

Chéme-sh Kúpa-ngax-wicham

We (are) Cupa-from-people

“We are the people from Cupa”

As told by Roscinda Nolasquez

to Roderick A. Jacobs

Chéme-sh Kúpa-ngax-wicham
We (are) the People from Cupa

Chéme-sh Kúpa-ngax-wicham. Chém-ki-ep
á'cha'am-pem-íyaxwen ma chem-temáki'a
hÉhÉlyish pem-íyaxwen pépeki.
Chém-kiy, chem-páway, chem-temá-ki'ay
mátishmi chem-áshmi chem-tewásh.

We are the people from Cupa, our homes
beautiful they-were and our-lands
broad they-were also.
Our homes, our water, our lands
much of our-livestock we lost.

Atáxam pem-shúun icháa Kúpa'aw.
Pem-té'náanwen sendíiyami, verxóol,
máayis. Qay í'ingicham pe'-míyaxwen.
Qay é'yetim pe'-míyaxwen.
Pem-nengúwen-ep petá'emay—
mensáana'mi, alvéÉrichu'mi, péÉrasmi,
duráasna'mi, almÉÉdrasmi.
Atáxam mélan pem-tevxáwen pe'-míxani
pe'-míxani ma pem-waláwalinwen
pal etíngve pé-chi.

The people their-hearts were happy in Cupa.
They planted watermelons, beans,
corn. Not lazy they-were.
Not thieves they-were.
They had everything—
apples, apricots, pears,
peaches, almonds.
The people they-worked hard
at what-they-had and they-irrigated
hot water with-it.

Ma áya chayú'-pe'-manwen
pem-ta'wínay
támiva'ash pe-kwáani.
Atáxam qay mípa háqwiqa pe'-míyaxwen.
Pem-túlushwen ivíy trí'wa'ay
pem-sháwi-pi pé-chi.

And then they harvested
what they had picked
for winter.
They people not ever hungry were.
They ground this wheat
for them to make bread with-it.

Áya atáxam pem-chíchiwen
kwínilyi wíwish pe-kwáani.

Támit áy'inish-nga xálu-pe-yiqali.
Áya tán-pe'-manwen pem-púywen.
Áya pem-shúun icháa pe'-míyaxwen
pem-táxwiyúnaxwenuk.
Né'en icháaqwun neshúuni túlqa.
Atáxmanga chem-yawáywen-pi.
Chemi-yú'ut pé-tav'a pe-áw'a wih
míyaxwe chem-kwáani, chém-tuwi-pi.
Áshwut pe-tí'a axwánga pe'
náq-pe'-manwen kíimali pé-kush-e-pi
híngish áshwuti.
Axwánga pe' pé-m-tavwen ekúlyi kish
péta pe-wél-pi.
Pem-ámuwen péy-ik
pe-kwá'a-pi sú'ishmi káwlami.

Ma áya péta támit áy'a'ninga
tán-pe'-manwen pé-man.
Amáy awélva pe-míyaxwen.
Púkavyaxava'ash pe-élqal
áshwut pe-wikíy
ma naxánish pe-áylyuqal

Then the people they gathered
acorns for acorn mush.

Big days fell (occurred).
Then they danced (and) ate.
Then their-hearts happy they-were
for themselves to have got together.
I remember it well.
We prayed in our Indian way.
Our Lord put down mountains two
they were for us, for us to see.
At Eagle's Nest there
they brought down a boy for him to get
a young eagle.
There they put a little house,
a place for it to grow.
They hunted for it
for it to eat rabbits, woodrats.

And then on that big day
they danced with it.
Now grown it was.
The whirling dancer he-wore
eagle's feathers (as a skirt)
and the man was singing with the turtle rattle

Háw-pe-qal péyik tán-pen-pi
 Súlit naxánish pe-híwwen kawí-ngax
 má-un-pe-qal támit-iyka
 Pe né'evewut nawíkat tán-pe-qal
 ma áya táy-pe-qal
 púka-pe-yix-e-pi
 Ma naxánish-ep mékwel-pe-yaqal
 ma áya háy-pe-ya-qal.
 ma híwen-pe-ya-qal.
 Iví-ta támit áy'ininqa.

Pe súpul pe-áw'a yútaxwenet
 pe-téw'a sú'ish pé-ki
 Qay hax cháwe-pe-yaqal
 sú'ish pe-kí-yka.
 Páhchim nánxachem háshi-pem-yix-e-pi
 Pem-píviwen, pem-píviwen,
 pem-píviwen.
 Áya cháwe-pem-yaxwen
 pem-í'ivewtam
 Atáxam yúkush-pe'-manwen
 sú'ish pe-híwqalive
 sú'ish taqaláqayaxwenet

He sang to him for him to dance
 One man was standing by the west
 hand pointing to the sun.
 A female relative was dancing
 and then it was nearly time
 to whirl-dance.
 And the man was twisting around
 and then he was finished
 and he stopped.
 This was on the fiesta day.

The other mountain standing
 its-name (is) Rabbit's Hole.
 No one climbed up
 to Rabbit's hole.
 Three men could go
 They smoked, they smoked,
 they smoked.
 Then they went up,
 the strong ones
 The people they believed
 a rabbit he lived there,
 a rabbit spotted,

áy'anish kúmu awáli
pém-yaxwen.

Áy'anish, kú'ut, lyáw-pe-yaxwen,
peta sú'ish pe-násh-pi.

Kúupa'aw atáxam icháaqwun pem-qál
pem-shúun icháa pe'-míyaxwen.

Pulyínchim pem-híwchu-pi mátish
ishmivíy pemmíyaxwen Kúupa'aw

Áya chem-híwchu mípepenga

chem-kíy chem-tewásh-pi

ma anúq chem-shúun

lyáw-pem-yaxwen.

Mémyam kú'ut pém-yax

chem-temá-ki'a pe'míxan pemíyaxwen.

Mátichim atáxam háshi-pem-yax

Sandyéego-ka

náwviqatim pe'míxani pem-kíy,

pem-temá-ki'ay, pem-páway.

Paas kú'ut háshi-pem-yax kú'ut.

Pe-háyve-ka,

mi-pém-yax, "Epút-el tewáshwe."

big as a dog,
they said.

A big, it's said, hole there was,
a place for the rabbit to stay.

The people lived happily at Cupa,
their hearts happy they were.

The children learning a lot of
things they-were in Cupa.

Then we found out some day
our homes we would lose
and our hearts were just
empty.

The white men, it's said, they said
our lands their property were.

A lot of Indians went
to San Diego
to fight for their property, their homes,
their lands, their waters.

Three times they went, it's said.

In the end
they told them, "Already it's lost."

Téechingva'ash áy'inish
 támyingax pé-yax
 chem atáxam
 táy-chem-yix-e-pi Kúupanga.
 Ma naxánish mómngaxwish
 pemí'alu Kúupanga.
 Ma atáxmi mi-pe-túvyung
 mivíy temáli pem-áywi-pi
 mi-táyinginuk Kúupangax

The big government
 from the East it told
 us Indians
 we must leave Cupa.
 And a white man
 arrived in Cupa
 And the people he asked them
 which land they would like
 when they had left Cupa.

Sélsa Apáash pé-yax
 “É’ep chémi i-túvyung
 mivíy pe'temali chem-áywi-pi
 temáli ivíy húyanuk
 Ióí'aw piyáamanga kíktam
 che'míyaxwen.
 É'e-she-ep axwáshmi mi-teqwá'
 atáxmi yavyávyaxwentimi?
 Axwáchim-el chém-nam
 ma chem-kwámenim

Celsa Apapas she said,
 “You ask us
 which the land we would like
 land better than this.
 Here always dwellers
 we have been.
 Do you those over there see them
 Indians buried?
 They-are our fathers
 and our ancestors.

É'e-she-ep teqwá'
 axwáchi áshwut pe-tí'ay
 ma axwáchi sú'ish pe-kíy
 Ma chémi-yú'at pi'icháyewen
 wih pe'áway
 ma chemi-pé-max ivíy temáli.
 Ma piyáama iví'aw kíktam
 che'míyaxwen.
 Chem chem qay
 súpuli temáli áyuwe
 chínge-she pe' temál icháa'i
 ma qay pe che'míxan míyaxwene.
 Piyáamanga iví'aw chém-qal
 Mínchan xu-sh ivíta chí'i'ix
 Chém-nam ivíta pem-chíix.
 Qay qwe-sh mi-mángi.
 Ivíta chem-ná'eqwenim chéx-pem-yax.
 Ma qwe-sh áya míxanuk
 ivíngax ngí'i'iy?
 Mínchan qwe-p temáli icháa'i
 chemi-má'a, temál
 hét-pe-yaxwenivanga
 ma qay icháa'i chem-kwáani
 kúmu ivíy Kúupa'ay
 Ma chem-né'e áy'inish pe-yax

Do you see
 that Eagle's Nest Mountain
 and that Rabbit's Hole Mountain?
 Our-Lord he made
 the two mountains
 and to us he gave this land.
 And always here dwellers
 we have been.
 We don't
 any other land want,
 even if it is good land
 but not ours it is.
 Always here we lived
 As well we might here die.
 Our fathers here they died.
 Not can-we them-leave.
 Here our-children they-were born.
 How can-we now
 from-here go away?
 Even if you could good land
 to us give, land
 best-in-the-world
 but not good for-us
 like this Cupa.
 And our great chief he said

qay mípa pem-né'am
 pem-ngíy-pi mivíyka súpuliyka
 Piyáamanga iví'aw pé-m-qal.
 Piyáamanga chem-né'am
 pé-m-qal iví'aw.
 Qay miví'aw súpuli míyaxwe
 Í'i chém-ki.
 Chem i-nétengwe
 chem-kwáani ú-qush-e-pi
 Chínge-she-pe Thárvi Háwna pé-yax
 í'i pe-temá-ki'a
 pe-míyaxwenive,
 qáy-em anga-túm
 Atáxam piyáamanga
 iví'aw pem-qál.

Chéme-sh iví'aw qa.

not ever his people
 them to go anywhere else.
 Always here they-lived.
 Always our people
 they-lived here.
 Not any other place there-is.
 This is our home.
 We ask-you
 for us to get it.
 If Harvey Downey said
 this his-land
 it has been,
 it's not true.
 Indians always
 here lived.

We here stay.

Petá'anim híwchuwe
 í'i atáxam pem-temáki'a
 Í'i pal etíngve
 piyáamanga
 pem-temá túlnikish
 pem-páw'a pe-míyaxwen.
 Qay qwe-sh
 mivíta kíchu.
 Ivíta chéx-chem-yax
 ma iví'aw chém-nam
 yavyávyaxwe.
 Qay chem hish mivíyka
 chem-shúuni túlwe
 chem-ngíy-pi

Ivíy chéme temál áyuwe
 qay súpuli hish temáli.

Everyone knows
 this is Indian land.
 These hot springs
 always
 the Blacktooth people
 their water it was.
 Nor can we
 anywhere else make our homes.
 Here we were born
 and here our fathers
 are buried.
 Not we any other place
 in our hearts have
 for us-to-go.

This land we want,
 not any other land.

Áya chem-kíy, chem-páway,
 chem-temáki'ay,
 mátishmi chem-áshmi chem-tewásh.
 Chemi-wíchax-pe'man
 iví-yka Páala-yka.

Charles Loomis ma James Jenkins
 pem-téechingva'acham
 pe'-mí'alu Kúupa-nga
 Ma pé-m-yax
 chémi-táiyiqatim á-ngax.
 Áya-ep Kúupa-ngax
 chemi-wíchax-pe'-man.
 Atáxam mélan pé-m-ngang
 mi-má-ngi-nuk
 pem-né'emi pé'-miyka
 pem-yavyávyaxwen-tim.
 Atáxam pe'mí'alew laméesa-ngax,
 shesheváyvel-pe-ngax, sansavéel-ngax,
 wilákalpa-ngax, páluqla-ngax,
 pem-né'emi mi-tuwíqtam
 atáxmi mi-mámayuqatim.
 Pé-m-ngang mélan atáxam.

Now our homes, our water,
 our lands,
 much of our livestock we have lost.
 Us they threw out
 to here, to Pala.

Charles Loomis and James Jenkins,
 the government men,
 they arrived in Cupa.
 And they said
 they were gonna move us from there.
 Then out of Cupa
 they-threw-us.
 The people a lot they cried
 at having left them
 their kin behind them,
 those buried there.
 Indians arrived from La Mesa,
 St. Ignacio, from Santa Isabel,
 from San Ysidro, from Paluqla
 their relatives to see
 their people to help them.
 They cried a lot, those Indians.

Ma téechingva'acham wíchax-pe'-man
 che'-míxani káaru-nga
 chem-yulávay, chem-siyítikami,
 chem-táasikami, chem-pláatikami,
 petá'emi axwánga
 mi-táng-pe'-man káaru-nga.
 Chem-ashmi, che'máxla'ay,
 chem-kíy á'cha'ay
 mi-má-che'-ma-ngi che'-miyka

Pém-yax téechingva'acham
 kíshmi á'cha'mi chemi-pé'-max-pi
 ma qíchilyi chem-áshmi, tevxá'ela'achi
 ma pém-yax í'i
 chem-páw'a pe-míyaxwene-pi
 piyáama-nga.
 Chem-pem-tátushnin.
 Ma qay mípa kíshmi á'cha'mi
 chemi-pé'-máx.
 Pem-í'islyam petá'emay ishmivíy
 chemi-pé'-max-pi.
 Hávash-pe-ka chem-ngíy
 piyáama awé-pe-ka.
 Ma qay chem-áyuwen
 chem-ngíy-pi.

But the government men they threw
 our things into the carts,
 our clothes, our chairs,
 our cups, our dishes,
 everything there
 them-they-piled on the carts.
 Our livestock, our grinding stones.
 our homes beautiful
 them we left behind us.

They said, the government men,
 beautiful houses they would give us,
 money for our animals, to work with,
 and they said this
 our water would be
 for ever.
 They were fooling us.
 And never those beautiful houses
 they gave us.
 They were liars about everything
 they would give us.
 In the morning we left
 for the west for good.
 But we did not want
 to leave.

Pe' chem-píwelya
 piyáama-nga pe-ngí pit ekúlyi-nga.
 Pe' áyuwi pe-qáawi-pi.
 "Mínchan pe' íslyam ni-kwá'," pé-yax.
 Cháwe-pe-yingiy piyáama-nga
 cháwepeyingiy.
 Níshlya'val pe-míyaxwen.
 Qay hish pe-wuqáqal.
 Pem-hálew ma pém-tuw
 ma pem-qushí iví-yka Páala-yka.
 Ma ivíta
 háyinish pe-míyaxwen
 pe-ngángaqal ma qáawil pe-cháq-pe-n
 ma pe-qáawi.

Ma áya ángax
 atáxam múyaq-pem-yax.
 Pém-ngang.
 Ekúlyi humhúmla'ash pe-míyaxwen.
 Axwánga pe' chem-náachin.
 Jenkins péyax, "Éleyaxam!
 Túwam ém-kiy, em-temá-ki'ay,
 em-páway
 pe-háyve."

Our great-grandmother
 kept going on a small path.
 She wanted to die.
 "Even if the coyotes eat me," she said
 She kept on climbing,
 climbing.
 She was an old woman.
 She wasn't wearing any shoes.
 They looked for her, they saw her,
 and they brought her here to Pala.
 And here
 tired out she was,
 she was crying and sickness caught her
 and she died.

And then from there
 the people went out.
 They were crying.
 A little hill was there.
 There we paused.
 Jenkins said, "Turn around!
 Look at your homes, your lands,
 and your waters
 for the last time."

Qay mí'i éle-pe-yax.
 Qay hish súlit mámalki pé-m-yax.
 Atáxam pem-náachin piyáama.

Chem-qusá Páyi-nga ma áya chem-ngí.
 Che'mí'alew pal Hílyaqali-nga.
 Ewísmá'ay chem-qusá.
 Súunvix-chem-yax pápaviqa,
 háqwiqa,
 ma qay pe'-míyaxwen ishmivíy
 chém-kwa'-pi,
 pal chém-pa'-pi pépeki.
 Ma chem-ngíy, chemí'alu Awá-nga.
 Ma axwá-nga pe' kwá'ish mi-pé'-max.
 Súpulim qay pem-áyewi.
 Pem-yekwínwen
 ishmivíy mi-pé'-max-pi
 qay icháa'i.
 Awánga chem-túuk.
 Awángax chem-ngíy
 che'mí'alu véel pe-temá-ki'i-nga
 ma axwá-nga chem-túuk.
 Axwá-nga pé'-meq pe' áchi
 chém-kwa'-pi.
 Á-nga áya chem-ngíy
 Páala-yka.

Not one of them turned.
 They didn't speak one word.
 The people kept on going.

We rested in Pahi.
 We got to Dripping Springs.
 A while we rested.
 We suffered from thirst,
 from hunger,
 but there wasn't anything
 for us to eat,
 water for us to drink either.
 We went on, we got to Oak Grove.
 And there food us-they-gave.
 Some didn't want any.
 They were scared
 they would give them something
 poisoned.
 At Oak Grove we spent the night.
 From Oak Grove we went on
 arrived at Vale's Ranch
 and there we spent a night.
 There they killed animals
 for us to eat.
 There then we left
 for Pala.

Axwá-nga qay hish chémki pemíyaxwen
Chem-pem-tátushnin.

There were no houses there for us.
They were fooling us.