5. Three Stories About Old Lady Sanyuuxáv
Old Lady Sanyuuxáv. Shakwatxót

Quechan elder, Josefa Hartt and John Comet
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Old Lady Sanyuuxáv

Old Lady Sanyuuxáv
Told by an anonymous Quechan elder

Translated by Barbara Levy,
George Bryant, and Amy Miller

Old Lady Sanyuuxáv
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Told by John Comet

Translated by Millie Romero, Barbara Levy, George
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This chapter presents three narratives about Old Lady *Sanyuuxáv*. Each narrative focuses on different characters and events, with the result that the three stories are very different from one another. (A fourth version of the story, identified as “Sikwetxot,” was told nearly a century ago by Felix Escalanta and is summarized by Forde 1931: 129-130.)

Notes and synopsis: an anonymous narrative about Old Lady *Sanyuuxáv*

The first narrative about Old Lady *Sanyuuxáv* was told by an elder who asked to remain anonymous. (The same elder narrated the story of ‘Aréey in Chapter 2.) It was told to Abe Halpern on April 24, 1979. Halpern later reviewed his transcript with Millie Romero.

This story focuses on the relationship of the title character to her sons and their wives. As the story opens, Old Lady *Sanyuuxáv* goes swimming, becomes pregnant, and soon gives birth to twin sons. The boys’ spiritual power is evident from an early age: they turn themselves into doves and lizards and back again. They give the old woman some trouble as she raises them. Eventually they take their flutes and head east.

Eventually the boys meet twin girls and decide to get married. The old woman, thanks to her spiritual powers, intuits her sons’ intentions. She is furious. She tries to prevent the marriages — but the girls are powerful too, and their powers overcome hers. At the wedding, Old Lady *Sanyuuxáv* puts a curse on one of the girls, who promptly dies. At the funeral the boy who was to have married her dies too. The old woman turns the second girl into a buzzard and sends her into the sky.

The old woman is taken to an island and abandoned there.
Notes and synopsis: Josefa Hartt’s story of Old Lady Sanyuuxáv

Josefa Hartt told the story of Old Lady Sanyuuxáv to Abe Halpern on February 25, 1981. Halpern reviewed his transcript of the narrative with Eunice Miguel.

This narrative begins with a brief account of the old woman’s life with her twin sons. The boys’ power is evident from their personal appearance:

\[\text{Iimátanyts anyúurək,} \\
\text{nyaayúu,} \\
\text{kwal’iishée muuyúu nyáany lyávítk a’étəma.}\]

**Their bodies were multi-colored,**

**well,**

**they looked like the rainbow that you see, so they say.**

The story soon shifts to take the point of view of a family living near the place now known as San Xavier, Arizona, whose people — Papagos — are said to be at war with the Quechan. The family in this story consists of an old man, his wife, their two daughters, and their grown son. The old man is blind. The daughters live separately from their parents, in a house not far away, but they are still under their parents’ care and authority.

The sons of Old Lady Sanyuuxáv find the girls and move in with them. The girls’ parents become suspicious and send first their grown son and then an orphan boy to check up on the daughters. These emissaries see nothing more than the shimmering colors of the twin boys. Eventually the younger girl gives birth to a son. As the child grows, members of the girls’ family catch glimpses of him playing outdoors. The old man (the child’s maternal grandfather) declares that if the child is a girl everything will be all right, but if the child is a boy he must be killed in order to prevent a future disaster.

Confronted by their brother, the two girls claim that the child is female. Eventually the truth is discovered, however, and the old man sends his son and a gang of men to kill the child. The child’s mother (the younger of the twin girls) uses her powers to hide the child inside a housepost, and he escapes unharmed. The sons of Old Lady Sanyuuxáv flee. They are chased and killed by Gila Monster. When they die, they go into the ground, and a cloud of steam comes out; that is said to be the origin of the measles.
The old man and his followers rejoice at the boys’ death, thinking that disaster has been averted — but they are mistaken. After four days, a wind and a blazing fire come from the distance and engulf everything. The old man’s son escapes by turning himself into an ibis, and the child and his aunt (who is the elder of the twin girls) escape by running ahead of the flames. The child turns his aunt into a meadowlark. He goes to the home of his paternal grandmother, Old Lady Sanyuuxáv. Together he and his grandmother go west to the ocean. The Old Lady throws the child towards the middle of the ocean and says,

Avnyaathúum, mataxáyk, 'akwíik, uuv’áwk, nyaathúum — uuqásk ava’íim, vanyuuváam, Kwayaaxuumárəts àra’óoyk uuváam a’íyum.

When it happens, it’s windy, and it’s cloudy, and it rains, and then — it thunders like this, and when it does, they might say Kwayaaxuumár is playing.

She returns home. The child, Kwayaaxuumár, is said to be responsible for thunder and lightning.

Notes and synopsis: John Comet’s story *Shakwatxót*

John Comet told the story *Shakwatxót* to Abe Halpern on May 5, 1979. *Shakwatxót* is concerned with the twin sons of Old Lady Sanyuuxáv and their relationship with each other. Like the others in this chapter, this story begins with the birth of twin boys to the old woman. The boys are named Paar’áak and Paaraxáan. We find out later that they shimmer like rainbows — a sign of spiritual power — but even in infancy the younger twin is more
260 Stories from Quechan Oral Literature

powerful than his brother. While their mother is out, the younger brother leaves his cradle and goes hunting, catching butterflies to hang from the hoop of his cradleboard. As a youth, his powers help him to succeed where the older brother fails: he is able to gather cattails from an area inhabited by snakes, and to get eagles from a high and dangerous mountain.

The twins travel. They meet twin sisters and move in with them. Returning to the girls’ house after a brief absence, they hear an owl call their names. This is an omen of death. The following day they are seen by their own father, Yellow Gopher. Yellow Gopher digs a trap, intending to capture and kill them. When the boys fall into the trap, they survive the fall, but they are killed anyway when Gila Monster hits them on the head with his war club.

When the boys are dead, the people rejoice. They use the boys’ skulls for kickballs and their hands for eating utensils.

Shortly afterwards, the younger of the two girls bears a child, fathered by the younger of the twin boys. The people decide to kill the child. Like his father, however, the child has great powers, and these powers enable him to escape. He goes to his four uncles, Shifting Wind, Storm Wind, Strongest Wind, and Blazing Fire, and he enlists their help in avenging his father’s death. The four uncles pass over the land, leaving everyone dead except for the child’s aunt (the older of the twin girls), who has been protected by the child. The child takes his aunt south and transforms her first into a dove and then into a red wren.

Travelling on, the child finds two tiimáa xuutsé. The term tiimáa xuutsé is not in current usage, but it seems to refer to tied bundles which stand upright. Par’áak and Parxáan had noticed (or perhaps had constructed) these two tiimáa xuutsé on the morning of their death and evidently had placed their souls inside them for safekeeping. When the child finds the tiimáa xuutsé, he burns them, understanding that in doing so he is cremating his father and his uncle.

The child continues traveling and eventually reaches the home of his paternal grandmother, Old Lady Sanyuuxáv. She is old and evidently disabled, and her house is full of unwelcome carousing guests. The child takes her to an island in the middle of the ocean and leaves her there. He himself goes up into the sky and becomes Kwayaaxuumár, ‘The One Who Acts Like a Child,’ who is said to be responsible for thunder and lightning.
Comparative note

Stories involving some of the same characters and events are told in other Yuman tribes, under names such as “The Satukhota Story” (Kroeber 1972: 99-116) or “Flute Lure” (Spier 1933: 367-396). Similar stories are found throughout the western half of the Southwest, according to Bierhorst (2002: 94). Exactly how much the stories share across tribes is an open question, however. Bierhorst summarizes the Southwestern “Flute Lure” myth as “the story of dangerous females and how a hero finally gets rid of them,” but this summary fits at best one of the three Quechan stories in this chapter, and does not capture the essence of any of them.
"Aakóoy Sanyuuxáv

Told by an anonymous Quechan elder

'Aakóoy aváts nyaváyk siiványk, kaawíts kanáavəm athútya, nýaayáak xaly'úp. "Xaly'aúpk 'ayáawu."

A'ím,
"Kanúp, katsuumpáp, katkavék kaváak.

"'Axtá mashtúum matsíkxa."

Kaawíts uukanáavəm a'ítya.

Nyaayáakəm — 'aakóoyənyts xaly'úp — nýaayáak anúpk, viiyáaaak, aalyuuvéevəm takavék.

Nyaanúpəntik, nýaayáaaak, 'anóqəm, kúur a'ím, takavékəntik.

Nyaayáanyk, kwaxamókəny, nýaayáa nyaanúpəntik, vanyaayáaaak, xáyk — "'Awa'áw!" a'ím, takavék atspákt.
Takavék atspák,
siivák —
kaawítsəts xá maxák uuváak uuváata!

A'ím,
siivám,
a'áv alya'ém,
thúutt 'im,
nyaayáantixayəm,
xtány uu Kyítt.

Nyuukyíttk,
xa víkəm,
nyaashtúum,
nyaatspák,
viithíik,
nyaavá aváamk siivá.

Aváak,
wilawíil atsóowk uuváam.
Xa víkəm aavírək,
atsáam.

Siiváxáyk —
'taakóoy ta'axáns athótk —
xaumáar xaaváak ayúut.

Ayúuk siiváa,
'taakóoyənyts.

Nyaatspámək viiyáak,
atspámək viiyáaxaym,
'avánik amánk.
Kwashkyéevkanyts.
Uuyárək uutspéak,
'anyáa kwatspáatsəny nathómək viiwétsəm,
ayúuk viiv'áw.

"Kaathómk 'asta'óts athótk kwalyvíit,"
a'ím,
ayúuk siiv'áw.
Xayəm,
  takavék,
nyavály axávxayəm,
nyáanyts athútsəm nyaayúuk.

“'Awa'áw,
'aláayk nyiikwév.”

Nyuuváak,
viiyém.

Nyaatspáməntik,
siiv'áwxaym,
nakavék uupúuv.

Matsats'íim vuunóot.

Nyaayúuk,
takavék nyaaváak,
'atsnyiiáayk vuunóom,
'atsamátsxə viitháwk.

Vuunóonyk,
nyuuv’óontik xayk,
kwaasáany mattiitsóowtəntik,
uutspámək viinayém!

“Kaathóm
muuthámək vuunóok athúm?” a'ét.
'Aakóoyənyts ayúuk uuváak.

Uuváak
nyamáam nyaakúutsk,
vanyuunóom.

“Nyaayúu mathúts,
matsaanyífik ammuunóot mathúm.
Ka’ávtan nyaayúu kathúum!
'Ashéntəts 'aláayk ma’ávxə.”
A’íim,  
a’áv alya’ém.

A’áv alya’émək,  
nyaayúu,  
kwaasáany mattiitsóowk,  
nyaawéeeetskəm,  
nyaayúu maxák atháw.

Xayəm,  
'atsnyaayúuts —  
'aavé kaawíts athúukəm,  
yáanyts nyiinyílyq a’ii vuunóom,  
nyaayúuk,  
astuukyáanyk viinathíik,  
nyavály uupúuvkəm,  
pá’íipáats athótk vuunóot.

Uunóony,  
nyaanymáam nya'uuukúutsəm;  
'aakóoyənyts wanyiirávək vuunóom,  
nyaa'ávək anáak viitháwk.

Anáak,  
xayəm,  
wilawíiləny nyaashtúum;  
nya'kúutståk athúum,  
nyaashtúum.

'Anyáaxáap,  
'anyáaxáapəm uupúuvk viiwétsk,  
'avíi 'amáy alytháwk siitháw.  
Wilawíil atsáam vuunóo.

A'ávək,  
'aakóoyənyts a'ávək viiv'áw.

“Wilawíil 'uutsóowəny ashtútsk athúm,  
'atsnyaayúu aashtuuváarək vuunóom,  
'uuxúuttəny,”  
siiv'áw.
Siiv'áwxay,
'amatt 'nyáaly,
'amátt 'nyáak atháwapatk.
Mashtxáats,
xaavákt.

Xaavákəntik,
siitháwapatk,
a'áv.

"Ka'áv!

"Maxáa xaaváakanyts!
Maxáa xaaváakanyts wilawíil atsáam vuunóom,
'uuxúutt!
Ma'ávək viimavák?"

Sanya'ákəny a'íim.

"Áa,
'a'ávək 'avák."

Uunáw matt-tsápet, a'ávk.
'Avíi 'amáyəly atháwk, awítsk uunóotəm a'íim, anáwk matt-tsápetk a'ítya.

" 'Awétsk 'ayóovúum?"
nyaa'íim,
xaaváakapəntyts viiwéts.

Nyavány katán aly'ém nyiikwévtəm;
'aakóoyəny kwashuuthíiny matt-tsápetk uuváak.

Xayəm,
yiishtriqəm, makyík katánəm takavék viiwéts!
Nakavék viiwétsem,
ayóovkem,
ayóovk vanyaatháwkem —
'aakóoy mashuurányany matt-tsapéetk avuuváat.

Nyaatkavék nyaakatánmək athúm.

Nyiitháawkem;
" 'Anyáats 'uuuv'áa 'awétsúm 'atháwk,"
nyaa'íim,
maxáanyənyts,
viiwétst.

'Anyáam uupúuvk viiwétsxayəm,
nyásily nyiitsxakyéek uukavékapatem!
Nyáasi nyiiáar alya'émapatk,
awítsəm.

Nyaanakavék katán,
viitháwəm.

'Aakóoyənyts masharáytək uuváatəs a'étk,
uuváatk;
iiwáanyts 'axótt-təm uuváa.

Awím,
wilawíil nyáany nyaatsétsəntik,
siitháwxayəm,
mashtxáany
mashtxáanyənyts,
sanyaawétsk,
kaathóm naxkyíik katán!

Katánmək,
maxáanyənyts,
wilawíil atsétk siitháwəm,
nyaakatánəm.

Aatsírək vuunóom,
a'ávək,
'aakóoyənyts a'ávək,
av'áwtəm;
" 'Amáy alytháwk” a'êtəma.

“Nyaakatánək!
Saathóxa lyavíim!
'A'íim va'uuváam!
Nyiis'íirək 'uunóom!

“Kaathómk nyiinykáamək,
naxkyí'i'ənkáa?”
a'êtəma.

A'íim,
nyiithúutsk siiv'áwt.

Nyiithúutsk siiv'áwk;
“Vatháts uutsóoy a'ím katánək vuunóok athútya.”
a'éta.

“A'ím,
'axóttk,
aaíímək mattatsúytəxa.

“Mattuutsóoyts 'uuxúutt alya'éməxa,”
a'ím,
'akóoyənyts a'ím.

Nyaakávkəm,
'akóoyəny.
“Mattmatsúy ma'ím muunóokəm,
mathúum?”
maxáany tsakakwétəm.
“Áa.”

“Xóttk.
Matt'aaéevxə.”

Mattaaszəevək,
pa'iipáa aqáask vuunóok vuunóok.
Awíím,
" 'Át'siimák va'uunóom.
Ammuunóok,
màra'óoyk,
màra'óoyk muuváanyk muuvák.
Ma'ávëk,
nyáanyi mathútsxa,"
a'éta.

A'ítsəm,
nyaa'ávëk,
pa'iipáanyts
'aváats kaváay kanáavək viiwáam,
pa'iipáanya aqáas.
“Tsuumáavək vuunóo!
Tsuumáav a'íím vuunóo!”

Tsuumáav vuunóom,
pa'iipáanyənyts aashtuuvárək vuunóom,
'atsiimák uuváa.

Mashaxáyənyts aatsírək a'êt-tək,
aatsírtək a'êt-tək.

Vuunóom,
'aakóoy vaashuquqwétsənyts iináamk uuváat.

Nyuuváakəm,
nyamaatsírəntik siiv'áwxayəm,
kuu'írək,
'aakóoyənyts mashaxáyəny mattatháwəm.

Mattatháwəm!

Kúur 'ím nyaa'áampət!
Mashaxáyənyts apúyt
'atsiimáts atóly!

Nyaapúyəm,
nyaapúyəm,
viitíivəkəm,
nyamáam,
uutara'úy a'íí vuunóo.
Qwalayéwəm,
uutara'úy a'íí vuunóo.

Xáyəm,
maxáyəny iiwáanyts 'aláay a'íím,
uuváak.

Nyaaqwalayéwəm,
mashaxáyəny uutara'úyk aavíirtst.

Uutara'úyk nyaavíirtsəm,
maxáyənyts
uuváatapat.

Avuuváanypatk,
nyáany nyáalyvíitəntik.
Kúur a'íím apúytapatk,
xuumár xaaváká.

Nyáam 'ashéntəm,
'ashéntts áampək,
mattaaly'ák vuunóok
'aakóoyəny.

Nyuunóom.

'Aakóoyənyts takavék a'ím.
“Mashxáyəny 'uutara'úyk 'aavírək,”
aaly'éxay.

Nyaayúúu,
katél a'étəntima,
nyáany.
Nyáany atháwk awím,
xama'úlyny ashtúum vuunóok,
aavírxáyəm,
maa'íilykəts tama'órət!
Maa'íilykəts tama'órəm, nyaayúuk.

Nyáavəm, nyaatama'órəm nyaayúuk, mashaxáy, mashaxáy 'ashént,

“Máanyts, vathányəm, vathányi, matspáq! mathótk ammuuváatxa!”

“A'ím, 'Ashéets 'a'íim nyashém, 'atskamuuváak, nyáava mamáatsk ammayáatxa!”

A'ím, mashxáyəny alyaats'átk, 'ashée atsóowəm, 'amáyvi uuváak, uuváak athúuk a'éta.

'Aakóoyənyts awíim. 'Aakóoy Sanyuuxáványts.

A'ím, nyuunóok.

Vanyuunóokəm, nyaayúu tsáam, máám, nyiiríish a'ím viitháwk.

Nyuunóok, vanyuunóok awím, “Ka'thúum 'uunóok 'athútya?
“Kamawíi ma’ím
matatapóoyk muunóok nyammaavíirək?

“Maaíimək viimayáak!

“'Amátt mashmuuthíi makayáam,
nyáasi muuváak nyiimakwévtəxa!

“Aanyóntik vathí muuváa alyma'ém!”

A’ítsəm,
viiwétsk,
'anyáavi nathómək viiwéts.

Viiwétsk,
xaasa'ły atóly nyáanyi,
'avíits uuvám,
nyáanyi tsuunóoyts,
nyáanyi uuváak uuváak.
Athúuk a’étəma.

A’ím,
mayúuwúm,
a’ítsəma.
Nyáany a’ím.
Nyáanyi avák uuvá.
That old lady was living over there, and something told her to go swimming. “I’ll go swimming,” she said.

And so, “Duck down (under the water), do it four times, and come back up.

“You’ll gather willow (roots).” Something told her this, they say.

She went — the old lady went swimming — she went along and ducked down (under the water), and she went along, and halfway (there) she came back up.

She ducked down under the water again, and she went along, a little (way), and in a little while she came back (up) again.

She went along, until the third (time), she went along and ducked (under the water) again, and as she went along, all of a sudden — “Oh!” she said, and she came back out.
She came back out,  
and there she was —  
there had been something there under the water!

So,  
it was there,  
(but) she didn’t pay it any attention,  
she went farther,  
she went down again, and immediately,  
she cut the willow (roots).

She cut them,  
two of them,  
and she picked them up,  
and she came out,  
and she came back;  
she got home and there she was.

She got there,  
and she went about making flutes.  
She finished (making) two,  
and she put them away.

There she was, and suddenly —  
(even though) she was a really old lady —  
she gave birth to twins.

She gave birth and there she was,  
the old lady.

She went out and went along,  
she went out and went along, and suddenly,  
they came from the house.  
Doves.  
They came flying out,  
and they headed off towards the rising sun,  
and she stood there watching.

“Somehow they seem to be my children,”  
she said,  
and she stood there watching.
All of a sudden,
they came back,
they went back into the house, and immediately,
she saw that it was them.

“Oh, no,
this is terribly bad,” (she said).

They were there,
and off they went.

When they came back out again,
she was standing there, and immediately,
they went back inside.

They were crying.

She saw them,
and she went back (inside),
and she gave them things,
and they were about to eat.

There they were,
and they stood up again, and suddenly,
they turned themselves into lizards,
and they went out, and away they went!

“Why is it
that they are making such trouble?” she said.
The old lady was watching them.

There she was,
and finally they grew up,
and there they were.

“The things you do,
you go too far with them.
Be careful when you do things!
One of you will have a bad time.”
She said it,
(but) they didn’t pay attention.

They didn’t pay attention,
well,
they turned themselves into lizards,
and off they went,
and they lay underneath something.

Suddenly,
a creature —
it was some kind of snake,
and it was going to swallow them,
and they saw it,
and they ran away and came (home),
and they went into the house,
and they became people again.

There they were,
and finally they grew up;
the old lady kept scolding them,
and they paid attention to her and settled down.

They settled down,
and suddenly,
they picked up the flutes;
they were grown up now, and so,
they picked them up.

The west,
they went into the west,
and they sat on the top of a mountain over there.
They were playing their flutes.

She heard them,
the old lady heard them, standing here.

“They’ve picked up the flutes I made,
and they are singing things,
the good (songs),”
and she stood there in the distance.
There she was, and suddenly,
in a place in the east,
(other people) were in a place in the east.
They were young women,
and they were twins.

They were twins too,
they were over there in the distance,
and they were listening.

“Listen!”

“It’s twin young men!
Twin young men are playing flutes,
the good (songs)!
Do you hear it?”

She said it to the (other young) woman.

“Yes,
I hear it.”

The sound was overwhelming,
and they heard it.
(The young men) were on top of the mountain,
and they were doing something,
and the sound was overwhelming, they say.

“Shall we go see?”
she said,
and (those) twins went off too.

They didn’t get anywhere near the house;
the old lady’s powers were overwhelming.

Suddenly,
she took control (of their actions),
and they got just so far and then went back!
They went back,
and (the young men) watched,
they were watching —
and the old lady’s anger was overwhelming.

(The young women) had gone back home.

There they were;
“We might take a walk,”
they said,
the young men (did),
and off they went.

They went off into the east, and immediately,
(something) over there made them go back across!
(The old lady) didn’t want them over there,
and she did it.

They came back and got here,
and here they were.

The old lady was angry, but
there she was;
she went around (pretending to be) happy.

So,
they played their flutes again,
there they were, and suddenly,
the young women,
it was the young women,
they went after them,
and somehow they went across and got there!

They got there,
and the young men
were playing their flutes,
when (the young women) got there.

They were laughing flirtatiously,
and she heard them,
the old lady heard them,
and she stood up;
“They’re on top of the mountain,” she said.

“They got here!
This was bound to happen!
I kept saying so!
I forbade them to do it!

“(But) somehow they overpowered me,
and they went across, didn’t they?”
she said.

And so,
she stood there thinking.

She stood there thinking;
“These young women got there intending to get married,”
she said.

“So,
all right,
they’ll get married, no matter what.

“Their marriages won’t be good ones,”
she said,
the old lady said it.

They heard her,
the old lady.
“You are going to get married,
are you?”
she asked the young men.
“Yes,” (they said).

“All right.
We’ll have a gathering.”

They had a gathering,
they went on and on inviting people.
So,
“We’re (going to) dance.
You’ll be there,
and you’ll have a good time,
you’ll be there having a good time.
You’ll experience it,
and you’ll (go on from) there,”
she said.

She said it,
and when they heard her,
someone
went from house to house telling about it,
and inviting the people.
“They’re having a feast!
They’re going to have a feast!”

They had a feast,
and the people were singing,
and they were dancing.

The young woman was laughing flirtatiously,
she was laughing flirtatiously.

There they were,
and the old lady’s hatred was extraordinary.

There she was,
and one of them was laughing flirtatiously again,
and all of a sudden,
the old lady put a curse on the young woman.

She put a curse on her!

And in a little while she fell face down!
The young woman died
in the middle of the dancing!

When she died,
when she died,
they all sat here,  
and finally,  
they were going to prepare her (for cremation).  
The next morning,  
they were going to prepare her (for cremation).

Right away,  
the young man’s heart was about to break,  
there he was.

The next morning,  
they finished preparing the young woman (for cremation).

They finished preparing her (for cremation),  
and the young man  
was there too.

He was there too,  
and he did just what she had done.  
In a little while he died too,  
the twin (young man).

Now there was one,  
one (from each pair of twins) was left,  
and they stayed together  
(with) the old lady.

There they were.

The old lady was going to go back home.  
“I’ll get that young woman taken care of,”  
she thought.

Well,  
it’s called a parching tray,  
that (thing).  
She took that (tray), and so,  
she went on gathering ashes,  
and she finished, and suddenly,  
(the tray) was full of maggots!
It was full of maggots, 
and she saw this.

At this (point), 
when she saw that it was full of maggots, 
(she said to) the young woman, 
the one young woman (who was left),

“You, 
right now, 
right here, 
you’ll pop these in your mouth like grapes! 
That’s what you’ll do from now on!

“So, 
I name you Buzzard, 
and wherever you might be, 
this is what you will eat from now on!

And so, 
she shoved the young woman, 
she turned her into a buzzard, 
and there she is up in the sky, 
there she is, they say.

The old lady did it. 
Old Lady Sanyuuxáv.

And so, 
there they were.

There they were, and so, 
(out of) everything, 
finally, 
there was nothing (left).

There they were, 
there they were, and so, 
“How can we put up with this?
“What did you think you were doing when you went about killing them off?

“Just go!

“Go away to a place you don’t know, and come to your end over there!

“Don’t ever come here again!”

They said it, and off they went, they headed east and off they went.

Off they went, and in the middle of the ocean there was an island, and they abandoned her there, and that’s where she stayed. It happened, they say.

So, you can see her, they say. They say that. She is (still) there.
'Aakóoy Sanyuuxáv

*Told by Josefa Hartt*

Pa'iipáats,
sany'ákats siivák,
nyaváyk siiványk,
saathúum,
pa'iipáanyəny 'atáyk,
vaafím,
vathík vathík a'íim,
athúuny.

Nyahava,
siiványk,
nyaváyk siivány.

Xuumáar ayúuxáyəm;
xaavák a'étəma.

Xaavákəm,
nyaxáyk,
matháavtək:
anyúurtək a'étəma.

Iimáattənyts anyúurək,
nyaayúú,
kwal'iishée muuyúú nyáany lyavíitk a'étəma.

Athúum,
anyúurtək.
Suuméevək vuunóom,
uuutsətk uuuváanyk uuuváany.

Uuváany,
nyáany ava'ístəma.
'Avíinyts,
vaafée a'íim,
nyiikúpk va'ík a'ém a'ítya.
Athúuk a'émək,
xaavíly viikwathi nyáava,
kwashathúk nyáavəm,
makyí athúum a'ítya.

Athúum,
nyáanya,
sanya'ákənya,
'Aakóoy Sanyuuxáv a'ím,
amúlyk athúuk a'étəma,
nyamáam,
nya'aakóoyəm.

Nyáany nyaváyəm,
nyáany nyaváytk siivám,
sata'óts nyáányts avathótk anyúurtəm.

Sata'ótsk siivá,
uuutsáa va'árk viíványk viíványk,
nyamáam,
nya'uukúutsk;
vanyaatháwk,
saathúum:
pa'iipáavats
mattmaawíik,
pa'iipáa kwanyúk shiitamúuly mattashék,
makyík a'ím,
makyík kwa'átsányts.

Saathúum:
mattnyiitsúyk,
mattnyiimaawíik,
mattnyaashuupáwk.

Nyaathúuu,
nya'a'ím,
nyáányts xiipúk athúum athúuk a'étəma.

Maxáanyányts vanyaatháwk,
Xatpáa Nyavátan alynayém.
A'étk, 
vanyaatháwk, 
matt-tsakuunávək a'ím, 
" 'Uuv'áak, 
'avíi kavée 'anyáak 'anayém 'a'ím 'atháw'əsh," 
a'ét.

Sany'ákəny antáytsəny uuikanáaxváyəly — 
“Kaawíts mawéts ma'ím ma'ítya? 
Mapóoytəxa!

“Pa'iipáanyts mayúuk athúuly'əm! 
'Axwáaytank avatháw alyaskyíixáyəm,” 
a'étəm a'ítya.

A'étk vuunóotəs, 
makyík a'áv alya'émək. 
Kaathúts a'étk a'ím, 
nyiikwévtək, 
nyáany.

Xuumáar muuxamíik, 
'atsnyaamuukanáavəm, 
a'áv alya'émək. 
Nyaathúwúm. 
Nyaatsínyúuvúm a'étəma.

Nyaathúu nyaa'íim, 
nyáanya athúum athúuk a'ét. 
A'étəma.

Nyáany athúu a'íi vanyaatháwk; 
mattsaa'étk suunóok, 
a'étəma.

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Nyáanya avathúuk a'étəma. 
Nyaa'íim, 
viinayémtək a'étəma. 
Viiwétstək.
Nyamathúts kwa'átsk:
viiwétsəm,
pà'iiipáats Xatpáa 'amáy 'aványi athúm —
mapísa 'atsvéek vanyaavám.

Xama'úlyk nyiivák,
San Xarvíir a'épəm 'a'ávənyk.

Nyáanyi athúum,
Xatpáanyts 'amátt mattnyiitsamíim uuváanyk,
uuváak athúuk a'étsəma.

Uuváam,
pà'iiipáats viitháwəm,
kwara'ákts,
alykwatanák ta'axánənyts,
nyáanyts,
kwara'ák tánək viithík,
tasínymətk a'étsəma.

'Atsyúulya'éém.

Vatstsáats xavík,
mashatxáaxáyk viitháwəm.

'Ashéntts 'akútsk,
'ashéntts alyaaéevək athúum,
nyáany,
'avá awíim shapéttk a'étsəma.
Nyakór nyaawíim awíim.
Shapéttəm,
nyáany alyatháwət av'ártək,
iiwáam alyatháwtək avatháwət av'árt.

A'étsəma.

Alyatháwk,
siitháwəm.
Nyáava ayúutkəly,
nyáasi nayém a' étk vuunóotk,
a' étkəm.

Vanyaaawétsk,
vanyaaawétsk,
nyáasily katánmət.
Makyíts uuyóov alya'éməxayəm,
alykatánətəm.

'Atskuunáavək aatsxwáar a' étk vuunóot av'ártum.

Xiipán atháwkəm,
"Ka'ávək!
Siitháwənyk!” a'íim.

“Av'áiilyəmk,
náq a'íi va'árək avatháwəm,”
a'ávxayəm —
“Kaawíts kaathómk,
avatháwk!” a'ím,
“Tsakavárək anáaw tánək avuunóotəm.
'A' ávək va'avák 'athó'əsh!” a' étk,
kwara'ákənyts a' étk.
“ 'A' ávəsh!”

A'íim,
nya'ávək,
'aakóoyənyts a’íim,
“A' étk a’ítya,
'aaly' étk.
Iiwáam tsakuunáavək avatháwk,”
a’ím.

A'éxayəm,
“Kaváarəm!
'A' ávək 'a’ítya!”
a' étk;
kwara'ákənyts anífmtək vuunóom nyaa'áv.
Xuumáyəts suuváam,
aqásk a’ím.

“Kaawíts kaathúum.
Vatháwk washtuuqwíivək vuunóota.
Mayáak alymarpéem mayúuly 'aaly'ét,”
a’íik a’étəma.

A’ím,
yaa’ávək,
“Ée’é” a’étk,
viiyáatk.

Nya'avuyáany av'áwtk,
ayúutk,
aváts nyakór a’avək athúm,
ashtuuthúuly.

Athúm,
nyiiiv’áwk,
ayúutk nyaakwén a’étk,
nyiirísh a’ésh.
Nyaaváamk —
“Nyíirísh.
Kaawíts makyí uuváaly’eməsh,”
a’ét.

A’ím,
a’ávtəka.
Náq a’étk siithík.
Nya’a’ím,
viiyémtəm ayúutka.

'Aakóoyənyts siiványk.
“Kaváarək a’ítsəm;
ma’ámək,”
a’éxaym,
“Kaváarək,
ayúulya’éməs,”
a’étk kwalyaviíta.
A'ëtk,
aníimtək vuunóom.

Xuumár xatáləts.
Kaa'íim 'atskuuvátəm 'ayúunyk;
maatsawíts nyiirísh a'ím.

Nyáany lyavíik,
xuumár 'iikyínys suuváatk.

Aaíimək,
'aváats kaváayk,
'atssavíily kuu'éeyk,
athúm.

Kaawíts áaytsəm,
amátk athót;
suuváat av'ártəny.

Siithíim —
siithíim,
'aakóoyənyts ayúuk siiványk.

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Ayúuk siiványk,
uuváaxaym,
kwara'ákənyts a'ím,
“Kaawíts av'áak?” a’ím,
a'étəm,
“Nyáanyts athótəva,” a'í.

A'ëxayəm,
kwara'ákənyts a'ím,
“Ée'é,
nyáany,
nyaayúu,
tathíts kamaxúulyk avkuunóok,
káayəm;
nyaayúu tsapóxəm,
nyáany 'a'íim,
ayáak
ayúuwú,”
a'íik a'étəma.

“Alyarpéemək ayúuxa,”
a' étəm,
nyaā'avək.

“Xóttk,” a'íim.
'Aakóoyənyts awíi kwa'átsk,
“Éey,
nyayúu!
Nyáayú!” a' étəm,
nyaā'avək,
av'áwuxayəm,
tathíts nyáany maxúuly kwa'átsk vuunóok,
nyaavíírək,
iisháaly uutama'órək
áaytk a' étəma.

Áayəm,
iisháalyk atsétəm,
nyaashtúum,
“Viimayáak.
Mashtaxáa nyaváts aví avák,
siikwaváatsnya.
Alymarpéem
mayúu,” a'íim,
a' étka.

“Áam,
pa'iipáa alyatháwəm,
a'íi kaathómək a'íim.
Tsaqáavtək,
tsakaváʁtsk a'íim vuunóom;
'a'ávək va'thík 'a' étka,”
a' étk vuunóom,
nyaā'av.
“Xóttk,” a'étk,
áam a'étk,
tathítswany nyaatsa'úlyk;
nyaatsapóxk viiyáam.
Nóq a'im,
iisháalyəm nyatama'órək áaytəm athúm,
makyík aváam alya'éməxáyk,
atsáavək a'étəma.

Nyaatsáavək,
nyásik athíik,
takavék nyaaváak,
“Nyiirísh a'ésh,” a'ík a'étəma.

Kwara'ákənyts siíthík.
“Ayúu lya'émətək uu'áv lyavíita.
Kamathúm,
'atáyəm káayk.
'Anóq ta'axánəm máay kama'émətəm,
atsáavtək a'ítya,
matsáampúytək awím,”
a'ík 'etəma.

A'étəm,
nyaávək,
'aakóoyənyts “Xóttk,” a'iim,
nyaawíntik vuunóok vuunóok,
kwaskyíily atsáam,
áayk a'étəma.
Utama'órək,
áayəm,
nyaayúuk.

Nyaatháwk.
“Muká!
Vathány mayúu alyma'émək?” a'iim,
“Mayáatanək,
alymapám,
mayúu a'ítsəm ma'ámək,”
a'ét.
Vuunóom;
" 'Axótł,“ nyaa'étəntik, kwaskyíi nyaatháwk.

Nyaats póxəntik, viiyáanyk viiyáanyk; 'atáytəm, atsáav alya'émxayk, aváamtək a'étəma.

Nyaaváamək, 'avány alyaa'áshk, ayúuxayəm, 'aványts avathúum, kwal'iishíik anyórək.

Tama'órtanəm, ayúuk aaly'éxáyk, axweshxwéshk apámk! Apúytək siíthík 'etəma.

Athúm, athúum, iiwáanyts ép a'íik a'ím athútya.

Siíthíkəny, 'akóortanəm, nyaamánək, nyáany viíthíik, nyaaváam, “Kaathótíí?” a'éxayəm — “Ée'é, kaawíts anyúurək mattapéek, 'avány alytama'órəm!

“ 'Ayúuk, 'ayúuxayk 'apámək. Si'athíkənyk, si'athíkənyk, 'amánək vi'athíík 'athópək 'athó,” a'íik 'etəma.
Nyaakanáavəm, 
nyaa'ávak, 
kwara'ákənyts,  
“Móo, 
ma'ávk!  
Saathúüm!  
Kaawíts uuvátk kwalyavíita, ” 
á’exionəm,  
“Mamuuvílytək ammuuváanyk! 
Kaawíts athúüm athútya!” 
nyaa'étk.

Xuumáy nyáanyts nyiishamathíik, 
nyuuváam.  
Kaawíts kaawíim, 
pa'iipáa uutsáam, 
ara'óytək suuváam, 
nyaayúuk aqásək vuunóom.

Nyaayáak uukanáavətsəm, 
nyaa'ávak viithíitk, 
aváatk a' étəma.

Nyaaváak, 
nyaváam, 
a'ím,  
“Vaathóm! 
Vaathúwúm 'a'épək 'a'ávənyk! 
'A'éxayəm, 
mayúu alyma'éməs, 
ma' étəm! 
Nyaatháwəm!

“Nyaathúüm, 
avány 'a'íím, 
ayáaxayk, 
vaathúüm ayúuk!” a'éta.  
“Pa'iipáa mashtúüm mayáak, 
alyaxávak mayúuxá!” 
a' ét.
Vuunóotəm,
nyaa'ávək,
“Xóttk,” a'ím,
pə'iiipáa —
'iiipáts 'atáytanəm nyaaqáask,
yaaštúum.

Vaayáak apámək,
a'éxayəm,
nyiirísh a'étəm;
alyarpéemtək uuyóovək,
xayəm,
mashtaxáany a'ím,
“Kaawíts kamathúum viimatháwəm?”
a'ím.

A' étk,
a'ávək a' ét,
suunóom,
náq a' étk,
uuyóovtək siitháwk.
Kaa'ém alya'émək siitháwəm.

A'ím,
uyuóovtk,
nyaayúu,
aa'íimək,
kaly'aaxwáay awíim —
nyaayúu tsuuxáy uutsév,
nyáava atávək a'ávək,
kaawémək a'ávək,
awétk suunóonyk,
nyiuutspák.

Viinathíik,
nyaakatán,
“Nyíirísh a’ím nyiikwévəsh.”

“Kaawíts makyí uuváalya’ém.”

Nyaa'ávək. "'Axóttk," a'im, kaa'ém alya'émətək.

Siithíkəm. Nyáavəm, nyiipuíuttk vaayémtəm, nyiirifish a'ètəm, siitháwtək, kwara'ákənyts iiwáa xakwatháw va'árəm, siithík.


A'étk vuunóom, nyaa'ávək, náq a'étk siithíkt av'áartək vuunóony.

Viitháwnyək, viitháwəm, nyáasəts alyatháw av'árəm, siitíivnyək. 'Anóqəts viivákəm, mattshakyévətk a'ètəma.
Mattshakyév,
a'ís,
kwakútsənyts kaváarək a' étəma.
A'íím,
nyáam,
mattshakyév va'árək,
siitháawnyək,
siitháawnyək,
siitháw.

Siitháw va'árənyk,
siitháwxayəm,
nyiitiív va'árətsk,
nyam nyiiríish a'ím,
a' étəm,
nyáany —
kwa'kútsənyts atspák,
'axá athítk,
axávək athót av'árək,
suuváam,
ayúut.

'Akóoyənyts siivátk.
“Avatháwtəkəm athúum.

“Atspák,
suuváanyk,
axávəm;
'ayúuk 'avá'əsh,” a' ét av'ár.

Vuunóom,
viitháwnyək,
viitháwk,
viitháw.

'Akór alynyaayém ta'axánəm.

Nyáavəts,
'aakóoy nyáava,
kwasta'ótsənyts alynyiithúutsk uu váatk,
“Kaawíts, apóoyíi. Kaathómk viitháawtək a'ím, makyík nakavékəly'em, Nyiikwévəm.

"'A'ávtək va'uuváak 'athó'ash," a'étk. Alynyiithúutst av'ártək, amétk uuváat av'árt.

"'Akór alynayémək," a'ín.

A'íi va'árək uuváanyk, kaváartəkəm a'ávək athúm, "Vathám, nyaanakavékəlys, nyiiríish a'ím vanyaatháw.

"Kaawíts kaathómk a'émək athútya, " a'étk aav'ártək. Uuváanyk, uuváany.

'Akór alynyaayém. Mattnyaatspée ta'axánəm.

Nyáava, xuumárənyts — xuumárəts nya'iikyínyts nyiivák, nya'kútskəm athúm.

Xuumár 'atsma'ín, a'áv alya'émək vanyaathíkəm, nyáany lyavíik awétk awím, "Katspám alyka'émək," a'ítsxayəm — 'avály uuváak uuváxayk, ayúuts alya'émxayəm,
atspám,
mat'ár uuváak,
kúur axávtək uuvám.

Uuyóovək vuunóonyk,
“ 'Éey!
Xuumárəts alyuuvaak!
Atspák uuváanyk,
axávtək kwalyavíit,” a'ím,
'aaqóoyənyts a'ët.

“ 'Ayúutanək 'aváxayəm,
xuumárəts atspámək,
aví uuváak,
kúur a'éxayəm,
alyaxávək athótk kwalyvíim. 'Ayúutk 'avák'ash,”
a'íim.

Suunóom,
a'ávək uuványk.
“ 'Éey!

“Avathúum 'a'ëpək 'a'ávənyk!
Avathótk kwalyvíita 'a'íim!
Nya'uunóom,
kaváarkəm ma'ëtk ammuunóonyk,
athúum!
Athúum a'ítya!”
a'íim.

Siitháwk,
siitháwəm,
nyáava mattnyaakatsuunávək vanyaatháwk.

Nyaa'ávək,
***
xuumáy nyaaqástəntim,
nyaaváam a'ím,
“Vaathúum,
mayúuk,” a’éta.
'Aakóoyavats ayúuk vanyaavák, kanáavtək a’itya.

Nyuunóom;
“Mayáatan mayúuly 'aaly’étka,” a’ím.

A’ím,
nyaa’ávək,
“Xóttk,” a’ím,
pal’iipáa nyaaqáasəntik mattnyaashtúum, vaayáak alyapám.

Uuyóovək.
Vuunóoxayəm, xuumár tsanpéevəts alyuuvaatk uuváam, uuyóovət.

Suuñóo, nyakörtanəm, vatháts aashtuuthúulyk.
Nyiiřish a’ét.

Nyaayúuk, nyaatakavék, nyaaváamək, “Athúu kwa’átsəsh,” a’ím.

“Xuumárəts alyvák uuváatəməsh.
Uuvám 'ayúu'əsh,” a’íik 'etəma.
A’ím, a’ím, kanáavəm, kwara’ákənyts a’ávək siithíkənyk, a’ím,
“Ée'é.

“Xuumár xatsíny nyaathúum, 'axótt-təxa.
“A'ís, 
xxumár 'iikyíny nyaathúum, 
'aláaytəxa.

“Nyáanyts, 
nyaayúu 'aláay athóxa. 
Athóxa lyavíim, 
nyáany 'áar aly'a'émk, 
vany'avám.

“Nyáanya vanyaathúum, 
mattapóoyvətxa,” 
a'íik 'et.

“A'ís, 
xxumár nyaathúum, 
uuváanyk, 
nya'akútsk sanya'áktiya.

“Athúum, 
nyáany, 
kaawíts kaathóm alya'éməxa. 
A'ís, 
xxumár 'iikyíny nyáanyts, 
uuváavəly, 
avathúum, 
'ats'aláay athúum, 
nyiinyta'aaláayxa lyavíim.

“A'ím, 
nyáanyəm, 
nyáany xuumár 'iikyíny nyaathúum, 
mattapóoyətxa,” 
a'ét.

“Ée'éé” a' ét, 
“ 'Atskakwék 'a'áv aly'éməsh,” 
nya'a' ét, 
takavéktək, 
nyaayáantik.
Aváamək,
a'íim,
nyáanyts,
nyáavəts 'iipáavəts nyaaváamək a’ím,
“Xuumár kaathúts athúm?”
a’íik 'etəma.

’Akútsk uuváas,
awétk avathúum:
avathóixa lyavíik nyaa’íim,
vaathíim,
nyaayúuk,
uukavék,
akwílyk aavíirtək a’étəma.
A’étkəm,
siithiktəm a’íim.

Nyáanyi,
kwa’kúts nyáanyts a’íim,
“Máany manyuuwítsk mathúm?”

“Makaváark.
Avgy athó’əsh,” a’étk,
anyáqəny a’étəm.

Nyaa’ávək.
“Xuumár kaathúts athúm?
Xuumár xatsínyts,
xó
xuumár 'iikyínyts?”
a’íik ’et.

A’éxayəm,
“Xuumár xatsínyts,” a’íik ’et.
Xuumár 'iikyínyts athúus a’ét,
tatapóoyəv a’étəm a’ávək a’ím.

Vaa’étk a’étəma.
A’étəm,
nyaa’ávək.
“Ée'é,”
a'ètk,
siiv'âwnyk atspâmtək,
vanyaayém,
nyaaaváam,
kwara'ákəny uukanáavək.
“Vaathúum.
Vaathúts athúuk 'eta,”
a'íim,
uukanáavəm,
“Ée'é.
Nya'xóttəntim.”
Nyaanymáam,
yáany a'ètk a'ètká.

“Xuumár 'iikyíny nyaathúum,
'áar aly'a'émk,
'a'épəm ma'ámək,”
a'èt.
Suunóom,
nyaa'ávək.

Nyaapúuttəntik,
vaayémak,
nyiirísh a'ítsəm.

Siitháawtək,
siitháawxayəm,
“Nyaa'iïwáam.
'Anymawáam.
'Ayáatanək
'atskakwék 'a'ávxa.”
Nyaa'ètəntik,
sanyuuváam,
nyaa'ávək.

'Aakóoyənyts uunaxwílyk,
vanyaawáaak,
alykamémk 'etəma.
Alykaméməm,
nyaatskakwém,
kanáavək ava’íntik:
“Xuumár xatsínyts athúu kwa'átsk athúm,”
a’féxaym,
“Áa-áá,” a’étəm,
nya'a'áv.

“Ée'é,
'axótt-təxa.”

“Uuváany,
nya'kútst,
pa'iipáa atsúyk,
nyaváytyiya.”

Nyaa'étk,
nakavéktək viinayémtəm.
Siitháwnyək,
sithawəny.

Siitháw,
nyaamáam,
atspámək,
avathótk uuváat av'ártək,
'ara'óyk uuváak,
kúur axávtək,
athótk uuváam.

'Aakóoynyənyts ayúutk uuváat av'ártək,
uuváatənyk,
uuváatəny.

Uuváanyk,
kaawémək vanyuuváak,
makyípəts ayúukəm.

“Éey!
Xuumár 'iikyínyts athúus,” a'étk a'épəka,
a’íim,
nyaakanáavtsəm.
Nyaa'ávək,
kwara'ákanyts
xuumáyəny nyaaqásəntik a’íim.

“Vaathúum!
'A’íim ’a'épək ’a'ávənyk,
mayúu ta’axánək ma’íilyəm!
Maáímtanək ma’íim,
muuváatəny!

“Vaathúum athúukəta!
Athúum.
Nyamathútsk.

“Nyamathútsk.
Xuumár ’iikyínnyts athúum!
Atspák,
nyáasi uuváak!
’Akúttstanək,
aar’óoy uuváanyk,
axávtək,
athúu uuváam,
’Aakóoyvəts ayúutanək uuváa va’árk,
awím,
mapís uuyóovək vuunóotsk a’ítsta,”
a’ím.

“Nyuunóom,
mamuuvílytanək,
’anyáa vathám mayáak,
matapúytəxa!”
a’íi.

A’étk,
suunóotk,
xuumáyəny a’ím.

Athúum,
yaa’a’ávək,
“ ’Axóttk,” a’étk,
viiyáatk,
palíipáava nyaashtúntik viiyáatk aváam.

A'ím,
a'éxayəm,
xuumár 'iikyínyənya —
sanya'ákənyts atsshamáatk iináamk athúuk awím,
nyaayúu —
'avuulypóts a'íim,
atók av'áwk,
'aíi awróstóm 'ayúuny.
Nyáanya,
uuthápk,
nyaalyaakxávək aashuuthúlyk a'étəm;
alyaxávək,
alyaatséqtək.

Aashuuthúlykəm.

Alyaakxávək,
“Makyí uuváam?” a'ím,
a'ëtk.

Nyáasily xalykwáak,
nyaayúu nyatamán aaly'íim uunóony.

Nyiiríish a'étəm ayúutk.
'Avuushxwíírəny kastútsk a'ávək,
kaawémtək a'áv kwa'áts,
nyiiríiish a' étəm ayóovək vuunóony.

Nyuutspámək viinayém.
“Nyiiríish a'ëpəka.
Makyík kaawéts makyí uuváalyəm nyiikwév.

“Kaawéts mayúupk ammátháwk ma'ítya,”
a'ëtk,
uunóom.
"'Ayóovtanəs,
nyiiriish a'ésh,"
a'étk,
vuunóom.

A'ávtək,
"Tó.
Avathúwúm 'a'épk 'a'áwəny.

"Nyikamánək katánək.
Nya'láayk vanyaatháwəm,"
a' ét.
Kwara'ákənyts siithík.

Nyaapúutt-təntik,
nyiiriish a'ísttəm,
suuváanyk.
"'A'ávənyk.
Thomayúuvəm nyaa'a'ávək nyaqástəntixa,"
a' étk,
vuunóom;
"Ée'é,
nyaa'étk,
viyiémtəm.

Nyáavəm,
siitháwtəny,
siitháwəm,
nyaa'ávək —
aváts a'ávətsk viitháwənyk —
"Éey!
Vi'nayémxa.
'Anakavékts.

"Vi'nayémúm,"
a' étk,
'iipátsavəts.
"Nyamáam,
'ankavékxə,"
a' ét.
Nyaa'étk,  
nyauutspá a' étk,  
viiwétstək 'etəma.

Viiwétstəm.  
“Pa'iipáats viiwétstək uulyavii'əsh,”  
a' étk,  
katsuunáavəm,  
nyaa'ávak,  
matt-tsáam vaathií kaa'íim.

'Avány alyaakxávak,  
uuyóovək a'ávak,  
kaathómək a'ávak,  
athúu vuunóony,  
nyiirísh nyaa'íim.

Tatuuvíirək a' étəntik,  
'amáttva kaváayk,  
avkwuunóony,  
nyiirísh a' étk nyiikwévtəm.

Nyaakavéktək.  
“Nyiirísh a' ím nyiikwévtək viitháwk.  
Pa'iiipáa makyí uuváaly'eməsh,”  
a' étəntik,  
nyukanáavtsəm.

Kwara'ákənyts nyaa'ávk a' ím,  
“Saathúwúm 'a' ím 'a'ép!  
'A'ávənyk!  
Alyni'yíthúutstənyk!  
Nyakór 'a' ím,  
'aavfír.

“Máany 'atsmuuyúutsəny nyiimakwévtəntəm athótk athútya!”  
a' étk;  
xuumáyəny wanyiirávət k vuunóony.
"'Anyáats nyi'anáamapatk 'a'íim, nyaayúu 'ayúuk va'uuños, kaváarəm, nya' étk 'a'itya!' a' étk, suunoóny, nyaanímək.

Nyaa mattuutsqáavək nyiixúuu a' étk, "Pa'iipáats katánək — 'axwéts katánək! Vuunóo ta'axán!

"'Uuyóovalyem nyiìkwéevəm! Vuunóonyk, vuunóonyk, uutspámək vanyaawétsəm, uuyóovək!" a'íim.

“Taxalyuukwáatsk vuunóony, nyiirífish a' étk! Viitháwkət," nyaa' étk, mattuukanáavək aaímxayəm,

nyiiváam aváam a' étk, vuunóom.

'Aayúu — Xantas'ílyts a' étəma.


Makyíly uuváak, suuváanyk, viithíik,
aváatk xáyəm,
va'áétk:
mattuutsqáavək,
nyiiixúuu a'átk vuunóom nyaa'áv.

“Kaawíts kamathópk muunóokəm?” a’íim.

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Ava’íim,
ava'áetk,
uukanáavtsəm,
a’ávəts
avány.

“Amma’íim ma’íim,
nyiimakwévats tánək ma’ítya!
Nyaathúum!

"'Anyép nyama’íim,
yamaatsxwáar ma’ím:
'Atsmattxalykwáayk,
kaawíts makyíly avák,
'aakóoy lyavíik,
kwaskyíí atséwpəm'ashk athútya,’
ma’ím.

“Maatsxwáar muu’ítsk ammuunóony!

“Nyiiimakwévts tánək mathúum!
Mathúus ma’étk ma’ítsəm,
vanyaatháwəm.
Kaawíts axwíivəm avmavárək ammuunóok ma’ítya!”
nyaa'áétk.

“'Anyáats nyi'attavíirək 'ayúuxá,”
nyaa'áétk.
Nyiittavíirək,
vuuthíinyk,
vuuthíinyk,
vuuthíinyk.
Nyamáam,
'akór alynyaanayémək,
a'ím,
athúm:
'amáayi námək athúunyk,
natséntək.

Uuv'áak siinathíi,
siwiwtstək.

A'ét,
viinathíik;
tatavíırək,
viiwáanyk,
viiwáanyk,
viiwáanyk.

'Amátt alythíktək —
vaathópəm 'ayúuny,
'amáttk av'áak,
nyaayúunyənyts —
avathótəm,
nyamayóov alya'émək;
nyiishtamatháav.

Siwiwtstəm,
viiyáanyk,
viiyáany,
nyiinyuutsakxávək,
nyáanyts nyiitsatapóoytək a'étəma.

Xantas'ilyənyts.

Nyiiinyaatsatapóoytəm,
nyáanyts,
yiiinyaatsatapóoyəm,
nyaapóoyk,
'amátt uupúuvtək a'étəma.
liwáam.
'Amáttəm uupúuvtəm,
nyuupúuvəm,
'amáttənyts ava'é a'ím.

Muuxóoyk atspáktək.

Muuxóoyk atspáktək,
'axwáak 'úts a'étk,
nyáanyts,
xamiilyúusk athúuk a'étəma.

Nyáanya,
it's a disease that they left,
a'étəma.

Athúum athúuk a'étəma.

Nyáava,
nyáanya,
xamalyús palytéerəts a'étəma.
Nyaayúúu,
measles a'íim a'ítya.

Nyáany palytéerəts a'étəma.
A'íim,
nyáany,
nyáanyaxan avathúum.
Nyáany,
nyiinamákəm athúuk a'étəma.

Namákəm,
nyaayúuk,
nyaatakavék,
viiyáak nyaaváam,
mattkanáavək uuváam.
“'Atatapóoyəm nyiikwévək!”

“Athúum,
iiwáam,
'mátt uupúuvək;
mattaanáartək athútya!”
A’étk,  
kanáavtəm,  
nyaa'ávək siithíkənyk.  
“Nyamáam.  
'Axóttəntim.

“ 'Ats'iimák,  
'ara'óoyk 'athúum,  
'uuváaxá.

“ 'Axalakúyk!  
'Anykwa'ítsəny!  
Nyamáam,  
'axwéts apúytəm 'athúum!”  
nyaa'étk,  
nyamathútsk.  
Ara'óoy tsavóowk,  
'atsiimák a'ávək,  
kaawíts awíim,  
mattamáarək a'ávək,  
awíim,  
aatsxwáaar a'étk,  
suunóo va'ár.

Suunóoxáyly,  
kaawíts a’íim:

“Ma’uutsláytsənyts!  
Mattmatspéek!  
Ma’xóttk manyváyk ammuuváalyma’ëmtək mathútya!

“Muuváa alynyaama'émək!  
Mathúum,  
nyaamuuváak,  
ammathótk ammathótk viimanathíik,  
nyaayúu 'axótt mathúum makaa'áaməts vanyaamanathíim.

“ 'Anyáa makyípəm,  
nyaayúuuts,  
'a'áw aráats avathík,
viithiik, 
viithiik, 
yiinyaamáttəm nyiikwévəm!

“'Upóoytíí va'tháwk 'athútya!” 
a'ětk.

Mattkatsunávək vuunóotstəm. 
Vaa'ítst a'éxayəm, 
pa'iiipáanyts xalypámək. 
“Kaawíts a'épk 'aaly'íim.”

“'A'ětk, 
'atsalynyiithúútstək a'ítya. 
Kaawémək athúwum,” 
a'ětk.

Vuunóok, 
viitháwxayəm, 
shamáts tsuumpáp niiinyaayáam.

Asháamxayəly, 
avathúú kwa'átsk! 
Kanya'a'íntim, 
matxá siithíik athúuk, 
uuyúú lyavíik.

Siithíitk, 
kwaráam takyévtək siithíitk, 
siithíim, 
nyuuyóov.

“Nyaathúú kwa'átsk! 
Makyík 'uuthúutsxəlyá!” 
a'ětk, 
aafíim.

Nyaavəm áam a'ětk, 
vuunóonyk, 
vuunóoxayəly, 
yamaváa kwa'átstək avathótk, 
nyaayúú kwaráanyanyts.
Athótk,
siithíitk,
mataxám kuuéevək.

Siithíik,
nyamáttk.

Nyáavəts,
kwara’ák alykwatanáktan xuumáyvəts,
yáavəts a’étk,
“Ka’wémək ’apúyum!
’Anyáats,
’ats’ashuumáany nyiináamapatəm,
nyáaytsəm ’avátk ’athúm.

“ ’Atspámxá!”
a’étk.

A’étk,
’atsayér nyáany mattatséwtək,
xamáalyk nyiipáq a’étk.
Ayérək ’amáy axáavək aaly’étəsáa,
kwapómənyts aváamtəm athúm.

Kamúly takavék a’ím,
pa’iipáany athúntixalyk a’ím —
a’étənyk,
alyaskyíitk,
alyaskyíitk siiyáat.

Vatháts,
xuumár nyáavəts nyaayúuk;
“Nyáanyts viithíik,” a’iim vuunóom,
nyaa’ávək.

“ ’Astuukyáanyú!”
a’ét.

“Móo,
’astuukyáanyú!” a’ dáyəm,
sanya’ák kwa’nóqənyts as’ílyt.
Nyaas'ilyəm,
aváts,
"Máanyts kama'ětk?
'Astuukyáanyú!

“Aváts viithíiny!
Nyaamáttəm,
'uu póoy 'a'ětk 'athótkitya!”
a'ětk vuunóom.

Nyaa'ávak,
sanya'ákənyts a'ím,
“'Axóttk,” nyaa'ím,
kwa'kútsənyts,
yaaly’ák.
“Máanyts,
kathíik!” nyaa'ítsəm a'éxayəm;
“Kaváarək,
kaawít's ayáak va'ayémum va'avátxa,”
a'ětk,
nyiikwévtək siivám nyaayúuk.

Nyaaaxiipánək.
“Nya'awétsú!”

Nyaa'ětk,
iisháaly nyaatapályk,
nyiitsavakyévək,
nyiistuukyáanyk.

Alynanáktək viiwéstək,
a'ětəma.

Alynanáktək viiwétsənyk,
viiwéstəm,
vatháts viivány,
nyaamatt-təm,
nyuupóoyí kanyaa'ím.

Nyifímtək.
Nyáany aavír a'ětk awétəny,
nyifímtəm.
Vatháts,
siiwétsənyk,
alyuutspámtək.
Viinathíitk,
viinathíitk,
viinathíitk,
mattaaly'áktək,
viinathíim,
viinathíim.

Xáyəm,
'atsayér nyáanyts —
xanymasháv a'ím ashétəma.

Nyaayúu shuuvíi kwalyvíis,
xamáalytan páq a'ėtum.

A'íim,
ava'ítstəm 'a'áv,
'ayúuny;
nyáany avathúum.

Ayérək,
yáash a'ėtk,
siıyáam.

Xuumár 'iikyínyənyts láw a'ím,
nyaayúuk
a'ím,
“Kayúuk!
Avány 'anakwíits athúum,
'ashuupáawtsááa,
kamúly takavékəly kaa'iím athúunyk,
nyiikwévək.
Nyamáam,
saathúum,
siıyáanyk alykwévtəxa.”

Avathúum.
Xanymashávəts avuuváak a'ítstəm,
nyaanymáamtiya.
Athúum,
siiyáak athópəka,
a'ét.
Xuumár 'iikyíinyənyts kanáavtək viiwáatəm a'ávəm.

Viinathíitk, 
viinathíitk, 
viinathíitk, 
makyí nyanathíik, 
nyáany xiipáníí, 
kanyaa'émək a’íim.

“Ka’wémk viinyawáak nyakamémúum? 
Muuwáarts alya'émtapatxa.”

Tapátiim, 
nyaa'ávək. 
“Kaawíts nyatséwəm, 
nyiimuuváatapatxa,” 
a'étk.

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Kwalytéshq atséwkw 
'uu'ítsa. 
Áa.

Nyáany avawíim: 
aaímək, 
'atsayér awétk, 
kaawéxayəm, 
nyamayáalya'émək a'étk.

Namáktək.

“Kwanymé 'awíntixa,” 
nyaa'ét.

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Kwanymé awétəntixayəm, ayúutk viiv'awəny; “Nyíkwévtəsh.”

“Nyáanyts mathúulyma'éməxa,” a'ética, vuunóony.

Viiwáam'tək, nyaata'aatáyk, kwalytésq nyáanya.

A'ética, nyiitséw'tək vuunóok, namáktəm, 'ámätt nyuuváak, mattavék kaathómək athúm, uuuváam, ayúutk av'áw.

“Nyáavəts 'axóttəsh. Nyáava mathótxa. ‘Nyáava Kwalytésqəts,’ a'ítstəm, mathótk ammuuváata, ammuuváam 'axótt-təm muuváatxa.

“Nyaanymáam, 'anyáats nyi'mánək vi'yémtəxa.”

A'ética, viiyémtək, ayáatk aváam'tək athúuk a'étəma.

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Xuumárvəts vanyaayáak, aváam'tək a'étəma.
Nyaaváamək,
shamánək,
mattnyaakanáavəm a'ávək.
"Ée'é."

"Kamathómək.
Makyí muuváak,
maxótt ma'ím mathúum,
nyaa'aañimək va'athúu va'thíkənyk.

" 'Apúytəxa,
nya'étk,
'athúu va'thíktək 'athútya."

A'étəm,
a'ávtək,
"Ma'íilyma'émək!
Mamánək!
Kaawéts alynyiimathúutsxa."

A'étəm,
nyaa'ávək,
nyamán kwa'átsk siivátk,
siiványk.

" 'Anyaaaxáapəm 'uupúuvək 'awétsk,
vany'awétsk,
vanya'awétsk —
'axá sa'ílyts a'íim,
'axá mattkwatspéets siithíkəm.

"Nyáasi 'katánək,
nyi'uuuv'óok,
nyaayúu 'a'íim ma'ávxa,"
a'étka,
'aakóoyəny.

Nyaa' étəm,
" 'Axóttk," a'étk,
iisháaly mattnyaatapályk,
viiwétsənyk,
viiwétsk,
viiwétsk,
xaasa'íly nyáany —
katán kwa'átstək a'étəma.

Nyaakatánəm,
"Vathí muuváa alyma'émətxa."

Athúm,
" 'Anyáa 'aaíim 'atakavék si'thikənyk,
nyamáam.
'Athótkəm,
'apúyəm 'axött-təxa.

" 'Íís,
máany,
maxuumárxyək mathúm.

"Kaawíts mathóxəa,
'a'íim.

" 'A'íim,
nyáavi nyuuthík 'a'íim,
'a'étkəm 'awíim,
awíim,
miisháaly 'atapály,
nyataxwéshk vanya'wáaaaak,
xaasa'íly tóly 'a'íim,
nyaayúu 'amátt-ts siivám,
nyáasi nyatápxəa,"
a' ét.

"Nyáanyi muuváatapxəa,"
a' ét.

'Aakóoyvəts a'etk vuuñoom,
a'ávət.
Awíím,  
uuváám,  
nyáany,  
'axá vatháts athúúm,  
'akwíík íiip a’ím;  
'akwíík vanyuuváam.

“Nyaayúunyts,  
athúúm,  
nyuuuv’áwəm,  
uuqásk anáwk nyaayúúm —  
nyáany máanyts mathóxa.  
Mathúúm.

“Mathúúm.  
Nyayúu,  
nyáasi muuváak,  
siimuuváanyk.  
Avnyaathúúm,  
máany mattaamkaawííshány  
'amáy nyaaxáv.

“Saathúúm.  
'A'áwtan nyíikwakwévənyts.  
Nyaayúú nyaaspérək,  
saathúúm,  
aráak,  
alkyémp alkyémp a’ím vanyuuváam.

“Nyáany máany mathúúm.  
Muuváak ma’ítya.

“A’ím,  
nyashéxa.  
Kwayaaxuumár 'a’ím nyaashéxa.”

Nyaáany ashém,  
nyáany.
“Avnyaathúum, mataxáyk, ‘akwíík, uuv’áwkw, nyaathúum — uuuqásk ava’íim, vanyuuváam, Kwayaaxuumáarəts ara’óyk uuuváam a’íyum.

“A’ítstəxa.”

A’ėtk, uukanáavək vuunóok, nyaanamák, avawíi kwa’átsky.

“Nyaanymáamtəxa” nyaa’íim.

Nyaataxwésh kwa’átsky, makýí, kaawííts siiváam.

‘Amátt xasa’íly tóly avám; nyáasi atápk, alynyaatápk nyaakwíinək, ‘aakóoyənyts viithíítk a’étəma.

Viíyémək, nyavá nyaaváamək, siíthíkənyk, nyiipúytək a’étəma.


Uurávək a’ávk; athúum athúuk a’étəma. Uu’ítsənyts athúum. Athúum athúuk a’étəma.
A'etk,
nyáava kanáavtəma.
Kwa'ítsənyts,
kanáavək vaa'iím.

Nyáavəm aawáamtək.
A person, 
a woman was over there, 
she was living over there, 
that's how things were, 
there were a lot of people there, 
like this, 
they were here and there, 
they were.

This one, 
she was over there, 
she was living over there.

She gave birth to children; 
they were twins, they say.

They were twins, 
and immediately, 
there was something peculiar about them: 
they were multi-colored, they say.

Their bodies were multi-colored, 
well, 
they looked like those rainbows that you see, they say.

So, 
they were multi-colored. 
They depended on her, 
and she looked after them, on and on.

There she was, 
and (people) talked about that. 
The mountain, 
it was like this, 
and there might have been a cave in it, like this, they say.
Maybe
this river that comes along here
and heads this way,
maybe it’s somewhere around there, they say.

So,
that one,
the woman,
they called her Old Lady Sanyuuxáv,
(that) was her name, they say,
that’s all,
now that she was old.

She lived there,
she was living over there,
and those children of hers were multi-colored like that.

She gave birth to them,
and she looked after them, on and on,
and finally,
they grew up;
here they were,
and it was like that:
these people
were related to each other,
(but) they belonged to a different tribe,
wherever it was,
the one that was wherever it was.

It was like that:
(in order to) get married,
(they needed to know how) they were related to one another,
they needed to know about themselves.

(That) was (the situation),
and so,
they were the first ones to be (in this situation), they say.

The boys were there,
and they went off into real Papago territory.
So,
here they were,
and they talked among themselves, and so,
“Let’s travel,
let’s go to the southeastern mountains,”
(one of them) said.

They told the woman, their mother, and immediately —
“What are you about to do?
They will kill you!

“People don’t want to see you!
There is still a real war going on there,”
she said, they say.

She went on saying it, but
they didn’t listen to her at all.
She said something,
but it was no use,
that (which she said).

You have children,
and you explain things to them,
but they don’t listen to you.
That might happen.
They might follow that example, they say.

When they intend to do (something),
that’s what they are going to do.
So they say.

That’s what they were intending to do;
they had made up their minds,
they say.

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That’s what happened, they say.
And so,
they left, they say.
They went along.
It happened just as she had said it would:
they went,
and there were people there in Papago territory —
owadays whoever-it-is is there.

Priests are there,
I’ve heard it called San Xavier.

That’s where it was,
the Papago settled the land and stayed there,
they stayed there, they say.

They stayed there,
and there was someone there,
an old man,
he was their real leader,
he was the one,
he was very old,
and he was blind, they say.

He couldn’t see.

He had two daughters,
and they were young women.

One was older,
and one was younger,
and those (young women)
were kept isolated in a separate house.
They did that, long ago.
They isolated them,
and (the young women) would stay in that (house),
they would stay in there by themselves.

So they say.

There they were in there,
they were over there.
(The two young men) wanted to see them, 
and they were planning to go over there, 
they say.

They went, 
and they went, 
and they got to that (place) over there. 
Nobody saw them, and all of a sudden, 
they got there.

They were always talking and laughing.

It was near (the girls’ parents’ house), and so, 
“Listen! 
There’s someone over there!” (the old man) said.

“They never (used to) say anything! 
They’ve always been quiet,” (he said), 
and he listened, and suddenly — 
“There’s something going on, 
(someone) is there!” he said, 
“They are laughing really loudly. 
I can hear them right here!” he said, 
the old man said it. 
“I can hear them!”

And so, 
when she heard him, 
the old woman said, 
“It’s nothing, 
I think. 
They’re by themselves, talking (to each other),” 
she said.

As soon as she said it, 
“That’s not (what is happening)! 
I can hear them!” 
he said; 
the old man could hear them doing as they pleased.
His son was there,  
and he called him.

“Something is going on.  
They are making noise over here.  
I think you should go and peek inside and see,”  
he said, they say.

So,  
when he heard him,  
“Oh, all right,” he said,  
and he went along.

He stood outside their door,  
and he looked,  
(but) those (young women) had heard him coming, and so,  
they had hidden (the young men).

So,  
he stood there,  
he went around looking,  
and there was nothing there.  
When he got back home —  
“Nothing.  
There isn’t anybody there,”  
he said.

So,  
(the old man) heard him.  
He lay there without saying anything.  
Then,  
he saw (the young man) go away.

The old lady was still there.  
“He said it wasn’t (like that);  
you heard him,”  
she said, and immediately,  
“He’s wrong.  
He probably didn’t look,”  
(the old man) said something like that.
So, they went on doing as they pleased.

There was an orphan. I’ve seen them at different places; they have no relatives.

There was one like that, there was a little boy over there.

He did what he could, he went from house to house, and he begged for things, poor thing, he did.

They gave him something, and he ate it; he was always there.

He was coming from over there — he was coming from over there, and the old lady was watching him.

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She was watching him, there she was, and suddenly, the old man said, “Who’s that walking by?” he said, and so, “It must be that (little boy),” (the old woman) said.

As soon as she said it, the old man said, “Okay, as for that, well, (go ahead and) parch some corn, and give it to him; he’ll munch on something,
and I’ll say that to him, and he’ll go and take a look,” he said, they say.

“He’ll peek in and see,” he said, and she heard him.

“All right,” she said. The old woman did as she had been told, “Hey, I see you! I’m going to give you (something)” she said, and the boy heard her, and he stopped, and immediately, she went about parching corn, just as she had been told, and when she finished, she filled her hand (with parched corn), and she gave it to him, they say.

She gave it to him, she put it into his hand, and when he took it, “You go along. The girls’ house is there, it’s the one over there. Peek inside and see,” she said, they say.

“Well, there are people in there, there might be. They are talking, they keep laughing; we’ve been hearing them,” she went on saying it, and he heard her.
“All right,” he said, and he went a little way, holding the corn in his hand; he munched on it as he went along. It was just a little bit, she had given him (just) a handful, and so, he hadn’t gone anywhere, by the time he had eaten it up, they say.

When he had eaten it up, he came back from over there, and when he got back, “There’s nothing there,” he said, they say.

The old man was lying there. “It sounds like he didn’t (even) look. Whatever you do, give him a lot. You must have given him just a little bit, and he ate it all up, because he’s so hungry,” he said, they say.

So, when she heard him, the old woman said, “All right,” and she did it again, going on and on, and she put it in a dish, and she gave it to him, they say. She filled it up, and she gave it to him, and he saw it.

He took it. “Now! Didn’t you see this?” she said. “Really go, and when you get there, take a look, as you heard him say,” she said.
There they were;  
“All right,” he said again,  
and he took the dish.

He was munching (corn) again,  
he went on and on;  
there was a lot of it,  
and he still hadn’t eaten it up, by the time  
he got there, they say.

He got there,  
and he peeked into the house,  
he looked, and immediately,  
the house was like that,  
it was multi-colored and shining like a rainbow.

It was full (of color),  
and as soon as he saw it,  
he spun around and fell down!  
He fainted dead away, they say.

So,  
it happened,  
he just blacked out.

He lay there,  
for a really long time,  
and he got up,  
and he came back,  
and when he got there,  
“What happened?” they said, and immediately —  
“Well,  
there are all kinds of colors  
and they’re filling up the house!

“I looked,  
and as soon as I saw it, I fell down.  
I lay there,  
and I lay there,  
and I got up and came back and here I am,”  
he said, they say.
He told them about it, and they listened, and the old man (said), “Okay, you heard him! It’s true! There seems to be something there,” he said, and immediately, “You (had better) hurry! There is something there!” he said.

That son of his didn’t know about it, there he was. He was doing something or other, he was in charge of (a group of) people, he was having a good time over there, and (someone) saw him and called him.

(That person) went and told him about it, and when (the son) heard about it he came, and he got there, they say.

He got there, he got there, and (the old man) said, “This is how it is! I said it would be this way! I said so, but you didn’t really look, even though you said you did! And they were there (all along)!

“Then, I said that (to the orphan boy), and he went there, and immediately, he saw that this is how it is!” he said. “Get some people together and go, go in there and see!” he said.
Here they were,  
and (his son) heard him;  
“All right,” he said,  
and people —  
he called a whole lot of men,  
he gathered them together.

They went along and got there,  
and by the time they did,  
there was nothing there;  
they peeked in and looked,  
and immediately,  
he said to the girls,  
“What are you up to?”  
he said.

So,  
they heard him, and so,  
there they were,  
they kept silent,  
and they sat there watching.  
They sat there not saying anything.

So,  
the men looked around,  
well,  
they did as they pleased,  
they used war clubs —  
(the walls) were made of adobe or something,  
and they hit them, all over the place,  
they did whatever it was, all over the place,  
they went about doing it,  
and they came out.

They came back,  
and when they got there,  
“There’s nothing there at all,” (they told the old man).

“There isn’t anything there anywhere.”
So,
there they were,
and he heard them.
“Well,
that’s what you say,” he said.
“We really did go in and look, but
(the situation) is not (what you feared it would be),”
they kept saying.

(The old man) heard them.
“All right,” he said,
and he didn’t say anything.

He lay there.
At this (point),
(the men) scattered and left,
and they were gone,
but (the young women) were over there,
and the old man was just as worried as ever,
lying there.

From that (point),
he went on talking about it.
“Why are you doing this?” (she asked),
the old woman (did).
“It is not (what you feared it would be),” she said,
“They told you,
and you saw (that they were right),
and (yet) you keep on (pursuing it) more and more.”

She went on saying it,
and he heard her,
and he lay there, silent, as usual.

Here they were,
here they were,
and those (young people) were still in there,
they were over there.
The younger ones were there,
and they got married, they say.
They got married,
but
the older ones didn’t, they say.
So,
at that (point),
the (younger people) were married,
and there they were,
there they were,
there they were.

They were there, as usual,
they were there, when all of a sudden,
they were sitting there as usual,
and there was nobody (else) there,
and so,
as for that —
the older one came out,
she came for water,
and she went back in as usual,
and there she was,
and (the old woman) watched her.

The old woman was over there.
“They are there.

“She came out,
and there she was,
and she went back inside;
I saw her,” she always said.

She was around here,
and here they were,
here they were,
here they were.

A really long time passed.

This (other one),
this old lady,
the one who had given birth to them was thinking about them,
“Whatever they did,  
they’re probably dead. 
Whatever they were up to,  
they are never coming back.  
They have come to their end.

“This is how I feel about it,”  
she said.  
She was always thinking about it,  
and she was always weeping.

“It’s been such a long time,”  
she said.

She was always saying it;  
she sensed that (something) was wrong, and so,  
“At this (point),  
they should be back, but  
there has been nothing.

“Something must have happened to them,”  
she was always saying.  
There she was,  
there she was.

A long time passed.  
It really was overwhelming.

This one,  
the child —  
the little boy was there,  
and he had gotten older.

You say something to a child,  
and he doesn’t listen,  
that’s what he was like, and so,  
“Don’t go out,”  
they said, and immediately —  
he stayed in the house,  
(but) as soon as they weren’t looking,
he went out,
and he stayed outside,
and in a little while he came in and there he was.

They were watching,
“Hey!
There’s a child there!
He came out for a while,
and (then) he seems to have gone (back) in,” she said,
the old woman said it.

“I was watching, and all of a sudden,
a child came out,
and he stayed there,
and after a little while,
he seems to have gone (back) inside.
I was watching him,”
she said.

There they were over there,
and the old man was listening.
“Hey!

“I said it would happen!
I said it seemed to be happening!
There we were,
and you kept saying no,
but it’s happening!
It’s happening!”
he said.

There they were,
there they were,
and they discussed this among themselves.

He heard them,
***
and he called his son again,
and when (the son) got there, he said,
“This is what’s happening,
you see,” he said.
The old woman had been watching,
and she told him about it.

There they were;
“I think you really should go and take a look,”
she said.

And so,
when he heard her,
“All right,” he said,
and he summoned people again and they got together,
and they went along and got there.

They looked.
There they were, and suddenly
there was a little child in there,
and they saw him.

There they were,
(but) already,
these (people) had hidden him.
He was gone.

They looked,
and they went back,
when they got there,
“It’s just as you said,” he said.

“There’s a child in there.
We saw him there,” they said it, they say.
They said it,
and so,
they told him about it,
and the old man lay there listening,
and he said,
“Yes.

“If it’s a girl,
it will be all right.
“But, if it’s a boy, it will be bad.

“That will be a bad thing. It’s likely to be bad, and I don’t want that, as I am here.

“If that’s what it is, you will have to kill him,” he said, they say.

“But, if it’s a (female) child, she will be there, and when she grows up she will be a woman.

“So, (in) that (case), she won’t be any (trouble). But, that boy, in being there, he’ll do something, and there will be trouble, he will probably destroy us.

“So, in that (case), if it is a boy, you will have to kill him,” he said.

“Oh,” they said, “We didn’t ask (whether it was a boy or a girl),” they said, and they went back, they went along again.
They got there,  
and so,  
they were the ones,  
these men got there and said,  
“What kind of a child is it?”  
they said, they say.

He was (too) old (for it), but  
this is what they did:  
when it was about to happen,  
(when) they were coming,  
and (the young women) saw this,  
they put (the boy) back,  
they wrapped him in his cradle and finished, they say.  
So,  
he was lying there, they say.

At that (point),  
the older (boy) said,  
“Is (this child) yours?”

“You’re mistaken.  
It’s hers,” she said,  
and he said it to the younger sister.

She heard him.  
“What kind of a child is it?  
Is it a girl,  
or  
is it a boy?”  
he said, they say.

He said so, and immediately,  
“It’s a girl,” she said.  
She said so, even though it was a boy,  
(because) she had heard that they would kill (a boy).

This is what she said.  
She said it,  
and he heard her.
“Okay,”
he said,
and he stood up and went out,
he left,
and when he got (home),
he told the old man about it.
“It’s like this.
This is how they are,”
he said,
and he told him about it.
“Okay.
It’s all right again.”
That’s all,
that’s what he said, they say.

“If it had been a boy,
I wouldn’t have wanted that,
as you heard me say,”
he said.
There they were,
and they heard him.

They scattered again,
they went away,
and they were gone.

(The young people) were over there,
they were still over there, and all of a sudden,
“I’ll do it myself,” (said the old man).
“Take me to them.
I will go
and ask them and hear (the answer).”
He said it again,
there he was,
and she heard him.

The old woman dragged him,
she took him along,
and she brought him there, they say.
She brought him there,
and he asked them,
and they told (the same story) again:
“The child is a girl, just as we said,”
she said, and immediately
(the other one) said “Yes,”
and he heard them.

“Okay.
It will be all right,” (he said).

“She (will) stay here,
and when she gets older,
she (will) get married,
and settle down.”

He said it,
and they went back (home).
There they were,
there they were.

There they were,
and finally,
(the child) went out,
and he did things as usual,
he played,
and in a little while he went back in,
that’s what was happening.

The old lady was watching him, as usual,
there she was,
there she was.

There she was,
and somehow,
someone (else) saw him.

“Hey!
It might be a boy after all,” they said,
and so,
they told (the old man) about it.
When he heard them,
the old man
called his son again, they say.

“It has happened!
I said it would,
but you didn’t really look into it!
You were careless,
when you were there!

“It has happened!
It did.
It happened because of that.

“It happened because of that.
It was a boy!
He came out,
and there he was, over there!
He had grown,
and he was playing,
and he went in,
he was doing (that),
and the old lady has seen him all along,
and so,
now they have seen him too,”
he said.

“There they are,
and you really (must) hurry,
you (must) go this very day,
and kill him!”
he said.

He said it,
he went on,
he said it to his son.

And so,
when (his son) heard him,
“All right,” he said,
and he went along,  
and he gathered people together again and went along  
and got there.

So,  
immediately,  
that little boy —  
the (young) woman was very powerful, and so,  
well —  
it’s called a housepost,  
it’s in the middle of the house,  
I’ve seen them use trees.  
That (housepost),  
she split it,  
and she said (the boy) should go in and hide inside it,  
and he went in,  
and he was wedged in there.

She had hidden him.

They went in (the house).  
“Where is he?” they said.  
They said it.

They looked for him, over there,  
they lifted things up everywhere (to look underneath).

They saw that there was nothing there.  
They hit all the corners of the house,  
they did whatever they could, just as they had been told,  
and they saw that there was nothing there.

They went out and left.  
“There is certainly nothing there.  
There is nobody there at all.

“I don’t know what you saw,”  
they said.  
and there they were.
“We looked closely, but there was nothing there,” they said, and there they were.

(The old man) heard them. “Okay. I said this would happen.

“It started there and it reached (this point). It is bad,” he said. The old man was lying there.

They scattered again, and they were gone, and there he was. “I will listen. When I hear (something) clear, I will call you again,” he had said, (while) they were there; “Okay,” they had said, and they had left.

At this (point), they were over there, they were over there, and they heard about it — those (twin young men) heard about it — “Hey! We’d better go. We’re going back (home).

“We’d better go,” they said, those men. “That’s all, we will go back (home),” they said.
They said it,  
and they came out, and so,  
they went along, they say.

They went along.  
“Some people seem to be going this way,”  
(someone) said,  
he told them about it,  
and when they heard him,  
somehow they all came.

They went into the house,  
and they looked all around,  
they did whatever it was, all over the place,  
they were doing it,  
(but) there was no-one there.

They chased after them, and so,  
they went from house to house,  
(but) the (people) who had been there  
were long gone.

They went back.  
“They’re long gone.  
There is no-one there at all,”  
they it said again,  
yhey told him about it.

The old man heard them and said,  
“I said it would happen like that!  
I sensed it!  
I thought about it!  
I said so a long time ago,  
and I finished.

“You have been completely useless at looking (into the situation)!”  
he said;  
he went on scolding his son.
“I have powers too,
I see (certain) things, but
there wasn’t anything happening,
I tell you!”
(the son) said,
and they went on (arguing),
and they got through it.

They were talking noisily to each other:
“People came —
the enemy came!
They really were here!

“We didn’t see them at all!
They stayed here,
and they stayed here,
and (only when) they came out and left
did (anybody) see them!” they said.

“People went searching for them,
but they were gone!
That’s what happened,” they said,
and they were discussing it carelessly among themselves,
when suddenly,
he got there, they say,
(while) they were there.

Something —
it was Gila Monster, they say.

Those (things),
well,
they’re big lizards,
I’ve seen them,
the ones that are there.
That’s what he was.

He was there somewhere,
there he was,
and he came this way,
and by the time he got here,
it was like this:
they were talking among themselves,
and he heard the noise they were making.

“What are you up to?” he said.

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He said that,
he said that,
he told them about it,
and they heard him,
that one.

“You say whatever you want to,
(but) you’re no good (yourselves)!
So be it!

“You talk about me,
and you laugh at me:
‘He hunts for things for himself,
he sits somewhere,
he’s like an old lady,
making pottery as usual,’
you say.

“You are laughing (at me)!

“You really are no good!
You say you will do something (about the enemy), but
there they are.
And you are too weak to do anything about it!”
he said.

“I’ll chase them and see (what happens),”
he said.
He chased them,
he brought them this way,
and he brought them this way,
and he brought them this way.
Finally,  
a long time passed,  
and so,  
it happened:  
they passed by overhead,  
and they came down.

They went walking in that direction,  
and they went along.

And so,  
they came this way;  
(Gila Monster) chased them,  
he went,  
and he went,  
and he went.

He lay down on the ground —  
I’ve seen them like that,  
they walk on the ground,  
those things —  
he did that,  
and they couldn’t see him;  
they didn’t know (that he was there).

They went along,  
and he went after them,  
he went after them,  
and he caught up with them,  
and he is the one who killed them, they say.

Gila Monster (did it).

He killed them,  
he is the one,  
he killed them,  
and when they died,  
they went into the earth, they say.  
By themselves.
They went into the earth, 
they went in, 
and the earth went like this.

Steam came out.

Steam came out, 
and it rose up like smoke, 
and that (smoke), 
and that was the measles, they say.

As for that, 
it’s a disease that they left, 
they say.

It happened, they say.

As for this, 
that (disease), 
it’s the measles, they say. 
Well, 
they call it measles, they say.

That’s the measles, they say. 
So, 
as for that, 
that’s how it came about. 
That (disease), 
they left it behind, they say.

They left it behind, 
and he saw (this), 
and he went back, 
he went along and got there, 
and he went about telling them (what he had done). 
“I killed them off!” (he said).

“And so, 
all by themselves, 
they went into the earth; 
they buried themselves!”
He said it,
he told them about it,
and (the old man) listened.
“That’s all.
It (will) be all right again.

“We (will) dance,
and enjoy ourselves, and so,
we will be here.

“Let’s rejoice!
We’ve done it!
Finally,
the enemy is dead!”
he said,
and that’s what they did.
They put on a fiesta,
there was dancing everywhere,
and they did whatever,
they (gambled and) won,
and so,
they were laughing,
there they were.

There they were, and all of a sudden
he said something:

“How bad you are!
You go too far with it!
You don’t live in a good way!

“You don’t!
And so,
here you are,
you come along doing whatever you do,
you come along never doing anything good.

“Some day,
well,
there (will) be a blazing fire,
it (will) come,
and come,
it (will) sweep over us and that (will) be the end!

“We will probably die!” he said.

They were all talking about it. He said this, and immediately, the people didn’t believe it. “I think he’s just saying it.”

“I say
that he’s just making things up.
It will never happen,”
they said.

Here they were, here they were, and suddenly, four nights had passed.

They saw something in the distance, and suddenly it was happening, just as he had said it would! Somehow, a wind was coming, (that’s) what it looked like.

It was coming from the distance, and a blazing fire was coming with it, it was coming from the distance, and they saw it.

“It’s happening, just as he said it would! We have to do something!” they said, and they did what they could.

It was about to pass by, and here they were, here they were, and suddenly, it got there, just as he had said it would, that flaming thing (did).
It happened,  
it came from the distance,  
and it was mixed with wind.

It came from the distance,  
and it swept over them.

This one,  
this son of the old man who was their leader,  
this one said,  
“We might die!  
As for me,  
my dreams are powerful too,  
I have been given (power).

“I will get out!”  
he said.

He said it,  
and he made himself into a bird,  
and he was pure white.  
He thought he could fly high enough in the sky, but  
the fire reached him.

He tried to go back (to the way he used to be),  
he wanted to be human again —  
he wanted to,  
(but) he remained the same,  
he went along still the same.

This one,  
this little boy saw it;  
“That thing is coming!” he said,  
and they heard him.

“Let’s get out of here!”  
he said.

“Okay,  
let’s get out of here!,” he said, and immediately,  
the younger woman refused.
She refused,
and he said,
“What are you saying?
Let’s run away!

“It’s coming!
It’s going to sweep over (everything),
and we are going to die!”
he went on saying.

When she heard him,
the woman said,
“All right,” she said,
the older one (did),
and she took (the boy) with her.
“You,
come on!” they said, and immediately,
“No.
I suppose I could go, but I will stay here,”
(the younger woman) said,
and she saw that it was no use (arguing with her).

(The fire) was getting closer.
“Let’s go!”

She said it,
and she pulled (the boy) by the hand,
and they ran,
they ran away.

They ran just ahead of (the flames),
they say.

They were just ahead of (the flames),
and they went,
and this (younger woman) stayed here,
and (the fire) swept over (everything),
and it probably killed her somehow.

That was the end of her.
It finished her off, and so,
that was the end of her.
As for these (other two),
they kept going,
and they escaped.
They came,
and they came,
and they came;
they stayed together,
and they came,
and they came.

Suddenly,
there was a bird —
it’s called an ibis, they say.

It was something like (the color of) porridge,
it might have been pure white.

So,
I’ve heard them say that.
I’ve seen it;
that’s what it was.

It flew,
it soared through the air,
(as) it went along.

The little boy turned his head,
he saw him,
and he said,
“Look!
That’s my uncle,
I recognize him, but
he is trying to go back (to his original form) somehow,
(but) it’s no use.
That’s all,
that is how he is,
and he will go along like that until he comes to his end.”

It happened like that.
He was an ibis, they say,
that’s all.
So,
he went along like that,
they say.
The little boy told her about it as he went along,
and she listened.

They came,
and they came,
and they came,
they came to someplace,
perhaps they were getting near it,
and at some (point) he said it.

“How can I take you there?
They won’t want you either.”

(They wouldn’t want her) either,
and he understood (this fact).
“I’ll turn you into something,
and that’s how you’ll be too,”
he said.

*** *** ***

He made her into a meadowlark,
that’s what I was saying.
Yes.

That’s what he did:
he did as he pleased;
he (tried) birds,
he did it somehow, and immediately
he didn’t like (what he made), they say.

And he quit.

“I’ll do another one,”
he said.

***
He made another one, and immediately,
he stood here looking at it;
“It’s no good,” (he said).

“That’s not what you will be,”
he said,
and he kept on (trying).

He went along,
he made more and more of them,
those meadowlarks.

So,
he kept turning her into (things),
and he quit,
and there she was in the dirt,
she was scratching in the dirt somehow, and so,
there she was,
and he stood looking at her.

“This is good.
This is what you will be.
‘This is Meadowlark,’
they will say,
and wherever you are,
wherever you are, you will get along fine.

“That’s all,
I will leave now.”

He said it,
and he went away,
he went along and got there, they say.

*** *** ***

The boy went along,
and he got there, they say.
When he got there,  
he woke her up,  
and he explained (his idea) and she listened.  
“Okay,” (she said).

“You (will) do it somehow.  
Wherever you are,  
you (will) do all right,  
(but) I would just as soon stay here.

“I am going to die,  
I tell you,  
that’s how I am.”

She said it,  
and he heard it,  
(and he said,) “Don’t say that!  
Get up!  
You will think of something.”

He said it,  
and she heard him,  
and she got up, just as he had said,  
and there she was, over there.

“We will go into the west,  
and as we go,  
as we go —  
it’s called the ocean,  
there’s a great body of water over there.

“We will get there,  
and stand there,  
and I will say something for you to hear,”  
she said,  
the old lady (did).

Then,  
“All right,” he said,  
and they held hands,
and they went,
and they went,
and they went,
and that ocean —
they reached it, just as she had said, they say.

They reached it.
“You won’t stay here.”

So,
“I would just as soon go back over there,
that’s all.
The way I am,
it’s all right for me to die.

“But,
as for you,
you are still young.

“You will do something else,
I say.

“I say so,
and (that’s why) I have brought you here,
I say so,
and so,
I’ll take you by the hand,
and as I go along I’ll fling you,
and in the middle of the ocean,
there is an island,
and I will set you down in over there,”
she said.

“You will stay there,”
she said.

The old lady went on saying this,
and he heard her.
So,
there he was,
and as for that,
because of that water,
clouds were gathering;
as it was getting cloudy.

“Well,
so,
when it rains,
when it thunders loudly —
that will be you.
It is you.

“It is you.
Well,
you will stay over there,
you (will) stay there.
It (will) happen,
your shadow
(will) go up into the sky.

“It happens like that.
My own grandson is the one who comes to an end there.
It’s a powerful thing,
that’s what happens,
it blazes up,
it goes flash! flash!

“That (will) be you.
You will stay there.

“So,
I will name you.
I will name you Kwayaaxuumár (The One Who Acts Like a Child).”

That’s what she named him,
that (name).
“When it happens,  
it’s windy,  
and it’s cloudy,  
and it rains,  
and then —  
it thunders like this,  
and when it does,  
they might say Kwayaaxuumár is playing.

“They will say so.”

So,  
she went about explaining it,  
and she left him,  
she did that, just as she had said.  
“That will be all,” she said.

She flung him, just as she had said,  
and somewhere,  
there is something over there.

There is a place in the middle of the ocean;  
she put him down over there,  
she put him down and turned around,  
and the old lady came this way, they say.

She went (home),  
and when she got to her house,  
she lay there,  
and she died there, they say.

She died there,  
this is what happened, just as she said it would.  
He stayed over there,  
and that’s how he was.  
He is the one that thunders.

One can hear him when there is lightning;  
that’s him, they say.  
That’s what they say.  
That’s him, they say.
So,
they tell about this.
The ones who say it,
they tell about it like this.

They go through this.
Shakwatxót

Told by John Comet

'Aakóoy,
'aakóoyəny amúly,
'Aakóoy Sanyuuxáv a'éta.
Amúlya,
'aakóoy amúlya
'Aakóoy Sanyuuxáva.

A'ím,
'Aakóoy Sanyuuxávənyts nyuuváak, xaly'úp ayáatk suuváak a'ét.
'Axáts siithíkəm, xaly'úp ayáat.

'Ashént nyaváyk suuváak, 'Aakóoy Sanyuuxávány.

Xaly'úp ayáak uuvát. Suuváany, uuváatkitya.

Viithíi takavék aváat.

Nyaa'íim, viithíkəm, athótk athót. Ayáak xaly'úpt.

Aváak, vanyuuváam — Takashé 'Aqwáas a'éta.

Takashé 'Aqwáasəts, nyáasi 'axá — nyaváytapat suuvát.
Suuvám, 
alyayémk sanyuuváak, 
kaathómək athúm: 
uuváavi, 
kaathómək nyuuváak, 
máam, 
atúyvətkitya. 
'Aakóoyəny.

Atúyvək vanyuuváak.

Vanyuuváak, 
kór nyaayémk, 
nyuuváak, 
amáam, 
xuumáar ayúutkitya, 
xuumáar xavík vathány.

Pa'iipáy. 
Siitháw, 
xuumáar 'iikyáarəts a'ét.

Atháwəm, 
saa'íim ashékitya. 
Amúlya, 
Paar'áak Paaraxáan a'ím ashék.

Kwa'ńqəny amúly Paar'áaka, 
kwakútsa Paaraxáan a'ét.

Siitháwk, 
matsuuts'ítsəts siitháwət, 
xuumáarəny.

Matsats'íim, 
akwév aly'émək viitháwk. 
“Kaawíts tan kaathómək viitháwk?” 
a'ém a' étk, 
'aakóoyənyts.
'Aakóoyənyts awíím, awíím, aa'én siiványk, akwév alya'ém. Xuumáar matsats'étk viitháw. Akwév aly'ém.

“Kaawíts tan kaathómək viitháwkitya?” a'ét. 'Aakóoyənyts siivát.

Siivám, 'aayúunts — xam'uulól a'éta. Xam'uulóləts amíim, “xrrr xrrr xrrr xrrr xrrr,” a'im.

Nyáanyts aváak viivák amét. “Xrrr xrrr,” a'ím, xuumáarənyts nyamáam matsats'íim ashnyítsq awítsta.

Xuumáar nyiinamíilək a'ét, xam'uulóləts.

A'ét, amáam, 'aakóoyənyts avathíím, nyaayúu xamuulólənyts sakyínyəv viiyémt.

Nyaayúu uk amáam, xuumáarənyts, *** uu’íts nyáava, wanymuuyétstəkəm viitháw, vanyaayém, nyaamtsats'ínyəmasht.

“ 'Uy! Kaawíts kaathómtanək viitháw? Kaa'ém matsats'ét, nyaa nyaváatan matsats' étk.
“Matsats’íilya’émk viitháwxayəm, 'atkavék, nya'aváatan matsats'étk,” a’ét.
“Kaawíts tan kaathómək?” a’ém a’ét, 'aakóoyəny.

'Aakóoy amák vanyaayém, amáam, xam'uulólənyts nyaaváak nyaa’ínymashk, “xrrr xrrr xrrr xrrr,” a’étəm, xuumáarənyts amáam uushmátk athúum.

Xam'uulóləts nyavály aváak, “xrrr xrrr,” atók avák.
***
Xuumáar uushmáam siitháw.

Siitháwəm, 'aakóoy nyaaváam, 'uulól vanyaayém, nyaamáam, xuumáarənyts matsts’ínymash, “Áaaa! Áaaa!”

Suunóok, kaawíts tan kaathómək viitháwk ayétsk.

Viιyémxayəm, 'aakóoy, makyí amák, nyaamáam, 'uulólənyts aváatk, nyaamáam nyiinamíilk awét.

Nyamáam, “xrrr xrrr,” a’ím, xuumáar nyamáam uushmátk.
***
A’ím,
'akóoy vanyaathíinyəm,
xaam'uilólənyts iiwa a nyiipéttəm,
uuvakitya.
Alyavak,
“xrrr xrrr xrrr,” uuvakitya.

Iiwáa nyiipéttəm,
skyíny alyémt áam,
alyvak,
“xrrr xrrr,” alyam.

'Aakóoy nyaaváak,
masharáyt!

“'Uy!
Máanyts ammathútan muuváam,
xuumár matsats’iim!” a’iika.
Nyaai’im —
iimény katsalyéshk a’eta.

Xaam'uilóləla.

Nyáanyi amánk,
xaam'uilóləts ‘órsh ‘órsh ‘órsh lyavéek.

Athúum,
uuvak;
mapís uuuváam,
xaam'uilol mayúum,
iiméts váy awétk,
katsuulyésh alyaskyíik,
'aakóoy.

Ayúukwəm ám,
'akúutstsək,
ayúuta.
Xuumáar nyamáam nyaakúutstsəm,
xaam'uilól iiményts alyésh amáam.
Xuumáar matsts’ínəmashk viitháwəny, 'aakóoyənyts namák viiyém.

Xuumár kwanóqány kwasuuthínyts tsaanyíik a'éta. A'ís kwakútsənyts kaváarəsh, kwa'nóqənyts kwas'iithíik.

Nyaamánək ayáak. Xuumárəny aatéerək akwílyk 'éta. Akwílyk viitháwk, nyamáam, uushóxk!

Atspámək, viiyáak áam. 'Atsanyér kaathú, xanaavlyép kaawíts taptóoy nyaakamíim, aví —
ashpúur a'éta —
nyáavily stawínək vuunóom, nyiiixánt.
Avá sawénapatkəm, nyáany nyaayóovək, uushmátk avatháwət.

'Aákóoy nyaaváak, “'Úy! Kaawíts nyuuváakəm, aaím,
xanaavalyép kaawíts ashtúum,
nyiistwínək vuunóokitya!” 'et,
'Aákóoyənyts ashtúum, tsaxwéshxwésh alyaapáx.

A'ím, xuumárənyts matsats'íik a'êt. “Áaaa! Áaaa!”
'Aakóoy,
“Kaawíts tants uuváatk awíim vuunóom athúm?”
a’ét.

Uuváany,
'aakóoy vanyaayém,
a’ím,
viiyáak,
'aayúunya xanaavlyép awétk,
kaawíts 'atskatsó,
xamér nyiistawíin ava’étk,
nyáany ayóovək viitháwk,
amáam uushmát.

Ashtótk vuunóok athúuk 'eta.

Vuunóonyk,
amáam,
'akúutsk.

Nya'kúutsk viitháw amáam,
“'Ay!
'Aayúu,
'axtáts siitháwət.
'Axtáts siitháwk,
kamathótk mathúuk 'íisaa —
mawétk mashtútsk,
sáa
matsuuváamxats athúu lya'éməs” a’étk 'íi.
Nyuukanáavətək,
a’íik 'eta.

'Axtáts alytháwk,
'axály atháwk siitháw,
sáa
nyaayúu kamashtarásəts,
'axá maxákəly tama’órtantəm,
muuváamxats athúu lya'ém.”

Athúum,
siitháwət.
“Áa, 'awétsk 'ayóovxa,” a' ét; siitháwət.

Siitháwnyək, viiwétsk 'axtá nyuuv'óo kwa'áts.

Vanyaawétsk, 'axtá nyuuv'óo kwa'áts.

“Ka'athútsxá. 'Ashtúu ka'athúu, ka'athómxa,” a'ím, nyyiitháwk, ayóovək siitháwəta.

Nyáanya shaavárk, nyáanya, xtánya.

Nyáany aashváarək 'im:

“Minyixáata, áamkwayáa áamkwayúuulya, minyixáata, áamkwayáa áamkwayúuulya a'ít.”

'Axtányts suuv'óom ayúuk, 'eta.
'Im, ayóova.
Ayóovək 'im, nyáany aashvárək 'íik 'et, nyáava.
Nyuuv'óok nyaayóov.

“Nyuuv'óom; máanyts mayáak mayúuxa,” 'íik 'et, nyaanatsénək, avány, nyakútsnya.
“Máany mayáak mayúu,” 'ét.

“Áa, 'athóxa,”'
'íik 'et.

Kwa'kútsənyts
siiyáak nyiixávək 'eta.
'Axányi.

Nyaaxávək,
viiyáak aváamək,
ayúunyk;
“ 'Úy!”
'Aayúu kamshtaráts,
'aavéts uuvátk,
kaawíts uuvá tsanpéet.
Makyík ayáak,
'axtány aauukyíttxats athúulya'ém.

Siiv'áwk ayúuk athúunyk,
nyaakkwévəm,
takavék atspák a'ét.

Takavék atspák,
nyaathíík nyaav’áak,
ashúts uukanáavət.
Ashúts,
“Matsuuváamxa alyathóməta,” a'íik 'et.
"'Ayáak,
'anyáats 'a'kútsk 'iináam,
vanyaa'aváam,
saváts nyaaváam nyaa'ayúukəm,
mashtaráts matt-tsáaməly 'axtány aakakyáavtanək,
'atkavék.
'Uuwéxats athúulya'ém.
'Ashuutóxa alyə'ém.

"Shuutóxa muuthómxa alyathóməsh," 'ét.

"Áa-aa,
'athúunypatk 'ayúuxa."
Ashtúum;
'ashént tsapéev,
'axtá kwavatáyány,  
kwatspéevənyəny ashtót.

Nyaashtúum,  
nyuutspák,  
nyáanyi,  
kwakútsənyts  
'axtá kwavatáyəny atháwət.

A'ím,  
nyáanyəm manyúuvək viinthíik 'eta.

“'Anyáats 'a'akútstəm,  
kwavatáyəly 'awéxa.”

“Kaváar!  
'Anyáats 'ayáak 'ashtótəm,  
kwavatáyəny.  
Máanyts kwa'anóqəly mawétəxə,”  
a'ét.  
Nyaály manyúuv vinthíik 'eta.

Vinayém.  
'Aakóoyənyts ayúuk siivát.  
“Manyúuv kaathúu,  
manyúuv vinthíik,”  
nyakóra ayúut siivát.

Nyaathíik,  
nyaakatánək.  
Iiwáanyts 'aláayt  
kwa'kútsənyts kwavatáyəny atháwət.

Nyáavi,  
iiwáanyts 'aláayk nyuuváak,  
kwa'nóqənyts.  
Viiyáakitya.  
Iiwáa nyaa'aláayəm,  
'avíi akúlyk viiyáat.
Vanyaayáak, nyáasi, 'avíits suuváa vaa'étk, uuvám, nyáany maxák axávətək, 'avíinyts arík a'íkəta.

Arík a'im, xuumár kwa'nóqənya, aánáməm, apúyk. Apúy siithík 'eta.

Apúy siithíkəm, shtaméev, kaathómk viitháwətk, xamnyéwəts awét.

Viitháwəm, siithík.

Nyáanya shaavárəntik.

Ée, shaavársáa, 'iiwáa nyapétt-ta.

"Mayáaxáa mayáaxáa, 'amayáaxáa, yáaxáam, nyáaykúum asúlyúum,"

a'éta.

Iimáatt-ts asúulyk 'ím; 'avíinyts tanám, iimáattənyts asúulyk 'ím, a'éta.

Siivány, 'aakóoyənyts ayúuk siiványk,
“Ée'é,
'yáak 'atháwxa.
Siithíksáa,
iiwáany ta'láayətəm siithík.
Athótəs,
'axóttxa,”
nya'etk,
viiyáak.

'Aakóoyənyts mattrnamíl nyuunóok,
uukavék 'ét,
xiimára.

Uukavék,
viitháwk,
uutara'uík awítsk 'ét,
'axtán̓ya.
Uutara'uík.

“Mattkáayk!”

“ 'Axóttk,” nya'etk,
amáam,
vaashkwéem,
'akútsənyts kwa'nóq atháwk.

Kwa'nóqənyts kwavatáyəny atháw 'ét.

Wilawíl uutara'uík vuunóo,
maxák takwalaasháw,
vathály aatskyétt,
vathá İyavéet.

Nym uukúpənyts,
vathí tsuumpápk viitháw viitháwetəm.

Nyiitháwəm;
“ 'Awím,
'atsétsk 'a'ávnyək,
matthəsháyənt,
uunáwa.”
Siitháwət.

Athúum,
'amátt vathík,
'anyáak uunóok,
pa'iípáats siitháwk.

Aashalyám Kwanáwəts,
amúlya.
Kwara'ákəts,
Aashalyám Kwanáw.

Siivám,
nyáaly vatstsáats siitháwapat.
Xavík siitháwapatk,
'ashént 'anóq,
'ashént 'akútstan.

Siitháwəm.
Nyáanyi wilawíil atsétsəm,
a'áv a'étk avatsétsk a'éta.

Atsáam viitháwəm,
mashxáy nyáanyts 'ashént,
kwa'nóq,
nyáanyts kwasiíithíi nyáany lyavítapat,
maxáy kwanóq kwasiíithíny nyáany lyavínypat,
kwas'iíithííktəm.

Wilawíil uutséts kwanáwəny
nyáasi aváam,
'a'ávək siitháawk 'eta.

Siitháawəta.

Maxáanyanyts,
wilawíil atsét siitháwət.

Siitháwk.
“'Anyáa kaathútsəm,
matt'ayúuxa,"
   a’ím,
siitháawk 'eta,
mashtxáanyənyts.

Nyaa’ím,
kwara’ákənyts áaralyemk,
maxáa avány áaralyem.

“Nyáar,” a’ítsəm,
mashtxáanyənyts.
“Matt'amayáatkəm,
aauutsétsənyts mattsiešáaytanəm 'a'ávət."

Siitháwk 'éta.

Nyam maxáa nyaalyaviínypat.
“'Anyáa kaathúts,
'awétsk 'ayóovxa.’”
Siitháw.
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Awétəm,
“'Atskuunáavxa,”
a’ím viitháwət.

Nyam atsétstsək,
atsétk avatháwət.

“Xaly’ágw ’akyáawu 'awétsxa,’ 'et,
xaly’áw akyáaw awéts.
’Uutfish awíim.

Atséw vuunóok awét,
xaly’áw awétk,
akyáam.
Viitháwənyk,
'atsakyétk.

Kamétk
asóot awét.
Awětk suunóot.

Sanyuunóom áam,
'aakóoyənyts nyaakanáavkəm,
"Nyaayúuts,
'ashpáa manyxátt-ts avatháwk,"
a fıḵəta.

"'Ashpáa manyxátt-ts avatháwsáa,
'avní 'amíits,
'avní alyuuméeny apéetan,
nyáany 'amáy tan alyatháwk viitháwət.

"Kamathóm mashuutóxə alyathómtək.
Avatháwət.

"'Ashént nyiłyk,
'ashént xamáalyət.

"Avatháwət.

"Kamawétk kamathótk mathúukəs,
kamathómtəxalyáa,"
nyaa'íik 'et.

Nyaa'áv vuunóony.
"Nyáa kaathútsəm,
'awétsk 'ayóovxá.
'Ashpáa 'anyxátt-ts avatháwk,"
a'eto.
A'íik 'et.

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Nyáava siitháwnyək.

"'Awétsk 'ayóovxá," étk,
awéts.
Nyaawétsk katán.
Suuv'óok ayóov.
Saathúukəs,
'avíi 'alyméeny —
êeee,
'amáy tan axávət!

Nýáasi kwapár nyiipíltan,
nyáasi nyaváy.
'Avíi kylekuyéltan,
nyáasi atháw,
avatháwəm 'ét.

Vinthíiktan.
Nakavék vinthíik 'eta.
'Avíi savány a'íi kwa'átsəm,
matt-tsapeek,
uuv'óowtək athómək.

'Atkavék nyiikatántək 'ayóov,” nya' ét,
vinthíik a'éta.
Viinthíik.

Nyaakatántək,
katsuunávək.
“Áa,
'akatánək 'ayóovtəsáa,
'avák,
'avíi 'alyuuméeny apéek 'etk,
'uuvák sáa,
'anyáa kaathúts aly'awétsəntik 'athútsk 'a'ávxa,”
a' ét.

“Áa,
nyuukanáapk.
Mawíi matsuuváamxats athúu lya'émək.
'Avíiny 'aluuméeny mattapéet.

“Nyaayúu kwamshtarátsənyts aaßımt,
'avuuyáa tama'órək athúm,
avatháwəta.
“Vaathúu,” a' ét.

Siitháwk,  
siitháw.  
Kaawíts awétkitya.  
'Atsqwáaq vanyaawétskitya.  
A' étas awét.

'Atsuukyéts tsémaly'émətək.  
Tapúytək,  
asóot.

Nyaatháwk,  
amáam,  
siiwétskitya.  
Máam,  
nyiιiwéts.  
“'Ayóovxa,” nyaa' ét,  
siιwéts.

Nyaawétsk,  
nyáasi,  
'avíí kwalymeenyi katán,  
suuv'óok 'eta.

“Máany,  
kwa'kúts,”  
nyaa'ínymashkəm,  
“'Antsén,” a'ím,  
“Máanyts maxiipúk mayák mayúuxá,”  
a'et.

“Áa-á.  
Matt-tsapéet.  
'Ayúusaa,  
'athótxá,” a'et.

“'Anyáats nyaav'áwk 'av'áwəm,  
mayák mayúutxa.”
Nyáam kwakútsənyts viiyáak 'eta.
'Avíiny akúlyk,
'aví kwalyaméenyá.

Akúlyk vanyaayáanyk,
viiyáanyk viiyáanyk viiyáanyk viiyáanyk viiyáanyk,
'améeeetan atspámk awítya,
yáany.

Avatháw kwa'áts,
'ashpáany;
'aví kyelakyél kwaaxwír alytháwk avatháwkəs.

Ayúukəs,
avathúu kwa'áts:
'aavéts athótk,
kaawíts athótk,
a'ávəm;
'avuuuyáanyts apét,
nyiiixítsk a'értəm,
kaathómək alyuuxávxats athúu lya'ém.

"'Úy!
Ka'wém 'ashuutóxəts athúulya'émət kwa'áts'ənkāa?"
 aaly'étk,
ayúuk siiv'áw 'eta.

Nyaayúu kamshtarátsənyts apét,
'ashpáany amák alyatháw.

Siiv'áwnyək,
viithíik 'eta.
Takavék atsén.
Tsuuváamxa alyathóm.

Ayúut.
Siiv'áw nyyiitkwíinək atsénək,
viithíinyk viithíinyk viithíinyk viithíinyk,
'amátt alytsén.
Aváts shuutháaw siiv'áwət, kwa'nóqənyts.

Nyaaváak a'ím, “Nyiikwévək awétk.
Tsuuváamxats athúu lya'ém kwa'átsk. 'Aavé kaawíts avathúuk,” a'ét.
Nyaamtsapéttk, matt-tsapéétan nyaakwa'átstəm, 'ayúút si'av'áwət.

“A'ét, 'atkvék vi'thíik 'athósh,” 'íik 'et,
Uukanáav, kwanóqənya.

“Ée'é.
'Athúunyattk 'a'ávxa.”

“Kaawíts axwíivək athúulyək avatháws athóts, 'aavé viikwatháw aváts,” a'ét.
“ 'Anyáats 'ayáak, 'awéxa,” a'íik 'eta.

“Áa, ammathóxá.
'Ashúts, viimayáanyək ammathóxa,” a'ét.

“Áa, 'athúum, mayúuxa,” nyaa'ëtk, vanyaayáanypatk 'eta.

Vanyaayáak, vanyaayáak, vanyaayáak, méeeenyi atspám awét.
Nyaatspám,
avathúuk 'et:
'aayúu mashtaráts nyamatspétt siitháw,
siitháwəm,
ayúuk siiv'áwət.

Ayúuk siiv'áwnyək,
avathúum,
vaawée 'et;
'amát ashly'áy ashtúum,
vaawfim:
'aayúu kamshtaráts 'amáy k uuwyíts.

Nyaayúu kamshtaráts vaa'ée 'étk,
lápálápək,
'amáttəly atháwkitya.

A'ét,
nyamayém,
aaxkyéevətka.

Nyaaxkyéevək,
amáam,
'ashpáany ashtúuk 'eta.
Xuuvík.
Kwaxmáalya,
kwanyíilya nyaashtúum.
Viithík,
tsaatsénk.

Atsénək viinthíiny,
'amátti alytsén.

Nyaatsénk amáam,
kwakútsənyts siiv'áwəm.
Nyaakamíím,
kwakútsənyts kwaxmáalyəny awíi 'etk,
nyaamanyúuvəm'ashk viinthíitkitya.

‘Anóq, “Xamáaly avnyts taaxán lyavíits athótəm, nyáany, ‘anyáats ‘awétəny.’

‘Akúts, “‘Anyáats ‘a’kútstək, kwaxmáaly avany ‘atháw,’ a ét.


Siithíkəny,
nyamáam,
'amátt nyaavéevk athíi,
amáam,
'aakóoyts uuv’ów a'érək 'eta.

Uuv’ów a'ér,
máamk,
uuv’ów.
Tsúu.

Nyamáam,
'ashpáanyts apóoyk 'eta,
xatsúurəm.

'Ashpáa nyaapóoyəm,
ashtúum,
uxuxúly 'éta.
Nyaayúu,
nyaayúu uuxúly 'étsaa,
nyaayúuts avathík,
'aavée lyavíik,
'anaqólək avathíkxa.

Nyáany nyaváts,
avám,
nyáaly aapáxəta.
Uuxúlyəva alyaapáxt.

“ 'Anyáap 'ashpáanyts apóoya!”

Alyaapáxk,
nyaawíim,
nyuutfish 'iipány tsáam ashtúum,
alyaapáxk awíik 'eta.

Nyaawíim,
matsats'íím vinthíiketa.

Matsats'íím vinthíik.
Vinthíik katán.
'Aakóoyənyts ayúuk siithík,
uuxúly avály alyaapáx aalyuupóoy.

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Xuumáarənyts matsats'íim,
vathí katánək;
“Kamathúu mamíím?” a' ét.

“Áa-á,
'anytsxáatt 'ashtúum,
va'thíinyk.

“Amáam,
uuv'óowk,
vathám áam apóoyəm,
uuxúlyəva aly'aapáx.
'Antamáak vi'nathík,
vathány 'iiwáany 'aláayəm,
matsats'étk vi'nathík 'athósh,”
a'iík 'eta.

Nyamáam,
'aakóoyənyts 'aválya kuuv'óowəny sharéqt.

Nyáanyts awétk,
avuuv'óow sharéqəm,
akwévətk.

Siitháw,
amáam,
amáam,
'ashpáanyts siitháwnyək,
amáam tatuukwáatsk 'eta.

Uuxúly atháw.

A' ét,
nyáanyəm shaavárəntiyum.
Máam,
amáanək,
siitháwk 'eta.

Avatháwk,
a'éta.
Shaaváravats:

“Iinyaaxáats,
amán wengee,
mán wengee,
iimán wengee,
iimán wengee,
mán wengeem.”

Amánək,
viitháw 'eta.

Nyaa'íim,
shaavár amáka,
shaavár amák athík,
nyáanyts:

“Inyaaxáats,
amán wengee,
pam kwiitháav,
amán wengém.”

Atspámək viitháw,
awítsxa.

“Pám kwiitháavts,
amán wengee,
mán wingii,
amán wingii,
amán wingii,
iimán wengéem,”

a'ét.
Uutspámək viitháwk 'et.
Mat'ár atháw.

Nyaatháwk,
xuumáara nyiipá nyáany,
ashtúum,
xalyuuqítsk avatháwk 'eta.
Náak.

'Iipánya,
ashtúuvash,
iisáalyi.

***

'Iipá tsuu'úlyá,
ashtúum,
iisháaly,
atsáam,
nyáany.

Mariikáan nyumpées 'ashént alytháwk,
mayúmək,
vaawíim,
'iipány tsa'úly.
Nyáalyavíik;
avatháwk a'éta.

A'étk,
siitháwm,
aashváarək 'eta.

'Iipánya,
'iipá tsa'úlyá.

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Nyaathúum ám;
nyaamám uutspám siitháwətka.
Athúum,
nyamáam ashtót.
“Póoy aly'ém!
Póoy aly'ém!”
Máam amáank atháwkw, ashtót.

Ashtúum, sanyaathúuk amám.
Iiwáanyts 'axóttəm siitháawətka.
Atháw.

Nyaavəm, viitháwkw, amám, mashtxáa nyavály nyásik nayém; ayóov a'íím avatháwitya.
A'ëtk, siitháwət.

Wilawíl uutséts nyáany a'ávapat siitháwtk a'íím,
“ 'Ayóovək, katánəm 'ayóovxa,” a'ínypatk siitháwkw, mashtxáanyanyts.

A’íím, nyáasi,
“Ka’thómək 'ayóovxa,” a’íím, siitháawət.

“Aa, mathúum, mayúuxa.
Páa 'ats'atsláyts aathúuva.
Pa'iípáa siimawétsk ma'ávəxa.
Mayúuk siimawétsxa,” a'ët, 'aakóoyənya.
“Mhm,”
siíwéts.

Nyaa’ím,
siítháwəm,
nyuutíshəny,
antamákalyem,
‘uutísh tsa’úlyət,
nyaanyáməam,
siítháwətkəm.
Nyatsa’úly siíwéts.

Viiwéts,
‘anyáak nathómkə viíwétsk,
aaímək xaly’áw akyét.
Kaawíts akyétk siíwéts.

Siíwéts.

Siíwéts siíwéts siíwéts siíwéts siíwéts,
siíwétsəly nyaaxiipáan.
Siíwéts.

Tsakavár apóoytk,
kaawíts uunyáq,
siíwéts.

Sanyaawétsk,
alykatánək ’eta,
‘avá nyáasi.
Viiwéts,
nyakuuyáamsi.

Mashtxáa nyavási katánəm.

Athúm,
Paar’áak Paarxáan uu’íts,
aaím kwanyúur tíí tíí tíí tíí tíí tíí ’ét,
a’aím,
‘avá alyuupúuv,
sanyaatháaw,
'avá tsáaməly anyúur;
tíí tíí tíí.

"'Úy!"
Mashxáayəts aváak ayúuk,
"'Úy!
Kaawíts kanyaathóməntik!
'Avány tsáamək anyúurək,
tíí tíí tíí tíí tíí 'ét!"

Nyaa— kwara'ákəts,
“Áa-á,
p'a'iipáa nyáanyts athúwúm,”
a' ét.

“Paar'áak Paarxáan katanək athúwúm.
Kayóovək
p'a'iipáanya.”

Siitháwəm,
kór aly'ém,
qwalayéwəts a'ím,
uutspám awítsa.

Uutspáməs amáam,
a'ím,
mattxa'áaw namák.
Aváam,
'aványts anyóorək xalyavíit.

P'a'iipáanyts uuyóov avuunóot.
Vinthíik a' ét,
uutspák.

Viitháw,
nyaaqwalayáawk,
vinthít.
Nakavék vindíi.
Vinthíik vinthíik vinthíik vinthíik vinthíik.
'Amátt aalyuuuvéev vinthít,
vinthím,
'anyáaxáv awét.

Siiwétsk,
xaly'áwəny akyáam,
apáavək,
asóotsk,
kaathómək vinthít.

Máam,
nyaaxávək viiyémt.

Nyaanthíik,
“Nyáavi 'uushmáxa,” nya' ét.

Taráak,
vuunóok,
vaawím,
'uutsény péem,
nyiitháw siitháw 'eta.
Atskuunáav siitháwət.

Siitháwnyək,
avík apáam,
avík apáam 'étapatk,
siitháawət.
Nyamáam,
uushmátk.
Tiinyáamtəkitya.

Nyuushmáam,
siitháwm,
amáam,
nyakór apóoy.
Nyakór viitháawətəm,
avítya,
xuumáarənyts nyaathúum.
Nyaayúuts — maamathíits aváak 'eta.

Maamathíits aváak; uushmáam atháw, nyuutháw 'amáyvi anáktək, amétk vuunóot.

Amétk vuunóony, nyakór a'íim; amúly ashék 'éta, maamathíinyanyts. Xuumáarəny.

“Áaa áaa,” nyaa’íím, “Paar'áak! Paarxáan! Paar'áak! Paarxáan!” a’íik 'eta.


“Kaawíts kaathóm a’êtik, 'atháwəm,” a’êt. “'Amúly ashétk vuunóot! Kamánk ka’áv!” Uu’íts.
'Amáy alyaváts,
nyáany amétk vuunóot.
Paar'áak!
Paarxáán!
Áaaa!
Áaaa!
Paar'áak!
Paarxáán!

“Éey,” a'étk,
amánk 'eta.
Kwa'nóqəny nyaamánk,
a'áva.

“Nyama'íts a'étəm
pa'iípáa ta'axán 'atskáamk áamsh.
A'íim nyaa'íiva,” a'íik a'eta.

“Pa'iípáa ta'axán 'atskáamək áam,
nyam'íts.
Nyaayúúts nyuuváak,
'iípáys a'étəm ma'ávət.”
Nyáaly ava'étk avátk,
knyaayá'íím,

“Xxx! xxx! xxx!” a'íik 'eta.
Alyashmáak 'eta.

Kwa'kútsəny iiwáanyts 'aláayəm,
ashmáa lya'ém,
yaaanymáam,
a'ávtəs,
viithík 'eta.

Viithíknyək,
viithíkəm áam,
'anyáayk viithíim áam,
amáan.

Amáan.
Nyaayúúuts ava'étk vuunóom;
“Ava'étk 'ím 'ítsk 'étúm,”
'íik 'eta.
Nyáavi, 
nyáavik viinayém viiwéts —
'atsémta. 
Nyáavik viinayém siiwétsxa nyaa’ím, 
nyáavik viiwéts nyama’íiny.

Tiimáa xuutsé a’íms uuuv’óom, 
axérk 'eta. 
Tiimáa xuutsé uuuv’óom; 
axérək. 
'Unyévats viithíkəm, 
vathík tasháttk; 
axérəkts, 
aatkyéerək 'ét.

Vanyaawétsk a’íts, 
nyáava 'iiwáa nyiipéttk, 
viiyáa. 
Kanáav.

Nyaawíim, 
vathá axérək av’áwək, 
yáasi nyaawétsk.

“Makyí 'anyáats kaawíts nya’thóm, 
pa’iipáa kwanyμéts vathík, 
tiimáa xuutsé 'uuxtírəny ayúum. 
Matxáyəm áamk, 
vathá lyavíik, 
wáayp wáayp wáayp. 
‘Áay! 
pa’iipáats uuuv’óosh!’ 
vathá a’íms vaa’íim, 
ayúuxa.

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Pa’iipáats — 
'anyáats va’athúu aly’ém kwa’átsk nyiithómətəm, 
vatháts uuuv’óom, 
ayúu uuuv’óom,” a’ik 'eta.
A'íim,
awíim,
tatsháattəm suuv’óom,
siiwétskitya.
Siiwéts.

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Nyaa'étk,
avnathíik 'eta.

Viithíim.
Takshé 'Aqwáas uu'íts nyáanyts,
nyaxuutsamáarəm a'ítya.

Nyaxuutsamáar awétkəm,
nyáa nyakóora nyiitapóoy a'ét,
'amátt axwély,
tsamíim,
viiwáak,
'atsawíim,
'amátt axwélyk viiwáak viiwáak a'ét.
Uuxakyíim,
viithík 'eta.

Viinthílkəm,
siiwétsk,
sanyaaawéts sanyaaawéts sanyaaawéts sanyaaawéts sanyaaawéts, awím,
'anyáa nyamayúush,
sanyaaawéts.

'Amátt uuxwélyts avathílkəm,
katánəm —
arík a'íik 'eta.

Arík,
nyamáam,
uulyanáalyk 'eta.
Aalyáq,
alyňálya'ém.
Alysiitháw.
Alysiitháw,
tsuupámxats athótək siitháwətk —
uupóoyaləm siitháwəsáa,
avathótək:
apóoyəts athótəm.

Xantas'ílyts aváak 'eta.
Aváak awím.
Kaly'aaxwáay ta'úlyv,
tskwshámpat atáv awím,
atáv awét.
tatpóoyk 'eta.
Nyáasi.

Nyaattpóoy,
Xantas'ílyənyts,
avány nyiixwéttənyts áamk athótəm,
vathány vaawé alytathúun,
avány vaawé alytathúun,
a'êta.
Xantas'íly vathí atháw;
'axwéttəm,
mayúuxa.

Xantas'íly vatáyk uuváaxaya.
'Anyáak vathí uuváak uuváakitya.
Nyaany mayúm alyaskyít.
'Atskaanáva vatháts:
vathí aváts 'axwétt,
nyiixwéttənyts.

Nyaathúum,
kanáavət.

Xatalwéts ayúuk,
aa'ár alyaavály a'étk,
viiyáak;
Kwanáw alyayémət.
“Móó,
nyáats 'tapúyk,
amáaməsh.”
'Aayúu,
Paar'áak Paarxáan a'ët.

“Nyaaxwáy vatháts tapúyəs,” a'ëtk 'eta.

Pa'iipáanyts xaltakóoyk,
“Áa-aa,” a'ët.
Aatsxwáaar a'ët,
uupóoynya.
Pa'iipáa nyíixúuu a'ët.
Xaltakóoy.

Nyaam mashxáy kwa'nóqənyts
'akór ayúuk siíthíktəs 'et,
uupóooya.
Ayúuk siíthíkt.

Nyiinyaatpóoyk awín,
Aashalyáam Kwanáw nyavály nyáasi awémkəm,
xuumáarəny alyúlyk 'eta.
Apáava awéta.

Paar'áak Paarxáan apáava.

Pa'iipáa tsáaməly apák
uumáavum.
Apáava.

Xuumáayvəny amáam,
nyatsasháak 'ashéntək áamp.
Yaaxuupóots athót.
Tsakwshá av’ótəsk,
iisháaly 'ët.

Awín,
pa'iipáanyts xaltakóoyətk a’ím,
yuunnóok,
àra'óoyk,  
aaíím,  
aatsxwáar a'ética vuunóot.

Tsakwshá kwara'óra  
nyaayúu as'án 'ét.  
As'án,  
nyamkatsuu'ór avaawét.

Suunóot.  
Iisháalyany,  
'atsnyamuumáav awét,  
iisháalyony.  
Nyaawítšk,  
kutsáar athúuk awítš:  
nyamuumáav awét.

Yaaxuupóó vathá,  
kaawítsm kaawémk,  
aatsuutáshk 'ét.

Awím,  
'atsaatsxwáar,  
kamaxánats uuyóov.  
“Óó,  
mattkwiisháaytan,” a'ét.

Pa'iipáanyts uuyóovət.  
“'Úux,” aaly'étk awíts.

Athúm,  
mashxáy,  
kwa'nóqanyts,  
kóra,  
sa'áwv suuváakitya.  
Nyáasi maxáyəly kwanóqəly aváamk.

Nyaaxavík uushmáam nyiimánək,  
atúyv siiványk,  
'akór,  
xuumárəts xamíi siivát.
Nyaavák,
amáam,
nyakó apúy —
nyakórəly ayúuk siivát.
Xuumárənyts xamíi a’i nyavák.

Nyaam nyakóny lyavíi,
nyakwas'uthíinyts tsaanyítəntim,
siivát.

Nyakór nyayúuk,
nyashuupáwk siivát.

Xuumárənyts viiyák a’éta.
Kwasiithíiyapat,
atspéevas athót.

Viiyák aváam.
Nyakó iisháalyáa,
tsakwshánya nyaawétk,
katsu'ór athúm vuunóom,
ayúuk siiv'áw a’étəm,
maxánək.

Aatsxwáar a’étəm,
ayúu alyav’áwk,
ayúuk siiv'áwtk.
liwáaly amét siiv'áwət.

Takavék,
viithíik aváat.

Xuumár aváts suuváam,
'anyáa kaathútsəm,
kwara'ák,
Aashalyáam Kwanáwəts,
“Xuumár avány,
matháw,
malyúlytsxₐ,
'anyáa kaathútsəm,”
a'ík 'eta,
xuumárək tsapéevany.
“Mawítsxa,”
a’íik ’eta.

“Xóttk,” a’ím;
pa’iipáanyts matt-tsanyóts siitháwət.
Saawítsxa.
'Anyáa kaathútsəm awíts.

'Anyáa tsakanáam,
shaawíim.
Àra’óoyətk awím,
'anyáa atspák viithíi,
nyáanyəm saawétsk,
pa’iipáa uupóoy nyáany awét —
nyatsasháak athúts,
atspáats athótəm,
àrtuu’óoyvi awét.
Mattamáarək vuunóot.

“Móo,
mamáarək,” a’ét.
“Móo,
mamáarətsk,” awét,
“Móo,
mamáarək,” a’ét.
Vanyaaawét,
aatsxwér,
“Áaaa!”

Pa’iipáanyts,
“Uupóoyəny 'úux,” aalyétk,
vaawétk;
vuunóok athót.

Nyam xuumáarənyts aváak;
maxánək nyuuváatk,
ayúut.
Nyakó tsakwshányáa,
iimény a’étk,
ayúut.
“Móo!

Móo!

Nyam ma’ávətstəxa!” aaly’étk,

iiwáaly a’étk suuváat.

Sanyuuuváam,

máam,

“Móo,

nyamáam,

xuumár avány nyamáamtəm,

’anóqəm,

malyúlytəxa,” a’ét.

Suunóot.

Pa’iipáats aváam kanáts:

“Móo,

máam.

Katarák!

Xá katapínyk!” a’íik ‘eta.

“Xóttk,”

a’éta.

Taráak awím,

tashkyén tsaváwəts awím,

‘axá tapíny.

Nyamtaráatan vuunóok,

kúur xuumár alytápk —

alyúlyú.

Nyam xuumárənyts kwas’iithtíiyum.

Nyamaamíny a’êtəm áam,

‘axány xantapáatsk avák athúuk ‘eta.

Makyík alól aly'em.

Xuumár avák,

nyamaamíny a’étkəm áam,

nyakóny kwas'uuthí’i lyavíítapāt kəm,

nyamaamíny uu’ítsək.

amáam.
Xány taxtsúur,
páq a'ét.
Aváts aráak,
kyérrrr awéts.

Ayáak,
vaawíím,
kaathúunyək a’ím,
’apíly a’ím,
kwaxatsúur viiváxayətá.

A' ét,
'а́й nyáam aví atsét.
Taráat.

Nyaataráam,
 xuumáranyts siiványk,
“Nyamáam,
'awíím 'а́вəxa,” a’ ét.
Siivát.
Xuumárəts amáam.

Kwas’iithíi tsapéet vanyaavák.

“'Ayáak aví 'ashathómp,
pa’iipáa tsuumpáp avkwatháwva nyáanyəm,
'atskuunáavxa,” nyaa' ét.
Siiványk,
siıyáak ‘eta.
Vathík shathómp siiyát.
Takavék shathómp siiyát.

Pa’iipáats viivám,
avámək,
awéta.
Matxá Vàlyvály ’éta.

Matxá Vàlyvály ’ét,
siivám,
nakwiík:
“'Anakwíí,” a’ét.
“'Atskuunáav a’ím 'athósh.”
“Móó.”

“'Anyáap vanyawítšk vuunóotәs, amáam. Pa’iipáa tsáamәly, nyamáam tsáam tan uunóot, muutara’yú maavír 'a’ím, 'athósh,”
a’íik 'eta.

“Piipáa tsáam matapóoya!” a’eta.

A’étәm, iisháaly atháwk athósh a’étәm, Matxá Vàlyvályts “'Axóttk,” a’íik 'eta.

“Nyaama’ím, 'anyáats, Matxá Vàlyvály, 'anyáats xiipúk 'aváam, vályvályavályavályavályavályavályavályavályavályavályavályavályavályavályavályavályavályavályavályavály 'a’ét, pa’iipáanyts xaltakóoyxa,” a’íik 'eta.

“Nyaaxaltakóoyәm, Matxá Kaamalyíí a’ítsәm, manakwíits athúuk, vathík athík,” a’íik 'eta.
“'Anyáaly kayémәk kayúuk anúut. Matxá Kaamalyíí a’ét.”

“Áa, xóttk,” 'ét, nyaayáak aváamk, nyaatayúuts.
“'Anakwíí,” a’ét.
“Nyaayúu, miisháaly 'atháw vii’thík 'athósh.
Pa'iipáats vaathótk vuunóom,
'awíim,
'tsáaməly 'ashaaíim 'a'ím 'athósh,”
a'íik 'eta.
Xuumárənyts a'ím.

“Xótt,”
Matxá Kaamalyíits.
“Xóttk.”

“Matxá Vàlyvályts xiipúk aváam,
'anyáats kúur aváam,
'anóqəm 'aspíiiir a'étxa,”
a'íik 'eta.
Matxánya.

Matxá Kaamalyíinyts.

Spíir a'ím,
nyaamatzáy 'ím,
Aashalyáám Kwanáwəts xalakúy,
'avá 'amáy akúlyk,
“'Anyáats shamáats 'axóttk,
nyaayúú,
'atsaqwérək uuváam,”
a'étk awím.

Vaa'íim,
mataxáyk,
vályavályavály a'ím,
va'a'íim;
“Ma'ávúm,”
a'íik 'eta.
A'íim,
“Ma'ávxa,” a'íik 'eta.
Xalakúy.

“Nyaa'íim,
Matxá Kwaspérənyts viithik,
nyamkwaxamók 'ím.
Matxá Kwaspértanənyts avathík.
Nyáanya mayáaxa.”
Nyaatskuunáav anót.

“Móo,”
a'étk,
nyaayáa,
Matxá Kwaspértan nyaaváam.
Nakwíí.

Nyaatskuunáav.
“'Anyáats av'a'étk 'athóosh.
Pa'iipáa tsáam vaathótk athúm,
'anyáats tsáam 'ashaaíim 'a'ím 'athóosh,”
a'étəm;
“'Axóttk,” a'éta.

“'Anyáats,
Matxá Kwaspérənyts nya'váam,
nyaayúu tsáam 'amáttəm 'atstútsxa,”
a'íik 'eta.
Aaíimət.
“'Amatxáyk 'aspérət,
'aayúu 'akatsalyésh,”
aaíim.

“'Awéxa,”
a'íik 'eta.

“Nyaawíim,
manakwiits avathíkəntik,
avík athík,
'Áw Aráats,” a'íik 'eta.
“Nyaanymáam,
aváam,
nyáany tsáam tanəly aavíirúm,”
a'íik 'eta.

Avayáak,
'Áw Aráaly aváamtan.
Tayúutsəm.
“'Axótt.”
“Nyáa Matxá Kwaspérəny nyaaváam,
nyaayúu tsáam katsalyéshk aavír ʻím.
'Anyáats nyaamák 'ayém,
tsáam tan shhhhhk 'awiim,
nyaanyép aʼíts,
'iipáany,”
aʼíik 'eta.

“'Awéxa,” aʼíik 'eta.

“Xótt-ta,” nyaʼétk,
“'Aváak,
— sssssss! —
'atkavék.”
Nyaaváanyəm,
kwaraʼáks nyavá 'amáy alyavʼáw,
nyaatsaqwérək athót.
“Shamáats 'a'axóttk,”
aʼétk,
nyaayúu 'étøny vaaʼétk.
“Mataxáyk,
kanv'yévaly 'a'étom,
maʼavətstəxa.

“Paʼiipáa taʼaxán,
nyaayúu tsuuqwérənyns vaa'íim nyaa'íiva,” aʼét.
'Avá 'amáy alyavʼáwk aváwk 'eta.

Xuumár nyuuváak uuváat.
Nyaayúu xá tuupínəm aamínynək,
xányts xatsúur páq 'étk awét,
alól alya'ém.

Nyam paʼiipáats nyuuváak,
nyamkwalyúly alyapásk,
aʼávəly —
'axáts xatsúurək nyiikwév.
Xatsúur viiváxay.
Vuunóoxayəm,
Matxá Valyvályts aváatk,
awítya.
Aváak 'eta.

Aváak,
vályvályvályvályvályvályvályvályvály.

Nyuunóony,
nyaamínỳəm,
Matxá Kaamalyíits aváantik.
Nyaaváantik,
'anóqəm spíir 'ét,
'amátt llóp 'ét.

Nyaamínỳ amáam,
Matxá Kwaspértan nyaaváamtək,
amáam,
saawíik 'eta.

***

Uutsalyésh.

'Aayúu taskyén xáa tuupíny atháwət —
welawél a'és,
ta'áam.

Nyaawét,
amáam,
Matxá Kwaspértan nyáany nyaaváam,
nyaayúu tsáaməly nyaata'aaláayt.

Nyaamáam,
'Áw Aráats nyam nyaathíik,
amáam.
Amáam,
amákəly,
'Áw Aráanya.

Nyaathíik,
amáam,
'Áw Aráatan shhhhh 'ím a'ém, pa'iípáa kwuupóoyəny.

Pa'iípáats tsáaməly aamínyk 'ém, “Wáaaa!” awét, nyamáam.

Kwara’ákəts amám. Apóm, apúy.

Aváts tsáam, apóm.

Nyaapúyəm, nasíits 'ashént siivák 'eta. Nasíiya.


'Amáy nyaat’ám. 'Amáyəny tathíts uuv'óowk, xatsúurəq pág a’ím, 'amáyəny asíły, púuuum, nasíits maxák avák viivák 'eta.

Apúy aly’ém.

Nyaavám áam, 'Áw Kwaráany nyaamínyəm.

Xatsúurəm,  
'amáyəny tathíts 'amáyk uuv'óowətəm,  
apúy aly'ém viivát.

Viivám,  
nyaatháwkəm áam.  
Nyaashmán.  
“Móo,  
'anyáats,  
pa'iipáa tsáam 'ar'ém!  
'Anasí,  
máanyts mashénttan,  
wanyakaváar 'avásh,” a’íik 'eta.

Xuumáarənyts.  
“Máany mashént waanyakaváarək nyaatháw.

“ 'Awétsxə 'athík.  
Kavék 'anathom 'awétsxá.  
Nyaayúu nyuuukuunáavəxa,” a’íik 'eta.

Nyaatháwk vinthíik 'eta.

Nyaatháwk vinthíim,  
xatspáats uuvák 'eta.  
Xatspáats uuvám,  
nyáany,  
Xatalwéts nyaalyanályk,  
apúy aly'émk,  
'ashéntək áamk,  
uuvák uuvák siivák,  
Xatalwényts.

“Áa,  
'alyshútsáa!  
'Alyshútsáa!”  
a’íik 'eta.

'Íis,  
xuumárəts amáam masharáyt.  
Nyaakó apúyá.  
Navíi avík uupóoy.
Máam masharáyt.
“Kaa’ém,
máany 'anamák 'aly'íts amáam.”
Masharáyt 'étum.
Xatalwényts atspákəm,
ayáa uusúly uutsxavík,
alyaapáxk 'eta.

Nyaapáxk,
siiwétsk 'eta.
Nasíiny aaly'ák siiwéts.
liwáaly amét,
nyáasik siiyáat.

“Móo,
'Anasíí,
máam.
Nyaayúu,
'awíí av'ayémk'ash.
Máany miimáatt xáak 'awíim,
yiitsóowxa,”
a'íik 'eta.
“Nyítsóowəm,
nyaayúu muuváatxa,”
a'íik 'eta.

Nyaa'íim,
nyáasuuváak,
mattnamíilk,
iisháaly awét,
suuváam,
nyaayúu xashkyéevək awéta.

Kwashkyéevək uu'íts nyáany nyiitsóowk,
tawelawélk atápkuuviwáak awím,
nyaayúu amátk,
“Wówówó” a'ét,
nyáava xaváatt.
Kaawíts amátk uuviwáak 'eta,
kwashkyéevək avats.
Uuváam,  
ayúuk siiv'áw,  
"'Ankáá,  
'ansíi nyaayúu nyaitsóow sáa,  
nyamayáalyemash.  
'A'wíntixa," a'íik 'eta.

Awíntixa nyaa'étk,  
avány vaawée nyaa'ét.

Siiv'áwkəm,  
nyaawíntik,  
tawelawélək atáp.  
Kwalytéshq 'axwétt atsóowk 'eta.  
Vathá lyavíik,  
'axwétt kóx vathá lyavíik.

“Nyáanyts kwiisháayv,” a'éta.  
Ayérək,  
'aayúu 'amáy anák,  
'axwétt-tan kóx.

Nyamaaée,  
kaawíts amátk,  
kaathóm avét.

“'Anasíi,  
amáam 'axótt.  
Nyáany mathótk,  
nyaayúuuk muuváatxa," a'ét.  
“Kwalytéshq xwétt nyáany mathóxa,” a'ét.

Nyaa'íim,  
nyiínamák a'éta.

Nyaanamákəm,  
ayérək a'étk uuváam,  
'amáy avák.  
Kwiisháaytank uuvát.
Nyaanamák,  
siiyáak a'eta.  
Xuumár,  
“Amáam,  
'ansíi nyáasi 'anamák.”  
Kwalytéshq 'axwétt atsóow,  
nyiitsa'ättk namák.

Nyaamák,  
nyaayáam,  
kaathúum.  
Nyakó nyáany —  
nyiituupóoy nyáanyi aváamk,  
ayúuk 'eta,  
nyiituupóoya.

Nyáanyi aváamək,  
ayúuk siiv'áw.  
Amétk siiv'áwət.

Siiv'áwnyək,  
siiyáatk,  
aamínk siiyáat.

Vanyaayáak,  
'aayúu 'akanáavəm ma'amək,  
tiimáa xuutsé uuxírənyts,  
suuv'óok 'eta.

A'ím,  
nyáany,  
kór alyavám nyaayúuk awét.  
Tiimáa xuutsényts suuv'óok a'eta.

Paar'áak Paarxáan uuxíranyts.  
Axíirtsəm,  
“Xalyvím,  
'anyáats nyaapóoy,  
aváts suuv'óom,  
‘Pa'iipáats alynayaváy,
piipáats suuv’óosh,’
nyiinya’èxa.”

Awítya.
Nyaathúu kwa’áts,
suuv’óok athúum,
matxáyk awáaayp.

Xuumárənyts ayúuk siiv'áwət.

Nyáanyi shaavártəntik:

“Yaawaaypawaaaypaaaa,
kawaaypawaaaypaaaa,
kawaaypawaaaypaaaa,”
a’ēta.

Shaavára.

Nyaayúuts wáaayp awáaayp awáaayp ’íikəta.
Nyáany aashváarək 'eta.

Nyáanyi viithíik 'eta.
Viithíik, vanyaathíik, aváak, savám, tiimáa xuutséts athótk; uuv'óot.
“Áa,” a’ēt.
“Tiimáa xuutséts 'ím athúum, 'ayúush,” a’ētk 'eta.

“'Ashuupóowəsh.
Tiimáa xuutséts athúm.”

Nyáany aashváara:

“Timaangáy xuusíii, timaangay Kwapáaangk.”
Ayúuny, 
avathíi a' ét.

Tiimáa xuutséts suuv’óts athótk. 
Nyáava aashváarət.

Nyaashváarəm, 
nyaanamák, 
nyáany, 
tiimáa xuutsény, 
uutanyék a’ étá.
Xuuvíkəly.

Xuumár nyii’ényts athómtan. 
A’avət.
'Uuqóləts iiwéey amáktsəm áam, 
'uuqól a’ étá, 
i’ény.

Xuumár nyakó apúy, 
nyamáam. 
Navíəny apóoy, 
amáam. 
Iiwáany ’aláayəm, 
tiimáa xuutsény uutanyékəm, 
i’ény alytathúunk ’eta.

Tathúun, 
i’énya tsáam apóm, 
nyuupáyk amáam. 
Qwalasháwəta.

A’ím, 
***
apóm, 
nyuupáyk amáam. 
'Ora'órəts. 
Qwalasháw, 
i’ée nyiirísh amáam.
Siiv'áwət,
nyáany aashváarək a'éta.

Tsakwshá kwa'ola'óləny kanáavək.

“Kiituiinya iinya,
kiitamuur amuur,”
a'íik 'eta.

Tsakwshá nyamáam,
'ola'ól a'ím,
móləl a'ím,
móləl a'ím,
móləl a'ím,
athúuk a'ím,
aashváar.

Nyaa'íim,
nyáany,
viiithíkt amáam,
tsakwshányts 'ola'óləts siithít.
Amétk viithít.

Viiithíi,
amáam.

Nyaathíík,
'aakóoy nyuuthík nyiiváak,
tsakwshány 'ola'ól viithík.

'Atsayér nyakwaafíimts aví nyaváy,
viiithí.
Takúk a'ét.
'Axmá kwayéts a'ético
kaawíts 'anyoyoəm nyaváyk mayúm.
Nyáany aashváarək viithítə.
Nyáam athíík ayúuk,
aashváarək viithít.
'Aakóoy nyaványi aváat.
'Aakóoy Sanyuuxáv nyaványa.

Xuumáar apóoyt amáam,
'aakóoyənyts 'ashéntək athúm, viivát.

Vathík amáam,
palipáa 'anyóoyəny nyavány tama'ór, kángk a'ét a'ém.
Wilawíl atsét, kaa'ém kaawíts nyiimátk, aatsxwáaar a'ím, nyaványa.

'Aakóoyənyts avathík kuu'éeeytk viithík.

Xatalwéts kwaaxwíirəly wilawíl 'atsatsét. Aatsxwáar a'étk, 'avány tama'órək uuvák 'eta.

Namáwkitya.
Alyaváam awítya, xuumárəts.

Viyáany, nyaaváam, nyaayúum, tam'órtanava ayúut.

Vanyaavák,
'avá 'amáyvi mattaaxwílyk avathík 'eta, xuumáarəts.
Kwas'iithíits, 'avá 'amáyk mattaaxwíly.
Tiinyáam aatsxwáar wilawíil atsétk, kaawém awét.

Siíthík.
Xuumárənyts amíim siíthík, iíthonasányts tús anály.
Xatalwé vathi tús, Xatalwéts apák.

“'Éey!
Kaawíts 'amáyk atús!
'Amáy thonalysáts,” a’íik 'eta.
“'Amáynyi.”

“Talypó katspámək kayúuk,” a’ím, Talypóts avésh atspám.

Nyiirísh.
Makyík kwfi alya’ém, nyiirísh.
“Qwalasháw kúuxaakúux ‘éta,” a’íik 'eta.

Nyiirísh.

“'Ée” aaly’ét,
tama’ört siítháwəm.

Xuumář 'amáy athík siíthík, nyaayúu,
'avá kwanáw a’ím viíthíkva.
Nyáany, xwíip a'íik 'eta.

Xwíip,
'avány anám a'ét.

A’ím,
'aakóoyəny, namáwəny,
xwíip 'ét —
atháw,
uutspáṃ.

Talypóts alyavá nyamapúnyəq a’ím,
nyáavəts a’áv,
vathí aaqwáqəly.

Aaqwáq.
Nyaayúu tsáam.
***
Talypónya.

'Ashéets siiványk,
nyamapúnyəq atspáṃ,
'atsamáa,
tsakwshávany uumpínyəq.
'Axwéttk.
***

Kór xalaqáw athótk,
'anóqəm awíita.
Aráav atsémrant,
uumpínyq atsémntək'əsh.
“Aqwáqám?” a’éta.
Nykór xalaqáw athót,
'Ashéenya.

“Áa,” a’ét.
“ 'Anyáats av’a'’étapat.
'Anóqəm vathí awíi atsém,” a’ét.
Talypó nyakór aaqwáq,
vathí 'axwétt awím,
nyaavák.

'Atskaanáav,
Talypónya kwaxwítəva.

A’íts,
'Ashée nyaaumpínyq,
xalaqáw a'ét.
Xalaqáw,
usúly.

***

Xatalwéts kaathómúm,
maxák nyáasily atspám awítya.

Tanám siivány,
axwílyk atspám,
Xatalwényənyts.

Nyáanyi amánək,
xuumáarənyts siiyáak a'éta.
Siiyáat.

Nyangáam,
iiwáanyts 'aláayətsəm.
'Aakóoyəny atháwk siiwéts.

Siiwéts amáam.
Xamaqtháshq siivák a'éta.
Xamaqtháshq nyaváytsəm,
nyamayémtəm;
"'Éey!
Nyaayúu 'ashuuvíik va'uunóom,
mamáxa!"
a'íik 'eta.
“Kaváár,”
a'íik 'eta.
“'Ats'amáaw a'íi aly'êmək vi'ayémk va'thúu,” a'íik 'eta.

Nyáanya amák,
xatakúlyts siitháwk.
"'Atsatsuupfittk,
'atatpóoy,” a'étk,
amáam,
kwatiinyáam nyiitsamíim,
tiinyáam tiq a'étəm.
Nyáava:
xatkúly alytháawk avatháwtk,
xuumáara tapúyá.

“Ée,
kaawíts maxwáiivəm.
Mawétsk mathúum,
maxatakúlya.
nyiimakwév ammathúuk mathúum,” a'étk;
siiyáat,
iiwáaly 'ét.

Kwatiinyáam tsamíim,
atháw 'étəm,
amákəly vaa'ée a'étəm,
amák alytsénək viiyém a'éta.
Kwas'iithíitk,
amák alytsén.

Viiyém,
nyáasi nyaav'áwk,
'aakóoyəny,
nyamáam,
'amátt ashék,
nyáasi uuukathóm.
“Nyáasi muuváatk,
amáam,
samuuvátaxa,”
a'étk,
nyaatayúutsk.

Nyaa'fim,
'Aakóoy Sanyuuxávəny atháw vanyuuváak,
xaasa'íly atóly atápəm athúuk 'eta.
'Avíits xaasa'íly atóly avák,
siiváxá.

'Uuyúulya'émts,
sáa
'atskanáav a'ét siivátəm.
Aakóoy nyáasily aatsuunóoyk 'eta.
Xaaśa'íly atóły.
Aakóoy Sanyuuxáva.

Nyaatsuunóoyk,
xuumárəny.
Nyáasi av'áwk,
nyaakanáavək a'ím,
nyamáam,
Kwayáaxuumárəts athúuk 'eta,
amáam.
Xuumár axtáləts.
Kwayáaxuumár a'éta.

Vaathúum:
vanyaavák,
nyáavəts 'amáyk shathómpk 'éta.
Kuunáava.

" 'Amáy 'ashathómpək van'uuuváak,"
saathúum.
'Akwíik uuv'ówk nyaathíim áam.
Uuqás,
kyérrrr a'éta!
Nyuutíish vaawíi awíim,
uuqásk a'íik 'eta.

Máam,
Kwayáaxuumárəts.

Kwayáaxuumárəts awíim,
nyaalíva 'ét,
nyaadnyuuyqásk kyérrrrr a'ím!

Nyamáam.
Okay.

Nyamáam.
(There was) an old woman,  
and the old woman’s name 
was Old Lady Sanyuuxáv, they say.  
Her name,  
the old woman’s name 
was Old Lady Sanyuuxáv.

So,  
Old Lady Sanyuuxáv was there,  
and she was going to bathe, they say.  
There was water over there,  
and she went to bathe.

She was living alone,  
Old Lady Sanyuuxáv (was).

She went to bathe and there she was.  
There she was, over there,  
she stayed there, they say.

And she came back (home).

Then,  
here she was,  
and it happened (from time to time).  
She went and bathed.

She got there,  
and while she was there —  
it was Yellow Gopher, they say.

It was Yellow Gopher,  
over there (in) the water —  
he was living there too.
There he was,
and as she was about to leave,
something happened:
at (the place) where he was,
he was able to do it somehow,
and finally,
she got pregnant, they say.
The old woman.

Here she was, pregnant.

Here she was,
and a long time passed,
and there she was,
and finally,
she gave birth to children, they say,
(to) these two children.

They were alive.
There they were,
they were little boys, they say.

There they were,
and she named them like that, they say.
Their names,
she named them Paar’áak and Paaraxáan.

The younger one’s name was Paar’áak,
and the older one was Paaraxáan, they say.

There they were,
and they were crying,
the children (were).

They cried,
and they didn’t stop.
“What exactly are they up to?”
she managed to say,
the old woman (did).
The old woman did (what she could to comfort them),
she did (what she could to comfort them),
she sat there rocking them,
(but) they didn’t stop.
The children kept crying.
They didn’t stop.

“What exactly are they up to?”
she said.
The old woman was sitting there.

She was sitting there,
and a creature —
it was a cricket, they say.
A cricket was chirping,
he was going “xrrr xrrr xrrr xrrr xrrr.”

He came and chirped.
He went “xrrr xrrr,”
and finally the children stopped crying.

He comforted the children, they say,
the cricket (did).

So,
finally,
the old woman came along,
and the cricket ran away and left.

They had seen him,
the children (had),
***
and this sound that he made,
they liked it,
and when he left,
they cried again.

“What now!
What are they up to?
Whatever I do, they cry,
the moment I get here, they cry.
“They weren’t crying, and then suddenly
I came back,
and when I got here they cried,”
she said.
“What exactly are they up to?”
she managed to say,
the old woman (did).

The old woman went out behind (the house),
and finally,
the cricket got there and did it again,
he went “xrrr xrrr xrrr xrrr,”
and the children finally went to sleep.

The cricket got to her house,
(he went) “xrrr xrrr,”
and he sat in the middle.
***
The children lay there sleeping.

They lay there,
and the old woman got there,
and the cricket left,
and that’s all,
the children started crying again,
“Waaah!
Waaah!”

There they were,
they went on doing it for some reason.

As soon as she left,
the old woman,
(she was) somewhere behind (the house),
and finally,
the cricket got there,
and finally he calmed them down.

Finally,
he went “xrrr xrrr,”
and the children finally went to sleep.
***
So,
(once) when the old woman was coming (home),
the cricket forgot,
and there he was, they say.
He was in there,
he was there (going) “xrrr xrrr xrr,” they say.

He forgot,
he didn’t run away (this time),
he was in there,
he was in there (going) “xrrr xrrr.”

The old woman got there,
and she was angry!

“What now!
You are the one who has been doing it,
(making) the children cry!” she said, they say.
She said it —
and she broke its legs, they say.

The cricket’s.

From then on,
crickets have gone hop-hop-hop like that.

And so,
there he was;
nowadays he is around,
you see a cricket,
and its legs are mangled,
they are still broken,
(because of) the old woman.

She watched, and finally,
they grew older,
and she watched them.
The children were finally growing up,
and the cricket’s legs had been broken.
The children were crying again,  
and the old woman left them and went away.

The younger child’s powers were too much for her, they say.  
Although the older one did not (have any),  
the younger one had powers.

She got up and went.  
She had wrapped the children in their cradles, they say.  
They lay here wrapped in their cradles —  
and finally,  
(the younger one) took off (the wrapping)!

He came out,  
and he went along.  
(There were) little flying creatures of some kind,  
he killed butterflies of some kind and brought them (home).  
and here —  
it’s called ashpúur (a hoop over the cradle) —  
he went about hanging them up here,  
and they were pretty.  
He hung them up (on his brother’s cradle) too,  
and they watched them,  
and they slept.

When the old woman got there,  
“What now!  
Something has been here,  
they have done as they pleased,  
they’ve gathered butterflies and things,  
and they’ve gone about hanging them up!”  
she said.  
The old woman gathered (the butterflies),  
and she flung them down.

And so,  
the children cried, they say.  
“Waaaah!  
Waaaah!”
The old woman,
“What exactly is here doing (this)?”
she said.

He stayed (where he was),
and the old woman left,
and so,
he went along,
he (worked on) the butterflies and things,
he pounded them lightly with something,
and he just hung them up like that,
and (the children) lay there watching them,
and finally they went to sleep.

He went on gathering them, they say.

(This) went on, until
finally,
they grew up.

They grew up and here they were, and finally,
“Hey!
Well,
there are cattails over there.
There are cattails over there,
and you might do it somehow —
you (might) do (something) and gather them,
but
you might not succeed,” she said.
She told him about it,
she said it, they say.

“There are cattails in there,
they are in the water there,
but
(there are) angry creatures,
the water is full of them,
and you won’t be able to get there.”

And so,
there they were.
“Okay, we’ll go and see,” he said; there they were.

There they were, and they went along to look at the cattails.

They went along, and the cattails were standing there, just as she had said. They were standing in the water, and (the boys) got there and saw them; the water was very difficult, it poured down, like this.

The cattails were standing there like this. They were standing there, just as she had said, they say. Cattails were standing there, just as she had said.

“We’ll do it somehow. We might gather them, we’ll do it somehow,” he said, and they stood there, they stood there looking, they say.

That (song) is sung, that one, (about) the cattails.

They sing about that:

“You cattails, (I am) the one who would like to go and see you, You cattails, (I am) the one who would like to go and see you.”

He saw the cattails growing over there, (the song) says.
So,
they saw them.
They saw them, and so,
this is what they sang about, they say,
(about) these (cattails).
They saw them standing there.

“They are standing there;
you will go and see,” he said, they say,
and he called him his older brother,
this one,
the older one.
“You go and see,” he said.

“Okay,
I’ll do it,”
he said, they say.

The older one
went along and went in there, they say.
Into the water.

He went in there,
he went along and got there,
and he looked;
“What now!”
(There were) angry creatures,
a snake was there,
and something (else) was there, and it was small.
Wherever he went,
he could not cut the cattails.

He stood there looking,
(but) it was no use,
and he came back out, they say.

He came back out,
and he came walking along,
and he told his younger brother about it.
His younger brother (said),
“You weren’t able to do it,” he said, they say.
"I went,  
(because) I am the one who is older and more important,  
and while I was there,  
I saw those (creatures) get there,  
all those angry (creatures) were surrounding the cattails,  
and I came back.  
I couldn’t do it.  
I couldn’t get them.

“You won’t be able to get them either,” he said.

“Well,  
I’ll see if I can do it.”

He said it,  
and there he was,  
the younger (brother).  
He had powers,  
and he used his powers,  
and he went into the water.

He went into the water,  
and he went along,  
and they did that,  
the angry creatures (did).  
They were surrounding (the cattails), just as he had said,  
(those) creatures (were).

He was watching them,  
and he used his powers,  
well,  
well he gathered sand and things,  
and he did this:  
he poured it on them.  
That (younger brother) was watching,  
and the angry (creatures) —  
gee! —  
they flattened themselves out.

He got there,  
and he got the cattails, they say.
He got them;  
one was small,  
and (he got) the big one,  
and he got the small one.

When he got them,  
they were protruding (from his hands),  
and at that (point),  
the older (brother)  
took the big cattail.

So,  
they came (home) fighting about that, they say.

“I am the oldest,  
(so) I will use the big one.”

“No!  
I am the one who went and got it,  
the big one.  
You can use the small one,”  
he said.  
They came (home) fighting about that, they say.

They went along.  
The old woman sat and watched them.  
“They might be fighting,  
they are coming (home) fighting,”  
and for a long time she sat and watched them.

They were coming (home),  
and they got there.  
(The younger brother) felt bad  
(because) the older one had taken the big one.

At this (point),  
he was feeling bad,  
the younger one (was).  
He went along, they say.  
He felt bad,  
and he went climbing on the rocks.
He went along,
and over there,
there was a rock like this,
there it was,
and (the younger brother) went in under it,
and the rock fell, they say.

It fell,
(on) the younger child,
it landed on him,
and he died.
He lay there dead, they say.

He lay there dead,
and they couldn’t find him,
whatever they did;
his footprints (misled them).

(The footprints) were here,
and he lay over there.

That (song) is sung.

Ah,
it is sung, but
I’ve forgotten it.

“You will go, you will go
you will go, will go
it might be daytime, he might be crushed,”

(the song) says.

It is going to crush his body;
the rock falls on him,
and it is going to crush his body,
it says.

She sat there,
the old woman sat there watching,
“Well,
I will go and get him.
He is lying there,
he is lying there because (something) is making him feel bad.
He is, but
he will be fine,”
she said,
and she went along.

The old woman went about using her powers,
and she brought him back, they say,
the child.

She brought him back,
and there they were;
and they worked things out, they say,
about the cattails.
They worked things out.

“Trade with each other!” (she said).

“All right,” they said,
and finally,
he hated to do it,
(but) the older one took the small (cattail).

The younger one took the big (cattail), they say.

They went about preparing flutes,
they cleaned out the insides,
and they cut them in several places,
(so that they were) like this.

The holes that they made,
there were four of them, here and here.

There they were;
“So,
(when) we play them and listen,
it is wonderful,
the sound.”
There they were.

So,
in this place here,
they were in the east,
people were over there.

Aashalyám Kwanáw,
(that was) his name.
He was an old man,
Aashalyám Kwanáw (was).

There he was,
and his daughters were there too.
There were two of them over there,
one was younger,
and one was older.

There they were.
When (the boys) played their flutes there,
they played so that (the girls) would hear them, they say.

They were playing,
and one of those girls,
that younger one,
she was just like that powerful one,
she was just like that powerful younger boy,
they (both) had power.

The sound of them playing their flutes
reached (the girls) over there,
and they sat there listening to it, they say.

They sat there, they say.

Those boys,
they sat there playing their flutes, they say.

They sat there.
“Some day,
we will see each other,”
they said,
and they sat there, they say,
those girls (did).

Then,
the old man didn’t want them,
he didn’t want the boys.

“They want us,” they said,
the girls (did).
“We like each other,
and their playing is wonderful to hear,” (they said).

There they were, they say.

The boys did the same (thing).
“Some day,
we will do (what it takes) to see them,” they said.
There they were.

***

So,
“We will talk to them,”
they were saying.

So they played (their flutes),
there they were, playing (their flutes).

“Let’s go shoot cottontails,” they said,
and they went to shoot cottontails.
They used bows.

They went about making them,
and they did cottontails,
they shot them.
Here they were,
and they shot (things).

They brought them (home)
and ate them.
They went about doing this.

There they were,
and the old woman told them,
“(There are) creatures,
your pet eagles are there,”
she said, they say.

“Your pet eagles are there, but
it’s a very high mountain,
the height of the mountain is just too much,
and those (eagles) are in that really high (place).

“There is no way you will be able to get them.
There they are.

“One is black,
and one is white.

“There they are.

“Whatever you might do,
I hope you will be able do it somehow,”
she said, they say.

They were listening to her.
“Some day,
we will go and see them.
Our pet eagles are there,”
they said.
They said it, they say.

*** *** ***

There they were.

“We’ll go and see them,” they said,
and they went.
They went and got there.
They stood there and looked.
They were like that, but
the height of the mountain —
gee,
(the eagles) went into a really high (place)!

Over there, at the farthest (high point),
they lived over there.
(There was) a cave in the rock,
and they were over there,
there they were, they say.

(The boys) came (home).
They came back (home), they say.
That mountain was just as she had said it was,
it was overwhelming,
and they stopped.

“We’ll come back and look,” they said,
and they came (home), they say.
They came (home).

When they got there,
they told her about it.
“Yes,
we got there and looked, but
there it was,
the mountain was terribly high,
there it was, but
some day we will go and try again,”
they said.

“Yes,
I told you so.
You wouldn’t be able to do it.
The mountain is terribly high.

“There are angry creatures all over the place,
they fill up the entrance, and so,
there they are.
“This is how it is,” she said.

There they were,
there they were.
They did something, they say.
They went after deer, they say.
They might have done it.

They didn’t miss a shot.
They killed them,
and they ate them.

There they were,
and finally,
they went after (the eagles), they say.
Finally,
they went after them.
“We will see,” they said,
and they went after them.

They went after them,
and way over there,
they reached the high mountain,
and they stood there, they say.

“You,
(you are) are the elder (brother),”
he said it again,
“Older brother,” he said,
“You’ll go first and see,”
he said.

“Okay.
It will be difficult.
I see (that), but
I will do it,” (the older one) said.

“I (will) stand (here),
and you will go and see,” (the younger one said).
So the older one went, they say.
He climbed the mountain,
the high mountain.

He went climbing up,
he went and went and went and went and went,
and he came out very high up,
that one.

There they were, just as she had said,
the eagles;
they might have been in a corner of a cave in the mountain.

He looked,
and it was just as she had said:
there were snakes,
and there were (other) creatures,
and he sensed them;
the entrance was blocked,
(the creatures) were lined up there,
and there was no way he could get in.

“What now!
There is no way I could ever get them, just as she said, right?”
he thought,
and he stood there looking, they say.

The angry creatures were blocking (the entrance),
and the eagles were behind them.

He stood there,
and (then) he came (home), they say.
He came back down.
He wasn’t able to do it.

(His brother) watched him.
He stood and turned around and came down,
he came and came and came and came,
he came down to the ground.
This one stood there waiting for him, the younger (brother).

He got there and said, “It’s no use. I couldn’t do it, just as she said. There were snakes and things,” he said. “They were blocking the way, and they really were too much, just as she said, and I stood there looking.

“So, I have come back,” he said, they say. He told him about it, (he told) the younger (brother).

“Okay. (Now) it is my turn to try.

“They are probably not strong enough (to defeat me), those snakes that are there,” he said. “I (will) go, and I will do it,” he said, they say.

“Yes, you will do it. Little brother, you will go and do it,” he said.

“Yes, I (will) do it, you will see,” he said, and (now) it was his turn to go, they say.

He went along, and he went along, and he went along, and he came out in a very high (place).
When he came out,
it was like that, they say:
the angry creatures were blocking the way,
there they were,
and he stood there watching them.

He stood there watching them, and then,
he did that,
he went like this, they say;
he picked up sand,
and he went like this:
he poured it on top of the angry creatures.

The angry creatures went like this,
they flattened out,
and they lay on the ground, they say.

So,
he went through,
he went across.

He went across,
and finally,
he got the eagles, they say.
A pair of them.
(He got) the white one,
and he got the black one,
He came,
and he brought them down.

He came down (with them),
they came down to the ground.

He came down, and finally,
the older (brother) stood there.
(The younger brother) brought them,
and the older (brother) wanted to have the white one,
and once again they came (home) fighting.
“You,
you are the younger (brother).
You will have the black one,” he said.

The younger one (said),
“That white one
seems to be the best one,
that one,
and I will have it.”
The older one (said),
“I am older,
I am taking that white one,” he said.

“No.
I am the one who went and got them, and so,
I will have the white one,” he said,
and finally,
they came (home) fighting about it, they say.

They came (home),
the fighting (brothers) did;
“I am taking this one,” (one of them) said,
“I am taking it,” (the other one) said in his turn,
and they came (home) fighting over the white one, they say.

They came (home).
The old woman
had power.
She had already seen them, they say.
They brought them (home) fighting.

She lay there watching them, they say.
“Well,
it is something.
They are bringing them (home) fighting.
They are bringing them (home) somehow,”
she said,
and she lay there watching.
She lay there, and then,
finally,
they came to the halfway point,
and finally,
the old woman used her powers to make it rain, they say.

She used her powers to make it rain,
and that’s all,
it rained.
It poured.

That’s all,
the eagles died, they say,
from the cold.

The eagles died,
and they gathered them up,
and they dug (a hole), they say.
Well,
they intended to dig something, but
there were creatures there,
they were like mice,
they would have been very tiny.

That was their house,
there it was,
and (the boys) put (the eagles) inside.
They put them in the hole.

“Our eagles are dead!” (they said).

They put them in there,
and then,
they gathered up all their bows and arrows,
and they put them in there too, they say.

Then,
they came (home) crying, they say.

They came (home) crying.
They came (home) and got there.
The old lady lay there watching them from the distance, as they put them into that hole and covered them.

***
The children were crying, and they got here; “Why are you crying?” she said.

“Yes, we got our pets, and we were coming (home).

“Finally, it started to rain, and because of that they died, and we put them in this hole. We left them behind and came (home), and we feel bad about this, and we came (home) crying,” they said, they say.

Finally, the old woman, in her house, took control of the rain.

She is the one who did it, she took control of the rain, and it stopped.

There they were, and finally, finally, the eagles were over there, and finally they regained consciousness, they say.

They were in the hole.

So, (this song) is sung about that.
Finally,
they recovered,
and there they were, they say.

There they were,
they say.
This is the song:

“Their pets,
they got up,
they got up,
they got up,
they got up,
they got up.”

They recovered,
and here they were, they say.

Then,
the song after that,
the song that takes place after that,
this is it:

“Their pets,
they got up,
they got there and there they were,
they got up.”

They came out and here they were,
and they were going to do it.

“They came out and there they were,
they got up,
they got up,
they got up,
they got up,
they got up,
they got up,”

(the song) says.
They went out and here they were, they say.
They were outside.

There they were,
and as for the children’s arrows,
(the eagles) gathered them up,
and they clutched them (with their talons), they say.
And they sat down.

The arrows,
they gathered them up,
in their talons.

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The arrows that (the boys) had carried,
they gathered them up,
in their talons,
and they put them down,
those (arrows).

There’s a certain American coin,
you’ve seen it,
they go like this,
they clutch arrows (in their talons).
It was like that;
there they were, they say.

So,
there they were,
and they sing about it, they say.

About the arrows.
about the arrows that they carried.

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It happened;
finally they went out and there they were.
And so,
finally the boys got them.
“They’re not dead!
They’re not dead!”
Finally (the eagles) recovered and there they were, and (the boys) gathered them up.

They gathered them up,
that (is what) happened.
They were happy, over there.
There they were.

At this (point),
here they were, and finally,
they went over there to the girls’ house;
they wanted to see them, they say.
So, there they were.

The girls were there wanting to hear the flute-playing, and they said, “We’ll see them, they will get here and we will see them,” they were saying it in turn, those girls (were).

So, over there, “We will see them somehow,” (the boys) said, and there they were.

“Yes, you (will) do it, you will see them. They certainly are bad people. You will go to those people and experience it. You will go and see (for yourselves),” she said, the old woman (did).
“Mhm,” they said, 
and they went.

Then, 
there they were, 
and as for their bows, 
they didn’t leave them behind, 
they carried the bows in their hands, 
and finally, 
there they were. 
They were carrying them along.

They went along, 
they went along heading east, 
and they shot cottontails as they pleased. 
They went along shooting things.

They went along.

They went and went and went and went and went along, 
they went along and got closer. 
They went along.

They were laughing fit to die, 
they were making fun of something, 
as they went along.

They went along, 
and they got there, they say, 
(they got to) a house way over there. 
They went along 
to their destination.

They got to the girls’ house, over there.

So, 
the ones called Paar'áak and Paarxáan, 
their colors just shimmered like a rainbow, 
and so, 
they went into the house,
and there they were,
and the whole house was colorful;
it shimmered like a rainbow.

“What now!”
(One) girl came and looked;
“What now!
Something is happening again!
The whole house is colorful
and shimmering like a rainbow!”

The old man said,
“Well,
it must be those people,”
he said.

“Paar’áak and Paarxáan must have gotten there.
Take a look
at those people.”

There they were,
not far away,
and (when) it was morning,
they went (back) out.

They went out, but,
they say,
they left their spirits behind.
(The people) got there,
and the house seemed to have horizontal stripes.

The people were watching them.
(The boys) wanted to come (home),
(and so) they came out.

There they were,
and when it was morning,
they came (home).
They came back (home).
They came and came and came and came and came.
They came to the halfway point,
and as they came,
the sun was going down.

They went along,
they shot a cottontail,
and they roasted it,
and they ate it,
and somehow they came along.

Finally,
the sun went down.

As they came,
“We’ll sleep here,” they said.

They lit a fire,
and here they were,
they did it like this,
they moved the coals around,
and there they were, they say.
They were talking about things.

There they were, and then,
(one of them) lay down here,
and (the other one) lay down here, they say,
and there they were.
Finally,
they slept.
It was dark, they say.

They slept,
there they were,
and finally,
they were already unconscious.
They had been there before,
they had been,
when they were children.
A creature —
an owl got there, they say.

An owl got there;
they were sleeping,
and it sat above (the place) where they were,
and it went on crying.

It went on crying,
for a long time;
it called their names, they say,
that owl (did).
The children’s (names).

“Aaah, aaah,” it said,
“Paar’áak!
Paarxáan!
Paar’áak!
Paarxáan!”
it said, they say.

Then,
the older one got up,
and although he heard him, (the younger brother) lay there.

“Hey!
Get up,
younger brother!
Something is happening!
While we were here,
a bird got here!
It’s sitting up high,
and it’s calling us by name!”
he said, they say.

“Something is going to happen,
(while) we are (here),” he said.
“It’s calling our names!
Get up and listen!”
(That’s) what he said.
It sat up high, 
and it was crying those (names).  
“Paar’áak! 
Paarxáán! 
Aaah!  
Aaah!  
Paar’áak!  
Paarxáán!”

“Hey!” he said,  
and he got up, they say.  
The younger one got up,  
and he listened.  
“(That's what) they say  
(when) an important person passes by.  
They say that,” he said, they say.

“An important person passes by,  
and they say that.  
When a creature gets there,  
you hear them say that it is alive.”  
That's what he was saying,  
he said something,  
and he made (the snoring sound) “Xxx! xxx! xxx!” they say.  
He had gone back to sleep, they say.

The older one felt bad,  
he didn’t sleep,  
and that’s all,  
he might have been listening,  
(as) he lay here, they say.

He lay here,  
and he lay here, and finally,  
morning was coming, and finally,  
they got up.

They got up.  
The creature was (still) saying that;  
“They’re always saying that,”  
he said, they say.
At this (point),
at this (point) they left and went this way —
no, I made a mistake.
At this (point) they were about to leave,
at this (point) they were about to go this way.

(Things) called tiimáa xuutsé were standing there,
they had tied them up, they say.
Tiimáa xuutsé were standing there;
they had tied them up.
The road was here,
and they stood them up here;
they had tied them up,
(while) they were lying on their backs, they say.

They were going to go this way,
I forget this (part),
(but) they went.
They tell about it.

Then,
(the boys) stood there tying them up,
and (then) they went over there.

“Wherever we may be,
someone else (will) come along,
and he (will) see the tiimáa xuutsé we have tied up.
When the wind passes by,
(the tiimáa xuutsé will) go like this,
sway, sway, sway.
‘Hey!
There are people standing here!’
this is what he (will) say,
(when) he sees them.

A person —
if nothing happens to us, just as they said,
these (things) will stand here,
they will stand here watching,” he said, they say.
So,
they did it,
they set (the tiimáa xuutsé) upright and there they were,
and (the boys) went along, they say.
The boys went along.

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Then,
they came along, they say.

They came along.
That one they call Yellow Gopher,
they were his children, they say.

They were his children, and so,
for a long time he had wanted to kill them;
he dug a hole in the ground,
and he put (something) down,
he went on,
he was doing things,
he went on and on digging in the ground, they say.
He laid a long object across (the hole),
and there it was, they say.

The boys came along,
they went along,
they went and went and went and went along,
and so,
it got to be afternoon,
as they went along.

The hole he had dug was there,
and they got there —
and it caved in, they say.

It caved in,
and that’s all,
it made them fall in, they say.
The boys fell down,
they fell into it.
There they were, in there.
There they were, in there,
you were able to get out, over there — it hadn’t killed them, but it happened:
you died (anyway).

Gila Monster came along, they say.
He came along.
He was carrying his war club,
he hit them right on the head,
he hit them,
and he killed them, they say.
Over there.

When he killed them,
Gila Monster,
their blood flowed,
and he dipped this (part) into it like this,
and he dipped that (part) into it like this, they say.
(The marks) are right here on Gila Monster;
they are red,
you will see it.

That big Gila Monster is still around.
He is around here in the east, they say.
You can still see him.
This is the story:
he is red right here,
and it is (the boys’) blood.

So,
they tell about it.

Coyote saw it,
and he dangled his tail in it,
and he went along;
he went to Kwanáw’s (place).
“Okay, I’ve killed them, that’s all,” (Yellow Gopher said). Well, he meant Paar’áak and Paarxáan.

“Perhaps my war club killed them,” he said, they say.

The people rejoiced, “Yes,” they said. They laughed, about the death (of the boys). People were all talking at once. They were rejoicing.

The younger girl might have seen it already, the death (of the boys). She lay there watching them.

He killed them, and so, he went over there to Aashalyáam Kwanáw’s house, and he cooked the children, they say. He roasted them.

He roasted Paar’áak and Paarxáan.

All the people came to eat. He roasted them.

He ate his sons, and there was one bone left over. It was a rib. Their heads were there, and their hands, they say.

So, the people rejoiced, and so, there they were,
they played games,
they did as they pleased,
and they were laughing.

Those round heads
were something to kick around, they say.
They kicked them around,
they played kickball with them like this.

There they were.
As for the hands,
they used them to eat with,
the hands.
When they used them,
they used them as if they were spoons:
you ate with them.

These ribs,
they did something with them,
they played shinny, they say.

So,
you were laughing about it,
and (the people) who enjoyed it were watching.
“Oh,
it’s really wonderful,” they said.

The people were watching.
“It serves them right,” they thought.

So,
the young woman,
the younger one,
already,
she had had her baby, they say.
It had arrived (courtesy of) the younger boy over there.

It started when they slept together,
she became pregnant and there she was,
and after a while,
a child was born and there he was.
There he was,
and that's all,
his father was dead —
and he already had seen it happen.
The child was born and there he was.

He was like his father,
he had too much power,
there he was.

He had already seen it,
he knew about it.

The child went along, they say.
He had power too,
even though he was small.

He went along and got there.
(They were using) his father’s hands,
and they were using his head,
they were playing kickball (with it),
and he stood there watching them, they say,
and they enjoyed it.

They laughed,
and he stood in (the group of people) watching,
he stood over there watching.
He stood over there, crying in his heart.

He went back,
he came (home) and got there.

This child was there,
and one day,
an old man,
Aashalyáam Kwanáw (said),
“This child,
you will take him,
and boil him,
some day,”
he said, they say,
(referring to) the little child.
“You will do it,”
he said, they say.

“All right,” they said;
the people agreed.
They would do that.
And one day they did it.

They decided on a day,
and they did that.
They played games,
and the sun came up,
and at that (point) they went along,
and they used those dead people —
it was their bones,
they had come out, and so,
they used them in games.
They were having a competition.

“Okay,
you’ve won,” he said.
“Okay,
you’ve won,” and so,
“Okay,
you’ve won,” he said.
They did this,
and they laughed:
“Aaah!”

The people (thought),
“Dying serves them right,” they thought,
and they did this;
here they were.

The child got there;
they were enjoying it,
and he saw them.
His father’s head,
and his legs, they say,
he saw (these things).
“Okay!
Okay!
You will feel (the consequences)!” he thought,
he was saying it in his heart.

There he was,
and finally,
“Okay,
that’s all,
it’s all over for that child,
he is small,
and you will boil him,” they said.
There they were.

Someone got there and gave orders:
“Now,
that’s all.
Light a fire!
Heat (some) water!” he said, they say.

“All right,”
they said.
They started a fire, and so,
they put a pot down, and so,
they heated water.
They really made (the fire) burn,
and in a little while they threw the child in —
they were going to boil him.

The child had power.
He was going to pass through it,
and he turned the water icy cold, they say.
It never did boil.

The child sat there,
he had passed through it,
he was like his father in (having great) power,
and he passed through it,
that’s all.
He made the water cold,  
it was freezing cold.   
That (fire) was blazing,  
they made it burst into flames.

He went along,  
he went like this,  
he did it somehow,  
it was supposed to get hot,  
but the coldness was still there.

So,  
they put more in more wood.  
And they lit it.

When they lit it,  
the child sat there,  
“Finally,  
I will try to do it,” he said.  
He sat there.  
The child (should have been) done for.

(But) he had great power.

“I (will) go along and head that way,  
right through the four people who are there,  
and I will tell him about it,” he said.  
He sat there, and then,  
he went along, they say.  
He headed this way and went along.  
(Then) he went back and headed that way.

A person was there,  
and (the child) got there,  
he did.  
(The person) was called Shifting Wind.

He was called Shifting Wind,  
and there he was,  
and (the boy) called him his mother’s brother:
“Uncle,” he said.
“I want to talk to you.”
“Okay.”

“This is what they did to me, but
it’s over with.
All the people,
finally all of them are (here),
and I want you get them taken care of,
I do,”
he said, they say.

“Kill everybody!” he said.

Then,
he shook his hand, they say,
and Shifting Wind said, “All right,” they say.

“As you say,
I (am the one),
Shifting Wind,
I will get there first,
and I’ll go gust-gust-gust-gust-gust-gust-gust-gust-gust-gust-gust-gust-gust,
and the people will rejoice,”
he said, they say.

“While they are rejoicing,
(the one) they call Storm Wind,
he is your mother’s brother,
and he is right here,” he said, they say.
“Go east and see him next.
He is called Storm Wind.”

“Yes,
all right,” said (the boy),
and he went and got there,
and he called him his relative.
“Uncle,” he said.
“Well,
“I have come to shake your hand.
People are doing this, 
and so, 
I want to wipe them all out,” 
he said, they say. 
The child said it.

“All right,” 
Storm Wind (said). 
“All right.”

“Shifting Wind will get there first, 
and I will get there later, 
and blow a little harder,” 
he said, they say. 
The wind (did).

Storm Wind (did).

He (blew) a little harder, 
and when he blew, 
Aashalyáam Kwanáw rejoiced, 
he climbed up on top of his house (and said), 
“I am lucky, 
well, 
I can make speeches from here,” 
he said.

He said this, 
and the wind blew, 
it went gust-gust-gust, 
like this; 
“You might hear it,” 
he said, they say. 
And so, 
“You will hear,” he said, they say. 
And he rejoiced.

“Then, 
Strongest Wind is here, 
he is the third one,” he said;
“Strongest Wind is there.
You will go to him (next).”
He told him about it next.

“Okay,”
he said,
and he went along,
and he got to Strongest Wind.
His mother’s brother.

He told him about it.
“I have something in mind.
All these people did this, and so
I want to wipe them all out,”
he said;
“All right,” said (Strongest Wind).

“I,
Strongest Wind, will get there,
and I will knock everything to the ground,”
he said, they say.
And he did as he pleased.
“I will blow hard,
I will break things,” (he said),
and he did as he pleased.

“I will do it,”
he said, they say.

“Then,
there is another of your mother’s brothers,
he is there,
he is Blazing Fire,” he said, they say.
“Finally,
he will get there,
and he is going to finish everything,”
he said, they say.

He went along,
and he got to Blazing Fire.
He called him his relative.
“All right,” (said Blazing Fire).
“When Strongest Wind gets here, 
he is going to break everything. 
I (will) go after him, 
I (will) go whooosh over everything, 
and they (will) be all gone, 
those men,”
he said, they say.

“I will do it,” he said, they say.

“All right,” he said, 
“I will get there, 
— whooosh! — 
and I will come back.”
When he got there, 
the old man was up on the roof, 
making a speech. 
“I am lucky,”
he said, 
he said things like this. 
“The wind is blowing, 
so whatever I say to you, 
you will hear it.

“(I am) a respected leader, 
and what I have to say is this,” he said. 
He was standing up on top of the house, they say.

The child was there. 
He passed through the heated water, 
and he did (something to make) the water get freezing cold, 
(so) it didn’t boil.

A person was there, 
and he touched what was supposed to be boiling (water), 
he wanted to feel it — 
and the water was impossibly cold. 
It was still cold.
There he was, and suddenly
Shifting Wind got there,
he did.
He got there, they say.

He got there,
(going) gust-gust-gust-gust-gust-gust-gust-gust.

There he was,
and he passed through,
and Storm Wind got there in turn.
When he got there,
he (blew) a little harder,
and there was a sandstorm.

When he had passed through,
Strongest Wind got there,
and that’s all,
he did that, they say.

He broke things.

He picked up the pot of heated water —
it rolled, but
he turned it upside down.

Then,
finally,
Strongest Wind got there,
and he destroyed everything.

Finally,
Blazing Fire came along,
that’s all.
Finally,
after (Strongest Wind),
(came) Blazing Fire.

He came along,
and that’s all,
Blazing Fire went whoosh,
and (he was) the one who killed people.

He passed by all the people,
and they went “Aaaah!”
and that was all.

The old man was done for.
He burned,
and he died.

All these (people),
they burned.

When they died,
his mother’s older sister was the only one left, they say.
His mother’s older sister.

“Aunt,” he said,
to that (young woman).
He picked up his mother’s older sister.
He went like this.
He made a house here,
he put a dish or something upside down on the ground.

He turned it upside down on top of her.
Hail fell from the sky,
it was freezing cold,
it dropped from the sky,
straight down,
and his mother’s older sister sat under the dish, they say.

She didn’t die.

She sat there,
and Blazing Fire passed through.

That was all.
He opened this (covering) and rescued her, they say.
She wasn’t dead.
It was cold,
hail fell from the sky,
and here she was, not dead.

Here she was,
and he rescued her.
He woke her up.
“Okay,
as for me,
I curse all people!
Aunt,
you are the only one,
I care about you,” he said, they say.

The child (said it).
“You are the only one I care about.

“We will do it.
We will head to the south and do it.
I have something to tell you,” he said, they say.

He took her (by the hand) and they came along, they say.

He took her (by the hand) and they came along,
and there was a spring, they say.
There was a spring,
and that (spring),
Coyote had fallen into it,
and he didn’t die,
he was alone in there,
he sat and sat and sat there,
Coyote (did).

“Oh,
little brother!
Little brother!”
he said, they say.

But,
the child was angry.
His father was dead.
His father’s older brother had been killed there.
He was angry.
“Somehow, we have decided to leave you behind,” he said.
He was angry, they say.
Coyote came out,
and (the boy) went and ripped him into two pieces,
and he threw them down, they say.

He threw them,
and he went along, they say.
He had his mother’s older sister with him and they went along.
He was weeping in his heart,
and he went along, over there.

“Okay, Aunt, that’s all.
Well, I am going to go ahead and do something.
I will do (something to make) your body different,
I will turn you into (something else),”
he said, they say.
“I will turn you into (something else),
and you will be (that) thing,”
he said, they say.

Then, there he was, he used his powers,
he did this with his hand,
there he was,
and he did (something to make her) a dove or something.

He turned her into what’s called a dove,
he swung her and threw her, sending her this way, and so,
she ate things,
she went “Wójowó,”
and she scratched (in the ground) for something.
She was eating something, they say,
that dove.
There she was,
and he stood there watching her.
“How about it,
I turned my aunt into something, but
I don’t like it.
I will do it again,” he said, they say.

He said he would do it again,
and that’s what he did.

He stood there,
and he did it again,
he swung her and threw her.
He made a red wren, they say.
She was like this,
she was red and perfect, like this.

“That is wonderful,” he said.
She flew,
and she perched on top of something,
and she was really red and perfect.

She moved around,
she ate something,
she did whatever it was.

“Aunt,
finally it is all right.
That is what you are,
and whenever I see you, you will be (that way),” he said.
“You will be that red wren,” he said.

He said it,
and he left her there, they say.

When he left her,
she flew around,
and she perched up high.
She was really wonderful.
When he left her,
he went along, they say.
The child (said),
“Finally,
I have left my aunt over there.”
He had made a red wren
and pushed her (away) and left her.

After that,
he went along,
and it happened.
His father —
he got to (the place) where (his father) had been killed,
and he looked, they say,
at (the place) where (his father) had been killed.

He got there,
and he stood there looking.
He stood there weeping.

He stood there, and then,
he went along,
he went passing through.

As he went along,
those things you heard me telling about,
the tiimáa xuutsé that had been tied up,
they were standing there, they say.

So,
as for them,
they were already there when (the boy) saw them.
The tiimáa xuutsé were standing there, they say.

They were (the ones) Paar'áak and Paarxáan had tied up.
They had tied them up, saying
“It is possible,
that when we die,
these will stand over there, and
‘People live inside them,
people are standing here,’
(is what) they will say about us.”

They did it.
It happened, just as he had said,
they were standing there, and so,
they were swaying in the wind.

The child stood there watching them.

(Another song) is sung there:

“Sway sway,
sway sway,
sway sway,”

(the song) says.

It’s a song.

Those things were swaying back and forth.
That’s what he sang about, they say.

He came along there, they say.
He came along,
he came along,
and he got there,
and over there,
there were the tiimáa xuutsé;
they were standing there.
“Yes,” he said.
“They are what are called tiimáa xuutsé,
I see them,” he said, they say.

“I know them.
They are tiimáa xuutsé.”

This is what he sang:

“Tiimáa xuutsé,
Tiimáa Cocopa.”
He saw them,
and he came along, they say.

The tiimáa xuutsé were standing over there.
This is what he sang about.

He sang it,
and he quit,
and as for those (things),
the tiimáa xuutsé,
he cremated them, they say.
Both of them.

It might have been the child’s hair.
He noticed it.
It was so long, it went below his hips,
it was so long, they say,
the hair.

The child’s father was dead,
that’s all.
His father’s older brother had been killed too,
that’s all.
He felt bad,
and when he had cremated the tiimáa xuutsé,
he dipped his hair into the fire, they say.

He dipped it in,
and all of his hair burned,
and it was completely gone.
He was bald, they say.

So,
***
it burned,
and it was all gone.
(His head) was round like a ball.
He was bald,
there was nothing left of his hair.
He stood there,  
and this is what he sang, they say.

He was talking about his round head.  

“Kiituiinya iinya,  
kiitamuur amuur,”

he said, they say.

It was his head, that’s all,  
it was round,  
and wobbling,  
and wobbling,  
and wobbling,  
it was, they say,  
and he sang about it.

Then,  
as for that,  
he lay here,  
and his round head came from the distance.  
It came along weeping.

It came along,  
that’s all.

It came along,  
and it got to the old woman’s bed,  
the round head came along.

All manner of birds lived there,  
(as) he came along.  
(One) was called a burrowing owl.  
(One) was called a sparrow hawk,  
and something ugly lived there, as you have seen.  
(The boy) came along singing about that.  
He saw them as he came along,  
and he came along singing about them.
He came along,
he came along,
and he came along,
and as for the old woman,
he got there.
He got to the old woman’s house.
Old Lady Sanyuuxáv’s house.

Her children had died,
and the old woman was alone,
here she was.

He passed by here,
and there were unsavory people filling her house,
it might have been completely full.
They were playing flutes,
and they were dancing somehow,
and they were laughing,
at her house.

The old woman just lay there, poor thing.

Coyote was in a corner playing the flute.
They were laughing,
and they filled up the house, they say.

He called her his father’s mother.
He went to her,
the child (did).

He went along,
and when he got there,
he looked,
and he saw that (the house) was full.

There he was,
and he hid himself at the top of the house, they say,
the child (did).
He was a powerful (person),
and he hid himself at the top of the house.
At night they laughed and played flutes,
they did whatever it was.

He lay there.
The child lay there weeping,
and his tears dripped and fell.
They dripped onto Coyote here,
and Coyote came to a stop.

“Hey!
Something is dripping from up there!
It’s little tears from the sky!” he said, they say.
“From the sky.”

“Roadrunner, go out and look,” he said,
and Roadrunner ran out.

There was nothing there.
It wasn’t cloudy at all,
there was nothing there.
“It’s perfectly clear,”
he said, they say.

There was nothing there.

“Oh,” he thought,
and they filled the house.

The child was lying up at the top,
well,
he must have been lying on the center beam.
As for that (beam),
he jerked it, they say.

He jerked it,
and the house collapsed, they say.

So,
as for the old woman,
his father’s mother,
he jerked her (by the arm),
he took her,
and they went out.

Roadrunner was rushing around in there;
he felt it,
and he wanted to rip it apart here.

He ripped it apart.
Everything.
***
That Roadrunner (did).

Buzzard was there, and then,
he went rushing out,
and he ate things,
and he pinched his head.
It (turned) red.
***

He was already bald,
and he just did a little (damage).
It barely hurt him,
where he had almost pinched (his head) off.
“Is it ripped apart?” he said.
He was already bald,
Buzzard (was).

“Yes,” he said.
“I would say so.
He almost did a little (damage) here,” he said.
Roadrunner had already ripped him open,
he did (something to make) it red here,
(here) it is.

(That’s) the story
of Roadrunner’s red (mark).

So,
when he pinched Buzzard,
(Buzzard) was bald, they say.
He was bald —
and it tore (the skin of his bald head).

***

Coyote must have been (under the rubble) somehow,
and he got out from under it, over there.

It was pressing down on him,
and he dug (his way) out,
Coyote (did).

Starting there,
the child went on, they say.
He went on.

Finally,
he was feeling bad.
He took the old woman with him and they went on.

They went on.
Water Beetle was there, they say.
Water Beetle lived there,
and (the boy) went that way;
“Hey!
I am making gravy
for you to eat!”
(Water Beetle) said.
“No,”
(the boy) said, they say.
“I haven’t come here to eat,” he said, they say.

After that,
there were mountain lions.
“Let’s trap him,
and kill him,” they said,
and finally,
darkness fell,
and it was pitch dark.
This (was it):
the mountain lions waited there,
to kill the child.

“Oh,
you are not strong enough.
Whatever you do,
you mountain lions,
you (are going to) fail,” he said;
he went along,
saying it in his heart.

Darkness fell,
and there there they were, they say,
and (the boy) went behind it like this,
he went down behind it and went away, they say.
He had powers,
and he went down behind it.

He went along,
and he stood over there,
and as for the old woman,
that’s all,
he named a place,
and he directed her to it.
“You (shall) stay over there,
that’s all,
you shall stay there,”
he said,
and he called her his relative.

Then,
he took Old Lady Sanyuuxáv,
and he put her down in the middle of the ocean, they say.
There was an island in the middle of the ocean,
and (that is where) she would be.

It’s (something) I have never seen,
but
they talk about it.
He abandoned the old woman over there, they say.  
In the middle of the ocean.  
Old Lady Sanyuuxáv.

He abandoned her,  
the child (did).  
He stood over there,  
and he told about it,  
and finally,  
he became The One Who Acts Like a Child, they say,  
finally.  
The orphan.  
He is called The One Who Acts Like a Child.

It happened like this:  
here he was,  
and he went up into the sky, they say.  
(That’s) the story.

“I will go up into the sky and stay there,” he said,  
and that (is what) he did.  
Clouds and rain came.  
It thundered,  
it went crack!  
He did this with his bow,  
and it thundered, they say.

That’s all,  
it’s The One Who Acts Like a Child.

The One Who Acts Like a Child is doing it,  
they say this,  
when thunder goes crack!

That’s all.  
Okay.

That’s all.