

*O'ODHAM
HOHO'OK A'AGIDA*

*O'ODHAM
LEGENDS and LORE*

*Susanne Ignacio Enos
Dean and Lucille Saxton*

About the Authors...

The Authors of the legends in this book are lost in the pages of antiquity, but their works testify to their artistic ability. Juan Dolores began the work of transcribing the ancient narratives in the 1920s. The late Susanne Ignacio continued the work as she wrote legends while studying at the University of Arizona. Her work of translating for field nurses prepared her for translating legends into English and typing manuscripts for the present book. Dean and Lucille Saxton assembled the written material and added legends from the current narrators. Dean holds degrees as Doctor of Veterinary Medicine from Michigan State University, Master of Theology from Fuller Theological Seminary, and Master of Linguistics from the University of Arizona. The late Lucille McFeeters Saxton was a Registered Nurse from the Philadelphia School of Nursing, and held a degree in Semitic Languages from Shelton College in New York City. Both were trained in Hebrew, Greek, and Linguistics for the work of providing literature in minority languages.

The legends book was first published in 1969 by the
University of Arizona Press.

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The Press ceased publishing the book and consigned the
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**Dedicated to Juan Dolores
First Writer of his People's Legends**



BIRTH OF THE LEGENDS BOOK

"Before you come again, I may go to eat Prickly Pear beneath the sunrise," Winshk said as we took our leave from his humble adobe home in the village of sGogogsig, Sonora, Mexico. For some time we bounced along without a word through cactus and mesquite back to the US border.

A year passed quickly writing down his stories and studying them. When we returned, the well known narrator had indeed finished his life's 'journey to the East' where prickly pear is plentiful, and singing and dancing never cease, and mule deer abound in the mountains.

As the skilled narrators disappear over the eastern horizon so does the unwritten tradition of which they all too often are the final bearers. Perhaps this incomplete collection of literary gems from age gone by will encourage the gathering and publishing of more of this fascinating and fast disappearing venue of literature.

Winshk, the late Ventura Jose, has done his part to

preserve the legends recorded here, as have also Bahmudkam, Susanne Ignacio Enos, Mahila Harvey, Jose Joaquin, Antonio Lopez (Sikolik), Cipriano Manuel, S'hawani Uhw, and many others.

As the Storytellers have transmitted the oral tradition, those who have written it down have preserved it for future generations. The most significant of these was the late Juan Dolores, graduate of Hampton Institute, and author of Papago Verb Stems, Papago Nominal Stems, and Papago Nicknames. His work was done in his own Chukud Kuk Dialect, and the present authors lived in his village and wrote in his dialect.

Although a native speaker himself, Dolores carefully recorded his material from those who remained familiar with it while he was away. Dolores did his writing while he was museum guard and research fellow in

anthropology at the University of California at Berkeley. He received his training under the late Dr. Albert A. Kroeber, Professor in Anthropology. Dolores met Kroeber in 1908, and began writing legends in 1911.

Dr Kroeber expressed his pleasure when the Legends was being prepared: "I am greatly interested in your plan to publish Papago material for the Papago. That was what Juan had in mind. I would be greatly interested in having Juan's 'life work' utilized and made available." His gracious cooperation has since been confirmed by release of the materials in the archives of the Robert H. Lowie Museum of Anthropology, University of California at Berkeley.

Some of the material used here was collected by the late Dr. J. Alden Mason, curator in the University of Pennsylvania Museum, and graciously released for use by the American Philosophical Library in Philadelphia, Pennsylvania. Part of this was collected by Mason on a field trip with Dolores in 1919.

Some of the material was supplied by Daniel Matson, Lecturer in Anthropology at the University of Arizona, who assisted the late William Kurath, Head of the German department in preparing the texts, and published in part in A Brief Introduction to Papago, a Native Language of Arizona.

The remainder of the material was recorded and transcribed by Dean and Lucille Saxton from native narrators in the mid 1900s.

The Papago Language is a member of the Pima Alto group, together called O'odham. It is a subgroup of the Utoaztecan language family.

Consultants for the text and translation were the late Sam Angelo, Susanne Enos, and Jose Pancho.

Folklore consultant was the late Dr. Francis Gillmor, Professor in English at the University of Arizona.

Linguistic consultants were Dr. Irvine Davis, Joseph Grimes, and Dr. Viola *Waterhouse of Wycliffe's* linguistic institute, and Dr. Kenneth L. Hale, Professor in

Linguistics at Massachusetts Institute of Technology.

The late Enos Francisco Sr. was consultant for the text and illustrations.

LeRoy Frye did the illustrations. Shirley Frye did final preparation of the manuscript.

Mr. John Baroco, Museum Librarian at the Arizona State Museum provided access to the Dolores and Mason materials.

Mr. Marshall Townsend, Director of the University of Arizona Press guided from the early stages to the final production of this publication.

The University of Arizona Press has also published the Papago and Pima to English Dictionary by Dean and Lucille Saxton, with grammar and cultural material relevant to the present volume.

The work was sponsored by the linguistic institute of Wycliffe Bible Translators in response to a request by then Tribal Chairman, Thomas Segundo.

For this present edition, the Legends were transcribed for computer by a team of Wycliffe Associates in London,

England.

Lucille Saxton produced a vocabulary of words used in the original publication. This will be found in a separate volume in preparation for use with all the literature published in this series.

Last but not least, we would also like to honor the large company of people who have been involved in recording and preserving the language and culture of their own people.

Like Juan Dolores, we who have been involved in the stages of preparation of this book have considered it a privilege to return the Legends and Lore to the O'odham from whom they came.

The stories in this book are written in the dialect of the Story Tellers. You can read them in your own dialect. You may also transcribe the legends into the dialect of your choice for publication. See Dean Saxton to arrange for it.

FORWORD

Bernard L. Fontana
Arizona State Museum

Those of us who are not Native American and have been schooled in the literary traditions of western civilization are most likely to think of Aesop, the 6th century fabulist, or of other Europeans when we think of short stories with a moral.

As long as men of the western world have been reciting apologies and pondering the mysteries of the universe, however, so have American Indians been doing likewise—and with wisdom as well. Their traditions, which provide a body of collective knowledge and understanding of life, have been largely ignored by western man, partly because of our ethnocentrism and belief in ourselves as proprietors of truth and partly because of our background in literacy. It has been the latter which has fostered

the definition of literature as something that has to be written, while all else is merely rumor, legend, myth, fable, anecdote, or what have you. Only in the last few years have we begun to hear the phrase "oral literature," and only recently have we seen a resurgence in interest in committing these spoken traditions to writing in their native languages. Sequoyah would be pleased.

This volume of Papago and Pima literature makes available to readers of both Piman and English an important collection of heretofore widely scattered materials, much of it provided by Piman spokesmen many years ago and now lying in archives as far apart as Philadelphia and Berkeley. And thanks to the energies of the Saxtons in collecting them, the newly recorded words further

bear witness to the continuing viability of the oral literature of these desert dwelling natives of southern Arizona and northern Sonora.

Legends and lore of the Papago and Pima makes available the kinds of native essays that are so much in demand in public and parochial schools among those who would teach non-Indians about their Indian neighbors. It offers the serious student of comparative literature and of folklore new gist for his intellectual mill. Above all, however, it affords present and future generations of Papago and Pima Indians a chance to arrive at a new appreciation of their rich cultural heritage. Hopefully it may inspire some of them to literacy in their own language so that one might look forward to a day when there will be an O'odham written literature in its own right, one that need not necessarily be translated into English to

be appreciated by a wide audience.

In the meantime, those of us who cannot read Piman are indebted to those O'odham who were willing to share with one another and with us these vignettes of their wisdom, humor and lives. So we are indebted to Dean and Lucille for their compilation, for their translation, and for their years of effort toward making Piman "oral literature" simply "literature."

FOUR TYPES of LEGENDS

1. THE BEGINNING	9
2. ANIMALS TEACH BEHAVIOR	61
3. O'ODHAM EMERGE	119
4. GREAT TROUBLES	187

Contents of each type are on the pages listed above.

TYPE ONE: THE BEGINNING **13**

CREATION

The Earth is Made	14
The Dead go to Sing and Dance Under the Sunrise	18
I'itoi, Coyote and Buzzard	22

HOW STARS APPEARED

Falling Star and Morning Star Appear	23
The Milky Way Appears	30
The Pleiades Appear	33

WHERE PEOPLE GOT CORN

A Man Raises His Daughter Well	23
Corn Comes Courting the Daughter	35
Corn Reveals his Powers	42
Did they Give Corn the Girl?	44
The People Plant Corn	46

THE FLOOD

A Young Man is Taught the Customs	48
He goes to Court the Well-Trained Girl	49
One Should not Show off his Skills	41
They approve the man	42
They Approve the Man	51
She Refuses to Leave Her Home	53
He Takes the Child but Abandons it	54
The Flood Comes	56

I'TOI AND COYOTE MAKE MORE PEOPLE	59
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You can read O'odham easiest written in the letters of the ancient O'odham Alphabet you are familiar with through your commonly used Spanish names:

A	Acosta	G	Garcia	O	Ortiz
B	Baptisto	I	Ignacio	P	Pablo
C as s	Cecilia	J	Jose	R	Ramon
C as k	Cachora	K	Kisto	S	Segundo
Ch	Chico	L	Lopez	T	Toro
D	Domingo	M	Manuel	U	Lupe
F	Fernando	N	Narcho	Y	Yolanda

As Spanish and English use **ch**, so does O'odham:
chorizo chorizo cho-lihsa cheque check chahgih

In names, **c** is **s**-sound before **e** or **i**, but **k**-sound otherwise: **Cecilia Cowlic Choulic**

These letters were used in words from Spanish:

<u>Letter</u>	<u>Spanish</u>	<u>O'odham</u>	<u>English</u>
a	angel	anghil	angel
b	bola	bohl	ball
ch	chorizo	cho-lihsa	chorizo
d	domingo	domig	sunday
g	guitarra	gital	guitar
h	hilo	hihlo	thread
i	charife	chi-lihhi	a policeman
l	lampa	lahmba	a lamp
m	mesa	mihsa	a table
n	nacion	nasi-yohn	nation
o	oro	ohla	gold
p	pistola	pis-tohl	pistol
t	tamale	tamal	tamale
u	uvas	uhdwis	grapes
y	yugo	yehwa	yoke for oxen

After US purchase (1854), O'odham used 4 English letters:

jiggle **j** ujugi

kitchen **k** kosin

me, my **ni-**

my bunion **ni-huniga**

short **sh** shopol

open **e** jeg

sha'i **sh** brush

Che'ul Sha'ik 'Willow Brush Village'

A **letter** plus **h** makes a natural sound, like: **ch, sh, oh.**

A **vowel** plus **h** is longer, as in English: **Ah! Oh!**

The longer vowels form new words:

e jeg <i>open</i>		o kos <i>a nest</i>
eh jegh <i>mesquite pod flour</i>		oh kohsh <i>sleeping</i>
a stoha <i>white</i>		i stoni <i>hot</i>
ah tohah <i>become white</i>		ih tonih <i>get hot</i>

The O'odham letters match English letters:

<u>Letter</u>	<u>English</u>	<u>O'odham</u>
a	want	tachua
b	ball	bohl
ch	church	cheopi
d	roadrunner	tadai
e	open	jeg
f	family	fa-mihlia
g	gun	gaht
h	hooves	huhch
i	police	chi-lihhi
j	jiggle, jar	ujugi
k	kick	keihi
l	lariat	liat
m	moon	mashad
n	noise	nakosig
ni	bunion	huniga
o	orange	oam
p	pick	pihgo
s	saddle	sihl
sh	shuhshk	shoe
t	teeth	tahtami
u	ruler stick	kuintakud
w	wash	wako
y	yoke	yehwa

The mark ' is a stop in the throat.

wai *invite*

wa'i *get water*

chua *grind*

chu'a *grinding*

koa *forehead*

ko'a *eating*

The ' is not written when first in words, as in **O'odham..**

Some words drop w after a consonant:

wa > kut a ...

wo > kut o ...

wa'i > kut a'i ...

wabsh > kut absh ...

Pimas say **v** for **w**

except before u as in

wui *to,*

wusot *blowing on.*

***vako** (in Pima)

***yehvo**

The letters of Spanish, Latin and English form the full **Native O'odham Alphabet** commonly used by villagers.

Punctuation is the same in **O'odham** as in Spanish and English: comma , *'pause'*, colon : *'end first clause'*, period . *'end sentence'*

Word Order and Sound Changes

Sentences have one or more clauses. The main clause starts with **ku_/_k**. **ku** may drop out. Added clauses start with **m_**. The basic order of phrases in a clause is: **Verb-Subject-(Objects)**.

An auxiliary **AUX** (*verb helper*) is second item in the clause, filling the slot in **Ku_** or **m_** or following the first word. The **AUX** has several parts, one of which is **Subject**: **ni/n** *I*, **ch/t** *we*, **p** *you*, **m** *you plural*, **o**/*zero* *he, she, they*.

Some verbs just have a **Subject**:

Ab o him g **Chico**. *Chico is coming.*

Some verbs have **Subject** and **Object**.

Mua at g **Chico** g **kohji**. *Chico killed a pig.*

Some verbs have **Subject**, **Indirect Object**, **Object**.

Mah at g **Chico** g **Jose** g **kohji**. *Chico gave Jose the pig.*
Object Markers precede verbs, possessed nouns, and prepositions: **ni-** *me, mine, myself, my own*: **t-** *us, our, our selves, our own*; **m-** *you / your*, **em-** *you/your plural*, **zero** *him/his/her/hers*, **ha** *them/their*, **e** *one's self, one's own*.

The clause and phrase connector is **kch**. **Kch** reduces to **ch** after consonants and to **k** for non present (past or future).

Chikpan o g Jose **kch** pi neid.

Jose was working and didn't see it.

Neid o Chico g Juan **ch** ab mahk g kohji.

Chico sees Jose.... and gives him the pig.

T o nei g Chico g Jose **k** ab o mah g kohji.

Chico will see Jose... and give him the pig.

(Ku)nt am him **k** am nei **mo** am chikpan g Chico.

I went and saw that Chico was working there.

Am o chikpan g Chico **kch** pi ni-neid.

Chico is/was working there and didn't see me.

A noun or preposition may have a genitive suffix **j** 'of'. The **j** is deleted if the participant is indicated before the word.

kihj g Chico *house of Chico* > Chico kih *Chico's house*

wehmaj g Chico > Chico wehm *with Chico*

New participants are put before the verb:

Sh hema g keli g e wosmad g wipi'ai mashcham.

As told, an old man his grandchild hunting was teaching.'

Both **question** and **answer** words are put before the verb.

(Ku)t **haschu** mua g Chico? *What did Chico kill?*

Kohji at mua.

A pig he killed.

Q-words like **Is it? / where?** change with change of location:
 Kut **haschu** wo mua? / **Shahchu** at-o-mua? **What** will he kill?
 Some changed forms link with the item they are put before:

Hrg o **wud** kohji. Kut **do** kohji-k. **Dat** o kohji-k.

That's a pig. It will be a pig. It will be a pig.

Kut **hebai** o mua? **Baht** o mua? **Where** will he kill it?

Ab do'ag t ab at o mua. **On the mountain** he'll kill it.

Nat **ha'ichu** hab o juh? *Is he going to do something with it?*

Kut **has** o juh? > **Shaht** o juh. **What** will he do with it?

Kup **has** kaij? > **Shahp** kaij? **What** do you say?

Ha'akia ani kakawiuga mani tachua.

I have as many horses as I want.

Pegih, **he'ekio** ap i edagid?

Well, how many do you have?

Letters change sound to harmonize with nearby sounds.
 Speakers make these changes naturally without any marks:

1. In O'odham, the tongue is against the teeth for **n**, but pulled back naturally in the mouth before **e**, **i**, or **u**, as it is in English words like: **news** **onion** **genuine**

Front: | **nahk** ear | **wonami** hat | **nowi** hand

Back: | **nem** liver | **wanimed** guiding | **nuwi** buzzard

2. In O'odham, the tongue is against the teeth for **d**, but pulled back naturally for **d** after short **e** or **u**, or after **d**, **t** or **n** plus vowel as in: **tadai** roadrunner

Front: ah'**ad** send **hodai** stone **himdag** culture

Back: eh'**ed** blood **hedai** who **kudutadag** trouble

Reading and writing is simpler in the Native O'odham Alphabet and easy to type on the standard keyboard without extra marks, promoting use of the language.

Native speakers working with the linguists produced books in the Native O'odham Alphabet already in use, fulfilling Chairman Thomas Segundo's request in 1947 for literature in Native O'odham to help preserve the language and culture.

Get bilingual books for language and culture studies:
 Dictionary; Legends; Genesis; Stories of—Moses, Ruth, Daniel, Jonah; 300 Hymn Book; Santa Rosa Singers and Desert Oasis Singers with CDs; Christmas songs; O'odham New Testament.



Ancient narrators who knew the four nights of legends are fast disappearing over the horizon. So we turn now to the printed page to bring back the features of language and culture their stories preserved. Grandparents have used the stories down through the ages to teach the important features of the O'odham culture. And children respond to the challenge to learn words and features of the O'odham culture that define who they are from the ancient past.

HOW THINGS BEGAN

Mash e Nahto g Jewed

Heki huh, sh g jewed pi
koi e nahto. Shuhdagi ia
wo'o. s-chuhugam am
shuhdagi dahm epai wo'o. Sh
ab e ab e hiw ch hab a'i kaij
mo g wo'o an e huhgid an.

The Earth is Made

Long ago, it is told, when
the earth was not yet
finished, darkness lay upon
the water. They rubbed each
other and sounded like they
do at the edges of a pond.

Ihya, id dahm shuhdagi,
 id eda s-chuhugam, id eda
 s-nakosig, id eda si hewel,
 ash mahsi g ali. Sh ia
 shuhdagi dahm wo'o ihda ali
 ch hab a'i e wua mo g ali e
 e'ebchud. (Je'e'j o ne'ed ch o
 ulugidad ch inhas ep o
 himad.)

Sh g hewel med ch chum
 hekid ch chum hebai
 wi'ichkwuhim ihda ali. Shp
 haschu i nahto ihda ali, heg
 a nuhkud ch gegosid ch
 ge'el.

Sh i wamig k neid mo
 ha'ichu ab ab hadshpi ch
 wud hegai mamadhod. Sh an
 ha bek id amjed ab ha nahto
 g hiopch k am ha ah'ad mat
 o bei g mamadhod k am o
 chehkim k o ge'edaj. T am
 dahm o dahiwua k ha'ichu
 wo chegito k heg oidk hab o
 e juh.

Sh am hihi g al hiopch k i
 beihi g mamadhod k am
 chehkidahim g Wehpeg
 Mahsikam. T ia i ge'eda ihda
 mamadhod. T am dahiwua g
 Wehpeg Mahsikam k chum
 mamche mat has o juh ihda
 e daikud. T hab pi chum
 hebai wash o wi'ichkwuhid.

There, on this water, in
 this darkness, in this noise,
 in this strong wind, a child
 was born. The child lay here
 on the water and did as a
 child does when it is being
 made to stop crying. (Its
 mother will sing and toss it
 up and down and walk back
 and forth with it)

The wind blew and
 always blew the child
 everywhere. Whatever made
 the child took care of him
 and fed him and raised him.

He got up and saw that
 something stuck to him. It
 was algae. He took some
 and from it made termites
 and sent them out to get
 more algae and put it there
 and grow it. And he would
 sit down on it and think
 about things and then follow
 his plan.

The termites went out
 and gathered a lot of algae
 and put it down for First
 Born. So the algae got
 bigger. And First Born sat on
 it and tried to decide what to
 do to his seat so the wind
 would not just blow it
 anywhere.

Sh id am ah e ne'i:
Jewen Mahkai
jewen nahto.
Miake ng o
neina
k has juhni.
Sikolim am nahto.
Miake ng o neina
k has juhni.

(Jewed Mahkai at g jewed nahto. Miak go neid k has juhni. Sikolim at am nahto. Miak go neid k has juhni.)

Bash masma nahto g jewed g Wehpeg Mahsikam k id dahm am hahawa ep ha nahto wehs ha'ichu doakam ch wehs ha'ichu mo wuhshani.

Sh pi ha'ichug g tash ch pi ha'ichug g mashad. Chum hekid s-chuhugam. Sh ihda s-chuhugam pi ha ap'et g ha'ichu doakam. T heg hekaj ia e hemapad k ia ahgid g Wehpeg Mahsikam mat ha'ichu wo nahto. T o s-mahsk ihda jewed. T o e neidad g hemajkam ch hab s-ap o e wehm kihk.

K hab kaij g Wehpeg Mahsikam, "Mt o chehch hegai mat ab o i cheshad k o em-mah g tonlig."

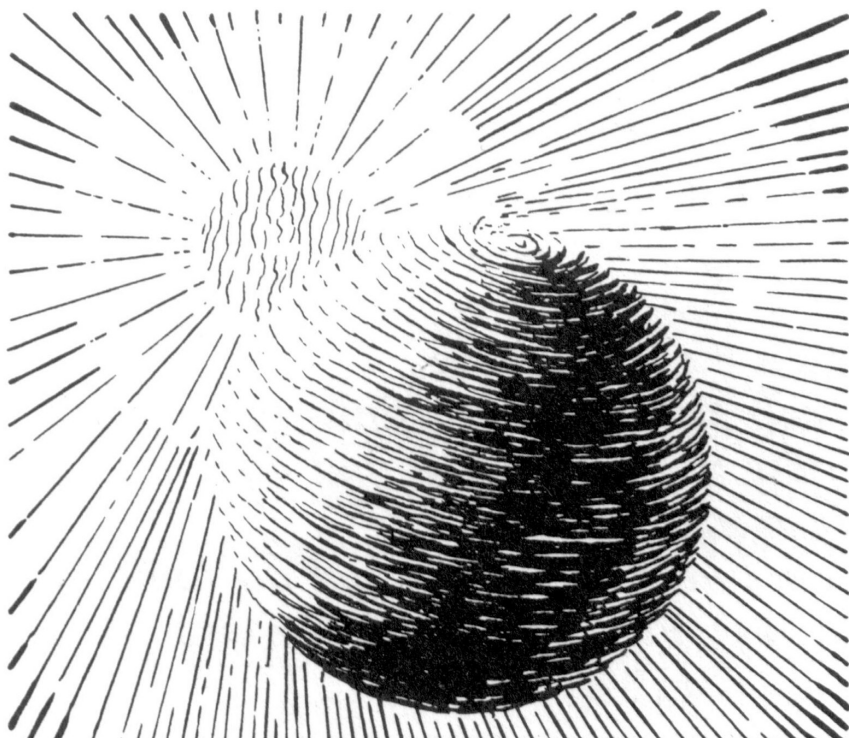
This is the song he sang:
Earth medicine man
finished the earth.
Come near and
see it and do
something to it.
He made it round.
Come near and see it
and do something to
it.

(Earth Medicine man made the earth. Look closely and do something to it. He made it round. Look closely and do something to it.)

In this way, First Born finished the earth, and then he made all the animals and plants.

There was no sun or moon then, and it was always dark. The living things didn't like the darkness, so they got together and told First Born to make something so the earth would have light. Then the people would be able to see each other and would live contentedly with each other.

So First Born said, "You name what will come up in the sky to give you light."



Sh mu'i ne'owin ch
ap'ech mat hab o chehgigk
'tash.'

Sh mel g Ban k hab
kaij, "Chesh! Chesh! Bat o
chehgigk 'tonlig.' Sh pi
hedai s-hohho'i.

T ab i chesh g tash k
gen hu hab ash him. K pi
wehsko s-mahs g jewed. Sh
gem hu hud g tash k ep
s-chuk.

T hab kaidam nei g
Wehpeg Mahsikam:

***Wach ingi nge
tashai wa nahto
Ka wehmaji
neneoki. Hih hih.***

They discussed it
thoroughly and finally agreed
that it would be named 'sun.'

But about then Coyote
came running, and said, "It
rose! It rose! It will be named
'light.' But nobody agreed.

The sun rose and went
over to one side, but it didn't
light up the whole earth. Then
it went down and again it was
dark.

So First Born sang like
this:

***Didn't we make
the sun
and talk with it?
Hihih.***

**Wach ingi nge
tashai wa nahto
Ka wehmaji
neneoki. Hih hih.**

(Watt highi g tash nahto
k wehmaj neneok . Hih.
Hih. Watt highi g tash nahto
k wehmaj neneok. Hih.
Hih.)

T ab i tonoli. K hab kaij
g Wehpeg Mahsikam, "Ab
at o i chesh g tash k ia si t-
dahm o hih." T a weho hab
e juh k hashaba wash si
juma i him k s-toni.

Sh ne'e g Wehpeg
Mahsikam ch gen hu hasko
ep a'aga mat ab o i chesh g
tash. Hab junihim k ab i
ap'ech mo hemu ab i
chechshshaj.

Sh g mashad ch huhu'u
hahawa ep ha nahto k am
ha wopogach. K hemu heg
oidch am hihhim.

Neh, kush ia hahawa e
nei g nahnko mahs ha'ichu.
Sh ha'i ge'egedaj ch ha'i al
chu'uchumaj, ha'i s-hohotk
ch ha'i pi hohotk. Sh mu'i
ha'ichu pi e hohho'i. Sh
hegam mo chu'uchumaj
tachua mat o ge'egedajk.
Hegam mo pi hohotk
tachua mat o s-hohotkk.

***Didn't we make
the sun and talk
with it?
Hih hih.***

(Didn't we make the
sun and talk with it? Hih
hih. Didn't we make the
sun and talk with it? Hih.
Hih.)

It began to get light.
And First Born said, "The
sun will rise and come
overhead." It did as he
said, but it came very low
and was hot.

First Born sang again
and pointed to another
place, saying that the sun
would come up there. This
is the way he did so it
would always come up
where is does.

Then he made the
moon and stars and the
paths that they always
follow.

Now the living things
could see themselves.
Some were large and some
very small, some were fast
and some slow. Many of
them were dissatisfied with
themselves. Those that
were small wanted to be
large. Those that were
slow wanted to be fast.



**Mash g Ko'i gem Hu
wo Wuago Si'al
Wecho**

Sh ia jiwia g Bititoi k
hab kaij, "Mat hemu wo
mu'ida g ha'ichu doakam
k ia wo ni-keishud heg
hekaj mani hi pi melidag
ch pi has ni-juh k o ni-
do'ibia. Ni-hab elid mat
hekid hema tash do wa'i
doakamk ch o muh k hih
heb huh k pi hekid in hu
ep o i wuhsh. T hab pi
hekid o shuhd g jewed. T
pi hedai o ni-keishud.

Sh wenog g ko'owi pi
ko'okam ha kek'e. K g
a'al bebhe kch an e wui
dad'aichud ch i
wuwhasid g tahtamij. Sh

**The Dead Go to Sing and
Dance Beneath the
Sunrise**

Along came Black Beetle
and said, "Soon the living
things will multiply and
crush me with their feet
because I'm not a fast
runner and can't do
anything to save myself. I
think that when someone
has lived a long time he
should die and go away and
never come back here
again . That way the earth
will never get full and no
one will crush me.

At that time
Rattlesnake's bite did not
hurt. The children would
play catch with him and take

g ko'owi chum hekid pi ha
kohsh ch chum hekid
shoak. Sh ia jiwia g ko'owi
k hab kaij, "Mo g a'al
chum hekid ni-sho'igchud.
Pt o wa gawul ni-juh. Nt
hab s-ap ni-tahtk ch hebai
o kihk."

Sh mu'i ha'ichu gawul
ha juh k ha nahto k
hahawa bei g ko'owi k g
tahtamij ha wahshul k
gem hu si ha nehnc. Sh
hegai tahtami am
wuhshani k wud hegai
mach hab chechcheg
'Ko'owi Tahtami.'

Sh g tash ab o i chesh.
Siswodaj ab chuhch. T ab
bei g Wehpeg Mahsikam k
am shuhdagi ch ed shulig
k am i wuwhasid k an
tahtamich g ko'owi k hab
kaij, "Bant m-juh. T hekid
ha'ichu ab o i m-miabi, pt
o ke'e k o mea. T i'ajed o
s-m-ehbidad g hemajkam.
Pt pi o ha nawojk ch chum
hekid hejel an o sho'ig
gegsid."

Sh wenog ab i chesh g
tash k ab hih mo hemu ab
hihhim. Sh ab neid g
Wehpeg Mahsikam ch hab
kaidam ne'e:

out his teeth. He could
never sleep and always
cried. So he came to First
Born and said, "The
children are making me
suffer. You must change
me so I can live
contentedly somewhere."

First Born changed
many of the animals, and
then he took Rattlesnake
and pulled out his teeth
and threw them far away.
They landed and grew into
what we now call
'Rattlesnake's Teeth.'

As the sun was about
to rise, it's rays beamed
over the horizon. First Born
got them and threw them
in the water. Then he took
them out and made teeth
for the rattlesnake and
said, "Now that I have
done this for you, when
anything comes near you,
you must bite it and kill it.
From now on the people
will be afraid of you. You
will not have a friend and
will always crawl modestly
along alone."

Then the sun rose in
the place it is now, and
First Born looked at it and
sang:

***Jewen Mahkai jewen
nahto.***

***Jewen Mahkai
jewen nahto.
Himlu. Himlu.***

Himlu.

Him. Chuhch!

(Jewed Mahkai at g
jewed nahto. Jewed
Mahkai at g jewed nahto.
Himini. Himini. Himini.
Him o. Am o chuhch.)

Sh ia'a kuhgi g e ne'i
k am ha ahgid mat hebai
o kihk. Ha'i an u'us t an,
ha'i gen hu do'ag t an,
ha'i gen hu woposhani
oidch o kihk. Sh hab ep
kaij, "Mant ahni ha nahto
wehs ha'ichu. K has i
mahs ch hab o mahsk
chum hekid."

Si'al wecho at a
shonwua g wuaga ha
wehhejed hegam mat o
koi ihya. T o wuago. Kut
chum hekid o s-kehgajk g
jewed an keihinakud
wehbig ch chum hekid o s
-ihbhaigk. T o s-hehgigk g
hemajkam chum hekid."

Bash masma
t-ap'echudach g Wehpeg
Mahsikam k gem hu hih
heb huh.

***Earth Medicine
Man made the earth.***

***Earth Medicine
Man made the
earth.***

***Go along, go along,
go along. Stay!***

(Earth Medicine man
made the earth. Go along,
Go along. Go along. Stay.)

When he finished his
song, he told them where
they would be living. Some
would live in the forests,
some in the mountains,
and some would live in the
valleys. He also said this, "I
have finished all things and
they will always be as they
are now."

In the East, as we
know, the singing and
dancing had begun for
those that will die here.
They will go to the singing
and dancing ground. The
land around the dancing
ground will be beautiful.
There will be plenty of
prickly pears and the
people will always be
happy.

That's the way First
Born prepared the earth
for us. Then he went away.

I'itoi kch Ban ch Nuwi

Tsh am e
nam g dahm
kahchim g jewed
wehm. Tsh am i
wuhsh g I'itoi
wehpeg am
dahm k wud t
Si'ihe.



I'itoi, Coyote, and Buzzard

The sky
came down and
met the earth,
and the first
one to come
forth was I'itoi,
our Elder
Brother.



Tsh am ep
e nam g dahm
kahchim g
jewed wehm.
Tsh am i wuhsh
g Ban.

The sky
met the earth
again, and
Coyote came
forth.

Tsh am ep
e nam g dahm
kahchim g
jewed wehm.
Tsh am i wuhsh
g Nuwi.

The
sky met
the earth
again, and
Buzzard
came forth.



MASH AN HA'I I WUWHA G HUHU'U

Mash g Siawogi ch s-Mahs Hu'u an i Wuwha

Am ash hejel wih g a'al
Wia O'ohia am. Hema wud
cheoj ch hema wud uwi kch
wud e wepenagam. Ha hu'ul
mu'i e sho'igchudahim ch ha
ge'ege'elid k hahawa muh.
Sh am kih e wehm. K pi ha
hohnig g wiapo'oge'el ch pi
ha kun g chehia.

Sh mu'i o'odham am
daiw ch g uwi mamka o g
uwigaj tahni. Sh hab
chech'e, "Heki huh mach
wud a'al, k pi hedai ia hu t-
tachua. Ch in hejel sho'ig
shuhullighim, hemu pi sho'ig
ch ia wash o kihk hejel."
Bash chech'e g wiapo'oge'el.

Sh id hekaj s-keh'id g
hemajkam ch nahnko kaij.
Ha'i hab kaij mo wash e
wehm wohppo. Sh eda e mai
g wiapo'oge'el. K gem hu
a'ai kaida mo wud si
mo'obdam.

Sh imhab hudunig tahgio
epai ha'i kih g o'odham.
Hema idam o'odham epai
wud si s-chu
checheggiadkam. Hab
tachuid mat o hohnt g

HOW SOME STARS APPEARED

Falling Star and Morning Star Appear

It is said there were some
children orphaned at Fine Sand
Dune. One was a boy and the
other a girl, brother and sister.
Their mother's mother had
gone to great pains to raise
them, and had then died, and
there they lived together. The
young man had no wife, and
the young lady had no
husband.

Many people came to give
him a woman, or ask for his
sister. But he said, "Before,
when we were children, no one
wanted us here and we were
barely managing to live. Now
we are not poor and will just
live here by ourselves." That's
what the young man was
saying.

This is why people despised
him and said different things
about him. Some said they
were sleeping together. Yet the
young man became well
known, and it was reported
everywhere that he was a great
hunter.

Over to the west there
were some people living. One

uwigaj ihda mo'obdam. Sh g kokodki baiugat k hab ahg g Ban, "Tatal, gamai g med k mahki ihda s-kehg baiuga g mo'obdam uwiga k am o kah g mo'obdam. T has o chei, pt ia wo ni-ahgi. Nt wenog am has o juh."

Neh, t meh g Ban k ged hu mel kihj am g mo'obdam.

Sh chu'a g chehia ch pi neid g e mahkigdag. T am ash cheh g Ban matchud dahm. T am ha hekaj bei g chehia k gem hu si da'ichud k am ash i chu'a.

Sh am hih g Ban k am bek am ep i him k am haha wash chum shoshbachud. Sh si s-ohhod. Sh am ep chum babiugachud.

Sh ged hu kih ch ed neo g cheoj k hab chei, "Dagitoni. Him k ahgid g s-chu checheggiadkam matp do si cheojk ch o i him k ia wo bei hegai matp haschu tachua." Bo kaij g mo'obdam.

T meh g Ban, kaiok mo has kaij g mo'obdam, k ged hu meliw k hab kaij,

was a great warrior. He wanted to marry the sister of this hunter so he made a necklace of sea shells and told Coyote, "Uncle, run over there and give this beautiful necklace to the hunter's sister, and listen to the hunter. Tell me what he says. Then I'll do something."

So Coyote ran and went to the hunter's house.

The young lady was grinding flour and didn't see her gift. Coyote just put it on the grinding stone. Right away the young lady took it and threw it way off and just continued grinding.

Coyote went and got it, and when he came back he tried to put it on her wrist but she rejected it. Again he tried to put it around her neck.

From inside the house the man spoke, saying, "Leave her alone. Go tell the warrior if he were a real man he would come and get what he wants." That's what the hunter said.

Coyote ran, having heard what the hunter said

"Mo wash si m-pi'ichud g mo'obdam."

Sh am ha hekaj ha hemapai g e naipijju g s-chu checheggiadkam k gem hu hihi mu'ijj k ged hu dada.

K ash kiap mehk ga hu haha wash i hihim, sh ha cheh g chehia k hab kaij, "Wuhshani k ha neid. Ga at t-wui g o'odham si s-babgam e junchug ch hihim." Sh eda ged hu kih ch ed daha g cheoj ch ne'e. Sh hab ep chech'e.

T hahawa i wuhshani k hab kaij, "Nt o ha chehgi idam o'odham mat pi weho has o chu'i. Pi at haschu wo ap'ech e wehhejed."

Sh g ba'ag a'an sihwoda ch ha hekaj i ha namki. Sh chum mummu. K am si uhg hihhim.

K hab chech'e g s-chu checheggiadkam, "Chum o s-da'imk ch hab e wua."

Sh haha wash dah. Kush am chum mummu. Sh ab ash u'u g ha u'u. Sh id ia i neidok si s-ehbeni k gem hu hihi uhhum idam gidahiokam.

Sh i'ajed pi hekid neid g e wehnag ihda uwi ch chum hekid shoak ch oimmed.

and arrived over and said, "The hunter challenges you."

Right away the warrior gathered warriors and went over there in a large group.

While they were still a long way off, the young lady saw them and said, "Come out and see them. People are on their way angrily toward us." But the man just sat in the house singing. So she kept on telling him.

Finally he came out and said, "I'll show these people they can't do anything. They can't make anything right for themselves."

Right away he went to meet them with an eagle feather topknot on his head. They tried to wound him, but he jumped high each time.

The warrior kept saying, "He's doing that because he wants to fly."

And just then he flew. They tried to shoot him, but he grabbed the war arrows. When the war party saw this, they were frightened and went home.

After that, this woman never saw her brother. She always went around crying.

Hema tash, sh haha
wash ep jiwia g mo'obdam k
hab mahs mo g o'odham. Sh
s-ehbid g hemajkam ch pi
hedai ia hu chechga. Sh hejel
ia kih idam e wepngam.

Sh gen hu ha wehbig g
hemajkam chum gahghim g
mahkai mat heg am o kei, t o
ha'ichu has juh am tahgio g
mo'obdam. T wenog am o
s-mai g hemajkam mas a
weho ha'ichu s-mahch g
mo'obdam.

Sh am hu hebai bei g
o'odham. Sh wud Hewel
Namkam. T am kehsh k
oiwegid mat am ha'ichu wo si
has juh am tahgio g
mo'obdam. T am hahawa
nahto g siwuliki. T am med k
ia i ge'edahim k i e
gewekahim k ha'ichu pi ha
tatkam uhg i ha beihim k
hab e juh mo hemu g siwuliki
hab e wua.

Sh eda hegai uwi
ku'agamed k am oimmed ch
ku'ag. T ia mel g siwuliki k ia
bek gem hu hebai i bei.

Sh eda ged hu nenida g e
wehnag g mo'obdam. T ash
pi jiwia. T am hahawa
gahghim k pi hebai edagi.

Sh g e tatal hahawa
bahmud. T am ha hekaj jiwia

One day, the hunter
came again suddenly, and
looked like a normal human.
The people were afraid of
him and no one visited
them. and the brother and
sister lived there alone.

Now the people were
looking for a Medicine man
that could do something to
the hunter. Then they would
find out if the hunter really
knew the occult.

After a while they found
a man. It was Wind Meeter.
They appointed him and
insisted that right away he
should do something to the
hunter. Then he made a
dust devil. It blew and grew
bigger and more powerful,
picking up everything that
was not rooted down, just
like dust devils do now.

The woman had gone to
get firewood and was out
picking it up when the dust
devil came and caught her
and took her somewhere.

At this time the hunter
was waiting for his sister,
but she didn't come, so he
went looking for her but
couldn't find her anywhere.

Then he went to get his
uncle's help. Buzzard came



g Nuwi k am jehkch am hu
 hebai k pi edagi g gohkij k
 i'ajed chum gahg gi'ik tash
 ab ch ash chehmo g jewed.
 Sh am jiwia uhhum k hab
 kaij, "Ab o ha'ichu has kaij
 Chemmo'od dahm. Tp
 hems wud a ni-ma'i ch an
 daha. Tt o wa s-mai
 si'alim."

right away and tracked her,
 but couldn't find her tracks.
 When he had looked for her
 for four days and covered
 the earth, he came back
 saying, "Something is making
 a sound up on Cloud-Stopper
 Peak. Maybe it's my niece up
 there. We'll find out
 tomorrow."

Sh am hihi, i mahsik, k
ga hu dada k chum nei mo
ga hu daha g uwi mo ab i si
pi apkog.

Sh shoak ch pi e
amichud mas has e juh k o
i hud. Sh am ash i pi e
amich mat has e juh k o i
huduni.

T am hahawa i chegito
g Nuwi mash imhab si'al
tahgio daha g o'odham ch g
uwi s-behidag. T am o da'a
k o bahmud. Tp hems heg
o si s-ap i huduni. Bash
che'io k dah.

Am hu wa he'es, t
u'apa g e bahmuda. Sh wud
Nawijju. Heg wud machgaj
mat o a'aschu g uwi k am o
wa i bei. Sh
s-ta a'askim has mahs ch
s-ta a'askim ha'ichu a'aga
ch ga hu neid g uwi. Sh pi
sha'i s-hehemimk ch ash
shoak.

T ia hu hahawa e
dadge k am e huashomi ed
i wuwhas g e kaichka k am
ei waw shon am k ia
shonwuich g e ne'i k ne'e. K
id wehm chewelhim g
eshaj. Sh wud hegai mach
hab a'aga 'wako'. Sh
chewelhim k ga hu ai g uwi.
T id ab i chesh g nawijju k

In the morning they went,
and when they arrived they
found that she was up there
and that the way was very
rough.

She was crying and didn't
know what to do to get down,
and they didn't know how to
get her down.

Then Buzzard
remembered that there was a
man in the east who was good
at getting women. He would
fly there and hire him. Maybe
he could get her down. When
he had said this, he flew off.

Sometime later he
brought back the one he had
hired. He was a Ceremonial
Clown. He was known for his
ability to make women laugh
so he could get them. He
looked funny and said funny
things as he looked up at the
woman. But she was just
crying and didn't feel at all like
laughing.

Then he searched himself
and finally got some seed out
of his medicine bag. He
planted it at the base of the
cliff and began his song. As he
sang, what he had planted
grew. It was what we call
'gourd'. It grew up and
reached the woman. Then the

ga hu bei g uwi k si s-ap i huduni.

Neh, sh ia i ep bei g e wehnag g mo'obdam. Sh i'ajed s-keh'id g hemajkam ch pi hekid ia hu chechga.

Hema tash at ai g e wehnag k hab ahg, "Tt hig o hihim k hebai mehk has o t-juh. T wenog s-ap pi hedai o t-neidad idam t-hajuni. Ahni ant hi'i im o him k in hu t-dahm o oimmedad. T hekid ha'ichu pi o ha ho'ige'el g hemajkam, nt ia wo gei. T ia wo ugij g jewed. T id o kah g o'odham k hab o chei, 'Watki o ha'ichu pi t-ho'ige'el. T hekaj hab jiwia g ni-sihs."

Sh hab epai kaij ihda uwi, "Im ant o him k ga hu wo i chechshshajid. T ab o ni-neidad g u'uwi ch hab o s-nenenashanik chum hekid ch hab o kaijid, 'Mahsi at. M ab daha g s-mahs hu'u.' T ia ni-amjed o s-wapagimak g hemajkam chum hekid. T hekid ha'ichu wo s-ha ho'ige'el g t-hajuni, t o mea g ohb, nt im o gei si'al wecho. T ep o s-mahchk matki ia ha kokda."

clown climbed up and got the woman and brought her down.

So the hunter got his sister back again. But after that, the people hated him, and never visited him.

One day he reached his sister and said, "Let's go and stay far away. Then none of these relatives of ours will be able to see us. I'll go away from here and wander around up above. When something is going to happen to the people, I will fall here and the earth will shake. The people will hear this and say, "Evidently something is going to happen to us. That's why my older brother came."

Then the woman also said, "I'll go away too, and keep on coming up over there in the east. The women will watch me and always be alert and say, 'It's morning. There's the morning star.' Because of me the people will always be industrious. When something blesses our relatives, they will defeat the enemy, and I will fall in the east and they will know their warriors have killed the enemy."

Mash g Tohmog an i Wuhsh

Heki huh, sh hema wud al keli kch ish chum hekid al s-keh'id g e ba'amad. Kush pi hekid ha'ichu has wuijidch g e ba'amad hab masma mat g keli o gahtch g ali, wo hapotch, wo shonigiwulich, o s-kehg ha'ichu wo ahgi g ali. Kut heg wehm o ge'eda k hab o chu'igk mash wenog g hemajkam. Kush pi hab chu'ig ihda keli. Kush s-keh'id g e ba'amad ch ish chum hekid gewittan g ali g pi ap chu'ijigaj wehhejed.

Neh, kush hab a ep juh k gewitta g e ba'amad. Kush am wuhshani k gem hu hih, pi has sha'i che'iok k ash pi jiwia.

Sh am i chum nenida g e ba'amad g keli. Kush oi a pi jiwia. Kush am hahawa i chum gahg k pi hebai edagi. Neh, kush ia hahawa i pi ap e taht k ash chum hekid shoak ch oimmed.

Kush eda im hih hegai ali k in hu t-dahm wo'iwua k amjed neid g e bahb mash ia oimmed ch chum gahg g e ba'amad ch ish s-mahch mash heki hu pi ap e taht.

The Milky Way Appears

Long ago, they say, there was a little old man who always scolded his daughter's child. He never made anything for this grandson as an old man should, like making a bow and arrow, a racing puck, or telling something good to a child. A child should grow up with that and be like the people were then. This old man was not like that. He scolded his grandson and always beat the child for his faults.

So, one day, he again beat his grandson, and the boy went out and slipped away, without saying anything, and didn't come back.

The old man waited for him, but he didn't come. He looked for him and couldn't find him. Then he felt very bad and went around grieving as he wandered.

The child had gone away and lay down up above. From there he saw his grandfather going around looking for him. So he said, "I think I'll go see my grandfather and give him

Neh, sh am hahawa i s-ho'ige'el
g e bahb k ash hab kaij, "Mant
hig o him k o nei g ni-bahb k o
ha'ichu mah. Kut heg hekaj o
s-ap e taht k pi o mu'i e
pihchudad." Neh, bash kaijhim
ch i hih in hu t-dahmjed.

Sh am haha wash i dahiwua
e bahb wui k ash hab kaij,
"Mani a heki hu wud ali kch ia
chum m-wehm kih. Kup a chum
hekid si s-ni-keh'id. Kunt a heg
hekaj pi ap ni-tahtam k im him
k in hu kih t-dahm. Kuni amjed
m-neid map chum hekid
ni-gahg ch s-m-mahch map
chum hekid pi ap e tahtk. Neh,
kunt am hi'i s-m-ho'ige'id k
amjed i him k hemuch jiwia k
hab o m-ah mapt pi o shoakad
ch pi o pi ap e tahtkad. Kunt id
ia wo m-mah. Kupt o nuhkud.
Kut hekid o mu'ida, kupt o hug
k o kohwod k am o i ni-chegito
k o si s-ni-neidam k am o
wuhsh hudunk k o ni-nei. In ant
o wo'ok t-dahm."

Neh, bash kaijhim ch ab
mah g kaijka k hab kaij, "Mapt
ab o hiashe e mo'osh k ab o wa
neidad mat pi ha'ichu ab hu wo
i wuhshad. Kut ab o wuhshani k
ab o heot k ab o wihogt k hekid
ab o i gaksh k an o e gantad g
kaijij. Kupt an o che'ew k wehs
o ui. Kut o him k ab o i e ak o

something. That will make
him happy so he won't be
doing something
uselessly." Saying this, he
came down from above.

He sat down by his
grandfather and said, "As
you know, I once was a
child living with you. You
always scolded me, so I
was very unhappy and
went to live up above.
From there I looked down
and saw you always
looking for me. I knew you
were unhappy, so I pitied
you and came to tell you
not to grieve and be
unhappy. I am going to
give you something. Take
care of it, and when it
multiplies, eat it and be
filled and think of me and
want to see me and go out
at night and see me. I will
be all across the sky up
above.

When he had said this
he gave him some seed
and said, "Plant it right by
your head where you sleep
and keep watching it so
nothing will take it out. It
will come up and blossom
and bear beans. When it
gets dry, its seed will be

juh k an o wa'u g jewed. Kupt an o hiash gi'igik k an o wa neidad ch pi o hiwigi mas an o huh g ha'ichu doakam o am o ha keishud k pi o hiwigi mas an o wuhsh g washai o g ihwagi. Kut hekid o bai, kupt o wohpon k g jewed am o i chu'id k am o to'a k g uhs o bek hekaj o gewitpa. Kut o e kaipi. Kut g hewel o i meh. Kupt am o shahkum k o uhg nehnch. Kut gem hu wo wi'ichshul g wa'ugaj k am o wih g kaijij. Kupt o u'u k gen hu wo si toa. Kut o him k ab o i e ai. Kupt hab o wa ep juh mapt a hab juh. Neh, k gi'ikko wo ei. Kut eda wenog o wa mu'ida. Kupt haha wo hug k ia ni-amjed o s-kohwogk ch do doakamk ch o s-ap e tahtk ia ni-amjed mani wud m-ba'amad ch wud bawi. K heg wud ni-kih m-an s-kohmagim wawani id ab t-dahm kahchim." Neh, bash che'io k gem hu wuhsh.

Kush id hekaj hab chu'ig g bawi mash wud a Tohono O'odham ha aliga kch ia mahsi k ia ge'eda k s-nakog g tonomdag. Kut o wa chum pi ha juh, kut eda an o wa wuhsh g bawi. Kut heg o wa

scattered. Gather them all up. When a year goes by and the rain moistens the earth, bury them four together and watch them, not letting animals eat or trample them, or grass or weeds come up. When they ripen, pull them up and pile them where you've cleared a place. Then get a stick to beat them with. The seed will be removed. When the wind blows, you will take them in your hands and throw them up, and it will blow away the stalks and leave the seed. Then take it and store it away, and next year do the same thing. When you have planted four times it will increase enough. Then you will eat it and be full and happy from me that I am your grandchild, the white bean. That gray streak stretched across the sky is my home." After saying this, he went out.

So that is why the white bean is the child of the Desert People. It is born here and grows here and endures dryness. When it doesn't rain enough, the

ko'ad g Tohono O'odham ch
in o kihk chum hekid.

Mash g Chechpa'awi

U'uwi an i Wuwha

Bo che'is mo ab Waw
Giwulk ab ge chehog. K am
kih g o'odham ch higi weho
ha'ichu s-mahch. Sh mu'i
s-kehg ha'ichu ha ahgid g
hemajkam ch mu'i s-kehg
nene'i ha a'aga, hab ahgch
mat o ha mai g hemajkam k
hab o kaidam ne'ich g
chuhwa'am.

Sh wenog pi ha'ichug g
wuaga ha wehhejed g
hemajkam ch hashaba hab
che'is mo ga hu si'al wecho
e wuagid hegam mat koi. K
hashaba ia pi ha'ichug g
wuaga. Si wehpeg mat
wuaga, t s-hohho'i g
o'odham. Sh ha'i g u'uwi
chum hekid id a'i oidahim. T
padt g ha kihdag. K pi hedai
ha tachua. Sh hab ha
chch g hemajkam
'chechpa'awi'. Sh am
wop'ohim ch pi hebai edagi
g s-ap kihdag, ash chehmo
g jewed k am hahawa hihi
heg wui oks mash wud si
mahkai. T ia dada k ahgid
mat o has ha juh, t oi o e
pihhu mat heki hu pi edagi
g s-kehg kihdag.

white bean still comes up. The
Desert People will always eat
it and live here.

The Pleiades Appear

It is said that on Girded
Rock there is a cave where a
man lived who really knew
something. He told the people
many good things and sang
many beautiful songs to them,
intending that the people
would learn the songs and
sing them for a girl who
reaches puberty.

At that time there was no
puberty celebration for the
people, although it is said that
those who have died celebrate
with singing and dancing in
the east. But there was no
celebration here. The first
time they had the celebration
the people liked it. But some
women did only that all the
time. It wrecked their homes
and no one wanted them.
People called them 'homeless
women', because they ran
around and had no home.
They wandered everywhere in
the country and finally went to
a powerful medicine woman.
When they arrived, they told
her to do something to them
so they would soon find rest
from their homeless condition.

K hab kaij g oks, "Am o wa s-ap'e. Ga ant hu si s-mahsko wo em-toa. T wehs hudunig ab o em-neidad g em-hajuni ch hab o ha a'agad g e chechiaga mam haschu ahgch hab wud Chechpa'awi. T id amjed o s-mahchk g u'uwi mo haschu hab wud s-kehg kihdag. T o wa chum s-ta hohho'idamak g wuaga, t ash pi hedai heg an hu wo oidahid."

Bo kaij g oks ch g shuhdagikaj ha hadsid g u'uwi. Sh wenog e hohodaich. T am ha u'u k imhab ha nehnc h si'al wui. T ab shul mo ab dadha hemu.

MASH HEBAI BEI G HUHNI G HEMAJKAM

Mash g O'odham s-Ap Ge'el g e Chehiaga

Sh him k hebai i cheka. T mu'ida g hemajkam. Sh in i wuwha g mamakai kch s-chu a'amichuddam. Mu'ijj ha'ichu has wua hab masma mo g t-Si'ihe.

Sh am hu hebai ge ge'e kihhim g hemajkam. Sh ia hema kih g s-chu amichuddam, ish ge uwi alidag. Kush ged hu wa'i amjed mo wash kiap chumaj

The woman said, "Alright, I'll do it. I'm going to put you out in plain sight of all. Every evening your relatives will see you and tell their daughters why you are called the Homeless Women (the Pleiades). In this way women will know what a good home is. Even though a puberty celebration is enjoyable, no one should go around just doing that."

When she had said this, she sprinkled the women with water and they turned to stone. Then she took them and threw them eastward, and they landed where they are now.

WHERE PEOPLE GOT CORN

A Man Raises His Daughter Well

As time passed, the population increased. Medicine men and wise men appeared. Many of them could do things like our Elder Brother did.

Somewhere people had a big village. A wise man lived there who had a daughter. From her early childhood he told her everything that makes a

ihda chehia, sh g ohgaj ahgid
wehs ha'ichu mo heg amjed
wud si tachui g uwi, ch ep
ahgid mo has chu'ig g cheoj
ch heg amjed wud si cheoj.
Sh id wehm ge'eda k s-ap
wud chehia ch ep s-kehgaj.

Sh gem hu a'aijed am
chum s-hohnimk g wihpiop.
Sh pi ha hohho'id ch ia wash
dak ch ha neid g wihpiop mo
am daiw, ha'i g e kehgdag
am ulinch, ha'i mo wud si
mamakai, ha'i mo wud si
chechoj ch hashaba wehs
idam am hu wa hasko pi ap'e
wehhejed ihda chehia. K ia
wash dak ch nenida g cheoj.
Sh jewed shuhdagim s-
kaidag mo hebai g uwi dak
ch pi ta behima.

Mash g Huhni am chum Hohntam g ha Chehiaga

Sh wenog pi ha'ichug g
Huhni. Im hu hebai mehk
si'al wecho wud kihkam ch
am e'esha g huhni ch
ne'ichud. Sh heg hekaj hab
s-kehg wushke kch s-kehg
babhe.

Sh am i kah mo hebai g
uwi dak ch pi ta behima. Sh
an i e neidahim k hab kaij,
"Nt o him k o bei g uwi." Sh
hab em ahg mo s-kehg wud
o'odham, chewaj ch ajij ch s-

woman desirable, and
what a real man is like. So
she grew up with this
knowledge and was a fine
girl and also beautiful.

Young men came from
all over wanting to marry
her. She didn't like them,
but just sat and saw the
youths come, some
showing off their good
looks, some that they were
powerful medicine men,
some that they were
manly. But each one failed
in some way for the girl, so
she kept waiting for the
right man. All through the
land it was told that the
woman was just waiting
and couldn't be taken.

Corn Comes Courting the Daughter

At that time Corn was
not around. He lived far to
the east where he planted
corn and sang for it.
Because he sang for it, it
came up and ripened well.

He heard about the
woman who was just
waiting and could be
taken. So he looked
himself over and said, "I'll
go and marry the woman."
He considered himself a

chiniwo ch ep ha'ichu s-
mahch.

Sh i him k i ne'ihi, id
a'agahim:

***Ga hu wa sial wecho
nga jewena si
chuhchpulim na
ni-ohinga.***

***Eng ena nga nenei wa
seosingam yahhai
hihime.***

Himlu uhni, a'al uhni.

***Gam uh wa huduni
wecho nga yuwi wa n
akan ch si mahm
nehoka.***

***Kuni ia i yashan ch
beihonga.Himlu, uhni,
a'al uhni.***

(Ga hu si'al wecho g jewed s-chuhchpulim wud ni-oidag. Heg eda g nene'i s-heosigam a'ai hihim. Himini, Huhn, A'al Huhn. Gem hu huduni wecho g uwi dakad ch s-mahm neok. Kuni ia i ashad ch beihog. Himini, huhni, a'al huhni.)

S he'es i tash an himhim,
pi hedai s-mahch. Sh am i
geweko k dahiwap ch gem hu
ha'ichu chegito e ba'ich, hab i
e tattam mat o hih uhum. "Nis
hu s-mahch mat o s-ni-hohho'i.
Nis hab mu'i o ni-sho'igchudad."

handsome man, tall,
slender, and bearded, as
well as being wise.

He left and walked
along singing this song:

***Over there beneath
the sunrise,***

***The corner of the
earth is my garden.***

***In it flowery songs
go forth in every
direction.***

Go along, corn, little corn.

***Over there beneath
the sunset***

a woman sits,

Speaking bravely.

***I'll laugh at her and
no doubt marry her.***

Go along, little corn.

(Over there beneath
the sunrise is my square
cornered garden. In that,
songs sweetly resound
back and forth. Go, Corn.
Little Corn!)

How long he wandered there, no one knows. When he was tired he sat down and thought about his future, feeling like he should go home. "How do I know she will like me. Maybe I will suffer greatly."

Sh an ep o i e neidahim
 k hab o i em-ah, " S weho
 hedai hab masma s-kehgaj
 mani ahni? S weho hedai am
 hugkam s-mahch ha'ichu
 mani ahni." Sh ged hu
 uhhum o s-ap i gei g ihbdaj.
 T o i wuhshani k ep o hih.

Sh am hu hebai wa ep
 ab chesh hema do'ag t ab
 mo si uhg ch s-mu'uk. Sh an
 cheshad k gen hu si dahm
 dak ch ne'e. Sh eda gem hu
 wo wa gei g tash. Sh imhab
 hudunig wui nea. Sh ged hu
 haha wash g kuhbs i wuhsh
 do'ag shon am k am sha sikol
 i him k am i e shelin k si shel
 hih. Sh am neid ch hab kaij,
 "Matp o i hih ia ni-wui, nt o
 s-mai mantki am o cheh g
 ni-gahgi. Tp gem hu hasko
 wash o hih, nt o s-mai moki
 pi am hu ha'ichug g
 ni-gahgi." Bash kaij ch an
 neid g kuhbs.

T si s-bahbagi i him k i
 uhgkahim k ash chum i
 wepot g do'ag k an i e
 nodagid k i hih ab wui. Sh ia
 i neidok am ha hekaj i
 hudunihi. Sh hi wa chum uhg
 g do'ag ch agshpadag ch ep
 pi a'apkog. Sh ash pi am hu
 chegito mat a geweko k am
 agshp ash e ma'ikoshahim k

Then he would look
 himself over again and think,
 "Who can really be as
 handsome as I am? Who can
 know as much as I do?"
 Then his heart would fall
 back into place and he would
 get up and go on.

Later on, he climbed the
 peak of a mountain that was
 high and peaked. He climbed
 up and sat there singing. As
 the sun was about to set, he
 looked toward the west.
 Suddenly smoke appeared at
 the foot of the mountain,
 circling and then rising
 straight up. When he saw it,
 he said, "If it comes toward
 me, I'll know from that that
 I'll find what I'm looking for,
 but if it goes the other way,
 I'll know that what I'm
 looking for isn't there."
 That's what he said and he
 watched the clouds

Very slowly the smoke
 rose, and just as it reached
 the mountain top, it turned
 and came toward him. When
 he saw it come toward him,
 he started right down. Even
 though the mountain was
 high and steep and rough,
 he forgot he was tired and
 went bouncing down the

ged hu jiwia k chum nei mo
g u'ui am oiopo ch g
hohodai u'u kch am tai ch
ed ha shulig. Sh hema wud
oks ch hema wud ash si
chehia kch s-kehgaj.

Sh ia jiwia g Huhni k ha
hekaj dahiwa k hab kaij,
"Ms hebai kih kch amjed in
ha'ichu e gahgid?"

Sh hab kaij g oks, "Pi o
mehk g t-kih. Gamai g him k
ha jehnigid g kekel k am ha
ahgid g s-kehg e jewedga
kch s-hehgig g e kihdag."

Sh hab kaij g Huhni,
"Si'al wecho ani wud
kihkam. K ia s-ta kakaim
ha'ichu e ahg. Nt heg
s-neidam k in oimmed."

"Pi o weho in hu ha'ichu
s-ta hohho'idama. Bo wash
kaidam neneok g o'odham.
Am hi wa daha g keli. Pt
gamai him k o nei. T o m-
jehnigi," bash kaij g oks.

Sh g Huhni hab epai
kaij. "Pi ani ha mahch g
hemajkam in id oidch ch pi
weho an hu ge chuhug ch
ed ha kihki oidch o
oimmedad."

"Pt o t-nenida. Hemu att
o t-nahto. Pt o t-wehm hih.
Pi at has o e juh. Bo wa e
wua g hemajkam, ia daiw ch

steep descent. When he
arrived, he saw some women
gathering rocks and throwing
them in the fire. One was an
older woman, and one a
young girl and beautiful

Corn arrived and sat
down and said, "Where do
you live that you come to get
something for yourselves?"

The older woman said,
"Our house is not far from
here. Go over there and talk
with the old men and tell
about your fine land and
happy home."

Then Corn said, "I live to
the east. I heard there was
something interesting here
and I've come wanting to see
it."

"There really is nothing
exciting here. The people just
talk like that. The old man is
sitting over there. Go and see
him. He will talk with you,"
said the old woman.

Then Corn spoke again, "I
don't know the people here
and will certainly not wander
around their houses all night."

"Wait for us, we'll finish
soon and you can go with us.
Nothing will happen. That's
the way people do. They

in he'es i t-wehm nahnko
chu'igkahid ch hahawa ep
hihhim."

Bash che'ioik ged hu bei
g hoa k gahi himad ch g
cheolim ihtachug k am
iawua maikud ch ed k hab
chei. " Ia ant o m-toa. Pt o
s-kehg bai. T haskojed o
medad g wiapo'oge'el ch ia
wo m-hugiok ia wash o i e
kihkamch. Ntp hems am hu
wa ha'ichu wo i neid k o
mah. T hekaj o s-hehgigk ch
ia wo kihk ni-wehm ch o ni-
me'ij g huawi. Hebai ha'ichu
s-ta ehbidam o e juh, t am
o ni-do'ibia."

Neh, bash che'ioik am i e
sikolkai. Sh g Huhni g e
chiniwo ia hu ha'i
wanikkumio k am shul
cheolim dahm. Sh eda gahi
ep hih g oks k am ep iawua
g cheolim ma'ikud ch ed. Sh
gi'ik hoa shuhdk am iawua.
Sh g Huhni hab a ep gi'ikko
am shul g e chiniwo cheolim
dahm. Sh hegai chehia ga
hu hab ash dak ch amjed
neid g Huhni mo am ha'ichu
shuhullig cheolim dahm, kch
ash pi has kaij.

T nahto g e ma'i k hihi
uhhum. Sh ha oi g Huhni.

come and stay with us for a
while and then leave again."

Having said this, she
took the basket and began
scooping up the cactus buds
in it and poured them in the
cooking hole in the ground.
Then she said, "I will put
you here and you will cook
well. A young man will come
from somewhere and eat
you and settle here. Maybe
I'll find something to give
him so he'll be happy here
and kill deer for me. When
something dangerous
happens, he'll save me."

So, after saying this she
turned around, and Corn
pulled out some of his
whiskers and threw them on
the cactus buds. The old
woman went across and
poured more cactus buds in
the cooking hole. She
poured four basketfuls in.
And Corn threw his whiskers
on the cactus buds four
times. The girl just sat there
and watched Corn throw
something on the cactus
buds but said nothing.

When they finished their
cooking they went home,
and Corn went with them.



Sh ged hu wo wa dada, sh hab kaij g Huhni. "Bani elid mat hemhowa s-kehg o bai g em-ma'i nap pi am a s-kehg neokidahim ch am hiash. T hekid o mahsi, mt am o nei. T haschu am o i wuwha, mt pi has o elid k ash o ui. Bat a masma s-kehg do ha'ichu hugik mo g em-kih am ha'ichu hugi." Sh pi sha'i amichud g oks mas haschu hab ahg ch ash pi has kaij, hab ash em-ahg mat o wa nei si'alim.

When they were nearly there Corn said, "I think your cooking must do well since you have talked well to it and buried it. Whatever comes out, think nothing of it. Just take it. It will be good food just like the food at your house." The old woman didn't understand what he said, but said nothing, thinking that she would see in the morning.

Sh ged hu dada e kih
am. T am ha hekaj dai g e
wiwga g keli k hab kajj,
"Jehjenok am t-ahgid g
s-kehg e jewdga, s-kehg e
kihdag. Heg o s-ta kakaima
t-wehhejed ahchim kekel
mach pi hebai oiopo kch pi
ha mahch g hemajkam gen
hu t-wehbig."

Sh am ha hekaj
dahiwua g Huhni k a weho
am e ah mo mehk wud
kihkam. K ash s-ta kakaim
ha'ichu e ahg ia ha'ag. T
heg s-neidam k in oimmed.
T ash hemu wo e ulinihogid
k hema tash s-ulinihogid ch
haha wo si jehnigi. Bash
che'iook wo'iwua k gem hu
koi.

T am i mahsi. Tsh gem
hu heb hu hih g Huhni. T
eda g u'uwi epai biawo g e
ma'i k ged hu dada k am
hiabo k chum nei. K pi wud
cheolim ch wud ash ge
ha'ichu. K ha chum pi
mahch mas haschu wud ch
has e wua kch e ko'a. T ash
u'uk am e kih wui k ged hu
u'apa ihda ha'ichu. K hab
kajj g oks, "Ia go neid g t-
ma'i k am o t-ahgid, shah'o
masma e ko'a."

They arrived at their
house and right away the
old man set out his tobacco
and said, "Talk to us and tell
us about your beautiful
country and home. That's
interesting to us old men
who never go anywhere and
don't know the people
around us."

So Corn sat down and
told of himself, how he lived
far away and had heard
there was something
interesting here and had
come to see it. Now he
would rest and some day,
when he was rested, he
would talk it over with them.
When he said that, he laid
down and went to sleep.

In the morning Corn
went off somewhere, and
the women went to get their
cooking in the ground. When
they arrived and uncovered
it, they looked and it wasn't
cactus buds, but something
strange. They didn't know
what it was or how it should
be fixed to be eaten. They
just took it to their house
and the old woman said,
"Look at our food and tell us
how it is eaten."

Mash am ha Chehgi g e Mahchig

T am ha hekaj jiwia g
Huhni k am hema bek am si
elpig k si i kegch g chiniwoj,
hab kaijch, "Bo masma e ko'a
ihda am ni-kih am." Sh wehmt
g kihkam k huh ihda mash
wud huhni k am hohho'id mo
wa weho wud s-kehg ha'ichu
hugi.

Sh ia daha g Huhni gi'ik
tash ab ch tash ed gahgimed
g s-kehg jewed mat am o ei
ha'ichu. Sh am i cheh g e
gahgi k hab kaij, "Mapt o ha
amogi g e hajuni. T ia wo e
hemapai. Nt o ha ahgi mat
hebai o ei ihda ha'ichu hugi k
has kaidam o ne'ich. T a s-
kehg o wuhshani k s-kehg o
bai."

Sh am ha hekaj da'iwush
g keli k gen hu e kih dahm
kekiwua k si amog k ha waid
mat am o e hemapai g
hemajkam k ha'ichu wo kah.
Sh a weho e chehm g
hemajkam k am wehs dada.

K hab kaij g Huhni, "Ia att
o nei. T hekid o mahsi, tt am o
hihim k o nei. Wahshan ant ei
ha'ichu aki chini an. Tp hems
s-ap o e juh k an o wuhsh. Mt
o neidok o s-mahchk mat
i'ajed do gi'ik tashk, t o bai g

Corn Reveals His Powers

Right away Corn came
and took one and shucked it
and cleaned off the
whiskers saying, "This is
eaten like this at my home."
Then the people ate the
corn and liked it because it
really was good food.

Corn stayed four days
and during the day he went
looking for good land where
he could plant. He found it
and said, "Tell all your
relatives to come here and I
will tell them where to plant
this food and what to sing
to it so it will come up and
ripen well."

Right away the old man
went out and stood on top
of his house and announced
the invitation for them to
gather there and hear
something. And all the
people gathered and came.

And Corn said, "Here
we will sing. And when
morning comes we will go
and see. I planted
something over there.
Maybe it will do well and
come up. You will see it and
know that it will be four
days from now that my

ni-e'es. Mt o u'u k o
 kaichkat. T hekid ab o i e
 ai, hash o chum juh, mt o
 gah g s-kehg jewed. A'aki
 chihchini an o s-wa'usig g
 jewed ch ep s-moik. Mt am
 o e'esha ihda ha'ichu hugi.
 T hedai mu'i o ha mai idam
 ni-nen'ei k o s-kehg ne'ich
 g e e'es, t o s-kehg
 wuhshani k o s-kehg bai. T
 hedai pi mu'i o ha mai
 idam ni-nen'ei k pi mu'i o
 ne'ich g e e'es, t pi mu'i o
 wuhsh, o atp hi o wa
 wuhshani k ash o gaksh."

Bash che'ioik am
 shonwuich g e nene'i k
 gem hu ge chuhug ne'e k
 gam si mahsij. T am ha
 hekaj hihim k ged hu dada
 mash an g aki i chini k
 chum nei, sh an ha'ichu
 s-chehdagim chuhch. Sh ia
 i neidok hihi uhum.

Sh am i hud g tash. Sh
 ep nei ge chuhug. Am i
 mahsi, t ep chehgio g e
 e'es k ged hu dada k chum
 nei, sh gen hu i cheka g ha
 e'es. Sh am neidok ep hihi
 uhum.

Sh e ai g waikko
 ne'ichuda. T am i hug k am

planting will ripen. Then you
 will get it and prepare seed.
 When another year comes and
 it is about to rain, you will look
 for good ground. At the arroyo
 mouths the land is moist and
 soft. Plant this food there.
 Whoever learns many of these
 songs of mine and sings well
 for his crops, they will come
 up and ripen well. Whoever
 does not learn many of these
 songs of mine and does not
 sing them to his crops, not
 much of his crop will come up.
 Or if it comes up. it will just
 dry up."

After saying this he started
 his song. They sang all night
 and made the dawn. At dawn
 they went to the arroyo mouth
 and were surprised to see
 something growing there.
 Then they went home.

When the sun went down
 they sang again all night, and
 in the morning they visited
 their crops again. They were
 surprised to see they had
 grown so tall. When they had
 looked at them, they went
 home again.

The third sing came. When
 they finished, they again went
 out and looked, and were

ep hihim k ged hu dada k
chum nei, sh ab i mahmadt.

Sh gi'ikko ne'ich g huhni
k ia i amhugi k ep chehgio g
e e'es k ged hu dada k chum
nei, sh bai g huhni.

Sh hab kaij g Huhni, "Mt
o ui g huhni k o kaichkat.
T ab o i e ai, mt o esh k o
ne'ichudad. T hekaj hab
s-kehg o wuhshani k s-kehg
o bai. T hedai pi kehg o
ne'ich g e e'es, t pi kehg o
wuhshani k pi kehg o bai."

Neh, Namt Mah g Huhni g Chehia?

Neh, t ia i ha chehgi g e
mahchig k id amied hab em-
ahg, "Na'as g oks o i ni-
wehmt. Nt heg wui o gei
wehpeg. Tp o sha ni-wehmt,
k wud si shel mant o bei g
uwi."

Neh, t a weho hab e
juh. Sh ash pi hab elid g oks
ch hab kaij, "Keli at o wa
ap'ech wehs ha'ichu m-
wehhejed."

Sh ab hahawa gei keli
wui k hab kaij, "M ani hu
wud kihkam si'al wecho kch
amjed m-kah map ia kih kch
ge uwi alidag. Nt heg hekaj i
hih mant o m-tai g m-alidag
k o hohnt. T o ni-wehm hih
am ni-kih wui. S-kehgaj o g

surprised to see they had
born corn babies.

Four times they sang to
the corn and finished. Again
they visited their crops and
saw the corn had ripened.

Corn said, "Take the corn
and prepare seed. When a
year passes you will plant it
and sing to it. Then it will
come up and ripen well.
Whoever doesn't sing well to
his crops, they won't come
up and ripen well."

Did they Give Corn the Girl?

In this way he showed
them his knowledge,
thinking, "Maybe the woman
will help me. I'll appeal to her
first. If she helps me I'll
surely get the girl."

So he did, but the
woman didn't agree. She
said, "The old man will
decide everything for you."

So he bowed to the old
man and said, "I am a
dweller of the east. There I
heard that you lived here and
had a daughter, so I have
come to ask for your
daughter in marriage. She
can go with me to my home.
The land is good there and
there is plenty to eat so your

jewed amai ni-kih am. Mu'ij
o g ha'ichu hugi. T pi o
bihugim g m-alidag. T o wa
s-ap e tahtk ch am o kihk
ni-wehm. Pi o ha'ichu ehp.
Am ant a em-chehgi g ni-
mahchig. Tp o s-kehgajk
m-wehhejed, pt o ni-mah g
e alidag."

Sh hab epai kaij g keli,
"Bo wa chu'ig g wihpiop
ihya, ha'ichu si has wua,
itp hab elid mat hab
masma wash pehegi o bei
g uwi. Mu'i o ha'ichu
oidahim g wiapo'oge'el ch
hab a'ahe g weho
cheojdag. T hedai id o
tachua, k o nako g bihugig,
tonomdag, s-ta ehbidam
ha'ichu wo neid k haha wo
si cheoj e ah. Hebai o ha
tahnim g uwi k pi an hu
uwi shon an o kahchk o wo
kohshad, wa chum pi koi e
ahgok mas haschu tachua
kch an oimmed ha kihki
oidch.

"Hemu mapt ia t-mah
ihda ha'ichu e hugi, t ash
pi has o e juh. Bo wa e
wua g wihpiop, ia daiw ch
ia he'es i t-wehm kihkahid
ch hekid wehs t-chechgid g
ha'ichu e mahchig ch
hasko hahawa hihim."

daughter will not get hungry.
She will be happy and live
with me. That's all. I have
shown you my wisdom, and
if it seems good to you, give
me your daughter."

Then the old man said,
"The young men are the
same here, doing something
wonderful and thinking that
in that way they can easily
get a woman. There are
many things a young man
follows to reach true
manhood. Whoever wants
this will endure hunger,
thirst, sleeplessness, and will
see many dangerous things
before he calls himself a
man. When he goes to ask
for a woman, he won't be
hanging around with the
women or sleeping close by
them, or wandering about
their homes when he has
not yet even said what he
wants.

"Now that you have
given us this food of yours,
nothing's going to happen.
That's what the young men
do, come here and stay with
us for a while, and when
they have shown us their
skills then they go
somewhere else."

Neh, bash kaij g keli. T
id ia i kaiok g Huhni k si e
elid k gem hu hih uhum.

Mamsh am Ei g Huhni

T amjed him k ab i e ai.
Sh gen hu heki hu behi'at g
s-kehg jewed hegama mo
s-nenenashani ch ep
s-wapagima.

Ban hi'i chum alo ko'ito
g e kaichka, eda ep
s-padma kch s-kohsk ch pi
koi gahgim g s-kehg jewed.

T haha wash juh. Sh
gem hu a'ai meh g
hemajkam k e'esha am heg
eda e jewedga. K im
hahawa med g Ban g e
kaichka shahkuch ch hasko
chum e'esha. K an hu hema
hab chech'e, "Hah! Tatal!
Gamai g mehl. An ant bei g
jewed heki huh."

Sh gem hu ep memda g
Ban ch am ash i pi hebai
edagi s-kehg jewed, k am i
geweko k bagat k hab kaij,
"Ia ant o ei. Tp o
s-wuhshanim k o wuhsh.
Shaht o e juh? Ni a heki hu
pi hekid ha'ichu e'esha kch
wud ash doakam. Ntp hems
do wa doakamk, chum as o
wa pi wuhsh ihda ni-esha."
Bo kaij ch an esh aki koka
an.

So that's what the old
man said. When Corn heard
this, he was ashamed and
went back to his home.

The People Plant Corn

After that, a year passed.
Those who were alert and
industrious had already taken
the good land.

Coyote, however, had
almost eaten up his seed.
Being lazy and sleepy-
headed, he had not yet
looked for good land.

Suddenly it rained. The
people ran off in every
direction and planted on their
land. Then Coyote went
running with the seed in his
hand, to plant it somewhere.
But there was always
someone to say, "Ha! Uncle!
Get away! I've already taken
the land there."

Coyote kept running
again and never did find good
land. He got tired and angry
and said, "I'm going to plant
here. If it wants to come up
it'll come up. What will
happen? I never planted
anything before and am still
alive. Maybe I'll live, even if
my crop doesn't come up." As
he said this he was planting
along the banks of the arroyo.



Wenog mashp g
huhni si wehpeg e eshad
ch e ne'ichud, sh g Ban
koksho kch pi hema mai
g Huhni nene'i k
hashaba ei g e kaichka k
hab kaij, "Nt ash o hema
ne'it. T hab o wa
s-kehgajk hab masma
mo g Huhni nen'ei."

Sh an oimmed aki
koka an ch eshad ch
ne'e:

***Si'alim go lu'ulu.
Si'alim go lu'ulu.
Si'alim go lu'ulu.
Hi jia ahina.***

When the corn was first
planted and sung to, Coyote
kept sleeping, so he didn't
learn a single corn song. So as
he planted his seed he said,
"I'll just compose one song. It'll
be just as beautiful as Corn's
songs."

He was wandering along
the banks of the arroyo,
planting and singing:

***Make mush in the
morning!***

***Make mush in the
morning!***

***Make mush in the
morning!***

Hih, jiwia, ahhina!

***Huhni s-wia chu'id k
lu'ulu.***

Si'alim go lu'ulu.

***Hi jia ahina. Hi jia
ahina.***

Sh g huhni am ei g Ban. T
hashaba pi g huhni ne'ikaj
ne'ichudahim g e e'es. T heg
hekaj pi g huhni am wuhsh.
Heg am wuhsh mo hemu an
wushke aki da'adam ch hab
chechcheg 'Ban wiwga.'

HA WI'INIG

Mamsh s-Ap Mashcham

Ihda Wiapo'oge'el g

O'odham Himdag

Am ash hu hebai hema ep
kih g o'odham ch hab a ep
ha'ichu s-mahch. Kush g cheoj
epai alidag ch hab a epai
nuhkud k ge'el. Kush s-kehg
wud wiapo'oge'el. K ep wehs
ha'ichu ab ab ulini m an
he'ekia i ha'ichu wud cheoj
himdag.

Kush am hab i kaij g keli,
"Mapt ia i ge'eda, ni-alidag, k
heki hu wehs s-mahch mo has
chu'ig g cheoj ch hab wud si
cheoj. Kupt gamai him k o nei
hegai uwi mo am kaidag. Kutp
ha'ichu wo s-t-abam, kut o
s-m-hohho'i. Pt o hohnt k o i
bek ia wo u'apa. Kut ha'ichu
t-wehhejed o s-ap'ek." Neh, t
gem hu hih hegai wiapo'oge'el.

***Corn ground fine to
make mush in the
morning!***

***Make mush in the
morning***

Hih, jiwia, ahhina!

Hih, jiwia, ahhina!

Corn is what Coyote
planted, but it wasn't corn
songs that he sang to his
crops. So it wasn't corn
that came up. What came
up is what now comes up
along the arroyo banks
and is called 'Coyote
tobacco.'

THE FLOOD

**A Young Man is Taught
the O'odham Customs**

Somewhere there lived
another man who knew a
lot. He had a son he raised
carefully. And he was a
fine young man. and had
all the skills of a man.

The old man said,
"You have grown up here,
my son, and already know
how to be a real man. You
should go and see that
woman they talk about. If
luck is with us, she will like
you and you will marry her
and bring her here. She'll
be a help to us." So the
young man went.

Mash am ha Hohntam Ihda mash hab a ep s-Ap e Ge'el

Sh eda hegai chehia ohg kelit k pi hahawa wipi'a kch ish pi ha chuhhugga. Kus haha wash jiwia g wiapo'oge'el k g huawi chuhhug u'apa k am i mah g keli k hab kaij, "Bani hi wa chum wua ha'ichu. Kutp has a ni-elid g hemajkam ch pi hedai g uwi i s-ni-mahkimk. Kuni inhab hejel gegsim."

Sh hab kaij g keli, "Hah, wiapo'oge'el, banid a chu'ig heki huh ch wud wiapo'oge'el ch wud si mo'obdam. K pi ha'ichug g ihnamdag am ni-kih am. Hemu ant ash kelit k hab hi wa pi ha chuhhugga."

Sh am i e jehnigi. Kush hab ha hekaj kaij g wiapo'oge'el: "Uwi ant i m-tahnimed k ihab m-wui jiwia. Kupt oi am has o ni-ah. Nt o oi s-mai mas has o e juh g ni-chu'ijig."

Sh hab kaij g keli, "Hah, wiapo'oge'el, no wud ash pehegi ha'ichu g uwi tahnig, ch uwi mahki? Kups ash chum jiwia k ha hekaj wehs o s-mai. Bo e wua g wihpiop ia daiw ch ia t-chechgid matp haschu ab i ha ab ulini. Kuch

He Goes to Court the Well-trained Girl

By then the girl's father was too old to hunt, so he had no meat. The young man came, bringing mule deer meat, and gave it to the old man, saying, "I try to do things like this. But what do people think of me that no one is willing to give me a woman, so I've been living a lonely life."

The old man answered, "Well, young man, that's what I did long ago when I was a young man and a good hunter. There was no lack of meat at my house. Now I've gotten old and really need meat."

They started to talk and right away the young man said, "I came here to you to ask you for a woman. You should tell me soon so I will know what my fate will be."

Then the old man said, "Well, young man, is asking for a woman, or giving a woman, just a simple matter? You have just come and right away want to know everything! The custom of the young men

am i neneid g ha chu'ijig kch
 am hab s-t mahch ch ha'as
 am ha ahgid. Mapt ep hab e
 juh k ia jiwia. Kupt hems
 ha'ichu ab i si m-ab ulini. Kupt
 am o ni-chehgi. Kunis weho
 wa chum pi ha'ichu wo sha'i
 mahchk ab m-amjed ch hab
 ha hekaj o chei, 'Heu'u, am o
 wa s-ap'e. Behini g ni-alidag.'
 O antp hab o chei, 'Pi'a. pi g
 heg hekaj ia ni-kudut.' Am g
 ha'ichu ni-chehgid. Kunt heg
 ab s-ni-mahch k am has o
 m-ah."

**Pi amtsh o chum
 Chehgidad g Ha'ichu e
 Mahchig**

Bash kaij g keli. Kush hab
 epai kaij g wiapo'oge'el: "Hah,
 sho'ig al keli, pi apt has e juh
 k o s-mai g ni-chu'ijig. Bapt
 am ash o chu'igk mapt do
 wiapo'oge'elk, kupt ni-wehm o
 wipi'am, ni-wehm o gidahim.
 Kupt mu'i o e pihchud k
 hahawa wo i s-mai matp
 haschu ab ni-ab ulini. Kunt ep
 pi heg hekaj i hih manis ia hu
 m-kih am o dak ch ha'ichu
 ni-mahchig o m-chehgidahid.
 Uwi ant i m-tahnim. Kupt oi
 am o ni-ahgi mas has o e juh
 g ni-chu'ijig."

Sh hab kaij g keli, "Gamai
 g ash s-ap kohsh. Ntp hems

here is to come and show
 us their skills. Then we can
 see their character and
 know what to tell them.
 Now you come here and
 perhaps there is some skill
 you will show us. Even
 though I know nothing
 about you, should I indeed
 say right away, Yes, that's
 alright. Take my child, or
 No, don't bother me about
 that now. Show me
 something you can do and I
 will know what to tell you."

**One Shouldn't Show Off
 His Skills**

When he said this, the
 young man said, "Ah. Poor
 little old man, there's
 nothing you can do to find
 out what I'm skilled at. If
 only you were a young
 man, you could go hunting
 with me, or go with me to
 battle. If you had the
 endurance you could learn
 what skills I have. But I
 didn't come here to sit at
 your house and reveal my
 knowledge to you. I came
 asking you for a woman.
 Tell me now what my fate
 will be."

The old man answered,
 "Just sleep well over there.

si'alim o wa s-mai mapt has o e juh." Bash che'io k gem hu wo'iwua g keli. Neh, kush gem hu kohk.

Kush si'al keh k wami g wiapo'oge'el k gem hu wipi'amed k hudunk jiwia k u'apa g huawi chuhhug k am mah g keli k hab kaij: "Bani hi wa chum wua ha'ichu. Kutp has a ni-elid g hemajkam ch pi hedai g uwi i s-ni-mahkimk." Kush gem hu ep e jehnigi. Sh heg a oidk am hab ep chei g wiapo'oge'el mash hab a kaijhim si wehpeg hudunig ch ed. Kush g keli heg a oidk am hab ep chei mash hab a kaijhim si wehpeg hudunig ch ed.

Kush gi'ik s-chuhugam ab e nako. Am i mamsig. Kush gem hu wipi'amed g wiapo'oge'el kch huhudukad jijjiwhia ch u'apad g huawi chuhhug ch hab ep kakidach, "Bani hi wa chum wua ha'ichu. Kutp has a ni-elid g hemajkam ch pi hedai g uwi i s-ni-mahkimk. Kuni ab hejel gegsim."

Mamtsh ab hehhegi g Wiapo'oge'el

Kush am i amhugi. Sh hab hahawa kaij g keli, "Mo

Perhaps tomorrow I'll find out what will happen to you." Having said this the old man lay down. So they all slept.

Early in the morning the young man got up and went hunting. He returned in the evening with mule deer meat and gave it to the old man, saying "I try to do things like this. But what do people think of me that no one wants to give me a woman." Again they had a discussion. The young man repeated what he had said the first night, and the old man repeated what he had said.

For four nights they withstood each other. In the mornings the young man would go hunting. In the evenings he would return with deer meat and say, "I try to do things like this. But what do people think of me that they don't want to give me a woman. so I've been living a lonely life."

They Approve the Man

The time was fulfilled. Then the old man said, "It's alright. You may marry my

ia i s-ap'e. Ahpi apt o hohnt g
ni-alidag mapki ahpi weho s-
mahch g O'odham himdag.
Weho o wa. Pi ant has ni-juh k
o s-mai mas he'ekia ha'ichu ab
m-ab ulini heg hekaj mo hema
weho wud cheoj ch mu'i
nahnko has chu'ig ch pi tachua
mas hedai wash o chehgidahid
g ha'ichu e mahchig pi
haschukaj.

Ha'i g wihpiop ia daiw kch
haschu k ab i si s-e mahch k
elid kch am hejel chum
shuhullig uwi wui. K eda hab a
masma s-mahch g ni-alidag g
o'odham himdag mani ahni kch
heg hekaj pi heki hu hema kunt
k ia wash dak ch ab m-ai mapt
jiwia. Behini! Do m-eniga."
Neh, sh ia ha mah g keli g e
alidag.

Sh a weho gem hu hih
hegai wiapo'oge'el k ged hu
ne'owinahim g e mahkigdag ch
ia'a hohnt k ia kih ch hashaba
chum hekid s-chegito mash has
i kaijim g ohgaj ch am ah'ad.
Kush am hu wa he'es hab i e
taht, "Mant hig o uhhum hih. K
a hab kaij g ni-ohg mant sha
hebai o hohnt k am o i bek o
u'apa. Kutsh a ha wehhejed
ha'ichu wo s-ap'ek."

Kush am hab i ahgid g e
hohnig, "Tash ani ia wa'i

daughter since you
evidently know the
customs. It's true. I can't
do anything to learn what
skills you have for if one is
a true man he does many
different things and
doesn't want to just reveal
his knowledge casually.

Some young men
come here and think that
they are skilled at
something, and propose to
a woman themselves, but
my daughter knows the
customs like I do, so she
hasn't married yet. She has
been here until you came.
Take her, she's yours." So
the man gave his
daughter.

The young man went
and discussed it with the
girl that was given to him
and married her, but he
always remembered what
his father said when he
sent him. After a while he
thought, "Maybe I'll go
home. My father said that
when I married I should
bring her home and she
would be helpful to them."

So he told his wife,
"I've been living here with
you a long time and I think

m-wehm kih. Kuki s-ap'e mapt o hih am ni-kih wui. Idani o chum ni-nenida g ni-ohg."

**Mash Pi gem Hu wo
Hih e Kih Amjed**

Kush hab kaij g uwi, "Mapt gamai o him k o ha nei g e hajuni. Pi ant am hu wo hih. Pi ani ha mahch g m-hajuni. Kutp hems pi o ni-hohho'i. Kunt pi has ni-mahch k am hu em-wehm o kihk. Kupt gamai o him k o ha nei g e hajuni. Ia ant ash o dak ch o m-nenidad."

Kush hab kaij g wiapo'oge'el, "Mat i ni-ah'ad g ni-ohg k hab kaij mant o m-hohnt k o m-bek am o m-u'apa. Kuptsh o ha'ichu ha wehhejed s-ap'ek. Kuntp hemuch am hejel o him k ged hu wo jiwia k hab o chum ah mant hi wa chum m-hohnt. Kupt ash pi ni-wehm hih. Kut pi o ni-wehoch. Hemho at hab o wa chei maptki pi ni-hohho'i. Kuni heg hekaj si ni-elid ch hab pi oi uhum hih." Neh, bash kaij ch chum mu'i ne'owinachim ch am ash i pi e nako.

Sh am hab a kaij g uwi mat pi has masma am hu wash ge o'odham ha kih am o dak, "Tp hems pi weho hedai o s-ni-hohho'i. Kunis has o ni-tahtk

it is time for you to go to my home. My father is waiting for me now."

**She Refuses to
Leave Her Home**

The woman said, "Go ahead and see your relatives, but I won't go. I don't know your relatives. Maybe they won't like me. I don't know if I could live with you all. You go ahead and see your relatives. I'll just stay here and wait for you."

The young man said, "My father sent me here saying that I should marry you and bring you back. You would be helpful to them. Now I'm going back alone and try to tell them that even though I married you, you will not come with me. They won't believe me. They will surely say you didn't like me. That's why I'm ashamed and haven't gone home sooner." He argued a long time with her, but was unsuccessful.

The woman said there was no way she could stay at the house of strangers. She said, "Maybe no one will like me, and I'll feel bad

ch am o dak ha kih am. Kupt
 hekid o him k id o bek ali k
 hab o ah g e ohg mo id wud
 ni-mad ch wud m-alidag. T o
 wa s-m-wehoch mani wud
 m-hohnig ch ash pi am hu
 m-wehm hih."

Neh, sh a weho am i bei g
 e alidag hegai wiapo'oge'el k
 gem hu uhhum him k ash
 gem hu mia i hih g e kih k am
 i chum chegito mash he'ekia i
 nahnko kaijim g hohnigaj ch
 pi oi. Kush am hab i kaij,
 "Moki pi ni-hohho'id ch heg
 hekaj ash si mu'i neok. Kus
 weho g uwi g e kun o s-
 hohho'id k ash al pehegi
 ha'ichu k ab o e chehmo k pi
 o wehmaj hih g e kun. Kuki
 ba'ich i s-ap'e mant ia wo wa'i
 wohdk ihda ali k am ash hejel
 o him k ged hu wo jiwia k hab
 o chei mat pi ni-hohho'i g
 uwi." Neh, bash kaijhim ch
 am i wohdk g ali tohnik
 wehbig k gem hu hih.

Matsh gem hu Bei g ha Aliga k hash s-Ohhod

Kush ged hu wash chum
 jiwia. Sh hab ha hekaj chei g
 keli, "Shahpt juh g ali k ash
 hejel jiwia? Heki ani hu
 s-mahch mat haschu has e
 juh am m-tahgio."

Kush hab kaij g

staying at their house.
 When you go take this child
 and tell your father that it is
 my child and your child and
 they will believe that I am
 your wife, but just didn't
 come with you. "

So the young man took
 the child and went home.
 As he got near the house
 he thought of how many
 times his wife had said she
 wouldn't come. He said,
 "Evidently she doesn't love
 me so she talked a lot.
 Does a woman really love
 her husband, if she is
 bothered by some little
 thing and will not go with
 him? Maybe it is better if I
 put this child out here and
 just go on alone and tell
 them when I arrive that the
 woman didn't love me."
 When he said this he put
 the baby behind a hill and
 went on.

He Takes their Child and Just Abandons it

As soon as he arrived
 the old man said, "What did
 you do with the child, that
 you have come alone? I
 already know what
 happened to you."

The young man said, "I

wiapo'oge'el, "Ged ant hu i wohdok tohnk wehbig. Kus weho wa chum pi o ni-tachuad g je'ej, kunis ahni ab ali t ab o ni-pihchudad?"

Sh hab kaij g keli, "Him k i bek g ali. Do m-alidag ch pi weho wash si sho'ig hebai o kahchk. Pt o wa bei. Kutt o ge'elid k o nei. Tp hems o wa ha'ichu t-wehhejed s-ap'ek."

Sh gem hu hih g wiapo'oge'el k ged hu jiwia. Kush am al wo'o kch shoak g ali. Kush ash pi am hu bek am ash neidchkahim ch gem hu hih uhum k ged hu jiwia k hab kaij, "Mat ash o wo'okad. Pi o ni-tachua g je'ej."

Sh am ep ah'ad g keli. Kush am ep him k ged hu ep jiwia k chum nei. Kush gen hu wehbig g ali g jewed ash s-wadag. Kush am ash neid ch pi amichud mas has ahg ch hab chu'ig. Kush ash pi am hu bek gem hu wash ep hih uhum k ged ep chum jiwia.

Sh am ep ah'ad g keli. Kush gem hu ep him k ged hu ep jiwia k chum nei. Kush g shuhdagi am al med amjed mash am wo'o g ali nash pi shoak. Kush wud oh'ogaj mo ab med. Kush ash pi am hu bei g ali k gem hu wash uhum ep

put it over there behind the hill. If the mother doesn't love me should I trouble myself for the baby?"

Then the old man said, "Go get the child. It's your child. and should not be left alone in need. You must get it and we will raise it and watch it. Maybe he'll be a help to us."

When he returned to where the child was, it was crying. He didn't get it, but just looked at it then went home saying, "Just leave it there. Its mother doesn't love me."

The old man sent him back again, and he went. When he arrived, he discovered the ground was wet all around the baby. He didn't understand why, so he returned without the child.

Again the old man sent him back, and he went. This time he discovered that the water was running from where the child was because it was crying. The water that was running was its

hih. Kush ged hu chum jiwia.

Sh am ep ah'ad g keli.
Kush am ep him k ged hu
jiwia k chum nei. Sh g
shuhdagi i cheshad k ga hu ai
g ali. Kush am ash
neidchkahim ch gem hu ep
hih uhum k ged hu jiwia k
hab kaij, "Pi ant ap am hu bei
g ali. Shuhdagi o an wehbig
wo'o kch ga hu e namks."

Mash am ha Wi'in g Hemajkam

Kush hab kaij hegai keli,
"Heg at o i ge'eda shuhdagi k
o ma'ish wehs ihda jewed."

Neh, kush a weho hab e
juh. Kush ha'ichu am i s-mai
mat pi hebai o e do'ibia k ash
am dada t-Si'ihē wui k am
chu'ichk mash hebai has e juh
k o e do'ibia.

Kush am jiwia g Ban t-
Si'ihē wui k hab kaij, "Mant
ash chehmo g jewed k pi

tears. And he returned
without taking the child.

When he got back the
old man again sent him
back. He went and found
the water had risen and
was all around the child.
When he saw this, he
returned, saying, "I couldn't
get the child. There's water
all around it."

The Flood Comes

The old man said, "The
water will increase and
cover this whole land."

And that is just what
happened. No one could
find a place to escape to. so
they came to Elder Brother
and asked where they
would be safe.

Coyote came and said
to him, "I've covered the
earth and didn't find a place
to escape to, and now I've



hebai sha'i cheh manis am o
ni-do'ibia k idani ia jiwia m-
wui map ahpi wa s-mahch
mant hebai has i ni-juh k o
ni-do'ibia."

Kush hab kaij g t-Si'ihe,
"Shegoi ushabidag apt o bek
o ha'at k heg eda am o
dahiwua k o e do'ibia. Kut
hekid o huh g shuhdagi, kutp
hedai wehpeg o i wuhsh, ahpi
o ahni, kut heg do
t-Si'ihék."

Kush am jiwia g Hikiwij k
hab kaij, "Mant ash chehmo g
jewed k pi hebai sha'i cheh
manis am o ni-do'ibia k idani
ia jiwia m-wui map ahpi
s-mahch mant hebai has i
ni-juh k o ni-do'ibia."

Kush hab kaij g t-Si'ihe,
"Mapt o dak ga hu t-dahm
kahchim t ab o e naggia k
amjed o neidad mat hekid o
huh g shuhdagi. Kupt haha
wo i hud."

Kush am dah g Wipismal
k ga hu e naggia Hikiwij hugid
ab. Kush g shuhdagi i cheshad
k i cheshad k ga hu ai g
Hikiwij k g bahbhaj kuhhug
an haha wash al wa'u. Kush
shoak. Sh hab kaij g wipismal,
"Pi g shoakad. Nap pi ni-neid?
Kuni an a chum m-ba'ich i
chumaj ch eda wa pi sha'i

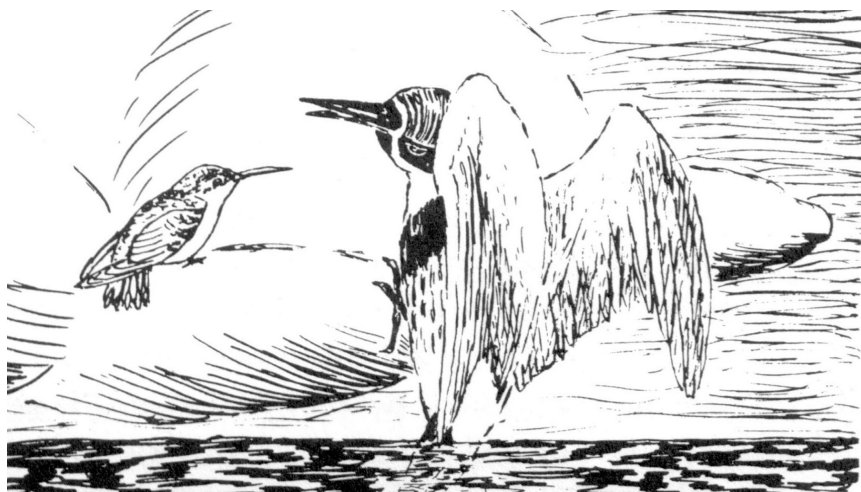
come to you because
you'll know where I'll be
safe."

Elder Brother told
him, "Get some
greasewood pitch and
plaster an olla with it and
sit in it to save yourself.
When the water
disappears, whoever
comes out first, you or I,
that one will be Elder
Brother."

Then Woodpecker
came saying, "I covered
the earth and didn't find a
place I could escape to so
I have come to you. You'll
know where I can go and
be safe."

Elder Brother said, "
Fly up and hang onto the
heavens. And from there
you will see when the
water disappears. Then
you can come down."

Hummingbird flew up
and hung by
Woodpecker. And the
water rose and rose and
reached the woodpecker
and the end of his tail got
a bit wet and he cried.
But Hummingbird said,
"Don't cry! Don't you see
me? Even though I'm



s-shoshakimk. Kush a hab
kaij g t-Si'ihē matt ia wo
t-do'ibia. Kuni heg hekaj hab
hi pi sha'i shoak. "

Neh, sh an ash i hugkam
chesh g shuhdagi m an mahs
Hikiwij bahbhai kuhug an k
amjed i humhimuk k i
humhimuk k am i huh. Kush
am i wuhsh g Ban k an
oimmed. Kch am hu hebai, sh
am g u'uhig mahs. Kush an
ha oidahim g Ban, hab ahgch
mash hebai o ha cheh k hab
o ha ahg mash heg wehpeg i
wuhsh k heg do ha Si'ihēk.
Kush oi wa pi ha edagi. Kush
am hu hebai haha wash i
nam g t-Si'ihē k hab kaij,
"Agni ani wud m-sihs. Kupt oi
ab o ni-ihm."

Kush hab kaij g t-Si'ihē,
"Agni ani wehpeg in oimelhim
ch wenog pi hebai ha'ichu
sha'i mahs. K hemuch idam in

smaller than you I'm not
crying. Elder Brother said
that we would be safe here.
That's why I'm not crying."

The water rose just to
the mark that is visible on
Woodpecker's tail. Then it
went down and
disappeared. Out came
Coyote and wandered
around. There were some
bird tracks and Coyote
followed them to tell them
that he had come out first
and was now going to be
their Elder Brother, but he
didn't find them.

Somewhere he met Elder
Brother and said, "I am your
Elder Brother , so now you
will call me by relationship."

But Elder Brother said,
"I was around first, and
there was no sign of anyone
else. Then those who made

hahawa oiopohim m am
mahs. Ahni ani wud a em-
sihs. Ahpi apt wud ash o ha
tatalk wehs ha'ichu doakam."
Bash kaij g t-Si'ihē.

**Mash Ha'i Ep ha
O'odhamt g t-Si'ihē kch
Ban**

Neh, sh an oiopo g Ban g
t-Si'ihē wehm k ash am hu
hebai i dadhaiwua. Kush hab
kaij g i Si'ihē, "Ia att o ha'i ep
ha o'odhamt." Kush g bid am
i bek am i ha o'odhamt. Sh
am hu hebai ha toa. Kush
hab kaij g t-Si'ihē, "Dat o
gi'ik i tashk. Kut o e
chechegito k hab o wa ep
masmak mo a hegām mat ha
wi'in."

Kush am wud i gi'ik tash.
Sh am hihi g Ban g t-Si'ihē
wehm k ged hu dada k chum
ha nei. Kush heki hu e
chechegito k am oiopo ch
neneok. Kush hab kaij g
t-Si'ihē, "S ap atki hab e juh.
Kutt o ha'i ep ha o'odhamt."

Sh am i ep dadhaiwua.
Sh g Ban gem hu hab ash
dak ch ha o'odhamt ch am
hu hab a hehem.

Kush hab kaij g t-Si'ihē,
"Hah! Maptp hu wash a ep
has e wua ch hab kaij, al s-
cheoj."

these tracks came. I am your
Elder Brother. You will just
be everyone's uncle
(mother's younger brother)."
That is what Elder Brother
said.

**I'itoi and Coyote Make
More People**

So Coyote went around
with Elder Brother and they
sat down somewhere. Elder
Brother said, "Let's make
some more people." So they
took clay and made people.
They put them out
somewhere and Elder
Brother said, "In four days
they will come alive and will
be like those that were
washed away in the flood."

In four days, Coyote
went with Elder Brother and
when they arrived they
discovered that they were
already alive and were
wandering around talking.
Elder Brother said, "Evidently
they were well made, so
we'll make some more
people."

They sat down again and
Coyote sat a little way off
and laughed as he made
people.

Elder Brother said, "Ha!
Maybe you are up to

Kush hab kaij g ban,
 "Pi'a! Pi'a! ni-ash s-hehgig
 ch hab hehem mani
 m-wehm o'odhamt." Kush
 am i ha nahto k gem hu
 hebai ha toa.

Kush hab kaij g t-
 Si'ihe, "Dat o gi'ik i tashk.
 Kut o e chechegito k hab
 o wa ep masmak mo wa
 hegam mat a ha wi'in."

Kush am wud i wud i
 gi'ik tash. Sh ep hihi g
 Ban g t-Si'ihe wehm k ged
 hu dada k chum ha nei.
 Kush hegam mash g Ban
 ha o'odhamt, sh ha'i ge
 hehemako kakio kch ha'i
 ep ge hehemako nohnhoi
 kch ep pi ha wepo kaidam
 neneok hegam mash g t-
 Si'ihe ha nahto.

Kush hab kaij g
 t-Si'ihe, "Kus weho idam
 mo si pad chu'ig in
 ni-hemajta ha oidch o
 oiopod." Kush an i ha
 hemapad k i ha u'u k am
 si ha nehnchud k gen hu
 ha'agjed ha shul.

something, laughing like
 that, little man."

Coyote said, " No. No.
 I'm just laughing because
 I'm happy that I'm making
 people with you." They
 finished them and put them
 out somewhere.

Then Elder Brother said,
 "In four days they will come
 alive and be like those that
 were washed away in the
 flood."

So in four days Coyote
 went with Elder Brother and
 they found the people they
 had made. Some that Coyote
 had made had only one leg
 and some had one arm and
 they didn't talk like those
 that Elder Brother had made.

Elder Brother said, "Will
 these ugly things really go
 around among the people I
 made?" and when he had
 gathered them up he took
 them and threw them hard,
 so that they dropped way
 over on the other side of the
 world.

LEGENDS: TYPE TWO

ANIMAL STORY EXAMPLES FOR HUMAN BEHAVIOR

Coyote Portrays Good Human behavior

Coyote is Appointed to Study the Stars	62
Eagle Steals Coyote's Son's Wife (for next section)	63
Coyote Scatters Mequite Beans	68
Coyote Scatters Saguaro Seed	72

Coyote's Son Portrays Bad Behavior

Coyote's Son is Good for Nothing	76
He's just a Wanderer	76
Coyote's Son Catches Quail	80
Coyote's Son Catches Rats	81
The Bees Trick Coyote's Son	82
Coyote deceives Mountain Lion and escapes	84
Cricket Mocks Coyote's Son	85
Crane Tricks Coyote	86
Coyote Turns Thief	88

Coyote's son imitates others and gets tricked

Coyote and Bean Child	89
Coyote Scatters Saguaro	
Coyote Imitates Black Snake	99
Coyote Imitates Skunk	101
Quail Trick Coyote	102
Cottontail Tricks Coyote (Black Snake)	105

Stories About Other Animals

What happens to a Braggart	107
Rattlesnake Teaches Something	111
A Quail escapes the Hawk	117
Why Little Bear had No Name	118

**MASH G BAN CHUM
HA'ICHU WEHHEJED
S-AP'E**

**Mamsh am Kei mat o ha
Mamche g Huhu'u**

Sh i'ajed heb hu hih g
t-Si'ihe. T ia wih g Ban k g
o'odham ha wehm nahnko
ha'ichu wua kch s-hehgig,
nash pi chum hekid g
hemajkam ab ihm ch
gegosid.

Sh g mamakai hab kaij,
"Matt o chichiwi g Ban k o
s-mai, s-weho wud si
mahkai."

Sh eda wehsko jewed
ab s-kaidag mo g Ban wehs
hemajkam ha ba'ich wud i
si mahkai. Sh hekid ha'ichu
pi o hohho'idach, t o
s-a'asim, t hab o e juh mo
has elid ch hab ash.

Sh chum hekid heg a
Ban am e kehshch ha ba'ich
g hemajkam, s-ha
chehgidamch mat o wa s-ap
hab juh chum haschu,
chum as hems o wa
s-hasigk. Sh id s-mahchimk
g mamakai mas wehoh, "Tp
hems ash s-iattomk." K hab
kaij, "Tatal! Tatal! Ahpi ap
s-melidag ch ep s-amichud
wehs ha'ichu k ab ch ahpi
am o him k o s-mai

**COYOTE IS GOOD
FOR SOMETHING
He's Appointed
to Study the Stars**

Elder Brother had gone
away. But Coyote stayed here
and was happy doing various
things with the people,
because they always greeted
him as "Uncle" and fed him.

One day the medicine
men said, "Let's test Coyote
to find out if he really is a
great medicine man."

It was reported all over
the earth that Coyote was a
more powerful medicine man
than anyone else. When
something displeased him he
would laugh at it and it would
become like he wanted it
when he laughed.

Coyote, was always
appointing himself over
people, wanting to show them
he could do anything, even
the hardest things. So the
medicine men wanted to find
out if this was true, "Maybe
he's just lying." So they said
to him, "Uncle! Uncle! You're
so fast and wise about
everything that you should go
and find out for us what those
things are doing shining up
there every night." As they

t-wehhejed, S has e wua kch ab tohonnod wehs hudunig ab." Bo kaij hegam ch ab ha a'aga g huhu'u. K g Ban s-ha wehochud nash pi am hu wa he'es hema hab chech'e, "Tatal! Tatal! Ahpi ap s-melidag ch o wa s-mai t-wehhejed. Ttp hems hema tash o wa m-wehhejed ha'ichu ap'ech."

Sh gem hu hih g Ban k pi oi jiwia. T gem hu wash i si mehko, t haha wash jiwia uhum g Ban k hab kaidam ne'e:

**T dahm kahchim
babsho si'iskol am
shuhshug.**

**Ban am ih'ed ch hejel
e ehkadag
am chehgok g "I'itoi"
a'aga (wehs i'ito).**

Oi wa chum amichudok s-jupij s-e asim.

**Mash g Ba'ag ehsto g
Ban Alidag Oksga**

Bo che'is mo waikpa hemajkamag: gen hu t-dahm, ihya, ch in hu t-wecho. Sh an ha'ichug hegam mo wud si mamakai hab masma mo g Ban.

Sh g Ba'ag gen hu wud kihkam t-dahm. Sh bagat

said this, they pointed to the stars. Coyote took them seriously, because one or another would keep saying, "Uncle! Uncle! You're so fast you should find something out for us. Maybe someday we can do something for you."

So Coyote went off and didn't return for a long time. Then suddenly he came back, singing:

**Beneath the heavens
above us.**

**There are round
pools of water.
Each time Coyote
drinks from one,
He sees his reflection
and says,
"I'itoi" (all drunk up).**

But when he catches on, he laughs quietly at himself.

**Eagle Steals Coyote's
Son's Wife**

It is said that there are three places people live: above us, here, and below us. And there are mighty medicine men like Coyote.

Eagle was one who lived up there. One day he became angry because Coyote was always so

heg hekaj mo g Ban ia
chum hekid s-kaidag. T hab
che'e k i hih mat am o i e
nakog k o wohppoi g
hohnigaj, "S has ep o e ah
g Ban?" Sh amjed i hud g
Ba'ag k ia jiwia.

Sh eda wipi'am g Ban k
pi ha'ichu me'a k an hu
wash kiap oimmed ch hab
pi neid g Ba'ag mat ia bei g
hohnigaj. Sh ia hahawa pi
edagi g e hohnig k chum
gahghim k ash bihugim. Sh
ha'ichu muhkig am wo'o.
Sh heg ko'ad ch am daha.

T am haha wash jiwia g
Nuwi k hab kaij, "S mahch
ani g m-hohnig mo hebai
daha hemu. Nt o m-ahgid k
am o i m-bei. Pt hashaba
i'ajed o s-ni-chegitok chum
hekid k hekid ha'ichu wo
me'a k am o wa ha ni-wi'i."

Sh am gegshshe g Ban
ch hab kakidach, "Heu'u!
Heu'u! Ahni ant hab o wa
juh."

Am i kokowod. K hab
kaij g Nuwi, "In apt o
dahiwua ni-dahm. Tt o hihi
am t-dahm kahchim wui. Pt
hashaba pi ab hu wo ha'ag
i e wua. Pt o i gei
hemhowa."

Sh si s-wehom e ahg,

noisy. He came down saying
he was going to take
Coyote's wife away from
him, "Then what will Coyote
say about himself?" So Eagle
came down and arrived,

Coyote had gone
hunting and hadn't killed
anything so he was still out
wandering around and didn't
see Eagle take his wife.
Later, when he couldn't find
her, he went looking for her
until he got hungry. He
found a carcass and began
eating it.

Suddenly Buzzard came
and said, "I know where
your wife is now. I'll tell you
where she is and take you
there. But from now on,
when you kill something,
you must always remember
me and leave something for
me."

Coyote kept claiming he
would, saying "Yes! Yes! I'll
do as you say."

When they got full,
Buzzard said, "Sit here on
me, and we'll go up to the
heavens. But you must not
turn around or you will
surely fall."

"I'll not turn around,"
Coyote declared.



"Pi ant o ha'ag i ni-wua"

Neh, t a weho hab e juh. T hihi uhg k hihim k hihim k mehk a'i hihih.

Sh hab em-ahg g Ban, "Ntp hems pi hekid ep o nei g ni-jewedga. Nt am o i nei id a'i hemho." Sh am i neh uhhum k a weho i gei. T amjed i oi g Nuwi k chum bebhe g Ban. K aihim g jewed, t ia hahawa bei g e nawoj.

K hab ep kaij g Nuwi, "Pi apt ia hu wo ha'ag i e wua. Tt hab o s-ap dada gen hu dahm kahchim an."

Sh hi wa si s-wehom ha hehhegid g Ban k ash pi nako g kihdamdag k am i

So that's what they did.

They went far up and up.

Coyote thought, "Maybe I'll never see my country again. I'll just look this once." Sure enough, when he looked back he fell. Then Buzzard went after him, trying to get him. They were getting close to earth when he finally got his friend.

Buzzard said, "You are not to turn around up here, so we'll arrive safely up there in the heavens."

Coyote really yes-yes-ed him, but just couldn't stand his homesickness and kept looking back toward his home and falling. Four times he fell.

nenna e kih wui kch im hu gegshshe. Sh gi'ikko i gei.

Sh g Nuwi hahawa g wuhpuij ab si bibidsh g kui ushabidagkaj k hab masma hahaw s-ap i bek gen hu u'apa k hahawa bibidshpio g Ban wuhpui k hab ahg, "Gamai g him k neid g e hohnig si s-a'agi k ho'op kia hekid si s-ap e nahto k ia wo ni-ahgi. Tt am epai o ha ehs. Pi g am hu wash has hu chu'ij. Pi at weho wo s-m-ho'ige'el. T o m-mea."

Sh am ep gegshshe g Ban ch si s-wehom ha hehhegid k am hu hih. Sh ha'as hu am him k am i e chegito mat bihugim k hab e ahg, "Mant si o'odhamkaj o jiwia. Tp hems o wa ni-mah g ha'ichu hugi." Sh am i kekiwua ha kih wui k hab chei, "O'odham at m-wui jiwia."

Sh am hu hema neok ch hab kaij, "Pi go sha'i gegosid. Id o wud mo ged hu kih t-wecho. Nt hekid am o jiwia k o bihugim k am ha oidag ed g ha'ichu hugi o chehche'ewad, t o s-ni-habbagidad ch o chum ni-ma'ichkwupad ch inhas o ni -hu'uidahid."

Sh id ia i kaiok gem hu si s-jupij hih. Kush am hu hasko

Then Buzzard plastered his eyes shut with mesquite pitch and finally got him up there. Then he unplastered his eyes and told him, "Go over and see your wife secretly. But wait until you're ready and tell me. Then we'll steal her back from them. But don't do the wrong thing. They certainly won't feel sorry for you. They'll kill you."

Again, Coyote bowed and emphatically agreed and went on. He had just gone a little way when he remembered that he was hungry. He thought, "I'll come like a gentleman. Maybe they'll give me some food." He stood facing someone's house and said, "A visitor has come to you."

Someone spoke and said, "You all don't feed him. This is the one that lives below us. When I go there hungry and pick something to eat in their field, they shoo me away and throw things at me and chase me away."

When Coyote heard this he left very quietly. He came up somewhere else

ep jiwia k hab ep chei,
 "O'odham at m-wui jiwia."

Sh am hu hema hab kaij,
 "Id o wud a mo gen hu
 t-wecho wud kihkam.
 Ni-hekid am jijiwia kch am
 oidagaj ed g ohhodaj am o
 chehche'ewad, t o ni-huhu'id
 ch o ni-habbagid ch hab kaij,
 "Habba! Habba!" ch o chum
 ni-ma'ichkwupad. Pi go
 gegosid. T o muh, bihugimk"

Sh im hu hab ep si s-jupij
 hih. Sh am i chegito matp
 hems a weho mat o muh g
 bihugigkaj. T haha wash o
 ha'ichu ha ehs, bo em-ahg ch
 an ha neidahim g kihki. Sh
 am hu haha wash hema ged
 hu hab sha kehk g kih kch pi
 an hu hemajkamag. Sh am
 s-a'agi him k am kihjeg t am i
 koachsh. K pi ha'ichug g
 kihkam. Tsh am wah k am
 gahg ha'ichu kch g huhni
 chu'i am chehg k haha wash
 o i chum huh ihda chu'i.

Sh ab hu hema hab si
 chei, "Habba! Habba!"

T am da'iwush g Ban,
 ki'ishchug g chu'i kostal. Sh
 wenog an hab e juh hegai mo
 an s-mahs mat heg an e
 gantad wenog mam g Ban an
 habbagidahim.

Neh, bash masma ia

and said, "A visitor has
 come to you."

Someone said, "This is
 the one who lives below us.
 When I go there and pick
 the discards in his field, he
 chases me and shoos me
 away and throws things at
 me. You all don't feed him.
 He'll die of hunger."

Coyote again left very
 quietly. He began to think
 maybe it was true that he
 would die of hunger. Then
 he thought he would just
 steal something, and began
 looking over the houses.
 Suddenly one house was
 standing a little distance
 away, with no people
 around it. He went
 stealthily over there and
 peeked into the doorway.
 The people weren't there.
 He went in looking for
 something, and found
 some corn meal.

But someone there
 shouted, "Shoo! Shoo!"

Coyote dashed out,
 carrying the flower sack in
 his teeth. The cornmeal
 that was scattered when
 they shoosed Coyote is
 visible up there now.

So that's how Coyote

oimmed g Ban ha wehm g
o'odham. Sh s-ap kihdag g
hemajkam ch e'esha ha'ichu
kch ep hehemapad g nahnko
mahs ha'ichu hugi ch
bahbham ch id ko'a kch hekaj
hab wud kihkam.

Sh g Ban pi hebai wud
kihkam ch chum hebai wabsh
himhim ch wehs ha'ichu k ed
e kehshahim ch oi wa hebai
chum alo e mumkid. K ash pi
has ahg g hemajkam ch ash
hekaj s-hehgig ch hab a'aga
"Ni tatal! ni-tatal!"

Mash g Ban an Gantan g Wihog

Kush am hu hebai hema
kih g o'odham ch hab chehgig
Siwani. Kush ihda Siwani wud
si s-has ha'ichu kch ish ge'e
kih. Kush mu'ikpa kuhpi. Kush
hekid am hema wo jiwia kihj
wui, kush hemho hab o wa
chei g Siwani, "Id apt eda pi ia
hu wo sha'i s-wahkimk. Mu'ij o
g ni-kihki mapt an hu hebai o i
koi. Id o wud si hejel
ni-wehhejedkam." Kush eda
wud si s-has ha'ichu ihda
Siwani. Kush chum hedai
s-wehochud ch heg hekaj pi
hedai s-mahch mash haschu
am kuhpi heg eda kih. Sh hab
pi ha hiwigid g hemajkam mas
hedai o nei am eda ihda kih.

lived among the people.
The people had good
homes and planted and
gathered various kinds of
food and stored and ate
them to live.

But Coyote didn't
have a home anywhere.
He just wandered around,
and appointed himself
chief of everything, but
usually almost got himself
killed. Still, people didn't
criticize him, but were just
happy with him and kept
calling him "Uncle, Uncle."

Coyote Scatters Mesquite Beans

Somewhere there
lived a man named
Siwani. Siwani was very
important, and had a big
house with many rooms.
When anyone came to his
house he would say,
"Don't try to go in this
room. I have many rooms
where you can sleep, but
this is for myself alone. "
Siwani was very important
and everybody believed
him so no one knew what
he had shut up in that
room. He didn't let
anyone see what was in
there.

Kush am hab i kaij g hemajkam, "Matt hig o oi s-mai mas haschu am has chu'ig, s hab pi t-hiwigid g Siwani. Kutp hems ge uwi alidag ch heg am kuhpch ch hab pi t-hiwigid." Sh am hab i kaij, "Mat am o ha'i hihim k am o jehnigi. Kut o ba'ich i hud. Kut do wa ha'ik ch am ep o jehnigi. Kut hebai o i s-kohsim k o koi. Kutt am o wai g Ban. T am o nei mas haschu am has chu'ig, kus hab pi t-hiwigid g Siwani."

Neh, kush a weho hab e juh mash hab kaij. Kush mu'i hemajkam am e hemapai Siwani kih am. Sh ash g Ban pi am hu jiwia k ash gen hu wa jeg ed e ehstokch. Sh a weho ge chuhug pi ha kohsch g Siwani. Sh am ba'ich i hud, sh am ha'i ep dada k ep ge chuhug jehnigi g Siwani k am i ep mahsij. K am ba'ich i hud. Sh wud a ha'i kch am ep jehnigi g Siwani. Kush eda ihda Siwani ab kihjgo dahiwp mash heg hab pi ha hiwigid. Kush chum alo koksho. Sh am ash s-mahch g hemajkam mash am do i ba'ich i hudunk, tsh o koi g Siwani.

Neh, sh am wud i gi'ik s-chuhugam. Sh ha'i ep dada

The people said, "Let's find out right now what is in there that Siwani doesn't let us see. Maybe he has a daughter shut up in there and doesn't let us see her." Then they decided, "Some should go and smoke with him, and the next night others should go and smoke with him. Sometime he'll get sleepy and go to sleep. Then we'll call Coyote and he'll see what's in there that Siwani doesn't let us see."

So they did what they said. Many people gathered at the house of Siwani. Coyote didn't go to the house, but hid out a ways. All night they didn't let Siwani sleep. The next night some others came and smoked all night with Siwani until morning. The next night others also smoked with Siwani. Siwani sat outside the house, in the doorway of the room he would not let them see into. But now the people knew that the next night Siwani would go to sleep.

It was the fourth night. Some people again came

k gem hu ge chuhug ep
jehnigi g Siwani. Kush g
s-chuhugam e eda i huh.
Kush haha wash koi g Siwani.

Kush eda g Ban gem hu
jeg ed e ehstokch. Kumsh am
ahgid mash koi g Siwani.
Kush ab i wah g Ban k gen
hu o'odham ha wehbig
bahnimed k gem hu wah.
Kush eda wenog pi an hu
kuig. Sh ihda Ban pi mahch
mas haschu wud ch am kehk.
Kush hab em-ahg g Ban,
"Neh'e, pi an hu hebai sha'i
uwi ta neidma. Kutp
hemhowa id ia s-da'ad ch hab
pi t-hiwigid. Kus haschu wud?
Kutp hems hig s-kehg wud
ha'ichu hugi. Kunt o jeh, kus
has kahk." Bash em-ahg g
Ban.

Kush eda s-wihogdag
ihda kui kch ish heki hu bak
an ash i s-gantani e wecho.
Kush am i jeh g Ban mash
s-i'owi ihda wihog, sh an
bahnimed ch ha kuhm ch ish
si s-kohwod.

Sh eda am hahawa i neh
g Siwani k ash kah mash am
hu hema ha'ichu si
s-kawenim kuhm. Kush gam
si da'iwush g Siwani.

Sh eda hihinkia g
hemajkam k hab kaij, "Hah!

and smoked with him all
night. And in the middle of
the night Siwani went to
sleep.

Coyote was still hidden
away out in the open. They
told him that Siwani had
gone to sleep, so Coyote
came creeping behind the
people, and went in. At that
time there were no mesquite
trees here, and Coyote did
not know what it was he saw
standing there in the room.
He thought, "Look, there is
no girl to be seen anywhere.
It must be this he treasures
and would not let us see.
What can it be? Maybe it's
something good to eat. I'll
taste and see what it tastes
like." That's what Coyote
thought.

At the time this mesquite
had a lot of beans which
were ripe and scattered
below it. Coyote tasted the
beans and they were sweet.
So he crept around chewing
them until he was full.

Just then Siwani woke
up and heard someone
noisily chewing. He suddenly
became alert.

The people shouted
saying, "Hey, what are you

Shahpt o e juh, Siwani?" K
ash id hekaj ged hu tods g
Ban.

Sh am haha wo i chum
wah g Siwani heg eda e kih
mash hab s-da'a. Sh ab
da'iwush g Ban Siwani kakio
shahgid k ia hu hema kihjeg t
ab ep da'iwuni k gem hu
meh. Kush g e jehnegiddam
ab ep Ban oidch ne'ioipa kch
an tahgio g Siwani.

Sh gem hu wa mehko.
Sh ab hahawa da'iwush g
Siwani k am huhu'i g Ban. Sh
an memdad ch an gantan g

going to do, Siwani?" " And
they frightened Coyote with
their shouting.

Siwani was just going
into the room that he kept
guarded, when Coyote
dashed out between his legs
and out the door, and ran
off. The smokers rushed out
after Coyote in Siwani's way.

Coyote had already gone
a long way when Siwani
dashed out and chased him.
Coyote ran along, scattering
mesquite beans where there
are now many mesquite.



wihog kai mo hemuch an
s-kuig. Kush gi'ik tash ab
huhu'i g Siwani g Ban. Kush
gem hu hebai i dagito Waw
Giwulik shon am.

Neh, sh gem hu e do'ibia g
Ban k ash an oimmed ch hab
ha a'agid, "Moki s-kehg wud
ha'ichu hugi. Kunt an hi wa
gantad g kaijij. Kutp hems an
o wa wuhsh. Kumt an o u'ud
ch o ko'ad. S-wehom oki
s-i'owi."

Neh, sh a weho an wuhsh
g kui k ab wihogt. Sh an u'u g
hemajkam ch ko'a.

Mash g Ban an Gantan g Hahshani Kai

Kush eda g Komkch'ed g e
nawoj wehm am hu hebai kih
ge shuhdagi hugid am. Kush g
hahshani am epai e'es. Sh
hekid babhe, kush o ui g
bahidaj k o jujunit k ged hu
wo si toa e kih ed. Sh wud
hegai kaij mash an o al e
gantad hahshani wecho.

Kush an o che'ew g
Komkch'ed k gem hu wo hih
ge shuhdagi wui k ged hu wo
jiwia k am o si nehnchud k gen
hu wo shul ge shuhdagi ch ed,
hab ahgk mash pi in hu wo
wuhsh. Sh hegam a'i hejel g
bahidaj o ko'ad.

Neh, kumsh am ah'ad g

Siwani chased Coyote for
four days and finally
stopped chasing him
somewhere at the foot of
Girded Rock.

So Coyote escaped and
went about telling them,
"This is good food, and I
have scattered its seed.
Maybe when it comes up
you will gather it and eat it.
It is really sweet."

So the mesquite came
up and produced beans.
Now people gather it and
eat it.

Coyote Scatters Saguaro Seed

At that time Turtle lived
with his friend by the ocean
shore. He had saguaro
cactus and when it ripened
he would gather the fruit,
dry it with the seeds in it
and store it in his house.
That's the seed that's
scattered under the
saguaro.

Then Turtle would pick
them up and go to the
ocean and throw them into
the water so the seeds
wouldn't grow. This way
they were the only ones
who ate the fruit.

So Coyote was sent to

Ban mash am o him k o nei
mas pi o e nako mash o ha u'i
g hahshani kai. Sh epai o oh g
hemajkam.

Neh, kush gem hu hih g
Ban k ash hab em-ahg mash
hebai o i nam g Komkch'ed k
am hu wa has juh k o iattogi.

Neh, sh gem hu hih ge
shuhdagi wui k ash gen hu
oimmed ge shuhdagi huhugid
an ch amjed neid. Kush ga hu
hudunihim do'ag t amjed. Sh
gem hu i namki g Ban.

Sh am hu hebai e nahnam.
Sh hab kaij g Ban, "Bahpt o
hih?"

Sh hab kaij g Komkch'ed,
"Gam ant hu wo ni-wachwim
ge shuhdagi wui."

Sh hab kaij g Ban,
"Shahchu o wud hegai map an
shahku'a?"

Sh hab kaij g Komkch'ed,
"Do wash ge ha'ichu kch s-ta
ehbidama g hemajkam ha
wehhejed. Kunt hemu im o him
k ged hu wo hiashe ge shuhdagi
wecho. Kut hab pi hekid in hu
wo i wuhsh id dahm jewed."

Kush hab kaij g Ban, "Kus a
chum s-ta ehbidama, kups
haschu ahg k am o hiashe
shuhdagi ch ed? Nap pi mahch
mo g shuhdagi ab i hihhim ch
am hihhim ch am o i wuwhas?

see if he could get some
saguaro seed for them so
the people could also plant
it.

Coyote went, thinking
of what he could do to
deceive Turtle when he
met him.

So he went to the
ocean and was wandering
around on the shore when
he saw him. Turtle was
coming down from the
mountain, so Coyote went
to meet him.

When they met,
Coyote said, "Where are
you going?"

Turtle said, "I'm going
to the water to swim."

And Coyote said,
"What's that in your
hand?"

Turtle answered, "It's
a strange thing and is very
dangerous for people. I'm
going now to put it under
the water. That way it will
never come out on the
land."

Coyote said, "If it is
dangerous, why do you
put it under water? Don't
you know that the water
comes and goes, and will
bring it out? I'll tell you

Kunt hemu ahni am o m-ahgi matt has o juh ihda s-ta ehbidamakam ha'ichu. Kut pi hekid in hu wo i wuhsh. Ia ant o wagt s-juhkam. Kutt am o hias k g ge hodai hema wo i melichud k hekaj am o ma'ish. Kut pi has e juh k o wuhsh."

Kush hab kaij g Komkch'ed, "Matt am jewed ch ed o chum hias. Kut ged hu wo tatkt k ia wo wuhshani k ab o bak in o gantad g e kai. Kut heg amjed gem hu wo mu'ida."

Kush hab kaij g Ban, "A! Kutp wud ha'ichu kai. Kunt hig o nei. Shah'o mahs?"

Kush hab kaij g Komkch'ed, "Pt o chum nei, t o m-mumkich."

"Pi at weho wo ni-mumkich. Nap pi ni-mahch mani ahni hab wud a ep mahkai? K heg hekaj pi hekid ha'ichu ni-mumkichud."

Kush am i ul g Komkch'ed g e nowi k ash ha'as hu am al i jega.

Kush hab kaij g Ban, "Ki'agani! Ki'agani! Want o si miajed nei. Pi o mahs i'ajed." Bash kaij ch gem hu sha bahnimed Komkch'ed wui.

Kush ga hu i ak hab ep kaij, "Dohwai! Nt haha wo si s-ap nei, kus haschu wud." Sh

what we will do to this dangerous thing so that it will never come out. I'll dig a deep hole and we will bury it and roll a big rock to cover it, then it will not be able to come out."

But Turtle said, "If we bury it in the earth, it will sprout roots and come up and ripen and scatter it's seed. From there it will multiply."

Then Coyote said, "Oh, so it's some kind of seed. Let me see. What's it like?"

But Turtle said, "If you try to see it, it will make you sick."

"It won't really make me sick. Don't you know that I am also a medicine man? That's why nothing ever makes me sick."

So Turtle held out his hand, and just opened it a little bit.

Coyote said, "Wait, wait! I want to see it real close. It's not clear from here." When he said this, he crept up on Turtle.

When he got up to him he said, "There! Now we'll see what it is." And



am a neid. Kush ash chum kuhpi'o g e nowi g Komkch'ed. Kush wechojed am si shonihi g nowij. Kush wenog an e gantad g kaij mo hemo an s-hahshanig.

Neh, kush hab chu'ijok ga hu meh uhhum g Ban k ash an memda ch hab ha a'agid, "Mant hi wa chum pi ha'i ui g kaij k hashaba wash wehsko gantad id dahm jewed. Kutp hems an o wa wuhsh g hahshani k ab o bai. Kumt an o u'ud ch o ko'ad."

Neh, kush id hekaj mash

just as Turtle was opening his hand, he hit it from below, and the seed was scattered wherever there are saguaro growing now.

So when Coyote had done this he ran back, telling everyone as he ran, "Even though I did not get the seed, I scattered it everywhere on this land. Maybe when the Saguaro comes up and ripens, you will gather it and eat it."

This is why Coyote is good for something for

ha'ichu ha wehhejed s-ap'e g hemajkam ihda Ban, msh g uwi mah. Kush s-kehgaj. Neh, sh ia i hohnt g Ban k ash hab kaij, "I'ajed ant hahawa pi wash chum hebai o memdad. Kunt hedai haschukaj o s-ni-neidam k am o i ni-gahghi. Im ant o kihk si'al wecho mani am heki hu ahgal g jewed."

Neh, sh gem hu hih g Ban si'al wui g e hohnig wehm. Kush heg hekaj mash wud ge wi'ikam ch ep mu'i ha'ichu neidchkahim ch mu'i e sho'igchudahim ch ep wehsko s -mahch g jewed ged hu si i shohshon k amjed ch ia hugkam, neh, sh id hekaj hab s-chu amichud.

**MASH G BAN ALIDAG PI
HASCHU WEHHEJED S-AP'E
Dash ash Himhidam**

Sh am hu wa'i he'es, sh haha wash alidt. Sh wud al cheoj. Sh ihda Ban chum hekid ha'ichu ahgid g e alidag hab ahgch mash hekid o ge'eda k o s-chu amichudad hab masma mo g ohgaj ch o s-melidagk ch o s-chu me'adagk ch do si cheojk ch o s-mahchk g jewed ged hu i shohshonk amjed.

Kush am sha al i ge'eda ihda wiapo'oge'el. Kush pi

people. Then they gave him a wife who was beautiful, and Coyote married her, and said, "From now on, I will not just wander around. Whoever wants to see me for any reason will go over there looking for me. I will be living in the east where I have already spoken for land."

So Coyote went to the east with his wife. And, because he was a survivor, and saw many things and suffered much and knew the earth everywhere from the beginning until now, he was a very wise person.

**COYOTE'S SON IS NOT
A GOOD EXAMPLE
He's just a Wanderer**

After a while Coyote had a child. It was a boy, and Coyote always told his son things, so that when he grew up he would be as wise as his father was, a fast runner, a killer, brave and would know the earth from where it begins.

This boy grew up part way and was a handsome boy and fast, but was not

ha'ichu wud hemajkam ch pi
 ha'ichu amichud ch pi wud
 sha'i mo'obdam ch ash hi a
 s-kehg wud wiapo'oge'el ch ep
 s-melidag.

Kush mu'i hemajkam gem
 hu a'aijed am daiwad ch am
 jehjenigid g keli Ban ch am kah
 g s-kehg ha'ichu ahgaj, ge heki
 hu hemajkam ha himdag. Kush
 g ha'ichu hugi am mahk nashpi
 kelit g Ban k pi hahawa wipi'a.

Kush pi wehochud g alidaj
 mash chum ha'ichu ahgid ch
 ish pi hekid am hu kaiham.
 Kush pi ha wehochud g
 hemajkam mash ha'i am
 ha'ichu wo si has ah. Sh am i
 s-ohhodach g e kih ihda
 wiapo'oge'el heg hekaj mash pi
 am hu ha'ichu sha'i ta
 hohho'idama.

Sh hema tash, sh hab haha
 wash kaij, "Kush a g jewed ge
 gi'ik chuhchpul. Kunt hig o oi
 s-mai g wehokam. Mu'i ap a'i
 ha'ichu ni-ahgid. K mu'i ha'ichu
 s-ta ehbidam ahg g hemajkam,
 ia daiwadch. Kunt hemuch im o
 i himhim k o nei g hejel ni-
 wuhpuikai k o s-mai matp
 haschu wud i wehokam ch
 haschu ep pi wud wehokam."

Sh hab chum kaij g ohgaj,
 "Map wud ash kiap ali kch pi
 ha'ichu amichud ch pi mahch g

at all human, was not
 wise, and not a hunter but
 was a handsome boy and
 fast

Many people came
 from all over and smoked
 with the old Coyote and
 listened to his good words
 about the customs of the
 old timers. They gave him
 food, because he was old
 and no longer hunted.

But his son did not
 believe what he tried to
 tell him, and never listened
 to him. He didn't believe
 people when they would
 tell some strange things.
 This boy wanted to leave
 his home because there
 was nothing interesting
 there.

One day he suddenly
 said, "They say the earth
 has four corners. I am
 going to find out the truth.
 You have told me many
 things, and the people that
 come here have told me
 many things. Now I am
 going to see with my own
 eyes, and learn what's true
 and what isn't true."

His father said, "You
 are still just a child and
 don't understand anything,

jewed ch pi mahch g
hemajkam ha himdag kch am o
him k hebai o jiwia ha kih am k
am hu wash has hu wo chu'i.
Kut am o m-mua g hemajkam."

Sh eda hab em-ahg ihda
wiapo'oge'el mo hab a masma
ha'ichu s-amichud mo g ohgaj.
Sh am a e a'agahim. Sh am
hahawa i dagito g keli g e
alidag.

Kush gem hu hih, neh, k
ash a weho hab e juh mash
hab kaij g ohgaj. Sh hebai o
jiwia o'odham ha kih am, sh ha
hekaj o si nawojt g o'odham
heg hekaj mash g ohgaj jewed
si shuhdkim
s-kaidag mash s-chu amichud.
Sh ash pi mu'i do tashk, kush
am hu wash has o chu'ijok heg
hekaj si e elid k gem hu hasko
ep o med k ged hu hasko wo
mel. Kush ha hekaj ep o si
nawojt g o'odham. Sh pi mu'i do
tashk, kush am hu wash ep has
hu wo chu'i. Sh heg hekaj g
o'odham o me'ahog k an o i
chum bebhehi. Kush eda hab
s-melidag ch heg hekaj hi wa e
dodo'ibiad.

Neh, bash masma an
oimelhim ch jiwia. Sh pi ha'ichu
sha'i mahch k ep pi hebai
ha'ichu sha'i s-hohho'id k neid k
ash jiwia, k hab kaijch, "Mant

and don't know the land.
You don't understand the
people's customs, and
you'll go to someone's
house and do something
or other, and the people
will kill you."

But the boy thought
he understood things as
well as his father. They
talked about it. Then the
old man let his son go.

He went off, you see,
and did just as his father
had said. Wherever he
came to someone's house,
the people would befriend
him because it was told all
over the earth how wise
his father was. But before
many days, he would do
something or other and
shame himself and run off
somewhere else. The
people there would also
befriend him. Before many
days he would do
something or other again.
So the people would plan
to kill him and try to get
him. Yet he was fast and
would save himself.

So that's how he went
about and returned. He
didn't know anything, and
didn't like anything he

wehsko nei g jewed k mai g o'odham ha himdag k ep heki hu ge'eda k ia i s-ap'e mant o hohnt."

Sh hab hi wa chum kaij g ohgaj, "Map wud ash kiap si wiapo'oge'el. K pi koi s-ap'e maps o hohnt."

Sh ash pi ab hu kaiha g e ohg k ash hohnt. Sh eda hab s-kehg wud o'odham kch ep s-melidag ch ish id hekaj chum si e haschud. Sh am i hohnt. K pi tash amjed, sh g bahij gem ash i e naggia mash heg heki hu am ash o i si shel kehshachugad. Sh ep s-kohsk ch ep s-padma kch pi haschu wehhejed s-ap'e, hegai wa'i mash o ha nealim. Kumsh hebai o ha'ichu mah, sh am o wai g e hohnig ch e a'alidag. Sh am o dada k o wehmt.

Sh mu'i s-ta edam has ahg g u'uwi. Sh am i ha kah g hohnigaj k ash hab kaij. "Maptp o tachuad mant ia m-wehm o kihk, pt o wipi'a k o ha'ichu me'a k hekaj o ha gegos g e a'alidag. Kuptp pi ha'ichu wo ha gahgi g e a'alidag, kunt o hih am ni-ohg wui heg hekaj mani pi tachua manis chum hekid an ha kihki oidch o oimmedad ch

saw. Finally he came back saying, "I have seen the world all over and have learned the people's customs and now it's right for me to get married."

His father tried to tell him, "You're still too young and it's not time for you to marry yet."

But he did not listen to his father and he got married. He was a handsome man, and fast, and bragged about this. When he married it was not long before his tail was just hanging, which before he carried erect and proud. He was a sleepyhead and lazy and was good for nothing except to beg. When they gave him something, he would call his wife and children and they would come and help him.

Many women spoke shamefully of him. His wife heard them and said, "If you want me to live here with you, you should hunt and kill something to feed your children. If you don't look for something for your children, I will go to my father, because I don't want to always be hanging around

g ha'ichu hugi o gahgad. Mu'i
o wa'i s-ta edam has
ni-ahg g hemajkam."

Neh, bash kaij g uwi. Sh
hab kaij g Ban, "Am o wa s-
ap'e. Si'alim ant o wipi'am."

Sh am i mahsi. Sh gem hu
wipi'am. Sh am i him k hab
kaij, "Mo mu'i wud pihdag g
kuhshda. Nt ash o has hu
dohdda g ha'ichu ni-
mahchigkaj hegai mat haschu
an hu wo i e mahsid
ni-tahgio," bash kaij.

Mash Bebhe g Kakaichu

Sh am hu hebai kia him.
Sh am haha wash g kakaichu
wohpo'o. Kush hab kaidam
ne'e:

***Yali kakaichu yuhinge,
Shahm ingi nielinoke?
Gamuwewesi nenhima.
Hema pi e memeko
Chum ani ingi
yungionga ni-elihina.***

(Al kakaichu u'uhig, shahmt
higi ni-elidok gem hu wehs
nehnihim. Hema pi e mehko.
Chum ani higi hugiog ni-elid.)

Bash o chei. Sh gem hu
wo nehni g kakaichu. Sh hema
pi wo ap dah. Sh am o bek o
hug k am o i ko'ito k gem hu
ep o i ha oi g ha'i k hebai o ha
cheh k am ep o ah g e ne'i k
am hema wo i ep bei. Kush

people's houses looking for
food. Many people are
speaking shamefully of
me."

When she said this,
Coyote said, "That's
alright. Tomorrow I'll go
hunting."

In the morning he
went hunting. As he
started he said, "Chasing
game is a lot of work. I will
just do something with my
powers to whatever
appears before me."

Coyote Catches Quail

After he said this he
was still going along
somewhere when some
quail ran out. He sang
these words:

***Little quail birds,
what do you think of
me?
Over there all fly
away.
One does not go far.
I wish I could eat it.***

(Little quail, What do you
think of me and all fly
away. One doesn't go far. I
wish I could eat it.)

When he said this, the
quail would fly away but
one would not fly well. He
would get it and eat it.

hab e wuihim ch am i
kohwod k am sha'i e
ulinihogidahim ch gem hu ep
hih.

**Mash Hema Bebhe
g Ban g Wopsho**

Sh am hu hebai kiap
him, sh am haha wash g
wopsho mahmad oiopo. Sh
hab ep kaidam ne'e:

***Wopsho mahmade
wahshana wohpoh
Wopsho mahmade
wahshana wohpoh
Hema ab ali uhsi shon
t ab si ali yuchiwua
k gam uh si gehsh k
wuhshani
K ama chedkam ali
goikime.***

(Wopsho mahmad
wahshan wohpo'o. Wopsho
mahmad wahshan wohpo'o.
Hema ab al uhs shon t ab si
al huchwua k gem hu si
gehsh k wuhshani k am
chedkam al goikim.)

Sh hekid am i kuhgit
ihda e ne'i, sh hema idam al
wopsho i gegshshe heg a
wepo matp e huchin k am i
wahammig ch pi ap memda.
Sh am bebhe g Ban ch
huhuga. Sh am i gi'ik
wopsho ha hugiog k gem hu
ep hih.

When he had eaten, he
would follow the quail
again. He would sing his
song again and get another
one. When he had done
this and was full, he rested
a while and went on again.

Coyote Catches Rats

He was still going
along somewhere when he
came to where there were
some baby rats wandering
about. He sang these
words:

***Baby rats yonder are
running,
Baby rats yonder are
running,
One stumbles hard
on a tree stump,
and falls and rises,
and goes slowly on
from there limping.***

(Baby rats are running
yonder. Baby rats are
running yonder. One
stumbles on a tree stump
and gets up and limps on.)

When he finished this
song of his, one of the little
rats would fall as though it
had stumbled, and get up
and not run well. Coyote
would catch it and eat it.
He ate four rats and went
on.

Mash g Mumuwal si Jehkaij g Ban

Sh ab hu hebai do'ag t ab
chesh. Sh ab hu hebai ge
chehog. Kush g mumuwal ab
si ne'e. Sh am i nod g Ban k
ab jiwia k gem hu koachk
cheho ch ed ch hab kaij,
"Shahm kaij? M amtp hu wash
has hu ni-ahg."

Sh hab kaij g mumuwal,
"Pi'a, Pi'a, Tatal. Wach ash
s-hehgig ch hab ne'e mapt
jiwia k o t-wehmt. Kutt o mea
g Mawid. Heg o ia jijiwhia kch
ia koksho ch pi t-hiwgid
machs o ne'ed. Kuch hema an
hu sha'al tattam chiniwoj an.
K babgat ch si todk ch t-
dagshud. Pt ab o i wah, tatal
k o t-wehmt. Kutt o mea g
Mawid mat ia wo jiwia."

Sh am i s-ha wehoch g
Ban k am wah.

Sh hab ep kaij, "Tatal, m
att hema wo ah g t-ne'i. Pt o t
-wehmt. Tt o keihi. Kutt o
s-hehgigk ch ihab o nenidad g
Mawid." Sh si s-hohho'i g Ban.

Sh hab kaidam ne'e g
mumuwal:

***Mumuwali,
mumuwali,
E cheo kukpa, e cheo
kukpa.
Hikaji mo'okaji***

The Bees Trick Coyote

He then climbed up
somewhere on a mountain.
There was a cave and bees
were singing there. Coyote
turned and went and peeked
in the cave and said, "What
are you saying? Maybe you
are talking about me."

The bees said, "No, no,
Uncle. We are just singing
because we are happy. You
came and will help us kill the
mountain lion. He comes
here to sleep and doesn't let
us sing. One of us just
touches his whiskers a little,
and he becomes angry and
growls and smashes us.
Come in, Uncle, and help us,
and we'll kill the mountain
lion that comes."

Coyote believed them
and went in.

They said, "Uncle, we
will sing one of our songs.
You help us and we'll dance.
We'll be happy while we wait
for the mountain lion."
Coyote liked that.

Then the bees sang like
this:

***Bees, Bees,
Closing the cave,
closing the cave.
The center one goes***

wuhsha.**Ha'asi ali sikoli t-wih.**

(Mumuwal, mumuwal, e
cheho kukpa, e cheho
kukpa. Hikaj mo'okaj
wuhsh. Ha'as al sikol t-wih.)

Neh, bash kaidam nei.
Sh am ha eda memda kch
keihin ch pi ha neid mash
am i kuhgi g e ne'i kch ha'i
gem hu ne'iopa hab ash
chum che'iok, "Wih!" Sh ga
hu ha oidch si i e nanmek g
cheho. Neh, sh ash
huhughim k huhughim k ash
al gohk am wih k ash am
nahnkaj wehbig nen'e kch
ne'e.

Sh keihin g Ban ch sikol
medad ch nodgid ch pi
ha'ichu neid ch pi mahch
mas haschu has e junihim.
Sh am ash i chum kuhgi g e
ne'i idam gohk k ash gem
hu ne'iopa. Kush chum alo
ab si e kuh g cheho. Sh am
ash si kekiwua g Ban k
chum nei mamsh kuh. Sh pi
has e juh k o wuhsh. Kush
hab kaij, "Ia ant ash o dak.
T hekid ia wo jiwia g Mawid,
nt ab o si ihm k o ahgi mat
haschu has e juh am ni-
tahgio."

**Mash g Ban Iattogi g
Mawid k e Do'ibia**

out head first.**We have just a little
of the circle left.**

(Bees, bees, closing their
cave, closing their cave. By
his navel hair he went out.
Just a few were left around.)

So that's what they sang.
And Coyote was running
around in the middle dancing,
and didn't see that as they
finished their song, some
would rush out as they sang
"Left!" The cave was closing
up after them. They were
becoming fewer and fewer
until just two were left flying
around his ears singing.

Coyote was dancing and
running around in a circle
getting dizzy, and didn't see
anything so didn't know what
was happening. These two
just finished their song and
rushed out. The cave was
almost closed up and Coyote
suddenly stopped, surprised
to see that they had shut him
in. He had no way to get out.
He said, "I'll just sit here and
when the mountain lion
comes I will call him "Brother"
and tell him what happened
to me unawares."

**Coyote Deceives Mountain
Lion and Escapes**

Sh a weho am i jiwia g
Mawid k ash chum nei mash
al chum ab jeg g cheho kch
ish g Ban ab koachk. Sh hab
kaij g Mawid, "Mantp o sha i
m-wuhshad k o m-mea. Bapt
o s-mahchk."

Sh ab hi wa chum ihm g
Ban. Sh ash pi am hu kaiham
g Mawid ch ish heg a'i me'a
im hu s-gewekam ahgk. Kush
ab si shonikkashahim ch ab
sha'i ge'edaj g jeg k ab i
wuhshad g Ban.

Sh hab kaij, "M o wa
s-ap'e. Wapt o ni-mea. Nt
ash hemako ha'ichu wo ah
am m-wui. Kupt haha wo ni-
mea." Kush hab kaij g Ban,
"Mani ge hohnig kch ep ge
a'alidag. Pt hemuch ia wo
ni-mea. T pi hedai ha'ichu wo
ha gahgi. Pt al ha'as o kia ni-
dagito. Nt am o ni-
ho'ige'idahu t-Si'ihe wui. Tp
hems o wa s-ni-ho'ige'id k o
wa hebai s-ap has juh g ni-
hohnig ch ni-a'alidag. Nt am
wash o i chum kuhgi, pt haha
wo ni-mea."

Sh am i s-hohho'i g
Mawid. Sh hab kaij g Ban,
"Am ant o ni-ho'ige'idahu m
am sha'i wehbig. Pt i'ajed am
o ni-kaihamad. Nt hekid am
hu wo si gikuj, pt am o him k

When Mountain Lion
came he was surprised to
see that there was just a
small opening and that
Coyote was peeking out. The
lion said, " If I ever get you
out I will kill you. You had
better know that."

Coyote tried calling him
"Brother" but the mountain
lion was not listening, just
demanding his prey. He was
pounding on the cave, and
enlarged the hole a bit, and
finally brought Coyote out.

He said, "That's alright.
You are going to kill me. I'm
just going to say one thing to
you, then you can kill me."
Then Coyote said, " I have a
wife and children, and you
are going to kill me so there
will be no one to hunt for
them. Leave me here a little
while and I will pray to our
elder brother. Maybe he will
have pity on me and will do
something good for my wife
and children. When I'm
finished you can kill me."

Mountain Lion agreed
and Coyote said, "I'm going
to pray over there behind the
brush. From here you can
listen to me. When I whistle,
you can go over there and

am o ni-mea."

Sh imhab bij sha'i wehbig g Ban k ash am hu hebai g Shelik bek am hu hebai hiash eda hugkam sha'i wehbig k gem hu heb hu meh. Kush ihda al Shelik am i geweko k am hu si shoak. Sh hab em-ahg g Mawid mo wud Ban ch am gikuj. Kush am med k ged hu meliw k chum nei. Sh wud ash Shelik.

Sh am i wuhshad g Mawid. Sh am hab i kaij g al Shelik, "Mat g Ban ia ni-hiashp k gem hu meh. Nt pi ap i wuhshani k hab shoak." Neh, sh am i dagito g Mawid k gem hu meh.

Mash g Chukugshuad Nahnko Ahg g Ban

Kush eda tonom g Ban k ash gem hu meh wo'oshani wui. Sh am hu hebai ge wo'og. Sh ash pi am hu shuhdagi. Kush am chum da'ibij. Sh eda g Chukugshuad am hu wo'o jewed tahpani k ed ch ish am hu si ne'e.

Sh hab em-ahg g Ban, "Mat am hu wash has hu ni-ahg ch hab kaij. Nt am o neid k gam o si ki'ishud." Sh ged hu meliw k am chum gahghim ch am ash i pi edagid k ash am i chum meh.

Sh am hu ep si ne'e g

kill me."

So he went behind the brush and caught a prairie dog and half buried it behind the brush, then ran away. The prairie dog got tired and cried loudly. The lion thought it was the Coyote whistling, so he went running and was surprised to see it was just a prairie dog.

The mountain lion dug him out and the prairie dog said. "Coyote buried me here and ran off and I couldn't get out so I cried." The mountain lion let him go and ran off.

Cricket Mocks Coyote

Then Coyote got thirsty and ran over to the valley. There was a pond, but no water there. He was about to run past. But a Cricket was lying in a crack in the earth singing loudly.

Coyote thought, "He is talking about me. I am going to find him and chew him to bits." So he ran over there looking for him but didn't find him and just tried to run on.

Cricket sang again and told Coyote that he was

Chukugshuad ch ish hab ahg g
Ban mash hab a s-gaki ch am
ash i s-hohalmagi wuhpui kch
ash s-kulgiwagi bahi.

Sh ged hu wash nod g Ban
k gahi ep him k ash am chum
wagtahim ch am ash i pi
edgidok gem hu meh.

Sh am i geweko g Ban k
ep tonom k ash s-e
padmachud ch gam al kehkkim
ch pi gen hu ha'ichu i neidahid
ch pi neid mash juhk gen hu
wehbig ch amjed g shuhdagi
medad ch heki hu i ak ash gen
hu biha. Sh has hu i e juh k
chum nei, sh ab cheshajhim g
shuhdagi. Sh g uhs am kehk.
Sh heg ab an cheshad k gen
hu dak ch chum nenida mat o
huh g shuhdagi. Sh haha wo i
hud.

**Mash g Kohkod
si Jehkaich g Ban**

Sh g Kohkod ab haha
wash da'a ch gnhab i dahiwua
hema ep uhs t an k ash am ha
hekaj shonwuich g e ne'i k ash
hab kaidam ne'e:

Hah! Lulumih. Hah!

Lulumih.

***Wat o komalih. Wat o
komalih.***

(Hah! Lulumih. Hah!
Lulumih. Wat o komal hih. Wat
o komal hih.)

skinny, hollow-eyed, and
bony-tailed.

Coyote turned around
and came back. He tried
to dig him out but couldn't
find him, so just ran off.

By now he was tired
and thirsty and lazy, so he
walked slowly, not paying
attention to where he was
going. He didn't notice
that it had rained around
him and suddenly a flash
flood overtook him and
surrounded him. He tried
to do something and was
surprised to see the water
still rising. There was a
stick standing there so he
climbed on it and sat
there, waiting for the
water to go down. Then
he would get down.

Crane Tricks Coyote

Crane flew in and landed
on a tree. He started his
song right away, and
sang:

Hey, settle down!

Hey, settle down!

It will run shallow.

It will run shallow.

(Hey settle down. Hey
settle down. It will run
shallow. It will run
shallow.)

Sh am o i kuhgi g e ne'i k
ash am o si wahki g e nowi k
ash g bid an o i ha wuhshad.

Sh an neid g Ban ch am
oidch hab e wua ch ish ash hi
pi ged hu a'ahe g jewed.

Sh am si i komalka g
shuhdagi. Sh gam i hud g
Kohkod k ash hab kaij, "Tatal,
heki atki hu huh g shuhdagi. Oi
g i huduni."

Sh am i dah g Ban k ged
hu chum chudwua k gem hu i
moht. Kush am hihnk ch am
waid g Kohkod mash am o i
wuhshad. Sh am ash neid g
Kohkod. Sh chum alo muh. Sh
am hahawa i wuhshad g
Kohkod.

Sh hab kaij g Ban, "Mant
heg hekaj hab chum alo
wachum map ahpi wash
che'echew kakio. K a chum
s-juhk g shuhdagi, kup eda wa
a'ahe g jewed g e kakiokaj. K
hekaj hab pi i m-momtto. Pt
hemuch hi wa ni-do'bia. K
washaba pi ta machma, Kuptp
hems hema tash hebai
ha'ichukaj hab o wa epai pi e
nako. Kunt am hab o wa epai
m-do'ibia."

Mash wud haha wash s-chu Ehskam g Ban

Sh ihab i kaij g Ban, "Mant
o uhum him k o nei. Gamai

When he finished his
song he would put his arm
in the water and take out
some mud.

Coyote sees this and
tries to do the same thing,
but he couldn't reach the
earth.

The water was getting
shallower, so Crane went
down and said, "Uncle,
the water has already
gone down. Come on
down."

Coyote jumped and
tried to land on all fours,
but he just floated off. He
yelled and called Crane to
pull him out. Crane just
watched him and he
almost died. Then finally
Crane pulled him out.

Coyote said, "I almost
died. Because you have
long legs, even though the
water is deep, your legs
reach the ground, so you
are not carried away. Now
you have saved me. Who
knows, perhaps some day
you will need help and I
will save you."

Coyote Turns Thief

Then Coyote said,
"I'm going back home and
see. Maybe my wife has

atp heki hu heb hu meh g ni-hohnig." Sh eda mu'i mamshad a'i huhug mash am dagito g e hohnig k am wipi'am.

Neh, sh gem hu uhhum hih, pi haschu chuhhug u'uk, k ash ged hu jiwia e kih am. Sh am ash i kikkiadag. Kush inhas ep medad ch chum jekiam ch chum hewegiam ch chum ha chu'ichk k ash pi hebai sha'i s-mai mas hebai hih g hohnigaj.

Kush am i geweko k bihugim k ep tonom k ash gem hu i chum chegitohi g e himdag k ash hab kaij, "Moki ba'ich i s-ap'e mant o muh hemu ihya. Mu'i ani ni-sho'igchud. Neh, mani hebaijed i s-chegito g ni-himdag. K pi hebai sha'i ha'ichu s-ap e wua. Neh, hemuch g ni-hohnig ch ni-a'alidag ep heb hu wohp. Nis has masma in hejel sho'ig o gegsid."

Sh gem hu e ba'ich ha'ichu chum i chegitohi. Sh am a'i mia mat am o muh. Sh pi hedai o shoakad wehhejed. Sh pi an hu hedaig mat heg o hiash. T g u'uhig o ko'ito g chuhhugaj. Neh, bash masma ha'ichu chegitto kch am wo'o.

Sh haha wash gawul e juh g ha'ichu chegittoij. Sh hab kaij, "Pi ant o muh hemu. Am ant

already run away." Many months had gone by since he had left his wife and gone hunting.

He went home, not taking any meat, and arrived at his house. It was deserted. He ran back and forth looking for tracks, and sniffing and asking everyone, but he didn't find out where his wife had gone.

Finally he got tired and hungry and thirsty and he remembered his journeys and said, "It is better for me to die now. I have suffered many things. As far back as I can remember my journeys, nothing good ever happened. Now my wife and children have run away. How can I just stumble on here all alone."

Then he thought ahead. It would be soon that he would die. No one would mourn for him. No one would bury him. The birds would eat his flesh. That's what he thought as he was lying there.

Then his thoughts changed. He said, "I'm not

hemho has ep o chum
ni-juh k o nei. Ntp hems
hab masma do wa
doakamk ch pi mu'i o
ni-sho'igchudad. Wahshan
o wa'i mia s-o'odhamag ch
s-chuhhugga. K an a'i
juma! nahngia. Kut am o i
s-chukk. Nt am o him k am
o ha ehs.'

Neh, k ash a weho hab
e juh k amjed wud haha
wash s-chu ehskam ch
chum hekid an ash himhid
ch ha'ichu ha ehsid ch
ko'ad ch pi hab masma
mu'i e pihchud mash heki
hu wenog mash wud si
s-ap o'odham ch pi mahch
g ha'ichu ehsig.

**BAN ALIDAG ASH AM
HA'I HA JUNISID K
E JEKKAJ**

Ban ch Wihog Mad

Komkch'ed ash g
Wihog Mad wehm wud e
naipijugim ch gen hu wud
kihkam ge shuhdagi
bahsho. Sh g Wihog Mad si
wehpeg s-mai mat haschu
g wihogdag s-kehg do
ha'ichu hugik. Hemu g
Tohono O'odham mu'i
nahnko masma ko'a g
wihog mash wehs wud
machgaj g Wihog Mad.

going to die now. I'll have
to try again and see.
Maybe in that way I'll stay
alive and not suffer so
much. There are a lot of
people nearby and they
have plenty of meat. It's
just hanging low over
there. When it gets dark,
I'll go and steal some from
them."

So that's what he did,
and from then on he was
just a thief and always
went about stealing things
and eating them. He didn't
bother to work hard like he
did when he was a good
man and didn't know
thievery.

**COYOTE'S SON
IMITATES OTHERS AND
GETS TRICKED**

Coyote and Wihog Mad

Turtle, they say, was
the friend of a little beetle
called Mesquite Bean
Child, and they lived by
the ocean. Bean Child was
the first to learn the kind
of trees which produced
good bean pods for food.
Now the Desert People eat
mesquite beans in many
different ways, all known
to Bean Child.

Sh g Komkch'ed epai ge hahshaniga ch am hu si s-a'agko ehstokch. Sh hejel ko'a g bahidaj wehs ahid ab ch pi hekid wipi'a kch pi hekid ha'ichu e'esha hab masma mo g o'odham. Wehs ihda wa chum s-mahch g o'odham ch pi hedai has kaij ch hab hi wash elid matp an hu wa hebai g ha'ichu hugi ehstokch ch heg hekaj wud doakam. Sh pi hekid mehk oimmed ch pi hekid g pi e machgai wehm neok ch hab masma s-ap ehstokch g e hahshaniga.

Neh, sh wenog an ha'ichug hegam mo wash chum hekid hihimhim an ha kihki oidch, ha'ichu hugi gahghim, pi hebai s-ap kihdag ch pi hekid g ha'ichu hugi hemapad ch washaba wud dodakam heg hekaj mo wud ash s-chu nenealidkam.

Sh g Ban hab si chu'ig no pi wud ha tatal g ha'ichu doakam. Sh ged hu wash i si heki hu s-mai mo hekid e gegosid g hemajkam, k am si eda wojiwia k si s-wehom o ha ihmud g a'al, u'uwi, ch chechoj, eda pi weho ha hajunimk, wash s-mahch mat has kaidam o neo, mt o gegos. T o huh g e nealig hab

Turtle also had saguaro cactus but kept it well hidden. He alone ate the fruit of it every year and never hunted or planted like people do. Even though people knew he didn't hunt or plant, they didn't say anything. They just thought he had some food hidden away which he lived on. He never wandered far and never talked with those he didn't know and in this way kept his saguaro well hidden.

You see, at that time there were some who always wandered from home to home, looking for something to eat. They had no home of their own and never gathered food, but just lived on what they could beg.

Coyote was like that because he was everyone's uncle. Long ago he had found out when people eat, and he would go at that time and name the relationship they were to him, the children, the women, and the men. Yet he had no feeling of relationship at all to them.

masma mat heki hu wa'i
heb hu wua g si edadag k
wud ash himdaj mat o ha
nealim.

Sh an ep ha'ichug
hegam hemajkam mo
ha'ichu s-ahgamk, s-chu
neidamk, o neneokad hab
kaidam mo g wehokam hab
ahg. Id ash hekaj pi ha
hiwigid g kekelbad g u'uwi
am jehnergida ch ed.

Chehegam ash hab si
chu'ig, chum hekid s-a'agi
ha kaiham g hemajkam ch
ash o chum ha'ichu kaiok k
ha hekaj o meh am e nawoj
wui k o ahgid k hemhowa
ha'ichu ab ash o i wehnad.
K oi wa pi hedai s-neidamk.
Hegai wa'i Ban wud nawojij.
Sh heg wehm chum hekid e
iattogid.

Sh g Chehegam am a
ep s-a'agi hih hema chuhug
k an chesh uhs t an k gen
hu e ehstokch ch amjed ha
neid ch ha kah g e
jehnergiddam, idam
Komkch'ed ch Wihog Mad.
Sh id a'aga mo g Ban pi
haschu wud wehhejedkam
ch wud ash s-nealkam ch
ep s-chu iattomk. Bo kaij ch
gem hu has am ahg. Sh id
ia kaiok meh g Chehegam k

He just knew how to talk so
they would feed him. He
would eat what he begged
like he had lost all sense of
shame and it was his habit to
beg.

There were also people
who like to gossip and were
curious and would talk like
they were really telling the
truth. That's why the men of
that time wouldn't allow
women in the meetings.

Woodpecker was
especially like that, always
eavesdropping on people and
running and telling his friend
what he had heard and would
add something to it. Yet no
one wanted to see him. Only
Coyote was his friend. They
were always telling each other
lies.

Woodpecker snuck out
one night and landed up in a
tree and hid himself and from
there he saw Turtle and Bean
Child and heard them having
a discussion. This is what they
said, that Coyote was good-
for-nothing, just a beggar and
a liar. When they had said
this they went on criticizing
him. When Woodpecker heard
this, he ran looking for his
friend, Coyote. Turtle and

gahgim g e nawoj, Ban. Sh g Komkch'ed ch Wihog Mad pi neid g Chehegam ch si s-wehom g ha'ichu e chegitoi e ahgid.

Sh g Ban kaiok bagat k hab kaij, "Pi at koi do gi'ik tashk, nt o s-mai, S haschu ko'a g Komkch'ed ch hab pi hekid wipi'a kch pi hekid e'esha hab masma mo g o'odham, eda wa chum hekid s-kohwog. Tp hems ha Neal. Nt o wa s-mai hemu." Bo kaidam s-bagam neok.

Sh a weho am him k am hu e ehstokch Komkch'ed kih miabij ch amjed s-a'agi am neid g Komkch'ed. Sh oi wa pi hebai hih g Komkch'ed. T ash bihugim g Ban k dagito g e nuhkuda, wa chum pi ha'ichu mahchok, k ash hih.

Sh ia jijiwhia wehs tash ab ch hebai am s-a'agi hihhim ch am o koachk kihjeg t am. Sh am o wo'okad g Komkch'ed ch o ne'ed. Sh pi hekid s-amichud g Ban mas haschu ahg ch ne'e ihda s-padmakam. T hab o kaidam ne'ichudad g hahshani:

**M ant hemuch bak ia
kehk.**

**Mu'i u'uhig mu'i kuhu ch
ia ni-i'ajid.**

Bean Child hadn't seen Woodpecker and were really telling each other their thoughts.

When Coyote heard what was being said, he was angry and said, "It won't even be four days until I find out what Turtle eats that he never has to hunt or plant like people, and yet he always eats well. Maybe he begs. I'm going to find out now." He spoke angrily.

Sure enough, he went and hid himself near Turtle's house. He watched Turtle, and as might be expected, Turtle did not go anywhere. When Coyote got hungry, he left, even though he had learned nothing.

He came every day. Sometimes he would sneak up and peek in at the door. Turtle would be lying there singing. Coyote never understood why the lazy fellow was singing. He would sing like this for the saguaro:

***I've ripened and am
standing here.
Many birds sing
many songs and***

**Mu'i nahnko kaij.
Mu'i u'uhig mu'i kuhu
ch ia ni-i'ajid.**

Neh, bash kaidam o
ne'ed g Komkch'ed g e
hahshaniga wehhejed. K id
hekaj s-kehg wuhshani ch
s-kehg babhe wehs ahid ab.
Sh nen'e g Komkch'ed
wenog mat ab o i wuhsh,
ab o i heo, ab o i hikugt ch
wenog mat ab o i bai. Neh,
sh ihda hemako hahshani
ch e mahmadsig mamka g
Komkch'ed g s-ap kihdag
wehs ahid ab.

Hema tash am a ep hih
g Ban k gen hu oimmed ge
shuhdagi bahsho kch amjed
neid g Komkch'ed. K am
hudunihim do'ag t amjed,
ge chew uhs u'a ch hema e
nowi ab ha'ichu shahku'a.

Tsh am i namki g Ban k
ga hu wash kiap mehk
himad ch hab kakidach,
"Shah'o wud ahga hegai
uhs?"

"Do ni-ku'ibad," bo epai
kakidach g Komkch'ed.

Eda pi hedai ha ku'ibad.
K hekaj hab pi amichud g
Ban mas haschu hab wud
ku'ibad.

Sh hab hahawa kaij g
Komkch'ed, "Nap pi mahch

***swarm over me.
They say many
different things.
Many birds sing many
songs and
swarm over me.***

You see, that's how Turtle
would sing for his saguaro.
That's why the fruit formed
and ripened well every year.
Turtle sang when it budded,
when it blossomed, when the
fruit formed, and when it
ripened. So this one saguaro
and its branches gave Turtle a
good living all year.

One day Coyote came
again and was wandering
around by the ocean. He saw
Turtle coming down from the
mountain, carrying a long
stick with something in the
palm of his hand.

Coyote started out to
meet him. While he was still a
long way from him he kept
saying, "What is that stick
for?"

"It's my harvest stick,"
Turtle kept answering.

At that time no one had a
harvest stick, so Coyote didn't
understand what a ku'ibad
was.

Then Turtle said, "Don't
you know I'm short and can

mani ahni shopolk ch pi hekid
 ha a'ahē g s-kehg wihog ch
 heg a'i ha ko'a em-ohhoda
 mamki an gantan jewedo ch
 hemu id hab juh k hekaj o i ha
 nohndad g kui k hahawa g si
 s-kehg wihog o ko'ad" Bo kaij
 g Komkch'ed, wash
 s-ehstokch g e hahshaniga.

K hab hahawa ep kaij g
 Ban, "Heg haschu wud map an
 shahku'a?"

"Do wash ge ha'ichu kch
 s-ta ehbidama ha wehhejed g
 o'odham. Nt hemu im o him k
 ged hu wo hiasch ge shuhdagi
 wecho. T hab pi hekid in hu
 wo wuhsh id ab jewed."

K hab ep si s-ap kaij g
 Ban, "Kus a chum s-ta
 ehbidama, pt haschu ahg k am
 o hiasch? Nap pi mahch mo g
 shuhdagi ab hihhim ch am o i
 wuhas? Nt hemu wo
 m-ahgi matt has o juh ihda
 s-ta ehbidam ha'ichu, t pi
 hekid im hu wo wuhsh. Ia ant
 o wagt s-juhkam. Tt am o
 hiasch k g ge hodai o i melichud
 k hekaj ia wo ma'ish. T pi has
 e juh k ia wo wuhsh."

K hab kaij g Komkch'ed,
 "Chum achs hems a s-juhkam
 o hiasch, t ged hu wo tatkt k ia
 wo wuhshani k ab o bak ia wo
 gantad g e kai. T id amjed o

never reach the good
 mesquite beans. I just eat
 what you all throw out and
 scatter on the ground. Now
 I've made this so I can
 bend the mesquite down
 and eat good beans." As
 Turtle said this he kept his
 saguaro seed hidden.

Then Coyote said,
 "What's that in your
 hand?"

"It's just something
 strange that's dangerous
 for people. I'm going to go
 and bury it in the ocean, so
 it will never come up on
 the land."

Coyote answered very
 nicely, "If it's supposed to
 be dangerous, why are you
 going to bury it there?
 Don't you know that the
 water coming up will bring
 it out? I'll tell you now
 what we'll do to this
 dangerous thing so it will
 never come out. I'll dig a
 deep hole here. We'll bury
 it and roll a big rock here
 to cover it. It won't be able
 to come out."

Turtle said, "Even if we
 bury it very deep, it will
 take root and come up and
 ripen and scatter its seed.

mu'ida."

Sh hab kaij g Ban, "A! Tp wud ha'ichu kai? Nt hig o nei. Shah'o mahs?" Bo kaij ch gem hu wahm kehkhim.

Sh hab kaij g Komkch'ed, "Pt o sha nei, t o m-mumkich."

"Pi'a! Pi'a! Nap pi mahch mani ahni hab wud a ep si mahkai. Hekaj hab pi hekid ha'ichu ni-mumkichud." Bo kaij g Ban ch wahm kehkhim.

Sh am i ul g e nowi g Komkch'ed, ha'as hu am al kuhpio.

K hab kaij g Ban, "Ki'agani! Ki'agani! Nt o si miajed nei." Bo kaij ch gen hu wahm kehkhim k ga hu si i miabi g Komkch'ed k hab ep kaij, "Dohwai! Nt haha wo si s-ap nei."

Sh a chum kuhpio g e nowi g Komkch'ed., Sh wechojed am si shonihi g Komkch'ed nowi. Neh, sh wenog an gantad g kaij m an s-hahshanig hemuch. Hab chu'ijok gem hu med k i gahghi g Wihog Mad k o namkid heg hekaj mo s-ko'okam has ahg.

Sh eda s-amichud g Wihog Mad mat o jiwia g Ban. Sh e'esto g e

From here it will multiply."

Then Coyote said, "Ha! Is it some kind of seed? Let me see. What's it like?" As he said this, he kept inching forward.

Turtle said, "If you see it, it will make you sick."

"No! No! Don't you know I'm also a great medicine man? That's why nothing ever makes me sick." As he said this he kept inching forward.

Turtle held out his hand, opening it just a little.

Coyote said, Wait! Wait! I must see it close up." As he said this he still kept inching forward. When he got real close to Turtle he said, "There! Now I'll see it real well."

As soon as Turtle opened his hand, Coyote struck it hard from beneath. So, right then, he scattered the seed wherever there's lots of saguaro now. When he had done this, he ran off looking for Bean Child to pay him back for the critical things he had said about him.

Right then Bean Child understood that Coyote was

bahbhiamā. K an ash
s-masma i shon g kihj. Pi an
hu ha'ichu mat am o
ehstoisk g ha'ichu hugi. Sh
am ash daha g Wihog Mad
ch nenida g e tatal mat o
jiwia k o nei g e chu'ijig k ia
wo s-mai, S hedai weho
wud si mahkai. Wihog Mad
ash am a s-chegito mat o si
jehkaich g e nawoj
wehhejed. Sh e nahtokch,
hoa gad chekch ch gen hu
ha'agjed g chehpidkud ep
wohdch.

T eda jiwia g Ban k hab
kaij, "Chum ant wipi'amed k
washaba pi ha'ichu mea.
Nap pi mahch mat hekid o
kelit g o'odham k pi hahawa
ap hab o juh hegai mo
s-mahch heki huh.
S-hohtam o bihugim k o
chegito g e hajuni mo wud
wihpiop ch s-e mamche
wehs ha'ichu k ab."

Sh hab kaij g Wihog
Mad, "Hah! Tatal! Pi atki
m-abam. Edapk at i huhug g
ni-bahbhiamā m an ash i
shon g ni-kih. Pt o dahiwua
k o ni-nei. Tp hems o wa
s-ap e juh g ni-mahchig.
Nt o wa m-gegos."

Bat che'iok gam
dahiwua k am shonwuich g

going to come. He hid his
supplies. All that was visible
was the foundation of his
house. There was no place
there where food could be
hidden. Bean Child was just
sitting there waiting for his
uncle to come and discover
his fate, and to learn who
was a great medicine man.
Bean Child remembered that
he must get even with him
for the sake of his friend. So
he was ready, with a basket
set up on one side and a
pestle on the other side.

Then Coyote came and
said, "I tried to go hunting,
but killed nothing. Don't you
know that when a man gets
old he can no longer do
what he knew how to do
before. Soon he gets hungry
and remembers his relatives
who are young men and
skilled at everything."

Bean Child said, "Ha!
Uncle! You're out of luck.
Just now my supplies ran
out. There's just the bare
foundation of my house. Sit
down and watch me. Maybe
my powers will work and I'll
be able to feed you."

When he had said this,
he sat right down and

e ne'i:

***Ahni hi wa chum
chumaj,
wihog s-u'idag.
Jehgakaj ant o gegos
mat hedai ia wo ni-
nei.***

Kutsh am i kuhgidok g
e ne'i k ab e koa ab si e
shonihi g chehpikdudkaj.
T ash pi ha'ichu has e juh.
T am ep ah g e ne'i k am
heg a oidk hab ep e juh.
T ash pi ha'ichu has e juh.
Hab e wuihim ch ahij g
gi'ik k ab e koa ab si e
shonihi. Sh g jehg hahaisig
am e iawua hoa ch ed. T g
shuhdagi am to'a k si i
widwua k mah g e tatal.

T id hekaj si s-kohwod
g Ban k hab kaij, "T o gi'ik
i si'a, pt am epai o ni-nei.
Nt hab epai o juh ha'ichu
k o m-gegos."

Neh, sh i'ajed ha kuint
g tash g Wihog Mad k ahij
g gi'ik k gem hu him k
chehgimed g e tatal k ged
hu jiwia.

K am daha g Ban ch
gad chekch g hoa ch gen
hu ha'agjed g chehpikdud
ep wohdch. T jiwia g
Wihog Mad. K hab kaij g
Ban, "Hah! ni-ma'i, pi atki

started his song:

***Even though I'm so small,
I can gather mesquite
beans.
With the pod meal I will
feed anyone who
comes to see me.***

When he had finished this
song of his, he hit himself hard
on the forehead with the
pestle, but nothing happened.
He sang his song again and did
the same thing to himself, but
nothing happened. When he
had done it the fourth time,
and hit himself hard on the
forehead again, pieces of bean
pod poured out into the basket.
He poured in some water and
stirred it hard and gave it to his
uncle.

Coyote got very full on this
and said, "In the fourth
morning, you come and see
me. I'll do something to feed
you."

So, Bean Child counted the
days and on the fourth he went
to visit his uncle and arrived
there.

Coyote was sitting there
with a basket placed on one
side and a pestle on the other.
Coyote said, "Ha! Nephew!
You're out of luck. Just now my
supplies ran out. There's just

m-abam. Edapk at i huhug g
ni-bahbhiam a m an ash
s-mahs g shonaj g kih. Pt
ash hi o wa dahi wua k o
ni-nenida. Nt am hab o
chum juh g ha'ichu
ni-mahchig. Tp hems o wa
s-ap'et. Pt o wa e gegos.'

Bat che'io k i wuhshani k
ged hu bei g hoa s-apkojed
k gen hu ha'agjed g
chehpdkud ep bek am ah
ihda ne'i:

***Ahni hi wa chum
chumaj,
wihog s-u'idag.
Jehgkaj ant o gegos
mat hedai ia wo ni-nei.***

Sh am i kuhgidok ab e
koa ab si e shonihi g
chehpdkudkaj. T ash pi
ha'ichu has e juh. T ep nei.

K a chum s-mahch g
Wihog Mad mat pi weho
s-ap o jehgt g Ban. T ash
hab o wa namkid g Ban
wehhejed g e nawoj k hab
ahg g Ban, "Hah! Tatal, pi at
ap hab o e juh g jehg nap pi
ab ash tattam. Si g e
gewekad k si s-wehom e
shonihin. T hab o e juh g
m-tatchui. Nt pi o bihugim ia
m-kih am."

Sh a weho am i amhugi
k si e gewekad k si s-wehom

the bare foundation of my
house showing. But just sit
down here and wait for me.
I'll try to use my powers.
Maybe they will work and you
will eat."

When he had said this, he
arose and took the basket on
the right and the pestle on
the other side and sang this
song:

***Even though I'm so
small, I can gather
mesquite beans.
With the pod meal I
will feed anyone who
comes to see me.***

When he had finished, he
struck himself hard on the
forehead with the pestle, but
nothing happened. He sang
again.

Bean Child knew Coyote
couldn't really make mesquite
flour, but he wanted to pay
Coyote back for his friend, so
he told Coyote, "Ha! Uncle!
No bean pod meal can be
made that way. You're just
tapping yourself. Really hit
yourself with all your might,
and what you want will
happen. Then I won't be
hungry at your house."

So to finish it of, he hit
himself with all his might. In

e shonihi. Sh e me'a k am kahch.

K washaba s-mahch g Wihog Mad mat has o juh, t ep o e chegito g Ban. Kush ia i s-ap ahg k am him k am kihch g Ban. Sh am wui i dahiwiua k hab kaidam nei:

**Mual. Mual. Nant
ahni hab m-dohdda?
Pi'a.**

**Hema wabsh hab
wud t-dahm keli.**

**Heg gahujed i gehsh
k heg hab m-dohdda.**

Sh am i kuhgi g e ne'i kch am dahm si i ihbheiwup hab masma mo g mahkai. Am i amhugi. T ep e chegito g Ban.

**Mash g Ban chum
Junisidk g Chuk Wamad**

Sh hab a chu'i na'ana.

Sh am hu hebai g Chuk Wamad hema kih. Sh am haha wash g Ban jiwia kihj am. Sh am e jehnigidahim.

Sh am i e ai mash o ha'ichu huh. Sh ha'as i nahdch g Wamad. Sh am i chuh g nahdaj. Sh am sha'i golshan k am eda dahiwiua k ash hab ahg g e oksga mash am o i hiash.

Sh am him k am hebai

fact he killed himself and was lying there dead.

But Bean Child knew what to do to make Coyote come back to life. When he accomplished his purpose he went and drew a house around Coyote to hold the power. Then he sat facing him and sang like this:

***Spin! Spin! Did I do this
to you? No!***

***One, they say, is an old
man above us.***

***He fell from way up
there and did it to you.***

Then he finished his song and breathed on him like a medicine man. When he finished, Coyote came back to life again.

**Coyote Imitates Black
Snake**

They say this happened long ago.

There was a black snake living somewhere. Once Coyote came to his house, and they were visiting.

Then it came time to eat. Black Snake had a good sized fire going. When his fire died down he scratched it away, sat in it, and told his wife to cover him up.

Some time passed and

i cheka. Sh ga hu hab haha wash i wuhsh g Chuk Wamad. Sh am i jiwia k ash hab ahg g e oksga, "Pt a am ha'ichu i chuama."

Sh am hih g oksgaj k im hu hab sha'i nua g matai. Sh am ge hahl daha. Sh am i si s-i'owim e gegos hekaj. Sh gem hu hih g Ban, si s-kohwodk.

Sh am him k hebai i cheka. Sh am epai jiwia g Chuk Wamad kihj am g Ban. Sh am epai i s-gegosidam. Sh epai ha'as i nahd k am eda si sikolim wo'iwua mash am i chuhdagi k ash hab ahg g e oksga mash am o i ma'ish.

Sh gem hu wash i si he'es. Sh hab kaij g Chuk Wamad, chum nenidachkahimch g Ban, "Mat a am ha'ichu i chuama."

Sh am hih g Ban oksga k am chum i ma'ishpio g e chuama. Sh am wo'o g sho'igkam ch ash heki hu ab ash i geweka.

Sh am a'i at hoabdag.

Mash g Ban chum

Junisidk g Uwpio

Sh hab a chu'i na'ana.

Sh am hu hebai g Ban med. Kush g Uwpio am haha wash hema oimmed ch g

Black Snake suddenly came out. He went over and told his wife, "You have something roasted there."

His wife went over and scraped the ashes away, and there was a squash. They had a very delicious meal of it and Coyote went away well filled.

Some time passed and Black Snake went to Coyote's house. Again they wanted to eat. Coyote made a good sized fire and curled up in it where there were coals and told his wife to cover him up.

A long time passed as Black Snake was waiting for Coyote. Then he said, "There's something roasted there."

Coyote's old lady went over and uncovered her roast. There the poor thing lay, already stiff.

That's the end of the story.

Coyote Imitates Skunk

They say this happened long ago.

Coyote was running along somewhere when suddenly there was a skunk going about hanging

chuhhug hehelig.

Sh am wui jiwia g Ban k ash hab kaij, "Ni-shehpij, bahpt ui g chuhhug?"

Sh hab kaij g Uwpio, "Heki ant hu kiht k am i nahto k an dahm i kekiwua k amjed amog ch hab kaij mat ia ni-kih am o si ge'e e jehnigi. Kut mu'i hemajkam ia e hemapad k am e ba'iha ni-kih ed. T am neneo g si ha'ichu s-a'amichuddam.

K am hu'i hebai, ni-hab kaij, "Nt hi o sha i wuhshani k o sha i ni-ohshad." Neh, nt am wuhshani k ab i kekiwua kihjeg t ab k sha i ni-jumalkad k ab si ha uiwi. T gam ash komal i gei g hemajkam. Nt am hahawa i ni-ulin k ha e'elkon k inhab ha hehelig g chuhhug.'

Sh am i ha'ichu amich g Ban k ash hab kaij, "Pegih, nt o meh."

Sh am i meh g Ban k ash am hu hebai hema kiht k ash am i nahto k ash an dahm i kekiwua k amog ch hab kaij, "Ni-hajuni, mehk jewed dahm ani memelhim ch nahnko ha'ichu kah. Kumt ia wo i e hemapad k o kah."

Sh am sha'i he'es, kush a'aijed sha'i e hemapai g

up meat to dry.

Coyote came to him and said, "My little brother, Where did you get the meat?"

Skunk said, "A while ago I built a house. When I finished, I stood on top of it and announced that there would be a big meeting at my house. Many people came and crowded into my house. And the wise men spoke.

"After a while I said, 'I'm going out to stretch a bit.' So I went out and stood in the doorway, stooped over a bit and sprayed them with odor. The people just fell flat. Then I got busy and skinned them and am hanging the meat up to dry."

When Coyote got the idea, he said, "Well, I'm going to run on."

Coyote left and built himself a house. When he finished, he stood up on top of it and announced, "My relatives, I've been travelling all over, hearing different things. Come and hear about it."

In a little while, people came from all around and

o'odham k ash am e ba'iha
kihj ed. Sh am neneo g
ha'ichu s-a'amichuddam.

Kush am hu wa'i he'es,
sh hab kaij g Ban, "Nt hi o i
wuhshani k o sha i
ni-ohshad." Sh am him k ab i
kekiwua kihjeg t ab k ash
sha i e jumalkad k am chum
si e uiw k ash an chum i ha
nei g hemajkam. Sh gem hu
a'ai sha ne'iopa.

Sh hema ab si kihjeg t
ab dak ch ash heg hi wa
sha'al s-e chuhugi nash pi
kohsh k da'iwush. Sh heg
gam keichkwua g Ban.

Sh am ba'ich i mahsi. Sh
gad hab oimmed g Ban ch
gen hu hab i hehelig g si
hemako e me'a. Sh gen hu
hab him g uwpio kch si ash.

Am o wa'i at hoabdag.

Mash g Kakaichu si Jehkaich g Ban

Sh hab a chu'i na'ana.

Sh am hu hebai g Ban i
wo'iwua k koi. Sh am haha
wash g Kakaichu ge dada k
ash am i nei mash si kohsh g
Ban. Sh hab i e ah mash higi
o si jehkaich g Ban. Sh am si
hikuch g a'atapudaj k ash am
i wuwhas g ataj gihgi k ash
ab uhhum si shoh g hohodai
am ba'ihamk. Sh amjed am

crowded into his house. And
the wise men spoke.

After a while, Coyote
said, "I'm going out to
stretch a bit." So he went
and stood in the doorway.
He stooped over and tried to
spray the people with odor,
and then watched them.
They ran off in all directions.

One was sitting right in
the doorway. He was
stunned because he was
asleep. He rushed out and
Coyote kicked him and
knocked him out.

At dawn, Coyote was
walking around hanging
meat from his one little
victim. Skunk went by and
laughed at him!

That's the end of the
story.

Quail Tricks Coyote

They say this happened
long ago.

Coyote lay down
somewhere and went to
sleep. Suddenly some quail
came along and saw Coyote
there. They decided to play a
mean trick on him. They cut
his rump open and took out
his tail fat and sewed him
back up, stuffing in rocks
instead. After that they flew

nehni k ash am hu hebai i
dadhaiwua k gag'e g gihgi.

Sh am i neh g Ban k am
i wamig k i wuhshani k kah
mash am eda ha'ichu kolig,
ch pi mahch mo wud ash
hohodai ch am kolig, wabsh
hejel hab kaij, "Matp wud
ni-hohodaiga ch am kolig."

Sh am him k am hewegi
g ha ga'i k am ha cheh g
Kakaichu mash am dadhak
ch si s-i'owim ko'a g gihgi.
"Ni sheshepij, ab go i ha ni-
mahki g e ga'i," bash kaij g
Ban. Sh am i ha mah. Sh
hugiok hab kaij, "Bahmt bei
ihda chuhhug. K sha'i
s-i'owi."

Sh hab kaij g Kakaichu,
"Wahshaj do'ag wehbig o g
hoha e gagda ch am e beh."

Sh hab chei g Ban,
"Pegih, nt o med k ha bei."
Sh am med k am hu'i cheka.

Sh si hihnk g Kakaichu
kch hab kaij, "Ban
t-Wehmkal hejel e at gihgi
hugiog k hahawa meh."

Sh ha kaiok g Ban k am
i nen k hab kaij, "Shahm ni-
ahg, ni-sheshepij?"

Sh hab kaij g Kakaichu,
"Wahshaj do'ag wehbig o g
hoha e gagda kch am e
beh."

off and landed somewhere
and were roasting the fat.

When Coyote woke up
and started out, he heard
something rattling on
himself. Not knowing it was
the rocks, he said, "It must
be my charm rocks
rattling."

When he went on he
smelled the fat roasting and
found the Quail sitting there
enjoying the fat. "My little
brothers, give me some of
your roast," Coyote said. So
they gave him some. When
he had eaten it he said,
"Where did you get this
meat? It's so delicious!"

The quail said, "Way
over behind the mountain,
baskets are traded for it."

Coyote said, "Well then,
I'll run and get some." So
he ran a little way.

The quail shouted,
saying, "Coyote, our Clan-
helper, ate his own tail fat
and then ran."

When Coyote heard
them he looked around and
said, "What are you telling
me, my younger brothers?"

The quail said, "Way
over behind the mountain
baskets are traded for it."

Sh am hi wa ep chum i
meh g Ban. Sh hab ep kaij g
Kakaichu, "Ban t-Wehmkal
hejel e at gihgi hugiog k
hahawa meh."

Sh eda g Tohbi an
medad ch ash ha kah g
Kakaichu mash has kaij. Sh
am i s-ho'ige'el g Ban k ash
hab kaij, "Ni sihs, bo kaij g
si pad haha'ichu, 'Ban
t-Wehmkal hejel e at gihgi
hugiog k hahawa meh.' "

Sh hab kaij g Ban, am
kakaichu ha wui "Ih, nt o si
em-jehkaich, am i em-oidk."

Sh gem hu si nehni g
Kakaichu k ash am hu hebai
wag ch ed wahp k ash gem
hu si juhko g ho'i am dai,
hobinodk g e a'ankaj.

Sh am i mel g Ban k ash
am i ha golshan k am chum
bei g wehpegkam, wash hab
kaij, "Nap ahpi hab ni-ahg?"

Sh hab kaij hegai
wehpegkam, "Pi'a, juhko
dakam o hab m-ahg."

Sh am i dagito k am
hahawa ha'i ep i ha wuwhas
wag ch ed k ab ep ha
kakke, "Nap ahpi hab ni-
ahg?"

Sh wehsijj hab kaij,
"Pi'a, juhko dakam o hab m-
ahg."

Coyote started off again.
The quail again said,
"Coyote, our Clan
Companion, ate his own tail
fat and then ran."

Just then a cottontail
rabbit was running by and
heard what the quail said. He
was sorry for Coyote so he
said, "My older brother, the
awful things are saying,
"Coyote, our Clan-
Companion, ate his own tail
fat and then ran."

Coyote said to the quail,
"Well! I'm coming after you
to get even with you."

The quail flew off and
went into a hole. Below
them, they put a cactus they
had wrapped with their
feathers.

When Coyote got there,
he dug in and got the first
one, saying, "Did you say
that about me?"

The first one said, "No,
the one below said that
about you."

He let that one go and
got out the others and asked
them, one by one, "Did you
say that about me?"

They all said, "No, the
one below said that about
you."

Sh gem hu ai hegai
 mash gem hu si juhko daha,
 wabsh hab ep kaij? "Nap
 ahpi hab ni-ahg?" Kush pi
 sha'i hudawog. Sh hab kaij g
 Ban, "Ahpi apki hab kaij,
 hab pi has kaij. Kunt
 hemuch o si m-jehkaich,"
 ash oi wa ab chum si
 ki'ishud k ash e ho'ish nash
 pi wud hegai ho'i mat
 wehpeg am dai g kakaichu.

Am o wa'i at hoabdag.

Mash g Tohbi si Jehkaich g Ban

Sh hab e juh na'ana.
 Kush am hu hebai g
 Tohbi daha. Kush am haha
 wash g Ban jiwia. Kush g
 Tohbi ga hu ha hekaj dagsh
 g waw.

Kush hab kaij g Ban, "Nt
 o m-huh ahpi Tohbi."

Kush hab kaij g Tohbi,
 "Si g s-ni-ho'ige'id k pi am
 hu ni-huhgi heg hekaj mat o
 i gei g waw k o t-gewish k o
 t-kokda.'

Kush hab hahawa kaij g
 Tohbi, "Ia apt hig o dagsh
 ihda waw. Kunt o med k o
 hema bei g cheoshpa gem
 hu do'ag wehbig."

Kutsh am i s-wehoch g
 Ban, atsh ab dagsh g waw.
 Kutsh gem hu meh g Tohbi.

He got to the last one and
 said, "Did you say that about
 me?" But it didn't pay any
 attention, so Coyote said,
 "You're evidently the one that
 said it since you don't answer
 my question. Now I'm going
 to give you what's coming to
 you." With that he sunk his
 teeth into it, but just stuck
 himself because it was that
 cactus.

That's the end of the
 story.

Cottontail Tricks Coyote

They say this happened
 long ago.

Somewhere, Cottontail
 was sitting. Suddenly Coyote
 came and immediately
 Cottontail went over and
 leaned against the big cliff.

Coyote said, "I'm going to
 eat you, Cottontail."

Cottontail said, "Have
 mercy on me and don't eat
 me, because the cliff is going
 to fall and crush us and kill
 us."

Cottontail went on to say
 "How about you leaning here
 on this cliff, and I'll run and
 get a prop over behind the
 mountain."

Coyote believed him and
 leaned against the cliff, and

Kush an i chum nenidahim g
 Ban g Tohbi, atsh hab
 hahawa i em-ah g Ban matsh
 hig o dagito g waw k o si
 meh. Kutsh am i dagito g
 waw k si i meh. Kutsh oi wa
 pi i gei g waw. Kutsh si bagat
 g Ban k hab kaij, "Mant o i oi
 g Tohbi, hebai ep o sha ai, k
 haha wo huh."

Kutsh am i oid k am hu
 hebai i ai mash ep daha g
 Tohbi, ash hab kaij, "Nt haha
 wo m-huh napt pi ni-iattogi."

Kush hab ep kaij g Tohbi,
 "Si g s-ni-ho'ige'id k pi am ni-
 huhgi. Kunt am o i m-wanim
 matsh am hu hebai g
 chuhhug o e huh. Kush hema
 e tachua g pako'ola. Kupt
 ahpi am do pako'olak."

Tsh am i s-hohho'i g Ban.
 Kush hab kaij g Tohbi, "Mant
 gem hu hebai ab o si ha
 bibidsh g m-wuhpui. Pt
 washaba hekid o i kah g
 kukuitas mat o si kokp, pt am
 haha wo i si e pako'olachud k
 am ep o si hihinnakad."

Kutsh am i ep s-hohho'i g
 Ban. Kutsh am hihim k am hu
 hebai dada mash am ge
 s-wahpkag. Kutsh ab si
 bibidsh g Tohbi g wuhpuij g
 Ban g ushabikaj. Kutsh ab
 hahawa mehi g Tohbi g

Cottontail ran off. Coyote
 was waiting there for
 Cottontail. Then he thought
 he would try letting go of the
 cliff and really run. So he let
 go and really ran. But the
 cliff didn't fall after all. Then
 Coyote really got mad. He
 said, "I'm going to follow
 Cottontail. When I catch up
 with him again I'll eat him"

So he followed him and
 sometime later he got to
 where Cottontail was sitting
 again. He said, "Now I'm
 going to eat you because
 you lied to me."

Cottontail again said,
 "Have mercy on me and
 don't eat me. I'll lead you to
 where there'll be meat to
 eat. But a jig dancer is
 needed, and you will be it."

Coyote agreed so
 Cottontail said, "Somewhere
 over there I'll plaster your
 eyes shut. But when you
 hear firecrackers popping,
 then you are to really dance
 and shout."

Coyote again agreed to
 it. So they went and came to
 a place where there was a
 cane patch. Cottontail
 plastered Coyote's eyes with
 pitch. Then Cottontail set fire

wahpk.

Kutsh am i mei g
wahpk, ash si kokpk. Kush si
e pako'olachud g Ban ch ash
am ep si hihinnak. Kutsh
eda i tonih hahawa. Kush
hab em-ahg g Ban mat ash
tonid heg hekaj mo e
pako'olachud. Kutsh eda ai g
mehi, oi wa am i mei g Ban.

Amai i at hoabdag.

Mash Has o e Juh g s-Woikimakam

Komkch'ed ash wehs
hemajkam ha ba'ich wud si
mahkai heki huh. Sh ab wud
kihkam m ab hemu wud
Komkch'ed Wahiaga. Sh
s-woikima ch tash oidam e
woikimhun ch id hekaj
s-kaidag wehsko jewed ab.

Sh hebai wa weho
ha'ichu si has wua, sh id
kaidagim gen hu ai g t-
dahm kahchim. Sh eda anai
g hemajkam weho s-mahch
ha'ichu t-ba'ich.

Sh an wud kihkam g
Tokidhud ch am i s-ko'okod
mo g Komkch'ed chum
hekid s-woikim neok. T hab
chei mat o i him k o pi'ich g
Komkch'ed k o gehg
hemhowa. Tp hems heg
hekaj o si e elid k pi dahm
ep o s-woikim neokad. Bo

to the cane.

The cane burned and
popped loudly. Coyote
danced and shouted for all
he was worth. Then it got
hot, but Coyote thought it
was just hot for him because
he was dancing. Then the
fire reached him, and burned
him up.

The end of the story.

What Happens to a Braggart

It is said that Turtle used
to be a more powerful
medicine man that any other
person. He lived at what is
now called Turtle's Well. He
was a braggart who bragged
all day long, so he was heard
of all over the earth.

When he really did
something wonderful, the
reports of it would be so
loud they would reach the
sky. Yet the people up there
really know a lot more than
we do.

Spider lives up there,
and he was offended that
Turtle always talked
boastfully. He said he would
go and challenge Turtle and
surely defeat him. Maybe
then he would be ashamed
and never again talk

kaij ch wijinat ch keihomin ch
am i nahto g wijina k ab e
kih ab wulsh k id ab i huduni
k ia jiwia Komkch'ed kih am.

Sh g Komkch'ed pi
amichud mo has masma pi
ap ha'ichu chegito g
Tokidhud ch si s-ap e taht
mat jiwia g o'odham
mehkjed am kihj am. Sh si
s-ap nuhkud k si s-kehg e
bahbhiam a i wuwhasid k id
hekaj gegos g mehkjed
himdam. Sh gi'ik
s-chuhugam ab e jehnigid ch
ha'ichu e mahchigkaj e
pi'ichud.

Kush eda wenog g si
cheoj s-nakog g bihugig,
tonomdag, ch wehs ha'ichu
s-ko'ok, pi hekid has ahg ch
ash nakog. T am i si
ulinihogid k si s-kohwod g
Tokidhud k hab kaij, "Nt o
m-chichiwi hab masma matt
pi o ih g shuhdagi k pi o huh
ha'ichu, k hedai wehpeg o ah
g shuhdagi o g ha'ichu hugi k
o e gehgch k amjed pi do
mahkaik ch pi dahm ep o
s-woikim neokad" Sh hab
masma e ap'echudok am
wohpiwua e huhugid am k e
keihomin.

Sh gi'ik mamshad ha
hugio. T ia i bihugim k ep

boastfully. After saying this,
he made a rope and sang
songs of defiance to break
his opponents power. When
he finished the rope, he tied
it to his house and went
down to Turtle's house.

Turtle was unaware of
what evil thoughts Spider had
toward him and was glad a
visitor had come to his house
from afar. He took good care
of him, and brought out his
best stores to feed the
traveler from afar. They
talked for four nights,
challenging each other with
their powers.

At that time, a true man
could endure hunger, thirst,
and all kinds of pain, without
complaint. When spider was
rested and well fed, he said,
"I'll compete with you in not
drinking any water nor eating
anything. and whoever asks
for water or food first will
lose, and from then on will
not be a medicine man or
talk boastfully." When they
agreed to this, they lay down
side by side and sang songs
of defiance to each other.

They spent four months
this way. Spider became so
hungry and thirsty that he

tonom g Tokidhud k an i
nene'id g e owi (e sahyo). T
o si ta'i wo'okad ch hema e
kahiokaj an e tohn an o e
keishchid, e nowi hema wo
uhg ulinch ch ha'agjed e
nowikaj mamshad o ha
kuintad. Sh pi hab sha'i
mahs mas bihugim. Sh g
giwuligday pi sha'i gawul e
juh ch g ba'itkaj ash kiap si
s-gewek ch ep s-kehgaj.

Tsh eda g Tokidhud pi
nako g bihugig k hab kaij.
"Ni gehg apt. Ahpi apki
ni-ba'ich i s-gewekdag."

T ha hekaj i wami g
Komkch'ed k wasibi g e owi
k ep gegos.

T am o i hih g Tokidhud
k hab kaij, "Pt o ni-nenidad
gi'ik tash wehbig. Nt o jiwia
k ep o m-chichwi." T gem hu
hih g Tokidhud, gahgimedk
g jewed heosig ch
kohsidakud.

T a weho jiwia g
Tokidhud gi'ik tash wehbig.
Sh si s-ap e tahtk g
Komkch'ed ch ep gegos g e
owi. T am hahawa ep a'aga
g chichwidag mat has
masma ep o e chichwi. Sh pi
amichud g Komkch'ed mat pi
o ap'ek wehhejed ihda
chichwidag k si s-hohho'id ch

kept looking at his opponent.
He would be there on his
back with his legs crossed,
holding one hand up and
counting the months with
the other. He didn't appear
at all hungry and his
waistline hadn't changed in
the least. His voice was still
strong and clear.

Then, not able to stand
the hunger any longer,
Spider said, "You have me
beaten. It looks like you
have more endurance than I
have."

Right away Turtle arose
and gave his opponent water
and fed him.

When Spider was about
to go, he said, "Wait four
days for me. I'll come and
challenge you again." Then
Spider went off looking for
earth flowers (an attractor)
and sleeping tobacco.

Spider really did come
back four days later. Turtle
fed his opponent and was
very glad to see him. Then
they discussed what the
terms of the contest would
be this time. Turtle was
unaware that the contest
would not turn out well for
him. He was enjoying it

si jehni. Sh eda g Tokidhud pi
 jehni ch ash iattogid g
 Komkch'ed. Tsh pi mehk i hih
 g s-chuhugam, t g kohsidakud
 gewekdag ai g Komkch'ed.
 T gehsh k am kahch. T g
 Tokidhud g e wijinakaj wuh g
 Komkch'ed am ohj ed k ga hu
 wulsh kih edawi ch ed.

Sh ia wahawa i wuwhas g
 jewed heosig g Tokidhud k id
 e wehnad k am i s-behim g
 Komkch'ed hohnig. Sh am hu
 wa'i he'es, t pi nako g
 gewekdag g jewed heosig ihda
 uwi k e hiwigi, mt i bei.

Sh am i huhug g
 gewekdag g kohsidakud.
 T neh g Komkch'ed k gi'ikko
 kupal i gei. T e wantsh g
 wijna. T i wamig k am dak ch
 si e tahtk heg hekaj mat s-ta
 edam e juh g chu'ijigaj. T am
 wuhshani k in hasko s-jumad
 himad ch am a'i e wecho
 neidahim ch eda g e hohnig
 gahghim.

Kush gen hu dahm daha g
 Tokidhud ch amjed neid g
 Komkch'ed mo ia oimmed ch
 hebai i himad ch am ash
 wapad dakhim.

Kush id am neid g
 Tokidhud ch amjed ne'it k gen
 hu dak ch a'aga ihda ne'i:

immensely and smoking for
 all he was worth. Yet Spider
 was just deceiving Turtle
 and not smoking. Before
 the evening had progressed
 far, the sleeping tobacco
 had overcome Turtle. Using
 his rope, Spider tied Turtle
 over on his back and hung
 him from the ceiling of his
 house.

Then he brought out
 the earth flowers and put
 them on to attract Turtle's
 wife. In just a little while,
 she couldn't resist the
 power of the earth flowers,
 and allowed herself to be
 taken.

When the power of the
 sleeping tobacco was gone,
 Turtle flipped over four
 times and the rope was
 wrenched apart. He got up
 and sat there sadly because
 of his shameful experience.
 He went out with his head
 low, looking around,
 searching for his wife.

As Spider sat above and
 watched Turtle wandering
 around. Wherever he went
 he seemed to shine. And
 Spider saw this and then
 made a song and sat there
 singing this song:

***Al s-nanawki honkam
Komkch'ed
at g hejel e hohnig
heb hu melich.
Wahshan Waw
Giwulk dahm at an
cheshad
k am chum chehg
K oi wa pi edagid
k amjed wawich i
gegsi.***

Sh g gewekdaj ihda ne'i
am himch g Komkch'ed. T
ab chesh Waw Giwulk dahm
k gen hu dak ch amjed neid
g jewed wehsko. K pi hebai
ha'ichug g hohnigaj. T
amjed i gei mo hab che'is
am ne'i ch ed.

Bash masma muh g si
mahkai heki huh.

Mash g ko'owi Ha'ichu ha Mashcha

Ko'owi ash wud si
mahkai heki hu kch haha
wash mumku. Sh eda hab
wud si mahkai ch si e hiwig.
Kush g e hohnig am
ahgidahim mat has o juh k
has ehp. Sh a chum wehs
ha'ichu s-ap hab e junihim
hegai uwi. K eda wa pi
doajim g ko'owi ch ash
muhkhim. Sh hab Kaij, "Pt o
ha ahgi g ni-naipiju. T ia wo
ni-neid k id a'i hemho am

***Little sparkling bodied
Turtle
Made his own wife
run away.
Yonder on Girded Rock
he climbed
And tried to find her.
But he didn't find her ,
And fell down the rocks
from there.***

The power of this song
moved Turtle. And he went
and climbed Girded Rock and
he sat up there and saw all
over the land. His wife was
nowhere to be seen. Then he
fell from there, just as it was
said in the song.

That's how the mighty
medicine man died long ago.

Rattlesnake Teaches Something

Rattlesnake, was a
powerful medicine man, but
he suddenly became sick.
Since he was a powerful
medicine man, he had great
confidence in himself. He
began telling his wife what to
do for him and what else.
Even though the woman did
everything right, still he was
dying instead of getting
better. So he said, "Tell my
friends to come and see me
and do something for me just

has ep o ni-juh."

T a weho gen hu ha
ahgid g naipijjuj. T dada.

K hab kaij g ko'owi, "Mt
o hema ni-kihch. Nt am eda
wo banimmedad, sisi'alimad
imhab hadunig tahgio wo
banimmedad ch im hu'i juhk,
nt imhab si'alig tahgio ep o
banimmedad, washaba ia
ni-kih ed." Bo kaij g
mumkudam.

K a chum pi amichud g
naipijjugij mo has mahs kih
ahg g mumkudam. T am ash
wagt k nahto k am ahgid g e
nawoj mat o i bei am kihj
wui.

K hab kaij g
mumkudam, "Pi o hab mahs
ihda wechij kih mani hab
mahs kih tatchua. Hi wa
s-kehgaj. Nt hekid o muh,
mt heg eda wo ni-wua. Kuni
hemu wud ash kaip doakam,
mt o hema ni-kihch, nt am
eda wo banimmedad, si'alim
imhab hudunig tahgio wo
banimmedad ch im hu'i juhk
imhab si'alig tahgio ep o
banimmedad washaba ia
ni-kih ed."

Sh hab epai kaij g
naipijjuj, "Bo wa chu'ig g
mumkudam, wo muhkid ch
o neokad pi ta machma.

this once."

So, just as he said, she
told his friends, and they
came.

Rattlesnake said, "Make
me a place to live in which I
can languish. I'll spend the
mornings on the west side,
and afternoons on the east
side, but still in my house."
That's what the sick man
said.

Even though his friends
didn't understand what kind
of house he asked for, they
just dug a hole and when
they finished they told their
friend they would take him to
his house.

The sick man said, "This
new house is not like what I
wanted. but it's very nice,
and when I die you can put
me in it. Now, while I'm still
alive, you must build me a
house I can rest in. In the
morning I'll crawl around on
the west side, and in the
afternoon I'll crawl around on
the east side, but still be in
my house."

With that his friends said,
"That's the way a sick person
is. He'll be dying and talking
away unintelligibly, not
knowing what he's saying."

K washaba wash pi e mahch ch hab kaij." Sh kiht k nahto k ahgid g e nawoj mat nahto g uhkshaj. T ep pi hohho'i g e kih k hab kaij, "Hab mahs kih o s-kehgaj g hewel wehhejed ch an o shohbi g hewel k ash pi an hu wo ni-shohbi mant am o da'iwuni k o ni-do'ibia. Mt o hema ni-kihch, t o oimmedad ihda ni-kih, nt wehmaj o himhid. Si'alim am o ehhegk hudunig tahgio. Kunt heg eda wo banimmedad. T o hih g ehheg, nt wehmaj o hih. Im hu'i juhk, t gem hu ha'ag o ehheg, nt am o banimmedad, no pi wud ni-kih ehkadag.'

Sh pi hebai ha'ichug g watto. K pi hedai s-mahch. K hab nahnko chechcheg g ko'owi ch hab a'aga 'oimmeddam kih' o 'mumkudam kih'. K ash pi koi s-amichud g naipijuj ch am ash kei g si s-wehom.

Sh ep pi hohho'id k hab kaij, "Hi wa s-kehgaj g kih. T am o kih g ni-hohnig hemu mant o muh. Mt o kiht, t o ma'ishpik hab masma mo kih kch gi'ik o che-tondagk ch washaba pi an hu wo kihtask."

So they made his windbreak. When they finished they told their friend. Again, he didn't like it and said, "This kind of house is good for the wind, to stop the wind, but it won't stop me from running through it and saving myself. Make me a place to live that will move around, and I'll move around with it. In the morning there'll be shade on the west and I'll spend my time there. When the shade moves, I'll go with it. In the afternoon the shade will be on the other side and I'll spend my time there, because it's the shade of my house."

There wasn't a brush arbor anywhere then. No one knew of it. Rattlesnake called it different names like 'wandering house' or 'sick house'. but his friends didn't understand and just haphazardly put up a house.

Again he didn't like it, but said, "It is a nice house. My wife will live there soon when I die. But make a house that will be covered like a house, with four posts, but without walls."

Sh wenog am hahawa
kei hegai mach hemu hab
chechcheg 'watto'. Sh ia
muh g ko'owi e watto
ehkadag ed. T am hiash heg
eda mo am wagt heki huh.
Sh g hohnigaj am i chiwia
heg eda wechij kih. Sh mu'i
shoak ch ia hejel kih.

Sh g ihbdaj g kunaj ia
jijiwhia ch gewekamhun mat
pi o shoakad, matp hems o
mahmadho k g e mahmad
ha wehm o wa
s-hehegig. Neh, t a weho
hab e juh k gohk a'aliga ch
ha wehm s-hehgig wenog
mo al chu'uchumaj ch
washaba wash chum sha'i
ge'ege'eda k g a'al ha wehm
chichiwi kch ash shelam i ha
cheggia ch shoani. K g ha
je'e chum hekid ha kawani g
u'uwi ha wehm ch id hekaj
hahawa ep pi ap e tahtk.

Sh hab haha wash ha
ahg g e mahmad, "Mamt o
hihim k o nei g e tatal. T o
em-kukuikudch. Mt hekaj o
chichiwi ch pi hedai o
cheggia. Nt pi hedai o
kawnid ch o s-ap ni-tahtkad.
Tp hems o wa s-ap'ek g
t-kihdag." Bo kaij ch ha
ah'ad g e mahmad imhab
hudunig wui.

Then they put up what
we now call a brush arbor.
Rattlesnake died in the shade
of his brush arbor. They
buried him in the hole they
had dug. Then his wife moved
into the new house they had
built, but she mourned a lot,
living here alone.

The spirit of her husband
kept coming and encouraging
her not to mourn, that
perhaps she would have some
children and be happy with
them. So then it happened
just as he said. She had two
children and was happy with
them when they were small.
But when they grew bigger
they played with other
children and were continually
fighting with them and crying.
Their mother was always
arguing with the women, so
again, she was unhappy.

Then she told her
children, "Go see your uncle.
He'll make you some flutes.
Then you'll play with them
and not fight anyone. I won't
be arguing with anyone and
will be happy. Perhaps that
way our home will straighten
out." When she had said this
she sent her children off to
the west.

Sh mu'i e sho'igchudahim
 k hahawa ai g shuhdagi mo
 am heg eda kih g ha tatal.
 Kush ia dadhaiwua, pi
 amichud mas has masma am
 o hihi shuhdagi dahm. Sh am
 ash kia dadha, k g gohk
 o'odham ab hihim shuhdagi
 dahm ch ia dada k ha hekaj
 ha chu'ichk g wihpiop mas
 hebaijed hihim ch hebai e
 tachua.

K hab kaij g wihpiop, "T
 je'e at i t-ah'ad k hab kaij,
 "Im o huduni wecho kih g
 em-tatal. Mt o hihim k o nei.
 t-o em-kukuikudch. Mt hekaj
 o chichwid ch o s-ap e
 tahtkad ch pi hedai o
 kudutad. Tt hi pi ap o hihi am
 shuhdagi dahm k hekaj hab ia
 wash dadha kch nenida mat
 ia wo jiwia g t-tatal k ia wo t-
 ui."

Sh hab kaij hegam
 o'odham, "Ahchim ach am
 wud kihkam g em-tatal wehm.
 Mt o t-wehm hihi hemuch."
 Sh am e dahm ha dadsh k
 gem hu i ha u'u k ged hu ha
 u'apa Wamad kih am. Sh g
 wahpk am chuhch. Tash
 oidam ch s-chuhugam oidam
 g hewel medad ch ha ugijid g
 wahpk k sihsk chum hekid. Sh
 ia id eda kih g Wamad.

They suffered many
 things as they went and
 finally reached the water
 where their uncle lived.
 They sat down there, not
 knowing how to go over the
 water. They were still sitting
 there when two men came
 on the water. When they
 arrived, they asked the boys
 where they came from and
 where they wanted to go.

The boys said, "Our
 mother sent us here,
 saying, 'Your uncle lives
 over to the west. Go and
 see him. He'll make you
 some flutes. You will play
 with them and be content
 and not bother anyone.' But
 we can't go on the water
 like you, so we're just sitting
 here waiting for our uncle to
 come and get us."

The men said, "We live
 there with your uncle. You
 can go with us now." So
 they put them on their
 backs and took them to
 Snake's house. There were
 reeds growing there. All day
 and all night the wind blew
 and shook the reeds,
 whistling through them
 continually. Here Snake
 lived in the reeds.

Sh ia dada g wihpiop k
 hab kaij, "Tatal! Tatal! Bo kaij
 g t-je'e, ptsh o t-kukuikudch. T
 hekaj hab i t-ah'ad ia m-wui."
 Sh a weho wa hekaj kukuikudt
 ha wehhejed g e mam'ai k ha
 mashcha g e nene'i, ha
 mashcha mat has o chu'igk ch
 hab do ha tachuik g
 hemajkam. Sh i ha u'u k gen
 hu ha dagito jewedo k ha
 ah'ad mat o hihim k o nei g e
 je'e.

T amjed hihi uhhum g
 wihpiop k ia hu dada e kih am
 k ash chuchkagad am uhksha
 ch o wohpk ch o kuhud. Sh ge
 has kaij idam wihpiop. Sh g
 u'uwi s-ha hohho'id ch am
 hihhim, chum s-ha kukuntamk.
 K ash pi sha'i ha chegima g
 wihpiop nash pi ha'i g chechia
 s-ha hohho'id ch gem hu wud
 kihkam mo am kih g ha tatal.
 Sh hegam ia daiw chuchkagad
 ch chichiwi ha wehm g
 wihpiop. Sh pi hedai ha neid g
 chechia ch washaba ha kah
 mo am neneok ch am hehem
 ge chuchkagad ash i si'al kehk
 k uhhum nen'e g chechia. Sh
 mu'i neneok g u'uwi ch has ha
 ahg g wihpiop ch ash pi has
 ha dohdda. T ha hohont idam
 u'uwi k i ha oi. Sh am wud
 kihkam mo am chuhch g

The boys arrived and
 said, "Uncle! Uncle! Our
 mother said you would make
 us flutes. That's why she
 sent us to you." So right
 away, just as she said, he
 made flutes for his nephews
 and taught them his songs
 and taught them what kind
 of songs people would like.
 Then he took them and put
 them ashore and sent them
 to see their mother.

The boys went back and
 came to their home. Every
 night they would go into a
 windbreak and play their
 flutes. They made a strange
 sound. The women admired
 them and came wanting to
 marry them. But the boys
 didn't pay any attention to
 them because some girls
 who lived over by their uncle
 admired them. They came
 every night and played with
 the boys. No one saw the
 girls but they heard them
 talking and laughing every
 night. In the morning they
 would fly home. The women
 talked a lot and gossiped
 about the boys, but they
 couldn't discourage them
 from marrying these girls
 and going with them. From

ne'edam u'us ged hu ge
shuhdagi ch ed.

**Mash Hema e Do'ibia g
Kakaichu Amjed g
Wisag**

Sh am hebai ha'i
o'odhamag g kakaichu. Sh
heg wud ha'ichu ha hugi
mash ha'ichu wud
nanawhul ha ohki.

Kutsh e a'ahe matsh o
u'io ihda ha'ichu e hugi.
Kush am e nahto wehsijj k
am hihi gem hu mash am s
-mu'ij k gem hu dada k am
u'u hegai.

Tsh g wisag am
hahawa wabsh jiwia, ash
hegam si ha gewichshulig
kakaichu. Kutsh ga hu
amjed s-kuhgkim o i him k
am o si e angid k ia hu
he'ekia wo ha gewichshul,
hab e juhka'i.

T wabshaba hemako al
kakaichu gem hu si e
ehsto sha'i wecho. K atsh
heg al i wih.

Tsh imhab a ep wehs
ha hugio hegam kakaichu.
Kutsh heg am da'iwuni k
meh am uhpam k ash im
hu med e kih wui ch ash
hab kaijhim, "Wahm att g
nanawhul ha ohki am
chum ko'itohio. T g ohbi

that time on they lived
where the singing trees
grow in the ocean.

**A Quail Escapes the
Hawk**

They say there were
some quail living
somewhere. Their food
was the harvest of the
'nanawhul'.

The time came for
them to get this food of
theirs. They all got ready
and went to where it was
plentiful. They arrived
there and were
gathering it.

Suddenly a hawk
came, striking down the
quail. He would come
roaring down from above
and flap his wings and
strike down a number of
them.

But one little quail
hid itself way under the
brush. It was the only
one left.

The hawk finished
off all the others. Then
the one rushed out and
ran home. He was
running toward his
house saying, "Just as
we went to eat up the
harvest of the nanawhul,

am jiwia. Wehs t-hugio!
Wehs t-hugio! Ka kahkaha!
Ka kahkaha!"

Mash Haschu Ahgch pi ha Chehgig g Chum Judumi

Sh hab a chu'i na'ana. Sh
am hu hebai ha'i o'odhamag
g jujdumi.

Sh g chum judumi shoak,
si weho'i shoak. Sh g oh'ogaj
ged hu o'o hoas ha'a ch ed.
Kush ab jeh mo s-onk g wihb.

Sh g apapaj ab kakke,
"A!! Pt has e juh?" Sh oi wa
pi has sha'i kaij g chum
judumi, ch ash shoak.

Sh hab kaij g je'ej,
"Chum o hedai nahnko ahg g
chum judumi no ge ha
chehgig."

"Pt haschu ahg k pi hema
mah g chehgig?" bash kaij g
apapaj.

"No ge mu'ij g
chechegig," bash kaij g je'ej,
"Am apt o i ha nei wehsijj
mat haschu ahg k pi ha a'ahe
g chechigig."

Ab ash dadha gamai
wewa'ak chu'uchum jujudumi
ch wehsijj ko'a g pahn ch
wihbi. Sh am i kokowod k am
hahawa ha'ichu chichwih. Am
i ha'asa k gem hu hahawa
kohk.

the enemy came. He
finished us all off! He
finished us all off! Ka
kahkaha! Ka kahkaha"

Why Little Bear had no Name

They say this happened
long ago. Some bears lived
somewhere.

The little bear cried,
really cried. His tears
dripped in the dish. He
tasted that the milk was
salty.

His father, who was of
the Coyote clan, said, "Hey,
what happened to you?" But
the little bear didn't say
anything, just cried.

His mother said,
"Everyone makes fun of the
little bear because he has no
name."

"Why didn't you name
him?" the father asked.

"Because there aren't
that many names," said the
mother. "Look at them all
and you'll see why the
names didn't last." There sat
seventeen little bears, all
eating bread and milk. When
they were full they went and
played. When they finished
they went to sleep.

TYPE THREE: THOSE WHO LIVED HERE

I'itoi Lived on Girded Rock	120
I'itoi is Killed	122
I'itoi Comes Back to Life	127
The O'odham Ermerge and Help I'itoi	132
The O'odham Claim Land	134
The River People History	135
The Desert People by Juan Dolores	135

THE O'ODHAM SCOUT THE ENEMY

An Apache Child is Captured	136
The Apache's Master is killed	137
The Apache Marries and is Killed	139
The Apache's Son Grows up at Desert Willow	140
Hr Must Avenge His Master's death	142
The Boy Speaks Again of Vengeance	146
What the Boy Says Takes Place	149
The Apache's Son is Hawk Man	150
The Hunter's child Grows Up	150
He Encounters Hawk and Eagle in Visions	154
He Goes Scouting	156
Striped Hat Ridicules Hawk Man	158
Hawk Man Gets Even	160
Getting Power From an Encounter	163

Stories about Contests and Skills

A woman Who Loved Field Hockey	166
How Field Hockey is Played	172
The Yaquis Won the Flute From Us	174
Stories About Hunting	173
Muledeer Capture a Hunter	177
Muledeer are Corraled	180
Hunter's Dog Becomes a Woman	185

→ (4 X 4 = 16 names, the ultimate ritual number of completion, also the number of days of cleansing after killing an enemy.

HEGAM MO WUD IA KIHKAM

THOSE WHO LIVED HERE

**Mash am Kih g I'ittoi Waw
Giwulik Ab**

Heki huh, mash wenog g
hemajkam weho ha'ichu
s-mahch. Sh hema hab wud
I'ittoi kch ish ab kih Waw
Giwulik t ab, heg eda mo
hemu hab e a'aga 'I'ittoi Kih.'

Kush pi hedai s-mahch
mads haschu i s-mahch ihda
I'ittoi kch ish ash hi wa
s-mahch mash s-wuagadag,
ish id hekaj jewed shuhdagim
s-kaidag. Kush hebai wo
shonwuich g e ne'i k ash am
ash o chum sikol melich g e
shawikud. Sh heg wa wapo
wo e juh mash ihda shawikud
ash i ha wanchkwua g
hemajkam. Kush am o e
chehm g wihpiop, kekel,
o'oki, ch chechia k gem hu
wo wehmaj nei g I'ittoi.

Kush hebai mehk o
wuagam ihda I'ittoi k ash am
o i wuhsh e kih amjed k ash
hab kaidam o nei:

**Kuni shahli yewelime
ch jewen t ab
memena,
Noang ab memena.
Shahchu wa has o
ni-nohnna?
Wawai yewenam**

**I'Itoi Lived on
Girded Rock**

Long ago, it is said,
when the people really had
occult knowledge. One was
I'ittoi and lived on Girded
Rock in what is now called
'I'ittoi's Home.'

No one knew how much
he knew, but they knew that
he could sing puberty songs,
and for that He was famous
all over the land. Whenever
he began singing he would
shake his rattle around and
it was as though the rattle
would draw the people. The
young men would gather
along with the old men, the
old women and the girls,
and all would sing with I'ittoi.

When I'ittoi had a long
way to go to sing for a girl's
puberty, he would come out
of his house singing this
song:

***I am blowing along,
Running on the
earth,
Running on the
mountain,
What can happen to
me?
The wind is blowing in***

**eng ena ani i wuhshani
K amjen yahhai wa
hime
K am jewen ama
ch ehchemoima**

*(Kuni sha'al hewelhim ch
jewed t ab memda, do'ag ab
memda. Shahchu at has o
ni-dohdda? Waw Hewedam
heg eda ant i wuhshani k
amjed a'ai wa him k g jewed
am ch ehchemohim.)*

Kush am ash i gi'ikko wo
ah ihda e ne'i k ash ged hu
wo jiwia chum as hems o
mehkk.

Kush gen hu Waw
Giwulik dahm chepaga k ash
hekid am o s-shoniwuim g
wihog k ash am o nei. Kush
g hewel am o da'iwuni k am
o bei g I'itoi k gen hu wo
u'apa Waw Giwulik dahm k
ash hekid o e nahto k ep o
nei. Kush uhhum ep o i bei g
hewel.

Kush ge matchud. Sh
ihab juhpin tahgio wo'o, kch
ish gohk shoshonigiwul.
Kush gamai hab wakoliw
tahgio dadha.

Kush ep ge main ch id
dahm o wo'iwup chum hekid
ch ish hekid hasko wo
himhiok k o i holiwkad k gen
hu hebai o woi. Sh id hekaj

***the rocks,
I came out in it
And from there go in all
directions
Reaching the ends of
the earth.***

*(I am blowing along and
running on the earth, running
on the mountain. What can
happen to me? On windy
rocks I came out and then
went in all directions and
reached the ends of the
earth.)*

He would sing this song
of his four times and then
arrive over there even though
it was far away.

He had a grinding hole up
there on Girded Rock and
when he wanted to grind
mesquite beans he would
sing. Then the wind would
come out and get I'itoi and
take him up on Girded Rock,
and when he finished the
wind would take him back.

He had a big metate on
the north side and two racing
pucks. These were on the
south.

He also had a woven mat
on which he lay and
whenever he wanted to go
somewhere he would roll it up
and put it aside. That's why

an hab ash i mahs g main id
tash ab.

Mamsh Mea g I'itoi

Kush g Siwani in hu epai
kih m an hemuch g Akimel
O'odham kih. Kush wud si s-has
ha'ichu ihda Siwani. Sh g
hemajkam chum hekid ab
kaiham ch ish ep s-wehochud
mash haschu i ha ahgid. Kush
mu'i nan'aipijju. Sh chum hekid
wehmaj nahnko chu'ig. Kush
hekid ha'ichu wo tachua g
Siwani k ab o ha ahgi g e
naipijju, "Batt o juh ihda." Kush
hemho hab o wa e juh hegai
mash haschu wo i tachua g
Siwani.

Kush ge uwi alidag g
Siwani. Sh chuhwa hegai
chehia. Sh ged hu s-mai g I'itoi
k ab o i ne'ih. Sh heki hu bagat
g Siwani k ash hab ha ahgid g e
naipijju, "Mt o ni-nenida. Kunt
o'op kia ni-nahto, kutt haha wo
wuago."

Sh eda ged hu shonwua g
wuaga mash am hu hebai ge
wo'og. Kush gem hu a'aijed am
e hemapai g hemajkam k ash
gem hu wehmt g I'itoi.

Kush g s-chuhugam e eda i
huh. Sh jiwia g Siwani g e
naipijju ha wehm. Sh am hu wa
he'es, sh am e kawhai g Siwani
g I'itoi wehm. Sh hab kaij g

the print of it is there to
this day.

I'itoi is Killed

Siwani also lived where
the River People now live.
This Siwani was a very
important person. People
would always listen to him
and believe what he would
tell them. He had many
friends, and they were
always doing different
things with him. When
Siwani wanted something
he would tell his friends,
"Let's do this." And they
would have to do what
Siwani wanted.

Siwani had a daughter,
and when she reached
puberty, I'itoi found out
and was going to come
and sing. But Siwani got
angry and told his friends,
"Wait for me until I am
ready, and we will go have
a puberty celebration."

But they started the
puberty celebration
without him, over by the
big pond. People came
from every direction and
were there with I'itoi.

In the middle of the
night, Siwani came with
his friends. Before long,

Siwani, "Map ahpi pi haschu wehhejed s-ap'e. Kup chum hekid an ha kihki oidch oimmed ch g ha'ichu hugi gahg. Kut ash hemuch ia i hugkam ab m-ab o e pihchudad g hemajkam."

Kush hab kaij g I'itoi, "Mani ahni heg hekaj hab chum hebai himhid ch ne'ihim mant hemu wo muh k pi in hu wo ha'ichugk. Kut g hemajkam hekid am o i ni-chechegitodad ch hab kaidam o ne'eid mani hemu ihab kaidam ne'e."

Kush hab kaij g Siwani, "Mapt wa heki hu chehmo g jewed g e nen'eikaj. K hemuch ia i s-ap'e matt ia i hugkam ab m-ab o t-pihchudad." Bash che'ioik in hu i wuhshad g e shonchki k ash ab si gehg g I'itoi k gam si gewichkwua.

Sh ia i e ebkiog g hemajkam k gem hu a'ai meh. Neh, sh ia kahch g I'itoi. Kush pi hedai am hu i nei nash pi sehbid g hemajkam g Siwani.

Kush ab o i chesh g tash. K ash g siswodaj ab chuhch. Kush eda ha'i g u'uwi wud wa'igokam ch ish edapk ia i dada k ash chum nei, sh haha wash i wami g I'itoi k ash imhab si'al wui nen k dahiwwa k ash hab kaidam nei:

Siwani argued with I'itoi, saying, "You aren't good for anything. You always go about peoples' homes looking for food, but now people are finished being troubled by you."

I'itoi said, "I go everywhere singing because now I am going to die and I will not be here any more. And when people remember me they will sing as I sing now."

Siwani said, "You have already covered the earth with your songs. Now it's good if we stop being troubled with you." When he had said this he took out his club and struck I'itoi and knocked him down.

The people were frightened and ran off in all directions. So I'itoi lay here dead, and no one went to see him because they were afraid of Siwani.

The sun was about to rise. And its rays were on the horizon. Some women who were water-carriers arrived and saw him. Suddenly I'itoi got up and looked eastward, then sat down and sang this song:

***Tashai wa cheshaning
ani wehma hih.***

***Tashai wa cheshaning
ani yoina hih.***

***Si mumuwini am
ni-ohana,***

***Am tashai oinkai si
mumuwini am ni-ohana.***

(Tash cheshajig ant wehm hih. Tash cheshajig ant oidk hih. s-mu'umuwij ani am ni-o'ohan. Am tash oidk ani s-mu'umuwij am ni-o'ohan.)

Kush gi'ikko am ah ihda e ne'i. Sh eda ab i chesh g tash. Sh heg wehm am ash i huhug.

Neh, sh gem hu ha ahgi g u'ui mash hab wa e chegito g I'itoi k gem hu heb hu hih. Kush ash chum hud g tash, sh ged hu ep shonwuich g e ne'i g I'itoi. Neh, kush id hekaj mamsh wa chum mea, sh eda wa ep e chegito k am hab ep ha wuagid. Sh id hekaj ab hahawa si mu'i hemajkam am e hemapad k ash gem hu ep wehmt g I'itoi.

Sh g s-chuhugam e eda i huh. Sh ep jiwia g Siwani k ash am ha hekaj ep i wuhshad g I'itoi k am i ep mea. Neh, kush ia i ep

***The sunrise I'm going
with.***

***The sunrise I'm
following.***

***With zigzag lines I'm
painted.***

***Following the sun,
With zigzag lines I'm
painted.***

***Like the sun, I'm
painted with zigzag lines.***

(I went with the rising sun. I followed the rising sun. With zigzag lines I'm painted. Like the sun, I'm painted with zigzag lines.)

He sang this song four times. Then the sun rose and he just disappeared.

The women went and told the people that I'itoi had come back to life and had gone away somewhere. Just as the sun went down, I'itoi began the puberty song again. Even though that's why they killed him, when he came back to life, he made another puberty celebration. So many people gathered and joined I'itoi.

In the middle of the night Siwani came again. Right away he took I'itoi out and killed him again. So again he was there, dead,

kahchkahim ch am i mahsij.

T heg wa oidk am hab
ep juh mash hab a e juh si
wehpeg. Kush am i hud. Sh
ep jiwia k ged hu ep
shonwuich g ne'i wo'o t am.
Kush heg wa oidk am hab
ep e juh g chu'ijigaj mash
hab wa e juh si wehpeg
hudunig ed.

Neh, sh ia wud i
waikkokam mamsh mea g

until morning.

Then it happened again
as it had at the first. When
the sun went down, he
came again and began the
puberty song at the pond.
After that, it was just his
luck to have happen what
had happened the first
night.

So you see, they had
killed I'itoi three times and



I'itoi. Kush waikko wa'i uhhum e chegito. Kush eda gem hu mehk a'i kaidaghim mash am hu hebai ge has ha'ichu e wua. Kush mu'ijj hab kaij mat heki hu pi e nako g Siwani. Kush mu'ijj hab ep kaij mash ia hahawa i e ai mamt hahawa si s-wehom o mea g I'itoi. Neh, kush ha'i wa chum mehk kih kch am i s-neidam mas has o e juh g chu'ijigaj g I'itoi. Sh ia dada k ia e hemapai wo'o t am.

Kush gem hu jumal gei g tash. Sh jiwia g I'itoi k gem hu ep nei. Sh hahawa si ba'ich mu'i hemajkam am e hemapad k gem hu wehmt g I'itoi. Kush pi koi wa chum e eda i huh g s-chuhugam, sh i ha melich heg hekaj mash s-mahch mash e aihim mash ep o jiwia g Siwani. Sh id eda melichuda mu'i nahnko kaij g I'itoi, hab ahgch mash id hekaj o s-mai g hemajkam mash wa weho ha'ichu s-mahch.

Kush wa weho hab e juh g Siwani k jiwia g e naipijju ha wehm k ash am i wuhshad g I'itoi k am i gewichkwua k ash amjed gewittan k gam si mahsij.

Kush heki hu ab i chesh g tash k ga hu i juh. Sh hahawa

he had come back to life three times. The news spread far that something important was happening. Many said Siwani was already defeated but many others said that now the time had come that they would really kill I'itoi. Even though some lived far away, they wanted to see what I'itoi's fate would be, so they came and gathered here at the pond.

Just as the sun went down, I'itoi came and sang there again. Then more people gathered and joined him. And even before the night was half over, he made the dancers run because he knew it was about time for Siwani to come again. As he stepped up the pace with his rattle, I'itoi said many things so that through this the people would learn that he truly had supernatural powers.

Sure enough, Siwani came with his friends, and took I'itoi out and knocked him down and beat him until morning.

The sun was already up in the sky when Siwani left

i dagito k ash hab kaij g Siwani, "Matp hedai ia wo bei ihda muhki, kunt hab o wa ep juh mant hemu id hab juh."

Sh eda hab s-ehbid g hemajkam g Siwani kch ish wa weho pi hedai am hu taht. Kush mu'ijj hab kaij, "Mash do gi'ik i tashk, t o e chegito g I'itoi." Neh, sh am chum neid, kush am ash i e ai g gi'ik tash, sh pi weho e chegito k ash jewa. K g chuhhugaj huhug. K heg a'i oh'oj am wih. Kush gem hu a'ai kaida mash has masma mea g Siwani g I'itoi. Kush he'ekiajj i kah ihda, ish i'ajed chum hekid hab junihim g ha'ichu ahgaj g Siwani ch hab elid mash pi hedai has e juh k o ba'iwich. K oi wa wash id hi weho wehs hemajkam ha ba'ich i ha'ichu s-mahch.

Mash ep e Chegito g I'itoi

Sh wenog mamsh ia mea g I'itoi, sh eda wud ash si wiapo'oge'el. Sh ash mu'i a'ahidag e a'ahe. Sh heg a'i oh'oj am gantani mash am i wo'okahim.

Hema tash, sh g a'al am o chichiwi wo'o t am k am dada k chum nei, sh g al keli am dak ch g e wako i gishshum. Sh hab kaij g a'al, "Bahjed ap him,

him, saying, "Whoever takes this corpse, I'll do to you just what I did to him."

The people were afraid of Siwani so no one touched the body. Many said, "In four days, I'itoi will come back to life." So they were watching. But after four days he was still dead. Finally his flesh rotted and disappeared and only his bones were left. So the report went in every direction about how Siwani had killed I'itoi. After that everyone that heard about it always did what Siwani told them, thinking that no one was greater than he. And he really did know more than anyone.

I'itoi Comes Back to Life

When they killed I'itoi he was just a young man. Many years passed, and his bones were scattered where they had been.

One day the children were going to play at the pond and when they got there they saw a little old man sitting there, knitting

al keli?"

Sh pi am hu ha ahgid
ch hab ash chech'e, "Hah,
gamai go wohpo'i, a'al. Wat
o tahhadam ha'ichu e juh."

Kush wa weho gem hu
uhhum wohp g a'al k ash
ged hu ha ahgi g e hajuni
mash am hu g al keli daha
wo'o t am. Kush chum
chu'ichk mash hebajjed
him. Sh hab ash kakidach,
"Hah, gamai go wohpo'i,
a'al. Wat o tahhadam
ha'ichu e juh."

Kush am hahawa ha'i
hihi g ge'eged. K hab kaij,
"Tt o nei mas hedai wud
keli kch am dak ch haschu
ahg ch hab kaij mash o
tahhadam ha'ichu e juh."

Kush ged hu dada k
chum nei. Sh wud I'itoi kch
hashaba al kelit k ash hab
kaidam ne'e:

**Shahni u wa
chuhinga?**

**Shahni u wa
chuhinga?**

**Shahm ingi junihim
wa si mamache?**

**Id al ni-emajta si
aichu ni-junihi.**

**Tashai wa wepo ni-
shopoli sha mumuku.**

Wani ge chuhinga.

a carrying strap for a water
jar. The children said, "Where
do you come from, little old
man?"

He didn't tell them but just
said, "Hah. Run along
children. A startling thing is
going to happen."

So the children ran home
and told their relatives that a
little old man was sitting at
the pond and they tried to ask
him where he came from, and
he just kept saying, "Run
along little children. A startling
thing is going to happen."

Then some of the adults
went, saying, "We will see
who the old man is sitting
there and why he says
something startling is going to
happen."

So they went there and
found that it was I'itoi, but he
had gotten old. He was
singing:

**What characteristics
are mine,**

**What characteristics
are mine,**

**What can you do to
really know.**

**Little people that I
made.**

**They did a dreadful
thing to me.**

**Wani ge chuvinga
Pi imki edai wa si
mamache.**

**Shohing al
ni-emajta shohing ni-
junihi.**

**Mashada wepo
ni-shopol sha mumuku.**

(Shahni hu wa chu'ig?
Shahni hu wa chu'ig?
Shahmt higi junihim k o si
mamche? Idam al ni-
hemajta si sho'ig ni-junihi.
Tash wepo ani shopol sha
mumuku. Wahm ani chu'ig.
Wahm ani chu'ig. Pi amtki
hedai o si mamche. Sho'ig
al ni-hemajta sho'ig ni-
junihi. Mashad wepo ani
shopol sha mumuku.)

Sh ia i nahto g wako
gishshum k ash imhab hih
si'al wui. Kush hi wa chum
mu'i hemajkamag amai
mash am him. Sh am ash
bibijim heg hekaj mash s-
mahch mash hegam
hemho ab o wa wehmt g
Siwani.

Kush gem hu mehk
si'al wecho wa ep ge
s-hemajkamag. Sh am jiwia
g I'itoi k gem hu hebai ha
chu'ichk mas hebai kih g ha
ge'ejig. Kumsh am i ahgid.
Sh gem hu hih mat o nei.

**Like the sun, I die
repeatedly.**

**Great are my
characteristics.**

**Great are my
characteristics.**

**No one really knows
The poor little people
I made treat me cruelly.**

**Like the moon, I die
repeatedly.**

(What am I like? What
am I like? What can you do
to really know? These little
people that I made treat me
cruelly. Great are my
characteristics. Great are my
characteristics. No one
really knows. Little people
that I made treat me
cruelly. Like the sun I die
repeatedly)

Just then he finished
the water jar strap, and
went off toward the east.
There were many people
along his route, but he just
passed by because he knew
that they would surely help
Siwani.

Far off in the east there
were many people. I'itoi
arrived there and asked
them where their chief lived.
They told him and away he
went to see him.

Kush hebai i him g I'ittoi
kch a'agahim g e ne'i nash pi
s-ha kailidamk g hemajkam
mash wud a ihda mat a nahto
g hemajkam. Kunt gi'ikko
mea. Kut gi'ikko e chegito, k
id wa weho ha'ichu s-mahch.

Neh, sh ia i kuhgi g e ne'i
k ia i dahiwua heg wui mash
am wud ha ge'ejig k ash hab
ha hekaj chei, "S-ohbsgam
hemajkam at s-ta bagam
ni-dohdda. Kuni hab sho'ig
kaij ch in oimmed."

Sh hab ha hekaj chei g
ge'e, "Na'anis pi has o
m-dohdda. Gamai o juhpin
tahgio kih g ni-sihs. Kupt
gamai o him k o nei. Kut heg
has am o niah, kunt heg oidk
am hab o ni-juh." Neh, sh ab
ha hekaj si wuhshani k gem
hu ep hih.

Sh gem hu hebai mehk
juhpin shon am ge kihhim g
hemajkam. Sh am jiwia ha
ge'ejig wui k ash hab ha hekaj
chei, "S-ohbsgam hemajkam
at s-ta bagam ni-dohdda. Kuni
hab sho'ig kaij ch in oimmed."

Kush hab chei g Ge'e,
"Na'anis pi has o m-dohdda.
Gamai o huduni wecho kih g
ni-sihs. Kupt gamai o him k o
nei. Kut heg has am o ni-ah,
kunt heg oidk am hab o

As I'ittoi was going
along he was singing his
song because he wanted
the people to hear that he
was the one that had made
them, yet they killed him
four times, and he came
back to life four times and
really knew something.

Just then he finished
his song. Then he arrived
and sat down with the chief
and said right away, "An
Apache-like people have
done something maddening
to me so I'm going about
pleading."

Then the chief said,
"Maybe I can't do anything
for you. My older brother
lives to the north. Go and
see him. Whatever he says,
I'll do." So he left and
travelled on.

Far to the north there
was a big village. He came
to their chief and said right
away, "Apache-like people
have done something
maddening to me so I'm
going about pleading for
help."

The chief said, "Maybe
I can't do anything for you.
My older brother lives to
the west. Go and see him.

ni-juh."

Neh, sh ia i wuhshani k gem hu ep him k gem hu mehk huduni wecho jiwia. Sh am ge s-o'odhamag. Sh ia jiwia g I'ittoi Ge'e wui k ash hab ha hekaj chei, "S-ohbsgam hemajkam at s-ta bagam ni-dohdda. Kuni hab sho'ig kaij ch in oimmed."

Sh hab ha hekaj chei g Ge'e, "Na'anis pi has o m-dohdda. Im o wakoliw tahgio kih g ni-sihs. Kupt gamai o him k o nei. Kut heg has am o ni-ah, kunt heg oidk am hab o ni-juh."

Neh, sh ia i ep wuhshani k gem hu ep hih g I'ittoi. Sh gem hu mehk wakoliw shon am ge kihhim g hemajkam. Sh am jiwia g I'ittoi ha ge'ejig wui k ash hab ha hekaj chei, "S-ohbsgam hemajkam at s-ta bagam ni-dohdda. Kuni hab sho'ig kaij ch in oimmed."

Kush hab kaij g Ge'e, "Wihpiop, gamai go wohp k ha ahgid g t-wecho hemajkam. Kut hedai o oi s-neidam g e cheojdag k ab o i hih. Kutt o wehmt ihda o'odham. Weho o wa mo mu'i wa'i e sho'igchud."

Whatever he says I'll do."

So he went out and traveled on. He arrived in the far west. There were many people there. I'ittoi went to the chief and said, "Apache-like people have done something maddening to me so I'm going about pleading for help."

Right away the chief said, "Maybe I can't do anything for you. My older brother lives to the south. Go and see him. Whatever he says I'll do."

So I'ittoi went out again and traveled on. The people in the far south had a big village and I'ittoi came to their chief and said right away, "Apache-like people have done something maddening to me so I'm going about pleading for help."

The chief said "Young men, run and tell the people below that whoever wants to prove his manhood soon, come and we will help this man. It's true that he has suffered many things."

Mash g O'odham i Wuwhag k am i Wehmt g I'itoi

Kush gohk wud al jejewho wihpiop ch ish idam nuhkud g ha kihjeg g ged hu wecho hemajkam. Kush gem hu hihim k ash am hu wa'i he'es, sh dada k hab kaij, "Mamtsh ia wo si ha kekeihominad. Tsh i'ajed do i gi'ik tashk, kutsh o dada g t-wecho hemajkam k o em-wehmt."

Neh, kush am wud i gi'ik tash, kush gam kuhpi'o g kihjeg idam jejewho wihpiop. Sh ab i wuwha g mu'i hemajkam. Sh ga hu i ha wanim g I'itoi.

Kush eda ia hu i s-mai g Siwani mash g si ge'e cheggi'adag hab o e juh. Kush am chum ha waid g hemajkam mash am o i wehmt. Sh pi

The O'othham Emerge from Below and Help I'itoi in Battle

There were two gopher boys who guarded the doorway of the people below. They went down and before long they returned saying, "You must weaken the enemy by singing. Four days from now the people from below will come and help you."

So in four days these gopher boys opened the doors and many people came out. I'itoi began to lead them.

But Siwani had found out that there was going to be a big battle and he called the people to help him. Not many came, but



mu'i am hu dada. Sh washaba
ia jiwia g Ban. Kush am ah'ad g
Siwani mash gem hu wo i
miajkai g I'itoi k o s-mai mas
he'ekia ab o i wehmt g
hemajkam. Sh amjed meh g
Ban k ash gen hu i chesh Waw
Giwulik dahm k ash amjed neid
mash ged hu haha wash e
kuhpi'o g jewed wakoliw shon
am, k am wuhsh g mu'i nahnko
mahs hemajkam.

Sh eda g Ban id epai
s-mahch mash hekid ha'ichu pi
o hohho'idach, kush o s-a'asim,
kush o gawul e juh. Neh, sh ia i
chum ha neidchkahim. Sh ash
si mu'idahim g hemajkam. Kush
hab haha wash kaij, "Ha ha ha!
A no ge pi hebai ha bahi
wanchki g hemajkam."

Neh, sh ab si e kuh g
kihjeg. Sh ash eda wa mu'i
hemajkam ab i wuwthag k ga
hu hihi.

Coyote came and Siwani
sent him to go and find out
how many people were
going to help I'itoi. Coyote
ran and climbed up Girded
Rock, and from there he
saw the earth open up in
the south and many
different people come out.

Coyote also had this
power, that if something
displeased him, he would
laugh at it and it would
change. So he was
watching them. The
number of people was
increasing greatly, and he
said, "Ha, ha, ha! Oh,
won't the peoples' tail ever
break off?"

So, the opening closed
right up on the rest of
them. But many people
had already come out and
gone on.



Sh amjed i meh g Ban
 k ia hu mel Siwani kih am k
 ash hab chei, "Im at hu
 wakoliw tahgio g jewed e
 kuhpi'o. Kut ab i wuwha g
 mu'i nahnko mahs
 hemajkam, k as he'ekia ab
 o wa chum wuwha. Kunt
 s-ha a'asim. T ab si e kuh g
 jewed. Kut ash heki hu mu'i
 ab wuwha g hemajkam k
 ab i hihih." Bash kaij g Ban.

Sh ab i ha wanim g
 hemajkam g I'itoi. Kutsh
 hebai o ge s-hemajkamagk
 ch ish ha hekaj ab o wehmt
 g I'itoi. Neh, sh ash i
 mu'idahim k am i si mu'ida
 k ia hu dada Siwani kih am
 k ash am hu hebai i woh.

**Mash g O'odham ia e
 Ahgal g Jewed**

Sh hab kaij g I'itoi,
 "Mat si'al kehk o i da'iwush
 g Siwani. Kutp hedai si
 wehpeg o ha mea, kunt
 heg o si wehpeg hiwigi mat
 am o e ahgal matp hebai o
 s-hohho'idach g jewed mat
 am do kihjk."

Neh, sh id ia i kaiok g
 Ko'oi k amjed hih wash i
 hudunk k ash am hu hebai
 dahiwa Siwani wohga ed.
 Sh am i si'al keh, msh i ha
 da'iwush g hemajkam.

Coyote ran back from
 there and returned to
 Siwani's house and said, "The
 land opened in the south and
 many different people came
 out. Who knows how many
 would have come, but I
 laughed at them and the
 earth closed up. However,
 many people had already
 come out and are coming this
 way." That's what Coyote
 said.

I'itoi led the people and
 wherever there were a lot of
 people they would
 immediately go along to help.
 So the people increased and
 reached quite a number by
 the time they arrived near the
 house of Siwani and camped.

**The O'odham Claimed
 Land Here**

I'itoi said, "In the
 morning Siwani will come out.
 And whoever kills the first
 man, I will let him choose
 whatever land pleases him to
 be his home."

So when Rattlesnake
 heard this he went in the
 evening and sat in Siwani's
 road. In the morning the
 people ran out and
 Rattlesnake was the first to
 kill someone. Then they

Kush g Ko'oi si wehpeg ha mea. wrecked Siwani's house
 Kumsh wenog ia padch g Siwani and destroyed his people
 kih k ep ha hugio g Siwani and Rattlesnake chose the
 hemajkamga. Kush wenog am e land for himself that is now
 ahgal g Ko'oi g jewed mo hemu called 'Rattlesnake House.'
 am wud Ko'oi Kih.

Akimel O'odham

"Kush hegam mo hemuch
 an kihhim akimel oidch, gem hu
 mehk wakoliw tahgio wud
 kihkam ch ish wud o'oidkam ch
 heg hekaj hab an bei g jewed
 akimel huhugid an. Kuch id
 amjed hab ha a'aga Akimel
 O'odham." JD

Tohono O'odham

"Kush hegam mash wud
 mohmbdam an epai bei g jewed
 Waw Giwulik wecho nash pi
 wenog an s-huawig ch ep mu'ij
 g nahnko ha'ichu hugi. Neh, k
 i'ajed hab epai e a'aga Tohono
 O'odham." Juan Dolores

Neh, sh i'ajed gamai hab
 uhhum i e gantenahi g
 hemajkam. Kush hebai ha'i s-ha
 hoho'idachud g jewed, sh am i
 chichiwia.

Kush g Ban hi wa chum e
 do'ibia k ash wash id hekaj
 mash g Siwani ab i wehmt e
 keh'idachud ch heg hekaj hab pi
 hekid ab hu'i ha mimiabid g e
 hajuni. Kush hekid ab o i ha
 mimiabij g e hajuni, kush hema
 hab o sha chei, "Hah, tatal,

The River People

Those who now live
 along the river lived far to
 the south (along the Yaqui
 River) and were farmers,
 so they took the land along
 the river. From that time
 on we call them the River
 People.

The Desert People

Those that were
 hunters (in the hills) took
 the land below Girded
 Rock because there were
 many mule deer and
 plenty of other food there.
 From that time on they
 were called the Desert
 People.

From there the people
 were scattered homeward.
 Wherever the land pleased
 them they settled.

Even though Coyote
 escaped, he hated himself
 because he had helped
 Siwani. That's why he
 never goes near his
 relatives and when
 someone says, "Hey,
 Uncle, where do you come

bahjed ap him?" Sh hab o em-ahgad mo wash chum s-behimk ch hab kaij mat o bek o mea. Neh, sh id hekaj an hab hejel oimmed g Ban.

**MASH G O'ODHAM
GIDAHIOppo
Mamsh Hema Bei g
Ohb Ali**

Wenog mash g jewed e kuhpio gem hu wakoliw shon am, sh am wuhsh g hemajkam k amjed i ha cheggiahi. Sh hebai hema g jewed o s-hohho'id k am o kei g uhs k hab o chei, "Matp Ha'ichu wo s-ni-ho'ige'el, nt o doak ch ia wo bei ihda jewed."

Neh, sh hab e juh k am kei g uhs g o'odham amai mo hemu hab wud Ahngam. Sh amjed i hihim k in hu ha dagito g e obga Ge Akimel bahsho k amjed hihi uhum.

Sh ia hu wa'i wih g Suhani Mahkai mat heg bei g Ahngam k ia hu i chiwia m am hemu g Akimel O'odham ha kih. Sh hema hab wud Gohk Si'isiweliki ch wud si mahkai ch heg ab bei g jewed wahshaj hu hab

from?" He thinks that they want to catch him and are saying this so they can catch him and kill him. That's why Coyote wanders alone.

**THE O'ODHAM SCOUT THE
ENEMY**

**An Apache Child is
Captured**

At the time the earth opened in the south, it is told, the people came out and came this way, fighting as they came. Wherever someone liked the land, he would put up a stick and say, "If Something blesses me, I will live and take this land".

That's how it happened that a man put up a stick in the place that's now called Desert Willow. He and his companions went on and finished with the enemy on the banks of Big River. From there they returned home.

And Suhani Mahkai survived who took Desert Willow and made his home where the River People now live. Another powerful medicine man named Two Dust Devils, took land further up at the foot of the mountain, and lived there alone. He had an Apache child as a slave.

do'ag bahsho k ab hejel kih.
 Sh g ohb ali neholga. T am i
 ge'eda k s-mahch g Akimel
 O'odham ha ne'oki. Shp hab a
 e tahtk mo wud Akimel
 O'odham.

Mamsh mea g Ali Enigakam

Neh, sh haha wash s-mai g
 Gohk Si'isiwliki mamt o mea.
 Sh hab ahgid g e-neholga,
 "Wat o ni-mea g m-hajuni. Pt
 gamai hebai has o e juh. T
 hekid ia wo ni-da'iwush g
 ni-obga, pt pi ia hu wo i ni-
 neid k ia wash wo ni-
 kaihamad. T ia wo ni-
 oimmelichudahim ch ia wo ni-
 mea. Pt ga waha wo him k ia
 wo ni-nei. Nt o wa chum s-
 uam mahsk ch am o kahchk,
 pt wa has o ni-elid k ab o si
 ni-hohowo gi'ikko. T am o i s-
 ap'ek.

Pt haha wo hih maptp
 hasko wo i e tachua. Waptp o i
 ha oi g e-hajuni mat ia wo ni-
 mea. Pi aps hab hig o e juh k
 imhab ha'ag o him k o ha nei g
 ni-hajuni k am o ha ahgi mat
 has masma hab e juh ihda
 ni-chu'ijig. Tp hems o wa
 s-m-ho'ige'id k o m-bei. Pt o e
 kihkamchud k ha wehm
 ha'ichu wo tatchua. T heg
 hekaj hab o s-ap'ek g
 m-kihdag".

When the child grew up he
 knew the language of the
 River People, and must
 have considered himself to
 be a River Person.

His Master is Killed

One day Two Dust
 Devils knew he would soon
 be killed. He told his slave,
 "Your people are going to
 kill me. You must hide
 somewhere and don't
 come to see me when they
 run me out. Just keep
 listening. They'll make me
 run round and round
 before they kill me. Then
 you come and see me.
 Even though I'm there in
 an unsightly condition, you
 must not think anything of
 it, just inhale over me four
 times. That's all that is
 necessary.

You may go wherever
 you want. Perhaps you will
 follow your people who kill
 me. Or instead, you might
 go the other way and see
 my people and tell them
 what my fate was. Maybe
 they'll be kind to you and
 receive you. You will settle
 with them and work with
 them. That way you'll have
 a good life".

Bo kaij g keli. Sh weho
 hab wa e juh. Sh am dada g
 ohb chuhug. Sh gem hu meh
 g wiapo'oge'el k ged hu e
 ehsto sha'i ch ed mash am e
 gaggatahim ch si'ispolikdas g
 sha'i. Sh i'ajed am wash
 kaiham mo am hu i
 cheggiahim g keli ch am i
 me'ok gem hu hihih. Sh gam
 hahawa hih g wiapo'oge'el k
 hab e juh mam hab ahg k
 washaba pi ha oi g e-hajuni
 k ia hu ha'ag hih Akimel
 O'odham ha wui k ia hu
 wash chum jiwia.

T am da'iwush g
 o'odham k si hihnk ch hab
 kaij, "Ga g o! Ia at g t-obga
 jiwia. Mt am has masma wo i
 chegito matt hab o juh". Sh
 am ha hekaj e chehm g
 hemajkam k am chechga ch
 ha'ichu chu'ichk.

Kush hab kaij g nehol,
 "Mea amt g keli mani heg
 wehm kih ga hu do'ag
 bahsho". Sh am i shoanihim
 wehmaj ch am hahawa hihi
 wehmaj k ga hu dada k am i
 hemapai g gaggata k am
 dahm woi g muhki k mehi. T
 am i hagito. T hihi uhhum.
 Sh i ha oi g nehol idam
 Akimel O'odham.

That's what the old man
 said, and that's just what
 happened. The enemy came
 at night. The boy ran and hid
 in one of the piles of brush
 where they were clearing
 land and piling the trash.
 From there he heard them
 fighting the old man. When
 they had killed him they went
 away. Then the boy went and
 did what he had been told.
 But, instead of following his
 people, he came back to the
 River People.

As soon as he arrived a
 man ran out yelling and
 saying, "Everyone come out!
 An enemy has come. Think of
 what we're going to do to
 him." Right away the people
 gathered and looked him
 over and questioned him.

The slave said, "They
 killed the old man I live with
 over at the foot of the
 mountain". After they
 mourned with him, they went
 with him to the place. There
 they gathered up the brush
 that had been cut and laid
 the body on it and burned it.
 When it finished burning,
 they went home and the
 slave went with them.

Mash ha Hohnt k hahawa e Muhkid

Sh g Suhani Mahkai bei
ihda ohb ali k ge'elid k mah
g e-alidag. Sh hab wud
Puhl Ha'akam.

Sh pi tash amjed mat
hohnt ihda wiapo'oge'el, sh
wipi'am. T heki hu e ai mat
wo jiwia, k wash kiap pi
ha'ichug. Sh am i taht g
uwi mamtp hems mea g
kunaj k hab haha wash
kaidam ne'e:

**Baht hu wa hih g ni-
kun?**

Baht hu wa hih?

Baht hu wa hih?

**Nagas heki hu hebai
muh g ni-kun.**

**Heg wepo g mehi
gamai hu kehkim.**

**Mo wa chehgidas
huduning wecho.**

Sh g chechoj kaiok k
ha hekaj an e bahmud k
gem hu gahghio g
wipi'amdak k ab cheh g
muhkigaj mo ab hemu hab
wud Wonami. Sh g al
hahshani am kehk ch g
mo'otkaj g wipi'amdak ab
wahkidas hab masma mo g
wonami. T ia i neidok ged
hu wahawa bei g hohnigaj
ihda muhki. Sh ia ha wehm

He Marries and Later is Killed

Suhani Mahkai took this
enemy child and raised him
and gave him to his daughter.
Her name was Puhl Ha'akam.

Not long after this boy
married her, he went hunting.
Long after time for him to
come back, he was still gone.
Suddenly, sensing that her
husband might have been
killed, the girl sang:

**Where did my husband
go?**

Where did he go?

Where did he go?

**Maybe my husband
already died.**

**It looks like the death
fire**

**Appearing there in the
west.**

When the men heard it,
they called for help right away
and a search party went out
looking for the hunter. They
found his body at a place that's
now called 'Hat' There was a
little saguaro cactus standing
there with the scalp of the
hunter put on it like a hat.
When they saw it, they
brought the dead man's wife
there. With their help she
gathered up the flesh of the

hemapai g chuhhu-gaj g
wipi'andam k mehi. Sh ia i
hagito. Sh gem hu hahawa
hihi uhum k ged hu dada e
kih am.

T am ha hekaj e nahto g
Suhani Mahkai k hih am
Ahngam wui, nash pi id am e
ahgal heki huh. Sh ia jiwia g
Suhani Mahkai. Sh ia wahawa
mahmadho g alidaj. Msh hab
chekh g ali Pad Ahngam.

**Mash am i Ge'eda g Alidaj
Ahngam t am**

Sh am sha'i ge'eda ihda
ali, sh g bahbaj gahtchud k
ep hahpotch. Kush edapk i
nahto, matsh wo wipi'o g
ge'eged. Tsh
s-ha oidam ihda ali k chum
ahgid g e-je'e. Tsh pi hiwigi.
Sh am wa e ahg mat o wa ha
oi g wipi'okam. Tsh am
hahawa i dagito g je'ej. Sh
gem hu ha wehm hih.

Sh am hu hebai i woh.
Tsh wash i si'alim wami g ali.
K ge koawul am keh k ch g
u'uhig mahmad am nen'e heg
eda koawul. Sh am ha cheh g
ali k am oimmed ch chum ha
mummu. Tsh ia cheh g
wihpiop k wehmt k hekid
hema mem'a ch hab o chei,
"Behini. Pi ap wa
ni-makima g e-je'e." Sh ha

hunter and burned it. When
it finished burning they
went home.

When they arrived,
Suhani Mahkai made ready
and went to Desert Willow
because he had spoken for
the land there long before.
He made his home there
and his daughter bore a
child. They named the child
Ugly Desert Willow.

**The Apache's Son Grows
up at Desert Willow**

When the child was
partly grown, his maternal
grandfather made him a
bow and some arrows. Just
as he finished the people
were going hunting. The
child wanted to go with
them, and told his mother.
But she wouldn't let him.
Again he declared that he
must go with the hunters.
So his mother let him go
and he went out with them.

They made camp
somewhere. Early in the
morning the child got up.
There was a wolfberry bush
standing there with some
birds singing in it. The child
saw them and was circling
the bush trying to shoot
them when the young men

u'ihim g ha-ko'ij ch gen
hu ha chulshpahim. Tsh
am i e nahto g ge'eged k
gem hu wipi'o. Sh am a'i
nod g ali k gem hu hih
uhhum k ged hu jiwia e-
kih am.

Sh am daha g je'ej. T
am wecho ha shul g
u'uhig mahmad ha-ko'ij k
hab ahgid mo has kaij g
wihpiop ch mamka g e-
ko'ij, "S has ahg ch hab
kaij g wihpiop? ni pi ha
amichud."

Sh am i shosha k am i
ehb k hab ahgid mat has
masma e muhkid g ohgaj
wenog mat pi koi mahsi,
"Hemuch ap heg hekaj
sho'ig e wua ch an
oimmed."

Sh am epai i shosha k
am i ehb k hab kaij, "Mant
hemu hab o wa epai juh g
ohb hab masma mashp
hab juh g ni-ohg. Pt o him
k o ahgi g Jehjenakud
Chekchim, t o ha hemapai
g o'odham. Nt am o
ha'ichu ha ahgi."

Sh hi wa chum pi
hohho'i g je'ej k hab ahg,
"Dap wash ali ch pi weho
ap ha'ichu wo ha ahgi g
ge'eged."

found him and helped him. Each
time one of the young men
killed one he would say, "Take
it. You don't want to give me
your mother." So he went along
picking up what they killed and
putting it under his belt. The
men got ready and went
hunting, but the boy returned to
his home.

His mother was sitting there
and he let the baby birds they
had killed fall at her feet, and
told her what the young men
had said when they gave him
their kill. "I wonder why the
young men say this. I don't
understand them."

She began to cry and when
she stopped, she told him how
his father was killed before he
was born. "That's why you are
wandering around so pitifully
now."

He began to cry too and
when he stopped he said, "The
time has come for me to do the
same to the Apache as they
have done to my father. Go tell
the Meeting-place Keeper to
have the people gather. I'm
going to tell them something."

His mother didn't agree,
telling him, "You're still just a
child. You can't speak to the
adults."

Sh shoak ch am wa ah'ad
g e-je'e mat am o wa hih, "S-
mahch ani wa mant haschu
wo ha ahgi." Sh am i s-
ho'ige'el g e-mad k gem hu
wahawa him k ged hu ahgid
g jehnikud chekchim mo has
kaij g ali.

Sh hab kaij g keli, "Am o
wa s-ap'e. Nt o wa ha
hemapai g hamajkam. Tt o
kah, S haschu wo t-ahgi g
ali." T wa weho am ha
hemapai g hemajkam. T jiwia
g uwi k u'apa g e-mad.

**Mash o e Agwua g e-
Enigakam Muhkig**

K hab kaij:

"Ni a hebai g ni-kih ahg
ch heg dahm am kahch ch pi
has s-ni-mahch. K a wud
hejel ni-mataidag. ni-a heg
eda am banimmed ch pi has s-
ni-mahch.

"K a im si'alig tahgio daha
g Ge s-Tondam Ba'ag Mahkai.
T a heg am chum
ni-neid k am s-ni-ho'ige'idam
e tahtam k am wuhsh. K a
wud si s-edaweso kehkam
s-kohmagi bahiwuaj. T a gam
si huhpan k at a haschu hagi
sikolik wepogid k nahto k heg
ab si ni-ihbachud k a ab si s-
ap ni-hekowidachud.

"K a im hudunig tahgio

He cried as he told her
again to go. "I already
know what I'm going to tell
them." She pitied her child
and went to tell the Meeting
-place Keeper what the
child said.

The old man said,
"That's alright. I'll gather
the people and we'll hear
what the child is going to
tell us." So he gathered the
people, and the woman
brought her child.

**He must Avenge His
Master's Death**

He said (speaking for
his father):

"I lived, as known, in
the land I called my home,
and lay there not knowing
who I was. There were the
ashes of my cremation. I
was crawling around in
them, not knowing who I
was.

"To the east, as known,
sat Great Shining Eagle
Medicine Man. As soon as
he saw me, he felt kind
toward me and rose (to
present his gift). It was his
very center firmly rooted
gray tail feather (he gave
me). He pulled it right out
and made it like some kind

daha g Ge s-Chehdagi
 Wisag Mahkai. T a am
 chum ni-neid k amp s-
 ni-ho'ige'idam e
 tahtam k am wuhshani
 k ab gi'ikko i e
 holiwkad k ia ni-
 chehmo. K a wud si
 s-edaweso kehkam
 bahiwuaj. T a heg ab si
 huhpan k haschu uhs
 shopolik wepogid k
 nahto k heg ab si
 ni-ihbachud k a an si
 s-ap ni-komishpadad.

"K a im wakoliw
 tahgio daha g Ge s-
 Oam t-Wehmkal. T a
 am chum ni-neid k am
 s-ni-ho'ige'idam e
 tahtam k am wuhsh. K
 a wud kukujjuki. T a
 heg hewelichud k heg
 wepcho ab gi'ikko i e
 komadwua k ia
 ni-chehmo. T a heg am
 s-ni-hohho'idach. K a
 wud kukujjuki. T a
 haschu gaht gi'adkam
 wepogid k nahto k heg
 ab si ni-ihbach.

"K a im juhpin
 tahgio daha g Ge
 s-Kohmagi t-Wehmkal.
 T a heg am chum
 ni-neid k am p

of circular hide (shield) and
 finished it and gave me heart with
 it, hanging it very well under my
 arm.

"To the west, as known, sat
 Great Green Hawk Medicine Man.
 As soon as he saw me he seemed
 to feel kindly toward me and rose
 (with his gift). He rolled over in the
 air four times and overwhelmed
 me. It was his very center firmly
 rooted tail feather (he gave me).
 He very quickly pulled it and made
 it like some kind of short stick
 (tomahawk) and finished it and
 gave me heart with it, attaching it
 very well on my back.

"To the south, as known, sat
 our Great Yellow Clan Companion
 (Buzzard). As soon as he saw me
 he felt kind toward me and rose
 (with his gift). He rolled over in the
 air four times and overwhelmed
 me. It was heat waves (he gave
 me). He made them into wind and
 came under cover of it four times
 and overwhelmed me, to my
 pleasure. It was heat waves (he
 gave me). He made it like some
 kind of bow string and finished it
 and gave me heart with it.

"To the north, as known, sat
 our Great Gray Clan Companion
 (Coyote). As soon as he saw me he
 seemed to feel kind toward me and
 rose (with his gift). It was a

s-ni-ho'ige'idam e tahtam k
am wuhsh. K a wud
shashkaj. T a heg chewagi
wepogid k heg wepcho ab
gi'ikko a'ai i hejelwua k ia ni-
chehmo. T a heg am s-ni-
hohho'idach. K a wud
shashkaj. T a haschu wahpk
chu'ijig wepogid k nahto k
heg ab si ni-ihbachud, k i
wuhshani k an ni-nohnhoi
an ni-u'u k i ni-wuhshad k i
ni-gegokidad k mahkai
wohgga oidk i
ni-wanchkwupahi.

"T a wenog ni-chehgi g
Ohb jewedga, Ohb do'agga,
Ohb shuhdagga. Nt a ab
hudunig wua. K a ab kehk g
uhs muhkig. Nt a heg ab
wanimun k am nai, wehbig
g washai wahkut k heg
dahm dai g ni-
wiapo'oge'elga,
ni-mahkaiga.

"T a wenog ab i mahsi.
Nt a am wuhshani k gi'ikko
ha cheggia k ab chehmo g
ni-obga daikud. K a
ha'akiapa e wehbig dadha. T
a ni-neidok g hejel e
washaiga keikon k i gehshok
in i ialhi. T a wenog g ni-
wiapo'oge'elga chum neidok
ab e iawua k pi haschu
dadagichud k s-kehg

morning mirage (he gave
me). He made it like a cloud
and slid from side to side
under cover of it four times
and overwhelmed me, to my
pleasure. It was a morning
mirage (he gave me). He
made it like a reed (arrow
shaft) and finished it and
gave me heart with it. He
arose and took me by the
hands and strengthened me
and dragged me along the
path of a medicine man.

"At that time (as known)
he showed me the enemy's
country, the enemy's
mountains, the enemy's
water. I kept going until
evening. There stood a dead
tree. I pulled it down and
made a fire. By it I made a
grass mat on which I set my
young man, my medicine
man.

"When morning came, I
went out and fought four
times and overcame my
enemies post. They were
sitting there, row after row.
When they saw me they
stumbled over their own
grass mats. When they had
fallen they rolled down. When
my medicine man saw that,
he poured out his power on

muhkigaj neid k i e
nodagi.

"K a wud s-Kohmagi
ni-Wehmkal ch in med ni-
huhugid an ch si s-ap
kaidam hihnkim. K a heg
hekaj g jewed wehsko si
wo'iwua ch kahch,
dohda'ag chuhchim,
wehsko si shashawk ch
chuhch. K a wud
chewagigaj. T a uhg i bek
in hu t-dahm ul. Ni a heg
wecho ab wanchkwuhim g
ali ni-behi ch g uwi ni-
behi.

"Nt a hab ni-juh k ab
chehmo g ni-jewedga. K a
ab kahch g keli wi'idag,
wuhpui s-chuhug, nohnhoi
s-ko'ok, kakio s-ko'ok, ka
ab kahch. T a ni-neidok ab
uhg i e bei. K a ab ep
kahch g oks wi'idag,
wuhpui s-chuhug, nohnhoi
s-ko'ok, kakio s-ko'ok k ab
kahch. T a ni-neidok ab ep
uhg i e bei. T a i da'iwuni
k in a'ai si chuhdk. T a
heg hekaj g ni-jewedga
wehsko si ugij. ni-
dohda'agga chuhchim
wehsko si ugij ch chuhch.

"Nt a heg dahm u'apa
g Ohb s-kehg nahnko
chu'ijigaj, hewelgaj,

them. Without a struggle he
saw the enemy's body
completely dead, and returned.

"It was my Gray Clan
Companion running and yelping
at my side, and his yelping
sounded good. That's why the
earth lay firmly everywhere, the
mountains stood firmly,
echoing loudly everywhere and
standing firmly. It was his
clouds, as known. He raised
them and put them over us.
Under their protection I
struggled along with my child
and my woman.

" I went, as known,
through my land. There lay an
old man that was left, eyes
darkened, hands pained, legs
pained, lying there very still.
When he saw me he raised
himself up. There lay an old
woman that was left, eyes
darkened, hands pained, legs
pained, lying there very still.
When she saw me she raised
herself up. She ran out and
danced wildly from side to side.
That's why my land shook
everywhere, my mountains
standing firm, shook
everywhere and still stand.

"There, as known, I
brought the enemy's wonderful
powers, his winds, his clouds,

chewagigaj, ha'ichu
mahchigaj, ha'ichu
amichudadgaj, s-mahch g
ha'ichu ahgaj. Nt a heg
daish k dahiwwa. T a g
ni-wiapo'oge'elga g jewed
huhugidag keish k kekiwwa,
ha'ichu meddam e
wepogid, u'uhig da'adam e
wepigod.

"Nt a heg neidok heg
hekaj si wahm ni-tahtk ch
daha. Ha'ab go hems hu'i
elid k tatchua, nahnko
ni-ihmigi. Ch hemu hab s-ta
padma juni g Pad Shoiga.
Nani s-ap o s-ta kaihogim
kaij?"

Sh ia i amich g kekel
mo haschu ahg ch hab
masma ha'ichu neid ihda ali
k s-wehoch mat id s-ap o i
ha wanim am Ohb ha wui.
T hab o e juh am ha tahgio
m am hab che'is ne'okij ed
ihda wiapo'oge'el.

Mash Ep Neok g Ali

Am hu hebai, sh am ep
i e chehm g hemajkam. K
hab kaij ihda wiapo'oge'el:

"Ia att a t-chehm,
nahnko ni-ihmigi.

"K a hemu hab mahs.
Ihda t-wahkus kahchim,
ha'akia a'ankaj e ma'ishch
ch kahch. Dohda'ag

his knowledge, his
understanding, his learned
sayings. I claimed the spoil
and sat down. My medicine
man stepped on the earth's
edges and stood, making
himself like things that run,
making himself like birds
that fly.

"Because I have seen
this I am in a position to
look forward confidently. I
wish you would also think
this way and want to do
this, my relatives. Now we
are acting lazily toward Ugly
Slave. Is what I say right or
unacceptable to you?"

Then the old men
realized why the boy had
these visions, and believed
he would be able to lead
them against the Apaches.
It would happen to them as
was said in the talk of this
young man.

The Boy Speaks Again

Later, the people
gathered again and the boy
said:

"We have gathered
here, my relatives.

"Now it was like this, as
known. This matt (land) of
ours is always lying here,
covered with so many

chuhchim, wehsko si
s-wihgidag ch chuhch. T a
am g s-chuhugam chum
hih, pi ha ehkadag ch i
hih. T a am g tash chum
hih, pi ha tonlig ch i hih.

"Kunt a hab masma
ha'ichu nei. K a wud hejel
ni-oh'o wakumigdag. Kunt
a heg ab wanimun k am
nai. Kut a heg mek am e
eda bebed k am e eda
doahim k g dahm kahchim
si maggan k s-kuiwodam i
e nahsh kihj wui. K g
jewedgaj s-mahsko i e ul.
Dohda'aggaj si
s-wepegumid ch am
chuhch. K a wud hejel
ni-koshwa. Kunt a heg
s-kehg wakot. K a wud
hejel ni-eh'ed. Kunt a heg
ab wa'ig k i'ok s-naumam
neok.

"Kunt a am wuhshani
k g jewed chu'uchuwidk i
pi ha wia, u'us e'ekadag i
pi ha wia. Hebai g jewed
s-dahpk dahm kupal
hejelwua k am chum si
s-kehg sho'igdag dadge
ni-elid. Pim okis hu
ha'ichu. Ia okis hu t-dahm
ulini g s-kehg sho'igdag ch
amjed kuawid (agshp) i
hejelwua k ia ni-bahsho

feathers (clouds). The majestic
mountains are always standing
there. They're covered all over
with down (clouds). The night
tried to go, and having no
shadow, it went. The sun tried
to go, and having no light, it
went.

"I saw something like this.
It was the dry remains of my
own bones. I pulled them off
and made a fire there. They
burned and rumbled and
thundered in themselves and
cracked open the heavens and
turned westward toward his
home. His land appeared in
view. His mountains were
standing there all lit up. There
was my own skull. I made a
good canteen of it. It was my
own blood I carried in it and
when I had drunk it, I talked
drunkenly.

"I went out and left none of
the earth's hills untrodden, no
trees' shadows unsearched.
Somewhere I slid face
downward on the barren earth
and thought I struggled with the
beautiful lowly life. Alas, it
wasn't here. I found that this
beautiful lowly life was up above
and came sliding down from
there and fell in front of me. I
tried to embrace him, but just

gei. Kunt a an chum kohm k
an wabsh hejel ni-koh. Has
hu juh k am bei hegai am ni-
matk ed k a'ai wuhpa k chum
nei, k a hab s-ta neidhogim
chu'ig ch kahch, wuhio s-
chukdag ch kahch, mo'o s-
hikiwoni ch kahch.

"Ia okis hu t-dahm ulini
g s-kehg sho'igdag ch amjed
g oh'ogaj si'iskol ia e iawua k
g jewed si wa'akpan k cheh.
K a wud kihkij chuhchim. Kut
a gem i si wi'um k gem i si
i'imikidad k chuhcha. K a
wud shuhshuggaj wehchim.
T a gem i si wi'um k gem i si
wapkoladad k toa.

"K a wud wopogaj
wehchim. Kut a gem i si
wopog badchud k toa. Kut
heg dahm s-wechijgam e
gohkich g ni-obga. Kunt a
amjed shopol oidchugim k ab
hemako shuhdagigaj ab
hemapi ul g s-kehg
wiapo'oge'elgaj, s-kehg
chehiagaj, s-kehg keligaj,
s-kehg hohnigaj, s-kehg
alidaj, s-kehg uwigaj, s-kehg
haschu uhsgaj, ge shawadk
tatk, ge shawadk wa'ug, ge
s-tadani hahhag, s-kehg
mudadag, s-kehg heosig,
s-kehg hikugdag ch pi ha
muhkigam kaij ch o bai.

embraced myself. Somehow,
I took him in my hands and
turned him over and over,
surprised that he was
unpleasant to see, lying
there so still, face blackened
and lying there, hair cut
ragged and lying there.

"So the beautiful humble
life is up above, and from
there his tears were poured
out in drops and left the
earth well sprinkled. His
houses were always standing
there. It gushed and pushed
against them but left them
standing. Then it lay in
puddles. It gushed against
them and piled up driftwood
on them.

"There lay his roads, as
known. It left them ruined.
My enemy left fresh tracks
there. From there I tracked
on his heels. At one of his
water holes I gathered his
handsome boy, his pretty
girl, his handsome old man,
his pretty wife, his pretty
child, his pretty sister, his
pretty tree of some kind with
thick root, thick trunk, wide
leaves, good tassels, good
flowers, good fruit, and
healthy seed that will bear
fruit.

"Kunt a ha'akia nahnko
chu'ijigaj ab si hemapi ul.
Kut a wenog hahawa i nehni
g
ni-wihpiopga k ab pi haschu
dadgichud k g s-kehg
muhkigaj neidok i e nohnogi.

"Ha'ab go hems hu'i elid
k tatchua, nahnko
ni-ihmigi. Kutt hemu hab o
s-padmakam wepo dohdda g
Pad Shoiga. Nani s-ap hab
kaij, aha nani s-ta kaihogim
kaij?"

**Mash weho hab e Juh mo
Has Kaij g Ali**

Sh wenog ab hihim k in
hu oiopo e obga ha kih an.
Tsh weho hab e juh mo hab
che'is am ne'okij ed ihda
wiapo'oge'el. Tsh gi'ikpa ha
cheggia k gi'ikko ha gehg k g
ohb ali hema bek hebai i
wohpo kch am dadsha jeg
ed ch o ne'ed ch o e
a'aschudad id hekaj ohb ali.

Sh ia hu ai g e jewedga
k am a ep woh k am dai g
ohb ali k hab kaidam nei:

**Yeweli uhksha, yeweli
uhksha,**

**Eng ena am m-
nashawua. Haia a!**

**Yeweli uhksha,
Yeweli uhksha kch ia
him.**

"I, as known, gathered a
number of different powers of
his in one place. Then, as you
know, my boys (medicine
men) flew and, without a
struggle, saw him completely
dead and they returned.

"I wish you might think
this way, my various relatives.
Soon we will be treating Ugly
Slave like a lazy person. Is
what I say right or
unacceptable to you?"

**What the Boy Says
Takes Place**

Then they went and
wandered in the land of their
enemies. What was said in
this young man's speech
came to pass. Four times they
fought, and four times they
defeated the Apache,
capturing one of their
children. Then wherever they
made camp they would set
him in the open and sing for
him and make each other
laugh.

When they reached their
own country they camped
again and set the Apache
child up and sang for him:

**Windbreak.
Windbreak.**

**In it we set you. Poor
thing!**

**Shohing ali neholi,
pi ipki yebai ng
E hajuni a neina.**

Haia a!

**Yeweli uhksha kch
ia hime.**

(Hewel uhksha, hewel uhksha. Heg eda att am m-dashwua. Haia ha! Hewel uhksha. Hewel uhksha ap kch ia him. Sho'ig al nehoh, pi apki hebai g e hajuni ha neid. Haia ha! Hewel uhksha ap kch ia him.)

Sh amjed hihim k hab ahg g nehoh mat o med k hebai o i kekiwua, t am o mea. Tsh a weho i med k ab hu hebai i kekiwua. T am mea'a k hab juh mamsh hab juh g mo'obdam k g kahioj hema wahawua k u'ad ch am ai m an ge jehjeg k am heg oidch gohkitahim g ohb ali k hab kaij, "Tad oki wah memda." Sh amjed hab e a'aga "Tad Memelikud."

**Ohb Alidag ash wud
Wisag Namkam**

Heki huh, sh hema wud mo'obdam ch an hu hebai kih m an hemu g Akimel O'odham kih. Sh chum hekid hejel wipi'a

Windbreak.

**You have a windbreak
and come here.**

**Poor little slave, you
never see your relatives**

**You have a windbreak
and come here.**

(Windbreak, windbreak.

In it we placed you, poor thing. Windbreak, Windbreak, windbreak. And come here, poor slave. You never see your relatives. Poor thing. you have a windbreak and come here.)

When they went on, they told the slave to run, and wherever he stopped they would kill him. So he ran, and where he stopped, they killed him and did to him as was done to the hunter. Then they removed one of his legs and took it with them, going to an open place. There they made tracks with the leg and said, "A foot has been running here." From then on the place was called "Foot Running Place".

**The Apache's Son is
Hawk Man**

Long ago, it is said, there was a hunter who lived somewhere over there where the River People now live. He always hunted by himself

nash pi wud si cheoj. Kush
eda hi a chum s-ta
doajkima.

Sh am a ep wipi'amed k
ash pi jiwia. Kush eda hemu
i hohntok. Sh ged hu i chum
nenidahim g e kun ihda
chehia.

Sh am wash i e ai g gi'ik
tash. Sh am hahawa hih
hegai chehia k ged hu jiwia
tobdam wui k hab kaij,
"Gamai at a hema wipi'amed
k pi koi jiwia k atp hems
chum s-ap'e mamt gamai
wo i gahghio. Wahshan
amtp heki hu hebai i mea. K
hab pi ha'ichug." Bash kaij
ihda chehia.

Kush ha hekaj wuhsh g
tobdam k si amog ch hab
kaij, "Matsh im g o'odham
wipi'amed k pi jiwia. Kumt
gamai wo ne'iopa k o nei.
Wahshan amtp hebai heki
hu i mea. K hab pi
ha'ichug."

Kush am ha hekaj
ne'iopa g wihpiop k gem hu
a'ai wohp k ash ab hu wa
weho hebai cheh mamsh ab
mea. Kumsh g chuuhugaj i
hikchulid k an al hahshani
wehbig bihag k g mo'otkaj
gam wahawua k ab
wonamich g hahshani. Kush

because he was a brave man.
Yet the area was dangerous.

One time he went hunting
and didn't return. He had just
gotten married and the girl
was waiting there for her
husband.

Four days passed. Then
she went to the hunt caller
and said, "Someone went off
hunting and hasn't come back
yet. So it might be good if
you all go out there looking
for him. He may have already
been killed out there
somewhere and that's why
he's not here."

When the girl said this,
right away the hunt caller
went out and broadcast it,
saying, "It's reported that a
man went out hunting from
here and didn't come back.
You must hurry out there and
see. He may have already
been killed out there
somewhere."

So right away the young
men rushed out and ran in
every direction and found it
was really true that he had
been killed. They had stripped
off his flesh and wrapped it
around a little saguaro cactus
and made a hat of his scalp
for the cactus. When they

id ia i neidok k gem hu
 uhum hihi g wihpiop k ash
 ged hu dada k hab kaij,
 "Mamtiki a weho ab mea g
 wipi'andam."

Kush am i shoak hegai
 chehia k ash mu'i tash ab
 shoakihim ch am hahawa i
 ehb k ash hab kaij, "Mant
 hema tash o wa ni-agwua."

Mash i Ge'eda g Alidaj Hegai Wipi'adambad

Kush am hu wa'i he'es,
 sh haha wash mahmadho
 ihda chehia. Sh wud al cheog
 g ali, k ash am sha'i ge'eda.
 Kush g woskaj ge gahtch. Sh
 an kih wehbig chum hekid
 wipi'a ihda ali. Sh wash pi
 hedai ahgid mash has e juh
 g ohgaj.

Kush wash kiap chumaj.
 Sh am o ge kuhshdo k an e
 hemapai g wihpiop. Sh s-ha
 oidam ihda ali. Sh chum pi
 hiwigi g je'ej. Sh am a e ahg
 mash o wa ha oi. Sh am
 hahawa i dagito. Sh gem hu
 ha oi. Sh am i hud. Sh am hu
 hebai i woh.

Sh ash i si'alim wami
 ihda ali k ash g Kul Wichigam
 mahmad am ha cheh Koawul
 ch ed k ash am oimmed ch
 chum ha mummu. Sh am i
 wahpami g wihpiop k ash am

saw this the young men
 went home. When they
 arrived they said, "They
 really did kill the hunter."

The girl cried and for
 many days she was crying,
 and then she stopped crying
 and said, "Some day I will
 get even."

The Hunter's Child Grows Up

Not long after that the
 girl had a child. The child
 was a boy, and when he was
 partly grown, his father's
 father made him a bow. He
 always hunted around the
 house, but no one told him
 what had happened to his
 father.

Once while he was still
 small, the young men were
 going to chase game. When
 they gathered he wanted to
 go with them. His mother
 didn't want to let him, but he
 was determined to go. She
 finally let him go and he
 went with them. The sun
 went down and they made
 camp.

Early in the morning the
 boy got up and found some
 Curved-Bill Thresher babies
 in a Wolfberry bush and was
 running around trying to

dada k ash hema mem'ad ch
am al wiapo'oge'el wui
dada'ichud kch hab kakidach,
"Behini k hekid am o wa
ni-wehhejed neo e je'e wui,"
o ash hab o ah, "Behini. Pi ap
a ni-mahkimk g e je'e." Kush
pi ha amichud mas haschu
ahg ch hab kaij idam wihpiop,
ch hi wash ha ui idam u'uhig.
Kush an i kuhshdahim ch gem
hu uhhum hihim k ged hu
dada.

Sh am hab i ahgid g e je'e
ihda wiapo'oge'el mash has
kaij g o'odham. Sh washaba
pi ha amichud mas has ahg
ch hab kaij idam o'odham.
Kush wenog hab hahawa kaij
g je'ej, "Mu'ij o hegai hab
kaidam ne'oki heg hekaj mat
pi ha'ichu ni-abam. Kumt mea
g m-ohg. ni-mu'i shoakihim ch
heg hekaj amjed pi ha kun ch
ia wash daha. K hab nahnko
kaij g wihpiop, atp chum
s-ni-ihmimkch."

Bash kaij ihda chehia kch
shoak. Sh g madaj am i chum
neidok epai i shosha k am hab
i kaij, "Mant hema tash heg a
oidk am hab epai o juh g
Ohb."

Kush eda kelit g woskaj k
ash pi wipi'a ch pi
gidahimmed, ish am wash dak

shoot them. The young
men got up and came and
one of them would kill one
and throw it to the boy
saying, "Take it and
sometime talk to your
mother for me," or "Take it.
You don't want to give your
mother to me ." He didn't
understand why the men
said this and would just
take the birds. After the
chase they went home.

The boy told his mother
what the men said but that
he didn't understand what
they meant by it. Then his
mother said, "There is a lot
of that kind of talk because
of my misfortune. Your
father was killed. I cried
very much and so from
then on had no husband
and just stayed at home.
That's why the young men
jokingly say they would like
to marry me."

When the girl said this,
she was crying. Her son
also cried and said, "Some
day I'm going to do the
same thing back to the
Apache."

Then his grandfather
got old and didn't hunt or
go scouting Apaches. He

ch ha'ichu ahgid g e
wosmad. Kush am wash
chum sha'i ge'eda k ash
hab a chu'ig mash hab
chu'ig g ohgajbad, chum
hekid hejel oimmed ch
wipi'a. Kush hekid pi o
wipi'amed k si'al kehk o
wamig k gem hu wo e
memelich.

**Mash am ha Nam g
Wisag ch Ba'ag**

Sh am a ep e melichud
k am hu hebai wash kia
med. Sh am wo'o kch neid.
Sh am ge'e e cheggia g
hemajkam. Sh g wisag am
dad'e ch ga hu ohb ch ed
gegshshe kch gem hu wash
i komad ha wuhppa. Sh am
wo'o. Sh g tash ab i chesh.
Sh am hahawa i e taht k am
i wamig k chum nei, sh g
wisag gen hab dada uhs t
an. Sh am i neidok gem hu
hih uhhum k ash ged hu
jiwia.

Sh am i hud. Kush hab
kaidam ne'e:

**Gam uh ni-inga wa
ho menkai,**

**Gam uh ni-inga wa
ho menkai,**

**Wisange ni-ahahe
ka ni-ena si nahiawuna**

(Gam ant hu hig a wo

just stayed and told things to
the grandson. And he grew up
and was just like his father
used to be, always going
around by himself and
hunting. When he wasn't
going hunting he would get up
early in the morning and go
for a long run.

**He Meets Hawk and Eagle
in Visions**

One time he was running
again and something came
roaring at him and struck him
down. He lay there and saw
this. There were people
warring. And a hawk was
flying along, dropping among
the Apache and knocking them
flat. The boy was still lying
there when the sun rose. Then
he came to and got up.
Suddenly he saw a hawk
sitting up in a tree to one side.
When he saw it he went
home.

When the sun went down,
he sang this song:

**Yonder, as I was going
to run,**

**Yonder, as I was going
to run,**

**A hawk caught up with
me And rushed right
through me.**

(Yonder I was going to



medka'i, t g wisag
ni-a'ahe k ni-eda si
da'iwuni.)

Kush gi'ikko am ai g
wisag. Sh hab em-ahg mash
haha wo e melich. Sh am ep
meh k ash am hu hebai
wash kia med. Sh hab a ep
e juh mash hab a e wua. Sh

run, and a hawk met me and
rushed through me.)

Four times the hawk met
him. Then one time he
thought he would go running
again. As he was running
along it happened again as it
had been happening. He lay
there and the sun came up.

am wo'okahim. Sh ab i chesh
g tash. Sh am hahawa i nen
k am i wamig k chum nei, sh
g ba'ag gen hab daha uhs t
an. Sh gem hu hih uhhum k
ged hu jiwia.

Sh am i hud. Kush hab
kaidam ne'e:

**Gam uh ni-inga wa ho
menkai**

**Gam uh ni-inga wa ho
menkai**

**Bahange ni-ahahe ka
ni-ena si nahiwuna.**

(Gam ant hu hig a wo
medka'i, t g ba'ag ni-a'ahe k
ni-eda si da'iwuni.)

Kush ia wo wo'ok ch mu'i
cheggiadag o neidad. Sh pi
hedai s-mahch mash has
masma ha kokda g huawi.
Kush am hi o wa him k ha
hekaj o jiwia k o u'apa g
huawi. Sh nahnko kaij g
hemajkam. Sh ha'i hab kaij
mash ihda wiapo'oge'el e
wisagchud. Sh ha'i hab kaij
mash hab a e ba'agchud.

Mash Gidahio

Kush wud wash kiap si
wiapo'oge'el ch hab haha
wash kaij mash hab o wa
gidahim.

Sh hab chum kaij g
kekel, "Map wud wash kiap
ali kch pi weho hebai s-e

Then he awoke and got up.
Suddenly he saw an eagle
sitting up in a tree to one
side. He went back and
arrived at home.

When the sun went
down, he sang this song:

Yonder, as I was

going to run,

Yonder, as I was

going to run,

**An eagle caught up
with me**

**And rushed through
me.**

(Over there I rwas going
to run. And an eagle met me
and rushed through me.)

He would lie there and
see many battles. No one
knew how he killed mule
deer. He would go out and
right away come back
bringing a mule deer. People
were talking about him.
Some said this young man
could become a hawk. Some
said he could become an
eagle.

He Goes Scouting

He was still a boy when
he said they would go
scouting Apache.

The older men tried to
say, "You are still a child and
don't know how far you can

mahch k o hih."

Sh am a e ahg mash hab
a heki hu i ge'eda k heki hu i
s-ap'e mash am oi o e agwua.
Neh, k ash am e nahto k gem
hu hih mu'i hemajkam ha
wehm. K ash gen hu oiopohim
ch a weho ha kokda g Ohb k
ash hema wash bek ash an
u'ahid ch hab kaidam
ne'ichud:

**Yeweli kehsha, Yeweli
kehsha,**

**Eng ena am m-
nashawua. Haia!**

**Yewel kehsha kch am i
jiwia.**

**Shohing ali neholi, pi
apki yebai ng E hajuni
neina. Haia.**

**Yewel kehsha kch am i
jiwia.**

(Hewel kehsha, hewel
kehsha, Heg eda att am m-
dashwua. Haia! Hewel kehsha
ap ch am i jiwia. Sho'ig al
nehol, pi aptki hebai g e
hajuni wo ha nei. Haia. Hewel
kehsha ap kch am i jiwia.)

Neh, kush uhhum i hihim
k ash ab hu hebai i cheka. Sh
hab ahg, "Mapt i'ajed o meh.
Kut hebai o i hud. Kutt am o
m-mea."

Neh, sh a weho amjed i
med k i med k_ash chum hud.

go."

But he said that he had
already grown up and it was
time for him to get even for
his father's death. So he got
ready and went out with
many people. And they did
go about killing Apaches.
One they just captured and
were taking him along and
singing this to him:

**Windbreak,
windbreak,**

**In it we set you. Poor
thing!**

**A windbreak you
have and came here**

**Poor slave, you never
will see your people.
Poor thing!**

**A windbreak you
have and came here.**

(Windbreak. Windbreak.
In it we set you. You have a
windbreak and came there.
Poor little slave, you will
never see your relatives.
Poor thing. You have a
windbreak and came there.)

So they started back
home. They got so far and
told him, "From here you
will run. When the sun goes
down we'll kill you."

So from there he ran
and ran, and just as the sun

Sh am i me'a k hab wa juh
mamsh hab juh hegai
mo'obdam. Kush g kahioj
hema wahawua k u'a kch ab
hu hebai, sh am ge jeg. Sh
heg oidch am mahstahim. K
hemu am hab chehgig 'Tad
Memelikud.'

Kush amjed i hihi mehk k
ia hu dada m an hemuch g
Akimel O'odham kihhim k ash
gem hu ge e ne'ich. Kush
wenog am hab hahawa ha
ahgid hegai wiapo'oge'eli
mash haschu has e wua
wenog mash am e
memelichud. Kush wenog
mash am o kahchk ch heg o
wa i wepok mashp wud
muhkigaj, ish mu'i nene'i o
ha kahk kch mu'i cheggiadag
o neidad. Kush id ia i kah g
hemajkam k ash i'ajed hab
a'aga "Wisag Namkam." Sh
ha'i hab a'aga "Ba'ag
Namkam."

**Mash g O'oi Wonamim
Nahnko Ahg g Wisag
Namkam**

Sh am hema wud
wiapo'oge'el ch ash wud si
cheoj ch ash am i s-hehgam
g Wisag Namkam heg hekaj
mash mu'i g wihpiop
s-hohho'id g Wisag Namkam
kch ash chum hekid wehmaj

was going down they killed
him and did to him just as
the Apaches had done to
the hunter. Then they took
off one of his legs and
brought it to where there is
a plain. There they made
tracks with it. The place is
now called 'Foot Running
Place.'

From there they went a
long way and arrived here
where the River People now
have a village and put on a
sing. The young man told
them what was happening
when he was going out
running. He said he would
be on the ground as though
dead, and then he would
hear many songs and see
many battles. The people
heard this and from then on
some called him 'Hawk
Man,' and some called him
'Eagle Man.'

**Striped Hat Ridicules
Hawk Man**

They say there was
another young man who
was very brave, but he was
jealous because many of
the young men liked Hawk
Man and went around with
him hunting and scouting
Apache and were his close

oiopo ch wipi'a ch gidahioppo
 kch ash wud si naipijjugij.
 Kush eda hegai hema mash
 hab wud si cheoj hab chehgig
 O'oi Wonamim heg hekaj
 mash ge wonamit k ash hekid
 o gidahimed k o wahki ihda e
 wonami, k ash hebai wo mea
 g Ohb k g eh'edajkaj an hema
 wo chekshad k ash am i mu'i
 ha kokda g Ohb. Sh wash
 s-chekshshas ihda wonamij.

Kush eda wenog hekid ha'i
 wo gidahiop k hekid o dada k
 am o e ne'ichud k hekid am o i
 amhugi, kush g chechia ha'i o
 ha ui mash ha'i o si s-kehgajk,
 k ash am o ha ahgi mash has i
 masma hihimhim k dada,
 mash hedai ha'ichu mea, k
 hedai i pi ha'ichu mea, k hedai
 i bihugim, k hedai i tonom, k
 ash wehs ha'ichu am o ha ahgi
 mash haschu has i e juh am
 gidahimel ch ed s-ta ehbidam,
 s-ta hohho'idam, s-ta edam,
 s-ta a'askim kch wehs ha'ichu
 mash haschu i s-ta kakaim has
 e juh am ha tahgio. Kush idam
 chechia am o "e eda i wohp" k
 ash amjed am o ha chehch g
 gidahiokam.

Neh, kumsh wenog ihab
 ha chehch idam O'oi
 Wonamim kch Wisag
 Namkam. Kush ihda O'oi

friends. The one that was
 so brave was named
 Striped Hat because he
 made a hat he wore when
 he went scouting Apaches,
 and whenever he killed one
 he would put another stripe
 on his hat with the blood.
 He had killed so many his
 hat was all stripes.

Whenever anyone
 returned from a scouting
 trip they would put on a
 sing. When they finished
 they would bring some of
 the girls, those that were
 pretty, and tell them how
 they wandered and
 returned, who killed an
 enemy and who didn't, who
 was hungry and who was
 thirsty. They would tell
 them everything that
 happened during the hunt
 that was dangerous or
 interesting or shameful or
 funny, whatever was worth
 listening to that happened
 to them. These girls would
 do the 'run to center'
 dance. Then they would
 name the warriors.

After they named
 Striped Hat and Hawk Man,
 Striped Hat would always
 give a long ridicule of Hawk

Wonamim chum hekid mu'i
nahnko ahg g Wisag Namkam.
Sh id am i pi nako g Wisag
Namkam k ash hab kaidam
ne'e:

**Ganai mui neoki ini
kaichunge.**

**Shohing ali ni-
imuinanga yaia am i hoin.**

**Wani chum tahtoka ia
yoiwingi.**

**S ungiongam kaij ch
dah eng ena.**

(Ganai mu'i ne'oki ani
kaichug. Sho'ig al ni-ihbdag at
ha'as am i hoin. Want chum
tahtok ia oiwigi s-hugiogam
kaij ch daha heg eda.)

Bash kaidam ne'e, chum
tachuadch mash o oi nei mas
hedai hig weho wud si cheoj.

Sh am hu wa i he'es. Sh
am hu ge gidahio g hemajkam.
Sh ab o hihi g O'oi Wonamim
ch Wisag Namkam. Sh eda hab
s-e hehgamk ch
s-e keh'id. Neh, kush hekaj ge
gohk e hugid am hihim g
gidahiokam. Sh hebai o i woh,
sh gohkpa wo e ne'ich.

Sh am hu hebai wa ep i
woh. Sh hab kaij g Wisag
Namkam mamakaiga matki ha
ai g Ohb.

**Mash e Agwua g Wisag
Namkam**

Man. Hawk Man couldn't
stand him and would
sing:

**I hear a lot of talk
there,**

**And my poor heart
is grieved.**

**When I feel this
way,**

**I say I want to end
it soon.**

**So I sit here
singing this.**

(I hear a lot of talk
there. And my poor heart
is moved. When I feel this
way, I want to end it all.)

He sang this, wanting
to find out right away
who was the most manly.

Later on the people
went on another scouting
party. Striped Hat and
Hawk Man were going but
were jealous and hated
each other. So the raiders
went in two parties, side
by side. When they
camped, they would hold
a sing in two places.

So they camped again
somewhere. Hawk Man's
medicine men said,
"We're getting close to
the Apache."

Hawk Man Gets Even

Kush hab kaij Wisag
 Namkam, " Mamt si'alim o
 wahpag k o e nahto k wash pi
 hedai hebai o hih. Kutp pi ia hu
 wo t-ahgi g O'oi Wonamim k
 gem hu wash o hih. Kumt pi
 hedai am hu wo oi. Kut am o
 him k am o nei hegai mo heg pi
 hebai neid."

Neh, kush a weho hab e juh
 k am i mahsi. Sh am e nahto g
 O'oi Wonamim, neh, k gem hu
 hih, pi am hu ah ahgidok g e
 wehmkam. Kush eda ihda Wisag
 Namkam wud si mahkai k ash
 heki hu s-mahch mash haschu
 has o e juh am O'oi Wonamim
 tahgio.

Sh am hu wa he'es. Sh
 hema haha wash mel g o'odham
 k hab kaij, "Mo ia m-waid g O'oi
 Wonamim maptsh o him k o i
 neid k o i wehmt."

Kush hab kaij g Wisag
 Namkam, "Mapt gamai o med k
 o ahgi g O'oi Wonamim. Kut am
 o si s-chechojim ha nakogad.
 Kunt im o a himad ch antp hems
 o a ha'ichu nei."

Neh, sh gem hu uhhum
 meh. K ash sha'i ha'as, sh ep
 meliw k hab ep kaij, "Maptsh o
 him k o nei g O'oi Wonamim.
 Kuhgam amtsh ha melich g
 wihipiop. Kush hejel am hahawa
 chum ha nakog."

Then Hawk Man
 said, "Get up and get
 ready in the morning
 but no one go
 anywhere. If Striped Hat
 goes without telling us,
 no one is to go with
 him. He'll go and see
 what he's never seen
 before."

So sure enough,
 when morning came,
 Striped Hat got ready
 and left without telling
 them. Yet Hawk Man
 was quite a medicine
 man himself and knew
 already what would
 happen to Striped Hat.

Before long a
 runner came and said,
 "Striped Hat is calling
 for you to come and
 help him."

Hawk Man said,
 "Run and tell Striped
 Hat to fight like a man. I
 may see some action
 when I come."

So the man ran
 back. Before long he
 came running again
 saying, "Go see Striped
 Hat. They've turned the
 boys back. He's
 standing alone."

Sh hab ep kaij g Wisag
 Namkam, "Mapt gamai o med k
 o ahgi g O'oi Wonamim. Kut am
 o si s-chechojim ha nakogad.
 Kunt im o wa himad ch antp
 hems o wa ha'ichu nei."

Sh gem hu uhhum ep med
 k ash ha hekaj ep meliw k hab
 ep kaij, "Maptsh o him k o nei g
 O'oi Wonamim k o i wehmt. Pi
 atsh e nako."

Sh hab ep kaij g Wisag
 Namkam, "Mapt gamai o med k
 o ahgi g O'oi Wonamim. Kut am
 o si s-chechojim ha nakogad.
 Kunt im o wa himad ch antp
 hems o wa ha'ichu nei."

Sh gem hu uhhum ep med
 k ash ha hekaj ep meliw k hab
 ep kaij, "Maptsh o oi him k o
 nei g O'oi Wonamim. Pi atsh e
 nako k am hi wa chum. Sh eda
 pi am hu ta chechojima ha'ichu
 chu'ig."

Sh am hahawa i ha ahgid g
 Wisag Namkam g e wehmkam
 mash o oi hihim k o nei g O'oi
 Wonamim k o i wehmt. Sh a
 weho gem hu hihih. Sh gem hu
 tohnk dahm i chehchsh k chum
 nei, msh ab oid g O'oi
 Wonamim.

Sh wenog hab kaidam ne'e
 g Wisag Namkam:

Hemuch ipa s-ohoi
Wonamime

Hawk Man said again,
 "Run and tell Painted Hat
 to fight like a man. I may
 see some action when I
 come."

The man ran back
 again but came running
 again right away saying,
 "Go see Striped Hat and
 help him. He can't stand
 it even though he's
 trying."

Hawk Man again said,
 "Run and tell Striped Hat
 to fight like a man. I may
 see some action when I
 come back."

So he ran back but
 came running again right
 away saying, "Come and
 see g Striped Hat right
 away. He's not doing very
 well and can't overpower
 them."

Then Hawk Man told
 his companions to go
 right away and help
 Striped Hat. So they went
 and climbed a hill and
 suddenly saw them down
 there going after Striped
 Hat.

Then Hawk Man sang
 this song:

Just now you were
Striped Hat

**Hemuch ipa si cheojim
ahngana**

**Wahshowai kih miako.
S uwim apa kaij ch
mumuki.**

(Hemuch ap wud s-O'oi
Wonamim. Hemuch ap si
cheoj m-ahg. Wahshan kih
miako s-uwim hab ap kaij ch
mumukhi.)

Neh, msh eda ged i ak
am i mea.

Kush ihda Wisag
Namkam gan hab haha wash
chehk k dad'ehi, si i e
angiwidahim k an haha wash
i da'a k wud wisag k ash gen
hu i uhgka k an i nod k ash
amjed si s-kuhghim i him k ab
si gei Ohb ch ed k gem hu
wash i komad ha wua k ash
pi mu'ikko hab e juh k am i
ha hugio g Ohb.

Neh, sh ia hahawa s-mai
g hemajkam mash a weho g
wisag namk ihda
wiapo'oge'el.

**Mash g ha Namkam ab
Amjed Bebehe g Gewekdag**

Sh hab e juh na'ana. Sh
am hu hebai g wiapo'oge'el
kih. Kush ha'ichu chum
s-mahchimk mas haschu ab
ab ulini.

Sh ihda wiapo'oge'el
nahnko ha'ichu nakog,

**Just now you were a
brave talker**

**Yonder by the house.
Then you talked like
a woman dying.**

(Now you are Striped
Hat. Just now you were
talking bravely. Then you
are talking like a woman
and dying.)

Just then the enemy
overpowered Striped Hat
and killed him.

Suddenly Hawk Man
hopped to one side like a
bird and flapped his arms
and flew. He was a hawk.
He flew up, and turned and
came roaring down among
the Apache, knocking them
flat. He didn't do this many
times before he finished
them off.

So you see, the people
learned then that this
young man really did meet
a hawk.

**Getting Power From an
Encounter**

They say this happened
long ago. Somewhere a
young man lived who
wanted to know what his
abilities would be.

This young man
endured various things,



bihugig, tonomdag, gewekogig,
 kohsimdag, heg hekaj mash
 hab masma
 s-mahch matsh am hebai
 ha'ichu has o e juh am koksij
 ed. Heg i amjed mash mu'i
 ha'ichu nakog kch hab i em-ah
 matsh heg hig amjed am o si i
 e nako mat do
 s-melidkamk. Kutsh am hu
 hebai ge jegdat e kih hugid am.

hunger, thirst, fatigue, and
 lack of sleep because he
 knew that in this way
 something would happen
 to him in his sleep. After
 he had endured many
 things he thought that
 through this he would be a
 good runner. One time he
 made a big race track
 beside his house. Every

Wehs sisi'almad am e
memelichud.

Kush am hu hebai am a ep
e melichud k am hi wa i s-e
tahtk mash am med, atsh am
hu hebai wash s-e chuhugi. Pi
sha'i e mahch mas he'es i tash
am wo'o.

Am hu hebai hahawa i e
taht k am i nen k chum nei
mash g wisag an daha kui t an.
Kutsh oi am wash i s-mai matsh
heg gewichkwua g e a'ankaj.
Kush eda e kohs ed hab a hi wa
neid mash g wisag am jiwia wui
matsh hab do wa si
s-melidkamk ch ep do si s-e
mahchimbkamk ab gidahim t ab
ch wud ep o si mahkaik hab
masma mash hegai wisag kch
hab ahg hegai wiapo'o'ge'el,
"Mat pi hedai o sha'i m-ai ab
melichuda t ab. Kupt ahpi ep o i
ha wanimedad g gidahiokam
heg hekaj mapt hab o masmak
mani ahni, wo e wisagchudad. T
pi o sha'i m-amich g m-obga
mapt ahpi am o ha ahgidahim mo
hebai has chu'ig. T hekaj pi o
hasig mat o ha kokda g
o'odham g e obga."

Heg ash neid wenog matsh
am gewichkwua g wisag, am
hab s-e chuhugidk, k washaba
hab masma s-e mahch mat
wash koi, sh am ahgidahim g

morning he would be
running.

One time he was
running again and,
although he felt himself to
be running, he just
fainted somewhere. He
couldn't tell how long he
lay there.

Later on, he regained
consciousness and
discovered a hawk sitting
in a tree nearby. He knew
then that it had knocked
him down with its wings,
since in his sleep he had
seen a hawk come so that
he would be a good
runner and know warfare
and be a powerful
medicine man like that
hawk and he told him,
"No one will surpass you
in running. You will also
lead the warriors because
you will be like me, able
to become a hawk. The
enemy will not
understand how you can
tell where they are. so it
will not be hard for the
people to defeat them."

That's what he saw
when the hawk knocked
him down and he passed
out. But he learned his

wisag heg eda mash hab
em-ahg matsh wash koi. K
oi wa wenog am i ahgid,
"Mapt do wisag namkamk
heg hekaj mapt wehs
ha'ichu wo s-mahchk hab
masma mani ahni."

**HA'ICHU AHGA AB
AMJED G
CHICHIWIDAG
Mash Hema g Uwi si
s-Hohho'id g Tokada**

Sh am hu hebai g uwi
kih kch ash s-e mahch ab
tokada t ab kch s-melidag
ch s-wuidag g ola matsh o
ha chichiwi g hemajkam.
Kush am kih kch hema
mad g chehia.

Kumsh eda am waid
matsh am hu hebai o ha
wehmt heg ab tokada.
Kush am wuiokai ihda e
mad chehia, an ge kuhnat
k an wohdoka'i, k g ha'u
an ge ha makodagt k ab
naggia k am ep chuishpid k
ab naggia k hab ahgi mat
hekid o nen k ab o ui hegai
k o u'u k o i gahghi g e
je'e. Sh pi am hu ahgid
matsh hebai o him k hab hi
wash kaij.

Kush a woho hab e juh
ihda chehia k am i nen k
am bei hegai hahu'u mash

abilities by going to sleep. The
hawk was talking to him
during the time he thought he
was asleep. He was telling him
then, "You will be a hawk man
because you will know
everything like I do."

**STORIES ABOUT
CONTESTS and SKILLS
A Woman who Loved Field
Hockey**

Once, it is said, there was
a young woman who was
skilled at field hockey and a
fast runner. She could send
the puck right where she
wanted when she was
competing. She lived there
and had a daughter.

One time she was invited
to help in a hockey game. So
she left her child, she made a
blanket hammock, placed her
daughter in it and left her.
She tied some gourd dippers
together and hung them by
her daughter, along with some
lunch she had made for her.
She told her that when she
awoke she should take them
and go looking for her mother.
But she didn't tell her where
she was going when she said
that.

The girl did just as she
was told. When she awoke

ab ge kuawush ch naggia ch
chuishpa k hih, him k am
hebai jiwia am wui g Ba'ag
mash am kih k ash hab kaij,
"Mapt o ni-ahgi mas hebai
oimmed g ni-je'e."

Kush hab kaij g Ba'ag,
"Mapt ho'ip kia hema nimah
g e ha'u, nt haha wo m-ahgi
mo hebai oimmed g m-je'e."

Kush am hema i mah.
Kush hab kaij, "An o g do'ag
wawani, m gen hu wawani.
Kupt heg dahm o i cheshad k
gem hu wo nei gem hu heg
wehgaj mo am oimmed g m-
je'e."

Kush amjed him k am hu
hebai jiwia wui g Wisag.
Kush hab kaij, "Pt o ni-ahgi
mas hebai oimmed g ni-je'e."

Kush hab kaij g Wisag,
"Pt ho'ip hema ni-mah g e
ha'u, nt haha wo m-ahgi mo
hebai oimmed g m-je'e."

Kush am hema i mah. Sh
hab kaij, "Am o oimmed heg
wehgaj do'ag m an wawani."

Kush amjed him k am
hebai jiwia mash am kih g
Hawani. Kush am jiwia wui k
ash hab kaij, "Mapt o ni-ahgi
mas hebai oimmed g ni-je'e."

Kush hab kaij g Hawani,
"Pt ho'ip kia hema ni-mah g
e ha'u, nt haha wo m-ahgi

she took the dippers that
were hanging there tied
together, and the lunch and
left. She went until she came
to where Eagle lived and
said, "Tell me where my
mother is wandering."

Eagle said, "When you
give me one of your dippers,
then I'll tell you where your
mother is wandering."

So she gave him one and
he said, "There's a mountain
range over there. Climb up it
and you will see where your
mother is wandering beyond
it."

She went on from there
and came to Hawk. She said,
"Tell me where my mother is
wandering."

Hawk said, "When you
give me one of your dippers,
then I'll tell you where your
mother is wandering."

So she gave him one and
he said, "She's wandering
over there, beyond the
mountain range."

She went on from there
and came to where Crow
lived. When she arrived she
said, "Tell me where my
mother is wandering."

Crow answered, "When
you give me one of your

mo hebai oimmed g m-
je'e."

Kush am hema i mah.
Sh hab kaij, "An o oimmed
heg wehgaj do'ag m an
wawani."

Kush amjed him k am
jiwia wui g Hohhi mash am
kih. Sh am jiwia k hab kaij,
"Mapt o ni-ahgi mas hebai
oimmed g ni-je'e."

Kush hab kaij g Hohhi,
"An o oimmed id wehgaj
do'ag m an wawani."

Kush amjed him k an i
cheshad k a weho chum
nei mash am hemajkamag
ch am e hemapai hegam
mash am o e toka. Kush
am him k koi ged hu jiwia k
ha nei mash am g a'al
oiopod ch chichwih. Sh am
jiwia ha wui k ash hab kaij,
"No ia oimmed g ni-je'e?"

Kush hab kaij hegam
a'al, "Heu'u. Ia o oimmed."

Kush hab kaij, "Mamt
am o hema med k o ahgi
mant ia jiwia. T ab o i meh.
Want o nei g ni-je'e."

Kush im hu meh hegai
matasp am o ahgi. Kush ia
hu chichiwi ha wehm g a'al
ch ash am hebai sh hab
kaij, "Mant o hema
ni-chehgi g hiani kih," nash

dippers, then I'll tell you
where your mother is."

So she gave him one, and
he said, "She's wandering
over there beyond the
mountain range."

She went on from there
and came to where Mourning
Dove lived. When she arrived
she said, "Tell me where my
mother is wandering."

Mourning Dove said,
"She's wandering just beyond
this mountain range lying over
there."

She went on from there
and climbed it and found that
there really were people there
who had come together to
play hockey. Going on, she
could see there were some
children playing. When she
came to them, she said, "Is
my mother wandering here?"

The children said, "Yes.
She's wandering around
here."

Then she said, "One of
you run and tell her I've
come. She should run here. I
must see my mother."

The one that was going to
tell her ran over there, and
she played with the children.
Later, she said, "I'm going to
find a tarantula house for

pi g je'ej am wash e toka ch pi jiwia. Kush a weho hab e juh k am hema cheh mash am hebai kih g hiani. Kush heg eda am kekiwu k am ne'e k ash gem hu wash i juhpihi gem hu jewed wecho k koi wehs gem hu wah, kush eda mel g je'ej. Kut eda gem hu wehs wah. Kush am i ahgid g Kahw, "Mapt am o i oid k o bei g ni-mad. Im at hu juhpi jewed wecho."

Kush am i chum oi g Kahw k hi wa chum a'ahe k ash wash g nowij an wahawu k u'apa k hab ahg hegai je'ej, "Mant hi wa chum a'ahe. K eda s-gewekam himad ch im hu juhpi. Nt wash g nowij an bek am wash wahawu." K am hi wa i mah hegai nowij. Kush am bei hegai k am him am hebai hiash.

Kush am hu'i hebai, kush am wuhsh g hahshani k am kehk ch am i ge'elhim k ge'eda. Kush g a'al am oiopod ch chum hekid ab ma'ikkash. Kush oi wa heb hu hih. Kush eda ab i wuhsh g ihbdaj mat hab o e juh hemu k ab o i wuwha g ha ihbdag k o bai. Kush hab e

myself," because her mother was just playing hockey and didn't come. And that's just what she did. When she found where a tarantula lived, she stood in it and sang and began to go down into the earth. She hadn't yet gone all the way in when her mother came running. Then she went all the way in. The mother told Badger, "Follow my child in and get her. She's gone down into the earth."

Badger followed her and tried to reach her, but just pulled off an arm and brought it and told the mother, "I tried to reach her. But she was going down too fast. I just got hold of an arm and pulled it off," so he gave her the arm. She took the arm and buried it somewhere.

Some time later, a saguaro cactus came up and grew there until it was big. The children wandered around there, always throwing things at it. So it went away. Yet the buds had come out, as they do now when they come out and ripen. It had done this and then gone away. When the people couldn't find it, they

juh k heb hu hih. Kush am i pi edagi g hemajkam k am e ahgid k am e hemapad am a'aga mas hebai o cheh, k ash hab kaij, "Matt am hig o ah'ad g Ban. T am o i gahghi. Heg o wash chum hebai melhim. T am o i gahghi." Kush a woho meh g Ban k am chum i gahghim k pi hebai sha'i edgid k ash uhhum jiwia k hab kaij mash hab a pi hebai sha'i chehg k ash am hebai jiwia mash am ge wahiag. Kutsh am i koatsh. Kush ab hi wa si s-jewow. Kush hab elid matp hems am a chum heg eda wahia.

Bash masma hab kaij. Kush hab kaij idam o'odham, "Matt am hig o ah'ad g Hawani mo heg hab a ep chum hebai da'a. Kut am o him k am o i gahghi."

Kush a weho am o i hih g Hawani k ash hab kaij, "Mamt o e nahtokchid. Mat o sha s-ni-abam mant o chehg k o jiwia, mt eda heki hu wo e nahtokchid." Kush am da'a k am him k him k ash am hebai nei mash g do'ag an wawani. Sh ga hu shahgig ch ed ab ge nen'e g u'uhig. Kush ab jiwia k chum nei mash ab kehk g hahshani ch wash s-wegi, heki

told one another and met to discuss where to find it. They said, "Let's send Coyote. He'll go looking for it. He runs everywhere. He'll go looking for it." So Coyote ran, trying to find it. When he didn't find it anywhere, he came back saying that he couldn't find it anywhere, but that he had come to a well and peeked in. It was giving off a rotten odor, so he thought it might have drowned in the well.

When he said that, the people said, "Let's send Crow. He also flies everywhere. He'll go looking for it.

So Crow went saying, "Be ready. If I'm lucky I'll find it and come, so you be ready." Then he flew off and kept going until he saw a mountain range. There were a lot of birds flying around in a canyon. When he arrived he found the saguaro cactus standing there, red with fruit that had already ripened. He ate and ate until he was all swollen up. Then he flew back. When

hu i bak wash s-wegi g
bahidaj. Kush ab ko'ihim ch
ko'ihim ch ab wash i si
kopodka. Kush am uhhum
da'a k ged hu jiwia. Sh eda
heki hu u'apa g o'odham g e
huha k am toa. Kush heg
eda am wiho. Kut am nawai
g o'odham. Kut am gawulikai
g kaij mach hab a'aga "kaij".

Kush am gawulikad k
hab ahg g Chuhwi, "Mapt o
shahk o med k mehk o
iawua. Kut am o wuwha g
hahshani amai."

Kush a weho hab e juh g
Chuhwi k am u'u k med k
am hu hebai wash kia med.
Kush am nam g Ban k ash
hab kaij, "Shahchu ap u'a?"

Kush hab kaij, "Pi
ha'ichu."

Sh hab kaij, "An ap
ha'ichu u'a. Nt o nei.
Shahchu o wud?"

Kush am i tad g e nowi.
Kush im shonihi ia hu
wechojed. Sh gem hu a'ai si
nehni g kaij. K heg hekaj in
wuw hag g hahshani mach in
neid m in chuhch.

Kutsp hems hab o e juh
g Chuhwi k o u'u k med k
mehk o shul. Kutp gem hu
mehk o s-hahshanigk. Hemu
o in a'i mia chuhch.

he arrived, the people had
already brought their
baskets and put them out so
he brought up the fruit and
spit it in them. Then the
people made cactus wine.
They separated the seed
that we call 'kaij.'

When they had it
separated, they told
Jackrabbit, "Take it in your
hand and run and throw it
far away and the saguaro
will come up there."

That's what Jackrabbit
did. He took the seed and
ran. He was still running
when Coyote met him and
said, "What are you
carrying?"

He said, "Nothing."

Coyote said, "You're
carrying something. I want
to see what it is."

Jackrabbit opened his
hand, and he hit it from
below. The seeds flew
everywhere. So saguaro
cactus came up here
wherever we see it standing.

Jackrabbit might have
taken it and run far away
and thrown it, then there
would have been saguaro
far away. But now it's
nearby.

Kut eda ged hu nawait g
o'odham k ab gi'ik s-
chuhugam ab keihin k am
ne'ihim. T eda am i a'ahē g ha
nawait. K am i i'ihim ch nawkk.
Kush nahnko masma ha o'oha
g ha'ichu doakam mach hemu
in ha neid mo has masma
o'ohadag.

Kush g Shoh'o am e
pako'olach. Kush eda g
Nehpod ha'as hu al i chini ch
wash am i chum s-a'asim g
Shoh'o mash am e
pako'olachud. Sh oi a am wash
si e wantp g chinij. K ha'as
chini matp hab chu'ig ch hekaj
s-e elid ch chuchkagad an
hahawa i wushke ch an o
kaidgad mam an kah mat
chuhug an o kaidgad. Neh, id
o wud wa'i.

Mash Has Masma e Chichiwi g Toka

Tokada o wud u'uwi ha
chichwidag heki hu wa'i
amjed. K g uhskaj e chichiwi
mo hab e a'aga "usaga" ch
ha'ichu ehp mo hab e a'aga
"ola". Idam gohk ha'ichu o hab
masma e nahto mat g uhpād
mamhadag hema wo shonch
mo s-shelini k o elpig k o i
tonij am nahda ch ed mat heg
hekaj o s-ap i e nahsh an e
kuhg an mat hekaj s-ap o

Then the people made
cactus wine and danced
and sang for four nights.
When their wine was
fermented, they drank it
and got drunk. They
painted all the markings
on the animals as we see
them marked now.

Grasshopper danced a
jig. At that time,
Nighthawk had a small
mouth but he laughed at
Grasshopper while he was
jigging and his mouth was
wrenched to the size I
guess he has now. He
must be ashamed because
he comes out now at night
and sounds like he does as
you hear him in the
night. This is all.

How Field Hockey is Played

Field hockey is the
women's sport from
ancient times. It's played
with a hockey stick called
"usaga" and a kind of puck
called "ola". These two
things are made by cutting
a catclaw branch that's
straight, then peeling it
and heating it in a fire so it
can be bent just right at
the end for tossing the

wuich g ola. Kush hebai ha'ijj hab wua mat g eldajkaj o i bihiwin k am haha wo i tonij. T an o wohi anai mo pi an hu bihags g eldaj. T hab masma an o e o'oha g ha usaga. K ihda ola hab masma e nahto mat ha'as hu wo i ha shonch g gohk u'us mo g uwi nowi k an o i gi'igwulikai ha e'eda k an o ha makodad g s-wihnk hogikaj.

K hab masma e chichiwi ihda tokada mat he'ekia i u'uwi ab o i e wehmt k a'ai o e pip'ichud k o e chichwih, wehpeg am ahgk mat hebai o e gehg. Hegam gohk mat o da'ich g ola at ab e wui o gegokiwua k am o da'ich. T hedai o e nakog k o gewichkwua am e wehmkam ha wui. T hedai has masma wo gehg g ola k gem hu wo i cheshaj mat hebai i chekshani mat an o e gehg.

Neh, k hab masma e chichiwi g u'uwi heki hu wa'i amjed kch hab s-wohpo'idag.

Ihda tokada o wash nahnko masma e chichiwi mash hebai ha'i o ku'ago g u'uwi o wo wa'igo k ash ab e kih amjed o i e tokahim k

puck. Sometimes the women wrap the stick in its bark and then heat it. It scorches where the bark is not wrapped around and that is how the hockey stick is decorated. This puck is made by cutting two sticks about as long as a woman's hand and making them narrow in the middle where they are joined with tough leather.

The game is played by any number of women who form teams that challenge each other to play, first deciding where the goal lines will be. The two who are going to start tossing the puck stand facing each other. Whoever can, hits the puck to her team-mates. Whoever gets it, hits it however they can to get it over the goal line where the game is won.

You see, that's how women have played the game from ancient times and why they were good runners.

This field hockey was played in various ways. It's said that when some women were going for firewood or water, they would start from

gem hu wo e gehg mat
hebai o i ku'a o wo wa'ig k
ash amjed uhhum ep o i e
tokahi, g e ku'agi o g e
wa'ig mohmtk.

Shah'o wa'i s-e mahch
heg ab!

Mash g Hiakim t-Gehg g Kuikud

Sh hema o'odham
tahgio hab e juh ihda
wenog mat ia i wuhsh g
wuaga. Sh heb hu wua g
e hohnig am wuaga ch ed.
K an hu wa memedad ch
g wuaga oidahim ch id
hekaj an s-kaidag. Sh am i
pi nako g e ihbdag g
wehmaj kihkam k an hu
wa oimmed ch chum
s-shoshakimk. K wash
wenog g si cheoj pi hekid
shoak ch wash e nakog ch
ba'iwich g si edadag ch pi
ap tahhadkam. "T wash o
huhug hemu," bo kaij ch
an oimmed hejel.

Sh hema tash an a ep
oimmed ch tonom k ab
jiwia Wahpk t ab k ab i'ok
ia wash dak ch gem hu e
ba'ich ha'ichu chegito. T ia
hab haha wash e juh g
chegitoij mat o hema
kuikudt k heg eda wo
shoakad ch o che'isidad g

home, tossing the puck and
racing to see who would be the
first to get to where they were
going for wood or water. Then
they would race back the same
way, carrying their wood or
water on their heads.

They were very skilled!

The Yaquis Won the Flute from Us

It is said this happened to a
man when the puberty
ceremony first appeared. He
lost his wife through these
ceremonies, because she ran
around following the
ceremonies, and was talked
about everywhere. The sorrow
of his heart overcame him and
he wandered around feeling like
crying. Yet a brave man was
supposed to endure shame and
overcome sorrow rather than
cry. "It will be gone soon," he
said, wandering around alone.

One day he was wandering
around again and got thirsty so
he came to Reed Mountain and
got a drink. He was thinking
about what was ahead for him
when the thought suddenly
occured to him that he would
make a flute and cry in it,
imitating the whip-poor-will.
That way no one would know
he was crying, and he would

kohlogam. T hab pi hedai o
s-mahchk mo shoak. T hab
masma wo hugio g pi ap
tahhadkam am e ihbdag ed.

Neh, sh ia hema bei g
wahpk k kuikudt. K an hu hebai
chegog. K am heg eda wo'o
kch kuhu hab kaidam mo g
kohlogam. Sh wash pi am hu si
oidch hab kaij ihda kuikud. K
am kaiham g hemajkam ch pi
amich mas haschu wud
hemajkam ch hab s-wehom s-
kehg ne'e. Sh g u'uiwi s-
neidamk mas hedai s-wehom s
-kehg ne'e. Sh ia daiw
chuchkagad. T idam ha neidok
ha hekaj pi chegito g e hohnig
ihda o'odham k amjed pi shoak
ch wash kuhud ch ha a'aga
mu'ikko g e nen'ei.

Sh ia wakoliw tahgio ge
s-hemajkamag. K am wud
kikham g chechia ch wud gi'ik
ch wud e wepngam ch
chuchkagad am wash wohp ch
s-hohho'id g kuikud mo ge has
kaij. T hab chei mat o i
gahghio hegai o'odham k o bei.
T am ha kih am chum hekid o
kuhud. Neh, sh amjed i wohp.

Sh am hu hebai ge
s-hemajkamag. K am hema g
wiapo'oge'el ha shoshobid, hab
kaijch mat heg s-kehg ne'i am
o ha ahgi i mahsik. "Tp hems

overcome the sorrow in his
heart.

So he took a reed and
made a flute. There was a
cave there, and he lay in it
playing the flute like a whip-
poor-will. But the flute
didn't sound quite the
same as a whip-poor-will.
People were listening and
didn't understand what
kind of person was making
such beautiful music. The
women wanted to see who
was making the beautiful
music, so they came each
night. When he saw them
he forgot his wife right
away and no longer cried.
He just played and sang his
songs over and over.

There were people
living south of here. Four
sisters living there would
lay there every night and
enjoy the sound of the
flute. They said they would
go looking for the man and
get him. Then he would
always play at their home.
So they started to run.

Along the way there
were a lot of people. A
young man tried to stop
them, saying he would sing
them a beautiful song in

wud ni-ne'i, m heg kahk ch amtp ni-gahghim," bo kaij g Ban.

Sh a weho ia woh. T si'al keh, t i wami g Ban k gen hab sikod memda ch si hihnk. T i wahpami g chechia k hab kaij, "Chum apki hi wa s-kehg ne'i ch itp hems s-kaidag wehsko jewed ab, ch wash pi ahpi m-gahghim." Bo kaij g chechia kch e a'aschud id hekaj o'odham mo ia ha ne'ichud.

Sh gi'ik kihhim t am dada k gi'ik wihpiop ha neid k am wash bibjim ch nahnko kaij ch hehhemhid ch ep wop'o. Sh hab e junihim k ia hu ai g e gahgi. Sh hab masma e ap'ech mat g ge'echu wehpeg am o nei g cheoj k am o ahgi mat haschu has e juh si wehpeg tash ch si wehpeg hudunig ed k am o wi'i g e oidchkam. T am epai o ah mat haschu has e juh ba'ich tash ch ba'ich hudunig ed. Neh, bash masma e a'aga k ab ai g si chumchu. T am ah hegai mamt am wi'i. T id ia s-hohho'i g cheoj k hohnt. Sh gem hu i wanim e kih

the morning. "Maybe it's my song you hear and you are looking for me," Coyote said.

So they camped there. At dawn Coyote got up and was running in a circle, shouting loudly. Then the girls got up and said, "Even though you have a beautiful song that may be heard all over the earth, it is not you we are looking for." When they said this, they were making each other laugh over this man who was singing for them.

They came like this to four villages and saw four boys, but they just passed by, saying things and laughing and running. They went on like that until they found what they were looking for. They had agreed that the oldest would go see the man first and tell him what happened the first day and the first night, and leave something for the next one to tell. She, in turn, would tell what happened the next day and night. So that's how they told about themselves. When the youngest sister's turn came, she told what was left. The man liked her, so he married her. Then they took him home

wui idam u'uwi. Neh, bash
e juh heki huh. K ia t-
amjed s-mahch g Hiakim g
kuikud. Ch ahchim pi ha
kuikud.

**HA'ICHU A'AGA AB
AMJED G WIPI'AI
Mash g Huawi Hema
Bei g Wipi'amdah**

Heki huh, sh hema g
keli g e wosmad g wipi'ai
mashcham. Sh pi ab hu ab
e ul g wipi'ai g
wipo'oge'el. Sh washaba
pi dagito k chum hekid heg
wash i oidchug.

Sh am a ep wipi'amed
k g huawi mummu k ash
ge tash huhu'id k ash
hudunid k pi ak ash gem
hu uhhum him k ged hu
jiwia k hab ahgid g e wosk.

Sh hab kaij g keli,
"Mapt pi o huhu'i g e
mummuda. Kut o med k
hebai o wo'iwua. Kutp o
s-m-abam, kut ab o si e
kuh g mummudaj k pi o e
iawua g eh'edaj. Kut ba'ich
o i mahsi, kupt am o him k
am o jehkched k am o i oid
k hebai o ai. Kupt hems
heki hu wo muh k am o
wo'okad. Kupt hi o chum
huhu'i g e mummuda, kut
o med k gem hu wo

with them. So that's what
happened long ago. The
Yaquis learned about the flute
from us, and we don't have
the flute.

**STORIES ABOUT HUNTING
Mule Deer Capture a
Hunter**

A long time ago, it is said,
a man was teaching his son's
child hunting. Hunting didn't
come naturally to the young
man, but he kept working at it
and didn't give up.

One time he was out
hunting again and wounded a
mule deer. When he had
chased it all day until
sundown and didn't catch up
with it, he went home. When
he arrived he told his
grandfather.

The old man said, "You
shouldn't chase a wounded
animal. He'll run and lie down
somewhere. If you are lucky
his wound will close and he
won't lose all his blood. The
next morning you'll go and
look for the tracks and follow
them and come upon him
somewhere. Maybe he will
already have died and will be
there. But if you run after it, it
will run and work out the pain
of your arrow. Then when you

jegwosh g m-u'u ko'okdag.
Kupt hebai o chum ai, i mahsik,
kut gem hu wo si meh." Neh,
bash kaij g keli.

Sh am i mahsi. Kush gem
hu i jehkiamahi g e mummuda
hegai wiapo'oge'el k ash am hu
hebai jehkch k ash am i oi.
Kush ge tash i oid k i oid k
hudunid k ab chesh Al Oam t
ab.

Kush ab hu hebai ge
chehog. Kush heg eda ab wah.
Kush am oidk wah k ash gi'ik
s-chuhugam ab ch gi'ik tash ab
am heg eda oimmed do'ag.
Kush am hu hebai haha wash
jiwia. Sh am ge
s-o'odhamag. Sh ha hekaj
nahnam g wihpiop k gem hu i
bei e ge'ejig wui k ash ged hu
u'apa.

Kush hab ha hekaj kaij g
keli, "Ahpi apt hems am hu
mummu mamtsh hema
mummu. K am wo'o kch
muhkhim."

Kush hab kaij g
wipi'amdah, "Ahni ant hi wa g
huawi mummu hekid hu k heg
an chum oidahim ch ia wah id
eda cheho. Kuni idani gi'ik
s-chuhugam ab ch gi'ik tash ab
ia wa'i oimmed."

Kush hab kaij g keli,
"Gamai go i beh, wihpiop, k

try to reach it in the
morning, it will run off."
That's what the old man
said.

Morning came, and the
young man went tracking
his prey and found the
tracks and followed them.
He kept following all day
until sunset and climbed
Little Yellow Mountain.

There's a cave up
there somewhere that the
deer had gone into. He
went in after it and
wandered around in the
mountain for four nights
and four days. Suddenly
he came to a place where
there were many people.
Right away some young
men met him and took him
to their chief.

The old man said,
"Maybe it is you that
wounded the one they say
is wounded and dying."

The hunter said, "I did
wound a mule deer some
time ago and came in here
trying to follow him. For
four days now I've been
wandering around in
here."

The old man said,
"Take him away, boys, and

gamai hebai has i juhni, t
ho'op kia has e juh g
mumkudam. Kunt am has
haha wo ah."

Kush gem hu ha hekaj
hihi g wihpiop k ash
waidahim hegai o'odham.
Kush am wash i chum him k
haha wash e cheh mo wud
wash huawi. Sh amjed am
wash oimmed ha wehm g
huawi.

Am hu hebai, sh am i e ai
mat uhwa g huawi. Sh e
hemapad k am hema ha
mamka g wihpiop g u'uwi.
Msh haha wash ha'i mah ihda
o'odham huawi k hab ahg
mat o i ha wanim jeg wui k
am hu wa hebai o ha
nuhkud. T ho'op kia uhwo, t
haha wo i ha ui uhhum.

Sh am wash chum i
wuwha, t gem hu si wohp g
u'uwi. K am wash ha oidch
med g o'odham huawi. Sh
hekid ha jukshshap, sh si
che'echek nehni ch si
s-juhu'ujul wohpo'o. Sh ihda
o'odham huawi am wash ha
neid nash pi pi mahch mas
has masma e kekeishap ch pi
i shulig.

Hema tash, t ep juh. Sh
inhas ep woppo g huawi. T ia
waha wash ha cheh g

put him away somewhere
until we see what becomes
of the wounded deer. Then
I'll sentence him."

The young men went
right away and called the
man. He was just going,
then found that he was a
mule deer. After that, he
just wandered with the
deer.

Some time later the
mating season came and
they gathered and gave
each male some females.
Unexpectedly, they gave
some to the human deer
and told him to lead them
out somewhere and take
care of them until mating
season was over and then
bring them back.

As soon as they went
out, the females dashed off
and the human deer ran
after them. Whenever it
rained, they would spring
high and dart back and
forth, and the human deer
would just watch them
because he didn't know
how to step to keep from
falling.

One day, it rained
again. The deer were
running back and forth,

wipi'andam. Sh gem hu si
 wohp g huawi. T eda
 geweko g o'odham huawi k
 ga hu mehk ha oidch med.
 T oi wa ia mummu g
 wipi'andam. T am a
 himhim k ab ai g cheho k
 am e do'ibia. Sh wenog
 mumku ch am chegito g
 huawi himdag ch s-
 hohho'id. Sh pi hab sha'i
 em-ahg mat o i wuhshani k
 an hu wo oimmedad g
 o'odham ha wehm.

Sh am haha wash
 ahgid mat o hih uhhum k o
 ha nei g o'odham k o ha
 ahgi, t an wash o ha neidad
 g huawi k pi an hu ep o ha
 mummu mat an o ha'ichu e
 gahgidad. "Pt o ei ha'ichu k
 o nuhkud. T o bai. Pt heg o
 ko'ad ch pi dahm ep o ha
 mummu g huawi."

Sh wenog i wuhshani k
 i gahghi g s-kehg jewed k
 am i chiwia m am kih
 hemu. Ch hab ha a'aga
 O'oidkam.

Mash e Kuh g Huawi

Kush wud gohk hegam
 mohmbdam, ash am chum
 wipi'o. Kush pi ha abam.
 Kush chum oiopo k pi
 ha'ichu cheh, ash am hu
 hebai i woh.

when suddenly a hunter
 discovered them. The deer
 dashed off, but the human
 deer became exhausted and
 was running way behind
 them and the hunter shot
 him. He struggled on until
 he reached the cave and
 escaped. While he was
 wounded, he thought with
 pleasure about the life of a
 deer. He didn't feel at all like
 going back out among
 people.

Then, unexpectedly,
 they told him to go back
 home and tell the people he
 was not to shoot any more
 deer that are out looking for
 food. "Plant something and
 raise it. When it ripens eat it
 and don't shoot deer any
 more."

When he went out he
 looked for some good land
 and settled there, and those
 are the people we call
 "farmers".

Mule Deer are Corraled

They say that one time
 there were two hunters who
 went hunting. Luck wasn't
 with them and when they
 had wandered around and
 found nothing, they made
 camp.

I mahsi. Kush hab kaij
mat ep o wipi'a id i tashkaj.
Kush hema hab kaij, "Am at
ha'ichu has e juh abai m ab
do'ag bahsho. Kutt am o hihi
abai k o nei mas haschu ahg
k hab e juh. Ab at g hawani
hud ga hu m ab do'ag
bahsho."

Sh am e nahto k am
hihim k im hu i cheka. Kush g
kuhbs ab i wuhsh.

Kush am hihim k ga hu
dada. Kush g o'odham ab g
huawi mea.

Kush hab ha ahg, "Oi go
huhgi g chuhhug." Kush ab
hikuch g chuhhug k am wua
tai ch ed.

Kush ab haha wash jiwia
g ban k ab kehk. Kush hab
ahg g o'odham, "Oi g huhgi g
chuhhug." Kush hab kaij
hegai o'odham, "Si go s-e
nen'oid ihda o'odham mat
wash has hu wo chu'i." Bash
ahg hegai ban.

Kush ab kuhpi g huawi.
Kush am i bai g ga'ij hegai
ban. Kush am med k ged hu
bei g ga'i k ash ab med k ab
haha wash bei hegai hodai
mash heg hekaj ab kuhpi g
huawi. Kush ab ne'iopa g
huawi.

Kumsh am i chum

The next morning they
decided to hunt again that
day. One of them said,
"Something happened there
at the foot of the mountain.
Let's go and see why the
crow went down there."

They got ready and left.
When they had gone part
way, they saw smoke up
ahead.

When they arrived they
found a man who had killed
a mule deer.

He told them, "Come
and eat some meat." So
they cut meat and put it on
the fire.

Suddenly a coyote
appeared and stood there.
The man told him, "Come
and eat some meat." Then
he said, "Watch out for this
man. He might do
something bad." meaning
the coyote.

There were some deer
corralled there. When the
coyote's meat was roasted,
he ran and grabbed it. Then
he ran and removed the
rock that was holding the
gate of the corral closed and
the deer ran out.

They tried to catch the
coyote, but he ran down

bebhehi hegai ban. Kush med
k gem hu i hud ge shuhdagi
ch ed. Sh am i pi ak am i
dagito k ash haha wash
ha'ichu mea g mohmbdam. Sh
amjed hihi hegam o'odham k
ash am hu hebai i woh.

Kush chuhug am haha
wash jiwia hegai ban. Kush
am i bek ash am i chu'ichk
mats hedai ab ha kuh hegam
huawi.

Kush am i ha ahgid mash
ha'i g mohmbdam ab ha kuh k
hab ha ahg mat pi ha'ichu wo
mea g o'odham.

Kush ia hahawa wuhsh
hema g mo'obdam k chum
hekid mem'a g huawi. Kushp
am i s-mahchim g huawi mas
s-weho ha tachua ch hab
chum hekid ha oidchug g
huawi. Kush am a ep hih, ash
am mummu g huawi. Kush am
meh. Kush am i oid k am hu
hebai kia oid. Kush am g
o'odham kih. Kush hab chei.
"Nt o ha chu'ich mas hekid ia i
med g ni-mummuda," k ash
am him k ged hu jiwia.

Sh hab kaij hegai mash
am kih, "Shahpt chu'i?"

Kush hab kaij, "Huawi ant
mummu. K g gohki in him.
Kuni am oid ch amjed em-
cheh mam ia kih. Kunt hab

into the ocean. When they
couldn't catch up with him,
the hunters went and killed
something. Then they
wandered on and camped.

That night the coyote
suddenly appeared. They
caught him and asked him
who corraled the deer.

He told them that some
hunters corraled them and
told them that people
would not be able to kill
anything.

Right then a hunter
came into this area who
was always killing deer.
The deer must have
wondered if he always
followed them because he
really liked them. He went
again as usual, wounding a
deer. It ran off and he
followed it. He was still
following it when he saw a
house. He said, "I'll ask
them when my victim ran
by here," so he went up to
the house.

The man who lived
there said, "What did you
do?"

He said, "I wounded a
deer and his tracks go this
way. I was following them
and found you living here. I

chei mant o em-chu'ich mas
hekid in i med."

Kush hab kaij hegai
kihkam, "Heg o wud m ged
hu kih. Med k i waidk," bash
ahg hema, "K hab o ah, "Am
at g o'odham jiwia, atsh o m-
nei."

Kush am meh hegai
mamt am ah'ad k ged hu
jiwia, ash hab kaij, "Ia o m-
waid s-hohtam. Am at g
o'odham jiwia, atsh o m-nei."

Kush am him k ged hu
jiwia. Kush am daha hegai
o'odham.

Kush hab kaij hegai
o'odham mash am kih, "Ia at
jiwia g m-nawoj k atp am a
si m-tachua k idani ia m-ai.
Kupt gamai o i bek am o dai
e kih am k o s-ap nuhkud.
Na'as si m-tachua k hab i m-
oid k idani ia m-ai."

Kush am i bei hegai
o'odham g e nawoj k gem hu
i bei e kih wui k ash ged hu
dai e kih am.

Kush am hih g ahidag k
ab i e ai mat o uhwa g
huawi. Kush i wuhsh hegai
ha ge'ejig k ash si hihnk k ch
ha waid g hemajkam. Kush e
chehm. Sh am ge kolhai
kehk. Sh heg eda am ha kuh,
ash am ha gawulikai

thought I'd ask you when it
ran by here."

The one who lived there
said, "That's the one that
lives over there." "Run and
call him," he told someone,
"and tell him a man has
come to see him."

The one they sent ran
and arrived there saying,
"Quick, they're calling you. A
man has come to see you."

When he arrived the
man was sitting there.

The man who lived
there said, "Your friend
came here and must really
like you because he has
reached you here now. Take
him and keep him at your
house and take good care of
him. Maybe he really likes
you since he followed you
and reached you here."

The man took his friend
to his house and kept him
there.

A year passed and the
time came for the mating
season. The headman came
out and shouted, calling the
people, and they gathered.
There was a fence there and
he shut them in, separating
ten of them. One was a
male. He took them out and

westmahm. Sh hema wud
cheoj ch am i ha wuwhas.
Kush im hu si wohp k ash
wud huawi. Sh am ha ahgid
mash hebai o oiopo uhwalig
ch ed. Sh ha'i ep o oi hegai
o'odham mash am wash
jiwia. Kush am ha'i e
gawulikai. K am hab ahg
hegai o'odham, "Mapt idam
ha wehm o oimme. T hebai
o oiopo, kupt ged hu wash o
wo'ok. Kut hekid o em-ai g
mo'obdam, kupt ahpi
wehpeg o da'iwush. Kut am
o i m-oi idam," bash ahg k
ash am kuhpi'o. Kush im hu
si meh ha wehm g huawi.

Kush hab ahg, "Ab apt o
oimmedad m ab ha wahiaga
miak ab s-Chukma s-Mu'uk."

Sh a weho ab oimmed.
Kush ab ha cheh g
mo'obdam k ash ab huhu'i.
Sh inhab meh kawidk wui k
ga hu chesh. Kush pi ai.
Kush eda g huhchij e
mamagga. Kush wash hud.
Msh hekaj pi ak am i dagito.

Kush amjed uhhum i hih
hegai o'odham k ia hu jiwia
mash amjed am wipi'am si
wehpeg. Kush hab kaij g
wehmaj kihkam, "Heki att
hu pi m-chegito k hab m-
elid mapt heki hu muh."

they ran off and were deer.
He told them where they
were to roam during mating
season. Others would follow
the man that had just come.
Some were separated and he
told the man, "You will
wander with these. Wherever
they wander, you are to be
there. Whenever a hunter
catches up with you, you
must run first and they will
follow you." When he had
said this he opened the gate.
He ran out with the deer.

He told him, "You are to
roam near where they have a
well, the other side of Black
Peak."

That's where he
wandered. A hunter
discovered them there and
chased them. He ran to a hill
and climbed it and the hunter
didn't reach him. His hooves
got broken, but the sun went
down so the hunter gave up
and didn't reach him.

Afterward the man went
back to where he had gone
hunting from in the
beginning. His family said,
"We stopped thinking about
you long ago because we
thought you had already
died."

Kush am hab i ha ahgid,
 "Mat hab e juh ha'ichu am
 ni-tahgio. Kunt a s-mai moki
 wud wash o'odham g huawi ch
 hab s-chu a'amichud. Kuch
 eda hab ha elid mo wud wash
 huawi kch pi ha'ichu
 a'amichud. Kuki pi hab
 masma."

Mash g Mo'obdam Shoiga e Uwich

Sh hab a chu'i na'ana. Sh
 am hu hebai ha'i o wipi'a g
 mohmbdam. Sh am hihim k
 am hu hebai haha wash chiwia
 k amjed wipi'a. Sh hema ge
 uwi gogs shoiga.

Sh o wipi'op k am ep o
 dada. Kush heki hu wo
 nahtoisk g hihidod. Sh am
 wash i pi amichud mas hedai
 am ha hihidolid.

Sh am hema hab hahawa i
 e ah mash higi o s-mai mash
 haschu has e wua. Sh am
 ba'ich i mahsi. Sh hab hi wa e
 juh mash o wipi'am k wash am
 hi wa him k am hu hebai wash
 dahkahim.

Sh i e aihim mash o dada
 g ha'i. Sh am i wui hih g e kih.
 Sh im hu'i cheka k ash haha
 wash nei mash gan hu hab
 wo'o g gogs ch ash haha wash
 si e ohshad k i wuhsh. Sh
 chum nei, sh wash s-bahbagi e

He told them,
 "Something happened to
 me and I learned that deer
 are human and have
 understanding. We thought
 they were just deer and
 had no understanding, but
 it's not like that."

Hunter's Dog Becomes a Woman

They say this happened
 long ago. Some hunters
 were going to hunt. They
 set up camp and went
 hunting from there. One of
 them had a female dog.

They would go hunting,
 and when they returned,
 the food would be cooked.
 They just didn't understand
 who cooked it for them.

Then one hunter
 decided he would find out
 what was happening. The
 next morning, although he
 acted like he was going
 hunting, he went and sat
 nearby.

When the time came
 for the others to return, he
 went toward the camp. As
 he got close enough he saw
 the dog lying there, and
 then it stretched and got
 up. He saw it happening! It
 was slowly becoming a

uwichudahim. Sh am wash si neid. Sh am i e uwich. Sh am hahawa him k ged hu hab i dadiwua k chui. Sh an oimmelmhim ch am i e nahto g hihidod. Sh eda e ai mash o dada g wipi'okam. Sh hahawa ep si e ohshad k uhhum ep e gogsch.

Sh am hihim k am i dada g wipi'okam k ep chum nei mash heki hu ep e nahto g ha'ichu ha hugi. Sh eda ihda mash am s-mai mash haschu am nahto hegai hihidod pi e gegos ged hu jiwiak. Sh amjed pi hekid ha wehm ha'ichu ko'a.

Sh am hu hebai hahawa hema chu'ichk mash haschu ahg ch pi ha wehm ha'ichu ko'a. Sh am i ahgid mash haschu neid. Sh an i a'ai e ahgi g o'odham mash e uwichud ihda o'odham gogs shoiga.

K hab e a'aga mash am him k ged hu hebai i cheka. Sh hahawa si s-wohom e uwich ihda gogs k ash kunt ihda o'odham.

Sh amjed hab e a'aga mash idam wud ha amjedkam g Kuk am o'odham, kch hab pi a'amdag.

woman. He was watching intently, and it became a woman. It went and sat down and was grinding flour. As it was wandering about it got ready and cooked and as the time came for the hunters to return, it stretched itself again and turned itself back into a dog.

The hunters went there and returned and found the food already prepared. Yet the one who had found out how the food was prepared didn't eat when he returned. From then on he never ate with them.

One asked him once why he wouldn't eat with them. So he told them what he had seen. So people told one another that this man's dog turned itself into a woman.

It's reported that after some time the dog really did become a woman and married this man.

After that, it was said that the people from Where the Owl Hooted are descendants of them, and that's why they're quick tempered.

TYPE FOUR: GREAT TROUBLES

A Racin Puck Becomes an Ogress	187
Marriage Customs	193
How Tobacco was Formed	206
The Sun makes a Man into an Eagle	208
Wind and Rain Go Away	238
The Call for Rain	247
A Mean Ruler is Assassinated	253
A Dangerous Serpent Appears	260
The Children's Shrine	270

Shonigiwul at e Ho'okch

Heki huh, sh am hu
hebai g oks kih kch ish
gohk mohms. Kush g ha
ohg ch ha je'e koi mash
wash kiap chu'uchumaj. Sh
ihda ha hu'ul ha
dagioidahim ch ha
ge'ege'el.

Sh wenog mash al
chu'uchumaj idam wihpiop,
sh g ha hu'ul si'al kehkk o i
ha wahpagid k hab o ha ah,
"Ni mohms, wahpago, e
wohpo'ichud. Pi o ta
machma, hekid amt o
ge'ege'eda, t hebai ha'ichu
si s-ta ehbidam o e juh.
Mtp hems g e melikaj o e
do'ibia, o amtp hems g e
melikaj am o ha gehg g s-
ap tahhadkam g e hajuni ha
wehhejed." Sh gem hu wo
e wohpo'ichudok o dada.
Sh haha wo ha gegos g
oks.

A Racing Puck Becomes an Ogress

A long time ago an old
woman lived somewhere
who had two of her
daughter's children. Their
father and mother had
died when they were small
and the grandmother had
raised them.

When the boys were
small their grandmother
would get them up early
in the morning and tell
them, "My Grandsons, Get
up and take a run. When
you grow up, who knows,
something dangerous may
happen. Maybe you will
save yourselves by
running, or win happiness
for your relatives in a
race." So they would take
a long run and when they
got back she would feed
them.

Sh idam a'al wenog
 chu'uchumaj ch pi mahch g
 gahtta o g hapotta. Sh g oks
 ha gahtchud k ep ha hapotch.
 Sh wash g al u'uhig ha a'ankaj
 u'umhaidad g shehsha k am i
 ha nahto k chum ha mah g
 a'al. Sh am i shoani ch hab kaij
 mash pa'apdaj ch pi am hu
 sha'i hapot oidch hab mahs.
 Sh am hab i ha ahgid g oks
 mash heg hekaj pi am hu sha'i
 hahpot oidch hab mahs g
 hahpottaj mash idam hi
 s-a'ap'e.

"Neh, ia g hu wo neid k
 am o kaihamad," bat we chei.
 Kush am hema wo bei g hapot
 k am o si dagito. Sh o si
 s-piugim hih. Kush hab o chei
 g oks mash hab kaij g hapot.
 "Mea." K am hema ep o bek
 am ep o si dagito. "Chuhwi!"
 "Huawi!"

Kush am i ha'i ha
 ho'omachud k hab kaij, "Mamt
 hekid hedai ha'ichu wo mea
 idam hema hekaj, t amjed do
 si em-abamdagk chum hekid
 heg hekaj mo idam gohk
 hahpot t ab hab chu'ig g
 abamdag. Kunt hekid o
 ge'ege'eda k do si
 mohmbdamk." Bash kaij g oks.

Kush a weho am i ui g a'al
 g e gagt ch e hahpot k gem hu

These children were
 small then and didn't know
 bow-making or arrow-
 making. So the woman
 made them bows and
 arrows. She feathered the
 shafts with little bird
 feathers and finished them
 and gave them to the
 children. They cried and
 said they were ugly and
 didn't look like arrows. But
 she told them they didn't
 look like arrows because
 they were the very best.

"Watch them and listen
 to them," she would say.
 Then she would take an
 arrow and let it go. And it
 would go whirring. The
 woman would say the
 arrow said, "Kill!" She
 would take another and let
 it go. "Jackrabbit!" or "Mule
 deer!"

She made them some
 good luck ones and said,
 "When one of you kills
 something with one of
 these it will bring you luck.
 When you get big you'll be
 hunters." That's what the
 woman said.

The children took the
 bows and arrows and went
 out to play with them,

hekaj chichiwi, ish hebai
ha'ichu mem'a ch u'apad.

Sh gem hu wo ha ah'ad g
ha hu'ul mash am hu hema
kih g keli. Sh gem hu wo hihi
g a'al k ged hu wo dada keli
kih am. Kush am o i jehj g
keli k ab o si ha kummu g a'al
k hab o chei, "Gamai go si
ge'ege'eda, wihpiop, hab
chu'igk manid heki huh ahni.
Mu'i o hi wa e sho'igchud g
mo'obdam. Kumt hedai o
s-mahchim g huawi himdag k
si'al kehk o wamig k o med k
o med k koi wo i chesh g
tash, mt o ai g huawi
oimmelig k pi hekid o s-e
padmachud k hekid o ge'eda
hab do si mo'obdamk."

Neh, bash masma
ge'ege'eda idam wihpiop k ats
haschu ahg ch s-wehochud g
e hu'ul kch chum hekid hab
junihim g ha'ichu ahgaj.

Sh him k him k hebai i
cheka. Sh a weho ha kokda g
huawi, kch a weho
s-wohpo'idag ch wud si
chechoj ch ep s-kehg wud
wihpiop. Sh g hemajkam an
ha neid ch s-ha hohho'id.
Kush mu'i g chechia an oks
kaichudch o nahnko kaijid
mash heki hu s-mahch g
sistolita, haha'ata, s-chu'idag,

whatever they killed, they
brought back .

The grandmother
would sometimes send
them over where an old
man lived. When they went
to the old man's house he
would smoke and blow a
cloud of smoke on the
children saying, "Get big,
boys, and be like I used to
be. A hunter suffers many
things. If you want to know
the way of the mule deer
you'll have to get up early
and run and run before the
sun rises. You must reach
where the deer wander and
never be lazy, and when
you grow up you will be a
great hunter."

So you see, this is how
these boys grew up and for
some reason they believed
their grandmother and
always did what she said.

Later on, when the
time came, they really did
kill mule deer and were fast
runners and handsome
young men. The people
watched them and liked
them. Many of the girls
would say different things
in the hearing of the
woman, like: they already

kch gem hu epai o a'agad
 mash haschukaj hab wud si
 uwi g uwi wenog. Kush o wa
 chum ha kah g oks kch wash
 pi has o kaijid, hab wash em-
 ahgch mo pi koi
 s-ap'e mat o hohont g
 mohmsij.

Skehg Chehia ash Hema s-ha Kuntamk Hegam

Sh hema tash am
 wa'igam g oks k ged hu jiwia
 wo'o t am k chum nei. Sh g
 chehia am dak ch ish gem ha
 hekaj i wuhshani k gam i
 huduni g oks ha'a k am i
 shuhdad k ged ab dahshok
 hab kaij, "Pt o
 s-ni-chegitog mat hekid o e ai
 mat o hohont g m-mohms.
 Want o si s-ap ni-tahtk ch am
 m-wehm o kihk ch hab o
 junihid hegai map hemuch
 heg hab wua."

Neh, bash kaij g chehia.
 Sh id ia i s-hohho'i g oks,
 nash pi ep s-kehg wud
 chehia. Kush hab kaij, "Mapt
 am hema wo e ahgal. Kunt
 heg o m-mah."

Sh hab kaij g chehia,
 "Mani wehs s-ha hohho'id.
 Kuptp hedai o i ni-mah. T am
 o wa s-ap'ek."

Sh hab kaij g oks, "Mani
 wehs s-ha hohho'id ch s-ha

knew syrup-making,
 basketry, grinding, and
 what makes a woman a
 good woman. The woman
 listened to them and said
 nothing thinking that it was
 not yet time for her
 grandsons to marry.

A Beautiful Girl Wants to Marry One of Them

One day the woman
 went to get water. When
 she arrived at the pond,
 she was surprised to see a
 girl sitting there. The girl
 got right up and lowered
 her olla for her, and filled
 it. When she had set it to
 one side she said,
 "Remember me when the
 time comes for your
 grandsons to get married. I
 will be very happy to live
 with you and do what you
 are doing now."

So the girl said this.
 And the woman agreed
 because she was a
 beautiful girl. She said,
 "Ask for one of them and I
 will give him to you."

The girl said, "I like
 them both, so whoever you
 give me will be alright."

The woman said, "I
 love them both and treat

ho'ige'id ch s-ha da'ad ch pi
 weho ap ni-tahtk manis hema
 wo m-mah, k oi wa at g hema
 hab o em-ahgad mani heg
 s-keh'id ch pi tachua ch heg
 hekaj pi hema mah g uwi.
 Kunt wash hemu am o m-ahgi
 matt has masma wo s-mai
 mapt hedai o kunt. Ia apt
 wash o dak. Kunt am o him k
 o ha ahgi g ni-mohms. T ab o
 i e wuichud k atp hedai o ha
 ak heg o m-hohnt." Neh, bash
 che'e k gem hu uhhum hih g
 oks.

Sh ged hu jiwia k am hab i
 ha ahgid, "Mant ia i okst, ni-
 mohms. Kuni mu'i ni-
 sho'igchudahim ch em-
 ge'ege'el. Mt hemuch ia i
 ge'ege'eda k amtp hedai si s-
 ni-wehochud ch wehs s-ap
 hab junihim g ha'ichu ni-ahga
 k heg a wepo chu'ig matp heki
 hu ai g e wehnag. Mt gamai o
 e wuichud k amtp hedai o e ak
 heg o kunt hegai chehia mo
 am daha wo'o t am. S-kehg o
 wud chehia kch ep s-kehg
 neok. Kuni heg s-hohho'id
 ch hab kaij, Ahni ant hi okst k
 pi haschu wehhejed s-kehgaj."

Wihpiop ash am e Wuich mat Hedai o Hohnt

Sh am dahdsh g e
 shoshonigiwul g wihpiop k

them kindly and treasure
 them and will feel sorry if I
 give you one and the other
 thinks I hate him and didn't
 give him a woman because
 I don't love him. Now I will
 tell you how we will find out
 who you are to marry. Just
 sit here and I will go and
 tell my grandchildren. They
 will race this way, and
 whoever wins will marry
 you." When the old woman
 had said this she went
 home.

When she got there,
 this is what she said to
 them, "I'm already an old
 woman now, grandchildren.
 I had a hard time raising
 you, and now you have
 grown up. Whichever of
 you believes me and does
 what I say has already won
 this race. You will race over
 there and whoever wins will
 marry that girl sitting by the
 pond. She's a beautiful girl
 and talks very well. I like
 her and so I said, "I've
 grown old and am good for
 nothing."

The Boys Race to See Who will Win Her

So the boys set down
 their racing pucks and

gem hu e wuichud k ash eda
wehsij s-wohpo'idag ch ish
am wash i e wehmaj ch gem
hu si i aih i g wo'o. Sh g
ge'echu gad sha'al i wuhsh.

Sh eda hegai chehia ged
hu dakahim ch s-ha neidam
k i wuhshani k wash kehk.
Sh eda ga hu wohpo'o g
wihpiop ch e a'ahim. Sh g
ge'echu am si i cheh k pi ai
mash ab kehk g chehia. Sh g
alichu ga hu wash oidchjed
ab si i cheh k ga hu ai g
chehia. Kush am ha hekaj
bei g shonigiwul k gen hu si
ehsto e i'ipud ed. Sh eda
wo'i g wihpiop k ged hab e
ne'owin mats hedai e ai.

Kush hegai chehia am i
ha kaiok hab epai kaij,
"Want o bek hih ihda
shonigiwul. Kumt o hihim k o
nei g e hu'ul. T heg o
em-ahgi mantp hedai wud
em-eniga. Mt hekid am o i ni
-ahgi mamtp hedai e ai, Nt
wenog haha wo em-mah
ihda shonigiwul."

Sh gem hu uhhum hihi g
wihpiop k ged hu dada k hab
ahgid g e hu'ul mash has e
juh. Sh hab kaij g oks. "Tp
hems pi koi e ai mamt hema
wo hohnt. Mu'ij o g s-kehg
u'uw i. T hekid o e ai mo

raced over there. They
were both good runners
and were right together
and rapidly approaching the
pond. The oldest came out
a little ahead.

The girl had been
sitting there, wanting to
see them, so she rose and
stood there. The boys
came, passing each other.
The oldest kicked his puck
hard, but it didn't reach
where the girl was
standing. The youngest
followed, kicking his puck
hard, and it reached the
girl. She quickly took the
puck and hid it in her skirts.
Then the young men
arrived discussing who had
won.

When the girl heard
this, she said, "I'll take this
puck and you go and see
your grandmother. She will
tell you whose wife I'll be.
When you tell me who won,
I will give you this puck."

So the boys went home
and when they arrived they
told their grandmother
what had happened. She
said, "Maybe it's not time
for you to marry. There are
many beautiful women, and

wenog s-ap'e mamt o hohont,
kutt chum hebai wash o ha
edagi g s-kehg chechia. Mt
gamai wash s-ap e tahtk ch o
oiopod."

Hohonta Himdag

Sh wenog heki hu ha'i o e
hohont. Sh am o wo'im g
wiapo'oge'el k ged hu wo jiwia
chehia kih am. Sh am ha hekaj
o ahgi g keli mat hebai o woh.
Sh gem hu ha hekaj o wo'iwua
k o koi. K ash si'al kehk o
wamig k gem hu wo wipi'am o
gem hu wo hih uhhum. Sh am
o i s-chuk. Sh ep o jiwia k ged
hu ep o koi mash am a koi si
wehpeg. Sh gi'ik s-chuhugam
ab am o wa kokshod mamsh
am ha ahgid mash am kohk si
wehpeg. Sh hekid am o i
amhugi k wenog hahawa wo
bek hih g e hohnig am e kih
wui o am wehmaj o i chiwia g
chehia.

Mash Hab Hig g O'odham Ali Mahsi

Sh gem hu uhhum hih g
chehia k ged hu jiwia k hab ha
ahgid g e wehm kihkam mash
haschu has e juh. Sh am i hud.
Kumsh am hu ha wahpakusch
go e hohontam. Sh am
wo'iwua hegai chehia. Sh wash
pi am hu hema jiwia. Sh gi'ik
s-chuhugam ab am koksho ch

when it's time for you to
marry, we will find
beautiful girls somewhere.
Just go about contented for
now."

Marriage Customs

At that time when
anyone got married, the
boy would go to the girl's
house, and the old man
would tell him where to lie.
Then he would lay down
right there and sleep. He
would get up early in the
morning and go hunting, or
go home. When it got dark
he would go back to sleep
where he had slept before.
He would sleep there for
four nights where they had
been told to sleep the first
night. When the time was
over he would take his wife
and go to his own house,
or move in with the girl.

A Strange Child is Born

The girl by the pond
went home and when she
got there she told her
family what had happened.
When the sun went down
they prepared a bedroll for
the bridal pair, and the girl
lay down there, but no one
came. She slept there four
nights, waiting for

chum nenida mat am hema
wo jiwia. Sh am wash i
amhugi. Sh pi jiwia g cheoj.

Sh him k him k hebai i
cheka. Kush haha wash o
mahmadho ihda chehia. Sh
hab kaij g oks, "Am ant o
him k o nei g ali. Datp hems
ni-mohms ha alidag." Sh hab
kaij, "Matp hedai o wepo
mahsk, heg do ohgajk."

Neh, sh am i mahsi g ali.
Sh chum nei g oks. Kush hi
wud a hemajkam ch ish
wash ab e nohnhoi ab ch e
tahtad ab hab mahs mo g
ha'ichu doakam. Sh am i
neidok g oks ihda ali k gem
hu uhhum hih.

Gem amsh hu Ah'ad

Kush am sha'i ge'eda
ihda ali k ash g a'al ha
hukdash ch si ha kokda. Sh
chum hekid g u'uwi a'aijed
am kawhaini g Ho'ok je'e. Sh
am sha ba'ich i ge'eda k ash
s-ko'okam has ha wua g a'al
ihda Ho'ok. Sh id hekaj chum
hekid e kawhaini g u'uwi.

Kush heg hekaj hahawa
e hemapai g kekel k am
a'aga mas has o juh ihda ali
mash ha sho'igchud g ha
a'alidag ch ha padchud. Kush
heg hekaj g ha hohonig
chum hekid e kawhaini.

someone to come. The time
was over, but no man came.

Time passed and
suddenly this girl was going
to have a baby. The old
woman said, "I'm going to
see the child. Maybe it's my
grandson's child." And she
said, "Whoever it looks like,
he's the father."

So when the child was
born the old woman was
surprised to see that,
although it was human, its
hands and feet were like an
animal's. After the woman
saw this child she went
home.

They Send Ogress Away

When the child was
partly grown, she would
slash other children, with
her claws and kill them. The
women would always be
arguing with the mother of
Ogress. As she grew, she
continued to hurt other
children. That's why the
women were always
arguing.

So the old men gathered
and discussed what they
could do to this child who
was hurting and disfiguring
their children and causing
their wives to always argue.

Neh, sh id ia i kah ihda
 Ho'ok bahb k ash hab ahgid
 g e alidag, "Mapt o i bei e
 mad k hebai has o i juh.
 Na'as pi weho hebai i cheka k
 o s-ap has chu'igk g mu'i m-
 kawani ch mu'i nahnko has
 t-ahga kch itp hems al ha'as
 a'i wi'is mat am hu ha'ichu si
 pi ap has o e juh. Mt ia wo
 mea. T heg hekaj ia pi o
 ap'et g t-kihdag."

Sh hema hudunig ch ed
 am i waw g e mad hegai
 chehia k gem hu hih ge
 chuhug k ash wash i si'alim
 am i wuhsh Kelibad Wo'oga
 hugid am k gamai hab hih.
 Sh si dahm juh. Sh am si eda
 i cheka hegai jeg. Sh eda s-
 toni. Sh g kukujjek gen hu ha
 ba'ich hab e wua.

Sh am i kekiwua hegai
 chehia k ash hab kaij, "Mapt
 gamai o hih, ni-mad, k o nei
 g e ohg. Heg o wehbig an kih
 m an hab e wua. K heg wud
 gewekdaj map hemuch an
 neid. Bo kaij g m-bahb, mash
 hab a s-ta ehbidama m-
 wehhejed ch t-wehhejed
 maps am hu t-wehm o kihk.
 M atsh hu wo m-mua g
 o'odham. Tsh heg hekaj pi o
 ap'et g t-kihdag. Nt hemuch
 ia wo m-dagito. Kupt gamai

So the Ogress's
 grandfather heard about this
 and said to his daughter,
 "Take your child and put her
 somewhere. The time may
 never come when your
 arguing will end and the
 people quit criticizing us. And
 maybe it won't be long
 before she does a great
 wrong if she stays here.
 Then they will kill her and
 our neighborhood will never
 be peaceful."

So one night she led her
 child out and they went all
 night. In the morning they
 were at the edge of Dead
 Man's Pond and went to the
 other side of it. At noon they
 came to the middle of a
 clearing where heat waves
 were rising before them.

The young woman stood
 there and said, "Go over
 there, my child, and see your
 father. He lives beyond that,
 and what you see there is his
 power. Your grandfather said
 it is dangerous for you to live
 with us. The people will kill
 you and our home will not
 straighten out. I'm going to
 leave you here now. Go over
 there and see your father,
 and he will take good care of

wo him k o nei g e ohg. T heg
o wa s-ap m-dagio'idad. Pt
hekid o si s-ni-neidam k ga hu
wo him k ia wo ni-nei t kih
am, nap pi s-mahch g wohg m
ia kahch." Neh, bash che'iok
ia i dagito g e mad k gem hu
hih uhhum.

Kush amjed hih hegai ali k
chum i a'ahe g kukujjek. Sh
chum hekid am wash i ha'asko
hab chu'ig. Sh ge tash him k
him k gam al i juh g tash k
gem hu ha'agjed i wuhshani k
am i pi edagi g kukujjek k ash
am ha'ag i e wua k chum nei.
Sh gen hu wa ha'ag hab ep e
wua mash ab hu wa hebai
him.

Kush hab em-ahg, "Neh,
mani wa ihab himad ch pi
hebai ha'ichu edagi. Nt hemu
imhab ha'agjed ep o hih."
Neh, k ash ga hu uhhum ep
hih. Sh gen hu hab i e wua g
kukkjeg do'ag shon an.

Sh im hu hud g tash. Kush
am i ai g do'ag k ab chesh. Sh
ab hu hebai ge chehog. Sh am
i wah. Sh gi'ikpa i nodags g
cheho ch am hahawa i hug ch
ish hab a'i mahs mo g kih. Sh
am ge nahdakudag kch
gadhab ep ge chepag.

Sh id ia i neidok hab
em-ahg, "Moki ia kih g ni-ohg.

you. When you want to see
me, come and visit. You
know the road."When she
had said this she left her
child and went back home.

The child went from
there and tried to reach the
heat waves but they were
always the same distance
away. She kept going all
day. When the sun was
almost gone, she came out
over on the other side and
never reached the heat
waves. When she turned
around she was surprised
to see the heat waves
where she had come from.

She thought, "Look, I
came this way and didn't
find anything anywhere,
and now I'll go the other
way again." So she went
back, and the heat waves
formed at the base of the
mountain.

As the sun went down
she reached the mountain
and climbed it. There was a
cave somewhere in it and
she went in. It turned in
four places and then ended.
It was like a house, with a
stove and a grinding stone.

When she saw it she
thought, "My father lives

Hemu hi wa pi ha'ichu. Nt ia wo koi. Kutp hems o wa jiwia chuhug."

Neh, sh am i kohsh k ash si'alim i wamig k pi edagi g e ohg, k ash am ha hekaj wuhshani k ash chum nei. Sh gen hu hab ep e wua g kukujjek. Sh gem hu ep i oidahim k ash hebai o i cheka k gem hu hasko wo i chum nei. Sh gen hu hab ep o e wuad g kukujjek.

Neh, sh ge tash in hasko ep o oidahim do'ag wehbig, heg am chegitokch mash hab kaij g je'ej mo g kukujjek wud ohgaj gewekdag. Kush hab em-ahg mo an hu wa hebai kih g ohgaj. Sh am o i hudunid k gem hu ep o hih cheho wui.

Neh, sh ia i chiwia k ia kih kch i'ajed g hemajkam ha ko'a. Am o wa'i mia mash am hab wud Chehdagi Wahia. Sh ihda Ho'ok chuchkagad am hihhimad ch g a'al an ha u'u kch ha ko'a.

Kus has o juh g Ho'ok?

Sh am i s-mai g Chehdagi Wahia am o'odham k ash am e hemapad k am ha dadsh g

here. Even though he isn't here now. I'll sleep here and maybe he'll come during the night."

So she slept there and in the morning she got up, but didn't find her father. Right away she went out and was surprised to see the heat waves rising again. She followed them again and wherever she went she was surprised to see that the heat waves moved on further.

For a long time she followed it around the mountain, thinking of what her mother had said, that the heat waves were her father's power. She thought that her father lived there somewhere. She would go until evening and then return to the cave.

So she moved there and lived there, and from there she kept on eating people. It was near the place called Green Well, and every night Ogress would go and get children and eat them.

What to do to Ogress?

When the Green Well people realized this, they gathered their medicine men and seated them. They

mamakai. Sh am si tohonolidahim ch am hab i kaij, "Moki pi wud ge ha'ichu. Doki wash o'odham hab a masma mach ahchim. Tp hems o wa s-hohho'i mamt am o wai. Kutt ia wo t-ne'ich. Mt ia wo u'apa. Kutt g kohsidakud o owich k o mah. T hekid o koi, Kutt am o i bek ga hu wo woi kihj ed k o mehi."

Neh, bash kaij g mamakai. Sh a weho am ha'i ha ah'ad g kekel. Sh ga hu dada k hab kaij, "Wahshaj atsh o ge e ne'ich g hemajkam k ia m-waid mapsh ahpi s-nenashani ch s-ba'itk ch s-ne'idag ch am o him k o ha neid k o i ha wehmt k o ha'i ha a'agi g e nene'i. Kutt o ha mahch k hekid hedai am o i chechegitodad g heki hu s-ap s-hehgig himdag ch hab ep kaidam o ne'ed matt hemuch hab kaidam o t-ne'ich."

Neh, sh am i si s-hohho'i g Ho'ok k ash gem hu ha wehm hih. Sh am shonwua g nene'i. Kush eda heki hu hab masma e ap'ech mamsh g Ho'ok am gohk chechia ha shahgid o kei, hegam mash o si s-nenenashanik kch ep o s-kehgajk. Sh idam o s-ha

explained the solution, saying, "This is no great thing. This is just a human like we are and maybe she'll like it if you invite her here. We'll have a sing and bring her here. We'll make her cigarettes with a sleeping drug. When she goes to sleep we'll take her and put her in her house and burn her."

That's what the medicine men said. So they sent some elders and when they arrived they said to her, "The people are going to have a sing and they invite you to come since you are alert, have a good voice and sing well. Come and see them and help them, and sing some of your songs. We will learn them and remember these happy old times when we sing again."

Ogress liked this and went with them. They began the sing, and had already planned to stand Ogress between two girls who were active and beautiful. She would like them and not sleep. Then they would run her around

hohho'id ch hab pi o koi g Ho'ok.
 Sh idam chechia ge chuhug o
 melichud k gem o si mahsij. Sh
 hekid am o i e ulinihogi g
 ne'edam, sh g mamakai am o wai
 g Ho'ok k g kohsidakud o owich k
 o e jehnimchudad ch ish ab o

all night until dawn.
 When the singers
 rested the medicine
 men would make her
 cigarettes with the
 sleeping drug and give
 them to Ogress. She



mamkad g Ho'ok. Kush o si jehnid, hab em-ahgch mo wud ash wiw. K hab jehni.

Sh ged hema wo i hud. Sh do wa ha'i ehpk g chechia ch ish ge chuhug ep o melichud k gem o si mahsij.

Neh, sh id oidam jehni g kohsidakud. Kush heg wehm aihim g kohsig.

Sh am do i gi'ik s-chuhugamk. Sh am i pi e nako g Ho'ok k ash gei. Kumsh am i bek ga hu u'apa cheho t ab k amsh gem hu si juhko wohd k g ku'agi am ba'iham k an si kuh mash an i e nodags g cheho k ash gi'ikpa kuhkp k nahto k ab mehi.

Shp ged hu i nehn k ash ab a'ai si gegshshe. Sh si ugij g do'ag. Sh am uhg si hihhimad ch ab si mo'ohaish g cheho. Sh am si e tahp g cheho gem hu e dahm.

Sh am i ehbeni g hemajkam k ash am wai g t-Si'ihe. Sh am jiwia k am e keish cheho dahm.

Sh gi'ik tash ab mek am hahawa i muh. Sh am tahpani g cheho e dahm kch am mahs g t-Si'ihe mash e keishchkahim. Sh am i muh

would really smoke it, thinking it was just tobacco. So she smoked it.

The next night would come and it would be some other girls that would run her around all night until dawn.

All this time she was smoking the sleeping drug. And with it getting sleepier.

The fourth night Ogress couldn't take it any longer and just fell. They took her to the cave and lay her way back in, and piled firewood and put a door at each place where the cave turned. They put four doors in and when they finished, they set fire to it.

She woke up in there and flopped back and forth in every direction. The mountain shook and she jumped and hit her head so hard, the top of the cave cracked open.

The people were frightened and called Elder Brother. He came and stepped on the crack.

She burned for four days and then died. The cave is now cracked on top and Elder Brother's footprint is

g Ho'ok.

(Ahchim Tohono O'odham
ach ia kuhugid. K washaba g
Sonohla t am o'odham ba'ich
ha'ichu ep a'aga. Juan
Delores)

Mash g Ho'ok am e Wisagch

T am e tahp g cheho. T
am da'iwush g ihbdaj ihda
Ho'ok k e wisagchud k ha
kokda g hemajkam g e
a'ankaj.

Sh hi wa chum s-me'amk

visible where he stepped
on it. So Ogress died.

(We Desert people end
the story here, but the
people on the Mexican side
of the border go on.)

The Ogress Becomes a Hawk

When the cave cracked
open, the spirit of the
Ogress slipped out and
became a hawk, killing
people with its wings.

They wanted to kill it



ch wash pi hedai s-mahch
mat has o juh k o mea.

Sh hema g oks s-
mahch k ahg mat has o juh
k o mea g wisag. Mt am
hahawa kei ihda oks mat o
oi mea g wisag. T ha hekaj
chikpan k ha nahto g gi'ik
kuhpi chihchinikam hah'a
k am ha dadsh hab masma,
si'alig tahgio, hudunig
tahgio, juhpin tahgio, ch
wakoliw tahgio, k g ha
chihchini am ha wu'uwwi
uh'ulin k am si ha eda dai g
e mohs.

Sh eda gen hu uhg
oimmed g wisag ch amjed
cheg g ali k ia i huduni k
am chum bek wash pi
behio k im hu wash wah
ha'a ch ed.

Mash am i Wuwha g s-Ko'okam ha Kek'edam Ha'ichu

T am ha hekaj meh g
oks k am si kuh g ha'a. T
gad e nai. T heg eda am e
dai g ha'a. T heg tonih k
totpk k gen hu a'ai si nehni
k hebai i shulig ch heg hab
e wua wenog m an s-ta
ehbidama g o'odham ha
wehhejed. Sh chum
s-hainamk g hidodakud ch
pi hedai e nako no pi s-toni

but no one knew what to do
to kill it.

Finally, an old woman
talked like she knew how to
do it. So they appointed her
to kill the hawk as soon as
possible. She went right to
work, making big clay pots
with covers. She made four
and put them out together,
one to the east, one to the
west, one to the north, and
one to the south, tilting them
with their mouths toward
each other. In the center she
put her grandchild.

Then the hawk caught
sight of the child from where
it was circling high above. It
dove down at her to get her,
but missed and landed in one
of the ollas.

The Hawk Becomes Biting Things

Right away the old
woman ran and covered the
olla. A fire was made nearby
and the olla was put in the
fire. It got hot and boiled and
splattered in all directions.
Wherever it landed, it became
something dangerous to
people. They wanted to break
the olla, but no one could,
because it was so hot they
couldn't get near it. So they

ch pi ab hu i ta
 miabidama. Mt am hahawa
 kei g Ban ch Mawid. K am
 e a'agahim ch hab masma
 e ap'ech mat hema imhab
 si'alig tahgiojed, t heg
 hema imhab hudunig
 tahgiojed o hihih. Neh, t a
 weho gem hu a'ajjed i
 hihim k am i si a'ahim g
 hidod. Sh am Ban oh ed
 hema o'o g hidod. T am a'i
 wo'iwua g Ban k shoak ch
 s-mukima e wua. T eda
 ged hu da'iwush g Mawid k
 am med k gam si
 gewishud g hidodakud. T e
 gantad g hidod k heg
 amjed mu'ida g ha'ichu
 doakam mo s-ta ehbidama
 ha wehhejed g o'odham.

T am ep e hemapai g
 hemajkam k hab chei mat
 o i ha shai idam s-ta
 ehbidam ha'ichu k hebai
 mehk o ha dagito. Neh, t
 amjed i ha shai g kohk'oi,
 nanakshel, mamaihogi,
 hiwechu wepegi, k gem hu
 ha dagito si'al wecho.

Oh'oj g Ogress e A'adoch

Pi tash amjed mat mea
 g Ho'ok, sh hab masma
 amich g hemajkam mat o
 bei g gewekdag ch

appointed Coyote and
 Mountain Lion to do it. When
 they had discussed it, they
 agreed that one would come at
 it from the east side and one
 from the west. So, as they
 said, they came at it from
 opposite sides. When they
 were getting close, some of the
 cooking splattered on Coyote's
 back. And he lay right down
 there, crying and acting as if
 he were going to die. Just
 then, Mountain Lion rushed up
 and gave the olla a mighty
 blow, shattering it completely.
 Stewed hawk splattered
 everywhere, and everywhere it
 landed it became poisonous
 creatures that are dangerous
 to people.

The people had another
 meeting and said that they
 would drive these dangerous
 things off and leave them far
 away. So they drove the
 rattlesnakes, scorpions,
 centipedes, black widow
 spiders, and left them over in
 the east.

Bones of the Ogress Become Peacocks

Not long after the Ogress
 died, the people realized that
 whoever made an offering at
 her home would receive power

doakdag hegai mat hedai ab
o iagchul abai kihj ab g
Ho'ok, ch washaba s-kehg o
neok k o ah mo haschu
tachua. Sh wenog ab e toa g
mu'i nahnko ha'ichu mad ab
i wehchkahim. Am i kuhugid
g s-kehg e ne'oki g o'odham
ch ab epai o bei g ha'ichu
enigaj g Ho'ok k id hekaj o s-
chegito mo has kaij am wui
g Ho'ok.

Sh huhug g ha'ichu
enigaj g Ho'ok ch heg a'i
matai ia wi'is. Sh hema oks
am ha ah'ad g e mohms mat
am o i gahghi matai ch ed,
"Am atp hu wa ha wih g
oh'oj g Ho'ok."

T a weho am wohp idam
wihpiop k ga hu wo'i cheho t
ab k am sihowinahim g
matai ch am gohk ha ui g
oh'o. K al chu'uchumaj. T id
u'u k uhhum wohp k mah g
e hu'ul.

T ha ui g oh'o k ged hu
ha to'i kih ch ed k g hoakaj
am ha ma'ish k hab kaij, "T
ho'op kia gi'ik i si'a, mt ia
haha wo ha nei."

T a weho am i e ai g
gi'ik si'alig, t ha ma'ishpio g
oh'o k chum ha nei. K am
ha'ichu dadha. T am ep ha
ma'ish k hab kaij, "T ho'op

and life, but he must talk
nicely and tell what he
wants. It was then that many
things were put there that
were lying around. When
anyone finished his nice talk,
he would, in turn, take
something that had belonged
to the Ogress to remind him
of what he had said to her.

So her clothes
disappeared and only the
ashes remained. One old
woman sent her daughter's
children to look through the
ashes. "There might be some
bones of the Ogress left."

So the boys ran and
arrived at the cave and,
stirring the ashes, found two
bones. They were quite
small. They took them and
ran back and gave them to
their grandmother.

She took the bones and
put them away in the house.
Then she covered them with
a basket saying, "Wait until
the fourth morning, and
you'll see them."

When the fourth morning
came, as she had said, she
uncovered them to see and
something strange was
there. She covered them
again saying, "Wait until the

kia gi'ik i si'a, mt ia ep o ha nei."

T am i amhugi. T ep ha ma'ishpio. K am dadha g a'ado mahmad.

K hab kaij g oks, "Mt o ha nuhkud idam e shoshoiga k o ha ge'ege'elid k ha hekaj o s-hehgigk."

T a weho hab e juh idam wihpiop k ha ge'ege'el g e shoshoiga.

Sh am o ge e ne'ich g hemajkam. Sh ihda oks g e mohms g a'ado a'ankaj ha heosid. T s-ha hohho'i g o'odham k am daiw ch tahni g oks g a'an.

K hab kaij, "T wash o huhug g a'an k pi wo em-ai wehsijj." Sh pi hedai ha'ichu bei. Wehsijj idam mat pi ha'ichu bei babgat k s-ha kokdamk g a'ado. T ha amich g oks k hab ha ahg g e mohms, "Si'al kehk, mt o ha ui g e shoshoiga k gamai o wohp si'al wui. Si'al wecho o kehk g do'ag ch hab wud Waw s-Jehjeg. Mt ab o ha dagito k id an o gantad do'ag wecho. T an o wuhsh. T id o ko'ad ch an wash o oiopod chum hekid." Bo kaij ch ha mamka g ihug kai.

fourth morning and you'll see them again."

When the time came, she uncovered them again and there were some baby peacocks.

The old woman said, "Take care of these pets of yours and raise them and be happy with them."

The boys did as she said and raised their pets.

One time the people were going to put on a big song-fest and this woman decorated her grandchildren with peacock feathers. The people admired them and would come asking the woman for feathers.

She said, "The feathers wouldn't go around to all of you." So no one received any, and everyone was angry and wanted to kill the peacocks. The woman knew this and told her grandsons, "At dawn, take your pets and run towards the east. There's a mountain there called Many Holes Peak. Leave them there and scatter this seed below the mountain. It will grow there and they'll eat it and always stay around there." When she said this she gave them devil's claw seed.

T a weho wahpami g
wihpiop si'al kehk k ha ui g
e shoshoiga k wohp am
Waw s-Jehjeg wui. T ha
hu'ui g o'odham k wash
chum ha ai. T epai ai g
wihpiop g Waw s-Jehjeg k
am si ha nehnc. T nehni
k ga hu uhg shulig k gem
hu e do'ibia.

T amjed i hihi uhum
g o'odham k hab kaij, "Tt
o mea! Tt o mea g oks."
Bo kaij ch gahg. Sh pi
ha'ichug ch g ge ku'agi am
wo'o kihj am.

Mash Has Hasma i Wuhsh g Wiw

K hema hab kaij, "Id o
wud! Id o wud!" K wehsijj
gewitanahim g ku'agi ch
s-wia k hahawa dagito.

T eda am dada g
wihpiop k s-chegito mo
has kaij g ha hu'ul k hab e
juh k am che'ew g ku'agi
shontsig k am hu si s-ap
toa. Sh id eda ku'agi
shontsig wuhsh hegai
mach hemu hab
chechcheg "wiw". T am i
bai g hahhagaj ihda wiw. T
ui wehs g hahhagaj k hab
e juh mam hab ha ahg. Sh
hekid e hehemapad g
hemajkam ch ha'ichu wo si

So the boys did get up at
dawn and took their pets and
ran to Many Holes Peak. The
people ran and tried to catch
them, but the boys reached
Many Holes Peak and tossed
the birds away. They flew away
and landed high up where they
were safe.

Then the people went
home saying, "We'll kill her!
We'll kill the old woman." When
they said this they looked for
her, but she wasn't there.
There was just a big pile of
firewood lying by her house.

How Tobacco Came

Someone said, "This is the
woman. This is the woman." So
they beat the firewood to bits
and left it.

Then the boys arrived.
They remembered what their
grandmother had said about
this, so they gathered up the
bits of wood and piled them
carefully out somewhere. In
this pile of firewood scraps,
there came up what we now
call "tobacco". When the leaves
of the tobacco were ripe, they
gathered them all, as they had
been told to do. Then,
whenever the people met to
discuss something serious,
these boys would smoke and

s-wehom a'aga, t o jehnid
 idam wihpiop ch o si
 s-mahch ch ha'ichu ahgad. Sh
 id hekaj hahawa ep si ha
 tachua g hemajkam ch ia daiw
 ch ha tahni g ha wiwga. Kush
 hekid hema wo jehj k ab o si
 ha ihm idam wihpiop mash hab
 a ahg k hab e juh g ha hu'ul
 mat do wiwk, t ab amjed o wa
 s-ap'ek g kihdag ha wehhejed
 g mohmsij.

Mash g Hemajkam Has Ahg g Tash

Sh am hebai o'odhamag.
 Kush g Tash in a'i mia himad
 ch wash s-toni ch ha kokda g
 o'odham nash pi ha kuhtsh ha
 mohmi dahm, a'al ha kokda
 mash wash si s-toni ha
 wehhejed.

Kush am e hemapai g
 o'odham k hab masma hab
 kaij, "Matt am hig o ah'ad g
 Tokidhud. T am o him k ab o
 nahto g e kih mo ab i
 chechshshaj g Tash k o ahgi
 mat gen hu sha mehk o himad
 ch pi hab tahhadam o s-
 tonikad mo hab tahhadam s-
 toni."

Neh, t a weho am hab e
 juh k am hih g Tokidhud k ga
 hu wo'iwu mash ab i chechshaj
 g Tash k ab nahto g e kih. T
 ab i chum chesh g Tash k heg

speak very intelligently.
 Because of this, the people
 wanted them back again
 and would come to ask
 them for their tobacco.
 Whenever anyone smoked,
 he would greet the boys
 sincerely by relationship as
 their grandmother intended
 when she was going to be
 tobacco, so that her
 grandsons' home would be
 alright.

People Complain about the Sun

Somewhere there were
 people. And the sun would
 come close by and was so
 hot it killed them, heating
 the tops of their heads. It
 killed the children because
 it was too hot for them.

The people met and
 spoke like this, "Let's send
 Spider to go make his
 house where the Sun
 comes up, and tell him to
 go further away so it won't
 be so hot for us as it has
 been."

So Spider did as they
 said and went and camped
 where the Sun comes up,
 and made his house there.
 When the sun tried to
 come up, he got caught in

eda ab e wud k i gei. Kush an wash i sha s-chuhugi. Sh am wo'okahim ch am i e chegito.

Kush am hab i ahgid, "Mo hab kaij g o'odham, maptsh o si s-ha ho'ige'id k gen hu sha mehk o himad heg hekaj mapsh wash si s-toni ch ha kuhtsh g hemajkam am ha mohmi dahm, a'al ha kokda g s-toni."

Kush pi am hu has sha'i kaij g Tash ch gem hu uhhum him k ged hu wah e kih ed k gem hu wo'iwu waik tashkaj. Kush heg oidam pi edgid g tash tonlig g o'odham ch am wash s-chuhugam k ed oiopo.

Mash g Tash Hema Ba'agch g O'odham

T ab hahawa i chesh g Tash k an him k ash ab beihim g ha'ichu a'an, ha'ichu nahnko mahs u'uhig ha wihgi k u'u k gem hu huduni k ga hu jiwia e kih am k am mah g e wehm kihkam k hab ahg mat am o sitdo k o chuht k am o ba'iham kostal ch ed. Kut a weho hab juh. Kut eda ep o hih. Kush ab waid g Tash g Jewho mash am o mah hegai al kostal mash g chu'i am kahch k hab ahg, "Mapt am o him k am o jiwia mo am o'odhamag. Am o hebai ge wo'og. Pt am o jiwia. Kut am

it and fainted there. After a while he came to.

Then the Spider told him, "The people say you should pity them and go by them further away, because you're so hot you heat the tops of their heads, and the heat kills the children."

Sun didn't say a thing, but went back to his home and into his house and just stayed there for three days. All that time the people had no sunlight and just went around in the dark.

The Sun Turns a Man into an Eagle

Then Sun rose and went and gathered some kind of feathers, different kinds of bird down, then went down and back to his house. He gave them to his wife and told her to roast them, grind them, and put them into a bag. So she did what he said. When Sun was about to go again, he called Gopher to give him the little bag the ground meal was in and told him, "Go over there and come to

g o'odham o jiwia m-wui. Pt am o wahgi ihda chu'i. Kut o ih. Pt am wash o i nei mat has o e juh. Pt gem hu haha wo i juhpiini k o i hih uhhum." Bash masma hab ahg. Kut a weho am hab e juh ihda jewho k am him k am wuhsh mash am hebai o'odhamag ch am ge wo'og. Sh am daha wash i si'alim.

K eda hab wua heki hu g hemajkam chechoj mash ha'ichu wud uhs shonigiwul. T o wua k o wohp hasko.

Sh hab e juh idam gohk chechoj k am wohp k ged hu wo'i amai wo'o t am k nei mash am daha ihda o'odham. Kut am hema him k am jiwia wui. Kush hema gem hu hi wa meh uhhum. Kush ihda mash am wi'i k am jiwia wui ihda jewho o'odham nash pi e o'odhamchud k am daha. Kush am jiwia wui. T am wahgi hegai chu'i k ab mah. Sh am hu i hebai, kush hab masma i mu'umka an chuhhugaj oidk. K am hu hebai, kush ab i wuwaha g a'an. K am hu i hebai, sh hab e juh mat e ba'agch.

Kush eda am meh ihda o'odham k ga hu mel e kih

where the people are. There's a pond there. When you get there a man will come to you. Mix this meal with water and he'll drink it. Then you'll see what will happen, and you can go down and come back home." That's what he told him and Gopher did just what he said. He came out where there were some people and a pond. And he sat there early in the morning.

At that time, the men used to make a wooden puck. They would throw it and move it along with their foot when they ran.

That's what these two men did, they ran and arrived at the pond and saw this man sitting there. One went over to him and one went back home. This one who stayed there went to the gopher man, who had become a man and was sitting there. When he arrived, Gopher mixed the meal drink and gave it to him. A little later, bumps appeared on his body. Later still, feathers grew out, and finally he became an eagle.

The other man who ran to his house waited for his companion, but he didn't

am k ab i chum nenida ihda e wehmkam. Kush pi ga hu jiwia. Kush hab kaij, "Nt hig o med k o nei mas has e juh g o'odham k hab pi jiwia."

Kush am med k ga hu mel. K eda hab e wua mat heki hu e ba'agchud k gen hu daha Mu'ata Wo'o dahm ch i chum dad'e. Kush am wash melnod k gem hu med k ged hu hihnk ch ha ahgid g o'odham, "Matt o i wuwahg k o nei. Ia atki ha'ichu has e juh ab wo'o t ab. Kutt o wohp k o nei g o'odham."

Mash g Ba'ag ha Kokda g Hemajkam

Neh, k am wohp g o'odham mash ha'i u'uk g e u'us gagwot ch e hahpot k am wohp k ga hu wo'iw k chum nei. Kush eda e nahto, e ba'agchud k an daha uhg, i e uhgkai. Kush ab chum mummu g o'odham, Kush ab wash ha shahkumahim g ha hahpot. Neh, k hab e juh k im hu uhgka k am hu pi e mahsid ha nena eda k ash eda am him k am i a'apkoma himad mash an g do'ag wawani. Kush an e a'apkoma matsh hebai o i chiwia k am hu hebai cheh mash an si uhg g do'ag ch an ge chehog. Kush heg

come. So he said, "I think I'll go see what happened to the man that he hasn't come."

He ran and arrived there at a run, but the man had already become an eagle and was sitting above 'Killing Pond,' trying to fly. Still running, he turned and went back, yelling and telling the people, "Let's go out and see the man. Something happened to him at the pond. We have to run and see the man."

The Eagle Kills People

So the people ran, some taking their bows and arrows, and went there to see him. He had already become an eagle and was perched up where he had flown. The people tried to shoot him, but he just caught their arrows, then he went up and disappeared from their sight. He went out searching along the mountain range, looking for a place to make his home. He found a place high on a mountain where there was a cave. He went into the cave and decided he would live there. So he lived there

eda ab wah k hab kaij mat ab o kihk, neh, kch ab kih heg eda kch ash amjed an oimmed ch an ha u'u g hemajkam ch hebai hema wo chehg k am wash ha wecho wo wah k o ha chuhk him k gen hu wo ha u'apa.

Mamsh am Bahmud g I'itoi

Kush am i chum neid g hemajkam ch hab kaij, "Matt am hig has o juh. Tki o t-hugio." Neh, k am ha'i ha ah'ad gohk g wihpiop mash am o wohp k gem hu wo ahgi g I'itoi mash am kih Iolikam wecho. Kut am wohp k gem hu wo'iw k am ahgid ch hab kaij, "Mo hab kaij g o'odham maptsh o si s-ha ho'ige'id k am o i him k o ha me'ij g ba'ag mo am oimmed ch ha u'u g o'odham ch ha hugiogahim. Kuptsh am o i him k am o ha me'ij."

Neh, tsh a weho hab e juh k gem hu wohp. Kush eda g wako kai ha mah k hab ha ahg, "Mamt o u'ukai ihda wako kai k ab o shul miabidk hegai cheho matp an chehog gen hu uhg do'ag dahm. Neh, mt ab o shul. T ab o wuhsh g wako k am o chesh heg wui. Nt am o cheshad k an o neid k am has o juh." Neh, sh a weho hab juh. K am i hebai, kush am jiwia. Kush eda o hih hegai I'itoi ab e kih

and went out from there to catch people. Wherever he found someone, he would fly under them and carry them up to his home.

They Appeal to I'itoi

When the people saw what he was doing, they said, "Let's do something to it. It'll finish us off." So they sent two young men to run and tell I'itoi, who lived at the foot of Kitt Peak. They ran and arrived there and told him, "The people say you should have pity on them and go and kill the eagle for them that's going around catching people and doing away with them. They say you should go and kill it for them."

So they did, they ran there. But he had given them some gourd seed and told them, "Take this gourd seed with you and plant it near the cave up on the mountain. The gourd will come up and grow up to the cave. Then I'll climb up and see what I can do to that thing." So

amjed k hab ahg g e wehm kihkam, "Mapt ia hi o wa dahk ch o niedad mat g chewagi an o wuhsh gen hu t-dahm. Kupt am wash o s-mahchkad mantki mea g ba'ag, o mat g jewed o u'uju, pt am o s-mahchkad mant mea."

Nat heg s-ap o mea?

Neh, k gem hu him k gen hu jiwia k am hab e juh mo am hab kaij, mash chesh am oidk hegai wako mat an cheshad k gen hu ai mash an kih g ba'ag. Kut an jiwia.

Kush eda g uwi bek. K ash wud wehmaj kihkamaj. T g ali an i wuhsh. Kush heg wehm an daha hegai uwi. Kush an jiwia g I'toi k am hab i ahgid, "Mas has e wua, jijiwhiakch. Kupt am o ni-ahgi, kunt hab o juh mo hab ni-ahg g o'odham mantsh o ha me'ij mash hab wash ha hugiogahim g o'odham, ha kokda ha u'udch."

Neh, sh hab kaij ihda uwi, "Mo jijiwchia kch e gegosid ch gem hu wo wo'iwu k o koi."

Kush hab ahg, "Pegih oig, m o wa s-ap'e mat hab o e juh. Kunt o ni-hujjudchud k ga hu wo wah heg eda m ab

that's what happened. After a while, I'toi came. But before he left his home he had told his wife, "Stay here and wait for a cloud to come out. Then you'll know I've killed the eagle. Or if the earth shakes, you'll know I've killed it."

Can I'toi Kill it?

So he went and did as he had said he would. He climbed the gourd vine, which had reached the cave where the eagle lived, and arrived at the cave.

The eagle had taken a woman to be his wife, and they had a child. The woman was there with the child when I'toi arrived, and he asked, "What does the eagle do when he comes? Tell me, and I'll do what the people are asking. They say I should kill it for them because it's doing away with them, catching and killing them."

The woman answered, "He comes and eats, then lies down to sleep."

He said, "Well, it's good for us that he does that. I'm going to become a lizzard and go into that little



ge al tahpani g waw." K a weho hab e juh k ash ab wah k ab wo'iwu.

Kush hab kaij ihda uwi, "P ab wash s-masma wo'o. T o m-cheh. Ab o wehsko ha'ichu nenashani mo hekid i jijiwhia."

Kush ab hahawa i wuhshani k ash hahawa ab e muhwalichud k ged hu wah ha wecho hegam matsp heki hu ha u'ud ch ha kokdad ch am ha shulig. Kush ged hu wah hegam ha wecho.

Kush jiwia k an nenashani g e kih wehsko k ash hab kaij, "Nat g o'odham jiwia? Si o s-o'odham uhw."

Sh hab kaij hegai uwi wehmaj kihkamaj, "Pi at hedai ia hu sha'i jiwia. Kus hedai pi m-ehbid ch ia wo jiwia?"

Kush hab kaij, "Ia atki hema jiwia. Si o s-o'odham uhw." K ab g ko'i hihimichud k gem hu hahawa dahiwu k e gegosid k e nahto k gem hu wo'iwu k koi. Kush am hugidaj am woi hegai ali matsp an bei. Kush ged hu wuhsh g I'itoi k am him k eda u'a g e masit wainomi ch ash an hekaj gew kuswo t an k mea, heg ehp ali, am i ha

crack in the rock." So he did, and went in and lay in the crack.

Then the woman said, "You're in plain sight. He'll see you because he looks all over when he comes."

So he came out and became a fly and went under the bodies of those the eagle had taken and killed and piled there.

After he went under the bodies, the eagle came. He looked all over his house and said, "Did a man come here? It smells like a man."

His wife said, "No one came out here. Who could be so unafraid of you as to come here?"

But he said, "Someone must have come here. It smells like a man." Then he moved the bodies around. Finally he sat down and ate. When he finished, he lay down and went to sleep, and the child lay down beside him. Then I'itoi came out and went and struck the eagle on the neck with the machete he was carrying and killed him. He killed the child too. He

kokda. Sh eda hab ahg ihda uwi, "Mapt an hu has o e juh. T o u'uju g jewed mant hekid o mea."

Sh a weho hab e juh k ab hu hebai e olat. Kut eda hab e juh k u'uju g jewed k am i dodolmat. Kush hab ahg, "Mapt am o huhkal g shuhdagi. Kunt hekaj o ha hads hegam hemajkam mat heki hu ha kokda k am ha shul."

Sh a weho hab juh. T heg hekaj ha hadsid k am i ha nahto k am i ha wuwhas. T am i e chechegito hegam matsp an sha'i hemu ha u"ud. Kush wud o'odham hegam. Kush ha'i ged hu si wecho i ha wuwhas mash heki hu i padt g ha chuhhug, ha wuhpui. Kush wud Milgahn mash am i ha wuwhas. Kush hekaj hab mams g Milgahn mash ge s-tohta ch ha'i ge s-chehedagi wuhpui. Neh, id o wud wa'i.

Ho'ok >Wisag > Ba'ag 2

Sh am kih g wiapoi kch s-melidag kch s-kehg wud o'odham kch am hab masma mash hab chum si ha tachuid g o'odham g e a'aliga.

Sh an i nei g Si'ihe, wash s-hehgam k ash hab i e ah mash higi am hu wo si has juh

had told the woman, "Get out of the way because the earth will shake when I kill him."

So she did what he said and curled up somewhere. So the earth shook and then became calm again. Then he said, "Heat some water. I'm going to sprinkle the people that he has killed and thrown here."

She did, and he sprinkled them and brought them out. Those that had recently been caught came back to life and were Indians. Then he brought out others who were at the bottom of the pile. Their flesh had rotted and their eyes had spoiled, and they became white people. That's why they are white and some have blue eyes. That's all.

Ogress>Hawk>Eagle 2

There was once a young man who was swift and handsome and all that parents want their children to be.

Elder Brother saw him and was jealous of him so he said to himself he would

ihda wiapoi. Neh, sh am hih mash am kih g uwi ch pi gen ash ta neidama k ash hab ahg, "Mapt am o hih wash i si'alim k ab o wa'i do'ag shon ab mo ab shuhdagi. T ab o jiwia g wiapoi g e shonigiwul wuihidch. T ga hu wo i cheka k ab o i wuich hegai e shonigiwul. Kut ab o med k an o da'ibij m-hugid an. Kupt an o bek ged hu wo si daish. T am o jiwia g cheoj k o m-chu'ich maps pi sha'i neid g shonigiwulij. Kupt ab o i nanme k hab o ah, mapt hi o wa mah mat hekid o i ha wah g m-chu'i. T hi o wa chum sha pi hohho'id k washaba pi has o e dohdada k am haha wo i s-wehog m-el." Neh, sh am i ha'ichu mah mash hi wa g ba'ag a'an wehnadch chu'idas.

Sh am wud i ba'ich tash mash koi ta'ichsh g tash, sh am hih g uwi g e ha'a mohtk k ash ab hu hebai daha mash ab shuhdagi. Sh ab wash i chum ta'ichsh, sh ga hu med g wiapoi. Sh ab hu i cheka k ash ab i wuich g shonigiwul. Kush ab med k in da'ibij hugidaj an g uwi. Sh an bek ged hu si daish.

do something to him. He went to where a loose woman lived and said to her, "Go very early tomorrow to get water at the foot of the mountain. A young man will come along rolling his racing puck. When he reaches a certain point his puck will roll toward you and come to your side. Pick it up and hide it by sitting on it. When the fellow arrives he will ask if you've seen his racing puck. Tease him and tell him that you will give it to him after he makes a drink of your pinole and drinks it. He will try to refuse but will have to do what you say." Then Elder Brother gave her something like pinole which had eagle feathers ground up in it.

The next day, before the sun rose, the young woman went to where the water was, carrying her olla on her head. Just as the sun rose she saw a young man running. When he was at a certain point he rolled the racing puck and it rolled toward her and passed by her side. She took it and sat on it.

Sh am hahawa chum meliw k pi edagi. "B ant wuich g ni-shonigiwul. T ihab hi wa meh. Nap pi sha'i neid?"

"M an hi wa pi an hu sha'i ha'ichug," bash am i kaij g uwi kch ash wash hehheh.

"Ih, pki hi wa chum neid ch wash pi ni-ahgid. Oi g ab wash i ni-mahki."

Sh am hab hahawa i kaij g uwi, "Napt hi o wa ha wah g ni-chu'i? Nis ab o m-mah g m-shonigiwul."

Sh hi wa chum sha pi al hohho'id k washaba am i pi has e dohdda mash pi mah g uwi. (S hu'i si tachua?) Neh, k ash am i ih g wahgaj. Sh hemho ha'as gem hu hi wa i ba'a k si e wokij. Shp gem hu si chehmo. Sh ab ep si ih'ehim ch gam si i'ito. Sha'i ha'as, sh wash wehsko i mu'umka k g a'an ab i wuwha. Sh haha wash chum nei g uwi, sh heki hu e ba'agch. Sh si e wokijidahim ch imhab da'a k gen hu i dahiwa.

Sh hahawa i chum wuhshani k pi edagi g shonigiwul mash am daish.

The fellow came running up but couldn't find the puck. "I tossed my racing puck and it came this way. Didn't you see it?"

"Maybe it isn't around here," the girl said, laughing.

"Oh, you did see it and just aren't telling me," he said. "Come on, give it to me."

Finally she said, "Would you make a drink of my pinole? Then I may give you your racing puck."

He didn't want to but had to do it when she wouldn't give him the puck. ("Could he have wanted it that much?" mused the Storyteller.) The young man drank her potion and after one big swallow he shook all over. It went all through him. He drank and drank until it was all gone. Then the young man broke out with goose-bumps and feathers all over. The girl saw that he had already turned into an eagle. After shaking and shaking himself, he flew a short distance and landed.

Later the girl got up but couldn't find the racing puck



Sh am hih g uwi k ged hu
jiwia e kih am k am ha
ahgid mash has e juh g

she had been sitting on. Then
she went to her house and
told what had happened to

o'odham.

Sh am him k he'ekia wud i mamshad, sh am i ge uwi madt ihda uwi. Sh ha hekaj s-mai g o'odham mash am hu has o chu'igk ihda ali nash pi sha'i s-gewek ch ash sha'i s-hohtam ge'elhim. Sh pi e nako g je'ej mash has o juh.

Sh am wash i chum melid k wash o ha cheggiad g a'al, ash hebai o sha e nakog k ash o mea g ali. Sh wahm am i ge'edak ash ab i ha oi g ge'eged a'al. Sh hekid o i mea g ali k ash wash do'ig o huh. Sh an i chum nei g o'odham k ash s-ehbid nash pi g ge'eged hemajkam hahawa ep ha ko'a.

Sh an e a'aga g o'odham ch an chum e mamche mash has higi o juh ihda Ho'ok, nash pi hab hahawa ep a'aga. Sh am wash i pi e amich mash has o juh k ash am hab hahawa i kaij mash higi o ahgi g Si'ihe. Kush has juh k am o ha ahgi mash has o e juh.

Sh an hahawa ep hema i gahghi g s-melidkam mash am o med k ab o nei g Si'ihe Waw Giwulik t ab mash ab kih.

the young man.

Some months later this young woman gave birth to a girl. Right away the people knew there was something strange about the child because she was so strong and grew so rapidly. Her mother couldn't do anything with her.

As soon as she could run, she fought with other children. Sometimes she would even kill a child. As she got bigger she went with the older children, and when she would kill a child, she just ate it raw. When the people realized what the child did they were afraid of her because now she was even eating grown people.

All the people got together to try and decide what to do with this 'Ogress,' as they now called her. They couldn't think of what to do, so they said they would tell Elder Brother and maybe he could tell them what to do.

So then they looked for a fast runner to run and see Elder Brother on Girded Rock where he lived.

Sh am him k he'ekia wud i
tash, sh am i jiwia g s-chu
amichuddam k am hab hahawa
ha ahg, "Mamt ab o i bei g uwi.
Nt am o ha'ichu ahgi."

Msh am u'apa g Ho'ok. Sh
am hab hahawa i ahg g Si'ihe
ihda Ho'ok uwi, "Map pi hekid
sha'i s-mahch mas hedai wud
m-ohg mant hemuch ia wo m-
ahgi."

Neh, sh am i bei g Ho'ok k
ash am chehgi g tohono jewed
k ash hab kaij, "Nap neid hegai
m gem hu hab chu'ig?" Sh eda
gem hu wud wash i jeg ch
hegai kukujjek am hab hi wa
chu'ig. Sh am i nei g Ho'ok uwi
k s-wehoch g Si'ihe. Sh ab
hahawa i cheha g Si'ihe mash o
i oi g e ohg.

Neh, sh amjed hih g Ho'ok
g e ohg s-neidamk k ash
washaba pi hekid sha'i ai, nash
pi am o i aihi, kush gem hu
ba'ich hab ep o e juh g
kukujjek. Sh heg wash i
mehkohim k mehkohim k am i
pi ai. Sh eda am him k am i
cheka m am hemuch am wud
Chehdagi Wahia k am i s-mai
mashki pi hekid o sha'i ai g e
ohg k ash am i shosha.

Sh inhab chesh do'ag t an
k an hu hebai g cheho hema
chek k an heg eda i chiwia. Sh

In a few days the wise
man appeared and told
them, "Bring the girl to
me. I will tell her
something."

They brought her to
him. Elder Brother said to
to this Ogress, "You never
knew who your father was.
I will tell you right now."

So he took Ogress out
and showed her the desert
land and said, "Do you see
that over there?" Ogress
looked and believed Elder
Brother, yet there was just
open space out there and
heat waves. He then told
her to go and follow her
father.

Ogress went to see
her father. But she never
caught up with the heat
waves, because whenever
she approached, they
would recede further from
her. It got farther and
farther away and she could
never reach it. When she
came to what is now called
"Green Well", she decided
she would never reach her
father, and she cried.

Finally, she climbed a
mountain and there found
a cave where she made

wehs si'alig ab gen hu wo i
 kekiwua si waw dahm k
 gem hu a'ai o ha'ichu si
 hewegiam. Sh haskojed ab
 o s-uhwk g ali, sh am ha'ag
 o med k ash ged hu wo mel
 mash ab amjed hewgid g
 ali k ash hab o chei,
 "Mohsi! Mohsi! Ab go i beh'i
 g ali. Nt o nei."

Msh am o i mah g ali.
 Sh an hi o wa sha'i
 komchkahid ch ab haha
 wash o si hukitsh wohkaj
 ab k ash am o wua e giwho
 ed k ged hu wo kushwiot k
 hih. Sh an i e a'agid g
 o'odham mash an ha'ichu
 memda ch wud ali ehbida.

Sh ged hu i mai g
 o'odham k ash ga hu wo i
 kah mash ab o kaidaghid.
 Sh gen hu wo si ha e'esto g
 e a'aliga. Sh eda ab wash
 s-kaidgim o medad nash pi
 g ha'ichu huhch ch ha'ichu
 tahtami ch ha'ichu oh'o an
 babiugakch ch an
 chechkoshdakch ch ha'i an
 ep giwudch. Sh heg ga hu
 haha wash o i medad. Sh
 ab wash s-kaidam o sijkid
 ch ab o kolighid. Sh ab o i
 kah g u'uwi k gen hu wo si
 ha e'esto g e mahmad. Sh
 am o jiwia k pi wo him k

her home. Each morning she
 would stand on top of the cliff
 and sniff in all directions.
 When she would get the smell
 of a baby, she would run in
 that direction. When she
 reached the place where the
 child was she would say,
 "Grandchild! Grandchild! Bring
 the child, I want to see it."

They would give her the
 child and she would hold it in
 her arms for a little while,
 then suddenly she would claw
 its stomach and put it in her
 burden basket and away she
 would go, carrying it on her
 back. The word soon spread
 around that there was
 something running around
 that was a child's terror.

When the people found
 out about her, they would
 hear her noisily coming and
 hide their children when they
 heard her coming off in the
 distance. They could hear her
 because she had claws, teeth
 and bones for a necklace,
 anklets, and belt. They could
 hear her rattling and jingling
 from a long way off. When
 the women heard her they hid
 their children, but when she
 came she would just sit there,
 and not leave. Then, when a

am o wa dak. Sh hebai, sh am
o i shosha g ali, sh ha hekaj o
ha tai.

Sh him k hebai i cheka, sh
am i ha hugio g si chu'uchum
a'al, k ash g ge'eged a'al ab i
ha oi. Sh washaba g u'uwi a'al
pi ha u'u ch ash hegam a'i
chechoj a'al ha'i ha u'u. Sh hab
ha ahg g ha jehj g wihpiop
mash am kui wecho wo sha
wuhsh g Ho'ok, kush gen hu
wo e naggia uhs t an k an o
wa'i dak. Sh hekid gem hu wo
i mehko g Ho'ok, sh gem hu
haha wo meh uhhum. Sh ged
hu i mai g a'al ihda k ash hab
ha hekaj o chei ab Ho'ok wui,
"Uhs wecho ani tachua, ni-
Hu'ul."

Sh hab e junihim k hebai i
cheka. Kush sha e nankog g
Ho'ok ch ash g ge'e hemajkam
mem'a. Ash ep sha'i s-e mahch
ab wehs ha'ichu k ab, wipi'a t
ab, hohata t ab, haha'ata t ab,
ch wehs ha'ichu mash haschu i
s-mahch g u'uwi, ch wehs
ha'ichu mash haschu s-mahch
g chechoj.

Sh am e nam g hemajkam
k am e a'aga mash has higi o
juh ihda oks. "Kuttp o sha pi t
-nako matt o mea, kutp ia wo t
-hugio, t kokdak," bash kaij
ha'i.

child would cry she would
immediately ask them for
it.

As time went on she
ran out of very little
children and started on the
larger children. She didn't
take girls, only boys.
Finally, the mothers told
their young boys that when
Ogress went under a
mesquite tree they should
grab onto a branch and sit
up in the tree. Then when
Ogress got far away, they
should run back home.
When the children found
out they could do this,
right away they would say
to Ogress, "I want under
the tree, my grandmother."

It went on like this and
time passed. When she
was able to, Ogress would
even kill an adult. She was
also skilled at everything,
hunting, basket-making,
pottery-making, and
everything women or men
do.

The people met and
discussed what they should
do about this old woman.
"If we aren't able to kill
her, she will finish us off,
killing us," some said.

Sh ha'i am hab hahawa i
chei mash higi o ahgi g Si'ihe
k o kah mash has o chei. Sh
an hahawa hema ep i gahghi
mash si s-melidag mash heg
am o med k ab o ahgi g Si'ihe.
Sh am hi wa meh g wiapoi k ia
hu he'ekia i tash pi ha'ichug.

Sh hekid ged hu i meliw k
ash am i chum nei g o'odham.
Sh am wo'ok ch wud al keli.
Sh am hab hi wa ahgid
mamsh haschu ahg k am
ah'ad.

Sh hab kaij g Si'ihe, "Oi g
mehl uhhum. Ntp hems ga hu
wash o i m-a'ahe."

Sh hab hi wash em-ahg g
wiapoi, "Ps hebai o i meh,
keli?"

Sh amjed med k ged hu
wash chum meliw k am i ha
ahgid, "M o hi wa wo'o g em-
nawoj ch wud al i wehs. Pi
hab sha'i mahs mas haschu
hab o i juh." Sh hab wash kia
kaij, sh ab haha wash i
kekiwua g Si'ihe k ash wud
wash si wiapo'oge'el.

Sh eda hab chu'ig g Si'ihe
kch wash chum has masma
wo e nahto ab wash chum
hedai wui. Sh hab hi wa e
a'aga mash g o'odham tash do
doakamk ch hab masma wo
nei mash wud al keli. Kush

Some then said, "How
about telling Elder Brother
and hear what he has to
say." They looked for a
very fast runner who would
run to tell Elder Brother,
and the runner ran and was
gone for a number of days.

When the runner
arrived at Elder Brother's
place he found a little old
man there, and he told him
why he had been sent.

Elder Brother said,
"Run back home and
maybe I'll catch up with
you."

The young man
thought to himself, "Where
could you run to, old man?"

From there he ran, and
as soon as he arrived home
he told them, "Your friend
was laying down
exhausted. He didn't look
as though he could do
anything." But even as he
was saying this, Elder
Brother stood before them
as a very young man.

Elder Brother was like
that and could make
himself look any way to
anyone. It is said that if a
person were going to live a
long time he would see him

hema s-hohtam o sha muh k
ash hab masma wo neidad
mash wud wash si
wiapo'oge'el.

Sh am hahawa e
hemapai g hemajkam k am
kah g Si'ihe mash am hab
ahg g ha'ichu e mahchig. "M
ani hi wa ha'ichu hab elid. T
wash eda hi do wa si
chikpank. Neh, ia amt si
ge'e wo e ne'ichud k ia wo si
ge'e keihin k wo si ge'e
nawait. Mt gi'ik tashkaj ch
gi'ik s-chuhugam ab o e
ne'ich. "T heg wehs oidam
ia wo memdad g Ho'ok oks.

T heg oidam ha'i g
ku'agi o momtto k ab o toa
cheho kihjego abai mo ab
kih g oks. T ha'i epai o
e'etpat k ab o ha toa kihj
ab.

"T eda heg wehs oidam
o medad g oks. Kumt g
kohskud wiw am o owich k
an o i hihimichudad ch
washaba wo s-chegitok
mamt hab hi o wa e wuad
mam ab si jehni. Kut eda g
Ho'ok oks pi o mahchk mo
haschu wud. Kut ab o si
jehjenad, nash pi sha'i
s-jehnik g oks.

T hab o e junihim k am
o i chum s-kohsim. Mt hedai

as an old man. And if one
were going to die young, he
would see him as a very
young man.

Then the people gathered
together and listened as he
told them what he knew. "I
have a plan but it will be very
hard work. You will have to
have a big sing here and a big
circle dance and lots of
saguaro wine. You will sing
for four days and nights. All
this time Ogress will be taking
part in the circle dance.

"During this time, some
people will carry firewood to
put at the mouth of the cave
where the old woman lives,
and some others will make
grass doors to put across the
cave.

"During this time the old
woman will be around here.
Then you must make
cigarettes with sleeping
tobacco and you will pass
them around, but remember
you must only pretend to
smoke. The old woman will
not know what kind of
cigarette it is and will smoke
vigorously because she likes
to smoke so much.

"After smoking she will
want to sleep, but those of

an i hugidaj an o gegokk ch
pi o sha'i hiwigi mas o koi.
T am o i si pi e nako k haha
wash o kohsh k i gei. T eda
wo e nahto g kihj. Kumt am
haha wash o i kohm k ga
hu wo woi."

Sh am hab i e juh g
o'odham mash hab ha ahg
g Si'ihe. Sh gi'ik tashkaj ch
gi'ik s-chuhugam ab e
ne'ichud k heg oidam keihi.
Sh eda ha'i am i e nakog k
mu'li ku'agi momtto kch ab
to'aw Ho'ok kih ab. Sh ha'i
im e'etpat ch ab ep to'ahim.

Sh eda heg oidam med
g Ho'ok oks. Sh am hu wa'i
he'es, sh in i himchudahim
g owichk g keihindam ch ab
mamka g oks. Sh ab si
jejjen ch gem hu si i
howichkwup nash pi sha'i
s-jehnik. Sh eda g o'odham
hab wash s-e junimk mash
ab jehni. Sh hi wa chum si
ha nako g oks k ash
washaba heg wehm wash i
gewekoghim k heg wehm
wash i s-kohsim.

Sh hebai i cheka, sh am
i si s-kohsim k ash chum
s-himim am e kih wui. Msh
am i pi hiwigi. Sh gen hu hi
wa ep kekiwup ch gem hu
ep keihin. Sh am i si ai g

you who are standing next to
her will not let her sleep.
When she can't help it any
longer she will sleep and just
fall over. By this time her
house will be ready and she
must be carried and placed in
it."

The people did what Elder
Brother told them to do. Four
days and four nights they
sang and during all this time
they danced. Some of them
got firewood ready and
carried it to her house. Some
made doors and put them
there.

And all the time the
woman kept going around in
the dance. Every once in a
while the dancers passed a
cigarette around and gave it
to her. She took big puffs and
inhaled very vigorously
because she liked it so much.
But the people only pretended
to smoke. Ogress tried very
hard to keep up with the
dancers but she became tired
and sleepy.

Some time later, when
she became very sleepy, she
tried to go home but they
wouldn't let her. She had to
stand in the line and dance
again, and when sleep

kohsig. Kumsh gen hu
wash kohm ch keihinachud.

Sh eda hegam a'i
kohk'oi sha'i s-ha ehbid.
Kush hekid o si pi e nakog
k am o chum meh, sh an
hu aki ch ed ha'i wo dadkk
g o'odham. Sh am o chum
medad. Kush o si ha sijki g
e shashawikud. Kush am
wash o si melinod g oks k
ged hu uhhum ep o mel
mash am e ne'ichud k ash
gem hu ep o keihi.

Sh waik s-chuhugam ch
waik tashkaj ha'i e keihi. Sh
am i pi e nako g em-nawoj
k ash haha wash kohsh.
Msh gen hu wash kohm ch
himchudahim.

Sh eda hab hahawa
kaij g Si'ihe, "Mo heki hu
wa'i s-ap'e mamt o i bei
g oks k ga hu wo woi
cheho ch ed." Sh am i ge'e
e wehmt k gem hu i bei. Sh
am ha'i kohm k gem hu si
juhko woi. Sh ab ha hekaj i
kuhpahi g cheho. Sh ab o
hema kei g etpa k ab haha
wo i to'ahi g ku'agi k ab
hema ep o kei g etpa. Sh
hab junihim k ia hu i
wuhshad. Sh ab kei g kuhta
k ab mehi. Sh mek mek
hebai i cheka.

overcame her they held her
up and still kept her dancing.

The only thing she was
afraid of was rattlesnakes. So
when she tried to run home
because she was so sleepy,
some people who were sitting
in an arroyo she had to cross,
would shake their rattles to
make them sound like
rattlesnakes. Then she would
turn right back and run back
to where they were singing,
and begin dancing again.

After three nights and
three days of dancing 'your
friend' (said the Storyteller
jokingly) couldn't endure it
any longer, and she slept.
They were just carrying her
and keeping her going.

Then Elder Brother said,
"It's time to take the old
woman and put her in the
cave." They all worked
together and took her to the
cave and some carried her to
the farthest corner of it. At
once they began closing it up.
They put one of the doors up,
then some firewood, then
another door. They did this
until they reached the outside.
Then, with a fagot, they set
fire to it all. It burned and
burned for a time.

Sh am shoak g oks ch
hab kaij, "Ni mohms! Si go
s-ni-ho'ige'id k ia ni-do'ibia."
Sh am i ai g mehi. Sh am
uhg si dad'e ch am si komitp
g cheho. Sh am hi wa chum
keish g Si'ihe. Sh washaba
heki hu am wuhsh g kuhbs k
ash am him k gen hu uhg e
wisagchud k ash ge s-
chehdagi.

Chehdagi Wisag

Sh am hi wa i huhug g
Ho'ok oks. Sh washaba ihda
chehdagi Wisag mash am e
nahto ba'ich i ha kudut g
o'odham, nash pi hi pi has
sha'i elid mash hedai o
gewichkwua k o mea. Sh gen
hu uhg o da'ad. Sh hebai
hema hejel o sha himad, sh
ga hujed o i huduni k am o si
gewichkwua k am o huksh k
gem hu wo dah.

Sh am ep chum i e nako
g o'odham mash o mea ihda
wisag. Sh hehemako imhas
am ha'ichu chum a'aga mash
has masma wo mea. Sh am
hab hi wa chum e wua g
ha'ichu ha mahchig ch ash pi
am hu hab e wua g ha ahga.
Sh am i nahnko chum
wuihim ch am i pi e nako k
am hab hahawa i ep chei
mash higi ep o chu'ich g

The old woman cried
and said, "My
grandchildren, have pity on
me and save me." When the
fire reached her she jumped
up and down and cracked
the top of the cave. Elder
Brother immediately tried to
step on the crack, but a
wisp of smoke had already
escaped and high up it
became a hawk and was
blue.

The Blue Hawk

The Ogress had come
to an end. But the blue
Hawk that was formed
bothered the people far
more than she had. It didn't
care whom it beat down
and killed. It would fly high
in the air. When someone
would walk along alone, it
would suddenly swoop
down upon them, beat
them, grab them in its claws
and fly away.

Again the people tried
to plan how to kill this
Hawk. One by one they
suggested ways to kill it.
Then they would try out the
plan, but it would never
work. They tried everything
but couldn't find a way to
kill the hawk, so they again

Si'ihē mash has higi masma
wo mea g Wsag mash am ha
hugiogahim.

Sh am hab i ha ahgid
mash am o i e nako g
s-haha'atadkam k gi'ik si
ge'eged hab o ha juh g haha'a,
ba'ich i ge'eged mash pi hebai
ha'i haha'as hab ha wua. Sh an
ge shakal o ha dadsh idam
haha'a k g ha chihchini imhab
juhpīn tahgio wo ha uh'ul,
nash pi ab amjed i huhuduk g
Wisag ch imhab juhpīn tahgio
dad'e. Sh am hab a weho i e
juh g
s-haha'atadkam, am ha'i si
ge'eged haha'at.

Sh eda hab kaij g Si'ihē
mash an hema wo i gahghi g
uwi mash o s-kehgakj k ash ha
ba'ich o kei idam haha'a.

Sh am hu wa'i he'es, sh an
hu dad'e g Wisag ha dahm. Sh
gam i e wuwahas g haha'a k an
ge shakal e dadsh, imhab
juhpīn tahgio wui e
chihchinichudk. Sh am ha
ba'ich kekiwua g uwi. Sh hab
ha'ichu juniok gem hu a'ai
melto g o'odham.

Sh an dad'ehim g Wisag ch
ab hahawa si s-wewgim i
huduni k gam chum si
gewichkwua g uwi. Sh eda e
nahtokch. Sh am wash hugidaj

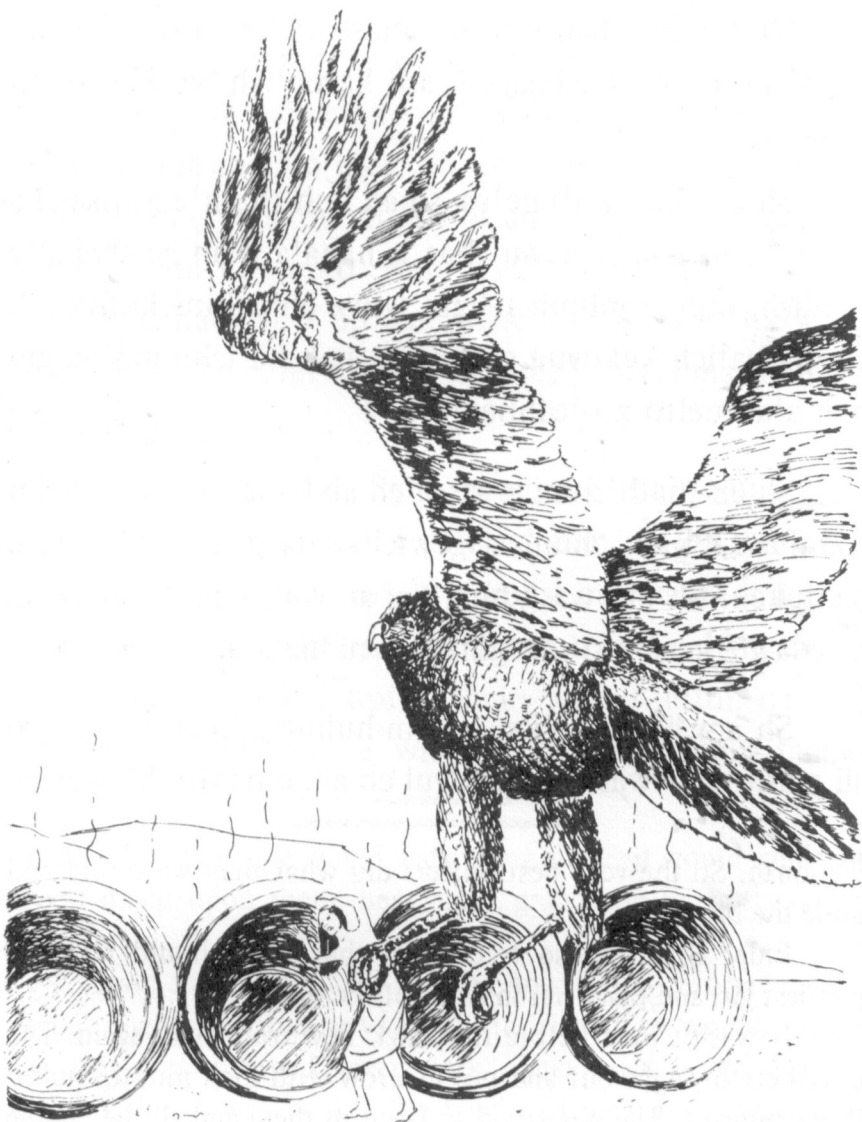
decided to ask Elder
Brother how to kill the
Hawk which was killing
them off.

He told them that the
best potters should
prepare and make four big
ollas, larger than any they
had ever made before.
They should then put the
ollas in a row with their
mouths northward
because the hawk came
down from there and also
flew back to the north. So
the very best potters did
what they were told and
made the big ollas.

Elder Brother also told
them that they should find
the prettiest girl and place
her in front of the ollas.

It wasn't long before
the Hawk flew over them
again. The ollas were
brought out and put in a
row with their mouths
pointing northward. The
girl stood in front of them
and all the people ran off
in different directions.

The Hawk flew around
for a while, then suddenly
it swooped down and tried
to beat down the girl. But
she was ready for him. He



an wuhshani k am hema ha
eda gei hegam si s-wegima
s-toni haha'a.

Sh am hahawa si
s-wehom huhug g doakagaj
hegai ali mash wud wash
shonigiwul ch am e nahto.

missed her and flew right
into one of those red hot
ollas.

Then the life of the child
which had been formed
from a racing puck was
ended.

Mash e Ba'agch g O'odham

Sh hashaba has e juh g
wiapo'oge'el mash e ba'agch,
i'ok g wahgaj g uwi?

Mash am i nei g uwi g
o'odham mash e ba'agch k
ash gem hu meh uhhum k
ged hu ha ahgid mash
haschu has e juh. Sh am
ge'e huhu'i g hemajkam k
ash wash pi has e dohdda.

Sh am dah ihda ba'ag,
sh hebai si uhg g waw, sh ab
heg shahgid i chiwia k ash
amjed an ha oidk o dad'ed g
o'odham ch an o ha kokdad.
Sh hi wa chum mummu g
mohmbdam ch ash pi e nako
mash o mea, nash pi sha'i
ge'ej ch ash ep sha'i
s-gewek.

Sh am hu hebai, sh haha
wash g uwi hema ha ehsid k
ash gem hu i bei e kih wui.
Sh him k hebai i cheka, sh
s-mai mash ge madt g uwi.
Sh wash pi hedai hekid neid,
nash pi pi hekid weho ab i
hud ihda uwi. Sh eda heg
oidam an ha oidch dad'e ch
an ha kokda g hemajkam g
ba'ag.

Sh am ep e a'aga mash
has higi masma wo mea ihda
ba'ag. Sh am ep i ha do'ibia

The Man who Became an Eagle

But what became of the
young man that became an
eagle after drinking the girl's
potion?

When the girl saw the
young man turn into an
eagle, she ran home and told
the people what had
happened. They all ran to
the place, but they couldn't
do anything about it.

Then the eagle flew
away until he found a crevice
in a high cliff and there he
made his home. From there
he would fly over the people
and kill them. The hunters
tried to shoot it with their
bows and arrows but they
couldn't kill it because it was
very big and strong.

One time, he stole a girl
and took her to his cave
home. Some time passed
and they found out the girl
had a child, but no one ever
saw it because this woman
could never come down. In
the meantime, the eagle
continued to fly over the
people and kill them.

So again the people
discussed how they could kill
this eagle. Again Elder

g Si'ihe k hab kaij. "Mant ahni am o him k o nei manis pi o mea ihda em-ehbida. Kut him k he'ekia do i tashk, t gahab si'al tahgio g s-wepegi chewagi ab o sha i wuwha, mt am o i s-mai matki ni-mua g ba'ag. T washaba g s-tohta chewagi ab o sha i wuwha, mt am o i s-mai mant ahni mea."

Sh am hih g Si'ihe k ab i ai g do'ag k ab chum sha'i nenne'id. Sh ga hu uhg hi wa s-masma ab chehog mash heg eda ab kih g ba'ag. Sh washaba am wui sha'i pi apkog. Sh eda hi wa wehs ha'ichu ab ab ulini g Si'ihe. Sh am ha hekaj i e amich mash has o e juh. Sh ab ha hekaj g wako kai ei waw shon ab. Sh koi sha'i he'es, sh ab wuhsh g wako k ha hekaj i chewelhim k i chewelhim. K koi wud sha'i mu'i tash, sh ga hu ai g ba'ag chehoga.

Sh ab ha hekaj chesh g Si'ihe heg oidk ha'ichu wuhshdag k am cheshajim k cheshajim k ga hu jiwia am hu i mash pi ab hu ha'ichug g ba'ag. Sh an daha g uwi g e mad wehm. Sh am hab i ahgid mash haschu ahgk am jiwia. "Nt hash hab hi o wa chei mat am o i t-nakog k heg ep o mea

Brother helped them and said, "I will go myself and see if I can't kill this thing that you fear. Some days will pass, and if from the east red clouds appear you will know that the eagle has killed me, but if white clouds appear, you will know that I killed the eagle."

Elder Brother left and when he reached the foot of the mountain he saw the cave where the eagle lived, very high up and the way was rough. But Elder Brother was wise in everything and right away he knew what to do. He planted a gourd seed at the foot of the cliff. In a short time it grew higher and higher. Before many days it reached the eagle's cave.

Right away Elder Brother climbed up the plant, and climbed and climbed. He got there when the eagle wasn't there, but the woman and her child were there. He told her why he had come. "But I must also say that we will kill the child, too.

m-mad. Kut hekaj pi in hu
ha'ichu wo sha'i wi'isk g
amjedkam ihda ba'ag mo ha
hugiogahim g o'odham."

Sh am i s-hohho'i g uwi k
am i ahgid g Si'ihe mash hekid
i jijiwhia ch wash chum e
gegosid ch gem hu wo'iwup ch
koksho mash gaswua. Sh
wehmaj koksho g alidaj.

Sh am hab i kaij g Si'ihe,
"Mat am o i koi, nt an o
hikkumia g ha kukswo, t am o
wa koi."

Sh haha wash chum kah,
sh ha'ichu hab a'i kaijim mash
g si s-gewek hewel ab med. Sh
hab kaij g uwi mash wud hegai
kch ab kaidaghim. Sh eda gem
hu wud wash i hemajkim ha
ko'idag. Ha'i ash heki hu i
jejewa k ha'i hi wa koi jejewa k
ash ha'i am wash kia
babniopo. Sh si e wokij g Si'ihe
k ash e chehdagi muhwalich.
Sh am da'a k ged hu si ha
wecho wah hegam hemajkam
ha ko'idag.

Sh ab wash i chum wah g
ba'ag k ash gem hu a'ai
ha'ichu si hehewagid. Sh eda g
alidaj wash chum nei mash
jiwia, sh hab kaij, "Jiwia!
Jiwia!"

Sh hab ha hekaj chei g
ba'ag, "Nat ia hema jiwia?"

So there will be no
offspring from the eagle
who is killing the people."

The woman agreed
with this and told Elder
Brother that when the
eagle came home he would
eat, then lie down and
sleep while she combed his
hair. The child would sleep
with him.

Elder brother said,
"When he sleeps, I will cut
off their heads and they
will die."

Then he heard a noise
which sounded like a
strong wind coming. The
woman said it was the
sound of the eagle coming.
All around in the cave were
bodies of people, some
already rotted, some not
yet rotted and some were
still twitching. Elder Brother
shook himself vigorously
and became a green fly,
then he flew under the
bodies.

When the eagle came
in he sniffed in every
direction. Yet the child had
seen the man come, and
he said, "Come! Come!"

Right away the eagle
said, "Has anyone come? I



O'odham chuuhug ani
hewagid."

Sh hab chum chei g
oksgaj mash hegam hab
uhw mash an wo'owop.

Sh hab kaij g ba'ag, "K

smell human flesh."

His old lady said that it
was just the bodies of the
dead people that were lying
around that he smelled.

But the eagle said, "Why is

haschu ahgk hab kaij g ali m
an hab kaij?"

Sh hab kaij g uwi, "Bo
wash kaij wash hemuch i
mahchk mat hab o chech'ed
hegai. Bo wa chu'ig g ali, am i
mahchidch mat o neo."

Sh hab kaij g ba'ag, "Ni
washaba g doakam o'odham
chuhhug hewagid." Sh an
hahawa a'ai memda k am si
uhg i ha uh'ul g e ko'i. Sh
hema ged hu si ha wecho
wo'ok ch ash heki hu i si jewa.
Sh am si uhg i bei g ba'ag. Sh
ab si da'iwush g chehdagi
muhwal. Sh imhab chum i
gewichkwuphi. Sh ga hu uhg
ge tahpani g waw. Sh heg eda
ab wah.

Sh am a weho hab i e juh
g ba'ag k am i e gegosidok
gem hu wo'iwua. Sh an hugidaj
an wo'iwua g alidaj. Sh gem hu
gaswua g hohnigaj. Sh koi sha'i
he'es, sh koi.

Sh am wash i chum s-mai
g Si'ihe mash am i si koi g
ba'ag, sh hahawa uhhum ep e
o'odhamchud k ash an ha
hekaj si hikkumia g ha kukswo
g kokshdam. Sh heg am ha
hekaj i muh ali. Sh eda g ba'ag
chum pi muh. Sh inhas si dad'e
g honaj, pi ab hu ha mo'okch.
Sh g a'an wash s-tohama

the child saying what he
said?"

The woman said, "He's
saying that because he
just now learned to say it.
That's how a child is when
he's learning to talk."

Then the eagle said,
"But I smell a live person."
Then he ran around and
lifted up every one of the
dead bodies. When he
came to the one at the
very bottom, which was
already very rotten, the
green fly flew out. He tried
to kill it but it flew into a
crack in the rock high
above.

Finally the eagle ate
and lay down and his child
lay down by his side. His
wife combed his hair and
before long he went to
sleep.

As soon as Elder
Brother knew that the
eagle slept, he turned back
into a man and chopped
off the heads of the
sleepers. The child died
right away but the eagle
almost didn't die. His body
flopped in every direction
without his head, and his
feathers flew out like white

nehne k nehne k gem hu a'ai
himto. Sh eda am hahawa i
muh g ba'ag.

Sh eda g o'odham ia hu
neid mash gahab si'al tahgio
g s-tohta chewagi wash
komal i hih, sh am i s-mai
mash ha gehg g Si'ihe. Sh
hegam s-tohta chewagi mash
ab i wuwha wash wud ba'ag
a'an mash wash s-tohama
ha'as i wuhsh mash inhas si
s-podnim gegshe.

**Mash s-ap Ge'elid g e
Chehiaga g s-chu
Amichuddam**

Sh hab a chu'i na'ana.

Sh am ge'e kihhim g
hemajkam. Sh hema o'odham
hab hi'i mashcham g e
chehiaga mat pi wash pehegi
ha'ichu wo ashad, "T o m-kah
g hemajkam k hab o m-ah
map wud wash pehegkam."

Sh ge'eda ihda chehia k e
nahto mat o kunt. Sh
washaba hegai matp hedai o
a'aschu, tp o s-a'asim, t heg
o kunt, chum as hebai do wa'i
kihkamk, chum as haschu do
wa'i o'odhamk. Bash kaij g
ohgaj ihda chehia.

**Chum amsh
s-Hohntamk Hegai mo
s-ap E Ge'elid**

Sh g Ban ep a wehpegat,

clouds. They flew and flew
until they disappeared. It
was then that the eagle
died.

The people saw in the
east the thin white clouds,
and then they knew that
Elder Brother had won. It
was the feathers of the
eagle which formed the
white clouds which came
when the eagle flopped
about.

**A Wise Man Raises His
Daughter Well**

They say this happened
long ago.

The people had a large
village where a man lived
who taught his daughter
she must not laugh at
trifling or foolish things.
"People will hear you and
say you are just easy to
get."

The girl grew up and
was ready for marriage. But
the man who could make
her laugh was the one she
wanted to marry, no matter
where he was from or what
kind of a person he was.
That's what her father said.

**The Girl Who is Raised
Well is Sought After**

As usual, Coyote was

wash pi e nako k id hekaj
gem hu heb hu hih.

T ia jiwia g
Kohlo'ogam k am hu wa
he'es, sh wash hejel s-
a'asim. Sh wenog mat g
chinij e padch. T pi ap i
chumdaj. Sh id hekaj si e
elid ch tash ed e ehstokch
ch chuchkagad i wushke
kch shoak.

Sh ab ai g
Chemamagi. T ia jiwia ch
hi wa chum pi keh g wud
o'odham ch washaba
hemu i e maskogi ch id ab
e ulinch ch ia ha nakog.

Sh wenog hab kaidam
ne'e g ohgaj hegai chehia:

Ali s-kohmangi
chemamangi
wiapo'oge'eli,
Hemu aichu mahch
k e ahnga.

Wahsh ng uwi
chechenga ch mu'ikko
Ia melopa, oi wa pi
e nako.

Wahshana
memenada ch
Gahghai chum a
neinahim.

(Al s-kohmagi
chemamagi wiapo'oge'el
Youth, hemu ha'ichu
mahch k e ahg. Wahsh o g

the first to try, but he failed so
he went way off.

Whip-poor-will came too. In
just a little while he was
laughing at himself. That's
when his mouth was deformed
and never got as small as
before. That's why he's
ashamed, hiding himself during
the day and coming out crying
at night.

Horned Toad's turn came to
try. He may not have been a
very handsome man, but he
had just revealed himself as a
medicine man and was using
this to try to win the girl.

At that time the father of
the girl sang this song:

Little gray horned toad
youth,
He just now learned
something
And is telling about
himself.

Over there he visits a
girl repeatedly.

And comes many times,
yet he can't make it.

Over there he keeps
running, Trying to look
across at her.

(Little Gray Horned Toad
Youth. He just now learned
something and is telling about
himself. Over there he visits a



uwi chechga ch mu'ikko ia
melopa ch oi wa pi e nako
wahshan memdad ch
gahghai chum ha
neidahim.)

Mash Ihda Chehia Giwho e Do'agch

Hema tash at an chesh
g Ban gakodk dahm k an
dak ch gen hu ha'ichu neid.
Sh haha wash cheh hegai
uwi mo wa chum s-
hohnimk.

K an him. K g giwhoj
am oidch epai him. Sh eda
pi hebai g giwho hejel
oimmed. Ohgaj ihda uwi
ash wud si mahkai ch id hab
masma giwhocho g e alidag.

Sh am neidchkahim g
Ban ch hab masma chegito
mat epai o ha chehgi g
hemajkam mo ha'ichu
s-mahch.

Sh eda ged hu oimmed
hegai uwi ch ku'ag ch am

woman repeatedly. He comes
many times and can't make
it. Over there he keeps
running, Trying to look
across at her.

The Girl's Burden Basket Becomes a Mountain

One day Coyote climbed
a hill and sat down to watch
things. Suddenly he saw the
girl he had wanted to marry.

She was walking by and
her burden basket was
walking along after her. Yet a
basket never walks around
on its own. But the father of
this girl was a powerful
medicine man and had made
his daughter this kind of
basket.

Coyote was watching this
and thinking of how he also
could show people how
smart he was.

The girl was going about
getting firewood and loading

hohaghim giwho ch ed. Sh
ge mohto'id k am i hih. T am
oidk epai i hih g giwho.

Sh hab kaij g Ban,
"Hahaha! Kokis g giwho
wash hejel oimmed!" Sh am
wash si kekiwua g giwho m
am kehk hemu ch ash wud
Giwho Do'ag.

HEWEL CH JUHKI
Mash Haschu Ahgk Heb
hu Hih g Juhki

Sh eda a'aijed e chehm g
wihpiop k am e hehemapad
ch heg a'aga mam s-ta edam
has ha ahg hegam mat pi e
nako k gem hu heb hu hihih.
Sh ha'ijj hab ahg g Hewel,
"Ha'ichu g has juhni am
tahgio ihda uwi mo id amjed
s-ta edam kaidag g t-
wihpiopga ch gamai heb hu
hih." "

T an haha wash i wuhsh
hegai chehia k an i hih.
"Dohwai! Bapt o juh mo hab
e a'aga," bo kaij g wihpiop.

Sh gam wahn i keh g
Hewel k am si ihbheiwua. Sh
g siwulik am da'iwush k an i
melhim k i ge'edahim k i
ge'edahim k am i si ge'eda k
ga hu ai g uwi k g nahgij
chum alo wi'ichkwua.

Sh am i shosha k hih
uhhum k hab ahgid g e ohg,

it in the basket. She loaded it
heavily and left, and the
basket followed her.

Then Coyote said,
"Hahaha! So the burden
basket walks around!" And
the burden basket suddenly
stopped where it now stands
as Burden-Basket Mountain.

WIND AND RAIN
Why Rain went Away

The young men gathered,
as was their custom, and
discussed how embarrassing
it was to be talked about for
those who had failed and
gone away. Some of them
told the Wind, "Do something
to this woman who causes
the embarrassing reports
being made about our young
men which causes them to
leave home."

Just then the girl came
out and walked by. "Alright!
Do what was planned," the
young men said.

Wind stepped forward
and blew hard. A dust devil
came out and started to
blow. It grew bigger and
bigger and when it reached
the woman it almost blew her
skirts away.

She cried and ran home
and told her father, "Wind did

"Mat g Hewel pi ap ni-dohdda."

Neh, sh am i bagat hegai s-chu amichuddam k am ha hekaj him k ahgi g jehnikud chekchim mat am o ha hemapai g hemajkam k o ha ahgi mat o shahmud g Hewel. T o him k hebai mehk has o e juhkchid, wash pi am hu ha shahgid g hemajkam.

Sh a weho ha amogi. T am e hemapad k am a'aga g chu'ijigaj g Hewel k ap'ech mat o shahmud.

Sh eda g Juhki pi nea. K washaba g Hewel wud si nawojij ch hebai i himad ch am a wanimed g e nawoj.

Mt ia shahmud g Hewel. Sh am waw g e nawoj k gem hu hih heb huh. Sh ia wa'i amjed pi ha juhk ch pi hewed ch s-toni chum hekid. Sh gaksh wehs ha'ichu k e sho'igch wehs ha'ichu doakam ch wehs hemajkam k wash pi has o e dohdda. Sh gi'ik a'ahid ab pi ha juhk chi pi hewed.

Mamsh am i Bahmud g Ban

Sh pi nako g hemajkam g s-toni ch tonomdag ch am ep e hemapad k hab kaij, "Tt o gah g Hewel ch Juhki k o t-sho'igch ab ha wui. T o i hihim k i t-wehmt. T a wo t-hugio g

me evil."

This made the wise man angry, and he went and told the Keeper of the tobacco to gather the people and tell them to drive Wind away. And to tell him to go and stay far away, instead of being here among the people.

He announced it to them. They gathered and discussed Wind's guilt and decided to drive him away.

Now Rain was blind, and Wind was his close friend and wherever he went he would lead him.

They drove Wind away. And he went far away, leading his friend. From that very time it didn't rain or blow and it was always hot. Everything dried up and everything living suffered. People couldn't do a thing about it. For four years it didn't rain or blow.

They Appeal to Coyote

People couldn't stand the heat and thirst. They gathered again and said, "We'll look for Wind and Rain and humble ourselves to them. They'll come and

s-toni, tonomdag, o g
 bihugig. Tt am o kei g Ban.
 Heg o wa s-mahch g jewed
 wehsko ch heg o wa ai g
 Hewel ch Juhki mat hebai
 hihim k hab pi ha'ichug."

Sh ashaba pi ha'ichug g
 Ban. K pi hedai s-mahch
 mas hebai o cheh. In o
 hebai wud kihkam ch chum
 hebai wash himhim heg
 hekaj mo wehs hemajkam
 wud ha tatal. T pi weho wo
 muh bihugimk. Sh hab
 masma amich g hemajkam

help us. Otherwise heat,
 thirst and hunger will destroy
 us. We'll appoint Coyote. He
 knows the whole earth. He
 can find Wind and Rain
 wherever they've gone"

But Coyote was not
 around either. And no one
 knew where to find him. He
 lived off somewhere and just
 wandered around because he
 was everyone's uncle. He
 just couldn't die of hunger.
 That's how the people knew
 they could set ambushes for



mat o ha kihkshad g waipia.
T am o wa jiwia. T ab o si
ihm k o ahgi mat am kei, t
o gahghi g Hewel ch Juhki.

Bo kajj ch am ha ah'ad
g wihpiop. T o kihshad g
Kahw Wahiaga, Kohm
Wahiaga, Chuhugia ch ed
Wahia, ch Chehdagi Wahia
mo idam wud si
shohshonkam ch wash kiap
shuhshug.

Neh, sh gem hu i daihi
g wihpiop waipia t an. Sh
am chum nenida gi'ik

him at the wells. He would
come there. They would call
him "uncle," and tell him they
had appointed him to look for
Wind and Rain.

That's what they said, and
they sent young men to watch
Badger's Well, Boxthorn Well,
Spring Spinach Well, and
Green Well which were the
best springs and still had
water.

So they set young men
out at the wells. They waited
four night and four days, but



s-chuhugam ab ch gi'ik
tash ab. T pi jiwia g Ban.

K hab hahawa ep kaij
g kekel, "S kehg chechia
att am o ha ah'ad. T am o
ne'ed ch o keihinad. T
hegam o ha tachua k am o
wa jiwia."

Neh, t am nei g
chechia k keihinahim ch
wash amhugi, K wash kiap
pi ha'ichug g ha tatal.

K hab ep kaij g kekel,
"Am att o gai g si i'owi
chuhhug. T o s-i'owim
uhwk. T hebai o hewagi g
t-tatal. T id ia wo s-
hugimch. T ia wo wa
jiwia."

T a weho ia gai g
chuhhug k gen hu wehbig i
kehkim k ga hu e nam k
ne'e ch keihin ch neahim g
e tatal mat o wa jiwia.

Ts hebai i hewagi g
chuhhug g ha tatal k haha
wash jiwia k ga hu hab s-e
ehstokch ch amjed ha neid
g hemajkam mo ha'i
che'echewaj ch ha'i
sho'oshpolik. T hab masma
amich mat am o s-a'agi i
ha miabidahim k gem hu si
miajed am o da'iwush ha
wecho hegam mo
che'echewaj, neh, k ged

Coyote didn't come.

Then the old men said,
"We'll send pretty girls.
They'll be singing and
dancing. He'll like them and
come."

So the girls sang and
danced and completed the
four-night performance, but
their uncle still was nowhere
around.

Then the old men said,
"We'll roast some real good
meat. It'll smell good and our
uncle will catch the scent of
it somewhere. It will make
him hungry and he'll come
here."

So they truly roasted the
meat and formed a circle all
the way around it, singing
and dancing and waiting for
their uncle to come.

Their uncle did catch the
scent of it somewhere and
came suddenly, keeping
himself hidden over to one
side and observing which of
the people were tall and
which were short. This way
he knew he could approach
stealthily and dash right
close under those who were
tall, get the meat, and jump
over those who were short.
He knew they were slow and

hu wo bei g chuhhug ga'i k ab
o i dah ha dahm hegam mo
sho'oshpolik mo wa ha
s-mahch heki hu mo pi hohotk
ch pi weho wo bei. Bo em-ahg
ch am ha neid ch bahnimed ch
ha miabidahim g keihindam.

Sh am hu hebai i wo'iwua k
hab kaij, "Ia o s-ap'e. Nt o bei g
ga'i k o i med k o i ni-mehkot.
Pi o hedai s-melidag hab
masma mani ahni. Nt o hug k o
ko'ito k haha wo
ni-muhkid. T am o wa s-ap'ek.
Neh! Dohwai!"

T am da'iwush hegam ha
wecho s-che'echewechu k am
bei g ga'i k am i dah ha dahm
idam Komkch'ed ch Chemamagi
k gem hu si meh, ki'ishk g ga'i.

Sh hab hi wa chum kaij g
hemajkam, "Hah! Shahpt o e
juh, Tatal? "

K wash pi sha'i ha kaim g
o'odham, hegai wa'i mat o med
k o e do'ibia. Sh a weho pi
hedai ai. T ga hu chesh do'ag t
ab k gen hu i dahiwua dahm k
hu g ga'i k ko'ito heki huh.

T hahawa i a'ah e g
s-wohpo'idkam k ab si ihm k
ahgid mat am kei. T o gahghim
g Hewel ch Juhki ha wehhejed
g hemajkam mo hab kaij,
"Tatal! Tatal! Heg o wa
s-melidag ch s-mahch g jewed

couldn't get him. Thinking
about this, he kept his eye
on the dancers as he
crawled close to them.

Part way there he lay
down and said, "This is far
enough. I'll get the meat
and outdistance them
running. No one is as fast
as I am. I'll eat it and
when I'm finished, if I'm
killed, it'll be alright. Now!
I'm ready!"

With that, he dashed
in under the tall ones, got
the meat, and jumped out
over Turtle and Horned
Toad, running off with the
meat in his teeth.

The people were
trying to say, "Hey, what
are you going to do,
Uncle?"

But he hadn't the least
desire to hear them. All he
could think of was to run
and save himself. Sure
enough, no one caught up
with him. He climbed a
mountain and sat down on
top and ate the meat.

He had already
finished when the fast
runners reached him. They
called "Uncle! Uncle!" and
told him they had

wehsko k hab o wa t-juni
g s-ap'ekam. Do t-tatal."

T a s-ha wehochud k
ep s-ha ho'ige'el g e
mam'ai k am a'i amjed
gahghim g Hewel ch
Juhki.

Id o amjed hab wud
Muhadagi hegai do'ag. Sh
am s-muhadagi mat am
dahiwua k huh g ga'i g
Ban.

Mash g ha Wepemkal pi am hu Cheh g Juhki

Sh gi'ik tash ab inhas
ep him g Ban ch g wopog
ha hewgiamahim ch wash
pi hebai ha'ichu s-mahch
k wash jiwia k hab kaij,
"Nt wash chehmo g jewed
k pi edagi g Hewel ch
Juhki."

Mt am kei g Judumi. T
hab a ep gi'ik tash ab him
k g dohda'ag ha oidahim k
chehcho ch ed wahkhim k
wash pi hebai g Juhki neid
ch pi hebai g Hewel taht k
wash jiwia uhum.

T am i oi g Nuwi. Sh
gi'ik tash ab da'a k da'a k
wash pi hebai ha'ichu
s-mahch k jiwia uhum k
hab kaij, "Nt wash
chehmo g jewed k pi
hebai sha'i s-mai mas

appointed him to go looking for
Wind and Rain for the people.
They say, "Uncle! Uncle! he's a
fast runner and knows the
whole earth and will do good
for us. He's our uncle."

He believed them and felt
sorry for his nieces and
nephews, so he went right from
there looking for Wind and
Rain.

Because of this, that place
is named "Greasy Mountain". It
was greasy because Coyote sat
there and ate the roasted meat.

The Clan Companions Can't find Rain

For four days Coyote went
back and forth, searching for
scent along the roads, but
found nothing. When he
returned he said, "I just went
all over the earth and didn't find
Wind and Rain"

Then they appointed Bear.
He also went for four days. He
went through the mountains,
going into the caves, but he
didn't see Rain or feel Wind
anywhere, so he came back.

Buzzard went next. For four
days he flew and flew but
learned nothing. When he came
back he said, "I just went all
over the earth and didn't find
out where these friends, Wind

hebai hihi g e naipijjugim,
Hewel ch Juhki."

**Mash Has Masma g
Wipisumal am Cheh g
Juhki**

Neh, mt am ah'ad g
Wipisumal. Sh g e wihgi an
al uhs t an wud k id bek da'a
k ia wa'i gei sha'i ch ed k am
ul g e'wihgida k an
neidchkahim ch ep dah gad
e ba'ich ehp, gad e ba'ich
ehp am ulinch g e wihgida.
K pi i hoike. Sh ep dad'e ch
hab e junihid ch mehkohim
ch am a ep dahiwa k am ul
g e wihgida ch chum nei. K
al i hoike.

Dohwai! K wash sikod
dad'e ch gem hu hasko
ulinahim g e wihgida. Bash e
wuihim g Wipisumal ch mai
mo haskojed med g Hewel k
am oidahim k am haha wash
ch eh. K ab al med g
shuhdagi ch am huhugid an
s-chehdagi g washai ch s-ap
tahhadam hewelok. T i'ajed
gem hu hahawa si shel him
k ga hu jiwia mash ab
ch ehog

K am al meihim. K gen
hab wo'o g Hewel. K gen hu
ha'agjed g Juhki epai wo'o.
Sh kohksh. T im i dahiwa g
Wipismal k am hema bei g

and Rain, went"

**How Little Hummingbird
Finds Rain**

Then they sent
Hummingbird. He tied some
of his down on a little
stick. Taking this, he flew
and landed in the brush,
holding out his wind
indicator and watching it.
Then he flew on ahead,
holding his wind indicator in
front of him. When it didn't
stir, he flew on. When he
had gone a long way doing
this, he landed again and
held out his wind indicator.
Suddenly he saw it stir
slightly.

Now! He just flew every
which way and held out his
wind indicator here and
there. Doing this,
Hummingbird found where
Wind was blowing from. He
was following this when he
discovered a small stream,
green grass, and a pleasant
breeze. Then he went
straight from there and
came to where there was a
cave.

A little fire was burning.
Wind was lying on one side
and Rain on the other. They
were sleeping.

chuhdagi k am dai ohj ed g Hewel. T si sisiw k an wash i chuh. Sh gi'ik chuhdagi am ha toa. T hahawa i neh g Hewel.

T hab e juh k ah. "Mo ia m-waid g m-hajuni. Ptsh o him k ha nei, wo i ha wehmt. T hab pi o hugio g bihugio."

Sh hab kaij g Hewel, "Ni wash kiap si s-chegito mat a i ni-shahmud. Nt wash hi o wa chu'ich g ni-nawoj. T has o chei, tt hab o t-juh."

Sh am hema bei g chuhdagi k am dai ohj ed g Juhki. T am si sisiw k am wash i chuh. Sh gi'ik chuhdagi am ha toa. T hahawa i neh g Juhki.

Sh am i ahgid g Hewel mo has kaij g Wipisumal.

K hab kaij g Juhki, "Do wa chum ni-hajuni ch washaba pi hedai ni-tachua, pi hedai ni-nuhkud. P ahpi wud a ni-nawoj ch chum hekid ni-wanimed chum hebai. Ptp o e ap'ech mapt o hih, nt o hih m-wehm."

Sh hab kaij g Hewel, "Gamai g med k ha ahgid g t-hajuni matp o si t-tachuad ch o t-ne'ich gi'ik

Hummingbird landed there and took a hot coal and put it on the back of the wind. It sizzled hard and went right out. He put four coals there, and finally Wind woke up.

When he got him awake, he told them, "Your relatives invite you to come and see them and help them so famine will not destroy them."

Wind said, "I still remember that they drove me away. But I'll ask my friend. Whatever he says, we'll do."

He took a coal and put it on Rain's back. It sizzled hard and went right out. He put four coals there. Then Rain woke up.

Wind told him what Hummingbird said.

Rain said, "They are supposed to be my relatives, but no one wants me, no one takes care of me. You are my only friend and always lead me everywhere. If you decide to go, I'll go with you."

Wind said, "Run tell our relatives that if they really want us, they'll sing for us for four nights to finish, we'll come and rejoice with them a

s-chuhugam ab k am o i
amhugi. Tt haha wo dada k
am he'es o i ha wehm
s-hehgigkahim k hahawa ep
o i hihi ihya t-kih wui."

T kaiok i meh g wipismal
k ia hu meliw k hab kaij, "M
o hu mehk si'al wecho kih g
Juhki ch Hewel. Ni ha ahgid
mam ha waid. K hab kaij g
Hewel mamt o ha ne'ich gi'ik
s-chuhugam ab. T hab o
s-mahchk mam si ha
tatchua. T o i hihim k o dada
wenog mamt o amhugi."

Mash e Shonwuich g Juhki Waida

T wenog am e hemapai
g kekel k am a'aga mat has
masma s-ap hab o juh hegai
mam ha chehani. T wenog
hab masma amich mat am o
ha chuhcha g mamakai.
T hegam ha'ichu wo nahto, t
heg hekai pi o chegito hegai
ne'oki mat hekaj shahmud g
Hewel. Wehsijj o s-ap e tahtk
ch ab o waidad g Hewel ch
Juhki mat o wa i hihim k o
ha nei g e hajuni k o ha
wehmt. T hab pi o ha hugio
g bihugig. Bo kaij g kekel.

Neh, sh wenog g
mamakai nahto hegai mach
hab a'aga "nawait". Gi'ik am
ha chuhcha. K am ne'ichud

while. Then we'll come here
to our home again."

When Hummingbird
heard this he left, and
arrived saying, "Rain and
Wind live far away in the
east. I told them you are
inviting them to come, and
Wind said you should sing
four nights for them. Then
they'll know you really want
them. They'll come when
you finish the ceremony."

The Call for Rain is Begun

Then the old men
gathered and discussed
how to do what they were
ordered to do. Then they
understood they would
have to appoint medicine
men to make something
that would cause Wind to
forget the words they used
to drive him away.
Everyone would be happy
and invite Wind and Rain to
come and see their
relatives and help them.
That way the famine would
not destroy them. That's
what the old men said.

So you see, that's when
the medicine men made
what we call 'nawait.' They
appointed four of them.

hegai 'Shuhdagi t-nahtoi.'
Sh am i amhugi k am e
a'aga ch chum mamche
mat hedai am o s-
hewelim neo.

Sh am a ep e kei g
Ban k hab kaij, "Ahni ant,
Ahni ant," ch gam wahn
kehkim k ged hu kekiwua
si ha eda g hemajkam. K
hab kaij, "Dohwai! Oi go
ni-wasibid. Nt haha wo
s-hewelim neo."

Msh hab ahg, "Oi g
am a e ahg." Mt hahawa
mah g wasibi, hegai mach
hab a'aga 'nawait.'

T i'ok hab kaij. "Hah!
Si s-ni-hihinkim tahhadag.
Mt wash o ni-wasibi. Nt
haha wo s-hewelim neo."

Mt ab ep wasibi. T
i'ok hab kaij, "Hah! Si
s-ni-hihinkim tahhadag.
Mt wash hema ep o
ni-wasibi. Nt haha wo
s-hewelim neo."

Bo kaijhim ch ab ai g
gi'ik wassibi k haha wash
si hihin. M an i chum
bebhehi. T med k e
do'ibia k oi wa amjed ha
ehbid g hemajkam ch am
hejel oimmed.

Juhki Waida

"Ab go ih'i g shuhdagi

They sang to our 'liquid
product.' When they finished
the proper number of times,
they had a conference to try
and find out who would give
the oration.

Coyote appointed himself
saying, "I will! I will!" and
stepping forward until he was
right in the center of the
people. He said, "Okay, give
me a drink. Then I'll give the
oration."

They told him, "Go ahead
and speak for yourself." Then
they gave him a drink of what
we call 'nawait.'

When he had drunk it he
said, "Wow! It really makes me
feel like yelling. Just give me a
drink and I'll give the oration."

They gave him another
drink. When he had drunk it he
said, "Wow! It really makes me
feel like yelling. Just give me
one more drink and I'll give the
oration."

He kept saying this until he
had four drinks, then suddenly
yelled loudly. When they tried
to catch him, he ran and
escaped. From then on he was
afraid of people and went
about by himself.

The Call for Rain

"Drink what we have

t-nahtoi, nahnko ni-ihmigi, k
 ab e tahtam k ab
 s-em-wapagim shonchud
 si'alig tahgio k ab i
 wanchkwuan g si'alig tahgio.
 Kehgam tondam wa'akih m
 ab si'alig tahgio ge s-tohta
 chewagakaj sha s-e bihshchim
 chu'ig ch kehk. Ab shonchud
 k ab s-t ho'ige'idam junihi,
 am eda si e wihptkog, am
 eda si jushal neokim k si s-
 juhu'ujul wepgim, si s-ap
 kaidam kuhgkim k sihskim k o
 i hih. Jewed si s-tadnim
 kahchk e elid k heg ab si s-
 gahghai chechoshpam e juh k
 o i hih g t-dahm kahchim,
 chum si s-mehkodam kahchk
 e elid. Kut heg ab
 s-mo'ohebamchud k o i hih
 dohda'ag chuhchim. Go'ogo'ol
 si s-wapamhunihi k o cheh
 g jewed, chum si chuwidk e
 elid. Kut heg si s-bahbagi si
 ma'ishpahim k o cheh g
 wipishani wehchim. Wapkola
 si gahghai shahshaiwua u'us
 chuhchim, kuiwo shashawkim
 kaidag. Jewed o si wa'akpan
 k o cheh. Kut heg dahm an o
 wuhsh g nahnko mahs kai.
 Jewed dahm, wehs i e hoi,
 ni-hajuni. Ihmigi
 hihimichuddam, himichudo g
 ihmigi!"

prepared, my relatives, and
 be revived, be elated, start
 from the east side to draw
 the east closer. A
 beautifully shining ancient
 house stands there in the
 east, wrapped in white
 clouds. Start there and be
 kind to us, mixed within,
 speaking softly within,
 lightning moving very
 zigzag, roaring beautifully,
 pattering rain and moving
 along. Although the earth is
 wide, the clouds are braced
 across it and will come,
 though far away. They are
 hung on the heads of the
 mountains standing there,
 and will come. They will
 leave the earth soaked
 everywhere, even the
 highest hills. The water will
 gently flood the little
 washes, wherever they are.
 The driftwood is stopped
 crossways where the trees
 are standing. The sound of
 rushing water echoes down
 the valleys. It will leave the
 earth well moistened. After
 that, various kinds of seed
 will sprout. All over the
 land, greet one another. My
 relatives, Call one another
 by your relationship."

T id am haha wo i himch
 g e ihmigi si'alig tahgio kch
 am hudunig tahgio kch am
 wakoliw tahgio kch am
 hahawa juhpin tahgio. T
 wehsijj am o ah g e ihmigi am
 wui g s-hewelim neokdam.
 Kut id am o ah g nahnko
 mahs chechwagi mo an
 bihshch g wa'akih si'alig
 tahgio ch hudunig tahgio ch
 wakoliw tahgio kch juhpin
 tahgio.

Mt ab haha hema wo i
 wuhshad g hoa mo am eda
 shuhdagi g nawait. Kut g si
 wehpegkam mo am daha
 si'alig tahgio wo i'i k am o ah
 g wehpeg ne'i. Mt am hahawa
 ep o i bei hudunig tahgio. T g
 wehpeg dakam ab o i'i k am o
 ah g ne'i. Mt am hahawa ep o
 i bei wakoliw tahgio. T g
 wehpeg dakam ab o i'i k am o
 ah g ne'i. Mt am hahawa ep o
 i bei juhpin tahgio. T g
 wehpeg dakam ab o i'i k am o
 ah g ne'i.

Yahhai shonachuna.
Yahhai shonachuna.

**Ia wa si ni-eda yahhai
 shonachuna.**

(Ab g a'ai o shonchud. Ab
 g a'ai o shonchud. Ia ani wa
 si ni-eda a'ai shonchud.)

Gi'ikko o e a'aga ihda

He then greets those
 on the east by their
 relationship to him, then
 those on the west, south,
 and north in turn. All greet
 the orator by his
 relationship to them. He
 tells of the four kinds of
 clouds that surround the
 ancient houses of the east,
 west, south, and north.

Then one of the
 baskets of wine is brought
 out. The first man sitting on
 the east drinks some and
 sings the first song. The
 basket is then taken to the
 west side and the first man
 drinks some and sings the
 song. The basket is then
 taken to the south, and the
 first man drinks some and
 sings the song. The basket
 is then taken to the north,
 and the first man drinks
 some and sings the song.

**Start at each
 direction.**

**Start at each
 direction.**

**Within myself I start
 at each direction.**

(Start in each direction.
 Start in each direction. In
 myself, I start in each
 direction)

ne'i, wehpeg am si'alig tahgio
 kch am hahawa hudunig
 tahgio kch amjed wakoliw
 tahgio kch am hahawa juhpin
 tahgio.

**Yewel ini
 wepongidaïma**

**Yewel ini
 wepongidaïma**

**Jewede kahchima
 wehsiko chehchehemo**

Yali ngngehli.

**Chuma ani si
 mamachiholidaima.**

(Hewel ani ni-
 wepogidahim. Hewel ani ni-
 wepogidahim. Jewed kahchim
 wehsko chehmo. Ali ni-ge'el
 ani chum
 s-mahchulidahim.)

Na'as hab a chu'ig, ni-
 hajuni, m an hab ahg g
 o'odham. K a im hudunig
 tahgio chuhch g dohda'ag. T
 a hema am eda bebed k am
 eda doahim k ab i e iawua g
 s-oam shuhdagi. Kunt a heg
 i'ok naum k wenog am
 shonch g ne'i.

Kut a wenog ab i meh g
 hewel k ab i dah g chewagi k
 in sihbani k heg dahm an
 wuhsh g nahnko mahs
 ha'ichu, ge s-tadani hahhag
 ch ge pi ha muhkigam kai kch
 bai. Heg wehs wud t-hajuni

This song is sung
 four times, first on the
 east side, then the west,
 then on the south side,
 and on the north.

**I try to be like the
 wind.**

**I try to be like the
 wind.**

**I go all over the
 earth.**

**The child I raised
 I want very much
 for him to know.**

(I imitate the wind. I
 imitate the wind, going
 all over the earth, I want
 the child I raise to
 know.)

Maybe it's like that,
 my relatives, as the man
 has said. The mountains
 which were in the west-
 one roars inside and
 thunders and there is
 poured out yellow liquid.
 When I drank it I got
 drunk and then started
 the song.

Then the wind
 began to blow bringing
 in the clouds, and it
 sprinkled. Afterward
 various things came up
 with wide leaves and
 undying seed, and

ha wuikam ch hab e juh.

**Juhki Waida Keihina
Nen'ei**

**Namt o ni-
mahkaich?**

**Namt o ni-
mahkaich?**

Litoi ni-mahkaich.

**In o wai kahchime
chewahangi
nihbuinach.**

**Namto ni-
mahkaichuna?**

(Namt o ni-
mahkaich? Namt o ni-
mahkaich? Namt o ni-
mahkaich? Al I'itoi at
ni-mahkaich. In o wa'i
kahchim g chewagi ch ni
-ihbdach. Namt o ni-
mahkaich?)

**Chehdagi litoi gad
uh wa wuhshanime.**

**Chehdagi yuhuni
wehmaja
wuhshanimehe,**

**Wausinga
yewehenak.**

**Yuhuni yahhange
waupusime.**

**Tashai wa edaha
nunihime. edaha
nunihime.**

**Babasho ga
chewahagi ane sikoli
woiwupime.**

ripened. All that happened is
what is due our relatives to
perform.

**Dance Songs in the Call
for Rain**

**Will you make me a
medicine man?**

**Will you make me a
medicine man?**

**Little I'itoi made me a
medicine man.**

**Right above are lying
the clouds that gave me
heart.**

**Are you all going to
make me a medicine man?**

(Will you make me a
medicine man? Will you make
me a medicine man? Little
I'itoi made me a medicine
man. Right above are the
clouds that gave me heart.
Are you going to make me a
medicine man?)

**Little Green I'itoi came
out yonder.**

**With the green corn he
came out.**

**Damp earth and corn
I'm asking for.**

**They're dampening the
corn leaves.**

**The sun has reached
the center,**

Reached the center.

In between, the clouds

**Wa si nohahime k oink
ia ni-wanimelhime.**

(Chehdagi al I'itoi ged hu wa wuhshanihim. Chehdagi huhni wehm ia wuhshanihim. Wa'usig hewed, huhni hahhag wa'upusim. Tash o a eda e junihim, eda e junihim. K heg babsho g chewagi an sikol wo'owuphim. Wa si doahim k oidk ia ni-wanimelhim.)

lay in a circle.

**When it thundered,
I t led me through.**

(Little Green I'itoi came out yonder. With the green corn he came out. Wetting the earth, wetting the corn leaves. The sun reached the center, reached the center. When it thundered, it led me through.)

**MAMSH MEA G PI AMKAM KOWENAL
A CRUEL RULER IS ASSASSINATED**

Sh heki hu in o'odhamag. Kush eda g Montisuhm wud kownal. Kush hegam o'odham wehs e wepo kaidam neneok.

I'itoi ash am wuhppa g juhki ch wehs ha gegosid hegam o'odham. Am ash e'esha g ha'ichu hugi, shuh'uwad e'esha, dahpk ep e'esha, cheolim ep e'esha, mu'i nahnko mahs kai e'esha.

Sh hegai kownal Montisuhm chum hekid s-ap ha nuhkud hegam o'odham ch am hu hebai pi ap ha nuhkud ch ha kokda, s-ko'okajig ch hekaj ha kokda hegam o'odham.

T am i s-mai mo g Montisuhm hab e wua k pi e nako hegam o'odham k am

It is said that long ago there were people living nearby. At that time Montezuma was chief, and the people all spoke alike.

I'itoi made the rain fall and fed the people. He planted food, mustard he planted, tansy mustard he planted, cholla he also planted, and many kinds of seed he planted.

The chief, Montezuma, always took good care of those people, but later on he didn't take care of them and killed them, poisoning them by occult power.

When they found out that Montezuma was doing this they went to his house

hihim k ga hu dada abai
 Montisuhm kih ab k ab hu mea
 hega'i Montisuhm k ga hu ep hihi
 uhpam k ia hu dada e kih am.

K am hu wud i gi'ik tash. Kud
 am hema i him k ga hu jiwia abai
 Montisuhm kih ab k chum nei. Ab
 o wabsh daha hegai Montisuhm.
 T ab i s-mai matki ep e chegito
 hegai Montisuhm. K heg ga hu
 hahawa hih uhpam k ia hu jiwia
 amai e kih am k am ha ahgid
 hegam e wehm kihkam o'odham,
 "Matki ep e chegito g Montisuhm
 k ab ash daha." Bo ha ahgid
 hegam o'odham.

K hab kaij hegai ha ge'ejig
 hegam o'odham mat am ep o
 hihim k ep o mea hegai
 Montisuhm. T am hahawa e
 nakog k am ep hihim k ga hu
 dada abai Montisuhm kih ab k
 chum nei. K an ash daha hegai
 Montisuhm. T am hahawa ep
 mu'a k hikkumi'og k g jewed
 wehnad g chuhkugaj k shoniwia.
 Wehs hab i juh hegai chuhkugaj
 k g oh'oj hab ep juh k ep
 shoniwia. Wehs iolagi g jewed
 hegai Montisuhm oh'o kch heg ep
 chuhkugaj kch am i dagito k gem
 hu hihi uhpam.

K am wud i gi'ik tash. T am
 hema ep him k ga hu i jiwia abai
 Montisuhm kih ab. K ab ash ep
 daha g Montisuhm, ep e chegito.

and killed him. Then
 they returned to their
 homes.

In about four days,
 someone went to
 Montezuma's house and
 was surprised to see him
 there. He found out that
 Montezuma had come
 back to life. Then he
 returned home and told
 the people he lived with.
 "I see Montezuma has
 come back to life and is
 just sitting there." That's
 what he told the people.

Then the headman
 said they would go and
 kill Montezuma again. So
 they got ready and went
 to his house to see.
 There was Montezuma
 just sitting there. They
 killed him again and cut
 him up, mixed his flesh
 with earth and ground it
 up. They ground up all
 his flesh and bones. His
 whole body they ground
 up well with earth then
 left it and returned
 home.

In four days
 someone again went to
 Montezuma's house.
 There was Montezuma

Sh am i neid k ga hu ep him
k epai ia hu jiwia e-kih am k
am ha ahgid hegam o'odham.
"Matki ep e chegito hegai
Montisuhm."

K am hab i kaij hegai ha
ge'ejig, "Mamt ep o e nahto.
Tt ep o Hihim k ep o mea g
Montisuhm."

T am i e nahto k ep hihim
k ga hu ep dada abai kihj ab
hegai Montisuhm k chum nei.
K ab ash daha hegai
Montisuhm. T ab hahawa ep
mu'a k ep hikkumi'og k am
hahawa hihido hegai
chuhkugaj g Montisuhm. T
am i bak am ash i s-wia. Kut
am hahawa i bi'a k am al
chu'uchum wantsh hega'i
chuhkugaj g Montisuhm k
gem hu mehk nehnchud k
gem hu ep hihi hegam
o'odham uhpam k ged hu
dada e kih am.

K am wud i gi'ik tash. Kut
am hema ep him k ga hu
jiwia abai Montisuhm kih ab k
chum nei. K ab ep ash daha
hegai Montisuhm. Kut ab i
neidok ga hu ep hih uhpam k
ia hu i jiwia e kih am k am i
ep ha ahgid hegam o'odham,
"Matki ep e chegito g
Montisuhm."

K hab kaij hegai ha

sitting there! He had come
back to life again and
when he saw this he
returned home and told
the people, "I see
Montezuma has come back
to life again."

So the headman said,
"Get ready again, right
away. We'll go and kill
Montezuma again."

They got ready and
again went to
Montezuma's house to
see. There was
Montezuma, just sitting
there. They killed him
again, cut him up and
cooked his flesh. When it
was done it just fell to
pieces. They took his flesh
out and tore it into little
pieces and threw it far
away, then they returned
to their homes.

In four days someone
else went to Montezuma's
house and was surprised
to see that Montezuma
was sitting there again.
When he had seen this he
went back home, and told
the people, "Montezuma
has come back to life
again."

Then the headman

ge'ejig, "Matt has hig o juh k o mua. Kut pi ep o e chegito?" Bo kaij hegai ha ge'ejig.

Kut am hahawa e jehnigi hegam o'odham wehsko'ijed k am a'aga wehsijj hegam o'odham.

"Kuchs has masma wo mea hegai Montisuhm, kus pi hekid ep o e chegito? Kuchs haschukaj o mua, kus pi hekid o e chegito? Kunt oi am o a'aga, amtp hems o i mai machs haschukaj o mea g Montisuhm. Kut pi hekid ep o e chegito," bo kaij hegai ha ge'ejig.

K ha'i g o'odham hab kaij, "Matt heg ga hu wo ahgi s-oam Nuwi mo hegai ge wainomi gaht. Kutp hems heg hekaj wo mua. Kutp hems heg hekaj pi wo e chegito hegai Montisuhm."

K hab kaij hegai ha ge'ejig, "Mo am a s-ap'e mattki heg ab wo wa ahgi mat heg hekaj wo mua. Kutp hems a weho pi ep wo e chegito." Bo kaij hegai ha ge'ejig.

K hab hahawa kaij hegam o'odham, "Mo am a s-ap'e mattki heg ab wo wa ahgi." K am i wehsijj s-hohho'id.

K hab hahawa kaij hegai ha -ge'ejig, "Mamt am hema wo i med k ab wo ahgi. Kut ab wo i him k ia wo i jiwia ihya ni-kih

said, "What can we do to kill him so he won't come back to life again?" That's what the headman said.

So the people from all over met and discussed it.

"How can we kill that Montezuma so he'll never come back to life again? What can we kill him with? Discuss it now and maybe you'll discover what we can kill him with so he'll never come back to life again," the headman said.

Some of the people said, "We'll tell Yellow Buzzard, who has the iron bow. Maybe he'll kill him with that so he won't come back to life."

Their headman said, "That's good. We'll tell him to kill him with that. Maybe he really won't come back to life." That's what the headman said.

Then the people said, "That's good. We'll tell him." Everyone agreed.

Then the headman said, "One of you will run and tell him so he'll come. When he arrives at my house, I'll smoke with

am. Kunt ahni am haha wo i jehnigi. Bapt wo ah hegai s-Oam Nuwi."

Kut am hahawa hema i med k ga hu ahgid, "Mo ia m-waid hegai t-ge'ejig."

K hab kaij hegai S-oam Nuwi, "Mo wa s-ap'e mant wo wa hih. Kupt gamai wo meh." Bo kaij hegai s-Oam Nuwi.

Kut ga hu hahawa meh hegai o'odham k ia hu mel e-kih am k am ahgid hegai e-ge'ejig matsh ab o wa i hih.

K hab kaij hegai ha-ge'ejig, "Mo am a s-ap'e. Nt wo wa nenidad."

Kut am hahawa i jiwia hegai S-Oam Nuwi. Kut am e jehnigi wehsijj hegam o'odham.

K hab kaij hegai ha-ge'ejig, "Mant hemu am wo m-ahgi mani haschu wehhejed m-waid ahpi'i s-Oam Nuwi." Bo kaij hegai ha-ge'ejig, "Mani heg wehhejed Montisuhm, mo t-hugiogahim hega'i Montisuhm. Kup ahpi'i s-Oam Nuwi ge wainomi gaht mapt heg hekaj wo mua. Kutp hems pi hekid ep wo e chegito. Kuni heg hekaj ab m-waid." Bo ahg hegai S-Oam Nuwi.

him. That's what you should tell Yellow Buzzard."

Then someone ran there and told him. "Our headman is calling you."

Yellow Buzzard said, "It's good that I go. Run back and tell them." That's what Yellow Buzzard said.

So the man ran back and when he arrived at his home he told the headman that he was coming.

The headman said, "That's good. I'll be waiting for him."

Then Yellow Buzzard came, and all the people got together and talked about it.

The headman said, "Now I'll tell you what I called you for, Yellow Buzzard." And he went on to say, "It's because Montezuma is destroying us. You have an iron bow, Yellow Buzzard, with which you can kill him so that he can't come alive again. That's why I called you." This is what he told Yellow Buzzard.

K hab kaij hegai S-Oam Nuwi, "Mo am a s-ap'e mant hab wo wa juh." Bo kaij hegai s-Oam Nuwi.

K hab kaij hegai ha-ge'ejig, "Mat i'ajed wud wo gi'ik tashk mapt wo e nahto k ab wo i hih. Kutt am haha wo hih. Kupt ab haha wo mea hegai Montisuhm."

K hab kaij hegai s-Oam Nuwi, "Mant ab o wa i hih heg eda tash map am hab ahg. Kupt eda wo i ni-nenida. Nt eda wo wa i jiwia." Bo kaij hegai S'oam Nuwi.

K hab kaij hegai ha-ge'ejig, "Mo am a s-ap'e. Kumt ahpim o'odham epai wo e nahto mat wo jiwia ihda S-oam Nuwi." Bo ha ahg hegam o'odham. Kut gem hu hahawa hih uhpam hegai s-Oam Nuwi.

T am i e ai g gi'ik tash. Kut eda jiwia hegai S-Oam Nuwi. Kut hegam o'odham epai e nahto k gem hu hahawa hihi Montisuhm kih wui k ga hu dada abai Montisuhm kih ab. K ab i daha hegai Montisuhm. T am hahawa dahiwa hegai S-Oam Nuwi k am ul hegai wainomi gaht k ab si gatwui hegai Montisuhm k am i mua.

T gem hu hahawa hihi

Yellow Buzzard said, "It's good that I do that." That's what Yellow Buzzard said.

Then the headman said, "It will be four days from now that you should get ready and come back. Then we'll go and you can kill Montezuma."

Yellow Buzzard said, "I'll come on the day you say. You must wait for me, until I come." That's what Yellow Buzzard said.

So the headman said, "That's good, and you people should also get ready for Yellow Buzzard's return." When he had told the people that, Yellow Buzzard went home.

When four days had passed Yellow Buzzard returned. The people were ready and they went to Montezuma's house. When they arrived, there was Montezuma. So Yellow Buzzard sat down, and stretched out the iron bow and shot and killed Montezuma.

They returned home

uhpam k ged hu dada. K hab
 kaij hegai S-Oam Nuwi, "Matt
 hemu ab mea hegai Monti-
 suhm. Kut i'ajed wud wo i
 gi'ik tashk. Kumt am hema
 wo med k ab wo nei hegai
 Monti-suhm. Kutp hems pi
 haha wo e chegito. Kutp ep
 wo e chegito, kumt ab ep wo
 ni-ahgi. Kunt am ep wo mua."
 Bo kaij hegai s-Oam Nuwi.

K hab kaij hegai ha-
 ge'ejig, "Mo am a s-ap'e." Kut
 gem hu hih uhpam hegai
 S'oam Nuwi.

Kut am i e ai g gi'ik tash.
 Kut am hema hih amai
 Montisuhm kih wui k ga hu
 jiwia abai kihj ab g
 Montisuhm k ab chum nei.
 Kutki hahawa pi e chegito,
 wabsh am i wo'o. Kut gem hu
 ep hih uhpam k ged hu jiwia
 e-kih am k am ahgid hegai ha-
 ge'ejig, "Matki pi hahawa e
 chegito, ab wabsh wo'o." Bo
 kaij hegai o'odham.

K hab kaij hegai ha
 ge'ejig, "Mo am a s-ap'e.
 Kutp hems pi hahawa hekid
 wo e chegito."

T a weho pi hekid e
 chegito gi'ik ahid ab.

and when they arrived
 Yellow Buzzard said,
 "Now we've killed
 Montezuma. Four days
 from now one of you
 run there and see him.
 Maybe he'll never come
 to life again. But if he
 does, tell me and I'll kill
 him again." That's what
 Yellow Buzzard said.

The headman said,
 "That's good." So Yellow
 Buzzard went home.

After four days had
 passed, someone went
 to Montezuma's house
 to see. He had not
 come back to life! He
 was just lying there. So
 he returned home and
 when he arrived he told
 the headman, "He didn't
 come back to life, he's
 just lying there." That's
 what the man said.

Then the headman
 said, "That's good.
 Maybe he'll never come
 back to life again."

And he really didn't
 come back in four
 years.

HA'ICHU AHGA AB AMJED G NEHBIG THE STORY OF THE MONSTER REPTILE

Nehbig ash ha howichshulig g Hemajkam ch Ha Ko'a

Heki o huh mash in

hemajkamag— koi g heki hu
hemajkam. Heki huh, mu'i wud
a'i a'ahidag hemuch mashp am
ha'i o'odhamag im huh mash
am wud Wak, Gi'ito Wak. Am o
hi wa o'odhamag heg oidch—
koi shp in hahasko o'odhamag.
Neh, k am a s-ap hi wa
o'odhamag ch an e wui him.

Neh, k am hu hebai i mat
am ha'ichu wuhsh amai. Ashp
ged hu jewed wecho amjed i
him k am wuhsh am hebai
amai. Ge'e wud ha'ichu ch am
wo'iwua, am wuhsh amai k am
wo'iwua k amjed hab e wua
mash g hemajkam ha
howichshulig. Am wo'iwua k ab
o si ihbhuiwua ihab ha'ag. Sh
hab masma s-gewekam i meh g
hewelgaj mo g s-gewek hewel.
Si mehk meh g hewelgaj k gem
hu meh.

Sh gem hu wa'i chum mehk
o himad g o'odham, t o sha ai
hegai hewel k o i wi'ichkwua k
ga hu wo u'apa chinij ab. T im
hu wo bah hegai k hasko ep o i
wo'iwua sikol. Chum hekid hab
masma hab e wua heg hekaj
mo s-mahch mo an oiopo g

The Serpent Sucks People in and Eats them

Long ago, it is said,
there were people here—
ancient people. It's many
years ago now that there
were people over there at a
place they call Wak, Gi'ito
(*Quito*) Wak—yet there
would have been people in
other places too. They lived
well and visited each other.

One time something
came out there. It must
have come from way
underground and then
came out somewhere
there. It was a big thing
and it came out and just
lay there and could draw
people to it with its breath.
It lay there and would
inhale. Its breath was like a
strong wind drawing people
from a long way off.

A man would try to
pass far enough away, but
that wind would reach him
and pull him and take him
to its mouth. It would
swallow him and then
would turn in another
direction. It always did that

o'odham. Hasko sha s-ap o bei
hema k o i howichkwua k im
hu wo bah. Neh, k tash am
wo'o...ge tash am wo'o kch
mu'i hemajkam a'i ha
howichshul.

Mamsh i Bahmud g Al I'itoi

Neh, t am hab i chei g
hemajkam, "Machs has o juh
ihda nattp pi pi has o juh, kut o
t-hugio."

Neh, k am hab i chei, am i
e jehnid g kekel o'odham, koi
wehs g o'odham am i e
hemapad k am hab i chei, "Mas
has hig chu'ig matt o nei g al
I'itoi. Kut heg o e nako mat
heg o t-amichudach matt has o
juh. Tt ahchim hab a pi o t-
nako machs has o juh. Kut o t-
hugio, am t-howichshuligk."

Kutsh am hab i chei g
o'odham wehs, "Mo am a
s-ap'e. Weho o mat o t-hugio."

Neh, k ab hahawa hema
ah'ad g o'odham, hab ahgk,
"Mapt am o him k ga hu wo ai
g al I'itoi k ab o jehnigi hab
masma, hab o bahmud mach
am i tachua, t ab o i him k am
o i t-wehmt, am o i t-
amichudach matt has o juh
hegai mo ia t-hugiogahim, t-
howichshuligch."

Neh, t amjed i meh g
o'odham k i med k i med k ia

because it knew there were
people wandering about.
Whenever it could catch
someone, it would inhale
him and swallow him. So
you see, it lay there a long
time, a very long time, and
swallowed many people.

They Seek the Help of Little Old I'itoi

So the people said,
"What will we do to this
thing, because if we don't
do something to it, it will
do away with us."

So all the people got
together and the men
discussed it. "How about
seeing little old I'itoi. He'll
be able to let us know what
to do to it. We aren't able
to do anything ourselves,
and it'll swallow us all."

And all the people said,
"That's right. It's true that
it will do away with us."

So they sent a man,
telling him, "Go and see
little old I'itoi and talk with
him - appeal to him that we
need him to help us and
tell us what we can do to
this thing that's swallowing
us all."

So the man left from
there and ran and ran and

mel ihya Waw Giwulik wecho mo ab kih. Neh, k am i kekiwua kihjeg t am k am a wehmaj neo. Sh am dak ch ab i wuhsh g al I'ittoi, ab i wushshani k wud al kehli, al kehli. Si al s-toha mo'o ch al s-jumal him.

Kush ab i neidok hab e ahg, "Ih, kus haschu wo i ap'ech— haschu wo i mea g al I'ittoi. Kutki kelit," bash e tahtk ch ab neid.

Eda am i wuhshani k hab kaij, "Dahiwuani."

Neh, sh am hahawa i dahiwua k am hahawa i jehnigi hab masma, "Mo ia m-ahgid g o'odham ch i m-tahni g ho'ige'idadag mapt o si s-ha ho'ige'id k am o i him k am ha'ichukaj o i ha wehmt, mat am hu hebai hab e juh mat am ha'ichu wuhsh amai Wak t am k am g hemajkam ha howichshulig, mu'i wa'i ha howichshulig. K am i chum neidchkahim g o'odham ch hab chei, "Matt ahchim hab a pi o sha'i t-nako machs has o juh," k hekaj hab juh g e ahga matt ahpi o m-nei mapt ahpi o t-amichudach matt has o juh hegai."

Sh hab kaij, "Heu'u, pegih, mo wa s-ap'e. Pegih, ia

finally arrived below Girded Rock where I'ittoi lived. He stood in the doorway and called to him. I'ittoi was there and came out. He was a little old man, a very old man, with a little old white head of hair and he walked all bent over.

When the man saw him he thought, "Ha! What could he straighten out— what could little old I'ittoi kill? He's sure gotten old."

I'ittoi came out and said, "Sit down."

He sat down and told him, "The people send word asking if you would kindly come and do something for them. Something has come out of the ground there at Wak and is sucking people in with its breath. It has swallowed many people. The people have been watching this and say, 'We aren't able to do anything about it.' So they decided we would see you and you would let us know what to do to that thing."

I'ittoi said, "Yes, okay, that's alright. Okay, you

apt o kohsh k si'alim haha wo hih." Neh, sh oi wa gem hu wash e jehnigidahim k am i hudunid k ge chuhug e jehnigi.

K am hu hebai, sh hab ahg, "Pegih, oi g kohsh. Tt o kohk." Neh, k gem hu kohk.

Ash i si'alim am wami hegai o'odham k am wuhshani k chum nei sh am sha'i wami ishp g al I'ittoi k am i wuhshani k wud haha wash si wiapo'oge'el, pi hab mahs mas wud keli. Neh t am hab hahawa i ahg, "Pegih, pt oi haha wo meh uhhum k gem hu wo jiwia k o ha ahgi g o'odham mant am o wa i hih. Dat o i gi'ik tashk, nt gem hu wo jiwia. Kupt o ha ahgi g o'odham mat o ni-u'i hegai hohodai mo an chuwidk dahm hab chu'ig. s-chuchk wud hohodai. Kunt heg o hekaj hegai."

Neh, t amjed meh g o'odham k med k med k gem hu meliw k am hab i ha jehnigid— am i ha hemapad k am hab i ha jehnigid, "Mat am a hi wa s-chechojim neo g al I'ittoi mat ab o wa i hih mat do i gi'ik tashk. Tt eda wo wa nenida."

K hab kaij g o'odham, "Pegih, no pi am a s-ap'e nach

can sleep here and then go back tomorrow." They discussed it until sunset, then talked right on into the night.

Sometime later he said, "Okay, go ahead and sleep. We'll sleep now." So they went to sleep.

Early in the morning the man got up and, going out, he noticed little old I'ittoi just getting up. When I'ittoi came out though, he was a young man - not at all like an old man! Then he told him, "Okay, you can run back now and when you arrive tell the people I'll come. In four days I'll arrive. Tell the people to get me the kind of rocks that are on a certain mound. They're black rocks and I'm going to use them."

So the man ran and ran and arrived and talked—gathered them and told them, "Little old I'ittoi spoke very bravely. He said he would come in four days and that we should wait for him."

The people said, "Okay, so it's good that we

pi id hab a ahg mat ia wo t-nei g al I'ittoi."

K am hab i ha ahg mo heg hab hi wa ahg mamt heg o u'i hohodai mas an chuwidk dahm hab chu'ig. s-chuchk wud hohodai. Neh, sh am chum a'aga g o'odham mas haschu hab ahg, has mahs hohodai hab ahg.

Sh hema wud o'odham ch hab kaij, "Heg o hab ahg 'wawk' mo wud wawk mo an chuwidk dahm hab chu'ig hohodai."

Sh hab kaij, "A neh, weho o wa. Heg oki hab ahg hegai." Neh, t am hahawa gahg k ui hegai hohodai, ashp he'ekia i u'uk heki hu u'uk.

Nat ha Me'ij g Nehbig g Al I'ittoi?

T am him k am i e ai g gi'ik tash. T jiwia gem hu g al I'ittoi. Neh, t am ep e jehnigi. Sh am hab i jehnigid hab masma mat hab e juh, "Tt heg ia pi nakog k hekaj am m-bahmud mapt am has o t-juni hegai mo t-hugiogahim."

Sh hab kaij, "Mo am a s-ap'e. Heg ash hab wud Nehbig hegai mat ia wuhsh—Nehbig."

Neh, k am haha wa'i has

we decided that little old I'ittoi should come and see us here."

He told them that they were to get the kind of rocks that are on a certain mound, black rocks. So the people discussed what kind of rocks he meant.

There was one man who said, "He means 'wawk', the kind of rocks that are on the mound."

And they said, "Oh yes, that's true. They must be what he means." So they looked for that kind of rock and got a number of them.

Does I'ittoi Kill the Monster for Them?

When the fourth day came, little old I'ittoi arrived and they discussed it all again. They told him what had happened and said, "We couldn't kill that thing so we appealed to you to do something to that thing that's doing away with us."

He said, "Good! That's a nehbig that came out here-- a nehbig."

itp juh hegai hohodai k am i
 nahto hab masma mo g
 wainomi masit, koi ge'e hab
 juh k am i nahto, am hab i ha
 ahgk, "Mamt g shegoi ep o ni
 -u'i mat o s-kehgajk ch o
 che'echewajk. Kunt heg o
 hekaj ehp."

Neh, t am hahawa ep e
 gahg k e ui gi'ik hegai
 shegoi, ge che'echewaj. Neh,
 tsh am i ha mu'umkai, gem
 hu a'aijed ha mu'umkad k am
 i nahto k heg ep bei hegai e
 masit k hab chei, "Mant am o
 him k o nei. Kuntp o ni-nako
 mantp o mea hegai k o jiwia
 hi wa uhhum, o ep pi wo ni-
 nako, tp im hu wo ni-bah, nt
 pi o jiwia uhhum."

Neh, k am hih g o'odham
 k am him k gem hu hebai i ai
 mashp am i hugkam amjed i
 med g hewelgaj mo ab i
 howichkwua. Neh, t am oidk i
 hewed k i hewed k gem hu
 sha si aihim k wash i
 wi'ichkwua. T wash meh
 hahawa am wui mashp hebai
 i wo'o k med k med k ga hu
 ai mashp ab wo'o k heki hu
 ui hegai e u'usga k am wash
 chum wah mashp im hu i
 bah, i howichkwuak. Sh am
 kei hema hegai uhs k ga hu
 a'ai sihsh. Sh im hu i

Then he did something
 to those rocks and made
 them like a metal machete.
 He made it big and finished
 it. Then he told them, "Get
 me some greasewood too,
 good, long ones, and I will
 use them too."

So they looked for and
 got four greesewood, long
 ones. Then he sharpened
 them—sharpened both
 ends of them and finished
 them. He took the machete
 and said, "I'll go there and
 see it. If I am able to kill
 that thing, I'll come back
 but if I'm not able, it will
 swallow me and I won't
 come back."

So you see, the man,
 I'itoi, went and reached the
 place where he could feel
 the breath of the nehbig. It
 took him and drew him
 along and he ran without
 effort toward where it was
 lying. He ran and ran and
 reached where it was. He
 had his sticks with him and
 he went in easily as it
 inhaled. When he reached
 its mouth he set up one of
 the sticks, securing it at
 both ends. As it continued
 to inhale him, he set up

howichkwua. Sh ga hu
ba'ich hema ep kehsh k am
wash si wah k gem hu ba'ich
hema ep kehsh k gen hu
hema ep kei, neh, k am i ha
hugio hegam gi'ik. T am i pi
e nako hahawa mas has o e
juh nat pi ga hu a'ai o e
sisish k pi ap ab hu wo i e
chinish.

Neh, t am hahawa bei
hegai e masit k am hahawa
nei g ihbdaj mo hebai hab
chu'ig, hebai naggia, k an
hahawa si hikuch hegai
ihbdaj. Neh, k am a si dad'e
hegai. Neh, t am i
dodolimat, ishp am i muhk.

Sh ab hahawa wuhshani
k am huhp hegai mat gem
hu si wehpeg ai, k ab him k
gem hu i ai hegai hema k
heg am ep huhp, k him k
hema ep ai gem huh k am
ep padchud k am ep huhp, k
him k gem hu i wuhsh
mashp ab si chinij kuhkaj ab
ep kei hema, neh, k am ep
padch ehk k am huhp. T ga
hu hahawa i e chinish.

Neh, t am i me'ok amjed
gem hu him k gem hu jiwia
mat amjed ab hih. Neh, k
am ep i ha ahgid g o'odham,
"Mant mea hegai hi wa. Sh
hab wud nehbig hegai. T o

another stick and went
further in and set up
another stick, and still
further along he set up
another. So you see, he
used up the four sticks.
Then the nehbig wasn't
able to do anything
because of the sticks, since
it couldn't close its mouth
properly.

Then he took that
machete of his and found
its heart - where it was
hanging - and slashed it.
The Nehbig went into
convulsions, then became
calm and must have died.

Then I'ittoi emerged and
removed the stick he came
to first and went along and
removed another and went
along and reached another
and destroyed and removed
it. Then going out where he
had set one up at the
opening of its mouth, he
destroyed and removed it.
Then its mouth closed.

After he killed it, he
went back and told the
people, "I killed it, alright.
It was a nehbig. It would
have done away with you if
you hadn't dealt with it.
Then it would lie near some

chum em-hugio mamt hems
pi has o juh. T hasko ep o
wo'iwua an hemajkam
miabid k hab o wa ep ha
juh, wo ha hugio. Idani am
a mea hi wa," neh, k am i
ha me'ijidok ab hahawa ep e
nahto.

Sh am hab i ahg g
o'odham, "Pegih, nach pi id
hab a ahg ch hekaj am m-
bahmud mapt ia wo t-me'ij."

Neh, k hab kaij, "Mant o
hih uhhum ehpi," neh, k
amjed i hih uhhum k ia jiwia
e kih am Waw Giwulik ab.

Mo Has Kaij g Kekelbad ab Amjed g Nehbig

Bo hi wa a'aga g
kekelbad mo am wo'o g ge'e
wamad mo am shuhdagi,
shonkam shuhdagi, ch hab
wud "nehbig". T oi a hebai o
juh k am o si wepege, t hab
o chei g kekel, "Am atp hu'i
wo'o g nehbig mat am
kekiwua g wepgi," no pi hab
elid g kekelbad mo wud si s-
gewek ha'ichu g nehbig kch
eda wud ep si s-has ha'ichu.
K oi a hekaj hab elid g
kekelbad mo wud gewekdaj
g nehbig, t hekaj am i hud g
wepgi k am i kekiwua.

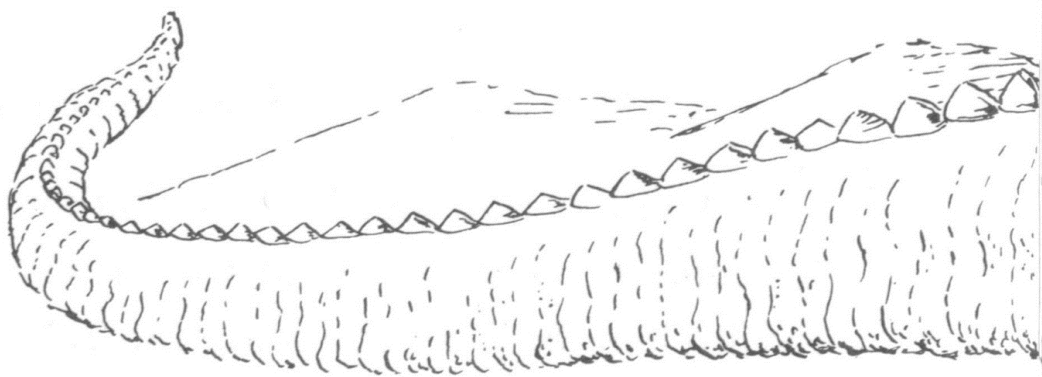
more people and do the
same to them, doing
away with them too. But
now I've killed it." So,
having killed it for them,
he got ready to leave.

The people told him,
"Okay, this is why we
appealed to you to kill it
for us."

So he said, "I'm
going home." And from
there he went back and
arrived at his home on
Girded Rock.

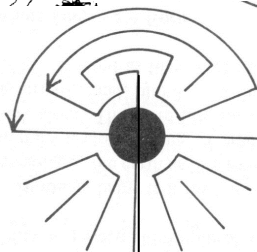
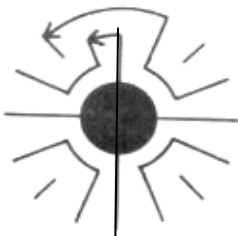
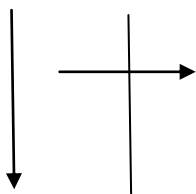
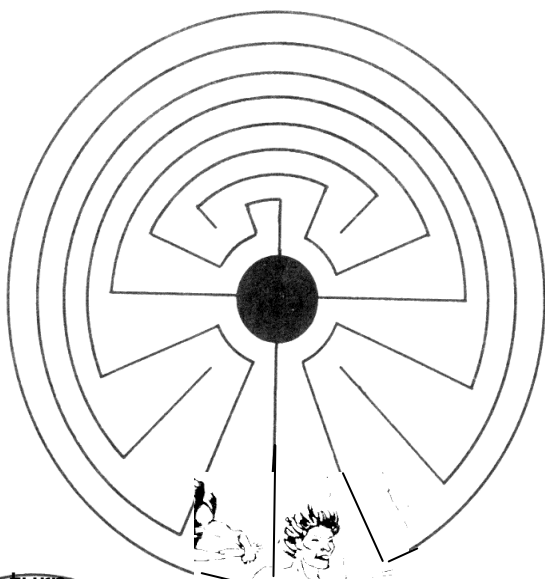
What the Old Timers said about the Monster Reptile

The old timers said
there was a big snake
called a "nehbig", where
there was a spring.
When it rained and
lightning struck, they
would say, "Maybe a
nehbig is there where
the lightning struck."
The old timers thought
nehbig was a powerful
thing and to be
respected. They thought
it was the power of the
nehbig that caused
lightning to come down
and stand there.



The Maze pictures the security of the cave on Waw Giwulik where I'toi lived. You may make the maze a picture of your life. Old timers drew it with the entrance low enough for all. Enter and take the ups and downs along the path to the center of the cross. There, you

will find the power to turn your life the other way up so you can emerge at the top and take the road to a higher place. (Go to arrow down.)





So here's the Nehbig, lying in wait to swallow the next villager going out for wood or water. But wait! Down comes Elder Brother from Waw Giwulik, the sacred mountain, to meet the Nehbig. Oh, oh, oh. He's swallowed by the Nehbig. But in the belly, he whips out his machete and slashes the Nehbig's heart. Not to be drowned, he dashes out alive, and leaves the dying Nehbig in the dust.

"God has let the nations go their own way,
yet he has not left himself without a witness," Paul of Tarsus.

Ancient tribal stories point to truths of Scripture.

The Nehbig foreshadows another dangerous Serpent.

In Scripture, the ancient Serpent comes from the underworld. He sucks people in with a promise of wisdom if they obey his order instead of God's. But they discover that he is "like a roaring lion, seeking whom he can devour." By obeying the Serpent they are alienated from God, cut off from the Source of life. Like cut flowers, they are doomed to die.

Now comes the Elder Brother of all tribes and peoples, down from his sacred mountain, Mount Zion, to challenge the Serpent's dominion over people. They meet at the cross. The Serpent is victor. Elder Brother dies. But wait! His death pays the penalty for man's sin. Man can now go free. The Serpent's dominion is broken, his domain doomed to the fiery trash heap of history. And Elder Brother comes out alive, victor over death and the dark domain...

to reign forever with those who follow him!

A'AL HIHA'INI THE CHILDREN'S SHRINE

Sh am hu hebai g o'odham
bihugk. Sh pi ha'ichug g
shuhdagi ch pi gei g juhki.

Sh hema g o'odham am
gahghim g chuhwi ch pi edagi,
heg am cheh kahw k hab i e
ah mat o me'a k am i chum
huhu'i. Kut gem hu wah wag
ch ed. Kut am i golwi mat am
hu wah wag ch ed k mehk i oi.
Kut gem hu nam amai mo an
ge'e wag mo an eda shuhdagi.
Kut ab da'iwush g hewel. Kut
gem hu hih uhpam hegai

It is said there was a
famine one time. There was
no water and no rain fell.

One man was out
looking for jackrabbits and
couldn't find any. Instead
he found a badger and
chased it, thinking he
would kill it. It went into a
hole, so he followed it way
in. He met up with it where
the hole was wide and
there was water. Then air
began rushing out and the

o'odham.

Sh am kuhk hegai hewel.
K hab kaij hegam o'odham,
"Mas hebai kuhk ha'ichu?" K
hab ahg g mahkai. "Mapt am
hig o i mamche mas hebai hab
e kaij."

Kut ab i mamche k am i
s-mai mo gem hu hab kaij
amai mat a am wah g kahw k
am ha ahgid mo am hab kaij.
Kut am hihi hegam o'odham k
ged hu dada k am neid.

K hab kaij g ha ge'ejig,
"Mamt am has o chum juh
ahpim mamakai mamtp o e
nako mamt o kuh hegai hewel
mat wabsh s-ap o wa
da'iwush." Bo ha ahg hegam
mamakai.

K hab kaij g mamakai, "Mo
am a s-ap'e matt am hab o wa
chum juh." Bo kaij hegam
mamakai ch am hahawa chum
e nakog k am i pi e nako mas
has e juh k o kuh k am i ha
ahgid hegam o'odham.

K hab kaij hegai ha ge'ejig,
"Mamt ia wo i e hemapai." Kut
am i e hemapai.

Sh am ha ahgid, "Mamtp
hedai ha'ichu e'eniga ch ia wo
ch eh. Mamtp hedai edgid g
baiuga kch ia wo ch eh. Kutt
hekaj o kuh g hewel." Bo kaij
hegai ha ge'ejig.

man took off for home.

The wind roared and
people said, "Where is the
roar coming from?" They
told the medicine man,
"Would you find out where
the noise is from?"

He looked and found it
came from the badger hole,
so he returned and told
them. Then the people
went there and saw it.

The headman said,
"You medicine men do
something to try to stop
that wind so it will just
come out normally." That's
what he told the medicine
men.

The medicine men said,
"It's good that we try to do
something." Then the
medicine men tried, but
couldn't do anything to
stop it, so they told the
people.

The headman said,
"Gather for a meeting."

When the people came
he told them, "Whoever
has something valuable,
put it here. If someone has
a necklace, put it here.
That's how we'll stop the
wind." That's what the
headman said.

Kut am i hemapai hegai
babiuga. Kut am ui hegai ha
ge'ejig k am him k am toa
amai hewel hugid am, hab
chum ahgk, "Mapt ha'as o
da'iwush, Hewel." Kut pi am
hu wa ha'as i da'iwush k am
a'i da'iwush hegai hewel. Kut
am i pi e nakog k gem hu hihi
uhpam.

Sh gi'ik tash am da'iwush
g hewel k am hahawa
da'iwush g shuhdagi. Kut am
ep e hemapai g o'odham k
am ep chum a'aga, "Machs
has o juh. Watki o t-wi'in."

Sh am ep chum ha ahgid
g mamakai, "Mamt am ep o i
e nako."

K hab kaij g mamakai,
"Matt pi o t-nako."

Sh hema g o'odham pi
wud mahkai kch wud wabsh
o'odham ch wabsh s-chu
amichud. Heg hab kaij, "Matt
g a'al am o ha shul amai wag
ch ed. Kutp hems ha'as o wa
da'iwush g shuhdagi." Bo kaij
hegai o'odham mo s-chu
amichud.

K hab kaij g ha ge'ejig,
"Mo am a s-ap'e. Kumt ahpim
mam g a'al eniga ia wo ha
shul g e a'alga. T am hab o e
juh mo hab ahg hegai
o'odham."

And the people
gathered their beads. He
took them and placed them
there beside where the wind
was coming out, saying,
"Stop rushing out, Wind!"
But the wind just kept
rushing out and didn't stop.
When he saw he couldn't do
anything, he went back
home.

For four days the wind
rushed out and then water
gushed out. The people got
together again and
discussed it. "What can we
do," they said. "It'll wash us
away."

Again they tried to tell
the medicine men, "You
must try again."

But the medicine men
said, "We can't do it."

There was one man who
was not a medicine man,
but was very wise. He said,
"We should put some
children into the hole.
Maybe then the water will
stop gushing out." That's
what the wise man said.

And the headman said,
"That's good. You who have
children put them here.
What the man says will
happen."

T am i s-hohho'i hegam
o'odham wehs mat am o ha
shul g e a'aliga.

K am i ha ahgid g ha
ge'ejig, "Matt gi'ik am o ha
shul. Kut gohk do u'uwik ch
gohk do chechojk. T do
gi'ikk."

Kut am hahawa ha ah
ha'i g a'al mat am o ha shul.
K am i s-hohho'id hegam a'al
ch hab kaij, "Mo am a s-ap'e
mamt am o wa t-shul. Kutp
hems hahawa ha'as o wa
da'iwush g shuhdagi." Bo
kaij hegam a'al.

K hab kaij g ha ge'ejig,
"Mamt ab o i e hemapai.
Kutt am o wa i ha shul. Wat
a wo ge'eda g shuhdagi."

Kut am i e hemapad k
am ha u'apa gi'ik g a'al g
o'odham mash am da'iwush
g shuhdagi. Kut am ha shul
hegam a'al. Kut am i huh g
shuhdagi k pi am hu ep
da'iwush.

K hab kaij hegam
mamakai, "Mamt hema wo i
gah g si ge'echu ha'a. Kutt
ged hu wo dahsh k heg eda
am o toa g babiuga."

Kut a weho am hema i
gah g si ge'echu ha'a k am i
bek am i ha mah hegam
mamakai. Kut ab i bek ia hu

All the people agreed
that they would put their
children there.

Then the headman told
them, "We will put four
children there. Two will be
female and two will be
male. There will be four."

They told some children
they were going to put
them there. The children
agreed saying, "It's good
that you are going to put us
there. Maybe then the
water will stop gushing
out." Thus the children said.

The headman said,
"Everyone go there and
we'll put them there as we
said. Otherwise the water
will increase."

So the people gathered
and took the four children
to where the water was
gushing out. When they put
the children into the hole
the water disappeared and
didn't gush out anymore.

Then those medicine
men said, "Look for the
biggest olla. We'll set it out
and put beads into it."

So they looked for the
biggest olla and took it to
the medicine men. They
took it and set it out at a

sha'i mehk mat am dai hegai
ha'a k am ha ahgid, "Mo ia
s-ap'e mat ia wo dakad hegai
ha'a. Kunt ia haha wo toa g
babiuga id eda ha'a."

Kut am hahawa toa g
babiuga k am i ap'echud k
am ha ahgid, "Mat i'ajed
chum hekid hab o e junihid.
Mamt hedai hekid ia wo jiwia
k haschu wo i edgidad ch ia
wo cheh, i'ajed chum hekid
am hugkam mat hekid o
huhug g jewed."

Ihda Washa o s-ta Ehbida

Ab ash wo'o g washa heg
ab do'ag mo hemu hab
chehgig "A'al Hihi'ani."

Kush ab haha wash
da'iwush g shuhdagi k heg i
ge'edahim k i ge'edahim k
s-ta ehbidam e juh.

Kush wenog am hahawa
e hemapai g hemajkam k am
ha chuhcha g mamakai mat
hegam o s-mai mas haschu
ahg ch hab e wua ha'ichu. Sh
am nei g hemajkam gi'ik
s-chuhugam ab k am i kuhgi
g ne'i.

Sh hab kaij g mamakai,
"Moki mu'i ha'ichu pi ap wua
g washa nuhkuddam. Kuki
heg hekaj hab e wua. Kutp

distance and told them,
"It's good for the olla to sit
here. In the future, you will
put your beads in this."

Then the medicine men
finished the ceremony by
putting the beads in the
olla and saying, "From now
on this will always be done.
Whenever anyone comes
here with something of
value, he will put it here,
from now on, forever, until
the world ends."

The Ritual Case is Taboo

It is said that the
sacred case was kept on
the mountain that is now
called "The Children's
Shrine".

That was where the
water rushed out and rose
until it became dangerous.

Then the people got
together to appoint
medicine men to find out
why this thing was
happening. The people
sang for four nights and
finished their sing.

The medicine men
said, "The Keeper of the
sacred case has done many
things wrong. That's
evidently why this thing is

hab masma s-ap'e matt ab
o iagchul g t-Si'ihe k ab o
mah g washa nuhkuddam
a'alga. Kutp ab o
s-t-ho'ige'idam e tahtam k
o wa t-do'ibia."

Neh, sh am i ha ui
hegam gohk a'al mash wud
e wepenagam ch e
we'eppo haha'asig. Kush si
nahnko masma ha o'oha m
an he'ekia i has mahs g
chewagi. Bash masma ha
o'ohan k ha nahto k g
a'ankaj si ha hehosid k am
i ha u'u k ga hu ha u'apa
do'ag t ab mash ab wagt
s-chuhchpulim.

Kush hab kaij g kekel,
"Mat hekid am o nei g
em-hajuni gem hu mehk,
kumt ia wo keihi id wag
chuhchpul ab matt id eda
ia wo em-dagito."

happening. If it is alright, we
will make an offering to our
Elder Brother by giving him
the children of the sacred
case keeper. If he feels kind
toward us, he will save us."

So you see, they took
those two children who were
the same size and of the
same parents, and they
painted them in various
ways, like the many colors of
the clouds. When they
finished painting them like
that, they decorated them
with feathers and took them
up on the mountain where
they had dug a square hole.

The old men said,
"Whenever your relatives
sing far away, you will dance
here at the corners of this
hole in which we will leave
you."

So here, dancing at the corners of their gravesite,
we leave the children who were willing
to be sacrificed for their relatives,
foreshadowing the One
*'who for the joy set before him
endured the cross.'*





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"The Ho'ok, the Hawk, and the Eagle" was narrated by Ventura Jose and written by Susanne Enos.

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B. Correlation

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			PACKET A380
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1.A	Creation Myth 134.1.A 1-11 1911A.D.	1-47	1-47
	Where Corn Came From	m1-11	1-11
	134.1.A,B 12-95		
1.B	Where Corn Came From	m11-34	11-34
	134.1.A,B 12-95		
1.C	Flood	47-95	47-95
1.D	Brothers' Race (Ho'ok)	96-149	96-149
	Drought	150-233	150-233
		234-295	234-295
1.E	Vocabulary	296-310	296-310
			PACKET AA19
1.F	(Songs 314-331)		311-329
1.G			330-344
	Memoirs of S-Hawani Uhw		330-337
	Speech for Rain (Papago) Antonio Lopez		338-342
	Speech for Rain (Papago) Ba'imudkam		343-344
1.H	Creation (English) S-Hawani Uhw 345; Invitation to wine ceremony 380		
	Sun and Moon (Eng) A.Lopez 394; Autobiography (Eng) A.Lopez; Songs (Papago) Jose Joaquin		345-403
1.I			404-441
	The Hunter and His Sister (Meteor and Morning Star—Eng) Huhkakal	m244-255	404-409
	Children's Shrine (Eng) Huhkakal		409-411
	Naming of Infants		411
	Deer Hunter Captured		413-419
	Linguistics		419-423
	Songs		424-441
			PACKET A381
1.J			448-484
1.K			486-529
	Hawk Meeter Avenges Father's Death 1.J,K		441-508
1.L			530-603

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1.O			693-770
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	Explanation of features in story above		764-770
			PACKET
			A382
2M	Microfilm of J.D. notes		none
3.A	Brothers' Race (Ho'ok)		771-813
3.B	Milky Way—typed	m262-264	814-824
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3.D	Turtle and Child of Mesquite Bean	m213-232	849-885
3.E	Mexican Army Battles Papagos (Eng)		
	S-Hawani Uhw		886-901
4.A-E	Songs and speech (recorded)		902-908
4.F	Hawk Man's Second Speech		909-916
4.G	Songs		917-939
4.H	Rain Speech-A.Lopez/2 Creation songs 946		
	S-Hawani Uhw, 2 songs and speech-Ba'imudkam		
	3 dance songs-Jose Joaquin 939		947-959
4.I	Hawk Man's First Speech		947-959
5			960-1161
	Creation Myth		960-975
	How Corn Came		976-1012
	How Flood Came		1012-1040
	Coyote Studies Stars		1041-1043
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	How Coyote Lived		1058-1059
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	Creation Myth	1-11
	Where Corn Came From	11-34
	The Great Flood	34-51
	Coyote Studies Stars	51-53
	Coyote Scatters Stars	53-60
	How Coyote Lived	60-61
	The Great Drought	62-86
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	Apache Slave and Son	112-128
	Mexican Battle with Papagos	129-156
8.C	Texts taken to Tucson in 1948	157-382
	Yellow Buzzard kills Elder Brother	158-162
	The Ogress (Ho'ok); The Hawk and Biting	
	Things 177; Peacocks and Tobacco 181	162-188
	Two Wuaga Stories: 1-The Pleiades	189-191
	2-Yaquis Get Flute from Papagos	192-198
	Hawk Meeter Avenges Father's Death	199-212
	Turtle and Child of Mesquite Bean	213-232
	Turtle and Spider	233-239
	Coyote Steals Mesquite Beans	240-243
	Hunter and Sister (Meteor and Morning Star)	244-255
	Deer Hunter Captured	256-261
	Milky Way	262-264
	Rattlesnake invents the Brush Arbor	265-272
	From Juan Dolores' Autobiography	274-329
	Early material from S-Hawani Uhw's story about the Mexican Battle with the Papagos	330-337

Bibliography

Antonio Lopez' account of his life as a child on the desert	338-348
same (different orthography)	349-364
Phonetic notes	365-369
Mexican Battle with Papagos (typed)	370-382
	PACKET A383
10 Dolores and Kroeber, working notes for Papago Word Stems	1353-1495
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American Philosophical Society Library Archives
Papago Texts—J. Alden Mason (typed)

1-9	The Great Drought
10-22	The Ogress (Ho'ok)
23-33	Hawk Man Avenges Father's Death
34-58	Coyote and Son Adventures
59-62	Creation (missing first part)
62-76	How Corn Came
76-87	Flood
88-100	Cultural Heroes Battle (I'itoi and Siwani)
101-104	The Children's Shrine
104-110	Yellow Buzzard Kills Montezuma
112-114	Autobiography of Antonio Lopez

Pima Speeches—George Herzog (typed)

1-2	Elder Brother's Speech
3-4	Prophesy of Elder Brother
5-6	Earth Doctor's Speech for Rain
7-10	The Mountain Goat
11	Vihkoskam Mahkai's Speech for Rain
12-18	First Speech at the Song-fest
19-20	Second Speech at the Song-fest
21-26	Warpath, First Night, Speech of Elder Brother

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- | | |
|-------|---|
| 27-30 | Prayer of Earth Doctor for Rain |
| 31-36 | Speech of Pad Ahngam |
| 37-43 | Coyote's Speech, Gambler's War |
| 44-51 | Elder Brother's Speech after his Resurrection |

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