Kuiyuidíkadi (Pyramid Lake Reservation, Nevada)

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The Pyramid Lake Reservation is about an hour’s drive northeast of Reno, Nevada. As such, it lies close to the major isogloss boundary that separates Oregon Northern Paiute (including Bannock) from Nevada Northern Paiute (Paviotso). The lake, a remnant of ancient Lake Lahontan, is home to the endemic Lahontan cutthroat trout, known locally as *kuiyui*, and is a popular fishery.

The story of Cannibal Owl, along with a few others, was recorded on a wax cylinder around 1914 (Fowler 1986). This recording of Gilbert Natches from the Pyramid Lake Reservation was made by T. T. Waterman. Waterman had been collaborating with W. L. Marsden, the physician from Burns, Oregon, who had recorded hundreds of pages of notes, vocabularies, and texts with Captain Louie and other Northern Paiute speakers from that area. After Marsden’s untimely death, Natches was enlisted to assist in analyzing the Burns materials, with mixed success, given the featural distinctions in dialect between the two varieties. Natches’ transcription skills, however, resulted in the publication of a few stories in the same UCPAAE volume wherein appears a sample of the Marsden and Louie texts (Natches 1923; Marsden 1923).

This is the only story that has an accompanying audio recording. The audio quality is fair to good, considering the fact that it was recorded on a wax cylinder over a century ago. Natches utilizes the same system for writing as is used in the published Marsden materials, most notably the letter ‘e’ for phonetic [ɨ]. The signature differences are that Natches includes accents (helpful in determining word and clitic boundaries) and utilizes small capital letters to indicate voiceless vowels (somewhat less helpful for being inconsistent). The English free translation is a slight modification of the original, as Natches’ translation is quite stilted and difficult, at times, to follow.

CANNIBAL OWL

GILBERT NATCHES, NARRATOR

(1) Semégadewá su teá’ayu ninázayáina.
   simi=ga tiwasu ti?ayu nina2za–yai–na
   one=MOD again toddler bawl–HAB–PTCP
   ‘Once a child would not stop crying.’

[1] See the Introduction to this issue.
(2) Pemmítenitézunakena kai dza’énaba yagána mi ená’wina;  
    PIMM-T Heneln-TEASE-NOM-PL  
    pimmì ti=nitizuna–ki–na kai tsa?ina  
    PIMM-T 3SG:POSSESS–OBJECT-PL–DEFL  
    ‘Due to their teasing, it did not cease crying, so it wailed;’

(3) tenábukwakásisapA nemé kúbayu yagána mi ená’wi.  
    TEBUK-TW-LOW-PL  
    tinapokwa–kaa–si=sapa nimi–kuba–?yu yaga–na  
    FALL-SP-LOW–PL–DEFL  
    mii ina?wi–na,  
    PIMM-T 3SG:POSSESS-DEFL  
    cry–PTCP QUOT wail–PTCP  
    ‘and after all had lain down to sleep, it continued crying and wailing  
    over the people.’

(4) Yáisi su upiá odu’ñosé’a,  
    YASI-T Heneln–IP  
    yaisi su=u=pia    u=du?i–ni–si?a  
    ‘Then so its mother tried to scare it, saying’

(5) “Iná e kwaináde su muhú mi eníkina e má’no ka yagápaana.”  
    INÁ 3SG:NOM  
    ina ií kwaina–di su=muhu mii  
    HERE you afar–NMLZ  
    iní–ki–na ií maa?no kai yaga–paana  
    SAY–TOWARD–PTCP you finish NEG cry–PROH  
    ‘The Owl (will hear) you from afar, and so you had better not cry.”’

(6) “Ewíhuga!” mi su upiá odu’nítámatsagati.  
    EWI-T Heneln–IP  
    iwi–hu–gaa! mii su=u=pia  
    SLEEP–SG–PFV–AWAY  
    u=du?i–nitama–tsagati  
    THEN 3SG:ACC–IP/TCP–SPEECH–CONTINUOUSLY  
    ‘Go to sleep!’ so its mother tried to tell it all the time.

(7) Yaisi su teá’ayU kai dzá’énaba yena’wína.  
    YASI-T Heneln–IP  
    yaisi su=tia?ayu kai tsa?ina  
    THEN NOM 3SG:POSSESS–OBJECT  
    mii ina?wi–na  
    PIMM-T 3SG:POSSESS-DEFL  
    QUOT call.out–PTCP  
    ‘Then the child wailed without ceasing.’

(8) Yaisi su pai’dzó’o mi naniádE o nakátsaikina,  
    YASI-T Heneln–IP  
    yaisi su=paidzo?o mii na–nia–di  
    THEN NOM=canibal  
    QUOT MID–call–NMLZ  

2 In Liljeblad et al. (2012), tsagati appears as a free morpheme. It is notably absent from the northern (ONP) dialects.
And so the Cannibal, (Paidzo’o) so called, came along hearing it,

and the Cannibal must have (come along) here from somewhere to where the people were, and doing so came saying (something).

Then its mother may have heard it, but didn’t tell (the child).

Then the Cannibal arrived at the house.

Then the child perceived her.

“Eda, my mother, what is that coming out of (there)?” it said.

“What, Eda?” said (mockingly) its mother, and pushed it toward it.
(15) Yáisi su pháidzo’o tehkawónowaitu owenáihu tsibúikuha tenobítamisu.
  yáisi = ga su = paidzo?o tì = kawono–wai–tu
  then = MOD NOM = cannibal LOGO = burden.basked–AREA–to
  u = winai–hu tsibúikuha tì = nobi–tami–su
  3SG:ACC = throw:SG–PFV emerged LOGO = house–toward–ADV

‘Then the Cannibal set it in its burden basket and went out toward her house.’

(16) Yáisi yagámina.
  yáisi yaga–mina
  then cry–go.around

‘Then it cried.’

(17) Yáisi tenobíkwai pitégasi,
  yáisi tì = nobi–kwai piti–ga–si
  then LOGO = house–AREA arrive–away–SEQ

‘Then having arrived at her house,’

(18) Yáisi tepíkuba odegé otsohó.
  yáisi tipi–kuba u = digi u = tsoho
  then rock–upon 3SG:ACC = put:SG 3SG:ACC = crush

‘She placed it on a rock and crushed it.’

(19) Otsohóna yáisi ku ikídzopígi igítsagati.
  u = tsoho–na yáisi ku iki tsopígi
  3SG:ACC = crush–PTCP then PTC scoop brains
  igi–tsagati
  scoop–continuously

‘As she pounded it, she scooped out the brains.’

(20) Yáisi, “Mm! Pizákama!” míga enína ku ikídzopígi ñt igítsagati.
  yáisi mm pisà–kama mìi = ga ini–na ku
  then mm good–taste QUOT = MOD say–PTCP PTC
  iki tsopígi–ki igi–tsagati
  scoop brains–toward scoop–continuously

‘Then “Mm! It tastes delicious!” so she said, continuing to scoop the brains out.’

(21) Mísu muhú nanátenitu’ibenó’o.
  mìi su = muhu na–na–tinitu?i pìno?o
  QUOT NOM = owl DISTR–MID–teach as.well

‘So it is, the Owl that they tell the story about.’