Xiipúktan (First of All):
Three Views of the Origins of the Quechan People

By George Bryant

Linguistic Work
By Amy Miller
XIIPÚKTAN
George Bryant, Fort Yuma Reservation in Winterhaven (California), 2007. Photo by Amy Miller.
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Notes
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’ūk: Native Accounts of the Quechan Mourning Ceremony by A.M. Halpern (1997). She has been studying and documenting Yuman languages since 1984.
Pa'ipáa Kwatsáan nyi'awéeyk 'awésh
PART I:
ACKNOWLEDGEMENTS AND INTRODUCTION

by Amy Miller

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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.

\[\text{Figure 1. The Yuman language family}\]

\(^1\) 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. Eventually they were taken to the sacred mountain ‘Avíi 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’. As Mr. Bryant explains in Part III, it is shortened from Xáam Kwaatsáan ‘those who descended by means of water’, a name which refers either to the descent of the Quechan people from ‘Avíi 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.) 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

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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. 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.

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

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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:

Pipáa ‘atsláytsəts mata’ár oov’ótsk,
nyáanyi,
Kukwiimáatt kwakyáavək:
“ 'Aakxávapátəlyá!”
a’ík ’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 arrow-weed. 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,
'áaw aatapályək.
'A’áw aatapályəm aráak.
Ayáak,
nyaayáak,
kavéely,
kavéely athúum,
nyáavik athúum,
kwaaxwírnyi,
nyáany xíipúk aatapályk.
Viiwáamk,
viiwáamk,
aakwíink,
kwaaxwírnyi aakwíink,
viiwáanyək,
kavéely,
kavéely 'anyaaxáap kamémt.
Awíntik,
taráantik.

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:

Viıyáak,
viıyáaxaym,
'atsaayúu nyiuukanáavək 'etá.
Xiipúk Kukwiimáatt uu’ítsənya,
nyáany uukanáavantfík 'etá.
Avathúum:
yáanya uukuunáavnya makyík a’áv aly’émk,
makyík athúu lya’émk,
athóxaym,
'atsaayúu,
'aayúu,
'axám áamk vi iyáaxayk,
vi iyáany,
uutstáaqtsəm athúum,
'axánııts alyaxávək,
eethónyily.
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 Harringon (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’ítyá. 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 a in about.

aa     a longer sound, like the a in father.

e      like the e in pet.

ee     the same sound, only held for a longer time. In certain contexts (for example, following th, sh, or ny), ee is lowered and sounds almost like the a in mad, only held for a longer time.

i      like the i in pit.

ii     like the i in machine, only held for a longer time.

o      like the o in pot.

oo     the same sound, only held for a longer time.

u      like the u in put.

uu     like the u in rule, only held for a longer time.
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.

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**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 *Maria*.
- **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*. 

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tt like English t, as in stun. Made with the tongue touching the roots of the upper front teeth.

ty like the ty in the expression got ya!
v like the v in very.
w like the w in wet.
x like the ch in German ach, or like Spanish j as in jota.
xw the same sound, but made with rounded lips.
y like the y in yes.
’ 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 uh-uh and uh-oh.

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

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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 aafím nyáavi mavák 'anyshuutháwk.
Av'uuváanyək,
xamëer 'atkavékxá.6
Nya'váak,
nya'váak 'athúm,
nyáany nyakanáávxa,
kaawíts 'uyuyúunya.”

you just sit here and wait for me.
I will stay there,
and later on I will come back.

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

Having said this,
Kukwiimáatt
came out of the cave.

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

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

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

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,
yaaaváamk.
'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.  
Athótasáa,  
kaawíts makyí avá aly'émk,  
'atsaayúu,  
'anyáanyənyts 'anyáaytank uuvám,  
ayúuk;  
'axáts aafím makyí atháw aaly'íim,  
aamáarək viiváawəm,  
ayúuk.

Alynyiithúutsk viiv'óowxayk  
athúm,  
"Kaawíts nyatséwəm athúm  
'amatt vathí  
'atsaayúu 'uxuúuttk viitháwəm; nyáanya 'atséw 'ím,  
'awíi 'ím,  
va'oonóom,  
pa'iipáa kwanyatsamííts nyáavi  
voónóontixá  
'atséwk nya'aavíirəm."  

Nyáanyənyts,  
'atsaayúu ootséwənya alyuuváak.  

"Pa'iipáyxá,"  
a'etàk,  
kanáavək viiwaat.  
Alynyiithúutsk viitháwk,  
iisháaly nyamshoo'órnya 'axály  
shathúunk,

As for that,  
he had been told about that, they say.  
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.\textsuperscript{14}
Voonóonyą́k, aashváarok nyamaatsítsk awíntik:

“'Axá vathány\textsuperscript{15} 'ashawáamk av’oonóok
'ashawáamk av’oonóok.
Kuur a’ím
'amátt-ts atspákxa.
Kúur a’ím
'amátt-ts atspákxa.”

A’ím voonoót.

'Atsaayúú, mas’ééts athúum, nyaathúum;
maxák atháwətk athúum, awíim avoonóoxaym,
'amányi kayáamk vaayáa, nyáany, kúur a’ím,
'amátt-ts nyiitháwt.\textsuperscript{16}

Athúum, viitháwnyək, arúvək 'et.
'Atsaayúú, 'anyáanyányts
'amá nyiívák athúum, arúvəm aviívák 'eta.

Kukwiimáatt-ts 'atsaayúú '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 awím,¹⁸  
'atsaayúu nyikamáaanəntínyts,

nyáany nyiitséwəntík 'et.  
'Atsaayúu,  
'aanáaly,  
'aanáaly atséwəntík awím.  
Avuuváaxaym,  
'ashéntəntíts uuváak;¹⁹  
'Asákwĩimáatt a'íim,²⁰  
nýaanıts,²¹  
thomayúuv alyá'ém,  
iimáattənyts thomayúuv alyá'émk,²²  
'asá lyavíik.

Nyáanyts  
shuutháwk uuváanyk;  
'akórtan lyavíim nyaa'ávək,²³  
iiwáanyts ka'aémtån avathúum.  
Viivyáak,  
'akórtan viiyáak,  
'amáy kayáamk viiyáam,  
nýaanyi,  
shuutháwk uuváanyk,  
nyiirísh a'ím,  
nyaayúum,  
iiwáanyts apúyəm,  
avuuváak 'etá.

Ayánypátxa lyavíik a'êt,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 'Asákwĩimáatt,  
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.  
(Kukwǐimáatt) had gone,  
he had gone a very long time ago,  
he had gone straight up,  
and at that point,  
('Asákwĩimáatt) 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.
He wanted to go up above and look around too, there he was, they say. (He wanted to go) the way Kukwiimáatt had gone.

So, he hurried off without a thought, they say.

He swam, he did not know where he was going, he went along without a thought, they say.

He went along, he went along, and suddenly, he was told things, they say. Whatever had been said first to Kukwiimáatt, that (same thing) was told 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.

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

He went along, intending to look at the land in his turn, he went along. It was what Kukwiímáatt 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.

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

'atsaamánxayk va'oonoóom, mayúumøk,” 'eta.

Pa’iipáa Eethó Kwatáarønys a’ím,

nyáany a’ím ashétamá.

Eethó Táar a’ím.

'Atsayúu lya’ëmk a’ím.

Nyáanyi, 'amátt nyiínák, nyiínák, kaawíts ashtúum, mas’ée kaawíts ashtúum, nyáanyøm, 'atsaayúú kaawíts atséw aaly’ím
voonoók ‘etá, pa’iipáa kwalyavíinya. Nyaayúu kwapa’iipáynya.

Nyáanyts 'amátt nyatsuuúaay a’ím.

Kukumáatt, Kukumáattønys 'amátt atséwøntik avoonöo lyaskyíik ‘eta.

Láw ’ím ayúuk;

Piipáa Eethó Kwátaryøn y kaawíts kaawémem ayúu ‘ím, athúúk ’et.

Pa’iipáa Eethó Kwatáarønts a’ím, “Mayúu alyma’ëmtak ma’iiva?
Pa’iipáa ‘atséwøk av’uuváak ‘awitya.

Nyáavats 'amátt vathí nyatsuuúaayaxá,“ a’iik ’et.

Kukwiimáatt-ts

iiwáam xiipúk atséw ‘ím,

Now,

we are just beginning,
as you can see,” he said.

(Asákwíimáatt) 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)
tended 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,
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 (Asákwiímáatt) 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
Kukwiímáatt 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
Kukwiímáatt 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 'ím. They became water dwellers, they say.

Pa'iipáa Eethó Kwatáarønyts masharáyk mattapéek 'ím, mashuuráyøny nyamathótk ayáak 'axály atáqshk, nyáany nyiaatooqwérək 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 shuukwín athúuk a'ét.42 Athúm, nyáany, nyaanyiivák athúuk 'etamá. '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. A wind came, they say. Nyáanyønyts, 'atsaayúu 'atsiiráav apáyk vuuthíik 'et. That (wind), it came carrying sicknesses and things, they say.

Nyaathúum, nyaayúuk, Kukwiimáatt-ts athúum, eeménya, 'atsaayúu, 'axám shuukwín nyáanya sharéq a'ínyøk,44 nyeekwéwøk, tsáamøly awíi lya'émøm athúum, kaa'íts aatspáatsk, 'atsaayúu, 'atsiiráav, awíim, nyáany, nyáanyønyts 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,
nyiimánk,  
apalipáa 'atsuuráav av'áarak athópk 'eta.  
and because of that,  
people have gotten sick, they say.

Viilyántik 'ím,  
'atsaayúu kaanaaványts.  
Kukwiímáatt-ts tsaaamánk,  
'atsaayúu,  
xaly'ánya atséwk 'etamá.  
'Atsaayúu,  
iisháaly nyamooshoo'óora  
nyáanyakwáam awíim:  
'amáyk tsayóq awíim,  
nyáanyakwáim;  
'amányí,  
'anyaaxáap avány,  
'amányi nyiiivák,  
nyáanyakwíim,  
tsasvék avoonóoxáym,  
nyáanyakiwíák,  
'anyaakyuuvák 'et.

Nyáanya  
xaly'áts athúuk 'eta.  

'Atsaayúu 'anóqwém,  
'amáy kwatháwñw Ñk 'anóqwém,  
shalóxk oonóok,  
nyáanyi awíim,  
'atsaayúuuts athúuk 'étwama.  
Xamshéts.  

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

Nyaanywém,  
tiinyáamwém,  
'anyáakyu athúuk 'et.  
Viitháwot.  
'Aayúu 'antatoq avkwatháwñwamya,  
asílyk athúum,  
'atsaayúu,  
athúum,  

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 'amáttñyi asílyək.
Mattapéek athúm, shíiq shíiq a’íim viiyáanyək, nyáany, 'amátt aváamək ‘eta.

Viiyáak, vuu’áats lyavíik viiyáanyək, kwanyamék atspámk aváamxá.”

Pa’iipáa Eethó Kwatáarəny a’íim,49 “Xaly’ányts viiyáanyək, amákəly nyaaváamk, takavék viithíik;
‘atsaayúú, ‘amátt nyamathíik, viithíinyək, takavék nyiumání aváaməntixá.
Nyáavəts athóxá. ‘Atsayúú tsáaməly ‘atsakwíintəm kwathútsəny,50 ‘amáy kwatháwənya ‘atsakwíinəm athúm kwathútsəny,51 nyáavəts athóxá.”

Pa’iipáa Eethó Kwatáarənyts a’etk a’íim, “Nyáany ‘ashoopóow aly’a’émtəká.52
Nyáany makyík athúulya’émxá, ‘aal’yétkə’e,” a’iik ‘et.

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.

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.”

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.”

The Blind Person said, “I don’t believe that.
That will never happen, I think,” he said, they say.
He went on saying it.

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.

After that,

Kukwiimáatt,

well,

he caused the earth he had made to spin,

he caused it to spin, and so,

here it is spinning.

When he had done this,

well,

there were (other things) too,

there were (other things) for him to do too,

and those (things) are what he was thinking about.

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,
'amátnyí anák, mas'éé ashtúum, awíim:
ap'iiipáa nyíitséwk 'etáma. 'Aayúu, mättaxavík aatsuumpáp;55
nyáanyts 'amátnyí nyatsuuváay a'íim. 'Atsaayúú xiipúkt 'etá.

"Makyík 'axóttk athúulya'émk," a'íim avuuuváak '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 Kukwiímáatt 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.
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,  
'anyáa 'uu'ítsəny kathúum,  
nyaanyiimánək,  
'atsaayúu 'atáyəm manyuuwítsxá.  
'Atsaayúu 'atáyəm mamáam  
avmuuváaxá  
'anyáa kwashíintənyám."  

Nyaamák,  
Kukwiimáatt-ts shoopóowk 'etá.  
Shoopóow;  
“Makyík 'anyáa nya'áv aly'émk  
yaa'uuváam,” a’íim,  
uukanáavək 'etá.  
“Máanyts makyík 'anyép 'uu'ítsəny  
ma'áv alyma'émk,

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,

nyáany,  
nyaanyiimánk,  
máányts mathúum!  
'Anyakamáanonyts mathúm,  
yiinyatatpóoyxá!”  
'íik 'eta.

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

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

'Atsaayúu,  
kwas’eethéets  
'atsaayúu kwas’iitsthiits  
vikwatháwnya,  
nyáany nyiikwakyáavək a’ím,  
'atsaayúu,  
avuuváaxaym,  
avkoov’óowənyts mattapéek 'etá.  
Oov’óowk mattapéem,

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,
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viitháwnyək, it continued,  
viitháwnyək, and it continued,  
'tanyáa tsuumpápəm kayáamk 'eta. it went on for four days, they say.

Nyáanyəm,72  
'amáttəny aamáarəm'áshk, At that point,  
'étəma. once again (water) flooded the land,  
Aamárəntík a'ím 'itya.73 they say.

Uuváxáyk,74  
Kwatsáan 'iipáany nyáanyi There he was, and suddenly,  
aatsoonóoy aly'émk 'etá.75 he decided not to abandon the  
Nyáanyi xáak uuváam athúm, Quechan man there.  
nyaathúum,77  
nyáanyi, They were there on one side, and so,  
amúlyk a'ím,78 then,  
Marxókavék a'im. at that point,  
'Íis, he decided to name him,  
nyiikamáanənyá — and he called him Marxókavék.  
pa'iipáats athúulya'émtəsáa, But,  
kaawíts 'iipáyk viithíkəntím — as for the others —  
nyáany awíim uuthúutsk 'etəma.79 they weren't people (any more), but  
Xáak athúum, they were other kinds of living things —  
awíim, he did that and they became  
vanyoonóom; (animals), they say.  
aváts xáak avám,81 They were different,  
nyáanya, and so,  
makyík awíi lya'émtəm; there they were;  
Marxókavék a'im amúly. and this one was different from them,  
Nyáany Kwatsáan xiipúkts and as for him,  
athúum 'ityá.82 (Kukwiimáatt) didn't do anything to him;  
Marxókavék was his name. He was the first Quechan, they say.

Nyáanyiimánk, Starting there,  
kaawíts atséwəntík avoonóok 'etá. (Marxókavék) went about making  

'Atsaayúu, other things, they say.  
'Ashpáa atséwk, Well,  

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, 
Kukwímáatt 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 awiím, 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.”

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.”

***87

Athúum, viitháwxáym, Kukwiímáattənyts, nyaa’aíintik kaawíts atséw ’ím avuuuváak, a’étəntiva. Pa’iipáats, pa’iipáa uu’ítsənya,88 nyiitsewəntik.89 Nyáanyts aaíimk avoonóok, ’atsaayúu xiipúk oowéxanyá, makyík awíts aly’émťúm, nyáanyiimánk awíttsxá.90 A’íim a’iik ’etá. Athúm, pa’iipáats,91 pa’iipáa nyáanyányts — ‘iitspáatsəts, mashtxáats —
sanyts'áakts athúum, there were women, 
xuumáarts nyaathúum. and there were children. 
Nyáavəm kwaatspáatsənyts, 
avoonōom athúum, 
'atsaayúu nyiioo'éeyk 'etəma. The (people) who appeared at this point, 
Nyáanyəm, 
nyaanyiimánk, 
nyiioo'éeyəm, 
kaawíts shoopóowk athúum; 
iiwáam uuthúuts a'ím. so that they would know something: 

Pa'iipáanyənyts, he taught them things, they say. 
katsuukyáavək a'ét,92 
viikwatháwənyts. he taught them 
Nyáany, 
'atsaayúu hoopóowk athúum. At that point, 
'Atsaayúu, 
uushíit tsáaməly hoopóowəntik 
themselves. 
they came to know things. 
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 
vatsíits athúuk 'et. 
Kumastamxó, 
Kumastamxó a'ím, 

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,
shiimúlyts a’ityá.
'Atsaayúu,
Xaanyé uu’íts,
nyáanya shiimúlyts.

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

Nyáanyañyts,
avuuváak 'et.
Nyáanyañyts xiipúk alytanák athúuk 'et.
Avoonóontik 'etá.
Shiimúlyts avoonóok athúm,
Xiipáa 'etk,
'atsaayúu xatalwénya a’ím 'etá.
Mat’á a’íim, taly pó uu’íts,
Maavé,
'aavé taaxán nyáany a’íim 'íikəta.
Alya’óots uu'ítsnyá,
'ashée a’íim 'íik 'et.

That one,
there he was, they say.
He was the first leader, they say. (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,
shiimúly vatháts,
'atsaayúu,
'iipáak ayémk athúum,
siówáak athúuk 'etoma.
***

Mashaxáyts na’áyvək avuuváak,
nyáanyañm shiimúly atháwk awityá.
Na’áyanya.
Nyaathúum,
makyík satá’ótsñy nyiiáay lya’émk
avuuváak;
mashtxá’ats nyaathúum makyík
shiimúly nyiiáaylya’émk.
Maxáyñnyts,
uuxamíixaym,
maxáyñnyts shiimúlyk 'ityá.

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

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.
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.

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.

Nyáanyts xuutsamáar shiimúly nyiiáayk. 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.

'Íis aváts, siiwáa lyaskyíik.

Marxókavékts avuuváak 'eta.

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.

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Nyáanyts xuutsamáar shiimúly nyiiáayk. 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.
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 —
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, 'atsayúu 'aave kwatslátisny nyii'aqásəm, apák veemawémxá!” a’íik 'eta.

Athúum, viitháwnyək, pa’ipáanyiiwáatsənyts sàqasq ‘etəm; makyík mattshoopóow ‘ím athúulya’émk, mattvaashqwék ‘ím.

Kukwiimáattənyts nyáany ayúuk awétsáa, must have seen that, but

“Viitháwnyək, nyaa’aláaytanəm, 'atsaayúu, 'atsaayúu, a’í a’áw aráa ‘ím; nyáanya, 'aayúu aráak mattapéem mayúutxá.” That’s what he said.

Nyáany a’ét.

'Amátt énən, énən ́i av’áarəm, nyáany ashék 'ityá. Nyáanyi aqásəm, nyiiqásəm, pa’ipáa nyiitatpóoy ‘ím. A’étəsáa, Kumastamxó xuumáyənyts, nyáany xuumáyənyts a’ím.

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 —
'atsaayúú,
'amátt akúp mattapéets viivák 'etəma.
Vatáyk,
nyáanya,
nyáanyily tsakxávək awim,
'atsaayúú 'avíits mattapék viitháwm athúm,
awím,
'asá kwanályts athúuk awím,

'atsaayúú,
xatsúurək nyiináamk viitháwm, nyáanyi.
Nyáany awfím
ashtúum,
nyáany,
'atsaayúú,
'amátt akúp 'avuuyáany aatspít.113

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.

'Atskwaráanyts athúum,
'amátt énənyts athúum,
'atsaayúú 'axá sa'ílynya awím,
'aayúú,
kaawémtəm athúm,
'amáytan axávək athúm,
viyiáanyak viyiáanyak viyiáanyak,
viyiáaxaym,
asáttəm.
'Atsaayúú,
yaaanyiimánək,
'atsaayúuts nyiitháwəm ooyóov av'áarək 'ityá.
'Avíits,
'avíi kwa'uutta'úuttányts athótk,
'avíi kwa'alméenyənyts athótk
athúum 'ityá,
nyáanyəm.

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.
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,
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,
he was going along dying, they say.

So, he lay there,
Nyaa’íim, apúyk 'etəma.

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

Nyaanyiímánk, tsuunyúuts av’áarək athútya.122
Nyáavəm, athúu av’áarək.

Xatalwéts 'atsaayúu nyáava avkwathúutsəny ayúutank uuważanyək, mattáam nyakórtanəm ayúuk uuważák. Nyáany lyavíi xalyavíik 'eta.
Pa’ipáa nyiikwanáamts athúu a’íim, Kukwiimáatt 'atsuuthúutsnya lyavíi a’íim,123 athótəsáa, makyík shoopóow aly'émk,

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.

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.

From then on, (people) have always followed that example.
At this point, they always do it.

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.
He wanted to be a great person, he wanted to resemble Kukwiimáatt in character, he did, but he didn’t realize,
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,
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,
yyáany lyavíík athúuk 'eta.\textsuperscript{135}
Pa'iipáa nyaakwévats.
Pa'iipáa —
pa'iipáa tsakwshá nyaakwévats
athúum,
athúuk 'etəma.\textsuperscript{136}

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.

Kumastamxóts nyáanyi
 tsamámánək,\textsuperscript{137}
nyakóny uuwítsnya awínypátk
uuwáak athúm,
uuváaxyk,
'atsaayúu a'ávak 'et.
Kaanáav viíthikəm:
'atsaayúuts —
'aavé taaxan vatáytants
avuuváak,
'atsaayúu 'axótt lyá'êm,
'atsaayúu 'aláay athúm,
avím,
pa'iipáanyts uuwár aly'êm.

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.

Nyáanyi ayúu lyavíík
piipáa,
'ipáats,
nyiikwanáamts avuuváanypatk awim
'atsaayúu,
'atsaráav mattkwatspée athúuk
'etamá.\textsuperscript{138}
Athúum,
nyaayúuk athúm,
piipáa,
piipáanyonyts avuuváam
avathíkəm,

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.\textsuperscript{139}
So,
when he saw this,
the person,
the (sick) person was around there,
he was lying there,
The Quechan Legend of the Creation

nyaayúuk athúm,
Kumastamxóts.
'Aavé taaxán,
'aavé nyásily alykuváatsnya,
aaxweshxweshk makyí áap athúum

uuváany,
nyáanyi,
nýáany aqásk 'étá,
vathány.
Piípáa vathánya mattawík awim
uumán a'ím.
'Aavé taaxán nyaaváam,140
athúm,
tapúyk 'etəma.

Kumastamxóts atháwk tapúyk
'et.141
'Atsaayúú,
nyeexwétrənyts
'óorts athúuk 'et.
Tsóoyóqonyts
'óor kwalyavíits kaxmáalyənyts
athúuk 'et.
'Atsaayúú,
tsakwshányənyts —
'avií xóorøts viítháwm,
nýáany athúntik 'eta.142

Iímáattənyts143
'amátt kwa'ora'órnya shakwíínak,
'atsaayúú,
nýáanyənyts 'apínyk athúuk 'étá.
Nyaanyiiivák,
aamél lyavík,
'apínyk 'eta.
Kumastamxó uu'íts nyáanyts,144
'atsaayúú,

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,\textsuperscript{145} a'ët.
Nyaanyiimánk,
'axányonyts avéshk viiyáak 'et.\textsuperscript{146}
'Atsaayúu,
'uutáp nyáany atháwk,
nyaalyavíintits viithíkəm atháwk
awím,\textsuperscript{147}
'amáttnyi awíim,
aaqírək,
aaqíshk viiwáanyək viiwáanyək,
nyáasily,
'axá sa'íly kamémək 'et.

Nyaanyiimánk,
nyáanyi amáaraŋ,\textsuperscript{148}
vatháts nyíithík 'ityá.
'Axá Kwaráw Kwaxwéttnya.\textsuperscript{149}
Nyáanyts aviíthík 'itya.
Kwatsáan nyamátt atóm viikwáama.\textsuperscript{150}
Nyáany nyaawíim,
'atsíi atséwk 'eta.
'Atsíi 'atáyəm atséw,
xáam uuthútsnyəm,\textsuperscript{151}
'atsayérəts,
'axányi xiipáan avkwathíkəny,\textsuperscript{152}
nyáany awíntik,
'axály avkwathíkənya nyíitséwk
voonóok 'ityá.\textsuperscript{154}

Nyamáam,
yíikapílym viithíixaym,
'atsíínyənyts vaathík 'et.
Vaaáhtínəŋk vaathíünəŋk vaathíünəŋk,

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,\textsuperscript{153}
he did those too,
he went about making the water
birds, they say.\textsuperscript{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,  
xatsúurǝk siitháwm,  
nyáanyily aváam,  
apámk.  
Nyaanyiímánk,  
'atsíinyǝnyts 'atáyk athúuk 'etǝma.  
'Atsí kwarts'áakǝnyts, nyáanya,  
nyáanyts oopóoyk 'etá.  
Nyaakaváayk.  
Nyíikamáanǝnyts aakavék,  
'axá sa'fly kayáamk vaayáanyk, apámk.  
Nyáasily athík athíknyǝk, xaméera,  
aakavék, avathútsǝntik athúu 'ím athúm,  
yäanyiímánk athúu av'áarǝk  
athópǝka.

Viithíik,  
viithíinyǝk,  
kaawíts kanyaathúum kanyaathúm, aakavék athót.  
Nyaanyiímánk athúum 'ityá.  

Kumastamxóts pa'iipáa nyiishtúum.  
'Avíits,  
'avíits viivǝm, nyáany nyiishtúum kanyaathúm, aakavék athót.  
Nyáany a'tím:  
'Aví Kwa'amée 'et.

Nyaanyi,  
'atsaayúu atséwk athúum, nyaanyiímánk athúuk 'etǝma.  

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 'Aví Kwa'amée (High Mountain).  
At that point, he built something, and so, there it was, they say.
'Avá mattkyáaly uu'íts, nyáany atséwk 'etɔma.\textsuperscript{160}

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

'Atsaayúu, \hfill ***\textsuperscript{161}
uuthúutsxanyá, a'íim. 'Atsaayúu, alyoovar'é lyavíik awíim,\textsuperscript{162} nyáanyi athúu 'ítsk,\textsuperscript{164} a'íim, nyáany atséwk, nyiioo'éeyk voonóok, aavíirək 'eta.

Well, ***
it was for them to use, he said. Well, he made something like a church,\textsuperscript{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.

Nyáanyi, nyáanyts viitháwnyək, viitháwnyək, xaméera, siiyáanyək, nyáava, uuwíts vatháts nyaanyamáam; "Pa'iipáa avkoonóonyá, aatsuuxáymək, shatamatháavəxá," a'íim a'íkəta.\textsuperscript{165} Nyaawíim, kaawíts nyiioo'éeyəntik avoonóok athúm, 'atsaayúu, 'atsaamáats nyáanya tsavóow a'ím, nyiioo'éeyk athúm; 'atsaayúu xáam kuuthúutsnya uumáxats athúm, viitháwm, nyáany nyiioo'éeyəntik, atháak kaawémk avoonóo 'ím.

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

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

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.

As for Marxókavék, well, he was a great Quechan person.

He was there, and all of a sudden he got sick, they say.

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

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

All (these) things get told over and over again.
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,
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,
and he finished,
and so,
viithíik,
'atsaayúu 'ashpáa tsuumpápk xáam kuuthúutsəny mattatséwk 'et.
Nyaanyiimánk,
pa'iipáany nyiiyúuk nyiiuutar'úyk avoonóow 'ím,¹⁸⁰ a'iiik 'et.

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

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.

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

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First of all, 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.
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.

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

Everything was dark.

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

He saw that,
Kukwiímáatt (did),
and it didn’t look good to him,
they say.

He didn’t like it.

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.

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; and he came back; athúuk 'et. he did, they say. Nyaathúum. Then, 'axányanyts asáttk a'et. the water receded, they say.

Iisháalynya 'axály shathúunk. He put his finger in the water, aakwín aakwín awíik 'etá. and he made it go around and around, they say.

" 'Anyaaats 'ashaakwínk va'oonóók, "I am stirring it around, 'anyaats 'ashaakwínk va'oonóók, I am stirring it around, kúur a'ím, and soon, 'amáttányts arúvəxa. the ground will be dry. Kúur a'ím, Soon, 'amáttányts arúvəxa," the ground will be dry," a'íim, he said, aashváarək. he sang it.

Nyiiv'óowk, nyiivooóowanyá, He stood there, 190 191 and there where he stood, 'atsaayúuts atspák; it was in the middle of the water, 'axányi atóly avák 'et. they say. 192 193 'Amáttáts. It was land.

" 'Aaqáa," he said, 'et, the Blind Person or whoever he was. 'atsaayúu Piipáa Eetho Kwatáårányts. "It is small. "Tsapéevt. It is small, Tsapéevtom, so how is it kaawémk, that a lot of people might be there?" piipáats 'atáyk vanyoonóowúm?" he said, they say. a‘íík 'et. "Náq ka‘íím," "Be silent,"
he said.
Kukwiimaatt said it.

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

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

About those dolls, he never said to Kukwiimaatt, “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.

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.

Kukwiimaatt, as for that, that person, he stood there behind that Blind One.
“Kaawíts matséwk ma’ím
avmuuvák mawíim?”
“Pa’iipáa,”
a’íik ’eta.
Eethó Kwatáarányts.
“ ’Anyáats xiipúk ’awíim,
mayúuk,
mawéxa,”
a’íiketa.
Kukwiimáatt a’íim.

“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.

Piipáa Eethó Kwatáarány, kaa’ém alya’émk ’etá.
Masharáyk viivák.
Kukwiimáatt-ts a’íim,
“ ’Atsaayúu xaly’á xiipúk
’atséwxa,”
nya’a’íim,
’anyáavik shathómpk,
iisháaly kapáár nyáanyi tsayóq,
’amányi tsasvék,
vaawée vaawée awíik ’eta.
Nyáanyam,
tákatak ’anyáayk uuvák ’et.

(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.

Eethó Kwatáarányts a’íim,
“Kaawíts viithíik!
Kaawíts viithíisá.”
“ ’Atsaayúu xaly’á ’a’íim ’ashéxá,”
a’íik ’et,
Kukwiimáattányts.

The Blind One said,

“Something is coming!
Something might be coming.”

“I will name it the moon,”
he said, they say.
Kukwiimáatt (did).

Nyáany ’ashéntom atséwk ’eta.
Kukwiimáatt-ts a’íim,
“Vatháts,
xaly’á vatháts,
mattkwashéntany nyiivá lyá’émxá.

He made that one (thing), they say.
Kukwiimáatt said,

“As for this,
this moon,
it will not stay in the same place.
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;
this 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. (Kukwiimáatt) didn’t want that.  
Awéxáym. If (the Blind One) did it,  
piipáanyts xáak athúum, the people would be different,  
'aláayíi kaa’émxa, they might be bad,  
makyík uutar'úyk atséw aly’ém. for he was not making them  
carefully at all.  

Xiiipúk,  
Kwatsáan 'iipáa atséwk 'et. First,  
Nyaamák,  
Kamayáa atséwk,  
nyaawíim,  
mashaxáy Kwatsáan awíím,  
Kamayáa mashaxay awíím 'et.  
Nyaamák,  
Kwa’aapá 'iipáa atséwk,  
Xattpáa 'Anyáa 'iipáa atséwk,203  
Kwa’aapá sanya’ák atséwk,  
Xattpaa 'Anyáa sanya’ák  
atséwontík 'et.  
Nyaawíim,  
'amátt nyiitháwk,  
viitháwk 'eta.  
Nyiitsáam athum,  
yáanyí atháwk avatháwk.  

Piipáa Eethó Kwataáranáyts  
Kukumáatt aatsooyóoyk 'etá, The Blind Person showed them to  
piipáa ootséwanyá. Kukwiimáatt, they say,  
Eeméts athótəsáa, the people that he had made.  
eemé kapáarany nyiirísh a’íim. There were legs, but  
Iisháaly kapáarany nyiirísh a’íim. there weren’t any toes.  
A’étam athúm,  
'axótt alya’ém.  
Iisháalyəny takyévak  
shanápanápk 'et.205  
"Kaawémk  
"How is it
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.

The Blind Person

felt bad, standing there.

“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, and that will be good.”

“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,

'axótəxá.
Nyathúúm, máany mootséwənyts 'aláayexa.

Iisháalynya taaráavxáym, 'atsaayúú tsáaməly aráavək 'et. Aráavəxa.”
Nyaa'íim, táqsh a'im, 'atsaayúú, Piipáa Eethó Kwataarənyts siiv'óowm, 'atsaayúú ootséwənya,

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

Pa'iipáa Eethó Kwataarəny, mashuuráyəny mattapéem; 'axály axávək, siiyáak 'et. 
Awéxáym, 'axá shaakwiints mattapéek, nyaanyi; 
nyáanyi avák 'eta. 
Nyáanyts athúum; 'atsaayúú 'atsiíráavts mattapéem, mattapéek siitháwənyk, aatspáatsk 'ét. 

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.
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.

The Blind Person

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

Kukwii máatt 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.

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

nyiimánxaym,  
'aqóolk alóq a'ím,  
athúuk 'et.  

'Aatsayúu tsáaməly shoopóowk  
viiv'óowətəs a'ét —  
'ís a'étk217 —  
makyík tsaqwér aly'émk 'et.  
Kukwiimáatt-ts a'íim,  
“Eethóny kashatpíittk  
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  
nyiikamáanənya awíntík 'eta.  
Nyiiwíntik:  
Kwa'aapánya awíim,  
Xattpáa 'Anyáa awíim,218  
a'étəsáa  
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
nyaa'áhaawáak,
xáak tsavoowk,
a’íim,
“Katsaqwérək!”
a’íik ‘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’ávk viiiv’óowsáa,
makyík tsaqwér aly’émk ‘eta.
Uu’íts nyaatsuumpáowm,
nyáanyom,
’anóqem tsaqwérək ‘et.

(The Quechan man) understood
him, but
he could not speak at all, they say.
The fourth time he said it,
at that point,
(the Quechan man) spoke a little,
they say.
(Kukwiimáatt) gave that person a
name, they say.
He called him Kwatsáan
(Quechan).

Piipáa nyáanya amúly áayk
‘et.
Kwatsáan a’íim.

Doing it in the same way,
Kukwiimáatt kwa’ashínontínya
a’íim,
tsatsuqwáarək ‘eta.
Makyíny uu’ítsány.:
Kamayáa,

Kwa’apá,
Maricopa,
Xattpáa ‘Anyáa a’íikəta.

Kukwiimáatt did not give it to the
women, they say,
he said Xattpáa ‘Anyáa
(Maricopa), they say.

Nyáanyts ookavék,

Kukwiimáattányts sanyts’áak
nyiiaay lya’émk ‘et,
tsooqwér nyiiaay lya’ém.

Nyáanyts ookavék,

Kamayáa, **223**

Kwa’apá,
Maricopa,
Xattpáa ‘Anyáa a’íikəta.**224**

Kukwiimáatt did not give it to the
women, they say,
he did not give them the power of
speech.
He sent it back
'iipátsənya,
(a with) the men,
a’ím nyiíoó‘éeyk ’et.
and so he intended (the men) to
 teach (the women).

'Iipáa Kwatsáanənyts,
The Quechan man,
'ayayu,
well,
Kamayáany eethónya asháamk
et.
he looked into the face of the
Ayúuk avá’óow.
He stood there looking.
Mattkiiyíík ’et.
They became friends, they say.
Kwa’aapá,
As for the Cocopa,
Kwa’aapányənyts Xattpáa
the Cocopa stood next to the
’Anyáany taxkwéevk viiv’óow,
and they likewise became friends,
yáanynts mattkiiyííntík ’et.
they say.

Kwatsáan ’aakóoyənyts
The Quechan woman stood there
alynyiithúutsk viiv’óowk ’et.
thinking, they say.
Alynyiithúutsk a’ím:
She thought about it and said:
“Kaathúntək a’ím,
Why is it
Kukwiimáatt-ts
Kukwiimáatt,
'anyétsa awíim,
in doing us,
xáak awíim atséwk awím?”
did things differently?”
a’éta.
she said.
“Kaathómk
How is it
xuumáarts aatspáatsxanká?”
that children shall be born?”
et.
she said.

Piipáats siiv’óownyək,
A person stood there in the distance,
a’ávak siiv’óowany,
he stood there in the distance listening,
a’íkəta.
they say.
“'Ayáak
'I shall go
Kukwiimáatt 'atskakwékm
and ask Kukwiimáatt and hear
'áváka.”
(what he has to say),” he said.
Kukwiimáatt-ts avá’óownyək a’ím,
Kukwiimáatt stood there, and so,
'aakóoyəny a’íkəta.
his said something to the woman,

'Anyáats 'anykóor 'ashoopóowk
“I already know
'athutyá
alyiniimuuthúutsnya.
Nyáanya, miiwáaly matsathúly viimav'óowas athót, 'ashoopóowk.
Kaathúntak a'im aafímk ma'íilyama'ém?
Mashtxáats iiwáam makyík xuumáar ayúu aly'émk.²³⁰
Mayáak,²³¹ Kwatsáan 'iipáanya makayáamxá,” a' ét.
Nyaa'ávk awim, 'aakóoy — sanya'ákii — mashaxáyts, 'a' étxa, nyáanyts, iiwáanyts 'axóttk 'et.

Avathótás a' ét, " 'Anyáats, 'iipáa 'iixán 'áartaka'e.
Makyík avány Kwatsáananya 'áar aly'ém'taka'e.
Kwa'aapányaants 'iixántəmash.
Kwatsáannya 'áar aly'ém'taka'e,” a'íim, viiv’óowk 'ityá.
Kwa'aapánya atsúyxá lyavíik.
Ayúuk, a'ítstank viiv’óow.

Kukwiimáatt-ts a'íim, "Kwa'aapánya makyík matsúy alyma'ém'xá.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'ashéntaly
nyamoonóo lya'émxa,”
a'íket.

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

Mashxáyənyts
makyík a’áv aly’émk 'et.
Viiyáak,
avata'ár avuvvák,
avuvvák 'et.
The girl
didn't listen to him, they say.
She went along,
she was sulking,
there she was, over there, they say.

Mashxáyənyts
makyík a’áv aly’émk ‘et.
Viiyáak,
avata'ár avuvvák,
avuvvák 'et.

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?

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

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
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Seeing her, he said,
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don’t listen to him.
What could he do for you?
Piipáa Eethó Kwatáaránıyts
maxák alyaxávək 'et.
Maxák alyaxávək '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,
nyiinytatóoyxá!
Máanyts aθhúum,
piipáa nyiikamánənyts!”

Kukwiimáatt-ts matxávi
shathórmp,239
tsaqwérk uuráwtan aatsuumpáp.
Nyaanyi amán,
oov'óowk viitháwnyək,
yaatsuumpáp.
'Axányənyts 'amáttña aamáarək 'et.
Piipáanyənyts 'axám áamk
avoonooxayk 'et.
Oonóoxaym,
oov'óowǝnỳts akwévək a'ét.

Kukumáatt-ts 'a'íi ashtúum,
a'íím,
“ 'Atsaayúu mashtaráts
nyiinyatséwxá,”
a'íík 'et.

Piipáa Kwa'aapánıyts
'atsaayúu shakuwiláa atséwək
'et.240
Kamayáany awíim,241
'aqwáaq nyiitséwəntík,
Xattpáa 'Anyáanya 'ashée nyiitséwk,
'ís
Kwatsáan,
nyáanyts 'ashéntak,
pal’ipáa lyavíik oov’óowk 'et.
Nyáanyi,
ashék 'ím,
Marxókavék a’íim ashék 'ét.

" 'Atsaváamk 'atsáam 'oowéxanya 'awíiyúm, 242
'Anyáats nyoo'éeyəxá. 243
'Anyáats nyoo'éeyəm,
piipáa matséwxá.
Nyáany mawíim 'anymawíikəm, 244
'amátt vatháts 'axóttxá.
'Anyáats 'amáttany 'atséwk 'awím,
'amáyany 'atséwk 'awím,
xaly’á 'atséwk,
xamshé 'atséwk,
tiinyáaməny 'atséwk,
'awétk 'awím,
aaíim,
'aayúu kwaniméts viitháwm 'atséwəntixá,"
'aíikət.
Kukumáattányts
'axá 'amáynyi av’óowk av’óowk 'eta.
Nyiiv’óowxáyk aashváarək 'et:

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.

"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 'amáttany 'atséwk 'awím,
'amáyany 'atséwk 'awím,
xaly’á 'atséwk,
xamshé 'atséwk,
tiinyáaməny 'atséwk,
'awétk 'awím,
aaíim,
'aayúu kwaniméts viitháwm 'atséwəntixá,”
'aíikət.
Kukumáattányts
'axá 'amáynyi av’óowk av’óowk 'eta.
Nyiiv’óowxáyk aashváarək '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 tsáamøly
atsáaxva.
'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.”

Nya.Util
Marxókavék a’íim,
“Meethó kashatpíittk,” a’íim,246
awéxaym,
'axányanyts takavék atsénk,247
a’íim,
atsénok siyáaxáym,
'amáttany 'amáyanyi ava’óowk
a’íim,
ssov’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 'amáyik
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.”

Nya.Util
av’áak viithíik viiyáak 'eta.

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

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

“The center of the earth.
The center of the earth is here.
Here it is.
I will build my dark house.”
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.
"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 created four wooden posts, they say, in the darkness.

He gathered whatever else was there, and, well, he made the black house, they say.

Marxókavék pa'iipáa atséwk mas'eam.

He made a person out of mud.

Pa'iipáa atséw.

He didn't ask for any help, they say, with what he was somehow going to make.

Marxókavék made a person out of mud.

A'ííkət.

Marxókavék made a person out of mud.

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

A'ííkət.

Marxókavék made a person out of mud.

Nyáany piipáanyınts — aáíim — alymata'órxtats athót.

Nyáany — 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,n
Kukwiimáatt-ts
mashaxáy atséwk,
'iipáa atséwk awet.

Maxáyənyts mashaxáyəny a'íim,
“Kukumáatt-ts kaawíts
kwa'anyáawənya
muukanáaváam?”
a'íik 'et.

“Kaváarək,”
masháxáyənyts a'íim.
“Kaváartosáá,
'ayáak 'atskakwék 'a'áväxá,”
a'íikəta.
Masháxáyənyts viiyáak,
'avá kwatiinyáaməny ayémk 'eta.

Marxókavékts Kukwiimáatt
aqásəm,
viithňik.
“Máanyts piipáa Kwatsáanənya
matsúyly 'aalýéta,”
'oortséwxáyənya,”
Kukwiimáatt-ts a'íim.
“ 'Atsaayúú,
xuumáar 'ayúuxa lyavíita’a,”
a'et.
Masháxáyənyts a'íim.
“ 'Ayúuxa lyaviitəsáá,
uuxáyəmək athúuk 'eta.”

Kukumáatt-ts a'íim,
“ 'Anyáats nyaatsooyóoyxá.
Athótəs
makyík pa'iipáa kuukanáav
alyka'émk,”

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. he said, they say.
Mashxáyəny iiwáanyts apúyəm The girl was surprised, standing
 oov'óowk 'eta. there, they say.

Kukwiimáatt-ts mashxáyəny Kukwiimáatt said (something) to
a'íim. the girl.
Amúly ashék a'ím,267
Xavashúum Kulyíí a'íik 'et. He called her by name,
Xavashúum Kuwáa 'íik 'et.
he called her Xavashúum
Kulyíí, they say.
Maxáyənya,
As for the young man,
Xavashúum Kuwáa 'íik 'et.
he called him Xavashúum
Kuwáa, they say.

'Anyáa tsuumpápəm
mashxáyənyts 'atsarávək 'eta.
Kwas'eethée ayúuxa  lyavíik
a'íim kanáav,
athótsásáa,
makyí uuvaak athúu lya'emk,
athúuk 'et.

But
the child in her belly already knew
things, they say.
Kwas'eethée athóoyəny
shoopóowk 'et.
He knew what doctors did, they
say.
Uukanáavək 'ím:
"Kapáam!"
'anykóor shoopóowk 'et.
He explained it to her:
"Lie down!"
'anykóor shoopóowk 'et.
"Lie down!"

Nyaanyi amának awím,
'anóqtan mattatséwk 'et.
Starting from there, he did it,
'anóqtan mattatséwk 'et.
he made himself very small, they say.
'Anóqtan mattatséwk athúm,
He made himself very small,
mashxáyənyts aráavəxə lyavíim.
(because) the girl was likely to feel
pain.

'mashxáyənyts aráavəxə lyavíim.

'Akór aly'émxáym,
It wasn't long, and right away
av'áak
he walked
tsaqwérək, athót. and he talked, he did.

Kukumáatt-ts a’íim: amúly ashék, Kumastamxó a’íikət. Kukwiimáatt said something: he called him by name, Kumastamxó, they say.

Nyáanya a’íim, xuumáyts athúuk 'et.268 That’s what he said, and (Kumastamxó) was his son, they say.

Awík, 'atsaayúú atséw a’íim 'amáttnyá. He would help him, he would fix things (in) the world.

“Tiinyáamk aav’áarək viitháwxanká?” “Will it always be dark?”
a’ét. he said, Kumastamxó said it.

Kumastamxóts a’íim. “Xaly’ányanyts xamshényənyts makýik ’anyáaytan alya’émt.” “The moon and the stars are not very bright at all.”

Kumastamxóts269 iisháalynyi tsayóq. He spat all over the sky, 

‘Amáynyi tsáamaly ’amáyk tsayóq, nyáanyəm, xamshéts athúuk ’et. 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.

Nyaawíim, iisháalynyəm tsasvéq avoonóok, káyáamk ’et. Then, he made a face, they say.

aaíim ’anyáaytanək, Nyaawíim, ‘amáynya uushtúuk iiwáam kayáamk ’et. He went on rubbing, and right away, it was very bright, they say.

“Kama'émk mashéxanká, avány?”
"What do you call it, that one?”
a'íik 'eta.
he said, they say.
Kukwiimáatt-ts a'íim.
Kukwiimáatt said it.
“Vathány 'anyáats.
The moon goes along,
Xaly'ávats viiyáak, it heads to the west,
nyaaxáapk kayámk, and it returns.
takávék athum.
It dies,
Apúyk,
'anyáa xávikam atspákàntík.
and in two days it is born again.
Athúuk,” a'ét.
(That’s what) happens,” he said.

“Xáak 'awíim,
Xáak athúum;
'anyáany 'atséwətk 'awityá.
Athyúm,
nyamooyémənyts xáak athóxá,”
a'ím.
Kumastamxó aaiimk a'íim,
Marxókavékts 'aayúu 'anyáanya 'awíim, and Marxókavék made the sun give off light,
tiinyáam atséwtk.
and he made darkness.
'tí "Xuuviñały, 
tiinyáamtank viitháwk, ‘If
'anyáaytank viitháwk, ‘Both of them,
makyín eethóny ta'aaxótt
aly'émnxá.272
Avathótəm athum, if it were really dark,
aalyooyéevk, or if it were really light,
tiinyáaməxá.
that would not be good at all for
Aalyooyéev 'anyáam'əntixá.
the eyes.
Pa'iipáanyənyts kwatiinyáam People will sleep in the darkness,
aashmátsk,
'anyáamkəm 'iipá and creatures will do so (when) it
avuuthúutsxá.”
is daytime.”
Kukumáatt-ts Kwatsáan 'iipáa atséwəntík,
Kamayáa 'iipáa atséwəntík,
nyáanya,
'avá atóly,
'avá tiinyáam atóly tsakxávək,
kaawíts nyiioo'éeyk.
Kwa’aapá atséwəntík,
Xattpáa 'Anyáa atséwəntík.

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.

Xawáalyapáay atséwk,
'Axá Xavashuupáay awím,
Tsamoowéevev awím,
Kawiiya uu’ítsnya awím.
Nyaatsavéts awéeyk atséwk,
yiiweeyk.
Marxókavéks a’íim,
“Vatháts nyaanyamáam 'axótt-tək athutyá.
Ís,
awíntik avoonóok,
piipáats 'atóyəm,
'amáttənyts 'añóqtəm athum,
'aláayxá.”
Kukwiimáatt-ts uukanáavək a’íim,
“ 'Atsaayúu
'amátt kwa'ora’ór vatháts
vatáyk thúutt a’ím viitháwk, athópəke,”
a’íikət.

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,
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.

Kumastamxóts
'amátt ka'ák ka'ák awím,
'atsaayúu tsáaməly —
athót,
'aayúu tsáaməly masheethéevət. and everything was frightening.
Kukumáatt-ts'avá kwatiinyáamənya Kukwiimáatt was sitting in the
alyavák siívá. dark house.
Shoopóowk 'et, He knew, they say,
Kumastamxó 'aayúu 'amáttəny that Kumastamxó was making
uuqáq, cracks in the earth,
uuqáqəm, he was making cracks,
'aayúu kaawít tsatspáatsk so that things would sprout and
oovodts 'ít. stand there.
'Atsaayúu xavashúunyányts. Green things.
'Atsaayúu 'iisáv 'et. Arrowweed or something, they say.

'lisáv xiipúk atspák athutyá
'atsaayúu 'amátt kwaqáaqənyá.
Arrowweed was the first to sprout
(through) the cracked earth or
something.

Kumastamxóts tsaqwérək
aatsuumpápk:

Kumastamxó spoke four times:
“ 'Amáy tathíts asílyxá,”
a'íik 'et.
He said, they say.
A'etəsáa,
'atsaayúu,
'aayúu kwaasílyany,
nyáanyts,
'amáy tathíts athúu lya'émk 'et.
Taaxán tathíts athúuk 'et.281
Piipáanyts uumáavək awoonóok
'et.
Really it was corn, they say.
“Tsáaməly kuumáav alyka'émk!”
a'íik 'et.
Kumastamxóts a’iím.
“Kaa'its katsavóowk.”
“Ee'é.
Ku'wémk 'atstooovóowxanká?
'Iisháalyəm?”
a‘iikəta.
Pa’iipáany matxávik tsawém,
a'íí aayáak 'et.
He sent the people north,
and they got sticks, they say.
Piipáa kwashíntənyts 'a’íi
‘ashéntam shtuutúutk ‘etəma,282
'atsayúu 'a’íi qweraqwéra.
“Vathány tathíts,”
a’íkat.
Kumastamxóts a’ím.283
“Kashtúum!
Katsavóowk!”

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!”

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'Axmá athíts athúum,
tsam’eeetó,
awíim,
atséwk a’ét.
'Atsaayúu tsooyóqany nyáanyk
uuthíik,
Kwa’aapá nyiiáayk ’et.

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.

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'Seed 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.

Piipáats makyí uuváak,
oov’óowny 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,
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,
nyánhwàm, 'anyép alynyiithúutsýiyú. 'Anyáats 'awíim,
'atsaayúu 'atáy 'ashoopóowk, 'aayúu 'anyáa avány 'ashapéttxa,
ka'anyáaya. Nyaayúu 'atséw, nyaayúu 'awíim.

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.

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

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

Nyáanyamáam, 'atsaayúu kwatiinyáam uuwárək athutyá,”
Kumastamxóts a’íim. Nyaas’íim,
“ 'Atsaayúu tsámely — 'atsaayúu tsámely 'anyáay lya'émxá.

“Nyáanyamáam, 'atsaayúu kwatiinyáam uuwárək athutyá,”
Kumastamxóts a’íim. Nyaas’íim,
“ 'Atsaayúu tsámely — 'atsaayúu tsámely 'anyáay lya'émxá.

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.
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.\footnote{296}

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Nyaawíim,
'amañnya kaawémk,
uuváaxaym,
'atsaayúú,
'anyáanyts atspák aly'ém a'ím;
awíim atséwk 'et.

Kukwiimáatt-ts 'amátt ka'ák
aatsuumpápk 'et.\footnote{297}
Awéxáym,
'amáy avats
'axóttk,
takavék 'axótt alyaskyíik,
a'ím,
'anyáanyts takavék atspák
uuváak 'et.
Kumastamxóts 'avá
kwatiinyáamanya alyuuváak.\footnote{298}

“ 'Anyáayk viithíim 'ayúush.
Makyíts awíim athúm?”
“ 'Anyáats 'awésh,”
'étk 'et.
Kukwiimáatt-ts a'íim.

Marxókavékts\footnote{299}
piipáa atséw a'ím uuváak 'et.
Xiipük,
xatalwé awíik 'et.
Xatalwénanynts atspák ayúuk;
kaawíts xalykwáak uuváak 'et,
'atsamáxa lyavíim.
Matsám apúyk 'et.
Makyík av'óow aly'émk.

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.

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.
Marxókávekts 'atsaayúu
kwanyamé 'atséwantik 'eta.\(^{300}\)

Namé atséwk 'et,
póosh kwalyavíinya.
Nyáanya,
lyavíintik uuvám,
Xatakúly uu'íts;
nyáany atséwk.
Kukwiimáatt-ts Xatalwény
oosha'órək 'et.
Nyánynts alytanák athúuk 'et.
Pa'iiipáa alytanák a'íim,
vathány nyiivasháw 'ím.

Marxókávekts,
nyaamák,
mashxáy awíim,
maxáy awíim,
atséwk.
Amúly nyiíaay 'étanyk
uuváaxaym,
Xatalwényanyts a'íim\(^{301}\)
" 'Anyáats 'awéxa lyaviíta'a,"
a'íikat.
Xatalwényanyts mashaxáyanly a'íim,
"Shakílykíly Nyamáa," a'íim'
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 ooshéxayanya,
Shakílykíly Nyamáa vaa'ént,\(^{303}\)
yáany tavérək uuváak 'et.

Marxókávek 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 Marxókávek,
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 Mattnyakót,”
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’ím,
“Nyáany kanamák!” a’ím,
a’êxaym,
apúy lya’émk ’eta.
Nyaamák,
viiyáak:
’atsvée Marxókavék,
Kumastamxó,
yáany Kukwiimáatt,
yáany nyiishtúu ’íim awíik ’étəntima.
“ ’Anyáats piipáa vathány nyií’áar aly’émk!
’Ashaaíimxá!”
a’ét,
Kukumáatt-ts a’ím.
Nya’a’ím,
mattatsáaməly nyiiqáask,
piipáany ’avá kwatiinyáam alyaakxávək ’et.

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

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.

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

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.
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.

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

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

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

Nyáany, nyaawíim, 'axáts viiyáaxaym, 309
'amányəm áamk athúuk 'etəma, 310
Waapóor lyávíik.
Kumastamxóts,

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

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.

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.

Kumastamxó built him a house,
he did it intending him to live here,
they say.
As for that,
when he did it,
the water was going along here,
and suddenly,
(the house) floated on top, they say.
It was like a boat.
Kumastamxó,
'atsaayúu,
'atsayér nyavány atséwk 'eta.
Aaítmank awíikóta.

Makyík kaawíts xalykwák awíi lyá'émk.
Nyáany Qwaqxó uu'ítsnya, wanyamayáatank athúum, nyáanyi, nyáanyi amánk awíik 'et. 'Atsaayúú, nyaványanyts, 'atsayér nyaványanyts, viiyáanyak, 'amátt nyiivák 'eta.

Nyáanyi amánk awíik 'et. 'Atsaayúú, nyaványanyts, 'atsayér nyaványanyts, viiyáanyak, 'amátt nyiivák 'eta. Nyiivátém athúum, Qwaqxó atóly avák athúum,

nyáanyts veevéémak, atspámxa lyavík 'et. Nyaathúum, atspám nyaa'íim, takavék 'ím athúuk a'éta'a. 'Axótt-tank, nyiivík uuváaxa.

'Atsvée Kumastamxó aatoqwxérak. Aatoqwxérak viiyáa; aáiimk makyí nyayémmam, ayáanypatk athúuk 'et. Aýérak viiyáak, 'amáytan axávok 'ím, atsénak viithíik, 'aayúu uuyúutsnya kanáavok 'et,

aáiim kaawíts nyaayúuk. 'Atsaayúú, piipáa 'axwáats viithúixaym, 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’et. Vuuthii nyaa’ávək.  
he might be way over there, but he would hear him, he said. He would hear him coming.

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.

Nyaaaxáapk kayáamk, ’atsaayúu, matxá kwaspérənyts viyáak; 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’ílyənyts '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 Kwatăarənyts mashathék ’eta. ’Atsaayúu tsáaməly arúvək 'et, 'aláayxa lyavím. Tsaxtáattk atspák ’eta, matxávíik. Nyáanyəm atspák 'et. Xavashúum Kulyíits siivám ayúuk; Xavashúum Kuuwáats alyatháwk ʼetas ’et, 'avá kwatiinyáamənya. Nyaa’íim, 'atsaayúuuts 'atáyəm nyiiáayəxa a’íkət. 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 Kulyíí 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 aatoqwérəts lya'ém 'ím,319
Kukwiimáatt uu'ítsnyá.
Nyituukanáavək 'ím,
“Kukwiimáatt-ts mattapúy 'ím uuváak athópoká,”320 kúur a'ím.”

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Athótəsáa,
Xavashúum Kulyíits thomtaayúuk a'êta.322 “Kaváarək,
athúu lya'émxá,”
a'ím.
Nyáany nyaa'íim mashthék uuváak.
Piipáa Eethó Kwatáarənyts shatriq 'ím uuváa, avéshk veeyém.
Atháwk.
Shav’óowk 'ím,

“ 'Atsaayúu,
'atsmuumátsá xuumxúuk 'anyáa kwashíníst 'anyáayxá,”
a’íik 'et.
“Kuuthiik,
yaaathúum!”
a’íikəta.
Mashaxáyənyts a'ím.
“ 'Awéxa lyavítəsáa,
Kukumáatt 'amashthétka'é.”
Kukumáatt-ts viiθíik 'et.
Viiθíxaym,
Piipáa Eethó Kwatáarənyts 'amátt alyaxív 'im 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.”

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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,
and his fingernails were very long, they say,” she said,
she said it, they say.
That’s what Xavashúum Kulyíí 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 Kulyíí 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.

Kukumáatt-ts athótəm athúum, awiím vanyuuuváak:  
Kukwiimáatt did things, and so, he went on doing things:
kaawíts atséwk,  
kaawíts awíim,  
uuváany,  
mattatsaxóxk 'et.  
Nyaawíim,  
'amátt ka'ák,  
awéxaym,  
'anyáanyanynts veeyémk 'eta.  
Veeyémántik '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'im av'uuváak  
'athutyá! 
'Anyáap nyiikwanáamts!"  
Kukumáatt-ts a'íim,  
"Máany 'anyép maxuumáyts.  
Nyaxuumáyk 'ityá.  
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 kwattiinyáam alyaxávək 'et.  
Nyaaxávək,  
"Kukwiimáatt!" a'íim,  
"Marxókavék!" a'íim,  
nyiishék,  
'atsuurávxá 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  
yaakapέttk 'eta.  

Kukwiimáatt became crazy in the  
head, they say.

Nyaayúu,  
'amánya,  

Well,  
the sky,
'amáynya awíim tsakwín,

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).

Kukumáatt-ts anák,

Kukwíímadát 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. and he put mud on the end of (the stick).
Nyaawíim, Then, 'a'íinya,
that stick, aaxweshxwéshk áapk awet. he threw it spinning away.
Awexáym, Immediately, masharáyk 'et. (the stick) became angry, they say.
Nyáanyəm, With that, nyaanyiimánk, starting at that point, 'aavéts athúuk 'et.
it became a snake, they say. 'Aavé taaxán a'ím 'ityá. It's called 'aavé taaxán (rattlesnake), they say.
Mas'ényənynts athúum, It was that mud, nyáany alyuusíirmənyts athúuk 'et. that's what became the rattles, they say. 'Aavé, As for the snake, 'aavé taaxánənyts, the rattlesnake, piipáa nyiimashthék 'et. it was afraid of people, they say. Ookavék mashtétsapátk, They in turn were afraid of (the snake), a'im, and so, piipáanyts ooyóovək the people looked for it and aakakyáavək 'et. surrounded it, they say. Athoxáym, Immediately, sanya'ák — 'aakóoy tavérək, it chased after a woman — an old woman, awéxáym, it did, and suddenly, piipáa 'axwáa, an enemy, nyáanyts athúum, that's what he was, uuváanyək atháwk 'eta. he was there and he grabbed (the snake), they say.
Sharéq. He took hold of it. Awíi nyaawíim, He did, and then, kaawémk aamélk 'et. somehow he put it around his waist, they say.
Aamél lyavíim. It was like a belt. Kukumáatt-ts nyáany nyiíáaym 'ityá. Kukwiímáatt had given him that (power), they say.
Athúum, So,
'atsaayúu, well, kaawíts awíi nyaa'ím, when he wanted them to do nyáany nyiiáayóntík 'etá. he gave them that (power), they say. ***

'Aavé taaxánənyts piipáa The rattlesnake bit people, they nyiitsakyíwk 'et. say. 'Ashéntits Marxókavékts athúuk One (of the people he bit) was 'et. Marxókavék, they say. Piipáa tsáaməly a'íim, All the people said, “ 'Aavé avány katapúyk!” “Kill that snake!” uu'íitsk 'et. they said it, they say. A'étəsáa, However, Marxókavékts nyáany áar alya'émk, Marxókavék did not want that, a'íim, (because) if he were to do it, nyaawéxaym, this one, vathány, the enemy, piipáa 'axwáanya, he would be likely to get angry, nyáanyts masharáyxa lyavíim. Marxókavéts a'íim, Marxókavék said, “ 'Anyáats 'apúyxá 'aaly'étk.335 “I think that I will die. Athúú 'íim avuuváak.” It is going to happen.” “Kaváarak, “No, tsaváamk mapúyúm,” it is impossible that you should die,” a'íik 'et. he said, they say. Kukumáatt-ts a'íim. Kukwiimáatt said it. Nyaamák, After that, uuváany, there he was, piipáanya nyii'iíim: and he said something to the people: “ 'Aavé taaxánnya katháwk! “Get that rattlesnake! Alyuusíirmənya koomóq! Pull out his rattles! Nyáanyi amánk, From that point on, piipáa nyiitsakyíwəntixa. he will not bite people. Makýík ta'aaláay lya'émxa. He will not destroy anything. Apúy lya'émxa.” No-one will die.336
Kukwiimáatt-ts 'aavé taaxánəny
atháwk,
aaxweshxwéshk,
matxávik awémk.
'Atsaayúu alyuusírm aanáwtank
a’íik ’et,
takavék atspák.
Atspák a’íim.

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,
and they grew back.
He wanted them to grow back.

Piipáats siiv’óowk,
a’íim,
“liyáanyily,
atháw alyaskyítəsh,” ’et.
Kukumáatt-ts nyaa’ávak awim,
atháwəntík ’etá.
Athawəntík athum,
iiyáany uutáq ayúu ’ím.

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.

Awexáym,
makyík alyuusírmənyənyts
nyiiríish a’íik ’eta.
Eethóots nyiirísh a’íim,
'atsaayúu kwa’aláayənyts
nyiirísh a’întík ’et.

Nyaatháwk awím,
'aavé,
'aavé taaxán,
nyaawíntik ’eta.
Aaﬁmk aaxweshxwéshk,
kúurtan,
matxávik awémk.
Aaxweshxwéshnyək,

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.

'axá sa’flyəny alyaxávək ’etá.
Muuvílytank, 'axám áamk veeyém, veeyémxayk nyaakwévək 'et.

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

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

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

Pa'ipáanyts 'aványi
Kumastamxónya tsakakwék a'im, "Xalyavímtəm, 'ats'uurávxə? 'Ats'uurávxaym, makyíts nyiitséevxa'ənká?" The people in the house asked Kumastamxó, "Is it possible that we will get sick? And if we get sick, who will cure us?"

"Pa'ipáats avoonóo, nyáany uuwiits a'íts avoonóok," a'ët. Kumastamxóts a'im. "People are around, they can do that," he said. Kumastamxó said it.

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"Tsaváamk athúwúm," uu'iitsk 'eta, pa'ipáanyənyts. "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.

Kumastamxóts Kwatsáan 'iipáatsənya nyiishtúum, 'avá kwatiinyáaməly alyaatsakxávək 'eta.343 Kumastamxó gathered the Quechan men, and he brought them into the dark house, they say.
“Mátsa, mátsa wanyuukaváarak,"  
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.
Atséevak,
atséevəm atspák ‘eta.

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

Pa’iipáa kwanymé uuyúnunyá,
Kumastamxóts —
eetót ‘aláayk a’eta.
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’iipáanyanyts aapúk
aashváarənypátk ‘étá.
Aashváarapátk ‘étá.
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 tsanák ‘et.
Tsanákəm,
pa’iipáa kwanyaméts
tsaqwérəntí ‘ét.
“Maapa’iipáaváts,
‘atsaayúú’ axóttm ma’ért,”
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,”
his 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.

Kukwiímáatt-ts a’íim,
“Kathfik,

Kukwiímáatt said,
“Come,
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,  
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 shatpíttk lyaskyík av'óowk a'ét.

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

Kukwiímáatt-ts uuqásøny aqásk a'éta.

Kukwiímáatt summoned the thunder, they say.

Nyaaxáapk amánk;
aqásk avuuthíik.

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

'Amátt tsáamøly 'anyáayk 'eta.

The whole world became bright,
they say.

Marxókavék eethónyøntyts atáaqak a' ét.

Marxókavék's eyes opened, they say.

Kukwiímáatt-ts 'im,
"Máanyts mashmáam 'akór mayémk.
' Akór mayémøm, athúm,
nyashamánk 'athútya."

You went on for a long time,
and so,
I woke you up.

' Aavényts nyatsakyíwm,
nyaanyiimánk,
' ashmáxa lyavíim av'uuváat,

You went on sleeping for a long time.
he said.

Kukwiímáatt said,
"You went on sleeping for a long time.
I felt sleepy,"
he said.

Marxókavék said it.

"Kaváarøk,
mapúypøva,"
a'eta.

Kukwiímáatt-ts a'íim,
"Mapúyøsh,"
a' ét.

"No,
you died,"
he said.

Kukwiímáatt said,
"You died,"
he said.

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

When the people heard this,

"Doctors might turn around and kill us,"
they said, they say.
"'Amshtatháavək av'oonóok 'athúuva,": they said, they say. 

We are afraid," they said, they say, (because) they were afraid.

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The girls said to each other, "There is something in my belly!"

"There is something in my belly!" they say.

They asked Xavashúum Kulyi, they say.

"What is happening?"

They said it, they say.

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.

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 mooyóov alyma'éməntixá, you won’t have any more children, makyík 'iipátsa mashtoopóow alynyaama'émək."

Kukwiimáatt-ts pā'iipáa Kukwiimáatt made four more people, tsuumpápəm atséwtəntik, they say. a'ëta.

Xawáalyapáay awíim, He did Hualapai, Xàmakxáv awíim, he did Mojave, Pa'iipáa Kwaxamáalyəny awíim; he did a White, nyiitséwəntík 'étəma. he made them in turn, they say.

Kaa'íts makyík pa'iipáa KukwiimáattStamped on the ground, alyaxwélyts aly'émk athúuk 'eta. he did it four times, they say.

Mattnyiiuunáamak. They were proud, they say.

Kukwiimáatt-ts 'amátt ka'ák, Kukwiimáatt stamped on the ground, aatsuumpápk 'et. he did it four times, they say.

Masharáyk. He was angry.

Nyaawíim, When he did that, 'atskwaráats aaíim makyí atháw aaly'ét. there were fires everywhere.

Kumastamxóts pa'iipáa kaa'íts Kumastamxó gathered some of the people ashtúum, and they didn’t die, oopóoy lya'émk, they say.
a'ët.

'Atsaayúu xanapáats 'amáyk He put snow or something on top nyiitsáam. of them.

Xeykó Taaxánánys The Mexicans
Pa'iipáa Kwaxmáalyənyts and the Whites ran away, they satuukyáanyk 'eta. say.

"Vatháts 'axótt alya'éməsh," Kumastamxó said it.
a'ët.

Kumstamxóts a’íim.


'Axály áapxáym, waapóorəts athúuk a’ét. Waapóorəny awíim, 'axáált masínyk awíim, ashtúum, Pa’iipáa Kwxamáaly nyiíaayk a’ét. Kumastamxóts Pa’iipáa Kwxamáalyəny 'avá kwatiinyáaməly nyaakxávəm, kaawíts nyiioo’éeyəxa. A’éxáym,
A Quechan Account of Origins

makyík nyiiuu'áav aly'émk 'eta,

uutsaváarək. 'Ompées,

'atsnyiiuuwíitsənyá 'atáym awíím, awítsstasáa

xalytuu'íishk 'et. Kumastamxóts shiitamúulynyá

nyii'ilím;

"Nyíikakatspáatsk!" a'íikt. A'éxaym, "Kaváarək."

Iiwáanyts kaa'émôm, awíts aly'émk 'et.

Kumastamxóts, matxá aspér —

matxá aspér 'apíly aqásk. Nyaawíím, Pa'iipáa Kwxamáalyonyts

satuukyáanyk, 

'anyaaxáapk kayáamk 'eta. Waapóor alyatívək. Pa'iipáanyonyts 'atsaayúu

anáwatan uu'ávək 'etá, 'axányik amánəm.

Nyáanyóm, 'atsaayúu Eethó Kwataarany

ootséwonyá, Kukwumáatt-ts kats'ák;

'axály aatsuupáxányts, takavék 'iipáayk a'ét.

Nyáanya, Xanamóóts 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, 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, Kukwiímáatt 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,
Yaalaqts athúum, uuthúutzk a’éta.
Iisháalytsanyts eemétsanyts shuunàpanáapk a’ét.376

“’Anyáats ’amshathéevatka’e. Oookvék nyiinytatpóoyáaxa lyavíim,” a’ét.
Kukwiimáatt-ts a’íim.

Kukwiimáatt said it.

Kumastamxó
Kumastamxóts ’uutfish atséwk, ’ipá atséwk, awíik ’eta.
Nyaawíim, pa’iipáa nyíisháattk ’ét.
Nyaawíim, mas’ée ashtúum, atápm.
Atápaxaym, matxávi uukayáamts.377
Matxávi uukayáam, ’éxaym, ’atsayérats athúuk ’éta.
“Kakyáam!” a’íik ’etá.
Pa’iipáa Kwa’aapányonyts akyáam.
Akyáam awétasáá, ’iipányonyts alyéshk ’et, ’atsayéranyts ’avíí lyaviítəm kwathútsany.
Pa’iipáa nyiíwáanyts ’aláayk ’éta. ’iipáts, ’iipáts aavíírəm.
’iipá aavíír awim, nyaamáam nyíirísh a’ím.
Kumastamxóts ’iissáv uuxwiip awíim,378

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

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

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
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.
'iipány awíim, he did arrows, 
'uutíish awíim, and he did bows, 
Kwatsáan nyííaayk awíik 'et. and he gave them to the Quechan, 

They say.

Nyaanyamáam; That was the end of it; 
awíik 'et. he did it, they say. 
Nyikamáan, As for the others, 
yíis'íilyk. he forbade it to them.

'Avíi vatáyts 'amáttk athíik A big rock was coming out of the 
viíthíik 'et.381 ground, they say. 
Nyáava 'uutíshts athúuk a'íim. This was the bow, they say. 

Kukwiímáatt-ts kwíixáaly Kukwiímáatt made another flood, 
atséewéntik 'etá. they say. 
Kwanýmé atséewéntik 'et. He made another one, they say.

Nyáany, As for that, 
'axányonyts awíim, that water did it, 
'axányonyts 'amáttnya that water pushed the ground up, 
atsúuttxaym, and right away, 
'avíi 'almétsnya atséwtk awitya.382 it made tall mountains. 
Avathúum, That’s what happened, 
nyaanyiímánk, and from then on, 
nyáany lyavíík; that it was like; 
'avíinyonyts 'almétsk,384 those mountains were tall, 
'amáy kayáamk atháwk,385 they went straight up into the sky 
vanyaatháwk. and there they were, 

Nyáany, As for that, 
athúu alyénexyam, before he had done it,386 
'amáttanyts làpalápki viíthík. the land had been flat. 
Nyaanyamáamk 'et. That’s all, they say.

Kumastamxóts — As for Kumastamxó — 
'ipáa 'ashéntim, there was one man, 
sanya'ák 'ashéntim, and there was one woman, 
nyiishtúum 'eta, 

and he picked them up, they say,
pa'iiipáa avkoonoonya, the people that were there,
xáam kuuthúutsnya. the different ones.
Nyáanya, These (people),
míivíi nyiitsáam 'et.387 he put them on his shoulder, they say.
Nyikamáanonyts vaayáak, The others went along,
'Avíi 'Xa'atásh 'amáyk oov'ótsk.388 and they stood on top of 'Avíi Xa'atásh.
Nyáavats Kumastamxó a’ím, These (people) said to Kumastamxó,
“Nyínykawík!” “Help us!”
 a’éxaym, they said, and suddenly,
ookavék he turned around
'avíi nyiitséwət. and he turned them into stone.

Oov’óowk, It rained,
'anyáa shaaxúuk aatsuumpáp it went on for forty days,
kayáam,389 and it stopped.
akwévət.390
Kumastamxóts iisháalyany Kumastamxó opened up his arms
uutståaq aatsuumpápk a'et.391 four times, they say.
Nyaawíim, Then,
'axányts asáttk 'et. the water receded, they say.
Atsénk asáttk a’ét. It went down and receded, they say.
'Amáttanyts nyaarúvəntím, When the ground was dry again,
Kukwiimáatt-ts pa'iiipáa Kumwiimáatt made one more
 'ashéntenti atséwət:392 person:
'Aakóoy Kwatsánan. Old Lady Quechan.
Xavatsáats uu’ístnya kamánk She came from (the clan) called
 athúuk 'et.393 Xavatsdats, they say.

Kukwiimáatt-ts nyaavée Kukwiimáatt didn’t have a wife,
kaayúumk,394 but
tasáá, his daughter was there, they say.
vatsíts uuváak 'eta.395 He called her his daughter, they say.
Vatsíik uuváak 'et. Eemé Kwalâpaláp
Eemé Kwalâpaláp Kwaxavshúu (Green Sole-of-the-Foot).397
Kwaxavshúu.396

Nyáavam, These (days),
nyaanyiimánk, ever since then,
Xaaneyńya Frog
Xavatsáats a’íim ‘ityá. has been called Xavatsáats, they say.
‘Axály atspáam,
‘axály atspáam ‘ét,

Kukwiimáatt lyavíik. They lived in the dark house, they say.
‘Avá Kwatiinyáamāly
nyatsuuváayk ‘et.

Kukwiimáatt-ts atóly matxávik
nyiithík a’ét.399
Xavatsáats tsala’ishk,
‘avuuyáanyi athík ‘et.
Kukwiimáatt,
Kukwiimáatt ‘atsarávak a’ét.
‘Aka’ák ‘íim atspámk,
atséraq ayáaw ‘ím.
Viıyáaxayk,
Xavatsáats avathíkəm,
apáask ‘éta.

Iisháalyəm apáask.

He touched her with his hand.

Kavéely ayémk,
atséraq.

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, xiiipúk uuthútsnya lyavíik.  

"'Áax! 'Aax!" a'étk viithiik 'etá. 
Iiwáam soopérənyts namák a' ét. Xavatsáatsənyts a'im, " 'Ana'áyá! Kaawíts 'aláayám?" 


Kukumáatt-ts apáam, tsakwshány tsawáamk, 'amátt nyamuushítənya, kwatsuumpápanya, athót. Pa'iiipáanynts nyaanyiiti vívək 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. 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,
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.
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-sweated.
His sweat was white paint.

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 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 'asakíinyàk 
vi'ayémúm,”
nyaa'íim, 
'amátt axwélyk, 
maxák axávək, 
a'et. 

‘Anyáats atspák vanyaathíim, 
Kukwiimáatt-ts apúyk. 

‘Avá Kwatiinyáamànnya, 
‘Avá Kwatiinyáam alyathík. 
Tsakwshányanyts 'anyaaaxáap 
shathómp. 
Pàiipáa tsamàlì nyiishnyítš 
uu'íitsk. 

Athótk, 
ashmáam viíthík aalyítsk. 
Xanavtsíip ts'ai'ik 'et."421 
“Apúyk viíthík, 
nyaanyamáam; 
mattkwiisháyts, 
matxáts, 
nyaaviimánk tsaváamk 
mashoopóowəntiyum.”

Kukwiimáatt-ts apúy 'ím 
vanyaathík, 
Xatalwény a'íim,422 
“Nyanyamáam. 
Máany alynyuutanák. 

***423 
Muutara'úyk avmuuváaxa. 
Muutara'úyk muuváam, 
pa'iipáanyts mooçóovəxa. 
'Atsaayúu 'axótt mathúuk,” a'íim.
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.

Wren said, Wren said to Coyote, “You will take my heart, and you (will) be changed.
You will take (after) my heart and follow (its example).”

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.

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? Shall we burn it up?” “We shall make a fire and burn it.” Wren then said to Beaver,
"'Ax'áa, 'ax'áa, 'a'íí 'ax'áa matxá kamán makaméxa. Nyáasi oov'ótsəm mayúuxa. Oov'ótsk, arúuvək oov'ótsk, ootanyéxats athúum."

"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."

'Apénts tatkyíttk,433 'Apénts eethóonyəm tatkyíttk 'et.434 Iiyáanyəm awíim, eethóom awíim435 atsík a'ét.436

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.

Xanavtsíipts Maníish Aa'ár a'íim, "Nyáavi kaxwélyk, kamuuvíly kaxwélyk, 'aqóolək, avlyéwk, 'àra'árək, pa'iipáa lyavíik. 'Iipáa lyavíik."

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 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."

'Aayúu, 'amatt uukúpk,437 'amatt uukúpk nyaatséwəm, nyaavírəm, Xanavtsíipts a'íim 'Apén, 'Apén a'íim tamáark aavír 'ím, 'iisávəm awíim, nyaamák, 'a'íits xamókəm, akúpəny aapétt a'ím;
he should use two (more) logs, they would be at the end, and (two more) would be at the other end.

Beaver brought only four logs, they say. He did, and then, there were three remaining (to be brought). 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.

So, they decided to take (the body) out on the south side. Wren said, "Some of us come from the north, and so, you should take it that way."

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,
matxáwik ayém,
ookavék tsamíím.
'Avá atóly oonóo lyaskyíik.

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,
Kumastamxóts matxávi
kwatháwənya uutáqək awét,
makyík naqám aly'émək.
Nyaanyiimánk,
láak 'ím,
matxáwik shathómp,
ookavék tatsénk,
awím.
Nyáanyəm,
uukayáamk láak uu'ítsək,

aatsuumpápk,
nyaathúum,
nyaawíim,
tsakwshánya kavéeley
ooshathomk,\textsuperscript{449}
aa'ámpk,
'a'íi ootséwənya,
nyaawíim,
'a'íi ashtúum,
awím,
'a'íi ashtúum,
'iisáv ashtúum,
nyaawíim,
'amáyk atsáatsk.\textsuperscript{450}

They got everything ready and
there it was.

They had no fire.
Xanavtsíipts Xatalwénya
‘anyáavik ooshathómp,
ooshathóompəm,
’aáw aráa ayáaw a’ím.
Kanáavək ’ím,
“Kamuuvíly kavéshk!”
nyáasik ayémk.
’Amátt nyáanyanyts nyiivák
athútya,’⁴⁵²
Kumastamxó iisháalyi tsayóq
nyamtsasvém,
’atsaayúunya,
’amáy,
’amányi tsasvém.

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, and (the other) one was named Blue Fly, nyikuuváaintingyənyts. the one who was around there too.

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'Atsaayúu, Well, 'iisáv 'a’íinya atháwk, they took arrowweed and wood, 'eethóo awíntik, they used willow again, nyáany awíim, that's what they used, shaaxwérək avoonóot, and they went on drilling them together (to make sparks).

One of them did it, and right away, nyikuuváantinyənyts. when she quit, the other one, 'et. the other one who was there did it in turn, they say.

Máam, Finally, aráaw 'ím viiváxaym, when it was about to burst into 'iisáv 'a’íinya atháwk, flame, 'eethóo willow — ayáwənya, as for the fire, 'eethóony atháwk nyiitsáatsk they took the willow and put it on a’íim. (the sparks), they say.

Ashtúum nyiitsáatsk a’íim, They gathered it and put it on (the Ashtúum nyiitsáatsk a’íim. sparks), they say.

Kumastamxóts a’íim, Kumastamxó said it, nyáany uutsáawk, (he said) they would do that, 'a’áw aráa atséwəxa. they would make a fire that way. A’íim, So, nyiiuukanáavək. he explained it to them.

Kwaatúuly, As for Chuckwalla, nyáanyi 'eethóony atháwk, at that point he got the willow, awíim, and so, taráat, he set it on fire, 'a’áw aatapályək. he lit a fire. 'A’áw aatapályam aráak. He lit a fire and it blazed up.
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Ayáak,
nyaayáak,
kavéeley,
kavéeley athúum,
nyáavik athúum,
kwaaxwíirnyi,
yáanyi xiipúk aatapályk.
Viiwáamk,
viwáamk,
aakwíink,
kwaaxwíirnyi aakwíink,
viwáanyək,
kavéeley,
kavéeley 'anyaaxáap kamém.
Awíntik,
taráántik,

Xatalwéts atáqshatáqsh a’ím
takavék,
athóxaym,
aa’árənyts apómk,
apóməm,
atáqshak sanyaayáak,466
'á’áw atséwənya aváamk.
Nyaaváamk,
masharáyk,
aa’ár kapómənyts maspát.
Aváthúum,
aa’ár kapáarənyts nyíily av’áarək
athópəka.

“Koov’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,
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,
It was possible for him to get in,
Maxwáats (because) Badger
Xuumírts and Squirrel
'ona'óntanak avoonóot.
were very short.
Xatalwényənyts 'amáy Coyote jumped over them,
atáqshək,
'amáym áamk amákəly av'óow.
he went right over them and landed behind them.

Kukwiimáatt iiwáany atháwk,
He picked up Kukwiimáatt's heart,
iiyáanya, in his mouth,
iiyáanya, he picked it up in his mouth.
iiyáanyəm atháwk.
Then, Nyaathúum,

nyaatáqshəntik takavék athúuk 'ét.
he jumped back over them, they say.

Avéshtank, He really ran,
kavéely 'anyaaxáapk alyayémt.468
he went away to the southwest.

'Ats'óorts,
Hawk,
'Ats'óor uu'ítsnyənyts pa'iipáa avésh nyiikwanáamts.469
the one called Hawk was the best runner.

Nyáanyi,
At that point,
a'íim, they say,
Xatalwény tavéerək, he chased after Coyote,
a' ét. they say.

Nyaawéxaym,
When he did,
Xatalwényonyts that Coyote
'Ats'óornya nyiikáamk awim,
outran Hawk, and so,
Namák, he left him behind, they say.
amáák 'et.
Namák, He left him behind,
alyamák 'eta. he left him behind there, they say.

Athúum,
So,
siıyáak, he went along,
makyík av'óow aly'émk, and he didn't stop anywhere,
' ét. they say.
Xattpáa 'Anyáa nyamatt aváamtank, 
nyaaváamk, 
nyaváamk, 
iiwáanya, 
'amátnyi tsavóok.\textsuperscript{470}
Sáa
nyaamáam, 
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.

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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Xatalwényonynts kwiiwáanya 
asóok,\textsuperscript{474}
nyaasóom, 
iiyánonynts anyíilyk, 
a'et. 
Iipályonynts '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. 
These (parts of him) blazed up 
and burned, 
they say.

Nyáavats aráak apómk, 
a'et.

Kumastamxóts a'ím, 
"Xatalwé, 
Xatalwény pa'ipáa nyaakwévats 
thúum.\textsuperscript{475}

Kumastamxó said, 
"Coyote, 
Coyote is a good-for-nothing 
person.
Makyík 'iipáa lyavíi lya'émk,” a'ét.
“Nyaanyiimán, yaakapéttk avuuváaxa. Makyík 'atskiyíí lya'émk, nyavá kaayúumәntík,” a’ét.

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 Uuksarááviyú, 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.
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. He was named Xar’áaváa (Cicada). He cried, he went “Tshii tshii,” 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

Pa'iipáa tsáaməly tsamánk matsats'íim.

"Atsaayúu tsáaməly matsats'íim: matxánynənts amíim, 'amáyənts amíim. Kumastamxóts taanáwk tsaqwérək 'ím: 489

"Nyáavi nyaamánk, 'anyakó 'ana'áy 'atstsuunáalyk 'athúm. Pa'iipáa tsáaməly xaméra nyáany lyavínypatxa. 491

'Amaawíi, 'amaawíi kuumánəny, nyáany a'ítsapátxá. 492

Nyáany alynuuthúutsk avoonóok athúuk 'étəma.

"Nyáuumáanənyts oopóoyk, oopóoyəm, pa'iipáa tsáaməly oopóoyxa. Pa'iipáats aatspáatstəm, voonóonyək, oopóoy, oopóoyxa. Athúulyyna'a'ém, pa'iipáats 'atáyk mattapéeixa. Athóxaym, pa'iipáanyts ashmáaw nyaal'ím, pa'iipáa kwanyamé 'amáyk athík ashmáxa. Xalyavíntəm, pa'iipáa makyípəts 'amáyk matséraqtəxá. 495

at this (time), he is green, they say.

All the people began to cry.

Everything cried: the wind cried, and the sky cried.

Kumastamxó spoke louder:

"Because of this, we (must) lose our fathers.

All people in the future will be like that too.

Our relatives, and the descendants of our relatives, they will do that too.”

That is what they were thinking about, they say.

“Our descendents will die, they will die, all people will die.

People will be born, they will be here for a while, and they (will) die, they will die.

If it didn’t happen, there would be too many people.

And then, if people wanted to sleep, they would have to sleep on top of other people.

And perhaps some person would shit on you.”
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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
'Deer
'Ak'úlyts,
and Jackrabbit,
Xaly'áwts,
and Cottontail,
Maxwét,497
and Bear,
aa'ártsanya aatskyíttk
they cut their tails off
ashtúum
and gathered them up
'áwály aatspéxk 'et.
and threw them into the fire, they say.
Nyaanyiimánk, After that,
aa'áróny — their tails —
aa'árónyts aatspáats 'éxáym,
when they wanted their tails to
grow out again,
nyaakwéevæk 'et.
they couldn't, they say.

Talypó, As for Roadrunner,
Talypó,
Roadrunner,
yáanyts 'ashént-tank,498
he was the only one,
aa'áróny 'aqóoləm namák athutyá,
he left his tail long,
aa'ár áartsəm kwathútsəny.
because he needed his tail.

Xamsheekwérts viithíik,
A whirlwind came up,
yáanyi uuváak athúuk 'eta.
and it stayed around there, they say.
Pa'iipáatsányts alyapáam
All the different kinds of people
alyuuthútsk,
mistakenly thought
Kukumáattənyts atspák 'ím,
that Kukwiímáatt was about to appear,
uuváak athúuk kwayúu lyavíik.
for it seemed to them that he had
"Kaváarək," stayed around.
a'íik 'ét.
he said, they say.
Kumastamxóts.
Vathány,
'atsaayúuts,
xamsheekwér kwas'eethéets,”
nyaa'íim.
“Makayáamk,
xiipán uuváaxa.
Athótasáa,
ap'iipáa mayúú alya'mémxá.
Ampóttk viitháwm mayúttxa.”

Nyaa'íim,
aashváarak 'et:

“Matxányənyts av’áak uuváak,
av’áak uuváak,
matxányts av’áak uuváak,
av’áak uuváak.”499

Nyaa'éxáym,
ap'iipáanyts tsáaməly,
ap'iipáanyts tsamánk
matsats'íím,500
a''ét.501

Kumastamxóts a'íim,502
“Xanavtsíipts makyík vasháw
'axótt aly'éməsh.
Nyáaviimánk,
'iiwáam 'atsaavéshxa.
Tsáamaly 'atsaavéshxa.503
'Anyáats iiwáam 'a'áshéntk
'atsaavéshxa.”504

Xaanyéts 'amátt maxák axwélyk
 uuváaxayk,
a' ét.

Kumastamxó (did).
“As for this,
this thing,
it is a spirit wind,”
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.
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; 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 ‘Avíí ‘Ax’áa (Cottonwood Mountain),
'ashéntits 'Avíi Xaanyé a’íntik. and one was called 'Avíi Xaanyé (Frog Mountain).

Nyáanyəm athíik atspáktspák aatsuumpápk. Thus she came up four times.

'Avíi Xaanyé, Frog Mountain, nyáanya,512
Xaanyénɔnynts, as for that,
nyaánya Xaanyénɔya 'avíi atséwk that Frog, athutyá.
'Avíi mattatséwk.514 

'Aavé Taaxánts She turned into a mountain.
'axá sa’íly alyuuváa alyaskyíik, 
a’ēt. Rattlesnake was still staying in the ocean,
Mashathéevək, they say.
pa’iiipáanyts avaathíik athawk He was afraid,
kaawémts xalyavíim, (because) people were likely to
oowéeyts xalyavíim, come and take him and do
Marxókavék tsakyiwəm. something to him,

Vuutáyənyts thúutt a’êtank, Marxókavék. His size was really increasing,
avanyaathúum, and because of that,
amáätt — the earth —
amáätt kwa’ora’ora nyáany — that whole round earth —
akwiin a’ashéntək athóxats he could wrap (his body) around
athót.515 it once.

Pa’iiipáanyñɔnynts mashtáháavək ’et The people were afraid, they say,
xalyavímtəm (because) it was possible
'Amáy 'Aavétanyts aafímk that Sky Snake (might) somehow
atspáam,516 appear,
thúutt ’im viithíixágay, and get bigger and bigger,
'amáttñyi athíik517 and come onto the land
nyiitätatóoy xalyavíim.518 and kill them.
Mashtáháavək a’ēta. They were afraid of him, they say.
Kumastamxóts a’íim,519
“Xalyavíintəm
atsénk
’atsiiráav kamétəxá.”520
Athúu,
paiiipáa kwanyamé atsérəq
amáam,
Xaanyé uuwítsany uutsáawk.” 521
Vanyaathúum,
Kumastamxóts ’Amáy ’Aavéta
tapúy a’íim.522
“ ’Uuqáasəm,
nyáavi ’Axaavoolypó aváatxa,”
a’ét.
Kumastamxóts a’íim.
Nyaanyiimánk,
’yáats nyiikamánəny ’awéxa,”
a’ét.

Kumastamxóts Xalyótţ a’íim
ayáak
’Amáy ’Aavéta a’íim
’Axaavoolypó aváaxa.524

Pa’iipáa,
paiiipáats ’atsaráavək avathíkm,525
nyáany uumán a’íim.
Nyáanyi,
Xalyótţ-ts maxák axávət,
takavék.526
“ ’Amáy ’Aavétats a’íim,
avathíixa lyá’émk a’íim,”527
a’ét.

Ayáak,
’Amáy ’Aavétanya
uukanáavəm528

Kumastamxó said,
“Perhaps
he will come down
and bring diseases.
Or,
he (might) eat another person’s
shit,
he (might) do what Frog did.”
For that reason,
Kumastamxó decided to kill Sky
Snake.
“We will summon him,
and he will come here to Water
Housepost,”523
he said.
Kumastamxó said it.
“From now on,
I will do the rest,”
he said.

Kumastamxó said to Spider
that he should go
and say to Sky Snake
that he should come to Water
Housepost.
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,”
he said.

He went,
and he told Sky Snake
that the person would die
if he did not come in a hurry.  
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.”
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'uthútsk
máanyts ma'ashéntik avmuuváaxa,535
'ayétsəts aly'oonóoxa536

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.”

nyamathíik matséev nyaam'íim.
Nyaany athúum,
'aatspáatstək 'athútya.”

Kumastamxót ‘avá atóly
av’óowk,
'anyaaxáapk —
'tanyaaxáap axkyéek
'avá shoopétəny nyikavátsnya.537
Awétk,
'amáttəny ashtúum,
'avá atónyi atsáatsk 'et.

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.

Nyáava awíim
pa'ipáats nyiithík lyavíim.538

He did this
to make it seem like a person was
lying there.

'Amáy 'Aavétats
tsakwshánya —
tsakwshánya 'avuyáaly takxáav
a'íim,
nyaakwévək.
Tapéttk.
Kumastamxó awíim
'avuyáanyənyts avalyéwkt
thúutt 'ét.

As for Sky Snake,
his heads —
he tried to put his heads through
the door,
but he couldn't.
It was blocked.

Sky Snake could smell something,
they say.

Sky Snake cut off the four
heads,
he started at the throat,
nyaatskyíttk 'et.\textsuperscript{541}  
Nyaawiim,  
atáqshak  
mat'ár aváam.  
Tsakwshány,  
tsakwshá kwatsuumpápnya,  
atóly atháw alyaskyíim,  
'aványily.  
'Asháak nyuuwítsány atháwk,  
pa'iipáany nyiiaatsooyóoyk 'et.  

"Pa'iipáa 'atapúy," nyaaiíim.  
"Vathány kawíim!  
Kawíim!"  
Aváthúm.  
Nyaanyiimánk,  
pa'iipáanyanyts 'asháak  
tsatsuu'úly av’áark athópka.  

Atápk,  
'amáyóly awémk,  
atsénk viithíixaym,  
qatt awíim atháwk 'et.  

Kumastamxóts a'íim,  
"Nyamáam.  
'Amáy 'Aavétats apúyəm,\textsuperscript{542}  
kwanaméts oopóoyəntixa."  
Nyeexwétt-ts viitháwk,  
tssooyóqs,\textsuperscript{543}  
'avíi nyiitháwk 'etá,\textsuperscript{544}  

'Amáy 'Aavéta iimáattənyt  
nyiuuthíka.\textsuperscript{545}  
Pa'iipáa kaxamáalyənyts,  
'óor uu’ítnytyts 'axwéttk  
alyatháwk.\textsuperscript{546}  
'Atsaayúu kwaxmáalyňa,\textsuperscript{547}  
and he cut them off, they say.  
Then,  
he jumped up  
and went outside.  
As for the heads,  
as for the four heads,  
yield 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),
the white substance is something valuable (too), they say.

Kumastamxót 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.

Kumastamxót a’íim, 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.”
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.”


'Amáy 'Aavétats nyaapúyk, avasútsk, aafímk avasúts aaly' ét.

Nyáanya 
'axá kwasa'ílynya.
Nyáanyts.
'Axá kwasa'íłany avsúts athúuk 'et.
Avathúum, 
'asa'ílyk, 
xamóółk, 
athúm, 
mooséxats athúulya'ém; 
'aláayt. 553

Kumastamxóts a'íim, "Nyáavi 'axótt aly'émək athutyá. 'Aványa 'atapómxa. 'Ootanyéxá."
Marxókavékts a'íim, "Kaváartək.
Kayúutəm oov'óowú.
'Atsaxyuú, 'atsayérnya nyi'aqáasəm, 'atsayuyu mashtaratšnya nyi'aqáasəntim, nyáavi oonóok oonóoxa, matxávik 'ashathómpk vi'anayéməm."

Ta’aanyáayəxa.
They will set fire to it.

Aráaxa.
It will blaze up.

'Anyétsəts aatsiimátxa.
We will dance.

Kaawíts, kaaawíts 'atsayér lyavíik, viithíik, 'atsayér eemétsənynts 'amátt nyiitháwxa.
Something, there is something like a bird, and it is coming, and there will be birds’ tracks on the ground.

'Avá kwa'aláay vathány 'ata'aanyáaytsəxa. Nyáanyəm aráaxa.
We will light up this bad house. With that, it will blaze up.

’Avá kwa'aláay vathány 'ata'aanyáaytsəxa.
We will light up this bad house.

Nyaa’íim, nyaa’íim aatsiimátsk ‘éta.
they all danced, they say.

Kumastamxót av’áa, láak a’íim, aatsuumpápək athúuk a’ét.
Kumastamxó walked, he took a step, he did it four times, they say.

'Aványa, kwaaxwíirənya ta'aanyáayk, kwaaxwíir kwatsuumpápənya.
The house, he lit it at the corners, the four corners.

Nyaa’íim, mattatsááməl y aatsiimátsk ‘éta.
Then, they all danced, they say.

Nyaatsavérək athúm, Kumastamxót
When they were finished, Kumastamxó summoned Nighthawk, they say.

'Uurúuny oo’éeyəm aashváar uuxáyk, a’éta.
At that point, he taught Nighthawk to sing, they say.

'Uurúuny oo’éeyəm aashváar uuxáyk, a’éta.
Well, now, at dawn, when it’s getting light, he tries to wake people up.

Kumastamxót a’íim, “ ’Atsaayúu 'atáyəm mashoopóowxa.
Kumastamxó said, “You will know many things
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‘uu’íts vathány mawíim
avmoonóok maav’árxáym.”

“ 'Anykayúutəm
'ashmáam,
’anóqəm 'ashmáam
vi’athíkəntiyúxa,”
a’ét.

'Uurúuts a’íim.
Kúur nyaa’íim,
'Uurúuts nyaa’íim,
xərər xərər xərər ’et.
Vathánə,
uu’ítsnyə,
pa’iipáanyts shatoopóowk a’éta.
Uumáan ’im a’íim.

Kumastamxóts a’íim,
“Nyáavi ’antuumáak ’apúuttu.”
Av’áak,
láak ’étk,
aatsumumpápk,
viiyáak,
matxávi kayáamk.
Pa’iipáats aayáak aatuuqwíirk ’et.

'Uutátt ’a’íi nyuuwítsk ’ét.
Kaawíts nyiirísh uu’íts viitháwm,
yáanyik uuthíik,
atséwk ’ét.
Nyaawíim,
'amáttany uushák ’et.
Ooqweraqwérnya,
'amáttany axávək,
qíir awím,
siwwáak siiwáak ’ét.

Nyiiooov’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,

“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, he dragged it, making a line, aatsuumpápk 'ét. he did it four times, they say.
Nyaawíim, Then, oomóqək, he pulled it out, matxávik awémk.561 and he took it toward the north.
'Axáts atspák mattapéek, Water came out, and there was a
matxávi kayáamk 'et. it flowed north, they say.

Nyaathuíum, Then, sharéq 'ét, he stopped it, naqám aly'émxáyk. without touching it.562
Awíntik 'ét: He did it again, they say:
'uutáttany oomóqək, he pulled the spear out, 'anyaaxáap ooshathómpək 'et.
'axányos kayáamk 'et. and he turned it towards the west, they say.
Nyaawíim, Then, 'axánya sharéq, he stopped the water, nyaawíntik awíim, he did it again, and so,
'anyáavi ooshathómpək, he turned it towards the south, nyaáavi ooshathómpək 'et.
'axánya shaaptøntik, and he shut off the water again, nyaaawíntik awíim, and he sent it to the east, they say.
nyaathawøntik, He stopped the water, they say.
'anyáavik awémk 'et. Then, 'axánya sharéq 'ét. he pulled out (the spear),
'Axánya sharéq 'ét. and when he dragged it again, Nyaawíim, making a line, oomóq, to the south,
qíir nyaawíntik, he brought it to the south, kavéek, and let it be,
kavéely uukayáamk, and the water went running along ayúutøam, over there, they say.
'axán.xls avéshk siiyáak 'et.

Av'áa aatsuumpápk, He walked four times, kavéely shathómpək, heading south,
láak uu'ítsnya aa'ashéntim, and with one step, awíim: he did it:
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uuqárək a'éťam,
'uuqárək a'éťam,
he broke through the rock,

'uuqárək a'éťam,
'uuqárək a'éťam.
he did it with his spear.

Nyáany awíim,
That's what he did,

'axányənyts viiyáak,564
and the water went along,

'axá 'asa'flyəny alyaxávək 'et.
and went into the ocean, they say.

'Atsaaayúu 'uuqárətt,
The spear or whatever,

kwálápalápənya,565
the flat (part),

nyáanya awíim,
(at the place where) he used that,

avlyéwk athúuk a'éť.
Where he used the other side (of
the spear),

Xáak awíim,
he dragged it, making a line, and

qír awéxaym,
as a result,

'era'érk a'éť.
(the river) is narrow, they say.

Nyaaawíim,
Then,

'axáts athúutt 'ím,
there was more and more water,

xáak ayémk aráwk 'et.566
and it flowed swiftly on one side,

Yuma uu'ítsnya,
they say.

'avíits oov'ótsəm,

nyáany,

uuqárk,

uuqárəm,

'axányənyts nyamaxáv a'ím.

Vuu'áats aatsuumpáp nyaathúntik,

nyaathúum,

takavék,

nyiiumáni aváamk 'et.

Vuu'áats aatsuumpáp nyaathúntik,

When he had taken four steps,

nyaathúum,

then,

takavék,

nyiiumáni aváamk 'et.

Vuu'áats aatsuumpáp nyaathúntik,

and he reached the source, they say.

"Vathány 'anyaxáts,

"This is my water,

'anyaxáts,
it is my water,

vathány 'anyaxáts,
it is my water,

'anyaxáts.
We love the water,

'Axánya wanym'ooyétsk,

we love the driftwood.
Avéshk voonóonyək voonóoxa.  
'It will go on running, on and on.  

'Axányənyts avéshk avoonóok voonóoxa.  
'The water will go on running, on and on.  

Nyik’apflyk vanyaatháwm,  
When it is summer,  
atspák,  
it will come out,  
'amátt aamáarək,  
and flood the land,  
nyaathúum  
and then  
avéshk oonóok aav'áarxa.”  

Kumastamxóts waapóór atséwk.  
Kumastamxó made a boat.  
Kaawíts makyí atháw alya'ém,  
There had been nothing there,  
nyaanyiimánk atséwk 'et.  
and that’s what he made it out of,  

Nyaawíim,  
Then,  
pa'iipáats tsuumpápəm  
he put four people there, they say:  
nyiitsáam 'et:  
Maricopa,  
Xattpáa 'Anyáats,  
Quechan,  
Kwatsáants,  
and Cocopa,  
Kamayáats,  
those were (the people),  
Kwa'apáats,  
and those were (the people).  
uthúutsk.  

Waapóoronti atséwk,  
He made another boat,  
pa'iipáa kwas’eethéets  
and he put four medicine men in  
tsuumpápəm alyatsáam:  
it:  
'ashénti Xamakxávəts athúuk 'et.  
one was a Mojave, they say.  
Pa'iipáa nyiikamáanənyts,  
The rest of the people,  
vuú'átsk aatsénk,  
they walked down,  
a'et.  
they say.  

Vaayáak;  
They went on;  
'axámshuukwíints siivám,  
there was a whirlpool over there,  
apámk a'ét.  
and they reached it, they say.  
'Aavé xiikwíirts kavéely  
A Mojave rattler was going along  
shathómpək siiyáak 'eta,  
heading south, they say,  
'axá maxákom.  
under the water.  
Pa'iipáa tsakyíw 'ín áarək  
It wanted to bite someone.  
uuváak athúm.
Kumastamxóts atháwək a'ét.
Kumastamxóts atháwk.
Pa'iipáa lyavíi lya'ém 'ím, Kumastamxóts 'aavénya eethóo ootsmóq a' ét.
Ootsmóqək a' ét.

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.

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'Avíi Kwalyaatátt a'íim siivám,578

nyáasi,
nyáasi apám nyiitíiivəntik a' ét.

Kumastamxóts Yaavapáay nyiikanáavək,579
Yaavapáay nyatsuuuyá a'ím.580
'Axánya aatsxuukyíts a'íinyək,581
nyiis'ilik 'et.
'Axám áam 'ím aatsuuxáyəmək.582
Avoonóonyək, aatsxuukyítsk 'et.
'Atsaayúú, kwalyiínáaw kwalxó alyatíivək,583
'axá aatsxuukyítsk a'et.584

Kumastamxóts awíim.
Kumastamxóts ta'aanyáayəm;
'avíi 'amáy amánk athúuk 'et.

Kumastamxó did it.
Kumastamxó made a light;
it came from a high mountain, they say.
'Avíi Kwalyaatátt.585
Aaxkyéenyənyts tiinyáamk 'et.586

Kumastamxóts pa'iipáa nyiil'íim,
"Pa'iipáa máanyts ma'uxúutłəm,
ma'uxúutłəm athúm,
'amátt 'axótt makyí avám,
nyáanyi moonóoxá.587

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.
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.

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 'Avíí Kwa’amée (High Mountain).
Right here,
it will be good for the dark house
to be here,”
he said.

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.

and he put it on top, they say.
He put it on top.

Kumastamxó nyiioo'éeyatsnya
matxá 'anyáa kwaaxwíir
nyiitsáam,⁵⁹³
kwas'eeethée kwa'uuuxúuttɔnya
kavéely 'anyáaxáap
kwaaxwíirɔny nyiitsáantik,⁵⁹⁴
pa'iipáa koopóoyɔny⁵⁹⁵ kavéely
'anyáavi kwaaxwírnyi awíntik,
yáasi aayémk athutyá
nyaaoopóoyk.

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.

'Avuuyáanyɔnyts matxávik avát,
Kumastamxóts pa'iipáa tsooqwér
'atsláytsɔnya nyiitsanáak,⁵⁹⁶
makyík mattatháw aly'ém 'ím,⁵⁹⁷
matt-ta'aaláay aly'ém 'ím.⁵⁹⁸

Kumastamxóts iiwáamtan awíim 'ítya.

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.

'Atsaayúu,
'atsiiráav pa'iipáa ootséevɔnya,
'axótt 'ím,
nyaayúu,
yaaanyiǐiyayk 'et.
Kumastamxóts a'íim,⁵⁹⁹
"'Anyáats nyiinyavasháwk.
Nyiinyavasháwk.
Nyáavi nyiinyaatsoonóoy xalyavíita.
Athótsáa,
pa'iipáats 'atáyk athúm,
tsaváamk
'atsmuuxáyúm.
Muuuxáyɔm matháavɔxa.
Vaathótɔm athúm,

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’ím
matṭá’áar maatspáatsxá.”
Nyaa’íím,
mattáar nyiitsatspáatsk ’éta.600

I say to you
that you should go outside.”
Then,
he sent them outside, they say.

Kumastamxóts
xamashé vatáy atséw,  
nyiiaatsooyóoyk a’ét,602
kwatiinyáamonyəm.603
“Vathám ’onyénya kayúuk,
vathám manyavá kayúuk
kwatiinyáamtánəm.
Xamshé vatáyt.
Vathány xamashé vatáyt.
Katháwk,
katháwk vikawáak
’atsaayúu muuyúuxanyts
nyaanyaakwéevəm.”

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.”

Piipáa —
Kumstamxót
pa’iipáa kwas’íthítsnya
’ashíntam nyiiqáast.604

People —
Kumastamxó
summoned each of the doctor
people.

Nyiioo’éeyəm
piipáa tapúyxa
shamáts tsuumpápəm.

He taught them
how to kill a person
in four nights.

Kumastamxóts piipáa tsáaməły
nyiïíqáask,
’avá kwatiinyáam
alyaaxávəm’áshk ’et.607
Nyaawfím,
’atsaayúu tsáaməły aamáttk ’et.

Kumastamxó summoned all the
people,
and he took them into the dark
house once again, they say.
Then,
he covered everything, they say.
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 Kumastamxo,
as for the things that were up in
the sky,
he took them,
veewém. he took them away with him.
Aayáak, They went along,
ooyóovxaym, and they saw him,
'avá kwatiinyáam alyavák he was sitting in the dark house
uuvát615 holding the sun in his hand.
'tanyáanya ta'úlyk.

Nyáava awíim: This is what he did:
piipáanya iiwáanyts
 oopóoyək,616
nyamamák, he frightened the people,
nyiiwik a'ím, and after that,
kanaavək awét. he wanted to help them,

Kumastamxó and he explained (things) to them.
'atsaayúu 'axáa awéxaym,617
nyaanyi av'óowk, (so that) it grew there,
'avá kwatiinyáam atóly av'óowk. (so that) it grew in the middle of
the dark house.

Shamáany aatskyíttk 'et. He cut the roots, they say.
 Alyathúutsk aatskyíttk. He cut them using his power of
thought.618

Nyáava nyaawim, When he did this,
 'anyaxáapk apámk. (the cottonwood) fell towards the

"Makyéts vathány máarək?" west.
'ét. "Who wants this?"
" 'Anyétsəts," he said.
a'ét.
Kwatsáananyts uu'íitsk. "We (do),"
" 'Atsaayúu malyxó nyáanyi they said.
 nyam'aakwiintsəxá.619
Nyáanyənyts aauukwíly uu'its The Quechans said it.
 athúum."620
"Atsaayúu kaawíts aauukwíly "We will wrap it in those feathers
 nyaa'íim.621
Nyáanyts atspáatsk. and things.

That is called the feathered staff.
Whatever thing (it was) is called
the feathered staff.
Those (people) went out.
Kumastamxóts piipáa nyii’íim,
“Mat’árvək!
Mat’ärəly kaayémk!”

Piipáa Kwatsáan ’ashéntəts,
’atsaayúu Diegueño a’êt,
nyáanyənyts,
’atsaayúu ’íim —
Kamayáats.
Nyáanyts xuuvíkəly uupúuvək,
’avály uupúuvək,
nyawfíim,
yiioo’éeyk ’etá,
’atsaayúu,
’avá,
’avá àree’óoy,
’avá Kara’úk.

‘Atsaayúu,
piipáa Kwatsáannya,
Paamavíts a’íim amúly,
nyáanya nyiishít av’áarkityá,623

'iipáa.
‘Aatskóoytsəts,
nyáanyts Maavé a’ím uumúulyək.

‘Aayúu,
’ax’áats nyiiríish a’ím,
'eethóots nyiiríish a’ím,
’atsaayúuts makyí avám624
'ooowéxats athúulya’ém’t;
aaíimk,
iiwáam atséwkm.626
’Avá matkyáaly atséwk,
avoonóoxaym,
piipáanyts mat’ár oov’ótsk,
xítsək a’ím,
'anyáavi shathómpək, ooyóovək.

Kumastamxóts a’ím,
“Nyamáam, aavírək,”
a’ét.

Piipáanyts láw a’ím ooyóovək,
ooyóovxaym,
'aványənyts 'ashéntik nyiivá lya'émk,
'aványts xavík nyiitháwk 'ét.
'Ashénti Kwatsáan nyiiwéeyk,
'ashénti Kamayáa nyiiwéeyk.627

Kumastamxóts nyiiuutsáam.
Kwa’aapáts avoonóom, nyáany nyiishtúum, Kamayáa nyavály aakxávək.628

Nyiioo'éeyk 'et.
Nyaayúu, nyáany kwayívínya iiwáam uutsáaw a’ím.
Kwa’aapányənyts aayáak,629 pa’iipáany -
iiwáam pa’iipáanya nyiiukanáavək 'et.
Nyiioo'éeyk.

Kumastamxóts a’ím,
“Pa’iipáa nyiikwanáam matsanályxa.
Nyaamatsanályəm, vathány,
'avá vathíly moonóok,

they were facing east,
and they were looking.

Kumastamxó said,
“That’s all,”
it’s finished,”
he said.

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.

Kumastamxó led them.
The Cocopas were around,
and he gathered them,
and he took them into the Kamias’ house.

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.

Kumastamxó said,
“You will lose an important person.
When you lose him,
this (person),
you will go in this house,
maatsuupílyxa. Muuthúutsxá vanyaayéməm.”

and you will honor him.
That’s what you’ll do when he is gone.”

***

Nyamáam, tiinyáam.
Kumastamxóts, avány,
Ampótt Aasáarək Kwatiinyáam a’íim:
nyáany, tsoqwéra viikwatháwənya, nyáanyts vasháwəxa,
a’íim.
Kumastamxóts ’atsaayúu shaavár ’atáyanəm áayk.
Nyaawíim, Kumastamxóts kwatiinyáamnyəm awíim 'anyáayk viitháwət.

Shoopóowk ’étama. 'Atsaayúu, piipáa kwashíintənyts, Kwatsáan kwashíintənyts kaawém 'atsawíi nyaa’íim, nyaa’íim, piipáa kwashíintəny nyuukanáam, “Máanyts mashoopóowk mathútya makyípa nyiimaaxwélyk mathúum makyík mamánk mathúum.
Nyaanys mashoopóowk. Nyáava miiwáanyts nyeepétty aly’émú,” a’ét.

“Miiwáanyts nyeepéttxaym, ***

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,
Piípá alykwatanáñka nyá qá t's a'íim — nyaaqásom, 'avá kwatiinyáam alyaxávāk, Kumastamxóts a'íim, “Avathúum: Xavatsáats 'akútsk,

xiipúk atspáam, nyáanya Xavatsáats 'íim 'ashék.636

Athóxaym, Xavatsáatsanyts veeyémtəm

athúm,637 nyáanya a'íim Xaanyé a'éxa.

Mavatstsáanya tsáamaly

nyáanya mashéxa.”

Nyaa'íim, Pàxiiipáats a'íim aqásk, nyáanya, nyíiootséts atséwəntík.

“Mavatstsáats vooñóom, nyáanya Xiípáa ma'éxa, nyíimash́tí.7

Mapísa, Xatalwénya, nyáanya nyaalyavíim,638 xatalwiik a'ét.

Piípá Kwalaye'óots nyáanya

ashék639 Lya'óots a'íim.

Nyáanyts 'aayúu a'íim a'et. Oov'óowāny.

'Akwé kamán,640

muutar'úyk makyíly

mawémxanya athúulya'emxa.”

He said to the leader —
you wouldn’t go to the right
place.”634

Piípá alykwatanáñka a'íim —

He said to the leader —
you wouldn’t go to the right
place.”634

He said to the leader —
you wouldn’t go to the right
place.”634

He said to the leader —
you wouldn’t go to the right
place.”634
nyáany a’íim.
Mapísa ashék ‘ítya,
’Akwíík a’íim.⁶⁴¹

that’s what it means.
If they were to name her nowadays, she would be called ‘Akwíík (It Is Cloudy).

Paamaavíts a’íim;
’atsaayúu ‘aavé taaxán a’íim, nyáanyanya.
Paa Maavéts a’íim.

(Another person) is called Paamaavíts; that means rattlesnake or something, that (name).
He is called Paa Maavéts ‘Snake Person’.
That name, it comes from that (word for) rattlesnake.
He is named Snake.

Nyáanyanya,
’aavé taaxánany nyaanyiimánk a’íim.⁶⁴²
’Aavé amúlyk.

The next person, he named that one Shakwapáas, he named him after (the red ant), they say.
That (name), Red Ant, that’s what it means.
***

Piipáa alykwaaéevəntiny, nyáany Shakwapáas a’íim ashék,⁶⁴³ ooshéeyk ‘et.

Piipáantinya, nyáanyanya, Matt’á a’íim ashék.⁶⁴⁵
Mapísa, nyaayíím, talypó uuútsəny.⁶⁴⁶
’Atsaayúúu, Nyáanyi kamánk a’ét.⁶⁴⁷
Mat’á uuútsnya, 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.
Another person was next, standing over there; and as for that one, he was called Aymūush (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 Shanykwaáaly.

Another one was standing there too, something like an insect was standing over there, and as for that one, he named him Astamuxán, they say.

(Another person) was standing there too, and so, he was standing there too and he came in.

Kumastamxó sat down, and he thought about it, and he said something, they say. Kwashkúyúu, (or) Kwashkuu, that's what he was called. (It means) put willow bark in water, (for) ten days; that (is how) they soak it.

To the next person who came along, Kumastamxó said, "Xalypótt. (When) you summon your daughter,
nyáany ma'ëxa.” He said Xalypótł.

That's what you will say.”

He said Xalypótł.

Well,

(it means) something is already done, it means it is finished.

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 Xakhší.”

That means something, they say, it means hard ground.

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.

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.

Then, they sang, and right away, (the others) were dancing, they say.

On the east, they stood on the east (side) of the house, they say,
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

nyiivoo’óowowya nyáany oov’ótsapatk.\textsuperscript{667}

Xuumáar eekwévəts athúum,

vuu’atsk vaayáa athúulya’émətk kwalyavít.\textsuperscript{668}

That stayed in the same place as Kumastamxó.

They were very young, and so, they couldn’t walk (yet), so it seemed.

Marxókavékts Kwatsáan awíim,

Kamayáa awíim:

nyáanya veetsawém,

xiipúk veetsawém.

Nyaamák,

Kwa’aatápáths athúum.

Xattpáa 'Anyáats vaayáaatənti:

'anyáavi shathómmpk vaayáak,\textsuperscript{669}

shaly’áy aatsxuukyítatk,

'aayúu,

'avi' 'atáyts avatháwm,

nyáany aatsxuukyítatk.

Kwatsáants athúum

\textit{Diegueño} 'et —

'atsaayúu a’ím ‘ityá —

Kamayáa —

nyáanyts avaayáak,

'Avíi 'Avérá apámk 'et.\textsuperscript{670}

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.\textsuperscript{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.

Nyaapám,\textsuperscript{672}

'atsaayúu,

'anyáavi kwaatsénənyts,\textsuperscript{673}

'avíim kwaatsénənyts.

'Atsaayúu,

'a’íits nyooov’ótsk athúum athútya.

Nyáanyi anáak athúum.

Arii’óoy tsavóowk avoonóok.

Avoonóoxaym,

Kwa’aapányənyts apámk 'et.
Kumastamxóts nyáany áar aly’émk ’eta.³⁷⁴
Matanyúuv nyaa’ím, áar aly’ém.
’Etosáa,
’atsaayúú nyiikyáam oonóok ’eta.
Kwatsáan nyiiwiím,
Kamayáa nyiiwiím.
Xatttáa ’Anyáats
Kwa’aapánya aakyéevevək; oov’ótsk,
awínpatk oov’ótsk.

Kumastamxóts ‘aayúú matxá aspér atséwk ’ét.³⁷⁵
Awéxaym,
nyaakwévévak ’eta.
’Anóqəm,
’atsaayúú anóqts— oov’óowts ’anóq.
Aasáarək ’et.
Awéxayk,
yaa’ím,
“ ’Anyáats ’atkavék,
’Avíí Kwa’amée aly’ayémxa.”
Nyaa’ím,
Marxókavék nyáany a’îím,³⁷⁶ aatoowréət.

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.

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 ’Avíí Kwa’amée.”
Then, he said that to Marxókavék, and (Marxókavék) followed him.

When he had almost reached ’Avíí 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.

’Avíí Kwa’améeny aváam nyaatsémk,
Marxókavékts ’atsarávək ’et.
Piipáanyonyts atháwk,
viwáanyək,
’axányi kamémk ’eta,³⁷⁷
wanymooyétstəm kwathútsəny.
Yuma,
mapísa Yuma uu'ítsənyaa.
'Axányanyts aráwtánk 'et. 678

Athótəm athúm,
xookyéev 'iny nyeekwéeевək
a'ēt. 679
Kumastamxóts nyiiv'óowk ayúuk
av'óowk 'etá.
Matháavəm ooyóovək,
vanyaawíim:
'axány tatsénk 'eta.
Nyaawíim,
pai'ipáa Marxókavék apáyk
viiváak 'eta. 680
Aatsxuukyítst, 681
'Avíi 'Avooolyóło nyaaaváamk. 682

Marxókavékts a’íim, 683
" Vathány 'iiwáam 'anyamátt-ts
athútya. 684
Nyáavi 'anytsuuváayəxa.
'timáattənny katabómk
'avíi vikavátsnya,"
nyaa'íim,
apúyk 'eta.

Tsakwshányanyts avík
shathómpk,
kavéely shathómpk.
Nyáanyəm ootanyék 'et,

nyáanyi 685
'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 'Avooolyółó
(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
'axwéttk '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’ıntik.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 ’amányyi.
Kwatsáants nyáasily aayémk.
Marxókavékts aatsooyóoyəm690
'atsaayúu nyiikwanáam awítsk ’et.691
Nyaany nyiioo’éeyt.
Nyiiukanáavtank aavíirk awitya,
nyyu’íits.

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.

'Iitspátsats vathány ’avíny
aatsuukúulytjiyum.
'Anyáa tsuumpápm vaayáak,693
'amáy kayáamk,
'amáy alyapámk,
'amáy nyáanyi,
'aayúu,
shamáats ooyóovək ’et.
Shamáak ooyóovək mattapéek,
Marxókavékts nyii’íik ’eta.694

Men have always climbed this, the
mountain.
They go on for four days,
they head towards the top,
and 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.
“What do you want?”
he says,
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 'Aví 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'órv.

Kumastamxóts a'ím, “Nyaanyamáam,” aavírák, a’íik ’et. Nyáany av’óowk, alyniíithútstsk, “’Amátt aly’axávxan’” a’ím, nyáany a’íim, aatsuumpápk ’eta:

“I am going into the earth, 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.

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,”
Xiipúktank, vathány aashváarəm, eeméts 'amátt alyaxávək, a' ét.

Nyaa'íntim, miísíly aváamk, nyáanyily 'amátt alyaxávək 'et.

Nyaathúntim, nyaaxamókəm, malyaqényanyts 'amátt axávək 'et.

Nyaathúntik, nyáanyamáam, athúts aatsuumpápk athúm, 'amátt alyaxáv.

Makyík thomayúuv aly'ém. Nyáanyily, 'amátt alyavák uuváanyək shamáts tsuumpápk 'et.

Nyaathúum, takavék atspákəntik 'et, nyaanyiiv'óowk.

Nyaa'a'ím, "'Anyáats 'akúulyúm," a'ím, iiwashalynya ootameramérək, oov'óowəny, aashváarək 'et.

“'Anyáats 'atáqshək, 'atáqshək, malyxóts, malyxóts, 'iimáatt malyxóts, 'iimáatt malyxóts,"
a'iim,  he said,  he sang it, they say.
aashváarak 'et.

Nyaathúum,  Then,  he went flying off, but
ayérak viiyáatasáa,  he didn’t do it well,
'axótt alyémk,  they say.
a'ét.
'Atsaaayúu,  Well,
shaavárññy nyaa'iim  when he sang the song he did it
atsuumpápk,  four times,
nyaawfim,  and then,
malyxónya awfim aatsuumpápk  he spread his wings four times,
'eta.  they say.704
Ayér a'ím.

He wanted to fly.

"'Anyáa,  "As for me,  (this) is what they will name me:
'anyép ooshéeyk a'im:  I will be called 'Ashpái Kwanyíily
'Ashpái Kwanyíily 'a'éxa.
(Black Eagle).

'Anyaaxáapk,  In the west
'Ashpái Kwanyíily 'a'ím,705  I (will be) called Black Eagle,
'anyáavik,  and in the east
'Ashpái 'Atsíi Kwatssáa,706  'Ashpái 'Atsíi Kwatssáa (Fish-
kavéely,  Eating Eagle),
'Ashpái Xamáaly."  and in the south
'Ashpái Xamáaly (White Eagle)."
PART IV:
THE MIGRATION OF THE
YUMAN TRIBES

Told in the Quechan Language
by George Bryant

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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,
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.

Nyaanyiimánək, nyaanyiitíívək avatív, nyakór ayém, 'axótəm nyaayuuk, avaathíintik 'etoma. Avaathíintik, nyáavi, 'atsaayúu, shaly'áyts mattapéek 'eta. 'Amátt shaly'áyts athúm, nyáasi athík athúm, nyáany aatsxuukyítsk avaathíík.

Nyáany aatsxuukyítsk vanyaathíík, 'atsaayúu, apáməntík 'ítya. Vathí, mapíistəm, 'atsaayúu, 'avíi nyaanyiiv'óowm, nyáany avathík athum, vatháts athútyá. 'Axá viikwámamanyts, nyáanyts aviiyáak, 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).

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, and as for that,
'amáy nyiitíivək 'et.
Nyáanyts nyatsuuváayk athútya.

Piipáats 'atáytants athótk,720
aaíim matt-takyéevək vaathiik
'etəma.721
Vaathiínyək, 
nyáanyi atíivak.
Aashmátsk athótk,722
nyatsuuváayk voonóom, 
piipáanyts nyamáam, 
mattshatpótt a'ím vanyoonóom, 
avayáak 'éta.
'Ís
piipáats siitíivántik 'éta.
Siitíivántik, 
nyáany, 
nyáanya, 
avíly
kwaanáqily aatsénəxáym,

'axányəṉyts 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.
Nyikamáanaṉyts avaathiik 'eta.
Oov’ótxa.
Oov’ótxsk, 
avathíik 'et.
Vuu'átstəntik, 
avathíinyk, 
avathíiny, 

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 'etôma.
Nyáavi apák athúum,
'amátt nyáasi atíívônyôk.
Nyaasítítívônyôk,
'axáts asâttk vanyaayáam,
nyáanya,
alyaatsênôm 'ím.
Xáam Kwaatsáan 'et.

Kwatsáan nyii’im,
mapísa Kwatsáan a’êtk,
avathiôk, nyáanyaôm,726
Xáam Kwaatsáants athúuk 'êtôma.727
Vaathíik, vaathiík, vaathiím, nyáavi,
'axá kwaakwînnya, matxávik amánk,
aviithínyôk aváak,728
nyáavi athúum.
Viiyáanyôk,729
akúulyôntik '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 alyaskyíts avathúum, 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,
owadays 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, they went and went,
nyáasi, and over there,
yáasi atíivántík 'eta. they settled over there, they say.
'Amátt, The place,
yáasa, that one over there,
matxávik avák, it was in the north,
'axányts atsénk viithík. and the water was coming down and
nyáasa, coming along.
that one over there,
matxávik avák, it was in the north,
'axányts atsénk viithík. and the water was coming down and
nyáasa, coming along.
that one over there,
matxávik avák, it was in the north,
'axányts atsénk viithík. and the water was coming down and

Nyáanya,
mapísa xáak athúum, As for that,
'atsaayúú, nowadays it’s different,
aapéttk, (that) thing,
kaawémk avathót.735 they closed it off,
Kwatsáants
saayáaxayk,736 they did it somehow.
nyaanyiitíívək 'eta. The Quechans
Vathík atíívəm, went along, over there, until
'akórtan ayémk, they settled there, they say.
viitháwxaym.737 They settled here,
Piipáanyts thúutt nya’íim, and a really long time passed,
nyaayúuk,738 while they were here.
aatsxuukyítsk 'etəma. The people increased (in population),
Aatsxuukyítsk athúum, and when they saw this,
amák atíívapátxá a’ím, (some people) went across, they say.
vaayáak 'eta. They went across, and so,
Mattashtúum, they decided that they would settle
vaayáak, back there,
nyáasi, and they went along, they say.
aaxkyéenyik atíívək. They volunteered (to go),
vaayáak, and they went,
nyáasi, and over there,
aaxkyéenyik atíívək. they settled on the other side.

Athúum, So,
siitíívəm, they settled there,
nyáanya, nyaanyiimánk, shiimúlyk 'ityá: ***

'Axám Aakxáv 'eta.

Xamaakxáv a’íím, 

a’íím 'ityá. 'Axám aakxávək, nýáasi aaxakyéevək, nýáasi atíivapat, avoonóonyk, avoonóok, thúutt nyaa’ím,

'Atsaayúu a’íím 'ityá. 'Axáts aráawk atsénk viithíím.

nyáany kwaa'úurnyəm aayáak, vaayém. 'Axám aatsuukúlyək 'eta. 'Axáły oonóok uuthúuts aly’ém. 'Amáttntyi athúum, 'axánya tsanyók siiyáak 'eta.

'Amátt. Saayáak vaayáak awím, kwanyamély apáməntík 'étá. Apámxáym, vathí, and as for that, from then on, that has been their name, they say. ***

'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, 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. That’s what they say.

They were going to go upstream, they say. 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,\textsuperscript{753}
nyáanyi uuqáarək siivám ooyóovk
awim,\textsuperscript{754}
“'Anyétsəts,
yáasi 'aayémxá,”
a’íik 'eta.

A’íim,
mattashtúuntik,
siivwáanyək —
saayáanyək —
'atsaayúú ooyóovək 'eta.
'A’íts 'alméts tank oov'ótəm,
nyáany,
nyáany kaa'émk ashé:\textsuperscript{755}
Xawáaly 'éta.
Xawáaly a’íim ashék awim,

nyáany maxák nyiitíivək awim,
nyatsuuváayvək.\textsuperscript{756}
Nyáany,
nyamúlyəny,\textsuperscript{757}
amúlya áayk 'etəmə,
nyáanyə.
Pa’iiipáa avkoonóonya,
amúlyənyts a’ím:
Xawáalyapáay a’íik 'et.\textsuperscript{758}

Xawáalyapáay a’íim,
nyáanyənyts.
Nyáanyiitíivək,
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.
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.

It seemed small, but it must have been tremendous, that (valley), when they saw it.

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. 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,
mattkwashéntats ayéxaym,\textsuperscript{764}
vathí kwáamɔnyts,
nyáanyts athúm.
Avuuthúuts,
ooyóovək voonóonyək,
'axótt kwalyavíish a'íım.\textsuperscript{765}
'Axá nyiimánk aapáyk,
va'a'ee a'íím,
'amáytan,
'amátt-ts siitháw,\textsuperscript{766}
nyáanya,
nyáany atíivątɔxá.
Uu'íitsk athúm,
'a'ii kaawíts awooim,
ashtúum,
'atáyk athúm,
'axányts aapáyk
nyáanyi aapáxm,\textsuperscript{767}
nyáany ashtúum,
'avá uutsáawk.
'Avá uutsáawk avoonóonyək,
aatsavérk athúm.
Nyáanyi nyatsuuváayk,
nyáanyi atíivək aashmátsk a'ávək
awim,
nyatsuuváayk,
nyiitíivəm,
nyaathótəm athúm.\textsuperscript{768}
Nyáanyi,
nyiikwatiiv nyáanyənyts,
xó—
avoonóoxaym,
'atsaayúuts avatháwk 'et.
'Avíits.

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 lyaviik a’íim, nyányily kwixáalyts vanyaathíim, 'axányts alytam’óorək athúm, nyaasáttam, ‘amátt alykwatháwənyts asáttapatk ‘eta. Alyatséntəm athúm. 'Axányənyts atóly atháwk a’eta,


'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. (Blue) could be seen in the sky, and as a result, 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, 
nyáanyiitíivapâtk awet, 
avatíivək 'ítýá.
Alyaskyíik avatíivək.

Nyáanya athúum: 
'axóttk avatíiv. 
Ís, 
nyiikamáan,
nyáany lyavéenyapâtk, 
nyáany nyuutíivəny, 
wanymooyétsk 'et.

Athúum.

Nyáanya.
Nyitítíivək athúum, 
nyaanyiimánk.

Kànyaa'íim, 
aatsé'nk, 
maatsawíts avatíivəm ooyóovəxa.

Aatsuukkan'uxa.
Nyaatsuukkan'uxantík, 
nyáasí, 
apám, 
piipáa maatsawíts soonóom, 
ayúuk, 
a'íim, 
kanáavək, 
avoonóok, 
nyaa'íim, 
vaathíik, 
nyáavi aatsé'nk, 
vaathíinyək — 
vaathíiny, 
nyáavi apák.
Piipáa avkwathíkony 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, 
xuumáaronyts tsapéek, 
xó — 
piipáanyts mattapéek, 
athúum, 
'ís, 
nyaavoonóoxáym, 
athúum. 
Athúum athúum,781 
nyaanyts athúum. 
Nyáavom kwatiivonyts alyaatsénk 'etá, 
Xáam Kwaatsáanonyts. 

Xáam Kwaatsáan 'eta. 
Kwatsáan 'ét, 
mapísa. 
'ís 
nyaasəm alyaatsénk, 
kaawíts nyatsuuváayapatk, 
nyáanyiitíívəm, 
nyáany ooyóovək, 
a'íim a'íík 'eta.

Piipáanyts avuuthúutsəsh. 
Xáam aatsénk,782 
'atsaayúú, 
nyaanyi, 
nyaanyi nyatsuuváayk avoonónyək; 
"Alynyaa'atfíívúm," a'im. 
"Av'athík 'athósh, 
'anýetsəts." 
'ís, 
siikwaayáanya, 
a'ííntim, 
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,\textsuperscript{785}
Xawáalyapáay,
nyáanya.
Nyáany,
mattatsáaməly,
mattamaawíik avathík ‘ítya.
Athótəm,
athúu lyaskyíik viitháwtsása,
kór ayémk vanyaatháwm,
a’ím
nyáany,
yáany a’íim,
katsuunávək oonóo aav’áarəm.

Makyík ma’áv alyma’ém,
táam,
sáa
avathík,
avathík athótəm athúm.
Nyaanymáamτək 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: 'Amattám 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—ütáatt-ts thomáyúuv aly'ém.

3. 'Ashútsíi was changed to 'ashútsáa upon review.

4. 'Antséníí was changed to 'antsénáa upon review.

5. Mr. Bryant suggests kaa'íts nyáany lyavíim a' ét as an alternative formulation of this line.

6. 'Atkavék was changed to 'atkavékxá 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 xaméer 'atséwəm; it was changed upon review.

13. Alyoonóok was changed to alyuváak upon review.

14. A false start is heard here: náa shaakwíink vaawée vaawée awét.

15. A false start is heard here: 'amát—'axá vathány.

16. Nyiitháwk was changed to nyiitháwt upon review.

17. Mr. Bryant suggests 'atsaayúu 'a'íits 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'ím was changed to uu'íts 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 lyavúk upon review.

24. This line literally means 'it seemed like a long time, and when he experienced it'.

25. The expression iiwáanyts apúyk 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.
Mr. Bryant suggests eethóts atáarək as an alternative formulation of this line.

This line is heard in the recording as 'Asákwíimáatt 'atsaayúu tsáamoly alykwaskyítanony nyáanyts athúum; it was changed upon review.

This line literally means ‘all of 'Asákwíimáatt's things still existed, they say’.

Viitháwxaym was changed to viitháwxayk upon review.

Siíyáa was changed to siíyáat upon review.

Kukwiimáatt was changed to Kukwiimáatt-ts upon review.

This line is preceded by an indecipherable false start.

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.

This line is heard in the recording as pa'iipáa nyaanyi atív 'ím; it was changed upon review.

Kwatáarəny was changed to kwatáarənyts upon review.

This line is heard in the recording as 'axá shaakwérəny athúum; it was changed upon review.

'Axá shakwíints was corrected to 'axám shuukwíints upon review.

This line is heard in the recording as 'axa—'axá kashaakwiín nyáanya sharéq 'íinyək. It was changed upon review.

Nyáanya was changed to nyáanyi upon review.

This line literally means ‘as for those that were located in the sky, they were small’.

This line literally means ‘things were small’.

This and the following line were suggested on review. They replace three lines heard in the recording: 'amátt atsénk, aatsénk, 'amáttnyi aatsénk ‘they fall to the ground, they fall, they fall to the ground’.

This word was originally recorded as Pa'típáa Eethó Kwatáarənyts; the subject case marker was deleted upon review.

Kwa'tís was changed to kwathútsəny upon review.

The word kwathútsəny was inserted upon review.

A false start is heard here: Nyam—nyáany 'ashoopóow aly'a'émtəká.

Mr. Bryant suggests nyaaviimánk athúuk 'etá as an alternative formulation of this line.

This line literally means ‘those that he was to do were there too’.

Mr. Bryant suggests mättxatsváak aatsuumpápəm atséwk 'he made four couples’ as an alternative formulation of this line.

Kamayáa or Kamia is the Quechan name for Kumeyaay people.

Several lines of false starts have been omitted here.

Upon review, Mr. Bryant suggested replacing xavíkəm with taxavíkəm.

This line is heard in the recording as nyáanyi makyík áar aly'émpak; it was changed upon review.

Mr. Bryant suggests changing this line to read makyík 'ákór alya'ém síiváxáym.

In the recording this line is unclear but sounds like kanáaxxa; it was clarified on review.

A false start is heard here: Kukwiimáatt-ts 'atsaayúu 'atáyom ats—atséwk.

A false start is heard here: nya—nyaanyiimánək.

Mr. Bryant suggests ‘anyáá kwashíintəm as an alternative formulation of this line.
A false start is heard here: Kwiimáatt—Kwakwiimáatt-ts shoopóowk 'etá.

Upon review, Mr. Bryant suggests replacing 'anyáa, which is rarely used with the meaning 'me', with the more common form 'anyép 'me'.

Two lines of false starts are omitted here.

Kwas'eeethéeny was changed to kwas'eeethéets upon review.

A false start is heard here: 'atsaayúu kwas—kwas'itsthíts viikwathawnya.

Upon review, Mr. Bryant suggests replacing avkoov'óowonyts 'the rain (subject case)' with the more common form oov'óowts 'rain (subject case)'.

A false start is heard here: Nyaa—nyáanyìm.

A false start is heard here: uumárony—aamáronnik a’üm 'itya.

A false start is heard here: 'ats—uuváxayk.

False starts are heard here: 'ats—Kwatsán 'iipáany nyáanyì nyaalyaa—aatsoonóoy alýémk 'etá. Upon review, Mr. Bryant suggests replacing aatsoonóoy 'he abandons him' with namák 'he leaves him'.

This line is heard in the recording as nyì—nyáany xáak uuváam athúm; it was changed upon review.

This word was inserted upon review.

Amúlyts was changed to amúlyk upon review.

This line literally means, 'some were alive, they were over there in turn'.

False starts are heard here: nyáany avíi—a’üm siiwáak 'etá.

A false start is heard here: xan’aapuk—xan’aapúuk 'íkəm.

This line literally means 'snakes were like that, they say'.

A false start is heard here: xaamáatt—Kwakwiimáatt-ts shoopóowk 'etá.

Upon review, Mr. Bryant suggests replacing 'anyáa, which is rarely used with the meaning 'me', with the more common form 'anyép 'me'.

Two lines of false starts are omitted here.

Kwas'eeethéeny was changed to kwas'eeethéets upon review.

A false start is heard here: 'atsaayúu kwas—kwas'itsthíts viikwathawnya.

Upon review, Mr. Bryant suggests replacing avkoov'óowonyts 'the rain (subject case)' with the more common form oov'óowts 'rain (subject case)'.

A false start is heard here: Nyaa—nyáanyìm.

A false start is heard here: uumárony—aamáronnik a’üm 'itya.

A false start is heard here: 'ats—uuváxayk.

False starts are heard here: 'ats—Kwatsán 'iipáany nyáanyì nyaalyaa—aatsoonóoy alýémk 'etá. Upon review, Mr. Bryant suggests replacing aatsoonóoy 'he abandons him' with namák 'he leaves him'.

This line is heard in the recording as nyì—nyáany xáak uuváam athúm; it was changed upon review.

This word was inserted upon review.

Amúlyts was changed to amúlyk upon review.

This line literally means, 'some were alive, they were over there in turn'.

False starts are heard here: nyáany avíi—a’üm siiwáak 'etá.

A false start is heard here: xan’aapuk—xan’aapúuk 'íkəm.

This line literally means 'snakes were like that, they say'.

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.

This is the last line of the revision mentioned in note 96. Henceforth the text follows the the recoring.

The word a’üm ‘they were called’ was inserted upon review.

A false start is heard here: xaamáatt—Kwakwiimáatt-ts shoopóowk 'etá.

Upon review, Mr. Bryant suggests replacing 'anyáa, which is rarely used with the meaning 'me', with the more common form 'anyép 'me'.

Two lines of false starts are omitted here.

Kwas'eeethéeny was changed to kwas'eeethéets upon review.

A false start is heard here: 'atsaayúu kwas—kwas'itsthíts viikwathawnya.

Upon review, Mr. Bryant suggests replacing avkoov'óowonyts 'the rain (subject case)' with the more common form oov'óowts 'rain (subject case)'.

A false start is heard here: Nyaa—nyáanyìm.

A false start is heard here: uumárony—aamáronnik a’üm 'itya.

A false start is heard here: 'ats—uuváxayk.

False starts are heard here: 'ats—Kwatsán 'iipáany nyáanyì nyaalyaa—aatsoonóoy alýémk 'etá. Upon review, Mr. Bryant suggests replacing aatsoonóoy 'he abandons him' with namák 'he leaves him'.

This line is heard in the recording as nyì—nyáany xáak uuváam athúm; it was changed upon review.

This word was inserted upon review.

Amúlyts was changed to amúlyk upon review.

This line literally means, 'some were alive, they were over there in turn'.

False starts are heard here: nyáany avíi—a’üm siiwáak 'etá.

A false start is heard here: xan’aapuk—xan’aapúuk 'íkəm.

This line literally means 'snakes were like that, they say'.

A false start is heard here: xaamáatt—Kwakwiimáatt-ts shoopóowk 'etá.
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 uuváxaym.
108 A false start is heard here: atsaayíiu ‘aave kwa ats—kwa atsdáytsny nyii’aqásəm.
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 xuumáytu athútyá, nyáany xuuxmáytu athúuk á’ét ‘he was his son, he was his son, they say’.
112 A false start is heard here: saa—xatsuurək nyiínáamk 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’áartəm mayúuk.
118 Av’áartək was changed to av’áartum upon review.
119 A’lédyóm was changed to uuuváaxaym 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’íitsk.
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 ‘Axáyts 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—Xatalwényənts.
133 A false start is heard here: ‘ats—atsaayíiu kamánk athúuk ‘etá.
134 A false start is heard here: uuwíts—atsuuwítsnyá.
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 tsiiamaa—tsaamánək.
138 A false start is heard here: nyáany ‘ats—atsaravin mattkwatspée athúuk ‘etomá.
139 This line literally means ‘it was a terrible sickness, they say’.
140 Upon review, Mr. Bryant suggests ‘Aavé taaxánts nyaaváaməm as an alternative
formulation of this line.
141 This line is heard in the recording as Kukwiímáattənyts atháwk tapúyk 'et. It was corrected upon review.
142 Nyáanyi was changed to nyáany upon review.
143 Nyiimáattəny was changed to iimáatənyts upon review.
144 Uu'ítsəny was changed to uu'íts upon review.
145 This line is heard in the recording as 'amáalniiły axwélyk 'he dug in the ground'. It was changed upon review.
146 Mr. Bryant suggests 'axánts nyamayémk athúuk 'eta 'water has flowed through there, they say' as an alternative formulation of this line.
147 A false start is heard here: nyaalyayəntii viiva—viithíkəm atháwk awím.
148 A false start is heard here: nyáany—nyáanyi anamáarək.
149 Mr. Bryant suggests 'Axá Aráw Kwa'axwitənyts '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 'atsíi xáam uuthútstan atséwk 'he made different kinds of fish' as an alternative formulation of this line.
152 A false start is heard here: 'axánts xany—xiiptáan avkwathiḵəny. Mr. Bryant suggests 'axáfly avkwathiḵənyts nyiisístəkwantik 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 avkwathiḵənyts nyiisístək 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: 'Atsú kwa—kwats'áakənyts.
157 Mr. Bryant suggests nyáasíly oonóok avonóonyək 'they were over there, moving about, until' as an alternative formulation of this line.
158 A false start is heard here: 'avíits viiva—viivdəm.
159 'Atsáayúuts was changed to 'atsáayúu upon review.
160 A false start is heard here: nyáany—nyáanyatséwk etséma.
161 Two lines of false starts are heard in the recording but have been deleted here.
162 Oovaré was corrected to alyooovaré upon review.
163 This line literally means 'he did it (so that) it was like a church'.
164 Mr. Bryant suggests nyáanyiły uuthúutsk a'ím 'intending them to be in it' as an alternative formulation of this line.
165 A false start is heard here: a'íi—a'ím a'íikəta.
166 Mr. Bryant suggests kaaawíts xáam kuwuwtənyts nyáanyts awíntitk '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 awíim 'ats—ootséwxanya.
168 Upon review, Mr. Bryant suggests that xatsoorək 'it is winter' might be more appropriate here than xatstíurək 'it is cold'.
169 Mootséwnyəm was changed to mootséwnya upon review.
170 Mr. Bryant suggests nyáanyts piipáanyts nyiiyamshítaxa as an alternative formulation of this line.
171 The word shiimúly was added upon review.
172 A false start is heard here: pa'tipáa nyii—xdak tsawémk 'étá.
173 This line was inserted upon review.
174 A false start is heard here: Kwats—Kwatsáan pa'tipáa nyiiikwanámtst.
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—’amáttóny alyaxávək ’et.

177 A false start is heard here: nyakónyɔnyts nyáanyi kamámk *ats—atspák awityá*. Mr. Bryant suggests replacing *awityá with athútyá*.

178 A false start is heard here: *atsaayúú tsámály oo—kwatséwɔnyɔ*.

179 This line literally means ‘days were four’.

180 Mr. Bryant suggests replacing *awityá* with *athútyá*.

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’íim* with *a’êt*.

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: *eethótsæny—eethónya uuutstáaq ’et*.

188 This line is heard as *Kwara’ák Kwatáar—Eethó Táar a’úm ʻityá* . Mr. Bryant rephrased it and added vocative case marking upon review.

189 A false start is heard here: *Kukwii—Kukwimáattɔntnts*.

190 This line is heard as *nyaaváowy*; it was changed upon review.

191 This line is heard as *nyiioov’óowk*; 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’êt* at the end of this line.

197 *Awíi lya’ém* was replaced with *a’ú lya’ém* upon review.

198 Two indecipherable lines are omitted upon review.

199 A false start is heard here: *vathány— ’amáynya ’atawáamk*.

200 *Nyaaváamyts* was changed to *nyaaváim* upon review.

201 A false start is heard here: *nyáany a’íik—’atsaayúu*.

202 Mr. Bryant suggests *Eethó Kwatáarɔnyts 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 *Xattpáa ’Anyáa* upon review.

205 Upon review, Mr. Bryant suggested replacing *takyévək* with plural form *tatkyáavək*.

206 *A’úm*, very faintly heard, was replaced with *a’êt* 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 Taráavxáym was corrected to taaráavxáym upon review.
210 A false start is heard here: Piipáa Kwatdara—Eethó Kwatdárñnyts siiv'óowm.
211 This line is heard as masuuráyony péem; it was changed upon review. Subject case marking is expected but is not heard.
212 A''exáym was changed to awéxáym 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: makýík Páa 'Anyáany kavée—kavéely oosháthóomp alyémk 'eta.
220 This line literally means, ‘When his saying it was four’.
221 A false start is heard here: Nya—piipáa nyáanya amúly dayk 'et.
222 This line literally means ‘he did it differently, he made it’. 
223 A line in English has been omitted here.
224 A false start is heard here: Xattpáa—Xattpáa 'Anyáa a'íikəta.
225 A false start is heard in this line: Kukwiimáattñnyts sanys’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'ávaxa was corrected to 'atskakwékm a'ávaxa upon review.
230 A false start is heard here: 'aatskóyts—mashtxáats iiwáam makýík xuumáar ayúu alyémk.
231 A false start is heard here: nyaa—mayáak.
232 The last word of this line is heard as alyá’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 athúík 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’avatsáa.
237 A false start is heard here: Kukwiimáatt-ts sa—mashtxáyony a’ím.
238 The last word of this line is heard as alyá’émk; it was changed to alyma’émk upon review.
239 A false start is heard here: piipáa—Kukwiimáatt-ts mátxávi shathóomp.
240 A false start is heard in this line: 'atsaayúú sha—shakwii'ílda atséwk 'et.
241 A’íim ‘he said’ was corrected to awíim ‘he did’ upon review.
242 'Oowéxa was changed to ‘ooowéxanya upon review.
243 Nyoo'éey was corrected to nyoo'éeyxa upon review.
244 Mr. Bryant suggests nyáany 'anymayéeyk 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 nyiiiv’óowk a’êt ‘they stood there, they say’ as an alternative formulation of this line.
249 A false start is heard here: nyaa’awém—makyík nyuw’dav 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—atséwx.
252 A false start is heard here: ii—iimaattk uuthíik.
253 A false start in English, little red—, and a line in Quechan, xoó ‘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 awíkts a’ím kwakyáav aly’émk ‘eta ‘he never asked for them to help him, they say’ as an alternative.
257 Mr. Bryant suggests nyáanya piipáats athúuk a’êt ‘that was a person, they say’ as an alternative formulation of this line.
258 Nyiiitaxrámpk was changed to alytaxrámpk upon review.
259 This line is heard as makyík shalyamák kwatháwnya nyav’áa lya’ém; 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—máanyts—atsaya—piipáa Kwatsáanənya matsúylly ‘aaly’êta. Mr. Bryant suggests changing ‘aaly’êta to ‘aaly’êtka; the significance of the change is not clear.
264 A false start is heard here: ny’ootséwxanya— ‘ootséwxáyənya.
265 A false start is heard here: makyík pa’iipáa kuukanáav aly’ém—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 Kumastamxót upon review.
270 Mr. Bryant suggests ‘anyáayənya ‘amáynyi 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 Kawíiya uu’íts [pause] nyaawíim was replaced with Kawíiya uu’útsnya awíim upon review.
275 Mr. Bryant suggests awíntik avoonóowú nyaal’im ‘if he is going to do it again’ as an alternative formulation of this line.
This line literally means 'if he goes on doing it again'.

This line is hard to hear; it was clarified upon review.

A false start is heard here: 'aayúu tsámoly masheethé—masheethéevot.

A false start is heard here: Kukumddatt-ts 'avá kwanyílya—kwatiinyáamənya alyavák sivát.

A false start is heard here: 'aayúu kaawíts tsuu—aatspáatsk oov'óts 'ím.

This line is hard to hear; it was clarified upon review.

A false start is heard here: A false start is heard here: 'aayúu tsáaməly masheethée—masheethéevat.

This line is heard as pitká kwashlintonyt shtuutiutk 'etöma 'each person got (something)'; the phrase 'a'ii 'ashénöm 'one stick' was added upon review.

Kumastamxó was changed to Kumastamxóts upon review.

Three lines consisting of false starts are omitted here.

As recorded, the word for 'prickly pear' sounds like 'aa'áa; it was corrected to 'a'á upon review.

This line is heard as nyánanya Xattpáa Nya—'Anyáa nyiiáayk 'et.

This line literally means 'to the one Maricopa'.

Mr. Bryant suggests nyáany nyii'áayk 'eta 'I give that to them, he said' as an alternative formulation of this line.

Mr. Bryant suggests anyáats 'awéxa as an alternative formulation of this line.

As it stands in the text, the line gets its irrealis interpretation from the suffix –xa which appears two lines hence.

Nyaayúum was changed to nyaaayúu in this and the following line upon review.

Several lines consisting of false starts are omitted here.

Mr. Bryant suggests replacing this line with nyáanyəm tsaqwérək a'éta 'at that point he spoke, they say'.

This line is heard as Nyáany 'amáyənyíi a'ím 'ityá; it was changed upon review.

A false start is heard here: ooshétsənyts 'í—'Aqáaq a'éta.

The distributive plural form uuthúuts implies that each feather became something different: a different species of bird, Mr. Bryant explains.

Kumastamxó was changed to Kumastamxóts upon review.

This line is heard as 'axáts aví veeýémxaym 'the water went away from here, and suddenly'. It was changed upon review.
A false start is heard here: 'amány—‘amányom áamk athúuk 'etöma.

This line is heard as takavék ookavék athúum ‘he went back, he brought it back’; it was changed upon review.

This line is heard as vuuthiłik nyaa'ávək; it was changed upon review.

A false start is heard here: 'amáattnyya—‘amáttənyts athúuk 'etöma.

The subject case marker -ts is unreleased and hard to hear. Its presence was confirmed upon review.

Tarúvək was corrected to arúvək upon review.

A false start is heard here: Nyáanyi—nyáanyom atspák 'et. Mr. Bryant suggests nyáanyom athiłik atspákək 'et as an alternative formulation.

This line is heard as Aványa, aa, aatoogwérəlyts aly’ém ‘ím. It was changed upon review.

A false start is heard here: Xavsúum Kuly—Xavashúum Kulyíits thomtaayúuk a’éta.

False starts are heard here: 'ats—'ats—Xavashúum Kulyíi uu’tənsyts.

This line is heard as iiwáa—iiwáanyts a’yikəta; it was corrected upon review.

This line is heard as Xavashúum Kulyíi uu’ítsənyts.

This line is heard as xuumdar matsdaw—matséwtsaxá. It was changed upon review.

Mr. Bryant suggests uu’ítsk a’éta ‘they said, they say’ as an alternative formulation of this line.

At this point in Harrington’s (1908) narrative, a passage in Latin describes how children are conceived. We have omitted this passage.

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.

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.

Matxányanyts ‘the wind (subject case)’ was replaced with matxánya ‘the wind (object form)’ upon review.

This line is heard as makyík veeyém aly’ém; it was changed upon review. Mr. Bryant suggests tsayém ‘inyaʃ kaváarəc ‘he tried to loosen it but it didn’t happen’ or tsayém ‘inyaʃ nyeekwévəc ‘he tried to loosen it but it was no good’ as possible alternative formulations.

A false start is heard here: maa—kwakapáarnyi atsáam.

An indecipherable line is omitted here.

This line is heard as nyamdad mapúyxα aaly’etk ‘I think you will die’. It was changed upon review.

This line literally means ‘he will not die’.

This line literally means ‘the snake caused its rattles or something to make noise, they say’.

This and the following line literally mean ‘and they reappeared. He wanted them to reappear’.

This line is heard as kúurtan nyaawím. It was changed upon review.
A false start is heard here: max—nyaa—maxák kayámk viiyáanyək.

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.

This line is heard as máanyts 'atsnyamarávəm; the word miiwáam was added upon review.

Alyakxávək was changed to alyaatsakxávək 'et at the time of recording.

This line is pieced together from discussion.

Nyawíim was changed to awíim upon review.

This line is heard as kwarávəny nyiivák. The subject case marker -ts was added upon review.

Mr. Bryant suggests 'aavé tsuukyúnym apúyt ‘he died from the bite of the snake’ as an alternative formulation.

Mr. Bryant suggests makwa'seethée aváats as an alternative formulation of this line.

Mr. Bryant suggests vuu'ātsəny lyavít as an alternative formulation of this line.

Once again, Mr. Bryant suggests vuu'ātsəny lyavít as an alternative formulation of this line.

This line literally means ‘a whirlwind arrived’.

Mr. Bryant suggests awityá as a substitute for athutyá.

'A'ím was changed to 'athúuva upon review.

The narrative is interrupted here.

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’.

This line is heard as Xavshúu Kamuulyíi tsakuukwíitsk 'eta; it was changed upon review.

This line literally means, ‘on a day that was one’.

Narration becomes relatively continuous at this point.
Wanymooyém was corrected to wanymooyéts upon review.

Xiimáark was corrected to xiimáarts upon review.

Aly'émántixá was corrected to alyma'émontixá upon review.

This line is heard as makyík piipá—makyík 'iipátsa mashtoopóow alynyaama'ém. It was changed upon review.

A false start is heard here: Kukwiimáatt pa'iipáa—Kukwiimáatt-ts pa'iipáa tsuumpápom atséwontik.

A false start is heard here: Kumastamxóts pa'iipáa kaa'íts— pa'iipáa kaa'íts ashtúum.

A false start is heard here: Moošéwonynts 'axótt aly—alya'ém.

This and the preceding line literally mean, 'Kukwiimáatt's heart was bad, it was bad, they say'.

This line literally means 'it rained on top'.

A false start is heard here: 'anyáavík—'anyáavi aaxweshaxweshk awémk a'êt.

This and the following line literally mean 'they dealt with possessions that were many, they dealt with them, but'.

Side B of Tape 1 comes to an end at this point.

This line was not recorded; it was added upon review.

A false start is heard here: 'axányik athíim—'axányik amánəm.

A false start is heard here: 'atsuuyuu—'atsaayúyü Eethó Kwátáarany ootséwony.

Mr. Bryant makes several false starts before settling on this formulation of this line.

A false start is heard here: Iisháalynts—iisháalyənyts eemétsənyts shuunàpanáapk a'êt.

This line is preceded by two false starts.

This line is heard as Kumastamxóts 'iipá uxwíip awi—axwíip awím. It was changed upon review.

'Iipány was changed to 'isávəny upon review.

A false start is heard here: pa'iipáa nyii—nyiiaatsooyooyk 'eta.

This word is heard as 'Avúi vatáynyts 'amáttk athúük vii—viithúük 'et. It was changed upon review.

This line is heard as 'amátyntys akúulyk vaa'ím 'the ground rose up like this'; it was changed upon review.

This line was added upon review.

This line was added upon review.

This line is heard as 'amáy atháwk; the word kayáamk was inserted upon review.

This line literally means 'when he had not yet done it'.

There is a brief interruption here.

Several false starts and some discussion are heard at the beginning of this line.

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'.

This line is heard as akwévəm; it was changed after a brief discussion at the time of recording.

This line was pieced together from several attempts and surrounding discussion.

This line is preceded by several false starts and some discussion.

Some discussion follows this line. Mr. Bryant suggests Xavatsáats shiimúly
kamánk as an alternative formulation.

A false start is heard here: *Kukwiimáatt-ts aa nyamxavik—or nyaavée—kaayúumk.

False starts are heard here: *Vatsūk—vats—vatsūts uuváak 'eta. Some discussion follows.

This line is heard as *Eemé Xavashūu Kwalápaláp; it was changed upon review. Some discussion follows.

Green Sole-of-the-Foot is better known as Frog.

This line literally means 'she was like Kukwiimáatt'.

This line was pieced together from several attempts and some discussion.

A false start is heard here: *amátt—'amátt axávək.

This line is heard here as *atséraq tsuumpápκ andályk 'eta. It was changed upon review.

A false start is heard here: *xiipík—xiipúk uuthútsnya lyavíik.

A false start is heard here: *'axányi—'aványi alyaxávək.

A brief interruption follows this line.

This line literally means 'he came along saying “Aah! Aah!” they say.

A false start is heard here: *Kaawíts—kaawíts 'aldayám?

This word was added upon review.

A false start is heard here: atóly—'iimáatt atóly aráavək.

A false start is heard here: *iiwáam—iiwáam uuwítsənya awét.

Mr. Bryant suggests *atsuuráványts thúutt a'íik 'eta 'his sickness got worse, they say' as an alternative formulation of this line.

One line is omitted here.

The narrative is briefly interrupted here. One line which precedes the interruption has been omitted.

Mr. Bryant suggests pa'iipáanyənyts as an alternative to pa'iipáa nyt.

This line is pieced together from several attempts.

Some discussion takes place here.

A false start is heard here: *apénsnyts—'apénts nyuui'áaly ashtúum.

A false start is heard here: *Kukwiimáatt-ts Kumast—Kukwiimáatt-ts Kumastamxó aqásk a'ét.

A false start is heard here: *Xuumáréy! While the vocative case marker was -a in the 1930s (Halpern 1946a: 210), both -a (or -aa) and -ée (or -aa) are used today.

*Vi'ayém was replaced with *vi'ayémúm upon review.

*Ayém was replaced with *ayémúm upon review.

This line is preceded by several false starts.

*Xatalwé was changed to xatalwény upon review.

Some discussion takes place here.

A false start is heard here: *Xatalwényənyts iiwáany kwatsítsk ve—kwatsíts a'íim shoopóowk.

This line is preceded by several false starts.

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.

A false start is heard here: *Xantavtsíip—Xanavtsíipts alynyiithúutsk 'et.
This line was pieced together from several attempts. 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. This line was added upon review. Another line was omitted. 'Atsaráak was corrected to 'ataráak upon review. Several false starts are heard here: nyáasi nyamayúuxa— oov'óts̱em nyamayúuxa—mayúuxa. Several false starts are heard here: 'Apénts—'apénts—'apénts tatkyítik. A brief discussion follows this line. A false start is heard here: iiyáany—eethóom awím. A brief discussion follows this line. Akúp was corrected to uukúpk upon review. This and the following two lines were added upon review. They replace some English discussion of how to translate this passage. A false start is heard here: 'Apénts tsuumpápm—tsuumpáptan kamémk. Several false starts are heard: 'amdy—'Apénts awím—'Apénts nyikamáananyonyts awím. Also, nyikamáananyonyts was corrected to nyikamáanonya upon review. This line is heard as 'avuuyáats—makyík uu— 'avuuyáats—'avá tiinyáamny nyírish a'íim; it was changed upon review. This line is preceded by several false starts and some discussion. This line was pieced together from several false starts. A false start is heard here: nyáanyiimánk ava—nyaanyiimánk. This line is followed by some discussion. A false start is heard here: nyáanyiimánk ava—nyaanyiimánk. This line is followed by some discussion. Tsakwshányi was corrected to tsakwshánya upon review. Side B of Tape 2 ends here. Each full sentence (delimited by punctuation) of this paragraph (delimited by blank lines) is followed by some discussion. False starts are heard here: nyáanyoonyts—'amátt nyáanyoonyts nyiivák athuty—athúya. This line is followed by some discussion. A false start is heard here: nýaañyúmáñk ava—nýaañyúmáñk. This line is heard as aatsuumpápayo ataʔshom aváamk; it was changed upon review. In the discussion which follows this line, Mr. Bryant suggests 'áləsh a'íləsh a'íim, aatsuumpápk aváamk 'he went bounding along, he did it four times and he got there’ as an alternative formulation. This line was first uttered as 'ashént Xalyasmó a'íim amúlyk; it was corrected at the time of recording. Some discussion takes place here. False starts are heard here: 'atsaayúu—'iisāv 'aťi—'aťińya atháwk. A false start is heard here: aráaw 'ím viivák—viiváxaym. A false start is heard here: eethóo shuukwáal—no, eethóo. The line is followed by some discussion. A false start is heard there: 'eethóo—eethóony atháwk nyiitsáatsk a'ét. This line is followed by some discussion. This line is followed by some discussion.
A false start is heard here: nyáanyi 'eethóo—'eethóony atháwk.
Taráats was changed to tardat upon review.
A false start is heard here: 'ats—'a'áw aatapályok. This line and the following line are each followed by some discussion.
A false start is heard here: atáqshash—atáqshak sanyaayáak.
Atáqsh was corrected to atáqshak upon review.
Several false starts are heard here: nьяaa—kavée—kavéely 'anyaaxáapk.
The word alyayémt 'he went away' was added upon review.
False starts are heard here: 'Ats'óor uu'ítsnyənyts pa tiipáa avésh nyii—nyikwanaam—nyikwandáams.
A false start is heard here: 'amátt—'amáttnyi tsavówk.
Mr. Bryant suggests athúuk a'ñt 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.
False starts are heard here: 'Avú Kwaxás—Kwa'axás 'ím ooshék—ooshéeyk a'ñt.
Three lines have been omitted here.
A false start is heard here: Xatalwényənyts iiwáanyts 'atsláytstank a'ñt.
This line is preceded by several false starts.
At this point in Harrington (1908), a passage written in Latin describes Coyote mating with the moon. This passage has been omitted here.
Some discussion takes place here.
A false start is heard here: Pii—kwa'uukúutstanənyts iiwáanyts 'atsláytstank a'ñt.
This line is followed by a brief discussion.
A false start is heard here: Nyáavily—nyáava aalyuuthúutsk.
Some discussion follows this line.
A false start is heard here: Kwatsán 'iipáany—'iipáanyonyts xiipúk amíim 'etá.
This line literally means 'that Quechan man cried first, they say'.
A false start is heard here: Xan'aa—Xanaaváa a'íim amúlyk 'et. Mr. Bryant corrects Xanaaváa to Xanaaavnáa in the discussion that follows this line.
This line is heard as malyqé anáw; it was changed upon review.
This line is heard as malyqé anáw tsapéev; it was changed upon review.
Some discussion takes place here.
Some discussion follows this line.
A false start is heard here: matxá—matxányonýts amím.
A false start is heard here: Kumast—Kumastamxóts taanáwk tsaqwérok 'ím.
This line is preceded by several false starts.
Nyaalyavîñypåtk was changed to nyáany lyavíinypatxa upon review.
A false start is heard here: nyáanyi—nyáany a'tsapótxá.
Apúy was changed to oopóoyk upon review.
Apúym was changed to oopóoyəm upon review.
A false start is heard here: pa'ipáa m—pa'ipáa makyípəts amáyk matsérəqtxá.
This line is followed by a comment in English.
A false start is heard here: pa'ipáa tsáamál ey'ény aakyítt—atskyítt. A brief discussion follows this line.
A brief discussion follows this line.
A false start is heard here: nyáany pa'iipáa 'ashéntts—nyáanyts 'ashént-tank.
This line is followed by a brief discussion.
Side A of Tape 3 ends here.

This line was not recorded but was reconstructed upon review.

A false start is heard here: tsámoly— tsámoly ‘atsaavéshxa.

This line is preceded by several false starts.

A false start is heard here: liwáanyts— liwáanyts apúym mashathéévək. This line is followed by some discussion.

A false start is heard here: taayúushbaxa— taayúush a'íim.

False starts are heard here: ‘Aatsayúu— ‘aayúu atséerqanyts ‘aayúu atséerqanyts apílyk uuvaxáyk.

A false start is heard here: nyáanya— nyáanya amáam.

Some discussion takes place here.

Aatsuumpáp was changed to aatsuumpáp upon review.

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.

A false start is heard here: nyáanyəm— nyáanya.

This line literally means ‘he turned that Frog into a mountain’.

A long discussion takes place here.

This line is heard as aakwín aa'ashénti athóxats athót. It was changed upon review.

This line is preceded by several false starts.

Another lengthy discussion takes place here.

A false start is heard here: Kumastamxóts— Kumastamxóts a'íim.

A false start is heard here: ‘atsiráav kaméxa— kamétəxá.

A false start is heard here: Xaanyéts— Xaanyé uuwítsəny uutsáawk. This line is followed by a comment in English.

This line is preceded by several false starts.

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 axavulpo, ‘water post’.”

‘Axalyvoopó was corrected to ‘axaavoolypó upon review.

Avathím was changed to avathikm upon review.

A false start is heard here: takavé— takavék.

Mr. Bryant suggests avathú lyá’émxa a’ét as an alternative formulation of this line.


This line literally means ‘if he did not hurry and come’.

A false start is heard here: Muuwítšxany— muuwítśxany ‘ashoopóowk,” a’itya.

A brief discussion follows this line.

This line literally means ‘because they put here things that I would eat’.

This line is heard as ‘Amáy ‘Aavéts ‘aványi lyavík axwívək ‘et; it was changed upon review.

This line is heard as máanyts ma'ashéntik. It was changed upon review.

A false start is heard here: ‘avá— ‘avá shoopéttəny nyikavátsnya.

A false start is heard here: pa’iipáats aviithík— nyiithík lyavím.

This line literally means ‘that which he did was one and he did it’.

False starts are heard here: Kumstamxó— Kumastamxóts tsawkwá kwatsuumpáp— kwatsuumpápəny aakyíttk.

Nyaakyíttk was changed to nyaatskyíttk upon review.

This line is heard as ‘Amáy ‘Aavétats apúy— Nyaapúyəm. It was clarified upon review.

Mr. Bryant suggests tsooyóqts viitháwəntík ‘his saliva is there too’ as an alternative formulation of this line.

A false start is heard here: ‘avíi— ‘avíi nyiitháwk ‘etá.


This line is heard as nyáava ‘óor ‘axwétt ‘ím ashék ‘they named this red gold’. It was changed upon review.

This line is followed by a comment in English.

This line is followed by a comment in English.

A false start is heard here: Kumastamxó— Kumastamxóts tsawkwá kwatsuumpáp ong ashtúum.

A false start is heard here: Kum— Kumastamxóts a'íim.

Kwiixáalyts viithíixá xalyavíim was changed to kwíitsdalyts viithíi xalyavíim upon review.

A false start is heard here: ‘axány— ‘axány ‘a’íim.

Tape 3B ends here.

Mr. Bryant suggests changing ata’anyaayíyttsa ‘we will light it up’ to the more literal ‘ootanyétsa ‘we will cremate it’.

This line was inserted upon review.

A false start is heard here: nyaany— nyaattíim.

This line is preceded by a brief exchange and several false starts.

Several false starts are heard here: vathány— uu’íts vathány avúm avanoo— avoonóok avaváaxxám; it was corrected upon review.

This line is heard as pa’iipáats nyiaatuqwwíirək ‘et; it was changed upon review.

This line is heard here: nyáanyaam uuthíik— nyáanguyik uuthíik.

Matxávi awúm was changed to matxávik awémk upon review.

This line literally means ‘he did not touch it’.

This line was originally spoken as nyáava atháwəntik; it was changed upon review.

A false start is heard here: ‘any— ‘axánymynts viiyáak.

Uukwalàpalápnya was corrected to kwalàpalápnya at the time of recording.

A false start is heard here: xaak— xáak ayémk aráwk ‘et.

This line literally means, ‘he intended that the water would go through’.

Several false starts precede and occur within this line.
At the time of recording, Mr. Bryant suggests several ways to formulate this line. This formulation was preferred upon review.

A false start is heard here: *nyáanyi uu— nyáanyilimáŋk atséwk 'et.*

A false start is heard here: *waapóór— waapóorránti atséwk.* Mr. Bryant suggests *waapóór atséwọntik* as an alternative formulation of this line.

A false start is heard here: *pa'ipáá kwas'eethéets xam— aa— tsuumpápm alyatsáam.*

A false start is heard here: *Pa'ipáá nyíikwanáamónyts— xo— pa'ipáa nyíikamáánonyts.*

This and the following two lines were extracted from several minutes of discussion.

'Axá *amákọm* ‘behind the water’ was changed to 'axá *maxákọm* ‘under the water’ upon review.

A false start is heard here: *Kaawíts— makyínt— pa'ipáá tsakyíw 'ím áarək uuváak athúm.*

'Axány aatsuu— aatsxuukyíts a'íinyək.

This line is pieced together from a brief discussion.

A false start is heard here: *Matta— Maníish Aa'ár uu'ítsənyts.*

This line is preceded by several false starts.

Kumastamxóts Yaavapóoy— Yaavapáay nyíikanáavək.

This line is repeated on Tape 4B.

A false start is heard here: *Kumastamxó nyíioo'éeyətsxanya matxá— matxá— matxá 'anyáa s— matxá 'anyáa kwaaxwíir nyiitsáam.*

Kwas'eethee ku— kwa'uuuxúuttnya nyaaxdáp— kavéely 'anyáaxáap kwaaxwíirəny nyiitsáantik.

Koopóoyənyts was changed to *koopóoʎny* upon review.

This line is pieced together from several attempts and some discussion

This line is followed by some discussion.

Tape 4A ends here. This line is repeated on Tape 4B.

A false start is heard here: *Kwalytátt was replaced with the preferred form Kwalyaatátt upon review.*

Four minutes of narrative (which duplicates the following material) and discussion are omitted here.

For the sake of consistency, *Kwalytátt* was replaced with the preferred form *Kwalyaatátt* upon review. A brief discussion takes place here.

A brief discussion follows this line.

A false start is heard here: *nyáanyi muunóo i— nyáanyi moonóoxá.*

Thomayúuvək was corrected to *thomayúuvəxá* upon review.

'Anyamátt was changed to 'anyamátt-ts upon review.

This line is preceded by several false starts.

A false start is heard here: *Matthá— Maníish Aa'ár uu'ítsənyts.*

A false start is heard here: *Kwas'eethéets eethóo— eethónya kamíim 'et.*

This line is pieced together from a brief discussion.

False starts are heard here: *Kumastamxó nyíioo'éeyətsxanya matxá— matxá— matxá 'anyáa s— matxá 'anyáa kwaaxwíir nyiitsáam.*

False starts are heard here: *Kwas'eethéets eethóo— eethónya kamíim 'et.*

False starts are heard here: *Kwas'eethéets eethóo— eethónya kamíim 'et.*

This line is pieced together from several attempts and some discussion

This line is heard as *makyík matta— mattatháw alyémxáyk. alyémxáyk was changed to alyém 'ím upon review.*

alyémxáyk was changed to alyém 'ím upon review.

Tape 4A ends here. This line is repeated on Tape 4B.

A false start is heard here: *mattáar nyiits— nyiitsatspáatsk 'éta.*

A period of silence occurs here, followed by discussion.

nyiitsaayóoyk was changed to *nyiiaatsooyóoyk* upon review.

This line is followed by some discussion.

A false start is heard here: *pa'ipáá— Kumstamxóts pa'ipáá kwas'ithítsnya*
Some material is omitted here, and Tape 4B ends. The omitted material is restated on Tape 5A, which begins at this point.

A brief discussion takes place here.

False starts are heard here: ‘avá kwa— ‘avá kwattiinyáam alyakxávəm— m’áshk ’et.

A false start is heard here: piipáanyts makyí— makyí uuváam ooyóov aly’émək ’et.

Some material is omitted here.

A false start is heard here: ‘avá kwa— kwatiinyáam alyavák uuvát.

Oopóoyəm was changed to oopóoyk upon review.

Awéxay was changed to awéxaym upon review.

This line literally means ‘he thought and he cut them into pieces’.

Nyam’aakkwíints was changed to nyam’aakkwíintsəxá upon review.

Mr. Bryant suggests nyáany aauukwíly ‘a’íim ‘ashéxá as an alternative formulation of this line.

Aauupíly was corrected to aauukwíly upon review.

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).

Mr. Bryant suggests nyiishíitk as an alternative to nyiishíit.

Mr. Bryant suggests ’atsaayúuts makyí atháwəm as an alternative formulation of this line.

This and the preceding line literally mean ‘things were anywhere, and their unrealized using of them did not exist’.

Mr. Bryant suggests üwáam ootséwəts as an alternative formulation of this line.

A comment in English follows this line.

A false start is heard here: Kamayáa nyavály ak— aakxávək.

Kwa’aapányəny was changed to Kwa’aapányənyts upon review.

Maatsuupílyk was changed to maatsuupílyxa upon review.

Mathútsxá was changed to muuthúutsəxá upon review.

The narrative is briefly interrupted here for a change of microphone battery. The narrative resumes after one false start and some discussion.

This false start is heard here: kaawém ’atsana— ‘atsawíi nyaa’íim.

This line literally means ‘your unrealized doing of it properly and going away somewhere would not exist’.

Mr. Bryant suggests Xavatsáats ‘akústək athútya as an alternative formulation of this line.

Nyashék was changed to ’ashék upon review.

To avoid confusion, Xaanyényənyts was changed to Xavatsáatsənyts upon review.

nyaaly’ím was changed to nyaalyavíim upon review.

A false start is heard here: Piipáa paaxaly— Kwalya’óots nyáany ashék.

This line is preceded by several false starts: xamshé kamán — xamshé — ’akwé kamán.
"Akwí" was changed to "Akwík" upon review.

A false start is heard here: "aa'vé — "aa'vé taaxánony nyaanyiimánk a'ítm.

Aqásk 'he summoned him' was changed to ashék 'he named him' upon review.

Two lines are omitted here.

A false start is heard here: Matt' — Matt'á a'ít ashék.

This line is heard as taly pó uuítsony 'atsaayúuts. 'atsaayúuts was deleted upon review.

A false start is heard here: Nyáanya — nyáanyi kamánk a'ít.

Mr. Bryant suggests Pa'íipáa kwanyaméts siiv'ówk nyíív'óowt as an alternative formulation of this line.

A false start is heard here: 'Astamuuxán — 'Astamuuxán a'ít 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.

Kumastamxó was changed to Kumastamxóts upon review.

A false start is heard here: Ethhóony aashkwáaly 'axály — 'axály katsáam.

"Akwí" was changed to "Akwík" upon review.

A false start is heard here: Matt' — Matt'á a'ít ashék.

This line is heard as mattáam — mattáam shaaxúukəm 'ten years'. It was corrected upon review.

A comment in English follows this line.

Viikwathíinyentinya was changed to viikwathíintinya upon review.

A'íxá was changed to ma'íxá upon review.

'Ashéntontís was changed to 'ashéntontís upon review.

False starts are heard here: "Anyáats piıpáa mootsétsnya Xákshii — Xákshii ma'ít — 'a'ítxa.

"Atsxavashúu nyaa'ít was changed to "atsxavashúuny a'ít upon review.

"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).

A false start is heard here: 'Anyáavik — 'avá 'anyáavik oov'ótsk 'ét.

Kayémk was corrected to kaayémk upon review.

One line has been omitted here.

This line is heard as pa'íipáa avathúuts nyáanyw nyääyémxa; it was changed upon review.

A false start is heard here: nyaanyi — nyaanyiimánk.

The second word of this line is indecipherable; alynyiimuuthúutsxaxa was suggested upon review.

This line is heard as makyím manyavá — manyaváy klmonyóom; it was changed upon review.

A false start is heard here: nyáanyi Kumastamxó nyiiwó — nyiivóowówónyya nyáany oov'ówótpatk.

Mr. Bryant suggests vuu'átsk athhúulya'émxayk awoónóok nyáany lyaviík as an alternative formulation of this line.

"Anyaaxdápk was changed to 'anyaávi oon upon review.

A false start is heard here: 'Avíi Vér — 'Avíi 'Avérá apámk 'ét.

This is a mountain east of Riverside, California.

A false start is heard here: vanya — nyaapám.

A false start is heard here: 'anyávi k — kwatsén — kwatsen'óynts.

A false start is heard here: Kumasta — xoo — Kumastamxóts nya — nyáany áar aly'émk 'eta.

Atséw 'ét was changed to atséwk 'ét upon review.
A false start is heard here: *Marxókavék nyáany— nyáany a'íím.*

'*Axán* was changed to 'áxányi upon review.

A false start is heard here: 'A*tsaayú— 'axán*r*onyts aráwtánk 'et.

Mr. Bryant suggests *xiaipúk*ta*a*ntxa*wa*kyít*sk a'íny*sk n*yeekwév*ok 'ét 'first they tried to cross (but) it was no good, they say' as an alternative formulation of this line.

False starts are heard in this line: *p*a'ü*páa Marx— *Marxókavé— *Marxókavék apáýk viiwáak 'eta.

This line is heard as aaxakyéév*ok- aaxakyíik. It was changed upon review.

Mr. Bryant suggests 'Avú 'Avb*ú*lypó nyaapámk as an alternative formulation of this line.

*Marxókavék* was changed to *Marxókavékts* upon review.

A false start is heard here: *Vathány 'amát*— 'iiwáam 'anyamát- ts athú*tya.*

Nyá*nya was changed to nyáanyi upon review.

A false start is heard here: 'Amó Kwata— 'Amó Kwata'órv uu'íts athúuk 'et.

This mountain is also known as 'Avú Kwata'órv.

This line literally means 'it results from the flames'.

A false start is heard here: *nyáany— Marxókavék nyaa'íntik.*

A false start is heard here: Marxó— Marxókavékts atsooyóoyóym.

A false start is heard here: 'atsaayúu nyíikwantuwwám— nyíik— nyíikwan— nyíikwanáam awítsk 'et.

This line literally means ‘he really tells them, he finishes it, he does’.

A false start is heard here: Anyáa— 'anyáa tsumpápam vaayáák.

A false start is heard here: Marxókavékts nyíít— nyíi'tíik 'eta.

A false start is heard here: Pa'íi— p*a'íipáa kwas'eethéets 'atáyk.

A false start is heard here: 'Amó Kwan— 'Amó Kwata'órəv.

This line was inserted upon review.

A false start is heard here: 'Amát— 'amát aly’axávxa.

A comment in English follows this line.

This line literally means ‘it reached his thighs’.

A false start is heard here: nyaa— nyaaxamókom.

A false start is heard here: malyxó— malyxóts.

A false start is heard here: 'iimáatt nyíit— 'iimáatt malyxóts.

This line literally means ‘he did his wings four times, they say’.

*Kwaxamáaly* was corrected to *kwanyíily* upon review.

False starts are heard here: *Ashpáa 'Atsíi Kwats— Kwats— 'Atsíi Kwatssáa.* This line is followed by a comment in English.

Mr. Bryant suggests *nyaasiimánd* *avaathúk ‘they came from there and they came’ as an alternative formulation of this line.

A false start is heard here: *nyaav— nyaanyiimánd vaathjik athú*tya.*

A false start is heard here: 'axá sa'íly*onyts vi— avaathúk. Mr. Bryant suggests 'axá sa'íly*onyts vi*íthík *avaathúk as an alternative formulation.

Mr. Bryant explained that this is a reference to San Francisco Bay.

A false start is heard here: *nya— nyáany aamáarək.

Mr. Bryant explained that at this point they headed north to skirt San Francisco Bay.

This line is heard as *'avúts shipashípk ‘a mountain was sharp-pointed’; it was changed upon review.

This line originally read *nyáany aakwín*sk; it was changed upon review.
Literally, ‘That Which Carries Fog’. This mountain is also known as San Jacinto Peak.

This line is heard as oonyó nyiitítñi avatítñ; it was changed upon review.

Mr. Bryant suggests ‘axóttam nyoooyóov (which has the same meaning but uses the plural verb form nyoooyóov) as an alternative formulation of this line.

Mr. Bryant suggests shalyáyts mattapéék nyiitháwk ‘étá as an alternative formulation of this line.

This refers to the Grand Canyon.

Mr. Bryant suggests piipáats ‘atáytank athutyá as an alternative formulation of this line.

This refers to the Grand Canyon.

Mr. Bryant suggests shalyáyts mattapéék nyiitháwk ‘étá as an alternative formulation of this line.

This refers to the Yuma Valley.

Mr. Bryant suggests uu’íitsk avoonóok a’étəma as an alternative formulation of this line.

Nyáanya was changed to nyáanyəm upon review.

Kwaatsdán was changed to Kwaatsdánts upon review.

Mr. Bryant suggests avaathűnıyok nyáavi apák ‘they came and they got here’ as an alternative formulation of this line.

Mr. Bryant suggests vaayáanyak (with same meaning but plural verb form) as an alternative formulation of this line.

Mr. Bryant suggests akúulyəntik ‘eta (with same meaning but plural verb form) as an alternative formulation of this line.

A false start followed by a pause precedes this line.

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 Xamaakxáv a’ím nyiishíitk ‘they named them Mojave’.

Mr. Bryant suggests nyáany a’íim ‘ítya ‘they are called that’ as an alternative formulation of this line.

They went through water when crossing from Arizona to California.

This is a reference to Pai (perhaps Yavapai) people.

‘Axám aatsuukúly-k literally means ‘they climb water’ but it is used idiomatically to mean ‘they went upstream’.
’Axáts aráawk literally means ‘water was swift’; here it is used idiomatically to refer to rapids.

This line is heard as nyány kwa’úurnyum aayáamök; aayáamök (a form otherwise unattested) was changed to aayáak upon review.

A false start can be heard here: ’Axáy—’axály oonóók uuthúuts aly’ém.

A false start is heard here: aats—’amáttnyi athúum.

The word ’axánya is unclear in the recording; it was clarified upon review.

A false start is heard here: kwanyam—kwanyamély apdámontik ’étá.

A false start is heard here: ’avíits vii—viiyánxóok.

A false start is heard here: nyánxí uyúarók sii—siivám ooyóovók.

Mr. Bryant suggests nyány kaa’émk ashék a’ím as an alternative formulation of this line.

Nyatsuuváayv was changed to nyatsuuváayvək upon review.

This line is heard as nyümúlyán; it was changed upon review.

For the sake of consistency, Xawáalyapáy was changed to Xawáalyapáay here and in the following line.

Mr. Bryant suggests tsapéevók avathók kwayıyú lyavít as an alternative formulation of this line.

Mr. Bryant suggests ’amáy tan athótik athúm as an alternative formulation of this line.

A false start is heard here: aly—kaathomk alyuuwáak. Upon review, Mr. Bryant suggests replacing alyuuwáak to the plural form vanyoonóók.

A false start is heard here: aatsxuukyíitsk aats—aakavék athúuk ’ím.

Uuvaat was changed to the plural form avoonóót upon review.

Ayéxaym (apparently based on a stem ayé which is not otherwise attested) was changed to ayáaxaym upon review.

Mr. Bryant suggests ’axóttk uuyúu lyavít a’ím as an alternative formulation of this line.

A false start is heard here: ’is ’i—’amát-t-siitháw.

A false start is heard here: nyányi aax—apáxm.

Mr. Bryant suggests nyány uuthúutsk a’eta’a ‘they did it, they say’ as an alternative formulation of this line.

Mr. Bryant suggests nyiitháwk as an alternative to avatháwk.

Awetá was changed to a’eta upon review.

This line literally means ‘it was something, they say’.

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.

A false start is heard here: nyáa—’Axá Xavashúú a’ím.

Mr. Bryant suggests umúúlyók a’ük a’et as an alternative formulation of this line.

For the sake of consistency, ’Axá Xavashúúpáy was changed to ’Axá Xavashúúpáay here. Mr. Bryant suggests ’Axá Xavashúúpáay a’ım umúúlyík as an alternative formulation of this line.

Nyánnyí was changed to nyánny upon review.

Mr. Bryant suggests ’axóttk avattiívók athót as an alternative formulation of this line.

Upon review, Mr. Bryant suggested replacing nyíikámdaan with the demonstrative- and subject case-marked form nyíikámdaanynyts.
False starts are heard here: *piipáa maatsawíts soo— soo— soonóom ayúuk*. Mr. Bryant suggests replacing *ayúuk* with *ooyóovók a’eta’á*.

Mr. Bryant suggests replacing *kanáavók* with *nyiiuukanáavók*.

Mr. Bryant suggests *avathúum athúuk a’étəma* ‘it happened, they say’ as an alternative formulation of this line.

A false start is heard here: *xaa— xáam aatsénk*.

This line could also mean ‘they came down a different way’.

A false start is heard here; *’Axá— Xamakxáavóts a’étik*.

For the sake of consistency, *Xawáalyapáy* was changed to *Xawáalyapáay* here and in the following line.
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