4. Three Stories About Kwayúu
Kwayúu. Púk Atsé

Mary K. Escalanti, Josefa Hartt and Rosita Carr
Barbara Levy, George Bryant and Amy Miller
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Kwayúu
Told by Mary K. Escalanti

Kwayúu
Told by Josefa Hartt

Púk Atsé
Told by Rosita Carr

All three stories translated by Barbara Levy, George Bryant, and Amy Miller

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Kwayúu (The One Who Sees) is a giant who gets his name from his tremendous size and the view which it affords him. The narratives in this chapter tell about Kwayúu from three radically different perspectives.

Notes and synopsis: Mary Kelly Escalanti’s story of Kwayúu

Mary Kelly Escalanti told her story of Kwayúu to Abe Halpern on September 15, 1978. Halpern later reviewed his transcript of the narrative with Barbara Levy.

This story focuses on two boys whose parents have been eaten by Kwayúu. The boys are raised by their grandmother. Eventually they decide to avenge their parents’ death by killing the giant. Ignoring their grandmother’s warnings, they make a difficult journey through the four levels of heaven to where the monster lives among the bones of his victims.

The journey is made on foot, and one of the boys sings of the pain caused by his shoe. The lines of the song,

‘Ányxámarúy akáamawépetik aléeletítí
alíiláalalá alíiláalalá

are heard, under comparable circumstances, in Tom Kelly’s story ‘Aavém Kwasám in Chapter 6.

When they reach the home of Kwayúu, the boys find that he is blind, and they tease him. Somehow Kwayúu manages to catch them, and he instructs his wife to cook them. The boys use their spiritual powers to summon rain, so that the wife is unable to light a fire. Instead of cooking the boys, she makes shuuvíi (a term which may be translated either as ‘porridge’ or ‘gravy’). When Kwayúu eats it, his insides are cut apart by sharp objects which the boys have placed in the shuuvíi, and he dies.

The boys watch him die. They sing a song which puts the spirits of his victims to rest, and then they go home and tell the news to their grandmother.
Notes and synopsis: Josefa Hartt’s story of *Kwayúu*

Josefa Hartt’s story of *Kwayúu* has been extracted from a longer narrative which was recorded on February 12, 1981. Halpern reviewed his transcript of the story with Eunice Miguel.

Josefa Hartt’s story begins with the family of *Kwayúu*. This family has four sons, the youngest and smallest of whom grows to an extraordinary size and becomes known as *Kwayúu*.

*Kwayúu* kills and eats people. His older brother, living at the bottom of the ocean, finds out what is happening. He goes to *Kwayúu* and orders him to stop. *Kwayúu* hears him, but he is blind, so he cannot see who is speaking, and he pays no attention. Relatives warn him that someone is coming for him, but he ignores the warnings and just lies there.

The brother tries to drag *Kwayúu* into the water. This is difficult, because *Kwayúu* is so big. Finally, *Kwayúu* grows wings and tries to escape by flying. When he beats his wings, the wings leave an imprint in the wet ground which may still be seen today. He struggles, walks, and sits down, and the imprint left by his buttocks may likewise be seen today.

Eventually the brother succeeds in pulling *Kwayúu* into the water. When *Kwayúu* is finally dead, someone pulls his wing feathers into the shape of a teepee.

The Creator, who has been watching, denounces both *Kwayúu* and the brother who killed him. Dark clouds gather. The brother uses lightning to destroy himself and everything around him.

Notes and synopsis: Rosita Carr’s story *Púk Atsé*

Rosita Carr told the story *Puk Atsé* to Abe Halpern on February 1, 1978. Halpern later reviewed his transcript of the story with Mina Hills.

This story begins with a murder. *Púk Atsé*’s daughter is killed by strangers. Her body is found by Roadrunner, who hurries to the woman’s home to notify her family. The people there do not understand Roadrunner’s language, and one interpreter after another fails to decipher his message. (This passage is very funny: the storyteller laughs, her audience laughs, and everyone who listens to the recording laughs as well.) Finally *Púk Atsé* himself appears. He is able to understand Roadrunner, and he learns that his daughter is dead.

The daughter’s body is brought home, and the people from *Púk Atsé*’s household avenge her death by killing the enemy.
A young woman from the enemy camp survives and is taken home by Púk Atsé. A baby and an old woman also survive. The baby becomes the main character of the story. Even as an infant, he has extraordinary spiritual powers. Púk Atsé’s colleagues try to shoot him, burn him, and drown him in the rain, but his powers protect him, and their attempts fail. Finally he is left to starve — and of course this fails as well. Although he is still a baby, he manages to heal the old woman, who has been shot with an arrow, and she takes care of him. He hunts and provides food for them both.

The baby grows into a boy and has a series of adventures. He manages to escape from Old Lady Flesh-Ripper, from a monster called Iiyáam Kwakáap, who swallows him, and from Eagle, who tries to feed him to her chicks. Eventually he sets off to find and kill the giant Kwayúu. This time, he is not so lucky: Kwayúu catches him and takes him beyond the four levels of heaven. When Kwayúu’s four wives try to roast him, he summons rain to extinguish their cooking fire. He adds sharp rocks to the meal which the wives are preparing. Kwayúu gulps his food, and the sharp rocks cut his throat. Once Kwayúu is dead, the boy brings the four wives down to the first level of heaven. He turns himself into an arrow and returns to his home to visit the old woman who raised him.

The boy remains at home and grows up. Eventually he turns himself into a newly hatched dove and begins another adventure. He is recognized and caught. He is taken to an old man (who might be Púk Atsé), but he manages to escape, and there the story ends.

**Comparative note**

A monster known as Kwayúu is also found in Mojave literature. According to Kroeber (1948:48), his name “means a meteor or fireball, usually conceived of as a monster or man-eater.” His four wives are the daughters of the sun (Kroeber 1948:12).
Kwayúu

Told by Mary Kelly Escalanti

Xuumáarəts vuunóok,
xavík vuunóok,
'aankóoyəts viivám.
Namáawk a’ím.

Viivám,
nyáava,
nyáavəts xatáləm,
ayóovək vanyuunóok.
Maawíik.

Antáy nyáany,
nyakónya,
giant nyáanyts,
asóó—
amáa—
asóok niiisáavək a' ét.
Pa'iipáa,
ap'iipáa avawétk vuunóotk.
'Amáyvi alythík,
avawétk vuunóot.

Vanyuunóok,
kaathóm ta'axánək,
Kwayúu a’ím amúlyk viithíkəm,
a’éməm.

"'Aaly' étk vany'uunóok.
'Awétstanək 'ayóov.
'Ayóov
'attapóoytxa!"
a' ét.

Tapúyúm a’ím.
’Aakóoyɔnyts vanyaavák a’ím,
“Makaváarək!
Matsaváamúm.
Pa’iiipáa nyiikwanáamɔts nyaathúuva.
Matsaváam.
Matapúy a’ím.”

’Awítsxa.
’Ayóovxa.”

“ ’Amáyvi athík viithíkəm,
matsaváam alyma’émúm.
Mapóoyúm!”

A’áv alya’ém.
“ ’Awétsk ’ayóovxa,”
yaa’étka.

Iiwáa vathíly tsaváw,
viiwétsk.
’Amáyvi nathómk,
viiwétsəm.
Nyiínáamts athótk,
nyaayúu tsáamaly,
’axótt alya’éməm,
viiwéts.
Uuv’áak viiwéts.

’Akórəm,
’amáy athík aatsuumpápəm,
a’éta.
Xalyavíim.

Tsuumpápəm,
nakayáamək viiwétsk.
Viiwétsk uuv’óok;
nyaapóoyk uuv’óok.

Viiwétsk viiwétsəm;
nyiínáam,
nyaaayúu tsáaməly aspér tanəm nyamnayémək.
Matxáts amíím.
Kaawíts stones awíim,
-tsakyévək vaawíim,
nyiitsamíim,
nyamuupúuv.
Kaawíts awíim,
nyamuupúuv vanyawéts,
tsuumpáp.

Makyí nyaawéts,
yáanyi,
iiiményts arávta,
 uu'áak vuuwétsəny.
iiiményts aráv.

'Ashénta,
nyaxmanyéwəts,
xamanyéwəts arávəm,
amíím siivám.

"'Ányxámarúy akáamawépetik aléeletii?
Alíiláalaláa alíiláalaláa,"

a'etk siivá.

A'íim,
siivá.
Kaa'émək a'íim:
“Xamanyéw avány,
kamawéməm?
Arávək!” a'íim,
“Íim,” a'íim,
amíím siivát.

A'íim,
siivák,
amíím suunóo.
Nyaaxóttəm,
viwétsəntst.
Viiwétsk viiwétsk viiwéts,
nyamáam,
nyaakatánəmək,
ayóovək vuunóo.

Kwayúunyts sanyaathík,
siivák.
Tasínymək,
'atsayúu alya'émk,
siivák athúum.

Vanyaavák.
Xuumáarənyts katánmək vuunóony;
'avány nakwínək ayóovək vuunóo.

Nyamuueevtək vuunóo.

Iisháalyva —
tasínymək,
iisháaly vaawéemtiyum.
Atháw,
yiishtúu a'étk vaawétk awím.

Tsakaváarəs.
Tsakavár apóoy a'étk nakwínək vuunóo.

Vuunóoom,
suunóonykəm,
kaawémək vanyaavák,
yiishtót!
Xuuvíkəly!
Nyíshtúum.

Nyíshtúum siitháwəm;
“Móó.”

Nyaavéets,
viivák,
nyáanyts.

“Áa-á, 'awéxá,” a’ím.

Tashkyénəts viivám, nyáany alytsáam. Alyúly a’ím uunóo.

Uunóom, xuumáarənyts viitháwəny. Xuumáarəva, shatumáts nyiikwanáam, viitháwk athúm.

" 'Awíim 'a'ávxa,” a’ím viitháwk awím, uuv'áw a’éřak. Uuv’áwk, a’éřəm.

'Amátənyts 'axáyk, 'a'ínyts 'axáykəm, taráalya’ém nyiikwév. Apóm alya’ém.

***

Athúum, viitháw. Viitháwm, awétəntim, athúnti alya’ém; taráa alya’ém.
Vuunóonyk,
nyaatsaváamək,
nyaa,
'aakóoyənyts uukanáav alya'éməxayk,
nyaayúu kwanymé awét.

Shuuvíik,
a'éta.
Shuuvíik.

Pa'iipáa uu'ítsapatənyts:
shuuvíik a'étəm.
Awím vuunóok.

Kwara'ákənya,
shamathíi kuu'éyk,
ayúulya'émkəm.

“Móo,
nyaamaavíirkəm?”
“Áa,
'aavíirək.
Mamáxa,” a'ím.

Xuumáarənyts a'áavək ayóovək avatháw,
vuunóok awím.

Nyaatápəm,
'apílyk iínáaməm,
aví tsaváwəm.
Kwayúunyts aváak awím,
atháwk,
***
amáam.

“ 'Apílyk,” a'ét.
“ 'Apílyk.
'Anóqəm 'apílyk,” a'ét.
Xuumáarənyts
kaawíts,
mattnamíilək uuváak,
kaawíts 'asháak athóoyvtanəm alytsamíim.
Tsuumpápək viitháw.
Awím.

Axúupxayəm,
vathíly vaawé awét,
maxákəly.
Aakyéttk,
vaawé.
"'Apílykt!” a’ét.

"'Ook,
'apílypaa!”
a’ètk,
kanáavək siivát.

Yeah,
a’ètk,
viivám,
nyaa'ávkəm —
viitháwk,
aviitháwk aávtanək.

Nyaawíntim,
nyaaawíntim,
'anóqəm vaa'ée a’é ta'axánəm a’áv.
“Xwóott!
'Uupílyəny!”
a’ét.

Viitháwk,
viitháwk,
nyaaawíntim,
“'Apíly ta'axánək,”
a’ètk;
viivá.
Tsapéetanəm.
“Áaaa!”
a' ét,
nyamáam,
aakyyít achémtəm,
maxákəly.
Nyaawívím,
viivák.

Nyaawíntik,
nyamáam,
nyaaxúupəntim,
nyamáam,
nyuupáyəm;
axúp vaawée.

'Uupílyəny matt-tsapéek.

Avíly aakyéttkəm áam.
Vaa'é.
Apúy.

A' étəm,
nyiiyóovək.
Viitháwk,
'atsakavártanək viitháw.

“Móo.”
'Aakóoyənyts ayúuk suuváa.
“Móo,” nyaa'íim.
Nyaapúyəm ayóovək.
Uuv'óok vuunóok.

Nyaayúu tsáaməly ayóovək vuunóony.

Pa'iipáa nyatsasháakənyts,
tsáam vathá lyavfik,
nyáany lyavfik,
kaawítsənyts,
matt-tsapéetan.
Ayóovək vuunóok vuunóok, nyuuv’óok.

Nyuuv’óok a’ím, aashtuuvárət:

“Eemévəts, iisháaly, akwetsəts awétsəts, awék oonóonóon, awék oonóonóo. Awék oonóonóon, awék oonóonóo. Eemévəts, iisháaly, akwétsəts awétsəts, awék oonóonóon, awék,”

a’étk suunóok.

Aanáaly a’ím — iisháalya, iimé vatháts, iisháalyəva, alykwatháw tsuuétsəts — nyaay’ím.

Íím, kanáavka, aashtuuvár.

Nyaayúu tsáaməly, nyáanyts athótkəm viitháwəsh. Íím aashtuuvárək.

Amíim siiv’áwk a’íkəta.

“Móo, vany’uunóok,
'ayóovkəm áam,
'atatapóoyt.
'Ankavék.”

'Aakóoyəny —
namáawk a'étəma —
nyáanya,
ayóovək
uu kanáav a’ím.

'Aví natsén a’ím viinathíis,
matt-tsapéek,
uu tsénəxany,
'uu kórəny matt-tsapéem,
vanyuuv’óok.
“Ka’ tłútsk ’ankavék av’úuv’óok ’athómúum,”
nyaa’íima.

Uuv’óok uu v’óok,
awím,
arrow mattatséwk.
Arrow.
'Iipá.
***

'Iipá
'iiipá mattatséwk,
nyáanya.
Natsénək vinathíik,
shóx a’ étk,
'avuumák uu’v’óok.

Ayúum.
Xatalwéts avuu váak;
Xatalwé uu’ítsəny,
‘uuláayəny!
Nyaayúu tsáaməly athúu a’ étum!
Ayúum uu váak,
nyáanyts,
'aakóoyəny vasháwk a’ étk;
uu váak.
'Aláaytanəm ayóov.
'Aláayəm nyaayóov,
“Xwóott,” a’ím,
vathí uuv’óok,
matsats’íim uuv’óok
ayóov.

Uuv’óok awím,
uupúuv.

***
Xatalwényts,
'atsaráv kamúly a’étk viithík.

“Ka'thóməly,” aaly’étk uuváam,
ayóovək.

“Móó,
'atatapóoyta.
'Akatánk.”

“Makyí makwíivəm,
nyiirísh a’íka ‘aaly’íim,
'amétk 'avát,”
'aakóoyənyts a’íim.

“'Attapóoyvək nya'thúuva,“
a’ím nyuuv’óok.

A’étəm,
'a'ávək,
nyáamáamta.
There were children,
there two of them there,
and there was a little old lady.
They called her Grandmother, they say.

There she was,
and these (children),
these (children) were orphans,
and (someone) was watching them.
She was a relative.

That mother of theirs,
and their father,
that giant
had eaten—
had eaten—
he had eaten them up, they say.
People,
he had been doing that to people.
He was up in a high place,
and he had been doing that.

He was around here,
he really was doing whatever it was,
and he was named Kwayúu,
they might have said.

“I’ve been thinking.
We will go and take a look.
We will watch him
and we will kill him!”
(one of boys) said.

He was going to kill him, they say.
The old woman was sitting here, and she said,
“You are mistaken!
You won’t be able to do it.
He is a dangerous person.
You can’t do it.
He is going to kill you.”

“We will do it.
We will take a look.”

“He is up in a high place,
and there’s not a chance you’ll able to do it.
You are going to die!”

They didn’t listen.
“We’ll go and take a look,”
they said.

They set their hearts on it,
and they went.
They headed towards the high place,
and they went.
It was dangerous,
everything (was),
it wasn’t good,
(but) they went.
They went walking.

Long ago,
there were four levels of heaven,
they say.
There might have been.

There were four of them,
and (the boys) went heading straight toward them.
They went along and they stopped;
when they were exhausted, they stopped.

They went and went;
it was dangerous,
they went through all (kinds of) very powerful things.
The wind howled.
He had used some kind of stones,
he had put them together like this,
and put them down there,
and (the boys) went through that.
He had done something (else),
and they went through that and went on,
(through) four (levels).

Somewhere, as they went along,
at that (point),
their feet hurt,
because of (all) their walking.
Their feet hurt.

One of them,
his shoe,
the shoe hurt him,
and he sat there crying.

“My shoe, what have you done to it?
Fire is burning, fire is burning,”

he went on saying.

So,
there he was.
He said something:
“That shoe,
what did you do to it?
It hurts!” he said,
“It’s all over,” he said,
and he sat there crying.

So,
there he was,
and he was crying.
When it was better,
they went on.
They went and went and went, and finally, they got there, and they watched for him.

Kwayúu was over there, there he was. He was blind, he couldn’t see anything, and there he was.

There he was. The children got there, and there they were; they went around the house looking.

They played tricks on him.

This arm of his — he was blind, and he waved his arm around like this. He (wanted to) get them, and he tried to catch them, like this.

They laughed. They went around laughing fit to die.

There they were, and he was around there, he was doing something, and he caught them! Both of them! He caught them.

He caught them and there they were; “Well, now,” (he said).

His wife, here she was, that one.
“Well, now, old woman! Old woman! Go and do something so that I may eat!” he said.

“Yes, I will do it,” she said.

There was a pot there, and she put those (boys) in it. She was getting ready to cook them.

She went on, and the children were here. These children, (they had) powerful dreams, there they were.

“I will try to do it,” they were saying, and so, they used their power to make it rain. It rained, (because) they used their power.

The earth got wet, and the wood got wet, and she couldn’t get it to burn at all. It wouldn’t burn.

***

So, here they were. Here they were, and she did it again, and once again it didn’t happen; she couldn’t get it to burn.
She went on, and when she found it impossible, well, the old woman didn’t tell him, she did something else (instead).

She made gravy, they say. She made gravy.

That’s what people say: she made gravy, they say. She went about doing it.

As for the old man, he didn’t know, poor thing, because he couldn’t see.

“Well, now, have you finished?”
“Yes, I’m finished. You may eat,” she said.

The children were watching and listening. there they were.

She put (the food) down, and it was very hot, and she put it there. Kwayúu got there, and so, he took it, ***

and he ate it.

“It’s hot,” he said. “It’s hot. It’s a little bit hot,” he said.
Three Stories About Kwajulu

The children
(had done) something,
they had used their powers,
and they had put some kind of very sharp bones in it.
There were four (bones).
They had done it.

He slurped it down, and all of a sudden,
it went like this, right in here,
inside him.
It cut him,
like this.
“It’s hot!” he said.

“Ooh,
it’s so hot!”
he said,
and he sat there telling her about it.

Yeah,
and so,
here he was,
and when they heard him —
here they were,
they were right there and they heard him.

When he did it again,
when he did it again,
he really did go like this a little, and they heard him.
“Oh, my!
How hot it is!”
he said.

There they were,
there they were,
and when he did it again,
“It’s really hot,”
he said;
here he was.
It was overwhelming.
“Ahhhh!”
he said,
and that’s all;
it had almost cut right through him,
(from) the inside.
Then,
here he was.

He did it again,
and that’s all,
when he slurped it up again,
that’s all,
it was all gone;
he had slurped it up, like this.

It was overwhelmingly hot.

It had cut through, here (inside him).
He went like this.
And he died.

So,
they were watching.
Here they were,
and they were really laughing.

“Well, now.”
The old woman was watching, over there.
“Well, now,” she said.
They watched him die.
They were standing there.

All the things were watching.

People’s bones,
all of them were like this,
they were like that,
whatever (they were),
there were a whole lot of them.
They were watching, on and on, they stood there.

They stood there, and so, they sang:

“This foot of his, his hand, they did it, they did it, they were doing it, they were doing it. They were doing it, they were doing it, This foot of his, his hand, they did it, they did it, they were doing it, they did it,”

they were saying it.

They moved aside — a hand, this foot, this hand, these bones that were there — (that’s what) it says.

It came to an end, and they told about it, they sang about it.

All those things, those (things) were there. It came to an end and they sang.

(The boys) stood there crying, they say.

“Okay, here we are,
we have seen him,
and we have killed him.
We’re going back.”

The old woman —
they called her their grandmother, they say —
that one,
they were going to see her
and tell her about it.

They came this way, intending to go down the mountain, but it was overwhelming,
the way they were to come down,
the distance was overwhelming,
and they stood there.
“I wonder how we might get back,”
they said.

They stood there and stood there,
and so,
they turned themselves into arrows.
Arrows.
Arrows.
***

Arrows,
they turned themselves into arrows,
those (boys).
They came down,
swiftly,
and they stood behind the house.

He was watching them.
Coyote was there;
the one they call Coyote,
how bad he was!
He always wanted to do everything!
He was watching them,
he was the one,
he was supposed to be taking care of the old woman;
here he was.
They saw that he was bad.
When they saw that he was bad,
“Oh, my,” they said,
and they stood here,
they stood there crying,
and they watched.

They stood there, and so,
they went in.

***
That Coyote,
he was lying there pretending to be sick.

“What shall I do?” he was wondering,
and they looked at him.

“Okay,
we’ve killed him.
We have returned,” they said.

“Somehow you left (home),
and I thought you were gone (for good),
and I cried,”
the old woman said.

“We killed him,”
they stood there saying it.

They said it,
and I heard it,
and that’s all.
Kwayúuu

Told by Josefa Hartt

Nyáava,
'iipáats,
sanya'ákəm xavík nyiitháwk viitháwk, awím,
yáava,
xuuméeey 'iipátsanyts tsuumpápk a'étəma.

Tsuumpápk,
 tsuumpápk viitháwəm.

Viitháwəm,
a'ím,
ashítik.
“Máanyts,
ma'xóttk,
mav'áak,
nyaayúu mathúum.
Maxalykwáaxa,”
a’íim.

Nya'íim,
***
nyiivántim,
a’ím,
“Máanyts,
vanyaamayáak,
xaasa’íly tó ta’axán,
maxákəly manyváyk.
Nyaayúu 'ats’iipáyəts alyuuváak,
viikwuuváa vathány.
Mayúuk mavasháwk viimathíkxa,”
a’íik a’átəntima.

A’íim,
áaytəntik a’étəma.
Nyiiáaytsəntim, uuváaxayəm, xeekónyts nyaa'íim, family, 'ashéntts alyvák 'aláayum. A'épəm 'a'ávənyk. Nya'étəm 'a'áva, Nyaány kanáavtəntik a'íta.


“Athúum, nyáany mayúuk; mavasháwxa,” a'íim. A'étəntik; nyiikuunáavəts athúum, nyáava ayúuk viitháwəm.

Tapáar tanəts, 'anóq tanəts, viivák, viivátk. Nyáavəts amák athí tanək, vanyaavák. Saathúu a'étkəm a'ávək athúum.

Iimáattənyts 'axótt-təm, nyaathúum, kaa'íts athúum, vanyaathíkəm.
Athúum:
vatáyk,’améek,viiyáanyk viiyáaptəm —'ayúunyk —nyáanyi avathótk,viiyáanykviiyáanyk.

Mattnyiitspéetk,alyméetanək;nyáanyənyts,xeykóts nyáanyts giant a’ím a’itya.

Nyáanyts avathótk a’étəma.
Avathótəm.
Nyáanya,
'Anykwatsáanənyts nyáany 'ashék;Kwayúu 'a’étəma.

Vatáyk nyiináamk,nyaayúu tsáamk ayúuk a’íikəm a’ím,Kwayúu a’ ét,kash ét.

Təm
vuuváatk;nyla'kútsk,'atsnyaashuupáwk vanyuuváak,nyáava.

Ava’áak vaa’é a’ ét viithíitk,makyí av’áw 'atsayúutk,avathótk,ava’áak;“Vaathóxa,” a’ ét,makyí av’áwk 'atsayúutk,avathótk;“Vathík,” a’ ét,“Vathík, a’ ét,“Vaathótk uuváat.”
Nyuuváavəly,
pəįįpáats siítháwəm,
nyáanya,
atháwk
asóotk a’étəma!

Asóotk uuváatk,
uuváaxáyk,
nyiíthíkəm,
viiyáaxáyk.
Kwanymé awét!

Avathíkəm,
viiyáaxáyk,
kwanyılmé awétk!
Athótk vaa’étk uuváat.

Uuváatəm,
nyáavəts awiíim.
Pəiιipáavəts vanyatháwək,
mattáar alya’émək,
nyáava,
they fight against one another,
a’ím,
athótkəm a’íiny a’étəntima.
Athúum athúuk a’étəma.

Nyaathúum,
vyanyuuváak.
***

Nyáavəts,
xavík aváts,
xaasa’il yóly kwathík,
nyáava ayúu lyə’èmtəm áam.
Viíthík.

Nyiinyaav’áwəntim,
nyiiiv’áwk viiv’áwəm ayúut.
Nyaayúuk a’ím,
“Ma’uuláayəny!
Mattmatspéetanək ammuuváantəsh!
Máany nyayúum!
Mata’aaláaytánək mayáam!

“'Ayúuk va’athık 'athútya.
Av’athíktəsáa,
makyík mathúntik ammuuváa alyma'éməxa!”

A’étk.
Pa’iipáa tsaqwérək vuunóom,
 a’ávtəsáa,
makyíts ayúu lya’émətək;
láwaláw a’ím,
 vaa’íim,
vathí ayúuk,
vathí ayúuk,
uuváanyk uuváany.

Nyiinyaakwévəm,
takavéktək,
viiyémək,
aváam.

Suuváatk,
suuváatənyk,
“'Ayáantik,
'a’ávxə,” nyaaly’íim,
 nýáany,
nýáavəm vanyaathfíntik.

Nyaaváantik,
pa’iipáa nyaatháwtəntim,
ayúutk avarথíkəny.

Ayúutk viithíknyək,
a’ím,
“Ma’uuláayənyts nyiináamtanəm!
Muuváatəsáa,
makyík ma’iipáyk ammawínti alyma’éməxa!”
A'ètk,
vunonoom,
a'ávək;
va'íim,
ayúnun,
nyiirísh a'èt.
'Axály athíktək,
kwaétsəny,
ayúulya'ém;
nyii-kwévəm.

Vanyuuváak,
siyémτək;
siithík,
siithíkxayəm,
ap'iipáa —
maawíinyts,
antáy nyakó nyáanyts siitháw.
Aváamxayk —
nyav Avaamək,
awéməly ashmátk.
Apátk,
xaavíly xiipántəkəm,
iimény 'axály tsanák,
apátk viithík.

A'ètk
va'nóon,
a'ávək;
va'íim,
ayúnun,
nyiirísh a'èt.
'Axály athíktək,
kwaétsəny,
ayúulya'ém;
nyii-kwévəm.

A'ètk,
va'nóon,
a'ávək;
va'íim,
ayúnun,
nyiirísh a'èt.
'Axály athíktək,
kwaétsəny,
ayúulya'ém;
nyii-kwévəm.
Ayúutk,
“Avathíim,
nya'íiva!
Kamánk!” a' étk vuunóony.
Makyík a'ávəny.

Nyáava,
antśénvəts,
nyamáam,
nyaayáak a' ím,
nyaayúú,
kaawíts,
'axá xamóoləm a' ím,
xeökóts a' étəm,
'a'ávəny.
Xányts xamóolpəm 'ayúunyk.

Nyáany iithóm tapéttk a' étəma.

Iithóm nyaatatpéttk,
'axány kavkyéwk,
xaavíly avány kavkyéwk,
viiyáatk athúuk a' ét.

Viiyáatk,
viiyáat.

Viiyáatatəm,
“Kaawíts avathíik!”
a'íim,
"'Ashuupáwəsh,” a' étk,
“Avathíik!
Kamánək!” a'íim.
“Kamánək!” a'íim;
shamán vuunóo,
yiikkwév.

Amánək,
ayúuk,
nyaayúuny,
kaly'aaxwáayəny,
'axály atápk vaawétk awét.
"Kaawíts makyém athíikpa,
ma'ím,
nyiiríish a'ím viitháwk athópəka."

“Athúum,
nya'iiva!” a'ím,
uukanáavək vuunóony,
nyiikwévəm.

Apátk alyaskyíítk.

Nyaathíkəm,
nyáanyi,
kaawémək —
makyém 'athíik 'athúm,
nyiinyatséwk,
nyiinyaapáx.

Nyáanya,
vathány,
nyáanya,
Nyi'anykwatséwənyts,
ayóov alya'éməts
kaly'aaxwáayəny.

Nyaatá'úlyk,
'avíny uushák,
vaawé nyaaawíim,
vaawíim.
Xaawíly atséwk,
alysats'énm athúuk a'étəma,
xaasa'ílya.

“Vathány,
xaavílyəny,
Kwaxwétt-ts a'ím,
maapa'iipáany nyam'axóttk,”
nyaa'ím,
nyuuváa.
“Nyiimuuváat,
'axá maa’úurək.

“A’íim,
nyiinyaaauupáxts athótəm athúum.

“Kaawíts makyém athíik,
avathúwúm,”
nyaa'ét,
takavék apátk a’étəma.
“Nyáany avathúuk,
avathúu kwa'átstəsáa.”

“A’íim,
nyiinyaaauupáxts athótəm athúum.

“Kaawíts kamathúum muuváam?
Nyáany athótəm,
'ayúutəm,
nyaayúunyts 'axótt alya'ém tan,”
nyaa'íim,
a'ávəx áar alya'émək;
apátk ashmátk;
nyiikkwév,
atháwatanəm,
ashmát.

Ashmátk athótk,
viithíkəm.

“Avaathiik,
nyaaaxiipánəm,
nya'iva!”

A’íim,
shamánək vuunóony,
nyiikkwévtək,
ashmáam viithíkəm.

Nyamkwatsuumpáp,
yamaváamək,
iimé taxpályk,
xály kavathúuntək a’étəma.
Vathúunək,
lólokoj ko awétk.
Vuuthít.
Vuuthíixaym,
'axányts aráawəm ám,
uukavék.
Vuuthíinyk,
uuuthíiny.

Vuuthíím,
“Matsaváam mathúum.
Mawíím,
matt'atspéenypatk 'athútya’,”
a' ét.

“'Ashuumáany nyi'náam.
Nyi'anymuukáamxats athúulya'éməxa,”
a' étəm.

“Kaváarxa.
Mamánanti 'a’ím 'a’ím 'awíí aly'a'émək,’
'awé'əsh,”
a' étapatk,
vuuthít.

Vanyuuthíím,
nyáanyi,
kam’úly.
Iiwáam alynyiinyaathúutsk,
malyaxúuyk.
***

uunóok aavíirək.
Nyaayúu,
athúm,
ayérək atspámxalyk a' étk,
alynyiinyaathúuts.

Nyáavi nyaathík,
nyáavi malyxóny vaawíím,
vaar'íim.
Vaawé a’íím,
nyáanyəm.
'Amáttəny, 
viikwaváts vatháts, 
'axáyxayíí, 
amáñyk kaathómtəm awétk awím, 
nyáanyəm — 
malyxóny vaawé nyaa'iim, 
nyáanyts 
nyiitháawtək a' étəma.

*** *** ***

Nyáany awíim, 
malyxóny vaawé nyaa'iim, 
alyaskyíík nyiitháawtək a' étəma.

Alyaskyíík, 
'avíinyi vaa' étk 
athótəm.

Athótk, 
nyiitháawtəm. 
***

Viithíitəntík, 
makyí atspám a' ély, 
kaa' íim, 
'axányts vaa'iim, 
athúum, 
nyiisáttk, 
'axáyxayətəm, 
nyáava, 
mattmanyúuvtanək vanyuuváak, 
amánək.

Athúum, 
kaathómək vanyaayáak, 
nyiinák, 
nyaathúum.
Nyáanyi nyiínákəm,
awíím,
thúutt a’íím,
unuńaxwílyk,
xály nyaa-áaptəntim.

Nyáanyts alyarúvk aly’avílk,
alyaskyítəntik a’étəma.

Alyaskyítəntim,
nyáany,
Kwayúu liwéy Atáp a’íím,
ashém athúuk a’étəma.
Ám,
athúum,
nyiitháawəm,
mayúuk;
pa’iipáats ’axáyəm nyiínák athúuk kwalyavítk a’etəntima.

Athótəm,
atháwk,
vuuthíinyk,
vuuthíinyk,
viiwáamk,
viiwáamk,
viiwáam.

Viiwáamk,
xaasa’fly nyáasi nyaakamémək.

Nyamnyaapúyəm.

Malýxó nyáanyts vatátsk iináam.
Nyáavəts ashtúum,
uutsamóq vuunóok,
nyaavírək.

Nyaayúu atséwk a’étəma —
kaathúts?
Kaawíts teepee a’étəntik,
'a'ávənyk —
nyáany uutsáawk,
vaawíny,
tasháttk vuunóonyk aavírək,
alyathík viithík.

Pa'iipáa Nyi'ianykwatséwənyts ayúuk vanyaavák a'ím,
ayúulya'émas a'étka.

“Ma'uutsaláaytsəny!
Malyuuuvév mathútya!
Máany,
muuwéxats,
'atsmatuuupúyxənyts,
matapúyəm 'a'íi ly'a'ém!

“Mawétk mawítya.
Nyaamawíim,
maaxuuuvíkəly,
matsláaytsək mathótk mathúum,
makyík 'amátt vathí muunóo alyma'éməxa!’

Nyaachiim,
yyaayúuk
nyáany.
'Akwé vatháts matt-tsapéek,
nyíily tan,
nyiináaaam a'ím.

Athúm,
nyiiyúutk viithíkəm,
nyaayúu.

Uuráv aványa,
nyaayúu atséwk,
nyáanyəm aaqwéttk,
'axányiily vaawíi vuunóok,
nyaayúu tsáam ta'aaláayk.
Nyáasi tapúytapatk a'étəma.
Apatəm,  
nyamáam,  
nyáanyi íimtəm,  
tək athúuk a'ëtəma.

Athótəm,  
nyáava vaathúum,  
vuuwíts nyáava.  
Pa'iipáavəts —  
nyiikwatháawk,  
ayúuk vanyaatháwk,  
nyáavi tsamáanək,  
mattaashuuqwéttk,  
mattntyíar alya'ém,  
matt-tapúytək awíik a'ëtəma.  
Shiitamúuly mattáar alya'ém;  
kwanyêmets siiivám,  
mattáar alya'ém.

A'ëtk,  
yiixwáaytək,  
yáava athúu va'áarək athúuk a'ëtəma.

Athúum,  
a'íim,  
yáava vaa'íim.  
Kanáavtəma.  
Kanáavək vuuthítəma.
This one,
a man,
he was with his wife and here they were,
and so,
as for these (people),
they had four sons, they say.

There were four of them,
there were four of them here.

Here they were,
and so,
and he called them by name.
“You,
you will be good,
you will travel,
and you will do things.
You will hunt,”
he said.

Then,
***
another one was there,
and he said to him,
“You,
you will go along,
and at the very center of the ocean
you will live at the bottom.
There is a creature or something in there,
this one that is there.
You will watch him and take care of him,”
he said, they say.

So,
he gave (the third son a task) too, they say.
He gave them (their tasks),
and there they were, and all of a sudden —
when white people say it,
(in) a family,
one (family member) among them might be bad.
I’ve heard them mention this.
I’ve heard them say it.
They talk about that too, they say.

“It will happen.
Whatever he does,
it won’t be very good.
He is in (the family) and he might go bad.
He is in (the family) and what he does might be bad.
It will happen.”
They say (that) too.

“So,
that’s what you (should) look out for;
you must be careful,”
he said.
He said it again;
that’s what he told them about,
(so that) they would keep an eye on this one.

The very last one,
the very small one,
here he was,
here he was.
This one came after (the others),
and here he was.

They understood that he was like that.

His body was fine,
and then,
something happened,
and here he was.
It happened: 
he became big, 
he became tall, 
he went on and on (growing) — 
I’ve seen this before — 
it happened there, 
he went on 
and on.

He was overwhelming, 
he was really tall; 
those (people), 
those white people call them giants, they say.

That’s what happened, they say. 
It happened. 
That (person), 
we Quechans named him; 
we called him Kwayúu (The One Who Sees).

He was extraordinarily big, 
and he could see everything, they say, 
(so) they called him Kwayúu, 
they named him (that).

And 
here he was; 
he got older, 
and he understood things, 
this one.

He came walking this way like this, 
and he stood somewhere and looked around, 
he did that, 
he walked; 
“This is how it will be,” he said, 
and he stopped somewhere and looked around, 
he did that; 
“Here,” he said, 
“Here,” he said, 
“This is how things are.”
He was around there,
and there were people over there,
and as for that one,
(Kwayúu) caught him,
and he ate him, they say!

He went about eating him,
he was still here, when suddenly,
(someone else) was there,
and (Kwayúu) went after him.
He did it to another one!

(Someone else) was there,
and (Kwayúu) went along,
and he did it to another one!
He kept doing this.

There he was,
he was the one who was doing it.
These people were there,
they didn’t like each other,
these (people),
they fought against one another,
they say,
it happened, they say.
That’s how it was, they say.

Then,
he was around there.
***

This one,
this brother of his,
the one that was in the middle of the ocean,
he couldn’t see this (bad brother) at all.
And (the bad one) came.

He was standing there,
and (his brother) saw him standing there.
When he saw him, he said,
“How bad you are!
You are going too far with it!
I see you!
You go along destroying things!

“I am here watching.
(As long as) I am here,
you’ll never act this way again!”

He said it.
Someone was speaking,
and (Kwayúu) heard it, but
he never saw anyone;
he turned his head from side to side,
he went like this,
he looked here,
and he looked here,
he went on and on.

When he failed (to see anyone),
he went back,
he went away,
and he got there.

There he was,
there he was, until
“I’ll go back again,
and I’ll listen,” he thought,
and as for that,
at that (point), he came (back) again.

He got there again,
he caught (another) person,
and (his brother) was there watching.

He was here watching,
and he said,
“How extremely bad you are!
Here you are, but
you will never do (this) again as long as you live!”
He said it, 
he went on, 
and (Kwayúu) heard him; 
he went like this, 
he looked, 
(but) there was nobody there. 
He was in the water, 
the one who had said it, 
and (Kwayúu) didn’t see him; 
it was no use.

He was around here, 
and he went away; 
he was over there, 
he was over there, and suddenly, 
people — 
his relatives, 
his mother and father were over there. 
He got there, and suddenly — 
when he got there, 
he immediately went to sleep. 
He lay down, 
the river was nearby, 
and he put his feet in the water, 
and he lay down and lay there.

He lay there sleeping.

They were watching him, 
and they said, 
“Hey! 
Get up! 
Someone is coming after you!” 
they said.

“Get up!” they said, 
and they went about waking him up. 
“Someone is coming from somewhere, 
you say,” 
he said, 
and he lay back down.
They looked around.
“He’s coming,  
I tell you!  
Get up!” they went on saying.  
He didn’t pay any attention at all.

This one,  
his older brother,  
finally,  
he went along,  
well,  
somehow,  
the water is foamy, they say,  
white people say it,  
and I’ve heard them.  
I’ve seen how foamy the water is.

He covered his face with that, they say.

He covered his face,  
and he went upstream,  
he went up that river,  
and he went along, they say.

He went along,  
and he went along.

He went along, and  
“Something is coming!”  
(his brother) said;  
“I know it,” he said.  
“It’s coming!  
Get up!” he said.  
“Get up!” he said;  
he kept trying to get him up,  
but it was no use.

He got up,  
and he saw it,  
(this) thing,
his war club,
and he threw it into the water like this.
“Someone is coming from somewhere,
you say,
(but) there is nothing there.”

“There is,
I am telling you!” he said,
and he kept on telling him,
but it was no use.

(Kwayúu) continued to lie there.

He lay there,
and at that (point),
somehow —
we came from somewhere, and so,
we were created,
and we were placed there.

As for that,
this one,
that one,
our Creator,
what he didn’t see
(was) the war club.

He carried it,
and he stuck it into the rock,
he went like this, and then,
he went like this.
He created the river,
and he made it go down, they say,
into the ocean.

“As for this,
the river,
it’s called the Colorado (River),
and it is good for you people,”
(that’s what) he said,
as he was there.
“There you are,
you are on the edge of the water.

“So,
I have placed you here.

“Someone is coming from somewhere,
and (something) might happen,”
he said,
and he lay back down, they say.
“That (might) happen,
it (might) happen, just as you said. ”

“What are you doing?
It is happening,
I see it,
and things don’t look very good,”
he said,
and (his brother) didn’t want to listen;
he lay down and went to sleep;
it was no use;
(sleep) just took him,
and he went to sleep.

He slept,
lying here.

“He’s coming,
he’s nearby,
I tell you!”

He said it,
he tried to wake him up,
but it was no use;
(Kwayúu) lay there sleeping.

The fourth (time),
(his brother) got there,
and he pulled on his legs,
and he submerged them in the water, they say.
They were submerged,
and they made (the water) bubble.
He brought him this way.
He brought him this way, and suddenly
the water ran very fast,
and it took him back again.
He brought him this way,
and he brought him this way.

He brought him this way.
“You can’t do it.
You are doing it, (but)
I am powerful too,”
(Kwayúu) said.

“My dreams are powerful.
You can never defeat me,”
he said.

“It won’t happen.
I am not going to let you get up again,
I am doing it,”
(his brother) said in turn,
and he brought him along.

He brought him along,
and at that (point),
(Kwayúu) struggled.
On his own, using his powers of thought,
he grew wings,
***
he went on and finished.
Well,
so,
he wanted to fly out away,
he was thinking about it.

He lay here,
he went like this with his wings,
he went like this.
He went like this,
with those (wings).
The ground,
this (surface) here,
it must have been wet,
and it shriveled up somehow, and so,
at that (point) —
he went like this with his wings,
and those (imprints that he made)
are still there, they say.

*** *** ***

That’s what he did,
he went like this with his wings,
and (the imprints) are still there, they say.

They are still (there),
they are in the rock, like this,
they are.

It happened,
and there they are.
***

He was coming this way again,
he wanted to get out of wherever he was,
and somehow,
the water was like this,
and so,
it had drained away there,
(but) it was still wet,
and as for this,
he was really struggling,
and he got up.

So,
somehow he went along,
and he sat down there,
he did.
He sat down there,
and so,
(his brother) tried harder,
he dragged him,
and he threw him into the water again,

That (place) was dried up and turned to stone,
and (the imprint) is still (there) too, they say.

It is still (there),
and as for that,
they call it Where Kwayúu Was Thrown Down On His Butt,
they named it, and so it is, they say.
Well,
it happened,
there it is,
and you’ve seen it;
it’s as if a person had sat down where it was wet, they say.

So,
he caught him,
and he brought him,
and he brought him,
he kept on going,
and going,
and going.

He kept on going,
and he brought him to that distant ocean.

That’s where he died.

Those wings were very big.
These (people) picked them up,
they went on pulling the feathers out,
and they finished.

They made something (out of them), they say —
what is it?
It’s something called a teepee,
I’ve heard of it —
that’s what they made,
they went like this,
they stood the wings upright and they finished,
and he lay there inside.

Our Creator was watching, they say,
although he didn’t see it, they say.

“How bad you are!
You are both the same!
As for you,
it’s what you would do,
it’s your urge to kill things,
and I don’t want you to kill things!

“You did it.
Whatever you did,
the two of you,
you did it because you are bad,
and you will never come to this place again!”

When he said it,
he looked
at that.
There were a lot of these clouds,
they were really black,
and they were slowly passing by.

So,
as he lay there watching them,
(those) things.

That lightning,
he made it into something,
and he struck them with it,
he was doing this in the water,
and it destroyed everything.
Over there in the distance it killed him too, they say.
(It killed him), too,
and that’s all,
it came to an end there,
it did, they say.

So,
it was like this,
this thing that he did.
The people —
the (people) that were there,
they were looking,
and starting here,
they spoke against each other,
they didn’t like each other,
and they killed each other, they say.
The tribes didn’t like each other;
if a different tribe was over there,
they didn’t like them.

So,
they made war with them,
they used to do that, they say.

It happened,
they say,
this is what they say.
They tell about it.
They tell about it and bring it (to its conclusion).
Púk Atsé

*Told by Rosita Carr*

Pa'iipáats nyaváyk siivám,
makyíny,
Púk Atsé a'étəma.
Púk Atsé.

Nyahny nyaváyk siivák,
vatsíim xavíkt.
Kwalyavíita.
Vatsíim.

Viiványək,
siitháwk,
siitháwxayk,
kaa'éməntik a'ím,
kaváayk a'értəntik a'ím,
kaváayk,
 pa'iipáa aaevevak —
kaawítsíí,
maawíi,
kaawítsk awíí a'ím.

A'ím,
siivám,
xa—
vatsíinyts 'axá ayáak a'étəma.
'Axá ayáak.

Kwaly'ó ta'úlyk,
viiyáak;
'axáts siithíkəm,
alyváamk,
nyaasa—
nyaapó kaa'émk,
viithí a'ím,
siiv'áwxaym,
pal'íipáats katánmətək a’ím,
"'Axá nyiinykáaym,
'asítsú.”

A’étxay,
“Kaváartək.”’
'Atáyəm apótk athúm.
“Kaváar,” a’étxayəm,
mashtaráts a’i kaa’émtək awím,
tatapóoyvək a’étəma.

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Nyaatatapóoyk,
vaanayémtək,
vaanayémtək athúm,
vanyaanayém,
vathány,
nyaayúuts,
Talypóts,
'axáasíí a’ím siithíik.

Siithíixayk,
ayúutk.
Avathíkəm,
'axá kwaa’úurəny nyaatsamíim,
ka’ák ka’ák awét,
tamáar təsáa,
thomayúutəny.

***

Nyaayúutk,
vanyaavák,
viiyáak.

Viiyáak,
nyaaváamək,
kanáavk.
Kanáavtəs,
iiyáa shatmatháavək a'êtəntima.
iiyáa uu'áav aly'ém.

Iiyáa uu'áv aly'ém.
Shatmatháavət.

Təm
uuukanáavtək,
paiiipáa nyáanya,
kwar'ákəny ashétk.

“Púk Atsé —
vatsíits apúyk,”
a'êtəs,
“Nyá nyá,
nyá nyá,
nyá nyá.”
'Atsa'ítsk avák:
“Póoy!
Póoy!”
a'épətəm a'ávəny.

Nyáany ava'ëtk siivát.

Siivátkəm,
kaawíts a'êtəs,
iiyáa uu'áavək,
shtuupáaw alya'ém.

Sanyaatháwk,
kaawíts ayáak a'êtəma.
Kaawíts ayáak;
Kwash'iilá a'ëtk,
kwalyavítəma.

Kwash'iilá nyáany ayáak,
kamíim.
Kamíim,
a'íi viivám,
shamathítəntík a'étəma.
Shamathítəntík.

Shamathítəntik.
“Kaa'émək viivák?” a'ítya.

A'étk,
vanyuunóotəm,
pai'ipáa tsuuqwér xáam uu'ítsapat.
Nyáany ayáak,
kaméxayəm,
shtuupáaw alya'ém.

Vuuńóotənyk,
yaa kwar'ák nxaaava,
nyáanya,
ayáak a'étəma.

Pa'iipáany nyikanáavəm,
“Katsawém,
kawétsk katsaváwk,
'atskamuunóotanək,
kavuuthíik katsatspátsk!”

Alyvák siivám,
nyáavəm.

Tsatspátsk,
a'íi kwa'átsk vuunóom,
shuupáwk a'étəma.

“'Avatsíits apúyk,
a'ím.
Kanáavək viivák,
nyaa'íiva,” a'ét.
A'étəm, 
aayáatk, 
kamétk;
uutara'úy 'ím a'ítya. 
Uutara'úyk.

Nyaavíirək, 
“ 'Axwé, 
'axwé 'aayáatapaxa,” 
a'ím.

Nyáa kwawítsa.

Nyítatapóoyapat a'ím.

'Atskanyaatháwk awím, 
vaayáak a’étəm ám. 
Pa'iipáanyts 'atáyk a'étk, 
viítháwkəm.

Vaayáak, 
nyáasi — 
kaawíts? 
'ats'iipáy xáam kwathútsənyts — 
“Nyáasi 'ashmáxa,” 
a'étxay — 
Maamathíits a'éxayk, 
“Nyaayúu, 
'a'íi paly'ón kwalypáa nyáasi 'aashmátsxa,” 
a'étk a’étəntima. 
Xáam uu'íts.

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Nyaa'étəntik, 
vaayáatk.

Vaayáatk, 
nyaayúu Maxwáa a’étəm.
Maxwáa nyáanyáanyts, nyáanyts, kaawíts ta'úlyk a'étəntim, áa, 'aavé a'ét kwalyavít. 'Aavé. Áa.

Nyáany awíim, viiwáak, nyáany, nyiikw'aváy nyáasi, 'avuuyáak atápəm, pa'iipáa tsakyíwəly a'íi kaa'émk awíim a'ítya. Nyaawíim, vaayáak apámk a'étəma.

Nyaapámkəm, nyiitatapóoyk a'étəma, kwanyváayn̩ya, pa'iipáa nyaakwawítsnya. Shuupáwk wór a'ím a'ítya.

Nyaatatpóoyk, "'Anyáats 'atatapóoyk!") Sanya'ákəny awí lya'ém tək a'étəma. Nyamxuuviška.

Nyaawíi lya'émxayəm, xuunmárəts pa'iipáyxaytəntik a'étəma.

Piinapáyxaytəm, nyáany, tapúy a'étk vuunóoxayəm — kaawítsk atápək awím, avéxayəm — vaan'é a'étk, vathík avátsk, vaa'é a'étk, vathík avátsk, athótəm, makyík kaawém aly'ém.
Kaawém aly'émək,
nyaaayúu,
'a'áw taráak,
alytsaváwxayəm,
uyuv'áwk,
tsúu a'étəm,
makyfìk apúy alya'émətək a'étəma.

Apúy alya'émətəm.

Nyaayóovək,
“Aaíiməm 'antamákəm,
viivány,
matsáam apúytxəa.”

Nyaa'ëtk,
natuumáak a'étəma.

Nyiaantamáak,
xuumára,
yiaaantuumáak.

'Aankóoyts siivántik a'éta.
Xuumárəny namáwəts.

Nyiiivántik,
nyáanys,
nyáanys xweyamántək avathîk a'étəma.

Akyáam,
akyétstəsáa,
apúy aly'émk a'étəma.

Apúy lya'émətəm.
nyaayúuk,
xuumár aváats,
'atsshatamátstəkəm,
kaathóm,
nyamáam,
vanyaayáak,
'iipány uulyók atháwtək,
'aankóoyəny kwakyétsa.

***

Aa,
uulyók atháwtk.

Vuunóotk aavíirtəm,
xótt-tək a'étəma.

Nyaa'xóttkəm.

'Aakóoyənyts nyaatháwk,
xuumárayəny nyaatháwk,
kaawíts kanathítapətk,
siitháwtək athúuk a'étəma.

Siitháwtəm,
nyáava,
sanya'ákəva,
nyaatháwk,
vanyaawáak.

Nyáa vatsíi apúy nyáanyts;
yamxavík a'étəntima.
Nyamxavík.

Tək
siitháwtək athúm,
xótt-təntim.
liwáa 'aláay aly'ém.

***

Siitháwtək,
təm,
'aakóoyts,
kaalwíts awétk vanyuunóok,
uunakwílytək.
Aanakwílyk,  
aanaxwílyk,  
kaawítsk aaxwílyəm a'ítya.  
Nyaaxwílyk.

Kaawíts xalykwáak kuu'éeytək,  
tsuumátxa.

Xalykwáak kuu'éeytəm,  
xáyəm,  
shamée kaa'émk,  
amíi viithíkxáyəm  
nyaayúuuts atháwk a'étəntima.

Nyaayúuuts aváak atháwk.  
Xam'uulól.

Xam'uulól nyáanyts aváak atháwtək,  
ava' étk,  
nanamíilk a'íi kaa'émk,  
lóləl lóləl a' étk vuunóotxayəm,  
'aakóoyəny nyaaváak,  
xam'uulóləny tatapóoyk a' ét.  
Masharáyk.

Nyaatapóoyk,  
xuumárənyts amíim a' étəntima.  
Wanyəmnyaavárəntik.  
Áa-áá,  
wanymaavárəntik.

Amíim siivám,  
nyaayúuuk,  
awíi lya'émək táamək a' étəntima.

Namák 'atsknyaayém.  
Suuváaxayk,  
xuumárənyts,  
iiwáam ayáatk —  
nyaayúu 'uutísh anawéeytsəm,  
kaawíts akyétk amátk,
amátk awétk,  
amátstǝk a'êtǝntima.

Asóotstǝk.

Siitháwtǝk,  
siitháwtǝŋǝk,  
nyáanyǝm,  
pa'iipáa kwa'atsláytsǝŋyts tsapéenypǝk a'êtǝma,  
nyakóra.

Pa'iipáa kaawíts a'êtǝm ám.  
Ashiittǝma.

Kwayúu a'étk,  
pa'iipáats avuuváatǝŋtǝk,  
'atsathóshk a'êtǝntik,  
'Aakóoy Kaa'íts avuuváak,  
Mattkwashtaxathúuk,  
'Aakóoy Mattkwashtaxathúuk a'êtǝma.

“Nyáanya,  
nyaakwayúuk,  
sakyínyk!” a’ím.

“Matapúyúm,” a’ím,  
'aankóoyǝŋyts uuكاناavǝk.

'Atsxalykwáak uuváamk,  
iiwáam,  
nyaayúu uumáxany nyaaxalykwáantik vuuváak.

A'êtǝm,  
a'ávtǝs,  
avathík;  
sakyíny alya'émǝk a'êtǝma.

Sakyíny alya'émǝk,  
siiv'áwǝm,  
vathíi kwa'átsk a'êtǝma.  
'Aakóoyǝts,  
vathíi kwa'áts.
Vathí kwa'átsk,
vaawé a' étk atháwk,
uuthóshk alytsaváwət a' étəma.
Uuthóshkəny.

Nyaatsaváwk,
viiwáamk;
viiyáak,
“Ka'wém tanək 'atapúyəly” a'íi viiyáak —
'atsuuthóshkəny tapómək a' étəma.

Nyaatapómək,
atspámək.

Nyaatspám,
'aakóoyənyts apómtək,
apúytək a' étəma.

***

Áa-áa,
nyáanyənyts.

Nyaapúyəm,
viiyémk aváamək,
kanáavək,
namáwnya,
ukanáav.

“Av'awé'əsh,” a'íim,
'aakóoyəny uukanáav.

“Matháwk,
nyaamatapúy a'íim,
nyaathúuva.
Avathíkantik,
pa'iipáa 'atsláytsəts,”
a'íim,
ukanáavək.
Uukanáavəm,
a'áv alya'émək,
viiyáatəntik.
Viiyáatəntik.

Viiyáaxayəm —
kaawíts?
kaa'émək ashít? —
'amály siivák,
yáanyts,
Iiyáam Kwakáap a'íik a'éməma.
Kaawíts athúm a'ítya.

Nyáanyts,
atháw a'étk,
anyíilyqətatəntik a'étəm,
tsanapéevtəm.

Anyíilyqətəxayəm,
ayúu tank,
vathí aiyúuk viiwáamək,
makyím,
matásh alya'éməm,
nyaayúuk,
yáanya,
kaawíts atswəntik,
'íi!
kaa'émək awím:
uutssúlyk atspámək a' étəntima.

Nyaatspámək,
vatháts apúytəntik,
pa'iipáavəts.

***

Nyaathúum,
siiyáaxayəm,
nyaayúuts awétəntik a' étəma.
'Ashpáa.
'Ashpáa nyáanyts,
'avíly satá'ótsəts siitháwəm,
siivám,
siiyáántim;
viiyémək.
'Anyáa kwashíintəm,
athótk,
kwalyavíítəma.

Nyiitháaw a'íim,
viiyáaxayəm,
kashák!
Atháwət a'íkətama,
'ashpáanyányts.

Nyaatháwk,
satatá'óts nyáanyts uusáav a'íim nyiitsamíim.

Nyiitsamíim,
a'ím,
'iiipáyk,
niwaníw a'éxayəm,
mashtatháav.

Mashtatháavək,
uusáav aly'émək a' étəntima.

Uusáav aly'émək,
siitháwxaym,
kaawéməntəntík:
tatpóoyk a' étəma.
Tatpóoyk.

Nyaavíirəntík,
viiyémək,
'aakóoyəny uu kanáavək vuunóok a' étəma.

"Ka'wémək,
pai'ipáa 'atsláyts muu'ítsəny,
tatpóoyk va'uunóok,” a'éta.
A'íim,
“Yaamakuupétannyts tamatháavtək,” a'íim, wanyiiráv kuu'éeyk suunóó.


'Axály avátəntik uuvátk a'étəma. 'Axály — xaatspáay, kaawíts.

Alyvátəntfk uuvát, vanyaayáak, alyvakaméek ayúu.

Ayúum.

“Ka'a'émək?” a'étəma.

“Aa'émək?”
“Viiikayémək,” a'íi.

Kaa'ém tan, nyiiv'áwk, uutíishəny tsa'úlytək awím, akyáam 'ím, ava'áwk a'étəma.

Nyaakyáam.

Vuunóoxayəly, atháwk a'étəma.
Nyaatháwəntik,  
nyáany,  
kaawíts athótk athúm,  
'amáy takxávək a' étəma.

Nyáanyts atsénək,  
pa'iipáa atháwk,  
viiwémək  
nyáasily.

Sanyts'áak uutséts tsuumpápk a' étəma.

Tsuumpápk,  
'amáy alythīk aatsuumpáp alyatháwk,  
a' étəma.

Alyatháwəm.

Nyáany nyaakamémk,  
tapúyk,  
tarúvək,  
aax'ák.  
Kanyaa'íim,  
kamémxayk,  
alyúlytsək,  
nyáanyts,  
kwatsuumpáp nyáanyənyts.

Shuuvíim,  
asóo av'áarək.

Asóo av'áarək suuváak awíim,  
xuumár vathány atháwk,  
viiwémtək a' étəma.

Vanyaawémk,  
apáav a'ím a' étəma.

Apáav a'ím.  
"Kawítsk," a’ıtsəm,  
awítsxayəly,  
avathótəntik.
Tsanapéevxáyəm, awítsəm, awíim, tapúy a’ím, vatsuuváarək.

Nyaalyavítəntik a’étəma. ’A’áw taráaxáyəly, uuv’áwtəm, atspátstək.

Awétk a’étəntíma.

Awétəntístəm, kaawémk, tapúy a’ím vuunóonyk, nyaavatsuuváarək.

A’ím ayúut uuváanyək, “Apúytəxa,” nyaa’étk antuumáaktək a’étəma.

Antuumáaktsəm, nyaayúu, xaym, ’a’íí kaawíts ayáatk, kaawíts a’ítstəm, suuváatk.

Suuvvátənyək, “Ka’athóm tank? ’Atakavék ’atsénəlyə, ” a’étk, alynyiithúutsk suuvvák a’étəma.

Sanyuuuváak.

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Sanyuuuvváanyk, nyaayúu nyáany,
pa'iipáa tuupúy kwarúv nyáany,
sanyts'áak vatháts tawáam vuunóok,
shuuvíík a'étəma.

Shuuvíík,
nyaayúu,
bowl vatáts tan a'íts awíim,
alyaasáárək,
aasárək;
tsuuṁpápk a'étəma.

Tsuuṁpáp.

Nyáanya,
nyaayúu 'avíí athíík a'étəma.

'Avíí,
kayáafí,
kaawémk vanyuunóok
nyáany,
alytsaváwk.

Alytsaváwk,
awíím,
kwatapáar tan vathánya,
athóoyvətant,
kwalyavíita.
Athóoyvətanəm,
alytsaváw.

Suuváam,
nyaasíím.

Atsénək,
takavék nyaaváamək,
əsíi va'áarəm a'étəma.
Aava'áarəm.

Awéxáyəly —
'ashént aséxayk —
'aláayəm a'ávək a'éta.
'Aláayəm a'ávtəs.
Awét.

Tsáam,
kwaxavík,
kwaxamók,
kwatsuumpáp,
vathí,
yáavəts athóoyvətəntək awím,
yáanyats,
malyaqényi kaawém,
apúyk a'êtəntima.

Nyaapúyəm,
sanyuuváak.
“Ka'θóm tanək?
Vi'ayéməly,” a'íim suuváak.

Suuváam,
sanyts'áakənyts,
“Nyiinyaattuqwíirək,
'anayémapatk,
'aly'étkə,”
a'ítsk a'этəma.

A'ítsəm.
“Kavárək.
Ka'wémək 'awíyúm,”
a'íim,
suuváak.

Ssanyuuváam a’ím —
kaawíts? —
kaawíts mattatséwk a'этəma.

*** *** ***

Nyaayúu mattatséwk 'éta,
'lipá.
Áa-á,
*arrow.*
Áa,
mattatséwk.

“Av’awétxa,”
a’íim,
uukanáavtsəm.

“Viimayáak,
maváamtəxa,”
a’ítsəm,
athúu,
viithíik athúuk a’étəma.
Viithíik.

Nyavány 'avuumák ta'axán,
shátt nyaa'íim.

“Nyaamaváamək,
makyík vaathóxa ma’íim,
'avá xán alymaxáv alyma'émətxa.

“Shamáts tsuumpáp nyiiyéməm,
mayúuxa,
'aakóoyyna,”
a’ítstəm.

Siiv’av kuu'éeytənyk,
avathúum a’étəma.

Avathúum,
aváamk mattkanáavək,
'aakóoyəny uukanáavək,
“Pa'iipáa muu'ítsəny 'atapúyəntik,”
a’íikəm.

*** *** ***

A’íim,
siitháwk a’étəma.
Siitháwk amáam,
'akútstək,
athúm,
nyaayúu,
'aqwáaq akyáam,
kamémək,
aax'ák kuu'éeyk,
asóotstək athótk.
Siitháwtək a'étəma.

Siitháwtənyək —
siitháwtənyək,
kaawíts nyaaxalykwáantik,
suuváaxayəm,
sanya'ák nyáava —
sata'óts a' étk kwalyavíita,
suuńóok,
ayóovək a' étəma.

Xayəm,
nyaayúu mattantséwk a'éťäm.
Kwashkyéevək.
Kwashkyéevək asan'áw.

Shuunrémxay.

Mattatséwk,
siivám,
shuupáwk.
Shuupáwk.

" 'Aakóoy nyaa'aváaməm,
tapúytsxə 'aaly'iím."

Awím,
atháwk viiwáak kamémək.
Nyáava antáyənyts nyaváyk siivám a' étəma.
Antáyənyts.
Kamémxáyəm,
shuupáwtək a'ím,
“Kuuthíim 'ayúuwú,”
a'ím a'étk kwalyavíita,
kwara'ákats.

Kwara'ákats shuupáwkəm,
ayúuk,
a'ím,
awéxay,
ayérək a'étəma.
Ayérək.

Uuváak,
uuváak,
nyaayúuk,
áa,
'avá vaathúts kwa'áts,
'avá shupétt kwa'áts athótəm,
nyaayúu atséwtsəntik athúm,
'amáyəny 'avuutsúly a'étəntima.

Uunakúpk,
'amáyəly tsaváwət.

Nyaanyəm,
nyaanyəm nyaatspák,
viiyém'əsh.

***

Xuumárəvəts,
áa,
viiyém'əsh.
Viiyém'əsh.

Viiyémk,
siiyáak,
siiyáam,
tatuuvíírək,
viiwáatsənyk,
alyvatsuuváarək a'étəntima.

Atháwəts aly'ém.

Siiyáanyək,
nyáasi.

***

Nyáanya,
nyaanyamáam,
'ashuupáwtək'a.

Nyaanyamáam,
siiyáanyək vatsuuváarək
a'étəm 'a'ávtək'ash.
A'étəm 'a'ávtəka.

Áa,
nyiimántək siiyáas,
'ashmátk 'a'áv aly'émk 'a'épəm ma'am.

*That's right.*

Nyáanyi kanáavtəm 'a'ávtək'ash.
Someone was living there, and whoever it was, he was called Púk Atsé, they say. Púk Atsé.

He was living over there, he was with his daughter. It was something like that. With his daughter.

Here he was, there they were, they were over there, and suddenly, for some reason, they decided to go from house to house, and they went from house to house, inviting people — perhaps they were going to do something, for their relatives, they were going to do something.

So, there he was, and water — his daughter went to get water, they say. She went to get water.

She carried a pottery jar, and she went along; the water was over there, and she got there, and over there, somehow she put (water) into (the pot), and she was about to come back,
she was standing over there, when all of a sudden,
some people got there and said,
“Give us some water,
and we’ll drink.”

They said it, and immediately,
“No,” (she said).
She had put a lot of water (in the pot).
“No,” she said, and all of a sudden,
they must have gotten angry, and so,
they killed her, they say.

*** *** ***

When they killed her,
they left,
they left, and so,
when they left,
at this (point),
somebody,
it was Roadrunner,
he came from what they call salt water.

He was coming from over there, and suddenly,
he saw her.
She was lying there,
they had laid her at the edge of the water,
they had gone kick, kick,
and they had partially buried her, but
she was still visible.

***

He saw her,
here he was,
and he went off.

He went off,
and when he got there,
he told them.
He told them, but
they didn’t know his language, they say.
They didn’t understand his language.

They didn’t understand his language.
They didn’t know it.

And
he explained it to them,
those people,
and he mentioned the old man by name.

“Púk Atsé —
his daughter is dead,”
he tried to say, but
“Nyá nyá
nyá nyá
nyá nyá,” (is what they heard).
He was saying things:
“Póoy!
Póoy!”
(that’s what) they heard him say.

That’s what he was saying.

There he was, and so,
he might have said something, but
they didn’t understand his language,
they didn’t know it.

There they were,
and they went after someone, they say.
They went after someone;
he was called Mockingbird,
(his name) was something like that.

They went after that Mockingbird,
and they brought him back.
They brought him back,
and (Roadrunner) was saying it,
and (Mockingbird) didn’t know (what he was saying).
He didn’t know either.

He didn’t know either.
“What is he saying?” he said.

So,
here they were,
and he said it again in a different kind of human speech.
They went after those (other people),
and when they brought them back,
they didn’t know either.

Here they were,
and this old man,
he was the one,
they went and got him, they say.

He told the people,
“Take him out,
and put him down,
you guys are just hanging around,
bring him out here!”

(Roadrunner) was in there,
at this (point).

They brought him out,
and he was saying just what he had said,
and (the old man) knew what he was saying, they say.

“My daughter is dead,
he says.
He is telling about it,
that’s what he’s saying,” (the old man) said.
So, 
they went after her, 
and they brought her back; 
they were going to prepare her (for cremation), they say. 
They prepared her.

When they finished, 
“The enemy, 
we will go after the enemy,” 
they said.

(They meant) the ones who had done that.

They were going to kill them in turn.

(People) were around in various places, and so, 
they were going to go after the enemy. 
There were a lot people, they say, 
here they were.

They went along, 
and over there in the distance — 
which one was it? 
they were all different kinds of creatures — 
“I’ll sleep over there,” 
he said, and immediately — 
Owl said it, and immediately, 
“Well, 
we’ll sleep over there in the tree stump,” 
they said in turn. 
(Each one) wanted something different.

*** *** ***

When they were ready to go again, 
off they went.

Off they went. 
and (one) creature was Badger, they say.
That Badger,
he was the one,
he was carrying something,
yes,
it seemed to be what they call a snake.
A snake.
Yes.

He did that,
he brought it,
that (snake),
and over there where (the enemy) was living,
he threw it toward their door,
he did it so that it would bite people, they say.
Then,
they went along and got there, they say.

When they got there,
they killed them, they say,
the ones who lived there,
the people who had done it.
They knew for certain (that they were the ones), they say.

When they killed them,
“We killed them!” (they said).
But they didn’t kill the woman, they say.
His wife.

They didn’t do it, and suddenly,
(they saw that) a newborn baby was still alive, too, they say.

He was newly born,
that (baby),
and they were trying to kill him, and suddenly —
they threw something at him,
they did, and suddenly —
he went like this,
and here he was;
he moved back,
and here he was;
and so,
they never were able to do anything to him.
They weren't able to do anything to him, well, they lit a fire, and they put him in it, and immediately, it (started to) rain, (the rain) poured down, and he never did die, they say.

He didn’t die.

When they saw this, “We’ll leave him to do as he pleases, and he (will) sit here, and he will starve to death.”

They said it, and they left him, they say.

They left him there, the child, they left him there.

A little old lady was over there, they say. She was the child’s grandmother.

She was there too, and she was the one, she was lying there unconscious, they say.

Someone had shot her, they had shot her, but she wasn’t dead, they say.

She wasn’t dead, and when he saw that, this child. he had dreams (which gave him power), somehow, and that’s all, he went,
and he pulled the arrow out,  
(out of) the old lady who had been shot.

***

Yes,  
he pulled it out.

He went on and finished,  
and she was all right, they say.

She was all right.

The old lady took him,  
she took the child,  
and they came along doing whatever it was,  
and there they were, they say.

There they were,  
and as for this one,  
this woman,  
(Púk Atsé) took her,  
he took her.

She was (taking the place of) his dead daughter;  
and they were together, they say.  
They were together.

And,  
there they were, and so,  
he was all right again.  
He didn’t feel bad (any more).

***

There they were over there,  
and (meanwhile),  
the old lady,  
she was using little things,  
and making a little cradle.
She made a little cradle, 
and she pulled it along behind her, 
and she propped it against something, they say. 
She propped it up.

She did her best to hunt for something, 
so that they could eat.

She did her best to hunt, 
and right away, 
somehow the baby missed her, 
he lay there crying, and suddenly 
creatures were there, they say.

Creatures got there and there they were. 
Crickets.

Those crickets got there and there they were, 
and they said something, 
they tried to comfort the child somehow, 
they were going chirp chirp, 
and when the old lady got there, 
she killed the crickets, they say. 
She was angry.

When she killed them, 
the child cried, they say. 
He had liked them. 
Yes, 
he had liked them.

He was crying, 
and she saw (this), 
and she didn’t do it any more, they say.

She left him and went off to various places. 
There he was, and all of a sudden, 
the child, 
he went off on his own — 
she had made a little thing like a bow for him, 
and he shot something and ate it,
he ate it,
they (both) ate it, they say.

They (both) ate it.

There they were,
there they were,
and at that (point),
there were a lot of bad people, they say,
long ago.

She mentioned certain people.
She listed them by name.

(One of them) was called Kwayúu (The One Who Sees),
and there was also someone (else),
she carried things on her back, they say,
Old Lady Something-or-Other was around somewhere,
Flesh-Ripper,
Old Lady Flesh-Ripper, they say.

“As for that one,
anyone who sees her,
(had better) run away!” she said.

“She will kill you,” she said,
the little old lady told (the child) about her.

He was hunting for things,
by himself,
he was hunting for things to eat.

She said it,
and he heard her, but
there he was;
he didn’t run away, they say.

He didn’t run away,
he stood (his ground),
and she came along, just as he had been told, they say.
The Old Lady,
she came along, just as he had been told.
She came along, just as he had been told,
and she caught him like this,
and she put him into her bundle, they say.
(Into) her bundle.

She put him (into her bundle),
and off she went;
she went along,
she went along wondering, “How can I kill him?” —
and she burned her bundle, they say.

When she burned it,
he escaped.

He escaped,
and the Old Lady burned,
and she died, they say.

***

Yes,
she was the one.

When she died,
he went (home) and got there,
and he told her about it,
his grandmother,
he told her about it.

“I did this,” he said,
and he told the old woman about it.

“She took you,
and she was going to kill you,
that’s for certain.
There are (other ones) too,
bad people,”
she said,
and she told him about them.
She told him,
but he didn’t listen,
and he went along again.
He went along again.

He was going along, and all of a sudden —
what was it?
what’s his name? —
he was up in a high place,
he was the one,
he was called Iiyáam Kwakáap, they say.
He did something, they say.

He was the one,
he caught (the boy),
and he swallowed him, they say,
because he was so little.

He swallowed him, and immediately,
(the boy) looked around,
he went along looking;
and someplace,
(the tissue) was not thick,
and when he saw it,
that (place),
he made (a weapon),
and gee!
he did it somehow:
he ripped through it and he escaped again, they say.

He escaped,
and this one died too,
this person.

***

Then,
he was going along there, when suddenly
a creature did it again, they say.
It was an eagle.
That eagle,
(she and) her babies were there on the mountain,
she was there,
and (the boy) was going along;
and (the eagle) left.
Every day,
it happened,
it was something like that.

There they were, and so,
(the boy) was going along, and all of a sudden
she grabbed him with her talons!
She caught him, they say,
that eagle (did).

She caught him,
and she put him down so those babies could eat him.

She put him down there,
and so,
he was alive,
he was wiggling, and immediately,
they were afraid of him.

They were afraid of him,
and they didn’t eat him, they say.

They didn't eat him,
there they were,
and somehow he did it again:
he killed them, they say.
He killed them.

Once again, when he was finished,
he went home,
and he told the old lady about it, they say.

“Somehow,
these bad people you told me about,
I am killing them off,” he said.
So, 
“Your craziness makes (things) difficult,” she said, 
and she went about scolding him as best she could, poor thing.

She went on, 
and there he was, 
he was still going after (bad people), and suddenly, 
that one — 
what do we call him? — 
he saw him. 
He is called Kwayúu (The One Who Sees). 
He was a very big person, they say, 
that (Kwayúu).

He was there in the water, they say. 
In the water— 
in a well, 
or something.

He was sitting in it, 
and (the boy) went, 
and he stood at the edge (of the water) and looked.

He saw him.

“How can I do it?” he said.

“How can I do it?”
“Go away,” (Kwayúu) said.

Somehow (the boy) managed to do it, 
he stood there, 
he held his bow in his hand, and so, 
he was going to shoot him, 
he was standing there, they say.

He shot him.

There they were, and suddenly, 
(Kwayúu) caught him, they say.
He caught him, that (boy), and he did something, and so, he took him up into the sky, they say.

He was the one who came down, and caught people, and took them away to that distant (place).

There were four women that he put there, they say.

There were four of them, they were in the four levels of heaven, they say.

There they were.

He brought those (people) there, and he killed them, and he dried (their flesh), he hung it up. Sometimes, he brought them, and immediately, they cooked them, those (women did), those four (women did).

They made them into gravy, and he ate them.

He ate them, and so, he took this child, he took him there, they say.

He took him there, and he was going to have him roasted, they say.

He was going to have him roasted. “Do it,” he said, and while they were trying to do it, it happened again.
(The boy) was small, and right away, 
they did it, 
and so, 
they tried to kill him, 
and they failed.

It was like that (other time), they say. 
While they were trying to start the fire, 
it started to rain, 
and he escaped.

He did it again, they say. 
He did it again, 
and somehow, 
they went on trying to kill him, 
and they failed.

So, 
they were watching him; 
“He will die,” 
they said, 
and they let him go, they say.

They let him go, 
and, well, 
right away, 
he went to get wood or whatever, 
(he did) whatever they said, 
there he was.

There he was, and eventually, 
“How can I do it? 
“I want to go back down,” 
he said, 
and he thought about it, they say.

There he was.

***
There he was, and eventually, 
those creatures,
those people who had been killed and dried, the women went about grinding them up, and they made gravy, they say.

They made gravy, well, they used really big bowls, they poured (the gravy) in, they poured it; there were four (portions), they say.

Four.

As for that, (the boy) came to get rocks or something, they say.

The rocks, maybe he sharpened them, he went about doing something to those (rocks), and he put them in.

He put them in, and so, this very last one, it was really sharp, it was like that. It was really sharp, and he put it in.

He was there when (Kwayúu) drank it.

He went down, and when he got back (home), he always drank, they say. He always did.

He did it, and suddenly — he drank the first (bowl), and suddenly —
he felt (something) go wrong, they say.
He must have felt (something) go wrong.
He did.

All of them,
the second,
the third,
the fourth,
and here,
this one was really sharp, and so,
that (sharp rock),
it did something in his throat,
and he died, they say.

He died,
and (the boy) was still over there.
“How will I do it?
I want to go away,” he was saying.

There he was,
and the women (said),
“We’re with you,
we’ll go away too,
we think,”
they said, so they say.

They said it.
“No.
I don’t know how I could do it,”
he said,
and there he was.

There he was, and so —
what was it? —
he turned himself into something, they say.

*** *** ***

He turned himself into something, they say.
An arrow.
Yes,
an arrow.
Yes,
he turned himself into it.

“I will do it,”
he said,
and they told him (how).

“Go along,
you’ll get there,”
they said,
and he did it,
he came along, they say.
He came along.

Right behind his house,
he came straight down there.

“When you get there,
she will be like this somewhere, but
you must not go into the house.

“When four nights have passed,
you will see her,
the old lady,”
they had said.

He did his best to stand there, poor thing,
he did that, they say.

He did that,
he got there and he told about himself,
he told the old lady,
“I have killed the person you told me about,”
he said.

*** *** ***

So,
there they were, they say.
There they were, and finally, 
(the boy) got older, 
and so, 
well, 
he shot a deer, 
and he brought it back, 
and he did his best to hang it up, poor thing, 
and they ate it. 
There they were, they say.

There they were, and eventually — 
there they were, and eventually, 
he was hunting for something again, 
there he was, and suddenly, 
this woman — 
they seemed to be her children, 
they were around, 
and they saw him, they say.

Immediately, 
he changed himself into something tiny, they say. 
A dove. 
A baby dove.

A newly hatched (dove).

He changed himself, 
and there he was, 
and they recognized him. 
They recognized him.

“When we get to the old lady’s house, 
I think they will kill him.”

So, 
they picked him up and brought him there. 
His mother was living over there, they say. 
His mother.
As soon as they brought him there, they recognized him, and so, “Bring him so that I can see him,” he said something like that, the old man (did).

The old man recognized him, he saw him, and so, he did, and immediately, (the boy) flew away, they say.
He flew away.

There he was, there he was, and he saw it, well, it was a house like this, just as they had said, it was a winter house, just as they had said, and they had made something, it was a smoke hole at the top, they say.

They had made a little hole, they had put it in the roof.

And it was through that (hole), he went out through that, and he went away.

***

The boy, well, he went away. He went away.

He went away, he went along, he went along, and they chased him,
they went on and on, 
but they couldn’t do it, they say.

They couldn’t catch him.

They went along there, 
over there in the distance.

***

As for this story, 
that’s all, 
(as far as) I know it.

That’s all, 
they went along in the distance and never did catch him, 
I’ve heard them say so. 
I’ve heard them say so.

Yes, 
he started there and went along in the distance, but 
I fell asleep and didn’t hear it all, as I’ve told you.

That’s right.

I heard them tell that story.