the mountain.

It is 'Amó Kwata'órv (Cumulus
Clouds on Top), they say.⁶⁸⁷

(Or) 'A'áw Aráak Aakyáam
(Blazing Fire Encircles It).

Nyáany 'avínyts avatháw alyaskyíik
'axwétk 'eta,
'atsaayúu,
kwaráa nyiimánəm.

*There are still rocks there,
and they are red, they say,
well,
because of the flames.*⁶⁸⁸

Piipáanyts matsats'íim nyiixúu 'et.
“Áa!
Apúyk!
Apúyk!” 'et.
Nyáanyəm,
Kukwiimáatt a'íim,
Kumastamxó a'íim,
nyáanyəm Marxókavék
nyaa'íntik.⁶⁸⁹

*The people wept and made a ruckus.
“Ah!
He is dead!
He is dead!” they said.
With that,
they meant Kukwiimáatt,
and they meant Kumastamxó,
and with that they meant
Marxókavék too.*

Piipáanyənyts Marxókavék
ootanyék 'et,
'avíi 'amáynyi.
Kwatsáants nyáasily aayémk.
Marxókavékts aatsooyóoyəm⁶⁹⁰
'atsaayúu nyiikwanáam awítsk 'et.⁶⁹¹
Nyaany nyiioo'éeyt.
Nyiiuukanáavtank aavíirk awitya,
nyuu'íts.

*The people cremated Marxókavék,
they say,
at the top of the mountain.
Quechans go over there.
Marxókavék shows them
how to do great things, they say.
That's what he teaches them.
He really tells them everything,⁶⁹²
they say that.*

'iitspátsəts vathány 'avíiny
aatsuukúulytiyum.
'Anyáa tsuumpápəm vaayáak,⁶⁹³
'amáyk kayáamk,
'amáy alyapámk,
'amáy nyáanyi,
'aayúu,
shamáts ooyóovək 'et.
Shamáak ooyóovək mattapéek,
Marxókavékts nyi'íik 'eta.⁶⁹⁴

*Men have always climbed this, the
mountain.
They go on for four days,
they head towards the top,
they reach the top,
and there at the top,
well,
they see dreams, they say.
They dream and see many things,
and Marxókavék says (something)
to them, they say.*

“Kaawíts máarək?”
nyaa'íim,

*“What do you want?”
he says,*

awíi kwa'átsk 'et:
 nyiiáayk.
 Pa'iipáa kwas'eethéets 'atáyk⁶⁹⁵
 nyáasi aayém av'áarkitya,
 'Avíi Kwa'amée uu'ítsnya.
 Nyáanyəm,
 'atsvéé — Kumastamxó ooyóov
 'ím.
 Shamáts tsuumpápəm aayáanyk
 apámk athútya.
 Shaavár makyík nyiiáay lya'émk,
 nyiioo'éey lya'émk 'et,
 'Amó Kwata'órəv.⁶⁹⁶

Kumastamxóts a'ím,
 “Nyaanymáam,⁶⁹⁷
 aavíirək,”
 a'íik 'et.
 Nyáanyi av'óowk,
 alynyiithúutsk,
 “ 'Amátt aly'axávxa,”⁶⁹⁸
 a'íim,
 nyáany a'íim;
 aatsuumpápk 'eta:⁶⁹⁹

“ 'Amátt aly'axávək,
 aly'axávək,
 aly'axávək.
 'Aayúu 'amátt nyaakuupáyk,
 nyáany 'ashéntəm 'ayúuxa.
 Nyáany 'ashéntəm 'ayúuxa.
 Nyáany aly'axávək,
 'atsaayúu 'axá nyamooyéməny,
 arúv nyam'ayém,
 maxáktan 'axávəxá,”

a'íim,
 aashváarək.

*and he does just as he is supposed to:
 he gives it to them.
 Many doctor people
 go over there, they say,
 (to) what is called 'Avíi Kwa'amée.
 By (doing) that,
 they intend to see whoever it is—
 Kumastamxó.
 They go on for four days, until
 they get there.
 He never gives them songs,
 he didn't teach songs, they say,
 (at) 'Amó Kwata'órəv.*

*Kumastamxó said,
 “That's all,
 it is finished,”
 he said, they say.
 He stood there,
 and he thought,
 “I will go into the earth,”
 and he said,
 that's what he said;
 he (said) it four times:*

*“I am going into the earth,
 I'm going into it,
 I'm going into it.
 (This) thing is entirely earth,
 that's the one (thing) I will see.
 That's the one (thing) I will see.
 That's what I'm going into,
 the path of the river,
 I will go along where it is dry,
 I will go into the area below,”*

*he said,
 he sang it.*

Xiipúktank,
vathány aashváarəm,
eeméts 'amátt alyaxávək,

a'ét.
Nyaa'íntim,
miisíly aváamk,
nyáanyily 'amátt alyaxávək 'et.

Nyaathúntim,
nyaaxamókəm,⁷⁰¹
malyaqényənyts 'amátt axávək 'et.
Nyaathúntik,
nyáanyamáam,
athúts aatsuumpápk athúm,
'amátt alyaxáv.
Makyík thomayúuv aly'ém.
Nyáanyily,
'amátt alyavák uuváanyək
shamáts tsuumpápk 'et.

Nyaathúum,
takavək atspákəntik 'et,
nyaanyiiiv'óowk.
Nyaa'ím,
“ 'Anyáats 'akúulyúm,”
a'ím,
iisháalyəny ootameramérək,
oov'óowəny,
aashváarək 'et.

“ 'Anyáats 'atáqshək,
'atáqshək,
malyxóts,⁷⁰²
'iimáatt malyxóts,
'iisháalynya malyxóts,
'iimáatt malyxóts,”⁷⁰³

*The first time,
this is what he sang,
and his feet went down into the
earth,
they say.*

*When he sang it again,
it came up to his thighs,⁷⁰⁰
and he went into the earth there,
they say.*

*When he did it again,
the third time,
his throat went into the earth, they say.
When he did it again,
that's all,
he did it four times, and so,
he went into the earth.
He was not visible at all.
In there,
he went into the earth and stayed there
(for) four nights, they say.*

*Then,
he came up again, they say,
and he stood there.
He said,
“I am going to climb,”
he said,
and he held his arms out straight,
and he stood there,
and he sang, they say.*

*“I jump,
I jump,
wing feathers,
my body's wing feathers,
my hands' wing feathers,
my body's wing feathers,”*

a'íim,
aashváarək 'et.

he said,
he sang it, they say.

Nyaathúum,
ayérək viiyáatəsáa,
'axótt aly'émk,
a'ét.
'Atsaayúu,
shaavárəny nyaa'íim
aatsuumpápk,
nyaawíim,
malyxónya awíim aatsuumpápk
'eta.
Ayér a'ím.

Then,
he went flying off, but
he didn't do it well,
they say.
Well,
when he sang the song he did it
four times,
and then,
he spread his wings four times,
they say.⁷⁰⁴
He wanted to fly.

“ 'Anyáa,
'anyép ooshéeyk a'ím:
'Ashpáa Kwanyíily 'a'éxa.

“As for me,
(this) is what they will name me:
I will be called 'Ashpáa Kwanyíily
(Black Eagle).

'Anyaxáapk,
'Ashpáa Kwanyíily 'a'ím,⁷⁰⁵
'anyáavik,
'Ashpáa 'Atsíi Kwatssáa,⁷⁰⁶

In the west
I (will be) called Black Eagle,
and in the east
'Ashpáa 'Atsíi Kwatssáa (Fish-
Eating Eagle),

kavéely,
'Ashpáa Xamáaly.”

and in the south
'Ashpáa Xamáaly (White Eagle).”

PART IV:
THE MIGRATION OF THE
YUMAN TRIBES

*Told in the Quechan Language
by George Bryant*

Kwatsáan uu'ítsənyts,
 piipáats,
 'anykór amánk athútya.
 'Atsaayúu,
 matxávik,
 nyáanyəm vaathíik,⁷⁰⁷
 makyík aathíik athútya.
 Athótəsáa,
 'axá sa'ílyts avathíkəm,
 nyáany amákəly.

Tsiin Nyatsamáatt-ts siitháwk
 athúuk 'et.
 Nyáasi kaathómk vanyoonóom,
 'axá sa'ílyənyts nyaaxatsóorəm,
 athúm,
 'atsaayúu,
 xanapáatsk viitháwəm,
 athúm,
 aatsxuukyítsk athúuk 'etəma.
 Aatsxuukyítsk athúm,
 nyaanyiimánk vaathíik athútya.⁷⁰⁸
 'Amátt ooyóovək vaathíik,
 aatsénk vaathíik,
 athúm,
 kaa'íts
 'anyáavik shathómp,
 kaa'íts 'amátt atóly shathómp,
 'ís
 'anyétsəts,
 va'aathíik athútya.
 'Aatsénk av'aathíixaym,
 'axá sa'ílyənyts avathík,⁷⁰⁹
 iisháaly 'axáan avák,
 athúum,
 'avíits athúum,

*The ones called Quechan,
 the people,
 they began long ago.
 Well,
 from the north,
 they came from there,
 they came from somewhere.
 However,
 the ocean is there,
 and it was beyond that.*

*Asia is over there, they say.
 They were doing whatever it was over there,
 and the ocean was frozen over,
 and so,
 well,
 there was ice,
 and so,
 they went across, they say.
 They went across, and so,
 they started there and came this way.
 They saw land and they came this way,
 they came down,
 and so,
 some of them
 headed to the east,
 and some of them headed to the
 middle of the continent,
 but
 we (Yuman people),
 we came this way.
 We came down and headed this way,
 and right away,
 the ocean was here,
 it was on the right,
 and so,
 there were mountains,*

iisháaly kwasár nyáanyik amánək
 athúm,
 atsénək viithíik 'ítya.
 'Atsaayúu,
 'a'íits oov'ótstiyum.
 'Atsaayúu,
 'amátt xatsúur alyoov'óts,
 nyáany,
 nyáany ooyóovək
 vaathíik
 vaathíik,
 alyaatsénk.
 Aashmátsk,
 vaathíintik
 aatsénk athúm,
 'akórtan ayéməm,
 vaathíik athútya.
 Nyaathíim athúm,
 viithíik viithíik,
 viithíik,
 kaawíts? —
 'axá sa'ílyənyts 'amátt alyaxávək
 vaa'ée 'ím,
 nyáany aamaarak,⁷¹¹
 athúm,
 nyáanyi apámk,
 nyáanyi atíivək 'et.
 Nyaathúum,
 vuu'átsəntík,
 avaathíik vaathíik athum,
 'atsaayúu,
 'amátt-ts matxávik avák,
 'avíits 'anyáavi amánk,
 matxávik avák athúm,
 nyáany.
 'Atsaayúuts athúuk 'etəma.
 'avíits shipshípk nyiiv'óowk
 'eta.⁷¹³

*they rose up there on the left side, and
 so,
 they went up, they say.
 Well,
 there used to be trees there.
 Well,
 they grew in cold places,
 those (trees),
 and (the people) saw them,
 and they came this way,
 they came this way,
 they came down.
 They slept,
 and they came this way again,
 they came down, and so,
 a really long time passed,
 and they came this way.
 They came, and so,
 they came and came this way,
 they came this way,
 and what was it? —
 the salt water came into the land, like
 this,⁷¹⁰
 and it flooded that (land),
 and so,
 they got there,
 and they settled there, they say.
 Then,
 they traveled again,
 they came and came this way, and so,
 well,
 there was a place in the north,
 the mountains were in the east,
 and it was in the north,
 that place.⁷¹²
 There was something there, they say.
 A sharp-pointed mountain was there,
 they say.*

Va'aayáanyək,
 'amáyants,
 'atsaayúu,
 'asáyk athúm,
 nyáany aakwíinək,⁷¹⁴
 athúm,
 'Asá Kwapáy a'ím ashét.

Nyaanyiimánək,
 nyaanyiitíivək avatíiv,⁷¹⁶
 nyakór ayém,
 'axóttəm nyaayuuk,⁷¹⁷
 avaathíintik 'etəma.
 Avaathíintik,
 vaathíintik,
 nyáavi,
 'atsaayúu,
 shaly'áyts mattapéek 'eta.⁷¹⁸
 'Amátt shaly'áyts athúm,
 nyáasi athík athúm,
 nyáany aatsxuukyítisk avaathíik.

Nyáany aatsxuukyítisk
 vanyaathíik,
 'atsaayúu,
 apáməntík 'ítya.
 Vathí,
 mapíistəm,
 'atsaayúu,
 'avíi nyaanyiiv'óowm,
 nyáany avathík athum,
 vatháts athútyá.
 'Axá viikwáamənyts,
 nyáanyts aviyyáak,
 uuqáarək voonóonyək,
 nyáany,

As we went along,
 the very top,
 well,
 it was foggy, and so,
 it was wrapped in that (fog),
 and so,
 they named it 'Asá Kwapáy (Fog
 Bearer).⁷¹⁵
 Starting then,
 they settled there,
 and a long time passed,
 and when they saw that it was all right,
 they came this way again, they say.
 They came this way again,
 they came this way again,
 and at this point,
 well,
 there was a lot of sand, they say.
 The land was sand,
 there it was, over there, and so,
 they went across that (sand) and came
 this way.

They went across that (sand),
 and when they came this way,
 well,
 they got there, they say.
 Here,
 nowadays,
 well,
 there is a mountain standing there,
 that's where it is, and so,
 this is it.
 The water that passes by here,
 that (water) went along,
 and it eroded (the earth), forming a
 canyon,⁷¹⁹
 and as for that,

'amáy nyiitíivək 'et.
Nyáanyts nyatsuuváayk athútya.

Piipáats 'atáyants athótk,⁷²⁰
aaiim matt-takyéevək vaathíik
'etəma.⁷²¹

Vaathíinyək,
nyáanyi atíivək.
Aashmátsk athótk,⁷²²
nyatsuuváayk voonóom,
piipáanyts nyamáam,
mattshatpótt a'ím vanyoonóom,
avaayáak 'éta.

'Ís
piipáats siitíivəntik 'éta.
Siitíivəntik,
nyáany,
nyáanya,
avíly
kwaanáqily aatsénəxáym,

'axányənyts tama'órək vaa'íim,
viitháwm,
aamáttk athúm,
aamáttk athúm,
nyáany,
ooyóovək avoonóok.

“Xaméra 'axóttíik,” nyaa'ím,
“Aly'aatsénəntixá.”

A'íi voonóok athúuk 'etəma.⁷²⁵
Avathúum nyaathúum.
Nyikamáanənyts avaathíik 'eta.
Oov'ótsxa.
Oov'ótsk,
avaathíik 'et.
Vuu'átstəntik,
avaathíinyk,
avaathíiny,

*they settled up there, they say.
They are the ones who live (there).*

*There were people, a whole lot of them,
and they happened to be together, they
say.*

*They came this way, until
they settled there.
They slept, and so,
they were living there,
and the people were coming to an end,
they were getting ready to split up,
and they went along, they say.⁷²³*

*However,
there were people over there too, they say.
They were over there too,
and as for that,
as for that,
into this (place),
they went down into the valley,⁷²⁴ and
right away,*

*water filled it up like this,
and here they were,
and (water) covered everything, and so,
it covered everything, and so,
as for that,
(the people) were looking around.*

*“It might be better later on,” they said,
“We’ll go down again (later).”*

*They went on saying that, they say.
It was like that.
The rest of them came this way, they say.
They were going to stop.
They stopped,
and they came this way, they say.
They traveled again,
they came this way,
they came this way,*

nyáavi apák 'etəma.
 Nyáavi apák athúum,
 'amátt nyáasi atíivənyək.
 Nyaasiitíivnyək,
 'axáts asáttk vanyaayáam,
 nyáanya,
 alyaatsénəm 'ím.
 Xáam Kwaatsáan 'et.

Kwatsáan nyii'ím,
 mapísa Kwatsáan a'étk,
 avathíkəm,
 nyáanyəm,⁷²⁶
 Xáam Kwaatsáants athúuk 'étəma.⁷²⁷
 Vaathíik,
 vaathíik,
 vaathíim,
 nyáavi,
 'axá kwaakwíinnya,
 matxávik amánk,
 aviithíinyək aváak,⁷²⁸
 nyáavi athúum.
 Viiyáanyək,⁷²⁹
 akúulyəntik 'eta.⁷³⁰
 Athúum,
 nyáavi,
 xaméra,
 athúum,⁷³¹
 'akór alyayém,
 nyáanyi,
 Xáam Kwaatsáants nyiiuu'ítst,
 nyáanya,
 nyáany nyatsuuváayk 'ítya.
 'ís,
 vatháts,
 matxávik shathómpk vaayáak,⁷³²
 piipáa 'atáy alyaskyíits avathúm,
 nyáanyi,

and they got here, they say.
 They got here, and so,
 they stayed in that place over there.
 They stayed over there,
 and the water started going down,
 and (at) that point,
 they intended to go down into (the valley).
 They were Xáam Kwaatsáan (Those Who
 Descended by Means of Water), they say.
 They call them Quechan,
 nowadays they are called Quechan,
 and here they are,
 but at that (time),
 they were Xáam Kwaatsáan, they say.
 They came,
 and they came,
 they came this way,
 and at this point,
 (at) a bend in the river,
 they started in the north,
 and they came until they got here,
 it was right here.
 They went along,
 and they went back up, they say.
 So,
 at this point,
 later on,
 it happened,
 a long time passed,
 and at that point,
 they called them Xáam Kwaatsáan,
 and that (valley),
 that's where they lived, they say.
 But,
 these (people),
 they headed to the north and went along,
 they were still a lot of people,
 and at that point,

avaayáak vaayáany,
nyáasi,
nyáasi atíivəntík 'eta.
'Amátt,
nyáasa,
matxávik avák,⁷³³
'axányts atsénk viithíik.⁷³⁴

'Axá kwaráawənyts —
'Axá 'Axwétt,

'Axá 'Axwétt a'ét,
nyáanya.

Nyáanya,
mapísa xáak athúum,
'atsaayúu,
aapéttk,
kaawémk avathót.⁷³⁵
Kwatsáants
saayáaxayk,⁷³⁶
nyaanyiitíivək 'eta.
Vathík atíivəm,
'akórtan ayémk,
viitháwxaym.⁷³⁷
Piipáanyts thúutt nya'ím,
nyaayúuk,⁷³⁸
aatsxuukyítsk 'etəma.
Aatsxuukyítsk athúm,
amák atíivapátxá a'ím,

vaayáak 'eta.
Mattashtúum,
vaayáak,
nyáasi,
aaxkyéenyik atíivək.

Athúum,
siitíivəm,

*they went and went,
and over there,
they settled over there, they say.
The place,
that one over there,
it was in the north,
and the water was coming down and
coming along.*

*The running water —
'Axá 'Axwétt (Red Water, the
Colorado River),
it's called Red Water (the Colorado River),
that (running water).*

*As for that,
nowadays it's different,
(that) thing,
they closed it off,
they did it somehow.
The Quechans
went along, over there, until
they settled there, they say.
They settled here,
and a really long time passed,
while they were here.
The people increased (in population),
and when they saw this,
(some people) went across, they say.
They went across, and so,
they decided that they would settle
back there,
and they went along, they say.
They volunteered (to go),
and they went,
and over there,
they settled on the other side.*

*So,
they settled there,*

nyáanya,
 nyaanyiimánk,
 shiimúlyk 'ítýá:

***740

'Axám Aakxáv 'eta.⁷⁴¹

Xamaakxáv a'íim,⁷⁴²

a'íim 'ítýá.⁷⁴³
 'Axám aakxávək,
 nyáasi aaxakyéevək,
 nyáasi atíivapat,
 avoonóonyk,
 avoonóok,
 thúutt nyaa'ím,

mattashtúutəntik vaayáak 'etá.
 Piipáa nyáanyts mattashtúum,
 vaayáak vaayáak,
 'amáytan aatsuukúlyk.
 Nyáany a'íim.
 'Axám aatsuukúlyək a'ím 'eta.

'Atsaayúu a'íim 'ítýá.
 'Axáts aráawk atsénk viithíim,⁷⁴⁷

nyáany
 kwaa'úurnyəm aayáak,⁷⁴⁸
 vaayém.
 'Axám aatsuukúlyk 'eta.
 'Axály oonóok uuthúuts aly'ém.⁷⁴⁹
 'Amátnyi athúum,⁷⁵⁰
 'axánya tsanyók siiyáak 'eta.⁷⁵¹

'Amátt.
 Saayáak vaayáak awím,
 kwanyamély apáməntík 'etá.⁷⁵²
 Apámxáym,
 vathí,

and as for that,
 from then on,
 that has been their name, they say:⁷³⁹

'Axám Aakxáv (They Went Through
 Water), they say.

They are called Xamaakxáv (Mojave)
 (for short),

they are called (that), they say.
 They went through water,⁷⁴⁴
 they went across to that (side) over there,
 and they, for their part, settled over there,
 and there they were, until —
 there they were,
 and when they increased (in
 population),

(some of them) volunteered to go, they say.
 Those people volunteered,
 they went and went,
 and they climbed up really high.⁷⁴⁵
 That's what they say.
 They were going to go upstream, they
 say.⁷⁴⁶

They were called something, they say.
 They came down the rapids and came
 this way,

and as for that,
 they went along the bank,
 and they went away.

They went upstream, they say.
 They weren't in the water.

It was on land,
 they went along following (the course
 of) the river, they say.

(On) land.

They went along over there, and so,
 they reached another (place), they say.
 When they got there,
 right here,

'anyáavik ooyóovxaym,
 'avíits viiyáanyək,⁷⁵³
 nyáanyi uuqáarək siivám ooyóovk
 awim,⁷⁵⁴
 “ 'Anyétsəts,
 nyáasi 'aayémxá,”
 a'íik 'eta.

A'íim,
 mattashtúuntik,
 siiwáanyək —
 saayáanyək —
 'atsaayúu ooyóovək 'eta.
 'A'íits 'almétstank oov'ótsəm,
 nyáanya,
 nyáany kaa'émk ashé:⁷⁵⁵
 Xawáaly 'éta.
 Xawáaly a'íim ashék awim,

nyáany maxák nyiitíivək awim,
 nyatsuuváayvək.⁷⁵⁶
 Nyáany,
 nyamúlyəny,⁷⁵⁷
 amúlya áayk 'etəma,
 nyáanya.
 Pa'íipáa avkoonóonya,
 amúlyənyts a'ím:
 Xawáalyapáay a'íik 'et.⁷⁵⁸

Xawáalyapáay a'íim,
 nyáanyənyts.
 Nyáanyitíivək,
 alyaskyíik avatíivxa.

Athótəm athúum,
 'akór alynyaayém,
 piipáats mattashtúuntik saayáak
 'eta.

*when they looked towards the east,
 the mountains went along,
 and they saw that there was a canyon
 over there, and so,
 “We (are the ones),
 we will go over there,”
 they said, so they say.*

*So,
 (some people) volunteered again,
 they went ahead, over there, until —
 they went along, over there, until —
 they saw something, they say.
 There were tall trees standing there,
 and those (people),
 they named them somehow:
 Xawáaly (Pine), they say.
 They named them Xawáaly (Pine),
 and so,
 they settled under those (pines), and so,
 they lived there.
 As for that,
 as for their name,
 (the trees) gave them their name, they say,
 those (people).
 The people that were around there,
 it became their name:
 they are called Xawáalyapáay (Pine
 Tree People), they say.
 They are called Hualapai,
 those (people).
 They settled there,
 they are still (there) and and they will
 be there.
 It happened, and so,
 when a long time had passed,
 people volunteered again and went on,
 they say.*

'Axány tsanyók siiyáak,
xáam aatsuukúlyəntik
vaayáaxaym,
'amáy aatsuukúlyətəm athúm.
'Axányts maxáktan athík,
avathíkəm,
ooyóovək 'eta.

*They went along following the water,
they went upstream again and went
along, and soon,
they had climbed up high.
The water lay well below them,
there it was,
and they looked at it, they say.*

Tsapéevək avathík kwalyavíit-sa,⁷⁵⁹
mattapées athótk athum,
nyáany,
ooyóovək athúm.

*It seemed small, but
it must have been tremendous,
that (valley),
when they saw it.*

'Amáy tan athúm,⁷⁶⁰
aqáarək viithík,
'aqáqəny kwaqáqənyts mattapéek
awim,
makyík alyootsénəmxats
athúulya'émtəm,
kaathomk alyuuváak;⁷⁶¹
“ 'Aaímk nyii'atíivək.
'Amáy vathí 'atíiv aly'a'émtəka?”
a'itya.
A'ím,
athúuk 'etəma.
'Amáy nyiitíiv athúm,

*It was very high up, and so,
(the land) was deeply eroded, lying here,
there were lots of canyons and split
places, and so,
there was no way they could go down
into it,
and they went on doing what they could;
“Let's just settle down.
Why don't we settle here in the high
place?” they said.*

oonóoxaym,
piipáa kaa'íts vaayáak,
athótk ooyóov 'étk athúm,
avaayáaxaym,
'oonyé lyavíik atsénk,
'axály atsénk athúuk 'etəma.
'Axály atsénk athúm,
nyáanyi,
aatsxuukyítsk,
aakavék athúuk 'ím,⁷⁶²
avoonóot.⁷⁶³

*So,
that's what they did, they say.
They settled there in the high place,
and so,
there they were,
and some of the people went off,
they intended to look around, and so,
they went along, and suddenly,
something like a road went down,
it went down to the water, they say.
They went down to the water,
and at that point,
they crossed,
and they went back, they say,
and there they were.*

Nyáanya,
 mattkwashéntəts ayéxaym,⁷⁶⁴
 vathí kwáamənyts,
 nyáanyts athúm.
 Avuuthúuts,
 ooyóovək voonóonyək,
 'axótt kwalyaviish a'íim.⁷⁶⁵
 'Axá nyimáŋk aapáyk,
 vaa'ée a'íim,
 'amáytan,
 'amátt-ts siitháw,⁷⁶⁶
 nyáanya,
 nyáany atíivətxá.
 Uu'íitsk athúm,
 'a'íi kaawíts awíim,
 ashtúum,
 'atáyk athúm,
 'axányts apáyk
 nyáanyi aapáxm,⁷⁶⁷
 nyáany ashtúum,
 'avá uutsáawk.
 'Avá uutsáawk avoonóonyək,
 aatsavérk athum.
 Nyáanyi nyatsuuváayk,
 nyáanyi atíivək aashmátsk a'avək
 awim,
 nyatsuuváayk,
 nyiitíivəm,
 nyaathótəm athúm.⁷⁶⁸
 Nyáanyi,
 nyiikwatíiv nyáanyənyts,
 xó—
 avoonóoxaym,
 'atsaayúuts avatháwk 'et.
 'Avíits.

'Avíits avatháwk,⁷⁶⁹
 'axányts nyamayémk,

*As for that,
 the same (group) went along, and suddenly
 the ones that had passed by here,
 they were the ones.
 They did that,
 they went on looking,
 and it seemed to be all right, they said.
 It sloped up from the water,
 it was like this,
 and way up there,
 there was a place,
 and that (place),
 that was where they would settle.
 They intended to, and so,
 they used wood or something,
 they gathered it,
 there was a lot of it,
 the water had carried it
 and placed it there,
 and that's what they gathered,
 and they built houses.
 They went about building houses,
 and they finished.
 They lived there,
 they settled there and they slept
 anywhere, and so,
 they lived (there),
 they settled there,
 it happened.
 At that point,
 the ones who settled there,
 oh!—
 they were there, and suddenly
 there were things there, they say.
 Mountains.*

*Mountains were there,
 and the water went around them that way,*

nyamayémk voonóonyək,
kwaskyíi vatáytan lyavíik a'ím,

nyáanyily kwiixáalyts vanyaathíim,
'axányts alytam'óorək athúm,
nyaasáttəm,
'amátt alykwatháwənyts
asáttapatk 'eta.

Alyatséntəm athúm.

'Axányənyts atóly atháwk a'eta,⁷⁷⁰

'avíi uutskúpənya.

Nyáany,
nyáanyi alyatháwəm,
ooyóovxaym,
xavashúutánk 'eta.

Nyaanyiimánək xó—

'atsaayúuts athúuk 'ím 'itya.

'Amáyəly ayúuxaym,

'axányily axávək,

'axányily athúu kwalyavíik,

xavashúu kwalyavíim,

ooyóovk athúm;

avoonóok a'ét.

Nyaathótəm athúm,

'Axá Xavashúu a'ím,⁷⁷³

amúlyk 'eta.⁷⁷⁴

Piipáanyənyts nyiitíivəntim,

'Axá Xavashúupáay a'íi

uumúlyk,⁷⁷⁵

nyaanyiimánk,

nyáany ashék 'itya.⁷⁷⁶

'Axá Xavashúupáay

uu'ítsa.

Athótəm athúm,

*it went around that way, until
there was something that looked like a
really big bowl,*

*and into that the flood came,
and water filled it up, and so,
when (the water) receded,
the dirt that was in it
receded too, they say.*

It went down (to the bottom).

*Water remained in the middle (of the
rock), they say,
(in) holes in the rock.*

As for that,

there is was,

and when they saw it,

it was really blue, they say.

Starting there, or—

there was a reason for it, they say.⁷⁷¹

*(Blue) could be seen in the sky, and as
a result,⁷⁷²*

it went into the water,

it seemed to be in the water,

(the water) seemed to be blue,

and they saw it;

there they were, they say.

It happened, and so,

*they are called 'Axá Xavashúu (Blue
Water),*

they are named (that), they say.

The people settled there,

*they were named 'Axá Xavashuupáay
(Blue Water People),*

and that's where they came from,

*and that's what they named them,
they say.*

Havasupai

is what they are called.

It happened, and so,

nyáanyi,
 nyáanyiitíivapatk awet,
 avatíivæk 'ityá.
 Alyaskyíik avatíivæk.
 Nyáanya athúum:
 'axóttk avatíiv.⁷⁷⁷
 'Ís,
 nyiikamáan,⁷⁷⁸
 nyáany lyavéenyapátk,
 nyáany nyuutíivány,
 wanymooyétsk 'et.
 Athúum.
 Nyáanya.
 Nyiitíivæk athúum,
 nyaanyiimánk.

Kànyaa'íim,
 aatsénk,
 maatsawíts avatíivəm ooyóovəxa.

Aatsuukúlyxa.
 Nyaatsuukúlyəntík,
 nyáasi,
 apám,
 piipáa maatsawíts soonóom,
 ayúuk,⁷⁷⁹
 a'íim,
 kanáavək,⁷⁸⁰
 avoonóok,
 nya'a'íim,
 vaathíik,
 nyáavi aatsénk,
 vaathíinyək —
 vaathíiny,
 nyáavi apák.
 Piipáa avkwathíkəny ayúuntik
 'eta.

*at that point,
 they, for their part, settled there, and so,
 they settled there, they say.
 They are still there.
 That's what happened:
 it was good and they settled there.
 But,
 as for the rest of them,
 they were the same too;
 the place where they settled,
 they liked it, they say.
 They did.
 That (place).
 They settled there,
 starting then.*

*Sometimes,
 they (would) go down,
 and they would see their relatives
 settled there.*

*They would climb (back) up.
 When they climbed up again,
 to that distant place,
 they got there,
 people they called relatives were there,
 and they saw them,
 and so,
 they told them about it,
 there they were,
 and then,
 they came this way,
 they came down here,
 they came this way, until —
 they came this way, until
 they got here.
 They in turn saw the people that were
 here, they say.*

Nyamáam,
 xuumáarənyts tsapéek,
 xó —
 piipáanyts mattapéek,
 athúum,
 'ís,
 nyaavoonóoxáym,
 athúum.
 Athúum athúm,⁷⁸¹
 nyáanyts athúum.
 Nyáavəm kwatíivənyts alyaatsénk
 'etá,
 Xáam Kwaatsáanənyts.

Xáam Kwaatsáan 'eta.
 Kwatsáan 'ét,
 mapísa.
 'ís
 nyáasəm alyaatsénk,
 kaawíts nyatsuuváayapatk,

 nyáanyiitíivəm,
 nyáany ooyóovək,
 a'íim a'íik 'eta.

Piipáanyts avuuthúutsəsh.
 Xáam aatsénk,⁷⁸²
 'atsaayúu,
 nyáanyi,
 nyáanyi nyatsuuváayk avoonóonyək;
 “Alynyaa'atíivúm,” a'im.
 “Av'athík 'athósh,
 'anyétsəts.”
 'ís,
 siikwaayáanya,
 a'íintim,
 Xamakxáavəts a'étk,⁷⁸⁴

Anyway,
 there were a lot of children,
 or —
 there were a lot of people,
 there were,
 but
 while they were here, suddenly,
 it happened.
 It happened, and so,
 that's what happened.
 The ones who had settled there came
 down, they say,
 the Xáam Kwaatsáan, (Those Who
 Came Down by Means of Water).
 The Xáam Kwaatsáan, they say.
 They are called Quechan,
 nowadays.
 But
 they came down from that distant (place),
 and they lived somewhere (in that
 area) too,
 they settled there,
 and (other people) saw that,
 and they called them (by that name),
 they say.

The people did that.
 They came down by means of water,⁷⁸³
 and, well,
 at that (place),
 they were living there;
 “We will live here,” they said.
 “Here we are,
 we are the ones.”
 However,
 the ones who kept going,
 they were called something else,
 they were called Mojave,

'Axá Xavshuupáay 'etk,
 Xawáalyapáay 'éta,⁷⁸⁵
 Xawáalyapáay,
 nyáanya.
 Nyáany,
 mattatsáməly,
 mattamaawíik avathík 'itya.
 Athótəm,
 athúu lyaskyíik viitháwtəsáa,
 kór ayémk vanyaatháwm,
 a'ím
 nyáany,
 nyáany a'ím,
 katsuunávək oonóo aav'áarəm.

Makyík ma'áv alyma'ém,
 táam,
 sáa
 avathík,
 avathík athótəm athúm.
 Nyaanymáamtək athútya.

*they were called Havasupai,
 they were called Hualapai,
 Hualapai,
 those (people).
 As for that,
 all of them,
 they are related to each other, they say.
 So,
 it's still the same, but
 they have been there for a long time,
 and so,
 that's it,
 that's what they say,
 they have always explained it (in that
 way).
 You never hear (the story) any more,
 it's gone,
 but
 it happened that way,
 it did happen that way.
 That's all.*

Notes

- 1 A false start is heard here: *'Amattáam nya—nyakór*. The term 'false start' refers to an interruption in the flow of speech after which the speaker restarts and usually rephrases his utterance. False starts occur frequently in natural speech and indicate that the speaker is thinking and formulating his utterance while he speaks. They are noted here in order to account for minor discrepancies between the spoken and written versions of the narrative.
- 2 A false start is heard here: *thóm—iimáatt-ts thómayúuv aly'éem*.
- 3 'Ashútsíi was changed to *'ashútsáa* upon review.
- 4 'Antséníi was changed to *'antsénaa* upon review.
- 5 Mr. Bryant suggests *kaa'its nyáany lyavíim a'ét* as an alternative formulation of this line.
- 6 *'Atkavék* was changed to *'atkavékcá* upon review.
- 7 This line literally means 'nothing was visible at all, but'.
- 8 This line literally means '(someone) went about explaining things to him, they say'.
- 9 This line literally means, '(someone) said that, (someone) told him about it, they say'.
- 10 A false start is heard here: *'atsaayúu 'axóttk—'uuxúuttk viitháwm*.
- 11 *Aví aa* was changed to *nyáavi* upon review.
- 12 This line is heard in the recording as *xamээр 'atséwəm*; it was changed upon review.
- 13 *Alyoonóok* was changed to *alyuuváak* upon review.
- 14 A false start is heard here: *náa shaakwíink vaawée vaawée awétk*.
- 15 A false start is heard here: *'amátt—'axá vathány*.
- 16 *Nyiitháwk* was changed to *nyiitháwt* upon review.
- 17 Mr. Bryant suggests *'atsaayúu 'a'its aatspáatsk athúuk a'ét* 'trees and things emerged from them, they say' as an alternative formulation of this line.
- 18 Mr. Bryant suggests *'ax'áats athúntik* as an alternative formulation of this line.
- 19 *Uuváa* was changed to *uuváak* upon review.
- 20 *A'íim* was changed to *uu'its* upon review.
- 21 A false start is heard here: *nyaa—nyáanyts*.
- 22 The word *alya'émk* was inserted upon review.
- 23 This line is heard in the recording as *'akórtan alyayém nyaa'ávək*. *alyayém* was changed to *lyavíik* upon review.
- 24 This line literally means 'it seemed like a long time, and when he experienced it'.
- 25 The expression *iiwáanyts apíuyk* literally means 'his heart died'; its idiomatic meaning is 'he was alarmed'.
- 26 This line is heard in the recording as *ayáalypátk*; it was changed upon review.
- 27 A false start is heard here: *'Axám—'axám áamk*.
- 28 This line literally means '(someone) told him things, they say'.
- 29 This line literally means '(someone) told him this as well, they say'.
- 30 *Eethónyi* was changed to *eethónyily* upon review.

- 31 Mr. Bryant suggests *eethóts atáarək* as an alternative formulation of this line.
- 32 This line is heard in the recording as '*Asákwiimáatt 'atsaayúu tsámaly alykwaskyúitanəny nyáanyts athúum*'; it was changed upon review.
- 33 This line literally means 'all of '*Asákwiimáatt*'s things still existed, they say'.
- 34 *Viitháwxaym* was changed to *viitháwxayk* upon review.
- 35 *Siyyáa* was changed to *siyyáat* upon review.
- 36 *Kukwiimáatt* was changed to *Kukwiimáatt-ts* upon review.
- 37 This line is preceded by an indecipherable false start.
- 38 Mr. Bryant uses the names *Kukumáatt* and *Kukwiimáatt* interchangeably to refer to the Creator. To avoid confusion, the name of the Creator is regularized as *Kukwiimáatt* in the English translation.
- 39 This line is heard in the recording as *pa'iipáa nyaanyi atív 'ím*; it was changed upon review.
- 40 *Kwatáarəny* was changed to *kwatáarənyts* upon review.
- 41 A false start is heard here: *xáak athúuts—uuthúutsk 'étəma*.
- 42 This line is heard in the recording as '*axá shaakwérəny athúum*'; it was changed upon review.
- 43 '*Axá shakwiints* was corrected to '*axám shuukwiints* upon review.
- 44 This line is heard in the recording as '*axa—'axá kashaakwiin nyáanya sharéq 'iinyək*. It was changed upon review.
- 45 *Nyáanya* was changed to *nyáanyi* upon review.
- 46 This line literally means 'things were small'.
- 47 This line literally means 'as for those that were located in the sky, they were small'.
- 48 This and the following line were suggested on review. They replace three lines heard in the recording: '*amátt atsénk, aatsénk, 'amáttnyi aatsén* 'they fall to the ground, they fall, they fall to the ground'.
- 49 This word was originally recorded as *Pa'iipáa Eethó Kwatáarənyts*; the subject case marker was deleted upon review.
- 50 *Kwa'its* was changed to *kwathútsəny* upon review.
- 51 The word *kwathútsəny* was inserted upon review.
- 52 A false start is heard here: *Nyam—nyáany 'ashoopóow aly'a'émtəká*.
- 53 Mr. Bryant suggests *nyaaviimánk athúuk 'etá* as an alternative formulation of this line.
- 54 This line literally means 'those that he was to do were there too'.
- 55 Mr. Bryant suggests *mattxatsvák aatsuumpápəm atséwk* 'he made four couples' as an alternative formulation of this line.
- 56 *Kamayáa* or *Kamia* is the Quechan name for *Kumeyaay* people.
- 57 Several lines of false starts have been omitted here.
- 58 Upon review, Mr. Bryant suggested replacing *xavíkəm* with *taxavíkəm*.
- 59 This line is heard in the recording as *nyáanyi makyík ár aly'émpək*; it was changed upon review.
- 60 Mr. Bryant suggests changing this line to read *makyík 'akór aly'a'ém siiváxáyəm*.
- 61 Mr. Bryant suggests replacing this line with *nyaaváamk*.
- 62 In the recording this line is unclear but sounds like *kanáavxa*; it was clarified on review.
- 63 A false start is heard here: *Kukwiimáatt-ts 'atsaayúu 'atáyəm ats—atséwk*.
- 64 A false start is heard here: *nyaa—nyaanyimánək*.
- 65 Mr. Bryant suggests '*anyáa kwashiintəm* as an alternative formulation of this line.

- 66 A false start is heard here: *Kwiimáatt—Kwakwiimáatt-ts shoopóowk 'etá.*
- 67 Upon review, Mr. Bryant suggests replacing 'anyáa, which is rarely used with the meaning 'me', with the more common form 'anyép 'me'.
- 68 Two lines of false starts are omitted here.
- 69 *Kwas'eethény* was changed to *kwas'eethéets* upon review.
- 70 A false start is heard here: 'atsaayúu *kwas—kwas'iitsthúts viikwatháwnya.*
- 71 Upon review, Mr. Bryant suggests replacing *avkoov'óowənyts* 'the rain (subject case)' with the more common form *oov'óowts* 'rain (subject case)'.
- 72 A false start is heard here: *Nyaa—nyáanyəm.*
- 73 A false start is heard here: *uumárəny—aamárəntík a'ím 'itya.*
- 74 A false start is heard here: 'ats—uuváxayk.
- 75 False starts are heard here: 'ats—Kwatsáan 'iipáany nyáanyi nyaalyaa—aatsoonóoy aly'émk 'etá. Upon review, Mr. Bryant suggests replacing *aatsoonóoy* 'he abandons him' with *namák* 'he leaves him'.
- 76 This line is heard in the recording as *nyi—nyáany xáak uuváam athúum*; it was changed upon review.
- 77 This word was inserted upon review.
- 78 *Amúlyts* was changed to *amúlyk* upon review.
- 79 This line literally means, 'some were alive, they were over there in turn'.
- 80 False starts are heard here: *nyáany awí—aly—awíiməm uuthúutsk 'etəma.*
- 81 A false start is heard here: *aváts xáak awi—xáak avám.*
- 82 A false start is heard here: *Nyáany Kwatsáan xiipan—xiipúks athúum 'ityá.*
- 83 A false start is heard here: *mím—awím siiwáak 'etá.*
- 84 *Kwiixáalyk* was changed to *kwiixáalyts* upon review.
- 85 A false start is heard here: *sii—'Aqáaqts siivám.*
- 86 A false start is heard here: *Nyaa—nyaa'ím.*
- 87 Two lines are omitted here in which Mr. Bryant explains (in Quechan) that he is about to move on to the next part of the story.
- 88 *Uu'ítsənyts* was changed to *uu'ítsənya* upon review.
- 89 *Nyiitsáawəntík* was changed to *nyiitsəwəntík* upon review. Mr. Bryant suggests *nyiiuutsáawəntík* as another alternative.
- 90 A false start is heard here: *nyaa—nyáanyimánk awítsxá.*
- 91 This line is heard in the recording as *pa'iipáts*. It was changed upon review.
- 92 This line is heard in the recording as *kwatsatkyávənk*; it was changed upon review.
- 93 This line literally means 'That one led them first, they say'.
- 94 *Shiimúly* was changed to *shiimúlyts* upon review.
- 95 *Mat'á* is heard in the recording with a long vowel—*Mat'áa*; it was changed on review.
- 96 At this point the text has been revised considerably in order to clarify matters of fact. Fourteen lines have been deleted and replaced with ten new lines which Mr. Bryant composed upon review.
- 97 This is the last line of the revision mentioned in note 96. Henceforth the text follows the the recoring.
- 98 The word *a'ím* 'they were called' was inserted upon review.
- 99 A false start is heard here: *xan'aapuk—xan'aapúuk 'íkəm.*
- 100 This line literally means 'snakes were like that, they say'.
- 101 *Nyáany* was changed to *nyáanyts* upon review.
- 102 This line is heard in the recording as 'avé 'atskwatsakyíwəny; it was changed upon review.

- 103 This line is heard in the recording as *'aayúu matxávil xwérər awétk*; the word *atáp* 'he threw him' was added upon review.
- 104 This line was added upon review.
- 105 Upon review, Mr. Bryant suggests *xáam uuthúutsk athúuk 'éta* 'they are different kinds, they say' as an alternative formulation of this line.
- 106 This line is heard in the recording as *nyaanyiimánk awím*; it was corrected upon review.
- 107 A false start is heard here: *xuumáar nyii—nyiivasháwk uuváaxaym*.
- 108 A false start is heard here: *'atsaayúu 'aave kwa'ats—kwa'atsláytsəny nyii'aqáasəm*.
- 109 Several lines of false starts are heard in the recording but are omitted here.
- 110 A false start is heard here: *nyaa—nyaa'aláaytanəm*.
- 111 Mr. Bryant suggests changing this and the preceding line to *xuumáyts athútyá, nyáany xuumáyts athúuk a'ét* 'he was his son, he was his son, they say'.
- 112 A false start is heard here: *saa—xatsúurək nyiináamk viitháwm*.
- 113 *'Avuuyáanyi* was changed to *'avuuyáany* upon review.
- 114 This line literally means 'things have been there, and they are always seen, they say'.
- 115 *Alyavám* was changed to *alyaváamk* upon review.
- 116 This line literally means 'a day was one and it arrived and so'.
- 117 A false start is heard here: *Sanyts—sanyts'áakts nyáany lyavée av'áarəm mayúuk*.
- 118 *Av'áartək* was changed to *av'áartəm* upon review.
- 119 *A'éxáyym* was changed to *uuváaxaym* upon review.
- 120 This line literally means 'he was dying, he was experiencing it, he was doing it slowly'.
- 121 A false start is heard here: *viiya—viithíknyək*.
- 122 *'Atsatsuunyúuts* was changed to *tsuunyúuts* upon review.
- 123 *Lyavíik* 'he resembled him' was changed to *lyavíi a'ím* 'he wanted to resemble him' upon review.
- 124 A false start is heard here: *nyaany—nyaanyiimánk*.
- 125 Upon review, Mr. Bryant suggests replacing *a'ítsk* 'they (collective plural) say' with the distributive plural form *uu'ítsk*.
- 126 In the recording, this word sounds like *taspérək* 'he tightens it', but *kaspérək* 'be strong!' makes more sense in the context.
- 127 A false start is heard here: *Matt—mattkuutar'úytsək*.
- 128 *'Anyáavi* was changed to *'anyáavik* upon review.
- 129 A false start is heard here: *asho— asóok 'ét*.
- 130 *'Axáyk* was changed to *'axáyts* upon review.
- 131 It is not clear why the plural form *aatspáats* is used here (and again three lines hence) rather than the non-plural form *atspáam*.
- 132 A false start is heard here: *'ats—Xatalwényənyts*.
- 133 A false start is heard here: *'ats—'atsaayúu kamánk athúuk 'etá*.
- 134 A false start is heard here: *uuwíts—'atsuwítsnyá*.
- 135 This word is hard to hear in the recording; it was clarified upon review.
- 136 The narrative is interrupted here for technical reasons (so that a cassette tape may be turned over).
- 137 A false start is heard here: *Kumastamxóts nyáanyi tsiimaa—tsaamánək*.
- 138 A false start is heard here: *nyáanya 'ats—'atsaráav mattkwatspée athúuk 'etamá*.
- 139 This line literally means 'it was a terrible sickness, they say'.
- 140 Upon review, Mr. Bryant suggests *'Aavé taaxánts nyaaváməm* as an alternative

- formulation of this line.
- 141 This line is heard in the recording as *Kukwiimáattənyts atháwk tapúyk 'et*. It was corrected upon review.
- 142 *Nyáany* was changed to *nyáany* upon review.
- 143 *Nyiimáattəny* was changed to *iimáattənyts* upon review.
- 144 *Uu'ítsəny* was changed to *uu'íts* upon review.
- 145 This line is heard in the recording as '*amáttnyily axwélyk* 'he dug in the ground'. It was changed upon review.
- 146 Mr. Bryant suggests '*axányts nyamayémk athúuk 'eta* 'water has flowed through there, they say' as an alternative formulation of this line.
- 147 A false start is heard here: *nyaalyavüntits viiva—viithúkəm atháwk awím*.
- 148 A false start is heard here: *nyáany—nyáany amáarək*.
- 149 Mr. Bryant suggests '*Áxá Aráw Kwa'axwéttənyts* 'It is the Colorado River' as an alternative formulation of this line.
- 150 A false start is heard in this line: *Kwatsáan nyamátt atóly—atóm viikwáama*.
- 151 Mr. Bryant suggests '*atsü xáam uuthústan atséwk* 'he made different kinds of fish' as an alternative formulation of this line.
- 152 A false start is heard here: '*axányi xany—xiipáan avkwathíkəny*. Mr. Bryant suggests '*axály avkwathíkənya nyiitséwkəntík a'eta'a* 'he made those which are in the water, they say' as an alternative formulation of this line.
- 153 This line literally means 'the ones that are located near the water'.
- 154 A false start is heard here: '*axály'—axály avkwathíkənya nyiitséwk voonóok 'ityá*.
- 155 This line literally means 'he went about making those that are located in the water, they say'.
- 156 A false start is heard here: '*Atsü kwa—kwarts'áakənyts*.
- 157 Mr. Bryant suggests *nyásily oonóok avoonóonyək* 'they were over there, moving about, until' as an alternative formulation of this line.
- 158 A false start is heard here: '*avüts viiva—viivám*.
- 159 '*Atsaayüuts* was changed to '*atsaayüu* upon review.
- 160 A false start is heard here: *nyáany—nyáany atséwk 'etəma*.
- 161 Two lines of false starts are heard in the recording but have been deleted here.
- 162 '*Oovar'é* was corrected to '*alyoovar'é* upon review.
- 163 This line literally means 'he did it (so that) it was like a church'.
- 164 Mr. Bryant suggests *nyáanyily uuthúutsk a'üm* 'intending them to be in it' as an alternative formulation of this line.
- 165 A false start is heard here: '*a'üi—a'üm a'ükəta*.
- 166 Mr. Bryant suggests *kaawüts xáam kuuwütsnya nyáanya awüntík* 'they did different things in turn' as an alternative formulation of this line. The function of *nyáanyəm* in the original version is not clear.
- 167 A false start is heard here: '*a'áw awüm 'ats—ootséwxanya*.
- 168 Upon review, Mr. Bryant suggests that *xatsóorək* 'it is winter' might be more appropriate here than *xatsúurək* 'it is cold'.
- 169 '*Mootséwnyəm* was changed to '*mootséwnya* upon review.
- 170 Mr. Bryant suggests *nyáanya piipáanyənyts nyiimashúitəxa* as an alternative formulation of this line.
- 171 The word *shüimúly* was added upon review.
- 172 A false start is heard here: '*pa'iipáa nyii—xáak tsawémk 'etá*.
- 173 This line was inserted upon review.
- 174 A false start is heard here: *Kwats—Kwatsáan pa'iipáa nyiikwanáməts*.

- 175 Mr. Bryant suggests *kwara'áktants athúum* 'he was a very old man' as an alternative formulation of this line.
- 176 A false start is heard here: *'Axá—amáttəny alyaxánək 'et.*
- 177 A false start is heard here: *nyakónyənys nyáanyi kamánk ats—atspák awityá.* Mr. Bryant suggests replacing *awityá* with *athútyá.*
- 178 A false start is heard here: *'atsaayúu tsáaməly oo—kwatséwənya.*
- 179 This line literally means 'days were four'.
- 180 Mr. Bryant suggests *pa'iipáany nyiyúuk nyiiuutar'úy a'ím avuuváak athót* 'there he was intending to watch over and take care of the people' as an alternative formulation of this line.
- 181 The first portion of this narrative was recorded on Tapes 6 and 7; see the Introduction and note 343 for discussion.
- 182 Mr. Bryant suggests replacing *a'ím* with *a'éť.*
- 183 The words *amánk athót* were added upon review.
- 184 Two lines were omitted upon review.
- 185 Mr. Bryant suggests replacing *'ashéníts* with *'ashéntəntíts.*
- 186 Mr. Bryant suggests omitting the evidential suffix *-sh* here.
- 187 A false start is heard here: *eethótsəny—eethónya uutstáaq 'et.*
- 188 This line is heard as *Kwara'ák Kwatáar—Eethó Táar a'ím 'ityá .* Mr. Bryant rephrased it and added vocative case marking upon review.
- 189 A false start is heard here: *Kukwii—Kukwiimáattənyts.*
- 190 This line is heard as *nyiiəov'óowk*; it was changed upon review.
- 191 This line is heard as *əov'óowənya*; it was changed upon review.
- 192 This line is heard as *'atsaayúuny ataspák*; it was corrected upon review.
- 193 Several false starts are heard here.
- 194 This is an old expression and is no longer used in modern Quechan. Mr. Bryant used it here because it appears in Harrington (1908).
- 195 Mr. Bryant suggests *iiwáam awíim* 'he did it on his own' as an alternative formulation of this line.
- 196 Mr. Bryant suggests adding *a'éť* at the end of this line.
- 197 *Awíi lya'éem* was replaced with *a'íi lya'éem* upon review.
- 198 Two indecipherable lines are omitted here.
- 199 A false start is heard here: *vathány—'amáynya 'atawáamk.*
- 200 *Nyaaváany* was changed to *nyaaváamk* upon review.
- 201 A false start is heard here: *nyáany a'ík—'atsaayúu.*
- 202 Mr. Bryant suggests *Eethó Kwatáarənyts nyaawíim* 'if the Blind One did it' as an alternative formulation of this line.
- 203 *Kamia* is the word Quechan people use to refer to the Kumeyaay (Diegueño) people.
- 204 In this line and two lines hence, *Páa 'Anyáa* was changed to the more formal *Xatpáa 'Anyáa* upon review.
- 205 Upon review, Mr. Bryant suggested replacing *takyénək* with plural form *tatkyáavək.*
- 206 *A'ím*, very faintly heard, was replaced with *a'éť* upon review. Mr. Bryant also suggests replacing *eemé kwaly'ooxóony* with the unsuffixed *eemé kwaly'ooxóo.*
- 207 This and the previous line literally mean 'The Blind Person's heart was not good (as) he stood there'.
- 208 This line literally means 'as soon as he wants to pick them up he does so'. The Blind Person is arguing that there are advantages to having webbed fingers.

- 209 *Taráavxáy*m was corrected to *taaráavxáy*m upon review.
- 210 A false start is heard here: *Piipáa Kwatáara—Eethó Kwatáarənyts siiv'óowm*.
- 211 This line is heard as *masuuráayny péem*; it was changed upon review. Subject case marking is expected but is not heard.
- 212 *A'exáy*m was changed to *awéxáy*m upon review.
- 213 Mr. Bryant suggests *nyáanyts athúuk a'ét* 'that's what happened, they say' as an alternative formulation of this line.
- 214 This line literally means 'this is that which takes place'.
- 215 *Nyáany* was changed to *nyáanyi* upon review.
- 216 *Nyáava* was corrected to *nyáavi* upon review.
- 217 In the recording, this line sounds like *s a'ét*; it was clarified upon review.
- 218 Here and two lines hence, *Páa 'Anyáa* was replaced with the more formal *Xattpáa 'Anyáa* upon review.
- 219 A false start is heard here: *makyík Páa 'Anyáany kavée—kavéely ooshathómp aly'émk 'eta*.
- 220 This line literally means, 'When his saying it was four'.
- 221 A false start is heard here: *Nya—piipáa nyáanya amúly áayk 'et*.
- 222 Mr. Bryant suggests *makyáany uu'ítsəny* as an alternative formulation of this line. *Makyáa* is the plural form of *makyí* 'who, which one'.
- 223 A line in English has been omitted here.
- 224 A false start is heard here: *Xattpáa— Xattpáa 'Anyáa a'íkəta*.
- 225 A false start is heard in this line: *Kukwiimáattənyts sanyts'áak nyii—nyiiáaylya'émk 'et*
- 226 A false start is heard here: *'anyétsa—'anyétsa awíim*.
- 227 A false start is heard here: *xáak—xáak awíim atséwk awím*.
- 228 This line literally means 'he did it differently, he made it'.
- 229 *'Atskakwek a'ávəxa* was corrected to *'atskakwékm a'ávəxa* upon review.
- 230 A false start is heard here: *'aatskóyts—mashtxáats iiwáam makyík xuumáar ayúu aly'émk*.
- 231 A false start is heard here: *nyaa—mayáak*.
- 232 The last word of this line is heard as *alya'émxa*; it was changed to *alyma'émxa* upon review.
- 233 This and the following two lines literally mean 'it is you, and it is that one, and you will never be in the same place'.
- 234 A false start is heard here: *xáam—xáak athúuk atspák*.
- 235 This and the following line literally mean 'your meals would be many, they (would) be six'.
- 236 A false start is heard here: *ée—a'ávtsáa*.
- 237 A false start is heard here: *Kukwiimáatt-ts sa—mashxáyəny a'ím*.
- 238 The last word of this line is heard as *alya'émk*; it was changed to *alyma'émk* upon review.
- 239 A false start is heard here: *piipáa—Kukwiimáatt-ts matxávi shathómp*.
- 240 A false start is heard in this line: *'atsaayúu sha—shakw'iláa atséwk 'et*.
- 241 *A'ím* 'he said' was corrected to *awíim* 'he did' upon review.
- 242 *'Oowéxa* was changed to *'oowéxənya* upon review.
- 243 *Nyoo'éey* was corrected to *nyoo'éeyxa* upon review.
- 244 Mr. Bryant suggests *nyáany 'anymawéeyk mawéxa* 'you will do that for me' as an alternative formulation of this line.
- 245 *Alya'ém* is just barely audible.

- 246 *Eethó* ‘eyes’ was changed to *meethó* ‘your eyes’ upon review. A false start is heard in this line.
- 247 A false start is heard here: *'axányənyts takavék ats—atsénk*.
- 248 Mr. Bryant suggests *nyíiv'óowk a'ét* ‘they stood there, they say’ as an alternative formulation of this line.
- 249 A false start is heard here: *nyaa'awém—makyík nyuu'áav aly'émk*.
- 250 This line literally means ‘he walked, he came, and he went, they say’.
- 251 False starts are heard in two places *'avá kw—'avá kwatiinyáamənya 'atséwx—'atséwxa*.
- 252 A false start is heard here: *ii—iimaattk uuthúik*.
- 253 A false start in English, little red—, and a line in Quechan, *xóo* ‘or’, are omitted here.
- 254 *Xanapúuk* is Mr. Bryant’s interpretation of the word *xanapúk* which Harrington cites at this point in the story. In fact, *xanapúuk* does not mean ‘piss ant’ but instead is variant of *xan'aapúuk* ‘water snake’. The word for ‘piss ant’ is unknown.
- 255 Mr. Bryant suggests replacing this and the preceding line with a single line: *'ax'áa kaayúməxáyk* ‘he had no cottonwood yet’.
- 256 This line literally means ‘he never asked for anything’. Upon review, Mr. Bryant suggested *makyík awíktə a'ím kwakyáav aly'émk 'eta* ‘he never asked for them to help him, they say’ as an alternative.
- 257 Mr. Bryant suggests *nyáənya piipáats athúuk a'ét* ‘that was a person, they say’ as an alternative formulation of this line.
- 258 *Nyíitaxrámpk* was changed to *alytaxrámpk* upon review.
- 259 This line is heard as *makyík shalyamák kwatháwənya nyav'áa lya'éŋ*; it was changed upon review.
- 260 The narrative is briefly interrupted at this point.
- 261 There is a brief digression into English at this point.
- 262 *Kaawíts kwa'anyáaw* literally means ‘things which are hidden’.
- 263 False starts are heard here: *'anyáats—oh—máənyts—'atsaya—piipáa Kwatsáəənyə matsúyly 'aaly'éta*. Mr. Bryant suggests changing *'aaly'éta* to *'aaly'étkə*; the significance of the change is not clear.
- 264 A false start is heard here: *nya'ootséwxənya—'ootséwxáyənya*.
- 265 A false start is heard here: *makyík pa'iipáa kuukanáav aly'éŋ—alyka'émk*.
- 266 After two more lines (which have been omitted here), the tape comes to an end.
- 267 Mr. Bryant suggests *amúly áayk 'et* ‘he gave her a name, they say’ as an alternative formulation of this line.
- 268 A false start is heard here: *xuumáyts—xuumáyts athúuk 'et*.
- 269 *Kumastamxó* was changed to *Kumastamxóts* upon review.
- 270 Mr. Bryant suggests *'anyáayənya 'amáynyí atséwətk awityá* ‘he made light in the sky’ as an alternative formulation.
- 271 This line literally means ‘Marxókavék made the thing, the sun, give off light’.
- 272 A false start is heard here: *makyík 'ats—eethóny ta'axótt aly'émxá*.
- 273 Two lines consisting of false starts are omitted here.
- 274 *Kawíya uu'íts* [pause] *nyaawíim* was replaced with *Kawíya uu'ítsnyə awíim* upon review.
- 275 Mr. Bryant suggests *awíntik avoonóowú nyaa'íim* ‘if he is going to do it again’ as an alternative formulation of this line.

- 276 This line literally means ‘if he goes on doing it again’.
- 277 This line is hard to hear; it was clarified upon review.
- 278 A false start is heard here: *'aayúu tsámaly masheethée—masheethéevət.*
- 279 A false start is heard here: *Kukumáatt-ts 'avá kwanyúilya—kwatiinyámənya alyavák siivát.*
- 280 A false start is heard here: *'aayúu kaawíts tsuu—aatspáatsk oov'óts 'ím.*
- 281 Mr. Bryant suggests replacing *taaxán* with *taaxánk.*
- 282 This line is heard as *piipáa kwashúntənyts shtuutúutk 'etəma* ‘each person got (something)’; the phrase *'a'í 'ashéntəm* ‘one stick’ was added upon review.
- 283 *Kumastamxó* was changed to *Kumastamxóts* upon review.
- 284 Three lines consisting of false starts are omitted here.
- 285 As recorded, the word for ‘prickly pear’ sounds like *'aa'áa*; it was corrected to *'a'á* upon review.
- 286 A false start is heard here: *nyáanya Xattpáa Nya—'Anyáa nyiiáayk 'et.*
- 287 This line literally means ‘to the one Maricopa’.
- 288 Mr. Bryant suggests *nyáany nyii'áayk 'eta* ‘I give that to them, he said’ as an alternative formulation of this line.
- 289 Mr. Bryant suggests *'anyáats 'awéxa* as an alternative formulation of this line. As it stands in the text, the line gets its unrealis interpretation from the suffix *-xa* which appears two lines hence.
- 290 *Nyaayúum* was changed to *nyaayúu* in this and the following line upon review.
- 291 Several lines consisting of false starts are omitted here.
- 292 Mr. Bryant suggests *pa'ípáats athíts 'amátt arún awú nyaa'ím* as an alternative formulation of this line.
- 293 The November 10, 2003 recording session ends here.
- 294 *Nyáanyəm a'ím* was changed to *nyaa'ím* upon review.
- 295 False starts are heard here: *makyík—makyí 'anyáay—makyí avá lya'émxá.*
- 296 This line literally means ‘he did it and made it, they say’.
- 297 A false start is heard here: *Kukwiimáatt-ts nya—'amátt ka'ák aatsuumpápk 'et.*
- 298 A false start is heard here: *Kumastamxóts 'avá—'avá tiinyámənya alyuuváak. Tiinyámənya* was changed to *kwatiinyámənya* upon review.
- 299 *Marxókavék* was changed to *Marxókavéks* upon review.
- 300 This line is heard as *Marxókavék—kavéks xáak 'atséwəntík 'eta. Xáak* ‘in a different way’ was changed to *'atsaayúu kwanyamé* ‘something else’ upon review.
- 301 A false start is heard here: *axtalwé—xatalwényənyts a'ím.*
- 302 *'Axály Mattnyakótt* and *'Axály Mattnyakót* are alternative forms (one with dental *t*, one with alveolar *tt*) of the same name. Mr. Bryant is not sure which is correct.
- 303 A false start is heard here: *Shakílykily Kamáa—Nyamáa vaa'ét.*
- 304 Mr. Bryant suggests replacing this line with *nyáanyəm tsaqwérək a'éta* ‘at that point he spoke, they say’.
- 305 This line is heard as *Nyáany 'amáyənyí a'ím 'ityá*; it was changed upon review.
- 306 A false start is heard here: *ooshétsənyts 'í—'Aqáaq a'ét.*
- 307 The distributive plural form *uuthúuts* implies that each feather became something different: a different species of bird, Mr. Bryant explains.
- 308 *Kumastamxó* was changed to *Kumastamxóts* upon review.
- 309 This line is heard as *'axáts aví veeyəmxaym* ‘the water went away from here, and suddenly’. It was changed upon review.

- 310 A false start is heard here: *'amány—'amányəm áamk athúuk 'etəma.*
- 311 A false start is heard here: *nyii—nyiiivátəm athúum.*
- 312 This line is heard as *takavék ookavék athúum* 'he went back, he brought it back'; it was changed upon review.
- 313 This line is heard as *vuuthúik nyaa'ávək*; it was changed upon review.
- 314 A false start is heard here: *'amáattnya—'amáttənyts athúuk 'etəma.*
- 315 The subject case marker *-ts* is unreleased and hard to hear. Its presence was confirmed upon review.
- 316 *Tarívək* was corrected to *arívək* upon review.
- 317 This line is preceded by a false start: *vathí—nyaa—.*
- 318 A false start is heard here: *Nyáanyi—nyáanyəm atspák 'et.* Mr. Bryant suggests *nyáanyəm athúik atspákək 'et* as an alternative formulation.
- 319 This line is heard as *Aványa, aa, aatooqwérəlyts aly'ém 'ím.* It was changed upon review.
- 320 A false start is heard here: *Kukwiimáatt-ts mattapíy 'ím oonóo—uuváak athópəká.*
- 321 Several lines of false starts have been omitted here.
- 322 A false start is heard here: *Xavstúum Kuly—Xavashúum Kulyúts thomtaayúuk a'éta.*
- 323 False starts are heard here: *'ats—'ats—Xavashúum Kulyú uú'itsənyts.*
- 324 This line is heard as *iiváa—iiváanyts a'íkəta*; it was corrected upon review.
- 325 A false start is heard here: *math—máany matháwk.*
- 326 This line is heard as *xuumáar matsáaw—matséwtsəxá.* It was changed upon review.
- 327 Mr. Bryant suggests *uu'ítsk a'éta* 'they said, they say' as an alternative formulation of this line.
- 328 At this point in Harrington's (1908) narrative, a passage in Latin describes how children are conceived. We have omitted this passage.
- 329 The word *'anyép* 'my' was added upon review. Even with this addition the syntax of the line remains uncertain; Mr. Bryant also suggests *máany nyaxuumáyts nyaathúuva* 'you are my son' as an alternative formulation.
- 330 This line is heard as *nya'axuumáyk 'ityá,* but Mr. Bryant firmly corrected it to *nyaxuumáyk 'ityá* upon review. He proposes *'anyáats nyaxuumáyk 'athutyá* 'I call you son' as an alternative formulation.
- 331 *Matxányanys* 'the wind (subject case)' was replaced with *matxánya* 'the wind (object form)' upon review.
- 332 This line is heard as *makyík veeyém aly'ém*; it was changed upon review. Mr. Bryant suggests *tsayém 'ínyək kaváarək* 'he tried to loosen it but it didn't happen' or *tsayém 'ínyək nyeekwévək* 'he tried to loosen it but it was no good' as possible alternative formulations.
- 333 A false start is heard here: *maa—kwakapáarnyi atsáam.*
- 334 An indecipherable line is omitted here.
- 335 This line is heard as *nyamadap mapúyxa 'aaly'étk* 'I think you will die'. It was changed upon review.
- 336 This line literally means 'he will not die'.
- 337 This line literally means 'the snake caused its rattles or something to make noise, they say'.
- 338 This and the following line literally mean 'and they reappeared. He wanted them to reappear'.
- 339 This line is heard as *kúurtan nyaawím.* It was changed upon review.

- 340 A false start is heard here: *max—nyaa—maxák kayámk viiyáanyák*.
- 341 As mentioned in the Introduction, when this project was begun, narration was at first transcribed by hand. After two days of work, Mr. Bryant consented to have the story recorded, and Tape 1 commences at the point in the narrative marked by this note. The reader is advised that from this point forward, the narrative represents Mr. Bryant's early efforts at retelling the Creation story, and it accurately reflects the difficulty of the task. Between this point and the point marked by note 359, Mr. Bryant's retelling of "A Yuma Account of Origins" was formulated one line (or, in some cases, one sentence) at a time rather continuously, and, as is entirely natural under the circumstances, is characterized by false starts and rephrasings and is punctuated after almost every line with discussion of how the events reported in the turgid prose of Harrington (1908) might best be retold in the Quechan language. To avoid an unmanageable proliferation of endnotes, the many false starts, rephrasings, and discussions in this portion of the narrative are noted here once and for all. By the time he reaches the point in the narrative marked by note 359, Mr. Bryant has become a master of the difficult task of retelling, and the narrative proceeds in a relatively continuous manner from there forward.
- After retelling the Creation story to the end, Mr. Bryant graciously retold the early portion for a second time for the purpose of recording. The material that precedes the point in the narrative marked by this note thus represents his later work and is (for the most part) continuous narration.
- 342 This line is heard as *máanyts 'atsnyamarávəm*; the word *miiwám* was added upon review.
- 343 *Alyaakxávək* was changed to *alyaatsakxávək 'et* at the time of recording.
- 344 This line is pieced together from discussion.
- 345 At this point in the narrative there is an interruption and Tape 1 is turned from Side A to Side B.
- 346 *Nyawfím* was changed to *awfím* upon review.
- 347 This line is heard as *kwarávəny nyiivák*. The subject case marker *-ts* was added upon review.
- 348 Mr. Bryant suggests *'aavé tsuukyíwnyəm apúyt* 'he died from the bite of the snake' as an alternative formulation.
- 349 Mr. Bryant suggests *makwas'eethée aváats* as an alternative formulation of this line.
- 350 Mr. Bryant suggests *vuu'átsəny lyavít* as an alternative formulation of this line.
- 351 Once again, Mr. Bryant suggests *vuu'átsəny lyavít* as an alternative formulation of this line.
- 352 This line literally means 'a whirlwind arrived'.
- 353 Mr. Bryant suggests *awityá* as a substitute for *athutyá*.
- 354 *'A'ím* was changed to *'athúuva* upon review.
- 355 The narrative is interrupted here.
- 356 The term *mashtaxáay* 'girls' is used because young ladies in question have not yet given birth. A few lines hence, after having given birth, they are referred to as *sanyts'áak* 'women'.
- 357 This line is heard as *Xavshúu Kamuulyíi tsakuukwítsk 'eta*; it was changed upon review.
- 358 This line literally means, 'on a day that was one'.
- 359 Narration becomes relatively continuous at this point.

- 360 *Wanymooyém* was corrected to *wanymooyéts* upon review.
- 361 *Xuumáark* was corrected to *xuumáarts* upon review.
- 362 *Alyémantixá* was corrected to *alyma'émantixá* upon review.
- 363 This line is heard as *makyík piipáa*—*makyík 'iipátsa mashtoopóow alynyaama'émam*. It was changed upon review.
- 364 A false start is heard here: *Kukwiimáatt pa'iipáa*—*Kukwiimáatt-ts pa'iipáa tsuumpápəm atséwtəntik*.
- 365 A false start is heard here: *Kumastamxóts pa'iipáa kaa'its*—*pa'iipáa kaa'its ashtúum*.
- 366 A false start is heard here: *Mootséwənyts 'axótt aly*—*alya'ém*.
- 367 This and the preceding line literally mean, 'Kukwiimáatt's heart was bad, it was bad, they say'.
- 368 This line literally means 'it rained on top'.
- 369 A false start is heard here: *'anyáavik*—*'anyáavi aaxweshaxwéshk awémk a'ét*.
- 370 This and the following line literally mean 'they dealt with possessions that were many, they dealt with them, but'.
- 371 Side B of Tape 1 comes to an end at this point.
- 372 This line was not recorded; it was added upon review.
- 373 A false start is heard here: *'axányik athúim*—*'axányik amánəm*.
- 374 A false start is heard here: *'atsuuuyu*—*'atsaayúu Eethó Kwatáarany ootséwəny*.
- 375 Mr. Bryant makes several false starts before settling on this formulation of this line.
- 376 A false start is heard here: *iisháalyts*—*iisháalyənyts eemétsənyts shuunàpanáapk a'ét*.
- 377 This line is preceded by two false starts.
- 378 This line is heard as *Kumastamxóts 'iipá wxwíp awi*—*axwíp awím*. It was changed upon review.
- 379 *'iipány* was changed to *'iisəvəny* upon review.
- 380 A false start is heard here: *pa'iipáa nyii*—*nyiiatsooyóoyk 'eta*.
- 381 This word is heard as *'Avíi vatáynyts 'amáttk athúik vii*—*viithúik 'et*. It was changed upon review.
- 382 This line is heard as *'amáttənyts akúulyk vaa'úm* 'the ground rose up like this'; it was changed upon review.
- 383 This line was added upon review.
- 384 This line was added upon review.
- 385 This line is heard as *'amáy atháwk*; the word *kayáamk* was inserted upon review.
- 386 This line literally means 'when he had not yet done it'.
- 387 There is a brief interruption here.
- 388 Several false starts and some discussion are heard at the beginning of this line.
- 389 False starts are heard here: *shaaxúuk aatsuumpáp* — *'anyaa*— *'anyáa shaaxúuk aatsuumpáp kayáam*. Upon review Mr. Bryant suggested replacing *kayáam* 'it goes on for a certain period of time' with *aváam* 'it continues for a certain period of time and then stops'.
- 390 This line is heard as *akwévəm*; it was changed after a brief discussion at the time of recording.
- 391 This line was pieced together from several attempts and surrounding discussion.
- 392 This line is preceded by several false starts and some discussion.
- 393 Some discussion follows this line. Mr. Bryant suggests *Xavatsáats shiimúly*

- kamánk* as an alternative formulation.
- 394 A false start is heard here: *Kukwiimáatt-ts aa nyamxavik*—or *nyaavée—kaayúumk*.
- 395 False starts are heard here: *Vatsíik—vats—vatsíits uuváak 'eta*. Some discussion follows.
- 396 This line is heard as *Eemé Xavashúu Kwalàpaláp*; it was changed upon review. Some discussion follows.
- 397 Green Sole-of-the-Foot is better known as Frog.
- 398 This line literally means ‘she was like Kukwiimáatt’.
- 399 This line was pieced together from several attempts and some discussion.
- 400 A false start is heard here: *'amátt—'amátt axánək*.
- 401 This line is heard here as *atsérəq tsuumpápk anáalyk 'eta*. It was changed upon review.
- 402 A false start is heard here: *xiipík—xiipúk uuthútsnya lyaviik*.
- 403 A false start is heard here: *'axányi—'aványi alyaxánək*.
- 404 A brief interruption follows this line.
- 405 This line literally means ‘he came along saying “Aah! Aah!” they say.
- 406 A false start is heard here: *Kaawíts—kaawíts 'aláayám?*
- 407 This word was added upon review.
- 408 A false start is heard here: *atóly—'iimáatt atóly aráanək*.
- 409 A false start is heard here: *iiwáam—iiwáam uuwítsənya awét*.
- 410 Mr. Bryant suggests *'atsuurávanys thúutt a'ík 'eta* ‘his sickness got worse, they say’ as an alternative formulation of this line.
- 411 One line is omitted here.
- 412 The narrative is briefly interrupted here. One line which precedes the interruption has been omitted.
- 413 Mr. Bryant suggests *pa'iipáanynts* as an alternative to *pa'iipáa nys*.
- 414 This line is pieced together from several attempts.
- 415 Some discussion takes place here.
- 416 A false start is heard here: *'apénənyts—'apénts nyuu'áaly ashtúum*.
- 417 A false start is heard here: *Kukwiimáatt-ts Kumast—Kukwiimáatt-ts Kumastamxó aqásk a'ét*.
- 418 A false start is heard here: *Xuumárá—Xuumaréy!* While the vocative case marker was *-a* in the 1930s (Halpern 1946a: 210), both *-a* (or *-aa*) and *-éey* are used today.
- 419 *Ví'ayém* was replaced with *ví'ayémúum* upon review.
- 420 *'Ayém* was replaced with *'ayémúum* upon review.
- 421 This line is preceded by several false starts.
- 422 *Xatalwé* was changed to *xatalwény* upon review.
- 423 Some discussion takes place here.
- 424 A false start is heard here: *Xatalwényənyts iiwáany kwatsítsk ve—kwatsíts a'ím shoopóowk*.
- 425 This line is preceded by several false starts.
- 426 This and the following paragraph follow Harrington (1908:338). According to Mr. Bryant, however, it was not Wren but Kukwiimáatt himself who told Coyote, “*Nyép 'iiwáa matháwk, matsanyóxa*. You will (figuratively) take my heart, you will follow (its example),” and it was Kukwiimáatt’s heart that Coyote took.
- 427 A false start is heard here: *Xantavtsúp—Xanavtsúpts alynyithúutsk 'et*.

- 428 This line was pieced together from several attempts.
- 429 A false start is heard here: 'Atháwk 'axá—'axály 'atápuum? Side A of Tape 2 comes to an end at the end of this line.
- 430 This line was added upon review. Another line was omitted.
- 431 'Astaráak was corrected to 'ataráak upon review.
- 432 Several false starts are heard here: *nyáasi nyamayúuxa— oov'ótsəm nyamayúuxa—mayúuxa.*
- 433 Several false starts are heard here: 'Apénts—'apénts—'apénts *tatkyítik.*
- 434 A brief discussion follows this line.
- 435 A false start is heard here: *iiyáany—eethóom awúim.*
- 436 A brief discussion follows this line.
- 437 *Akúp* was corrected to *uukúpik* upon review.
- 438 This and the following two lines were added upon review. They replace some English discussion of how to translate this passage.
- 439 A false start is heard here: 'Apénts *tsuumpápm—tsuumpáptan kamémk.*
- 440 Several false starts are heard: 'amáy—'Apénts *awúim—'Apénts nyikamáanənyənts awúim.* Also, *nyikamáanənyənts* was corrected to *nyúikamáanənya* upon review.
- 441 This line is heard as 'avuyáats—makyík uu— 'avuyáats—'avá tiinyáamny *nyúirúsh a'úim*; it was changed upon review.
- 442 This line is preceded by several false starts and some discussion.
- 443 This line was pieced together from several false starts.
- 444 A false start is heard here: *nyáanyik mawém—mawémtəxá.*
- 445 This line is heard as *Kuukamnáawk! Kuukamnáawk!* It was changed upon review.
- 446 A false start is heard here: *nyuutháwk—nyaauutháawk.*
- 447 This line literally means 'Kumastamxó opened those which were located on the north'.
- 448 This line literally means 'he did not touch it at all'.
- 449 Tsakwshányi was corrected to tsakwshányə upon review.
- 450 Side B of Tape 2 ends here.
- 451 Each full sentence (delimited by punctuation) of this paragraph (delimited by blank lines) is followed by some discussion.
- 452 False starts are heard here: *nyáanyənyts—'amátt nyáanyənyts nyúivák athuty—athútya.*
- 453 This line is followed by some discussion.
- 454 A false start is heard here: *nyaanyúimánk ava—nyaanyúimánk.*
- 455 This line is heard as *aatsuumpápəny atáqshəm aváamk*; it was changed upon review. In the discussion which follows this line, Mr. Bryant suggests 'álash a'álash a'úim, *aatsuumpápk aváamk* 'he went bounding along, he did it four times and he got there' as an alternative formulation.
- 456 This line was first uttered as 'ashént *Xalyasmó a'úim amúlyk*; it was corrected at the time of recording.
- 457 Some discussion takes place here.
- 458 False starts are heard here: 'atsaayúu—'iisáv 'a'ú—'a'únyə atháwk.
- 459 A false start is heard here: *aráaw 'im viivák—viiváxaym.*
- 460 A false start is heard here: *eethóo shuukwáal—no, eethóo.* The line is followed by some discussion.
- 461 A false start is heard there: 'eethóo—'eethóony *atháwk nyúitsáatsk a'ét.* This line is followed by some discussion.
- 462 This line is followed by some discussion.

- 463 A false start is heard here: *nyáanyi 'eethóo—'eethóony atháwk.*
- 464 *Taráats* was changed to *taráat* upon review.
- 465 A false start is heard here: '*ats—'a'áw aatapályək.* This line and the following line are each followed by some discussion.
- 466 A false start is heard here: *atáqshash—atáqshək sanyaayáak.*
- 467 *Atáqsh* was corrected to *atáqshək* upon review.
- 468 Several false starts are heard here: *nyaax—kavée—kavéely 'anyaaxáapk.* The word *alyayémt* 'he went away' was added upon review.
- 469 False starts are heard here: '*Ats'óor uu'itsnyənyts pa'iipáa avésh nyii—nyiikwanaam—nyiikwanaámts.*
- 470 A false start is heard here: '*amátt—'amáttnyi tsavóowk.*
- 471 Mr. Bryant suggests *athúuk a'éet* as a good substitute for *athót* in this line. He points out that in the version of the story he is familiar with, the heart did not become a mountain; instead, grease from the heart dripped onto the mountain making it greasy and giving it its name.
- 472 False starts are heard here: '*Aví Kwaxás—Kwa'axás 'ím ooshék—ooshéeyk a'et.*
- 473 Three lines have been omitted here.
- 474 A false start is heard here: *Xatalwényənyts iiwáany—kwiiwáanya asóok.*
- 475 This line is preceded by several false starts.
- 476 At this point in Harrington (1908), a passage written in Latin describes Coyote mating with the moon. This passage has been omitted here.
- 477 Some discussion takes place here.
- 478 A false start is heard here: *Pii—kwa'uukúutstanənyts iiwáanyts 'atsláystank a'éet.* This line is followed by a brief discussion.
- 479 A false start is heard here: *Nyáavily—nyáava aalyuuthúutsk.*
- 480 Some discussion follows this line.
- 481 A false start is heard here: *Kwatsáan 'iipáany—'iipáanyənyts xiipúk amúm 'etá.*
- 482 This line literally means 'that Quechan man cried first, they say'.
- 483 A false start is heard here: *Xan'aa—Xan'aaváa a'ím amúlyk 'et.* Mr. Bryant corrects *Xan'aaváa* to *Xanaav'váa* in the discussion that follows this line.
- 484 This line is heard as *malyqé anáw*; it was changed upon review.
- 485 This line is heard as *malyqé anáw tsapéev*; it was changed upon review.
- 486 Some discussion takes place here.
- 487 Some discussion follows this line.
- 488 A false start is heard here: *matxá—matxányənyts amúm.*
- 489 A false start is heard here: *Kumast—Kumastamxóts taanáwk tsaqwérək 'ím.*
- 490 This line is preceded by several false starts.
- 491 *Nyaalyavúnyipátk* was changed to *nyáany lyavúnyipatxa* upon review.
- 492 A false start is heard here: *nyáanyi—nyáany a'itsapátxá.*
- 493 *Apúy* was changed to *oopóoyk* upon review.
- 494 *Apúym* was changed to *oopóoyəm* upon review.
- 495 A false start is heard here: *pa'iipáa m—pa'iipáa makyípəts 'amáyk matsérəqtəxá.* This line is followed by a comment in English.
- 496 A false start is heard here: *pa'iipáa tsáaməly ee'ény aakyítt—aatskyítt.* A brief discussion follows this line.
- 497 A brief discussion follows this line.
- 498 A false start is heard here: *nyáany pa'iipáa 'ashéntəts—nyáanyts 'ashént-tank.*
- 499 This line is followed by a brief discussion.
- 500 This line is preceded by several false starts.

- 501 Side A of Tape 3 ends here.
- 502 This line was not recorded but was reconstructed upon review.
- 503 A false start is heard here: *tsámaly*— *tsámaly 'atsaavéshxa*.
- 504 This line is preceded by several false starts.
- 505 A false start is heard here: *iiwáanyts*— *iiwáanyts apíym mashathéevək*. This line is followed by some discussion.
- 506 A false start is heard here: *taayúushəxa*— *taayúush a'ím*.
- 507 False starts are heard here: *'Aatsayúu*— *'aayúu atséerqənyts 'aayúu atséerqənyts 'apíyk uuvaxáyk*.
- 508 A false start is heard here: *nyáanya*— *nyáanya amám*.
- 509 Some discussion takes place here.
- 510 *Aatsuumpáp* was changed to *aatsuumpáp* upon review.
- 511 This and the following seven lines were inserted upon review. They replace a four-minute discussion of the names of places which Frog encountered on her journey.
- 512 A false start is heard here: *nyáanyəm*— *nyáanya*.
- 513 This line literally means 'he turned that Frog into a mountain'.
- 514 A long discussion takes place here.
- 515 This line is heard as *aakwīn aa'ashéŋti athóxats athót*. It was changed upon review.
- 516 This line is preceded by several false starts.
- 517 This line is preceded by several false starts.
- 518 Another lengthy discussion takes place here.
- 519 A false start is heard here: *Kumastamxóts*— *Kumastamxóts a'ím*.
- 520 A false start is heard here: *'atsiiráav kaméxa*— *kamétəxá*.
- 521 A false start is heard here: *Xaanyéts*— *Xaanyé uuwítsəny uutsáawk*. This line is followed by a comment in English.
- 522 This line is preceded by several false starts.
- 523 According to Kroeber (1972:5)'s notes on a Mojave version of the creation story, "Aha-'av-'ulypo, 'Water-house-post'" was the site of the first house. He identifies it as "several pinnacles ... some two miles or so from the Colorado River in the flat-bottomed wash up Eldorado Canyon, a tributary arroyo from the west, perhaps 25 miles below Hoover Dam" and notes that "[a]fter [the Creator's] death, Mastamho made the river to wash away his house, ashes, and bones". According to the Maricopa creation story (Spier 1933:352), "[a]fter the culture hero was cremated, the people were thirsty. They thrust a staff into the ground, so that a spring was formed. This is the source of the Colorado River. This was done in the center of their house. The house posts were still standing when the first whites came. They cut them down, but the rocks are still there to show the location. The name of these posts is *axavúpo*, 'water post'."
- 524 *'Axalyvoopó* was corrected to *'axaavoolypó* upon review.
- 525 *Avathím* was changed to *avathikm* upon review.
- 526 A false start is heard here: *takavé*— *takavék*.
- 527 Mr. Bryant suggests *avathíi lyá'émxa a'ét* as an alternative formulation of this line.
- 528 A false start is heard here: *'Amáy 'Aavétanya*— *'Aavénya uukanáavəm*.
- 529 This line literally means 'if he did not hurry and come'.
- 530 A false start is heard here: *Muuwítsxany*— *muuwítsxany 'ashoopóowk*," *a'ítya*.

- 531 False starts are heard here: 'Amáy 'Aavéts— 'Aavétats xiipúk alyuuváamənya aváamk— aváamxayk.
- 532 A brief discussion follows this line.
- 533 This line literally means 'because they put here things that I would eat'.
- 534 This line is heard as 'Amáy 'Aavéts 'aványi lyavítk axwíwək 'ét; it was changed upon review.
- 535 This line is heard as máanyts ma'ashéntik. It was changed upon review.
- 536 A false start is heard here: 'ayétsa— 'ayétsəts aly'oonóoxa.
- 537 A false start is heard here: 'avá— 'avá shoopéttəny nyikavátsnya.
- 538 A false start is heard here: pa'iipáats aviithík— nyiithík lyavítm.
- 539 This line literally means 'that which he did was one and he did it'.
- 540 False starts are heard here: Kumstamxó— Kumastamxóts tsakwshá kwatsuumpáp— kwatsuumpápənya aakyíttk.
- 541 Nyaakyíttk was changed to nyaatskyíttk upon review.
- 542 This line is heard as 'Amáy 'Aavétats apúy— Nyaapúyəm. It was clarified upon review.
- 543 Mr. Bryant suggests tsooyóqts viitháwəntík 'his saliva is there too' as an alternative formulation of this line.
- 544 A false start is heard here: 'aví— 'aví nyiitháwk 'etá.
- 545 A false start is heard here: 'Amáy 'Aavétxa— 'Aavéta iimáattənyts nyiuuthíka.
- 546 This line is heard as nyáava 'óor 'axwétt 'ím ashék 'they named this red gold'. It was changed upon review.
- 547 This line is followed by a comment in English.
- 548 This line is followed by a comment in English.
- 549 A false start is heard here: Kumstamxó— Kumastamxóts tsakwshá kwatsuumpápəny ashtúum.
- 550 A false start is heard here: Kum— Kumastamxóts a'ím.
- 551 Kwiixáalyts viithíxá xalyavítm was changed to kwiitsáalyts viithí xalyavítm upon review.
- 552 A false start is heard here: 'axány— 'axány a'ím.
- 553 Tape 3B ends here.
- 554 Mr. Bryant suggests changing 'ata'aanyáaytsəxa 'we will light it up' to the more literal 'ootanyétsəxa 'we will cremate it'.
- 555 This line was inserted upon review.
- 556 A false start is heard here: nyaany— nyaa'ím.
- 557 This line is preceded by a brief exchange and several false starts.
- 558 Several false starts are heard here: vathány— uu'íts vathány awítm avanoo— avoonóok aav'áarxáym; it was corrected upon review.
- 559 This line is heard as pa'iipáats nyiiaatuqwiirək 'et; it was changed upon review.
- 560 A false start is heard here: nyáanyəm uuthítk— nyáanyik uuthítk.
- 561 Matxávi awítm was changed to matxávik awémk upon review.
- 562 This line literally means 'he did not touch it'.
- 563 This line was originally spoken as nyáava atháwəntik; it was changed upon review.
- 564 A false start is heard here: 'any— 'axányənyts viiyáak.
- 565 Ukwalápəlpənya was corrected to kwalápəlpənya at the time of recording.
- 566 A false start is heard here: xaak— xáak ayémk aráwk 'et.
- 567 This line literally means 'he intended that the water would go through'.
- 568 Several false starts precede and occur within this line.

- 569 At the time of recording, Mr. Bryant suggests several ways to formulate this line. This formulation was preferred upon review.
- 570 A false start is heard here: *nyáanyi uu— nyaanyiimánk atséwk 'et.*
- 571 A false start is heard here: *waapóor— waapóoranti atséwk.* Mr. Bryant suggests *waapóor atséwantik* as an alternative formulation of this line.
- 572 A false start is heard here: *pa'iipáa kwas'eethéets xam— aa— tsuumpápəm alyatsáam.*
- 573 A false start is heard here: *Pa'iipáa nyiikwanámənyts— xo— pa'iipáa nyiikamáanənyts.*
- 574 This and the following two lines were extracted from several minutes of discussion.
- 575 '*Axá amákəm* 'behind the water' was changed to '*axá maxákəm* 'under the water' upon review.
- 576 A false start is heard here: *Kaawíts— makyínyts— pa'iipáa tsakyíw 'ím áarək uuváak athúm.*
- 577 Four minutes of narrative (which duplicates the following material) and discussion are omitted here.
- 578 For the sake of consistency, *Kwalytátt* was replaced with the preferred form *Kwalyaatátt* upon review.
- 579 A false start is heard here: *Kumastamxóts Yaanapóoy— Yaanapáay nyiikanáanək.*
- 580 A false start is heard here: *Yaanapáay nyatsuunáa— nyatsuunáay a'ím.*
- 581 A false start is heard here: '*Axánya aatsuu— aatsxuukyíts a'ínyək.*
- 582 A false start is heard here: '*Axám— 'axám áam 'ím aatsuxáyəmək.*
- 583 This line is pieced together from a brief discussion.
- 584 A false start is heard here: '*axá aatsxuukyí— xa— aatsxuukyítsk a'et.*
- 585 For the sake of consistency, *Kwaruutátt* was replaced with the preferred form *Kwalyaatátt* upon review. A brief discussion takes place here.
- 586 A brief discussion follows this line.
- 587 A false start is heard here: *nyáanyi muunóo i— nyáanyi moonóoxá.*
- 588 *Thomayúunək* was corrected to *thomayúunəxá* upon review.
- 589 '*Anyamátt* was changed to '*anyamátt-ts* upon review.
- 590 This line is preceded by several false starts.
- 591 A false start is heard here: *Matta— Manísh Aa'ár uu'ítsənyts.*
- 592 A false start is heard here: *Kwaatíulyts 'eethóo— 'eethóonya kamíim 'et.*
- 593 False starts are heard here: *Kumastamxó nyiioo'éeyətsxanya matxá— matxá— matxá 'anyáa s— matxá 'anyáa kwaaxwír nyiitsáam.*
- 594 False starts are heard here: *kwas'eethée ku— kwa'uuxúutnya nyaaxáap— kanéely 'anyáaxáap kwaaxwírəny nyiitsántik.*
- 595 *Koopóoyənyts* was changed to *koopóolny* upon review.
- 596 This line is pieced together from several attempts and some discussion
- 597 This line is heard as *makyík matta— mattatháw aly'émxáyk. aly'émxáyk* was changed to *aly'ém 'ím* upon review.
- 598 *aly'émxáyk* was changed to *aly'ém 'ím* upon review.
- 599 Tape 4A ends here. This line is repeated on Tape 4B.
- 600 A false start is heard here: *mattáar nyiits— nyiitsatspáatsk 'éta.*
- 601 A period of silence occurs here, followed by discussion.
- 602 *nyiitsaayóoyk* was changed to *nyiiaatssooyóoyk* upon review.
- 603 This line is followed by some discussion.
- 604 A false start is heard here: *pa'iipáa— Kumstamxóts pa'iipáa kwas'itthítsnya*

- 'ashúntəm nyiiqáast.*
- 605 Some material is omitted here, and Tape 4B ends. The omitted material is restated on Tape 5A, which begins at this point.
- 606 A brief discussion takes place here.
- 607 False starts are heard here: *'avá kwa— 'avá kwatiinyám alyaakxávəm— m'áshk 'et.*
- 608 A false start is heard here: *piipáanyts makyík— makyí uuvám ooyóov aly'émək 'et.*
- 609 Some material is omitted here.
- 610 A false start is heard here: *Nyáanyily uuvám ayúuk 'et— ooyóovək 'et.*
- 611 A false start is heard here: *Mar— Marxókavék.*
- 612 A false start is heard here: *kaa— shoopóow aly'émək 'ét.*
- 613 A false start is heard here: *nyaawí— nyaathúum.*
- 614 A false start is heard here: *'atsaayúu 'amáyts— 'amáy kwatháwənya.*
- 615 A false start is heard here: *'avá ka— kwatiinyám alyavák uuvát.*
- 616 *Oopóoyəm* was changed to *oopóoyk* upon review.
- 617 *Awéxay* was changed to *awéxaym* upon review.
- 618 This line literally means 'he thought and he cut them into pieces'.
- 619 *Nyam'aakwúnts* was changed to *nyam'aakwúntsəxá* upon review.
- 620 Mr. Bryant suggests *nyáany aauukwily 'a'ím 'ashéxá* 'I will name that the feathered staff' as an alternative formulation of this line.
- 621 *Aauupily* was corrected to *aauukwily* upon review.
- 622 The *Kar'úk* is an important Quechan mourning ceremony which dates back to this point in the Creation story. For further information on the *Kar'úk*, see Halpern (1997).
- 623 Mr. Bryant suggests *nyiishútk* as an alternative to *nyiishúit*.
- 624 Mr. Bryant suggests *'atsaayúuts makyí athávəm* as an alternative formulation of this line.
- 625 This and the preceding line literally mean 'things were anywhere, and their unrealized using of them did not exist'.
- 626 Mr. Bryant suggests *iúwám ootséwəts* as an alternative formulation of this line.
- 627 A comment in English follows this line.
- 628 A false start is heard here: *Kamayáa nyavály ak— aakxávək.*
- 629 *Kwa'aapányəny* was changed to *Kwa'aapányənyts* upon review.
- 630 *Maatsuupilyk* was changed to *maatsuupilyxa* upon review.
- 631 *Mathútsxá* was changed to *muuthútsəxá* upon review.
- 632 The narrative is briefly interrupted here for a change of microphone battery. The narrative resumes after one false start and some discussion.
- 633 A false start is heard here: *kaawém 'atsana— 'atsawíi nyaa'ím.*
- 634 This line literally means 'your unrealized doing of it properly and going away somewhere would not exist'.
- 635 Mr. Bryant suggests *Xavatsáats 'akútsək athútya* as an alternative formulation of this line.
- 636 *Nyashék* was changed to *'ashék* upon review.
- 637 To avoid confusion, *Xaanyénynyts* was changed to *Xavatsáatsənyts* upon review.
- 638 *nyaaly'ím* was changed to *nyaalyav'ím* upon review.
- 639 A false start is heard here: *Piipáa paaxaly— Kwalya'óots nyáany ashék.*
- 640 This line is preceded by several false starts: *xamshé kamán — xamshé — 'akwé kamán.*

- 641 'Akwī was changed to 'Akwīk upon review.
- 642 A false start is heard here: 'aavé— 'aavé taaxánəny nyaanyiimánk a'ím.
- 643 Aqásk 'he summoned him' was changed to ashék 'he named him' upon review.
- 644 Two lines are omitted here.
- 645 A false start is heard here: Matt'— Matt'á a'ím ashék.
- 646 This line is heard as talypó uuítsəny 'atsaayúuts. 'atsaayúuts was deleted upon review.
- 647 A false start is heard here: Nyáanya— nyáanyi kamánk a'ét.
- 648 Mr. Bryant suggests Pa'ipáa kwanyaméts siiv'óowk nyiiv'óowt as an alternative formulation of this line.
- 649 A false start is heard here: 'Astamuuxán— 'Astamuuxán a'ím ashék. The name is given as 'Ashtamathúun by Harrington; Mr. Bryant is not familiar with either version of the name. Some discussion follows this line.
- 650 Kumastamxó was changed to Kumastamxóts upon review.
- 651 A false start is heard here: Eethóony aashkwáaly 'axály— 'axály katsáam.
- 652 This line is heard as mattáam— mattáam shaaxúukəm 'ten years'. It was corrected upon review.
- 653 A comment in English follows this line.
- 654 Viikwathúinyəntinya was changed to viikwathúintinya upon review.
- 655 A'éxa was changed to ma'éxa upon review.
- 656 'Ashéntənyts was changed to 'ashéntəntíts upon review.
- 657 False starts are heard here: 'Anyáats piipáa mootsətsnya Xakshii— Xakshí ma'ét— 'a'étxa.
- 658 'Atsxavashúu nya'a'ét was changed to 'atsxavashúuny a'ét upon review.
- 659 'Throwing the gourd' means playing a gourd rattle. This expression is probably a calque from Quechan 'axnáaly atáp-k 'he throws the gourd (i.e. he plays a gourd rattle)'.
 660 A false start is heard here: 'Anyáavik— 'avá 'anyáavik oov'ótsk 'ét.
- 661 Kayémk was corrected to kaayémk upon review.
- 662 One line has been omitted here.
- 663 This line is heard as pa'ipáa avathúuts nyáanyəm kavéely maayémxa; it was changed upon review.
- 664 A false start is heard here: nyaanyi— nyaanyiimánk.
- 665 The second word of this line is indecipherable; alynyiiimuuthúutsəxa was suggested upon review.
- 666 This line is heard as makyím manyavá— manyaváyk alymoonóom; it was changed upon review.
- 667 A false start is heard here: nyáanyi Kumastamxó nyiivoo— nyiivoo'óowənya nyáany oov'ótsapatk.
- 668 Mr. Bryant suggests vuul'átsk athúulya'émxayk avoonóok nyáany lyavúik as an alternative formulation of this line.
- 669 'Anyaxáapk was changed to 'anyáavi upon review.
- 670 A false start is heard here: 'Aví Vér— 'Aví 'Averá apámk 'et.
- 671 This is a mountain east of Riverside, California.
- 672 A false start is heard here: vanyaa— nyaapám.
- 673 A false start is heard here: 'anyáavi k— kwatsén— kwaatsénənyts.
- 674 A false start is heard here: Kumasta— xoo— Kumastamxóts nya— nyáany áar aly'émk 'eta.
- 675 Atséw 'et was changed to atséwk 'et upon review.

- 676 A false start is heard here: *Marxókavék nyáany*— *nyáany a'ím*.
 677 'Axány was changed to 'axányi upon review.
 678 A false start is heard here: 'Atsaayú— 'axánynyts aráwtánk 'et.
 679 Mr. Bryant suggests *xiipúktan aatxuukyítsk a'ínyək nyeeekwéək 'ét* 'first they tried to cross (but) it was no good, they say' as an alternative formulation of this line.
 680 False starts are heard in this line: *pa'iipáa Marx*— *Marxókavé*— *Marxókavék apáyk viiwáak 'eta*.
 681 This line is heard as *aaxakyéevək- aaxakyiúk*. It was changed upon review.
 682 Mr. Bryant suggests 'Avíi 'Avuulypó nyaapámk as an alternative formulation of this line.
 683 *Marxókavék* was changed to *Marxókavéks* upon review.
 684 A false start is heard here: *Vathány 'amátt*— *'iiváam 'anyamátt-ts athútya*.
 685 *Nyáanya* was changed to *nyáanyi* upon review.
 686 A false start is heard here: 'Amó Kwata— 'Amó Kwata'órv uul'íts athúuk 'et.
 687 This mountain is also known as 'Avíi Kwata'órv.
 688 This line literally means 'it results from the flames'.
 689 A false start is heard here: *nyáany*— *Marxókavék nyaa'íntik*.
 690 A false start is heard here: *Marxók*— *Marxókavéks aatsooyóoyəm*.
 691 A false start is heard here: 'atsaayúu nyiikwantuuwám— nyiik— nyiikwan— nyiikwanám awítsk 'et.
 692 This line literally means 'he really tells them, he finishes it, he does'.
 693 A false start is heard here: 'Anyáa— 'anyáa tsumpápəm vaayáak.
 694 A false start is heard here: *Marxókavéks nyiits*— *nyii'íik 'eta*.
 695 A false start is heard here: *Pa'ii*— *pa'iipáa kwas'eethéets 'atáyk*.
 696 A false start is heard here: 'Amó Kwan— 'Amó Kwata'órv.
 697 This line was inserted upon review.
 698 A false start is heard here: 'Amátt— 'amátt aly'axávxa.
 699 A comment in English follows this line.
 700 This line literally means 'it reached his thighs'.
 701 A false start is heard here: *nyaa*— *nyaaxamókəm*.
 702 A false start is heard here: *malyxó*— *malyxóts*.
 703 A false start is heard here: 'iimáattnya— 'iimáatt malyxóts.
 704 This line literally means 'he did his wings four times, they say'.
 705 *Kwaxamáaly* was corrected to *kwanyíly* upon review.
 706 False starts are heard here: 'Ashpáa 'Atsí Kwats— Kwats— 'Atsí Kwatssáa. This line is followed by a comment in English.
 707 Mr. Bryant suggests *nyaasiimánk avaathíik* 'they came from there and they came' as an alternative formulation of this line.
 708 A false start is heard here: *nyaav*— *nyaanyiimánk vaathíik athútya*.
 709 A false start is heard here: 'axá sa'ílynyts vi— *avathíik*. Mr. Bryant suggests 'axá sa'ílynyts viithíik *avathíik* as an alternative formulation.
 710 Mr. Bryant explained that this is a reference to San Francisco Bay.
 711 A false start is heard here: *nya*— *nyáany aamáarək*.
 712 Mr. Bryant explained that at this point they headed north to skirt San Francisco Bay.
 713 This line is heard as 'avíits *shipashípk* 'a mountain was sharp-pointed'; it was changed upon review.
 714 This line originally read *nyáany aakwíinək*; it was changed upon review.

- 715 Literally, ‘That Which Carries Fog’. This mountain is also known as San Jacinto Peak.
- 716 This line is heard as *oonyó nyiitívæk avatív*; it was changed upon review.
- 717 Mr. Bryant suggests *axóttám nyooyóovæk* (which has the same meaning but uses the plural verb form *nyooyóovæk*) as an alternative formulation of this line.
- 718 Mr. Bryant suggests *shaly’áyts mattapéek nyiitháwk ’etá* as an alternative formulation of this line.
- 719 This refers to the Grand Canyon.
- 720 Mr. Bryant suggests *piipáats ’atáytank athutyá* as an alternative formulation of this line.
- 721 This line is heard as *aaím takyéevæk vaathúik ’etamá*; it was changed upon review.
- 722 A false start is heard here: *aany— aashmátsk athótk*.
- 723 They did split up: some (who became the Havasupai) went to the Grand Canyon and some (who became the Hualapai) went to the Kingman area.
- 724 This refers to the Yuma Valley.
- 725 Mr. Bryant suggests *uu’ítsk avoonóok a’étama* as an alternative formulation of this line.
- 726 *Nyáanya* was changed to *nyáanyəm* upon review.
- 727 *Kwaatsáan* was changed to *Kwaatsáants* upon review.
- 728 Mr. Bryant suggests *avaathúnyæk nyáavi apák* ‘they came and they got here’ as an alternative formulation of this line.
- 729 Mr. Bryant suggests *vaayáanyæk* (with same meaning but plural verb form) as an alternative formulation of this line.
- 730 Mr. Bryant suggests *akúulyəntik ’eta* (with same meaning but plural verb form) as an alternative formulation of this line.
- 731 A false start followed by a pause precedes this line.
- 732 A false start is heard here: *mat— matxávik shathómpk vaayáak*.
- 733 Mr. Bryant suggests *matxávik athúuk a’ét* as an alternative formulation of this line.
- 734 A false start is heard here: *ats- ’axányts atsénk viithúik*.
- 735 A false start is heard here: *kaaw— kaawémk avathót*.
- 736 A false start is heard here: *saa— saayáaxayk*.
- 737 *Viitháwxáy* was changed to *viitháwxáyəm* upon review.
- 738 Mr. Bryant suggests *nyooyóovæk* (with same meaning but plural verb form) as an alternative formulation of this line.
- 739 Literally, ‘they have had it as their name’. Ordinarily *shimúly* means ‘to have it as one’s clan name’, but here it refers to the tribal name.
- 740 A line is omitted here.
- 741 This line is heard as *’Axám Kwa— aaxán ’eta*. It was changed upon review.
- 742 Two indecipherable syllables are faintly heard at the end of this line. When asked about them, Mr. Bryant suggested that the entire line should read *Xamaakxán a’ím nyiishútk* ‘they named them Mojave’.
- 743 Mr. Bryant suggests *nyáany a’ím ’itya* ‘they are called that’ as an alternative formulation of this line.
- 744 They went through water when crossing from Arizona to California.
- 745 This is a reference to Pai (perhaps Yavapai) people.
- 746 *’Axám aatsuukúly-k* literally means ‘they climb water’ but it is used idiomatically to mean ‘they went upstream’.

- 747 'Axáts aráawk literally means 'water was swift'; here it is used idiomatically to refer to rapids.
- 748 This line is heard as *nyáany kwaa'úurnyəm aayáamək*; *aayáamək* (a form otherwise unattested) was changed to *aayáak* upon review.
- 749 A false start can be heard here: 'Axály— 'axály oonóok *uuthúuts aly'ém*.
- 750 A false start is heard here: *aats*— 'amáttnyi *athúum*.
- 751 The word 'axányá is unclear in the recording; it was clarified upon review.
- 752 A false start is heard here: *kwanyam*— *kwanyamély apáməntík 'etá*.
- 753 A false start is heard here: 'avúts *vii*— *viyáanyək*.
- 754 A false start is heard here: *nyáanyi uuqáarək sii*— *siivám ooyóonək*.
- 755 Mr. Bryant suggests *nyáany kaa'émk ashék a'ím* as an alternative formulation of this line.
- 756 *Nyatsuuváayv* was changed to *nyatsuuváayvək* upon review.
- 757 This line is heard as *nyimúlyəny*; it was changed upon review.
- 758 For the sake of consistency, *Xawáalyapáy* was changed to *Xawáalyapáyay* here and in the following line.
- 759 Mr. Bryant suggests *tsapéevək avathík kwayúu lyavút* as an alternative formulation of this line.
- 760 Mr. Bryant suggests 'amáy *tan athótk athúum* as an alternative formulation of this line.
- 761 A false start is heard here: *aly*— *kaathomk alyuuváak*. Upon review, Mr. Bryant suggests replacing *alyuuváak* to the plural form *vanyoonóok*.
- 762 A false start is heard here: *aatsxuukyítsk aats*— *aakavék athúuk 'ím*.
- 763 *Uuváat* was changed to the plural form *avoonóot* upon review.
- 764 *Ayéxaym* (apparently based on a stem *ayé* which is not otherwise attested) was changed to *ayáaxaym* upon review.
- 765 Mr. Bryant suggests 'axóttk *uuyúu lyavúik a'ím* as an alternative formulation of this line.
- 766 A false start is heard here: 'is 'ii— 'amátt-ts *siitháw*.
- 767 A false start is heard here: *nyáanyi aax*— *aapáxm*.
- 768 Mr. Bryant suggests *nyáany uuthúutsk a'eta'a* 'they did it, they say' as an alternative formulation of this line.
- 769 Mr. Bryant suggests *nyiitháwk* as an alternative to *avatháwk*.
- 770 *Awetá* was changed to *a'etá* upon review.
- 771 This line literally means 'it was something, they say'.
- 772 This line actually means 'they saw it in the sky, and as an immediate result'. The loose translation given in the text is based on Mr. Bryant's explanation that the passage describes the way the sky was reflected in the water, making the water appear blue.
- 773 A false start is heard here: *nyáa*— 'Axá *Xavashúu a'ím*.
- 774 Mr. Bryant suggests *uumúulyək a'ík a'ét* as an alternative formulation of this line.
- 775 For the sake of consistency, 'Axá *Xavashúupáy* was changed to 'Axá *Xavashúupáyay* here. Mr. Bryant suggests 'Axá *Xavashúupáyay a'ím uumúulyk* as an alternative formulation of this line.
- 776 *Nyáanyi* was changed to *nyáany* upon review.
- 777 Mr. Bryant suggests 'axóttk *avatívək athót* as an alternative formulation of this line.
- 778 Upon review, Mr. Bryant suggested replacing *nyiikamáan* with the demonstrative- and subject case-marked form *nyiikamáanənyts*.

- 779 False starts are heard here: *piipáa maatsawíts soo— soo— soonóom ayúuk*. Mr. Bryant suggests replacing *ayúuk* with *ooyóonək a'eta'á*.
- 780 Mr. Bryant suggests replacing *kanáanək* with *nyiiuukanáanək*.
- 781 Mr. Bryant suggests *avathúum athúuk a'éta* 'it happened, they say' as an alternative formulation of this line.
- 782 A false start is heard here: *xaa— xáam aatsénk*.
- 783 This line could also mean 'they came down a different way'.
- 784 A false start is heard here; *'Axá— Xamakxáanəts a'étk*.
- 785 For the sake of consistency, *Xawáalyapáy* was changed to *Xawáalyapáyay* here and in the following line.

This book does not end here...

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Xiipúktan (First of All):

Three Views of the Origins of the Quechan People

By George Bryant

Linguistic work by Amy Miller

The Quechan people live along the lower part of the Colorado River in the United States. According to tradition, the Quechan and other Yuman people were created at the beginning of time, and their Creation story explains how they came into existence, the origin of their environment, and the significance of their oldest traditions. The Creation story forms the backdrop against which much of the tribe's extensive oral literature may be understood.

At one time there were almost as many different versions of the creation story as there were Quechan families. Today few people remember having heard the story told. This volume, presented in the Quechan language with facing-column English translation, provides three views of the origins of the Quechan people. One narrative synthesizes George Bryant's childhood memories and his later research. Another is based upon J.P. Harrington's 'A Yuma Account of Origins' (1908). The third provides a modern view of the origins of the Quechan, beginning with the migration from Asia to the New World and ending with the settlement of the Yuman tribes at their present locations.

This collection is for the Quechan people and will also interest linguists, anthropologists, oral literature specialists, and anyone interested in Native American culture.

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